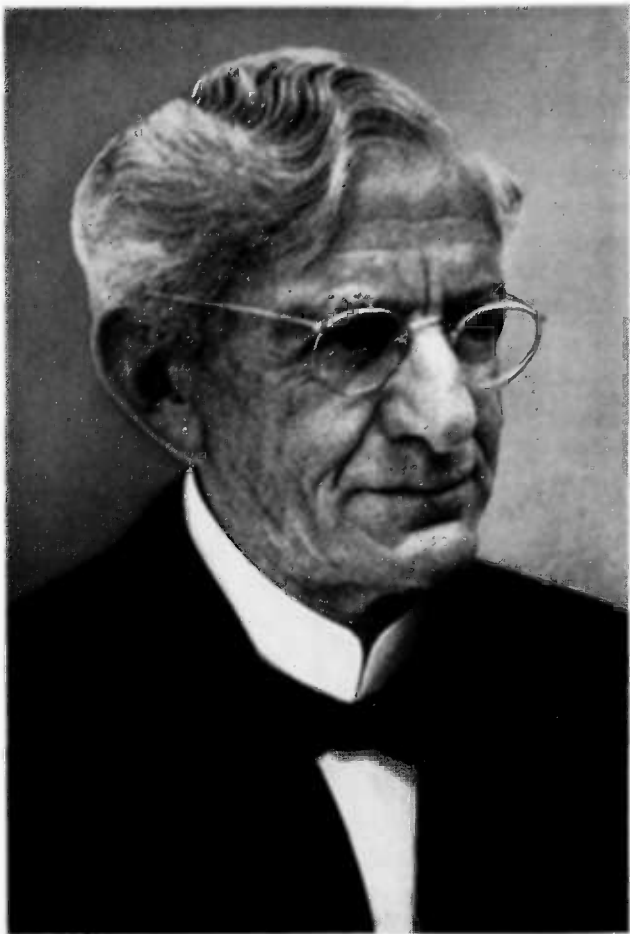


BIOGRAPHICAL SKETCHES



DAVID WERNER AMRAM

1866-1939

DAVID WERNER AMRAM

By LOUIS E. LEVINTHAL

When David Werner Amram died on June 27, 1939,* there passed away an outstanding American lawyer, law professor and jurist, a distinguished scholar, writer and lecturer, a devoted Jewish communal leader, an ardent Zionist advocate, a gentleman of truth and honor, of wit and wisdom.

Born on May 16, 1866, in Philadelphia, he was the son of Werner David Amram and Esther Hammerschlag. His father was a fairly well-to-do ship chandler, who later was the owner of the first Philadelphia matzah bakery. His mother was a saintly woman who founded the Jewish Maternity Hospital of Philadelphia and was a prominent figure in the religious and philanthropic life of the community of her day. Amram was educated in the public schools of his native city, received an intensive Hebrew training at home, and prepared for the University of Pennsylvania at a school known as the Rugby Academy. He entered the University in 1883 and, after graduation from the College in 1887, matriculated at the Law School, where he obtained his LL.B. in 1889. He also received an M.A. degree from the University the following year.

From 1889, the date of his admission to the Bar, until the end of his life he was keenly interested in the law, its practice as a profession and its study as a science. In 1903 he was appointed by the Judges of the United States District Court as Referee in Bankruptcy, an office he held to the time of his death. His adjudications as Referee were

*The death of Mr. Amram in 1939 occurred when the current Jewish Year Book was already in press. It was not until recently that the omission of a biographical notice in the next Year Book was discovered. We are pleased to pay this belated tribute to the memory of an outstanding American Jewish personality.

frequently accepted as controlling precedents by the appellate courts and cited with approval by text-book writers.

In 1906 he became lecturer on Bankruptcy at the University of Pennsylvania Law School and, six years later, was appointed Professor of Law, teaching Pennsylvania Practice in addition to lecturing on Bankruptcy. He remained a member of the faculty of the Law School until 1925, when ill health compelled him to retire. Many of Philadelphia's leading lawyers were students of Amram, and all of them testify to his rare skill as lecturer and to his constant kindness and helpfulness. He achieved special distinction as an authority on practice in civil cases, and published two standard text-books on this subject.

What almost singled him out among the Jewish members of the entire American Bar was his thorough biblical and talmudic scholarship. It was after his admission to the Bar that he immersed himself in the study of ancient Jewish literature. The story is told that, once in trying a case in court, Amram was called upon by the presiding judge to state the Jewish law on the rather complicated question in dispute, and that he was compelled to admit his ignorance. It then dawned upon him that it was anomalous that he, a Jew, familiar with the common law, should be unlearned in the Jewish. He thereupon determined to study the Talmud, a task by no means easy for an adult. He enlisted the aid of the Rev. Dr. Marcus M. Jastrow, the scholarly rabbi of Rodeph Shalom, who was then working on his monumental Talmudic dictionary. For several years Amram, under Jastrow's inspiring guidance, devoted himself to the sources of Jewish jurisprudence. Dr. Jastrow's was probably the most profound influence upon Amram's attitude toward Jewish life and thought.

It was to Dr. Jastrow, his "friend and teacher," that he dedicated, in 1896, his first book, "The Jewish Law of Divorce According to Bible and Talmud." The author treats an abstruse and complicated subject with unusual clarity. This scholarly treatise, published when he was thirty years old, established his reputation as a penetrating student of comparative law and as an authority on the law of divorce. He contributed the articles, among others, on Divorce and on the Agunah (the deserted or forsaken

wife) to the Jewish Encyclopedia, and he delivered lectures on "Family Life and Biblical Law" and on "The Jewish Law and the Law of the State in Matters of Divorce," the former in 1897 before the Teachers' Institute of the Jewish Chautauqua Society, and the latter in 1903 before the Conference of Orthodox Congregations of New York City.

A series of Amram's articles contributed to *The Green Bag*, a legal magazine popular at the turn of the century, formed the substance of his next book, "Leading Cases in the Bible," published in 1905. He approached the Bible in a spirit of free scientific inquiry and, with striking originality and in a charming style, he illuminated the legal problems involved even indirectly in the biblical narrative. This fascinating book is of genuine interest to the students both of the law and of the Bible.

In 1899, Amram was married to Beulah Brylawski, a lady of rare intellectual attainments. Her articles in the *Jewish Exponent*, as well as some of her Italian studies in the *Atlantic Monthly*, are still remembered. It was with the assistance of his talented wife that Amram wrote what is generally regarded as his most significant contribution to Jewish scholarship, "The Makers of Hebrew Books in Italy," published in 1909. This work, which he dedicated to his intimate friend, Dr. Lewis W. Steinbach, gives a comprehensive account of the early history of the Hebrew printing press and of the Hebrew books produced during the infancy of the art of printing, particularly the work done by Gershon Soncino and of the Christian printer, Daniel Bomberg, who issued the first complete edition of the Talmud in the early part of the sixteenth century. This book, which is regarded as one of the most authoritative as well as attractive volumes in the field of Hebrew bibliography, contains numerous facsimile reproductions of the title pages of some of the incunabula described by the author.

Even after Amram became quite ill, his scholarly pursuits did not cease. With the cooperation of his older son, Philip Werner Amram, who later succeeded him as a member of the faculty of the Law School of the University of Pennsylvania, he maintained his interest in the reform

of court procedure and civil practice. He also developed an entirely new cultural interest. He became one of the outstanding Americanists as the result of his researches in Pre-Columbian Mexican and Peruvian textile designs and in Aztec pottery art forms, of which he made many beautiful reproductions.

In 1924 his wife died in the prime of her life. Nine years later he married Hortense Levy, the daughter of the late Louis Edward Levy, distinguished publisher, inventor and communal leader, and herself an active worker in Hadassah and other cultural and philanthropic agencies.

From his early youth, Amram was actively interested in Jewish educational and cultural institutions. From 1897 to 1901, he was the president of the Young Men's Hebrew Association and for many years thereafter he was a leading figure at notable literary and communal gatherings under the auspices of the Y.M.H.A. He was also, from time to time, a director of the Hebrew Education Society, a member of the Publication Committee of the Jewish Publication Society of America, a trustee of Gratz College, a director of the Jewish Chautauqua Society, an officer of the Philadelphia Branch of the Jewish Theological Seminary, and served on numerous committees engaged in promoting the welfare of the immigrants in Philadelphia and also in the Baron de Hirsch colony in Woodbine, New Jersey. He helped organize, and was one of the guiding spirits of, the Pharisees, a group of young men, many of whom developed into outstanding communal leaders. It was before this society that Amram first read many of his literary compositions, notably the "Michael Levy" sketches dealing with the life of the recently arrived immigrants. His style of writing was always concise and incisive, often extremely witty, and not infrequently brilliant.

Amram was a frequent contributor to the columns of the *Jewish Exponent* and to other periodicals, and he delivered many occasional addresses. His articles and speeches covered a wide range of subjects, and each was the fruit of intensive study and deep thinking. Here we can mention only a few of his more significant uncollected writings of Jewish interest: "Some Aspects of the Growth of the Jewish Law" (1896), "Jewish Education" (1898),

"The Zekenim or Council of Elders" (1900), "An Injunction of a Jewish Egyptian Court of the Thirteenth Century" (1901), "Political Zionism" (1902), "The Decline of the Reform Movement" (1902), "Maimonides as a Codifier of the Law" (1904), "Ancient Landmarks in Jewish Literature" (1905), "Retaliation and Compensation" (1911), and "The Summons, a Study in Jewish Legal Procedure" (1919). The present generation of American Jews would be spiritually and culturally enriched if many of his serious writings, as well as some of his lighter literary compositions, were collected and made available in book form.

Amram was an enthusiastic adherent of the Zionist movement from its very inception under the leadership of Theodor Herzl. For several years he served as the chairman of the Philadelphia Zionist Council, as a director of the Federation of American Zionists, and as an editor of *The Maccabean*, the official American Zionist publication. In 1918 he delivered a notable address on the campus of the University of Pennsylvania, under the auspices of its faculty, on "A Jewish State in Palestine." In the same year he contributed to the *Menorah Journal* an eloquent and cogent argument for political Zionism (June, 1918, Vol. IV., No. 3). His scholarly article on "Geography of Palestine" constitutes the first chapter of "Modern Palestine," published in 1933 by Hadassah, the Women's Zionist Organization.

When the American Jewish Congress conducted elections for delegates in 1918 and again in 1921, Amram received an overwhelming popular vote. Like Mr. Justice Louis D. Brandeis, he firmly believed in the need of democratizing American Jewish life. On the occasion of the eightieth birthday of the Justice, in 1936, Amram contributed a biographical appreciation to the *Jewish Exponent*, in which he paid a glowing tribute to Brandeis' passionate devotion to the well-being of the masses and to the ideals of social and economic justice, a devotion which Amram traced to Brandeis' Jewish heritage and to the teachings of the ancient Hebrew prophets.

In his personal relations, Amram was a delightful companion, a scintillating conversationalist, a considerate friend, and a devoted husband and father. Scholarship was

a natural gift, and he was universally recognized as an authority in numerous and varied fields of learning and culture. But he was always modest and unassuming, disliking sham and show and avoiding publicity. Whatever honors came to him were always unsought. As a scholar, he was not bookish or pedantic or concerned only with delving into the remote past. He had a large and free outlook that took in the problems of the present and envisioned the needs of the future. His attitude toward anti-Semitism and Zionism was summed up as follows: "We cannot permit our loyalty to America and our natural and deep-rooted love for her to be defined and limited by anti-Semites. It is because we are free Americans that we may openly help in the establishment of a free Palestine."

In his life and in his work, David Werner Amram presented a perfect synthesis of the noblest ideals and aspirations of Americanism and of Judaism.



CHARLES E. BLOCH

1861-1940

CHARLES E. BLOCH

By STEPHEN S. WISE

Charles E. Bloch was associated with Jewish life, its interests and problems, throughout his days, as truly as his distinguished kinsman, Isaac Meyer Wise, or his comrade in the founding of the *Reform Advocate*, Emil G. Hirsch, or throughout the latter half of his life his associate privileged to pen this tribute.

Charles Bloch was born in Cincinnati on December 22, 1861, the son of Edward Bloch. He entered his father's business, in his youth, as "printer's devil," learning all its branches, and became superintendent in his early twenties. The father had established the printing and publishing firm in that city in 1854, in partnership with his brother-in-law, Dr. Isaac M. Wise, with whom he was associated for half a century. The two men together became editor and publisher of the *American Israelite and Deborah*, among the earliest Jewish journals of our country. Side by side with the publication of these brilliantly, often slashingly, edited Jewish weeklies, a number of Jewish books appeared, including prayer books under the imprint of the firm of Bloch and Company, which enjoyed alike the partnership and the prestige of the name of Dr. Wise.

Charles Bloch was not a bookish man, save in the technical sense. He knew generally how to choose and always how to prepare books for publication. Too often, from the viewpoint of a never full purse, he permitted authors to foist manuscripts upon him which were invaluable to the writers but valueless from the publisher's point of view — books priceless but unsaleable. Bloch had every reason to let his enthusiasm for his calling die away, for the very large Jewish population of the land somehow did not buy

or read Jewish books. On his seventy-fifth birthday, in the twilight of his long and useful career, he deplored the lack of interest in Jewish literature among Jews, whom he characterized as among "the best book buyers." "No support," he said, "is given to the Jewish publisher sufficient to warrant investment in many splendid books on Jewish literature." What is more, too many of his life-long friends, especially in the ministry, persisted in remaining his debtors, and, from time to time, friends turned upon him and penalized his independence of spirit,— one of his most admirable traits,— by withdrawing their personal and congregational patronage from his establishment.

Everything Jewish and everything American appealed to Charles E. Bloch. It is significant that the only other business in which father and son alike ever engaged was the making of the American flag, the business being absorbed after a term of years by the American Flag Company. He was intensely American as he was loyally Jewish. He could not bring himself to understand, let alone to condone, aught that even savored of Jewish disloyalty. As for failure to be devoutly American, that seemed treasonable to a soul without guile.

