

A RABBI'S VISION CONTINUES

*In Celebration of the 125th Anniversary
of Chosen People Ministries*



RABBI LEOPOLD COHN

1862 - 1937

MITCH GLASER, GREGORY HAGG,
and ALAN SHORE, *editors*

A RABBI'S VISION CONTINUES



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A Rabbi's Vision Continues

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INTRODUCTION

A book whose title is *A Rabbi's Vision Continues* owes a debt to the past. In this case, a particular debt to Dr. Harold Sevenser, who served as president of Chosen People Ministries, which was then called the American Board of Missions to the Jews from 1979–86. After his tenure, he remained a well-respected figure and undertook to write a comprehensive history of the Mission to celebrate the 100th anniversary of Chosen People Ministries' founding in 1894.

This extraordinary work, more than 650 pages long, weaves together Dr. Sevenser's extensive experience of the inner workings of the Mission's leadership, expert and detailed research into its archives, and the human stories of its staff members, their triumphs, and challenges.

As Dr. Sevenser puts it in his preface to this labor of love,
While this work chronicles the history of Chosen People
Ministries, its personnel, and its branches worldwide, it

does a great deal more than that. It presents some of the behind-the-scenes events which were used by God to change, to modify, to refine, and to develop a methodology for presenting the gospel to Jewish people—as well as for discipling new believers and establishing Messianic congregations that function alongside evangelism programs and branch and center ministries.

Chosen People Ministries began during a time of transition for Jewish people as some two million emigrants left their roots in the Old World and made their way to a new life in North America. Among those who joined this restless multitude was Leopold Cohn, a rabbi from Hungary whose spiritual quest would not only lead him to a new land but a new life as a follower of Jesus the Messiah.

In 1894, Rabbi Leopold Cohn founded this ministry in the Brownsville section of Brooklyn, New York, shortly after becoming a believer. The work he established was known in its earliest days as the Brownsville Mission to the Jews.

From the start, Rabbi Cohn's calling was to reach out to his Jewish kinsmen by birth, and so he established an outreach with its headquarters in a renovated horse stable. The Mission offered a variety of services and classes for the growing population of Jewish immigrants. Rabbi Cohn's wife, Rose, was instrumental in organizing some of the outreach programs.

The leadership of Chosen People Ministries passed from Leopold Cohn (1894–1932) to his son Joseph Hoffman Cohn (1932–1952). After almost 60 years of faithful service from the Cohn father and son, a succession of leaders provided continuity—Harold Pretlove, Daniel Fuchs, Harold Sevenser, Sam Nadler, and Mitch Glaser, who has served as president of Chosen People Ministries since 1997.

Leopold and Joseph focused on building the mission—from the Brownsville Mission to the Jews, to the Williamsburg

Mission to the Jews, to its development as the American Board of Missions to the Jews, the name adopted by the Mission in the early 1940s. The Cohns emphasized benevolence ministries and established a center in Brooklyn where social help, English as a Second Language classes, medical missions, vocational training, etc., were all important to their activity style.

In addition to practical help, the Mission also employed children's camps, retreats, the production of books and other forms of literature, and radio as other means through which the message of the gospel could gain traction among the Jewish people. Ministry to the church through prophecy conferences and different types of public events was also critical to the growth of Chosen People Ministries at that time, especially as the Cohns sought the acceptance and support of the American Fundamental churches—many of whom loved Israel and were influenced by Dispensationalism.

Joseph Cohn's response to the Holocaust was significant as he raised money to bring relief to suffering European Jews and attempt to "buy" Jewish people out of Europe. He ministered to Holocaust survivors, helping them resettle in Israel, Argentina, and elsewhere. He also responded to the establishment of the State of Israel and the formation of the Union of Soviet Socialist Republics (USSR). Certainly, Cohn was a great leader who responded generously and intelligently to the critical events of contemporary Jewish life in his time.

From the first, there was an overseas component to the Mission, as the Cohns were very European in their orientation. Attention to overseas ministry heightened before the Holocaust when there was a free flow of workers between Europe, Mandatory Palestine (which was Israel's name at the time), Latin America, and the United States. The Yiddish language played a crucial role in disseminating evangelistic literature at that time because it was a ready conduit of literature and other forms of communication across the spectrum of Jewish nationality.

As time passed, the community- and benevolence-oriented outreach style changed as Jewish society in the United States transformed from an immigrant-dominated demographic to a more established, Americanized, and affluent community. This transformation caused a shift in emphasis under Joseph—and then under Pretlove and Fuchs—to a more purely evangelistic orientation.

Under Fuchs' leadership, Chosen People Ministries responded to the retaking of Jerusalem, the Jesus movement, and other developments that altered the landscape of the Messianic movement. In those transformative years, there arose in American culture a new zeal for ethnicity—rediscovering “roots,” which became a *cause célèbre* for minorities including the Native American, Black, Jewish, Hispanic, and Asian communities in the United States. Restless young Jewish men and women were searching for redefinition as well. Recognizing this trend, Sevenser began planting Messianic congregations in response to the “Jesus Movement,” which was drawing many young Jewish believers not only to the gospel but to a fresh expression of community, which included a return to their sometimes-neglected “roots” as described above.

The mission continued to grow—the headquarters on West 72nd Street in Manhattan, purchased in the early 1940s, was sold to the Southern Baptists in the early 1970s. The mission operations moved to Rockland County, New York, and then to Charlotte, North Carolina. Headquarters shifted locations once again in 1997 when Mitch Glaser became president and brought the global headquarters back to the New York area, finally purchasing a new facility at 241 East 51st Street in Manhattan.

Glaser's decision to relocate headquarters to New York City sprang from a heartfelt desire to be in proximity to what remains, in many ways, the most influential Jewish community in the world. But it was also a practical, strategic decision based on enormous inroads made into the Russian Jewish community that

began in the early 1990s, which led to the formation of a center in Brooklyn.

The breadth of nations served by Chosen People Ministries continued to grow to almost 20 and includes Australia, New Zealand, the Netherlands, Germany, and more! International growth resulted in the creation of a new infrastructure entitled Chosen People Global Ministries. This new entity helped strengthen the Mission's global efforts and gave new life to historical fields, including Israel, France, Canada, Argentina, and England.

As the Mission's footprint in Brooklyn grew, an intensive search for a larger and more suitable facility ensued, which led to a home in the center of one of the most vibrant Jewish communities in that borough.

The Charles L. Feinberg Center for Messianic Jewish Studies is the first of its kind to offer a Master of Divinity in Messianic Jewish Studies. Partnering with Talbot School of Theology, the Feinberg Center provides a unique mix of academic work, headed by Dr. Gregory Hagg, and the kind of practical experience that only ministry in New York City has to offer. Today, the Feinberg Center houses modern classroom space, dormitories, a library, multi-purpose spaces, and a lovely sanctuary for regular worship services.

In many ways, this book is the natural result of this emphasis upon the aspiration toward academic excellence. As many on both sides of the border have discovered, interfaith dialogue between Jews and Christians is a frustrating and often fruitless exercise. How much more so is the *intra*-faith dialogue between Jew and Jew, especially since one of the saddest codas to any Jewish discussion is often, "I'm sorry to say I agree with you." For then, what more is there about which to argue?

