CYRUS ADLER

A Biographical Sketch

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I

POPULAR imagination often creates legends about the lives of great personalities. These legends are not whimsical fancies. They are the language of folk psychology. They reveal the traits of character in the heroes which fascinated the popular mind. In Jewish literature the legends usually cluster around the birth of its great characters. Strange omens or miracles are associated with the time or place of the hero's birth that seem to forecast the destiny of the life that follows. At times, Fate anticipates legend. It operates with true facts to produce the effect of legendary symbolism. Such is the impression created by the simple record that Cyrus Adler was born in Van Buren, Arkansas, on September 13, 1863.

A small town in a border-line state between the North and the South, Van Buren, Adler's birthplace, may be said to have typified a normal American community. During the Civil War, it formed a battleground for the opposing armies. It experienced in full measure the tragic sacrifices of the struggle which was destined to end in a new covenant of union and freedom in America. The time and place were ideally propitious for the rise of a character to whom patriotism and freedom were the essence of religion, to whom the ideal of union had a profoundly mystic appeal, whether it was political union to preserve the republic or religious unity to preserve the faith into which he was born.

A restless spirit and a mood of adventure impelled Samuel Adler, the father of Cyrus, as a young immigrant lad from Mannheim, Germany, to strike out for far-off Van Buren in Arkansas. His father, Jonas, a native of

Alsace-Lorraine, had fought under Napoleon. He himself found the cramped conditions of the Jews in Germany intolerable. Like thousands of other German emigrants, he turned his back upon the land that was gripped by dark reactionary forces. The memory of the insults and the brutal outrages of the Hep, Hep hooligans, sires of the Nazi brood of today, was burned deeply into his soul as he landed on these shores. With boundless energy — a family characteristic which his son inherited in full measure — he left the haven of the big cities in search of wider opportunities to be found, he thought, in the less congested interior of the country. About 1840, he and a younger brother, it appears, were settled in Van Buren and prospered. The Adlers engaged in general merchandising. Samuel Adler owned a cotton plantation, and acquired large tracts of land, the title to which remained in the family for more than half a century.

Deprived of a congenial Jewish environment, Samuel Adler nevertheless remained faithful to his religious upbringing. Possessed of a good Hebrew education, he did not allow himself to be completely absorbed in the economic struggle to the neglect of his spiritual needs. For the High Holidays, he traveled to Philadelphia or New York to join in communal worship. On one of these trips, he met Sarah, the daughter of Leopold Sulzberger, in Philadelphia. Samuel was twelve years her senior. He is described as tall and handsome, with dark brown eyes and hair that matched his olive complexion and the color of his eyes. The courtship ripened into love. Shortly thereafter, they were married in Philadelphia on October 5, 1858. The children that resulted from the marriage always recalled with a touch of pride that the marriage of their parents was solemnized by Doctor Sabato Morais, the saintly Rabbi of the Mikveh Israel Congregation.

The Sulzbergers, so many of whose descendants later played leading roles in the affairs of American Jewry, were even then distinguished for strength of character, piety and learning. Leopold Sulzberger was a learned God-fearing Jew, who strictly observed the commandments of his religion, both in ceremonial and ritual as well as in the practice of charity and acts of loving-kindness. It was said

of him that his heart throbbed with trust in God and every breath he drew was a thanksgiving. He succeeded happily in imbuing his children, Sarah and David, with the same ideals of simple piety, a stern sense of duty, coupled with an innate reverence for learning.

David, born in 1838, was an infant when his parents left Germany in the same year and settled in Philadelphia, in which city Sarah was born August 27, 1839. She was nineteen at the time of her marriage. She is remembered as slender, tall, and graceful, with twinkling blue eyes that lit up the delicate features that were later touched with sadness.

Her father, Leopold, was expert in the ritual art of *Shehitah*. This was opportune for the newly-wedded couple. For it was inconceivable for Sarah Sulzberger to set up a home where no provisions existed for the observance of the dietary laws. Therefore, Samuel Adler was taught by his father-in-law the practice of the elementary form of *Shehitah*, and the family subsisted on poultry during the years that they lived in Van Buren.

Doubly equipped to provide for his family, Samuel Adler brought his bride to the new home. Three children were born to them there. The oldest daughter, the present Mrs. Belle A. Herzog of New York, is the only surviving member. The second daughter, Celia Minzesheimer, died in 1932. Cyrus was the third child. Another son, Milton, was born later in Philadelphia after the family returned to the East. His death in 1911 was the first breach in the family unit.

Samuel Adler was rearing a family as well as building a fortune when the storm of the Civil War broke. Arkansas was one of the border-states, and the loyalty and sympathy of its citizenry were sharply divided between the North and the South. It may well be suspected that the Adler sympathies were with the Union. However, the War struck Arkansas with full force. The opposing armies rolled in fierce combat over the state which was also the gateway to Missouri. On December 2, 1862, General James G. Blunt reported jubilantly, "The Stars and Stripes now wave in triumph over Van Buren!" But pitched battles and guerrilla warfare continued to lay the state waste.

Samuel Adler was determined to abandon his property and to remove his family to safety in the East. When Cyrus was eight months old, the journey was undertaken, the family sailing northward on the first river-boat to go up the Mississippi after the outbreak of the War. The sequel of the following years was an unhappy one. After an unsuccessful attempt to rehabilitate himself commercially in Philadelphia, Samuel Adler attempted to better his fortune in New York; but he had hardly settled in the metropolitan city when death overtook him on January 12, 1867.

The young widow followed the natural course in returning to Philadelphia with her four children, all of tender age. From earliest childhood, a bond of tender love had knitted Sarah and her brother David in close companionship. When his sister had settled in Van Buren, David could not endure the separation. He became a cotton merchant so as to have occasion to be frequently in Arkansas, where cotton was the chief staple. When the War broke out, he risked his life and ran the blockade to see how his sister was faring. For a time, he even fought in the Confederate Army. Now that his sister was widowed, David became her protector and a guardian-father to the children. They set up a home in Philadelphia and gave each other the comfort of a beautiful companionship until the inevitable separation when death called David Sulzberger to his eternal reward on March 15, 1910.

Sarah Adler, who survived her husband for fifty-eight years, set her children a remarkable example of steadfast loyalty to a beloved memory. Brave and upright in character, strong in opinion, kindly toward others but strict with herself and her children, there was a decided suggestion of the Puritan in her temperament. She never gave thought to remarriage; nor could she be dissuaded from a practice in which she persisted all her life of dressing solely in black as a sign of mourning for her husband.

It was in this home of love and sacrificial devotion that Cyrus and the other children were reared. A touching memory of those early days is the picture of young Cyrus, three years old, as he was lifted by his uncle upon a stool

in the Mikveh Israel Synagogue to recite the orphan's *Kaddish*. The experience, so oft repeated during the year of mourning, must have stirred mystic chords in the soul of such a tender, impressionable child. The strong religious personality of his Uncle David Sulzberger remained a lifelong influence—second only to the inspiration of a brave, self-sacrificing mother, who accepted her state of widowhood without a tinge of self-pity and who, in turn, imbued her children with a stern sense of duty. All the charm and loveliness of a warm religious spirit filled the home which sister and brother created. In play and in more serious mood, this influence predominated. The children loved to hear their uncle chant the Sabbath hymns and prayers, especially on Saturday afternoons, and young Cyrus learned to excel as a synagogue bard at a tender age.

In this atmosphere it was only natural for Cyrus' educational career to begin early and to make rapid headway. There was only one type of school that satisfied the requirements of his education, that of the Hebrew Education Society. This was a parochial school that combined religious and secular studies. It covered, in addition to the customary studies of the elementary public school, also Hebrew and German. It was characteristic of the liberality of the times that the headmaster of the Jewish parochial school was an Episcopalian, a retired English naval officer, while Doctor Morais, the Rabbi of the Spanish-Portuguese Synagogue, was the dominant religious influence. Hyman Polano, known for his Selections from the Talmud, was the instructor in Hebrew.

In later years, Doctor Adler contrasted the meager educational opportunities of those early days with the more abundant facilities of our time; but obviously he took full advantage of all the opportunities that presented themselves. As he quickly outstripped the Hebrew instruction offered in the classroom, he joined a group of older boys who made private pilgrimages to the homes of the three leading rabbis of Philadelphia, Samuel Hirsch, Marcus Jastrow and Sabato Morais. More than half a century later, he described the experience. "I spent two hours a day at the various rabbis' homes studying the Talmud, Jewish history and other subjects. Aside from this we

took advantage of our two weeks' vacation in summer to further our Jewish studies." Doctor Morais found special fascination in Maimonides' classic works. He took delight in opening the receptive mind of his brilliant young student to the "Guide to the Perplexed," as well as the celebrated Code, the Mishneh Torah. Indeed, to Doctor Adler, the sainted Rabbi Morais himself was a guide in hours of perplexity. This Rabbi's influence upon the intellectual and religious development of his favorite disciple can hardly be exaggerated. Doctor Adler's lifelong attachment to traditional Judaism was in no small measure influenced by his early association with Sabato Morais. All his days, Doctor Adler retained a sense of awe and reverence for the memory of the great master. How pointed is the hand of destiny! Once again the spirit of Eli descended upon Samuel. The child was destined one day to crown with success the work prophetically begun by the aged Servant of the Lord.

At the age of eleven, Cyrus Adler entered high school. He was not quite sixteen when he matriculated at the University of Pennsylvania. He was then of slender build, medium height, pale, none too robust in health. The impression he created, however, was not of delicate physique but of intense mental activity. His eyes, pale blue, were brimful of life and humor. His face reflected keen intelligence and, for one so young, a surprising degree of pluck and determination. Simon Miller, one of the few surviving members of the class, still breathes with admiration when he recalls the grit and pluck which Cyrus Adler exhibited on the college football team. "What he lacked in physical strength was more than compensated by sheer will-power and super-courage on the gridiron," this old captain of the team explained. A lifelong friend and ardent admirer of Doctor Adler, he blushed with pleasure when Doctor Adler, recalling the old college days, recently referred to him as "my Captain."

The day of collegiate mass production had not yet dawned in the seventies when Cyrus Adler entered college. In the light of their subsequent careers, it would seem as if his classmates were picked for intellectual worth and

academic fitness. The reaction of his fellow-students toward him was more eloquent than the plaudits of his teachers. His classmates looked upon him as an intellectual and moral force in their midst. They dubbed him Cyrus Aristotle Adler. He was admired not merely for his acumen but for his intellectual integrity. One of the keenest minds of the class was a determined freethinker: but when he argued with Adler a great change came over him. As he himself expressed it, he felt that "he was in the presence of an honest mind who would endeavor to get at the truth no matter if it was against his own predilection." Rarely did he obtrude himself into a discussion or force an argument. An element of humility lent grace to his personality and disarmed prejudice or opposition. But when his passion for truth was aroused he was fearless, and no false timidity muffled his protest. He never courted popularity, but he received it freely as his meed. One of the youngest members of the class, he commanded the love and respect of his fellows. He became a cult, his views being known as "Adlerian philosophy."

His devotion to Judaism left a lasting impression on the students. It was not superior dialectics that won their admiration, but the forthright honesty of his viewpoint. A calm dignity even then distinguished his religious faith. He did not seek to whittle down the principles of his religion, nor did he compromise the strict observance of his religious practice. Out of deference to him, it was usually planned in later years not to hold the reunions of the class on the Jewish Sabbath.

At this early stage, too, he evidenced deep humanitarian sympathies which were later to distinguish his life. When he observed that a Negro student, Adger by name, absented himself from a social meeting of the class, he called at his home and prevailed on him to attend. Adger, who subsequently entered the pulpit, was the first classmate to die. Adler traveled a long distance to attend the funeral as one of the mourning friends. Among the tributes recently paid to Doctor Adler's memory, none was more fitting than the message of Bishop Charles L. Russell of the Colored Methodist Church, a former student of the Dropsie College: "In the passing of Doctor Adler not only the Jewish race

has lost a great man; all races have lost a great humanitarian."

That Cyrus Adler distinguished himself in nearly all his college subjects is readily understood. His impulse to excel, however, was not prompted solely by native ability and an inherited devotion to learning. It was strongly re-enforced by a feeling of gratitude to his mother — and his uncle too — whose sacrifices afforded him the cherished opportunity to study. His tender love also embraced his sisters and his brother. The warm affection of his youth never forsook him. It colored all his life. While he shrank from any display of emotion in public, love was an essential part of his existence.

When he was still at College, the brutal massacres of 1881–82 overwhelmed the Jews of Russia in one of the greatest human tragedies. A stream of refugees poured into every known port as the flight of the terrified Jews turned into a veritable exodus. A boatload carrying two hundred and fifty of these unhappy victims who landed in Philadelphia were quartered near the University in barracks which were made available by the Pennsylvania Railroad at the instance of Moses A. Dropsie. For the first time, Cyrus Adler was brought into contact with the misery and torture of his people. Like Moses of old, he went out unto his brethren and looked on their burdens. Their suffering affected him deeply and he was filled with eagerness to help them. Every afternoon after classes he came to speak words of comfort to the old and to teach the younger men English. In the days of horsecar transportation, he spent hours daily in traveling to Richmond, the northeastern section of Philadelphia, to teach English to the immigrants and Hebrew to their children in a school conducted by the Hebrew Education Society. From that time onward for fifty years, his best efforts were devoted to the alleviation of Jewish suffering abroad, and the education of Jews in the new world.

In 1883, he was graduated from college, receiving the degree of Bachelor of Arts from the University of Pennsylvania. He then faced the crucial decision of every youth — what career to choose. Many years later, when he

was interviewed on the subject, he said in characteristic vein: "When I undertook my career I fully realized that my rewards would not be in money but in the pleasure I derived from my work. It is the inner satisfaction that the student seeks. He may devote himself to the editing of a text, the discovery of manuscripts, the study of an inscription or the preparation of a history or any other form of original research . . The student is rarely repaid in earthly goods, but it does not matter."

Continuing in this quasi-philosophical reminiscent mood, Doctor Adler revealed what was to him the fascination of literary-scientific work. "The scholar is more or less independent of the rest of the world. His books are friends who never disappoint him, who are at his beck and call and who supply him with entertainment and enjoyment . . . An old philosopher, Ibn Tibbon, in the twelfth century, admonished his son in the following words: 'Make thy books thy companions, let thy cases be thy pleasure grounds and gardens. Bask in their paradise, gather their fruit, pluck their roses, take their spices and their myrrh.' That advice leads to happiness today just as surely as it did when given in Spain long years ago," he concluded. Doctor Adler was able to make this assertion with confidence because it was the advice which he adopted for himself and which caused him to say, "My life has been a happy one because I have managed to live by doing the things I love to do."

Intuition rather than reason guided him in the choice of a career. Long before, he had discarded the thought of a legal training after a brief experimental summer spent in the law office of his cousin, Mayer Sulzberger. The promise of material reward had no lure for him then or at any other stage in his long, eventful life. Strangely enough, too, he did not entertain any thought of entering the ministry, notwithstanding his deeply religious nature, and the profound influence of the saintly Doctor Morais. Nor did he choose the course of post-graduate studies in any of the well-established departments of science or literature in which he had excelled. With unerring instinct, he felt himself drawn to the academically precarious biblical studies which had then entered an exciting stage owing to

the revolutionary discoveries in Assyriology. As the inscriptions of Babylon and Nineveh came to life, a flood of light illumined the setting of the Bible and the background of ancient history. In the name of the new science, however, startling theories were propounded: the veracity of the early Bible accounts was attacked; the foundations of traditional religion were endangered; the historic position of Israel as the People of the Book was derided in the German halls of learning. These extravagant and ill-founded claims aroused the fighting spirit of the young scholar, who was inwardly certain that the faith of the world could not be shaken by the expanding horizon of true knowledge. He was determined to explore the field for himself. Eagerly, he turned to Semitic studies with the zest of a pioneer and the crusading zeal of a defender of the faith.

In a whimsical mood, on his seventy-fifth birthday, Doctor Adler made light of long, distant planning. "Experience has taught me," he said, "that no one can tell what tomorrow will bring forth. Had it not been for an accidental meeting at a concert I should probably never have been connected with the Smithsonian Institution, and a smoking-room conversation on a railroad train resulted in my being sent to Europe and the Orient for the Columbian Exposition."

Nevertheless, it would be difficult to match among known biographies a character whose preparatory life was so well planned and conceived that his subsequent career seemed like a decree of predestination. At twenty, the deepest interests of his life were formed. He was the eager scholar. His approach to scholarship even then was one of reverence for truth, as his classmates would eagerly testify. His intellectual equipment was of a high order. He was painstaking, methodical, accurate. His mind ranged over many fields of learning, but biblical studies claimed his heart's allegiance. His life's choice was made. His human sympathies were profound. Sensitive and religious by nature, he was stirred by the drama of Jewish history. He was a born champion of his faith and his people. Here then was a clearly delineated blueprint of what Cyrus Adler was to be

in the mature development of his powers: a scholar who would never be a recluse, a lover of books who would constantly be drawn into the vortex of human problems. Here was a biblical scholar, soon to be equipped with the full critical apparatus of Semitic scholarship, believing ardently in the integrity of Jewish religious tradition. Here, too, was an idealist who would never lose contact with reality, because, while liberal in thought, he was conservative in feeling and action. The groundwork of character was clearly laid for the American statesman and the Jewish leader.

A year before college graduation, Cyrus Adler reached the decision to make Semitic scholarship his life's work. With methodical care, he explored the possibilities of obtaining the necessary training in America. The prospects were none too bright. Although Hebrew had been taught in American colleges since Colonial times and later some of the cognate languages were added in a minor degree, the instruction was neither strictly scientific nor comprehensive. Fortunately, Johns Hopkins University was then contemplating the establishment of a post-graduate Semitic department. This came to young Adler's attention; so, with characteristic foresight, he proceeded to Baltimore, obtained an interview with President Daniel C. Gilman and received the assurance that "something would be forthcoming." Acting on this promise, he appeared at Johns Hopkins in September 1883 and was the first student to register in the new Semitic Seminary.

The atmosphere at the University was charged with excitement for the novitiates in Semitics. Together with others who shared his interest, Cyrus Adler awaited eagerly the coming of the brilliant young scholar, Professor Paul Haupt of Goettingen, who was to head the Seminary. Haupt arrived at the end of September 1883, a veritable prodigy, twenty-five years old, having already to his credit a record of distinguished work in various branches of Semitics, being also versed in classical and modern languages, and, above all, having won fame as an Assyriolo-

gist — all these accomplishments being accompanied by the originality and daring of genius. How vibrantly Doctor Adler relived the mood of those early days at the twenty-fifth anniversary celebration of the Semitic Seminary in 1908: "Well, Professor Haupt came . . . Around him there seemed to hang an atmosphere of the mystery of all the ages, and we, his students, felt that we were in the presence of nothing short of a prodigy; the embodiment of the ancient Babylonian mounted upon the modern thoroughbred." Doctor Adler also recalled with almost equal vividness his fellow-students who shared his enthusiasm. "Lehmann who came across the water to continue the studies begun under his master at Goettingen, now holding a distinguished position in Berlin; Frothingham, the first Fellow in Semitics, educated at Rome and Leipzig, who greatly promoted the study of archaeology in America; Huizinga, a sober theologian and scholar, now unhappily gone from our midst. We four sat day after day drinking in the new knowledge with feverish haste and anxiety, studying, memorizing, copying texts, dreaming, almost, the Semitic languages, talking about them with our friends of other departments in the old Johns Hopkins Club, which occupied palatial rooms over a neighboring grocer's shop."

The fame of Haupt's Semitic Seminary at Johns Hopkins attracted a group of young enthusiasts with rich and varied personalities whose association with him left an indelible mark upon Cyrus Adler. "Soon there joined us J. Rendel Harris, the eminent New Testament scholar; Arnold, the diligent; Allen, now a professor in China; Casanowicz, a student and philosopher, for many years my colleague at the National Museum and still doing valuable service there; Rogers, an earnest scholar, whose enthusiasm led him to us while still an undergraduate; Johnston, then a physician, studying Hebrew and Arabic almost by stealth, later taking up Semitic studies with enthusiasm and perseverance, which have won him the recognition of scholars throughout the world and recently the honor of a professorship in this University, an honor at which all his teachers, fellow-students and colleagues heartily rejoice; Prince, formerly Professor at New York University, now at Columbia, and

Speaker of the New Jersey House of Representatives, whose range of activities includes Semitic studies, exploration, American Indian languages, folklore and political reform."

In such surroundings life was intensely interesting. The company was small, stimulating, congenial, and intellectually competitive. Professor Haupt's enthusiasm was infectious. He shared his hopes and his plans with his loyal disciples. From the start, he took Cyrus Adler into his heart and his confidence. Like so many other distinguished personages in after years, he was completely captivated by the young scholar's charm and versatility, his depth of feeling and restraint of manner, his clarity of thought and compelling speech. Upon his recommendation, Adler received a Fellowship which he held from 1885 to 1887, when he was awarded the degree of Doctor of Philosophy. Thereby, he had the distinction of being the first American to receive the Doctorate in Semitics in an American university. A year before he had received, as a non-resident, the Master of Arts from the University of Pennsylvania. During these years, he studied Arabic, Syriac and Ethiopic, but Assyriology was his specialty. A strange mishap marred the fate of his doctoral thesis, "The Annals of Sardanapalus; a double transliteration, translation, commentary and concordance of the cuneiform text." For, no sooner had he completed his work, than the text appeared in a German publication, and Adler, consequently, abandoned the idea of publishing his own work. However disappointing the experience must have been, it did not balk him. Immediately upon his graduation, he was appointed instructor in Semitics. He grew with the department and, three years later, in 1890, he was promoted to the rank of associate professor. About this time, too, he was honored with the offer of a professorship from one of the great universities in the Middle West. But, fortunately, he was deflected from the pursuit of a sheltered campus life by a unique opportunity that presented itself in Washington, by means of which Doctor Adler was enabled thus early to bring into play hitherto unsuspected talents for administration, organization and statesmanship which, together with his scholarship, were the hallmark of his genius.

II

In 1887, when Doctor Adler, receiving the Ph.D. degree, may be said to have completed his scholastic apprenticeship and to have entered upon his career, Samuel Pierpont Langley, the famed astronomer and physicist, became secretary of the Smithsonian Institution. A period of expansion and development of the Institution in many directions ensued in the following years. Friendly relations of co-operation between the Smithsonian Institution and Johns Hopkins University were fostered by the new secretary and welcomed by the University authorities. When the Section of Oriental Antiquities in the United States National Museum was established in 1887 and it was necessary to find a curator for the department, the choice fell upon the young instructor, Cyrus Adler, while Professor Haupt lent his name in an honorary capacity. Thus began the opening chapter in the public career of Doctor Adler. His promotion was rapid. In 1889, there was added to the Museum a Section of Religious Ceremonial Institutions with Adler as Custodian. In 1892 he became librarian of the Smithsonian Institution and held this position until 1905 when he became assistant secretary of the Smithsonian Institution. By 1893, his duties in Washington had increased to such an extent that it became necessary for him to surrender his post at Johns Hopkins University and to remove his residence to the capital.

The greatest single influence upon the life of Doctor Adler during the two decades which he spent in government service in Washington was the personality of his devoted friend and chief, Doctor Langley. Doctor Adler recounts how the two first came into contact with each other officially while Doctor Adler was librarian. "By chance I found that he was a collector of translations of the Arabian Nights and had read all the editions in English and French available. I happened to tell him of my own interest in the subject, and the fact that, as a student, I had read portions of the Arabian Nights in the original. There then began a closer acquaintanceship which, I am proud to say, resulted in a friendship which has been to me one of the most pro-

foundly valuable and touching experiences of my life." A bond of unspoken affection and trust soon united these two men, far apart in age, diverse in background, the one famed the world over as a pure scientist, the other a young scholar in the humanities, destined for a life of sacrificial service to his fellowmen.

The friendship, based on the kinship of great minds, enriched the lives of both men. Doctor Langley was a shy, lonely, and reserved character. His hunger for real friendship and affection was pathetic. His life in Washington was appreciably brightened by the affection and fidelity of Doctor Adler. What stirred the younger man to a feeling of homage was not only the towering greatness of Langley's mentality, but the simplicity of his heart and the pure whiteness of his spirit. Doctor Adler watched over him with protective solicitude. As Doctor Langley was painfully unable to meet strangers freely or to make friends readily, Doctor Adler deftly handled for him the human contacts so necessary to secure Congressional support for the expanding needs of the Smithsonian Institution. When the sensation caused by the successful flight of the two Wright brothers in 1903 virtually eclipsed the pioneer work of Doctor Langley, it was Doctor Adler who took up the cudgels and fought for the proper recognition of his friend's place in the history of aeronautics. Doctor Adler accomplished these ends with complete self-obliteration. He kept himself scrupulously in the background, a practice which he continued in other spheres of activity during the greater part of his life whenever there was important work to be done.

It was the personal tie, however, that both friends valued most highly. Twice, they traveled to Europe together, or as Doctor Adler described it, "It was my rare good fortune to accompany Mr. Langley upon two of his European trips — first in 1894 and again in 1898." No son could have experienced a greater thrill than Doctor Adler did at the remarkable ovation which Doctor Langley received at a meeting of the British Association for the Advancement of Science when "at the conclusion of his

remarks the supposedly stolid Englishmen who composed the audience arose almost in a body and cheered." He accompanied him to a meeting of the Physical Section, on the same occasion, when Doctor Langley discussed the future of aerial navigation at a session presided over by Lord Salisbury, Prime Minister of Great Britain and, that year, President of the Association, and he made notes of the discussion which was participated in by Lord Kelvin, Lord Rayleigh and Sir Hiram Maxim. In turn, Doctor Langley accompanied him to a little dinner given in the parlor of a Jewish restaurant in Houndsditch, where they were joined by Judge Sulzberger, Oscar S. Straus, Doctor Isaac Dembo of St. Petersburg, Doctor Francis X. Dercum, and Israel Zangwill, who entertained the party as he discoursed learnedly and delightfully upon the Jewish cuisine.

