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DIGEST OF THESIS

"Ozar Zikronotai," the memoirs of Judah David Eisenstein cover the period 1872-1927. This time span embraces the great influx of Jews from Eastern Europe to the United States and marks the foundation of a new configuration of American Judaism. These memoirs reflect both the immigration and the change.

J. D. Eisenstein was born in Poland on November 12, 1854. He studied with his grandfather, a Talmudic scholar, but his formal education stopped before he was seventeen, when he came to New York in 1872. Upon arrival he immediately went into a clothing manufacturing business with his mother and sister. The business soon did well and became known as "Eisenstein and Roggin." He was married at nineteen and over the years his wife bore him eight children.

Though a manufacturer by profession, he was a scholar by choice. He drifted in and out of business until he was forty five, and in 1899 he made a trip to Palestine for a charity organization known as Kallel America. This trip marked the watershed in his life and from 1899 until his death at the age of 101 in 1956 he wrote book after book, article after article. Over the decades he established a world reputation as a compiler of encyclopedic works. He labored as editor and publisher of a ten volume Hebrew Encyclopedia entitled "Ozar Yisrael" from 1905 to 1913. "Ozar Yisrael" was followed by collections in Hebrew of Jewish Law and Customs, Sermons, Midrashim, Travels and others. At his death he left sixteen works in manuscript.

DIGEST (con't.)

Judah David Eisenstein was a scholar of immense range, but was untrained for scientific scholarship. His books are used for reference and for homiletics, but can not serve for scholarly research because they are devoid of textual comparisons or scientific apparatus of any kind. Eisenstein was the prototype of the Eastern European scholar: if there was a mistake in the manuscript, he knew what it was and he fixed it.

His memoirs and articles are important as a source for the life of the Lower East Side of New York City; the plight, struggles, and rise of the East European Jew; the Hebrew and Yiddish intellectual circles during his life; and Jews and Jewish participation in general American life 1872 to 1927.

This thesis consists of a study and evaluation of Eisenstein and an English translation of selected sections of his memoirs.

to my wife, Annette

איזה עשיר?

כל מי שיש לו אשה נאה במעשים!

THE LIFE AND WORK OF JUDAH DAVID EISENSTEIN
AS REFLECTED PRIMARILY IN HIS MEMOIRS:

To Which is Appended an English
Translation of Sections from
Ozar Zikronotai

Robert L. Samuels

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requirements for the Degree of Master of
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S T U D Y A N D E V A L U A T I O N

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INTRODUCTION

When Judah David Eisenstein arrived in the United States in 1872, American Judaism was undergoing a significant change. The Reformers had held their first independent conference in Philadelphia in 1869 and by 1872 had gathered around Isaac Mayer Wise of Cincinnati. The West was Reform and was strong; the East was more traditional and was weak. Disappointed with the extremism of many Reformers, Sabato Morais and Samuel M. Isaacs were joined by Marcus Jastrow and Benjamin Szold to form a camp of "historical Judaism" on the East Coast.¹ Frederick de Sola Mendes and H. Pereira Mendes were beginning to speak out in New York City. Above all, it was the Russian - Polish immigration, which by 1872 had begun to be significant, that gave increased strength to the Historical School. These immigrants came at the genesis of a new form of Jewish community life and in effect helped to make it. When in 1882 the masses of Jews began to pour in from Eastern Europe, American Jewry went into a process of change. The industrial revolution in America was shifting the balance of power to New York and the East Coast.

Judah David Eisenstein came in on the ground floor. A brilliant man with an intense interest in things Jewish, he wrote and read, worked and watched as world Jewry shifted its masses from East to West, and American Jewry shifted its power from West to East. In 1929 he wrote his memoirs. He had achieved a world-wide reputation

as a scholar of immense range and author of many encyclopedic collections. By 1929 the great immigration was over, the Russian and the German Jew had created their separate forms and institutions and were beginning to work together to forge a unified American Jewish Community. Eisenstein was seventy five years old and had seen it happen.

He felt that the United States was the new Jerusalem for Jews. "They brought their Torah in their hands and their faith in their hearts and they became citizens in the land." (see p. 2). Eisenstein could have been describing himself. He did bring his Torah with him. He worked with Jewish sources all his life. He carried his faith in his heart, remaining an Orthodox Jew, militantly working to deepen the religion of Israel. And he became a citizen, a patriot with a passionate love for his country and his city. In many ways he was a prototype of the Eastern European immigrant, in many ways he was their champion. This study will analyze his role as a scholar, as a Jew and as a citizen.

Two introductory remarks will help the reader of this study. All page references in the text refer to the translation of "Ozar Zikronotai." This method of notation was used to facilitate faster reference. Also all unnoted quotations refer to the interview on December 27, 1959 with J. D. Eisenstein's son, Isaac Eisenstein and grandson, Rabbi Ira Eisenstein. The tape is available through the American Jewish Archives in Cincinnati.

I am grateful to the staff of the American Jewish Archives for their time and their patience; to Dr. Nahum M. Sarna, Librarian and Miss Carol S. Stein, Research Assistant at the Jewish Theological Seminary Library for making available the Eisenstein Collection; to Mr. Isaac Eisenstein and his son, Dr. Ira Eisenstein of New York, for their time and helpfulness. My deepest thanks to Dr. Jacob R. Marcus who never refused to lend his knowledge and insight and was "never too busy to see my student." To my wife, Annette, whose love and insight contributed immensely and who typed the entire manuscript, I dedicate this thesis.

BOYHOOD IN POLAND

Yehudah bar Zev bar Zelig Eisenstein was born as the Holy Sabbath departed just before Hanukah in 1854. The small town in Russia - Poland which witnessed the occasion was known as Miedzyrzec, and his family was learned and well respected there. They were, of course, very Orthodox, and since Miedzyrzec was a center of Hasidim, they were very pious. The newly born Yehudah David, or "Yodel" as he was called in Yiddish, could trace his family back to his great grandfather, and tradition had it as far back as Rashi (see p. 11). Reb Zvi Zev Fishbein, his great grandfather was, however, the earliest historical figure. Wealthy and generous, he left more than 1,000 rubels to the Yeshivah Etz Chaim in Jerusalem. When his first wife Rachel, Judah David's great grandmother, died, he remarried -- this time to a pious convert -- and this caused a scandal among the inhabitants of Miedzyrzec.²

Fishbein's son, Reb Azriel Zelig, was a great scholar. A business man by trade, he was a student by choice. He was employed in a flour mill for which Miedzyrzec was famous, and was responsible for collecting receipts. When some of the receipts were forged, he suffered great losses. Although he knew who had done this, he was unwilling to take them to court and so he quit this job. A scholar by temperament, he was much more interested in his studies than his business.

He was the well known gaon, Rabbi Zelig, who was learned in Alfasi... they intended to accept him as rabbi in the city, but... Miedzyrzec had been placed under a ban and no Hassidic

rabbi nor anyone born there could serve as rabbi. However, Reb Zelig did help found the Bet HaMidrash there and became its leader.³

He was a Talmudist and seems to have concentrated on Alfasi which he knew almost by heart. When he became the teacher of Judah David, and almost his sole teacher, he imparted to him his love for the Talmud and especially for Alfasi. He taught him only the Halakah, leaving out all the Hagaddah, which is precisely what Alfasi had done. This was a powerful influence on Judah David's later interests and personality. He always remained very much like Alfasi in his own works, dealing with the prosaic and technical aspects of Jewish sources, but never opening up to the poetic, the aesthetically beautiful feelings. And there were other influences from this grandfather, Reb Zelig. He wrote Responsa, relating the Talmud to problems of his day, finding relevance for modern inventions in the Sea of the Talmud (see p. 12). So did Judah David. He studied while working and before and after work. So did Judah David (see p. 27-28).

[J. D. E.] never was fit for business. He was essentially a scholar. He neglected his business. He would be in the back of the store writing editorials for some Hebrew paper in Warsaw or Petersberg instead of attending to the business.

Perhaps then, this grandfather Zelig was the most important influence on the young man's life.

There was another important influence, his father. Reb Zev Wolf was a "wanderlustman". He studied Talmud early in life, and as was the custom in East Europe, was matched in marriage to a thirteen or fourteen year old girl. Then he began to take trips.

He took many trips. He was a man that covered the globe. He was in San Francisco, South Africa, Asia, everywhere. He was never at home. I really don't know what he did to make a living... He was a short, red-headed, quiet very mischievous type... He came to America several years before his wife and children /Judah David included/ and he became a peddler.

Judah David's father had two major influences on his life. He gave his son both his love for travel and his complete disregard for his family. We shall return to both of these influences in their proper place.

His mother, Tuva Bluma, was his antithesis. Judah David, the son of an adventurer, was a born scholar. His mother, the daughter of a rabbi, was a born businesswoman. It was she who set up the business in America, but again we shall return to this later.

Judah David studied hard as a youth and he was brilliant. He had a "fantastic memory."

He told the story that when he was twelve years old, his mother wanted to show him off, like all mothers do. He had gone to sleep early, and she had company that evening. She woke him up and they put him on a little stool. He sat there and recited two or three chapters of Isaiah (see also p. 31).

All of his Hebrew knowledge was acquired before he was seventeen years old, when he came to America. On his own as a young man he read Hebrew literature of the Haskalah and felt himself influenced by Abraham Mapu, Naphtali Shulman and Abraham Lebensohn (see p. 13). The only semi-formal education he received in his entire life was from a Christian teacher in Miedzyrzec who taught him Russian and German and the elementary sciences (see p. 31). Both his intellectual

abilities and his lack of formal training were to play a great role in his later life.

With his father already in America and conditions in Russia - Poland becoming steadily worse for the Jews, Judah David's mother decided in 1872 to make the break from the Old World and to come to the "Goldene Medinah." The trip was made in the summer of that year. Fortunately, we have a record of that journey from the pen of the seventeen year old Judah David (see pp. 14 - 22). The letter speaks worlds about the trials and tribulations of the East European emigrant, of his fears and his feelings, his yearnings and aspirations. Judah David yearned to see his father, yet he had ambivalent feelings about leaving his native land. The pictures conjured up by the experiences at the borders and the kashrut problem aboard ship are a classic and a prototype of thousands of such experiences undergone by the masses of Eastern European Jews who followed the Eisenstein family to the "Goldene Medinah."

AMERICANIZATION

The transition from Pole or Russian to American was always a difficult one for the Eastern European, and it was no less so for Judah David Eisenstein. However, the transition from ghetto Jew in East Europe to ghetto Jew in America was not so difficult. When the immigrant arrived on the shores of New York City, he was immediately whisked away into the security of the Lower East Side of the city. If he had no money or possessions, he was brought into the garment industry, or he became a peddler. If he had some resources, he opened a small business. Eisenstein arrived in July of 1872 with his mother and his sister. They had some capital and immediately started a "business." This is partially described in his second letter to Zvi Rozazik (see pp. 27-28) along with a wonderfully naive and prosaic picture of New York in 1872 through the eyes of a seventeen year old immigrant.

Thus began a new phase in Eisenstein's life, a phase marked by no formal scholarly training but much study, by many Jewish affiliations and interests, by social clubs and new recreations, by business gains and losses, and by a steady stream of articles and editorials for Hebrew and English periodicals both in America and abroad. The period may be set 1872-1899, from his arrival in New York to his trip to Jerusalem, for in that year at the age of 45 he stopped his mercantile career completely in order to devote himself exclusively to writing, editing and publishing his encyclopedic works. The period

is characterized by many of the traits of his grandfather and father described above. Though married, he was not a family man. Though in business, he was not a businessman. He was basically a matmid and a wanderlustman and though he participated in many activities, it was the scholar and the traveler in him which emerged victorious even in this period of Americanization.

BUSINESS

He came with his mother and sister and started to make shirts for the private trade. His mother did the cutting and his sister did the sewing on machines that they bought. He went out and sold them privately from 1872 on. From this business was developed the business which later became "Eisenstein and Roggin."

When they arrived in New York they were met by Reb Zev, Eisenstein's father. As a peddler, he had made many contacts. One of these was with a merchant named Israel Cohen.

He drifted into Reb Cohen's store on Ludlow Street. This store had everything... I remember the sign yet (I was born in that building). The sign read "Israel Cohen, Dealer in Oilcloth, Hosiery, Suspenders, Buttons, etc." Reb Cohen catered to the peddlers that had drifted in at that time (before the big immigration of 1882) and J. D. E.'s father was one of his customers. He had accumulated about twenty five or thirty dozen shirts and when J. D. E. and his mother arrived here, he contributed that toward the business... He stayed here about two or three years after that and two other children were born to him (Harry and Ida). He thought it was time to make another getaway, so he went back to Palestine. (also see p. 77).

This brief span of time with his father was important to Eisenstein for two reasons. It led to his marriage and eventually to his leaving the business.

He married the daughter of Reb Israel Cohen, the man with whom his father had done business as a peddler. Reb Cohen was a patriarch, a wonderful man with a long white beard.

When they arrived, naturally the first place they went was to Shul, and so his father brought this genius to the Shul. They sat around in the afternoon and this seventeen year old gave them Hidushim from the Talmud. Israel Cohen looks at this genius and says, "That's for me." So without consulting his daughter, Rivkah, they made a shiduk. She was an American-born girl, and her father told her, "I have just the right man for you. He's a learner."

So they were married in October, 1874 (see p. 44).⁴

Some time before 1878 Eisenstein's sister was married to Nathan Roggin, who in October of 1877 came into the business. Their factory was on Ludlow Street in the Lower East Side of New York City. By 1879 the business was worth \$10,000 (see p. 45). In 1880 the family bought a house on East Broadway also on the Lower East Side. The property doubled in value after the large scale immigration of 1882, so that by 1883 they had a good business and a secure income from the manufacture of shirts (see p. 60).

In 1884 Eisenstein's father returned from Palestine and on the basis of the twenty five or thirty dozen shirts which he had originally contributed to the business in 1872, he wanted to become a partner. Eisenstein took his side. His mother adamantly refused. The partnership was dissolved, Eisenstein's mother and father were divorced, and his father was sent back to Palestine "with a pot of gold" (see p. 77-78).⁵

When the partnership broke up Eisenstein went out on his own. He began a business a few houses down on the same street, East Broadway. His mother, the real business genius, continued the old business with Nathan Roggin, her son-in-law, under the name "Roggin and Eisenstein." This business became very large, later backed the publication of Eisenstein's magnum opus, *Ozar Yisrael*, and is still in existence under the name "Roggin Brothers" (see p. 153).

From 1884 until the turn of the century Eisenstein engaged in business both by himself and in partnership with others.

In 1885 he took in a partner, some relative of his wife. The business went to ruin and they thought that East Broadway was played out. So, because others were moving uptown, he also moved.

He moved his residence to East 93rd Street in 1891 (see p. 98).

To move uptown in the 1890's was a prestige symbol, for "uptown" meant wealth and success. It meant equality for the Eastern European vis-a-vis the wealthy native born Jew and the German Jew. He could feel himself a bit more elite and elect than the throbbing masses on the Lower East Side. But Eisenstein had neither the wealth nor the status. Though he lived uptown, his place was always in the Jewish bookshops and printing firms downtown. The move brought an end to his private business.

Then a good life-long friend, Henry Ettelson, started him in his business. Ettelson's business was good, and he took [J. D. E.] in with just a few dollars. Within a few weeks, [J. D. E.] had an idea of how to improve the business by bringing in machines rather than contracting the goods.

Ettelson was a nice, easy going man, but within a few months this idea almost broke up the business. Ettelson said, "I love you, but you can't be a partner. Here's double what you put in the business, and goodbye."

Eisenstein was in the business for six months; then he just stumbled along while his mother helped him financially.

In 1899 he decided to go to Jerusalem. This was his first trip to Palestine and it marked the end of his mercantile career. Eisenstein remarked:

In 1899 I left business entirely and began to work in literature. It is possible that if I had succeeded in my business, I would not have begun to engage in literary pursuits and I see in this divine providence (see p. 78).

Probably, however, the motivation was exactly the opposite. Like his grandfather, Eisenstein was never a businessman and even while in business he was constantly writing articles for newspapers and magazines in Europe and New York. He studied "yomam welailah," and never took responsibility for the business. He was forty five years old and had been married twenty five years when he finally made a break from business. Had his mother not made enough to support him, he would either have had to give up those literary pursuits or leave his family (as his father had done).

FAMILY

His family life was interesting, for though he was living in America in the nineteenth century and had married an American-born

girl he might just as well have been living in Europe a hundred years earlier "for she definitely had a second class citizenship." Though he traveled extensively he never took his wife anywhere.

She was a bright shrewd woman. On her eightieth birthday she made a speech expressing herself publicly on J. D. E. for the first time. She said, "I've waited for sixty years or more and now I'm going to talk!" and she let loose about all the years he had neglected her, was interested only in his own works. "He might be a hero to the world, but at home he's just a man who doesn't pay any attention to his family!"

Though he may not have paid any attention to his family, he did manage to have a large one. His wife bore him eight children: four sons; Isaac, Nathan, Zelig, and Ben, and four daughters; Rose (Mrs. Henry Bloom), Miriam (Mrs. O. B. Friedman), Birdie (Mrs. I. D. Silverman), and Lilly (died in 1919). Eisenstein took no interest in their education or in their welfare. He left them in his wife's care, while he wrote articles and collected material for editorials. As a result none of the children received a college education. When his oldest son, Isaac, came home and announced that he had been accepted to New York University, Eisenstein promptly told him that he could not go, for he had to help support the family. His son, Zelig, was able to finish his studies at New York University only by going at night when he was already forty years old. None of the children knew Hebrew, though their father was considered one of the important Hebraists in this country. However, what Eisenstein denied his children they were determined to provide for their own (see pp. 152-153). And so what was normally the strongest drive in the immigrant -- education for his children, even if he himself was uneducated --

was delayed for a generation in the family. He was just not interested in what they learned or what they became -- as long as he was able to do his work undisturbed.

RELIGIOUS ORIENTATION

Eisenstein's Americanization is very interesting. He lived in a totally Jewish world. Though he was passionately interested in national and local politics, in international affairs, in civic organizations, he saw them all through his special Jewish glasses. There was not an invention or a shipwreck which could not be related in some way to the Jews. There was no election or government policy which did not affect the Jews. A few examples will illustrate: the Panama Canal -- financed by the Seligman bankers; Thanksgiving Day -- taken from Sukkot; Hundredth Celebration of Washington's inaugural address -- Chief Rabbi issued proclamation; sports -- Benny Leonard, the boxer; and many more (see pp. 62, 91, 93, 108).

Eisenstein was Orthodox, and he remained militantly Orthodox throughout his life. He considered Reform Judaism no better than Christianity as a religious expression, and Reform Jews no different from Christians (see p. 181). He maintained that the growing Conservative movement had no real position and hoped that they would become Orthodox. As an observant Jew, he maintained strict kashrut in his home and observed the Sabbath. He was one of the founders in 1894 of Shomre Shabat, an organization to help the traditional Jew retain his observance of the Sabbath (see p. 103).

Eisenstein was very active in the congregation, Bet HaMidrash HaGadol on the Lower East Side. He wrote a history of the congregation for the American Jewish Historical Society in 1901.⁷ Elected a vice-president of the congregation in 1887, he was appointed chairman of the charity committee and organized the collection procedure so well that his method remained in use in the following years (see p. 87).

Despite the above orientation and affiliation, his religious views were not fanatically Orthodox. He was "Orthodox in a modern spirit." We shall return to an analysis of his views in a later chapter.

CIVIC WORK

Eisenstein was active in civic affairs during this period of his life. He was a community leader on the East Side from the age of twenty to forty five when he began to devote himself entirely to his works. A familiar figure in downtown New York City, he was often called upon to organize or re-organize some organization.

Perhaps his most important interest and contribution was the Kollel America of the congregation Tiferet Jerusalem.

There were boxes for the poor in Palestine. The public used to salve its conscience by putting in a few pennies. But only fifteen or twenty per cent went to Palestine. Sarasohn, the publisher of the Tageblatt, headed it. There was a scandal when someone returned from Jerusalem relating that the people were starving. [J. D. E.] took upon himself the task of looking into it. He got the Jerusalem Consul, Edwin Wallace, to come to the house and then they had a mass meeting at the Educational Alliance. [J. D. E.] then took his trip to Palestine

in 1899 and organized the Kollel America. From then on the moneys were better handled.

Eisenstein's account (see p. 107) is slightly different, but the basic fact that he set it on its feet remains. He arranged that the majority of the money collected here would go to indigent American Jews living in Jerusalem.

In 1880 he was the leader in founding the Shohre Sefat Aver, an organization to encourage and help recreate Hebrew and Hebrew literature in America. He gave the organization many books, paid for the subscriptions to Hebrew periodicals and contributed to the publication of their brief annual "HaMaasif B'Erez HaHadashah" (see pp. 59-60).

In 1883 he donated books to the Young Men's Hebrew Association that they might start a library (see p. 73). In 1888 he was active in bringing Rabbi Jacob Joseph to New York to serve as Chief Rabbi. He was the secretary of the committee (called the Kehillah) organized expressly for that purpose (see pp. 88-91) This was the crude beginning of what later became the Kehillah of New York lead by Dr. Judah Magnes.

Eisenstein was active in the organization "Ohale Shem," a group of intellectuals whose aim was to preserve and advance the study of Hebrew and Semitic languages (see pp. 104-105).

One of his most important interests and one of which he wrote extensively was the attempts at Jewish colonization in the United States (see p. 68). He was very much involved in the founding of the colony

called "Mizpah" in New Jersey. The account in the memoirs (see pp. 96-97) is not complete, but the following fills in the details.

Frankel and Mersky were in the wrapper business, a fine business. They bought 8,000 acres near Vineland, New Jersey in order to pull people away from the East side. They cleared 200 acres for a town. Mersky said he would build a factory there and use Philadelphia workers. That's how it would get started. [J.D.E.] was only a partner in the land. He took most of his money from his business and invested in this venture. They started the town and opened an office on the East Side to sell lots in the town. It was too big a venture. Instead of needing \$25,000 - \$30,000 they needed about \$300,000.

Eisenstein's organizing abilities were put to use again for a group of young people who organized a social club called the "Rutgers Club." In the late nineteenth century there were two social clubs on the Lower East Side, the Rutgers Club and the Chesterfield Club. The Rutgers Club was a gathering started by young people on East Broadway Street for social life. Eisenstein was invited to organize it and he went into the work enthusiastically.

Eisenstein spoke publicly on many occasions. His talks varied from dry scholarly dissertations on Talmudic points of law to problems of modern politics. A few examples will serve to illustrate: he read papers before the American Jewish Historical Society on the Bet HaMidrash HaGadol and Responsa relating to Jews in America (see p. 101); gave two lectures to the "Ohale Shem" on Miggo and on Annexation of the Phillipines (see pp. 105, 111); for the Young Speakers Department he gave lectures at the Cooper Union Institute on Joseph, on Hamlet and on Liberty (see p. 86).

RECREATION AND TRAVELS

Eisenstein tried his hand at many things. He pursued sports in order to keep his body healthy. So he tried horseback riding, swimming, and rowing (see p. 75), and fishing (see p. 77). He liked indoor diversions and therefore tried his hand at the piano (see p. 74), billiards (see p. 75) and chess (see p. 85). He became a member of the "Free Sons of Israel" in 1886 but resigned three years later (see p. 84).

He never missed anything. Every Saturday afternoon he went with another crony to the matinee. In 1889 J. D. E. took me to a parade. He was short five feet two inches and so he paid a man \$1.00 for a chair to stand on to see the parade.

This leads into his travels. He was interested in politics and took trips to Washington and upper New York State to hear speeches by Presidents, Congressmen, and Governors. He considered himself a "great traveler."⁸ All of his trips both in America and abroad are translated in the memoirs. They number more than twenty from his first recorded trip to Washington in 1876 for the centennial celebration of America's independence, to 1926, his last recorded trip which took him to Europe for the fourth time and Palestine for the second. Some trips were pleasure and vacation trips -- ⁶Niagra Falls, Catskill Mountains, Thousand Islands, Canada, Puerto Rico and others. Other trips were made to buy books, to organize Kolliel America or to sell his own works. (see pp. 47, 70, 74, 76, 79, 84, 95, 96, 97, 102, 108, 109, 122, 131, 145, 154).

He would go off on a trip to meet some of the booksellers in other countries to establish his contacts. He went alone, usually telling the family a few days ahead, "I'm going to Europe on Tuesday!"

Until the turn of the century Eisenstein had indeed been a busy man. Now many of these interests and activities were curtailed in order that he might concentrate entirely on his prodigious effort, the Ozar Yisrael.

THE WATERSHED

Through the years Eisenstein established a reputation as a Hebraist and a scholar of immense range.⁹ If this were so, it was because of his natural abilities and his untiring efforts. He never had a day of formal schooling. He started by studying with his grandfather in Poland and when he arrived in the United States he was already somewhat of an expert in Talmud.

He not only had a remarkable mind and memory, but he also had a very high opinion of himself. He never assumed for one moment that he could learn anything from anyone else. So there was no point in going to a school, for there was nothing that they could teach him. He maintained that attitude throughout his life.

He was, then, an auto-didact, and over the years he built up a storehouse of information on Judaica and Hebraica.

His English was very adequate. He worked hard to learn the language rapidly after his arrival in 1872. He subscribed to the New York Tribune, read through it daily, and soon had mastered English completely on his own.

He began to write articles for Jewish periodicals and was soon considered an authority in areas of Talmud and Eastern European immigration. The articles poured forth from his pen, contributing to nineteen different Hebrew and Yiddish periodicals and eight English ones. Chief among these were HaZefirah, HaMeliz, The Jewish Comment and the American Hebrew. (see pp. 200-201).

When Dr. Isadore Singer and his Board of Editors asked Eisenstein in the 1890's to contribute to the Jewish Encyclopedia to be published in English, he had come of age. He prepared over 150 separate articles for the editor. These articles, appearing in every volume, range from a map of Palestine to art in the synagogue. Alimony, Flag, Incense, Prayerbooks, Slander, Titles of Honor, Russian Immigration are but a few of these articles, which show an immense range of knowledge. When the Jewish Encyclopedia appeared, the stage was set for the next period of Eisenstein's life, a period which produced volumes of encyclopedias, anthologies and concordances.

OZAR YISRAEL

Eisenstein came into his own with the appearance of the Jewish Encyclopedia. Respected as a scholar and interpreter of fine points of Biblical and Talmudic law, he approached many of the Hebrew scholars of New York and Europe with the idea of publishing a Jewish encyclopedia in Hebrew. He felt that because the Jewish Encyclopedia was written in English deprived many, indeed most, of the students of Judaism of the possibility of availing themselves of the information stored in it. To the great majority of the Jews living in Russia, Galicia, Rumania, and the Orient, Hebrew was the best medium of communication. Therefore, an encyclopedia in Hebrew would not only be a work facilitating study, but, in the best and the highest sense of the word, a message bearer of civilization.¹⁰

There had been attempts in Russia to prepare a Hebrew encyclopedia. Ahad Haam had envisioned such a work. Nahum Sokolow and Joseph Klausner, poor in funds but glowing with enthusiasm, made an effort to continue the idea in 1904 with an Ozar HaYahadut. This effort too proved abortive.

But whereas the wealth of the merchant and the ardor of the Hebrew litterateurs failed, our unpretentious Mr. Eisenstein has succeeded, and what Russian Jewry was sowing in tears, American Jewry is beginning to reap with joy.¹¹

Eisenstein began his magnum opus in the early 1900's. He solicited financial and scholarly help from all sides, but met with apathy and disinterest from the New York philanthropists and scholars of Die Wissenschaft des Judentums. Jacob H. Schiff and other philanthropists had financed the research and publication of the monumental work in English, but there were no funds forthcoming for Ozar Yisrael. Few men who might have been interested thought that Eisenstein would be able to produce such a massive work as he envisioned. It was Eisenstein's mother who financed the work, giving him \$30,000 for publication.

Nor did he have an editorial board of scholars like the English encyclopedia. Eisenstein had set his goals and he moved forward almost single handedly. Dr. Gotthard Deutsch, one of the finest Jewish historians in the world, wrote for him, as did other scholars of high repute. However, they had nothing to do with the editing of the articles as they were submitted.

Few can appreciate the struggle and self-sacrifice which the editor underwent before his cherished ideal became a reality. Not for him those commodious quarters which were fitted out for the editors of the Jewish Encyclopedia. In the crowded and noisy portion of the new Jewish colony in the Bronx, with little to inspire and much to disturb, there is where some of those able articles are being written, and there is where they are being printed, frequently with the assistance of the editor himself.¹²

In 1886 Eisenstein had written an article chastising the new Conservative Seminary for their theological beliefs and ceremonial practices (see pp. 177-197). He also demonstrated the "inexcusable blunder of those who attach some scientific importance to Professor Solomon Schechter's discovery of the Genizah, the so-called Hebrew original of Ben Sirah's proverbs."¹³ He was not looked upon highly, therefore, at the Jewish Theological Seminary. This hurt him in his efforts to produce the *Ozar Yisrael*. Dr. Isadore Singer wrote:

One splendid opportunity, among others, offered itself to President Schechter and his assistants, to show their personal scholarship and genuine enthusiasm for Jewish science; to take up the Hebrew Encyclopedia plan which J. D. Eisenstein laid before them. They smiled, shrugged their shoulders, and made vague promises, the results of which were that this tremendous enterprise was placed upon the shoulders of one man. Fortunately, Mr. Eisenstein is not only a scholar and an enthusiast, but also a man of some means.¹⁴

Nonetheless, the articles began to come in from scholars and rabbis from all over the world. They arrived in manuscript, in typing, in Hebrew, Yiddish, English and several Eastern European languages -- an article on cuneiform by Dr. A. Sarowsky from Wiborg, Finland; an article on the Madaba map by A. Cohen from Lod,

Palestine; an article on the Pharisees from Livorno, Italy.¹⁵ Eisenstein translated and edited each article which he received, wrote many himself and rewrote others. On February 1, 1907 the first volume appeared, and the volumes continued to appear until the tenth and last was completed in 1913 (see pp. 129-130).

Eisenstein took advantage of the fact that the Jewish Encyclopedia had already appeared as a basis for organization of his material. Dr. Singer was a close friend, and he lent his talents and experience to the enterprise. Perhaps Eisenstein's most important support came from Abraham Freidus (see pp. 91-92), the bibliographer of the Jewish Section of the New York Public Library. Through his position, Freidus aided many scholars in their work. He was a life-long friend of Eisenstein and spent many hours at Eisenstein's home teaching him methods of organizing material with a card system. Eisenstein used this knowledge for his subsequent works as well.

Ozar Yisrael had a limited audience. The Western Jew who could afford it could not read it, and the masses of Russo - Polish Jews who could read it could not afford it. Louis Marshall would not buy it though Eisenstein tried to sell it to him, and he was typical.¹⁶ The maskillim who bought it paid for volume one when volume two appeared. He published a flier in 1908 with a passionate plea for 2,000 subscribers. The first volume sold for \$3.00 and he could not get the 2,000 customers. Eisenstein made several trips throughout the United States, 1916-1920, to sell them. He managed to sell enough to finance the books which followed, but never paid his mother

for her original investment of \$30,000. He sold 700 volumes to Ben Avigdor for Warsaw, but didn't receive payment in full (see pp. 119-120). He sold a set to Eliezer Ben Yehuda who paid for it by giving Eisenstein a set of his twelve volume dictionary. Had it not been for the Judaica libraries throughout the world, he would not have sold enough sets to remain financially independent.

Eisenstein had enormous abilities to catalogue, collect and edit. His mind was fertile and his memory encyclopedic. He was thoroughly familiar with the Bible, Talmud, Midrash, Commentaries, all Jewish sources. Yet, he was untrained scientifically, and this factor stamped his work. Ozar Yisrael, as his other books, reflects a vast knowledge but lack of precision. He guessed often, or took facts for granted. If there were variants in a text he just corrected them with no mention of other manuscripts or criterion for the decision.¹⁸ He never footnoted using a comparative scientific apparatus, though he did give his original source. The reader can never be certain whether he is reading a correct text or a "corrected" one.

Nor was Eisenstein unbiased as editor. The editorial board of the Jewish Encyclopedia in English included men of every theological position. They acted as a check one on the other to present scientific, scholarly material unobstructed by the author's personal convictions. Yet, the positive side of each position could be reported. Dr. David Philipson, a Reform rabbi, wrote the article on Reform Judaism. Herman Rosenthal, an Eastern European scholar, was the editor of the department of the Jews of Russia and Poland. Not so with Ozar Yisrael.

Every article reflected Eisenstein's personal views. His article on Conservative Judaism is a biased and stilted editorial from a neo-orthodox position. His article on Reform and Reform Jews is equally biased.

One is very disagreeably impressed, not to say disgusted, with the manifest prejudice and fanatical bias of the editor against Reform Judaism in general and Reformers in particular. Such remarks as we find on pages 42, 52, 99, 142, 186, 191 (Volume Four) against Reform Judaism and its leaders are not only unwarranted, but out of place in a work that is supposed to be important like an encyclopedia.¹⁹

The value of the work lies in those areas of Talmudic law and Medieval commentaries, areas in which Eisenstein was thoroughly familiar. The articles on Eastern Europe and its Jewry are significant and a real contribution to Hebrew knowledge.

Until the publication of the new Hebrew Encyclopedia, Ozar Yisrael was a necessity for every library and reference room where Hebrew scholarship is found. It is still widely used as a basic reference work.

OTHER HEBREW COLLECTIONS

Following the completion of Ozar Yisrael in 1913, Eisenstein enthusiastically set out to compile and publish other reference volumes. In the next sixteen years no less than ten such works appeared covering a wide range of scholarly interest -- midrash, sermons, Jewish law, Biblical and rabbinic concordances, Jewish travels, polemics.

"Ozar Midrashim" was the next to appear (1915). It is a two volume collection of 200 minor midrashim collected from manuscripts and medieval collections. Many of them were previously unknown. These midrashim are mostly post-Talmudic from the Gaonic period and from the period of Rashi and Maimonides.²⁰ Eisenstein found them as fragments scattered about in public and private libraries all over the world. In the general introduction to the work Eisenstein explains his position on changing or correcting a text. He states that copyists through the ages were simple men who did the work for the money rather than for its own sake. They made errors, they changed words according to their own interpretation, or compounded an error that was already there because they did not know how to correct it. Therefore, Eisenstein states, the Midrashim which he found were full of copyist and printing errors.²¹ These are different from the larger midrashic collections like Midrash Rabbah and the Tanhuma which were transmitted by the great sages of the centuries and who interpreted each word accurately and precisely. However, in these lesser works there are many errors which "any boy" could see. For example, in the Sefer HaLekutim it is written, "Three things did the ^{שנים} ask." It is plain, says Eisenstein, that this must be ^{שנים} and not ^{שנים}. Similarly, throughout the manuscripts and printed editions many errors are found. Writing in the name of a scholar who took the same position Eisenstein states:

I have not followed in the path of those editors who publish works arguing over every word and who reproduce every error found in the manuscript... or if a word or letter is wrong,

they note it for the reader and write several things about it which do not help anyway and only serve to confuse the reader.²²

This explains the remark made by Professor Alexander Marks, "J. D. Eisenstein was a fine old-fashioned scholar." Not a man of democratic mind, but rather essentially an intellectual autocrat, Eisenstein would never give his reader credit for having enough intelligence or understanding of the material to make the decision for himself of which was the proper reading. Solomon Buber in his great works such as the *Pesikta deRav Kahana*²³ and M. Friedman in his work on the *Pesikta Rabati*²⁴ both adopted the method of conscientiously recording the manuscripts and rare printed editions of all Midrashim contained in their collections. They recorded the various readings in footnotes and were especially careful on the correction and explanation of words in the text borrowed from Greek and Latin. The reader knows what the textual problems are and can insert his own prejudice into the text rather than as in the case of Eisenstein's work he forced to accept or reject the Midrash on the author's authority. Therefore, although Eisenstein's collection is imminently readable and can be used for homiletical discourses, it is virtually valueless as a scientific text for use in scholarship.

His Passover Hagadah entitled "*Ozar Parushim v'Zeyurim*"²⁵ is an attractive work subdivided into three parts. Part One contains the Hagadah proper with illustrations and a short commentary. Part Two contains ten commentaries of the most renowned Talmudic scholars

including Dr. Isaac Abravanel, Rabbi Simchah ben Shmuel, the author of the *Maḥzor Vitri*, and the Vilna Gaon. It also contains legends and laws concerning the redemption from Egypt. Part Three contains a sketch on Egypt, customs concerning Passover, the Passover customs of the Samaritans, and a commentary on the Song of Songs.

Eisenstein made four trips to Europe and two to Palestine and the Near East. He collected volumes on travels by Jews in medieval and modern times. These he collected and bound into one large and practicable compendium which he entitled, "*Ozar Massaot*."²⁶ The itineraries described are largely through Syria, Palestine, and Egypt, though Europe is also mentioned. They range from Benjamin of Tudela (1165 - 1173) to Lady Judith Montefiore, who made a pilgrimage to Palestine in 1839.

There is an extraordinary wealth of interesting and absorbing material which has here been gathered into available form out of scattered and largely unobtainable pages of Luncz, Carmoly, Grunhut and others. Here are illuminating glimpses into the very heart of the Middle Ages. Here are the glories of the East, wonder tales, sober pilgrimages, scientific identifications of place, names, observations on the weather, Barnacle geese, corsairs, the price of food, the fascination of Egypt, **priceless historical asides**, graves of saints, escapes from **dangers by the way**, everything to capture the imagination of one who has a spark of youth left in his heart.²⁷

Eisenstein wrote a concordance of Biblical words and phrases in 1925 entitled "*Ozar Maamare Tanak*."²⁸ Solomon Mandelkern's concordance was a concordance of each Biblical word.²⁹ Eisenstein's was not a duplication, but rather a concordance of ideas. Under each heading he grouped the verses illustrating the idea. The book is therefore both a concordance and an encyclopedia. Thus, under a heading such

as "honoring of parents" he groups verses that have to do with parent-child relationships. This can not be found in Mendelkern's Concordance where one must look under numerous words to find the verses having to do with honoring parents. Of course, in Eisenstein's collection the reader will find only those verses which the author has chosen and in the example under discussion Eisenstein has left out many verses which have to do with honoring parents.³⁰

This volume gives no mere automatic compilation of words or of ideas. Mr. Eisenstein has expended considerable originality in his choice of themes, his selection of verses and in his notes to the articles. More particularly in the notes, he has indicated a considerable number of interpretations and explanations of difficult phrases, many of which are illuminating and immediately convincing. The work also serves as a dictionary of Hebrew synonyms. The index to the volume contains all the roots occurring in the Hebrew and Aramaic of the Bible, giving references to the articles in the concordance in which the ideas conveyed by each word are explained and classified.³¹

Eisenstein's "Ozar Wikuhim"³² is a thesaurus of disputations and polemics. Part One contains twenty four disputations, beginning with Josephus (against Apion) and ending with the epistle of Moses Mendelsohn to Lavater in 1769. The medieval period which saw great debates between Church and Synagogue is well represented. The value of these disputations lies in the presentation of religion which they contain. Of particular interest is the manner in which Christians and Jews propounded their principles at various periods of history. Part Two includes Jewish accounts of Jesus, the "Book of Victory" of Lippmann Mulhausen, Duran's "Kelimat HaGoi," Crescas's "Refutation of Christianity" and others. The book concludes with a criticism of Joseph Klausner's "Life of Jesus."³³

The value in all these works lies in their reference and homiletical use. There is an inexhaustable storehouse of information accumulated in them, and the volumes have found their way into many a rabbi's and scholar's study. They are a fine contribution to American scholarship.