A normal conversation between Messianic Jewish believers and other Jews is challenging because emotions tend to run high. For some time, Jewish believers have asked, "Is there a more neutral space where Jews of various viewpoints can work

toward constructively adding to one another's knowledge and perspective?"

It turns out that there is—in the environment of a shared love of scholarship. Over the past ten years, Messianic and non-Messianic scholars who are generous enough to engage in conversation have met together on numerous occasions on topics of shared interest in an atmosphere of friendliness and mutual respect. This book results from this shared effort, consisting of articles collected from such a conference held at the Feinberg Center entitled *The Life and Times of Leopold Cohn*, which took place December 4–6, 2019.

The year 2019 was a milestone for Chosen People Ministries, for it marked the 125th anniversary of the founding of the mission by Leopold Cohn in the Brownsville section of Brooklyn in 1894. Chosen People Ministries marked the occasion with conferences throughout the year in North Carolina, Southern California, Wisconsin, Maryland, and a gala banquet in Brooklyn. The idea to organize a conference to explore various facets of the Mission's history came almost as an afterthought. Ironically, an outside source, Dr. Nachi Keren, suggested it. Dr. Keren, whose work you will encounter later in the pages of this work, is one of several non-Messianic Jewish scholars with whom Dr. Glaser and others on staff have cultivated cordial and collegial relationships.

The conference took place in the context of a relatively newly aroused academic interest in the history of Jewish evangelism and missions to the Jews. It is quite natural that Chosen People Ministries, formerly the American Board of Missions to the Jews (ABMJ), should play a prominent role in this field, being one of the oldest and most influential organizations on the scene today. The remarkable fact that the father-son combination of Leopold and Joseph Hoffman Cohn presided over the work for almost sixty years adds additional interest from the standpoint of contrasting personality and leadership style in the organization's development. As I hope you will find, each of the contributors

found different and fascinating aspects of the Mission's history and offered differing perspectives in some cases.

My thanks to Dr. Mitch Glaser, who served as Executive Editor, and special thanks to Dr. Gregory Hagg, whose prior experience and close involvement as Managing Editor proved invaluable. Brian Crawford and Robert Walter, both faculty members of the Feinberg Center, served as Assistant Editors, and other faculty members, including Dr. Rich Flashman, also reviewed the papers. Typesetting and design were by Dr. Paul Brazier, who generously donated his time and talents to complete this project. As always, we acknowledge many others who remain nameless. We could not have done this without all of their efforts.

Dr. Alan M. Shore
General Editor



LEOPOLD COHN



ROSE COHN



LEOPOLD COHN FAMILY



A REPORT
ON THE CHARGES
AGAINST
THE FOUNDER OF
CHOSEN PEOPLE
MINISTRIES,
RABBI LEOPOLD COHN

BRIAN CRAWFORD



Leopold Cohn, 1895

INTRODUCTION

For more than 125 years, Chosen People Ministries has focused on sharing the good news about Jesus the Messiah with Jewish people in the United States and around the world. Our mission is to pray for, evangelize, disciple, and serve Jewish people, and help fellow believers do the same. This was the intent of our founder, Rabbi Leopold Cohn, and we continue in his example today.

In 1894, when Rabbi Cohn first started sharing the gospel with Jewish people in Brooklyn, no one could have known that his mission, the Brownsville Mission to the Jews, would one day become an international organization. The early days were

small and fledgling, and full of persecution, but Rabbi Cohn succeeded where other ministries struggled. Part of his appeal was his authentic knowledge of Orthodox Judaism—particularly, Hasidism—which he had learned while studying in rabbinical schools in Hungary until the age of eighteen, when he received his *s'micha*, or ordination.¹ This enabled him to connect with his countrymen and share the good news of Yeshua with the authority of a rabbi.

In 1913, a group of men came forward to accuse Rabbi Cohn of fraud and immorality while charging him with wrongful imprisonment. They asserted that Cohn was never a rabbi in Hungary, nor was his name Cohn. Instead, while living in Hungary, he was Izsak Leib Jozzovics, a saloon keeper and convicted criminal. As such, Cohn was lying to the public and lying to those to whom he ministered, and he should not be trusted. By making accusations such as these, the men attempted to receive up to \$200,000 in damages from Cohn (roughly \$5 million in today's dollars).²

**WILL EXONERATE
REV. LEOPOLD COHN**

**Committee Which Investigated
Converted Jewish Missionary,
Find Charges Baseless.**

The Rev. Leopold Cohn, who adopted Christianity and who conducts the Williamsburg Mission to the Jews at 27 Throop avenue, is to receive complete exoneration from the committee which has been investigating charges made against him by rivals.

The committee, which began its investigation a month ago, and which is composed of the Rev. Dr. John F. Carson, Hugh R. Monroe and E. H. Buckalov, has examined many witnesses and much documentary evidence. Roy M. Hart, of Brooklyn, is the attorney for the committee.

The committee has not yet prepared in detail its findings, but has arrived at this conclusion: The committee finds that the charges brought against Mr. Cohn are wholly unsustainable both as to his personal character and to the conduct of his mission work. The committee is preparing the statement for the public in which the whole matter will be carefully presented.

The principal charges were made by Philippe Spievacque, of 134 Lee avenue; Alexander Nuovich, a solicitor for a tailoring company, and B. A. M. Shapiro. The persecution, as Mr. Cohn calls it, has been going on for years.

Brooklyn Daily Eagle, June 16, 1916

1 Leopold Cohn, *To An Ancient People: The Autobiography of Rabbi Leopold Cohn* (New York: Chosen People Ministries, 1996), 5.

2 Inflation calculator available at CPI Inflation Calculator here: <https://www.officialdata.org/us/inflation/1911?amount=200000>

The New York Supreme Court dismissed the multiple suits against Cohn brought forward by the accusers from 1913 through 1917. A final 1918 suit resulted in Cohn's accusers being awarded \$1, a shrewd result to cease the accusers' legal pursuits.³ Many court records are on file and available digitally.⁴ In each case, Rabbi Cohn was exonerated, and he was never convicted of any crime. Moreover, the claims of the accusers were shown to be fraudulent. Besides losing their suits in court, the accusers' claims were examined by an independent committee in 1916, which was established by men of high repute who had doubts about Cohn's identity and financial dealings. After two months of examining evidence and witnesses, the committee, including the previous skeptics, declared Cohn innocent of all charges, a "victim of persecution of the most outrageous and conscienceless sort," as they announced in *The Brooklyn Daily Eagle* newspaper.⁵

Although the charges against Rabbi Cohn were proven to be fraudulent in the 1910s, some still continue to make the same accusations against him today. In most cases, the motive for rehashing the accusations is to discredit the mission of Chosen People Ministries, the contemporary name of Cohn's organization. If the character of our founder can be slandered, then our work to share the gospel with the Jewish people may be called into question.