It was Doctor Adler's ardent and oft-expressed desire to write a full-length biography of Doctor Langley. For many years he cherished the hope of being able to retire from his active duties to fulfill this self-imposed labor of love and gratitude. Fate ruled otherwise. As a result, Doctor Adler suffered keen disappointment and the world of letters may well mourn the loss of an unborn biography. However, Doctor Adler did prepare a biographical sketch of his friend which he read before the Philosophical Society of Washington shortly after Langley's death in 1906. This fine literary contribution fittingly heads the collection of "Lectures, Selected Papers and Addresses" which the colleagues and friends of Doctor Adler published on the occasion of his seventieth birthday. The noble utterance of the concluding paragraph is a tribute to the author no less than the subject: "I have been able to faintly trace the lines of a great mind and a great soul, one that left a powerful impress upon the knowledge and thinking of the country in which he was born and the time in which he lived, and his name and his fame are bound to be handed down through all posterity. Yet he valued these labors and the results which sprung from them but little when compared with the affection of his kin and of his friends — affections not many in number nor easily obtained, for he was, as I have said, a shy man; but he gave in full measure his confidence and his love to those whom he called friend."

Doctor Adler had entered the government service in Washington a young, inexperienced academician in his twenty-fourth year. He left Washington at forty-five years a mature man with world-wide contacts and an international reputation. The intervening two decades were the years during which his powers matured and his talents, which were manifold, had their full development. It became increasingly evident that here was a man who possessed extraordinary talent for administration, creative planning, and practical statesmanship — qualities which, joined to sound scholarship and erudition, were too rare and valuable to allow him to lose or to find himself in cuneiform texts or any other limited branch of academic learning.

Two departments in the National Museum at Washington were almost wholly developed by him, Historic Archaeology and Historic Religions. In these, he was not merely a curator — he was the creator. This was particularly true of the section dealing with the collections of religious ceremonials of which "the first alcove was installed at a late hour on the 3rd of March, 1889, so that it might be viewed by the throngs who visited Washington for the inauguration of President Harrison." A shofar belonging to Doctor Adler's grandfather, Leopold Sulzberger, and also the ritual instruments which he had used as a *shohet* had been presented to the Smithsonian Institution by David Sulzberger before there was any thought of establishing a special collection of ceremonial objects — indeed long before Doctor Adler's association with the Smithsonian Institution. No existing museum offered a suitable precedent for such a collection. An original functional principle was formulated to serve as a basis for this branch of the National Museum. According to this definition, the object of the collection was to furnish "phenomenal material to illustrate the comparative history of religion." This was an important contribution to museum thought. Having gained an honored place for comparative religion in the Museum, his next goal was to have the great exhibitions assign space to the subject of religion. In this, too, he was eminently successful.

Museum technique is a laborious process. A bookish scholar might have rested content with the efficient organi-

zation of the departments in accordance with the established rules of museum procedure. But Doctor Adler's vision carried him beyond these confining boundaries. To him, museum collections were a means of communication between the average man and the scholar. Their function thus was twofold: to instruct the public and to furnish material for the investigator; to render the reading of books more intelligible and their writing more accurate. To fulfill their popular mission, it was necessary that museums be linked with public exhibits, especially those held at national and international expositions. In this direction, Doctor Adler made a highly significant contribution.

He utilized the facilities of the National Museum to encourage actively the establishment of small local and private collections which could touch the interests of many persons. He was moved by the consideration that there were many who, without being students and investigators, were yet deeply concerned in anything that related to the archaeology and history, the ethnology and the art of what might be considered the cradle of culture and civilization. Above all, he was an ardent exponent of the potential value of exhibits and expositions as carriers of international good will and as a means of strengthening and improving the political and cultural ties among the nations. As an integral part of this program, he advocated successfully greater representation of the Government and of American institutions generally at Oriental and allied congresses abroad. The curator of antiquities became an influence in the nation and beyond its borders.

His first incursion into exposition work was at Cincinnati in the summer of 1888, at the Centennial Exposition of the Ohio Valley. There, for the first time, in the person of Doctor Adler, the United States Government arranged an exhibit of Biblical Archaeology and Palestinian Objects. This was the precursor of a series of exhibits which he arranged for the United States Government in Atlanta, Chicago and St. Louis successively. The instant acclaim which the maiden effort at Cincinnati received had a far-reaching influence on Doctor Adler's career. For, when it was proposed to celebrate the four hundredth anniversary of the discovery of the continent by an International Ex-

position in Chicago in 1892, President Benjamin Harrison, who had come to know Doctor Adler favorably, appointed him Special Commissioner of the Columbian Exposition and sent him abroad as a government representative to various Oriental countries, to secure exhibits and to present the official invitations to the countries and secure their active participation. The presidential appointment was a signal distinction for the young official in his twenty-seventh year. He acquitted himself with the expertness of a veteran diplomat.

Obtaining a leave of absence from Johns Hopkins University, he sailed, in November 1890, and spent fifteen months in foreign travel, during which he enjoyed a memorable visit in England and carried out his official duties in Turkey, Egypt, Syria, Tunis, Algiers and Morocco. His mission was a striking success. In the several countries which he visited, keen interest was developed in the American Exposition. The governments as well as private merchants and manufacturers were induced to subscribe the necessary funds to assure the representation of their native industries and cultural enterprises at the Exposition. Four hundred natives were sent to this country for the purpose of erecting the buildings and of reproducing the industrial life of the Orient. The Sultan of Turkey sent two imperial commissioners to Chicago to supervise the Turkish exhibit. The entire Oriental exhibit, occupying about four hundred thousand square feet, was one of the most interesting and attractive features of the Exposition. Long in advance, every detail was planned and visualized in the mind of Doctor Adler, so that, upon his return early in 1892, he was able to report graphically: "The exhibits will take the form of a series of village streets, reproducing the native architecture, life, dress, speech and industries of the particular locality. Native artisans will be seated in front of native shops, attired in characteristic costumes, speaking their native tongue, and working away with native implements at their peculiar crafts. Nothing will be spared to make the reproduction as realistic and lifelike as possible, and the visitor will have nothing to remove the impression that he is really in a street in Constantinople, or of whatever spot the exhibit may be designed to reproduce."

While the success of his mission greatly enhanced Doctor Adler's reputation, it is the more personal aspects surrounding his foreign travels which made the experience an important landmark in his life. It was during this period that he became literally a man of the world. There was a quiet dignity and impressive power about this neatly attired young American with his sparkling mind and ready wit that exercised a magnetic influence over all with whom he came in contact. In every country he was cordially received by distinguished personages in all walks of life. He met, on intimate terms, famed scientists and literary stars. He negotiated with industrialists and financiers. He discussed affairs of state with diplomats and high government officials. With his rich background and historical knowledge, he became quickly conversant with the political and cultural currents in Europe and the Near East. A keen observer of men and a student of public affairs, his grasp of political issues was far ahead of his years. He learned much during the seven months which he spent in Constantinople, the center of international cabals and intrigue. He did not share the common prejudice of the European against the Turks. He was on friendly terms with the Grand Vizier Kiamal Pasha and considered him a very wise statesman. The Grand Vizier was equally impressed with the wisdom and statesmanship of his remarkable visitor and they earnestly discussed the part that Turkey might play in the solution of the Jewish problem. Without a Zionist party — several years in advance of the birth of political Zionism — the youthful Doctor Adler had the temerity to propose to the Grand Vizier the opening of the gates of Palestine to Jewish mass immigration; and, what is more striking, the Grand Vizier was ready to throw his support behind the proposal to the extent of five thousand immigrants a year.

As Doctor Adler, speaking extemporaneously, told the story forty-five years later: "At that time, the second great trek of Jews from Russia and Roumania was begun, and with my eyes attuned to the Near East, it seemed to me most natural that instead of making the long voyage across the Atlantic, they should come down from Odessa and settle in the Holy Land. Without any authority and with-

out any committee, I presented these views to the then Grand Vizier of Turkey, Kiamal Pasha, a very wise statesman who had once been Governor of Syria and Turkish Ambassador to Russia. He told me that the Turkish Government would be prepared to receive the settlement of Jews in Palestine at the rate of about five thousand a year, which he thought, to use the modern phrase, 'the absorptive economic capacity of the country.' On my way to America, I went to London where I told people there of these conversations and I also told people in America, apparently without result, although one can never tell how a seed will fructify."

His pilgrimage to the Holy Land that year, in the spring of 1891, was a profoundly stirring experience. Having been brought up from earliest childhood — as were most Jewish children of his time, he would add pointedly — to say every year *Leshanah habaah biyerushalayim*! "Next year in Jerusalem!" the sojourn in Palestine and the celebration of Passover in Jerusalem were not merely part of a traveler's holiday, but the fulfillment of a religious aspiration. The memory of that Passover in Jerusalem remained a living part of his religious consciousness. It was characteristic of the man that, although the romantic, religious emotion touched his heart, it did not dim his critical faculties. His mind remained keenly observant of the conditions of the land and the people. The factional clashes that turned the Christian Churches of Jerusalem into bitterly hostile camps, the notorious Mohammedan fanaticism that cursed the ancient town of Hebron, and the implications that they might have for an enlarged Jewish settlement, were not lost on him. But he left Palestine with the conviction that the land could absorb a much larger population and that it could serve as a home for many more Jews than it had then. This was the basis of his discussion with Kiamal Pasha. It was a conviction that was re-enforced after the Balfour Declaration, notwithstanding the tragic experiences of recent years.

He eagerly absorbed impressions of Jewish life and Jewish personalities in all the countries which he visited. He had the pleasure of meeting Baron Edmond de Rothschild

and was deeply impressed by that "great and fine man" whose lifelong devotion to the upbuilding of Palestine and to many other noble causes of art and science has shed luster upon the noble family name. He was as happy in making the acquaintance of the Hakam Bashi of Turkey as he was in meeting the Chief Rabbi of England. During the seven months which he spent in Constantinople, he came to know intimately the local Jewish community. Egypt enthralled him. It was the promised land for the museum specialist. To his Jewish consciousness, the Nile country was pregnant with stirring memories. Rosh Hashanah and Yom Kippur in Tunis were a never-to-be-forgotten experience. In all these lands, he studied the strange customs and ceremonies of the Jewish inhabitants and the still stranger appearance of the many types of Jews whom he met for the first time. The entire experience was, undoubtedly, an excellent preparation for the man whose scope of activity was ultimately to embrace the whole Jewish world.

England was the first and also the last country on his itinerary. It is doubtful whether he, himself, had the prescience to be able to divine the role which these visits and subsequent visits to the British Isles were to play in his life, and through him in the life of American Jewry. Fate delights at times in picking from the vast firmament of time a cluster of stars and causes them to magnify collectively the light that each radiates separately. Such a collection of stars was gathered in England around the meteoric personality of Solomon Schechter. A vivid portrayal of the group was penned by Joseph Jacobs who was himself one of the luminaries. "There used to be a gathering of friends in London, who called themselves 'The Wandering Jews' partly because they used to wander for their meetings from house to house, and partly because they claimed the right to wander from the subject of discussion of each meeting. Among these 'Wandering Jews' were men who afterwards gained reputations in the outer and in the Jewish world, like Israel Abrahams, Asher Myers, Editor of the *Jewish Chronicle*, Lucien Wolf and Israel Zangwill. Into this circle Schechter burst like an exploding bomb, and would bear down the often rationalist

and cynical comments that flourished there with his mixture of enthusiasm and indignation."

At this point, we may well pick up the thread of Mrs. Schechter's narration. "We were all young and strong and keen, and every evening in our large and cozy study around the huge log-fire, we read and talked and discussed every problem under the sun. There never were more jolly, sparkling, deeply earnest and spirited talks, and it is a pity that we were all so absorbed in living our lives that we failed to write down the best thoughts of these men of letters, who were at that time prodigal of their ideas, not yet hoarding them for copy. When Zangwill became too radical, and Schechter stormy, and Lucien Wolf mysterious in diplomatic discussions, and Israel Abrahams, a born neutral would say pacifically: 'You are both right,' Asher Myers . . kindest of friends, decided with his invariable pronunciamento: 'I think Schechter is right,' Joseph Jacobs, the most amicable of the group, would often clear the atmosphere with his original remarks and laughter."

This was the company into which Cyrus Adler was drawn upon his arrival on the shores of England. "My recollections are in a whirl, so crowded were they with new impressions," said Doctor Adler as he tried to recall the memories of those early days. "Within the course of a few days I had met Israel Zangwill, Israel Abrahams, Joseph Jacobs, Solomon Schechter, Claude Montefiore, S. J. Solomon, the artist, Doctor Raphael Meldola, the distinguished physicist, Doctor Hermann Adler, the then Chief Rabbi, and Lucien Wolf." No such galaxy of stars existed anywhere in American Jewry at that time. Adler was quick to perceive that a revival of Jewish learning, a veritable renaissance, was being set in motion in English Jewry and that the genius of Schechter was the dynamic force behind the movement. What he saw in England inspired him to believe that a Jewish renaissance was under way which might embrace the entire English-speaking Jewish community. He was firmly resolved to bring this message home to America. With scholarly intuition, he attached great significance to the launching of the *Jewish Quarterly Review*, the first number

of which had appeared in October 1888, edited by Israel Abrahams and Claude G. Montefiore. Little did he realize then, that before two decades would have passed, the *Quarterly* would be transferred by him to America, and that he and Schechter would be linked together on the American scene as joint editors of this organ of Jewish scholarship, and as leaders in a far-reaching movement that was destined to revolutionize the religious and cultural character of American Jewry.

From the moment he landed, Adler spontaneously became a member of that eager and brilliant company. Of his first contact with Schechter he wrote: "I do not recall nor can I find among my papers the occasion of my first correspondence with Doctor Schechter. It may possibly have begun through Rendel Harris, who had come from Cambridge to America, and was a mutual friend. At all events, upon coming to London in November 1890, I wrote to Cambridge asking for the privilege of an interview, received an invitation by telegram, and promptly repaired to Doctor Schechter's house, and thus began a friendship which endured to the end, and was one of the greatest privileges of my life."

His meeting with Zangwill was dangerously explosive. It ended happily in the birth of "The Children of the Ghetto." As told by Doctor Adler, Judge Sulzberger, with his remarkable intuitive feeling for genius, commissioned him on going to England to invite Zangwill, then a struggling, almost unknown youth, to write a book for the Jewish Publication Society. Apparently, Adler had no difficulty in obtaining Zangwill's acquiescence. When Adler turned up again in England in January 1892, prior to his return to America, and sought out Zangwill to find out whether he had finished the book, an unexpected impasse developed. Zangwill's paradoxical nature clashed with Adler's calm depth. Adler scored. Good-naturedly, he took delight in reciting the story and he told it verbatim.

> "He said to me, 'I have finished it, but I do not think the Jewish Publication Society will want it.' 'Why not?' he was asked. 'Because' he replied, 'I have been very frank and truth-telling, have given my own picture of Jewish people as I saw them, and I do not

think an official Society would wish to give its imprint to such a book.' I was a little nonplussed, but remember saying to him, 'How do you look upon the Jewish people in this book?' 'As artistic material,' he replied. I asked 'Have you no other interest in the Jewish people except as artistic material?' 'No,' was his answer. I then said 'If that is the case we do not want your book.'

"But this conversation was only illustrative of the paradoxical Zangwill. I was sailing in a day or two, and on the eve of my departure there was left at the hotel this note: 'I am leaving for you one of my stories. I hope you will find time to read it on the ship. You will probably judge from it that I have more than an artistic interest in the Jewish people.' The story was 'The Diary of a Meshummed' which originally appeared in a Jewish Almanac. I did read it, reported the conversation, and showed the story to our Publication Committee. The manuscript of 'The Children of the Ghetto' came over, and thus Zangwill's first Jewish book was given to the world."

The passing years cemented the many friendships which were thus formed in the elastic impressionable days of youth. With Jacobs, who came to America to edit the Jewish Encyclopedia and remained a permanent resident, the friendship was productive of noble, literary work. With Zangwill, the elusive nervous genius, the contacts were sporadic, exciting: the attachment was mellowed with the years and warmed by the admiration and love they both shared for Judge Mayer Sulzberger. As for Adler and Schechter, their love was as that of Jonathan and David: their association is part of the history of Judaism.

III

Adler returned to America early in 1892 to resume his duties in Washington and at Johns Hopkins University. His services to the Government received recognition, and, during the year, he was appointed librarian of the Smithsonian Institution. There was much still to be done in

connection with the Exposition and he was deeply absorbed in work. But for several years, a plan had been forming in his mind, the execution of which the European trip had interrupted, and which he was now resolved to carry out without delay. This was the formation of an historical society to collect and study source material bearing on the history of the Jews in America. It was the first important Jewish project to be conceived and carried out by this master-builder.

Before this, Doctor Adler had been present at the birth of two important religious-cultural organizations and had participated in their activities: the Jewish Theological Seminary of America, founded in 1886, and the Jewish Publication Society of America in 1888. Doctor Sabato Morais honored him with his confidence and occasionally consulted him about his plans. For a year, in 1888, Doctor Adler became a member of the Seminary teaching staff as voluntary lecturer in biblical archaeology, and started a lifelong habit of commuting to New York, this time only once a week. He also took part in the preliminary discussions which led to the formation of the Jewish Publication Society. He was present at the convention which established this Society on June 3, 1888, and became a member of its Executive Committee and the Publication Committee. He always associated the initial meeting with the handsome figure of Simon W. Rosendale, who guided the convention to a successful issue. But, although his influence was exerted at the beginnings of both institutions and it mounted in importance until he became the head of each, his was not the leading role or responsibility in the early organizational process. It was different in the case of the American Jewish Historical Society. This organization was wholly the child of his own creation, and, we may add, it was ideally the expression of his own personality. Its purposes evoked his patriotic and religious loyalties. It aimed to contribute to an understanding of American as well as Jewish history. Above all, it was calculated as a statesmanlike measure to serve a high Jewish interest by establishing scientifically the early foundations of Jewish life in America and the contribution of Jewish pioneers to the growth of American civilization.

The immediate incentive for launching the American Jewish Historical Society was the approach of the four hundredth anniversary of the discovery of America. The proposed celebration of this event stirred up general interest in the part which Jews had played in Columbus' adventure and in the settlement of the New World. Doctor Adler sensed that the time was psychologically propitious to put into practice the idea which he had long harbored, namely, to form a society, American and non-sectarian, whose sole object would be to collect, study and disseminate original material concerning the history of the Jews in America. He addressed an open letter on the subject to the editor of the *Menorah Monthly* in 1888. He was particularly encouraged by the support which he received from Doctor Herbert B. Adams, the distinguished historian at Johns Hopkins University. Finally, he drafted a circular in the autumn of 1890 and intended to take steps toward the formation of the Society in that year, when, as we have seen, he was sent abroad on a government mission. Although, by this time, the project had aroused interest in many quarters, nothing happened during the absence of Doctor Adler. Immediately upon his return in the winter of 1892, he set the wheels in motion. He sent the long-delayed circular to one hundred and fifty persons, eliciting one hundred and fourteen favorable replies. Thereupon a meeting was called for June 7, 1892, at the old building of the Jewish Theological Seminary, on Lexington Avenue in New York City, at which time and place the Society was formally organized. A small but distinguished audience of forty persons was present when Doctor Adler, as temporary chairman, called the meeting to order, then modestly retired and proposed the election of Oscar S. Straus as chairman, while he accepted for himself the less conspicuous and more onerous duties of secretary. After an animated discussion as to aim and goal, the American Jewish Historical Society was called into existence. Neither by word nor gesture did the modest secretary indicate any feeling of pride in the outcome, although it represented the triumph of his idea and was a clear recognition of the force of his leadership.

The formulation of the objects of the Society bear all the marks of Doctor Adler's careful thought and style.

"The object of this Society is to collect and publish material bearing upon the history of our country. It is known that Jews in Spain and Portugal participated in some degree in the voyages which led to the discovery of America, and that there were Jews from Holland, Great Britain and Jamaica and other countries among the earliest settlers of several of the colonies. There were also a number of Jews in the Continental Army, and others contributed liberally to defray the expenses of the Revolutionary War. Since the foundation of our government, a number of Jews have held important public positions. The genealogy of these men and the record of their achievements will, when gathered together, be of value and interest to the historian and perchance contribute materially to the history of our country. The objects for which this Society was organized are not sectarian but American. The co-operation of students of history and of all persons who have an interest in the work of the Society is cordially invited."

The Society has now had an honorable existence of nearly half a century during which it issued thirty-five volumes of its Publications. Every objective outlined in the initial program has been advanced through its publications and the research of its members and contributors. An important contribution has been made to early American history. A corps of zealous research workers in Americana, mostly unprofessional, was brought into being. On the Jewish side, a feeling of legitimate pride, ennobling to the group as well as to the individual, has been aroused by the consciousness of the significant role which the Jewish people played in the discovery of America, the settlement of the continent, and the spiritual, political, and economic development of American civilization. Recent happenings have made it abundantly clear that no people that is under attack as much as the Jewish people can afford the luxury of their own ignorance of the past. Thus, the passage of time has tended to confirm the wisdom and statesmanship that prompted Cyrus Adler in 1892 to bring this organization into being.

Doctor Adler watched the growth of the Society with pride and parental solicitude. Its present home in the building of the Jewish Theological Seminary in New York was provided through his interest. In the early days he was an active, prolific contributor to its publications, and his studies are among the significant contributions of the Society. Outstanding are his studies on the Inquisition in Mexico and, on a subject which engaged his interest to the last, Jews in the diplomatic correspondence of the United States. As the end of his life was approaching, he could still be seen at work upon the final revision of an enlarged manuscript on the subject, which he prepared in collaboration with Doctor Aaron M. Margalith and which, it is hoped, will soon see the light of publication.

For seven years, he served as corresponding secretary. At the seventh annual meeting, held in Philadelphia, December 1898, he was elected president and he held this office for more than twenty years, until February 1921, when he was succeeded by the present incumbent, Doctor A. S. W. Rosenbach. In turning over the presidency to his friend, the distinguished bibliophile and lover of Americana, he felt assured that the Society would be administered by a man who shared his vision and who would devote his brilliant talents to secure for the Society its rightful place in American Jewish life.

"Amidst our various activities," said Doctor Adler in a presidential address, "the Jews of the United States had never up to the formation of this Society, to my knowledge, established a Society solely for the prosecution of scientific or historical studies and even to this day, as far as I know, no other such organization based upon an historical and scientific foundation, and upon that alone, has as yet been formed." He concluded the address with the admonition "No body of people can ever have a secure future or a self-respecting present who do not understand and reverence their own past."

The expanding horizon of Doctor Adler's thoughts and activities is interestingly reflected in his published writings, which were carefully listed in the Bibliography prepared by the late Edward D. Coleman and Professor Joseph

Reider. The bibliographic record commences as early as 1882, when Adler was still an undergraduate student; and, significantly enough, this opening number is a report in the *Public Ledger*, a Philadelphia daily newspaper, on "Alliance: The Russian Jewish Colony in New Jersey." This is followed in the succeeding year by a small volume, a carefully prepared "Catalogue of the Leeser Library," a collection of Hebraica and Judaica, the first of its kind in the country. Here the future librarian of the Smithsonian Institution and the Dropsie College president exercised his bibliographic talents on a collection which, twenty-five years later, was to form the nucleus of the library of the Dropsie College. Apparently, it was his practice to keep abreast of the contemporary Oriental and Jewish literature by reviewing the current books on these subjects in the *American*, a national monthly journal then published in Philadelphia. Occasionally, he translated German tales for popular Jewish magazines.

In the post-graduate days at Johns Hopkins he also published brief scholarly notes and abstracts of scientific papers and meetings in the publications of the University, the American Oriental Society and similar journals. In 1887, he prepared another catalogue of a private library which had interesting sequels. This time it was the Hebrew collection in the Joshua I. Cohen Library which afforded a clue to the sensational Jefferson Bible of which more will be said later; and this collection, too, has found a home in the Library of the Dropsie College. At the same time, because they foreshadowed the tendency of a lifetime, two popular articles may be singled out in which Doctor Adler entered the lists against those who would attack the honor of the Jewish people or the integrity of its religious traditions, whether the assault came from within or without the Jewish camp. In one, he took to task a school of Oriental scholars who were propagating anti-Semitism under the guise of scholarship; in the other, he vigorously refuted the radical Reform Rabbi, Emil G. Hirsch, for his disparagement of the Sabbath as an institution of Babylonian origin.

His open letter to the *Menorah Monthly* in 1888 on the need of an American Jewish historical society has already

been noted. Prior to 1892, he used the columns of this magazine for the publication of several articles on early American Jewish history. With the beginning of his association with the National Museum, one finds periodic contributions from his pen on Oriental antiquities and religious ceremonial objects in the Proceedings and the Annual Reports of the Museum. These were not routine publications. They were learned monographs on ceremonial objects or thoughtful studies in Museum objectives. They frequently dealt with the recurrent theme of assigning a proper place to the study of religion in museums, in universities, and in all avenues of public instruction. The articles which dealt with the various exhibits under his charge were not mere catalogue descriptions: they made the exhibits live and plead for a more abundant living space in the institutions and consciousness of man — Doctor Adler's continuous and persistent theme.