OTHER WRITINGS

To produce ten reference works of over twenty volumes would be a life-time work for many, but Eisenstein continued to turn out many more plus article after article, essay after essay which he sent to periodicals and to individuals in correspondence. A bibliography of all that could be found from his pen is appended to this study. One can get an idea of Eisenstein's interests from this list. The next chapter, Views and Reviews, will discuss some of these articles.

Eisenstein left sixteen manuscripts unpublished at his death in 1955. One of these is a Hebrew translation of the Koran, done in 1951.³⁴ Another is a second volume of his memoirs from 1927.³⁵ His English work "The Authenticity of the Pentateuch" has been edited and is ready for publication (1960).³⁶

VIEWS AND REVIEWS

Judah David Eisenstein's philosophy can be epitomized as the neo-orthodox approach -- the Bible and Talmud are divine sources of Jewish tradition containing all that was, is, and will be. With the proper approach and the proper interpretation everything can be reconciled with everything else. He was Orthodox in background, and he maintained his orthodoxy. Yet early in life he was liberal in practice. When no one would ride on Shabbat, he would. He attended a matinee in the theatre on Shabbat afternoon. "He liberalized his views at his own convenience." He had no systematic organized philosophy.

THE TALMUDIC METHOD

Eisenstein believed that the Talmud and the Talmudic method was the correct one -- keeping the law fluid. He thought that the Shulhan Aruk was a mistake in that it froze and codified the law. Though he was violently opposed to the Conservative movement (see pp. 177-197), he did basically hold their point of view -- the expanding Halakah based always on the tradition, subject to the canons of interpretation which the tradition itself permitted. He was probably more skeptical, more agnostic than he would ever admit. Finding new ideas and new conditions around him, he would never grant that the tradition was wrong or was inflexible. He constantly tried to reconcile the tradition with everything new, and he was ingenious at it. He pointed out that every

invention had been anticipated in the Talmud and the Bible. There was nothing new. He fought against Mordecai Kaplan who introduced the concept of evolution into modern life but did not confine himself to the Talmudic method, yet Eisenstein was willing to reconcile evolution with the Book of Genesis. The title of an article which he wrote in 1905 is the best example: "Topics of the Day in the Talmud: The Quest of the North Pole."³⁷ The article shows how on the occasion of Lieutenant Robert Peary's exploratory trip to the North Pole many of the problems and discoveries were anticipated in the Talmud. The location of the Pole, the gold mines in the Klondike and Nome, the low intelligence of the Eskimos, the shape of the earth and its relation to the sun were all well defined in the Talmud. In an unpublished article on the atom bomb he maintained that the bomb was anticipated by Jewish sources and then very ingeniously proved it.³⁸ The telephone (see p. 55), the airplane³⁹ and the phonograph (see p. 50) all were Talmudic discoveries.

BIBLICAL CRITICISM

Eisenstein was always militantly against Biblical criticism. Knowing the Wellhausen tradition, he saw in it complete destruction of everything that the Torah stood for. He fought against it and was incensed that Jews should accept even the method of scientific criticism. He hurled vitriolic words at Louis Ginsberg, professor of Talmud at the Jewish Theological Seminary and at Professor Schechter, President of the institution for their views on Biblical criticism.

Professors Schechter and Ginsberg, the leaders of that institution are expounders of High Criticism, which is anything but orthodoxy... Perhaps this new High Criticism is what Professor Schechter styles "Catholic Israel." If so, it is high time to organize a "Protestant Israel" to protest against such rot and decay in Judaism.⁴⁰

Eisenstein attacks Professor Ginsberg for following the documentary theory of the Pentateuch in the article on "Law, Codification of" for the Jewish Encyclopedia. His article in Ozar Yisrael on Biblical criticism states that the only excuse for those Jewish scholars of Higher Criticism who accept it without questioning its soundness is that they have not yet grasped the anti-Semitic aim lurking from each and every production of the critics on the subject. He wrote a strong argument against the supposition that the Pentateuch is a combination of various redactions, but maintained (as in "Ozar Midrashim") that the mistakes were all copyist errors. He called the Polychrome Bible "the crazy quilt." The article is twenty three columns long.⁴¹

He was equally suspicious of archeological discoveries. He thought Professor Schechter's genizah finds were a fake. When M. W. Shapira forged fragments which he reputed to have obtained from a Bedouin who found them in a cave in Moab and the forgery was discovered, that was enough for Eisenstein.⁴² This proved that all of these discoveries were fakes.⁴³

REFORM AND THE RADICALS

Eisenstein had no love for those who departed radically from the law. He despised those who flaunted it. He called those Jews who

held an annual Yom Kippur Ball "despicable and defiled." "All they want to do is blaspheme their religion and anger the faithful" (see p. 100). He chastised Isaac Mayer Wise for performing the marriage of a widow without Halizah (see p. 33). He considered Reform Jews to be exactly the same as Christians.

We see that they are exactly like the Gentiles in every respect. The question, then, is since they are no different from the Christians, why do they bear the name "Jew"? (see p. 132).

In a letter to Professor George L. Clark, he said:

I am delighted with your view on Jesus as a symbolic figure, representing Christianity as advocating the moral principles of kindness, humility, courage, and fair mindedness. If your view is adopted by a majority of Christians... it would eliminate the prejudice against the Jews... It would be possible for the Reformed Jews, who resemble the early Christians, as you portray them, to join the new Christians.⁴⁴

Eisenstein's prejudice against radicalism prompted him to write his vitriolic article against Reform Judaism in *Ozar Yisrael*.⁴⁵ Two other interesting comments on Reform Judaism and its practice appear in his memoirs -- on changing the marriage ceremony (see p. 108) and on intermarriage (see p. 121).

Though he advocated maintaining the religious status quo and always held to the Halakah, Eisenstein could still work "lifnim meshurat ha-din." He, too, could take a liberal stand as long as he could maintain it through the Halakah (and he always could). For example, he was in favor of re-interment of a body to another cemetery. He found himself in the camp of the Reformers and opposed by

his Orthodox friends (see pp. 111-112). He was in favor of observing one day of a Festival, but based his decision on the Biblical law.⁴⁶ In 1948 when the State of Israel was established, he advocated the abolition of Tisha B'av. He was not so militant against Reform or Conservative Judaism that he could not counsel his grandson, Ira (see p. 152), to go to the Jewish Theological Seminary rather than the Yeshiva. Nor did he refuse an honorary Doctor of Hebrew Literature degree awarded him by the Seminary in 1952.⁴⁷ When asked in 1954 if he would accept a degree from the Hebrew Union College, he answered affirmatively.⁴⁸

CITIZENSHIP

Judah Eisenstein's life was marked by a passionate patriotism for the land and city of his adoption... His father dragged him by the hand to march in the funeral procession of General Grant and ever since he has scarcely missed an event of civic importance. He awoke at dawn to be among the first to walk across the Brooklyn Bridge. He greeted Admiral Dewey on his return from Manila. Many were the theatrical greats he saw as an inveterate first-nighter. He tried hard to be the first voter in his district.⁴⁹

Eisenstein was a model citizen. He loved his country and city, and he was actively involved in its welfare. One of his most outstanding achievements was his translation with explanatory notes into Hebrew and Yiddish of the Declaration of Independence and the Constitution of the United States in 1891.⁵⁰ This was done to enable the Eastern European Jewish immigrant to read and understand the documents which gave him his freedom. Eisenstein also translated the Star Spangled Banner⁵¹ and the Gettysburg Address.⁵² He attended the Philadelphia

celebration of the centennial of American Independence, served jury duty for forty years, went to hear the inaugural address of President Cleveland, was among the first to climb the Statue of Liberty, attended the Washington celebration of the centennial of Washington's inauguration for his first term, and attended in New York the 400 year celebration of Columbus's founding of America (see pp. 47, 69, 79, 86, 93, 102). He felt that as a citizen he had the right to make his views known, and he therefore wrote volumes to Presidents, Mayors and others. For example, he wrote to William Jennings Bryan in 1897 asking him to state his opinion on the Jews;⁵³ to Sol Bloom in the House of Representatives proposing a calendar change;⁵⁴ to Henry Morgenthau asking him to be alert in Turkey to affairs in Palestine (see p. 129); to Hamilton Fish in the House of Representatives thanking him for his resolution in Congress to protest Hitler's persecutions of Jews with comments and suggestions.⁵⁵ Eisenstein corresponded on matters of importance to him throughout his life. As late as 1953 when he was ninety nine years old, he wrote to Judge Felix Frankfurter on the Rosenberg Case.⁵⁶ If democracy is made strong by each citizen's active participation in and concern for it, then Judah Eisenstein was a model citizen. Perhaps the one blemish to his record was his use of every possible means to keep his sons out of the army during World War I (see pp. 133-135).

ZIONISM

Eisenstein was interested in Jewish colonization as long as the Jews remained in an urban center where they could participate in business and trade. He did not believe the Jews were suited for agriculture (see pp. 164-167) and deemed all attempts at establishing agricultural settlements for Jews destined for failure. He was active in the Kollel America, a charity institution for indigent Jews in Palestine. He traveled twice to Palestine and loved the country. He met and wrote about many great Zionists. But he was never an active Zionist himself, for the movement was based on the assumption that Jews could live on the land. He also saw America, not Palestine, as the answer to Jewish life. He could not have followed Ahad Haam's cultural Zionism. He wrote in 1915:

We lift our eyes only to America the land which in the future will be the center of Judaism and the home for Torah and the Wisdom of Israel.⁵⁷

EAST EUROPEANS

The hundreds of thousands of East Europeans... brought with them their intense love of Hebrew, their proud Orthodoxy, their expressive Yiddish, their fierce intolerance of persecution and exploitation.⁵⁸

Eisenstein was one of their spokesmen. The American Jewish Historical Society considered him an authority on East European life in America and asked him to read papers on "The History of the First Russian American Jewish Congregation"⁵⁹ and "Immigration and the

Jews."⁶⁰ In the latter paper he said:

The value of the Russo-Jewish immigrants to the commerce and industry of America... exceeds even that of the German Jewish immigrant, inasmuch as the latter, among whom are found eminent merchants and great financiers, may benefit the country indirectly, while the principle aim of the Russian Jew is to promote industry as manufacturers, mechanics, and working men who benefit the community directly and which the science of economy values more than a mere accumulation of capital.⁶¹

Written sixteen years after the article "The Jews in the New Land" (see pp. 163-176), this point of view reflects the new success and new confidence of the Eastern European immigrant.

Eisenstein's Memoirs reflect this as well. In the 1870's and 1880's the events described reflect the pitiful condition of Rumanian and Russian Jewry -- persecutions, pogroms, refugees (see pp. 34, 36, 55, 66, 67, 70, 71, 93). Meanwhile interspersed with this are sections dealing with the Americanization of the immigrants, the congregations founded, and institutions established (see pp. 35, 39, 48, 54). Finally in the 1910's and 1920's the reader finds the success stories, the wealthy and the learned of the second generation (see pp. 142, 150). As Eisenstein became Americanized himself, he reflected the general acculturation of his people.

MEMOIRS

The translation of selected sections of "Ozar Zikronatai" was done for several reasons. Through a reading of Judah David Eisenstein's own thoughts, actions and interests the reader can better decide for himself the man's significance as a Jewish writer, as an American Jew and as an individual.

The selection took this form. The introduction, which is a summary of the material included, was translated (p. 2-10). All of the material on his early life and two lengthy letters to a friend in Poland have been translated (p. 11-31). This material, if not unique, is a priceless treasure of the immigrant's early transition from Eastern Europe to America. The hopes and fears, the problems and the fulfillment are as fresh for us almost a century later as they were for Eisenstein in 1872. The next period of Eisenstein's life (1872-1885) was a period of Americanization for Eisenstein in particular and of the beginnings of large-scale immigration from Europe in general. All has been translated (p. 32-86): the business, family recreation and interests of Eisenstein along with the immigration, congregations, leaders, and problems of the newcomers to America's shores.

The year 1885 was chosen as a landmark for two reasons. It was the year that Eisenstein left his business with his mother and brother-in-law and set out on his own. With the full emergence of the three separate branches of Judaism -- Orthodox, Reform and Conservative -- 1885 saw Jewish leaders abandon the hope of uniting all Jews into one

group. Alexander Kohut (see pp. 80-81), the Pittsburgh Platform (see p. 186), and the founding of the Jewish Theological Seminary (see pp. 85-86) set the stage for a new period in Jewish life (see pp. 177-197).

The remaining memoirs (1885-1927) are listed as they appear, some summarized and others translated in whole or in part (p. 86-161). Those translated were selected because they shed light on Eisenstein's personal life or on his thinking. In the first category, for example, would be his move uptown to 93rd Street in New York City in 1891 (see p. 98). An example of his thinking is exemplified by his criticism of Michael Rodkinson's translation of the Talmud in 1904 (see pp. 116-117). Two articles were selected and translated from those appearing in Part Two of the collection (p. 163-197). The first paints a picture of the economic life of Jews in America in 1886 with special emphasis on the immigrant as a worker in the garment industry or as a peddler. The second sets the tone of religious life of American Jewry in the same year, describing the conflict between the three major religious groups in American Jewish life at the emergence of the Conservative Movement.

Eisenstein's Hebrew style is simple and direct. It is more the language of a reporter and chronicler than that of a literateur. His sentences are exceptionally long, being held together by a string of conjunctions. Often, a whole paragraph is one sentence. Eisenstein was a walking encyclopedia of Biblical and Midrashic phrases. He sprinkled these throughout his work. For example, he described the

ship that brought him to America as having "a fiery furnace" and the smoke as "a pillar of cloud" (see p. 19). This combination of direct writing and use of Jewish sources makes the work very readable. However, the repetition of certain phrases makes for monotony, "Mr. X was born. Mr. X came to America. Mr. X died." Coupled with some facts about the life of the man, this material often has a sameness which shows lack of originality.

Literally every single pericope has something to do with the Jews. Any date, person, event, or invention gets treated by Eisenstein through his special Jewish glasses. Therefore, new light is thrown onto Peary's discovery of the North Pole, Bell's invention of the telephone, Garfield's election to the Presidency. The reader may desire to look at the original of those section not translated in order to see the special Jewish connection. For example, in 1908 there is a section on the founding of the Boy Scouts of America (see p. 119). The author discusses Jewish Boy Scout troops and Jewish ideas on youth activities.

Often the material is so condensed that important information is either omitted or changed. Generally the data is correct, but mistakes do occur. For example, the author calls Max Margolis a professor at a time when he was an instructor (see p. 75). Dr. George A. Kohut was rather disappointed with the condensation of material which Eisenstein did regarding his father, Alexander Kohut.⁶²

My method of translation involved the following procedures. All place names follow the Columbia-Lippincott Gazetteer and the spelling

is as close as possible to the current spelling at the time of his writing in Ozar Zikronotai. Spelling of personal names follows the Jewish Encyclopedia and Universal Jewish Encyclopedia as far as possible. The Jewish Encyclopedia method of transliteration is used except for the "v" for a "bet" without a dagesh. Because the material is often a look backwards from 1929 when written, past and present tense are continually interchanged. The translation follows the original. No Hebrew dates are given unless they are the only ones listed. Books and organizations have been kept in their original Hebrew or Yiddish sound through transliteration and are translated in brackets where deemed necessary. Parentheses are the author's, brackets the translator's. "Reb" is the English of "רבי," a title of honor given to those who may or may not have been rabbis. "Rabbi" is used only when "רב" or "רבי" appears. "The Rev. Dr." is used for "רבי דוד".

As translator I have endeavored to reproduce the spirit and style of the author but at the same time to make the material clear in English. I have attempted to follow the method of my teacher, Dr. Alexander Guttman, who asks that a translation be "as literal as possible but as free as necessary."

NOTES

1. Moshe Davis, "Jewish Religious Life and Institutions in America," The Jews, Their History, Culture, and Religion, ed. Louis Finkelstein (New York: Harper & Bros., 1949), I, 380.
2. Mayer Edelbaum, Die Juden Schtut Miedzyrzec (Buenos Aires: Miedzyrzecer Landsalait, 1957), p. 198.
3. Ibid., p. 391.
4. Interview with Rabbi Ira Eisenstein: "Rivkah (J. D. E.'s wife) was a very bright shrewd woman who ruled the roost at home in her way. She couldn't control him, but she could control the children and between the two, the children were pretty suppressed."
5. Interview with Isaac Eisenstein: "Because of the business break-up, they were divorced. He was given a pot of gold and sent back to Palestine. He stayed there and remarried. He sat and studied there, and he may have taught. He was not a scholar like his father or his son, but like a Jew he could sit and learn. J. D. E.'s mother bought the house for him and left it in her will."

"/J. D. E./ withdrew from the business because of his father. He wanted to get out anyway. He thought his mother and Roggin were too slow. He was the progressive guy, and what he didn't know about that business was plenty. I was about eight or nine years old and I used to hang around upstairs listening to the arguments. There were plenty of fights."
6. Interview with Rabbi Ira Eisenstein: "My father /Isaac/ was determined that we should have what he didn't have and in the years that we were going to college it wasn't too easy economically for him. I can remember very clearly that they were willing to sacrifice the family jewel to pay for our tuition."
7. Judah David Eisenstein, "History of the First Russian American Jewish Congregation," Publications of the American Jewish Historical Society (New York: AJHS) Vol. IX, 1901.
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16. Ibid., Letter from Louis Marshall to J. D. Eisenstein, New York. October 13, 1915.
17. Ibid., Scrapbook on Ozar Yisrael.
18. Ibid., MSS for Ozar Shtarot (Legal Jewish Documents) contains corrections written above the word in MSS.
An example: "Rabbinical Licence (in Balfour, about Ninth Century)
We have (appointed) Ploni ben Ploni to be justice in the town of
.....^{secured} and (have) clothed him with authority... ."
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33. see London Times Literary Supplement, January 31, 1929 for analysis.
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39. Eisenstein, "The Flying Machine," Jewish Tribune Portland, Oregon, VII, 14 (May 18, 1906).
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PART ONE

MEMOIRS

A Translation of Ozar Zikronotai

(Selected Sections)

A COLLECTION OF MY MEMOIRS

A Dairy Of Important Jewish Events Since My Arrival In New York

In 1872 With A View Backward To The

First Jewish Settlement In 1654

by

JUDAH DAVID EISENSTEIN

translated from the Hebrew

by

Robert Samuels

Published by

J. D. Eisenstein

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New York, November 1929

INTRODUCTION

Israel is beloved by the Holy One, Blessed be He, for wherever they are dispersed the Shekinah is with them. Ten visits the Shekinah made to the Sanhedrin. The Torah was theirs, that they might teach the children of Israel both mizvah and ethics. When the Jews were exiled from Spain and Portugal in 1492, the Holy One, Blessed be He, brought healing to the wounds for in the same year America, a new world, was discovered; discovered that not only those Jews but also the Jews oppressed and afflicted by kings and anti-Semitic peoples of Germany and Rumania, Russia and Poland should be able to dwell there. When the Jews came to this new land, they brought their Torah in their hand and their faith in their heart, and they became citizens in the land. They prospered and they improved life for themselves in particular and for the American people in general.

THE CENTER OF THE JEWS

The history of the people of Israel is the history of all who dwell on earth for they are mixed among all the nations of the earth. The Holy One, Blessed be He, acted righteously when He scattered them among the nations so that those who hated Israel could not destroy as [they could have had Israel remain] in one place. Of course, even in exile among the nations, the Jews have a population center, an economic center, and a spiritual center. These centers have moved from place to place: first to Babylonia, from there to Spain and France, then to

Germany, and from there to Russia and Poland. Now, even though the population center still resides in Russia and Poland, the spiritual center is in the land of Israel and the economic center is in America in the United States. Here is a land where the Jew can stand erect and is aroused to a new life; a life of freedom to worship the Lord according to the tradition of his father; the freedom to engage in any work or trade and to live a happy life freely; to learn and to teach Torah, knowledge, and wisdom without any impairment. Thus is America both an economic and a spiritual center which outweighs all others. So that the memory of all these deeds, the deeds of the Jews in America, [should not be forgotten], we need to inscribe them in a book.

MY MEMOIRS

This collection of my memoirs is not only to record the memory of my own life and my deeds in America, but also the history and events of the Jews in America from the first settlement in 1654 until 1872, the year in which I came to America, and the history of the important Jews who were born or who came to America during that time. My personal memoirs are brief, less than five percent of the entire material. Important, in my opinion, are the two letters which I wrote to my friend in Poland in 1872: "An Account of My Travels to America" and "An Account of the Characteristics of the City of New York and the People Who Dwell in It". My friend kept the letters and returned them to me after thirty five years, and now after fifty seven years I have

copied them unchanged just as I had written them then. The year 1872 was a crossroads for me between the past and the future. From that year I began to edit the current events which I noted in a diary every year until the end of 1929, the seventy fifth year of my life. However, because I reserved only 200 pages for my memoirs in Part One, I am able to edit them only until 1927. If it be the Lord's will to preserve and sustain me, I shall publish the two latter years together with still further memoirs of the years ahead in a second volume or an adjoining supplement in another collection which I shall publish in another year or two.

MEMOIRS INCLUDED

The other memoirs consist of more than 300 events of important Jews in America in chronological order, sometimes [entered] by the year of their birth or the year of their arrival in America or the day of their death. Among them are Hayim Salomon who gave financial aid to the founders of the United States government after which it secured its independence from the English yoke; Judah Touro who gave a great fortune in his time to support various charities and to build houses for the Jewish poor in Jerusalem; Mordecai Manuel Noah who desired to found an Israelite colony in America; Benjamin Franklin Peixotto, United States ambassador [consul general] in Bucharest, who aided the Jews of Rumania to leave their country to come to America in order to better their condition; Simon Wolf who was the great spokesman of the Jews in America to many presidents and senators and

elected officials in Washington; and Louis Marshall. Among the distinguished men are the Seligman, Guggenheim and Straus families and in particular the philanthropist, Jacob H. Schiff. Among the Conservative rabbis considered were Isaac Lesser who translated the Bible and the prayerbook into English and who edited the English periodical, The Occident; Rabbi Sabato Morais who founded the seminary in New York; Dr. Alexander Kohut, the editor of HaAruk HaShalem; and Dr. Solomon Zalmon Schechter, the president of the new seminary in New York. The Reform rabbis [mentioned are] Dr. Isaac Mayer Wise, the founder of the seminary in Cincinnati; Dr. Stephen S. Wise, the founder of the Jewish Institute of Religion in New York, and the first of the Reform [leaders] to become a Zionist; and the extreme reformer, Dr. Felix Adler, who founded the Ethical Culture Society. On the other side are the Orthodox rabbis from Russia and Poland: the first rabbi, Rabbi Abraham Joseph Asch; the chief rabbi, Rabbi Jacob Joseph; and Rabbi Meyer Berlin, the president of the Mizrahi Zionists. Among the preachers was Z. H. Masliansky. Among the Jewish statesmen Judge Mayer Sulzberger and the Supreme Court Justice, Louis N. [D.] Brandeis, who was known also as the founder of the group of non-Zionists interested in the building of the land of Israel. Among the scholars were Albert Michelson and Abraham Flexner. Among the women of Israel in America were Mary Fels and Henrietta Szold, the founder of Hadassah. Among the artists and sculptors is Sir Moses Jacob Ezekiel. Also considered are those Christian leaders who championed the Jews of America and their Torah like Robert Ingersoll, Henry Ward Beecher, and Henry George. Among the visitors who

came to America to find financial support for charitable institutions in foreign lands and especially for the Zionist distribution were Dr. Hayim Weizmann, Nahum Sokolow, Professor [Albert] Einstein, Dr. Shmaryah Levin, and [Hayim N.] Bialik.

THE CONGREGATIONS AND THE EVENTS

Among the memoirs are a number of the Jews in America who became famous at different times and a list of the first congregations before 1872 and the revered congregations founded after that date. [The following is a partial list of the most important matters discussed:] the Rabbi Isaac Elchanan Yeshiva; the schools and Talmud Torahs; the seminaries in New York and Cincinnati; various societies and organizations; rabbinical conferences of the Reform, the Conservative, and the Hassidic and the Mitnagdim Orthodox; the Zionist organization; the Hebrew Society; the Jewish Publication Society; and the American Jewish Historical Society; the Boy Scouts; and the summer camps for Jewish children outside the city; the Kollel Amerika; the central committee for the distribution of funds in the land of Israel; the Cantors' Organization, and the leading cantors, Pinhas Minkovsky, Israel Mikaelovsky, and Yosselle Rosenblatt; Joseph Barondess, the organizer of Jewish labor and the strike leader, Samuel Gompers, the head of American labor; the books which were published in America before 1872 and the well known book sellers; the English and German Jewish newspapers of America before and after 1872, and in particular K. G. Sarasohn, the editor of the Tageblatt, and Abraham Cahan, the editor

of the Forward; a critique of the translation of the Bible by Yehoash, a critique of the history of the Jews by Margolis, and a critique of the English translation of Maimonides; the pogroms in Rumania, Russia, and Poland upon the Jews living there and their immigration to America; the Jewish colonization in America; the nullification of the Russo-American treaty of 1832; anti-semitism in America and the anti-semites Hilton, Korbin, and Ford; the quotas for Jewish students in the universities; the foundation of the Yiddish theater in America and Abraham Goldfaden; wrestling and boxing and the great Benny Leonard; the competition among ball players; the world war and two of my sons who went to war and one of them in France relates his experiences; and then of particular interest are the accounts of my travels in America and in Europe and my two trips to the land of Israel.

EVENTS IN AMERICA

Among the general events considered are the great blizzard of March 12, 1888; the ships which sunk in the Atlantic Ocean, the Lusitania which was sunk by the Germans; the telephone, the phonograph, and the radio at the time when they were invented in America. The events in which the Jews took part with the general population, various business matters, factories, real estate, construction of skyscrapers and bridges and railroads; the work of the first Jews in the needle and thread industry and the selling of garments, from the peddlers' pack to the most successful men in the business; the

poor who, just as their Gentile neighbors, do all kinds of work --
taxi drivers and newspaper sellers.

THE TWO EXTREMES

I describe these events naturally without coloring them, without flattery and excess praise, without prejudice or favoritism, without keeping secret a matter which is fitting to be revealed publicly. Regarding this characteristic, the truth of our Holy Scriptures can be recognized as against the profane writings of [other] ancient peoples. If one is a believer, then all [the heroes] of their stories were righteous and men of wondrous qualities, brave and courageous, and one could not find even a single evil person among them. In contrast the Holy Scriptures recount both the merits and the deficiencies among our people's great men. It did not refuse to relate the affair of Reuben with Bilhah, the affair of David with Bat Sheva, the sins of the kings, and even the sin of Moses and Aaron is inscribed in the Torah. Should we not learn from our fathers to do as they have? Nonetheless, our authors who write the history of our people are accustomed to cover over more than they relate, [to hide] the unpleasant, not to reveal even one of our heroes' blemishes, not to show the stains and the spots of the people whose history they are relating. They are supported by "Ahare Mot -- K'doshim".¹ Therefore, the reader will find material in this collection which other writers either skipped or swallowed up with pleasantries: the death of wealthy Benjamin Nathan by a deaf mute murderer in 1871 which threw guilt on the

1871

entire world Jewish community at its time, yet in the Jewish Encyclopedia only the day of his death is mentioned and not the murder; the murder by Pesah Nissan Rubinstein which caused a great stir then; the youthful murderers, Leopold and Loeb, in Chicago; the Diamond brothers in New York who were given the death sentence; the gangster leaders who poisoned horses for fraudulent profit; those impudent Jews who hold dances on Yom Kippur. All of these events will appear here clearly and truthfully whether for praise or for reproach, for in my opinion both have a place in a chronicle of the Jews in America.

THE ARTICLES

Part Two contains selected articles which appeared in HaMaasif, Ner HaMaaravi, and in American Hebrew periodicals which are now rare. Of particular importance are my essays on the early traditions, on the history of the congregations, the history of Russian immigration in America, and the history of the colonization. [Included are some] new essays which previously have not appeared and in particular Responsa in America and laws of Miggo² in the Talmud. For a list of the articles which I have written in English see the list of articles in Part Two. For the volumes which have appeared and which it is my hope will appear, God willing, see Part Two, page 367, and the introduction to Ozar Maamarei Hazal. The memoirs in Part One I recorded in my notebook daily from my arrival in America in 1872, more than fifty years. I also translated important events from various newspapers which I kept for this reason.³ These fragments I collected and arranged with an

explanation and a supplement. I published only the events which have general or literary value and historical value. The publication of this collection was finished in the seventy fifth year of my life, and I hope that the Lord [will allow me] to reach the years of the eighties [gevurah] so that I might be able to publish other collections.

ORTHOGRAPHY

[The author gives a table of his method of transliteration].

ACKNOWLEDGMENTS

I would like to express my thanks to the editors of The Morning Journal, The American Hebrew, and The Jewish Tribune who gave me permission to copy some of the pictures which appear in this collection. Thanks also to Mr. Moses Alprowitz for setting the Hebrew monotype. He did the work himself and attained a high level of excellence -- [as can be seen in] the collection.

Judah David Eisenstein

⁴
MY LIFE HISTORY

[before 1872]

MY BIRTH

On Saturday night, November 12, 1854 I was born in the city of
⁵
Miedzyrzec in Poland. My father, Reb Zeev Wolf, the son of Rabbi
Azriel Zelig (may he rest in peace), was a learned and God fearing
Jew. My mother, Tuva Bluma, the daughter of Rabbi Baruk Bendit Berg
(may he rest in peace) was a saintly "woman of valor". Both sides
of my family go back to high lineage. My father's family is traced
to Rashi, the great French scholar, and my maternal grandfather came
from a family of Spanish scholars. My family name, Eisenstein, comes
from a city in Bohemia. Possibly my ancestors lived there, but I
can trace them back only as far as the city of Königsberg on the
border of Prussia. My grandfather, Rabbi Azriel Zelig, formerly
lived in the city of Staviski under the Lomzha government in [north-
east] Poland, and his father, Reb Nathan Mateh (may he rest in peace),
was considered "acute" in the study of the Talmud. ⁶ He was a merchant
of blue indigo dye. He died in Staviski on the fifth of Tishre, 1849.

MY STUDIES WITH MY GRANDFATHER

In my tenth year (1864) my father left me to go alone to America.
My grandfather, Rabbi Azriel, educated me and fed me at his table.

He remained my teacher in Talmud until I became Bar Mizvah. My grandfather was one of the directors and an accountant for a large flour mill outside of the city. He worked in his business six hours daily, and the remainder of his time was occupied in study. His most important study was Alfasi of which he knew most of the tractates by heart. He would study while going to and coming from the mill. He was also in the habit of studying after midnight when he would arise from sleep and walk back and forth in his room reciting Alfasi. He studied with me every chance he had, even during Sabbath and holiday meals. He aroused in me a love of learning and opened for me the sea of Talmud. He was particularly keen in his explanations of the Halakah through Alfasi with Nisim's commentaries. He was a true scholar and enjoyed his studies. This grandfather exchanged letters in Hebrew (he wrote Hebrew clearly and precisely) with Rabbi Raphiel Yomtov Lipmann who was rabbi in Miedzyrzec and afterwards in the city Bialistok. He resolved difficulties in the Halakah in his responsa entitled "Holiday Joy" [*Oneg Yom Tov*]. My grandfather, Rabbi Azriel Zelig, died in Miedzyrzec on Purim day, March 5, 1882 at the age of seventy.

MY STUDIES IN THE DAYS OF MY YOUTH

At fourteen years my desire for general knowledge began. Aided by youths my own age I read vociferously in the Bible and books of the Haskalah which were written in the purity of the Holy Language. We exchanged letters in Hebrew. From time to time I collected a series

of my handwritten articles. By the end of this period of my life I had mastered Hebrew. Besides this, aided by a Christian teacher, I learned Russian, German, and the elementary sciences.

THE TWO LETTERS

MY TRIP TO AMERICA

On June 27, 1872 my mother, my sister (she was a year and a half older I), and I left the city of my birth, Miedzyrzec, and we came to New York, [arriving on] July 20, 1872. I wrote the story of my journey then to my boyhood friend, Zvi Rogozik, and six months later I wrote him a second letter on "The Characteristics of the City of New York, and the Way of Life of her Inhabitants". When his son-in-law came to New York in 1907, so that I would receive him favorably, Zvi gave him the two letters to return to me. He wanted to show that his love remained firm, and that the letters were so dear to him that he had guarded them closely through the years. So here are the contents of the letters unchanged. I have omitted only the introduction [to the second letter]. This contained the salutation and an apology for having delayed writing for six months after my arrival in New York. I had promised to write him of my journey immediately. I stated that the delay was because of my many preoccupations.

THE STORY OF MY JOURNEY

(First Letter)

On Thursday, the twenty first day of Sivan, 1872 I left my birth place, Miedzyrzec, together with my dear mother and my sister.

What shall I say or can I tell you, my dear friend? Although I have yearned with all my heart to come to America to see my father, I have feelings of remorse upon leaving the city of my birth.

Nonetheless, it is so! For it is human nature that there resides in a man's heart a strong love for his country and for the city of his birth -- all the more so for I left behind the remainder of my family, my dear friend, and my love. Alas, I felt the emotional stirrings of my soul saying, alas my homeland! Ah, members of my family and all of you, my beloved friends -- here I am going to a strange land. Who knows when I shall return and see your faces -- ah, who knows! These ideas made my spirit heavy. Finally I prevailed upon my heart to realize that I am travelling to my dear father whom I have not seen for a long time. Then, my pain eased a little. Oh, I thought with a heart full of joy and happiness, in another few weeks I shall enjoy the wonderful sight of my father's face which I haven't seen for more than seven years. This thought aided me greatly to continue on.

With these mixed feelings of sadness and joy I left Miedzyrzec. We arrived safely in Warsaw on the evening of that same day. The following day, early in the morning, we left Warsaw and travelled to Kotno arriving at noon on Friday, the eve of the Holy Sabbath. We rested on the Sabbath day, but on Saturday night we travelled in a covered wagon (omnibus), our destination being Slupca on the Prussian border. All that night we didn't sleep a wink. The wagon travelled on until we came to Konin, and from there we travelled quickly. We arrived in Slupca in the evening, and we rested in a hotel. As soon

as we arrived, we were surrounded by wagon drivers who promised, for the price of ten rubels, to take us over the border on winding roads without danger of accident or injury. There were those who would take us by wagon to Posnan for this price. When we arose early the next morning, we were told that a German wagon driver had come yesterday and that he had a passport. [We met] him, and for ten rubels he wrote our names on his document, promising to take us to Gnesen. We climbed on his wagon and began to travel. When we came to the [passport] office which is near the Polish border, the driver got down from the wagon, and a clerk from the office approached him. He asked him something; the wagon driver answered and showed him the passport. The clerk looked through it, raised the crossrail which denotes the border, and thus we travelled safely across.

Before I crossed the border, I gazed once more on the land of Poland and said in my heart: goodbye to you, mountains and hills-- goodbye to you, rivers and streams -- goodbye to you, my homeland -- goodbye to you, people of Poland -- live in peace -- all of you! [This contemplation occupied me as] we moved some twenty feet. Then an inspector (officer) came and interrupted my thoughts with his questions. What do you have in your valises? We answered him, we have books, clothes, bed linens, and pillows. Are they old or new? Old, we answered. Then he left as he had come, without examining a thing. The driver whipped his horses and we travelled, arriving in Gnesen by evening. From there we sent our belongings ahead to Hamburg by rail express. We travelled the following morning to Posnan, and from there to the capitol city of Berlin, arriving on Tuesday evening.

The next morning at eleven A.M. we left this gay city and went to Hamburg.

HAMBURG

The city of Hamburg lies at the mouth of the Elba River where it enters the sea. It is large and very pleasant. Many of its buildings, one after the other, are as high as seven or eight stories, a sight I had not seen in either Warsaw or Berlin. The city is always bustling with many people who enter her gates from all ends of the earth -- their purpose is one, to emigrate by boat to London their destination being America. Among this multitude are people as different one from the other in their nature and characteristics as in physical appearance and dress. But why should I or should they look back? For we shall depart from here as quickly as a shadow passing. I began to observe the people at the hotel with us, and I noticed their characteristics and their mannerisms. I saw even better the characteristics of the hotel owners. They are also agents for ship owners, such as H. Bloch, Willensky, Epstein, Yarmolovsky, Hillel Schlomo, almost all of whom are Litvaks. I tried to discern if one can trust them with their promises, but what can I say to you my friend? Ah, I look into their hearts and to my great sorrow found them rotten. They demand unreasonable and exaggerated prices for services rendered, and then they deny that they have done evil. They will take one's entire fortune for the passage so that not even enough money remains to buy food for the trip. These swindlers have clever schemes. They send agents to

nearby cities between Hamburg and Berlin to meet with those travelling to America. These agents pressure the travellers to stay in their hotels in Hamburg and to buy their boat passage from them. They even plant agents on the train itself to seduce the traveller. These seducers are found in the Hamburg train station, and hears many voices yelling so that the very heavens take heed. One cries out, "Whoever goes to Mr. Black should come here", and another answers him in a louder voice, "Whoever goes to Mr. Epstein should come to me". This continues until the man who has never heard such voices is absolutely stunned. Likewise are the agents of the bureaus where they sell ship tickets.

That you may know to what extent they go, let me relate a true story about a man from Austria who sailed with us on the ship as I heard it from his own lips. This man arrived on Saturday night, and one of the agents was sent to the bureau. The agent said to him, "If you have Austrian money I will convert it into Prussian money for you". The man answered that he had money with him. He had 110 goldon. "What will you give me to change them into Prussian money?" "Fifty five talor", answered the agent, "for two goldon are equal to one talor". The man was unaware that only one and one half goldon were equal to one talor. Then, he innocently asked the agent about the price of a ticket to America on an English steamship. The agent answered, "Sixty talor". "I can't give you what I have in my purse for I have with me only the fifty five which you have given me", said the man. "If so", said the agent in all his mercy, "I will take it for the price of the ticket for I have compassion on you". He then proceeded to take the

money. Similar events occur daily. Therefore, he who comes to Hamburg must be very careful. Better for him not to go to a hotel at all, and especially a Gentile hotel. Rather, he himself should go to the bureau and bargain. When the agent tells him that the price of the passage is such and such, he should respond that he only has forty two talor. If the agent won't take this amount, the traveller should turn and start to go to another bureau. He would prove very fast that they would take this amount on an English steamship. He should also be careful of another trick. On his passage ticket it will be written that he should go only on an English steamship, but if he is not careful, they will try to put him on a ship that is driven partly by steam and partly by sail, as they have done to many travellers. [*Italics mine.*] Should he conduct himself as I suggest, he would assuredly reach the ship with peace [*shalom*] of mind and wholeness [*shalem*] of purse.