Twice in his life he made a change in local habitation. In 1885, he went to Chicago where he undertook the management of the *Chicago Israelite*, an edition of the Cincinnati journal. Here, in 1891, he founded the *Reform Advocate*, in order that Emil Hirsch, who was to serve as editor until his death, might have a personal organ through which to speak and write for American Israel on great themes. He poured into Bloch's *Reform Advocate*, out of the richness of his extraordinary learning and out of the keenness of his never-failing wit.

After a number of years spent in Chicago, at the instance of the elder Bloch, Charles transferred the entire establishment from Cincinnati and Chicago to New York and began a career of nearly forty years as the head of the Bloch Publishing Company of New York. In New York he took his full part in all Jewish work, becoming, among other

things, one of the founders of the Free Synagogue at the side of the writer, and of the Jewish Institute of Religion, to both of which causes he gave of devotion and generosity up to the hour of his passing. He served as President of the Free Synagogue for a number of years and was released from the Presidency only because of his insistent demand. He passed away on September 2, 1940, in his seventy-ninth year.

Charles Bloch will long be remembered as a pioneer Jewish publisher, the Bloch publishing firm being, as it were, a form of Jewish publication society, which returned no profit save to those who purchased its output and to an occasional author. He had a fine and understanding sympathy with Jewish scholars and with Jewish writers, many of whom owed much to his inspiration, to his kindness, and to his ever-ready help. Charles Bloch won for himself an honorable place in the annals of American Jewish life and letters. After all, letters constitute life and life makes history, so that his contribution to Jewish letters and to the wider spread of Jewish books was a real factor in the making of Jewish history throughout his long and useful life.

His unique position in Jewish life was aptly described in a tribute paid to him on the occasion of his seventieth birthday, by the *Jewish Times* of Baltimore, which wrote as follows: "Charles E. Bloch, dean of Jewish publishers in this country, represents the best traditions in the business of publishing. For over half a century his firm was the source from which the best of Jewish culture in all languages was disseminated throughout the country. The Bloch policy has at all times been one of dignity and self-respect. Never did Mr. Bloch succumb to the temptation of sponsoring cheap literature in order to increase his income . . . His record is one that stamps him as America's premier Jewish bookseller."

The writer could say much of a myriad deeds of kindness of Charles Bloch, of a certain brusqueness of manner which hid a true tenderness of heart. It must suffice to record

that he achieved and holds a place of honor among the scribes of a latter-day Jewish generation. Friend of learning and of the learned, he served the Jewish cause in deepening its life and enriching its letters.



HART BLUMENTHAL

1859-1941

HART BLUMENTHAL

A Biographical Sketch

By JOSEPH H. HAGEDORN*

With the death, in Philadelphia, on February 3, 1941, of Hart Blumenthal, in his eighty-second year, the Jewish community of his native city lost one of its most esteemed figures, and the Jewish Publication Society one of its oldest and most revered members. The tier of Year Books arrayed on his shelves, from the first, issued in 1899, was indicative of his long affiliation, harking back to the beginnings of the Publication Society, founded by his beloved friend, Joseph Krauskopf. Hart Blumenthal was a Trustee of the Society from 1913 to the close of his life.

Born in Philadelphia, May 25, 1859, Hart Blumenthal lived there during all but seven years of his long and useful life. His father had come from Germany in 1848, the same year which found the well-known Carl Schurz coming to these shores. Hart Blumenthal was educated in the public schools, and attended business courses at Peirce School in 1874, having at the time of his death been the oldest living alumnus of that business college. He established himself subsequently in the still pioneer town of Clinton, Iowa. On a visit home, in 1882, he married Ida Rawitch. (Their fifty-ninth wedding anniversary occurred a few days before his death.)

During the Civil War, his father, David Blumenthal, had volunteered, with other middle-aged men, in the Pennsylvania Home Guard militia under Colonel Max Einstein. Hart Blumenthal recalled that as a child of six, or less, he had seen his father drill, had seen the earthworks thrown up around Philadelphia in what is now Fairmount

*The writer gratefully acknowledges the factual and literary cooperation of Walter Hart Blumenthal, son of Hart Blumenthal.

Park, on the approach of Confederate troops toward Gettysburg, and that he had been taken to view Lincoln's remains during the few days the body of the martyred President was in the city.

At the age of eight, Hart was given "Poetical Tributes to the Memory of Lincoln," a book published the year of Lincoln's death and this formed the nucleus of his notable collection of Lincolniana, to which he added for well-nigh three-quarters of a century. On the seventy-fifth anniversary of the Gettysburg Address, November 19, 1939, Blumenthal, then in his eightieth year, made a pilgrimage to the Battlegrounds with his wife, at the invitation of the Lincoln Fellowship of Pennsylvania, and briefly addressed the kindred spirits there at a dinner, before all went to the cemetery for the annual ceremonies. On other occasions he presided at lectures on aspects of Lincoln's life, delivered by such authorities on Lincoln as Dr. Louis A. Warren, Dr. Emanuel Hertz, and others. He was frequently consulted on obscure points in Lincoln's life and career, approaching such problems with zest.

Although Blumenthal's personal library comprised many other volumes, rare and valuable, his chief interest in his collection was centered in Lincolniana. He especially prized a "Life of Mary Todd Lincoln," bound in a piece of the red damask curtain that once hung in her home; a copy of the patent office description of Lincoln's invention of a submersible boat; and a unique photograph of Lincoln speaking from a pine-board platform fronting Independence Square in Philadelphia. He had also a miniature manuscript of the Gettysburg Address, bound in a diminutive volume measuring a quarter of an inch by three-sixteenths of an inch; also the smallest printed book on Lincoln, less than the size of a stamp. He had a copy of Robert Sherwood's "Abe Lincoln in Illinois," autographed for him by the author, by Raymond Massey, who had played the leading role, and by every other member of the cast. His shelves held lives of Lincoln in some thirty languages.

He also prized a complete set of first editions of the writings of Zangwill, including some rare, early fugitive writings of that author, and some autographed letters.

This varied library of Hart Blumenthal included also some two hundred miniature books, of which he was very fond, the largest no more than two inches tall, the smallest the size of a pea. Some of these were exhibited at the New York Public Library at a display of tiny books in 1928. It included a copy of "Galileo," the smallest printed book in the world, done by a Jewish publisher in Padua, Italy, in 1906.

His recollections were vivid of his five years' stay in the lumbering town on the Mississippi, where his oldest son, Walter, was born. On his return to Philadelphia, Hart Blumenthal pursued his mercantile life until his retirement in December, 1918. From that time on he devoted a major part of his time to the organizations and communal work in which he was interested. He well recalled the coming to Philadelphia of Dr. Joseph Krauskopf in 1887, and Hart Blumenthal's connection with Congregation Keneseth Israel extended over more than half a century, from the time it was located at Sixth and Brown Streets. He was chairman of its library, the Keneseth Israel Free Library, for forty-seven years, and its growth is reflected in the Annual Reports of the congregational year books. Founded in 1889, it outgrew by gradual stages its one-room capacity, and is now a cultural and educational center serving its neighborhood and environs. A conservative estimate sets the number using the library in a year at fifty thousand persons, with a circulation of some thirty-five thousand books.

In 1924, Hart Blumenthal broached the idea of a joint country-wide appeal, to centralize the financial support of such Jewish organizations and institutions as are national in scope, having in mind the Union of American Hebrew Congregations, the Jewish Theological Seminary, the Jewish Publication Society of America, the National Farm School, the American Jewish Historical Society, and the like. The proposal was that a central fund from which sums would be allocated to meet the needs of the constituent organizations would eliminate the wastage of separate appeals for support. The proposal was discussed among certain Jewish leaders for a time, but despite the

merits of the plan, was sidetracked by more urgent post-war campaigns.

Among the numerous deserved honors and recognitions that came to Hart Blumenthal in his life-time, he told this writer that none meant more to him than the receipt, on April 17, 1936, in his seventy-seventh year, of the "Keneseth Israel Medal," presented to him by the Keneseth Israel Alumni Association for "distinguished communal services."

In his zeal that American Jews should not lend themselves to dual nationalism, Hart Blumenthal was a lifelong opponent of the political implications of Zionism, and strong in the conviction that the mission of the Jew is primarily religious. He was deeply attached to American traditions and institutions, and deplored any segregation of Jews or Jewish ideals on other than religious lines. Staunch in his American patriotism, he was at the same time zealous for the integrity of Jewish character. He deemed the highest function of the American Jew to be that of good citizenship. He had a habit of culling and keeping in his desk quotations that appealed to him, and we find these closely reflecting his own aspirations and philosophies of life. One example were the words of that great American, Justice Oliver Wendell Holmes, who, a full decade before he retired from the Supreme Court, said: "I always thought that when I got to be fourscore, I could wrap up my life in a scroll, tie a pink ribbon around it, put it away in a drawer, and go around doing the things I wanted to do. But I learned that when you have taken one trench, there is always a new firing-line beyond." And in his safe-deposit box was this final summation:

"The race is not to the swift nor the battle to the strong,
But to him who endureth to the end."

Hart Blumenthal *did* endure to the end; and in evaluating the character and deeds of this devoted son in Israel, it would appear to me that the Resolutions following his death, drafted by the officers and trustees both of The National Farm School and of Reform Congregation Keneseth Israel, give so true a picture of the man his friends and associates knew, that these deserve incorporation as an important part of this biographical account.

Gratefully and affectionately, therefore, we quote these tributes to his memory. That of the National Farm School reads:

"The Officers and Trustees of the National Farm School record with loving tribute the passing in his eighty-second year, on Monday, February 3, 1941, of their friend and co-worker HART BLUMENTHAL.

"In the entire history of the School, few influences have been more significant in stamping their character upon it than those exerted by our honored associate. He supported the ideals of his friend, the Founder of the School, Joseph Krauskopf, with all his heart and soul. His record covering a period of some forty years as a trustee is a testimonial more enduring than stone and more impressive than any words of ours can convey. Through all of the busy, fruitful years of his life and work shone a cheerfulness and faith truly inspiring. Because of his passion for books, it was but natural that he should become Chairman of our Library and remain so to the time of his death. Besides this, he served as Chairman of other important committees and for several years as Chairman of the Board.

"Few men win love and esteem as did this gracious gentleman. He suggested to all with whom he came in contact a spirit of gentleness, kindness, fidelity to principle, love of peace and unity.

*'You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kingly act is an acorn dropped
In God's productive soil,
Though you may not know, yet the tree shall grow
And shelter the brows that toil.'*

"We say farewell to a Prince in Israel."

The tribute of the Congregation follows:

"It is not only fitting and proper that, in testimony of our friendship and esteem, We, the Board of Trustees of

Reform Congregation Keneseth Israel, draw this series of Resolutions upon the death, February 3, 1941, of that 'Jewish Gentleman', HART BLUMENTHAL, but it is rather that, having been privileged to know him for many years, we well may voice those sentiments which animate us as we recall the attributes of patience, kindness, forbearance, charm and grace, which he possessed to a positive degree. We, who were close to him can speak from knowledge of him as the exemplary citizen, the patriot, the man of culture and patron of the arts, the sincere and conscientious associate, and above all the devout Jew, who matched his belief with his practice.

"HART BLUMENTHAL had one passion, the love of books, and out of this eventuated the great service he was to render as Chairman of the Keneseth Israel Free Library, which became for him a labor of love unto the time of his death. He did more to foster appreciation of good literature and to develop a cultural centre for the neighborhood round about the Library, than can be estimated.

"Being keenly sensitive of fine human characteristics, which his collecting and reading caused only to heighten, it was but conclusive that HART BLUMENTHAL early became the admirer of Abraham Lincoln, whose utterances and writings so closely epitomized those of the Hebrew Prophets.

"Having learned the secret of living, HART BLUMENTHAL knew also how to grow in years gracefully and with dignity. Sorrows and pain and loss were his portion even as were joys and blessings, but he knew how to temper both to make them instruments for good. And when finally the summons came to meet his God, he went humbly and resignedly, after a life well lived and death well met."



ZEVI DIESENDRUCK

1890-1940

ZEVI DIESENDRUCK

By ABRAHAM HESCHEL

Galicia, a province of the Austro-Hungarian Empire from 1772 to 1918, lies on the northern slopes of the mighty Carpathians, neighbored by the homelands of the Polish, Hungarian and Ukrainian peoples. It is the cradle of men distinguished in Jewish life and a vast repository of Jewish tradition and national strength. The intersecting lines of different trends, the impact of divergent and incongruous intellectual forces produced in the Galician towns of the last century an exceptional and colorful environment. The cosmopolitan breeze of enlightenment blowing from Vienna, with its generous and optimistic message of emancipation for the small nations, including the Jews, coincided with the ecstatic and charismatic flood of Hassidic enthusiasm streaming from the Ukraine. The pertinacious and militant zealotry, originating in Hungary, tenaciously combated the liberals who advocated the introduction of reforms after the German pattern in synagogue and home and tried to establish a secular educational system for Jewish youth. The romanticism of poetical dreamers in Lithuania and Russia, aspiring to bring about a revival of the Hebrew language, concurred with the post-Mendelssohnian activities in Germany aiming at rationalizing and unraveling the contents of Jewish life and lore. All these movements whirled about in the Galician air. This invasion of ideas brought excitement and unrest into the Jewish communities, but the seeds fell upon fertile soil and yielded, eventually, a plentiful harvest. The revolutionary transition from the old Talmudic way of life to the modern European course, from pious rituals to esthetic habits, was nowhere pushed by so many forces as it was in Galicia.

Unlike the intellectual realm with its ferment and passion, the economic sphere, ruled by the Slavonic landlords,

remained immune to the impulses of the industrial revolution which swept through the northern countries in the nineteenth century. The Slavonic population — nobility, civil service, and peasantry alike — lacking initiative and the sense of enterprise, ignored the challenge of the shaking transformation. Consequently the region fell deeper and deeper into dependence upon the neighboring countries for industrial products. As a result of failure to exploit the natural resources, and to substitute modern for antiquated methods in farming and trade, the people lived in misery and poverty. The increasing pauperization affected particularly the Jewish population, engaged to some extent in agriculture, but mainly in small trade and retail business, which, for want of capital, had scarcely any hope of recovering. Jewish youth, restless, alert and flexible, eager and full of dynamic impulses, looked for a way out of the gloomy and overcrowded streets, where no chance of improvement, no conditions for development could be found. The promised lands lay far away.