As his official duties multiplied and his attention was concentrated upon scientific pursuits, he abandoned the writing of book reviews, but his Jewish interests expanded. The Publications of the American Jewish Historical Society shared his literary output with the publications of the Museum, the University and the American Oriental Society. Perhaps it was the success in launching the American Jewish Historical Society that led him, two years later, in 1894, to join the editorial board of the *American Hebrew* in the hope of being able to mold public opinion in favor of a still greater project that was germinating in his mind ever since his memorable visit to England: the advancement of a Jewish cultural renaissance through the establishment of a Jewish Academy in America.

During the summer of that year he had again visited England and renewed contact with the brilliant men who were vitalizing the current of Jewish life and thought in England. The spirit was strong upon him when, on November 9, he wrote in the columns of the *American Hebrew*:

> "English Jewry has had a renaissance. The two great Universities have steadily pursued the policy of acquiring the original treasures of Jewish learning.

By the painstaking work of Neubauer at Oxford and the brilliant scholarship and strong individuality of Schechter at Cambridge, these treasures are better known than ever before. The careful work of the Jews' College at London for which most credit is due Dr. Friedlander, has given England a corps of better trained ministers than she previously enjoyed. The new college at Ramsgate, under the lead of Dr. Gaster, gives promise of the training of a race of scholars. The establishment of the *Jewish Quarterly Review*, the steady advance of the scholarly tone of the *Jewish Chronicle*, the appearance of men like Joseph Jacobs, Israel Abrahams, Claude Montefiore, S. Singer, and last, and probably first, I. Zangwill, prove that the spirit of Jewish learning has taken firm root in British soil. The Chief Rabbi, a man busy beyond conception, takes the time to assemble a great library of books and MSS., and the Maccabeans weld together all the intellectual Jews of England into an organization, where no test save that of intellect is set up. The women of England, too, do their part, and we find them translating poems of Halevi and pages from the Talmud. But the activity of England is too great to be briefly described and I must leave it with many omissions."

Doctor Adler was not given to panegyrics; nor did his enthusiasm for English Jewry lead him to doubt or deprecate the future of the Jewish community in America, which was growing by leaps and bounds. He continued:

"America has had its Jewish population doubled (to be conservative) within fifteen years, and has had unusual practical questions to meet as a result. Nevertheless, this same period has witnessed the establishment of Oriental and Hebrew professorships in all of our large universities, the growth of a valuable library at the Hebrew Union College, the establishment of the Theological Seminary in New York, of the Publication Society, the Historical Society, the works of Kohut the elder, Jastrow and Mielziner, the earnest and to a degree successful endeavors of Morais toward a better

knowledge of the classical Hebrew, the promise of a new college in Philadelphia, and the endowment for original research by Jacob H. Schiff and Lazarus Straus. It occasioned the Jewish activity of that unique figure, Emma Lazarus, includes the prodigious scientific activity of Richard Gottheil as well as of Morris Jastrow, Charles Gross and the remarkable suggestiveness of Charles Waldstein. It has produced the historical researches of such young men as the late Hyman P. Rosenbach, of Max J. Kohler, Herbert Friedenwald, Henry Morais and J. H. Hollander.

"More significant than all these is the turning toward literary and scientific pursuits of a considerable number of Russian immigrants as soon, sometimes even before, they have earned the bare necessities of life. In speaking of America as of England, I have made many omissions unavoidable in a summary.

"Now, what does all this mean? Is it possible that the intellectual activity of the Jew in relation to Jewish learning is shifting to the English-speaking world? It may be hazardous to venture an opinion, but I think it is.

"It behooves us to consider well what we Americans should do towards fostering this spirit in a land as yet poor in Hebrew libraries, manuscripts, or avenues of scientific publication. In the near future, I shall make some suggestions in the *American Hebrew*, looking to the solution of this problem."

The promised "solution" appeared one month later in the issue of December 14. More than any concrete achievement, it revealed the genius of Cyrus Adler. With the vision of prophetic insight and the analysis and restraint of a scientist, he declared:

"In the issue of the *American Hebrew* of November ninth, I pointed out that the English-speaking world was now witnessing a revival of Jewish learning, and called attention at the same time to the need of providing libraries of books and manuscripts as well as avenues of scientific publication, in order that this growth may be properly nurtured in America

"At present we have no libraries, no publications and no independent scholars. These statements will, no doubt, sound sweeping to many, but they will, upon reflection, be found to be true. We have MSS. and some books at Columbia College, the Library of the Jewish Theological Seminary, the Leeser Library in Philadelphia, the Cohen Library in Baltimore, the Library of the Hebrew Union College, and the Sutro Library in California. But who would think of comparing all of them together with any one of the better libraries in England, Germany, Italy or Austria?

"The Publication Society is at present our national avenue for disseminating Jewish literature, but it is dependent on popular subscriptions and is bound to publish popular works. The fund for granting subventions to scholarly books is extremely limited, and many worthy applications for grants must be denied, so that, even if a scholar is willing to devote years of toil to the production of a work, he is by no means sure that it will ever see the light of day.

"All of our Jewish scholars are busy men, either rabbis, professors in colleges, lawyers, physicians, or engaged in engrossing administrative work. There are, it is true, two noteworthy exceptions — Dr. Felsenthal and Dr. Jastrow; but even they are by no means free from many calls on their time made by communal work. For the rest, scientific work is done by stealth, or when they should be sleeping or taking a walk.

"It is plain, therefore, that Jewish science is without these opportunities in America for research now afforded every other scientific activity. I propose the establishment of the Jewish Academy of America. This Academy should collect a library, should publish scientific researches, provide facilities for students, be the central point of meeting of all of our learned men, and last, but not least, have connected with it a staff of men who would themselves be constantly engaged in advancing Jewish science. For such an academy, the original endowment should be not less than half a million of dollars. With this sum creditable

work could be begun, and experience leaves no doubt but that as the needs required the resources would be increased."

Few, indeed, there were who shared the optimism or the vision of this daring young seer in Washington. No heartening response answered his challenging call this time. But the vision continued to live in him. He, himself, became the symbol of that dream, and in the unfolding of his life came the fulfillment of the vision. History has rarely reserved for one man so great a share in the destiny of his generation. With all due allowance for the illustrious men, who, in time, came to share his enthusiasm and were associated in the work, his was the lion's share in planning the development of renowned centers of learning in New York and Philadelphia; in making possible, under Doctor Schechter's inspiration, the assembling of famed scholars from many parts of the world, and in raising a generation of native Jewish scholars in this country; in maintaining, uninterruptedly, a learned journal for the researches of Jewish scholarship; in helping to develop, under Professor Alexander Marx, the world's greatest library of Hebraica and Judaica on this continent; in brief, in preparing the United States for its historic role as the successor of a long chain of world centers of Jewish learning and culture.

History is not lavish with its devoted sons and does not as a rule favor them with the realization of many of their aspirations during their lifetime. Cyrus Adler was not altogether an exception to the rule, but he did live to see the day when the outlines of his vision were firmly drawn and the reproach was removed from the land once described as "poor in Hebrew libraries, manuscripts or avenues of scientific publications." The name of Cyrus Adler will always be associated with the Jewish renaissance in America, as its herald and harbinger.

In 1893, Doctor Adler had already guided the establishment of a Jewish college. In that year, a fund established in the will of Hyman Gratz became available to the Mikveh Israel Congregation to establish a college "for the education of Jews residing in the city and county of Philadelphia." The fund was obviously insufficient for a general college, and the congregational authorities sought the advice of

several of the leading college presidents. They also consulted Doctor Adler in Washington. His fertile mind solved the problem. He proposed what became in effect the first Jewish teacher's training school in America.

The inauguration of the Gratz College in Philadelphia was a landmark in the history of Jewish education. Indirectly it affected the whole trend of religious development in American Jewry. For, with a display of imagination and farsighted vision, all too rare in the annals of congregational history, the leadership of the Mikveh Israel Congregation utilized the establishment of the Gratz College as a means of introducing the famed Solomon Schechter to the American scene, and this, in turn, led ultimately to the accession of the Cambridge scholar to the presidency of the Jewish Theological Seminary in 1902.

As a link that welded the two historic figures that loomed so large on the future canvas of American Judaism, the circumstances surrounding Doctor Schechter's first appearance in America are significant in the story of Doctor Adler's life. As early as 1893–94 the Philadelphia group, Mayer Sulzberger, Solomon Solis-Cohen and the absentee but omnipresent Cyrus Adler — all of them disciples of Sabato Morais — were considering the possibility of inducing Doctor Schechter to join the Faculty of the Jewish Theological Seminary. With this view in mind, Doctor Solis-Cohen entered into correspondence with Doctor Schechter and informally proposed an invitation to him to come to America and deliver a course of lectures under the Trust of the Gratz College. Doctor Schechter's reply being favorable, Doctor Adler undertook to complete the negotiations in person during his visit to England that summer. A formal agreement was reached between the two men who were now the warmest of friends. The official acceptance came by letter after Doctor Adler's return to Washington. A whimsical, Schechterian note accompanying the formal communication may well serve as a commentary upon the nature of the friendship between the two men, and the depth of their spiritual response to each other. Under date of December 29, 1894, Schechter wrote as follows: "I have sent off a letter to you (to the address

of the Mikveh Israel Congregation) containing my formal answer to the invitation of the Gratz Trust Committee. I was as stiff as a Dayan, as one should be when writing to a real live Chairman. Here I want to be cordial and tell you how deeply grateful I feel toward you for your kind efforts in my behalf. What a joy in heaven there will be to see old friends again! "

"I have also to thank you most heartily," he continued, "for your religious museum lecture which is very interesting. Only such a museum could give us the proper history of the 'domestication of religious ideas,' but I should like also to see an old Jew exhibited there sitting on the floor in the middle of the night and reading *Tikkun Hazot* and crying bitterly over the Galuth ha-Shechinah. This would be something which neither Wellhausen nor W. R. Smith could explain."

Doctor Schechter arrived in this country in February 1895, and delivered a series of lectures, "Aspects of Rabbinic Theology," which became the nucleus of his classic work under that title. The lectures were given at the Philadelphia Academy of Fine Arts, and Moses A. Dropsie was the chairman. The impression created by the romantic appearance and magnetic presence of the visitor was profound. The influential group in Philadelphia was more determined than ever to gain this genius for America. But the time was premature, and Schechter returned to England the following month. Doctor Adler retained, as a delightful memory, Schechter's note penned at the Sulzberger residence. "But all troubles are now over and I am here with S. whose house is a little paradise on earth. I wonder whether they had such nice libraries in the Gan Eden containing so little theology and so many good novels. I gave my first lecture yesterday. The hall was crowded, and I hope that at least a minyan understood my English, and that I shall be saved for the sake of the ten."

From the steamship, the "Majestic," Doctor Schechter again wrote to Doctor Adler: "My zeal for democratic institutions has not cooled down: I still believe that you . are the greatest and the best of nations. Nor is your Judaism so bad as our English Episcopalians think, in spite of the little foxes who destroy the vineyard, orthodox or

reform . . . The sea is very rough, which interferes with my spelling and grammar. Have you read 'As Others Saw Him A.D. 54'? Do read it."

The last reference is to a book containing an imaginative account of the life of Jesus from the pen of a fictitious member of the Palestine Sanhedrin. The author of the book, which was published anonymously in the first edition, was none other than the genial litterateur, historian and folklorist, Joseph Jacobs. He was the selection of the Gratz Trust Committee as the visiting lecturer for the following year on the theme, "The Philosophy of Jewish History." The invitation brought about his permanent transplantation to America, which led him to describe himself humorously as the truest specimen of an Anglo-Saxon — born in Australia, educated in England, and finished in the United States of America. Judge Sulzberger viewed this phase of Jacobs' life more seriously, when he said with eloquence: "He was in himself a type of the humanity and universality of the Jewish people." His was another friendship highly prized by Doctor Adler, leading to fruitful literary association in the editing of the Jewish Encyclopedia, and in the preparation of the major works with which Doctor Adler was identified, such as the Bible translation, the Jewish Classics Series, and the American Jewish Year Book. Although Jacobs made his home in New York, he loved Philadelphia because it was the headquarters of the Jewish Publication Society and the home of Sulzberger and Adler.

Meantime, Doctor Adler's official duties in Washington multiplied. His responsibilities increased in proportion to the energy and resourcefulness he displayed. The Departments of Historic Archaeology and Historic Religions of which he was custodian were expanding rapidly. His duties as librarian of the Smithsonian Institution assumed increasing importance. Neither in this nor any other office was he content with the performance of routine duties. He became an important influence in the American Library Association. He took a leading part in advocating the United States participation in a great scientific venture,

the International Catalogue of Scientific Literature. It was he who finally overcame Doctor Langley's reluctance to commit the Smithsonian Institution to the proposition. The importance of this achievement was strikingly attested in a statement incorporated in the Annual Report of the Smithsonian Institution for the year ending June 30, 1909 after Doctor Adler's resignation the previous year: "It is not too much to say that had it not been for his [Doctor Adler's] interest and efforts, Mr. Langley, the late Secretary of the Institution, would not have aided the enterprise as he did with the private funds of the Institution. Had this not been forthcoming at the time, the whole undertaking would have failed, for co-operation on the part of the United States was essential and, this Government failing at first to lend this aid, there remained no other body than the Smithsonian Institution in a position to become responsible for the work in this country." In 1898, John Hay, then Secretary of State, named him and Doctor Langley the official delegates of the United States to the Second Conference on an International Catalogue of Scientific Literature, which was to be held in London. This was the occasion to which he alluded when he said with humility that he had "the rare good fortune" to accompany Doctor Langley a second time upon a European trip. As the British Government delayed the holding of the Conference beyond the date originally announced, Doctor Langley returned to Washington and Doctor Adler remained as the sole delegate of his Government at the sessions which finally opened in October. At this Conference he was elected a permanent member of the International Council, and he held this office to the end of his life.

The prolongation of his stay in Europe afforded him the opportunity to spend four months in England, "a good deal of it," he tells us, "in Doctor Schechter's company in Cambridge and in Ramsgate, where we worshipped together in the little Synagogue of the Montefiore family at the invitation of the distinguished Master of East Cliff Lodge, Sir Joseph Sebag-Montefiore."

In the same year, Doctor Adler surprised his friends with a volume of charming Turkish folk tales which harked back to the days of his visit to the Near East in 1890-92.

Entitled, "Told in a Coffee-house, Turkish Tales Collected and Done into English," the stories, written in collaboration with Allan Ramsay, skilfully reproduce the form in which they are usually narrated and as Doctor Adler heard them in Oriental bazaars and cafes. The gift as a raconteur was one of the great assets in Doctor Adler's arsenal of personal charm.

The increasing multiplicity of his activities did not diminish the intensity of his devotion to the fundamental interests that engaged his loyalty. Nor did he ever throw up one cause to take on another. His convictions were too deep-rooted, his loyalties too profound to make it possible for him to surrender an attachment to an ideal which he cherished, or the institution which incorporated that ideal. On the contrary, as the usefulness of an institution increased and justified the hope that had inspired its foundation, his capacity for sacrifice in its behalf was unlimited. During the middle and late nineties, the institution that best illustrates this quality of his character was the Jewish Publication Society of America.

From the very beginning of its organization in 1888 he was a participant in its work as a member of the Executive Committee, now called the Board of Trustees, and as a member of the all-important Publication Committee, helping to shape its literary policy. The celebrated Chairman of the Committee, Mayer Sulzberger, evinced a high degree of confidence in the tact and judgment of his brilliant younger kinsman. As we have seen, he entrusted him with the delicate task of capturing the elusive genius of Israel Zangwill for the Society. But, fascinating as was the experience of exploring hidden talent, Adler never lost sight of the more exacting prosaic duties. We can be sure that he read more than his due share of the manuscripts submitted to the Society and that his reports were distinguished by discerning judgment. In addition, Adler, with an eye for meticulous details which make or mar a publication, associated himself with Miss Henrietta Szold in the role of "joint volunteer proof-readers." Graetz' "History of the Jews" in five volumes was one of the tasks thus voluntarily

assumed. In time, he developed such skill in proofreading that he actually turned to this exercise in the late hours of the night as an aid to mental relaxation.

Needless to say, this close attention to details was not born of pedantry. It was akin to the native urge of the scientist for accuracy and the inventor's passion for facts. Long before the discipline of statistics was turned to such ingenious use in the social sciences, he pleaded for the application of the statistical method to the facts of current Jewish life. Even before the turn of the century, he realized that since his boyhood days, the Jewish population in this country had quadrupled; the growth had been sporadic, its development uncontrolled. Baffling problems of a social, economic, educational and religious nature came in the wake of mass immigration. On the other hand, the throbbing pulse of teeming masses stimulated even the older community with new life. Organizations multiplied in number. Philanthropic institutions expanded far beyond their original scope to meet the perplexing problems that grew out of the congested life of the immigrant masses. A large number of new congregations arose all over the land. Religious schools of a type previously unknown on the American scene sprung up. Yiddish newspapers and magazines appeared, much to the confusion of the assimilationist. National organizations were coming into existence that were symptomatic of new forces and ideals that were making themselves felt in American Jewry.

With rare insight, Cyrus Adler perceived that a deep-seated transformation was taking place in the American Jewish community and that its full significance would be comprehended only by a knowledge of all the facts. With this conviction he turned to his colleagues in the Jewish Publication Society. He argued: "If Jews are to grapple successfully with the large problems of the Jewish situation, the facts of Jewish life must be discovered." He therefore proposed to the Society the publication of a year book which would record, year after year, authoritative statistics of the number and distribution of the Jewish population, the facts of their organizational life, their contributions to the

civilization and culture of the country in which they lived. He was convinced that the year book would thus not only mirror the community life, but would operate as a unifying force and would bring the segments and sections of the community together in an orderly pattern.

It was not a simple task to win over the Board of the Society to this novel proposal. Then, as now, the view prevailed in influential quarters that it was the function of the Society to appease popular taste in order to gain popular patronage. Fortunately, Doctor Adler carried the day. But he was not content with idle victory. To assure its success, he personally undertook, at enormous cost of time and toil, to prepare the American Jewish Year Book and to create, as it were, the pattern for the future issues, a pattern so successful that it has been copied faithfully in all the forty-one volumes that have followed. He continued as the editor of the first five volumes and shared the responsibility of the sixth and seventh volumes with Miss Henrietta Szold as co-editor. Again, in 1916, when the editor, his close friend Joseph Jacobs, died, he went back into harness and saw the volume for that year through the press.

In the very first number, Doctor Adler indicated the wide scope of his plan. It has been expressed in the following words by Harry Schneiderman, speaking out of the fulness of over thirty years experience with the Year Book, twenty-one of them as editor:

> "Cyrus Adler did not conceive the American Jewish Year Book as a record merely of and for the Jewish community of the United States. More than any other American Jew of his generation he believed in the unity of Israel. He wished the Year Book to serve as a bond between the American community and its sister communities all over the world. Hence, in the very first volume he noted the important events affecting Jews not only in our own country, but in other countries as well; and in succeeding volumes he included articles on the communal life and institutions of Jews in overseas lands. This policy, which has been followed ever since, has had two extremely useful advantages. First, it has given to posterity priceless historical information; and second — and this is of

> even more vital importance — this policy has helped to keep alive and to nurture in the hearts of American Jews, that sense of kinship and common destiny which has inspired our community worthily to fill the role of big brother to our overseas brethren and give them courage to survive the afflictions which have so sorely beset them, especially during the past quarter of a century."

Hardly was this venture successfully initiated, when he was drawn into another enterprise, the most ambitious literary co-operative effort ever undertaken for Jewish history and literature — the Jewish Encyclopedia. It was about the year 1900 when Doctor Isidore Singer, a European Jewish scholar who had come to the United States to seek support for the publication of "The Encyclopedia of the History and Mental Evolution of the Jewish Race," succeeded in interesting the publishing firm of Funk and Wagnalls Company in a project which had for many years been the dream of enthusiastic scholars throughout the world — an encyclopedia that would be devoted exclusively to an exposition of Jews and Judaism: their contributions to the life and thought of humanity; the biographies of Jewish worthies and non-Jews who strongly affected Jewish life; the history of Jewish communities and their social institutions; a recital of the teachings and practices of the Jewish religion — in brief, a monumental work on the totality of Jewish thought and experience throughout the ages. With Doctor Singer as managing editor, a distinguished board of editors was assembled in which Doctor Adler's name also appears. The announcement of the plan aroused keen enthusiasm, but, likewise, many misgivings as to its practicability. The undertaking had been barely started when all sorts of managerial, literary and fiscal difficulties arose which threatened the collapse of the project. Only one man could save it, so it was generally agreed, and that man was Cyrus Adler. In consequence, he was drafted; the major responsibility was placed on his shoulders, with the result that within a period of five years, 1901–06, the monumental work in twelve volumes was completed and published. Joseph Jacobs spoke glowingly of the Ency-

clopedia as a work that "gives a complete Jewish history, a complete Jewish theology, a complete account of Jewish literature and the first sketch of a complete Jewish Sociology." Although this claim must appear exaggerated, it cannot be denied that the Encyclopedia was indeed a landmark in the history of the science of Judaism. How simple is Doctor Adler's own version of this magnificent achievement. "I was not very keen on this project, and did not enter into it when it was first proposed. As a matter of fact, my work in Washington was pretty absorbing. However, when the encyclopedia did not seem to be going well, my distinguished cousin, Mayer Sulzberger, rather commanded me to take an interest in the project, both from the financial and organizational point of view. I accepted, stayed in New York for a time and started a scheme for fund raising, became one of the board of editors, and read the entire proof of twelve volumes through from beginning to end."

As editor, he was in charge of the departments of post-biblical antiquities and the Jews of America. In the course of the twelve volumes, he himself contributed eighty-three articles dealing mainly with American biography and local history. Particularly significant is his article in volume one on the Jews of America, which has been so much in demand that it was reprinted as a separate, and was translated into several languages. As a gracious tribute to Doctor Adler on his seventieth birthday, George Alexander Kohut deposited in the archives of the American Jewish Historical Society abstracts of all of Doctor Adler's articles in the Encyclopedia and in the publications of the society, these abstracts having been prepared by Rabbi Herbert I. Bloom at Kohut's request.

IV

At the dawn of the twentieth century, although still a young man, Doctor Adler was one of the eminent Jews of America. His official and social position in Washington was secure. His appointment as assistant secretary of the Smithsonian Institution in 1902 was a signal distinction. He was at home in many influential circles in the capital and was favorably known to the leading legislators and statesmen of his time. As one administration gave way to

another in Washington, he enjoyed the esteem and good will of all the responsible heads of the Government, Republican and Democratic alike. He made the acquaintance and enjoyed the friendly regard of every President of the United States from Benjamin Harrison to Franklin D. Roosevelt. His relations with the State Department and its chiefs began at an early date, through his official duties, and resulted in many personal friendships. For a time, his friends thought that he was headed for a diplomatic career. Undoubtedly, had he desired it, the career would have been open to him.

As to the Jewish background, he belonged decidedly to the elect. Those were the days before American Jewry was superorganized. The American Jewish Committee, its rivals and offshoots, had not yet been born. The Zionist Organization of America was in its infancy. The B'nai B'rith of that period and the Union of American Hebrew Congregations were either too sectional or sectarian to have national sway. The leadership of American Jewry was, in the main, personalized in its outstanding citizens. In the foreground stood Judge Mayer Sulzberger, Jacob H. Schiff, Oscar S. Straus, Louis Marshall and Cyrus L. Sulzberger, who personally assumed the responsibilities and risks of leadership whenever the occasion demanded it. For sheer power of personality and selfless devotion to Jewish causes, it would be difficult to find a comparable group of giants anywhere. Cyrus Adler was appreciably a junior in years in comparison with the youngest in the group. Nevertheless, he was spontaneously welcomed into their ranks. Like the others at that time, he carried no organizational mandate. The call to leadership came from within, as it inevitably does when the leadership is genuine and inspired. Its obligations were gradually assumed. No date can be assigned to its beginning. Its evolutionary process has been sufficiently indicated in the present narrative. This much is clear, however, that at the opening of the twentieth century, Cyrus Adler stood in the foreground, side by side with the recognized leaders of American Jewry.

He had much to contribute that was distinctive and unique. His colleagues were worldly successful men. He

was the academician. Their spheres of activity were primarily law, finance and diplomacy. His life was devoted to Jewish learning and Semitic scholarship. In all matters concerning Jewish history and literature or the religious doctrines and teachings of Judaism, they were laymen and he was the expert. His was the voice of authority which met with more ready acceptance because he spoke with knowledge, minus ecclesiastical sanction and without the accent of pedantry. His wide knowledge of men and affairs, his deep understanding of government and diplomacy, and the breadth of vision which he brought to every subject he touched, whether in the domain of archaeology, religion or world events, fitted him ideally for the future tasks of Jewish statesmanship. It is interesting to observe, therefore, how the nature of his leadership expanded from its initial foundation in the educational field, until it included the world of international service in behalf of his brethren, so that at the end of his career, as President of the American Jewish Committee, he could be aptly described in the phrase coined by his devoted friend, Justice Horace Stern, as "our Ambassador to the world at large."

The first great enterprise in which Doctor Adler was associated with Schiff, Marshall and Sulzberger, and which was made possible mainly through the joint relationship, was the re-organization of the Jewish Theological Seminary of America. The part he played in this accomplishment during the years 1901–05, and the influence which he had upon the extraordinary development of this institution to its present growth, Doctor Adler regarded as one of his major contributions to American Judaism. The story has often been told as part of the history of the Seminary. It is also part of the story of Doctor Adler's life and leadership.