ON THE SHIP

On Sabbath eve (also the eve of the New Moon, Tammuz), July 5, 1872 we set sail by steamer (Herman ?) for England. Early the following morning the ship left the coast and proceeded into the midst of the sea. Oh, my eyes beheld a new sight. The water tossed us about like a ball. Everything that grows disappeared, and I saw only the heavens and the water. The ship alone hovered as "the wind upon the face of the waters". Smoke poured out of the smokestack like "the fiery furnace" and "the pillar of smoke" followed the direction of the wind, stretching out for miles. The color of the water was contrasted with that of the

smoke. The water often appeared to be green, at times black, and at times light blue. The surface of the water sometimes seemed to be a solid mass, and at other times it seemed wrinkled like the face of an old man full of years. Each time a wave would fly up from the surface of the water, tired of flying it would disappear, coming gently to rest upon the water. Various kinds of fish could be seen from the ship. How pleasant it is to see the sunrise come up from under the world, dissolving the night's darkness. How pleasant is this sight for, then, the sun is like a pure golden ball, and the water glistens like colored torches as the sun shines brilliantly behind it. -- I have described but a small part of the splendor of these visions, my friend, for I am naturally cryptic and I have no more time.

Many Jews were on the ship. We always had the necessary minyan. Everyone prepared food for the trip before embarking on the ship, for they provided us with no food. They did give us cold and hot water. My mother and sister were never seasick, but I once threw up what I had eaten. There was always a stench on the ship, and no cleaning woman who sailed with us. I, therefore, spent almost all my time on the ship's deck. Only at night was I forced to go down into the ship to lie down, but I waited until sleep had all but closed my eyes. We travelled thusly for two days and arrived at the English coast at Hull.

On the same day we travelled by railroad to Liverpool. The train passes right through a long series of rolling hills. As we passed through each one there was pitch blackness. Often we couldn't

even see each other for a quarter of an hour or more. When we arrived in Liverpool, an agent of the Hirshman Company met us. They took our ship's passage and took us to a hotel. The hotel owner fed us bread, butter, and coffee. On Sunday (July 9) we embarked on the steamer, Parthia. All the above mentioned was included in the original price which we had paid to Hirshman, our agent in Hamburg. The Parthia was larger and more beautiful than our first ship. It was extremely clean, for the sailors swabbed the deck daily. Only thirteen Jews were aboard, including the women and children. A disadvantage of the ship to England was that the passengers had to prepare their own food and drink. However, on this ship food was prepared. For breakfast they served a large roll with coffee or tea. Dinner was a meat soup (on Friday instead of the meat they prepared fish, for Catholics do not eat meat on that day) and potatoes in their skins. Supper was a dark roll (inedible it was so bad) with butter and coffee. All this the Gentiles ate, but what could the unfortunate Jew eat? Could he eat contemptible soup or tref meat? Neither could he drink the coffee or tea, for it was prepared in a pot or a pan which they used to cook all of their food. Having no food with us, all we ate until the Sabbath was the roll which was given us in the morning with the butter which was given us in the evening. We did eat the potatoes, for they cooked them on the side of the fire in special vessels. We prepared tea which we had brought with us onto the ship. On Friday evening we formed a delegation and presented ourselves to the ship's chef. We told him that we were completely spent from eating the spoiled bread. He gave us some green vegetables and we cooked them. This served to truly "honor

the Sabbath". Since we hadn't eaten any cooked food all week the green vegetables tasted like a sumptuous feast. Perhaps this was because it was the Sabbath day, and its special scent was spread about. We passed the Sabbath in rest and quiet, but sighing and groaning followed for we had nothing to eat. Therefore we assembled again, went before the Captain and told him our troubles. He commanded that we be given fish, vegetables, much rice, and butter. Of course, we were exuberantly happy and immediately took the fish (for it was kosher) to cook it in butter. However, they gave us permission to cook it only after six o'clock in the evening. When six o'clock came, we cooked it and all but devoured it, for we were extremely hungry. We even had some left over for the morrow. This procedure became our daily routine.

The ship sailed continuously day and night until we arrived safely at New York harbor on the Sabbath, the fourteenth of Tammuz, 1872. We disembarked and went through customs at "Kissel Garden". Since it was the Sabbath, we walked to the city, leaving our belongings on the ship until the following Monday. We registered in a hotel at 136 East Broadway.

Thus far have I described my travels. Of course, I have much more to relate to you. However, I can not write everything, and I have no more time on my hands. So now, my dear friend, live well! Write soon for you make me very happy through your wonderful letters.

(Signed,)

Yodel David Eisenstein

CHARACTERISTICS OF THE CITY OF NEW YORK

(Second Letter)

New York

Thursday, July 31, 1873

My Beloved Friend, my Brother and Companion (Israel Zvi Rozazik):

A few weeks ago I received your precious letter, for which I have been waiting with such great longing. Oh, what can I say to you, my friend? Of course you know how a man's heart rejoices and how his soul is lifted when he receives a precious letter from his faithful friend and especially if half the world separates them. That this letter comes from the other side of the world lets me know how strong is my friend's love. Neither iron walls can separate our love nor much water drown it.

Iron walls may stand between us
The Atlantic may separate us;
But they shall never sever our hearts,
For they are bound together by the cords of our love. ⁸

Therefore, I was overjoyed upon receiving your wonderful letter.
We have been separated by more than one thousand German Parasang ⁹. And yet, no power could stop the loving letter which you sent me. The Atlantic Ocean was not able to disunite us, and its deep waters could not extinguish the great fire which burns in our hearts. Therefore, rejoicing overflows that [the letter] reached me and very precious it was to me...

And now, my friend and companion, I will try to fulfill your request. With the facility of a scribe's pen on his tablet I will describe the character of the city of New York and the ways of the people who live here. I will write about these and other matters about which you have not asked. And now, my friend, incline your ear and listen to news from a far away land.

THE APPEARANCE OF THE CITY OF NEW YORK

The gay city of New York which lies at the entrance to the Atlantic Ocean is huge. It is approximately fifteen miles long and ten miles wide, and the width becomes greater in the lower part of the city by some five miles. Business is constantly opening up here and it grows like the cedar and its branches spread out over the whole earth. There is no end to the goods and merchandise which are sent out to all the states in America and which come in from them. Countless are the ships which come into its gates from all over the world, which take from it and which bring to it a wide variety of goods. During the past week the value of goods exported from New York was set at some seven million dollars, and approximately the same amount was imported. Therefore, New York is considered the center of world trade, and all ends of the earth seem to point toward her.

New York is divided into two parts -- the upper and the lower city. The river separates Brooklyn and Williamsburg and other areas, but they are also considered to be a part of New York City. This

city is always in tumult. Night and day unceasingly one feels the pulse of movement. The huge multitude of people number some one million eight hundred thousand. How lovely and beautiful it is! Here one sees huge stores and beautiful banks; there are seen shops and factories. Here one sees buildings of marble and stone; there are seen mansions and skyscrapers whose tops stretch to the very heavens. Here one sees night clubs and places of entertainment; and there are seen huge sports arenas and things of absolute beauty. Here one sees gardens and orchards; and there are seen fountains which hurl water heavenward. Here beautiful carts, harnessed to horses, traverse the city streets on iron tracks; there steam driven trains fly on iron rails supported by iron pillars in the middle of the city and under it people walk without paying any attention to it. Here a wonderful bridge is constructed just above the surface of the water and behold, suddenly it moves and turns to parallel the shore so that ships can pass through to the other side after which the bridge returns to its original position. All around one sees many beautiful and wondrous things. Thus New York has appeared to us. Daily its beauty and its splendor grows. Its old walls are destroyed and new and beautiful ones are immediately built in their place. I believe that in the end of days New York will be the most beautiful of all the cities in the world.

The climate in this land is different from that of Poland. Here in the summer the sun's heat burns terribly, but in the Fall the cold is not as great as in Poland. The land is generally fertile. The

earth brings forth much produce, and the gardens sprout forth with flowers. There are species of fruit not seen in Poland. In the winter the fruit of various trees from the state of California are brought in, for there they can grow throughout the year. Fruit is exported from the United States yearly in the amount of some 130 million bushels (this is the measure here which corresponds to a fourth of a korec¹⁰ in Poland). From Sumatra, a large source for the world supply of pepper comes an import to the United States in the amount of seven million liters of pepper.

THE PEOPLE WHO DWELL IN IT

A vast multitude lives in New York. Among them are many evil men, thieves by day and robbers by night. New York has its murderers, and even though mob lynching without a trial by jury is against the law of the land, nonetheless things like this do happen. Of course, such acts are done by rabble rousers and the mixed multitude who have come into the city from every corner of the earth. However, rather than write about them, let me describe those who were born here -- Americans from birth. Let me speak about their character, their individuality, and their way of life as I have observed it since I arrived here.

The Americans are singularly a wise and an intelligent people. They are skilled in every craft and in every known branch of general knowledge and science. Almost all of them love freedom and equality. Many do not believe in the Christian religion. The majority are nice looking, well built, and tall. They receive every man cheerfully. They live a

good life, pursuing the human pleasures of attending the theater and athletic events. Much can be said for their character. They love all men without distinguishing between Jew, Christian, or Moslem. They are not ashamed to speak with a man of lower or higher status. The rich man does not turn his glance aside while he stomps the poor under foot. Americans actually believe that all men are brothers, the sons of one Father, and therefore why should one man be exalted above his brother whose station is lower than his. They have great compassion on the strangers, foreigners who continue to settle themselves in their land. For this very reason the number of foreigners who immigrate here daily is immense. During this half year (until July 24) 179,376 persons have immigrated, and who knows how many will have arrived by the end of the year.

MY ACTIVITIES IN NEW YORK

You asked me, my friend, what I have done here, and I will answer you with the following. Indolence, as with every sin, has no place in this country, but diligence, an enriching quality, is part of the national character. Therefore, almost every man bears the yoke of a trade or a business or some other occupation. I am among them for I have placed upon my neck the yoke of a business. At present I am working with garments (undershirts) which I sell here, and I make approximately eight dollars a week.

However, my friend, don't think that I may have laid aside my studies in some dark and forgotten corner. No, my friend, perish the

thought! Even in this country of hard work I have set a time for Torah. I am studying Talmud with my father (we are now in tractate Pesahim). We study daily both in the morning and in the evening. I have set aside an hour or two to read the Hebrew or German newspapers (for I still do not know English) and scholarly Jewish and secular books. I am also planning to write a diary, recording my thoughts in a book. Such a schedule safeguards me from straying from study. These are the activities of your friend in New York and his way of life here.

THE LIFE OF THE JEWS IN NEW YORK

The number of Jews found here is slightly better than 100,000. Because I am aware that you long to know if they keep our ancestral traditions here, I will dwell at some length on this point. Mark well, my friend! What you have been told in Poland is a lie. Our brothers, the house of Israel, who are here do keep the commandments of the Lord. God forbid that you should think otherwise! For Jews in every land whose hearts are faithful to the Lord, their God, will remain pure of heart and steadfast of spirit to the God of Jacob regardless of the place or time of their sojourning. Test it, my friend; cross over the seas into every corner of the five continents -- Europe, Asia, Africa, America, Australia. In every place you would find our brothers, the house of Israel, believing in the Lord and fulfilling the Torah when they have the time.

Even though some among them are men who try to tear down true Judaism, nonetheless, we can maintain that the majority of the children of Israel are faithful seed of the people of the living God. In the large cities of Russia and Poland as well many like these may be found, yet these places are called "the righteous city" and "the faithful city". How analogous is the situation described by Mapu in his book "The Love of Zion". Amnon's sweetheart asks him, "Is Zion in truth a 'faithful city'? Can't one find sin in her midst?" Lovingly, Amnon answers her, "My lovely woman, see how fully the beautiful olive trees planted on the mountain flower. Will all of the buds bear fruit? Does not the olive tree cast away its blossoms to be left for burning and only a tenth part comes to fruition. So, too, are the words of truth on a man's lips. And even if all of them did ripen, would it all bear good fruit? So, too, is the city and they who dwell within. May we not be certain that the city is the tenth part which the Lord has chosen? Similarly we can say concerning a man that he is the tenth part which is holy unto the Lord".

Following such words of wisdom, I do not exaggerate when I say that our brothers, the children of Israel in New York, keep the Lord's ways and occupy themselves in Torah when possible. Ask many people who have been here, my friend. They can tell you that at any time of day one can find Jews occupied in the study of Torah at the synagogue called "Bet ~~Ha~~ Midrash HaGadol" at 69 Ludlow Street. Many books are found there just as in the large houses of study in Poland. In the

synagogue at 78 Allen Street there is an excellent preacher daily between afternoon and evening services. Daily he exhorts them with an ethical message and teaches them the Lord's ways in which people should constantly walk. This preacher was born in Kavno [Kavnes, Lithuania] and the Lord has graced him with the ability to impart to his congregants the language of study and to make the material come alive for them. There are many other synagogues and institutions which deserve much praise and honor. One could say that generally there is no difference between the Jew living in Russia or Poland and the Jew living here except in his dress, and this is certainly an external factor.

NEWS AND SECRETS

A Hebrew newspaper called "HaZofeh Beerez HaHadashah", previously published weekly, has not appeared during the past two weeks to my sorrow and to the sorrow of the intelligent in our city. The editor, H. Bernstein, has been replaced by M. Wechsler.

In July 321,379 dead letters were returned to the post office. Among them were 19,510 letters coming from abroad which were returned to their place of origin.

The German paper "Der Fuehrer", published here, quotes a paper published in San Francisco, California about the problem of where Cain secured a wife. Don't we know that Eve his mother was the only living woman? But this is no problem for us, for according to Rashi's interpretation (Genesis 4:2) a twin was born with Cain and she was

taken as a wife for him.

During July 23, 654 foreigners came here on seventy ships: 13,415 from Liverpool, 2,076 from Glasgow, 510 from London, 5,792 from Bremen and Hamburg, and 1,865 from other shores.

Now, my friend, I will end this letter for I have already fulfilled your request of me. Therefore, my friend, you must also fulfill what I ask of you, and that is to answer this letter quickly and also to inform me of news in Poland, especially of Lovlin where you are presently residing. If you do, I shall certainly bless you.

Your friend, who is far from you but close in your heart.

Yodel David Eisenstein

(end of second letter)

Even as a young man I used to write in a poetic style like this. I was fluent in the Bible. I almost knew by heart Isaiah and the Minor Prophets. I read vociferously the writers of the Haskalah of that generation, and in particular the books of Abraham Mapu and Kalman [Naphtali] Shulman, and the Hebrew poems of Abraham Dov Lebensohn [Adam HaKohen]. I followed their style to the best of my ability, but I was about seventeen years old at that time. Later, when I decided to write in the periodical HaMagid, HaZefirah, and HaMeliz, I chose their style. The first article which I wrote in HaZefirah was in the year 1878, fifty years ago.

THE MEMOIRS FROM 1872

1872

Israel Lindner of New York writes in HaMagid (Vol. 16, No. 9) that Temple Emanu El [New York] has opened a library with more than 3,000 precious Hebrew books. Many were published more than 300 years ago, and among them are some published at the outset of printing. Dr. (Michael Heilprin) is librarian.

The head of the new orphans home is Dr. (Louis) Schnable, a Hebrew author.

The Rev. Dr. de Sola from Montreal, Canada preached in New York on the Sabbath when the portion "Vaarah" is read. He preached in the Shaare Tefilah synagogue which is served by the Rev. Dr. M. S. Isaacs. Rabbi de Sola was returning from Washington where he had been called upon by Congress to open the session by giving a prayer for the success of the legislators in Congress and for the well being of the United States and its leaders. He spoke especially of the peace which is presently reigning between the government of England and our own, and he prayed that it might continue forever. The rabbi received thanks from the British ambassador.

1872

The Rev. Dr. Isaac Mayer Wise of Cincinnati writes in HaMagid (Vol. 16, No.12) that the population of Cincinnati is 250,000 and that our brothers number some 12,000 among them. There are fifteen lawyers, six doctors, two artists, three male teachers and three female teachers in the public schools, one who sits in the legislature,

three city directors, two on the school board of directors, five policemen. The Jews engage in various occupations employing 25,000 in different kinds of jobs. They are well respected by the people. Very infrequently is a Jew sentenced to prison and now there is not one there. Their character and ethics are excellent, and the community's opinion of them is satisfactory. There are seven synagogues: the custom in two is the Minhag America (Wise Minhag); in three, the German Minhag; and in two, the Polish Minhag. The rabbis are Dr. Wise, Lilienthal, Goldheimer, and Epstein. The Hebrew publishing house is Block and Company. The newspapers are the "Israelite" in English and the "Devorah" in German. There are nine ritual slaughterers, two ritual bathhouses for the Jewish woman, one Torah scribe, five kosher restaurants, sixteen butcher shops for kosher meat and three workshops for baking mazah. All the members of the different Jewish groups in the community live together in peace and tranquillity, and there is no serious disagreement among them. It seems to me that this is the only article which Wise has written in Hebrew, for the letters which I have received from him in the past have all been German written in Hebrew characters.

Dr. Wise from Cincinnati has performed a marriage for \$500 between a childless widow in New York, whose husband died, and his [the deceased husband's] brother without giving halizah. Rabbi Samuel Hirsch of Philadelphia and the Rev. Dr. Bernhard Felsenthal of Chicago have been incensed by this, but he has answered them in outspoken terms in his newspaper, The Israelite. (HaMagid Vol. 16, No. 33)

1872

(THE PERSECUTION OF THE JEWS IN RUMANIA) The Jew Benjamin Franklin Piexotto, the United States Consul General in Bucharest, has endeavored to improve the situation of the persecuted Jews in Rumania; but he has not been successful. He requested that the Rumanian government give the Jews permission to leave Rumania and settle in America, and the government has consented. The Consul has stirred up the Consistoire Central des Israélites de France in Paris headed by Albert Cohn and other societies founded in England and America to help these Jews. The trip by rail from Iasi or Bucharest to Hamburg and from there by steamship to New York costs 500 francs, and half fare for children. The journey takes approximately fifty days. Thus began the immigration of the Rumanian Jews to America. (see entry in 1834)

1872

The state of North Carolina has elected Franklin G. Moses, a Jew, as its governor for a three year term. His father was the Chief Justice of that state for a long period of time. His family is of Sephardic stock.

1872

The largest factory in America, A. T. Stewert in New York, employs many observant Jews. They requested that they not be required to work during the High Holy Days of 1872, and this request was denied. Those who chose not to work lost their wages. The chief foreman told them, "If you want to celebrate your holidays, you must get a job in a Jewish factory". But at the beginning of 1883 on the request of Solomon and Sloan, Mr. Stewert permitted them to rest during the High Holy Days and did not deduct from their wages for those three days.

1872

Instigators [have been] sent from England to America to snare the children of immigrants in their nets, causing them to stray from the Jewish faith by placing them in schools which they have founded. This aroused the German Jews to establish in 1872 "free schools" for Jewish children. The Russo-Polish Jews have also founded an association to open schools or Talmud Torahs for poor children by the name of "Mahazekay Talmud Torah" (1883) in order to save them from these instigators. The German Jews opened a trade school in 1880. [They opened] a kindergarten in 1882 where the children can play and where they can be taught the rudiments of the Jewish religion.

1872

Sterling Martin, the governor of the state of Nebraska, has set April 4 as a day for the planting of trees. Each year Arbor Day, just as Rosh HaShanah Le Ilanot which we celebrate on the fifteenth of Shevat. This governor became the Minister of Agriculture in Washington, 1893-1897. In 1900 the holiday was established in every state in the United States, the date being established through public announcement by the governor of each state...

1873

Jacob Jaroslovski [?] came to America in 1845. He wrote for English papers, and he made a proposition to a new shipping company which sails from Antwerp, Belgium to Philadelphia and New York. Through his efforts the company promised to give a discount on passage for Jewish passengers and to make arrangements for kosher food for them. Aaron Judah Horowitz of New York was made the company's agent in Bremen and guide for the immigrants. Mr. Horowitz was a full time writer for HaMagid, and he wrote a book entitled "Rumania and America", part of

which is a guide for immigrating to America. The Rumanian Jewish immigration began some ten years before the Russian Jewish immigration, but the organizations which were founded to support the green-horns were not able to handle [the problems] Leopold Bamberger, the head of the society for the support of immigration of the Jews warned the Jews of Rumania in the newspapers that no more should come to America as those who had already come here were in an exceedingly bad situation. He said that anyone who caused the Rumanian Jews to come here with their hands empty would pay for it in the future since the lot of the immigrant in America is much worse than his situation in Rumania. And Bamberger requests that they pay no attention to those who paint a bright picture of the blessings of America and of how the plenty of this great land is just laid in their hands, for actually they write only of visions and illusions. They are very far indeed from reality, and when they advise that all is well, they are pushing these listeners right into a trap. He continued to say that the organization has done everything in its power to aid 150 Rumanian Jews, but all of their attempts to help them make a living have gone to naught. Rabbi H. G. Weidover agreed with him in his sermon to B'nai Yeshuran in New York. Of course, despite this warning, they have come from Rumania followed by those from Russia and Poland, Galicia and Hungary, immigrants by the thousands and tens of thousands without the aid of societies, but assisted by their relatives who preceded them to America or on their own without the help of others. The aid of the organizations to bring the refugees to America has been practically nothing and in many instances the

organizations have attracted much attention concerning their aid to the immigrants who should not have come in the first place and who are useless to themselves and to others.

Through the aid of wealthy Moritz Loth of Cincinnati in 1873, Dr. Isaac Mayer Wise was able to call a meeting in Cincinnati of the leaders of nineteen congregations that they might discuss the founding of a seminary for rabbis in America. They agreed to unite the American congregations into one body and through this union to found a school entitled "Hebrew Union College" in Cincinnati. The plan has already come to fruition. The following year in July, 1874 the representatives of forty seven congregations assembled in New York to actualize the plan of the Cincinnati seminary for rabbis.

1873 April 18 -- The ship "Atlantic" owned by the English steamship company "White Star" has sunk somewhere between England and America, and 500 passengers have perished. Among them are a number of Jews.

1873 May 30 -- The bankruptcy of the banking house "Jay Cook and Company" caused panic in American business, and the times have changed for the worse. The business crisis has brought a turnabout in the price of real estate in New York, and many Jews who had bought property on mortgage have lost a great deal a money and have become impoverished.

1873 The writer, B. Yonker, writes from St. Louis in the state of Louisiana [Missouri] that in the city of Frankfurt eighteen miles from St. Louis a Jew from Bavaria, Aaron Leeson, died at the age of forty or fifty years. He owned a large garment factory and had accumulated

a vast wealth, but he did not have a wife and children. The Christians honored him by wrapping his corpse in festive garments and bearing his coffin to St. Louis to bury him in a Jewish cemetery. Ten days later the relatives of the deceased, his cousins from the city Quincy, came to bury him in their family plot. They removed the clothes, purified him and buried him in shrouds and with a funeral ceremony according to Jewish religious observance. (HaMagid, 1873 No. 2)

1873

Israel Lindner describes the fraud of Boss Tweed, whereby he was apprehended and sentenced to twelve years in prison. He had fraudulently taken money from New York's city treasury accumulating a wealth of eight million dollars. (HaMagid, 1874 No. 4) William M. Tweed, born in Ireland, was appointed City Building Commissioner in 1870 by Tammany Hall whose members were mostly of Italian descent. They had a strong rule over almost all political matters in the city. Tweed and his men raised the price of almost everything done for the city some ten or twenty times its real value, and then they divided the spoils among themselves to such a point that there was almost nothing left in the city treasury. Finally their deeds were discovered and they were brought to justice. In November the sentence was given to Tweed, and he was imprisoned for a twelve year term. He escaped from prison and fled to Spain, [but was extradited to the United States]. He was placed in a prison which he himself had built. His name, "Tweed", is inscribed above it, and he died there July 12, 1878. This prison was built on Ludlow Street across from the Bet HaMidrash HaGadol, and was demolished in 1929. In its place a large public school has been built.

1873

Israel Pinhas Gradinsky, cantor in Boston in 1871 and later in San Francisco, has written from Newark, New Jersey (HaMagid, 1874 No. 10) of his travel from San Francisco to Newark by the transcontinental railroad. It is 3,314 miles, a journey of seven days. For approximately 2,000 miles from San Francisco only a few people live in scattered places to provide each meal during the journey. In these places wild Indians, who live on wild animals and birds, go about almost naked with only a loin strap and ask for alms like beggars. California has not changed to brass currency and paper money, but rather uses gold and silver coins. The smallest coin they have is five cents, and they disgracefully give it to the charity seeking poor. In San Francisco he found Chinese who do laundry and who serve the rich. My father, Reb Zeev Wolf, was also in San Francisco and Sacramento for three years, 1868-1871, before I came to America. In June, 1886, the transcontinental railroad went from Jersey City (near New York) to San Francisco in three days, seven hours and thirteen minutes.

1873

The first congregation of Russo-Polish Jews in Boston was founded in 1873 under the name Beth Abraham by Rabbi Baruk Isaac Reinhertz [?], a learned Jew and a securities dealer. He bought the first Mishnah for the Hēvrah in his congregation. He announced in HaMagid, 1874, that the congregants of Ohave Shalom, which became Reform two years prior, have become compassionate and have changed their former ways, because the Orthodox have refrained from going there.

1873

The Rev. Dr. Frederick de Sola Mendes came to New York in 1873 and was received as rabbi in the Reform congregation Shaara Tefillah. He was born on the island of Jamaica in the West Indies in 1850. He studied at the University of London and afterwards in Breslau, Germany. After his Hebrew studies in the rabbinical seminary he received his doctor of philosophy in the University of Vienna in 1871. On his return to England, he received his certification to teach from the scholar Benjamin Artom in London. Mendes was one of the founders of the "American Hebrew", and when the Jewish Encyclopedia was first published he was one of the editors. He wrote many articles in various newspapers, and he is the most learned of that learned Mendes family. He died in New York in 1928.

1873

The Rev. Dr. Gustav Gottheil came to New York in 1873 and was accepted as rabbi in Temple Emanu El. He was born in 1827 in Pinne in the Posnan Section. In his childhood he studied Torah from Rabbi Yoseph Haim Kra', the author of "Kol Omer Kra'", and he studied in the University of Berlin. He was ordained by Dr. Samuel Holdheim in 1861. He was appointed rabbi in Manchester, England and upon the death of the Rev. Gottheim, who was the second rabbi at Temple Emanu El in New York, Gottheil was called to take his place. After the death of the first rabbi, Dr. Samuel Adler, [Gottheil] took his place, at a salary of \$10,000. He chose Dr. Joseph Silverman as the second rabbi. In the latter years of his life he was drawn with all his heart to the Zionist idea. He died in New York April 15, 1903 at the age of seventy six.

1873 Dr. Richard (Raphael) Gottheil came to this country with his father, Gustav Gottheil, in 1879. He was born in Manchester, England in 1862 and finished his studies at Columbia College in New York. He was one of the editors of the Jewish Encyclopedia, and he was made professor of semitic languages at Columbia College. He was elected president of the American Zionists, followed by Louis Lipsky.

1873 October -- There was a tuberculosis epidemic in the city of Shreveport in the state of Texas [Louisiana]. The Jews of Galveston, Texas sent aid through Mr. Lieberman, the head of the society, Bikur Holim. They sent \$200 with doctors and medical supplies and saved many of the afflicted. Not one Jew died.

1874 July -- Rabbi Judah Eckmann died in the month of Tammuz, 1874. He was the first rabbi of the congregation in San Francisco and for many years served the congregation "Emanu El". He edited the first Jewish newspaper in English named "Gleaner". An Orthodox rabbi, he was born in Posnan in 1825 and received his doctorate in the University of Berlin.

1874 The congregation "Adath Israel" of Bavarian Jews in Boston has chosen Dr. Solomon Schindler to be their rabbi in place of Rabbi Schoninger who served there twenty years as cantor and preacher. In 1874 Dr. Schindler changed their prayer service using the Reform revisions. Schindler was born in 1842 in Germany and came to New York in 1871. He wrote many articles in newspapers in German and English, and he became a radical reformer. He died in Boston May 5, 1919.

1874 Dr. Solomon Zvi Hirsch Sonnenschein came to New York in 1874 and was chosen rabbi in the Reform congregation, Beth Israel in St. Louis. He was born in Hungary in 1839 and was rabbi in Prague. When he came to St. Louis in 1886, he described how he had eaten tref in the Parker Hotel. His congregants considered removing him from his position when they heard he was considering leaving the faith of his fathers and converting to the religion of the Unitarian Church. They did not favor his negative position on matters of ritual slaughter and in the sprinkling of water which were essential to them. He also did not believe in circumcision, but he retained this rabbinical position for there were young women in the congregation who defended him. He wrote many articles in German and English periodicals. He died in St. Louis, October 3, 1908.

1874 March 22 -- The Jewish youth (Young Men's Hebrew Association) has been founded in New York. The president is P. S. Menken. The membership in 1900 was 1,200, and the annual income was more than \$70,000. At present they have a large building on 92nd Street at Lexington Avenue which was built through the philanthropy of the wealthy, spear-headed by Jacob H. Schiff. The organization's aim is to be a check against the organization of Christian youth which has a large building, a library, and a gymnasium for itself. Its membership is derived from youth who are the same age as our youngsters, and anyone who desires may join. Their central aim is to instill Christian faith in the heart of the youth, and Jewish youths are being drawn into their net. Therefore, the wealthy have consented to found a similar organization

especially for Jewish children in order that they should not mix with the Christian youth. In the last few years centers like this have been formed as branches of synagogues of Conservative Jews.

1874 August 27 -- The scandal between the Rev. Henry Ward Beecher of the Protestant Church "Plymouth" in Brooklyn, which is known as "the city filled with houses of worship", and the wife of Theodore Tilden had been revealed that he sinned against the commandment, "thou shalt not covet." The affair, known as the "Beecher - Tilden Scandal", made a great impression in America and also in Europe. The author Israel Lindner mentioned it in HaMagid (1875 No. 24). The officers of his congregation maintained he was innocent. In court the jurors were not able to agree among themselves, some saying he was guilty, others innocent. Therefore, he was acquitted on July 2, 1875. This minister was a friend of the Jews and preached favorably for them. He died in Brooklyn March 8, 1887.

1874 Rabbi Aaron Wise came to America in 1874 and was appointed rabbi of Congregation Rodeph Shalom in New York. Born in Erlau, Hungary, in 1844, he was from a traditional family. His congregation in New York considered him Conservative. He died on the second day of Passover, March 30, 1896.

His son, Stephen Samuel Wise, was brought to New York by his father in 1874. He was born in Budapest March 17, 1862. He studied at the City College of New York, 1887-1896, and at Columbia College where he received his doctorate in 1901. He was chosen as rabbi of Congregation

Beth Israel on Madison Avenue in New York, and afterwards in Portland, Oregon until 1906. He returned to New York and opened the Free Synagogue in 1907. He founded the Zionist Organization in America and was elected president of the American Jewish Congress in 1924. He also founded a school for scientific study in Jewish literature [Jewish Institute of Religion]. One of his professors is Rabbi Haim Tchernowitz. Wise edited a collection of his sermons in English and a book on the ethics of Solomon N. Gabirol. He also translated the book of Judges into English for the Jewish Publication Society of America.

1874 August 13 -- In the beginning of 1874 I became engaged to Rivkah, the daughter of Reb Israel Cohen, the son of Reb Fischel Shapira from Checiny, Poland. She was born in New York on October 10, 1855. We were married on Thursday, the first day of Elul, October 13, 1874. The wedding was solemnized at 73 Ludlow Street next to the Bet HaMidrash HaGadol. About 100 people attended the reception. My apartment was located at 78 Ludlow Street.

1874 Congregation Adath Yeshuran and Congregation Anshe Hessed merged under the name Beth El in 1874. Anshe Hessed had a cemetery in the center of the city. They began to transfer the remains of the dead buried there to Adath Yeshuran's cemetery in Brooklyn on Cyprus Hill called "Makpelah" (it is also the burial place for the Bet HaMidrash HaGadol and for other congregations). However, the elder members of Ahavat [Anshe] Hessed strongly opposed the transfer of the dead, and they took their complaints to the highest court. Their attorney was

a Jewish lawyer, Albert Cordoza. Since the leaders of the city had already prohibited burial within the city of New York, the judges ruled in favor of moving the dead with a majority decision of the congregations. Nonetheless, in places where the opinion of the congregation is against it the city authorities do not force them to remove the graves of the dead. Therefore, there are still cemeteries of old congregations in the city. Most of them are Sephardic, such as Shaareth Israel dating from 1730 whose cemetery is located on Newberry Street and Chatham Avenue. A second cemetery, however, which they bought in 1805 on 11th Street has been sold after the removal of the dead.

1875 August -- My factory was located at 39 Ludlow Street. My mother helped me making coats, trousers, [dry goods]. Afterwards I went into partnership with my brother-in-law, Nathan Roggen, the husband of my sister Hannah. I contributed \$400 to the business, my mother, \$200, and my brother-in-law, \$100. At the beginning the business was in my name, but was known as "Eisenstein and Roggen" from October, 1877. We had a good business until the end of 1879 when its value was \$10,000.

1875 December 6 -- Disaster befell the ship "Deutschland" in the Atlantic Ocean near the English coast, and seventy people were drowned. Among them were some Jewish immigrants on their way to New York.

1875 December 12 -- A terrible event occurred in the village of New Lots near Brooklyn when a young lady, Sarah Alexander, was found murdered, strangled by a rope. (New Lots is now considered a part of Brooklyn).

After a thorough investigation Pesah Nissan Rubinstein was charged with murder. This man was considered to be a God-fearing observant Orthodox Jew. His father, Israel Rubinstein, was a member of the Congregation Bet HaMidrash HaGadol on Ludlow Street. The matter caused a tremendous clamor among the Jews as well as the Christians who until that time had never heard of a Jewish murderer, especially one who was Orthodox. The amazement grew still further when it was revealed that he had fabricated a story that she, his relative, was a servant in his house and that she had become impregnated by him. He revealed this because he wanted her to be buried in a Jewish cemetery. He related that he saw a dream that she was murdered in the exact spot where she was found. The police, who do not believe in dreams, arrested him as the murderer. The trial was held in a Brooklyn court February, 1876 for twelve successive days. The prosecuting attorney was Britton, the judge was Pratt, and the defense attorney was Mott, a Christian. The twelve jury members gave a verdict of guilty after hearing the full case. Moore, the judge, sentenced him to hanging by the neck on the 24th of March, 1876. Attorneys tried to delay the death penalty until they could take the case before a higher court, but meanwhile the murderer died suddenly on May 9, 1876. The cause of his death was that he fasted for many days refusing to eat even kosher food, and that he had a slight case of tuberculosis so that his strength left him and he died. Yet some say that he drank poison as he wanted to commit suicide. The daily papers in New York and in other cities in America published every detail of the event in large print, particularly his trial

daily. Christian teenagers chased Jews in the town's streets and threw garbage and stones at them calling them "Rubenstein". The name of Rubenstein became a disgraceful word in every mouth, and for many years every Jew was labeled by this disgraceful name until the matter was forgotten. At that time the event and the trial were published in a special book entitled, "Trial of Pesah N. Rubenstein, in the Town of New Lots, on 12 December, 1875, Commenced at the Kings County Court Oyer and Terminer on 31 January, 1876". Baker Voorhis and Co. New York, 1876, pp. 331."

1876 January 1 -- Plans got underway at the beginning of the year for the centennial celebration of United States independence from the English monarchy in July 4, 1776. The festivities opened in Philadelphia on May 10 and closed on November 10, 1876. I attended this celebration in July of that year. It was the first trip which I made in America outside of New York.

1876 Dr. Felix Adler founded a society for teaching faith through ethics alone called the "Society for Ethical Culture". This is a new approach to teaching ethical faith to Jews and Christians alike. This society holds classes in a large school teaching mores and ethics naturally [without ceremonies]. It is still in existence [1929]. The majority of the members are Jews. Felix Adler, born in Germany in 1851, is the son of Dr. Samuel Adler who was rabbi of Congregation Emanu El in New York. Upon Samuel Adler's death he requested that the people of the congregation elect Felix in his place. However, they refused to accept him because he did not believe in the religion of

Israel, even the Reform faith. Therefore, he founded the ethical society whose motto is "Deed not creed". The deed and not the interpretation is essential to him without making a distinction between he who believes and he who does not believe in religion. He preached weekly on Sundays to Jews, Christians and also to non-believers. Actually this is not a new idea. Micah, the prophet, had expounded, "It is told thee, O man what is good and what the Lord doth require of thee: only to do justice, to love mercy and to walk humbly with the Lord your God". Felix Adler has done a great deal of work on the idea of the ethical community and has edited books and pamphlets in this field. October 13, 1927 his seventy fifth birthday was celebrated.

1876 According to Zvi Hirsch Kramer (came to America in 1867) writing in HaMagid (1876, No. 12) the Jews in San Francisco number 15,000 among more than a quarter of a million people. They are wealthy, property owners, and most of the businesses belong to them. The German Jews have two congregations, while the Polish Jews have four congregations. The German congregation, Emanu El, has chosen Elkin Cohen, a Reform rabbi. His salary is \$10,000. The Polish congregation, Shearith Israel, has chosen Rabbi C. G. Vidover. His salary is \$6,000. The sixth congregation, Nave Zedek, was founded in 1869 by Reb Jacob Solomon Rothschild from Poland and Reb Menahem Blackman from France. Reb Menahem [Blackman's] son, born in California, is learned in five romance languages as well as the rest of the sciences.

1876 September 24 -- The rock called Hallet's Reef at Hellgate, which has caused shipping problems in the East River near New York, was blasted by dynamite. I heard the explosion in my home. On October 10 another rock by the name of Flood Rock was blasted, and I heard the sound in the Bet HaMidrash HaGadol during the morning prayers. These two blasts made a great impression on the general public.

1876 November 5 -- In the presidential election [Rutherford B.] Hayes, a Republican, ran against [Samuel J.] Tilden, a Democrat. The results of the election were in doubt until the beginning of 1877. Finally the electorate from the state of Florida by the slightest margin weighed the balance [in favor of Hayes]. Had this been an election in European countries, it would have resulted in a split between the head of the government and the people. In the United States, however, the opinion of the minority is also able to influence the various large parties.

In this election Edwin Einstein from New York was elected to the Congressional House of Representatives in Washington. He was born in Cincinnati in 1842 finishing his studies in New York. He was the candidate of the Republican Party for Mayor of New York in 1892, receiving many more votes than any Republican candidate who preceded him. However, he was not elected because the Democrats were stronger. He was one of the directors of Mt. Sinai Hospital. He died January 24, 1905 in New York.

1876 December 5 -- One of the largest theatres in Brooklyn burned, and 300 people perished. Among them were some Jews.

1877 The Spanish Portuguese congregation, Shearith Israel, called Dr. Hayim Pereira Mendes to New York to be their rabbi, and he still retains that post (1929) while Dr. de Sola Pool assists him. Dr. Mendes was born in Birmingham, England in 1852. He studied at the rabbinical seminary and the University of London and received his doctorate in medicine. In 1874 he became rabbi of the Sephardic congregation in Manchester, England. From there he came to America. He wrote English books on child education.

1877 May -- /Ulyssis S. Grant goes to Europe after serving two terms as President/.

1877 June 13 -- The Russian government declared war on Turkey, and Russian forces have left the Balkan states. The Berlin Congress (1878) declared peace between Turkey and Russia, and a treaty of peace was signed on February 8, 1879. Russia suffered defeat by the Turkish forces, and the British Kingdom and Austria helped keep her from taking Constantinople. This was a clear sign for the beginning of the Czar's downfall and the persecution of the Jews in Russia.