A frontier-country of the empire, far removed from the capital, Galicia always had the political and cultural center outside its territory. Though politically dependent on the administration and parliament in Vienna, the various sections of the heterogeneous and colorful population looked in different directions for cultural guidance and authority. While the Catholic Poles adhered to Rome and Paris rather than to the disliked Germanized pivot, and the Uniate Ukrainians turned in their orientation eastward, toward their kin, the Russians, the Jews beheld in Vienna the capital of civilization, the fountain of science and art, a symbol of liberalism and finesse. Vienna, then at the peak of European civilization, with the glory of a great political metropolis, had excellent sources of knowledge in its many seats of learning. The capital was famous for its high standard in music and the theater, for its literary circles, for its world-minded press. Its alluring, hospitable, and witty population, its accessible and delightful cafes, its delectable cooking, and its display of magnificent and solemn baroque buildings and enticing promenades were a great attraction. Vienna was the dream, goal, and model of the Galician Jewish youth, toward which they strove

with admiration and expectation. It was the place of propitious conditions, opportunities and rewards. Full of aspiration and zeal, the Jewish sons of Galicia advanced swiftly and achieved success in practical and intellectual activities, in social and political callings, in learning and trade, contributing a lion's share to the development of Viennese life.

Zevi Diesendruck, born on November 10, 1890, in Stryj, near Lemberg, grew up in the magnetic field of Viennese culture. He was attracted by its charm, actuated by its ideals, and possessed by a certain degree of magnetic retentivity. This force he retained even when separated from the pole.

He received a traditional education, stored up early a great fund of knowledge in Jewish literature, and enjoyed private instruction in general subjects. Against the will of his father, Judah Leib — adherent of the Tchortkower Rebbe — a practical-minded, well-to-do flour merchant, who wanted to see his son enter a commercial career rather than devote himself to academic studies, Zevi Diesendruck went to Vienna, determined to prepare himself for entry into the University. From Vienna he went to Tschernowitz, where he received on February 29, 1908, his certificate of maturity, which signified eligibility for university studies. From October, 1910, he studied jurisprudence at the University of Vienna, but he changed to general philosophy after taking a law degree. In 1913 he left for Palestine, where he taught at a high school in Petach Tikvah. During 1915 he lived in Berlin, continuing his training at the University, and teaching Greek and Latin at the Kaiserin Augusta Gymnasium. The following year he entered military service in the Austrian army in which he remained for the duration of the War. After the Armistice, he joined the faculty of the Jewish Pedagogium (Teachers' College) in Vienna, directed by the Chief Rabbi Zevi Chajes, where he was instructor in Hebrew Literature and Philosophy for ten years. During that period, in July, 1924, he received the doctor of philosophy degree from the University of Vienna; for one year (1927) he was Visiting Lecturer at the Jewish Institute of Religion in New York. During 1928-30 he was an instructor at the Hebrew University

in Jerusalem. From 1930 to his death in 1940 he occupied the chair of Jewish Philosophy at the Hebrew Union College in Cincinnati.

In his youth, Diesendruck had been profoundly stirred by the Zionist movement, in which he took an active part, and by the ideal of the revival of the Hebrew language. He was actively affiliated with Jewish communal and educational life. He was vice-president of the American Academy for Jewish Research, member of the Executive Committee of the Jewish Community Council, board member of the Bureau of Jewish Education, and of many other institutions in Cincinnati.

Blond, of a large, sturdy stature, vivacious, ready-witted, and a brilliant conversationalist, Diesendruck was gifted with an exceptional keenness of statement. His humor was mixed with irony, his general mood a blend of vigor and resignation. Full of a hidden pride, quick of temper, he was impatient of ignorant presumption, and felt a strong dislike for the pretentious and the artificial. Intellectually austere, exacting, he was capable of severe judgment. Firm in his opinion, he was yet tolerant and open to the views of others. He always maintained a certain reserve, especially toward his students. He was seldom familiar, yet often capable of warm understanding and friendship. The artistic was a major trend in his inner life and determined greatly his intellectual development. He had a passion for music throughout his life, and his esthetic nature showed itself in his literary style, in the well-developed patterns of his writings, in his interest in the structures of philosophical discourses, and in his appreciation of literature. In his yearnings he remained lonely and unhappy. He did not achieve renown, nor did his writings ever become popular. The essays he published were read by but few.

Yet he was an eminent figure in modern Hebrew literature, known for his philosophical essays, in which a command of the vast stores of the language and an exceptional imagination in coining new expressions were combined with a sharp, analytical insight into psychological and esthetic phenomena. He translated Martin Buber's *Daniel* into Hebrew, and, together with G. Shofman, he edited

the bi-monthly *Gewuloth* in 1919. A collection of his contributions made to *ha-Shiloath*, *ha-Tekufah*, *ha-Olam* and other periodicals appeared in 1933 in Tel Aviv under the remarkable title *Min ha-Safah we-Lifnim*.

The central motive which actuated Diesendruck's own thinking was the problem of human expression. In the process of expression, emotion, the inner shock, is to him primary. Language as an external addition effaces what is elementary and primeval. While gesture originates in inwardness, language, in its conventional use, is borrowed from the environment. It does not reveal the inner concern and is rather a failure, a deviation from inwardness, from the subjective, and the abandonment of naturalness to the concrete, to the purpose. Surrendered to and humbled before the object, language tries to adjust itself to the object, abandoning the inner elements of the soul, the subjective values of experience. Diesendruck's approach is related to the expressionistic movement in general literature, which was a rebellion against the objectivization of life, an attempt to save the personality in a civilization which levels and destroys the unique, a plea for the survival of the individual who refuses to be lost in an ocean of uniformity.

A preoccupation with the systems of two men, Plato and Maimonides, is characteristic of Diesendruck. His thesis, a highly compressed essay, dealt with the Platonic dialogue *Phaedrus* ("Struktur und Charakter des Platonischen Phaidros," Vienna, 1927) and the often-discussed question: what is its subject and the principle of its composition? Diesendruck tried to show by a study of the method of the dialogue that it is an artistic unity. Tracing with understanding and acumen the train of thought in the dialogue, he showed that the structure of the book rests upon the doctrine of the tripartite soul. The tripartite composition of the book was intended to represent and symbolize the three faculties of the soul.

Diesendruck's inclination toward Plato manifested itself in his activities as a Hebrew translator of four Platonic dialogues ("Phaedrus," Warsaw, 1923; "Crito" (in *ha-Tekufah*, Vol. 24, Berlin, 1924); "Gorgias," Berlin, 1929; "Republic," Tel-Aviv, 1935-6). In the classical time of

Hebrew translations, the Middle Ages, the Platonic dialogues had been scarcely touched. Diesendruck was one of the first Plato translators in the history of Hebrew literature. In these translations, he displayed his mastery of the Hebrew language, combining accuracy with inventiveness in finding proper Hebrew equivalents for the disparate Greek phrases, and pouring the softness of the Greek into the solemn Hebrew words. The extensive introductions and notes offer comprehensive evaluations and explanations of the text as well as surveys of the scientific discussions on the book.

His favorite subject, to which he devoted many years of diligent study, was the great Jewish thinker of the twelfth century, Moses Maimonides. In this field are his best attainments. "The Guide for the Perplexed" has attracted many minds since its publication. It has been studied almost continuously through the ages, and the number of the commentaries, interpretations and expositions which it has evoked is considerable. The modern revival of interest in medieval Jewish civilization stimulated a new understanding, as a result of the application of modern critical and historical approach developed in the last century. Well equipped with the philological method of textual analysis and the sense for subtleties of philosophical thought, Diesendruck belongs to the series of scholars, like Salomon Munk, Manuel Joel, David Kaufmann, Martin Schreiner, Jacob Guttman, David Neumark, Julius Guttman, Harry A. Wolfson, and others, who paved the way to a critical and historical interpretation of medieval Jewish philosophy.

With minuteness and precision, Diesendruck selected for painstaking scrutiny particular problems like Maimonides' theory of prophecy, teleology, and concept of God. Analyzing the assumptions, delving into the implications, dissecting the conclusions, sifting the results, penetrating into the interpretations of the concepts, examining the terms in their different meanings as developed in the history of philosophy, illuminating obscurities, discerning divergences, he attained an integrated comprehension of the problem he had investigated.

The general procedure applied in his research he called

the dialectical method — the method, he thought, which had been Maimonides' own. It was as follows: he brought together all passages and remarks scattered in "The Guide for the Perplexed," explicitly or implicitly pertaining to a certain problem, and made salient the contradictions and discrepancies to be found in the treatment of the problem. Assuming that the detail can be understood only in view of the whole, and the understanding of the whole is possible only after taking into account all the fragmentary views in question, he showed that the extreme assertions are parts of an antinomic procedure, intended to set off the third view. The apparent contradictions are to be considered as different aspects of one and the same view, as components of a whole — not as fixed opinions — dissolved in a higher unity.

Diesendruck's main publications are: "Maimonides Lehre von der Prophetie" (*Israel Abrahams Memorial Volume*, 1927); "Die Teleologie bei Maimonides" (*Hebrew Union College Annual*, Vol. V); "Ha Tachlith we-ha-Toarim be-Torath ha-Rambam" (*Tarbiz*, Vol. I and II); Maimonides' "Theory of the Negation of Privation" (*Proceedings of the American Academy for Jewish Research*, Vol. VI); "Samuel and Moses ibn Tibbon on Maimonides' Theory of Providence" (*Hebrew Union College Annual*, Vol. XI); "On the date of the Completion of the Moreh Nebuhim" (*Hebrew Union College Annual*, Vol. XII-XIII); "Saadya's Formulation of the Time Argument for Creation" (*Jewish Studies in Memory of George A. Kohut*, New York, 1935); "The Ideal Social Order as Expressed or Implied in Jewish Ethical Thinking" (*Central Conference of American Rabbis Yearbook*, Vol. XLII).

Against the usual view which regards Maimonides as a compromise between Aristotle and Judaism, Diesendruck tried to show that "the entire philosophy of Maimonides is one continuous endeavor to overcome Aristotle in the most essential points. While fully recognizing Aristotle's authority in the field of physics, Maimonides differs from him in all matters of importance in metaphysics as well as in ethics; in these fields he regards the Aristotelian teachings as erroneous and even dangerous."

In his address on Maimonides, delivered at the Central

Conference of American Rabbis in 1935, Diesendruck pleaded that the approach to Maimonides should not be archeological or sentimental or hero-worshipping. "A certain return to Maimonides seems to be necessary; . . . a re-evaluation of his teaching for our present needs. This return, however, cannot be a return to the material contents of his thought, but to the formal part of it, to the mode of approach, to the specific method. Many of his teachings may appear to us antiquated and obsolete — but their formal, methodological element may still prove to be highly valuable. And there is reality to the approach, to the way, not less than to the contents — and perhaps this is the only reality in the spiritual realm."

In his last years, Diesendruck was engrossed in his magnum opus, a comprehensive study on "the concept of God in the philosophy of Maimonides." Death came suddenly on June 4, 1940, as the book was nearing completion. This work, which is being prepared for publication by the Hebrew Union College Press, reveals all the qualities of Diesendruck's mind and opens new aspects to the understanding of Maimonides' thinking.

In Diesendruck's death the Hebrew Union College, Hebrew literature, and Jewish scholarship have lost a distinguished figure.



From Painting by John Doctoroff

HENRY HORNER

1878-1940

HENRY HORNER

1878-1940

By HERBERT M. LAUTMANN

The passing of Henry Horner (October 6, 1940) during his incumbency as Governor of the State of Illinois (twice chosen) brought to the mourners' bench not only the host of friends who knew him intimately and loved him as a man of sterling qualities, but also the people of the nation, in recognition of his splendid record of achievement in public office.

Jews especially can take pride in the great accomplishments of his life and suffer an intimate sense of loss in his untimely death. He was trained in the profession of the law, true to its highest ideals, exemplifying in private practice and as a judge on the bench those standards of knowledge and integrity which have made the profession of law honored in the esteem of thinking men and a valuable agency in the development of the government.

Henry Horner was born in Chicago November 30, 1878, of a pioneer family. His father, who came from Bavaria, was a proficient linguist and successful business man. His mother, Dilah Horner, was born in Chicago. It was Dilah Horner and her mother, the maternal grandmother of the Governor, who gave to him his encouragement to study and imbued him with the high principles of honor and honesty to which he adhered throughout his life. In frequent writings may be found the Governor's tribute to both of these lovable and outstanding women. In 1934, in a letter addressed to Lew Sarett, professor at Northwestern University, the Governor said:

I think the two greatest influences on my life were my devoted grandmother and my mother. It may seem strange to you that a bachelor of fifty-five should admit that the strongest influences in his life were wielded by

two women. My grandmother was a typical pioneer woman and had eleven children, reared them all in an atmosphere of respectability, yet found time to inculcate in the character of her grandchildren those inflexible and basic principles of honesty and earnestness and industry which she held. My mother and I lived with her for many years until her death in 1905.

I lived with my mother all of my life and was never out of the joy of her good influence. While she was anxious that her sons succeed she was unflagging in her efforts to instill in us the conviction that success won at the expense of integrity and good name, was a very hollow and shallow achievement. These two great souls, although dead, still linger with me and I believe guide me.

Following his education in the public schools of Chicago, he attended Kent College of Law and was admitted to the bar in 1899.

During his earlier years he was a prodigious reader and particularly fond of biography and history. He himself stated that among the books which helped him most was Samuel Smiles' "Self Help," but added that he was influenced greatly by Dickens, Emerson, the lives of Cleveland, Jefferson, Madison, and above all, Lincoln. Of the latter he said,

The study of the life of Lincoln through many others' and his own letters, afforded me a keen sense of the opportunities that life held forth if a man could be true to himself and concerned with the happiness and well-being of his fellows;

and he quoted the Great Emancipator in his remark to Joshua Speed:

Speed, die when I may, I want it said of me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow.