Doctor Morais having been the founder of the Seminary, it was but natural for his devoted disciple, Cyrus Adler, to feel an intensely personal interest in the institution from the day it was established in 1886. That he freely gave of his service for a year in 1887, traveling from Washington to New York one day a week, has already been noted. Although the Seminary was situated in New York, the

inspiration of its policies continued to emanate from Philadelphia, and, in particular, the desire to gain Schechter of Cambridge fame for the Seminary. It was the latter element that led to Schechter's visit to America in 1896 and added zest to the friendship that sprang up between him and Adler. Doctor Solomon Solis-Cohen was the one who wooed Schechter ardently and persistently for a period of more than ten years, until his consent was at last obtained in 1901. Adler, on the other hand, and Sulzberger, too, urged caution upon Schechter for fear that he might be led to jeopardize his security. In characteristic vein, Schechter expressed his dependence on Adler's word: "When you give the matter your blessing, I will answer Amen."

With the death of Doctor Morais in 1897, followed in 1901 by the death of Mr. Joseph Blumenthal, the president of the Seminary Association, a critical situation arose which could have only one end: the reorganization or the extinction of the institution. At this juncture, the interest of Jacob H. Schiff was aroused and plans were laid successfully to draw in Louis Marshall, who is thus faithfully depicted in a word-picture by Sulzberger in his letter to Schechter: "I have discussed the matter with Schiff, who is *the* Yehudi of New York and we have agreed that to render the plan assured, a friend of mine, Louis Marshall, should be the President. Marshall is the ideal man in every respect. He has united character, knowledge, natural ability, high repute and worldly means. With him at the head of us, I would feel that after a period of four years, things would be perfectly safe."

At long last, Schechter accepted the call in 1901. A plan of reorganization was agreed upon, but an integral part of the plan was the consent of Doctor Adler to shoulder the responsibility of the reorganization and to share with Doctor Schechter the leadership of the new Seminary — Adler to serve as President of the Board of Trustees, and Schechter to be the President of the Faculty. Doctor Schechter was enthusiastic at the prospect of their intimate association. "Be assured that I shall have you as a colleague in the whole work we are going to undertake" he wrote in September 1901, and, again on October twenty-fourth, "I am now waiting with impatience for the days

when we shall be colleagues." With his eyes turned upon the ancient academies of Babylonia he pictured their relationship as that which formerly existed between the Nasi and the Gaon.

To carry out his part of the pact it was necessary for Doctor Adler to change the entire program of his activities. Notwithstanding the additional duties that devolved upon him as the newly appointed assistant secretary of the Smithsonian Institution, he arranged, with Doctor Langley's consent, to divide his time almost equally between Washington and New York. Every week, for three years, from 1902 to 1905, he came from Washington to New York and devoted half a week to the administration of the Seminary. Chiefly through his efforts and the confidence which he inspired, a substantial endowment fund of half a million dollars was raised, a stately building, the gift of Jacob H. Schiff, was erected and the foundation was laid for a Jewish collection of books and manuscripts which, under the administration of Professor Alexander Marx, has become the most celebrated Jewish library in the world. When all these preliminary labors were completed and the institution seemed securely established, he retired again to his work in Washington, leaving Doctor Schechter as sole president of the Seminary with Louis Marshall as chairman of the Board of Trustees.

Needless to say, the retirement applied only to his physical presence. His influence continued to be exerted in the day to day development of the institution. Not only was the Board guided by his advice in matters of administration: he became, likewise, indispensable to Doctor Schechter, who poured out his soul to him. A great sage and a prophetic figure, Solomon Schechter was impulsive, tempestuous. True to his type of genius, he passed from moods of exaltation to depths of discouragement and disillusionment. One of the most farseeing men of his generation, he was strangely fretful and impatient with the petty irritations of everyday occurrence. In striking contrast was his friend Cyrus Adler: outwardly calm and unruffled in spirit, wise in judgment and in the evaluation of men and things, unflagging in energy and enthusiasm, clearly and steadily envisioning the ultimate goal toward

which they were both striving — the spiritual regeneration of American Jewry. Such radical difference in temperament might, in lesser men, have led to collision and friction. Not so in the case of Adler and Schechter. They both realized the nature of the indissoluble bond that held them together — an understanding deeply rooted in spiritual kinship and a vision of the future that transcended the importance of the individual. In this friendship, they fortified each other, and Schechter drew upon the strength and wisdom which Adler gave so willingly and generously. A torrent of correspondence flowed between them, which reveals the current of thought that passed swiftly from one to the other. It is to be hoped that some day this will be opened to the public eye. But this generalization may be advanced, that from the day he landed permanently on these shores to the day of his death, Schechter undertook no major step without first obtaining the views of his friend, although it was abundantly clear that it would not always be possible for men of such marked and strong individuality to see eye to eye on all matters of consequence. So deeply did the friendship impress itself upon the history of our time, that when Schechter died in 1915, it was accepted as a natural sequel that Cyrus Adler, although not a rabbi or a traditional rabbinical scholar, was the one person destined to complete the unfinished work that had been carried forward so brilliantly by his lamented friend.

It should be recalled, that it was during the most hectic days of the Seminary reorganization, that Doctor Adler also engineered the affairs of the Jewish Encyclopedia. But even these two enormous enterprises did not exhaust all his energies during the half-weekly periods he spent in New York away from his post in Washington. For in the spring of 1903, the world was outraged to learn of the fearful Kishineff massacre in Bessarabia, perpetrated by the Czar's henchmen. A wave of horror and detestation spread over America and all other civilized countries. Doctor Adler recalled the names of three men, Oscar S. Straus, Jacob H. Schiff and Cyrus L. Sulzberger, who arose in that hour of need and took the lead in a nation-wide appeal for what was then a huge relief fund. Doctor Adler was wrought

up over the catastrophe, and it is fair to assume that his part in the appeal was not inconsiderable, despite his modest silence. More significant, however, is the literary record of America's moral indignation with which his name is associated. This is an imposing volume of over five hundred pages, containing the protest of the American press and pulpit, and numerous addresses and resolutions bearing upon the Kishineff massacre, which Doctor Adler compiled and published in 1904 under the title, "The Voice of America on Kishineff." Although, many years later, he made light of the book and alluded to it facetiously as "a little volume, very dull" but which "had a good effect," it is a significant work and was indicative of his firm belief in the enduring worth and permanence of the printed record.

The year 1904 marked the two hundred and fiftieth anniversary of the settlement of Jews in New York City. Somehow, the New York community was strangely tardy in the arrangement of a suitable celebration of that memorable event. It remained for Doctor Adler finally to take the initiative in drafting a circular of appeal which was signed by him and fifteen other representative citizens, and thus, the celebration got under way. The festivities reached a happy climax in one of the most impressive meetings held under Jewish auspices, the meeting at Carnegie Hall on Thanksgiving Day, 1905. It must have been a keen disappointment to Doctor Adler not to have been able to participate in the program on account of the serious illness of Doctor Langley. But again he was instrumental in preserving for posterity a permanent record of a notable event in American Jewish history by taking a major part in the publication of the addresses evoked by the celebration in an impressive volume, issued by the American Jewish Historical Society as No. 14 of its Publications, under the title, "The Two Hundred and Fiftieth Anniversary of the Settlement of the Jews in the United States."

As an interesting sequel, a beautiful gold medal was struck to commemorate the historic anniversary, and Doctor Adler was asked to present it in person to President Theodore Roosevelt. Fortunately, a description of the occasion

was graphically recorded by him. "I handed him the medal with great solemnity. He examined it and found on one side a Hebrew inscription. He said to me: 'Have you not brought a translation?' I replied that I understood that at Harvard University Hebrew was a required subject, and that there was an annual Hebrew oration at the Commencement. He replied with great seriousness: 'Yes, that was true, but it was abolished about fifty years before I entered College.' And then we talked about Russia, and I told him about the horrible conditions and about our great anxiety. He said to me: 'I have done everything that diplomacy can do. Do you want me to go to war with Russia?' And I said: 'Mr. President, great as is our anxiety and great as is the suffering, we would not wish America to be embroiled in a war.' "

The secret of Doctor Adler's success in public work lay chiefly in his skilful coordination and harnessing of men and ideas. The conviction grew upon him steadily that if great objectives of social betterment were to be attained by any community, an essential prerequisite was the establishment of frequent personal contacts, and free and easy interchange of ideas among the persons capable of bearing social responsibility. The relative absence of social intercourse among the leading Jewish citizens of New York astonished and baffled him on more than one occasion during the years he stayed in New York in the interest of the great projects upon which he was engaged. Paradoxically, it was the very virtue of family life, proverbial among Jews, that was tending toward clannishness and militating against the greater social solidarity which modern conditions required for the welfare of the group. Doctor Adler felt keenly on this subject because, with characteristic perspicacity, he foresaw that the constant and rapid growth of the Jewish population in this country and the conditions of the world at large would inevitably create difficult and perplexing problems for American Jewry which could be coped with only by a united, informed leadership.

The Kishineff massacre gave tragic confirmation to his line of thought. The whole of American Jewry waited then

upon the spontaneous action of three private individuals to sound the call of duty. But even before this catastrophe, he had seen daily evidence of the isolated, fragmentary nature of Jewish work in Washington in connection with immigration cases in which he himself frequently took part. He decided to try a simple remedy, so simple, indeed, that no one had evidently thought of it. But let Doctor Adler tell his own story:

> "So, in a modest little library, which I had set up in New York, I gave a man's party to some sixteen or eighteen men — bankers, lawyers, merchants, artists, architects and professors, and a newspaper publisher. No sort of business was talked at all. In the simplicities of those days, I made a Welsh rabbit in a chafing dish and we drank beer. After the party was over, Mr. Schiff said that this gathering ought not to be allowed to lapse, and he invited all the men to his house for two or three weeks afterwards. For several years these men, who called themselves the Wanderers, and who had no officers, no regulations and no dues, met together and talked about all the things under heaven and earth.
>
> "One night Mr. Schiff struck a serious note. It was after the Kishineff Fund had been disbursed and after he and his colleagues had received the usual meed of criticism from the Jewish press, that he said that he felt that some sort of organization should be established which, without interfering with any existing organization, should deal in a broad way with such Jewish affairs as interested the Jews of America or which might be helpful to their brethren in other lands. He stated most emphatically that never again would he take such a tremendous personal responsibility."

The result was a series of meetings and conferences during the better part of the year 1906, much agitation in the press and heated discussion among the conferees, and, finally, the birth of the American Jewish Committee. The Wanderers had now fulfilled their mission: a permanent vehicle of responsible leadership was created in American Jewry: a bond of union reached across the continent from New York to San Francisco. Whether Doctor Adler held

office or not, his influence upon the policies and activities of the American Jewish Committee was second to none. His mind was stamped upon its work from its very inception to the sorrowful day when in death he relinquished all mortal leadership.

Following Doctor Adler back to Washington, we find that about this period, in 1904, he created a literary sensation in the capital through the publication of the so-called Jefferson Bible, which he had discovered and purchased for the United States National Museum as far back as 1895. The story of the discovery of the Jefferson manuscript, the furore it created in religious circles, and the final publication of the volume by Doctor Adler under a congressional resolution, is one to delight the heart of any explorer in literary adventure. It appears that he came upon the first clue accidentally, while he was engaged in cataloguing the Hebrew library of Doctor Joshua I. Cohen of Baltimore, in 1886, when he was a Fellow at Johns Hopkins University. Among the books, not included in the catalogue, were two copies of the New Testament in English, mutilated, which contained on the inside of the cover a newspaper slip showing that they had belonged to Thomas Jefferson, and there was also a statement indicating that Jefferson had compiled a manuscript Bible. This led Doctor Adler upon a search for the missing volume, an adventurous search which had many climaxes and finally resulted in its discovery and acquisition by the United States National Museum.

The manuscript turned out to be more innocent but also more subtly critical than rumor had pictured it. It consisted of selections from the ethical teachings of Jesus as recorded in the Gospels stripped of all theological passages. These were ingeniously arranged in parallel columns from the Latin, Greek, French and English versions. That Jefferson aimed to stress the moral in disregard of the theological elements in the New Testament is indicated in the title he had given to the compilation: "The Life and Morals of Jesus of Nazareth." As a reason for the unusual work, he explained that he hoped to make the teachings of Jesus acceptable to the Indians. However, there is clearly discernible in the work an empirical sort of New Testament criticism.

To quote Doctor Adler: "It would seem that this remarkable man, who was patriot, scholar and scientific man all in one, anticipated the theories of modern New Testament scholars as to the existence of an earlier, or synoptic, gospel, and that he actually prepared one for himself, the rude forerunner of later critical attempts. That he must have done this in a spirit of devotion, is evidenced by his letters, and by statements gathered from his family, as well as by the information derived from a letter addressed to a friend, in which he says that he was 'in the habit of reading nightly from them before going to bed.' "

When the subject of its publication was broached, a storm broke loose because of the suspected unorthodox views of the one-time American President. Notwithstanding the opposition, the fifty-seventh Congress, first session, adopted the following concurrent resolution: "That there be printed and bound, by photolithographic process, with an introduction of not to exceed twenty-five pages, to be prepared by Doctor Cyrus Adler, Librarian of the Smithsonian Institution, for the use of Congress, 9,000 copies of Thomas Jefferson's Morals of Jesus of Nazareth, as the same appears in the National Museum; 3,000 copies for the use of the Senate and 6,000 copies for the use of the House."

The book appeared beautifully printed and bound in full red morocco, bearing the title, "The Life and Morals of Jesus of Nazareth. Extracted textually from the Gospels in Greek, Latin, French, and English, by Thomas Jefferson. With an Introduction. Washington, 1904, Government Printing Office." Doctor Adler's Introduction proved to be a masterpeice of scholarly objectivity; it afforded no ground for controversy, and the opposition vanished completely. Doctor Adler's reputation as a Jefferson scholar, moreover, was given further recognition when he was invited by the Thomas Jefferson Memorial Association of the United States to contribute a study on Jefferson to the Memorial Edition of his works then being published under its auspices. His contribution, "Jefferson as a Man of Science," reveals the remarkable versatility of Jefferson's genius; it also reflects interestingly the unusual versatility of the author as well as the subject.

V

When Doctor Adler retired from his active duties in New York to return to his full-time post in Washington, he had no premonition that, within a relatively short time, Philadelphia would become the center of his life. Even then, however, Philadelphia was home to him. For it was that city which held for him the persons he loved most dearly on earth. Every day a letter passed between him and his mother, who idolized him not merely as the most brilliant but as the most tender and devoted son God ever vouchsafed a mother in Israel. In these letters, he shared with her many of the impressions that were crowding in upon his rich and eventful life. The letters he sent home from abroad were cherished and preserved like family heirlooms. Every Jewish holiday was an occasion for home-coming and family reunion, and for worship at the Mikveh Israel Synagogue.

These pilgrimages to home and synagogue became, in time, periods of romance to Cyrus Adler and Racie Friedenwald, which ended happily in their marriage in Philadelphia in September 1905. A more perfect mating of souls, a more harmonious blending of tastes and ideals can hardly be imagined. The American Jewish historian took his bride to historic Newport for the honeymoon, and there they worshiped in the charming, old Colonial Synagogue, from which the tender memories of those beautiful and happy days never vanished. Doctor Adler proudly brought his bride to Washington, where his wide popularity and her aristocratic charm made for a happy social existence. The birth of their daughter Sarah, now Mrs. Wolfe Wolfinsohn, completed their happiness. With the enchantment that deep personal happiness lends to one's surroundings, Washington, which had always been vivid and colorful to Adler, seemed to have become the most ideal spot on earth.

It was on this background that he was soon called upon to make the great decision of his life, whether it was his duty to uproot himself from the surroundings he loved, and to transport himself and his family to another center in order to devote his life more wholly to the service of his people and the cause of Judaism.

The occasion that precipitated the need for a decision at this particular time was the publication of a remarkable instrument, the last Will and Testament of Moses Aaron Dropsie, who died in Philadelphia on July 8, 1905. In this testament, which had been executed ten years earlier, on September 17, 1895, Dropsie directed "that there be established and maintained in the City of Philadelphia a college for the promotion of and instruction in the Hebrew and Cognate languages and their respective literatures and in the Rabbinical learning and literatures." For this object, he bequeathed his entire fortune which approximated one million dollars. In this instrument, furthermore, Mr. Dropsie named five Governors, of whom Doctor Adler was one, to carry out the purposes of the Will and to direct and govern the College which they were to establish in accordance with his directions.

The publication of the terms of the Will created a sensation in Jewish circles, religious and intellectual. No sum of like amount had ever before been devoted by any individual to Hebrew or cognate learning. That the Mæcenas in this case was the offspring of a mixed marriage, that his acceptance of Judaism was not an accident of birth but an act of volition on his own part when he was fourteen years old, lent a touch of drama to the bequest. Still more provocative of interest was the striking originality of Mr. Dropsie's conception of the college he projected. It was to be Jewish — the Governors were to be Jews who, like him, felt "the increasing need in the United States of a more thorough and systematic education in Jewish lore"; they had to share his sentiment that Jewish education "is a matter of solicitude to true Israelites, who cherish the religion of their ancestors"; yet there was to be "no distinction on account of creed, color or sex in the admission of students." The college was designed to serve a high Jewish purpose, basically religious in nature; but it was to be strictly objective and scientific in scope and method. The promotion of Hebrew learning was its prime motive and *raison d'être*; but the study of cognate languages was to be included as an aid to a broader understanding of the Bible, Rabbinics and Jewish history. There was no institution precisely like this anywhere in existence. That it

should be set up in the youngest Jewish settlement in the world gave the project heightened interest. Little wonder then that the plan brought in its wake a flood of comment and discussion in the Jewish press, and that innumerable suggestions were visited upon the Governors from persons who had their own pet schemes to promote or interests of their own institutions to advance.

In this atmosphere, the Governors assembled in Washington in the office of Oscar S. Straus, then Secretary of the Department of Commerce and Labor. Straus was one of the life Governors named in the Will. The others, similarly designated and present at the meeting, were Doctor Adler, Judge Sulzberger and William B. Hackenburg, a Philadelphia merchant-philanthropist. Doctor Aaron Friedenwald having died before the Will came into effect, his place was taken by his son, Doctor Harry Friedenwald. "It was a strange meeting," Doctor Adler reminisced, "the first formal meeting of the Governors to take the step which fixed the name of the College so that the Charter might be applied for." He did not attempt to explain wherein the meeting was "strange." But we can well imagine the many strange and baffling problems that confronted the little group that was about to bring a college into being. First, there was the consideration of a name. Mr. Dropsie had left no instruction or suggestion on this subject. Doctor Adler's preference was for a descriptive, impersonal name, possibly the American Jewish Academy. But Mr. Straus reasoned that since Dropsie had left no descendants and had given his entire estate to the College, his name should be kept alive by naming the institution after him. Sentiment prevailed and the College received the name under which the Charter was subsequently obtained in 1907, "The Dropsie College for Hebrew and Cognate Learning." Other problems incidental to the permanent organization of such an institution naturally suggested themselves. It was essential, for instance to enlarge the Board and to have a goodly nucleus in Philadelphia in order to facilitate the work of administration. Before long, additional names appeared on the roster of the College Governors. From Philadelphia there were added David Sulzberger, Doctor Adler's devoted uncle,

who, for a time, was Secretary of the Board, until he was succeeded by Ephraim Lederer; Oscar B. Teller, who was Treasurer; Louis Gerstley and Edwin Wolf. From New York the Governors drew upon Paul M. Warburg, Louis Marshall and Solomon Schechter, all of whom helped to shape the early policies of the College.

More basic and baffling was the consideration of the fundamental purposes of the College. Was the ideal of the Founder too visionary for this utilitarian age? Under the foundation, the College could only be a postgraduate school, non-professional and non-sectarian, primarily devoted to research and original investigation. Would there be a student-body sufficiently inspired with a love of Hebrew learning to devote years of study to a subject which apparently had no "practical" outlet? Unreal as such fears seem now in the light of the distinguished record of the College during these past thirty years, it must be confessed that these misgivings filled the Governors with uneasiness during those early days. The greatest need of all, however, was to find a person with vision and the requisite scholarly equipment and personality to head the College, to plan its program, to assemble a faculty, and to inspire a student-body with the ideals of learning and the traditions of Jewish scholarship. It did not take the Governors long to realize that a search of the entire scholarly world would not reveal a person better fitted for this creative task than their colleague and fellow-Governor Cyrus Adler. The sequel is well known. It was not so much the pressure and the urgent pleading of the Governors as the inner consciousness of the service he could bring to his people that determined his decision. Reluctantly, he came to the conclusion that, in the light of world conditions, it was his duty to respond to the call of the Governors, to give up the work and the congenial associations of the Smithsonian Institution, that were conducive to so much personal happiness, in order to devote the remainder of his years and all his energy to the cause of Jewish life and culture in the new post as President of the Dropsie College. Accordingly, in September 1908 — exactly twenty-five years after he left Philadelphia for Johns Hopkins University, a young, aspiring student in Semitics — he returned

to that city to head a college of higher learning which he was free to design, create and fashion in the image of his own spirit.

The Dropsie College did, in fact, become the projection of his spirit; and in doing so it richly fulfilled the aims and ideals of the Founder. For, although, there was great dissimilarity in personal traits between the rigid, austere Victorian figure of Mr. Dropsie, and the very human Cyrus Adler who loved life and sparkled with humor and enlivened the most serious discussions with ready wit and anecdote, there was a remarkable kinship of spirit between them in matters of religion and education. From his earliest childhood, Doctor Adler remembered the imposing presence of Mr. Dropsie in the pew of the old Mikveh Israel Synagogue. Dropsie, in turn, watched the growth and development of young Cyrus and took a great liking to the promising lad. He followed his career with admiring approval. His heart was warmed by the young man's piety and religious steadfastness. The relationship matured as Cyrus Adler grew to manhood and participated actively in the educational institutions in which the senior Mr. Dropsie was deeply interested. Thus, a friendship and mutual trust developed between them which was inspired by religious devotion even more than common intellectual pursuits.

Doctor Adler was thus not only the ideal interpreter of Mr. Dropsie's vision: it is within the realm of probability that, at least indirectly, he was its inspiration. Certain it is that in Doctor Adler, Mr. Dropsie beheld the perfect exemplar of the type of scholar he hoped his college would produce: a man of broad culture and deep piety, who was scientifically trained in the pursuit of Hebrew and Semitic disciplines, and who combined a wide knowledge of the past with a deep reverence for its religious traditions. Certain it is, too, that it was this underlying religious motive of the foundation which appealed strongly to the College President-elect, and was the determining factor in his decision to accept the office. Numerous times, he took occasion, in private conversation and in public addresses, to explain the unusual circumstances that led Mr. Dropsie to draw up the famous Will. He revealed, with evident

sympathy and approval, the amazing fact that it was religious zeal that stirred the desire in Dropsie to establish the College as a ballast against the prevalent ignorance of the sources of Judaism, and as an anchor against the type of religious anarchy which, to him, was crystallized in a declaration adopted shortly before, at a conference of Reform Rabbis in the city of Rochester, New York, to wit: "That our relations in all religious matters are in no way authoritatively and finally determined by any portion of our post-Biblical and patristic literature." "This declaration," said Doctor Adler, "the circumstances which surrounded its adoption, and the discussion which it evoked, were directly responsible for the Will which Mr. Dropsie drew and signed on the 17th day of September, 1895." One can hardly escape comparing the affinity of thought between Doctor Adler's plea in the columns of the *American Hebrew* in December, 1894, for the establishment of a Jewish Academy of America and a renaissance of Jewish learning which would follow in its wake, with the glowing words of Mr. Dropsie shortly before he drew his Will in 1895: "The fond hope may be entertained that the meridian sun of the golden age of Spanish-Jewish literature may again shine in the United States, where every avenue to learning and every path to distinction and honor are open to all, regardless of condition, sex or color." In any event, Doctor Adler being in perfect accord with the Founder's purpose, the College could and did become the medium through which, while faithful to the spirit of the Founder, he expressed his own ideals and deepest convictions.

More than thirty years of his life were devoted to the Dropsie College — by far the longest span of time he gave continuously to any single institution. Of all the causes to which Doctor Adler dedicated his talents, the Dropsie College was the truest expression of his personality. Religious in motivation, but dedicated to pure research, designed to promote the knowledge of the sources of Judaism, but aiming to spread the light of that truth to all the world, the College program was typically Adlerian, to use a fifty-year old term coined by his college classmates. To this end, he guarded jealously the independent character

of the institution, and he would not countenance its corporate affiliation with other institutions, even at the risk of strained relations with some of the men he loved and admired most. The sole degree which the College was to offer — the highest in academic rank — was the same degree that he was the first American to receive in Semitics from an American University — Doctor of Philosophy.

It is no exaggeration to say that his personality was stamped upon every phase of the College — from the physical structure of the graceful limestone building with its pleasing sweep of grass and flowers, to the character of the curriculum and the student-body. Every detail of the planning of the institution emanated from his brain — the assembling of a distinguished Faculty, the organization of a library, the co-ordination of various departments of study, even the physical arrangement of classrooms and sectional libraries, a reading-room and offices of administration. As the nucleus for the Library — which now numbers over 46,000 volumes of books and periodicals, more than 600 manuscripts, 30 incunabula, and many other rarities,— he drew upon the Hebrew Education Society for the Leeser collection which, it will be recalled, he catalogued in his early student days. To these were added books from Mr. Dropsie's collection. He also generously contributed many of his own books, while Judge Sulzberger supplemented these gifts with valuable books from his rich library. The Joshua I. Cohen Library was obtained in 1915. The first two faculty appointments were Professor Max L. Margolis, famous Bible scholar and, in his time, one of the greatest authorities on the Septuagint; and Professor Henry Malter, equally well known in Rabbinics, mediaeval Hebrew literature and Arabic-Jewish philosophy. Subsequently, Jacob Hoschander and Benzion Halper, both brilliant and gifted scholars, headed the Department of Cognate Languages. In 1913, the History Department was added with Doctor Abraham A. Neuman as its head. In 1925, Professor Nathaniel J. Reich was called to head the Department of Egyptology, which was initially established through the generosity of Julius Rosenwald. As the older men were called to their eternal reward, they were succeeded by their own disciples. Professor Solomon Zeitlin heads the

Rabbinic Department. Professors Joseph Reider and Ephraim A. Speiser conduct the courses in Biblical Philology. Doctor Solomon L. Skoss is Professor of Arabic.