Chosen People Ministries would rather that Jewish people spend their time encountering Jesus in the New Testament and considering His claims as the Messiah of Israel. However, for some, the accusations against Leopold Cohn are too much of a roadblock for them to consider the message of Chosen People Ministries. For that reason, we will retell the story below, answering the question

3 "Sues for \$25,000—Gets \$1," *Brooklyn Daily Eagle*, May 13, 1918, <https://bklyn.newspapers.com/image/55300088/?terms=leopold%2Bcohn>.

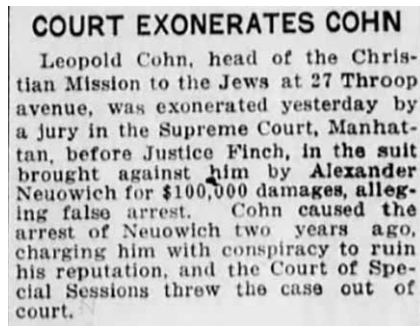
4 *Alexander H. Neuowich vs. Leopold Cohn*, Supreme Court of New York, Appellate Division, First Department, 1915, available on Google Books at <https://books.google.com/books?id=GJaYUhlI3koC>.

5 "Rev. Leopold Cohn Cleared of Charges," *Brooklyn Daily Eagle*, September 22, 1916, <https://bklyn.newspapers.com/image/56164446/?terms=leopold%2Bcohn%20Brooklyn>.

of why multiple New York courts and a committee each dismissed the claims against Rabbi Leopold Cohn.

We will show how:

- Leopold Cohn had a wide familiarity and expertise with rabbinic literature, culture, and procedures, making his claim to rabbinic training reasonable.
- The accusations were made by prejudiced and jealous competitors of Cohn with deep conflicts of interest.
- His accusers were shown to be untrustworthy based on the hard evidence presented in trial and committee.
- The New York Supreme Court exonerated Cohn of every accusation and never convicted him of a crime, despite multiple attempts.
- All claims of Cohn's Hungarian crimes were based upon a document procured by Cohn's accusers—a document that was proven under investigation to be fraudulent.
- An independent committee appointed by enemies of Cohn vindicated Cohn of all charges in 1916.



Brooklyn Daily Eagle, February 24, 1917

Unfortunately, few of these facts are readily apparent to twenty-first-century inquirers. Instead, the most easily accessible contemporary record of the controversy via search engine is currently a pamphlet distributed by Colonel Alexander S. Bacon in 1918. This anti-Cohn pamphlet was a shrewd last-gasp mudslinging attempt motivated by personal animus (Bacon was the attorney for Cohn's accusers). Bacon was a man who hoped that he could accomplish by populist slander what he could not accomplish in

A Modern Missionary

TO AN

Ancient People



Ex-Rabbi LEOPOLD COHN.

*Advertisement
in "The Institute
Tie" of Moody
Bible Institute,
1908*

A MOST remarkable life-story of a Jew—once a Rabbi, now a missionary of the Cross to God's ancient people, Israel. Mr. Cohn has been missionary to the 250,000 Jews of Brooklyn for the past fifteen years, and his labors have been remarkably blessed of God.

For years as a Rabbi in Austria-Hungary he searched for the Messiah, King of the Jews—but in vain. Led by a phantom moon of the West to America, he at last found Jesus. Then came separation from his family, for nearly a year, and untold suffering, until by God's providence they were all united again, and are today doing a great work for the Master.

All this (as well as many explanations of Jewish customs and ceremonies) is told in a most direct and touching style, by Mr. Cohn himself, in this new booklet. It cannot fail to inspire the thoughtful Christian with a new zeal for Christ, and a new love for and understanding of Christ's brethren, the Jews.

The price of the book is 25 cents the copy, illustrated; 60 pages.

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the courts (he had lost his cases). As we will see, by 1918, Cohn had been fully exonerated by multiple courts and an independent committee, and Colonel Bacon biased his pamphlet to neglect the findings in Cohn's favor from 1915–17.

These points will be established below, based on a thorough review of nearly nine hundred pages of official court and committee documents that are available online and in the Chosen People Ministries archives.

Rabbi Leopold Cohn's Autobiography

In 1908, after fourteen years of missionary work in Brooklyn, Rabbi Cohn published his autobiography, *A Modern Missionary to an Ancient People*. He wrote,

I was born in 1862 at Berezna, a little town in the east of Hungary, where I was brought up in orthodox Judaism.... At the age of seven, my father and mother died in the same year and left me to shift for myself as best I could.... When thirteen years old, I decided to study to be a rabbi or a leader of my people, the most honorable and meritorious life-office for a Jew....

At about eighteen years of age I was proficient in Hebrew literature and Talmudic law. I then received from several rabbis, in whose colleges I had studied, a diploma containing a certificate of my good character and acquirements and also authority to become a rabbi. This was confirmed by my first and chief rabbi, a miracle-performer, S.L. Teitelbaum, in Sziget.⁶

The Rabbi Teitelbaum mentioned here is Zalman Leib Teitelbaum, who became rebbe of Sziget in 1858, and whose

6 Cohn, *To An Ancient People*, 3–5.

grandson, Joel, became the founder of the Satmar Hasidic dynasty.⁷

Cohn explained how he became an itinerant rabbi to several towns:

For years they sought the law at my mouth. I decided among them all the different religious questions concerning worship, meat and milk, wine of libation, and the laws concerning slaughtering of animals. If two had a quarrel, which led them to go to the law, they came to me and accepted my decision without further appeal, for such is the Jewish rule. So I was both the lawyer and the judge. Every controversy was settled by my word, and at times I was called to distant places to decide cases, as my methods seemed to be liked.⁸

It was during this period of his life that Rabbi Cohn became fixated on the identity of the Messiah. During his regular study of the Talmud, his gaze was drawn to a passage which read,

“For six thousand years the world will exist. For two thousand it will be desolate, two thousand years [will be the time of] Torah, and two thousand years will be the days of the Messiah.”
(b. Sanh. 97a, b. Abod. Zar. 9a).⁹

This passage fascinated Rabbi Cohn, so he immediately consulted Rashi's authoritative commentary. Rashi wrote concerning the final clause, “Because after the second two thousand years, the Messiah must have come and the wicked kingdom should have been destroyed.”¹⁰ This commentary placed a seed of doubt in Rabbi Cohn's mind. Had his people missed the Messiah?

7 “Yekusiel Yehuda Teitelbaum (I),” Wikipedia, accessed October 24, 2019, [https://en.wikipedia.org/wiki/Yekusiel_Yehuda_Teitelbaum_\(I\)](https://en.wikipedia.org/wiki/Yekusiel_Yehuda_Teitelbaum_(I))

8 Cohn, *To An Ancient People*, 6.

9 Jacob Neusner, *The Babylonian Talmud: A Translation and Commentary*, vol. 16 (Peabody, MA: Hendrickson Publishers, 2011), 520.