His interest in Lincoln resulted in the gathering of one of the finest collections of Lincolniana in the United States,

and what better quotation from his own words concerning his beloved Lincoln can be given than the statement in his last will and testament, in which he said:

Throughout my life I have been inspired by the character, achievements and utterances of Abraham Lincoln, who, I truly believe, represents the highest ideals of American citizenship and leadership. I have devoted many happy hours to the collection of books, pamphlets, broadsides and other memorabilia connected or associated with the life of this great man. Both the assembling of the collection and the fact that I have been surrounded by it have been an un-failing source of joy and encouragement to me. I feel that I can render no greater service to the future generations of the citizens of the State of Illinois than to make this collection available to all who may care to see it, and particularly the youth of this State.

His great admiration for Lincoln carried him also into the recognition of the minority groups and he always held the highest respect for the people of the colored race. He was a welcome visitor on occasions in Springfield at the religious services of the colored church. His broad liberalism never permitted him to favor any group, political, racial or religious, above any others, and he at all times sought to be a friend of all.

Posterity will always be grateful to him for what he accomplished at New Salem. There he has preserved the simple, intimate environment of Lincoln and his Illinois contemporaries. There he visited upon so many occasions and felt uplifted and comforted by the close contact of the homely buildings and their contents which portrayed the life of Lincoln. He never tired of escorting his friends and demonstrating with just pride and joy what he was seeking to do in the restoration of this permanent monument to Lincoln in Illinois.

In addition to practicing assiduously at the bar he found time to interest himself in civic affairs and was considered an authority on problems of social and civic welfare.

When he became a candidate for election and re-election as Judge of the Probate Court he received the highest

commendation of the Chicago Bar Association, which reported him as exceptionally well qualified for the office. In 1913, he was made a member of the Chicago Charter Commission, an important assignment, by Mayor Carter Harrison. Later he was made a member of the Executive Committee of the Chicago Boy Scouts, Chairman of the Board of Discipline of the U. S. Veterans Bureau, Director of the General Council of Nursing Education, and member of the Board of Trustees of the Sarah Hackett Stevenson Memorial Lodging House.

Above all his accomplishments the outstanding were those as Judge of the Probate Court, which he served with such great distinction from 1914 until 1932. His achievements were reflected in the great confidence that the bar placed in his integrity and judgment in the handling of so many of the complicated and difficult human problems that confront a judge who must pass upon the rights of the widow and the orphan, and protect the minor and the incompetent. No breath of scandal was ever whispered about his court. He was never too busy, from nine in the morning until late hours, to consider the problems of those who sought his judgment, including the members of the bar, on matters non-controversial yet intricate and difficult. If there be any criticism it was that he sacrificed himself to too great an extent in the hours of labor, more off the bench than on, and thus began the undermining of a vigorous physique even before he took up the responsibilities as Governor of the State. He was always reluctant to pass on to others decisions which he felt were his responsibility. In those fourteen years, he reorganized the Probate Court. He introduced changes in procedure which have been widely followed in other states. The "Horner Plan" is recognized throughout the country as the efficient procedure for the handling of the estates of war veterans without burden of legal costs, expenses or attorneys' fees to the beneficiaries.

In 1933 he was the unanimous choice of the Democratic Party for Governor. His popularity, which was based on the confidence inspired by his splendid record on the bench, gave him a tremendous vote. In his campaign he pledged an upright and honest administration, without

fear or favor and without being bound by political obligations.

He made many notable contributions to the welfare of the State of Illinois during his tenure. When he took office the affairs of the state were in precarious condition. He was particularly interested in operating them on a sound, economical basis. He devoted a great deal of time and study to the welfare institutions of the State, some twenty-eight in number, which included the institutions for the mentally ill, the blind, the deaf, correctional institutions for boys and girls, penal institutions, and the Illinois Research and Educational Hospital. Children played a great part in his life, and he undertook an intensive survey of the medical care and service in state hospitals and institutions for children. He introduced a number of reforms in the administration of state welfare institutions. Among these were the appointment of a State Medical Director to supervise the medical care of the patients in all state institutions; the appointment of clinical directors in the state hospitals, increasing the medical and nursing personnel, the establishment of training schools for attendants, and more rigid enforcement of the state civil service. He appropriated \$10,000 from his own contingent fund for placing in foster homes young dependent boys or first offenders, between the ages of ten and fourteen, to avoid their contamination with hardened criminals at St. Charles School for Boys. In later years he procured larger sums for that purpose. The State of Illinois is richer for these untiring efforts.

He devoted endless hours to the constant study of proposed legislation, and it is said that every bill whose passage was imminent, received his careful study and scrutiny and his recommendations either for the passage or non-passage, based upon his own judgment. Even during his invalidism, his bed was covered with "proofs" of pending legislation. It was said to him frequently by his closest friends that the long hours he devoted to his work would be his undoing, and those who knew him well will vouchsafe that the worries which he carried, together with the burning of the midnight oil, finally sapped his strength.

It must be said, however, that during the years of his incumbency as Governor he had time to mingle with his friends and acquaintances, to keep up his interest in the great collection of Lincolniana, to spend his leisure on the books and letters of Lincoln, and constantly to improve his knowledge of the problems to be solved in the administration of state affairs.

In addition to a brilliant mind and an outstanding capacity for arduous and conscientious work, Henry Horner had a charming and attractive personality. He was a warm and loyal friend; he had a great and unfailing sense of humor, a facility for graceful speech — his presence at any gathering insured a pleasant, happy and genial atmosphere. He was hail fellow well met, a boon companion and a peerless host.

Material wealth and luxurious entertainment played no part in his existence. The Executive Mansion, to him, represented more than a home. It was truly said to be his workshop. The inspiration that he gained from living at the seat of the state government, where his illustrious predecessors had lived, meant more to him than the luxury of its appointments. His staff was modest and those about him served him with indefatigable attention, including, through the many long years of his service on the bench and at the State House, his true and trusted secretary, Mrs. Ellen Cornwall.

He was not without honor and recognition in his lifetime. Outstanding among his treasured awards was the medal presented to him as Grand Official of the Order of the Crown of Italy, by his Majesty, Victor Emanuel III, on June 15, 1933, on the occasion of the visit of Balbo and his fliers from Italy. So, too, was he given the award of Commander of St. Olaf's by King Haakon VII, of Norway, on February 18, 1935. He had attained the highest degree bestowed by the Masonic order.

Among the many honorary degrees he later received were those of Doctor of Laws from Knox College, Galesburg, Lincoln Memorial University of Tennessee, Blackburn College at Carlinville, Northwestern University at Evanston, and Milliken University at Decatur.

History will record the permanency of his contribution

to the welfare of the State of Illinois. Like the great Lincoln, his life was cut short before all that he was capable of could be accomplished. For all that he did he deserved a longer life and at least one which would have permitted him to bask for some brief time, at least, in the glory of his achievements. This, it seems, was not his ambition. He died in the saddle, having ridden his horse over a long and tedious journey yet with so little compassion that it foundered midway in the journey before reaching the destination that he thought it was capable of.

How did Henry Horner recognize his obligations to Judaism? He was proud of his ancestry and asserted many times his belief in the fundamental doctrines which have been the basis of its survival. He believed that the living embodiment of such principles in a man both privately and in public life gave him strength and character. He was well informed in the history of Judaism and familiar with the biographies of the great and outstanding Jews and found much pleasure in reading the Jewish historical volumes with which his library was replete. He never apologized for being a Jew nor did he believe that being so identified interfered in any degree in the full discharge of the duties of his office or of his obligations to his fellow men.

He was a member of the congregation in Chicago known as "K. A. M.," (Kehilath Anshe Mayriv), of which his grandfather was one of the founders. He was also a member of Chicago Sinai Congregation and an honorary member of its board. He was an ardent admirer of the late Dr. Emil G. Hirsch, the well-known Jewish scholar, who was one of the early leaders of Reform Judaism. Each of them found in the other's fertile mentality valuable material in formulating what later proved to be sound and fundamental doctrines for the guidance of our people. He was frequently requested, and generously gave of his time in participating in Jewish ceremonies, both in Chicago and in other communities. Organized Jewish charities and welfare organizations always found him ready to contribute both his means and the expenditure of much time and effort on their behalf.

He served on the board of the Michael Reese Hospital from 1917 to 1925. He was one of the founders and served as president of the Young Men's Jewish Charities (now

known as Young Men's Jewish Council) and held a most sympathetic attitude toward their work. He aided in establishing the first boys' camp carried on by this organization and helped to build the first shack, and it is said that until illness overtook him he never failed to attend the July Fourth activities and to furnish for the boys a fireworks' display. In recognition of his contribution to the welfare of the camp the Council, shortly after his death, changed the name of the camp from "Camp Wooster" to "Camp Henry Horner."

He became a member of the Standard Club of Chicago in 1904 and served on its board many years, being elected as an honorary member in 1933. He was a charter member of the Lake Shore Country Club and served as its first secretary for a number of years.

In the discharge of his many public duties he was never swayed to favor those of his faith if that was all that recommended them, yet never hesitated, because of fear of public criticism, to recognize Jews of merit.

He has set a truly great example of the Jew in public office that may well be emulated by others, and his career is in itself sufficient justification to silence the tongues of those persons, including some Jews, who believe Jews should never aspire to high offices. Yet above all, Henry Horner was first an American and his sense of duty to his country, state and to the humanitarian causes for which he labored carried him to heights of glory and achievement. Thus was his life a true inspiration to all of us. We may well be proud of him and the illustrious record he has made.



JACOB MANN

1888-1940

JACOB MANN

1888-1940

By VICTOR E. REICHERT

The death of Jacob Mann on Wednesday evening, October 23, 1940, in his fifty-third year, deprived America of a foremost Jewish savant and the Hebrew Union College of one of the greatest, most original and productive scholars in the history of that famed institution.

Jacob Mann was unquestionably one of the world's most renowned authorities of our time in the field of Jewish history. He salvaged from the Genizah a vast assortment of worm-eaten documents and pieced together dusty and illegible fragments that would have been the despair of a less assiduous researcher. His immense learning was recognized and appreciated in every civilized corner of the earth where Jewish lore is prized and pursued. His name was a passport and open sesame in every great repository of Jewish manuscripts and books,—in the British Museum, London; the Bodleian, Oxford; the Bibliothèque Nationale, Paris; the Library of the Vatican, Rome; the State Public Library, Leningrad; the Hebrew University, Jerusalem; the Library of the Jewish Theological Seminary, New York.

His scholarly range was prodigious and his original contributions to Jewish lore and letters in a vast array of articles, reviews, brochures, essays and enormous books containing hitherto undeciphered and undecipherable Hebrew documents, cover well-nigh every branch of Jewish studies.

R. Mahler, in a warm tribute to "Jacob Mann's Life and Works" in *Yivo Bleter*, the Journal of the Yiddish Scientific Institute, listed no less than sixty separate items from the indefatigable pen of the tireless scholar. (*Yivo Bleter*, Vol. XVI, no 2, Nov.-Dec., 1940.) This list included five formidable volumes on the Jews in Egypt and in Palestine under the Fatimid Caliphs, I, Oxford, 1920;

II, Oxford, 1922; Texts and Studies in Jewish History and Literature, Vol. I, Cincinnati, 1931; II (Karaitica), Philadelphia, 1935; The Bible as Read and Preached in the Old Synagogue, Cincinnati, 1940; all containing material that had hitherto remained undeciphered in Genizoth or neglected in libraries.

As though that were not enough, Dr. Joshua Bloch, Librarian of the Jewish Division of the New York Public Library, gave an addendum to Jacob Mann's Bibliography in the subsequent issue of the *Yivo Bleter*, (Vol. XVII No. 1, Jan.-Feb., 1941), adding fourteen more items that had escaped Mahler's eye,—a total of seventy-four. Further bibliographical investigations may show the list of Jacob Mann's contributions still to be incomplete!

The genius of Jacob Mann was not only that of an extraordinary scientific imagination that enabled him to piece together and make whole the dusty tattered shreds of a forgotten or neglected yesterday. It was the genius of indefatigable and herculean industry, of infinite painstaking care and patience, of heroic self-effacement and enormous singleness of purpose that made him put aside all frivolity or allurements of pleasure and follow the quest for wisdom and truth. To this martyr-like devotion to the Torah, Jacob Mann brought a spirit that was the embodiment of reverence, piety and humility.

Jacob Mann was an intellectual giant in whom knowledge and faith were completely and beautifully fused. His love of truth for its own sake was reflected in every line he wrote, in the almost naked exactness and freedom from fanciful speculation in his meticulously restrained sentences. He frowned upon all glittering generalizations and was impatient of all over-ingenious theorizing. Because he worshipped at the shrine of truth, he hated all sham and pretense. He could not endure the false parade of pompous conceit or vanity. He shunned bluff and hypocrisy as though they were a plague.

Jacob Mann has left us the clue to his own lofty standards of scholarship as well as a hint of the obstacles that stood in the way of the modest, consecrated student of research in these lines penned in the preface to "Texts and Studies in Jewish History and Literature" Vol. I, 1931:

"All these studies," he writes, "based as they are on raw material, which supplements and illumines the already known, will, it is to be hoped, be appreciated by scholars and students who, like the writer, are averse to fanciful theories spun out as a rule from a minimum of available data — a new type of 'making bricks without straw,' or of rearing castles in the air. Only by a cautious and laborious inductive method and by adding constantly to our knowledge of the actual realities of the Jewish past (as against the speculative imaginings of which we have enough and to spare) can we understand this past fully and truly and ultimately hope to obtain the synthesis that every research worker sets before himself as his ultimate goal. The more the material stored up in manuscripts is made accessible in a scientific manner, the better will the history of Jewish life and activities in the course of the past ages be reconstructed anew. With the widening of the horizon new perspectives are revealed and events, movements and personalities are placed in a different setting and proportion.

"As for those, who in their vaunted superiority condescend to look down pityingly on studies of this kind as consisting of dry minutiae culled from dusty and worn out writings and who either cannot or will not accompany in spirit the seeker for truth in his quest for the evidence of the realities of the past wherever it can be discovered — for such persons research studies of this nature are frankly never intended and their inherent lack of appeal is a foregone conclusion. In the true process of research experience has, however, shown over and over again how seemingly small data become missing links in whole chains of evidence which thereby obtain a significance never realized before."