Only a person gifted with his extraordinary administrative talent and with his wide experience could, in so short a time, set up an institution of this character and have it function smoothly as a well regulated institution of learning. For, within two years after Doctor Adler came to Philadelphia, the College opened its doors, and the two major professors, Margolis and Malter, began their lectures according to the schedule previously announced in the College Register. The publication of the names of the faculty members, the description of the courses offered and, above all, the scientific purposes of the College brought letters of inquiry from all over the world. It was obvious, from the start, that the College program, adhering strictly to academic standards, offering only the Ph.D. degree, avoiding with strict impartiality any kind of theological entanglements, appealed to a far greater body of potential students than even the most optimistic had anticipated. It was soon discovered that there were eager students, Christians as well as Jews, devoid of theological interest or sympathies, who welcomed the prospect of pursuing advanced Hebrew and cognate studies under eminent Jewish teachers in a purely academic atmosphere. From the day that the College was declared open, to this day, applications for admission have come not only from all parts of this country, but also from various foreign lands, especially England and Palestine. Necessarily, the number of students that were admitted in any one year was relatively small, averaging around fifty; but it has been consistently one of the most cosmopolitan groups for a student-body of comparable size, and is composed of men and women, Jews and Christians, with an occasional sprinkling of colored students, one of whom has risen to the rank of Bishop in the Colored Methodist Church.

By a strange coincidence, the *Jewish Quarterly Review*, which Doctor Adler had hailed as a landmark in the development of Jewish learning when it first appeared in 1888, was about to be discontinued by its editors, Israel Abrahams and Claude G. Montefiore, the very year when the

Dropsie College was established. Doctor Adler was not slow to seize the opportunity which thus presented itself: to save the twenty-year-old magazine and at the same time to provide the College with a scientific publication, so helpful to an institution of learning and important for its prestige. The arrangement was quickly and amicably concluded; and thus the *Quarterly* found a home in America at the Dropsie College in Philadelphia. Here, since 1910, it has continued its notable record uninterruptedly. Today it has the sad distinction of being the only existing non-Hebrew quarterly devoted to the science of Judaism — its confreres having fallen victims to the plague of Nazism and Fascism. Until his death in 1915, Doctor Schechter was a co-editor of the *Quarterly*. Since then, Doctor Adler was its sole editor. With a premonition of the end, he heaved a sigh of relief as he put the finishing touches to the recent April number which rounded out the thirtieth volume under his editorship and the fiftieth of its existence. He prized highly this, his bequest to Jewish scholarship. Indeed, one of the last things that cheered him before the end was the assurance of two members of the faculty that they would dedicate their efforts to continue its publication — a task which they are now carrying on in the name of the College as a memorial to their chief and as a service to Jewish scholars throughout the world.

Under Doctor Adler's leadership, the Dropsie College gained an enviable place of distinction in the scholarly world. A generation of Jewish scholars has been trained on American soil. The scientific accomplishments of the faculty and the graduates of the College make an impressive chapter in the annals of modern Jewish scholarship. The alumni are worthily represented on the teaching staffs of American universities and Jewish institutions of higher learning, ranging from Jerusalem to San Francisco. To a host of Jewish students in American colleges the very existence of the Dropsie College has lent dignity to the pursuit of higher Jewish study as worthy of scholarly devotion and honorable as a vocation. As long as the College endures, there will be rising generations of young scholars who will walk in Doctor Adler's footsteps and live by the inspiration of his life.

VI

No single institution was capable of utilizing all of Doctor Adler's boundless energy. Indeed, his coming to the Dropsie College was consciously designed to release his powers for greater service to the Jewish people. For this reason, he did not assume any confining teaching duties. The comparative freedom he thus enjoyed made it possible for him to spread his influence in many directions, so that it is no mere figure of speech to assert that "the college became the nerve center from which there radiated intellectual and spiritual currents throughout the Jewish world."

The immediate and direct beneficiary of his presence was the community of Philadelphia. From 1911 to 1915 when the Philadelphia community joined the Jewry of New York in experimenting with the Kehillah form of organization, Doctor Adler was President of the Jewish Community of Philadelphia. He drafted the constitution of the organization and was the chief exponent of the movement whose object was to introduce order and unity in Jewish community life. He was elected President at the first annual meeting on November 5, 1911, shortly after the initial organization and continued in the office for five years. When he resigned in November 1915, the Kehillah did not survive much longer.

Not only did he exert a potent influence upon the institutional life of the Philadelphia community but many individuals among the leading citizens were deeply affected by the energizing influence of his personality in their communal responsibilities and Jewish loyalties. His counsel was sought in every important communal endeavor, and it was almost inconceivable for the community to undertake any important project without his approval.

Always working for unity of community effort, he gave his active support to the co-ordination of the local philanthropies through the formation of the Federation of Jewish Charities. He served faithfully on the Board of the Federation of Jewish Charities and on some of its educational constituencies. When the World War broke out and the tragic plight of the Jews overseas became known, it was not enough that he took a leading hand in organizing Jewish

war relief on a national scale, but he personally organized and headed the local Philadelphia campaigns in the early years with an intensity and devotion which made them great spiritual revivals, and with financial results to make Philadelphia philanthropically a pace-setter for the rest of the country.

Of all the local institutions, the one that stirred his deepest loyalty was the Synagogue. He loved his own Synagogue — the Mikveh Israel Synagogue — for many reasons: the majestic beauty of its service, the purity of its Sephardic tradition, the role it played as a Jewish historic landmark in America. The Synagogue also had many tender personal associations for him and his family. He revered its religious teachers: Leeser, he admired; Morais, he venerated. He was proud of the great men it had nurtured, the long roll of patriots, statesmen, military heroes, poets, artists, scientists and merchant princes. But he pointed with greatest pride to the leaders and pioneers in the cause of Jewish education. Rebecca Gratz was his favorite Jewish heroine. It seemed to him of utmost significance that the two men who founded colleges for Jewish studies — Gratz and Dropsie — were both reared in the old Synagogue of the beloved Spanish ritual. But over and above the specific attributes of his own Synagogue, he believed with all his soul that the Synagogue, as such, was the most important institution in Judaism. It was the physical manifestation of God's immanence in Israel. He often said that, notwithstanding the many crises that confronted his people, if he had only one gift to offer, he would give it to the Synagogue, for upon its existence depended the life of the Jewish people and its claim to immortality. With him action followed conviction with invariable consistency. He not only supported the Synagogue with singular generosity, but he was unsparing of his time and effort in its behalf. Shortly after he settled in Philadelphia, he was elected President of the Mikveh Israel Synagogue. He accepted the office with a feeling of religious solemnity, and he gave to it years of devoted service. He planned every detail of its beautiful Synagogue. Largely through his influence, aided by Judge Sulzberger, the Congregation and the Gratz College, which was in its trusteeship, joined the

Dropsie College in a synchronized building program at the corner of Broad and York Streets. Together they erected a group of monumental buildings dedicated to Worship, Education and Scholarship — a commentary in stone to the threefold aspect of his ideals. In office or out of office, his interest in the Congregation and his faith in its future never waned. No effort or sacrifice was too great for him when the spiritual welfare of the Synagogue was at stake.

As a ward of the Mikveh Israel Congregation and for its own intrinsic value as an educational institution, the Gratz College was close to his heart. The very idea of converting the Gratz Trust into a training school for Jewish teachers emanated from him, as we have seen. His influence as a trustee continued to be paramount in the development of its curriculum and, particularly, in effecting an arrangement by which the Congregation's religious school became the School of Observation and Practice of the Gratz College. Eager to enlarge its influence, he favored the policy adopted in 1928, to invite communal participation in its governing body, and he was especially happy when the Hebrew Education Society joined the Trustees of the College in forming the Board of Overseers, which now guides the work of the College under the presidency of Doctor Solomon Solis-Cohen. He welcomed as a happy omen the return of the Hebrew Education Society to its traditional place in higher Jewish education.

In the general community, Doctor Adler was recognized as one of the distinguished citizens of Philadelphia, and he served with honor and distinction in many civic capacities. He was a member of the University Club and an honored alumnus of his Alma Mater, the University of Pennsylvania. For four years (1921–25), he served as a member of the Board of Education of Philadelphia. It was but natural for one who held a commanding position among America's great librarians to devote his talents to the upbuilding of his city's central library. This he did with such effectiveness, that in time "he became the Library," to quote the present chief of the Free Library of Philadelphia. His official connection with the institution began in 1913 when he was elected a member of the Board of Trustees, and

his responsibilities expanded until he became President of the Board in 1925. Under his energetic administration the program for the erection of the Main Library Building on the Parkway got quickly under way. Every detail of the stately structure had his careful scrutiny, and it was with the pride of personal achievement that he presided felicitously at the Opening Ceremonies on June 2, 1927. The Library grew and developed resourcefully during his administration, notwithstanding the difficult period of the depression. As a lover of books he was naturally a staunch advocate of the cultural and communal values of the Free Library, and his earnest plea generally carried weight with the various city administrations. It would be difficult to find a group more eloquent in the praise of its chief than the official family that came in contact with him in the work of the Library.

He was one of the founders of the Oriental Club of Philadelphia and was always a central figure at its meetings. An unusual recollection of this association was the occasion of Judge Sulzberger's retirement from the Judiciary, when Doctor Adler joined seventeen other members of the Club in addressing salutations to him in eighteen Oriental languages. Doctor Adler's quaint address was written in Ethiopic characters and read: "Blessed be God, the Lord of Israel, the Lord of all Souls. Hail to thee! Hail to thee, Mayer the son of Abraham, Upright Judge, learned in all knowledge! For thy life and for the length of thy days, I, Cyrus the son of Samuel, do make entreaty of God."

No cultural affiliation gave him deeper satisfaction than his association with the American Philosophical Society, which, it will be recalled, Benjamin Franklin founded by forming, as he put it, "most of my ingenious acquaintance into a club for mutual improvement" wherein "Morals, Politics or Natural Philosophy" might be discussed. Elected a member of the Society in 1900, it was only after he came to live in Philadelphia that Adler became active in its affairs, and, later, an important factor in the inner councils. He was a frequent visitor to its quaint historic building on Independence Square, and he reveled in its atmosphere, crowded with the memories of Franklin, Rittenhouse and Jefferson. However busily engaged he might

be at the time, he would attend most of the sessions of the annual meetings, and he generally participated in the discussions which ranged over the whole domain of human knowledge. A Society which was concerned so wholly with the ideal pursuits of the human mind and so little with mundane affairs, seemed to him like a foretaste of Paradise. It afforded him pleasure to serve on the Council, while his election as vice-president in 1938 was a source of deep gratification to him. What appealed to him most strongly in the program of the Society was its broad aim at the universality of knowledge and liberality of thought. He gave expression to these ideas in a most felicitous address at the Bicentenary Banquet on April 30, 1927, when to him fell the honor of voicing the sentiments of the Society on the occasion of its two hundredth anniversary. Punctuating his thoughts with sallies of wit and humorous anecdotes, he satirized, before that brilliant assemblage of the world's most celebrated specialists, the tendency of the present age toward narrow conceptions of knowledge as a result of extreme specialization. He cited "the story of the professor who on his deathbed lamented that he had never completed his great work on the dative case in Latin and deplored the fact that he had not limited himself to the *dativus ethicus*." "This," said Doctor Adler, "represents the kind of specialization which has passed for knowledge." In contrast, he pointed to the aims of the Philosophical Society:

> "This Society has been from its beginning liberal in the truest sense of the word. To be liberal in current parlance generally means to hold that everything that has gone before is wrong and that the new theory of the moment is the only one that is right. It is frequently the attitude of 'Mary, I fear that nobody but thee and me will be saved, and sometimes I have my doubts about thee.'
>
> "The American Philosophical Society has had the liberality of hospitality to every kind of thought, to every kind of knowledge, to all the things that form an object of serious study or promise a useful result therefrom . . . Here astronomers and physicists, chemists and geologists, biologists and paleontologists must

always be welcomed. Alongside of them the historian and the anthropologist, the Orientalist and the Classical Scholar must be found. Here the statesman and the jurist, the engineer and the inventor, the physician and the economist must have a home."

Clearly Doctor Adler was not only holding up the mirror to the Philosophical Society, but was reflecting the encyclopedic interests of the oldtime humanist, whom he unconsciously emulated.

VII

Much as he enriched the cultural and civic life of his "adopted" city — toward which, it may be said, he felt a truly paternal affection — his major concern was with national and international problems and with comprehensive literary enterprises of cultural and religious significance. It was primarily with a view of serving these major interests that he came to organize the Dropsie College and cast his lot with the city of Philadelphia. Soon after he took up permanent residence in the city, therefore, we find increased national attention being focused by Jews throughout the country upon Philadelphia Jewry, and his office at the Dropsie College became a clearing-house for Jewish affairs of world-wide interest. Correspondence poured in from all parts of the world which mirrored the anxieties, the hopes and the sorrows of world Jewry. With the unprecedented growth of the Jewish population and the development of its institutions, the comparative calm and complacency of the old-time American Jewish life was profoundly disturbed. Controversial issues that cut deep into fundamental Jewish attitudes threatened to disrupt the unity of American Israel. Doctor Adler was in the midst of every storm. No movement in American or world Jewry left him unaffected. A man of strong convictions, he fought stoutly for the principles he upheld; and the urbane scholar became a militant fighter. But, however violent the storm, he found poise and philosophic calm in great constructive undertakings which were always at hand.

It will be recalled that Doctor Adler had an interesting personal relation to the formation of the American Jewish

Committee in 1906. His participation in its activities dated from the day of its organization. Although he held no office on the Committee in the early days, his views necessarily carried great weight in its councils. His knowledge of public affairs was extensive. His opinions were invariably based on carefully sifted information which he accumulated with painstaking accuracy. He had, moreover, the gift of a born historian of viewing contemporary events and anticipating their consequences in the light of long historic trends.

His seasoned experience in the government service and his wide contacts with persons high in public life were of the greatest value in establishing proper relationship between the Committee and the United States Government. When the medal commemorating the two hundred and fiftieth anniversary of the settlement of the Jews in America was to be presented to President Theodore Roosevelt, Cyrus Adler was the logical person to make the presentation. He had had many friendly personal contacts with Theodore Roosevelt, who loved to discuss erudite subjects with him, Phoenician being one of them, and their friendship was based on mutual esteem. Doctor Adler's description of the plight of the Jews in Russia and its emotional reactions upon their American coreligionists was not an official communication but a personal recital, and stirred the President's warm sympathies. With President Taft, his relations were similarly personal and informal. He had happy recollections of President Taft's delightful informality at the White House. Although Doctor Adler was no longer attached to the Smithsonian Institution during the Taft administration, Mr. Taft turned to him for help in the revision of an historical article which he had prepared for a national magazine. The burning question which agitated the Jews of America during Taft's Presidency was the Russian passport problem, and, as we shall see, Doctor Adler had a part to play in this political chapter.

His friendship with Woodrow Wilson extended back to the Johns Hopkins days. In 1902, upon his election as President of Princeton University, he wrote in reply to Doctor Adler's congratulations and expression of confidence: "It is like supplying a man with capital to trade on,

to assure him that men who know what they are talking about, believe in him, and I thank you for your part in the capitalization." There was deep sympathetic understanding between them whenever they met. They had the same academic background as professors in their respective subjects and they shared a profoundly ethical approach to the political issues of the day. Doctor Adler frequently observed that Wilson was deeply moved by the feeling that the Jewish people had been so wronged by the world that the world owed them every reparation in its power. There can be but little doubt that his personal admiration of Doctor Adler's character as well as his contacts with other noble Jewish personalities stirred his deep sympathies and made him the outstanding champion of the rights of Jews and other minorities at the Peace Conference in Paris.

President Franklin D. Roosevelt warmly admired Doctor Adler as one of the elder statesmen, and honored him on more than one occasion by seeking his counsel. He called Doctor Adler "my long time friend and trusted counsellor" and characterized him as a "scholar, patriot, humanitarian, and religious leader who held fast to the ancient verities, and earnest worker in the cause of peace and advocate of good will among men."

The American Jewish Committee being designed primarily for defensive purposes, to protect Jewish rights wherever and whenever threatened, its work necessarily depended on outside stimuli. But a task was readily at hand — to collect information which might be useful in case of emergency or attack and which would, in any event, help to keep American Jews accurately informed and therefore a more helpful conscious influence in the lives of Jews at home and abroad. It soon became apparent that the American Jewish Year Book, which Doctor Adler had with great vision inaugurated seven years earlier, provided precisely the form and the type of information that was needed. An arrangement was consequently effected with the Jewish Publication Society by which the American Jewish Year Book became virtually a joint enterprise of the two agencies and a means of disseminating fundamental information, statistics, records of institutions and other valuable items, without which no unified concerted action on a large

scale would have been possible. Thus the American Jewish Committee actually began its work by building upon the foundations laid by Doctor Adler — a striking confirmation of his farseeing wisdom.

The first and chief concern of the Committee, in fact, the major cause that brought about its existence, was how to counteract the blight of Russia's attitude to her Jews. The indescribable suffering and humiliation which the Czaristic government visited upon the seven million Jews of Russia, more than half of the total Jewish population in the world, aroused the passionate indignation of their American brethren. Moreover, the same government heaped insult upon American citizens of the Jewish faith by refusing them admission to Russia, notwithstanding the treaty of 1832 between Russia and the United States, which provided that the nationals of the two countries had the reciprocal right of travel in the respective territories of the two contracting parties. Jews bitterly resented the discrimination as a blot upon their American citizenship. For forty years, every American President and Secretary of State sought to remedy the intolerable situation through various diplomatic expedients, and invariably met with evasive answers or promises of "appointment of a commission to examine into the whole Jewish question."

The American Jewish Committee was resolved to remove the injustice, once and for all time, in a manner that should redound to the honor of America and American citizenship. Doctor Adler often repeated the thrilling story of the great moral campaign that followed — endless interviews with leaders of public opinion; conferences with Presidents and Secretaries of States; brilliant expositions and arguments of law at Congressional Hearings; a dramatic address in behalf of human rights by Woodrow Wilson at a great mass meeting in Carnegie Hall, which focused national attention upon the future President; and, finally, the triumphant abrogation of the treaty with Russia — "the most signal act of justice to the Jews ever undertaken by a great State."

As the heroes of this great battle he singled out Schiff, Marshall and Sulzberger in the dramatic roles which they played. Not once did he intimate that he, too, might have

played a part in the great consummation. And yet he was the brilliant strategist of the campaign. Several years before anyone realized the importance of the work, he arranged for the compilation of the United States Diplomatic Correspondence involving Jews, which proved of inestimable value in the conduct of the campaign. It was this collection, which, moreover, furnished the material for the astonishing presentation of the subject at the crucial Hearing before the House Committee on Foreign Affairs. It was he who at the critical and psychological hour dramatically enlisted the support of Woodrow Wilson which helped to arouse American opinion. But above all, it was he who conceived the bold idea that the solution of the Russian problem lay in the abrogation of the treaty.

The Balkan War, which ended in 1913 in a victory of the Balkan Allies against the Turks, caused Doctor Adler grave concern. He realized that the inevitable transfer of several hundred thousand Jews from Turkish sovereignty to the countries under the domination of the Orthodox Greek Church might bring untold suffering upon them unless their status as equal citizens with their non-Jewish co-nationals were assured. Whatever the shortcomings of the Ottoman Government might have been, its treatment of the Jews was tolerant and civilized — more than could be hoped for in the case of some of the Balkan States. He feared for the fate of Salonika with its famous old Jewish community, peopled with descendants of the Spanish exiles of 1492. Seventy-five thousand Jews lived there, out of a total population of one hundred and twenty thousand. Under the Turks, they had lived free and tolerably happy lives, free in the exercise of their religion and secure in their civil rights. They now had reason to fear pogroms, political persecution and economic destruction, if not outright expulsion, unless their civil and political equality were constitutionally guaranteed. Equally foreboding was the outlook for the other communities, formerly within the Ottoman Empire, that were to be incorporated into the various Balkan States, including Roumania.

Before the Balkan War had reached its final stage, Doctor Adler urged the Committee to appeal to the United States Government to use its good offices to bring about a

settlement in which the rights of all minorities would be secured. He realized that the United States had no standing in the peace conference which was already in session in London — but those were the days prior to the present deterioration of international morality, and he was hopeful that the dictates of humanity and earlier diplomatic precedents would lead our Government to make its influence felt at the conference through its London Ambassador or even through a special commissioner. With his usual thoroughness, he prepared a carefully documented memorandum and also an accompanying letter for the President of the Committee to sign and despatch to President Taft. It urged "that the American Embassy at London may be instructed to bring to the attention of the Delegates now assembled in London to arrange terms of peace between the Allied States and the Ottoman Empire, to the British Foreign Office and to the Ambassadors in London, the satisfaction with which the United States would regard the insertion in any such treaty of peace of a clause which will effectively secure to all people of every race and religion whatsoever, now domiciled in the conquered territory, ample protection for their lives, their liberty and their property, equality of citizenship and the right to worship God according to the dictates of their conscience."

The petition was declined by Secretary of State Knox on grounds bearing similarity to the present "isolationist" viewpoint. But the cause was not lost. When Woodrow Wilson soon succeeded to the Presidency, the same memorandum was presented to him and Secretary of State William J. Bryan — this time by Doctor Adler in person. The result was a complete vindication of Doctor Adler; and once again the Government of the United States, through its President and Secretary of State, championed the cause of civil and religious liberty in lands far beyond its borders.

In all the activities undertaken thus far, the American Jewish Committee had the united support of the Jews of this country. But this happy state was not to continue much longer. For there were important national organizations that kept aloof from representation on the Committee. Some were motivated solely by tactical organizational policy.

But the Zionist Organization of America — or as it was then known, the Federation of American Zionists — was prevented from joining the Committee by the very nature of Zionism and its philosophy of Jewish life. Not only was Zionism — not Palestine — omitted from the agenda of the American Jewish Committee — but it was fought and openly opposed from pulpit and platform by the very leaders who were completely identified with the Committee. Prior to the World War, a state of inner tension and outer neutrality existed between the two organizations, and Zionists of the rank of Doctor Judah L. Magnes and Judge Julian W. Mack were active in its councils and served on its Executive. But with the outbreak of the War, the tension between the two organizations reached the breaking point.

A new leader had arisen in Zionism, Louis D. Brandeis. This illustrious personage who, since that time has cut so deep a niche in the history of his time and his people, was then a newcomer upon the Jewish scene. Zionism had come upon him with the force of a divine revelation and inspired him with the intensity of a crusading spirit. There were those who regarded him as an interloper in Jewish life. To the Zionists, he appeared like the prophet of a new order. It was a strange fate which soon pitted Louis D. Brandeis against Cyrus Adler, as the former staged a sensational revolt against the hitherto virtually undisputed leadership of the American Jewish Committee.

Immediately after the outbreak of the World War, the American Jewish Committee sought to bring about a conference of all the leading national organizations to consider in advance what steps might be taken after the War to secure the emancipation of the Jews of Eastern Europe in the peace negotiations, in which Doctor Adler thought, even then, in 1914, that Woodrow Wilson might be the arbiter. Such a step was directly in line with the purpose for which the Committee, was organized and it seemed most natural for the President, Louis Marshall, to issue such a call, and he did. But ever since the formation of the American Jewish Committee there had been a strong undercurrent of feeling against its leadership on the part of Jewish nationalists who felt that their own philosophy

of Jewish life expressed faithfully the aspirations and hopes of the Jewish masses. With the outbreak of the War, the leaders of this group, who also ranked high in the Zionist Organization, felt that the time had come to wrest control by creating a new super-organization, an American Jewish Congress, in which the nationalist element would predominate by virtue of numerical superiority. Therefore, hardly had Marshall issued the call for a national conference, when immediately a loud protest was raised by the spokesmen of the proposed Congress against what they styled the autocratic action of the American Jewish Committee. The Committee had called for a Conference. Its opponents countered by proposing a Congress. The former was to be a closed Conference limited to one hundred and fifty delegates appointed by their respective national organizations on the basis of a fixed ratio. The latter was to be an open assembly with electors voted upon by secret ballot in polling districts throughout the country. The controversy came to be known as the Conference vs. Congress.

Neither Palestine nor Zionism was directly an issue in the controversy. Democracy was the battle cry as the proponents of the Congress idea clamored for an assembly elected on a democratic basis. To non-partisans, the issue seemed artificial and irrelevant to American Jewish life. Not a few Zionists deplored the importation of a foreign idea into Zionist propaganda. To Doctor Adler, the Congress agitation was the expression of a rampant nationalist movement, which was bent upon forcing its dogma of nationalism upon all existing organizations, and therefore must be firmly resisted to the end.