1877 August 29 -- /Brigham Young, Mormons and polygamy problem/.

1877 December -- Thomas Edison invented the phonograph by which man's voice and the sounds of music can be heard. With the phonograph a man's voice can be heard unchanged even after his death, and his lips can thereby move even in his grave. When I heard the phonograph for the first time I was so impressed and joyous that it is impossible to describe it. I was delighted some years later to hear

the voice of cantors, and in particular Cantor Joseph Rosenblatt. Cantor Pinhas Minkovsky did not want to have his melodies heard by means of the phonograph because he considered it a profanation of the holiness of the children of Israel.

1877

In the summer of 1877 anti-semitism in America was revealed. Judge Hilton was made administrator for the estate of the wealthy and respected A. T. Stewart after his death. His power of attorney also extended over a large hotel, Green Union, in Saratoga Springs, New York. There one finds springs for healing and for bathing and mineral waters for drinking. The wealthy used to go there during the summer. Hilton had written on the hotel door, "Jews are not permitted to enter here." When the wealthy Jew, Joseph Seligman of the well known firm, M. Y. [S. and W.] Seligman and Company, came to spend a night in his hotel they did not permit him to enter. This caused a tumultuous storm in America, and owners of other hotels followed in Hilton's footsteps denying Jews the right of entrance into their hotels. They thought that by these means more Christian guests who were anti-semitic would come to fill the rooms of their hotels and their profits would increase. The well known minister, Henry Ward Beecher, preached in Hilton Garden praising the Jews as honorable citizens of the United States. The press chastised Hilton to his face and rebuked him for his hatred of the Jews. It was to no avail until the Jewish merchants decided not to sell the products of A. T. Stewart's factory of which Hilton was the administrator. This was a secret boycott, and some Christian

buyers who were friends of the Jews also joined and would not buy a thing from Stewart's. They ultimately caused the closure of the Stewart factory which had previously been the largest in America. On December 12, 1878, Hilton gave \$1,000 to Jewish charity and \$500 to orphanages from the fund of Stewart's widow, but the money was returned to him with thanks and a statement that the Jews do not accept money from an anti-Semite.

The Seligman family came from Bavaria. Joseph Seligman was born in ^{Bamberg} Byersdorf in 1819. He came to America in 1837, and his brothers arrived later and joined him in business. In 1857 they opened a banking house by the name of J. & W. [S. & W.] Seligman and Company, New York with branches in London, Paris, and Frankfurt-on-the-Main. Joseph Seligman died in New Orleans April 25, 1880. in 1897 the rest of the Seligman brothers participated with the Rothschild brothers in London in negotiating a loan for American government bonds to the sum of \$150,000,000. A short time later the Seligman brothers became government agents in the sale of bonds. Jesse Seligman was born in Bavaria in 1827. He and Joseph founded an orphanage in New York in 1859. They participated in general community needs as well as in Jewish charities. Jesse Seligman died in California April 23, 1894. Isaac N. Seligman died in New York September 30, 1917 at the age of fifty one years.

1878 Dr. Samuel Benjamin came to America in 1885. He was born in Baalbrisek [?], Poland around 1845. In 1861 he went to Padua and studied with Rabbi S[amuel] D. Luzzatto. He spent two years in

Paris and traveled to London about 1865. There he converted. In 1863 he was in Seville, Spain. In 1897 he wrote his memoirs in Ha'ivri in New York (1897 No. 18) calling it, "Vengeance and Reward." He was a doctor and at the time of the Spanish Revolution he treated war casualties as a member of an international organization under the Swiss government. When he came to America he studied medicine in John Hopkins University in Baltimore, but he did not make use of his knowledge as a doctor. Instead he engaged in writing articles and books on Egyptology. He wrote "The Magicians" and "The Language of the Flowers." In 1900 he began his talk about Moses, our father, for the society "Ohale Shem" by explaining that when Pharoah said, "See that evil [rah] which is before your face," the "rah" was Rah, the god of Egypt. On the same program I spoke about America's capture of the Phillipine Islands from the viewpoint of the Torah of Moses and the Talmudic law. In "HaModiah LeHadashim," (Pt. I, p. 15), Dr. Benjamin proves that the author of Song of Songs was King Solomon using the first letter of the first three verses to prove it. His son, Lawrence Benjamin, was born in Lancaster, England in 1869. He is an author and poet and was director of the British Museum beginning in 1893. Dr. Benjamin died in Florida in 1916.

1878 My first article was published in HaZefirah (1878 supplement to No. 24) which appeared in Warsaw. In it I made known the death of Rabbi Samuel M. Isaacs on May 19, 1878. He was the rabbi and cantor of Congregation Shaare Tefilah of New York. Born in Holland in 1824, he was the head teacher at the Naweh Zedek School in London. In 1839 he was asked to

be the rabbi and cantor for Congregation B'nai Yeshuran on Elm Street, New York. In 1845 he was chosen as rabbi and cantor of the new congregation, Shaare Tefilah on Wooster Street. In 1864 the congregation moved uptown at which time he began to publish an English periodical, the "Jewish Messenger." On the occasion of President Lincoln's death this rabbi gave a eulogy and accompanied him to the cemetery. He was also a friend of President General Grant.

I wrote further articles in "HaZfirah" in 1878-1882 and later in "HaMeliz" 1882-1884. A list of these articles is at the end of the second section of this collection.

1878 I joined the society called "Keshet Shel Barzel," Mt. Sinai chapter. This society was like B'nai B'rith except that it also offered a member \$1,000 life insurance payable to his wife, the widow, or to the children of his family. I felt, however, that the society was unethical and I resigned my membership. After a number of years the society folded as it was not able to pay its debts. Other life insurance companies have also failed as they were not able to fulfill their responsibilities without charging premiums according to the age of a member and without a health examination upon his entering the company.

1878 May 31 -- The ship, "The Great Elector," sank near the coast of England. Three hundred passengers lost their lives and among them were a few Jews.

1878

The periodical "Die Judische Volkszeitung" was inaugurated by its publishers, M. Talpowsky and G. Landau. Getschel Zelikovich wrote articles for it. The periodical was socialistic-atheistic and lasted only a few years.

1878

June, July -- Rumania got its freedom as a self-ruling government with certain conditions from the Berlin Congress. Section forty three of the proceedings of the Congress state this decision: that the honorable parties signed below recognize Rumania as a free government according to a condition written in the two sections which follow. Section forty four which follows states that the law must be fixed so that Rumania's state policy be one of freedom. The powers obligate the Rumanians and their government to the following: "In the country of Rumania there shall be no place for laws which make a distinction between religion and nationality against any man, people, or nation; and in no manner shall the Rumanian people or their government ever have the right to devise a method to stop any man from participating in any way of life or livelihood for any reason of religion or nationality." Nonetheless, Rumania has denied this right to her Jews as she deceitfully maintains that this law applies to citizens alone, and the Jews are "strangers". It is the exception, not the rule, when a Jew is given the rights of citizens.

1878

[Alexander Graham Bell and the invention of the telephone].

1878

A yellow fever epidemic broke out in the United States from August to November, 1878. In New Orleans hospitals and charity

institutions have joined forces to aid the 500 Jews stricken by the disease. They raised \$40,000. This disease spread from South America and the islands near the United States particularly Cuba. There has been an epidemic every year during the summer...

1878 October -- Rabbi Samuel Adler retired in 1874 from his position at Temple Emanu El, and the congregation has promised him a pension of \$4,000 a year. He gave his daughter in marriage during the ten days of repentance in 1878. Because of this sin the members of the congregation did not attend his daughter's wedding, and they wanted to take the money back which they had promised him. Dr. G. Gottheil, his successor, refused to make the arrangements for the wedding. The writer who reported this in *Hazfirah* expressed amazement that members of a Reform congregation who pray with uncovered heads, profane the Sabbath and eat tref are so stringent in prohibiting marriage during the ten days of repentance. This is but an unimportant custom which is not even mentioned in the Talmud, appearing only in Seder Mate Ephraim. Rabbi Samuel Adler, born in Worms, Germany in 1809, studied with his father, Isaac, one of the judges of the city. He also studied at the University of Frankfurt and in Vienna ¹³ where he finished his studies receiving his doctor of philosophy in 1836. He was chosen assistant rabbi and preacher in Worms. In 1857 he came to America and became rabbi at Temple Emanu El succeeding the Rev. Dr. L. Merzbacher. He was a learned man especially in the field of Hebrew literature. He wrote articles in newspapers and in English Jewish periodicals. These articles appeared under the Hebrew name "Kovaz al Yad" (New York, 1886). He died in New York June 9, 1891.

1878 November 7 -- Some grave desecraters have stolen the corpse of A. T. Stewart who died in New York April 10, 1876, and was buried in St. Mark's Chapel cemetery on Tenth Street near Second Avenue in New York. The thieves asked \$50,000 for the return of the body, but Hilton, the administrator of the estate refused to pay the ransom money. The widow, however, asked him to pay this sum. Afterwards the authorities promised the widow that they would rebury him in the masoleum which she had built to honor him on Long Island, but, alas, it was revealed that the whole thing was a fake. Stewart was a wealthy and respected merchant in America. He was born in Ireland in 1803 and came to America in 1823. At his death he left some \$50,000,000. Jewish businessmen bought from him, but after his death when the business was handled by Hilton, an anti-Semite, the Jews stopped trading with his company. This boycott was so severe that this great business was forced to close.

1879 [Government again backs paper bills with gold].

1879 January -- The Jew, Benjamin Franklin Jonas, was elected to the Congress as a Senator from the state of Louisiana for a term of six years. He was born in Williamstown, Kentucky in 1834 and studied law in St. Louis. He became a lawyer in 1855. During the Civil War he was an officer in the artillery of the Confederate Army. From 1865 to 1879 he was a judge in Louisiana and from 1879 to 1885 a Senator in Washington. After the completion of his term of office, President Cleveland appointed him surveyor of the coastal area of New York for the national government. Jonas is the third Jewish

Senator in the national Congress.

In previous years David Levy Yulee was elected Senator from Florida twice during the years 1845-1851. He was born in St Thomas, one of the islands of the West Indies, in 1811 and died in New York October 10, 1886. The second Senator was Judah Phillip Benjamin who was elected in the state of Louisiana in 1852 for a term of six years and was the moving force for the Confederacy during the Civil War for he was appointed Minister of War.

1879 One of the anti-Semites was A. Korbin, the banker and the head of a group which had bought a strip of land called "Manhattan, at Coney Island near Brooklyn-New York on the seashore." He had bath houses and a hotel there. He stated that he would not accept Jews who came to his hotel. He would not give them permission to bring food in a basket nor would he permit them to swim in the sea on his property even if they payed the price of admission. By doing this he followed the precedent set by Hilton in Saratoga Springs in 1877. Once again the Jewish and the [general] papers attacked, and Christian preachers thundered against him. Slowly the storm quieted down and after a decade the Jews were victorious. Now they own almost every house on the island, and they live there on every part of Coney Island in peace and tranquillity without any disturbance. This is the more correct solution to the Jewish Question in America.

1879 In that year the number of Jews in the United States had already increased to 300,000 among a total population of 50,000,000. The number of Jews in New York was 150,000 and among them some 10,000

Orthodox Jews. In a large community such as this there was an urgent need for an excellent rabbi, a chief rabbi like in England. Therefore, the leaders of the congregations, led by the Bet HaMidrash HaGadol, set their sights on the great rabbi, Rabbi Meir Lob Malbin, who was living then in Königsberg and was the right person to fulfill the need for a chief rabbi in New York. However, to everyone's great loss the rabbi was called to his eternal home on Rosh HaShanah, September 18, 1879 while on his way to Kiev.

1880 New York receives Egyptian obelisk and sets it in Central Park.

1880 Love of the Hebrew language has aroused me to found a society in New York whose aim shall be to spread the knowledge of Hebrew and its literature in America. I have spoken with cultured people in New York: Katriel Zvi Sarasohn, Moses Aaron Schreiber, Mayer Rubin HaCohen Levi, Zvi Hirsch Bernstein who was the editor of HaZofeh, Isaac Bomash [?], Dov Kramer, A. Zelber, and others. We assembled on February 22, 1880 and founded the society called "Shohre Sefat Aver." I gave them many books of the Haskallah, and I paid for the publications of Hebrew newspapers in Europe and also Jewish papers in secular languages. The meeting house was 105 East Broadway. One of the provisions of the society was to have a monthly meeting of all the members at which time one of the scholars or a rabbi would deliver a lecture on a matter which touched upon Hebrew literature. The membership grew to 100 during the first two years, and in 1881 the society published its first pamphlet, "HaMaasif B'Erez HaHadashah." At that time two cultured gentlemen, T. F. Shapira and Isaac Bomash,

wrote a strong criticism against it in the poem, "HaMitonen" ["The Complaint"]. Yet, for a first American collection it compares favorably with the early collections which appeared in Berlin 100 years earlier. In any event the criticism caused us to stop publication of future issues of the collection.

1880 August 27 -- With my mother and my brother-in-law (my partner) I purchased a house at 43 East Broadway for \$12,000 on this day. I paid \$5,000 down and the rest on a note. Our business which had previously been on Ludlow Street grew steadily there. To our great profit, the rest of the houses and the property grew in value so that in 1883 the house was worth \$20,000 (and in 1929 it is worth more than \$50,000). We succeeded greatly in our business on that street.

1880 August 23 -- The Jew, Charles [M. H.] DeYoung, the editor of the daily "Chronicle" in San Francisco fought against the Christian candidate, Kellogg, in the election of the mayor. They had a great quarrel between them, and the Jew rose up against him and killed him. Then, DeYoung was killed by Kellogg's son.

1880 November 4 -- James A. Garfield was elected President of the United States, and I voted for him as a Republican. This was my first election after becoming a citizen of the country (July 9, 1880). I felt a great personal loss when [Charles J.] Guiteau, a Polish Christian, assassinated the President on July 2, 1881. He died September 19 of the same year. Guiteau was found guilty and hung on July 30, 1882.

1880

November 11 -- Christian scholars from England and America have found errors in the English edition of the Bible of 1611 known as "The King James Edition of the Bible." These errors arose both from a misunderstanding of the Hebrew source and changes in English usage since 1611. They have now made a new translation, or perhaps more correct, they have made corrections in the old translation. Actually they have corrected a great deal. Yet there are a great many errors which they have not corrected. In 1885 a book was published in New York and London entitled "Companion" which explains the need for the corrections, the methods used, and the names of the editors. The book is edited by Talbot W. Chambers, and I have made annotations concerning it in manuscript.

1880

Dr. Samuel Hahn of New York willed that his body be cremated after his death, and it has been done. They burned him into dust in the crematory which Dr. Lemony in Washington, Pennsylvania has prepared. Dr. Hahn was one of my acquaintances for many years. I was astonished that he was the first Jew in the United States who chose to be cremated rather than buried.

1880

November 18 -- Arthur Lieberman, a nihilist, came to New York in August, 1880. He was the editor of the three pamphlets entitled "HaEmet", published in Vienna. While in New York he gave a lecture before the society "Shohre Sefat Aver" on Jewish literature. However, not finding a source of livelihood or any kind of work here, he went to Syracuse, New York and there committed suicide as can be ascertained from the majority of the evidence. He left a note which was found.

He had written in German, "Goodbye to you, oh world and all that is therein. The man who has not been able to find work or livelihood among you shall die of his own hand." And he signed his name on November 18, 1880. On the other side of the paper he wrote, "I ask of everyone that he not judge me until he has come into my place." He was buried in that city in a Jewish cemetery.

1881 /The Panama Canal Company; financed by the Seligman bankers; J. D. Eisenstein bought two shares for \$200/.

1881 Anti-Semitism, which began as a national movement in Germany in 1878 by /Adolf/ Stöcker, the Prussian court chaplain, has increased in the last three years. Bismark, the German chancellor, did not openly agree with anti-Semitism. It was only because of the honor that he sent thanks to the anti-Semites for the telegrams they sent praising him for his inclination toward anti-Semitism. They had met at the Hollandtag /Reichstag/. The above /Bismark/ said at the Hollandtag /Reichstag/ on April 2, 1881. Kaiser Wilhelm, after being requested to stop the movement, wanted to read the newspapers which appeared outside of his country to get their opinions on this question. The Jewish Times, published in San Francisco, sent him all of the newspapers which were published in the Pacific area, all of which had violent statements denouncing Stöcker and his associates. All were amazed how an enlightened government like Prussia and an intelligent king like Wilhelm who rules there should not be concerned enough to stop this hatred of the Jewish citizens of their land. On March 13, 1881, an official society for anti-Semitism in Germany was

founded by the name Anti-Semiten League.

1881

The number of congregations in America is considered to be approximately 300, and the number of Jews is around 250,000. B'nai B'rith has 22,814 members and the Keshet shel Barzel has some 10,000. The order of B'nai B'rith was founded in 1851. The aim of the organization is to teach the ethical and the charitable way to Jews from all groups without any distinction, and to bring some peace between them that there be no place for quarrels because of differences of faith or politics. The organization did not promise life insurance or to give a fixed sum to the family of a deceased member. The organization was founded in 1851 and had close to 3,000 members by 1857. By 1868 the number was close to 10,000 at which time they made some new provisions. They began to engage in some charitable work, founding an orphanage in Cleveland for the members and a tuberculosis hospital in Denver [for all patients] without distinction between members or non-members. The organization spread throughout America and abroad. By 1900 it had ten grand lodges, seven in the United States, one in Germany, one in Rumania, and one in Austria. More than 300 local lodges had some 30,000 members. The main lodge has denied permission to the Russo-Polish Jews to found a branch for themselves. In their opinion Russo-Polish Jews are not proficient enough to officially run a branch. The Rev. Dr. Felsenthal has chastised B'nai B'rith leaders for this. The organization Keshet shel Barzel which promised life insurance was not able to survive and folded completely. B'nai B'rith has also lost many members in latter years and its activities have decreased. The Alliance Israelite

Universelle in Paris opened branches in New York and Philadelphia in 1881.

1881 The high school in Cincinnati founded by Dr. Wise opened as a rabbinical seminary on April 24, 1881. The Rev. Dr. Lilienthal and the Rev. Dr. Sonneschein spoke on relevant matters of the day. The college had already opened as a religious school in 1874 with one branch for beginners. In 1879 they had four sections for beginners. The seminary is known as the Hebrew Union College (see 1873 above).

1881 Sholom Joseph Silberstein came to America in 1881. He was born in Lithuania in 1845 and published a book, "Gilui Ainayim, Hashkafah Eyunit al Mazav Am Yisrael HaMusari" ["Revelation, A Theoretical View of the Ethical Status of the People of Israel"]. The book is in the form of a poem and published in Warsaw 1881. After arriving in New York he published a book, "The Religion and the Torah," to prove that religion is not faith (New York 1887). "Meziut Hoveh vHaOlam" (1893) and also his English books ("General Laws of Nature (1894), "The Disclosures of the Universal Mysteries (1896)) are written philosophically in the spirit of the free thinker. He was a demented man who wanted to found a new religion, and he gloried in uprooting the systems of Spinoza and of all scientific thinkers. He was honored here, and his language was so corrupt that it was impossible to understand him. When he came to sell me his English book, I told him I would buy it if he could explain what he was writing to some intellectual who understands philosophy. He published an article, "Mahut HaNefesh" ["The Existence of the Soul"] in HaIvri in 1901, and Gershon Rosenzweig, the editor, said that the article was too erudite for

the simple reader and he counts himself among them, although he is a scholar the likes of whom it is difficult to find. He left a manuscript with the wealthy Leonard Lewisohn, and in some way it was lost. He maintained that the manuscript had a value of several thousand dollars, and Lewisohn was obligated to give him money for the rest of his life. After his death Silberstein wrote a eulogy in verse which begins, "I shall not know sorrow," and the name of the departed was written above the verses. It appeared in The American Hebrew, 1902, p. 519. In Hameliz (1900 No. 159) Silberstein accused Mr. B. R. Pesah Goldenstein from Kishenov of plagiarism in the second printing of his book, "Gilui Ainayim." Goldenstein signed his name to it accompanied by three praiseworthy reviews by leading Parisians. Silberstein was not aware of this until Mr. Freidus¹⁴ pointed it out to him. Silberstein died May, 1919 in New York at the age of seventy eight.

1881 Workers' conditions have improved in recent years, and to their credit some legislatures have passed laws making one day a year a holiday for labor -- not the first day of May which the Socialists and the Communists have set for this is not the will of the government, but the first Monday in the month of September. Through the efforts of Samuel Gompers, the labor leader, this holiday has become known throughout the United States as Labor Day by authority of Congress. Samuel Gompers was born in London January 2, 1850 and came to America in 1863, working as a cigar maker. In 1864 he founded the International Organization of Cigar Manufacturers¹⁵ and was the executive secretary for this organization. Afterwards he was elected president of the American

Federation of Labor, an organization which numbers some 2,000,000 members. He worked feverishly for labor benefits, especially in decreasing the number of work hours to eight hours a day. During the World War he was the leading force in driving the workers to increase their labors in the manufacture of ammunition and other war needs for victory over the Germans. In 1919 he received a gold medal of honor for his humanitarian work in the war effort. The marvel is that the workers chose a Jew to lead them, and they trusted him with perfect faith. He died in Washington December 13, 1924. The Federation of Labor and its leader, William Green, agreed to erect a monument worth \$150,000 as a memorial for Gompers.

1882 (A PROTEST AGAINST THE POGROMS IN RUSSIA). Anti-Semitism, set in motion in Germany, has spread into other countries in Eastern Europe. There they have not been satisfied only with refraining the rights of the Jews. Anti-Semitism has been used to start pogroms, mercilessly slaughtering the Jews in their countries and confiscating their property. The mass exodus of Russian Jewry began on March 13, 1881 when Czar Alexander II was murdered by a thrown bomb. On February 1, 1882 a mass rally was held in New York, lead by General Grant, the President of the United States, to publicly protest the pogroms and the persecution being perpetrated in Russia. Mayor [William R.] Grace and [William M.] Evarts, a former Secretary of State, spoke. Then came a proposal from our country's leaders: 1) the citizens of New York are grieved in hearing of the suffering which the Jews in Russia have undergone through the pogroms, and they participate in their sorrow; 2) the citizens of the United States request that their

government use every possible peaceful means to pressure Russia in a manner which would not endanger the long-standing love between the two nations to stop the growing climate of mob hate and animosity against the Jews, and to give the rights and privileges to their Jews that no harm might befall them. A similar rally was held by the Mayor in Philadelphia and in other cities. The proposal was meant to stir the United States government to action for the benefit of Russian Jewry, to raise money to help them immigrate to America, and to aid them upon arrival here until they were able to sustain themselves and their families through labor or business (see my article, "Gole Russia BeAmerica").

1882 May 2 -- (THE PASSPORT QUESTION) The United States President, [Chester A.] Arthur, gave the Congress the translations of the agreements between the governments of Russia and the United States concerning reciprocal trade. This treaty was made in 1832 concerning the rights of Jews who are American citizens who came to Russia outside the Pale of Settlement. This reciprocal trade agreement expressly states that every American citizen has the right to live and to trade in Russia in the full breadth of the land, and the Russian government is obligated to defend him during an uprising there as they would defend her native citizens. Secretary of State [James G.] Blaine sent a message to our Russian minister, [John W.] Foster, who is living in Petersburg that he should warn the Russian government that in America there is no distinction between citizens whether he be from the seed of Shem, Ham or Japhet. However, in small print the treaty states that the Americans were obligated to conduct themselves

cautiously and to follow the custom of the place in which they were. The Russian officials whenever necessary have drawn attention to this condition, claiming that according to the rules at Petersburg Jews can not live in inner Russia [outside the Pale] except with special conditions, and it is not proper to give great privileges to American Jews than to the Jews of Russia who were born there. Against this claim the Americans who have sided with the rights of the Jews maintain that the Russian government can not interpret the words of the treaty so stringently. Russia can not hold that the American Jew has no more right than the Russian Jew for in 1832 when the treaty was signed the peasants in Russia were still slaves, as were the Negroes in America. Neither government would have equated the rights of her prominent citizens with the rights of the lower and inferior class in their countries. Then Russia certainly could maintain with false pretext that the American citizen has only the right of the Russian peasant, and America could hold that the Russian citizen has only the right of the black slave before his emancipation.

1882 (COLONIZATION IN AMERICA) The history of the Jewish colonization in America began with the arrival of the Russian Jews in 1882. The first colony was founded in Louisiana on the island of Sicily, but the Mississippi River flooded the colony that year and thereby it failed. Other colonies were founded in South Carolina, North Dakota, Oregon, and other states. Almost all have not come to fruition except for the colonies in New Jersey which were founded in 1890 (see Ozar Yisrael, Vol. II, p. 242; also "The History of Colonization in America" in Part Two of this collection).

1882

January 3 -- I was called for jury duty on a jury of twelve in general session of criminal court, and I served there twenty one days and received my salary of \$42, \$2 a day (afterwards they increased the salary to \$3).../Explanation of the degrees of murder/. I did not want to participate in the death penalty and so I stated this to the judge who exempted me from serving on the jury of a man accused of murder in the first degree. Also I did not want to swear by the oath, "So help me God," or to place my hand on the Bible every time that we sat to judge a man, as is the custom. I only affirmed that I would judge fairly according to my opinion through an understanding of the evidence without any favoritism. A man is permitted to refuse to swear by the oath. He may be qualified by a "yes" or by only raising his hand. During these forty years I was called to jury duty in court one month every two years, once in a criminal case and once in a civil case and in particular in a case of Torts against the owner of a railroad. I served until I was almost seventy years old, and then I relinquished my obligation. Once I did not go to the courthouse after I had been called, and I was obligated to pay a fine of \$100. My lawyer, Mr. Simon Rader, requested that the judge cut the fine in half.

It is my opinion that the murderer should never receive the death penalty, but rather that he be sentenced to life imprisonment, or to a period compatible with the crime in the opinion of the judge for it seems to me that the punishment of the guilty is not for revenge, but rather to stop him from committing further crimes, and to serve as an example to others who can learn from his punishment

and thereby be too afraid to commit such an act... Six reasons for abolition of capital punishment.

1882 July 27 -- I took a trip to see one of the marvels in America, the waterfalls at Niagra Falls in New York on the border of Canada. At 6:00 P.M. I left New York on the New York Central and Hudson River Railroad. In Poughkeepsie I ate supper and at 10:00 P.M. I lay down on my bed in one of the train's sleeping cars. The rain was pouring down and did not stop until the first light of the morning. At 8:00 A.M. I arrived in Buffalo and ate my breakfast there. At 9:00 I travelled to Niagra. At 10:00 in the morning I took a room in the Guest Island Hotel. Aided by a buggy and a guide I visited all of the marvelous sights, and I did not leave one place unseen on either the United States or the Canadian side which are connected by way of a bridge which literally hangs in the air. The following day I travelled to Rochester and went around the city. That night I returned to New York arriving there on the following morning. I gazed in utter amazement at the sight of water falling with such great power from 165 feet up, and I learned many things on this trip. In 1892 I again visited Niagra Falls.

1882 The editor of HaZefirah in Warsaw sent me a packet of letters from the author, Saul Pinhas Rabinowitz and "Ben Ami" (Moshe Leib Lilienblum) concerning the persecutions of the Jews in Russia (in order to publish these letters in the list which is being published in Tel Aviv). I have translated them into English and given them to Judge Mayer S. Isaacs. The contents he has sent to Washington under

the name "The Union of Israelite Congregations" with the request that our government speak officially with the Russian government and reprove her actions. His action brought little results, but nonetheless he helped to arouse sentiment in the American community for the material was printed by the newspaper, "New York Herald."

1882 I wrote many articles on Russian refugees in particular and the Jews in the new land in general. They were published in HaZefirah during the years 1880-1882, and in the latter year I began to send articles to HaMeliz. The first article was my translation from the newspaper, "Herald," of an article written by its correspondent in Constantinople who wrote about the actions of Laurence Oliphant and his idea to settle the Jews east of the Jordan. [Oliphant] had a power of persuasion to impose his ideas on others. This article appeared in 1882, p. 519, and I wrote other articles in HaMeliz in that year and following.

1882 The pogroms in Russia in 1882 caused the flight of the Jews from there. A few journeyed to the land of Israel, but the majority came to America. Some of those who came were enlightened scholars and authors, among them Tuvia Pesah Shapira. He was born in Sejny, Poland in 1845. He was a Hebrew teacher and compiled a dictionary entitled "'Et Sofer" [The Pen of the Scribe] for young people's use. He remained in America only a year and a half for neither the country nor the Jews living here pleased him. With Isaac Bomash he wrote "HaMitonen," [The Complaint], (a critical poem of two pages against "those who have gathered in the new land" (1881) and against the

society Shohre Sefat Ever). T. P. Shapira returned to the city of his birth in 1884 and died there in 1924 at the age of seventy nine. His son, Dr. Shapira [?] published his father's correspondence, "Mashal Hakdamuni" [An Example Before Me], "Moshle 'Am" [Example of a People] (Philadelphia, 1925) and "Pitgamim shel Hakamim" [Sayings of the Wise Men] (Philadelphia, 1927). Both collections are pointed. Dr. Shapira has been appointed to the Hebrew section of the Library of Congress in Washington (see below, 1912).

1882 Alexander Harkavy came to America in 1882. He was born in Nowogradok, [Russia] May 5, 1863, and worked in the printing house of the Romin [Brothers] in Vilna. Upon arrival in America he did much work for the advancement of Hebrew and Yiddish literature through dictionaries which he edited. Of particular importance is his last book, "An Encyclopedia of Biblical Language," Hebrew and English, second printing (New York, 1918); "Yiddish-English-Hebraische Verterbook", second printing by the Hebrew Publishing Company (New York, 1928).

1883 Rabbi Abraham Pereira Mendes was called to serve as rabbi of the Sephardic congregation in Newport, Rhode Island. He remained at this post until the day of his death, April 18, 1893. He was born in Kingston, Jamaica February 9, 1825. He was the first master at the religious school there and was assistant to Rabbi Isaac Lopez. In 1851 he became rabbi in Birmingham, England. At the death of Hakam Artom in London he fulfilled his place as preacher and judge for the Sephardic community. He was the first to publish

sermons in English (see Ozar Yisrael, Vol. VI p. 187).

1883 January 19 -- The ship Trimbria sailing from Hamburg collided with the ship Sultan near Holland, and the force of the impace was so great that the Tzimbria sunk and 454 passengers lost their lives. Among them were many Jews. (See "Questions and Answers" concerning the reason for this catastrophe in Part Two of this collection).

1883 January 1 -- Together with my friend Jonah Jonas, David Black, the Rev. Moses Aaron Schreiber and Mr. Markal, I was called to a meeting of the leaders of the Young Men's Hebrew Association in their meeting house on 42nd Street. We met to devise a plan to open a reading house as a branch of the organization in the lower part of the city. I personally promised to give 400 books and to pay for Hebrew periodicals which were published in Europe for a period of one year. I also tried to bring in twenty five new members. On the following May 24 the branch opened at 244 East Broadway and I fulfilled my promise.

1883 April 7 -- [Praise for Peter Cooper, a Christian, for his philanthropy].

1883 April 24 -- My desire to hear music, both vocal and instrumental, aroused me to learn to play the piano at the private conservatory of Everhard [?] on 42nd Street. After twelve lessons I saw that I could not succeed for the days of my fingers' dexterity had already passed, and they just could not produce nice sounds on the piano. Therefore, I left this work for my son, the young Isaac

(born on Simhat Torah, October 22, 1875). However, I did learn to read musical notes a little so that I could understand how the melody and the Biblical words fit together since [the melody] was the first interpretation placed on [the text]. I worked in this because cantors sing the melodies without trying to fit them into the subject matter of the prayers, and most of the prayers sound strange as they sing. This year I learned horseback riding. Accompanied by a teacher and afterwards alone, I went riding many times in Central Park in New York on a special bridle path for horseback riding. I maintain that this physical exercise is the best thing for a man's health. I also rode in the Deckle Academy on 56th Street and in the Rink Academy at 59th Street and 7th Avenue.

1883 May 25 -- Today the bridge which spans the river from New York to Brooklyn [Brooklyn Bridge] was opened, and I was among those who were permitted to cross the bridge for the first time. On the second day an accident occurred because there were too many people crossing. A beam which holds the steps snapped in the middle of the bridge and many were injured. The price for adults or children is one cent, and they made the crossing free on June 1, 1891.

1883 October 23 -- On Thursday at 3:50 P.M. I travelled to the Catskill Mountains, and I stayed at the White Mountain House Hotel. On the following Monday, October 27 at 5:50 A.M. I arose early to return to New York. At that time there were no Jewish hotels at those places, but ten years later there was a Jewish hotel on almost every mountain in the Catskills, and in particular at the city of

Turnersville. I went there during the summer and spent two weeks to a month in Jacobson's [?] Hotel.

1884 January 5 -- [Eduard Lasker, German Jewish politician, died suddenly in New York].

1884 January -- I learned to swim at "Gebhart Natatorium" and to row on the Harlem River. I also learned the sport of fencing. In September and November of that year I learned the game of billiards with Hasser [?]. I had a small billiard table in my home to play with guests during a rest hour. Generally I pursued sports in order to make my body healthy.

1884 February 22 -- [J. D. Eisenstein saw the funeral procession of Captain G. W. DeLong and comrades who died in Siberia on way to the North Pole].

1884 Max Leopold Margolis came to America in 1884 with his father, Rabbi Isaac Ben Eliah Margolis, the editor of "Sippure Yeshuran" in 1876. He was the preacher [rabbi] in congregation "[Anshe] Kalvariya," New York and he died in New York October 1, 1887. Max, his son, was born in 1866 in Meretz, government of Vilna, Poland, and studied in the elementary school in the town of Liebnitz and Berlin. When he came to New York, he entered Columbia University and finished there with his doctor of philosophy in 1891. He taught Semitic languages there. He was appointed professor of Bible at the Hebrew Union College in Cincinnati, 1892-1897, after which he became professor of Semitic languages and literature at the University of California,

1897-1905. He returned to Cincinnati as professor of Bible at the Hebrew Union College, 1905-1907. Dr. Margolis and Dr. Casper Lewis resigned from their positions at the Hebrew Union College, or more correct they were forced to resign, because of their position on the Zionist movement which was not accepted by the Reform movement at that time; and Margolis was appointed instructor at the Dropsy College in Philadelphia. Dr. Margolis was the editor-in-chief of the new English translation of the Hebrew Bible for which the philanthropist, Jacob H. Schiff, gave more than \$50,000. Dr. Margolis wrote articles in Hebrew and English and wrote a history of the Jews in America (1927) in conjunction with Dr. Alexander Marx, the chief librarian of the seminary in New York.

1884 July 3 -- I travelled to the White Mountains in New Hampshire at 5:00 P.M. and returned to New York on July 7 at 11:00 P.M. While I was there I went up Mt. Washington by means of the cog railway, which is called "Jacob's Ladder," to a height of 6,279 feet and found snow at its peak during the summer months. I was the clouds below me while the sun shone upon my head. At the summit of the mountain there is a hotel.

1884 July 12 -- On the Sabbath I heard the sermon of the Reform Rabbi Dr. Kaufman Kohler at the Orthodox house of study Anshe Suvalki at 80 Forsythe Street, New York. Rabbi Abraham Joseph Ash raged from the Bet HaMidrash HaGadol: "Should the ox which has done the damage be given permission by the one who claims damages?" His intent was that the Orthodox are not obligated to permit a Reform

rabbi who is outside like Dr. Kohler to preach in their synagogue.

1884 August 10 -- I heard and felt an earthquake in my home at 43 East Broadway at 2:06 P.M. It lasted for approximately twenty minutes. My sister fainted. The movement was felt in nine states on the Atlantic seaboard, and there was much property damage but no casualties.

1884 August 28 -- I went out on the ship Schuyler to fish in the sea, and I caught some "sea bass." My residence with my family during the summer was at Long Branch, New Jersey. My weight at that time was 122 liters [pounds], and my height was five feet two inches. In 1910 my weight had gone up to 153 liters [pounds] and by 1929 was down to 130 liters [pounds].

1884 September 9 -- My father travelled to South Africa living in the city of Kimberley in the center of the diamond fields. However, he did not strike it rich, and so he travelled to Jerusalem and lived there approximately one half year and returned to New York on the small ship, Rotsee [?]. In September, 1884 I went to greet him at Hoboken which is near our city and brought him to my house. [There were constant] quarrels between my father and my mother. This was the reason that my father left his home [in Poland] and went to America in 1865. Quarrels also caused his parting again in 1875 after his return from California to us in New York in 1872. When he returned to us now for the third time after he lost his money, he wanted to take part in our business, and my mother was

against it. I leaned to my father's side, and my sister [Hannah] leaned to my mother's side; and therefore a serious difference of opinion occurred between me and my sister and my brother-in-law [Nathan Roggin]. We decided to break our partnership. On October 3, 1884 I sold my portion of my house, 43 East Broadway, to my mother and my brother-in-law, and I bought a house for myself at 57 East Broadway for \$23,000. On January 5 it came into my possession and there I started my business in my own name. ¹⁶ My father went again to San Francisco and then to Chicago. He returned to New York, and then on April 25, 1888 he left on a Dutch ship for Jerusalem and settled there. I helped him buy a house for himself in the section called Sukat Shalom. My mother was a woman of valor and learned and a woman of excellent qualities, but she was an independent person, and so was my father independent. He could not make himself surrender to her will even a hair's breadth. Therefore, they could not agree on anything in order to live in peace with each other. This disturbed me greatly for I was forced to break my business partnership with my mother and brother-in-law. Afterwards, I had my own business and then had other partners but through them I lost much money. In 1899 I left business entirely and began to work in literature. It is possible that if I had succeeded in my business, I would not have begun to engage in literary pursuits and I see in this divine providence.

1884 September -- The committee which was founded to aid the Russian immigrant headed by Henry Rice and Meyer S. Isaacs has announced that a government law has been passed to close our gates to immigrants who have been sentenced on criminal charges in their country of origin,

those who have left prison, the poor who sustain themselves from the general charity, and all who have neither money nor knowledge of a craft to make a living. In particular the law states that those who come at others' expense; the old and the weak, the lame, the simple and the deranged -- all who would not be able to succeed in work and would be forced to push themselves onto the community -- men like these will be sent back at the expense of the ship owners who brought them here.

1884 November 4 -- Grover Cleveland was elected President of the United States, and [Thomas A.] Hendricks, Vice-President. I voted for Cleveland even though he was a Democrat and I am a Republican. Generally, I always felt free in my political opinions, and I always voted for the man whose opinions and qualities seemed right to me regardless of which party he represented.

1885 March 3 -- At midnight I travelled to Washington and slept that night in the train's Pullman car. On the following day I stood across from President Cleveland and heard his inaugural address at the Capitol. And I saw the inside of the building, the White House, Congressional Archives, several courts, and the Washington Monument which is 550 feet high. I climbed up the steps. That same night I returned to New York for I could not find a room in any hotel because of the huge gathering which had come there on that particular day. I arrived at home at 8:00 the next morning.

1885 July 23 -- I travelled to Thousand Islands on the St. Lawrence River between New York and Canada. At 9:15 P.M. I left the city

by Pullman, arriving in Utica at 5:50 A.M. and in Clayton at 9:30 P.M. I crossed the river by ship at 11:00 in the evening, and I stayed in the Thousand Islands Hotel. On the morrow I travelled by carriage to see the sites in the general vicinity of the island, and I went horse-back riding. Also I rowed in a rowboat by myself approximately to the Canadian border, and I spent the night in the hotel, Island Wave House. On July 25 at 6:00 P.M. I left the island returning to Clayton at 7:15 P.M. and from there by train to New York where I arrived on July 25 at 8:00 in the morning.