As stupendous as was his learning, so deep was his religious devotion and personal faith. He revered the memory of his sainted father who had been his first teacher of Torah, and he loved to speak in gratitude and affectionate appreciation of Dr. Adolph Buechler, the late Master of Jews' College, to whom he was indebted for first guidance into the scientific method of scholarly research.

Jacob Mann was a modest and retiring scholar,— modest

almost to a fault. He was one of the shyest men I have ever known. He shunned the glare and parade of cheap publicity and sedulously avoided all occasions for personal glorification. He never made the Torah a spade with which to dig. He was content to give himself to scholarly investigation so that study became for him a mode of prayer and worship.

Jacob Mann was born in Przemysl, Galicia, on the 26th of August, 1888, of humble parentage so far as worldly goods were concerned. His father, Nisan Mann, was a poor *shohet*. But he gave his son the infinitely more precious heritage of a love of Jewish learning and an intuitive piety and faith. Like his illustrious former kinsman, Solomon Judah Rappoport, whose pioneer work in Jewish history and Geonica he was destined to carry on, Jacob Mann was steeped, in his early boyhood, and youth in an atmosphere of Jewish study and worship, uncontaminated by the secular heresies of the outer world.

Coming to England in 1908, from this boyhood, Hasidic home of piety and learning in Galicia, Jacob Mann, an unprepossessing youth of twenty, prepared himself for the rabbinate at Jews' College while pursuing his secular studies at London University. Those were days of loneliness and of penury, but despite the handicaps of unfamiliarity with the language, strangeness in a strange land, and a natural diffidence and shyness with people, he soon gave evidence of the brilliant scholastic achievements that were to bring him international recognition as one of the foremost Jewish savants of the twentieth century.

In 1913, he passed his B.A. examination at London University with First Class Honors. The following year he qualified for the Jewish Ministry at Jews' College.

Jacob Mann rarely spoke of them and you had to pry it out of him, but somewhere in his study, packed to the ceiling with practically all the important and fundamental books of Judaism, there are M.A. (1915) and D.Lit. (London, 1920) parchments, conferred upon this modest,

diffident student for academic achievements of the highest scholastic merit.

The Chief Rabbi of the British Empire, Dr. J. H. Hertz, soon discovered the rare ability of Jacob Mann and employed him as his Hebrew secretary. Dr. Hertz was also helpful in making possible the publication of two volumes which established Jacob Mann's place in the galaxy of stars who have enriched what is known as "the Science (Wissenschaft) of Judaism." These two tremendously important volumes, based upon hitherto unexplored Genizah material, ("The Jews in Egypt and in Palestine Under the Fatimid Caliphs") I, Oxford, 1920; II, Oxford, 1922; were dedicated to Joseph H. Hertz the Chief Rabbi of the British Empire. It is not without interest to record that Jacob Mann was, during those student days in England, also the private tutor of Cecil Roth, one of the most able and brilliant popularizers of Jewish history in the world today.

But even before the publication of "The Jews in Egypt and in Palestine," the learned world had become aware that a new genius had arisen to carry forward the scientific investigations of men like Zunz, Krochmal, Schechter, and especially Solomon Judah Rappoport. In 1917, the *Jewish Quarterly Review*, n. s. beginning in Vol. VII and continuing through Vol. XI published a prize essay that Jacob Mann had written at Jews' College on the subject of "The Responsa of the Babylonian Geonim as a Source of Jewish History." Mann explored these sources in a spirit of broader historical investigation than the clues Rappoport had found in them for his biographical sketches.

"The responsa," Mann wrote, "furnish in particular ample material for our knowledge of the internal life of the Jews: their relations to the authorities and to their non-Jewish neighbors, their economic position, their communal organization, and their standard of culture and morality. All this material has not yet been made use of sufficiently; the Jewish history of that period was rather treated as a collection of biographies of the prominent spiritual and communal leaders. Important as this aspect

of historical treatment is, the life of the people as a whole is of sufficient importance to be investigated and understood. Therefore the latter course of historical investigation will be chiefly followed."

In 1920 Jacob Mann came to the United States. He was engaged as instructor of Bible, Talmud and Jewish History at Baltimore Hebrew College and Teachers' Training School during 1921-1922. Then he came to the Hebrew Union College to occupy with distinction the chair of Jewish History which had been left vacant by the death of Prof. Gotthard Deutsch. He served the College faithfully, later adding to his duties the field of Talmud when that place became vacant through the retirement of Prof. Jacob Z. Lauterbach.

In 1927-1928 he was honored by the Hebrew University of Jerusalem with an invitation to teach as a visiting Professor. It was during that trip abroad that he gathered much new documentary material in the Government Public Library at Leningrad, in Cairo and elsewhere, which later flowered in his Texts and Studies Vol. I and II (1931 and 1935) of new Geonic and Karaitic investigations.

His few last remaining years were overcast for Jacob Mann by heartbreaking anguish over the calamitous events affecting European Jewry. Suddenly and without warning, his heart gave way. There were long days of pain, lit by the devotion of his remarkable wife, Margit, and by the presence of his two boys, Alfred and Daniel. There was a slow, patient pull out of the valley aided by the indomitable will to finish the great new investigation on "The Bible as Read and Preached in the Old Synagogue — a Study in the Cycles of the Readings from Torah and Prophets, as well as from Psalms, and in the Structure of the Midrashic Homilies."

Dr. Mann had amassed an enormous amount of new Midrashic material, and had made a discovery, hitherto unknown, of the role played by the *Haftarot* of the Palestinian Triennial Cycle in determining the structure and the trend of the Midrashic homilies.

One of the great joys that came to relieve his days at the hospital and at his home after his first severe heart attack was the knowledge that some of his students, as a small return for the priceless boon that had been theirs to sit at his feet, were raising the funds needed to publish Volume One of this massive work.

"Lo aleha ha-m'lachah ligmor"

"It is not incumbent upon thee to finish the work."

In the midst of these monumental labors on "The Bible as Read and Preached in the Old Synagogue," Jacob Mann, who brought glory and fame to the Hebrew Union College, and immeasurably added to its place as one of the world's most distinguished academies of Jewish learning, in the prime of his years, at the age of fifty-two, was fatally stricken. He had taught his class that morning, Wednesday, October 23, 1940. It was the last time that his students would have the visible presence and inspiration of his precise mind, his amazing memory and his deep love for Judaism. By nightfall Jacob Mann breathed his last. Like the patriarch Jacob's departure from Beer-Sheba, his passing took with it something of the glory and splendor that he had brought to Cincinnati and to the Hebrew Union College.

In seeking to find comfort and to measure Jacob Mann's prodigious achievements by some better yardstick than the barren dimension of time, we think of a noteworthy Midrash to the Book Ecclesiastes that is read by observant Jews during the week of Tabernacles in which he died. Recorded there is a beautiful allegory spoken by Rabbi Zera upon the death of Rabbi Boon, the brilliant son of Rabbi Hiyya who died in his twenty-eighth year.

There was once a king who possessed a lovely vineyard. He had hired a number of workmen to take care of it for him. Among the laborers, there was a certain man who excelled all the others in his resourcefulness and ability. Seeing this, the king called the talented servant aside and walked about with him chatting for hours. When twilight came and the workmen gathered about for their pay, this

laborer stood with the others and received the same reward as did the men who had toiled all the day. When the workmen saw this, they were indignant and complained bitterly, saying: "We worked from dawn till dusk and he only for two hours; and yet his majesty gives him the same reward."

"Why do you complain?" replied the king. "This man accomplishes in two brief hours what you with all your effort cannot achieve in a whole day."

Al m'komo yovo v'shalom — May Jacob Mann, revered teacher and master, come to his place in peace!



BERNARD REVEL

1885-1940

BERNARD REVEL

By LEO JUNG

American Israel, and indeed our people everywhere have sustained a most grievous loss in the untimely demise, on December 1, 1940, of Dr. Bernard Revel, scholar of great academies of Torah in Lithuania and of American universities. By dint of self-sacrificing devotion to learning and of a brilliant mind concentrating on the study of the Torah he rose to a position of unprecedented honor and authority.

As a contributor to learned periodicals, as author of books and lengthy articles of rabbinic and Greek lore, and as a teacher of hundreds of rabbis in the United States and elsewhere, Dr. Bernard Revel, President of the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, Vice-President of the Jewish Academy of Arts and Sciences, established for himself an abiding monument.

He combined in rare manner sovereign erudition in the discipline of the Talmud with a bold vision of the potentiality of the Torah for the spiritual redemption of American Israel. He had the courage of his dreams and, with unparalleled devotion, he dedicated himself to the translation into solid reality of his preview of American Jewry on the height of Judaism.

To a generation accustomed to look upon Torah-true Judaism with mingled compassion and lofty indifference, Bernard Revel preached the paramount duty to represent our faith in accord with the highest esthetic standard and academic categories. A master navigator in the ocean of the Talmud, he envisioned a vertical educational trust leading from Talmud Torah through Teachers' Training College, and Yeshiva and Yeshiva College to the creation of American rabbis, teachers and lay leaders, inspired by the message of the Lord, informed by exact scholarship, and therefore enthusiastically devoted to the ennoblement of the citizenry, Jewish and non-Jewish, of the United States.

A great student of Philo, he deliberately forsook the latter's time-hallowed emphasis on Agadah in favor of Halakha as at once the depository of Jewish ethical ideals, the creative idea, the shaping influence, and the greatest survival force in Jewish life.

Bernard Revel was possessed of a keen awareness of the philosophic patterns of today. He could lose himself in the contemplation of the elasticity and multi-colored power of the human mind. His pre-occupation with matters of heart and soul at times seemed to shut out for him the darker shades of life, making him both oblivious of handicaps and prone to ignore the normal snags idealists meet on the way from reality to fulfillment.

When the Rabbis recommend settling in countries whose civilization is young, thus endorsing the glories as well as the pangs of the pioneer; when Bialik sings of the unquenchable fervor of the student of the Torah, his deathless pen offering only a glimpse into the qualities of that staunch disciple of the Lord, harder than the Shamir, impervious to any outside pressure; when modern sociologists describe the passion for learning which animates Jewish parents, making them sacrifice not only comforts but even vital needs so that their children may be learned and enlightened; when the late Israel Friedlaender compares the East-European Jew to the black diamonds found in the empire of coal, each of them describes a major aspect of the life of Bernard (Dov Bear) Revel whose early death was deplored by great numbers.

Born on September 17, 1885 and called to his eternal reward in 1940, Bernard Revel succeeded in studding his years with much achievement, in enlarging the vista of his people in this country, in producing solid assets of Jewish learning and living, in translating the dream of his life into substantial reality.

He was born in Kovno, Lithuania, two days before Yom Kippur, 1885, a son of Rabbi Nahum Sh'raga Revel, who was a close friend of the famous Rabbi Isaac Elhanan Spector. From his early age, Bernard Revel exhibited rare intellectual powers, fully appreciated by his father, who personally directed his son's studies and rejoiced in the knowledge that God had granted him the greatest of

privileges, an *illui* (prodigy, in Talmudics). There developed not only a father-son but master-disciple relationship which seemed destined to build a brilliant future, when, alas, the father was called to the Academy-on-High, whilst young Bernard was only twelve years old.

The restless mind of the student and his passionate interest in learning made him yearn for the guidance of the great rabbis, among whom Rabbi Isaac Elhanan and Rabbi Joseph Z. Stern not only welcomed and also taught but blessed him. At the Yeshiva of Telsie, the revered Rabbi J. L. Bloch formed a close attachment to Bernard Revel, and spoke of him as of one of his most promising students. Early in life, the Torah had become the master word of Bernard Revel's existence. Its wisdom, its beauty, above all its vital role in the life of Israel had been impressed upon him by life and letters so strongly that when, in 1906, he arrived in the United States, he had made up his mind to spend his life in its service not only for the promotion of learning, but for the spreading of the word of God among all classes of Israel.

Among those who met Dr. Revel early in his American career, was Rabbi B. L. Levinthal of Philadelphia who, up to the last moment, remained one of his staunchest friends, and whose simple words at a recent memorial meeting moved a large audience to tears.

In 1909, Rabbi Revel married Sarah Trevis of Marietta, Ohio, whose family have remained consistent champions of his work. In 1911, he received the degree of Doctor of Philosophy at Dropsie College, for his dissertation on Karaite Halakha. Three years later, leading rabbis and lay leaders of New York's orthodoxy offered him the hard task of re-organizing and heading the Yeshiva Rabbi Isaac Elhanan. At that time, symbolically, that institution was situated on the lower East Side to which district many Jews in America had relegated Orthodoxy. It was a period which found Torah-true Judaism in a desperate state of disorganization with ambition limited, and hence with insufficient appreciation of America as the land also of unlimited spiritual opportunities. To many of the older generation the New World seemed to offer great chances of material advancement coupled with impoverish-

ment of the Jewish spirit, and so they looked upon the American Jewish community, particularly in view of the then sweeping success of the dissidents in the Jewish camp, as one of the least hopeful elements of contemporary Israel.

Dr. Revel, who had brought over with him the magnificent passion for the Torah, refused to accept such pessimistic outlook. He recognized that to prove its value and to assure its survival in the New World, the Yeshiva would have to render services not only as a training school for rabbis, but also as an institute from whose portals well-informed Jewish laymen would emerge, consecrated to Jewish living, and reinforced in their Jewish loyalties as a result of their intensive training in the classic literature of our people. He recognized also that the Yeshiva must not be segregated from the life of the community, that it must understand the language of the people, that its students must have an appreciation of the ethical and spiritual implications of America, that would not only not harm but promote their Jewishness, their willingness to accept the burdens of leadership. Thus they could be prepared for an exchange of cultural values, and brought up to take for granted a cultural pluralism as the challenge to, and glory of, America. He emphasized again and again his conviction that the major contribution of the American Jew to the spiritual values of the adopted country must be a passion for justice, the love of learning based upon the God-consciousness of the Torah-trained, Torah-blessed, Torah-living American Jew.

It was a major revelation in American Orthodoxy when in 1915 he established the first Yeshiva High School, thus blazing the trail for many similar efforts. And because synagogue and school must cooperate, and because not only the rabbi, but also the teacher of the older generation had been frustrated in his work by reason of his inability either to convey or to render encouraging the teaching of the Torah, Dr. Revel recognized the imperative need of establishing a Teachers' Training College that would prepare instructors for the sons and daughters of Israel of the next generation. In 1922, six years after the establishment of the High School, the Yeshiva absorbed the Teachers' Institute of the Mizrahi Organization which, ever

since, has been sending out its disciples into the cities and towns of our country.