As we are here more concerned with the personal than with the party issues, the moves and countermoves of the two organizations need not detain us. The prominence and colorful personalities of the two chief opponents who waged keen battle in open letters dramatized the controversy. Brandeis was unexpectedly removed from the arena of the battle by his appointment to the exalted office of Associate Justice of the United States Supreme Court; but the "war" continued more relentlessly as a result. In the excited state of public opinion during the War years, agitation

was carried on with great bitterness. No person or station was beyond attack, and the attacks were ruthless. Tactically the battle was unevenly fought, as the means and will to use the machinery and method of propaganda were all on the side of the Congress proponents. Technically, too, the Congress scored an easy victory. Doctor Adler soon stood alone. It is hard to describe his feeling as he saw his closest friends and members of his own Committee — Schiff, Marshall, Sulzberger, Straus — first compromise and then yield in the name of peace and moderation. His own Committee voted to join in the establishment of the Congress — with important reservations, which were agreed to by all parties, that the Congress was to be an emergency body and would terminate with the conclusion of the Peace Treaties, and that during its active existence, its program would be limited solely to secure the emancipation of the Jews of Eastern Europe and the establishment of Palestine as a Jewish home. Against his opposition, too, the United Synagogue, to which he was so deeply attached and of which he was then President, voted to send a delegate to the American Jewish Congress. He resigned from the presidency, but such was his caliber, he continued to work valiantly for the cause. He declined to accept re-election in the Executive of the American Jewish Committee, but for once relented under pressure. When at last the much trumpeted Congress — which was not "democratically" constituted after all — was convened in December 1918, it was held in Philadelphia, his own citadel. But Adler was adamant. His fighting spirit remained undaunted. He could not be moved by popular clamor any more than he could compromise with honor or conscience. A lesser man might have sulked in his tent. But Adler remained true to himself and to his high sense of duty. Throughout the years of conflict he worked ceaselessly upon large plans for the relief of his stricken brethren through both the American Jewish Relief Committee, the most important of the three fund-raising agencies, and the Joint Distribution Committee, formed by them to co-ordinate the administration of relief abroad; he rendered patriotic service, day and night, through leadership in the Jewish Welfare Board; he planned and executed great literary projects through the

medium of the Jewish Publication Society; he guided the destinies of the United Synagogue of America through its critical, formative years; and, in addition to the stewardship of the Dropsie College, accepted the acting presidency of the Jewish Theological Seminary when Doctor Schechter died, late in 1915. To cap the climax, although he would not participate in the American Jewish Congress or work under its mandate, he did proceed to the Paris Peace Conference in 1919 as a delegate of the American Jewish Committee, as the latter body had expressly reserved the right to be independently represented, notwithstanding its representation in the Congress through Louis Marshall and others.

While the tension and excitement of the Congress issue drew most of the public attention, there were, of course, many other subjects that occupied Doctor Adler as Chairman of the Executive Committee of the American Jewish Committee. A dramatic appeal to His Holiness, Pope Benedict XV, drew world-wide comment and approval and perhaps aided to some extent in mitigating the post-War suffering of the Jews in Poland. Signed by the members of of the Executive Committee, Doctor Adler's pen helped to draft the petition. Even a bare outline of the activities recited in the Committee's annual reports makes a formidable record, too lengthy for this personal narrative. But over and above all other accomplishments stands the Committee's instantaneous response to the cry of distress from Palestine and the East European war zones through its own funds first, and then through the creation of the American Jewish Relief Committee which, together with other fund-raising agencies, placed under the trusteeship of the American Jewish Joint Distribution Committee the greatest philanthropic chest in Jewish history. In this heroic work, the minds and hearts of America's noblest Jews were united as never before. From the first hurried call to a meeting at Mr. Marshall's office at the end of August 1914, to the very last days of his life, Doctor Adler labored, as only he could, with inexhaustible energy and with all the gifts of his great powers to bring the cause of the Jewish tragedy to American Jewry, and to join with others in constructive

planning as to the wisest manner of applying limited funds to unlimited needs.

In the work of the Joint Distribution Committee, Doctor Adler's specific contribution lay in his services as Chairman of the Cultural Committee, an office which he held from the Committee's inception in 1918 to the day of his death. It was the function of this Committee to rehabilitate — virtually to build anew — the entire system of education for the Jews in Eastern Europe, which had been completely destroyed during the war. A picture of the immense proportions of this work is only vaguely suggested by the statistical figures. A sum close to three and a half million dollars was expended. Eighteen hundred educational institutions with eight thousand instructors and two hundred twenty-five thousand students were restored and maintained.

Nor was the work of Doctor Adler's Committee limited to Eastern Europe. Appropriations were made for the Falasha Jews in Abyssinia, a talmud torah in China, schools and synagogues in Constantinople, seminaries in Vienna and Budapest, many institutions in Palestine as well as cultural institutions in Germany. Doctor Adler's name became a household word in thousands of communities scattered throughout the world.

Of utmost importance was the confidence which he received deservedly from all sections of Jewry. He gave equally sympathetic hearings to appeals from educational and cultural-religious institutions whether of orthodox, conservative, laborite or nationalistic coloring. Many are the refugee rabbis and scholars who were maintained chiefly through his personal interest. One of the most romantic episodes in the cultural work in which Doctor Adler was personally concerned was the removal from Danzig of the historical collection of Jewish antiquities formerly housed in the Danzig Jewish Museum and now in the custody of the Jewish Theological Seminary in New York until such time as the Jewish community of Danzig may be revived.

No one is more competent to appraise the value of Doctor Adler's labors in this gigantic philanthropy than Joseph C. Hyman, the able and informed Executive Vice Chairman of the Joint Distribution Committee, who counts

his association with Doctor Adler as one of the inspiring influences of his life. He wrote:

> "It would be wholly misleading to assume that Doctor Adler's interest was centered solely in the cultural, religious activities of the J.D.C. His interest and activities in relation to the whole program and problem confronting the Joint Distribution Committee were broad and embraced virtually every major goal and objective. More nearly than any other man, he brought to the J.D.C. a philosophy of life which synchronized the ideals of Americanism and Judaism. By virtue of his many other Jewish and general American interests, he was able frequently to guide the Joint Distribution Committee with such vision and breadth of view as are vouchsafed few men. He stood out with the late Jacob Schiff, Felix Warburg, Louis Marshall, Julius Rosenwald, in the forefront of those giants who gave leadership and prestige to Jewish life in the American scene. He kept us in touch with the currents of interest in the work of Palestine, with the considerations of the protective organizations and with many other phases of importance. He served not alone on our Cultural Committee, but also gave of his rich counsel and his experience to the solution, the analysis of all our problems."

Great as was his concern with the Jewish tragedy overseas, he was among the first to realize as soon as the United States entered the war that a great task confronted the Jews as well as all other religious bodies in America: to guard the morale and to look after the social needs of the men in every branch of the military service. When the United States sent a military expedition to the Mexican border in 1916 and there was need for welfare work among the troops, he promptly took the lead and headed the work of the Army and Navy Department of the National Council of Young Men's Hebrew and Kindred Associations. Three days after this country entered the World War, a new and enlarged Board, soon to be known as the Jewish Welfare Board, was organized with Doctor Adler as Chairman — the first united effort on the part of the Jewish community

of America to function in behalf of the Jewish men in the army and navy. With efficiency and dispatch, the foundations were laid for an organization whose dimensions could not be foreseen in the early stages of the War. The Committee worked in feverish haste — literally, day and night. The compilation of a prayer book presented complications because of Orthodox and Reform differences. To assure harmony, Doctor Adler associated himself with two rabbis of the right and left wings, and a book of prayer that met the requirements of all elements was produced. An abridged Bible was deemed a necessity, the complete Bible being too large to carry in a knapsack. There was no time to be lost in lengthy committee deliberations, so Doctor Adler sat up all night and in the morning, behold! there was an abridged Bible which in a very few days was off the press and ready for distribution. The principle that guided him in the selection of Bible passages was apparently very simple: "It was necessary to select passages of the Bible that would inspire the men and not deject them."

The appointment of rabbis as chaplains of the Army was taken up with the Secretary of War, Newton D. Baker, who, as it happened, had been one of Doctor Adler's students at Johns Hopkins University. It turned out that a new bill had to be drafted for this purpose. Doctor Adler recalled that he sat down in Secretary Baker's office and there and then they drafted a bill authorizing the appointment of chaplains of "faiths not now represented in the body of Chaplains in the Army." He used to point out with pride that this provision introduced a liberal attitude which benefited also minority Christian groups such as the Unitarians or Christian Scientists who had never had any Army chaplains of their own sect.

Having disposed of these and many other perplexing problems incidental to the early stages of organization, Doctor Adler found a man with military experience, Colonel Harry Cutler, to take his place as Chairman while he served under him as Vice-Chairman. All through the summer of 1917 he commuted from Philadelphia to New York and Washington, attending innumerable conferences. It was necessary to fix the status of the Board with the War

Department and to secure from it official recognition of the Board's uniformed representatives in the camps. Doctor Adler's knowledge, clear thinking, and tact seemed indispensable in all these negotiations.

It is virtually impossible to describe in detail the wide scope of his service in connection with the Jewish Welfare Board. Two features may, however, be emphasized. His was the major responsibility for the selection of the splendid corps of Jewish chaplains in the army who were appointed by the War Department upon his recommendation as Chairman of the Board's Committee on Chaplains. And great was the satisfaction he drew from the fact that, for the first time in American history, there was an agency that carried the Government's official endorsement and at the same time represented the organized Jewish community — a happy and harmonious dualism which expressed itself in the Board's liberal program, preserved in peace and in war, to extend its services to soldiers and sailors without sectarian discrimination and, at the same time, to make provision for the special needs of those of the Jewish faith. A striking example of this wise and patriotic policy was the Board's recent dedication of the Army and Navy Community Center in Balboa, Canal Zone, on March 7, 1940, for use of the soldiers and sailors stationed there, without regard to race or creed. A message bearing Doctor Adler's name, which was read at the dedication ceremonies only a month before his death was the last of innumerable activities on behalf of co-religionists connected with the military and naval services of his country — activities to which he gave incalculable energy and devotion.

VIII

It seems fantastic that the man who was engaged on so large a scale in problems of human engineering and who carried so heavy a load of his people's burdens throughout the world, should have had the poise and calmness of spirit to carry out important literary projects and to lead a great organization in crystallizing the conservative movement in American Judaism. It is as if he lived in two worlds — one of action and another of thought and feeling. For a

view of this inner world, our starting point is the foundation of the Dropsie College in 1908, which synchronized with a great project then under way to create a new Bible translation in English for the Jews of America and English-speaking Jews everywhere. A Board of Editors had already been organized, representing both the Conservative and the Reform wings of Judaism, with Doctor Adler as chairman, and the work was ready to commence. The conception of an authoritative Jewish translation of the Bible in English was nobly inspired. It was in line with a long chain of Jewish tradition. Every Bible translation reflected an epoch-making landmark in Israel's career. It was only fitting that American Jewry, conscious of a great destiny, should give evidence of its devotion to the word of God through a similar monumental creation in the English tongue. "Out of a handful of immigrants from Central Europe and the East . . . or even of England and her colonies" reads the preface to the completed Bible translation, "we have grown under Providence both in numbers and in importance, so that we constitute now the greatest section of Israel living in a single country outside of Russia. We are only following in the footsteps of our great predecessors when, with the growth of our numbers, we have applied ourselves to the sacred task of preparing a new translation of the Bible into the English language, which, unless all signs fail, is to become the current speech of the majority of the children of Israel."

The inspiration of the idea and its execution cannot be claimed for any individual. The Jewish Publication Society of America officially promulgated the plan as early as 1892. In 1908, the Society received a gift of $50,000 as a Bible Fund from Jacob H. Schiff, Doctor Adler's lifelong friend and associate in many good works, which made the project feasible. Max L. Margolis, Professor of Bible at the Dropsie College, served as Editor-in-Chief and as Secretary to the Editorial Board. His, therefore, was the lion's share in preparing the draft of the translation which served as the basis of discussion by the Board. But the architect of the monumental structure was Cyrus Adler. From the earliest stage of preliminary discussion in 1892 until the triumphant finale in 1917, Doctor Adler's mind and

heart were in the project; and, quoting Doctor David Philipson, "His exquisite tact and deep knowledge of human nature were a prime factor in bringing the task to a successful conclusion."

Doctor Philipson was not only a member of the Board of Bible Editors, but it was he who, as President of the Central Conference of American Rabbis, met with Doctor Adler in the latter's home in Washington when the plans were laid for the joint sponsorship of the translation by the Conference and the Jewish Publication Society. With the freshness of an eye-witness, he recently told the story of their historic meeting and what followed:

> "My diplomatically minded friend Doctor Cyrus Adler and I were named plenipotentiaries to bring the two organizations into harmonious touch. We met in his home in Washington. We agreed that co-operation was possible and desirable. We felt that the most feasible plan for such co-operation was the appointment of a Board of Editors, three from the Publication Committee and three from the Conference, these six to decide upon an Editor-in-Chief . . . The Publication Committee named Professor Solomon Schechter, Dr. Cyrus Adler and Dr. Joseph Jacobs as their representatives on the Board of Bible Editors; the Conference named Dr. Kaufman Kohler, Dr. Samuel Schulman, and the present speaker . . The six members of the Editorial Board agreed upon Margolis. Dr. Adler communicated with the exegete who was abroad at the time. Margolis accepted the appointment and the Board of seven editors met for the first time in December 1908 at the Young Men's Hebrew Association building in Philadelphia."

Thus began a great literary project and a holy undertaking. As the chairman and the editor-in-chief were both drawn from the Dropsie College, this young institution became the headquarters from which the work was directed. Theologically, it was in the happy position of a neutral as between the Hebrew Union College and the Jewish Theological Seminary — each of these three institutions, incidentally, being equally represented on the Board by two Fac-

ulty members. The mechanics of the work need not detain us. The reader will be well rewarded by a perusal of the masterly Preface to the Bible translation. Suffice it to say that the work of the translation covered a period of seven years (1908–15). Sixteen meetings were held, each lasting ten days or more. Doctor Adler presided at all of the meetings. At no time did he display to better advantage his fine tact and the art of irenic persuasion than at these exciting conclaves which often reached volcanic intensity, as the romantic temperaments of Schechter and Kohler beat against each other in the clash of religious ideologies. The spirit that prevailed there at times is reflected in typically Schechterian vein in a letter to Doctor Adler. Quoting from an Italian philosopher: "Place seven or eight clever men together, and they become so many fools. The reason is that when they do not agree, they are keener to argue than to decide,' he adds: "I have a mind to have the sentences printed for distribution at our Bible society meetings." But these were passing flashes of lightning. When the work was completed there was great rejoicing. At last there was a Bible translation to which American Jews could point with pride as the creation of the Jewish consciousness on a par with similar products of the Catholic and Protestant Churches. It was a peace-offering to the Jewish and the non-Jewish world. To the Jews it presented a Bible which combined the spirit of Jewish tradition with the results of biblical scholarship, ancient, mediaeval and modern. To the non-Jews it opened the gateway of Jewish tradition in the interpretation of the Word of God.

At the banquet held in celebration of the event the two chief protagonists of the Editorial Board sounded a lofty keynote of union and harmony. Said Doctor Schechter: "When working with the aim that the Torah should not be forgotten, we can have no real quarrel. If you look at the composition of the Board of Translators you will recognize it as American Jewry in miniature. The Bible made us all for a time citizens of Catholic Israel." Doctor Kohler continued in this train of thought. "It [the translation] is the result of harmonious co-operation between the representatives of the two wings of American Judaism, and will form a bond of union between all the branches and divisions

of American Israel to bring about a greater consolidation of its spiritual interests." All were united in praise of the wisdom and calm of the great conciliator, Cyrus Adler.

Upon the completion of the Bible translation in 1914, Mr. Schiff was moved to establish another fund of $50,000 for the publication, in text and translation, of a selection of the Jewish classics under the auspices of the Jewish Publication Society, similar to the Library of Greek and Latin Classics which his relative James Loeb had endowed. This time, as the subject was non-controversial, Doctor Schechter was chosen as Chairman. But he died one year later and, once again, it fell to Doctor Adler to lead and direct a great co-operative literary effort. After an interlude of several years, due to the World War, the plan was put into operation. For the first time, the great riches of mediaeval Hebrew literature were opened up on a large scale to the English-reading public, with texts carefully and critically edited by expert scholars drawn from many parts of the world. Every branch of Jewish thought and literary composition is represented in the seventeen handsome volumes that have thus far been published: Talmud, folklore, ethics, philosophy and poetry. Zangwill's genius which created the Children and the Dreamers of the Ghetto revealed the soul of one of the greatest dreamers, the philosopher-poet Solomon ibn Gabirol, while the poet-physician Doctor Solomon Solis-Cohen re-created the muse of Moses ibn Ezra with the gift of his own poetic intuition. It is interesting to note, in passing, that Philadelphia alone provided at least three authors and seven volumes in the Series: the poet, Doctor Solis-Cohen; the rabbinic scholar and professor of the Dropsie College, Henry Malter, who edited and translated the talmudic tractate Megillat Ta'anit; and the philosopher, Isaac Husik, professor at the University of Pennsylvania and one-time instructor at the Gratz College, who was the author of the five-volume edition of the text and translation of Albo's philosophic classic "*Sefer ha-Ikkarim.*"

The printing of the "Jewish Classics" created a challenge which Doctor Adler welcomed because it afforded a cogent illustration of the need, which he had felt for a long time, of establishing an adequate Hebrew press in America,

capable of printing ambitious scholarly works in Hebrew type. The challenge was twofold, mechanical and financial, and he proceeded vigorously to attack both sides of the problem. On his own initiative, he called a conference of some of the Trustees of the Publication Society, to which he also invited the brothers Maurice and Julius Weyl, who were noted experts in the printing art. The mechanical difficulties were highly complicated, as nine hundred combinations had to be provided in place of one quarter of that number usually found on the ordinary keyboard of type-setting machinery, but a satisfactory solution was happily devised. The fiscal solution, too, was pleasantly accomplished as told by Doctor Adler: "I was with Mr. Schiff downtown, we had luncheon, and I laid the matter before him. He saw the point very quickly, as he usually did. I named the approximate cost of the enterprise, and he said he would give one-half of the amount. We walked up the street together and met Mr. Marshall, and as we both apparently looked well pleased, Marshall said 'What have you been doing that pleases you so much?' Thereupon I told him about the project, and he said 'Well, if Mr. Schiff has given the half, I will add a quarter' " The balance was raised by Simon Miller, then president of the Publication Society.

The execution of the plan was deferred until after the War. When the time finally came for creating the Hebrew types, Doctor Adler characteristically indulged his sense of the romance of friendship. It appears that Louis Marshall had been fervently compared to Manasseh b. Israel in one of the farewell addresses delivered on the eve of his departure from the Peace Conference. Therefore, said Doctor Adler, "I decided to maintain what had been the tradition, as it were, of Hebrew printing in America since colonial days, namely, that of the "Dutch Faces," for all of our early Hebrew types came from Holland, and since I saw no particular reason for following an accidental printing house, I had the faces drawn and cut from some of the output of the famous printing house of Manasseh b. Israel in order to preserve the suggestion of the link between Marshall and the famous Manasseh."

The Hebrew Press was completed in 1921 in ample time

for the printing of the first of the Classics, the Davidson-Zangwill volume of the poems of Solomon ibn Gabirol, and the event was celebrated by a gala dinner in New York in November 1923 on the occasion of the thirty-fifth anniversary of the Society.

It is difficult to realize that these literary achievements were accomplished during years crowded with intense activity in building up a new College, editing a scientific Quarterly, creating an all-embracing community organization, the Kehillah of Philadelphia, answering innumerable communal demands upon his time — and, above all, carrying in increasing measure the heavy burdens and responsibilities of national leadership in the religious affairs and civil concerns of American Jews in their own behalf and in behalf of their brethren on other continents. Doctor Adler had the happy faculty, when he was in a reminiscent mood, of being able, in a few telling sentences, to draw a faithful picture of a vanished age. Thus he used frequently to compare the simplicity of Jewish conditions in this country during his own boyhood days with the complex character of the Jewish problems in more recent times. "Years ago,' he said, "the tiny Jewish settlement in America lived more simply and was more closely bound to Judaism. I remember, in the years of my boyhood, when all Philadelphia was in an uproar because of a Jew who dared ride in public on the Sabbath." As for anti-Semitism or a specific Jewish problem, "There was no anti-Semitism in America in the eighties," he said, "aside from what is called social anti-Semitism, as when Jews were not admitted into aristocratic clubs or hotels. In Russia a series of persecutions against the Jews had begun and resulted in the mass immigration of Jews to this country. In Germany, Prince Bismarck supported the anti-Semitic faction, under the leadership of Stoecker, but no one took it seriously. In Palestine, the Jewish community consisted of about forty thousand Jews; and in the Balkan countries, many fine Jewish communities were flourishing. Sir Moses Montefiore was the hero of that epoch," he mused.

It is against this early background of religious peace within, and political tranquillity without, that his matured religious and political views can be best understood. He could see and understand how "Jews were turning away from their traditions as they fused themselves into their general surroundings and as life became more complex." But he was rooted like an oak in the simple faith of his fathers. At home and abroad he was the loyal Jew always. He lived the Jewish life, fulfilled the religious precepts, prayed out of his old little Amsterdam prayer-book, kept the Sabbath, honored the day with hymns and prayers even as had his forefathers. There was not the slightest trace of the apologete in his self-appraisal as an American or as a Jew. He was proud of his Jewish birthright. He gloried in the Jewish tradition of religion and ethics. In simple trusting faith he lived and died.

His faith was not shaken by his application to science nor was it weakened by the widespread social example of his friends and contemporaries. On the contrary, as he viewed the reckless abandonment of the old faith on all sides, he was at first stirred to eloquent protest and then to action. As a young man, he engaged in fiery polemics. At times, he rose to the eloquent heights of the Psalmist. "I will continue to hold my banner aloft" he cried out defiantly. "I find myself born — aye, born — into a people and a religion. The preservation of my people must be for a purpose, for God does nothing without a purpose. His reasons are unfathomable to me, but on my own reason I place little dependence; test it where I will it fails me. The simple, the ultimate in every direction is sealed to me. It is as difficult to understand matter as mind. The courses of the planets are no harder to explain than the growth of a blade of grass. Therefore am I willing to remain a link in the great chain. What has been preserved for four thousand years was not saved that I should overthrow it. My people have survived the prehistoric paganism, the Babylonian polytheism, the aesthetic Hellenism, the sagacious Romanism, at once the blandishments and persecutions of the Church; and it will survive the

modern dilettantism and the current materialism, holding aloft the traditional Jewish ideals inflexibly until the world shall become capable of recognizing their worth."

But he was essentially a thinker who believed in action. The zeal which he poured into the upbuilding of the Jewish Theological Seminary and the devotion which bound him to Schechter, aside from magnetic personal attraction, were inspired by the conviction that with Schechter and the Seminary he would help to redeem American Judaism and restore reverence for the Torah and its sacred traditions in American Israel. To bring the teachings of the Seminary into the life of the people, however, required the creation of a lay organization to implement into practical form the inspiration which would emanate from the high seat of learning. It was necessary to form a Union for Traditional Judaism in America.

Such a plan was visualized by Doctor Schechter almost a decade before it was realized in action. But he would not attempt to bring it into being until Doctor Adler gave his assent, and Adler hesitated. More time was needed, he pleaded. As usual, Schechter was ardent and impetuous; Adler, characteristically restrained and cautious. He knew the danger and the pitfalls. The very conception of Traditional Judaism was vague and undefined in the minds of the people. Like Schechter, he dreaded to precipitate a new party division in American Judaism. If a Union was to be formed it was to introduce union. It must not be a separatist organization but an agency to unify all the congregations that professed loyalty to Jewish tradition, from the extreme right to the fringe of Reform. But would not the die-hards attack and misinterpret this plan as religious compromise and opportunism? Paradoxically, the very chaos which the disorganized state of traditional Judaism had created militated against the obvious remedy of organization. Years passed in apparently fruitless discussion. Finally, in 1909, Doctor Adler agreed that the organization of the traditional forces in America was imperative and ought not to be long deferred. He knew that he would have to carry much of the burden for Doctor Schechter, but he also gloried in the vision of a united traditional Jewish community in America. Doctor Schechter wrote

to him: "I am too late for the work and have little organizing abilities for such an enterprise. You will have to do it, and I will work under you as far as my strength allows. This will be the great bequest that I shall leave to American Israel. Otherwise, everything will be lost. I feel that it is time for action."

Four more years elapsed before a call was finally issued for a meeting to be held at the Seminary on February 23, 1913, for the purpose of effecting the religious Union. The meeting was attended by a selected number of congregational delegates, about thirty rabbis and the faculties of the Seminary, the Dropsie College and the Gratz College. Much of what Doctor Adler had anticipated came to pass. A great debate was staged in which the proponents of a rigid orthodox party clashed with the advocates of a clear-cut, middle-of-the-road party, who demanded that the organization officially label itself Conservative and cut itself loose from Orthodoxy no less than from Reform. Doctor Schechter stormed against both extremes. The meeting was perilously near disruption. Then Doctor Adler, the great conciliator, took the situation in hand. Unruffled, peering through the dust of words and the fog of emotion, he steered the meeting and, with it, a great ideal, to a safe conclusion. That day there was formed the United Synagogue of America, a Union for promoting Traditional Judaism, with Schechter, President, and Adler, Vice-President. The purposes of the Union, defined in the Preamble, were drafted chiefly by Doctor Adler:

> "To assert and establish loyalty to the Torah and its historical exposition, To further the observance of the Sabbath and the Dietary Laws, To preserve in the service the reference to Israel's past and the hopes for Israel's restoration, To maintain the traditional character of the liturgy, with Hebrew as the language of prayer, To foster Jewish religious life in the home, as expressed in traditional observances, To encourage the establishment of Jewish religious schools, in the curricula of which the study of the Hebrew language and literature shall be given a prominent place, both as the key to the true understanding of Judaism, and as a bond holding together the scattered communities

of Israel throughout the world. It shall be the aim of the United Synagogue of America, while not endorsing the innovations introduced by any of its constituent bodies, to embrace all elements essentially loyal to traditional Judaism and in sympathy with the purposes outlined above."