10 Cohn, *To An Ancient People*, 7.

Eventually, Rabbi Cohn read chapter nine of the book of Daniel, which only increased his messianic interest. At the suggestion of another rabbi, Cohn emigrated to New York City, where, in 1892, he met a Polish Jew who believed in Jesus as the Messiah. Up to that point, Cohn thought that Jesus was merely a pagan god of the Gentiles. But through the preaching of his Hebrew-Christian friend, and through reading the New Testament, Rabbi Cohn came to believe that Jesus—Yeshua—was his King and Messiah, who had come right on time, nearly 2,000 years ago.

Soon thereafter, he experienced persecution for his newfound faith in Yeshua, and new Christian friends whisked him away to Scotland for theological training. He returned to New York in 1894 and established the Brownsville Mission to the Jews, which is now Chosen People Ministries.

Commenting on Leopold Cohn's background, Jewish researcher Yaakov Ariel writes,

If Cohn was not the former rabbi he claimed to have been, then he must have been a particularly gifted person. His knowledge, intelligence, and writing ability were much superior to those that could be expected from an uneducated saloon keeper. Cohn had an undeniably strong scholarly inclination that manifested itself in his missionary tracts and the "Question and Answers" column he published in his mission's journal, the *Chosen People*. He demonstrated a remarkable knowledge of the Scriptures, Jewish rabbinical tradition, and Christian theology.... If he was indeed the runaway saloon keeper his enemies claimed him to be, he had found a more fulfilling vocation in his second career as a missionary.¹¹

11 Yaakov Ariel, *Evangelizing the Chosen People: Missions to the Jews in America, 1880–2000* (Chapel Hill: The University of North Carolina Press, 2000), 29.

The 1910s Context of the Mission

Starting alone with few connections, Rabbi Cohn's new mission to his people in 1894 looked precarious. Many other missions to the Jewish people had been established in the United States and elsewhere, but they were often subsidiary missions within larger Christian church denominations, such as the Presbyterians or Methodists. Rabbi Cohn's mission was independent of denominational ownership, and thus independent of denominational finances.

Despite this lack of denominational support, Cohn was able to establish medical dispensaries, Bible studies, sewing classes, English classes, and more as he ministered to the Jews of Brooklyn. He found needs in the community and met them while preaching the good news of Yeshua at the same time. He established a regular magazine, *The Chosen People*, to educate the Christian public about the Jewishness of Christianity and to enlist prayers and support for missions to the Jewish people.

Rabbi Cohn proved to be a skilled networker as much as he was a skilled evangelist to his people. He enlisted the support of



B. A. M. SCHAPIRO.

many prominent Christian donors from multiple denominational backgrounds and retained wealthy benefactors who provided the Mission with various properties. Circa 1911, the Mission received donations around \$25,000 per year.¹² This made the Mission the largest Jewish mission in the United States. Only the Chicago Hebrew Mission came anywhere close to this amount, at \$12,000 per year. Most Jewish missions on record were in the low single-digit thousands per year.

12 *World Atlas of Christian Missions* (New York: Student Volunteer Movement for Foreign Missions, 1911), 75, https://archive.org/details/MN41422ucmf_2/page/n75.

One of those smaller missions, the Brooklyn Christian Mission to the Jews, was founded in 1892 in Brownsville, Brooklyn, by Benjamin Aaron Moses Schapiro. In 1899, Schapiro transferred the leadership of the ministry to Philippe Spievacque and went on to edit a Hebrew Christian missions magazine.¹³ In 1900, Spievacque had difficulty paying his rent, which was \$35 per month, and an impassioned Christian supporter called on others to support the mission through their giving.¹⁴ By 1911, finances had somewhat recovered, and the Brooklyn Christian Mission to the Jews was receiving \$2,000 per year.

From these details, a portrait emerges. These two missions to the Jewish people were founded within two years of each other in the same area of Brooklyn. Their headquarters were a mere one and a half miles apart. Both struggled in their early years, barely receiving a mention in a 1902 book about Jewish missions.¹⁵ Schapiro had such difficulty in ministry that he turned over the day-to-day operations of his organization to Spievacque. In contrast, Cohn emerged from early struggles with rising success, influence, new believers, and expansion, resulting in an organization with twelve times the financial base of Schapiro and Spievacque.

With this contrast drawn, a little reflection on human nature may serve to predict what happened next. These two ministries, and the characters involved, would spend much of the 1910s in court. Unfortunately, even after people come to believe in Jesus as the Messiah, they are often still subject to their petty vices and habitual sins. Jesus commanded His followers, “*Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions*” (Luke 12:15). Likewise, the tenth commandment says, “*You shall not covet...*

13 Magazine editions of Schapiro’s *The People, The Land, and The Book* from 1905 are available on Google Books at <https://books.google.com/books?id=owIV5TbLGEC&dq>.

14 *Salvation Magazine*, January 1899, available at <https://books.google.com/books?id=4M0tAAAAYAAJ&lpg>.

15 A. E. Thompson, *A Century of Jewish Missions* (Chicago: Fleming H. Revell Company, 1902), <https://archive.org/details/centuryofjewishm00thom/page/n7>.

anything that belongs to your neighbor" (Exodus 20:17). Believers in Yeshua need to be vigilant and ready to repent of coveting and greed. Unfortunately, some believers allow these sins to overtake them. Some are so overtaken that it calls into question whether they are believers in Yeshua at all (1 John 2:9; 3:6).

Rabbi Cohn's son, Joseph Hoffman Cohn, reflected upon the petty rivalries that led to what followed. After describing how his father kept *kashrut* and the festivals in order to build a bridge with his Jewish countrymen, Joseph Hoffman Cohn wrote,

My father's ministry was saturated with this form of approach.... This gave him a hold upon the minds of the large Jewish audiences that would wait upon his ministry. It also resulted in two fronts of attack that he had to face. One, unfortunately, was from certain other Jewish Christian missionaries, who were filled with envy because of his success in the Gospel ministry, and who lacked the profound Talmudic training that he had had. They knew very little of the old Chasidic and orthodox Judaism. Such missionaries, while well intentioned, found themselves frustrated when it came to the matter of impressing Jews with their learning, and with their gospel message. And there were these misguided brethren, who in their furious wrath, born of envy, would scatter all kinds of stories against my father.¹⁶

Alexander Neuowich Before 1913

In addition to Schapiro and Spievacque, another man named Alexander Neuowich was at the center of the controversy. A native

¹⁶ Joseph Hoffman Cohn, *I Have Fought a Good Fight: The Story of Jewish Mission Pioneering in America* (New York: American Board of Missions to the Jews, 1953), 203–204.

of Hungary, he fled compulsory military service in late 1902 to emigrate to the United States.¹⁷ He made his way to the Lower East Side of Manhattan and walked into an evangelistic service for Jewish people hosted by Reverend Angel. Neuowich became angry with Angel—particularly because the pastor spoke about God without a head covering—but noted that someone else came to mind while he was debating with Reverend Angel. In a February, 1904 publication in *The Chosen People* magazine, Neuowich said,



*Alexander Neuowich, from the
October 1907 edition of
The Chosen People*

During the service [led by Reverend Angel] I had been reminded of Mr. Leopold Cohn, whom they say in our country such men as this missionary misled, so that he became an apostate. But as he is highly esteemed by all the Jews who knew him, this counteracted the prejudice toward an apostate, and I resolved to go and see him. I asked Mr. Angel for Mr. Cohn's address and then went over to Brooklyn to his house.¹⁸

Upon arriving at Cohn's Brooklyn home, Cohn proceeded to share the message of Jesus with Neuowich. Neuowich recalled,

I was greatly astonished that a man like him who had been a rabbi in our country and who is still regarded very highly, should believe in that Crucified One.¹⁹

Nevertheless, Cohn

17 See Exhibits A and G of *Alexander H. Neuowich v. Leopold Cohn*, 3351 F. 321ff (NY. 1ST Dept, 1915).

18 Article in *The Chosen People*, Feb. 1904, Exhibit G in *Neuowich vs. Cohn*, 331.

19 *Ibid.*, 332.