Dr. Revel, however, concentrated his major energies on the Yeshiva. In 1920 he invited Rabbi Solomon Polachek, and after the latter's demise, Rabbi Moses Soloveitchik, both scholars of great reputation, to join his faculty. In addition, he called upon trained and tried teachers of the Talmud, of Rabbinics, of Bible, to cultivate the other disciplines of Jewish learning.

There remained another great problem to be coped with. There seemed to be no bridge leading from Yeshiva to the academies of the Metropolis; hence no way of achieving a harmonious integration of Jewish and secular knowledge. The translation into American consciousness of the modern interpretation of *Torah im Derekh Eretz*, and problems generated by these ideals, occupied Bernard Revel day and night. In 1928, he obtained permission to open the Yeshiva College whose avowed purpose was to offer to the students, under one roof, study of the Torah as well as instruction in secular learning.

Again Dr. Revel found himself seriously handicapped not only by financial difficulties, which had dogged his steps ever since he had assumed spiritual leadership of the Yeshiva, but by the sincere and effective opposition of many rabbis and laymen who feared consequences disastrous for the supremacy of the Torah from the invasion of the sanctuary, the Yeshiva, by secular influence. In his heart of hearts Dr. Revel appreciated such objections, without, of course, sharing them, but his untrammelled enthusiasm for, and faith in, the healing properties of the Torah would ever keep him in the direction of his audacious enterprise. Only those who recognize the imperfection of the tools with which he had to work, and of the soul-sickening effect of half-hearted support, of constant disappointment resulting from enthusiastic promises somewhat out of proportion with performances, can appreciate the great difficulties he had to contend with. His optimism, refusing to yield to the black tale of ledgers, debts, deficit, was as naive as it was propelled by a fervent, never-wavering attachment to his ideal: to build on American soil a great school of Torah for all Israel.

The terrific responsibilities he had undertaken implied also a marked change of activity. In 1929, the Yeshiva moved from East Broadway to a beautiful building on Washington Heights. Scarcely had the building been dedicated when the financial crash and the incipient depression threatened to engulf it. In addition to the well-nigh intolerable burden which the Presidency of Yeshiva and Yeshiva College meant in terms of spiritual direction, intellectual effort and religious leadership, Dr. Revel was forced to assume also some share in the obligation of maintaining an uninterrupted flow of contributions, of providing the funds, of preventing economic disaster. Thus his major energies in later years had to be dedicated to problems foreign to his life-work. His impatience with professional time-savers, his temperament, his frequent wishful thinking and, in emergencies, his sudden unexpected speech or action, helped to make a bad situation sometimes well-nigh intolerable.

For, gradually, his health was being weakened, undermined, endangered. He was reckless in spending himself in his work. It is both tragic and deeply moving to know that he delivered his last lectures against the vehement objection of his physician, and that a fainting spell forced him to stop in the middle of his last lesson. An ambulance took him from the lecture hall to his bed which he was never again to leave.

In his last few days Bernard Revel's eyesight had given out. In the last few weeks the financial problem of the institution had become so grave, that the fear of an immediate catastrophe proved overwhelming. But when his physical eyes could see no more, he was blessed by the happier outlook for his beloved institution because he knew that the major financial danger had been overcome so that the building which he had maintained with so much effort was at last safe.

Of his two sons, both graduates of Yeshiva College, the older one, an instructor at that institution, just published a noteworthy book on Halakha, and the younger one, who chose to follow commercial interests, has affiliated himself with Jewish youth movements.

The news of Dr. Revel's early demise stunned large

numbers of people in the United States, and called forth a vociferous but superficial Revel cult; not a few of the dramatic declarations of undying gratitude unsubstantiated by any intention to abate one jot of self-seeking ambition! Such a vowal would come with more grace from beneficiaries of his generous assistance who were giving, not announcing, the example of unstinting, though unprofitable service. Let us hope that among those who were very eloquent in their post-mortem appreciation of his services, there will be found a sufficient number of stalwart helpers and generous assistants to promote the cause that was his life!

The Yeshiva College has been warmly endorsed by leading Jews and non-Jews of the academic world, among clergy and among laymen. It has, on the whole, made wise use of its right to confer honorary doctorates. Among those who have declared themselves proud recipients of that honor were the late Dr. John H. Finley, Editor of *The New York Times*, and the illustrious Justice Cardozo; and among the living, Governor Lehman and Commissioner Graves of the New York Department of Education. Among the faculty of Yeshiva College are not only outstanding American scholars, but also former prominent professors of European universities, exiles from Hitler's world.

Dr. Revel encouraged American teachers of the Jewish faith to identify themselves with the College, and whereas, according to the Talmudic experience, no one dies with even half of his ambition fulfilled, one may say without exaggeration that the good that Yeshiva College has already accomplished is making itself felt not only among the congregations led by the young orthodox rabbis and teachers who were students of Yeshiva College but also in the far-flung communities in several continents who have called Yeshiva men to positions of trust and leadership. With the destruction of the great centers of learning of Eastern Europe, Yeshiva College has acquired a higher significance and importance.

Bernard Revel had the courage of his dream and the academic sensitiveness which was vital for an appreciation of the delicate problems of the intimate dovetailing of

Jewish and secular disciplines. He possessed also the spiritual and intellectual grasp that created the broad architectural outlines of the great building that he envisaged. That Torah-true Judaism, through false modesty and inept self-shrinking the Cinderella of American Judaism, should dare to come of age and boldly come to grips with the problem of making American Judaism safe for the Torah, was an unheard-of achievement. To have sustained the dream of that edifice, in itself would have entitled Doctor Revel to the abiding gratitude of American Israel . . . To have done so with complete financial self-effacement and with unfortunately disastrous disregard of his own health has rendered it a tragic, heroic service. One recalls the sad comment in *Aboth de Rabbi Nathan*: Scholars die young, not because they indulged in licentious living, nor because they invaded their neighbor's possessions, but because they treated their own health with contempt . . . Among his personal assets were an emphatic and wide-vistaed awareness of the necessities no less than the opportunities of the American scene, wedded to an almost youthful disregard of the towering difficulties, a sovereign intimacy with the whole range of rabbinic literature combined with keen interest in the formulation of modern philosophical thought; a terrific impatience with the slow motion of lay cooperation and the infinite length of "great deliberation in the divisions of Reuben" . . . Dr. Revel had many opponents within his camp and without, but none who can claim to be fair would deny him the great assets of vision, courage and ceaseless endeavor.

Happy is the man who grew up in Torah, became great in learning, labored for Torah, thus pleasing his Creator.

For his students he had warm regard, encouraged research, suggested fields of scholastic enterprise and, the terrific pressure of his routine and constant emergency work notwithstanding, he could find time even for a visit to the sick bed of a budding scholar or for a call on a benefactor to whom he could plead for more comforts and relief for his youthful flock.

Always loyal to his premier amour, the Torah as taught in the great academies of Lithuania, he was deeply appre-

ciative of the high standards of the German *Wissenschaft des Judentums*. He would join enthusiastically a discussion of the relative merits of Bishop Berkeley and Immanuel Kant, and had original things to say about the mystic quests of Bradley. Yet, with all his analytical ability, Bernard Revel shared the unquestioning attachment to the Yeshivoth of his youth, not only to their intellectual method but to their very dynasties. There always were names of places and persons of Lithuanian Jewry that evoked his instantaneous and marginless loyalty.

His faith in the ethical and humane efficacy of the Torah was boundless. Just as he felt that the deterioration of Jewish study spelled the inevitable destruction of Jewish life; just as the migration of the Halakha from country to country, or from continent to continent implied the rises and falls of the respective Jewish communities, so was he convinced that the five million of American Israel ultimately would reach the height of Judaism if the effort to canalize the boundless energies of Torah-true Jews succeeded. He had tremendous faith in the will-for-Torah of the masses of our people, and the financial support of the Yeshiva, provided in its greater part by the people not of expensive golf clubs, but of mortgage-burdened synagogues, magnificently bore out his confidence. He felt frustrated because of the failure of many rich Torah-true Jews to join him in the sublime flight and to envision with him Yeshiva on the peak. But for Bernard Revel's imagination, drive, insistence, and above all, impetuous self-surrender on behalf of his Yeshiva, the United States would never have witnessed the miraculous change from the unsatisfactory quarters in Montgomery Street to the magnificent structure on Washington Heights.

He would wax bitter occasionally about fair-weather friends who had good words and inexcessive gifts for the Yeshiva College in days of prosperity, and who had left it in headlong flight when the cold light of financial adversity revealed some fissures in its walls. But he would forget in such moments that by the very nature of its achievements, he had swept Orthodox Jewry off its feet, almost compelling them to expenditure utterly beyond their usual level so that it was inevitable that with the ebbing of the

tide they would welcome a return to the solid, cautious and less expensive patterns of the routine communal life.

The sweet gentleness of Rabbi Polatchek, the Maycheter *Illui*, Professor of Talmud at Yeshiva, his sublime philosophy of life, wedded to an extraordinary gift of rendering the hardest Talmudical problem simple and straight, elicited Dr. Revel's respectful admiration, but no less profound was his appreciation of some modern scientists attached to the Yeshiva College to whom the age-old question of faith versus science presents no problem because in their personalities they harmonize the values of religion which derived from Sinai, and the quest for facts which make them burn the midnight oil in up-to-date laboratories. And though Einstein had little theology and less of Torah-true Judaism, Dr. Revel could square it with his *Weltanschauung* to offer him an honorary degree and to rejoice in Einstein's unqualified statement that the Yeshiva College was vital for the survival of American Israel.

Like all other mortals, Bernard Revel had his imperfections and presented his particular problem. Among his virtues was that of magnanimity — unbeknown to most persons even among the faculty or directors of Yeshiva College was the fact that he paid one-third of his none too generous income to a teacher at Yeshiva. In appearance, a typical East European Rabbi, in training, a modern scholar, in sentiment, a fervent Zionist, in principle, a pious Rabbi, Bernard Revel incorporated in his personality the major problems and struggles of the Jewish scholar of our century: At home in the halls of the Torah, he is conscious not only of the obligation to exchange cultural values, but also of the frequent need of readjustment of approach, attitude, and, occasionally, category of thinking. For his one goal is to render Torah-study most fruitful and Judaism most blissful in the country of Lincoln and in the generation which bids fair to conquer man's greatest physical handicaps, and to make good courageously the awful moral deficit which resulted in the second World War of this century.



THEODORE ROSEN

1895-1940

THEODORE ROSEN

A Biographical Appreciation

By DAVID J. GALTER

Allow for the ingredients that usually go into the making of the so-called "average American," add a heaping measure of that indefinable substance producing bravery or courage, cover with a fine layer of natural affability, and you have Theodore Rosen, whom it was given to write an heroic page in the annals of the American edition of World War I, and whose untimely passing brought profound grief to the many who knew and loved him and to the greater numbers who had heard of and admired him.

For Ted Rosen — few ever called him by his full, solemn name — was a rare personality; rare for the manner in which he faced trial and death, and even more rare for the way he met life in the face of handicaps and obstacles normally recognized as unsurmountable.

In the struggle between the angel and the patriarch — so the biblical story goes — the latter, though emerging triumphant, had nothing more serious to reckon with than a dislocated hip and a consequent limp. In his personal encounter with Mars, Ted, too, emerged victorious, but the affray proved much more costly to him. When it was over and he was picked up completely exhausted, with barely a spark of life left, the official reports show that he had sustained the following injuries: loss of right arm, thumb on left hand, left wrist broken, one bullet through cheek which took out seven teeth, four wounds in his head, fourteen wounds on body, hearing and sight partially affected.

An average person could not survive. But Ted Rosen had qualities that raised him above the average. That explains his extraordinary record of service to his country and fully justifies the high admiration and the deep affection in which he was held by his fellow men.

Judge Theodore Rosen was born on a farm near Carmel, N. J., September 20, 1895. His parents, like thousands of others, had fled Russia to escape persecution in the early eighteen eighties. They were simple folk with a deep attachment to the soil and a profound reverence for the new land that offered them "life, liberty and the pursuit of happiness."

When he came to this country, Ted's father settled first in Dallas and later in Fort Worth, Texas. He engaged in business and did rather well. But the call of the land was strong, indeed stronger than the lure of wealth. So after several years of success as a merchant, he sold his business, came east, bought a farm and became a contented farmer, doing reasonably well and enjoying the esteem of his neighbors.

Though equally fond of both parents, Ted was greatly influenced by his mother. A matriarchal sort of person was she, with a fine sense of humor and a keen understanding of human nature. At the risk of running ahead of our story, we interrupt this biographical narrative to record an incident illustrative of the type of person his mother was — the type of person that influenced Ted's life.

Those who remember the autumn of 1918 will recall that the cables were reporting the names of American soldiers dead and wounded on the European battlefields. During that fateful November, they also reported the heroic exploits of one, Ted Rosen of the 315th Infantry. Those early dispatches declared he had been lost somewhere on enemy territory, doubtless consumed by the fire of machine guns. Among those reported dead several days later was the son of a neighbor of the Rosens. Undaunted by her own misfortune, Mrs. Rosen went to console her neighbor. The two mothers met. Few words were spoken. Mrs. Rosen read what was in the mind of the other mother. Tall, matriarchal woman that she was, she put her hand on the shoulder of the little woman she came to console and said: "Be grateful, for your son will at least receive an honorable burial."

Ted received the conventional education. Following his graduation from the Millville (N. J.) High School, he matriculated at Rutgers University, from which he was graduated

with honors in 1916, having received the degree of B.Sc. That same year, he became manager of the Hopewell Fruit Farms, Hopewell, N. J., a position he held until the United States entered the World War. He enlisted in the United States Army in April, 1917, was commissioned a Second Lieutenant at the First Officers Training School at Fort Niagara, and assigned to the 315th Infantry, 79th Division. In January, 1918, he was promoted to First Lieutenant of Infantry. He was recommended for a captaincy, but by reason of being reported in action he never received the captain's commission.