It meant much to Doctor Schechter and even more to the United Synagogue that he was its first President. But from its inception, he realized that it would require Doctor Adler's special talents to fashion and mould the organization into a functioning organism. Accordingly, less than a year after he became President, he relinquished the office, and Doctor Adler was elected his successor. But, alas, Doctor Schechter was not to live long thereafter. Within a little more than a year, he passed on to the Great Academy, and Doctor Adler was left to carry on the work which now became a sacred trust. From that day until the closing years of his life, he worked devotedly in the cause of the United Synagogue, as the spiritual legacy of his immortal friend and as a means of strengthening traditional Judaism throughout the land.

Doctor Adler's leadership in any organization was not limited exclusively to major activities. His influence in the United Synagogue was felt in every direction: in the organization of a central office in the Seminary building, in the planning of educational textbooks, in the standardization of a prayer book, and, of course, in the major social-religious policies of the organization. He personally conducted membership and fund-raising campaigns to support an expanded program of activities. Through his vision, the United Synagogue was a pioneer in religious radio broadcasts. He effected co-operation with the Boy Scout organization in the interest of the Boy Scouts of the Jewish faith. And he promoted with great interest the program of the United Synagogue for the erection of a Synagogue-Center in Jerusalem.

As a result of his leadership, especially in the critical formative years of the organization, the United Synagogue has become a great constructive factor in American Judaism. He saw its rise from a small beginning to a union of over three hundred congregations, spanning the continent.

With its sister and subsidiary organizations — the Women's League, the Federation of Men's Organizations, and the Young People's League — it is the largest body of organized Judaism in America. Time has confirmed the far-reaching wisdom of the policy of welding into fundamental unity congregations that are divided superficially by minor ritual differences. The union of forces has given all the traditional congregations a consciousness of strength and correspondingly a greater sense of responsibility.

The death of Doctor Schechter on November 20, 1915, created a critical situation for the Jewish Theological Seminary. No heir apparent was in evidence. Had scholarship and piety been the sole requirements there were members on the Faculty who could have qualified superbly. But the situation called for other talents too — especially those of a high executive order. The Seminary was on the threshold of a great expansion. The Library had grown to such dimensions that it could no longer be contained in the old building. The teaching program, too, required more spacious quarters, especially if the Teachers' Institute of the Seminary was to be closely linked with the parent body. Moreover, situated on Morningside Heights in close proximity to other institutions of learning with magnificent equipments, the Seminary appeared orphaned and neglected. Indeed as one impressive structure was rising from its foundations, Doctor Schechter stamped his cane upon the opposite pavement and exclaimed, "And they call us the People of the Book! I shall yet write another epistle to the Hebrews!"

His friend and co-worker Cyrus Adler shared the dream and the vision that seemed to elude the Master. Once before, he had saved the Seminary after Doctor Morais' death; so now, too, the directors turned to him to accept the leadership of the institution. Not being rabbinically ordained, and conscious of the high rabbinic learning which ought to grace the theological successor of Schechter, he could not be persuaded to accept more than the temporary acting presidency. For eight years he modestly remained in this state of temporary tenure of office. But, as he literally grew into the institution and

his influence dominated every phase of its development, it became increasingly manifest that the interests of the Seminary demanded that he accept the full responsibility of the presidency. Still he hesitated. He noted with deep concern that theological differences were straining the unity that had hitherto held together the Seminary graduates in the Rabbinical Assembly. There seemed to exist a real danger that the Seminary, through its graduates, might be forced into a hard, sharply defined theological position, alien to the broad traditions of its past as expounded by Morais and Schechter. This was a challenge to loyalty and conviction that could not be evaded. Early in 1923, he accepted the invitation of the Rabbinical Assembly to speak at their convention on "The Point of View of Judaism Taught in the Seminary," an address which was subsequently printed under the significant title "The Standpoint of the Jewish Theological Seminary."

In this address he clarified his position by prefacing his remarks with a personalized history of the Seminary as he knew it. He expounded the hope and the aims of the founders. He defined the Seminary attitude not as an artificial, crystallized theology, but as an historical and organic development of the religion of Catholic Israel. He rejected all adjectival restrictions upon its Judaism. "After all," he said, "the Seminary is not a platform, is not a building, is not a library, is not even a fund, but consists of the masters and pupils who have labored for it and in it during these thirty-five years and more. I see in it the ideals of Isaac Leeser, Sabato Morais and Solomon Schechter, each of whom in turn was the authorized leader of an American Jewish college devoted to the teaching of Judaism as historically handed down.

"The Seminary is an institution of Jewish learning designed for the purpose of creating an educated Jewish Rabbinate in the United States. It aims to carry the student back to the sources of the Jewish law, history, liturgy, philosophy, theology and practice, believing that men so grounded in the knowledge and essentials of the great historic structure which we call Judaism will preach it and practice it.

"Through these men the Seminary stands for the normal

development in America of the main stream of Judaism, and it is willing to let any other body or group qualify or limit their Judaism by any prefix that seems best to themselves. The Seminary aims to open up the entire domain of Jewish knowledge to its students, by which it will best serve the purpose for which it was founded — to preserve in America the knowledge and practice of historical Judaism as contained in the laws of Moses and expounded by the prophets and sages in Israel in biblical and talmudical writings."

The reception which this declaration met among the members of the Rabbinical Assembly was the determining factor in his decision finally to accept the mantle of the presidency: and, the following year, he became in name what he had been in fact, the President of the Seminary and the titular leader of traditional Judaism in America.

Under his administration, the Seminary remained true to its historic position. As the number of its rabbinical graduates increased and the Teachers' Institute expanded in many directions, the influence of the Seminary upon the currents of Jewish life increased correspondingly. From a single building of modest dignity, the Seminary expanded in its new quarters into a group of magnificent buildings that form an imposing quadrangle in the finest tradition of colonial architecture. In these buildings are stored priceless treasures of rare books and manuscripts and a unique collection of Jewish ceremonial objects that make the Library and the Museum of the Seminary celebrated throughout the world.

It must have afforded Doctor Adler deep satisfaction that the benefactors whose munificence made this remarkable expansion possible — Louis S. Brush, Israel Unterberg, Mortimer Schiff and his mother, Mrs. Jacob H. Schiff, Felix M. Warburg and his wife, Frieda Schiff Warburg, and others — were friends whose association with him no doubt helped to inspire some of the benefactions.

With that rare lover of art and beauty, Felix Warburg, the Chairman of the Building Committee, he pored over every detail of the architect's plans. No part of the design was dearer to them than that of the exquisite wrought iron crowned gates, with their spiritual symbols, which Mrs.

Frieda Schiff Warburg presented to the Seminary in memory of her parents, Jacob H. and Therese Schiff. True to the Adler spirit, sentiment is gracefully combined with aesthetic effect in a series of stately columns, dedicated to the founders and patrons of the Seminary and giving a monumental effect to the quadrangle. That he had so large a share in the fulfillment of the Seminary dream filled him with profound gratitude and deep humility. He gave utterance to this feeling on many occasions; but never with more stirring emotion than on the occasion of the semi-centennial celebration. The effect of the simple words he then uttered: — "I could hardly envisage or even dare to hope that I would be permitted to see the present fruition of a small beginning and live this half century"— and the solemnity and emotion with which he pronounced the time-honored benediction were an unforgettable experience to the friends who gathered to hear him on that momentous occasion in his life. The memory of that day inspired Mr. Sol M. Stroock, in a moving tribute to his departed friend, to characterize humility and piety as the cardinal virtues of Doctor Adler's character.

IX

It was on March 12, 1919, that Doctor Adler, in the company of Louis Marshall, sailed on the *Caronia* for Liverpool on the way to Paris and the Peace Conference. Impressions of that rough sea voyage in a vessel stripped of all heating equipment — it had been a cruiser during the War — following a northerly course to Halifax for coaling — the thermometer many degrees below zero — were still fresh in Doctor Adler's mind ten years later when he wrote an account of the voyage in the biographic sketch of Louis Marshall. From the day they sailed until they returned together four months later, they were inseparable. Day and night they would be seen together working in closest harmony and to the same ends; but, at the door of the Bureau of Jewish Delegations, they parted. Adler would have no part in the deliberations of the American Jewish Congress delegation.

Fortunately, Doctor Adler kept a diary of the daily proceedings in Paris, although the days were too crowded to allow more than the barest mention of the people he saw and an outline of the conversation that passed between them. The scene that met them upon their arrival in Paris — they had been prepared for it in part by their conferences in London — was that of a fascinating collection of representative Jews from many parts of the world, who were united by a great will to serve their people but were deplorably divided in counsel and hitherto ineffectual in results. Misunderstandings, added to fundamental differences of viewpoint, had created an atmosphere of mutual distrust and suspicion. The program of the English and French Jews was denounced as inadequate by the Eastern European Jews, who represented the very communities whose interests all had come to protect. The American delegates who had arrived earlier, instead of striving for harmony, had lined up with the Eastern delegation and charged the Westerners with bad faith. Marshall and Adler were both deeply disturbed by this state of disunion, but only Marshall was in a position to register a protest with his compatriots, as he alone was a member of the American Jewish Congress delegation. When, moreover, he found that the Americans had established their offices at the Zionist headquarters — in his opinion, an act of folly dangerous to the Zionist cause, no less than to the interest of East European Jewry — he was so indignant that at first he refused to attend a meeting of the Provisional Committee there, until Adler, this time the peace-maker, prevailed upon him to do so.

The rock upon which the delegations split was nationalism. The Western Jews of England and France opposed the application of this conception to Jewish life even in Eastern Europe; and the Eastern Jews demanded the recognition of their nationality as a matter of principle and as the only effective guarantee of the security of even the most elementary rights, civil or political, religious or cultural. This had been the very issue fought out in the Congress-Conference controversy in America, which had ended in a victory for "national rights." But, whereas in the United States it had been moderately compromised, here in Paris the lines of

battle were sharply drawn between the extreme assimilationists who could not look upon the Jews otherwise than as a religious sect, and the eastern nationalists who not only claimed national rights for themselves but demanded that the Jews of the world be recognized as a nation, with a seat in the League of Nations.

Fearing the results of discord at such a crucial hour, Marshall and Adler bent every effort to bring about a united front. It was ironical that more time and effort were consumed in seeking a formula for co-ordinating the conflicting delegations than in convincing the Great Powers of the justice of the Jewish cause. As Doctor Adler's position in opposing the American Jewish Congress was well known, his plea for a sympathetic understanding of the position of the Eastern Jewish communities made a deep impression.

From a memorandum attached to his diary we find that at a meeting of representatives of various countries held at the Salle du Consistoire Israélite on April 6, 1919, "Doctor Adler stated that nearly all the previous speakers had drawn a sharp line between the East and the West. He could say without the slightest hesitation that no such line existed for him. Whether we say Kol Yisrael Ahim (and none can fight so bitterly as brothers) or Kol Yisrael Haberim (he preferred the latter because it is an expression of will and indicates greater likelihood of getting on together), we must try to secure full rights. An agreement was of the greatest importance . . . Is the historic position of the Jews of Poland one of choice or necessity? He believed their greatest desire would have been for centuries to free themselves from the conditions imposed upon them by Poles and Russians. Yet, if the Eastern Jews would take the responsibility of insisting that they get rights different from those of other Jews, he was ready to support them. They should consider that whatever they did would affect 3,300,000 Jews in America, three-fourths of whom had come in the last forty years. He preferred a formula giving the Jews all rights granted to any other section of the population. Such a formula, omitting the phrase of "national rights" but securing them where other nations did, would secure rights for the East without injuring the West. He did not wish to judge for others, but did not wish others to judge

for those he represented . . . " A brief notation in the diary reveals his feeling as in a flash: "The men from Eastern Europe have been through a lot and their stories are heartrending. One must sympathize with their views even if their judgment cannot always be followed."

Sad to relate, complete unanimity was not achieved. In theory, everybody stuck to his "principles." But the urgency of time and the calming influence of the moderates brought about a fair degree of mutual accommodation in thought and in action. As it turned out, all the eloquence and passion stirred up in the debates on "national rights" proved academic in their effect upon the Peace Conference. For the Great Powers unhesitatingly rejected all consideration of national rights for any group. But they were deeply sympathetic toward the formulation of a program that promised effectively to protect the full rights of the minority groups that differed from the majority of the population in race, language or religion. When, therefore, it became clear that all attempts to achieve national rights for minorities, however earnestly pursued, were doomed to defeat at the very outset, the Jewish delegates directed their efforts more realistically to help formulate drafts of treaty provisions which would cover all national, racial, or religious minorities with security against oppression from the majority population. For upon this thesis all parties were agreed, that it was neither desirable nor politic to secure assurances for Jews that other minorities did not obtain. The fate of the Jews was tied up with the fortunes of all other minorities. As a result, the Jewish delegations in Paris became the most important single factor in bringing about international guarantees to safeguard a varied population of over thirty million which otherwise was at the mercy of bitterly hostile majorities.

There was no avenue through which the Jewish representatives could directly appear before the Peace Conference. Each delegation made its plea separately to the representatives of its own country. Marshall, Mack and Adler repeatedly appeared before the American representatives and were always accorded a warm reception. As Doctor Adler later described the situation to Julius Rosenwald: "At no time was it necessary to argue our cause with

any member of the American delegations from the President down, and the President above all gave unstinted support from the very beginning, but it was the details that were troublesome. The English Jews deserve very great credit for their share in the work and so do the French. As a matter of fact our cause lay in the hands of three great powers — America, France and England, and the only method of approach was through the representatives of these countries. In whole-hearted and unswerving championship of our cause, President Wilson stood first."

The number of persons that throng the pages of Doctor Adler's diary of four months makes an amazing record even for so crowded a life as his. Interviews and conferences began early in the morning and continued into the late hours of the night. There were times when the activity was so intense that for a week he had not the leisure to jot down a line in his daybook. There were audiences with President Wilson, interviews with Colonel House, Secretary Lansing, General Bliss, and Henry White, and several conferences with Relief Administrator Herbert Hoover. Besides the Jewish delegates whose names appear again and again, one meets Lord Rothschild, Baron Edmond de Rothschild, Baron Guinzburg, Sir Herbert Samuel, Henry Morgenthau, Oscar S. Straus, Lewis L. Strauss, Jacob Billikopf, Doctor Boris D. Bogen, Edward A. Filene, Rabbi Isaac Landman, Abe Cahan, Herman Bernstein, Aaron Aaronsohn, Felix Frankfurter, Miss Hetty Goldman and Miss Harriet B. Lowenstein. Military characters parade through the chronicle: Generals Krauthoff and Jadwin, Colonels Butler and Carziak, Major Davis, Commanders Read and Albert M. Cohen, and Captain Goodhart. Statesmen, historians, and publicists also are featured in the record of callers or persons seen, interviewed or dined: Judge Parker, Thomas Nelson Page, Oscar T. Crosby, Ray Stannard Baker, Bertholet, John L. Mott, S. S. McClure, Sir Thomas Barclay, Hedlam Morely and Monseigneur Kelly.

The interests involved in these many contacts were not wholly connected with the affairs of the Peace Conference. A great share of the crowded schedule would come more properly under the heading of the Joint Distribution Committee activities. Paris was the hub of the political universe

and the center of the Jewish microcosm. All the confusion, turmoil and chaos which enveloped Eastern Europe were reflected in Paris in alarming reports about acute suffering and starvation which demanded immediate and heroic measures, and in tales of horrifying pogroms in Poland and the Ukraine. In one emergency after another Adler and Marshall assumed courageous responsibility, and made instantaneous decisions involving the great resources of the Joint Distribution Committee.

Doctor Adler was also involved, together with Colonel Cutler, in the affairs of the Jewish Welfare Board which, like other welfare agencies connected with the military forces, was experiencing a difficult transition from war to post-armistice conditions. But this work afforded him much gratification. He enjoyed his visits to the Soldiers' Club and the hospitality of Elkan Voorsanger, senior Jewish Chaplain in the Army, who "was a host in himself." The sight of a thousand men in United States uniform, soldiers and officers, celebrating the Passover Seder was a thrilling and colorful experience. There was only one flaw, he commented drily — "speeches and speeches were introduced.' He attended some of the theatrical performances that were staged by the Jewish Welfare Board. He recalled President Wilson's enjoyment and vigorous applause of one of the plays. "Between the acts, in the darkness of the theatre," he related, "there appeared a soldier with a dim lantern; somebody called out to him, 'What are you looking for?' and he said, 'I am looking for the plot of the play.'"

On May 30, Doctor Adler attended the Memorial Day Service at the Great Synagogue on the Rue de la Victoire, and represented the Board at the solemn ceremony when President Wilson dedicated the great cemetery at Surennes. With Louis Marshall and others he toured the battlefields of Chateau-Thierry, Belleau Woods, Rheims, Fismes, down to the Marne. During the last week, when his work was nearing conclusion, the diary reveals: "Went to Longchamps to see the Grand Prix."

After four months of intensive and arduous work, when at last the Treaty with Germany and also that with Poland were signed — the latter being the prototype of a series

of treaties with new and enlarged states, all securing full equality for minorities — Adler and Marshall returned home exulting in the triumph which they had helped to achieve for their people and all other oppressed minorities. Their return to America, according to all accounts, was the occasion of a welcome on the part of the Jewish communities of Philadelphia and New York that might be said to have been unprecedented in the annals of American Jewish history.

In the light of what has transpired since that time, it is difficult to portray the joy that filled every Jewish heart at the miracle of redemption. Fresh upon his return, Doctor Adler issued a statement to his townsmen which opened with this declaration: "It is a gratification to be able to tell the Jewish public that at the greatest assembly of the Nations the emancipation of the Jews in Eastern Europe has been secured, and that the Jews will now be equal before the law in all the countries of the earth. It is even a deeper gratification to be able to report that this result has not been attained through any separatist action but by the establishment of the principle of the rights of all racial, religious and linguistic minorities."

A noble document that ought to be written into the annals of Jewish history is the letter addressed to Doctor Bogen from Paris under date of July 11, 1919, in which Doctor Adler joined with Louis Marshall and Nahum Sokolow, and which is in essence a letter of counsel to the Jews of Poland. After analyzing the treaty which had just been entered into between the Principal Allied and Associated Powers and Poland, and characterizing it as a "genuine charter of liberty for all minorities," the signatories proceed to say: "We believe, as Jews have always believed, that their welfare depends on that of the state in which they live. The last four years of war and the disturbed years preceding it have been a period of suffering and injustice. A better era is now dawning. Fully realizing our responsibility in doing so, we urge our brethren in Poland not to dwell on past grievances, but to exercise the precious rights that are now theirs, to give evidence of their readiness to extend the hand of friendship to their fellow-citizens, and to cooperate with them for the good of the State whose

ultimate prosperity is dependent on the existence of cordial and harmonious relations on the part of all its people. Let our eyes be turned toward a better future and let us rejoice that the Jews of Poland are now, in law and in fact, members of the Polish State, prepared to perform their obligations and at the same time, ever ready to insist that the rights now conferred shall never be denied or diminished." Responsibility for the tragedy of the years that followed cannot be laid at the doors of the Jews or their leaders.

X

Neither Marshall nor Adler had any part in the presentation of the Jewish case for Palestine before the Peace Conference. This was not a chronological accident — the proposal of the Zionist Organization had been submitted to the Peace Conference on February 3, 1919, five weeks before the arrival of the American leaders in Paris — nor was it due to want of sympathy for the cause. It was rather in pursuance of a plan to which all parties had previously agreed which sharply divided the East European question from that touching Palestine, and recognized the World Zionist Organization as the representative of all Jews interested in Palestine and therefore entitled to present its case before the Peace Conference. This attitude, which was in effect a tacit recognition of the right of the Zionist Organization to speak for Palestine before the tribunal of the nations in behalf of world Jewry, represented the new orientation toward Palestine and the Zionist Organization on the part of the American Jewish Committee and other similar organizations that were predominantly non-Zionist. This was the immediate consequence of the Balfour Declaration. Ten more years were to elapse before this policy of benevolent neutrality was abandoned, and the responsible leaders of the non-Zionist groups entered into a solemn covenant with the Zionist Organization, assuming joint responsibility before the world for the development in Palestine of a national home for the Jewish people. The men who worked most ardently with Doctor Chaim Weizmann to achieve this end and without whose enthusiastic support this could not have been accomplished were Marshall,

Warburg and Adler. It was the last act of service in which their hearts were united, before each was called to meet his Maker. In the latter years, no cause evoked their devotion in greater measure than the ideal of uniting their people in seeking the good of Zion. It was their final contribution to Jewish life and their last legacy to the Jewish people.

But with Cyrus Adler this was not a late awakening. From childhood up, the love of Zion lived in his heart with all the romance and beauty that the Jewish religion inspired in its noblest sons. He prayed for Zion. He chanted its songs and the hopes of its divine singers. He loved its memories and the ceremonials it inspired. Palestine was a land of divine enchantment — the Holy Land.

Before the days of Herzl, on his first pilgrimage to Palestine, the young dreamer turned statesman. He fired the imagination of the Grand Vizier, as we have seen, but he could not move the heart or stir the mind of his own people. When the star of Herzl rose, he was attracted. He gazed upon the majestic figure; he listened with rapt attention to the great oration in London — the impression of that experience remained a vivid memory all his life. But he did not fall under the spell; he "did not succumb to his charm."

There was a puzzled note of wonder in his voice whenever he told the story, as he did many times. Perhaps it was the absence of religious sentiment that offended him, or it may have been the centrality of anti-Semitism in Herzl's thoughts that found no echo in Adler's soul. For a time, as Herzl records in his diary, Adler endeavored to help him with the advice born of his experience. He prepared a memorandum advocating the extension of the proposed Jewish settlement to Mesopotamia as a hinterland to Palestine, and it was transmitted to Herzl with re-enforcing letters from Judge Sulzberger and others. But the communications stopped abruptly. The two never met at close range, and no direct personal influence passed between them.

As he withdrew from the orbit of Herzl's magnetic spell, his love for Palestine was not diminished, but toward Zionism his heart turned cold. He was chilled by its secular interpretation of Jewish life. His mind rebelled against its theory of race and nation. He considered it politically futile as long as the Ottoman Empire ruled over Palestine.

He furthermore feared its repercussions upon the political status of the free Jews of the West. Above all, he was repelled by a theory of Jewish salvation which was based on the stark realism of anti-Semitism rather than on the mystic dream of Messianism. He shared the sentiments of many Lovers of Zion (*Chovevei Zion*) whose aloofness from political Zionism sprang from their own idealized and romantic love of Palestine as the Holy Land. From the tenet in Reform theology, which divorced Palestine from Judaism and eliminated Zion from the prayers and the hope of the Jewish people, he dissented vigorously as a religious heresy on a par with its repudiation of Resurrection. For, as he stated very simply: "Every good Jew longs and prays for the restoration of Palestine and the coming of Messiah."

To love Zion and distrust Zionism did not then appear incongruous or paradoxical. It was the prevalent attitude of ardent religious Jews everywhere. It was the position of Solomon Schechter upon his arrival in America when he said "Zionism divorced from the religious idea is a menace." But, whereas Schechter, the poet and romanticist, could not long resist "the cherished dream of Zionism" although "the dream was not without its nightmares," and he found it "beautiful to behold the rise of this mighty bulwark against the incessantly assailing forces of assimilation," Cyrus Adler could not allow the promptings of the heart to sway the logic of his thinking and the misgivings of his conscience.

All his life, therefore, Zionism presented an unresolved spiritual dilemma. Daily to pray for Zion — to proclaim at every festival *Leshanah habaah biyerushalayim*, and yet to remain aloof from the movement whose object it was to translate that very hope into life was difficult enough; but stranger still was the party alignment in which he found himself. For on this great issue he was on the side of the religious party that had repudiated the religious tenets which he strove to maintain all his life; and, on the other hand, the men who shared his deepest spiritual aspirations, who lived the traditional religious life that he held precious and sacred, they, who like him, revered the Torah as the word of God — his own colleagues in the institutions over which he presided, the graduates of the Seminary whom he inspired and in whose work he saw the realization of his

fondest dreams — those men were to be found in the ranks of the Zionist party to which he was so strenuously opposed.

Had the leaders of American Zionism been more understanding, had they shown a greater disposition to meet conscientious objectors in a manner not to do violence to their own deeply held convictions, it is fair to believe that Cyrus Adler would long ago have been one of the great forces in the restoration of Palestine as a spiritual homeland for the Jewish people. But Zionism entered Jewish life as a revolutionary force. It was of its essence to be dynamic, overwhelming. Its leaders were almost inevitably "impractical" men — ardent, aggressive, scornful of tact, and fanatically uncompromising. As a result, the ideal of Zionism was dragged into the arena of polemics and party strife. To win Cyrus Adler to the cause by such means was a forlorn hope.

Difficult as it was in this atmosphere to create or maintain a spirit of co-operation, Doctor Adler was ever ready to engage in important Palestine labors which did not force upon him the "shackles of the shekel." He was deeply interested in the Jewish Agricultural Experiment Station created by the genius of Aaron Aaronsohn. He was a member of the governing board of the Hebrew Technical Institute at Haifa and was involved, together with the other American representatives, in the historic language controversy which finally led to the resignation of the American group in a body. Only one who was a lover of Zion could have taken such pains to keep abreast of the day to day developments in Palestine, as he revealed, for instance, in an address entitled "American Jewry and Palestine Jewry," which he delivered before the Philadelphia Zionist Council early in 1913. Therein he satirized the notion of "some persons who seem to think that they have just discovered Palestine for American Jews." At other times, he waxed indignant as he rejected the claim that only Zionists can do work in Palestine. "I do not agree with any man that . . . Palestine is the sole concern of the Zionist organization," he said later in discussing the Balfour Declaration. "The restoration of Palestine, except as far as the Reform movement is concerned, has always been the aim of the Jewish people, and nobody and no organization can speak for the Jewish

people and say that it has the sole right to deal with it." His deep interest in the spiritual aspect of Jewish life in Palestine was most clearly enunciated in the address referred to before, when he advanced a striking thought rarely heard in Zionist conference, but one which is more applicable today then ever. He said:

> "A decent regard of the Jews all over the world for themselves would require that we should have there a rabbinate and places of worship which would, with dignity and even imposingness, represent us on the religious side, and I should think that this aspect of Palestine might especially appeal to those Jews who have abandoned any notion of their being a nation or a people and who specifically hold that we are only a church. They can hardly rest content with the idea that a Chief Rabbi of Jerusalem should not be able to receive with propriety a personage like the Emperor of Germany. The Emperor of Germany will never visit our finest temples nor our most luxuriously supported rabbis of America, and, whether we will it or not, to the great of the earth, we will always be represented by the Chief Rabbi of Jerusalem. It therefore behooves us to take an interest in the support of the religious institutions in Palestine, so that they will be considered the great prizes of universal Jewry and so that our greatest men would be elected to such posts and be properly maintained in them."