...took the pains to convince me, both from the Talmud and from the Old Testament Scriptures, that Jesus of Nazareth is the true and Promised Messiah. My whole attitude changed at last and I expressed a desire to know more about this Jesus. Then Mr. Cohn gave me a copy of the New Testament in Hebrew, which I read with great avidity on arriving at my rooms in New York.... While I had to attend to my business during the day, I gave all my spare time to a careful investigation, to see whether what Mr. Cohn told me was really so. At last I was fully convinced that if I believed in the Old Testament Scriptures written by Moses and the prophets, I must necessarily believe in the Lord Jesus Christ whom I then and there accepted as my personal Saviour.²⁰

Neuowich's account continues by describing the persecutions that he faced for his newfound faith and how Rabbi Cohn protected Neuowich from plots by providing him lodging in Connecticut with a Mrs. Silliman in the Spring of 1903. This Mrs. Silliman spent extensive time with Neuowich that year, teaching him English and explaining the Bible to him. A personal letter in the name of Neuowich to Cohn, dated October 12, 1903, confirms other details of the 1904 publication, including Neuowich's close relationship with Cohn, Reverend Dr. Rhoades (who baptized Neuowich), and Mrs. Silliman.²¹

In 1906, Neuowich became a missionary to the Jewish people in Pittsburgh. In 1907, he wrote a letter to Cohn, asking for financial assistance for his struggling mission in Pittsburgh. Cohn obliged, gladly reprinting Neuowich's letter in the October 1907 *The Chosen People* magazine, warmly asking his readership

²⁰ Ibid., 332.

²¹ See Exhibit E in *Neuowich vs. Cohn*, 329. It has been incorrectly dated in evidence as 1913, but according to the testimony on the stand, it is dated to 1903. Its contents do not match the 1913 situation, but rather the 1903 events mentioned here.

to support the work of one of his early disciples.²² In 1908, Neuowich tenderly comforted Cohn in a letter upon the death of Mrs. Cohn.²³ Neuowich then left the ministry in 1908 and became embroiled in several naturalization and financial controversies, as reported in the *Pittsburgh Sun* in 1910.²⁴ In 1912, he returned to New York and started attending Cohn's mission meetings multiple times a week. He borrowed money from Cohn, and Cohn helped Neuowich with dentistry.²⁵

These warm exchanges between Cohn and Neuowich continued until 1912, but in January, 1913, the controversies began.

The 1913 Wrongful Imprisonment Claims

On January 13 and 20, 1913, Leopold Cohn received letters from a certain David Rose, claiming that Cohn was a womanizer, and insinuating with a Hebrew expression (“make peace”) that Cohn needed to pay Rose money in order to keep him quiet.²⁶ Rose had been an attendee at Cohn's mission as well as a friend of Alexander Neuowich, so Cohn sent Neuowich to speak with Rose about his threatening letters. Between January 12 and 23, Neuowich repeatedly came to Cohn, telling Cohn that Rose was hatching a conspiracy to have several young women initiate legal actions for breach of marriage promise. Cohn's wife had died five years before, in 1908, and the claim was that Cohn was promising marriage to multiple young girls and then not marrying them.

On January 23, a young woman, Rose P. Steinberg, informed Cohn that she had been approached by David Rose in order to ask her to initiate a legal suit against Cohn for \$20,000 in damages for breach of marriage promise. Steinberg refused to go along with

22 See Exhibit H in *Neuowich vs. Cohn*, 335–336.

23 See Exhibit D in *Neuowich vs. Cohn*, 327–328.

24 See Exhibits A and B in *Neuowich vs. Cohn*, 321–323.

25 *Neuowich vs. Cohn*, 158–160.

26 See “Defendant's Answer,” in *Neuowich vs. Cohn*, 17–18.

the ploy, insisting that Cohn had never proposed marriage to her. Steinberg signed an affidavit affirming these events.

On January 24, Neuowich approached Cohn and stated that an action for breach of marriage would be started the following day by a woman named Lena Dime. What happened next became a matter of dispute. Neuowich claimed that Cohn gave him \$200 in order to entrap Rose while law enforcement was watching. Cohn claimed that Neuowich asked for \$200 in order to make sure that the court action would not be initiated. Cohn refused to pay the money, and no court case was initiated the following day.

On January 29, Louis and Mollie Meyer approached Cohn and informed him that a conspiracy was afoot within their own home. The Meyers had been hosting Lena Dime in their home, and the Meyers told Cohn that for roughly two weeks, David Rose, Philip Spievacque, Alexander Neuowich, and others had been meeting with Ms. Dime in their home. Rather than being Cohn's advocate in these meetings, Neuowich was heard counseling Dime to bring an action of \$20,000 against Cohn and saying that she should listen to Spievacque's advice, for he was a wise man. Neuowich, according to the Meyers, was an accomplice to conspiracy and was betraying Cohn behind his back. Louis Meyer signed an affidavit affirming these events.

On the next day, January 30, 1913, Leopold Cohn filed a complaint with the City Magistrate's Court to have Rose, Neuowich, and Spievacque arrested on charges of conspiracy. The men were arrested on January 31, and Neuowich (in particular) spent twelve days in jail.

Cohn went public with the controversy in March, 1913, when he wrote an article in *The Chosen People* magazine informing his readership of his legal troubles. In April, the arrested men were brought to trial, but due to an unexplained circumstance, the District Attorney's Office declined to prosecute the men using the original signed affidavit from Cohn, but rather drew up a new complaint. This new complaint did not state the particular crime

for which the men were being tried, whereas the original affidavit had specified it (Section 580 of the Penal Law). The men's lawyers argued that the case could not proceed because no charges were listed in the new complaint, and the court agreed. The men were released without the merits of the case adjudicated upon.²⁷

In May, 1913, Neuowich filed suit against Cohn for wrongful imprisonment, claiming that his imprisonment caused him to suffer loss of employment and "great mental and bodily distress." Neuowich sought \$200,000 in damages from Cohn.²⁸

Thus began the series of court cases that would embroil the characters involved for years. However, it must be noted here that in these early months of the controversy, the charges and the controversies pertained only to the wrongful imprisonment charge and the womanizing claims. Missing from these 1913 disputes is any mention of Rabbi Cohn's mistaken identity.