The part he played in the World War is best described in the following records of the War Department. The first is a citation "for gallantry in action and meritorious service" issued as part of the general Orders, from the Headquarters of the 79th Division of the American Expeditionary Forces in France. It is a comparatively brief account of Lieut. Rosen's heroic exploit on November 4, 1918, just one week before the Armistice.

Headquarters, 79th Division,
A. E. F. France, May 8, 1919.

General Orders

EXTRACT

No. 29

Par. 4. For gallantry in action and meritorious services, the following citations are published for the information of the command.

1st Lt. Theodore Rosen, 315th Infantry, for gallantry and heroism in action west of Etraye on November 4, 1918. Lt. Rosen, who was then Regimental Gas Officer, learned that Regimental Headquarters was in some doubt as to the exact position of the front line, which then ran through a dense woods. He immediately volunteered for the hazardous mission of reconnoitering the front line in person. He set out at once, personally covered the greater part of the front line and sent back valuable information to the Commanding Officer of the front line Battalion. While reconnoitering the last section of the front line he ran into a hidden machine gun nest and fell to the ground severely wounded. Although scarcely able to crawl, he nevertheless worked his way back some little distance and gave timely warning to the men following him that enabled them to avoid the nest which had disabled him. While on his way back to give this warning he received further severe wounds from the bursting of a German rifle grenade.

By command of Major General Kuhn:

OFFICIAL:

R. VAN HOEVENBERG,
Major, Infantry,
Adjutant.

P. T. HAYNE, JR.
Colonel, Gen'l Staff,
Chief of Staff.

The next exhibit is a communication from Col. A. C. Knowles, commanding officer of Rosen's regiment, recommending the gallant officer for a Distinguished Service Cross. Col. Knowles had personal knowledge of the details of Rosen's conduct and was in position to describe it in fuller detail than did the foregoing citation.

June 5, 1919.

From: Commanding Officer, 315th Infantry.

To: Adjutant General of the Army.

Subject: Recommendation for Distinguished Service Cross.

1. I desire to recommend First Lieutenant Theodore Rosen, 315th Infantry, for Distinguished Service Cross in reward for his especially meritorious service in the Meuse Argonne Offensive.

2. On November 4, 1918, Lt. Rosen, then acting Regimental Gas Officer, volunteered to accompany Lt. Col. Burt in a forward reconnaissance. Upon arrival at the front Lt. Col. Burt discovered that he had forgotten an important map, sketches and orders, and Lt. Rosen therefore immediately volunteered to return for them. He reached the P. C. [Post Command] at a moment that important attack orders had been outlined and requested that he might be permitted to return with them as he knew the position of Lt. Col. Burt. I lay stress on Lt. Rosen's anxiety and persistence to act as messenger, as I was disinclined to let him go in the first place, being short of officers. He made these trips covering a distance of three miles in all, under a most terrific shell fire. Reaching Lt. Col. Burt, they were soon stopped by hostile machine gun fire, but he volunteered to work forward alone with one runner to complete the reconnaissance. He proceeded cautiously, followed by the runner at fifty yards, when he was suddenly fired upon by machine guns and struck in the right forearm. Taking refuge in a shell hole, he discovered that he was within short distance of a hostile machine gun nest. Hearing talking and loading of guns and knowing that he could not withdraw except under cover of darkness, he determined to resist capture and hold his position. In resisting capture he used his automatic and almost immediately was bombarded by hand grenades. He tried to throw out grenades falling in his shell hole before they exploded, without success, and as a result he sustained the following injuries: loss of right arm, thumb on left hand, left wrist broken, one bullet through cheek which took out seven teeth, four wounds in his head, fourteen wounds on body, hearing and sight partially affected. Was later taken prisoner, while unconscious and two days later awoke to find himself in a German Hospital in Belgium. Lt. Rosen had displayed all the qualities of a fearless, competent and loyal officer. His loss to the regiment was pronounced. At present, even though he is terribly and irretrievably wounded, he is cheerful, hopeful and proving himself to be a real soldier.

A. C. KNOWLES,
Colonel, 315th Infantry,
Commanding.

Following is the text of the order conferring the Distinguished Service Cross on Lieut. Rosen.

GENERAL ORDERS
No. 19

WAR DEPARTMENT
Washington, March 27, 1920.

Theodore Rosen, first lieutenant, 315th Infantry, 79th Division. For extraordinary heroism in action in the Grande Montagne sector, north of Verdun, November 4, 1918. While on reconnaissance with two other officers Lt. Rosen drew fire from a machine gun nest in order to allow two other officers to escape. A few minutes later he and two runners were sent into the Bois D'Etraye in order to locate the left flank. Lt. Rosen again came under close range fire of the enemy. The runner, who was some yards in the rear, escaped, but Lt. Rosen, who had been terribly wounded by a hand grenade, unable to move or resist by further fighting, was taken prisoner.

Address: Care of the Adjutant General of the Army, Washington, D. C.
Residence at appointment: 3215 Clifford Street, Philadelphia, Pa.

In 1919, while still in the hospital, he matriculated at the University of Pennsylvania Law School, from which he received his LL.B. degree in 1922. He was president of his class. He passed the Bar examinations and was admitted to practice one year prior to his graduation.

In 1922, he was appointed Civilian Aide to Secretary of War John W. Weeks, serving in that capacity until 1926.

While a patient in the Walter Reed Hospital, Washington, D. C., he met Miss Esther Van Leer Katz of Baltimore, Maryland. Miss Katz, whose only brother had been killed in action in France, was devoting her services to the wounded. They were married on March 9, 1924.

In 1926 he was appointed an Assistant District Attorney (Philadelphia County), resigning when he became a judge.

In announcing his appointment (August 20, 1931), to the Municipal Court, Governor Gifford Pinchot said: "As an Assistant District Attorney in Philadelphia, a position he held since 1926, Judge Rosen has established a record of fearlessness, impartiality and extraordinary ability. In the trial of cases, he has appeared not only in the role of public prosecutor, but in that of a public defender. He has an excellent record, and I consider myself fortunate in being able to obtain his services. The City of Philadelphia is also most fortunate."

The following September, the voters of Philadelphia ratified the appointment and elected him to a ten-year term.

In the fall of 1937, he was a candidate for election to a position in the Court of Common Pleas. It was a spirited campaign, and his triumph was overwhelming. He took office in January, 1938, and filled that position with dignity and understanding until his death, August 26, 1940.

For three successive terms, he was elected President of the 79th Division Association; served three terms as President of the 315th Infantry Association; was a member of the Society of 40 and 8, Military Order of the World War, Army and Navy Legion of Valor of the United States, Military Order of the Purple Heart, Veterans of Foreign Wars of the United States, Disabled American Veterans of the World War, Companion of the Military Order of Foreign Wars of the United States and the Disabled Emergency Officers of the World War.

His duties as a member of the judiciary and the demands of patriotic organizations did not interfere with his deep interest in his community — Jewish and secular.

At no time a partisan in the internal affairs of his people, he always felt that much more might be accomplished if there were greater application to those issues that were the immediate concern of all Jews regardless of their specific ideologies. Thus, in 1931, he was chosen by the leadership of the Jewish community to be chairman of the Combined Jewish Campaign — forerunner of the present Allied Jewish Appeal. All forces in the Jewish community responded to his call and gave him wholehearted cooperation.

He was a director and vice-president of the National Farm School, a director of the Pennsylvania School of Social Work, a director of the Big Brothers Association, a director of the Legal Aid Society, a director of the Crime Prevention Association, a director and vice-president of the Mt. Sinai hospital, Trustee of Rutgers University Council, vice-president of Rutgers Alumni Association, a member of numerous fraternal, college and other organizations.

On May 22, 1941, the Pennsylvania State Senate, in session at Harrisburg, adopted a resolution requesting the Department of Military Affairs to erect a memorial in Philadelphia in honor of Ted Rosen.

This will perpetuate the memory of one who, in a very real sense, gave his all to his country and his fellowmen.



ALICE L. SELIGSBURG

1873-1940

ALICE L. SELIGSBERG

By ROSE G. JACOBS

The Jewish community of the United States lost one of its most remarkable, most ethical and profound spirits when Alice Seligsberg died on August 27, 1940, a few weeks after her sixty-seventh birthday. Born into a cultured, thoughtful, and charming home, she early learned the true meaning of philanthropy, of disinterested intellectuality, and the ethical attitude towards life. Her family were among Felix Adler's ardent disciples, founders of the Ethical Culture Society, and the values taught her at home and at the Society remained her standards of conduct throughout an extraordinarily active and diversified life.

The eager intellectual environment in the home of Louis and Lillie Wolff Seligsberg was supplemented by their daughter, Alice, born on August 8, 1873, by a thorough academic training at Barnard College where she belonged to one of the earliest classes. She later did graduate work at Columbia University and at The Friedrich Wilhelm Universitat (Berlin University). But a nature like hers could not be content merely with abstract intellectual values. She went out to the poor: the cause of the underprivileged was always her cause. Shortly after being graduated from college, she formed a girls' club on the East Side, leaving on each of its members so profound an impress of her personality that, throughout their lives, they carried the stamp of her influence. In all the club work she did at Madison House she was always the true teacher, happily bringing her rich background and great gifts to the service of others who were less fortunate.

Her love for children kept her working for them in-

cessantly. Her interest in club work at the Hebrew Sheltering Guardian Society, of which her father was a director, led her to found Fellowship House, a home where orphans might find a social center and a sense of security in the bewildering city after the rural quiet of the cottage orphanage at Pleasantville. Fellowship House, of which Miss Seligsberg was president from 1913 to 1918, has found homes and positions for thousands of children and helped them to overcome the difficulties with which New York life confronts them.

Fellowship House was only one of her important original contributions to social service. Speaking at the memorial services for her, Mr. Herman W. Block, vice-president of the New York Association for Jewish Children, said: "Step by step, directly to the influence of Alice Seligsberg can be traced almost every change of policy which has brought about much of the progress that has taken place in Jewish child-care during the past twenty-five years." It was she who recommended that the boarding-out department of the Hebrew Sheltering Guardian Society be established as a completely independent unit, free from institutional control and responsible only to the directors of the parent society. "The adoption of that program"—to quote Mr. Block again—"completely changed the course of Jewish child-care in New York and throughout the country." It was Alice Seligsberg, too, who was very largely responsible for the establishment in New York of a central bureau for the study of the situation of dependent children and their placement in homes or orphanages most suited to each one's particular needs. She was the executive director of this Jewish Children's Clearing Bureau from its foundation in 1922 to 1936; thereafter she was a member of its board. Always she pressed her creative and unusually progressive ideas upon the community and for all her modesty and gentleness, succeeded in overcoming opposition and obstacles which for anyone less determined would have been insurmountable. She influenced child-care workers of every creed, laymen as well as profes-

sionals, both in private agencies, in the state and city departments of public welfare and in the children's courts.

Alice Seligsberg's humanitarianism grew out of her extraordinarily strong and exacting sense of justice. She was always in the forefront of every fight against injustice — whether it was injustice to an individual, a group, a cause or an ideal. Surely her return to Judaism grew at least in part out of this dominant trait in her character. Professor Mordecai Kaplan, with whose Society for the Advancement of Judaism she was affiliated from its very inception, said of her: "Judaism . . . re-established between her and her ancestral people that inward bond which could render her most serviceable and helpful to them. Where could she find better opportunity to satisfy her need to serve than among her people whose daily existence is turned into a nightmare . . ."

She was of so deeply religious a nature that she could not remain content with the Ethical Culture movement. Her inquiring mind led her always to the roots of problems. She began to investigate the essence of Christianity and of Judaism. In Judaism she found herself responsive to the age-old ethic of an ancient people, in consonance as it was with her concept of conduct and her ideal of personal behavior. She found in the wisdom of the Jewish sages and prophets something her soul had been seeking, and she identified herself completely with the Jewish community. This explains her study of Hebrew, of Biblical literature and Jewish history, her synagogue membership, holiday observance, and lighting of the Friday evening candles, and her concern that in the services consigning her bodily remains to their final resting place, all should be in conformity with Jewish law and Jewish tradition.

What she learned of Jewish culture, ethics and tradition summoned her to aid in her people's present-day struggle for survival. No sooner had she responded to the idea of Zionism than she began to follow and analyze every move

of the Zionist Organization. In Hadassah, with its opportunities for practical expression, she found the channel for making her ideas live. In her work for Hadassah she became the ally and associate of one to whom she owed an inestimable spiritual debt — Henrietta Szold. Miss Szold gave her much of the Jewish content she craved, but the debt was by no means one-sided. "How often," Henrietta Szold wrote in November, 1940, "when I was faced by a (for me) momentous decision, I found myself asking how Alice would approach the solution of my problem, how she would dissect and analyze it, how she would relate it . . . to the vital things of existence." On that close and beautiful human bond more than a personal relationship rested. Henrietta Szold and Alice Seligsberg, working with Nellie Straus and Jessie Sampter, formed the intellectual and ethical foundation stone upon which Hadassah has stood these three decades.

Miss Seligsberg's affiliation with Hadassah was to lead to a daring and adventurous mission of great significance. The scarcity of physicians, nurses and medicaments in war-torn Palestine led to the organization in 1918 of the American Zionist Medical Unit. Miss Seligsberg was put in charge of the personnel and of the execution of the entire venture. The Unit included forty-four persons — physicians, dentists, nurses, sanitary engineers, and administrative staff. On June 12, 1918 the floating hospital sailed secretly from New York Harbor with eleven camouflaged American troop ships, and made its way through dangerous submarine lanes across the English Channel and, later, in the Mediterranean. Despite the perilous war-time conditions prevailing in Palestine, Miss Seligsberg laid the foundations of a country-wide medical service which developed into the Hadassah Medical Organization. Appropriately enough, in 1919 the Joint Distribution Committee appointed her executive director of its Palestine Orphan Committee. She introduced into Palestine modern methods in work for orphans and dependent children, and it was she who pointed out

the need for recreation and play for the children of Palestine.