It was in consonance with this thought that the United Synagogue of America planned the first modern Synagogue-Center in Jerusalem, which it has erected in co-operation with the Jeshurun Congregation in that city.

Needless to say, he was deeply interested in the schools of Palestine. Although he was disturbed by the bewildering variety of the educational system, he believed that ultimately the unifying power of the Hebrew language and the love of the land would prove greater than the diversity of intellectual differences. For the Hebrew University on Mount Scopus, he had high hopes, and supported it with every power at his command. Since its establishment, he was a member of its governing board: he attended a num-

ber of its meetings abroad and cooperated with President Magnes in the practical problems connected with finances and in the complicated academic questions that naturally arose in the development of a University under circumstances so unique as to be almost without precedent.

When the British Government, in 1917, issued its momentous declaration through Lord Balfour, pledging itself to facilitate the establishment of a national home for the Jewish people, Zionism appeared in a startling, changed light. It was no longer a wishful dream. The ideal of Zion restored had broken through the world consciousness. It was now an objective of Allied statesmanship. Delirious joy rose from millions of Jewish hearts. But there was also a handful of die-hard theologians and extreme assimilationists who could be very vocal and who were struck with consternation. The very ground upon which they stood as Jews seemed swept from under their feet. Much then depended on the attitude that would be taken by the non-Zionist leaders of the American Jewish Committee. Cyrus Adler was Chairman of the Executive Committee which formulated the policies for the General Committee. Discussions at the Committee sessions were long, heated, and protracted. There were protests against "jumping on the band wagon." Doctor Adler himself, with greater wisdom, was deeply impressed, as were Marshall and Schiff, by the grave responsibility that challenged the Jewish people as a result of British statesmanship, even though he could not accept the concept of a "national home for the Jewish people." The outcome of the discussion could not be foreseen. Then Mr. Schiff deftly proposed a motion, carried unanimously — that the drafting of a resolution be left in the hands of Marshall and Adler. The result was an important formulation of policy which did not commit the Committee to Zionism but linked the non-Zionist world, for which the Committee was the spokesman, closer to the realization of the Zionist program than had ever been deemed possible in the history of the Zionist movement. The resolution drawn up by Adler and Marshall and adopted by the Committee concluded with the following declaration: "The opportunity will be welcomed by this

Committee to aid in the realization of the British Declaration, under such protectorate or suzerainty as the Peace Congress may determine, and, to that end, to co-operate with those who, attracted by religious or historic associations, shall seek to establish in Palestine a center for Judaism, for the stimulation of our faith, for the pursuit and development of literature, science and art in a Jewish environment, and for the rehabilitation of the land."

From the day that Great Britain assumed the mandate over Palestine, Doctor Adler was moved by the conviction that the honor of the Jewish people was involved in the successful upbuilding of Palestine. He subscribed heartily to Mr. Marshall's emphatic declaration that "as the nations of the world made it possible for a portion of the Jewish people to settle upon their ancestral soil and there build a home, it would be nothing short of a disgrace to the Jewish people the world over, especially those comfortably situated in America, if they should abstain simply because they were not sure of economic success." He supported Mr. Marshall's negotiations with the World Zionist Organization for the appointment of a Palestine Survey Commission. He studied its reports with the greatest of care, bringing to the subject his own specialized knowledge, and supported its optimistic conclusions with great conviction. But all this was preliminary fact-finding before the great achievement that was hopefully expected to unite all Jewry in an heroic effort to build a Jewish center in Palestine — a homeland for those who wished it — a center of cultural and religious renaissance for those who eschewed the political ideal. Years were consumed in laying the foundations of an organization that would unite Zionists and non-Zionists in this supreme task. The plans for the enlarged Jewish Agency were finally agreed upon in 1929.

As if to prepare themselves for the final consummation of the Agency pact, Doctor Adler and Mr. Warburg, whose warm heart and imagination were by this time wrapt up in Palestine, made a pilgrimage to the Holy Land in the spring of that year, and with their families celebrated a happy and beautiful Passover in Jerusalem. To Doctor Adler, the visit to Palestine under the new constellation, after an absence of almost forty years, was a strangely

moving experience. The presence of his wife and daughter and the company of dear friends, all of whom thrilled rapturously to the beauty of the Land and the glory of its sacred associations, made the renewal with the land of his forefathers an exalted spiritual memory. There were also many familiar associations connected with the daily life. The entire party lived together in the building of the American School of Oriental Research in Jerusalem, of which Doctor Adler was an active trustee. Outside his window, a graduate of the Dropsie College, Doctor E. L. Sukenik, was making excavations of the Third Wall with funds anonymously furnished by one of the Governors of the College. There were happy reunions with American friends, the Magnes' and others, and, dearest of all, Miss Henrietta Szold. Doctor and Mrs. Weizmann also joined the party, so that the days were full, the nights long, and the stars of hope high.

It was in this mood that, after returning to America for a brief time, Doctor Adler sailed again in August for Zurich, Switzerland, to attend a grand conclave of the world's most distinguished Jewish notables who assembled from all parts of the world to form the Jewish Agency for Palestine, to consist of Zionists and non-Zionists, and, thereafter, to supersede the World Zionist Organization as the official Jewish representative to cooperate with the British Government in the carrying out of the terms of the Mandate. It was an hour of triumph for Weizmann and Marshall. Doctor Adler later disclaimed having played any important role in the Jewish Agency, but one who knows the anonymity of so much of his work when another was in titular command cannot but feel inclined to ascribe the disclaimer to modesty and humility.

Fate was soon to force him into a commanding position. Louis Marshall, founder and first President of the Council of the Jewish Agency, died in Zurich, the scene of his greatest triumph, on September 11, 1929. Lord Melchett, the Co-Chairman, did not long survive him. Meantime, hardly had the other Jewish representatives dispersed to their homes, than there came the horrifying news of riots and massacres in Jerusalem, which were started, as by a spark, at the Wailing Wall and soon enveloped the entire

community in flames. Other grave developments followed. The British Government seemed strangely intimidated by Arab violence into a near-repudiation of its solemn obligations. Investigating commissions were utilized as a technique to justify progressive recession from the Mandate. The climax was reached in 1930 when the Passfield White Paper was issued which suspended Jewish immigration into Palestine and imposed other crushing restrictions. This was a shameful betrayal of an international trust and a grievous breach of personal honor on the part of leading British statesmen in the Government. In outraged protest, Doctor Weizmann and Felix Warburg threw up their offices — the one as President of the Council of the Jewish Agency, and the other as Chairman of its Administrative Committee. In this crisis, Doctor Adler, to use his own words, "decided to stick" and to bridge over the gap. During an interim of over six months, he held the Agency together and served as President of the Council and Chairman of the Administrative Committee. His protest against the British Government was a masterly address in which he tore the White Paper to shreds, and exposed the sinister hypocrisy of the entire document. Defiantly he concluded: "We still believe England will vindicate her honor and that, though for a time our effort in Palestine may be delayed, it cannot be stopped." He opened the Second Meeting of the Council of the Jewish Agency for Palestine in Basle in July 1931 and presided at its sessions. Never had he espoused and defended the cause of Palestine with such vigorous eloquence as during the interval when he was the responsible head of the Agency. From the tribune of the Council meeting, he sent forth a ringing plea to the world and more directly to the British and the Arabs:

> "We ask the British Government and the Palestine Government to give full faith and credit to the honorableness of our intentions. We ask the Arab people to join us and the British administration in a common endeavor to make the land a fit place in which to live. We ask the world, both Christian and Moslem, to consider that we are a small folk; that we have neither armies nor navies; but that we have a spirit which prompts us from all over the world to help restore the

Holy Land to its pristine glory and give an opportunity to as many Jews as the land can absorb to live there without harm or injury to anyone else.

"Why should it be so difficult to have this ardent wish recognized? Why should it be so difficult to say to a mighty Empire like Britain or to a mighty religion like Islam: "Much you have derived from us; give us back a portion of this small, difficult, but beautiful land which we crave as a great heritage from our distant ancestors who, in a spiritual sense at least, are your ancestors as well. This is what we ask in the name of religion and in the name of justice."

When the most damaging features contained in the White Paper were withdrawn by Prime Minister Ramsay MacDonald, in a letter which Adler described as "an extraordinarily gracious retraction on the part of a great nation," the emergency facing the Agency was over, and Adler was able to retire from its leadership, although he remained active as ever as a member of the Council and the Administrative Committee. In the meantime, at the height of the crisis, Adler's reputation for scholarly statesmanship received unique international recognition when he was asked by the League of Nations to prepare a memorandum on the Western Wall for the consideration of the Special Commission that had been appointed to study the question. Such a work was decidedly his métier. In a remarkably brief time, he produced a book which was a model of painstaking scholarship and so convincing an exposition of the Jewish case that the Commission granted almost all the claims it set forth and reached an equitable decision which promoted enduring peace at the shrine so sacred to Jewish sentiment and tradition.

XI

We now approach the twilight period. All his life he had looked forward to the closing years as a time to be spent in peaceful leisure on scholarly and literary works and perhaps reliving the old days in the writing of his own memoirs. But the strong tide of world events wrested from him the peace he coveted. When Louis Marshall died in 1929,

Cyrus Adler succeeded him as president of the American Jewish Committee, and all the responsibilities of that high office were thrust upon him. While the duties were neither new nor strange, he missed the brilliant mind and the strong supporting hand of his great friend. He drafted his townsman and close associate Judge Horace Stern to aid him in his own former post as Chairman of the Executive Committee, and they worked in closest collaboration. Together they sought to stir the impulses and the imagination of the American community in the spirit and for the cause of the Jewish Agency for Palestine. But the grip of the depression was upon the land. It choked off generous impulses and destroyed the mood of high spiritual adventure. It seemed superhumanly difficult to raise the community to new and higher planes of vision and enterprise, but Cyrus Adler's spirit would not brook defeat, and he continued his labors under a depressing handicap which took its toll.

The world little realized, while he was bearing the major burdens of national Jewish leadership, how much the worrisome financial troubles of the institutions he served were draining his strength through worry and sleepless nights. But such was the character of the man. The institutions that he had in faith and with consummate skill built to preserve Judaism and its age-long heritage of learning were of the very essence of life to him. As he saw public support falling off and the resources of the institutions shrinking, he grieved inwardly. For the first time in his life, there were moments when he feared the future, and saw the danger of a general decline of the human spirit. But those were only fleeting moments. His courageous spirit rebounded quickly and remained buoyant to the end. Such interludes as the building program of the Seminary or the celebration of its semi-centennial were balm to his soul. To join in the fiftieth anniversary celebration of the Jewish Publication Society, to pay tribute to its young President, J. Solis-Cohen, Jr., the successor of Simon Miller, his old college comrade, was to him not a tribute to the past but a greeting to a hopeful future. But gala occasions passed, the needs remained great; and he revealed his true feelings in a Dropsie College Founder's Day address through

a quotation: "Curtailment means disaster, borrowing brings a day of reckoning, and begging is unpleasant."

During his presidency of the American Jewish Committee, the march of world events drifted rapidly to a tragic dénouement. To world Jewry, these years brought the most colossal disaster since the destruction of the Jewish State. Cyrus Adler not only sorrowed with the grief of his people, but he deeply felt the responsibility which his leadership imposed upon him. With every ounce of his waning strength he threw himself into the seemingly hopeless battle which was fought on many fronts. All the influence which could be brought to bear on the humanitarian heads of the United States Government was exerted. Together with Alfred M. Cohen, head of the B'nai B'rith, he formally requested the Government "to make proper representation to the Government of Germany" against the inhuman persecutions. He also appealed to enlightened public opinion in Germany and to the conscience of the world against "conduct unworthy of the traditions and ideals of the German people." When the utter failure of the civilized powers to check or control the barbarous policies of the Nazi rulers was evident, he joined in the heroic work of salvaging German Jewry through emigration and was one of the directing forces supporting the work of James G. McDonald, High Commissioner for Refugees of the League of Nations. The sinister penetration of Nazi propaganda into this country was countered by a methodical campaign of public enlightenment which exposed the utter mendacity of the Nazi charges. Long before American opinion understood the wider menace of Nazism, he used the pen and public utterances to carry to the American consciousness the realization of the wider threat of Hitlerism to democracy and all civilization. "It is Hitler versus the world: not simply Hitler versus Jews," he declared shortly after Hitler's ascent to power. "If unchecked, the outcome of that fight," he warned, "can only be the complete degradation of the soul of the German people." At the same time he pleaded earnestly, almost frantically, with his own people to control their outraged feelings and not to be driven to measures that would recoil in greater suffering upon their brethren in Germany. "Prejudice must not be

fought with appeals to passion and resentment,' he cautioned.

In taking the painful course of urging caution and restraint when the natural impulse was to cry out in distress, he was fully conscious that he and the Committee would be attacked by the American Jewish Congress party that had not long before come to vigorous life under the leadership of Doctor Stephen S. Wise. The two leaders and their parties were already deadlocked on the old Congress issue. Doctor Wise had not only resuscitated the American Jewish Congress but projected a World Jewish Congress, which Doctor Adler denounced as "a sensational blunder — perhaps the most colossal mistake in the history of the Jewish people." At the first outburst of Nazi savagery the Congress party stormed with indignation, staged public demonstrations, organized an economic boycott against Germany and utilized every available means to arouse public indignation and protest. At the same time, they hurled a blast at the American Jewish Committee, whose course of action they denounced as timid and cowardly.

It is not our purpose to detail the charges and countercharges nor to describe the various stages in the unhappy controversy that divided the ranks of American Jewry. They may well be left as unfinished items on the agenda of history. Certainly, in the light of the relentless course of the German juggernaut, the old issues seem almost irrelevant. Nor shall we, in view of what is happening today, dwell on Doctor Adler's castigation of the British Government for their grievous mishandling of the Palestine situation. But it is a measure of the true greatness of his spirit that, in the midst of strife and worry and physical pain, so many of his utterances were inspired with enduring nobility of thought and filled with courage and undying faith.

As an historian viewing the triumph of dictators, he ventured to forecast: "I have an abiding faith that mankind will rid itself of these aberrations that are now afflicting a part of the earth. Neither Alexander nor Caesar, nor Napoleon lasted, and their puny imitators of modern times will not last either." The source of his moral courage lay in his profoundly religious perceptions, through which he diagnosed the ills and found the remedies for the sick-

ness which affects our time. "The present generation," he said, "has lost faith in God. They transferred that faith to man. Then they lost faith in men. Now each man has lost faith in himself. This is the major cause of the present situation of the world.

"Let it be recalled that the protests against the dictatorships which are plaguing the world do not come from the universities nor from the learned societies, nor from the learned professions. It has been the men of religion, the theologians, who have spoken out against the invasion of human rights and who have consistently opposed the desecration of the things of the spirit and have steadfastly espoused the cause of liberty and freedom. If any demonstration were needed to show that religion and character go hand in hand; it is the action of the Catholic clergy and the Protestant pastors and laymen in Germany who have been almost the sole defenders of freedom and conscience."

As a remedy against the ravages of anti-Semitism upon Jewish personality, he offered the following: "Jews should know the Hebrew language, and not purely for secular purposes. They should know their Bible and learn to be uplifted by its grandeur. They should read their history and their literature, know something about the great philosophers and poets, and altogether feel, even in the midst of this outpouring of filthy lies and abuse which are being showered upon them, that they belong to a people of real nobility who have made greater contributions to the world than any other people still in existence. 'We cannot muster armies, we cannot build navies and we cannot compete with the air fleets of the world, but by this study we can build a citadel in our own hearts which none can conquer.' "

Of his utterances on Palestine we cite this eloquent declaration: "I am sure that in all our efforts we wish to bear in mind that Palestine is the country sacred to three great faiths. With these faiths we wish to live at peace in Palestine, and we wish to live at peace with people of all the world over. While I recognize that Palestine is affording a free life for several hundred thousand Jews with a likelihood of doing it for many more, with me the religious motive is paramount. It was on the soil of this small

country that our Hebrew Scriptures were created. Our Holy Book has become the Bible of all Christian Churches and has powerfully influenced Islam through the Koran. The Bible which is our constitution of laws and morals is the basis of the constitution of most of the civilized world. On the soil of Palestine we first emblazoned forth the ideals of justice, mercy and righteousness and of universal peace. The great laws for the regulation of society in every aspect, the profoundly truthful historians, the sublime prophets and preachers all had their roots in this small but beautiful land. Deep down in my heart is the fervent hope that in some mysterious way it will again be Palestine which will renew these ideals to all the people of the land and to the nations of the earth. God grant that it may be so!"

Although he regarded another European war as inevitable, he was deeply shaken by the actual outbreak of hostilities. Viewing the conflict as a recrudescence of paganism and as a revolt of the neo-pagans against the restraints of morality and religion, he never doubted the ultimate outcome; but he grieved at the spread of human misery and suffering over the European continent. From his sickbed and literally with the last ounce of vitality, he tried to direct and guide the new policies of the American Jewish Committee that had to be formulated in the enormously complicated and fatal situation into which Central and East European Jewries were suddenly plunged. In the midst of these labors, "the Lord gave His beloved sleep." He passed away on April 7, 1940. He was spared the knowledge of the invasion of the Lowlands, of the Battle of Flanders and the fall of France.

Were it not for the sorrows of the world and the agony of his people which cast their shadow over the sinking horizon, one might have seen the glow of personal satisfaction and happiness in the sunset hours of his life. On his seventy-fifth birthday, he himself declared, "My life has been a happy one, because I have managed to live by doing the things I love to do. I have been extremely fortunate in having loyal friends and a devoted family. What more can a man ask?" Psychologically, he was built

for happiness. His dominant mood was essentially cheerful and optimistic. He possessed rich inner resources and made few outer demands for happiness. He was warmed by the affection and love of those whom he held dear. His religion, too, was not an untapped reservoir set aside for rare emergencies, but was a daily source of strength and deep inner satisfaction. The Sabbaths and Holidays were more than days set aside for rest and the renewal of physical energy. They were beautiful joyous experiences rendered infinitely precious because they were so profoundly shared by his wonderful helpmate. His was the experience not always vouchsafed public men — to have as his inspiration a wife who entered wholeheartedly into the ideals which mattered most in his life. One hesitates at the threshold of such love and adoration, but it is not difficult to appreciate the strength and joy that came to him from this never-failing source of inspiration.

One cannot describe the exquisite joy that his little grandchild Judith brought into his life. Great in the grace of heart no less than in the vigor of mind, he was a lover of children. He would rarely pass a child on the street without stopping playfully to talk or to hear its prattle. In a learned Smithsonian dissertation on "The Shofar — Its Use and Origin," the Curator of Oriental Antiquities appends the following erudite footnote: "I have recently met a curious survival of the use and manufacture of a musical instrument made of natural horn. While walking on Pennsylvania Avenue, Washington, August 22, 1890, I saw a negro boy about ten years of age with a cow horn in his hand. He told me that he had cut off the end, shaped the mouthpiece with a hot poker, and then scraped it with a knife. On being urged, he blew it quite easily. I endeavored to secure possession of it, but the boy declined to part with his handiwork."

When the brilliant Washington scholar was summoned to New York to re-organize a Seminary, to complete an Encyclopedia and to engage in several other endeavors of like import, he found relaxation in playing with his sister's children, and they can still recite by heart many amusing

rhymes and jingles which he taught them nearly forty years ago.

In his prodigious and well-ordered memory were treasured all the precious and precocious sayings of his daughter; and great was his delight as he lived to see the renewal of her childhood in the unfolding of the lovely personality of the grandchild. In the midst of great cares, a visit with his granddaughter would revive his drooping spirits. In the little Cape Cod town of Woods Hole, with its scholarly professors and Nobel Prize winners, he was as proud as any of the other famed grandfathers, as he paraded with his grandchild toward Penzance Point to watch the yachts sailing into the harbor and the steamers going out to Nantucket and Martha's Vineyard. To a friend, he proudly related the details of a Fourth of July celebration when his granddaughter, then three years old, "repeated a number of times with the greatest clearness, 'This is the Fourth of July, Independence Day.' I marked it," he added, "by getting her three little strings of beads, red, white, and blue, which she wears proudly."

As a source of happiness, his warm affection for friends was secondary only to love of kin. At home and in his study, he surrounded himself with portraits of his friends, as one who longed for the warmth of their presence. The circle of his intimates was surprisingly small, in view of the amazing range of his associations. But those whom he called friend were blessed. His capacity for warm, magnanimous friendship was part of the genius of the man. Its spirit is expressed with exquisiteness in the graceful pen pictures he drew of his friends in the biographical sketches of the American Jewish Year Book. His biography of Jacob H. Schiff in two volumes was not only a labor of love — it was a literary monument dedicated to a friend.

Outwardly indifferent to the plaudits of the multitude, he was, like every sensitive person, affected by the approbation that his efforts for human betterment received in increasing measure as the years of his life steadily mounted. In 1925, the Hebrew Union College conferred upon him, *honoris causa*, the degree of Doctor of Hebrew Literature.

In 1930, his Alma Mater, the University of Pennsylvania, honored him with the degree of Doctor of Literature. Fond as he was of young people, he was particularly moved by the recognition he received in his advanced age from student organizations and fraternities — the Phi Beta Kappa, the Zeta Beta Tau and the Phi Epsilon Pi. In 1933, the Boy Scouts of America singled him out for the award of the Silver Buffalo, with the following significant citation: "Cyrus Adler, Member of the Executive Board, Boy Scouts of America and of the National Committee on Education. He has made a notable contribution to the Scout movement as Chairman of the Jewish Committee on Scouting and has established standards and procedures for the development of Scouting in such institutions. As President of Dropsie College and President of the Jewish Theological Seminary of America and member of the Board of Education of Philadelphia and President of the Free Library of Philadelphia, he has had a vital influence on the education of youth."

Although he fled from embarrassing birthday demonstrations, the seventieth and seventy-fifth anniversaries of his birth were widely hailed as gala occasions by his coreligionists throughout the world. Several months after his seventieth anniversary he was persuaded to meet a group of friends at the home of Judge Horace Stern, and there he was presented with a volume of his own selected writings, specially printed for the occasion, and also a beautifully bound collection of congratulatory resolutions from scores of institutions in all parts of the world which he had served during the course of his eventful life. A rare and unique tribute marked his seventy-fifth birthday when a national radio broadcast was arranged in his honor. From the broadcasting stations in New York, Philadelphia and Washington, glowing tributes were paid to him, as Professor Louis Finkelstein of the Jewish Theological Seminary, D. Hays Solis-Cohen in behalf of the Governors of the Dropsie College, Lewis L. Strauss of the American Jewish Committee, Doctor Charles G. Abbot, Secretary of the Smithsonian Institution, and Doctor Frank Aydelotte, then

President of Swarthmore College, spoke eloquently of his rich and many-sided contributions to learning and to human betterment. In the summer retreat in Woods Hole, surrounded by his devoted family, his wife, his daughter and son-in-law, Mr. and Mrs. Wolfe Wolfinsohn, and little Judith, he tuned in on the addresses of his good friends, grateful and embarrassed as he listened to the paeans of praise. It was on this occasion that President Roosevelt's tribute was read: "Yours has been a rich and full career of varied activity and great usefulness. As President of the American Jewish Committee, of the Jewish Theological Seminary, and of Dropsie College you have touched life at many angles and whether in spiritual, civic, or cultural activities your labors have ever been directed to the happiness of others and the well-being of the community."

The anniversary was widely hailed in a large number of newspaper editorials and in the entire Jewish press. Hundreds of congratulatory messages poured into the offices of the American Jewish Committee from all parts of the world, and these were personally brought to him on the anniversary by Mr. Harry Schneiderman in behalf of the American Jewish Committee.

But the greatest honor of all came in the line of duty — when, on December 23, 1939, he was summoned by the President of the United States as the outstanding Jewish religious leader in America to confer with him, and to formulate with the religious dignitaries of the Catholic and Protestant Churches a program for the coming of the day when peace would be re-established in the world. His own deep gratification at the summons far transcended the personal element. To him it was a call to serve peace and a recognition by the head of the American Government of Israel's devotion to that ideal. His reply to the President was his valedictory: " . . Your fellow countrymen and the world at large take new courage from the fact that you are again throwing your vivid and forceful leadership into the cause of peace. It is a noble deed to bring the forces of religion together "I gladly take the opportunity to send good wishes to his Holiness the Pope, and to Doctor

Buttrick, and feel sure that all true men of good faith will in their several ways further your inspired leadership . . . I can say without qualification that the watchword of the Jewish people is, 'Israel's mission is peace', and that this holds true for all the scattered communities to which the Jewish people have been dispersed and are now, alas, being further dispersed with great brutality . . ."

The intimate circle of devoted friends will never forget the superhuman courage with which he rallied his ebbing strength in a supreme effort to make the final call at the White House. Thus he made his exit from the world of strife and war, with an act of devotion to his country and with a prayer for the peace of the world.