1885 July 28 -- Sir Moses Montifiore died in London. On October 28, 1884 he became 100 years old, and in order to memorialize the occasion Jacob H. Schiff donated a large sum of money to found and erect a home for the incurably ill known as Montefiore House. In his will read after his death in 1887 wealthy Julius Hallgarten left the institution the sum of \$30,000 on the condition that the house should be open to the non-Jewish sick as well. The dedication of the beautiful new building on 139th Street near the Boulevard took place on December 28, 1888.

1885 In this year a most worthy visitor came to America. The Rev. Dr. Hanok Yehudah (Alexander) Kohut was appointed rabbi at Congregation "Ahavat Amityo [Ahavat Hessed]" in New York. He took the place of the late Rev. Dr. Adolph Hübsch. Dr. Kohut was born in Hungary April 22, 1842 (see his history in Ozar Yisrael, Vol. IX, pp. 72-74). He was known in particular for his monumental work "Aruk HaShalem," a lifetime work which he completed in New York in 1889. The fifth

volume was published through the philanthropy of Jacob H. Schiff who gave \$5,000. Dr. Kohut was a magnificent preacher in German. I heard his sermon in 1885 when he arrived here, and I remember that after an hour one man took his watch out of his pocket to show it to the preacher as if to say that the time had come to finish. The rabbi answered with a smile on his lips, "The watch is beautiful, but the watch's owner is out of line." Truthfully his sermon was too long, but the message was good and exciting. On April 1, 1891 he preached before the organization, "The Jews of Russia Who Have Been Naturalized in America" founded by Dr. [Adolph M.] Radin, where he said that the purpose of the organization was to arouse a love for this land in a member's heart; but he asked that they not forget the Torah which they brought with them from across the sea. He said that they should hold fast to Judaism in America which was founded on two pillars -- acts of loving kindness and prayer, but that the third pillar, the Torah, outweighs them both, and that Jews here need to uphold the pillar of the Torah.

1885 March 20 -- The Yiddish theatre was opened in 1884 on 4th Street in the Turverin Hall in New York with the play, "Die Makshefah" [The Witch]. The actors were so below standard that the theatre was opened anew on March 20, 1885 with a company of actors from Rumania which Abraham Goldfadin sent. They presented his plays, "Bar Kochba," "Shulamit," and others. In 1887 Goldfaden came to New York himself writing new plays for the Yiddish theatre and editing the newspaper, "Yudische Illustrirte Zeitung." In 1889 he returned to Europe. He came back to New York again in 1893 and in his honor

the play, "Bar Kochba," was presented in the Grand Theatre, and the actors presented him with \$1,000, the proceeds from the play. He was born in Constantine, Vilna on July 12, 1840 and died in New York January 9, 1906 (see his history in Part Two of this collection) [also, The Jewish Comment, Vol. 14, Nov.1, 1901 "The Father of the Jewish Theater"].

1885 Adolph Sonnenthal, a wonderful actor on the Yiddish stage, came to New York in 1885, and I saw him in the theatre "Thalia" in the play, "The Daughter of Mr. Fabricius." He was born in Budapest December 28, 1832 and died in Prague on Erev Pesah April 4, 1909.

1885 Peter Wiernik, born in Vilna in 1865, came to America in 1885. He settled in Chicago in 1887 and was the type-setter for the paper, "Der Judischer Courier," and after five years became the editor of this newspaper until 1896. Then he came to New York and wrote articles in English for the paper "[Judisches] Tageblatt" which was published by [K.H.] Sarasohn. From 1901 he was the editor of the newspaper "Der Morgen Journal," published by Jacob Sapperstein. Wiernik wrote articles in the English Jewish press and was the author of "History of the Jews in America" in English (New York, 1912).

1885 Nehemiah David Hoffman from Neustadt, Poland (born in the city of Kovno) was brought to America in 1865 by Sarasohn to help him in editing the "Judische Gazetten" and "Tageblatt." After six months he returned to his country and wrote travels in Hamagid in 1886. In 1898 he settled in South Africa and wrote travel books, scholarly books, and articles for newspapers. He died in Johannesburg, South

Africa in August, 1928 in the seventy second year of his life.

1885 Rev. Dr. Morris Wechsler came to America in 1885. He was born in Hungary in 1849 and upon arrival in New York he was appointed rabbi of Congregation Brith Shalom, and afterwards in Ohave Zedek in the city of Yonkers in New York. He was the editor of "Der Judische Presse" which later became "Der New Yorker [Judische] Zeitung" in the years 1886-1889. He was the author of a book, "Vayidaber Moshe, " a book of homiletical interpretations based on the numerical values of the letters of the Torah. In his newspaper he told American Jews that soap, olive oil, and all kinds of foods are already kosher and do not need to be koshered, but he said that if Christians did kosher then they would increase their Jewish customers. He received a double salary for making this announcement in the press. He published his newspaper in small quantities for distribution among his advertisers with some 100 extra copies. Therefore, it is difficult to find copies of his paper even in archives. He was one of the founders of the Union of Orthodox Rabbis in the United States and Canada with Dr. H. Pereira Mendes and Dr. Bernard Drackman. When his action concerning the preparation of kashrut became public, he was chastised by the press, particularly by Judah Botheiltar [?], the Chief Rabbi's secretary, in HaIvri in 1896 and in "American Hebrew." Then Dr. Mendes and Drackman separated from him. He died in New York February 23, 1919.

1886

In HaMagid, 1886, No. 9, Reb Moses Botkovsky, the president of the Bet HaMidrash HaGadol on Norfolk Street in New York, announced that they were seeking a cantor of excellent voice who knew the nigun and was a God-fearing and honorable man. His annual salary would be from \$1,000 to \$1,500 plus extras. In 1887 Israel Mikaelovsky was elected cantor. He had been cantor in Paris at a salary of \$4,000 a year. In the following year Israel Cooper, who had been the cantor in Vilna, was selected to be cantor at Congregation Anshe Kalvariya in New York. The competition for the excellent cantors in America began to increase at that time, and their salary went up and up until it was too much for congregations to pay and they were forced to decrease the salaries of the rabbis.

1886

March 4 -- I became a member of the Free Sons [of Israel (?)], the Shakespeare Lodge No. 750 at their hall on 23rd Street, and I reached the first stage. On March 8 I reached the second stage and on April 1 the third stage, having learned the secrets of wisdom from a teacher. However, after three years I left the organization for I had no desire to waste my time with this activity (see Bonim Hafashim in Ozar Yisrael Vol. 3, pp. 4-6).

1886

July 22 -- I travelled to Saratoga Springs at 7:25 in the evening and spent the night in Albany, the capitol of the state of New York. They were celebrating the bicentennial of the founding of the city. President Cleveland was there, and the Governor of New York, David Hill, and the Mayor. I stood among the large crowd which had come to see the dignitaries, and I shook the hand of the President and

the dignitaries. Friday at 7:00 A.M. I came to Saratoga and I found a place to stay in the Menser hotel "Oak Wood House." On Sunday I returned to New York.

1886

^{August} October 12 -- I became a member in the "New York Chess Club."

I was in the club in which all the excellent players played, and in my home I, too, would play chess on the Sabbath and festivals in the afternoon on those days on which I could not write, for playing

[chess] is wisdom and not work (see the article Shah in Ozar Yisrael).

I saw William ^{Shulman} Shtanitz in a chess game, and he died in New York

¹⁹⁰¹ October 12, 1900 at the age of sixty four.

1886

[Earthquake in South, especially charleston, South Carolina].

1886

Wealthy Joseph Blumenthal (died in New York March 2, 1900, sixty seven years old) founded the theological seminary in New York in 1886 and chose Rabbi Sabato Morais as president. His assistant was the Rev. H. Pereira Mendes, professor of history studies. After the death of Morais in 1897, Mendes took his place. The Rev. Dr. Bernard Drackman was the chairman of the faculty. In 1890 there were fourteen students and five teachers. At the outset they studied in the Sephardic congregation on 19th Street and afterwards in the Cooper Union Institute. In 1898 they bought a building at 736 Lexington Avenue and remained there until the seminary was completely renewed by Schechter in 1901. Among the students who graduated from there were Joseph Hertz who was called to serve in Syracuse and from there was chosen rabbi in Johannesburg, South Africa. He then

returned to New York as rabbi of Congregation Orek Haim in New York, and finally became Chief Rabbi in London (see my article The New Seminary in Part Two of this collection).

1886 October 28 -- On this day the statue of liberty was raised in New York... I was among the first who climbed to the head of the statue , and in 1928 I went up to the head by the passenger elevator and another 200 steps to the torch...

1887 January 18 -- I lectured in English before a large audience on the poem, "The Weak Young Joseph," at the Cooper Union Institute in the Younger Speakers Department. On March 8 I lectured on "The Teaching of Hamlet to the Players," and on another day "Apostrophe
18
to Liberty."

1887 [Three examples of articles appearing in HaMeliz].

1887 March 26 -- [Oscar Strauss appointed ambassador to Turkey.
Henry Ward Beecher uses it to extoll the Jews].

1887 [Zelikowitz, Semiticist, translator, newspaper writer comes to
America].

1887 [Zev Wolf Shorr, writer, comes to America].

1887 October -- [Denver, Colorado has convention Seventh Day Adventists].

1887 September 16 -- [Cantor Pinhas Minkovsky comes to New York].

1887 [Haim Winchell was cantor in New York then].

1887 November 6 -- I was elected vice-president of the Bet HaMidrash HaGadol. I received sixty nine votes to fifty seven for my opponent, Reb Ezekial Schlang. Jonah Jonas was elected president. The congregation officially thanked me for the constitution of the congregation which I wrote in English and Yiddish and for the ledger of financial accounts and expenses of the congregation during the past year. I also published regulations for the burial society, "Hesed Shel Emet."

1888 At the Bet HaMidrash HaGadol I was appointed chairman of the committee to collect charity for the needs of the poor during the coming Passover. In previous years the members of the committee had set a small sum, about \$30 a year, but I publicized the charity and sent requests to members of the congregation and to several wealthy men who were not members. Close to \$1,000 was collected for matzah, wine and financial aid for the worthy poor. All this was done in a proper manner. I instructed that everyone whose hand was outstretched should receive five liters [pounds] of matzah without inquiry or questioning, but for the distribution of financial aid there would be an investigation [of the need]. I published the method and procedures of accounting the proceeds and expenses with a list of the contributors in a pamphlet which was distributed among the members. This was a great help in the following years, and to this very day a special committee collects close to \$1,000 each year...

1887 [Rabbi Nehemiah Moseson, immigrant, arrives in America. Rabbi in Philadelphia].

1888 [Ephraim Dienard, writer, comes to America].

- 1888 March 12 -- [Long description of the terrible blizzard in New York in the winter of 1888]...I remember that on that day I mustered up enough courage to cross the street from my house on East Broadway (above my place of business), but when I came to the middle of the street I was forced to retreat with all my strength.
- 1888 April 24 -- [Rabbi H. Pereira Mendes opens the Congress].
- 1888 [Congregation Bikur Holim moves uptown in New York].
- 1888 June 3 -- [Jewish Publication Society founded].
- 1888 July -- [Laurence Oliphant, exponent of settling east of Jordan, comes to America].
- 1888 June 25 -- Rabbi Jacob Joseph, a righteous teacher in Vilna and known also as "Harif" arrived at Hoboken on the ship Alair [?] on the Sabbath of Devarim in 1888, but he did not disembark from the ship. On Saturday night they took him in a carriage to Mayer's Hotel in Hoboken, and on the morrow they brought him to New York. Among those who came to greet and to honor him were Rabbi Joshua Rothstein and the wealthy Henry Ziak [?], (and I also was among them), and the rest of the officers of the union of congregations which brought him to America to serve as the chief rabbi. When he was in Hoboken Saturday night he gave his first sermon and the subject of the sermon was the passage, "How graceful are your feet in sandals, O queenly maiden!" (Song of Songs 7:10). On the following Sabbath he preached in the Bet Hamidrash HaGadol. People assembled in such a huge crowd (for he was an awesome and holy man in their eyes) that

the congregation was forced to bring policemen to aid them. People were standing double in the synagogue to hear him speak. I was there as vice-president of the synagogue. Concerning his sermon, he did not succeed fully in moving his hearers here, even though in Vilna he had preached so eloquently to the congregation that he had brought tears to those who heard his voice speaking of ethics which flow from a pure heart. Of course, his language style used in his preaching was Lithuanian, without any order and he mixed together a good bit of nonsense with a little subtle argumentation and points of Scripture. He hurt the ears of the intelligent listeners who were accustomed to preachers whose sermons were delivered clearly in pure English or German, and therefore they didn't think much of him. They set his salary at \$2,500 a year plus the rent of a lovely apartment. They were also forced to pay his financial obligations in Russia which amounted to 5,000 rubles. The people of his city had loaned this sum to him and had a note on deposit, and maintained that it was a humiliation and an insult to the Torah that he should leave the city without paying his creditors. The officials of the united congregations were obliged to fill the lack of funds by taking in proceeds from kosher meats. They attached slips on the windows of the slaughter houses, and they put seals on slaughtered fowl. This brought a storm from the women in the kitchens who did not want to pay for an added cost of meat because of the additional income of the rabbi. The masses began to doubt if it was worthwhile to support a chief rabbi if it made meat more costly, and very soon people began to throw pointed remarks, to start rumors, and to cast suspicion on

him. Newspapermen representing papers like Die Forwards and Die Wahrheit unleashed their wrath upon him with an overabundance of venom. They caused rumors about the personal life of the chief rabbi and made him despised and troubled. The Union of Congregations which was created for the needs of the rabbi disbanded as the congregations dropped out one by one and no longer accepted his authority. As they withdrew, their financial support was also withdrawn and his income decreased steadily. Poor and lowly was the task of the chief rabbi in the heavenly spheres, and poor and bitter was his lot on this earth. Finally he fell under the weight of his troubles which had been building for two years, and he was seized by apoplexy which extinguished the wick of his life. Alone and rejected he lay on his bed, and the leaders of the city refused to visit him. Only his wife and family and a few other people were in his room at the hour of his death. He passed away on July 28, 1902. After his death all the congregations began to give him the honor which they had withheld during his life. A great multitude of people in the tens of thousands came to see him lying on his death bed and forty rabbis gathered at the cemetery. Each one vied with his colleague to give him a better eulogy. The congregations vied with each other, each one desiring to bury him in its own cemetery. Congregation Adath Israel on Eldridge Street promised to give his widow \$1,000 on the spot and \$10 a week all the rest of her life. Congregation Bet HaMidrash HaGadol was permitted to bury him in their plot. This became a good business venture, for immediately after this the family of Katriel Zvi Sarasohn bought

for their father a burial plot next to the chief rabbi and paid \$1,500 for it. The plots near the grave of the chief rabbi became extremely valuable. The widow received the amount promised for several years, and then they stopped sending her the money.

1888 July 28 -- [Chief Rabbi Joseph spoke at meeting of the Hovave Zion].

1888 November 5 -- In the national election I voted a second time for President Cleveland, but the majority of the people did not vote for him, and instead General Harrison was elected to the Presidency 1889-1893. After this Cleveland was elected for a second term for the years 1893-1897. For the governor of the state of New York I voted for Hugo Grant, the son of General Grant.

1888 November 29 -- [Thanksgiving Day explained and compared to Sukkot].

1888 [Nahum Shakevitz, Yiddish and Hebrew writer].

1888 September 14 -- [Max Goldenson, a Jewish youth, hung in San Francisco for murder].

1888 November 30 -- [Adolphe Reich, Hungarian tailor, murdered his wife].

1889 [White Caps and Ku Klux Klan explained].

1889 Abraham Solomon Freidus, the eminent bibliographer came to America in 1889. He was born in Riga in 1867 and went to Paris in

1886. He wrote articles in HaMeliz from there. When he arrived in New York, he wrote articles in HaIvri and was a private teacher in Hebrew, English, German, and French. In 1897 he was appointed librarian in the Jewish section of the New York Public Library, and was a constant help to many writers in finding sources for their articles, particularly to writers for the Jewish Encyclopedia and Ozar Yisrael. He was completely devoted to his work, and constantly aroused Hebrew writers to greater heights of Jewish literature. Freidus was a bachelor and managed to live on a very small salary. Once the directors of the library desired to increase his salary, but he would not accept it, asking that instead they increase the purchasing of sorely needed books in his department. He asked the philanthropist, Jacob H. Schiff, to make a bequest of \$10,000 for the purchase of new books. On May 1, 1917 he celebrated his fiftieth birthday, and the intellectuals of New York planned a banquet in his honor at the home of Dr. George Alexander Kohut. Freidus prepared a classification system for Hebrew books at the library comprising more than 500 sections (see my article "Bet Aked Sefarim" in Ozar Yisrael, Vol. III, pp. 71-72). Freidus died suddenly in New York on Shemini Azeret, October 2, 1923. [A picture of those who attended the celebration of Freidus' fiftieth birthday whom Eisenstein considered to be the intellectuals of the city includes: Joseph Abrahams, Dr. Maurice Fishberg, Herman Bernstein, Abraham S. Shomar, Albert M. Friedenberq, I. George Dobsevage, Philip Cowen, Henry J. Kugel, Peter Wiernik, Rueven Brainin, Dr. George Kohut, Dr. F. deSola Mendes, J. D. Eisenstein, Dr. Barnett A. Elzas]

1889 [Elikom Tzunzer, Yiddish poet, came to America].

1889 [David Harmalin, writer for Hameliz, writes that Rumanian Jews in Canada discriminated against by other Jews].

1889 April 30 -- The citizens of the United States have celebrated for three days the one hundredth year since the day that Washington became the first President of our government. A bronze statue of Washington with a message engraved on the side reads, "On this site Washington made his inaugural speech for his first term as President and here he took his oath of office." The treasury stands there now on Wall Street. I also went to the celebration when they had the unveiling of the statue, and a tumultuous applause was heard from the great multitude which had gathered there. The Jews took a big part in this celebration, and the Chief Rabbi issued a proclamation to our brothers, the children of Israel, in the United States of America... [the text of the message and the prayer follows].

1890 Louis Levy, the head of the aid society for the Russian and Polish immigrants, published an announcement in the paper warning those who planned to leave their homeland hoping to find aid here from the philanthropies of Baron de Hirsch that they would be disappointed, for the money of the Baron is not allocated to immigrant aid, but rather for education of the sons and daughters of the Russo-Polish Jews who had already settled in America. The article continued, nor should they think that they will find sufficient work in America for according to the statistics there are more than a million workers in America either without work or whose wages have descended to the

lowest minimum. It is also a vain hope to think that one can earn a living by peddling for there are seven peddlers for every one buyer, and this is a degrading business throughout America. The Jews from Russia and Poland who already live in America have a sacred obligation to inform their relatives in Russia and Poland of these things in order that they should know what is before them, "And they should set up a stumbling block in their way." However, just as the society was not able to aid the immigrants, so, too, it failed in dissuading others from coming in an even larger multitude than had come before. Somehow these people felt in their hearts that good would somehow come, and that God would aid them so they did not ask for advice and would not accept it.

1890 January -- [Various speed records for circling the earth, the fastest being twenty three days].

1890 January 6 -- Judge Philip Jacobson died in New York today... When I set up the provisions for the Union of Congregations in America in 1888, I turned to this judge to give me legal advice on the method of getting a divorce which would not be against the laws of the state, and he answered me in a letter on July 23, 1888... [letter attached].

1890 [Jacob Gordon, writer and founder of modern group like Karaites, comes to America].

1890 July 13 -- [Cleveland Conference].

1890 [Dr. Adolphe Radin, writer and editor, comes to America].

1890 December 8 -- [Hebrew Free Schools].

1890 [Book sellers in New York].

1890 [Abraham Dovzewitz, writer, comes to America].

1890 [Yiddish periodicals of the time].

1890 [Moritz Rosenthal, pianist, comes to America].

1890 [Rev. Phillip Klein becomes rabbi of Anshe Hungaria].

1890 [Jewish charity hospital founded by Russo-Polish Jews].

1890 July 10 -- [New York Club refuses membership to Benjamin Piexotto and Oscar Straus].

1890 August 6 -- I travelled to St. John, Canada accompanied by Joseph Alexander, one of the Alexander brothers who had a large furniture and appliance business on Berry Street. His wife was a relative of my wife's family. On the way I saw Boston: the Bunker Hill Monument which is 294 steps to a height of 220 feet and Harvard College. From there [we travelled] on the ship "Lewiston" [?] to Rockland and Mount Desert arriving at Bar Harbour on August 8 at noon. We registered at the "Green Central" Hotel. On August 11 we returned from Bar Harbour on the ship, "Winthrop." Joseph Alexander became seasick. We landed at Eastport, disembarked for one hour, returned to the ship to cross the Bay of Fundy, and arrived at St. John, Canada. The time difference from New York is thirty six minutes (the difference in time in lighting the Sabbath candles).

We left St. John on August 13 by train and crossed the border near Vanceboro, and we came to Eastport. From there we went to Boston [where we stopped] at the Boyden Hotel on Cambridge Street on August 13. I visited the war ship, the Wabash, and I saw the Navy yard. We returned by way of Albany to New York on August 15. Our expenses together came to \$102.

1890 November 2 -- With Fischel Levine and Asher and Moses Weinstein I travelled to the Carmel colony in the state of New Jersey and stayed in the home of H. Lehrman. It was erected as part of the "Mizpah" colonization. On July 24, 1891 I travelled with J. Frankel from the firm of Frankel and Mersky to Camden, New Jersey near Philadelphia and from there to Egg Harbour and by carriage to Mays Landing, New Jersey, and we stayed in Narcross Hotel. There we met the agent, Mr. Hume, and together we travelled by carriage to see the land of Anna S. Coxey, which he wanted to sell to us near Richland. From there we travelled to Atlantic City. We left the city on July 26 by way of Philadelphia, arriving in New York at 9:00 in the evening. On July 29, 1891 I travelled to Philadelphia with a contract to buy 8,000 acres of land for \$52,000 for the society which we had founded and had called "Mizpah." The lawyer was Walter H. Bacon. We sold a section of one quarter of the land [2,000 acres] to Mr. Hammelnikov, the head of another society associated with Rothstein, Nelson, Mashnik, and Blumfield for \$9 an acre for a total of \$18,000. Meanwhile the Coxey woman's husband brought a suit to divorce her and refused to permit her to sell the land. The sale was delayed three years and by that time the rush on

this property had subsided and we lost \$10,000 in the venture. Half of the loss was mine [on the founding of the colony, Mizpah, see the article, "Toldot HaKoloniut BaAmerika," in Part Two of this collection].

1890 November 24 -- [August Belmont died].

1890 December 3 -- [Copyright law passed].

1891 January 9 -- Accompanied by Asher Weinstein I travelled to Florida. I left New York in the morning at 11:30 and arrived in Washington 4:30 in the afternoon. I stayed at the Willard Hotel. I visited the Capitol and the Washington Monument. I left Washington at 10:57 in the evening, stopped in Richmond, Virginia, and on January 12 at 5:50 arrived in Charleston, South Carolina, staying at the Hotel Charleston. I saw the coast and the statue of William Pitt. I left the city at 2:55 P.M. arriving in Savannah in the morning at 7:22 and stayed at the DeSoto Hotel. I saw the "Vandeventer" cemetery which is about four miles from the city. Savannah is a beautiful city with small parks throughout. I left Savannah at 7:00 P.M. and arrived in Jacksonville, [Florida] on January 14, staying at the New Russel Hotel. I wanted to take a ship to Havana, Cuba which is a distance of seventy miles, but my travelling companion, Asher Weinstein, had become seasick when we travelled on the ship Alculette [to Key West] and therefore did not want to travel by sea any further. So we returned to Port Tampa on the same small ship [Alculette] from Key West on January 19. I rowed in a rowboat and swam in the Bay of Tampa in the middle of winter for it is like summer in the state of Florida. I left Tampa on January 20 and

returned to Jacksonville arriving at 7:00 A.M. on January 21. From there we took a train which had seven connected cars including a dining car, a sleeper, and a glass covered car for sightseeing. We returned to Savannah and from there to New York. I arrived at my home on Friday, January 23 in the morning. Asher Weinstein came from Israel and became wealthy in real estate, but when the land boom receded he lost a great deal of money. On a trip from here to Europe he threw himself in the sea committing suicide in 1899, even though he left his inheritors \$160,000. His son, Moses Weinstein, also became wealthy, and at his death in 1927 he left some \$200,000 designating \$10,000 to foundations in Jerusalem.

1891 March 13 -- [Joseph Barondess, labor leader and Zionist, and the "Jamaica Affair"].

1891 April 25 -- I moved my residence uptown to East 95rd near Fifth Avenue. At that time many Jews were moving their residences from the lower [east] side of the city to Yorkville and Harlem. So a new period in the life of the Jews in New York was taking place for the Russo-Polish Jews began to mix with the Jews from Germany and the native Jews.

1891 March 1 -- The Christian minister, William Blackston, has written a petition to President Harrison in Washington, and many well known men of Chicago, Boston, Philadelphia, Baltimore, New York, and Washington have signed their names to it. The petition requests the calling of an assembly of the heads of state in Europe to return Palestine as a possession to the Jews and to allow them to return

to their possession which was theirs from of old. Not one Christian objected to the petition, only the Reform Jew, Dr. Solomon Schindler. In his sermon delivered on March 15 before Congregation Adath Israel in Boston he said that he did not believe in the return to Zion and in the coming of the Messiah. "There is not room enough in Palestine for 5,000,000 Jews for the land is not fertile and will not produce sufficiently. The whole matter will be detrimental to us because the Gentiles of all nations can tell the Jews: 'Go from us and return to the land of Israel!'" This was the general Reform attitude at this time. He also made some disparaging remarks about the Russian Jews, saying that they have a low intelligence, that they are indolent, and that they refuse to do a man's work. It was for this reason that the Czar had given them work in the field and the vineyard. In effect he [Schindler] gave sanction to the oppressive decrees of the Czar. However, his words are but wind and will come to no avail.

- 1891 March 14 -- [Trial of eleven Mafia henchmen who murdered New Orleans Chief of Police].
- 1891 [Dr. Gottfried Deutsch becomes professor at Hebrew Union College].
- 1891 [Central Conference of American Rabbis -- cremation issue].
- 1891 [Joseph Sosnitz, writer, lecturer at Educational Alliance came to America].
- 1891 [Abraham Rosenberg, writer and editor, came to America. Success of his sons, their intermarriage, and how they left their father alone

and almost penniless/.

1891 /Congress passes law limiting immigration/.

1891 The Hungarians of the Bet HaMidrash HaGadol on Wilet Street in New York decided to sell tickets of entrance to their prayer service during the High Holydays of 1891 even though it is forbidden to carry tickets on the New Year which begins on a Sabbath and on Yom Kippur. They decided to issue entrance slips which could be pinned on the inner lapel of the coat and when they came to the service, they could open the lapel and show the slip to the usher.

1891 October -- For several years on Yom Kippur the impudent and defiled among our people have held a banquet and a Simhah with dancing which they call "Yom Kippur Ball." They issue pamphlets in Yiddish called "Pure Prayer" written mockingly to state their opinions and to revile and blaspheme the faith of Israel. With real arrogance they maintain that they are really fulfilling the words of the Mishnah that Israel had festivals only on the fifteenth of Av and on Yom Kippur on which days the daughters of Israel went out and danced in the vineyards. So why do they not make a feast like this also on the fifteenth of Av? I already discussed this in Ozar Yisrael and Ozar Dinim uMinhagim. The dances were held only on the fifteenth of Av, whereas white clothes were worn on Yom Kippur with no dancing. But what difference to them is the real meaning of the Mishnah? Do they keep even one law which is written in the Mishnah? Rather all they wish to do is to blaspheme their religion and to anger the faithful. In Philadelphia where they

acted with such wantonness they were brought before a judge who locked them in prison for thirty days on the charge that they disturbed the peace of a Jewish neighborhood. All of this they brought with them from Russia, a land overflowing with nihilism among the youth in those days. However, little by little this perverseness left them as they felt the free spirit of America and their faithlessness/subsided. When they began to work and prosper, their hearts turned and they joined congregations, became leaders, presidents, and officers of the synagogues, schools and yeshivot.

1891 / Solomon Bloomgarden (Yehoash), poet, translator of the Bible, comes to America/.

1892 The America Jewish Historical Society was founded in 1892. They hold an annual meeting where members of the society read papers on pertinent Jewish matters in the United States. The important articles are published yearly. These publications numbered thirty one in 1929. They contain a great deal of material for Jewish history in the United States and Canada, and in Central and South America. As a member, I read three papers before the Society, and two were published: "The First Congregation of the Russo-Polish Jews in America," (Vol. IX) and "Responsa in Jewish Literature Relating to Jews in America," (Vol. VII). The membership is some 300 in America plus those in other countries.

1892 / Naphtali Ember, poet and author of "Hatikvah" comes to America/.

1892 / The Gemilut Hasadim is founded/.

- 1892 / Gerson Rosenzweig was editor of Halvri /.
- 1892 July 6 -- / New York Conference of Central Conference of American Rabbis /.
- 1892 / Isaac M. Wise and the Kol Nidre /.
- 1892 / Hyman Enelow and Nathan Krauss came to America /.
- 1892 / Menahem Dolitzsky, poet, comes to America /.
- 1892 / East European immigration discussed /.
- 1892 March 5 -- / Joseph Mizrachi shoots rabbi and escapes /.
- 1892 / Sermons on celebration of 400 years since Columbus discovered America /.
- 1892 July -- / Hoveva Zion issues statement refuting that only Esrogs from Palestine be bought /.
- 1903 / Adolphe Stöcher, German anti-Semite, comes to America /.
- 1902 November 1 -- / Telephone line from New York to Chicago finished /.
- 1893 / Simon Wolf asks Congress to issue a medalion honoring Haim Salomon /.
- 1893 / Conditions of Persian Jews made known /.
- 1893 In the month of April I travelled on business matters to many cities of the United States as far as Omaha, Nebraska. I stopped in

Des Moines, Kansas City, St. Paul, Milwaukee, Chicago (Palmer House Hotel) and from there to New York on May 7. The trip took a month.

1893 [German Jew who hates East European Jews appointed by Cleveland as advisor on Jewish immigration].

1893 [Haim Widrovitz [?], Chassidic rabbi, comes to America].

1894 [Haim Hirschensohn, rabbi, comes to America].

1894 The organization Shomre Shabat was founded in New York in 1894 by David Piza, the president. He is a wealthy man who inherited millions of dollars. (He died in New York February 23, 1910 at the age of eighty one)... The aim of the organization was to arouse employers in business and manufacturing to keep the Sabbath day; to bring together employers and employees who keep the Sabbath; to arouse women not to buy on the Sabbath day and storekeepers, the majority of whom are Jews, not to open their stores on the Sabbath; to announce the location of the organization, Shomre Shabat, in the Newspapers with the request that all who seek employment except for Saturday and all store owners who have an opening for workers should go to the organization so that employer and employee can get together. The organization wishes to widen its activities through branches in other cities. Anyone can become a member of the organization, Shomre Shabat, and he is not required to pay dues, except as he is prompted out of the charity of his heart. This organization is still in existence (1929) with an office building on 14th Street in New York, but it has only a small function. It is hoped that workers will

begin to rest two days a week, on the Sabbath day and on Sunday. Christians who rest on the Seventh day (Seventh Day Adventists) have grown in number. They publish books and special newspaper articles asking for a return from Sunday to the Seventh day as the special day to rest as written in the Holy Scriptures.

- 1894 / National Council of Jewish Women founded /.
- 1894 / Joseph Krauskopf sends letter to Russia in name of B'nai B'rith /.
- 1894 / Anti-Semitic stirrings in Russia over the death of Alexander II /.
- 1894 / Building in New York falls, twelve Jews killed /.
- 1894 / Nathan Straus asked to run for mayor of New York, refuses /.
- 1894 / "Greenhorns" from Russia described /.
- 1895 / Dr. Simon Brainin comes to America /.
- 1895 / Zvi Masliensky, preacher, comes to America /.
- 1895 / Jacob H. Schiff donated for city parks /.
- 1895 October 8 -- The intellectuals of the city of New York gathered at the home of Dr. Adolphe M. Radin and formed the organization, "Ohale Shem." The purpose of the organization is to advance the study of Hebrew and Semitic languages. It was decided to erect a library for the books necessary for research in Eastern languages; to publish a bibliography for the study of Semitic literature in general and the literature of Israel in particular; to hold meetings

regularly before a gathering of the members on these matters. The meeting will be held on the first Wednesday of each month except for the three months of the summer. The officers were: President, Herman Rosenthal, Vice-President, Dr. Simon Brennan, Treasurer, J. D. Eisenstein, and Secretary, A. H. Rosenberg. The following year Dr. Radin and Dr. Talmi were elected. On December 15, 1896 I delivered an address before the members on the subject, "Miggo" ... The organization issued several publications during the years it was established which were put in the "Ner HaMaaravi." The organization was refounded on December 3, 1899, and the meeting was held at the rabbinical seminary, 736 Lexington Avenue. The officers were: President, Herman Rosenthal, Vice-President, J. D. Eisenstein, Treasurer, V. H. Masliansky, and Secretary, P.H. Torrberg.

- 1895 /Mayer S. Isaacs and Joseph Neuberger elected/.
- 1895 November -- /Ahlwardt, German anti-Semite comes to America/.
- 1895 /Isadore Singer comes to America/.
- 1896 April 15 -- /The "Elbe" sinks/.
- 1896 June 13 -- /Republican Convention opened by rabbi with prayer/.
- 1896 /Isaac Elchanan Yeshiva founded/.
- 1896 October 9 -- /Twenty five year celebration of Chicago fire/.
- 1897 May 2 -- /Louis Schnable, educator, dies in New York/.

1897 Congress has passed a new law in Washington to close our doors to illiterates who can neither read nor write in the language of the country of their birth. The question immediately has arisen whether the Jews of Russia and Poland must also know Russian or Polish or is it enough for them to know how to read and write Hebrew or Yiddish, the language which is spoken among them. Many erroneously maintain that Yiddish is a jargon language and not pure, but after much argumentation they agreed that Jews could fulfill the requirement if they can read and write Hebrew or Yiddish.

The law to diminish the number of immigrants in the United States has not stopped the immigration of Jews who are being forced out of Eastern Europe. The German Jews in America have established many general charity organizations and have stretched forth their hand to the needy with all of their power. However, they have not been able to sustain them sufficiently, and the general newspapers have issued a plea for help asking for charity even from Christians. They claim that Russo-Polish Jews have already emptied the treasury of Jewish charity, and they no longer have resources to give aid to the hundreds and the thousands who are turning to them. This pronouncement fell into the hands of a Congressman in Washington who has claimed, "If the leaders of the Jewish charitable organizations announce that the Jewish immigrant lives on charity, then they are 'paupers,' and according to the law it is forbidden for them to enter into the United States. We should close the gates of the land before them." Because the German Jews were not careful with their statements, they have given an opening to those who hate us. They had no need to

turn to Christians for aid.

1897 November 1 -- [Henry George, economist, running for mayor of New York dies suddenly].

1897 [Zionist Federation of United States founded].

1897 December 18 -- On this day the "Kollel America Tiferet Yerushalayim" received its charter from the state of New York to collect charity in the United States and Canada for the poor of the land of Israel. Rabbi Moses Zvi Hackstein, the rabbi of Congregation Zikaron Torat Moshe, East Broadway, New York, began the work of the Kollel in June 1897. Money boxes (Rabbi Meyer Baal HaNes) were set out, and during 1887 they sent \$541 to Jerusalem. In 1898 they sent \$1,280, in 1899 \$1,320 and in 1900 \$1,906. In the month of Adar, 1897 I was elected president of the Kollel and I published an annual record of the receipts and the dispersements of the society. I set up the accounts of the first three years with an introduction to each account. I also wrote a constitution in Hebrew, Yiddish, and English, the three of which were published in 1898. Through my efforts the Kollel received its charter from the state of New York... [a long description of the Kollel and charity in the land of Israel in general].

1898 July 25 -- [Edwin Wallace, American Consul in Jerusalem, speaks].

1898 [Turkish Jews not allowed to go to Palestine; letter to J. D. Eisenstein from State Department on situation in Turkey].

- 1898 / Spanish - American War and Jews' role /.
- 1898 June 30 -- / Rabbi Jacobs of San Francisco opens Senate /.
- 1898 August 11 -- / Dr. Joseph H. Hertz goes to Johannesburg /.
- 1898 / Oscar Straus again appointed United States Ambassador to Turkey /.
- 1899 January 1 -- / Free Sons of Israel celebrates fiftieth birthday /.
- 1899 / Rabbi Gustoff Hausman of Grand Rapids opens House of Representatives /.
- 1899 March 1 -- / Lord Hershah died suddenly in Washington /.
- 1899 / J. D. Eisenstein takes his first long trip to Palestine, April 6 -- July 30; long analysis of the charity work there, especially Kolliel America /.
- 1899 April 2 -- / Oscar Straus sees the Sultan /.
- 1899 May 10 -- / Clara deHirsch eulogized at Educational Alliance /.
- 1899 / Boxing and wrestling becoming important sports. Jews enjoy it as spectators and participants. Benny Leonard /.
- 1899 The Central Conference of American Rabbis in Philadelphia decided that a bridegroom should not say to his bride, "Be thou consecrated unto me according to the faith of Moses and Israel," but rather, "according to the faith of God." They do not believe that the faith of Moses is a Godly faith. What then is the faith

of God? Have they gone up to the heavens and come back with the secret of the Lord, and has He told them what is His religion? Revisions like these from stupid rabbis, from ignorant commoners are a joke in the eyes of mankind. They have no meaning for we have never heard any bridegroom change the tradition, "Be thou consecrated unto me." They have made such changes that they marry a woman without hupah or kiddushin and "Be thou consecrated unto me" is now changed.

1899 July 4 -- [Independence Day celebration].

1899 [First Anniversary of Hawaiian Islands becoming United States territory].

1899 [Sarasohn collects money for Alfred Dreyfus].

1899 July 8 -- [Statue honoring Heinrich Heine].

1899 July 21 -- [Robert Engersoll, lawyer and lecturer, dies].

1899 [Israel Zangwell comes to America].

1899 [Attacks on Jews in Brooklyn].

1899 [Peddlers and Helpless Protective Association in Chicago founded].

1899 October 19 -- I travelled to Puerto Rico on the ship, Panza [?], on its maiden voyage from New York to San Juan, Puerto Rico. When we approached the coast of Savannah, Georgia the ship's rudder broke, and we were in danger of smashing against the rocks near the shore.

The captain announced that we were in danger. Twelve hours later a ship came to save us and then headed for the coast of Savannah. We disembarked there and stayed in the DeSoto Hotel three days until another ship came to take us to Puerto Rico. Puerto Rico was under the government of Spain but came under the United States after the signing of the peace treaty on December 10, 1898. The inhabitants of the island were happy to see the American flag fluttering on the palace and on the government buildings in San Juan, for they had begun to live a new life under the United States. Their economic and spiritual conditions have improved greatly and the island has become the trade center among the islands of the West Indies. The island is near the eighteenth parallel and the color of the heavens here is bright as the splendor of the firmament. At sunset the whole western horizon is bright as fire and is sprayed with different colors. San Juan rests on a mountain and can be seen from afar as her high and lofty towers, green trees, and multi-colored flowers cover the mountainside. I returned on the ship "San Juan" to New York on November 24, 1899 (concerning the ship's accident see the New York Herald, October 20, 1899).