Upon returning to America, she assumed the important post of director of the Jewish Children's Clearing Bureau, but Hadassah was always to retain a central place in her activities. From 1921 to 1922 she was its national president, and for many years she was honorary associate of the national board. After her death, Hadassah chose an especially appropriate way of honoring her memory. It resolved "to assign the sum of \$25,000 to the establishment in Palestine of the Alice L. Seligsberg Fellowship Center to serve childhood and youth, Arab and Jew alike, by giving to the children of the Holy Land the services she would have wished for children everywhere . . ."

A very significant aspect of Miss Seligsberg's Zionist work was the guidance she gave from 1924 until her death to the Junior Hadassah organization. In the role of adviser on Palestine problems, she molded the young women she led — always with infinite sympathy, understanding, and effectiveness. It is no more than fitting that her name is commemorated by a grove planted in Palestine by Junior Hadassah and by a clinic established at its Children's Village at which, on October 15, 1940, an outstandingly beautiful tribute was paid by the boys and girls to her memory. Henrietta Szold described it movingly in a letter:

"The guests were seated on one side of the site, which had been cleared of all stones by the children. They, the children, stood in a semi-circle opposite to the guest benches. The master of ceremonies, one of the pupils of the place, called person after person from his place of honor himself by placing a shovel of earth (or clay) on the orifice in the ground in which reposed the scroll that had been read to the audience. I was honored in this way . . . After every deposit of earth, a song, solemn, joyful, the whole diapason of emotions, was expressed.

"I have given you an enumeration of the happenings.

What I cannot give you is a realization of the beauty, the dignity, the decorum, the culture, of the whole ceremonial . . . The air was delicious, and the trees were washed of their summer dust. On this background and in this fragrant atmosphere Alice was honored according to her standards."



SIEGMUND BACHARACH SONNEBORN

1872-1940

SIEGMUND BACHARACH SONNEBORN

By WILLIAM ROSENAU

In the nineties of the past century, when a fair proportion of Jews from Germany were still emigrating to the United States, Siegmund Bacharach Sonneborn, born in Breidenbach, Province of Hessen-Nassau, Germany, April 14, 1872, to Levi and Amalie Sonneborn, came to America to enjoy the blessings of life, liberty and the pursuit of happiness. He was seventeen years old.

He had obtained his elementary education in his native town, and his secondary instruction in Marburg an der Lahn, whither his Jewishly-devout parents had moved.

After the marriage of one of his sisters to an American remotely-related cousin, he left Germany and settled in Baltimore, Maryland. Here he immediately pursued collegiate studies at the Johns Hopkins University, proving himself an outstanding student, and receiving the Bachelor of Arts degree in 1893.

Possessing exceptional executive ability, he was persuaded in that year to enter the service of Henry Sonneborn & Company. Six years later he became the manager of this well-known wholesale clothing firm, now no longer in existence. Under his direction and, later, presidency, the firm continued to expand, and, in 1914, it employed 4,000 workers. During the World War, the services of his firm were enlisted for the manufacture of army apparel. Finding labor conditions in Baltimore unfavorable for the necessary expansion, Sonneborn, with the help of Sidney Hillman established in New York City a branch plant for the manufacture of army overcoats.

Through his planning, he won for Henry Sonneborn & Company the reputation of being one of the pioneer employers to introduce collective bargaining, and to put an end to the so-called sweat-shop system. In 1918, the employees of Henry Sonneborn & Company presented

Siegmund B. Sonneborn with a sculptural bronze likeness of himself, and, in appreciation of this gift, he gave to his employees his Harford County Farm for a recreational center. In the meantime in 1903, he had, with a brother, Dr. Ferdinand Sonneborn, established L. Sonneborn Sons, Inc. — oil refiners and paint manufacturers.

In 1895, Sonneborn married Camille K. Goldschmidt of Washington, D. C. They became the parents of four children — one son and three daughters.

Siegmund B. Sonneborn was always prominently interested in civic responsibilities. Therefore, for example, in 1918 he helped to found in Baltimore the Park School, a private institution for elementary and secondary secular education.

While not forgetting that all the poor, irrespective of creed, nationality or color, were deserving of his assistance, he also realized that all Jews are sureties for one another, and made the Jewish charities his favorite beneficiaries.

But he did this, not as a Jewish secularist, but as a Jew who saw undeniable warrant for the support of the organized synagogue, the dynamo of everything Jewish. It is for this reason that Oheb Shalom Congregation of Baltimore will ever remember him as one of its ardent and liberal constituents.

His recognition of the responsibility of support at no time confined itself to local Baltimore institutions. In the wider American Jewish life, we find him for several years one of Baltimore's representatives of the National Jewish Hospital of Denver, Colorado, and also as one of Baltimore's representatives of the American Jewish Committee.

Endorsing heartily the Zionist movement, and, in fact, all the more so since his visit to the Holy Land some years ago, Siegmund B. Sonneborn saw in Palestine one of the most important means for the solution of the centuries-old Jewish problem. Since 1933, he aided over a hundred persons, including some relatives, to settle in Palestine, and encouraged them more particularly to follow agriculture as their vocation under present circumstances. His interest in the Bezalel Institute of Art and the

Hebrew University was especially noteworthy. Moreover, filled by his Palestinian travels, with a new interest in the sacred tongue, he decided to study Hebrew in order eventually to be able to read the rich Hebrew literature, and also to master Hebrew conversationally. In furtherance of this aim, he latterly enrolled as a student in the Oriental Seminary of his Alma Mater, the Johns Hopkins University.

But over and above all his other undertakings, the literary product of his years from 1929 to 1940 looms large. It is a book entitled "The Baalshem Mishpot," signifying, in simple language, the man who devotes himself to the God of all things in the universe as they are by Him ordained to be. "The Baalshem Mishpot" Sonneborn discovers in the one hundred and thirty-seven of the one hundred and fifty poems of the Biblical Psalter. In blank verse he gives the ideas which he gathers from each psalm. According to his interpretation, each of these poems must needs have practical meaning and appeal to persons of all times.

The book which is dedicated to his wife, opens with an introductory explanation of the mystical philosophy of the Jew in many an age, and obviously adopted by the author himself. After the introduction, he addresses himself to his children and grandchildren, advising them to become citizens in whom all nations shall be blessed.

To note the character of the rendering of the Psalms by Sonneborn, it is well to compare, by way of illustration, the phrasing of Psalm 37, read at Siegmund B. Sonneborn's last obsequies held at the Eutaw Place Temple, Baltimore, with the wording of the Jewish Publication Society Biblical text. Mark the Sonneborn text, with some of the transposition of verses:

Dwell in your land and cherish the things of the spirit!
Respect another's self; be jealous of your own!
The little that an individual truly has
Avals him more than borrowed opulence, the imitator.
Be you yourself
But be the best of your kind of a personality.
Fret not because an evil-doer prospers.
Nor emulate the workers of iniquity.

Though I have seen the beastly in clover, the wicked in
power,
When they had died, I sought a trace of them.
They had disappeared like smoke —
To smudge their children's lives. etc. etc.

Had Sonneborn's life been prolonged a year or two more, he might have completed his interpretation of the Psalter, according to his understanding, which he had decided to leave as a legacy to posterity. However, God willed otherwise. Surrounded by his wife, children and grandchildren, he breathed his last, September 19, 1940, to receive celestial peace and bliss at the hands of Divine Providence.



JOSEPH STOLZ

1861-1941

JOSEPH STOLZ

By TOBIAS SCHANFARBER

On the tenth of December, 1937, as he was about to enter his home, Dr. Stolz had a fall in which he broke his hip-bone. He had to be carried upstairs to his room, and from that time until February 7, 1941, the day of his death, he was more or less of a helpless invalid.

Dr. Stolz was a little more than seventy-six years old at the time of this accident. He was born in Syracuse, New York, on November 3, 1861, the son of David and Regina Strauss Stolz. He attended the public schools of Syracuse, and was prepared for the Hebrew Union College by Rabbi Herman Birkenthal, who was at that time Rabbi of Society of Concord Congregation of Syracuse. He entered the Hebrew Union College at Cincinnati in 1879, at the age of eighteen, and was graduated therefrom in 1884. In the same year, he was graduated from the University of Cincinnati with the degree of B. L. Two years prior to his graduation from the Hebrew Union College he had officiated during the High Holidays at Birmingham, Alabama. His first post as rabbi was with the B'nai Israel Congregation of Little Rock, Arkansas, which he left in 1887 to enter the pulpit of the Zion Congregation of Chicago as assistant to Dr. Bernard Felsenthal.

At that time there was an exodus of Jews from the West Side to the South Side of Chicago, and some of the best and most influential members of Zion Congregation joined in the movement. When Dr. Stolz saw the trend of things, he himself decided to move to the South Side, and form a congregation with his old West Side members as a nucleus. Isaiah Congregation grew rapidly and, within the space of a year, they were ready to build a Temple. This they did on the corner of Forty-fifth and Vincennes Avenue. The Temple, a large and commodious structure, was dedicated in 1896. It had a well-attended Sabbath School,

with large confirmation classes annually. It had also a large and flourishing Sisterhood, among the largest in the country, which maintained a scholarship at the Hebrew Union College and did religious and philanthropic work.

In 1921, there was some talk about a new Temple on the part of the members of Isaiah as well as members of Kehilath Anshe Mayriv, the first and oldest Congregation in Chicago. To forestall the possibility of two congregations building Temples in the same locality, where one would serve the purpose of both, an attempt was made to effect an amalgamation between these two congregations. Many meetings were held and at one time, it looked as though the project would come to a focus, but finally it failed to meet the approbation of the two Boards of the Congregation and the project of an amalgamation was dropped. An alliance was however effected between Temple, Israel and Isaiah Temple. When the two congregations joined their forces, they had a combined membership of 850 and there were a thousand members in the Sisterhood, but for some reason or other, the membership of the Congregation began to dwindle and, within the space of a year, the membership was reduced to 250.

On June 24, 1890, Dr. Stolz was married to Blanche A. Rauh of Cincinnati. Three children were born to them: two daughters and a son. Edna married Joseph Brody, a promising young lawyer of Des Moines, Iowa; Regina married Harry Greenebaum, a practicing physician in Chicago; and Leon is editorial writer for the *Chicago Daily Tribune*. Mrs. Stolz was a true helpmate, devoted to him and his work, and helpful to the Congregation. She was an ideal *Rebbetzin*.

In 1890, the Hebrew Union College conferred the degree of Doctor of Divinity on Dr. Stolz. His thesis for the degree was on the subject of Funeral Agenda. In 1931, when Dr. Stolz reached the age of seventy, the College conferred on him the degree of Doctor of Hebrew Law, *honoris causa*.

He was essentially conservative in his thought because of his early upbringing amidst the conservative surroundings. His parents observed the traditional ceremonies in their home, and he early came under the saving influence of those two gentle conservative souls — Professor Sol-

omon Eppinger and Dr. Moses Millginer, who helped to shape and give direction to his mode of thinking. He read his prayers daily from a battered and tattered Minhag America, battered and tattered from excessive use. He introduced the Friday evening family dinner, at which his children were always present as well as a few close friends, and he conducted a regular Friday evening house service. He recited the grace following each meal. It irked him to see his colleagues smoke on the Sabbath, or travel on that day. While he introduced a Sunday Service as early as 1887, he always pleaded for the traditional Sabbath, and he had large congregations at the Saturday Service, even during the summer months.

Many referred to Dr. Stolz as the most and best beloved rabbi in Chicago. While some other rabbis spoke derisively and disdainfully of the pastoral rabbi, Dr. Stolz took his pastoral duties seriously and did not hesitate to call on the members of his Congregation, in times of joy or trouble. He was eager to become part of their lives, to understand their souls, to learn their needs and difficulties. He felt that in this way, he could be more helpful and serviceable to them. Some of his sermons are famous. One of them, delivered at Sinai Temple, before the Congress of Liberal Religions, during the Columbian Exposition, was published in 1896, in a volume entitled "Sermons by American Rabbis." In that sermon, Dr. Stolz speaks of the "self-sufficiency of Judaism, that it had no need of learning that the emphasis should be placed on deed and not creed; that its prophets long ago advocated justice and righteousness as against ritualism and ceremonialism." He preached a distinctively Jewish sermon, always based on a biblical text which was logically developed. He rarely if ever reviewed a novel or a book, and did not speak on sensational subjects.

He lived a long life — but there is no merit in simply living a long life if it be empty of service to one's fellow-men. Dr. Stolz lived not only a long life but he lived a beautiful life, a useful life, a fruitful life, a life that was characterized by those virtues which would usher in a better manhood and a recreated humanity.

Dr. Stolz died February 7, 1941, beloved, respected, and

mourned by all who knew him. His funeral obsequies were held in Isaiah Temple, which was crowded by numerous admirers and friends. Dr. Felix A. Levy delivered the eulogy, and Rabbi Morton Berman read the service.

It could have been said of him, as it was said of Moses, "And the man, Joseph, was exceedingly meek." He was diffident to a fault, but he could rise to the height of a righteous indignation when any truth that he held dear was attacked. Whenever the fair name of the Jew, or Judaism, was maligned, he defended it with all the force and power at his command. He struck strong blows in defense of his people, despite his extreme meekness and modesty.

Although his Congregation was his first and main concern, he was interested in everyone of the institutions of the country which could help to further its cause. He was a member of the Executive Committee of the American Jewish Committee, of the Publication Committee of the Jewish Publication Society, of the Board of Governors of the Hebrew Union College of Cincinnati, and of the Executive Board of the Union of American Hebrew Congregations. For many years, he was president of the Chicago Rabbinical Association and, on his seventieth birthday, he was made Honorary President for life. He was president of the Central Conference of American Rabbis from 1905 to 1907. From 1899 to 1905, he was a member of the Chicago Board of Education, to which he was appointed by Mayor Carter Harrison. These were stormy years for the Board. Superintendents of schools had to be removed and new ones appointed. Dr. Stolz always voted for what he believed would result in the greatest good for the schools of Chicago.

When the history of the charitable institutions and the educational work of Chicago is written, the name of Dr. Stolz must loom large upon its pages. He was distinctively a conserving and constructive force for good in the life of the Jew and Judaism of Chicago. His life was a blessing and his memory will be a benediction not only to all those who knew him or came in contact with him, but also to future generations who will come within the influence of the institutions which he helped to vitalize and maintain.