The 1915 New York Supreme Court Case

From April 26 to 28, 1915, the case for wrongful imprisonment was brought before a trial jury in the Supreme Court of New York under the name *Alexander H. Neuowich vs. Leopold Cohn*. Alfred R. Page presided as judge in the case, with Colonel Alexander S. Bacon as Neuowich's attorney, and Thomas P. De Graffenried and Frank L. Tyson as Cohn's attorneys. More than four hundred pages of court documents are available online from the case.²⁹ Neuowich's attorney, Bacon, called multiple



Colonel Alexander S. Bacon,

27 See statement by F.M. Sheffield in *The Chosen People* magazine, dated May 1913.

28 See "Complaint" in *Neuowich vs. Cohn*, 4-7.

29 *Alexander H. Neuowich vs. Leopold Cohn*, Supreme Court of New York, Appellate Division, First Department, 1915, available on Google Books at <https://books.google.com/books?id=GJaYUhlI3koC>.

witnesses to the stand, including Neuowich, Spievacque, and Dime. Cohn was not called to testify.

Bacon's primary strategy was to prove that Cohn's identity was fraudulent and that Cohn had undertaken a conspiracy to arrest the men because they knew the truth about his background. It was claimed that Neuowich knew that Cohn was an impostor due to his personal acquaintance with him in Hungary pre-1892, and Spievacque knew that Cohn was an impostor because of a document he had acquired from Hungarian authorities stating as such. To establish these claims, Bacon brought forward witnesses to call Cohn's identity and character into question.

Bacon called to the stand Bernard Joseph, who claimed to be Cohn's nephew, as the first witness to testify of Cohn's identity. He testified that some of his family members went by the name Jozowics, and some went by the names Cohn or Katz.³⁰ However, when he was asked how he knew that Leopold Cohn was his uncle, he replied, "I got here an older brother and he just showed him to me, that this is my uncle." In other words, he had no personal knowledge that Cohn was his own uncle. The judge immediately dismissed Bernard and ordered his testimony to be stricken.³¹

Bernard's brother, Joseph, was called to the stand, and he too admitted that there are those in his family by the name of Cohn.³² Bacon attempted to continue questioning Joseph, but the judge believed the identification of Cohns in the family was sufficient, and he ordered the witness off the stand.

Then a third man was brought forward, Isaac Fox, who claimed to know Cohn in Hungary as Itzik Lieb Joseph (Jozowics). Under cross-examination, Fox proved to have very little personal knowledge or acquaintance with Cohn and made unsubstantiated statements. He claimed that Jozowics was a saloon owner, but

30 *Neuowich vs. Cohn*, 58.

31 *Ibid.*, 60.

32 *Ibid.*, 64.

when asked if he ever saw Jozowics in the saloon, he said that he never saw him in the two or three times he visited.

Up to this point, Leopold Cohn's claim to have the last name of Cohn was shown to be plausible, and a witness who claimed to know him as a saloon keeper was shown to have questionable acquaintance with Cohn or Jozowics. These were *all* of the witnesses called by the prosecution from Hungary, besides Neuowich himself. None of these witnesses testified anything about Jozowics' alleged crimes, and none displayed sufficient personal knowledge of Cohn. Missing from these testimonies were the claims that Jozowics forged a deed, escaped Hungary to flee incarceration, or was a murderer. Those accusations would be thrown at Cohn by Neuowich, Spievacque, Schapiro, and Bacon in their testimonies and in the years to come.

Neuowich on the Stand

Next to testify on the stand was Alexander Neuowich, the plaintiff in the case. He claimed to be born in the same town as Cohn, that Cohn was Jozowics, that he knew him as a boy in Hungary, and that Jozowics became well-known in Hungary in 1892 when he "skipped the bail."³³ He supported these statements by appealing to an official Hungarian document, which will be discussed below. As he was questioned by his attorney, he denied being part of a conspiracy, denied knowing Spievacque for very long, and put all the blame on Cohn for wrongful imprisonment.

His testimony began to fall apart during the cross-examination. Cohn's attorney established the following through questioning:

1. Neuowich had begun visiting Cohn's mission in 1903.
2. Neuowich claimed he did not come to believe in Jesus through Cohn's mission (contradicting the 1904 and 1907 reports).

33 Ibid., 89-90.

3. Neuowich had been a subscriber to the *Chosen People* magazine.
4. Neuowich had spoken on behalf of Cohn's mission many times, with Cohn on the platform alongside him, but had never told anyone that Cohn was a fugitive from justice in Hungary.
5. Neuowich denied authoring the 1904 *Chosen People* article which spoke positively about Cohn's rabbinic status in Hungary. He denied authoring it because he could not write in English in 1904. Despite this, he said he had read the article soon after it was published.
6. Neuowich then denied authoring a 1903 letter to Cohn, in English, which matched his time and circumstances in 1903. He denied that the signature was his.
7. Neuowich denied writing the 1907 letter that was reprinted in *Chosen People*, where he asked for money for his Pittsburgh mission. The article bore his photo, but he denied ever giving a photo to Cohn. Despite this, he said he had read the article soon after it was published.

In sum, Neuowich was shown multiple pieces of evidence that supposedly came from his own hand, each of which had been published or known years before, and each contradicted his testimony on the stand. In order to get himself out of the contradiction, he had to implausibly deny authoring any of them.

The written testimony leaves many questions unanswered, none in Neuowich's favor. Why did Neuowich never make claims against Cohn in the past? Why had he tied himself so closely with Cohn's mission despite claiming on the stand that he knew of Cohn's shady background the whole time? Why did he not complain about forged publications in the past if he had read them? Why did he continue to have good relations with Cohn through 1912 if, in fact, Cohn had been publishing forged documents in Neuowich's name for years? Why did Neuowich

not complain about Cohn's 1908 autobiography, which makes repeated claims about his rabbinic training?

Neuowich left the stand before any of these questions could be addressed.

Spievacque on the Stand

When Philippe Spievacque took the stand, Bacon drew out how Cohn and Spievacque had been rivals since 1900, ever since Spievacque took over Schapiro's ministry. There had been multiple encounters between the two men over a period of years, and none had been friendly.

Under Bacon's questioning, Spievacque explained how he first met Lena Dime by happenchance at a restaurant, where she identified Spievacque as one of Cohn's friends or relatives, and then she insisted that she spill all the details about Cohn attempting to marry her. In cross-examination, it was shown how implausible this story was. Why would Ms. Dime have identified Spievacque as a close associate of Cohn? They were in fact rivals. Why would she have insisted that she share all of these details with Spievacque, a stranger? In the cross-examination, Spievacque claimed that he listened intently to Ms. Dime's sordid tale, but did not give any advice to her. He merely listened, an implausible notion if Ms. Dime was explaining immoral and illegal dealings by his rival.