1900 Census of Jews in each state of the Union; Hebrew and Yiddish periodicals listed and discussed.

1900 March 9 -- Rabbi Isaac Rabinowitz dies leaving family penniless. Fund started.

1900 March -- Meeting to get aid for Jews in South Russia.

1900 April 29 -- [Jacob Holland appointed comptroller of Puerto Rico].

1900 [Henry Malter, rabbi, comes to America].

1900 March 6 -- I lectured at the meeting of the organization "Ohale Shem" at the rabbinical seminary, 736 Lexington Avenue in New York. I spoke on the topic of the Phillipine Islands joining the government of the United States and the relationship of the citizens on those islands to American citizens...

1900 June 23 -- [William Steinetz, famous clown, dies].

1900 The wife of Daniel S. Cohen in New York was buried in the cemetery of the Sephardic congregation "Shearith Israel" in 1900. When her husband died the following year, the sons bought a family burial plot and they buried their father there. They wanted to re-inter their mother from her grave to the side of their father in the family plot. The sons announced that their forefathers while yet alive had wanted to buy a burial plot for the entire family in order that all of them might rest together after death. Therefore, they intended to re-inter her at the time that the sons buried their mother when they succeeded in buying their burial plot. The cemetery of Congregation Shearith Israel had only one grave space left near their mother, and there would be no space left for the sons. Dr. H. Pereira Mendes refused to give permission to take the woman from her grave. He maintained that it was against the religion of Israel to do this and that a congregation must stand up to its own religious laws if they are not counter to the law of

the land. The case was brought before a magistrate who appointed a special commission of learned rabbis to decide if, according to Jewish law, re-interment is permitted. The experts whom the congregation called were Dr. Mendes, Dr. Louis Ginsberg, Dr. Solomon Schechter, the Rev. Dr. Benjamin Drackman, the Rev. Dr. de Sola from Montreal. They also asked counsel of the Rev. Dr. Herman Adler and the Rev. Dr. Moses Gaster from London. All testified that according to the law of Israel re-interment is forbidden. The experts on the side of the Cohen estate were the Rev. Dr. Kaufmann Kohler, the Rev. Dr. P. de Sola from St. Louis, the Rev. P. Rudolph Plaut from Frankfurt-on-the-Main, the Rev. Dr. Samuel Sale, and the author J. D. Eisenstein from New York. The first mentioned testified according to the Reform position, and I brought examples from the Talmud and the Commentaries showing that with the conditions set by the Cohen estate that they would bury their mother and their father, re-interment is permissible also to Orthodox Jews. All the evidence was brought before the judges, and the Supreme Court of New York handed down a verdict in favor of permitting the re-interment. This decision was published in a special report, and I also wrote about it in the English paper, "Reform Advocate," published in Chicago.

1900 September 8 -- [The Galveston flood].

1900 November 4 -- [Immigrants not allowed to enter, so leaders of world Jewry meet in Breslau].

1900 November 6 -- [McKinley elected for second term].

1901 January 14 -- [William Neufeld [?]] electrocuted at Sing Sing/.

1901 [Dr. Solomon Mandelkern comes to America/.

1901 Among the booksellers in New York in 1901 were Reb Haim Sokol-sky [?] at 53 Davison Street and at his death his son-in-law, Fischel Levine, inherited his business. Levine joined with M. Rosenbaum. After Levine opened his business in Altoona, Pennsylvania, Rosenbaum went into partnership with Reb Joseph Arie Werbolowsky. In 1901 four booksellers united and these are their names: Joseph Leib Werbolowsky, Hirsch Duggan and his son [?], Judah Katznelbogen, and Meir Chinsky. They opened a large store at 124-128 Leonard Street in Brooklyn by the name, "Hebrew Publishing Company." After the death of Reb Joseph Arie Lieb in Brooklyn on June 11, 1919, his son, David Werbolowsky, took his place in the business. David Werbolowsky was born June 8, 1878 in Prussia, and his father brought him to America in 1898. He studied at a trade high school. In 1896 he helped his father in the book store which he had with Rosenbaum. In 1901 he was among the founders of the "Hebrew Publishing Company." After the death of his partner, Katznelbogen, he bought out Duggan. Meir Chinsky founded a firm for himself. Now Werbolowsky was the sole owner of the firm. He published books of great value like [Isaac] Leaser's Bible in English; the Bible in Yiddish; the Jewish history of Graetz in English with an additional volume on the history of the Jews in latter times by Dr. Max Raisin; the dictionaries of Alexander Harkovy; my encyclopedias; a Haggadah of Passover with an English and a Yiddish translation; and many more. Werbolowsky

was active in community affairs. He founded the hospital, "Bet Moshe" and from 1927 was the president. He was on the board of directors of the national school in Brooklyn and he took part in the Zionist Organization and the Jewish Foundation Fund. In his business, 632 Broadway, New York, he has the newest machines and presses, linotype to set the rows, and monotype to set the letters. He has published more books and articles than any other publisher in the United States. The supervisor and editor of the publishing house is Mr. Moses Alprowitz.

- 1901 /Nissim Backer, teacher for Alliance Israelite, comes to America/.
- 1901 January 1 -- /"Carmel" Society opens store to sell wine from the land of Israel/.
- 1901 /The organization "Adath Israel" was formed. Its aim was to unite the various elements of the religious Jewish community of New York/.
- 1901 /Living conditions of new immigrants/.
- 1901 /Dr. Solomon Schechter becomes president of the Jewish Theological Seminary/.
- 1901 December 8 -- /Jacob E. Schiff gives \$100,000 to Jewish Theological Seminary. Lewisohn and Guggenheim give \$50,000 each/.
- 1902 /Cyrus Adler and his many activities/.
- 1902 January 26 -- /President Theodore Roosevelt sends Oscar Straus

to the Hague/.

- 1902 May 25 -- /General Zionists meet in Boston/.
- 1902 /Ben Zion Eisenstadt, author, comes to America/.
- 1902 July 20 -- /Chief Rabbi Jacob Joseph dies. See above, 1888, June 25/.
- 1902 September 25 -- /New York butchers raise prices/.
- 1903 April 3 -- /Moses Reicherson, Hebrew grammarian, dies/.
- 1903 /Dr. Alexander Marks becomes professor at Jewish Theological Seminary/.
- 1903 February 18 -- /Dr. Moses Meilziner, professor, dies/.
- 1903 April 19 -- /Pogroms in Russia/.
- 1903 June 15 -- /Theodore Roosevelt sends communique to Czar to stop persecution of the Jews/.
- 1903 August 31 -- /Christian youth converts because of intermarriage of his parents/.
- 1903 /Jacob Vilowski becomes Chief Rabbi of Chicago/.
- 1903 /Joseph Zeff, Zionist, comes to America/.
- 1903 July 27 -- /New laws in New York City affect peddlers/.
- 1903 /Dr. Simon Flexner becomes director of Rockefeller Medical Foundation/.

1903 [Jacob H. Schiff gives \$80,000 for Semitics Museum at Harvard].

1903 [Jewish population in America 1,418,813].

1904 January 6 -- Michael Rodkinson, who published translations of portions of the Talmud in English, died. He was born in Poland in 1845 and there the family name was Fromkin. When they fled the country they changed their name to Rodkinson. He published the paper "HaKol" in Königsburg and many complained that he opened the door for criticism and that he aided the anti-Semite Rohling to find material which could be used against the people of Israel for he [Rodkinson] translated statements from the Talmud which may easily be interpreted to do damage. When he came to New York in 1889, his European deeds were not made public, and many became close to him. I also mistakenly became close to him. He began to renew the publication "HaKol" and afterwards "HaSanegor" and I wrote articles in it at his request. He began to publish portions of the Talmud starting with tractate Rosh HaShanah which a Reform rabbi translated into English, and shortened versions of other tractates which he himself translated into English. This shortened version is not a great work nor an erudite study as I have shown in a bitter critique which appeared in "Ner HaMaaravi." Rodkinson did not understand the English language, and he hired Hebrew students who studied in high school. He translated the Talmud for them into Yiddish, and they then did the translation into English. After they had done a certain amount, he would maintain that they had not done the translation properly, and would not pay them their salary. They would leave him, and he would

hire other boys in their place and then did exactly the same thing that he had done in the first case. In this way he completed several tractates without paying a thing for the translation. It is easy to understand why the work did not attain a high level -- it was done by young substitute translators and Rodkinson, himself, did not understand the simple meaning of the Gamorrah so that in his translation it is impossible to understand the contents of the material. This is a profanation against the learned Gentiles who have bought the Rodkinson Talmud, thinking that this is a true translation of the Talmud. Now they ask, "Is this the wisdom and teaching of the Talmudists?" It is understandable why one feels shame and anger.

- 1904 January 27 -- [/Russo - Japanese War/].
- 1904 April 30 -- [/Large fair in St. Louis/].
- 1904 March 22 -- [/Cantors in New York honor Cantor Solomon Sulzer/].
- 1904 May 30 -- [/Judge Meyer S. Isaacs dies/].
- 1904 July -- [/"Manhattan Rifles" -- Jewish volunteer reserve legion/].
- 1904 July 15 -- [/One thousand killed in panic on East River pleasure boat/].
- 1904 July 3 -- [/Theodore Herzl dies/].
- 1904 [/Van Waldorf Astor, son of John Jacob Astor, goes to England. Astor and anti-Semitism/].
- 1904 September 9 -- Samuel Hirsch Raunheim died. He was born in Frankfurt-on-the-Main in 1838 and studied in the University of

Heidelberg and Freiberg. In 1879 he came to America and with his brothers-in-law, Leonard and Adolphe ^{Jacob} Levinson, founded a gold prospecting company in Colorado and copper prospecting in San Pedro, New Mexico. They became very wealthy. From 1891 he lived in New York and was active in community affairs. His son, Emanuel Raunheim, married the daughter of my sister (Mrs. Roggin) in 1899. I wrote the history of his father in the "Jewish Comment" which was published in Baltimore, but I did not sign my name to the article.

- 1904 ✓Foles in Chicago put ban on Jews✓.
- 1905 March -- ✓Israel Zangwill goes to London after speaking for Uganda proposal✓.
- 1905 April 22 -- ✓News comes of Jews killed in Eastern Europe✓.
- 1905 June -- ✓Russia wants United States to intervene in Japanese War✓.
- 1905 ✓Melville Dewey shows anti-Semitism in his clubs in New York✓.
- 1905 August 5 -- ✓Prominent Jews go to Russian ambassador to ask Russia to lighten plight of the Jews✓.
- 1905 October 17 -- ✓Situation of Jews in Russia✓.
- 1905 November 1 -- ✓Irish and Italian workers stone Orthodox Jews praying Tashlich at East River✓.
- 1905 November 30 -- ✓Celebration of 250 years of Jewish settlement in America✓.

- 1906 January 16 -- ✓Hartford, Connecticut merchants pressured into closing on Sabbath and opening on Sunday✓.
- 1906 April 18 -- ✓San Francisco earthquake✓.
- 1906 ✓Rabbi Moses Margoliot chosen rabbi at Congregation "Jeshuran"✓.
- 1906 June 14 - 16 -- ✓Russian pogrom, government sponsored✓.
- 1906 June 22 -- ✓Simon Wolf and others get Roosevelt to issue proclamation against Russian pogroms✓.
- 1906 November 30 -- ✓Thanksgiving and Sukkot compared✓.
- 1907 June 19 -- ✓Abraham Shcarkanski, Yiddish playwright, dies✓.
- 1907 July 25 -- ✓Exorbitant kosher meat prices in Philadelphia✓.
- 1907 July 26 -- ✓Orthodox boycott on Yiddish papers with Saturday editions✓.
- 1907 November 1 -- ✓Dr. Albert Michelson received Nobel Prize in physics✓.
- 1907 October 28 -- ✓B'nai B'rith puts pressure to get anti-Semitic posters removed✓.
- 1907 December 13 -- ✓Bible reading in Chicago Public Schools stops✓.
- 1908 ✓Boy Scouts founded✓.
- 1908 Ben Avigdor, whose name had been Arieh Leib Shalkowitz, came to America in 1908 to establish a branch of the Warsaw company, "Tushiya."

He travelled to the large cities in the United States distributing books and then founded the branch in New York. He spoke to the society, "Shohre Sefat Ever," from his work, "HaSifrut HaIvrit HaHadashah v'Atidotaha," ["Modern Hebrew Literature and its Future"] which he published in New York that year. While he was in New York he made a contract with me to buy my "Ozer Yisrael," and on his second trip to New York in 1913 he came to my home with his wife (the sister of Solomon Blumgarten -- Yehoash). When I had finished the ten volumes of the encyclopedia, he bought a total of 700 volumes (this is the total number of books in Warsaw), and he settled the debt with a bank note obligating him to pay after six months. However, because of the war from 1914 until 1918 I was not able to collect payment for the note through the bank by way of Warsaw, and there remained the obligation of close to 2,000 rubles ["unpaid"]. I waited until his third trip here in 1921, and when I requested the payment from him, he wanted to pay me in an equal amount of rubles which amounted at that time to eighteen cents. I showed him the conditions which were legally binding between me and his partner, Solomon Schrabrik. It was written explicitly that he must pay me in U. S. currency or in rubles which equalled that amount in dollars. Nonetheless, he refused to pay, and I was forced to turn the matter over to a court. Then he asked Mr. Resnick ["?"] to arbitrate between us. We finally settled at a figure \$450 less than half the sum I should have received. We parted company as friends and he wrote me a letter on board ship while sailing to Carlsbad ["Czechoslovakia"]. How shocked and grieved I was upon hearing that he died suddenly on

September 23, 1921 during the Twelfth Zionist Congress... Life of Ben Avigdor.

1908 Some of the Jewish visitors to America in 1908.

1908 Louis Stern, a very wealthy business man with Stern Brothers and one of the members of the Board of Temple Emanu El on Fifth Avenue in New York, married his daughter to a Catholic baron from Switzerland and gave her a dowry of \$2,000,000. At that time there were two rabbis serving Temple Emanu El. The first was Rabbi Joseph Silverman who preached regularly that the Jews are not a nation but rather a religious community. The second rabbi was Dr. Judah Magnes who was a fiery Zionist. He preached a sermon on the disgrace of intermarriage and the real danger in it to the Jewish people and to Judaism. Mr. Stern took the sermon as a personal insult and as a result resigned from the congregation. There was a split among the rest of the board members on whether to accept his resignation or not. Finally they did accept his resignation, and Dr. Magnes also resigned from his position. In the latter years of Silverman's life he also became a Zionist.

1908 Catholic doctrine being taught in Canadian Public Schools.

1908 February 24 -- Jacob H. Schiff gives to land of Israel.

1908 April 14 -- Passover celebration arranged for immigrants still on Ellis Island.

1908 April 28 -- David Lubin appointed to be International Agricultural

Representative for United States in Rome/.

- 1908 July 23 -- /Judge rules that divorce obtained in Russia also good here/.
- 1909 January 8 -- /Prominent Jews pressure Bingham, Chief of Police, to allow Jews to rest on Sabbath/.
- 1909 January 20 -- /Federation of Jewish Farmers of America founded/.
- 1909 February 27 -- /Kehillah founded/.
- 1909 April 6 -- /Admiral Peary gets to North Pole/.
- 1909 April 5 -- /Academic credits for Hebrew on New York State Regents/.
- 1909 May 23 -- /Jewish Publication Society celebrates twenty fifth year/.
- 1909 May 26 -- /Jacob Solomon, editor of "Hebrew Standard," dies/.
- 1909 July 1 -- I left on a trip to Europe on the ship "George Washington" of the North Germanland Company. It was the maiden voyage of this new ship from New York to Bremen. The purpose of my trip was to go to Carlsbad /Czechoslovakia/ to bathe in the healing waters there. I travelled from Bremen to Berlin and was in Carlsbad two weeks. I then visited Vienna and returned by way of Frankfurt-on-the-Main, buying books and silver ornaments on which were engraved Hebrew letters. I was in Antwerp where I saw the cutting and polishing of precious stones. From there I travelled by ship Greenland /?/ of the Red Star Line on August 21 and returned to my home on August 30, 1909. My trip took a total of two months. The details of this trip

which I wrote I lost on the way.

1909 September 25 -- Closed Cleveland stock exchange on Yom Kippur for Jews.

1909 November 8 -- Reuben Brainin, eminent writer, comes to New York to establish a Hebrew daily.

1909 April 4 -- The president of the Cleveland School Board prescribed to the superintendent of schools that the play, "The Merchant of Venice," no longer be shown to students because of the Jewish hatred found there. Even though lately the critics believe that, to the contrary, Shakespeare intended to portray Shylock as being righteous for he desired wealth only as revenge upon those who reviled Jews and their religion. Nonetheless, everything depends upon the actors' interpretation and Shylock is judged depending on which matter they emphasize the most. In New York I saw Sir Henry Irving and Ellen Terry in the play, "Merchant of Venice," and I found absolutely no fault in Shylock according to their interpretation at that performance.

1909 November 28 -- Edward Taussig, Rear Admiral of Navy, had been born a Jew but raised as a Unitarian.

1910 February 21 -- Rabbi Joshua Siegel, Chassidic leader, dies.

1910 March 4 -- Moses Horowitz, Yiddish dramatist, dies.

1910 April 22 -- Mayor Gaynor of New York refused to give Chalmers permission to speak publicly.

- 1910 April 24 -- [Adolphe Marix, Navy Admiral, resigns].
- 1910 April 24 -- Dr. Judah Magnes, the rabbi at Temple Emanu El which is the most wealthy congregation in New York, preached a sermon in which he accused the Reform Movement in America of pushing away rather than bringing in our Jewish youth. He sees the responsibility of rectifying the situation for Reform by basing the movement on traditional religious foundations and by educating the children according to the Jewish customs. On this sermon, Dr. Kaufman Kohler, the President of the Hebrew Union College in Cincinnati, answered with a rebuke of Dr. Magnes and a statement that the Reform way is the proper one in his eyes. The results of the controversy were that in the annual meeting of Temple Emanu El on May 23 of that year they did not renew Dr. Magnes' contract, and they elected in his stead Dr. Hyman Enslow... [Sketch of Judah Magnes].
- 1910 May -- [Sheriff Bingham accuses Jews of having one half of all criminals in New York].
- 1910 June 30 -- [Illinois court rules against Bible reading in schools].
- 1910 November -- [Yeshiva Rabenu Yaakov Yosef builds new building].
- 1910 [Shmaryahu Levin comes to America].
- 1911 March -- [Strike of New York Matzah bakers].
- 1911 March 25 -- [Fire in "Triangle Shirt and Waist Company"].
- 1911 April 6 -- [Appeal to revoke Russian - American trade agreement]

of 1832].

- 1911 April 24 -- [New York Public School No. 9 opens kosher kitchen].
- 1911 May -- [Jacques Faitlovitch speaks of Eplasha Jews in Abyssinia].
- 1911 June 16 -- [Jacob H. Schiff has audience with Kaiser].
- 1911 June 4 -- [Cantor Mikaelovsky dies].
- 1911 October 2 -- [Passport problem with Russia again].
- 1911 October 29 -- [Publisher Joseph Pulitzer dies].
- 1912 January 27 -- [President Taft goes to Ball in New York sponsored by Jewish women's organization, "Banot Yaakov"].
- 1912 [Hadassah founded].
- 1912 February -- [Nahum Slouschz comes to New York; lectures on the Hebrew Renaissance and he travels in North Africa].
- 1912 [Interesting Jewish visitors to America in 1912].
- 1912 April 14 -- [The wreck of the "Titanic"].
- 1912 [Federation of Jewish Charities in New York].
- 1912 May 24 -- [Jacob H. Schiff gives 10,000 books to Congressional Archives. Dr. Israel Schapiro, librarian of Jewish Section].
- 1912 [Jewish journalists in America in 1912].
- 1912 June 1 -- [Banker Sander Jarmulowsky dies].

- 1912 July -- Jewish community on Coney Island.
- 1912 July 17 -- Herman Rosenthal murdered in Metropole Cafe.
- 1912 August -- Beautiful Yiddish Theatre built on Houston Street.
- 1912 August -- Dr. David Blaustein, educator and community worker, dies.
- 1912 August -- Bnai B'rith gives medalion to President Taft.
- 1912 November -- National and state elections of 1912 discussed.
- 1912 New York Mayor writes letter on Jewish - Christian observance of Sabbath.
- 1912 November 25 -- Senator Isadore Rayner dies.
- 1913 Rabbi Moses Hyamson gets life tenure in Congregation Orek Hain.
- 1913 Rabbi Meyer Berlin of Mizrahi comes to America.
- 1913 February -- Strike of writers against Jewish press for higher wages fails.
- 1913 February -- Investigation of charges by Sargant Littman of New York Militia that he was not given a commission because of religious prejudice.
- 1913 February 23 -- The United Synagogue of America was founded according to the the traditional Judaism of the congregations which are ministered by the rabbis of the Jewish Theological Seminary of New York. Rabbi Samuel Cohen is the president of the organization.

He handles placement of rabbis in congregations and sends speakers to synagogues where needed. Lately [1929] he has begun a program for radio station EAF in New York every Wednesday evening for thirty minutes. The program consists of Hebrew songs and melodies, vocal and instrumental, and a talk by a rabbi on contemporary matters. Before a holiday in the yearly cycle, they announce the holiday and discuss its significance .

1913 March 5 -- [Abraham Trager dies at age 105. Jewish immigrant who moved to Charleston].

1913 March 15 -- [Sokolov comes to America for Zionists].

1913 Jewish businessmen whose family names end in "sky" take a letter to a judge formally requesting that permission be granted to remove the "sky" from their names. They maintain that the full name makes clear the fact that they are Polish Jews, and this hurts their business for Americans won't have business dealings with them. They won't sell goods to them or give them credit or buy merchandise from them. In the majority of cases the judges agree to change a man's name if he can prove by evidence that he has had a financial loss or a loss of prestige by his old name. However, there are judges who are opposed to the change of name, and they maintain that it is a disgrace for a man to estrange himself from his brothers, the people of his faith, even if a monetary loss or loss of honor comes to him. The judge, Aaron Levy, had a man come to him by the name of Levy who said that he wanted to change his name. The judge rebuked him,

saying that the name Levy was a very honored name and his fore-
father was a son of Jacob, our patriarch, and his tribe served
in the Temple. Nonetheless, he gave him permission to change his
name. Without a judge's permission in court, a man is not per-
mitted to change his name... [Life of Judge Levy].

1913 May 11 -- [Jewish National Fund flower day].

1913 May 18 -- [President Wilson makes all passports equal].

1913 May 20 -- Isaac Sobolski, editor of "HaYehudi" in London, died
after his return from America where he had worked for a half year and
had received many supporters for his newspaper. It was his intention
to bring "HaYehudi" to New York, but as it appears he was not success-
ful. He became very ill, and during the last months of his illness
he was in great need and died penniless, his hope to see new life in
America unfulfilled. With his death his newspaper stopped. Sobolski
was born in 1861 in Cologne, and in 1892 in Warsaw he published the
periodical "Kenesset HaGadolah," four volumes. In 1896 he left
Russia for London and there began to publish the weekly newspaper,
"HaYehudi" (and "HaDegel" for Russia). His Orthodox readers cancelled
their subscriptions in the last years when he took the position that
under certain circumstances work was permissible on the Sabbath
because it was "work which did not need bodily action." People could
work if it was only for the wages which they needed to sustain their
household, and it was not their intention to do work by itself.
Because of this many had washed their hands of him and did not help
him to maintain himself. When he was here, he visited me and I

asked him how it was possible to say about any kind of work that one did not need to use the body. He was not able to answer me. It appears that the press of sustaining himself was the cause of his taking this position.

1913 June 1 -- National college fraternity, Alpha Delta Pi, wants to ben chapter in New York because too many Jews.

1913 August -- President Wilson with the consent of the Senate has appointed Henry Morgenthau from New York United States Ambassador to Turkey (1913 - 1916). In his letter to me of September 15, 1913 he Morgenthau promised that he would be alert to oversee Jewish affairs in the land of Israel and would attempt to better their situation in any possible way upon request and investigation if they should turn to him for help. During his term of office he visited the land of Israel seeing the cave of Machpelah on the authority of the Sultan... Life of Morgenthau.

1913 August 12 -- Julius Rosenwald celebrates fiftieth birthday.

1913 September 5 -- The tenth and last volume of "Ozar Yisrael," the Hebrew Encyclopedia, was finished on this day, and in my honor my sons and daughters made a banquet at my home, 940 Kelley Street in the Bronx on November 27, 1913, which was also Thanksgiving Day. Among the guests were Isadore Singer, the editor of Jewish Encyclopedia, A. S. Freidus, the librarian of the New York Public Library, Ben Avigdor and his wife, Perez Wiernik, the editor of the Morgan Journal, Getshel Selikowitsch, the editor of the Tageblatt,

Dr. Henry Illoway and my own family. The guests made speeches and blessed me, and I answered their blessings. The menu was printed on gold tickets in Hebrew. My sons and daughters gave me a large silver cup which had the finish of the encyclopedia and the details of the day inscribed on one side in Hebrew and on the other side in English.

- 1913 October 9 -- Wreck of the "Volturno".
- 1913 October -- Cantors' Association of America starts a school.
- 1913 October -- Henry Cohen appointed Chief Inspector of New York Police Force.
- 1913 October 17 -- Adolph Sabath, Representative, asks Congress to stop ritual murder prosecutions in Russia.
- 1913 November 4 -- Jews in national and city office.
- 1913 December -- Professor Boris Schatz, founder of Bezalel Museum in Jerusalem, comes to America.
- 1914 February 22 -- Joseph Fels, Philadelphia manufacturer, dies.
- 1914 March 8 -- R. Manischewitz, Cincinnati Matzah baker, dies.
- 1914 Zvi Sharpstein, educator, comes to New York.
- 1914 Dr. Max Melamed, writer, comes to America.
- 1914 May -- Paul Warburg appointed on Committee for National Bonds by President Wilson; Felix Warburg.

1914 August 3 -- World War I.

1914 August 17 -- I travelled to Saratoga Springs on the New York Central with my daughter, Birdie, and arrived there at 2:30 P.M. I stayed at the Hotel Victory of Wolf Krost [?]. I saw the cane field and the clubhouse. On the following day I heard the speech of Senator Elihu Root at the Republican Convention. On August 19 I travelled to see the park, "Jaddo" [?]. On the following day I journeyed to Lake George, then by sailboat to ^{Parades} Pades Bay [?]. On August 21 I took a trip to see Benny Brook [?] where they raise white chickens. On August 23 we returned to New York, arriving at 6:05 in the evening. Saratoga has bath waters and reservoirs for drinking like Carlsbad, and many Jews go there during the summer. There are excellent kosher hotels there. I went there several times during the summers for two or three weeks each time.

1914 November -- Joint Distribution Committee formed.

1914 December 13 -- Flag Day for Jewish National Fund.

1915 February 21 -- Jews suffer in war countries.

1915 May 7 -- Lusitania sunk.

1915 Transcontinental telephone.

1915 November -- Louis Einstein appointed Minister to Bulgaria.

1916 January 28 -- Louis D. Brandeis becomes Justice on Supreme Court.

- 1916 January 30 -- [Dr. Joseph Jacobs, writer, dies].
- 1916 May 13 -- [Sholem Aleichem dies].
- 1916 [Christian students boycott Jewish Students at New York University].
- 1916 July 19 -- [Abraham Elkus appointed Ambassador to Turkey].
- 1917 January 10 -- [Samuel Isaacs, Orthodox teacher, dies].
- 1917 January 27 -- [Herman Rosenthal, writer and translator, dies].
- 1917 March 13 -- After the Russian Army was defeated by the German and the Austrian armies, a revolution broke out in Russia and the Socialists took power on that day. The ruthless government of the oppressive Czar was overthrown and in its place was established a people's government led by Prince Lvov and Alexander Kerensky. In honor of this event I dedicated "Ozar Dinim uMinhagim" to the new Russia. On the second title page in the first edition which I published then I wrote:

Dedicated to the new Russia which was founded on the thirteenth of March, 1917 and which gives freedom to all its inhabitants, the people of different religions among whom are the people of Israel. May they dwell in peace forever.

However, within a few days the Bolsheviks rose to power led by V. I. Lenin and Leon Trotsky, and they formed the Communist government. I remember Leon Trotsky, whose name had been Leb ben David Bronstein. My apartment was in the Bronx at 940 Kelley Street near 163rd Street. He lived on the southeast corner of 163rd

Street and Kelley Street on the third floor. I saw him many times on that street. He used to speak to the workers and write articles for the Forward. (I don't know whether he wrote Yiddish or if they translated his articles from Russian). In the last weeks of the Kerensky government Trotsky left New York for Russia by way of Canada. He left debts behind and a man named Goldberg, who had sold him his furniture, took it in return. Who could have prophesied at that time that shortly he would be the head of all the Russian armies and second only to President Lenin at the head of the glorious Russian government. Praised be He, who changes the times and the seasons.

1917 March 27 -- [/Sir Moses Ezekiel, sculptor, dies/.

1917 April 5 -- The United States Congress in Washington has called a state of war against the German government and its allies in Eastern Europe and has sent its armed forces across the Atlantic Ocean to France to battle against the Germans. President Wilson, before he was elected for a second term in 1916, had boasted to the electorate that he would stop the war before it spread to America. Yet, a few days after his return to the government for his second term he changed his position and joined in the World War which none of us ever dreamed would reach such proportions. Two million Americans were changed into soldiers overnight to aid the French and the English to defeat the Germans. Two of my sons went to war against my will and their own. Great was the void between sons and parents who were separated when they were forced to go into the service,

something which had not been asked of them yet [in this country], but which was a custom already forgotten which is practiced in Europe. In the month of June, 1917 they registered the names of the boys, and then they picked lots to see who would go in first. This was followed by the medical examination to see if they were fit for the service. In July and August they were sent to different camps to learn military training. First they were sent to camps in Upton, New York, then to very distant camps in the United States, and then overseas on ships secretly and with unknown destination. My son, Zelig, was sent to Atlanta, Georgia to Camp Gordon, and my son, Benny, was sent to Spartanburg, South Carolina at Camp Woodworth. From these bases they were sent by ship overseas to France, and no one knew what would happen on the following day. They could not reveal their position for the letters were read by censors, and they were allowed to write only, "Somewhere in France." I received letters regularly from my son, Zelig, and on November 7, 1917 I went to see him. I left New York on the Pennsylvania Railroad at 10:00 P.M., passed through Washington, and arrived in Atlanta on November 9. I stayed at the Ensley Hotel. I travelled to Camp Gordon three times to visit my son, Zelig, and I petitioned the Commanding Officer and received permission to bring my son with me to the hotel one night to rest a little, to take a hot bath, and to eat kosher food. I also asked the Commanding Officer not to send him overseas for he was very weak. While in Washington I saw the lawyer Simon Wolf to whom Dr. Israel Shapiro introduced me, and I explained my concern to him. He gave me a letter to Mr. Craigsheiber [?]

Craigsheiber

the head of the Jewish Orphans Home in Atlanta who took up the matter with the military officers. His attempts produced results for joyfully for all of us within a month they discharged him from the service, and he returned to his home in peace in December.

Concerning my son, Benny, I saw Dr. George Kohut and Mr. Louis Marshall who attempted to aid him in New York. This was very helpful for had he been sent overseas in late 1917 or early 1918 he would have been among the 306 companies in France many of whom were captured, wounded and killed. My son was sent to France with the fifty second infantry which served as a replacement for all of the other companies and stayed in the back lines. They arrived in France on August 12, 1918 and not one accident occurred to them in the "Argonne" from September 20 to November 11. Their job was to dig trenches, to repair roads, and to learn tactics. Our fear and our concern for his well being in France can not be described, neither mine nor my wife's nor the rest of the family's. We sent letters almost daily and received letters from him. Thank God, when we heard the good news on November 11, 1918 that the war had ceased and an armistice had been declared, our enormous worry and concern vanished. Joy spread to every corner of the city. Throughout all of the United States shouting voices made a great tumultuous roar not heard before or since. We raise a voice of thanks to the Lord for redeeming us and for guarding the life of our son. From among the letters which I received from him, I recorded all of his movements with the Army from the beginning until the end... [account follows].

On August 31, 1919 he heard a speech of Julius Rosenwald of Chicago who came to France to speak to the boys. Rosenwald read letters praising their accomplishments in France from Minister ^{Becker} Becker, the special secretary on matters of war from the United States. The Jews of America formed a committee to supervise conditions of Jews serving in the United States Army (Jewish Welfare Board) in order that they should be able to observe the Jewish holidays wherever possible, that a rabbi be sent when necessary (one of the rabbis was David Tannenbaum), and that their special needs be taken care of for them. Generally they tried to lighten their worries concerning their families. The head of the board was Felix M. Warburg, and Judge Irving Lehman was his assistant. The board had many branches in the army camps.

President Wilson promised us that we entered the war to strengthen democracy throughout the world, and we know that this prophecy has not been fulfilled. Instead of democracy ruthless dictatorial governments ruling without law have reign; Lenin in Russia, Mussolini in Italy, and De Rivera in Spain. Wilson's fourteen points, proposed to stop war, ^Wsent up in wind and smoke, and he fell into the trap set for him by the fox, Lloyd George, and the leopard, Clemenceau. And the world goes along according to its way.

- 1917 May 17 -- Celebration honoring Abraham Freidus. See details 1889, March. Here is J. D. Eisenstein's speech on the occasion.
- 1917 December 1 -- Henry Liepziger, educator, dies.

- 1917 December 4 -- [Rabbi Jacob Kallen dies].
- 1917 December 5 -- [Meat prices rise because of war].
- 1917 December 26 -- [Menorah Society annual meeting. Central organization of Jewish academic students].
- 1918 February 28 -- [Jews join England in fight against Turkey].
- 1918 March 22 -- [Moses Goldman, teacher and writer, dies].
- 1918 June 10 -- [Hadassah sends medical aid to Palestine].
- 1918 June 27 -- [William Hachenburg, merchant and community leader, dies].
- 1918 October 16 -- [Representatives of eleven nations meet in Independence Hall. Jew representing land of Israel among them].
- 1918 November 11 -- [Armistice].
- 1919 ^{Sholem}[Abraham Schteble, wealthy Russian merchant and lover of modern Hebrew literature, comes to America].
- 1919 March 2 -- [President Wilson receives four representatives of American Jewish Congress].
- 1919 May 4 -- [Orthodox Rabbinical Assembly in America].
- 1919 May 21 -- [Pogroms in Lithuania and Poland].
- 1919 May 26 -- [Senate asks State Department to send Wilson to do something about pogroms].

- 1919 [Ignace Paderewski, pianist, returns from Poland; reports on pogrom conditions].
- 1919 June 28 -- [Versailles Peace Treaty].
- 1919 July -- [President Wilson appoints commission to study Polish pogroms].
- 1919 November 5 -- Arnold B. Erlich died in Yonkers, New York. He was born in Lithuania in 1849 and studied at the University of Liepzig and Berlin. He was assistant to the librarian of the Semitics department of the National Library, Berlin. He went to London and converted but returned in repentance and came to America in 1878. He was a Hebrew teacher, and from 1898 he engaged primarily in explanations of the Bible and wrote his commentary, "Mikrah C'Pashuto," on the Torah and then on the prophets. He also translated the works into German. He knew Hebrew well, but the majority of his commentaries were plagiarized from early commentators without mentioning their names. He spoke impudently of Rashi and the Rambam and all of the great ones of Israel saying that all were mistaken, and he alone could know and reveal all of the mysteries of the Bible. As it seems, his repentance was only a lip service and was external, but in his heart he had been uprooted from his origins and was bitter. I knew him well for many times he would come to my place of business to tell me his new interpretations and his findings on Biblical passages of which he was very proud, and always he would degrade the commentators who preceded him.

- 1919 November 24 -- [Pogroms in Ukraine].
- 1919 March 18 -- [Felix Warburg receives award for humanitarian work].
- 1919 June 4 -- [Justice Brandeis and Jacob de Haas go to land of Israel].
- 1919 October 4 -- [Solomon Shenazi, tobacco man, dies].
- 1919 October -- [Jews number 200,000 in armed forces in World War I].
- 1920 January -- [Prohibition, eighteenth ammendment, and Jewish practice].
- 1920 [Jewish Telegraphic Agency opens branch in New York].
- 1920 April 11 -- [Jewish Distribution Committee banquet].
- 1920 April 25 -- [Balfour Declaration and San Remo meeting].
- 1920 May -- [Peace Treaty: England given Palestine Mandate].
- 1920 May 30 -- [Justice Brandeis speaks to Zionist Organization of America].
- 1921 January 16 -- [Anti-Semitism in United States; Ford].
- 1921 January 18 -- [Semi-annual gathering of Orthodox Rabbinical Assembly].
- 1921 January 19 -- [Professor Zvi Chyet [?] comes to America for aid for East European refugees].

- 1921 January -- [Palestine Commerce and Navigation Company].
- 1921 February 1 -- [Delancy Street becomes Schiff's Parkway].
- 1921 February 27 -- [Details of British Mandate on Palestine].
- 1921 April 2 -- [Zionist delegation comes to New York with Weizmann and Ussishkin].
- 1921 End of April -- [Cut in immigration].
- 1921 May -- [American Jewish Doctors' Association formed].
- 1921 May -- [Rabbi Judah Fishman, Mizrachi, comes to New York].
- 1921 May -- [Hebrew Day and Hebrew Week set in May of each year to collect money to support Hebrew periodicals].
- 1921 [Abraham Schteble publisher. Se 1919 entry].
- 1921 June 4 -- [Dr. Simon Baruch, distinguished physician, dies].
- 1921 July -- [Albert Davis Lasker appointed to United States Shipping Board].
- 1921 July -- [Zionist Organization delegation goes to President Harding].
- 1921 [Dr. Meyer Waxman, president of Hebrew Theological College in Chicago].
- 1921 [Dr. Harry Wolfsohn, professor of Judaism and Philosophy at Harvard].

- 1921 October -- /Samuel Untermyer speaks at annual meeting of Jewish Telegraphic Agency/.
- 1921 November 11 -- /Second Zionist delegation comes to America: Sokolow, Zlotinsky, Otto Warburg/.
- 1921 November -- /Ladies Garment Workers' Strike/.
- 1921 November 21 -- /Ferdinand Foch, marshall of France, comes to America and receives Jewish delegation/.
- 1921 November -- /President Harding appoints Rabbi Joseph Kornfield as United States Minister in Paris/.
- 1921 December -- /Brandeis' philanthropic work in Palestine/.
- 1922 January -- /Organization for Rehabilitation and Training branch opens in New York/.
- 1922 January 5 -- /Senate limits immigration further/.
- 1922 January 9 -- /Unions getting more power/.
- 1922 January -- Lord Arthur Balfour came to the United States as head of the English delegation to negotiate with the President and leaders of the United States to acquire arms for the allied nations. /A Zionist delegation of sixty of the nation's leaders went to him in Washington/... One of the speakers was Rabbi Dov Arieh /Bernard Louis/ Levinthal from Philadelphia who spoke in the name of the Rabbinical Assembly in Hebrew...

Rabbi Levinthal was born in Kovno in 1865 and received his ordination from Rabbi Isaac Elkanan Spector and Rabbi Samuel ^{Mohleber} Moheleber. He came to America in 1892 to fill the position of his father-in-law, Rabbi Eliezer Klienberg in Philadelphia. Levinthal became the chief rabbi of the Congregations B'nai Abraham, B'nai Reuven, Poale Zedek, Shaare Zedek, Tiferet Yisrael, and Orek Haim. He is the vice-president of the Zionist Organization of America and the vice-president of the Union of Orthodox Rabbis. He founded educational and charitable foundations in Philadelphia.

His son, Dr. Israel Herbert Levinthal was born in Vilna in 1888, and his family brought him to America in 1891. He studied at Columbia College (1908) and at the Jewish Theological Seminary in New York. He was ordained there in 1910 and became rabbi at Congregation B'nai Shalom in Brooklyn and at Congregation Petah Tikvah. From 1919 he has been the rabbi at the Jewish Center in Brooklyn. He is an excellent English preacher and has written articles and essays on "Agency" in Jewish Roman law and the modern laws which pertain to this subject. His father is opposed to the seminary, but he did not stop his son when he enrolled there.

- 1922 January 13 -- /President Harding receives Nahum Sokolow/.
- 1922 January 21 -- /Dr. Nahum Slotz lectures at Yale on archeology in Israel/.
- 1922 January 31 -- /Nathan Straus celebrates seventy fourth birthday/.

- 1922 February 7 -- /Dr. Hayim Heller leaves America to become president of Jewish Academy in Berlin/.
- 1922 February 23 -- /United Distribution collects \$14,000,000 in 1922/.
- 1922 March 2 -- /Soldiers' pay in World War I set at \$1.00 a day stateside and \$1.25 in France/.
- 1922 March 20 -- /Pinhus Rothenburg comes to America to get aid for water project on Jordan River/.
- 1922 April 25 -- /Rabbi Judah Zinsler, writer, dies/.
- 1922 April 27 -- /One hundredth celebration of Hebrew Orphans' Asylum/.
- 1922 April -- Abraham Cahan celebrated the twenty fifth anniversary of the founding of his paper "/Jewish Daily/ Forward" which he began in New York in 1897. Cahan was born in 1860 in Russia. He joined the Revolutionists against the Russian Czar and was forced to flee to America in 1882. He founded the first Socialist Party among American Jews and published the socialist paper "Die Neue Zeit" in 1885 and the monthly "Die Zukunft" in 1895 and afterwards the "Forward." He wrote books in Yiddish and English in 1917, and his newspaper "Forward" increased its circulation over all other Jewish newspapers in America. His paper has a ten story building which cost some half a million dollars. Even though he has said that the building belongs to the readers, still not one of them

enjoys it except Cahan and a few of his partners. He has a strong influence among labor who uphold him and answer amen to everything which Cahan says and among simple Jews who can't distinguish between their right and their left hands. The editor of "HaDoar" complained about the celebration, saying (Nisan, 25, 1922):

When we are reminded of the quality of the "Forward" of its spiritual nature, of its literary heights, of its educational influence, our souls cringe at the festival which it is celebrating. Is it necessary to review the announcements, to review the place the "Forward" takes in the life of the masses? Is it necessary to show the demoralization which it brings on the street and in the home; to show its decadence and how it draws its readers down into the quicksand of lawlessness and licentiousness? Who among us does not stumble at every step against the overpowering influence of "Forward"? Twenty five years of the "Forward" is not a "Yovel" (jubilee), but rather an "Avel" (mourning). All who cry about the spiritual condition of the masses should know that it is precisely this paper which is a scab on Judaism in America. This newspaper has risen to the most powerful influence, and as it rises in the material sense, so it descends in the spiritual and ethical sense -- it descends and it brings its readers, the masses, down with it.

In later years Cahan changed a bit for the better, becoming closer to Judaism and to Zionism. He even travelled to the land of Israel (1925) and wrote articles praising the land and the value of Zionism.

1922 April 17 -- [Public meeting at Carnegie Hall for Jewish Foundation Fund].

1922 [Felix Frankfurter appointed representative of American Zionists at the Paris League of Nations].

- 1922 /Dr. Morris Lichtenstein founds "Jewish Science"/.
- 1922 /Rabbi Aaron Ashkenzy in Pittsburg has congregation bring
a suit against him/.
- 1922 May 4 -- /Senate affirms Balfour Declaration with its own
declaration for a Jewish Homeland/.
- 1922 May 19 -- /Message of Vice-President Coolidge's telegram to
Jewish Foundation Fund in Philadelphia/.
- 1922 May 30 -- /President Harding gives first presidential message
on national radio/.
- 1922 June 13 -- I travelled to Europe for the third time leaving
New York on the ship "Reliance" by way of Hamburg... /His trip took
him to Berlin, Carlsbad, Munich, Baden-Baden, the Black Forest,
Basel, Switzerland, Zurich, Frankfurt-on-the-Main, Cologne, Rotter-
dam, Amsterdam/. I arrived in New York on September 17 at 10:00 A.M.
and I found my family waiting for me at the dock.
- 1922 June 15 -- /Jewish boy at Annapolis does better than Christians/.
- 1922 June 17 -- /Harvard President Lowell sets Jewish quota/.
- 1922 June 21 -- /Mizrachi has reception in New York for the visiting
Zionists, J. L. Fishman and Avigdor Scheinfeld/.
- 1922 October 22 -- /Testimonial for Reuben Brainin on his sixtieth
birthday at Carnegie Hall/.

1922 November 3 -- [Three scholars come to America: Dr. Ismar Elbogen, Dr. Felix Pearl^{ls}, Dr. Benjamin Levin].

1922 November 9 -- [Dr. Arthur Rupp and Shmarya Levin visit America for the Jewish Foundation Fund].

1922 November 27 -- I became ill with prostate glands and my doctor, L. Miller Cahan, performed two operations on me at the Lebanon Hospital in New York. On the evening of the day in which he announced that he would operate a second time and that this was the most important and the most dangerous operation, I wrote my will in English and read the Book of Psalms from beginning to end with a short confession. With all my courage I laid myself in the hands of the doctor, asking him to put me to sleep with gas that I might not feel the pain of the operation. I was in the hospital five weeks and another six weeks at my home and, thank God, I regained my strength little ²¹ by little. During that year I was unable to do any literary work.

1922 December 16 -- Eliezer Ben Yehuda died in Jerusalem and the Zionist Organization of America sent its condolences by telegram to the family... During the World War he brought his family to America and lived in New York from 1916 to 1918. During the week in which he left New York (January 30, 1919) he bought Ozar Yisrael and the rest of my encyclopedias from me and wrote a promissory note to pay for them by sending me his twelve volume dictionary. He gave me the five volumes which had already been published and the promissory note read, "E. Ben Yehuda, New York at the end of the days of my exile, the twenty eighth of Shevat, in the second year of my exile

from the land."

1923 [Dr. Mordecai Kaplan founds the Society for the Advancement of Judaism].

1923 [Louis Lipsky becomes president of the Zionist Organization of America].

1923 [Chassidism in the United States].

1923 [Brandeis group of cultural Zionists meet and raise \$120,000 for Palestine].

1923 February 28 -- [Ronald Stuart, governor of Jerusalem, meets with President Harding in Washington].

1923 March 3 -- [Second visit of Chaim Weizmann].

1923 April -- [Daylight saving time begins].

1923 May -- [American Jewish Historical Society sends invitation to President Harding].

1923 June 2 -- [Morris Rosenfeld, Yiddish poet, dies].

1923 September 26 -- [Sir Alfred Mond, Zionist, comes to America].

1923 September -- [Henry Morgenthau appointed chairman of committee to care for Americans in Asia Minor].

1923 October 1 -- [Dr. Joshua Block appointed head of Jewish Section of New York Public Library].

- 1923 October 7 -- [Israel Zangwill comes to America to participate in American Jewish Congress].
- 1923 October -- [Dr. Chaim Tchernowitz, scholar, comes to America].
- 1923 November 15 -- [Rabbi Shalom Halevi, rabbi in St. Louis, dies].
- 1923 December 24 -- [Judge Otto Rosalsky celebrates fiftieth birthday; Jews of New York honor him by founding Jewish Education Association].
- 1924 January 1 -- [Annual meeting of Canadian Zionists].
- 1924 January 24 -- [Cantor Minkovsky dies].
- 1924 [Simon Miller begins publication of the monthly, "Ephrion"].
- 1924 January 10 -- [Dr. Joshua ^{Thon}Tohan [?], Zionist, comes to America].
- 1924 February 18 -- [Lewis Marshall shows how non-Zionists can aid to build Palestine. Answered by Chaim W. izmann].
- 1924 February -- [Jack ^{Loeb}Loeb, biologist, dies].
- 1924 March 22 -- [Ben Zion Halper, Hebraist and philologist, dies].
- 1924 April -- [Rabbi Abraham Kook, Chief Rabbi of Palestine, comes to America for aid for European Jewry].
- 1924 March 6 -- [Jefferson Monroe Levy, Congressman, dies].
- 1924 July 9 -- [Isaac HaLevi Horowitz, professor of Statistics and writer, dies].

- 1924 September 6 -- [Dr. Nahman Syrkin, founder of the Socialist Zionist Party, dies].
- 1924 [Nathan Leopold and Richard Loeb commit murder].
- 1924 [Rev. Isadore Frank and Sargant Greenberg found "Shomrim," a mutual aid society for New York City Jewish policemen/.
- 1924 October 14 -- [Captain Robert Rosenblot found not guilty. Sensational war story].
- 1924 October 26 -- My sons and daughters held a jubilee celebration in honor of fifty years of our marriage. The marriage had been on the first day of Elul (October 13, 1874). But in this year in the middle of the summer at Rosh Hodesh Elul a majority of my family was outside the city, and therefore they delayed the celebration until October 26. It was held in the Patrician Hotel, 253 Riverside Drive in New York. There the children of my family and a few of our friends were invited. More than fifty people were among the guests, and we received blessings by telegram from those who were unable to come. The Rabbi-Preacher Zvi Hirsh Arleansky [?] was the principle speaker of the day.

I was unable to decline this jubilee celebration which is somewhat distasteful to me only because it was done by our children, but I would have refused had others wanted to make a banquet in my honor as is done always to fifty year old men who are held in esteem. I am thankful that they have never proposed to make a dinner in my honor. This is a clear sign that all of these festivities are made

only through the desire and endeavors of the people being honored.

- 1924 November 4 -- [Election of 1924: Coolidge, Davis and Ford. Eisenstein discusses reaction to and support of Ford for presidency].
- 1924 December 8 -- [Dr. David Neumark, professor at Hebrew Union College, dies].
- 1925 January 4 -- [General Calles, President of Mexico, and Church-State problem].
- 1925 January 5 -- [Colonel Frédrick Kish, Zionist, comes to America].
- 1925 January 18 -- [Cantor Rosenblatt loses his money in business ventures; owes \$190,000].
- 1925 January 20 -- [Jacob Petlowitz [?] comes to America for aid to Abyssinian Jews].
- 1925 January 31 -- [David Yellin gives Hebrew lectures at Columbia].
- 1925 February 5 -- Samuel R. Rosoff contracted to build a section of the subway with a bid of \$4,000,000. He had been a poor boy in the lower part of the city in the Jewish section, had sold newspapers in order to help support his family, and studied at night until he became an engineer. He began to contract buildings, and became very wealthy.
- 1925 February 10 -- [Third visit of Chaim Weizmann; founding of the Jewish Agency].

- 1925 February 12 -- [Professor Israel Davidson published first volume of his collection of medieval Jewish music]. *E. Professor*
- 1925 February 20 -- [World Fair at Philadelphia; celebration of 150 years of American independence].
- 1925 March 12 -- [American - Palestine Shipping Lines formed by American Jews; went bankrupt after first voyage].
- 1925 May 1 -- [Cornerstone laying for Committee House and Center for Judaism in Washington; address by President Coolidge].
- 1925 April 30 -- [Morris and Joseph Diamond die in electric chair at Sing Sing].
- 1925 [David Hirshfeld appointed judge on New York bench].
- 1925 May 7 -- [Annual meeting of Union of Orthodox Rabbis of United States and Canada at Lakewood, New Jersey].
- 1925 May 20 -- [Maurice Schwartz, Yiddish theatre, received by President Coolidge].
- 1925 May 24 -- [Isaac Elchanan Seminary decides to build on Lexington Avenue].
- 1925 June -- [Thirteenth annual meeting of Mizrachi; Young Mizrachi founded].
- 1925 June -- [Judah Magnes, chancellor of Hebrew University, comes to America to get \$1,500,000 for University].

1925 June 10 -- My grandson, Moses (Myron), the son of my son Isaac Eisenstein (born September 2, 1904), finished his studies at New York University and was graduated with the rest of the students who completed their studies at the university. They appeared before a committee and a large gathering of people which had come together in their honor to hear speeches and an orchestra. On June 9, 1926 my son, Zelig, finished his studies at New York University. He was already middle aged (born September 9, 1886) and was a general business accountant, but nonetheless he tried to find special time at night to study in order to acquire the necessary general knowledge for graduation in an official academy. On June 1, 1927 my grandson, (Ira) Israel (born November 26, 1906), the son of my son Isaac Eisenstein, finished his studies at Columbia College in New York. He has been a student at the [Jewish Theological] Seminary since 1927 and has done very well in his studies. I hope that he will be a rabbi and teacher in Israel. On June 22, 1927 my grandson, Hayim (Herman) Friedman (born March 5, 1906), the son of my daughter Miriam and her husband, Asher Dov Friedman, finished his studies at the College of New York and entered Columbia College where he completed his law studies on June 4, 1929 and became a lawyer. On June 19, 1929 my grandson, Israel (Irving) Friedman (born November 5, 1907), the son of Reb Asher Dov, finished his studies at the College of New York and entered the Medical School at Yale University in New Haven, Connecticut. I hope that he will be an excellent and expert doctor. My granddaughter, Thelma Friedman (born December 7, 1910) also did well in her studies at Hunter

College in New York. I hope to God that the rest of my grandchildren will grow and become educated in Torah and in the wisdom of their forefathers.

1925 October 13 -- Reb. Nathan Roggin died in New York. He was born in Poland in 1849 and came to America in 1871. Upon his death he left \$5,000 for Knesset Yisrael in Jerusalem to build a house for the poor wherein they would have an apartment for three years. He also gave \$5,000 for charitable organizations in New York. He was my brother-in-law who married my sister Hannah, who died May 24, 1919. His sons, Roggin Brothers, are large merchants in the manufacture of jackets, and one of them, Harry Roggin, is the president of the synagogue Kehillat Yeshuren on East 85th Street.

1925 √Benny Leonard retires as heavyweight boxing champion√.

1925 October 25 -- √Jewish Congress meeting in Philadelphia, Stephen Wise is President√.

1925 October 27 -- √Adolph Ochs, publisher of the New York Times, gives \$200,000 to Hebrew Union College√.

1925 √Rabbi Abraham Reines comes to America for aid in publishing his father's works√.

1925 November -- √Julius Miller re-elected to New York Board of Eldermen√.

1925 December 6 -- √Rabbi Hildsheimer and Dr. Ehrmann √?√ come to America for aid to Orthodox in Palestine√.

- 1925 December 23 -- [Controversial sermon on Jesus by Stephen Wise. Tenders resignation to Zionist Organization of America, but not accepted].
- 1926 January 7 -- [New York - London telephone completed].
- 1926 February 6 -- [Nahum Sokolow, Chaim Bialik, and Shmaryah Levin come to America].
- 1926 February 17 -- This is the fourth time I have journeyed to Europe and the second time to the land of Israel. I left New York on February 16 at midnight on the ship "Mauretania" which makes a cruise of ten countries: Madeira; Gibraltar; Algiers in North Africa; Villefranche, France; Naples, Italy; Athens, Greece; Haifa, in the land of Israel; Alexandria, Egypt; Southampton, England; and return to New York. On this ship there are two classes, first and third. I travelled on first class... [a lengthy account of his visit to all of these places and particularly to the Jewish places of interest in all of these countries]... On May 17, 1926 I arrived in New York and found my children waiting for me at the port of the city.
- 1926 May -- [Bialik received by President Coolidge].
- 1926 June 6 -- [Meyer London, Socialist Congressman, killed by automobile].
- 1926 October 6 -- [Israel Zevin, writer for Tageblatt and New York Herald, dies].

- 1926 October 30 -- [Chaim Weizmann comes to America again].
- 1926 [Record of progress made by Hadassah].
- 1926 October 31 -- [Henry Houdini, magician, dies].
- 1927 January 17 -- [Biennial of Central Conference of American Rabbis; World Union for Progressive Judaism formed].
- 1927 May 1 -- [Cornerstone laying of new building for Isaac Elchanan Seminary].
- 1927 May -- [Nelson Rothenburg appointed Deputy Commissioner of Police].
- 1927 May 21 -- [Charles Lindbergh flight].
- 1927 May 22 -- [Louis Miller, Socialist journalist, dies].
- 1927 June 1 -- ["Maccabee" soccer team from the land of Israel comes to America].
- 1927 June 1 -- [Louis Marshall receives honorary doctorate from Jewish Theological Seminary].
- 1927 Dr. Alexander Marx handed his material to Dr. Max Margolis to edit for their English book which is a general history of the Jews, "The History of the Jewish People" (published by the Jewish Publication Society, Philadelphia, 1927). The book is more than 800 pages not counting the charts, maps, and index. Mrs. Rosetta M. Uhlman of Williamsport, Pennsylvania has promised to pay for the publication. The author (I refer to Professor Margolis, for he is the essential

one) has organized the history into chronology and place. This is contrasted with Graetz's history where the historical material is arranged only according to chronology and not according to place. Since it is only one volume, it is impossible to record every fact and almost impossible to keep mistakes from creeping into it. Yet, the two authors promise us in the introduction that they scrutinized the manuscripts and sifted the material thirteen times. I do not have space enough to investigate the book from beginning to end, but I would like to dwell on a few matters.

The author (Margolis) has said that Abraham went to the land of Canaan after the death of Terah, his father. (p. 4) This is the mistake which the English have made as I wrote in *Ozar Vikuḥim* for it is written, "And Terah died," and after that is written, "And the Lord said to Abraham, get thee forth from thy land." In truth Terah lived sixty years after Abraham, for Terah begat Abraham at the age of seventy, and Abraham went forth from Haran to the land of Canaan at seventy five years. This is 145 years and Terah lived 205 years; therefore he still had sixty years after Abraham had gone to the land of Canaan. However, Scripture preceded the death of Terah to the going forth of Abraham in order that the matter would not be made public to all so that they could say that Abraham did not fulfill the commandment of honoring his father by going to him when he was dying. (See Rashi to Genesis 1:2).

Margolis explains the splitting of the Red Sea in its simplest sense by means of the rise and fall of the tide, but what would he do

In articles spread throughout my writings I have already accounted for the history of the Jews who have come to settle in the new land, and I have written at length of the Russian Jews who have found a place of refuge in America. In these previous articles I promised to describe both their material and spiritual conditions. Now with this article I shall fulfill half of that promise. Let us consider, then, the material condition of our brothers, the children of Israel, and thereby make a contribution to the periodical, HaAsif. I hope that the reader will forgive me for the long delay in this task. I hope to complete the second half, which is the most important, at another time. In that second half I shall reveal the different characteristics of the spiritual state of our brethren in America.

23

The material condition of the Jews of the Western Hemisphere is generally very good. A statistical questionnaire in 1886 numbered them at some half million. In the United States alone there are 300,000 Jews and of these approximately 80,000 live in the city of New York. Really their number is much greater than this for there is virtually no town or village where some few of our brethren are not found. Therefore, by my reckoning, I would set the number of Jews in America at two thirds of a million; in the United States a half million, and in the city of New York 125,000. The official statistical count is smaller because Jews are so like

with the rest of the miracles which are impossible to interpret as natural phenomena? He errs in his dating of events in history for he sets the Exodus from Egypt at 1220 BCE and according to our accounting it was the year 1312 BCE. He sets the time of King Solomon's building of the Temple to be 973 - 933 BCE when in truth he began the building of the Temple in 832 BCE, 480 years after the Exodus from Egypt (Kings I 6:1). According to the author's accounting only three centuries and several decades [?] had passed between the Exodus and the building of the Temple.

He maintains that the people of Israel cut the cedars of Lebanon and that the sailors of Sidon made rafts of them on the sea (p. 65). He turned the facts completely around, for the workers of Hiram cut the trees, brought the timber down and set the rafts on the sea. "For there is no one among us who knows how to cut timber like the Sidonians." (Kings I 5:20). Solomon's men helped the Sidonians, for it is written specifically that Hiram wrote to Solomon, "And we will cut whatever timber you need from Lebanon and bring it to you in rafts by sea to Jaffa so that you can take it up to Jerusalem." (Chronicles II 2:16). We interpret this to mean that the Sidonians brought the rafts by sea to the coast of Jaffa, and from there Solomon's workers brought the timber up to Jerusalem. In any case, the cutting of the trees was done by the Sidonians and not by the Israelites.

The author includes the history of John the Baptist and Jesus Christ (p. 180 - 183). These lines are not founded on historical

bases but rather on the New Testament accounts which are conjectures and in which we do not believe. He states that Jesus "gave a positive turn to the standard of Hillel: What is hateful to you do not do unto your brother." What is this positive turn? Is it possible to interpret Hillel's standard in another manner, and where do we find even in the New Testament that Jesus established the positive ethical standard? I ask him to look well into Ozar Vikuhim in the section on ethics to understand the ethics of Jesus. These things were said only to educate the Christians.

I have no desire to investigate his choice of which great leaders of Israel were significant and which were insignificant. Of note, however, is the fact that he didn't mention famous scholars like [Henri] Bergson, [Albert] Einstein, and [Sigmund] Freud. It is only my desire in conjunction with my work on the history of Israel in America to suggest that the author did not fulfill his obligation in his book, written in America with money left by an American woman and read in the main by Americans, to relate the history of other lands in detail and to use such a small portion for the history of the Jews in America. He disregards important events and the lives of great men or he mentions them with only a few words, as he did for Hayim Salomon (p. 607). He mentions Hyman Levy as a fur trader in New York, but he forgot Uriah P. Levy, a captain of one of the first government ships, and Jefferson Monroe Levy; and he forgot Adolph Marix who was also a leader in the United States Navy. He mentions Mendes as one of the Marranos and Conversos but forgot to mention even one of the Mendes family in

America, rabbis and scholars like Frederick de Sola Mendes and H. Pereira Mendes. Nor did he mention the Cardoza family. Specifically we are unable to forgive him for omitting the life of Judah Touro. Of the Straus family he mentions only Oscar S. Straus, but omitted Nathan Straus. He forgot Simon Wolf in Washington and Julius Rosenwald. He forgot Rabbi Benjamin Szold and his daughter, Henrietta Szold, and the great scholars, Albert Michelson and Abraham Flexner. There is no need to say that he forgot the Chief Rabbi, Rabbi Jacob Joseph, the great Russian rabbis and the Isaac Elchanan Yeshiva. He also forgot or didn't know anything of the colonization which was founded in America and the Jewish Labor Movement in America. He states that the secret organization, Ku Klux Klan, was founded in 1905 while we already knew this organization to be in existence at the time of the American Civil War, some forty years previously. Generally it appears that this book was created to praise only those matters which were interesting to the author like Dropsie College, Mayer Sulzberger, Cyrus Adler, the Seminary in New York and Professor Schechter. All of these are certainly deserving of mention, but they are not enough. He mentions the Jewish Encyclopedia, but forgot to mention its editor, Dr. Isidore Singer; and there is no need to say that he made no mention of my Ozar Yisrael.

1927 June 20 -- /Six Jewish doctors accuse four other Jewish doctors of malpractice in Brooklyn/.

1927 June 20 -- /Louis Lipsky and meeting of Zionist Organization of America/.

- 1927 July -- [Dr. Emanuel Liebman, distinguished diagnostician, visits the land of Israel and praises Hadassah medical work].
- 1927 July -- [Israel Pine, merchant and poet, celebrates his eightieth birthday].
- 1927 July -- [Henry Ford asks Jews to forgive him].
- 1927 September 5 -- [Marcus Loew, theater owner, dies].
- 1927 September 26 -- [Emanuel Kasanowitz [?], assistant in archeological section of National Museum in Washington and contributor to Jewish Encyclopedia, dies].
- 1927 October -- [Dr. Judah Magnes returns to America to get aid for Hebrew University].
- 1927 October 17 -- [Dr. Hayim Spivak, distinguished physician and Hebrew writer, dies].
- 1927 November 14 -- [American Jewish Committee and Louis Marshall].
- 1927 November -- [John D. Rockefeller, Jr. gives \$2,000,000 for hospital in land of Israel].
- 1927 November -- [Ben Avri, editor of Jerusalem daily "Doar HaYom," comes to America; wanted to use Latin letters for writing Hebrew].
- 1927 November -- [Waldorf Hotel meeting to raise more money for the land of Israel].
- 1927 November -- [Yehudi Menuhin, boy violinist, has concert in New

York at age of ten/.

1927 December -- /Dr. Jacob Cohen, distinguished physician and community leader, dies/.

1927 /Rabbi Isaiah Glazer publishes a scientific book on one of the books of Maimonides' Mishnah Torah with an English translation/.

END OF MEMOIRS

PART TWO

ARTICLES

In articles spread throughout my writings I have already accounted for the history of the Jews who have come to settle in the new land, and I have written at length of the Russian Jews who have found a place of refuge in America. In these previous articles I promised to describe both their material and spiritual conditions. Now with this article I shall fulfill half of that promise. Let us consider, then, the material condition of our brothers, the children of Israel, and thereby make a contribution to the periodical, HaAsif. I hope that the reader will forgive me for the long delay in this task. I hope to complete the second half, which is the most important, at another time. In that second half I shall reveal the different characteristics of the spiritual state of our brethren in America.

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the people among whom they live in their dress and in their customs that they dwell among them and are not recognizable as Jews. Also, the customs officials at the ports of entry do not ask the foreigner who comes here of his beliefs. They only seek to know his country of origin. When the government accepts the immigrant for citizenship, it does not ask about the beliefs of his heart. Therefore, the only Jews who are officially known to be Jews are those who outwardly profess it, and it is no wonder then that the count is smaller than the actual number.

IN WHICH OCCUPATIONS ARE THE JEWS ENGAGED IN AMERICA?

In everything; but not in agriculture. "The Jews do not work the land and they will not work it." This was a familiar saying on the lips of the Christians of Poland. Although this is a lie in respect to the past and perhaps also it will be in respect to the future, it would seem at this time and in this place these words are true. An era of Jewish colonization in America has not arrived. Since the arrival of Russian Jewish immigration even though our philanthropists have donated large sums of money and prepared vast colonization in many areas of the United States, almost all of them have died before their allotted time and the rest are still fluttering between life and death, except for the colony at Vineland, New Jersey where perhaps there is hope if the philanthropists do not withdraw their support from it. Generally, I do not believe that they shall succeed in being real farmers for, in my opinion, colonization is

but the antechamber to business and the entrance from which one can proceed in other directions. This generation of Jews is not accustomed to working the land. It is very difficult labor, it bends a man's body, and it does not bring great fortune. On the other hand, business sometimes brings riches in a very short period of time. The Jews are by their very nature more suited and better talented for spiritual things.

Beautiful is the city because of the man who has the heart of a Hebrew. In early generations when Israel dwelled in peace and tranquillity in her own land every man under his vine and fig tree, the Levites used to take the tithe and they did not work the land except for the outskirts of the city, an area which was given to them. The priests who were one step higher Gohanim did not work at all; they took their trumah from the people. However, since our exile from our land, behold in the spiritual world we, the Jews, are all priests as it is written: "And you shall be unto me a kingdom of priests." And therefore according to the law, the nations of the world are obligated to work the land, and we should take our trumah -- business. This is the opinion of the Hebrew according to his line of reasoning, and in my opinion there is a grain of self-love in this thought, for it is man's nature and his manner to choose the good and to throw off the evil. Planted in every heart is the desire to do light work while making much profit. And can we help it if the Lord has graciously given the Jew the knowledge and the insight to choose business so that through his hand civilization might broaden and spread to every corner of the earth, while He has placed the work

of the land on others? America, too, has given birth to wise sons like the Yankees who have even higher insight than the Jews. Nor do they do physical work; rather, they learn skilled crafts, clean and easy professions, and they engage in commerce. The proof is that if a man should have two sons, one wise and the other simple, almost inevitably the wise one will study books and will engage in trade and business, while the simple one will work the land.

I simply can not understand all this excitement which our writers are stirring up in the periodicals asking our people to leave commerce and to engage in working the land. Is it a mizvah and is it found among the 613 commandments? There are those who cry against us, "You are obstinate, oh house of Israel. Why do you persist in lies? How long will you perplex yourselves with business? Why do you not bring forth the produce of the land and live in security?" Does anyone think that even were the Jews to change overnight into farmers and into workers of the land that those who hate us would stop this kind of language? Not so! They seek any occasion to ask many questions, but they have no desire to hear any answers. If, in truth, we should all turn into farmers at once, they would find other opportunities to make us look guilty. They would say that, like the leech, we would be drawing out the best juice from their land. On the other hand, we occasionally hear Christians who generally love us and treat us as good companions, but who are hypocritical when they ask us, "Behold, shepherds and farmers were your forefathers. Why, then, have you turned from their good ways and chosen business which is despised and hated?" To what may this be compared? To

a fox who hypocritically praises a raven for its beautiful song. The raven, desirous of proving it to be true, opens its mouth to sing and lets fall a piece of meat that is between his teeth. The fox runs over, grabs it, and mocks the raven and its foolishness. Likewise, people praise the deeds of our forefathers who worked the land, and they counsel the Jews to leave their business which is light work and yet brings much profit, in order to work the land which saps a man's strength and his wages are very meager. What will finally befall them? I am very much afraid that their end will be like that of the raven. They will leave their business to others, and then when they shall be unable to work the land, they will be left deprived of both alternatives.

If in Russia, where trade and business are despised and agriculture is exalted, the Jews have laid the latter aside to engage in the former, how much moreso in America, where both are equal in the people's eyes. Since it makes no difference whether Jews engage in agriculture or in trade, is it so amazing that they should comprehend the situation and should choose that which is best for them -- business? Of course, they have succeeded even in producing fruit in their business. A correspondent of the Boston Herald writes from New York:

If we concentrate on the number of Jews in proportion to the Christian population of New York it may be shown that their prosperity in the business world is incomparably great. The Jews have acquired millions upon millions of dollars, and many businesses have come totally into their hand (monopolies). One morning I walked from Union Square by way of Broadway (large streets) to Wall Street. I raised my head and concentrated on those things that any villager could see,

that is I read the signs that are on the places of business. I counted not less than 650 signs upon which were written Jewish names. These signs show many large wholesale businesses, particularly in women's garments: shawls, clothes, and millinery. Also I found many large Jewish retail merchants. On one block I found only one Christian. I turned into Wall Street, and there, too, I saw many Jews getting richer, but not by the same margin as above. Among the bankers and securities dealers there are two large Jewish firms: J & W Seligman and Company and Kuhn, Loeb, and Company, both of which are among the largest in the land. In the Stock Exchange the Jews Hendricks, Wormser, Marks and others are found whose influence is felt among the rest of their friends. They make large business transactions with their customers. 24

Almost all of them are very careful in speculating and watch their gain or loss. They do not throw their money in every direction without thorough investigation, and they don't put their money in a risky business as do some Americans. And, therefore, few indeed are those who fail in business. In the past year, a year of crisis after crisis when daily from every side one heard of large merchants who lost all of their capital and other possessions, not one Jew was found among them.

On Division Street [?] and on Maiden Lane one finds the merchandising of costume and precious jewelry, both wholesale and retail, and Jewish names appear both right and left, above and below. Five million dollars the Jews have taken in by this business alone which amounts to one third of this total business. Off West Broadway on Broome, Mercer, White, Leonard, Greene, Grand and other streets which is the garment district, both ready-to-wear and dry goods, it appears as a new Jerusalem. Seventy percent of the large merchants in the men's clothing industry are Jews and the money which they extract from this industry is \$25,000,000. In the industry of trimming garments the sum is \$10,000,000. Ninety five percent of all women's apparel which is sold in the United States comes from the Jewish industry who make from this industry something like \$5,000,000. In the fur industry half of the merchants are Jews who make up to \$19,000,000. The Jews are the sole merchants of millinery which brings as

high as forty percent profit. In women's colored materials (ribbon) the Jews have sixty percent of the industry, and their investment is some \$25,000,000. The Jew is also in other industries such as tobacco, oil, and all sorts of intoxicating beverages, wholesale but not retail. He leaves the Irish to sell the drinks and the Germans to mix the drinks, for he does not participate in this business. As I was told, there is not one Jew in New York City who stands behind a bar, selling individual drinks.²⁵

Since the increase in Russo-Polish immigration, Jews have even gone into this business. However, almost all of them sell only to people from their own country.

Particularly distinguishing themselves with wealth have been the descendants of those of the Spanish Inquisition who were the first generation of Jews in America. Because they handle different kinds of goods of great value, they are almost the only Jewish merchants who do business in the produce of the field and vineyard (agriculture), oil and petroleum. They are members of shipping firms and friends of all those in the business. Following them in the order of wealth come the Jews from Bavaria who settled in America after them. They have cattle and large businesses, own loan companies and fire and life insurance companies. Following them in wealth are our brothers from the rest of the European countries. They are large bankers and securities dealers, own large factories in several industries, such as tobacco and men's and women's garments. Some of them are importers especially in the needlework industry. Following them both in wealth and in time of arrival are those from the Duchy of Pozna, the majority of whom are skilled craftsmen and the minority are storekeepers and small merchants who have pawn shops. There are

approximately 150 pawn shops in New York City and half of them belong to Jews. The bottom rung of the ladder of wealth is held by those who come from Hungary and particularly those from Galicia. Almost all of them are poor and eke out a living with great hardship. Some sell merchandise from house to house, while others make a living in cigar factories. The majority of the Jewish beggars come from the masses of these people.

Even surpassing them in poverty are the Russian born whose condition I shall describe with urgency and at length. Most of them, indeed all of them, came from the land of their birth with neither money nor a trade nor even a knowledge of the English language. They have labeled these strangers, and rightly so, "greenhorns" for they are unripe villagers who have not ripened and whose faces are still green. What do these "greenhorns" do? Their youth start by learning an easy trade, spending approximately \$15 for tuition for the work. Then they work for nothing for approximately three months, after which they earn from \$3 to \$6 a week. The girls learn to sew women's clothes, coats and jackets, and their pay is from \$3 to \$6 a week. The boys learn to sew men's clothes, and their pay is \$5 to \$6 a week. Some choose to go into business which brings less money, but if their pay is not so large at the beginning, they hope that soon they shall advance and become businessmen.

The "greenhorns" can be divided into three groups. One group includes those who learn to sew clothing and those tailors already skilled in sewing in their place of origin but who must learn the

American custom very fast. It will seem unbelievable to a Russian tailor that an American tailor can sew twelve jackets or skirts in one day. Of course, the work is extremely difficult. From morning until evening the tailor sits at his sewing machine, his foot stretched forth and the wheel turning, his body bent over like a reed stretching over the machine with the fingers of both hands holding the material. Often he works in this manner for fifteen hours a day. The tailor makes from \$10 to \$18 a week during the busy season, but the needlework trade stops for some three to four months in the year.

The second group consists of those who work in factories and who generally must profane the Sabbath and rest on Sunday. They work only ten hours a day, and their pay is from \$8 to \$15 a week. Others receive less pay than this.

The third group consists of the peddlers. Those who think that all the Jews in America are peddlers are mistaken, for in truth they are a minority in relation to the number of Jewish storekeepers and merchants and craftsmen. Consider that much more than 100,000 Jews live in New York City and the number of peddlers among them is not more than 5,000 souls. And among the two thirds of a million Jews who are scattered throughout the United States there are not more than 10,000 peddlers, the majority of whom have recently immigrated here. The percentage of peddlers among the general population is far greater. Most peddlers make rounds in the city with green vegetables and fish and other kinds of food, but the Jewish peddlers, in the majority, sell used clothing, purses and costume jewelry of little value.

There are two kinds of Jewish peddlers; those who stay in the city and those who peddle from village to village with a bundle of goods on their back. When they are able, they buy horses and a cart to carry them and their goods. Then they get a store or a wholesale house in one of the cities or villages in which they had started selling from a bundle. Some have advanced and prospered quickly, making a good name in that community. The majority of the peddlers in the villages are bachelors and live alone. Some are God-fearing and take their own food with them so that they can eat with a non-Jew, but others defile themselves with forbidden foods. They sell their articles for cash but their work is much more difficult than the peddlers in the city.

City peddlers carry their goods in a sack hung on saddle bags in front of them. Others go with a bundle on their backs, and there are some who do both. Many begin to peddle tin utensils in the city. Some begin with firewood and small goods and others with trousers, coats and jackets. The peddler's livelihood can not be frowned upon, for the work is as difficult as the splitting of the Red Sea, particularly for beginners who are not accustomed to this kind of life. If a man is healthy, strong, has a powerful body, and has not been pampered in his youth, he may begin to peddle in the city. Even he, when he carries such a load, will find the work very difficult -- on his feet every day from morning until evening going from house to house with his goods, climbing stairs in five and six story buildings (and some even higher than this), knocking on the door to ask like a beggar that they buy something from him. Add to this the fact that

most people laugh and mock at him for his language is unintelligible and he mutters. And in how many buildings must he go up and come down until he finds a buyer who can understand what he is saying and will then desire to buy his goods. Worse even than this is the lot of the man who does not agree to this kind of work, who will not run on his feet all day and will not carry a bundle on his back. And carrying utensils is especially difficult, for they are a heavy tiring burden and they sap the strength of the peddler who is bent under a yoke all day. Therefore, it is no wonder if men who in their native land had been bound to the house of study, had been wedded to study, had been students of Yeshivas, learned men, cantors, ritual slaughterers, homileticians, translators, and wine merchants; it is no wonder then that men such as these should feel bitter and should curse their lot and their goods and America together with Columbus who "founded" this land which swallows up its inhabitants.

Yet, all beginnings are hard, and so the first days of work for these new peddlers are very difficult. Their earnings are meager for they peddle in the city with articles of little value. English is strange to them and they must try their prowess at selling beautiful goods which depend upon the salesmanship in most cases. Yet, little by little the peddler learns the language of the land, and he finds buyers who recognize him as a good man, and they prefer him over the rest of the peddlers. Then he does not need to be on his feet all day and to knock on doors for nothing. Sometimes people still shame him, people whom he might seek at a time when they don't want him. Then he begins to go only to his regular customers who

will always accept him happily, and if they do not need him on that day they let him know of a special day when he may return again to their house and what kind of goods he should bring to them. Then he does not need to carry his entire bundle all of the time, but he can choose those items which have been ordered by his regular customers. The peddler may become a "customer peddler," whose earnings are greater and labors are lessened. In time if the customers find the peddler who comes regularly a man very much like them, they will accord him a measure of honor and will treat him as if he were a brother. They will praise him to their neighbors and their acquaintances, saying that this peddler is a trustworthy person who stands upon his word and that it is possible to trust him. Thus, the peddler will find new customers. These peddlers sell their goods on credit, and therefore they lose approximately one third of their earnings. The customers pay them a set amount weekly or monthly. Peddlers such as these really can make a large profit for they do everything to better their relations with their customers. For example, the peddler will give some clothing on credit to the wife of a day laborer and she will pay him by the week or by the month. Had the peddler not sold her the goods on credit, she would not have been able to buy clothes or household articles, but would have bought only trifles. Yet, her husband might lose his money in a bad manner or in a public bar, for this is the way of non-Jewish day laborers and craftsmen in America -- not to care for tomorrow. They come together and immediately spend all the money which they have made. Then when they stop work the following week, nothing is

left. They must buy all their food supplies on credit until they begin to work again and to make a profit. And then they give money to their wives. So the peddler loses, but his lot is no worse than that of the shopkeeper who also must sell food on credit.