In addition, he admitted that he had visited Lena Dime at the Meyers' home, and that present with him at the time were David Rose, the Meyers, and Neuowich. In that meeting, Spievacque said that his only advice to Dime was that she not allow the Meyers to be her guardians nor follow their legal advice. To this, Neuowich reportedly said in that meeting, "Mr. Spievacque, what he says is right, and you ought to do that. You ought to believe him. He speaks wisely."³⁴ This was the very language that Meyer

34 Ibid., 269.

VERDICT FOR MISSIONARY.
Insurance Agent Loses Damage Suit for False Arrest.
The suit for \$200,000 damages, brought by Alexander H. Neuowich, an insurance agent, against Leo Cohn, of 201 Van Buren street, who conducts the Williamsburg Mission to the Jews, at 27 Throop avenue, was dismissed at the close of the plaintiff's evidence, by Justice Page, in the Manhattan Supreme Court.
Neuowich asserted that he was arrested on the complaint of Cohn, January 30, 1913, on a charge of conspiracy; that he was held by Magistrate Harris for Special Sessions, where subsequently the charge was dismissed. Neuowich said he lost his position as the result of the notoriety.
Cohn maintained that Neuowich was discharged in the Court of Special Sessions on a mere technicality, and that the criminal proceedings were instituted in good faith.
Cohn and Neuowich were formerly friendly and both are interested in different missions for the conversion of Jews.

Brooklyn Daily Eagle, April 29, 1915

had previously claimed had occurred that night, but with the context changed. Instead of Neuowich agreeing with Spievacque's advice to fraudulently sue Cohn for \$20,000, as Meyer reported, now it was Neuowich agreeing with Spievacque's advice to get legal help—a benign and unoffensive piece of advice.

None of this convinced the court about the principal contention of the suit—that Cohn had wrongfully

imprisoned Neuowich. From Spievacque's own testimony, it seemed quite plausible that a group of conspirators had privately discussed taking down Cohn, just as Meyer had reported, and it was on the basis of Meyer's report that Cohn had Neuowich and the others arrested.

The Dismissal

When Bacon rested his case with Spievacque on the stand, Cohn's lawyer petitioned to dismiss the case "on the ground that the plaintiff has failed to prove facts sufficient to constitute a cause of action."³⁵ The court agreed, granting the motion and dismissing the case. Indeed, nothing had been said that contradicted Cohn's reasonable grounds for arresting the supposed conspirators.

Moreover, the only witnesses called to the stand were those called by the plaintiff, Neuowich. Many potential witnesses that could have been called in Cohn's defense were not, including:

35 Ibid., 310.

- David Rose: The on-the-record extortionist, and by all accounts, an immoral man. Why did he send his letters to Cohn? Why was he meeting with Neuowich and Spievacque? What was his relationship with Steinberg, the woman who said that Rose approached her to sue Cohn?
- Rose Steinberg: The woman who denied Rose's suggestion of suing Cohn for breach of promise.
- Louis and Mollie Meyer: The couple who were present at the meeting in their home with Neuowich, Spievacque, and Rose, who reported in a signed affidavit that the group had conspired falsely to take down Cohn.

It was telling that these people did not need to give testimony in order for the court to determine that the case had no merit. Had they testified, it would have been even more apparent.

The Hungarian Document

Although the 1915 case was dismissed, it is important to mention a side issue that would become a major point of contention in the future. In Bacon's opening statement in court, he claimed that "the great reason why [Cohn] is so intensely hostile to Mr. Spievacque is the fact that he has the record of early misdeeds."³⁶ Neuowich discussed this document in his testimony, saying that it described Joszowics' conviction for fraud in Hungary.³⁷ In Spievacque's testimony, he claimed that he had the document in his possession and that he obtained it in 1908 from a clerk of the court in Hungary.³⁸ More specifically, Spievacque had the document on his person while on the stand. Bacon attempted to question Spievacque more about the document, but Cohn's lawyer objected, on the grounds that the document had not been entered into evidence. Bacon responded, "The document

36 Ibid., 37.

37 Ibid., 87–88.

38 Ibid., 281–2.

certainly, we will put it in evidence. I do not think this is a proper time to put it in evidence.” The judge sustained the objection, so all discussion about its contents was shut off.

Under cross-examination, Spievacque claimed that he had told Cohn about having the document in his possession, but he denied threatening Cohn with the document, or asking for money for silence, or for showing the documents to anyone else to present charges against Cohn. Spievacque kept the document to himself. But for some reason, he kept it to himself during the entire trial as well, even though Bacon was pointing to the document as “the real foundation of the malice in this prosecution.”³⁹ The document was never entered as evidence, and no one but Spievacque had access to it.

Despite the omission of this document from the eyes of the court, ironically, Bacon repeatedly made reference to the document as the smoking gun against Cohn. He did this at the opening of the trial, as well as in his appellant’s brief, after the case had been dismissed. He wrote in his brief,

A certified copy of the record in that proceeding and of the search warrant sent out through Hungary is in the possession of Mr. Philippe Spievacque. This fact is an important one on the malice in this case.⁴⁰

...Spievacque, who holds carefully in his possession the certified copy of the record of Cohn’s conviction for forgery.⁴¹

Cohn’s respondent’s brief took issue with this continual reference to the Hungarian document. His lawyer wrote,

At the bottom of page 5 the claim is made that one Spievacque obtained from Hungary a certified document showing the respondent to have been

39 See “Appellant’s brief,” in *Neuowich vs. Cohn*, 6.

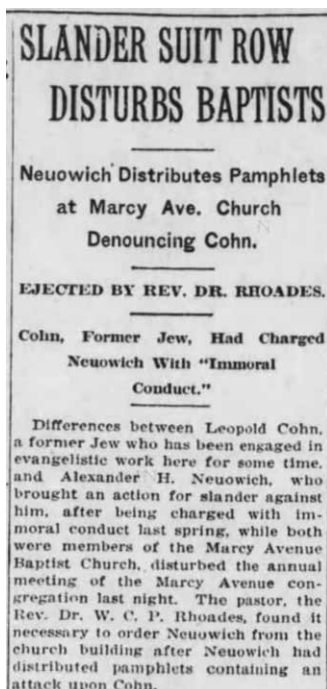
40 *Ibid.*, 3.

41 *Ibid.*, 10.

convicted of a crime, and that this was the real foundation of malice in the transaction. This unwarranted claim was repeatedly made at the trial and is also repeatedly made in appellant's brief at subsequent places, but there is no competent evidence of any such document, and although at the trial appellant claimed to have it in his possession, and promised to offer it in evidence, nevertheless, at no time was the document produced for inspection, or any attempt made to introduce it in evidence.⁴²

In sum, Neuowich, Spievacque, and Bacon's arguments against Cohn heavily depended upon a Hungarian document that was never shown to the court. This document supposedly linked Cohn to fraud in Hungary. However, none of the three witnesses called to testify about Cohn's life in Hungary mentioned anything about his criminal conviction in Hungary. This claim was made wholly on the basis of the Hungarian document, which no one but the supposed conspirators had seen.

This raised a series of questions. Why did Bacon say that he would submit the document as evidence, but then did not? Why did Bacon, Neuowich, and Spievacque make the document the center of their case, without opening it up for examination?



**SLANDER SUIT ROW
DISTURBS BAPTISTS**

Neuowich Distributes Pamphlets
at Marcy Ave. Church
Denouncing Cohn.