Seligman

The best customers are the Irish, for, generally, even though they have a temper, they are goodhearted and are not so precise with the peddler even if they find that he has profitted a little too much. The worst customers are the Germans who always want to buy "finds" and to put one over on the peddler. The Yankees or the native born buy very little from the peddler for most of them are rich and are able to pay high prices for their goods, and their wives do not want to sit at home waiting for the peddler to come to them. They love to dress beautifully and to show themselves off outside the home. They frequent the large shops and buy for themselves whatever strikes their fancy. This is called "shopping" in English.

Not all of them remain peddlers all their life, for when they have accumulated enough money, they become shopkeepers and merchants who sell retail or to peddlers. Almost all the large Jewish businessmen who have come to America were at one time peddlers. A man told me that he saw the banker, Joseph Seligman who is the richest Jew in America, forty years before as a village peddler. Since our Russian brothers have been here such a short time, most of them are peddlers while only a few are shopkeepers. Yet in time the peddlers will become merchants. There are, of course, still many branches of

trade which have not been tried, such as steel and produce and others. However, very soon their hand shall be in this as well. Few are the years since one man began in the furniture business, and now several engage in this and are doing well. The coat business was not known to them before, but I, the writer, was almost the first ten years ago when I began to manufacture coats and jackets. Many learned from me, have tried it, and have prospered. Besides the merchant and peddler who buy from them and have profitted thereby, many Jews and their wives have found a source of sustenance, for they learned to sew with machines and their wages are from \$5 to \$10 a week. A large percentage of the tailors who make my goods are Russian, for I choose them and their work.

The Russian refugees do not remain Russians or Poles all their life, for when they have become wealthy they move uptown from the lower part of the city, and there they change overnight into German Jews as if from birth. Really there is no difference between the Russian Jew and the German Jew except in dollars and cents -- but it seems to me that this remark belongs to the spiritual situation of the Jews, and it is my intention to write about it in a special article which I shall consider at another time.

How long will you vacillate between
two positions? (Kings I 18:21)

INTRODUCTION

Before I speak about the rabbinical seminary in New York City founded by the Conservatives, I shall make a few remarks about that seminary which the Radicals, led by Dr. Wise, have founded in Cincinnati. I shall begin my article with an introduction similar to an entrance to a house or an antechamber to a main hall. I do this for two reasons: (1) to give the reader a knowledgeable opinion of Judaism in America in general, and (2) that he may judge the two yeshivot better through understanding and knowledge. He may then decide for himself if both of them are good, or perhaps the opposite, or that only one is good and which it is.

JEWISH GROUPS IN AMERICA

Judaism in America is divided into three divisions or parties: Orthodox, Conservative, and Radical. That is to say, those who believe in the old, those who steer the middle road, and those who take the other extreme. Judaism in general is like the ladder which Jacob saw in his dream, planted in the earth but with its top extending into the very heavens. Those who have taken hold of it are going up and coming

down in endless stages one above the other, and if I tried to explain each group separately there would be no end to the matter. Therefore, I shall speak only concerning the major groups.

Those who believe in the old tradition are those who walk in the paths of their fathers who taught them what they had received from their fathers and the fathers of their fathers back to the masters of the Halakah. Their words have come down in a straight line, and their Torah is alight unto their feet. They may not turn from it either to the right or to the left. These believers, it should be stated, have an authority upon which they can lean -- the Shulhan Arukh. The Radicals who take the other extreme position are a stubborn lot. They choose a Jewish belief only if it suits their fancy, and the rest they pass into the scrap pile.

The Conservatives have made a compromise between these two. They are the third major group, and they try to strike a balance between the two extremes. Really they are like the antelope and the badger concerning which the rabbis could not decide whether they should be put in the general category of wild or domesticated beasts.

THE ORTHODOX

It is impossible to investigate the Orthodox position, for on every question which the investigator might ask, the answer would be forthcoming from "faith" and the great authority, the Shulhan Aruk. The intelligent man might ask philosophically, "How was the world founded?" But a son of the house of Rav will make a reckoning of the foundation of the world from the Bible. Darwin searched all his life and finally discovered the evolution of man from the monkey, but the Orthodox will answer him flippantly that from a piece of dust was man created and from one of his ribs God created his wife from him. Scientists and astronomers wonder at the marvels in the heavens and on the earth. They ask, "How did all this come about? Who created these?" The answer of the Orthodox is God. "And from where do you know this?" "My faith." Now is there an answer shorter and stronger than this? The Orthodox law is the same for both the notable and the insignificant, the wise and the ignorant. Their rabbis are "lawyers" who teach the Halakah according to their authority, the Shulhan Aruk. But they are not judges who decide every matter on their own authority. Rather any conscientious student who studies and masters the law could interpret Biblical passages as his rabbi had done, so that any Jew could depend on him for correct judgment. There are large communities in Russia and Poland which, according to my grandfather, had been without a rabbi. They resolved their problems according to strict Talmudic law. Any man who was an expert in the Shulhan Aruk was able to interpret the Halakah, and he did

not need to be a rabbi. I remember once the cantor began to sing "Av Haraḥamim" in a loud voice on the Sabbath on which it is not sung. He was making a mistake. The rabbi who was praying there also forgot. Suddenly a shrill voice, the voice of a twelve year old boy, was heard from the far side of the synagogue. A staff in his hand, he called out and warned the cantor that he must stop. He proceeded to show the law in his prayerbook that "Av Haraḥamim" is not sung on that Sabbath. For a moment silence reigned; then everyone shook his head and the cantor did not finish singing. A lad with his authority, the Shulḥan Aruk, is more powerful than rabbi and dignitary who go against this authority -- a clear and telling proof of its supremacy. Were all the rabbis placed on one balance of the scale and the condensed Shulḥan Aruk on the other, alas it would outweigh them all.

THE RADICALS

At the other extreme the Radicals accept no authority. They take from the law of Moses only that which, according to their interpretation, is compatible with the civilization and to the century in which they live. Through the years they have given increased importance to culture and civilization, whereas they have given decreased significance to the commandments in the law of Moses. They do have a faith; the law of the nation in which they live is their authority. They feel that as long as that nation does not hinder the Christian church, their synagogue is safe. They call

themselves Jews only because the world is not yet cosmopolitan enough to discern the irrelevance of man's origin or place of birth. Are not all of us brothers, the children of one Father? And why should man be raised over his fellow man? But civilization has not yet arrived at that great height. Therefore, the Englishman can praise his land, and the Frenchman can give glory to his. The German can think himself greater than the Italian not because of the manner in which he has lived his life, but rather merely because of the fact that he happened to have been born in that land. Writers call it "nationalism." I title it "egotism" which turns a man inward and cuts him off from the rest of the world. Therefore, these Jews think of themselves as Israelites only because it is their religion.

In truth, there is no difference whatsoever between these Jews and Christians. The fact that they believe in one God is not enough to merit them the name "Jew," for Moslems also believe in one God. These Jews believe in the immortality of the soul -- so do the Christians. Acting righteously and justly is not the duty of the Jew alone but rather is a general obligation, the obligation of every man in the human race. Are their synagogues different from Christian churches? No! In the synagogue structure itself there is not one difference. The sermons of their preachers are exactly the same as those of Christian preachers, only sometimes perhaps they will change the name of the son to the name of the Father. But that is all. In other ways they are like the Christians. They do not believe in our righteous

messiah or in the resurrection of the dead. They do not circumcise the flesh of their foreskin. They eat forbidden food. They permit their daughters to marry non-Jews. Thus we see that they are exactly as the Gentiles in every respect. The question, then, is since they are not different from the Christian, why do they bear the name Jew? This is the reason for my previous remarks concerning how they conceive their nationalism.

THE CONSERVATIVES

Those who are given the name Conservative take the middle road but wish to go in both directions. They have not decided on either path, but rather they remain a part here and a part there. Their rabbis' opinions are in such sharp contrast one from the other that they remind one very much of the different appearance of each plague and of the golden calf which was a mixture of many small and diverse fragments. Everyone builds for himself and makes his own Shulhan Aruk according to his own will and desire as seems right in his eyes without anyone to challenge him. Some are partial to the Portuguese synagogue, Shearith Israel, because their service is set according to the order in the Shulhan Aruk, and men and women sit apart. Yet, in the homes of many of their friends not a hint of Judaism is recognizable. They eat every kind of unkosher food and mix meat and milk. Many profane the Sabbath immediately following the prayer service. They go from the synagogue directly to their stores. Perhaps the Torah of the Conservatives is that one observes the

religion of Israel only in the house of prayer, but when he goes out from there he is free from all the commandments of the law. Perhaps this is the meaning of what Rabbi Einhorn said, "The God of the house of prayer is our God, and not the God of the dining room and kitchen." Even though in his generation Dr. Einhorn was considered a Radical, Dr. Kohler, his son-in-law, considered him to be a Zadik, a Conservative.

We can not judge a Conservative congregation by its name alone for often the name covers the deed as the words of diplomats cover up their thoughts. There are those congregations whose names are pleasant, but whose deeds are not so pleasant. Nor are we able to judge the congregation by the rabbi or preacher who expounds there. Often the ideas of the rabbi are radically different from those of the congregant, and sometimes also the rabbi's deeds deviate from his own opinions. For example, the deceased Dr. Adolph Hübsch preached at Congregation Ahavat Hesed. He was known to all as a Radical, and he led the congregation in the radical spirit. When he died, immediately they chose Dr. Alexander Kohut in his place. While standing on one foot, the congregation changed to Conservative, though they changed neither their ways nor their prayer service at all. In the prayer service the congregation had omitted certain prayers referring to the sacrifices. They had re-interpreted the prayers concerning the redemption of the Messiah and the resurrection of the dead. Yet, Dr. Kohut did not reproach them for this, nor did he alter the congregation's traditions established by Dr. Hübsch. Yet, we know that Dr. Kohut is a learned

man, a magnificent preacher, an expert in Hebrew literature (among the books which he edited is "Aruk HaShalem"). Therefore, we consider him a Conservative.

Thus the Conservative, as the Radical, has no authority for he relies on the Shulhan Aruk for only a small fraction of his ministry. If one takes the position that there are certain errors found in the Shulhan Aruk, it is possible to infer that it is full of errors from the beginning to the end. For who has the right to distinguish between the laws once the principle of revelation is gone? Can the Conservative rabbis? Are they authorities? For doesn't your bondsman himself require a bondsman? ²⁷ And if we must choose between our teacher, Joseph Caro, who has exalted man's soul in order that he may die in the tent of the Torah, and between Dr. Conservative who makes the Torah a business and from it harvests several thousand dollars annually; it is better that we believe in the integrity of the former than in the deceit of the latter, about whom it is said in scripture, "He is a trader, the balance of deceit is in his hands." (Hosea 12:8).

The Torah of the Orthodox is like the great wall of China that has surrounded the capitol of Peking. They had closed it off, and no European was allowed to come into the city. Many days it was closed, and no one came out or entered. When civilization finally penetrated, it burst within and split open the gates. Once it began to penetrate, what was the difference if men entered by one door or a hundred doors? If carried to its logical conclusion, there could

be enough entrances so that all men could enter at one time. The difference is that with only one door open the time that all can enter is greatly extended, but through many doors all may rush in at once. Yet in the end they may all enter, and each man in turn may walk in peacefully, all through one entrance. The difference is only the amount of time needed to complete the total penetration.

The authority of the Shulhan Aruk is the wall of Judaism against he who would break the rules or destroy from without. When that wall of authority is removed and one door opened, if even as tiny as the hole in a fine needle, the resulting cleavage to the wall would grow to the size of an opening into a hall. Once restriction is removed, behold, it is as the besieged city, and anyone who wishes may enter and do as seems right in his own eyes.

The Greeks represented the god of faith by a statue of a perfect youth with closed eyes. The believer was to shut his eyes that he should not see. However, if he opened his eyes, what was the difference whether he saw with one eye or with two? In my opinion the aim of Conservatives and Radicals is pointed in the same direction. The difference between them is only the time element. The Radical runs a fast race. He wants to implement his desires speedily. The Conservative moves deliberately and gets to his goal late. He is an out and out hypocrite. His deeds are exactly as the Radical, but he will not reveal them for all to see. His justification for this hypocrisy is that the time has not yet arrived for that. The Radical, on the other hand, does everything in the sight of all and is not ashamed.

THE EIGHT ESSENTIAL PRINCIPLES OF THE
RADICAL RABBIS

The Radical rabbis convened in Pittsburg in 1885 led by Dr. Wise and Dr. Kohler. They made several resolutions in matters of religion, and these are they:

First, God is not corporeal, and one can not comprehend him as having a body.

Second, the Jews have been chosen as priests of the Lord to teach the unity of the Lord, the way of faith and ethics to all who dwell on earth. The books of the Bible are not contrary to the scientific findings in these, our days. They were written according to the spirit of that time and according to what was known then. Sometimes they embellish their words with wonderful stories, with miracles and miraculous events to make known the providence of the Creator and his justice with the children of men.

Third, there are many statutes in the Torah of Moses which were established to respond to the need of the time in which the children of Israel lived on their land. These laws were to train them and prepare them for their mission which is to spread faith among the peoples of the earth. Now we need only the ethical commandments, and it is incumbent upon us to practice only those laws through which our soul will be exalted and sanctified. Therefore, we should abandon that which is in opposition to the thoughts and ways of progress and civilization.

Fourth, the laws of diet, ritual cleanliness, and apparel made of mixed wool and linen belong to the history of time past. They are ideas which are strange to our time. Since they can not aid us any longer, they place a stumbling block in our spiritual and ethical paths.

Fifth, the mission of Israel, the establishment of the kingdom of truth, justice, and righteousness in the world, is closely connected with the Diaspora. We are not a nation, but a religious community. Therefore, we do not hope for a return to Jerusalem nor to offer sacrifices through the Aaronic priesthood. We do not wish to practice laws which are dependent upon and associated with the land of Israel.

Sixth, the Jewish religion can not stand on its own foundation alone, but must keep in step with the growth of general knowledge. It is necessary for us to keep the memory of the generations and events of our history which have passed. The Christian and Moslem religions, which are sisters to the Jewish religion, aid it to spread the knowledge of the Lord and the ethical law. The spirit of love for the human race which beats in the heart of this generation should also be within us and should cause us to stretch forth the hand of brotherhood, peace, and friendship to all who would help us to establish the Kingdom of truth and righteousness for all inhabitants of the earth.

Seventh, we believe in the immortality of the soul and deny the resurrection of the dead, Paradise, and Hell.

Eighth, the statutes of Moses which strive to regulate the relation between poor and rich are good. Our duty is to constantly strive to solve these questions with justice and with righteousness and to

bring to fruition the friendliness which is planted and which blossoms forth in our society in these days.

Concerning these resolutions, the Conservatives have thundered forth, and writers whose opinions are Conservative have blown loud blasts on their shofars, especially in newsprint. They have put these resolutions in the center of the battlefield and have moved into combat. They say that these resolutions have no portion in what is treasured as the inheritance of the Lord. Let us examine each resolution in turn and see if they are in opposition to the actual deeds of the Conservatives.

The first and the last resolutions are agreed upon by the Orthodox as well. The second resolution (that they do not believe in miracles and wonders) is a matter of personal conviction. It appears to me that the Conservatives also do not believe in the staff of Aaron which turned into a real snake or that the Lord opened the mouth of the Leviathan to speak as men speak. In any case, not one of these rabbis would openly agree to such a miracle.

The third resolution is a puzzle to me. I am not sure to which of the commandments their words allude. If to the words which depend on the land, they have no point for the Orthodox will agree that these commandments are not observed at this time.

The fourth resolution gives them permission to have unkosher meat, ritual uncleanness, and apparel made of mixed wool and linen. Many Conservative rabbis are not truly observant in these matters.

Perhaps they do not eat swine meat and snails when dining in public as the Reform^{do}, but they do eat non-kosher meat in their homes. The wives of many do not purify themselves from their uncleanness, and they wear shop-made clothes of mixed wool and linen.

The fifth resolution is the denial of the age-old hope for the return to Zion and for the restoration of the sacrificial service in Jerusalem. Many Conservative congregations do not have a prayer for the return to Zion. One of their leading rabbis, Dr. /Sabato/ Morais, stated publicly that he did not believe in the sacrificial service because of the fact that Jews are living in the Diaspora.

The Conservatives agree on the sixth resolution. They, too believe in the value of secular knowledge. The seventh resolution is shared by the Conservatives. They do not believe in the resurrection of the dead, only in the immortality of the soul. However, concerning Paradise there are differing opinions. Yet, it may be said that their conviction is not very strong. I suspect they strongly doubt that they shall eat the Leviathan and Wild Bull or that they shall drink wine from the vineyards grown during the six days of creation when they go to Heaven. Likewise concerning Hell their opinion is not forcefully stated, and they certainly have doubts concerning the truth of the seven layers of Purgatory.

Therefore, it is possible to say that there is no difference between the Conservatives and the Radicals except that the former are pure at heart, like babes who hide under their mothers' petticoats. They dread stating their opinions publicly. They follow

the lead of their rabbis who say, "Do as I say, and not as I do." The Radicals, on the other hand, are outspoken. They know their mind. They do what they think right. They make known what they do. Their rabbis reveal their opinions often and publicly, and they do what they demand others to do.

The conclusion to be drawn from the preceding is obvious. There are only two directions -- the way of the Orthodox and the way of the Reform. He who goes in the first direction will remain a Jew all his days, faithful to his religion and faithful to his Torah, the Shulhan Aruk; but once he lifts his Orthodox yoke from upon his neck, the only direction left for him to take is the Radical. Therefore, it is to the Conservatives that I ask, "How long will you vacillate between the two positions? If your faith is Orthodox, pursue it! If Reform, pursue it; but operate with my measuring rod. Please do not disillusion us by saying, 'In our mouths we have a Conservative faith, but our hearts are far from it'."

Let us return to our original consideration, that is, the new seminary of the Conservatives founded in our city, New York, vis-a-vis the rabbinical college in Cincinnati. Among the many questions:

- (1) For which group was the college in Cincinnati founded?
- (2) Is this college essential for Judaism in America?
- (3) Will it fulfill the desire of those who have founded it?
- (4) Is it larger or smaller than the need?
- (5) If it is found that it was founded for only one group, is there

a necessity for another group to found a college for itself?

(6) If so, with what changes?

I shall attend the first matter first and the last, last. The president and founder of the college in Cincinnati is Dr. Isaac Mayer Wise, who carries the flag of Reform. He desires to make revisions in our religion according to the time and the place. With the assistance of many rabbis among the Reform group he founded the Hebrew Union College in July, 1873 in the city of Cincinnati after he had enough power in his hands to unite some one hundred congregations in America into the Union of American Hebrew Congregations, the organization which is responsible for and finances the college yearly.

Dr. Wise in his letter to me last month (April, 1886) wrote the following (he wrote in German using Hebrew characters):

Never has such a permanent establishment been erected and grown in America in such a short time as has the rabbinical college in Cincinnati. When the idea occurred to found it, everyone laughed mockingly, and they did not really believe that American born children, who then did not know Judaism and had no apparent desire to learn matters relating to Judaism and Hebrew literature, could understand Mishnah and Gemorrah, Midrash and Philosophy. All thought it to be an impossible matter. "Where is the American who would want to be a rabbi?" was heard from all Jews. "The Torah has been forgotten in Israel, it has fallen and shall not rise again," they were thinking. People with widely varying opinions determined our policy, and therefore the student body consists of both Orthodox and Reform students. Nonetheless, we began. Don't ask how or with what! With one teacher I toiled daily in a dark room under a synagogue. I taught like an elementary teacher who starts with the alphabet. I knocked on the doors of the rich to ask for some copies of the Pentateuch and old prayerbooks in order to have a text for "The Sayings of the Fathers" and "Psalms." Now, thank God, we have a collection of books which amounts to some 10,000 volumes and a beautiful and splendid building which is the finest of all

rabbinical seminaries in the world. The first students to have graduated as rabbis are [Joseph] Krauskopf, [Henry] Berkowitz, [David] Philipson, and [Israel] Aaron. From the second class are [Joseph] Stolz, [Joseph] Silverman, [Max] Heller, [Louis] Grossmann, and [Isaac] Rubinstein. They have all found a position for themselves and their congregations are well satisfied with them. College students who study for a period of eight years may acquire the title Doctor. They are more learned than the Doctors who have had an equivalent period of training in one of the rabbinical schools in Germany.

The cost of the college was \$30,000. The yearly expenditure is \$15,000 for the professors and teachers besides some \$3,000 to support the poorer students and cover miscellaneous expenses. Add to this the expenses of the school in Temple Emanu El in New York which is like a branch of the College and in which the students who want to gain acceptance in the college are prepared. According to the reports of 1885, the treasurer had \$80,600, and the pledged obligations of contributors amounted to some \$20,000.

The College was not founded for one party. The union of the congregations which control it has constituents with divergent religious views. Therefore, the direction of the College is inclined to the strength of the majority, and accordingly the majority influences the spirit of the Judaism found there. The aim of the directors of the College is to teach the religion of Israel and Hebrew literature to these youngsters in order to make them rabbis and preachers in America. But they do not teach them to be Orthodox, Conservative, or Radical.

The rabbinical seminary is, in my opinion, like a school where methods of how to trade are taught, but where no specific trade is

forced upon the students. The purpose is to teach only the general principles of trade, and when the student finishes his studies, he may choose which trade he desires to ply.

A relevant note is necessary here. It is impossible to recognize whether the path taken will be that of the Reform or the Orthodox from the curriculum at the College. The curriculum includes Torah, Prophets, and Writings; translation of the Mishnah and the Gemorah with Rashi commentary and Tosafot; Midrash; the Guide to the Perplexed; the Mishneh Torah and the Shulhan Aruk. Who can state that these books oppose the Orthodox position?

It is true that the directors and the leaders of the rabbinical school are Radicals, and undoubtedly they imbue their students with their intellectual spirit. Yet, the student can still choose as he desires from the congregations within the Union. If the number of congregations with Orthodox leanings grows, perhaps they will outnumber the others.

A rabbinical school is a useful institution and is a necessity for Judaism in America for many reasons. First, why should we be forced to seek rabbis from other countries if they can be found here? Second, those rabbis who immigrate from Europe are strange to the American way of life, and they do not have the spirit of the native-born. Third, they do not know the language of the country and must speak in a foreign tongue. Fourth, we can not know a rabbi's qualifications and character before he arrives. There are

many rabbis whom we accept in large congregations only afterwards to discover that they had previously been converted and had sinned beyond all measure against the Lord. On the other hand, the lineage of the American-trained rabbi is well known to us, and we can trace his character and qualities from childhood.

There is no doubt that the rabbinical school will fulfill the hopes of its founders and satisfy the dreams of those who are actively engaged in it. They will see the fruit of their labors. Already, famous rabbis have come from Cincinnati who have been accepted in honored congregations in America. They are better rabbis than those who have come from outside the country.

The College is an ever-broadening institution, and it is sufficient to supply the need of the increasing number of congregations in America with its yearly graduating classes. As a matter of fact, it is foreseeable that in the future there may be more rabbis than congregations by the ratio of seven to one as the number of doctors may overtake the number of sick. The only difference between them is that doctors know beforehand, and they can increase the number of their patients, while rabbis have no way of increasing the number of congregations.

We see, then, that the Hebrew Union College was not founded for one group alone. Therefore, is there a necessity to found another college? My answer is: if only the Radicals had founded the College and their aim from the beginning was to fashion only Radical rabbis,

and the Conservatives did not have the power to take over the leadership of the College from them in order to change it to their beliefs and their spirit; if, in truth, this were so, there is no doubt that they should erect a new seminary for the preparation of Conservative and Orthodox rabbis.

If, then, they are creating a new seminary, what changes should they institute: In my opinion many changes are necessary, and these are they:

- (1) They should legislate against accepting Radical congregations into their group lest in a matter of time when the movement grows they will only defeat their own purpose.
- (2) The leaders and teachers of the new seminary should be strictly observant in their religious practice and should not transgress even a minor commandment among those in the Torah.
- (3) They should study with covered heads, and the studies themselves should be in strict accord with the Shulhan Aruk.
- (4) They should accept only very young students, six to eight years of age. The language of this country should be taught in the seminary so that there would be no necessity for the student to attend a general public school. By having to resort to public school they would waste the greater part of the day. After an hour or two for eating and for rest, there would remain only a short amount of time for his rabbinic studies.

If, then, the reader should ask why make these changes, the answer is that there is a world of difference between such a seminary

and the Radical college. The Torah that the Radical studies would be superficial in comparison to the Torah of a Conservative rabbinical student. To the Radical secular knowledge is basic, and the knowledge of the Lord is extrinsic. For him it is more necessary to know Latin and Greek and the theology and mythology of ancient peoples than to know Hebrew literature, which is only the spice of the meal for him. However, the emphasis should be exactly reversed with the Conservative. Hebrew literature should be his most essential study in which he is constantly engaged, and secular knowledge only extraneous. He should study it but an hour or two per day. If the founders do not institute my suggested changes, there will be no difference whatsoever between the seminary which they want to base on their point of view and between the college in Cincinnati.

I have reflected upon the matter, and I would like to explain my position. There should be no change from the pattern set by Dr. Wise. The proof is the fact that the Radicals receive into their movement any who will join them, and they accept money from all who will give, never asking whether he is Conservative or Orthodox. In addition, they have legislated that every community or congregation which gives \$25 annually may send one delegate to represent its point of view in making policy for the College. For every additional \$25 they have the right to send another delegate, so that for every \$25 or fraction thereof they may add another representative. This being the case, figure for yourself, my intelligent reader: if there are forty Orthodox congregations and each must

obligate itself to give \$25, they could give a total of \$1,000 and, thereby, send forty men to represent the forty congregations. But there is one wealthy Radical congregation alone which has donated \$1,500. By so doing they have the right to send sixty representatives. They could nullify contrary opinion simply by their majority and could force the minority to its will without resistance. Nonetheless, rabbis whose opinions do not fall into the Radical camp have been elected to leadership in the movement, and there is no doubt that they are considered among the higher eschelons. And if this is so, what have the scholars accomplished with their new resolutions?

At this writing there is considerable doubt if they will be able to begin the new rabbinical school on firm foundations, and if, finally, they will be able to overcome all the stumbling blocks and accomplish their goal. If they do not attempt to make the above innovations which I have listed, then they shall not be different from the College in Cincinnati in the least. Therefore, from the very outset I shall prophesy that on the vine planted in this vineyard upon which they hope to bring forth sweet grapes the Conservative rabbis will come out as unripe grapes and the Radicals at the other extreme, as pious and traditional.

The day will come when all shall understand that which is before them, and then they will not vacillate between the two positions.

NOTES TO TRANSLATION

1. Just as the Torah Section "After the Death" is followed immediately by "Holy," so a man is made to look completely pure after his death regardless of his deeds.
2. Marcus Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature (New York: Pardes Publishing House, Inc., 1950), p. 216. Miggo is a legal rule by which a man's statement is accepted as true on the grounds that, if he had intended to tell a lie, he would have invented one more advantageous to his case.
3. Many of the original newspaper articles are in the Eisenstein Collection at the Jewish Theological Seminary, New York, New York.
4. The title is misleading. In this section J. D. E. merely briefly describes his family background, early training, and two letters written in 1872 on his experiences in travel and early impressions of New York.
5. Leon E. Seltzer (ed.), The Columbia Lippincott Gazetteer of the World (New York: Columbia University Press, 1952), p. 1200. This city had a population of 12,000 before World War II and 4,000 in 1946. It was 75% Jewish, a trade center in the Lublin Province in East Poland.
6. Harif, one who delves deeply into the minutae of a subject.
7. Seltzer, loc. cit. Miedzyrzec was known for its flour mill.
8. The only extant attempt at poetry by J. D. E.
9. OED. A parasang is a German measure equal to approximately four miles.
10. Ibid. A korec is a Polish measure equal to approximately three and a half bushels.
11. Seltzer, loc. cit. Northeast Rumania, a large Jewish center before World War II.
12. Used as an accrostic, the first letter of the words Shir, Lاراah, Mashkani and Haviani spell Solomon in Hebrew.
13. Isidore Singer (ed.), The Jewish Encyclopedia (New York: Funk & Wagnalls Co., 1905), Vol. I, p. 199. He actually studied at the University of Bonn and Giessen.

14. See entry of Freidus, 1889, pp. 91-92.
15. William Bridgewater and Elizabeth J. Sherwood, The Columbia Encyclopedia (New York: Columbia University Press, 1956) p. 793. This information is incorrect. Gompers joined the local union of cigar makers in 1864. He was its president from 1874 to 1881 at which time he helped found the Federation of Organized Trades and Labor Unions. This, reorganized in 1886 became the American Federation of Labor of which Gompers was the first president.
16. The business before the split was "Eisenstein and Roggin" (Eisenstein was J. D. E. and Roggin was his brother-in-law). After the split, it became "Roggin and Eisenstein," the Eisenstein being J. D.'s mother.
17. Singer, loc. cit. Vol. IX, p. 632. An ultra-orthodox literary weekly.
18. None of these are extant.
19. See note 6.
20. See note 2.
21. Taken from the Supplement to the Memoirs, p. 194 of the original.
22. An article appearing in the Hebrew annual, "HaAsif," published 1884 - 93 in Warsaw by Nahum Sokolow. It was a literary, historical and popular scientific periodical. This article appeared in 1886, pp. 214 - 219.
23. See "The Foundation of the New Seminary," which follows this article, an analysis of the three major spiritual groups in America in 1886.
24. Boston Herald article unlocated as J. D. E. gives no reference.
25. Ibid.
26. A Hebrew article appearing in 1886 in the ultra-orthodox Yiddish weekly, "New Yorker Judische Zeitung" published in New York by Rabbi Morris Wechsler.
27. Jastrow, op. cit., p. 1111. Commenting on *כדף*, he on whom you rely might himself be neglectful.

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EISENSTEIN

Taken from Ozar Zikronotai, pp. 380-384.

המאמרים שכתבתי בעתונות ומאספים עבריים

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האסיף לתקופת השנה הרטו (1886) נחום סאקאלאב, הארשא
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 וויינברגר.
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 שיקאנא. היכל העבריה כרך ד' נ" 10-1 רבי אלחנן, העתקתי מעתון
 חשוואיש אדווענס' של הגרי נרשתי.
נר המערבי ירחון. יול ע"י חברה מפיצי ספרות ישראל

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המודיע לחדשים שנה ראשונה תשי"ג. ידל ע"י הרמן ראונקסהאל נייארק 1900-1901. לתולדות גולי רוסיה באמריקא צד 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. לקבר ששפט (על מאמר יוסף רשיקאבס) צד 127.

סניגור, עתון חרדי ואח"כ שבועון ס. ל. ראונקסמן נייארק 1900. אל תען נלין 1. עולם הבא. בקרת על ספר השקפה לאחור. לבעלאמס. נלינת 3, 4-8.

הלאום, עתון חרדי ואח"כ שבועון ע"י משה טאלדמן נייארק 1903-1904. שנה שלישית י"ז חמס חרסי"ד. הלע הוא' על בקרת חלק של שכטר תנצבורג. תשובה לשואל שלא מדעת על ראסקין י"ב סיון חרסי"ד. הערה על התצלול הרב גלאוער. נלין 22 חרסי"ד. הנה על הנה נלין 26. כ"ג אב חרסי"ד.

ילקוט מערבי ע"י אהוד אהלי שם שנה א' נייארק חרסי"ד 1904 צד 122. שאלה שלי תשובה של הרידב"ז ברבר נשאן בערכאות.

ביתועד לחכמים, הרב דובער אבראמאוויץ נייארק 1900 שאלות ותשובות מעבר לים.

הדואר, עתון יומי 1922 נייארק שנה שניה נלין 122 תאמנים מחברים. נלין 100 קול אודי, נלין 176 הרב הירשן השנים.

אפריון, ירחון. ע"י שמואל סילער יאנקערס שנה חמישית קובץ א' חרסי"ה 1928. תולדות הרב ר' חיים הירשמן וספרו לשנת השבעים לחייו. זכר ליציאת מצרים שנה ה' קובץ ו' חרסי"ח.

ספתח לשרת. תשובה למבקר אהרן ישראל סביב בהצפידה תרע"ב נלינת 27-28. תשובה למבקר אוצר דנים ומבנים (לר' משה טאמאשוו) בחלק שני מאוצר הזה.

באמריקא נייארק תרנ"ה. תרגום הסורי פשיטתא. עשר פרשיות הראשונות סבראשית עם הערות, נשלם סכ"י בחלק שני מאוצר הזה. **המסורה הקדומה**. (א) עשר נקודות שבתורה. ארבע נקודות בכיאים (אחת בכתובים) (ב) אחת נ"ן הפוכה בכתבי הקדש. (ג) אחת תליות בכה"ק. (ד) וז' קטיעה וס"ם סחומה בכה"ק. סרדכי עטנאל נח ומחשבתו ע"ד ישוב היהודים באמריקא. תולדות בית המדרש הגדול. הקהלה הראשונה של יהודי רוסיה באמריקא. תולדות אגודת הקהלות באמריקא. ותקנות הקהלות. תולדות הקולותח שנסדו ע"י גולי רוסיה באמריקא (יו קולותח). מאמרי בקרת. על התלמוד הקצר של ראונקסמן. לתולדות התאמרון היהודי באמריקא.

הפסגה שבועון ידל ע"י זאב וואלף שור נייארק-שיקאגא. שנה 1891 נלין 6 על השנה ליהודים באמריקא. נלין 16 באראן הירש. 1907 נלין 8 כולל אמריקא לא נשלם ע"י נלין 10 התצלול העודד. שנה 1899-97 נלין 13 קופת צדקה של רמב"ז באמריקא בעד עניי א"י.

לוח ארץ ישראל, א"ס לוח ירושלים שנה חמישית תרנ"ט (1899) השקפת עובר אודח בא"י בפעם הראשונה.

העברי שבועון ידל ע"י נרשן ראונקסוויץ נייארק שנה 1897 נלין 7 כולל אמריקא. נלין 26 תשובה על חסנה לרין של ועד הכללי. בקרת על המאמרים באנציקלופדיא היהודית בלשון אנגלית ותנעים לזמן ומשפט העברי שנה חרסי"ב (1901) נלין 16 הלאה.

אוצר החכמה והמדע חסיה שמואל לובאוויץ נייארק וזקאל קאמיוס נייארק שנה 1904 חוברת א'. באר את התורה.

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 Vol. XV, July 4, 1902. Rabbinical Limitations on Art.
 Vol. XV, July 11, 1902. Rabbinical Limitations on Art. (Cont.)
 Vol. XV, Sept. 12, 1902. Trusts and Boycots: from a Legal Point of View.
 Vol. XVII, Oct. 9, 1903. Is a Rabbinical Divorce Valid Under American Law? (with portrait and sketch of life of E. by the editor)
 Vol. XVIII, Jan. 8, 1904. Is Civil Marriage Valid Under Jewish Law?
 Vol. XVIII, April 1, 1904. Luz or Lassa, the Mysterious City in The Far East.

Vol. XIX, May 20, 1904. Lag be-Omer.
 Vol. XIX, Aug. 19, 1904. Love of the Beautiful: a Jewish Trait.
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 Vol. XIX, Sept. 23, 1904. Rights of American Jews in Russia.

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 1901 May 17. Fasts and Feasts.
 1901 Aug., Sept., Oct. The Legal Articles of the Jewish Encyclopedia, 329-31, 357-359, 377-379, 484-485, 536-537, 620.
 1901 Oct. Mr. Eisenstein on the Defensive (letter to the editor).
 1902 Current Topics in Jewish Literature, pages 11-12: I. Radium; II. Christian Science and Dowieism 84-85; III. Williamsburg Bridge and Bridges of Old 177-178.

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- 1904 The "Get" in the Jewish Enciclopedia 411-412.
- 1904 *Immigration and the Jews (Russian Jews in American Commerce and Industry, 630-631, 660-661, 686-687.
- 1904 Mr. Eisenstein and the Encyclopedia.
- 1904 The Orthodox Rabbis and the Seminary, 180.
- 1904 The Critic Replies.
- 1904 "A Condition and not a Theory", p. 93.
- 1905 Feb. 10. The Historian of Jewish Tradition 244, 355-356.
- 1905 Stubborn Facts.
- 1905 Every Man by His Own Standard, 391.
- 1905 Dr. Moritz Guedemann, 392-393.
- 1905 Driving out Devils, 612-613.
- 1905 Isaac Hirsch Weiss (reprint from Feb. 10, 1905) 124.
- 1905 A suggestion to the Publication Society.
- 1905 As others See Us (regarding Mordecai M. Noah) p. 351.
- 1906 The Muzzling of the Pulpit, 402-403.
- 1906 The Ohle Shem (lecture on Disinterment) 403.
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- 1901 Oct. The Legal Status of American Jews in Palestine.
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- 1905 Aug. Topics of the Day in the Talmud: The Quest of the North Pole. Review: The Jewish Encyclopedia, Vol. X.

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- Dec. 23, 1905, Jan. 6, 1906. The Disinterment case, p. 542-3, 574-6, 605-6.

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- May 18, 1906. Vol. VII, No. 14. The Flying Machine (with my portrait) Illustration of Alexander the Great in the first Recorded Balloon, sketched by me.

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Note preface (VI) of the Editor the Rev. William C. Piercy "at the special request of one contributor of the Jewish faith, who had a conscientious objection (which was a real pleasure to the Editor to respect) to write the sacred Name *Yehovah*, the word *God* or *Lord* in capitals (as in A.V.) appears in his articles."

Which refers to my contributions.

חתימת הספר ומפתח העינים בסוף החלק הראשון

EISENSTEIN COLLECTION AT
JEWISH THEOLOGICAL SEMINARY

1. Manuscripts of articles for Ozar Yisrael (3 envelopes).
2. Scrapbook of clippings for Ozar Yisrael.
3. Other material on Ozar Yisrael (tied together with string).
4. Newspaper clippings on general Jewish affairs (4 scrapbooks).
5. Unpublished MSS of Ozar HaKoran (tied with string).
6. Personal Correspondence (2 metal boxes, 1 notebook, 1 cardboard box).
7. Newspaper clippings of English articles (1 envelope).
8. Literary English articles -- most unpublished (1 notebook).
9. Map -- Plans of Town and Farms of Mizpah -- Agricultural and Industrial Co., Atlantic City, New Jersey, 1891.
10. Unpublished English articles in the Collection include in part:
 - American Contributions to Palestine Charity Fund, 1904
 - On Festivals and General Holidays
 - The Jewish Claim to Palestine -- letter to the New York Times,
July 5, 1936 (unprinted)
 - The Theology in the Liturgy
 - The Teaching of Moses Compared with the Preaching of the Prophets
 - The Purpose of the Mosaic Laws
 - Jesus from the Orthodox Viewpoint
 - Hebrew Culture in the United States During the Last Century,
1833-1933
 - Extended correspondence with Christian ministers on interpretations
of the New Testament

These materials had never been handled. I received permission from the family to use them (letter from Rabbi Ira Eisenstein, December 1, 1959).

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