EJECTED BY REV. DR. RHOADES.

Cohn, Former Jew, Had Charged
Neuowich With "Immoral
Conduct."

Differences between Leopold Cohn, a former Jew who has been engaged in evangelistic work here for some time, and Alexander H. Neuowich, who brought an action for slander against him, after being charged with immoral conduct last spring, while both were members of the Marcy Avenue Baptist Church, disturbed the annual meeting of the Marcy Avenue congregation last night. The pastor, the Rev. Dr. W. C. P. Rhoades, found it necessary to order Neuowich from the church building after Neuowich had distributed pamphlets containing an attack upon Cohn.

Brooklyn Daily Eagle,
November 13, 1915

⁴² See "Respondent's brief," in *Neuowich vs. Cohn*, 4.

Why did the Hungarian witnesses not mention anything about Jozzowics' criminal conviction?

The reason why, as we will see, is that the document was a total forgery.

The 1915 Trial Aftermath

Neuowich had sought \$200,000 in damages from Cohn, but instead had his complaint dismissed. At first, his complaints against Cohn had been about womanizing and wrongful imprisonment, whereas in the trial he moved to accuse Cohn of fraud, changed identity, and running from the Hungarian law. None of these charges had any evidential basis, and the court responded accordingly. Having lost in the court of law, Neuowich then turned to make his case to the public: old-fashioned mudslinging.

He started printing pamphlets and handing them out at area churches, telling parishioners to stay away from Cohn and his ministry.

Joseph Hoffman Cohn tells his side of the story:

One of the three conspirators referred to in the beginning of this story, immediately ran around among certain Christian people, several of them liberal supporters of our Mission, and frightened them with the claim that he had in his possession a Hungarian document that could easily put my father in jail, or perhaps, have him extradited back to Hungary, on a charge of murder and whatever other charges they had enumerated in his descriptions.⁴³

Thus, the claims of the Hungarian document became central to all subsequent controversies. Neuowich appealed the dismissal of the 1915 case and was granted a new trial in 1916. The court decided that Bacon had not adequately pursued possible evidence

43 Joseph Hoffman Cohn, *I Have Fought a Good Fight*, 209.

of Cohn lying. This new trial would take place in 1917, which we will discuss below.

Before continuing with the further trials in the New York courts, we must digress into the proceedings of the independent committee that investigated Cohn in 1916. The high volume of publicity about Cohn's identity took a toll, and in 1916, Cohn was at risk of losing his credibility with his Christian supporters. He started to receive criticism from high-profile Christian leaders because of the accusations of the Hungarian document. As the document was being touted as the smoking gun against Cohn, it would need to be dealt with.

An Independent Committee Investigates

Despite Rabbi Cohn's exoneration during the 1915 trial, Neuowich, Spievacque, Bacon, and the Jewish community continued spreading rumors about Cohn's background, his financial dealings, and his moral character. Some of these claims made their way to the ears of Delavan L. Pierson, editor of *The Missionary Review of the World*. He heard about the Hungarian document and published on the controversy, drawing the attention of Dr. James M. Gray, the president of Moody Bible Institute of Chicago.⁴⁴ Gray contacted Cohn and informed him that he would no longer accept advertising from Cohn's mission because of the rumors and allegations. Moody's publications had been a great benefit to Cohn's Williamsburg Mission to the Jews, so this was a significant blow.⁴⁵

Cohn knew that he needed to face this head on or risk the downfall of his ministry and reputation in the wider Christian world. He proposed that a committee be appointed to make a

44 This chain of events is derived from Sevensen's *A Rabbi's Vision*. Pierson did not publish on the controversy before the committee was formed in 1915 or 1916 editions of *Missionary Review*, as far as we can tell. He must have published on the controversy elsewhere. The committee's final announcement of Cohn's innocence is published in the 1916 *Missionary Review*.

45 Harold Sevensen, *A Rabbi's Vision: A Century of Proclaiming Messiah* (New York: Chosen People Ministries, 1994), 60.

full investigation of the charges. He asked two of his accusers, both Gray and Pierson, to select one committee member each, and then the two members would select a third. The resulting committee was the following:

1. Edmund B. Buckalew, secretary of the Extension Department of Moody Bible Institute, selected by Gray
2. Hugh H. Monro, former president of the Montclair National Bank, selected by Pierson
3. John F. Carson, moderator of the General Assembly of the Presbyterian Church of America, selected by Buckalew and Monro
4. Roy M. Hart, serving as counsel for the committee

According to Joseph Cohn's later memoirs, Carson had to be pressed in order to join the committee, saying, "I want nothing to do with those crooks [the Cohns]." However, Carson was convinced after Cohn's pastor offered to help expose Cohn, if indeed he was a crook. Joseph Cohn wrote, "So Dr. Carson consented, a rather unwilling investigator, and fatefully prejudiced."⁴⁶

The committee began taking depositions in May, 1916 and continued their work for nearly two months. The proceedings were highly publicized and announced in the *Brooklyn Daily Eagle* on May 15, 1916. The committee kept a written transcript of all testimony of the witnesses, including new testimonies of Spievacque and Schapiro, who went to great lengths to prove their claims using the Hungarian document.⁴⁷ Finally, after not being shown to anyone during the 1915 trial, the document was submitted to the committee, and an investigation of its contents ensued.

The Committee Procedure

Joseph Hoffman Cohn, Leopold's son, describes the proceedings of the Committee:

46 Joseph Hoffman Cohn, *I Have Fought a Good Fight*, 213.

47 Committee, "In the Manner of the Investigation of Charges Preferred against Leopold Cohn," Unpublished, 1916, in Chosen People Ministries archives. Available upon request.

The Committee secured rooms at the Y.M.C.A. in Brooklyn, the Williamsburg Branch.... They hired two lawyers; one was for the cross-examination of witnesses, the other was to investigate the charges that my father or I, or both of us, had been engaged in vast realty and security transactions. They advertised in the local newspapers in Brooklyn that a committee had been appointed...to investigate the life and character, and the work and claims, of Leopold Cohn, and his son, Joseph Cohn. The advertisement stated further that the committee was meeting every day from 9:00 o'clock to 5:00 at the Y.M.C.A. on South 9th Street, Brooklyn, and would be glad to have all and sundry who had anything to say for or against the Cohns, to appear before that committee....⁴⁸

I suppose no man was busier than Mr. Buckalew as he tracked down evidence and cross-evidence, and false testimony, and deliberate lying, and perjury. Through the whole East Side that trinity of Spievacque, Shapiro and Neuowich had saturated the area with stories that the great apostate Cohn was now being exposed, and that any Jew who had anything that he could say against him should report immediately to the Y.M.C.A in Williamsburg. Their propaganda stated further that it was a virtue and a sure guarantee of a place in Heaven, if anyone would go to testify, even though the testimony might not be true. And so the committee rooms were filled with these false witnesses gathered in from the most unheard of places. Dr. Carson was the presiding officer of the

48 Joseph Hoffman Cohn, *I Have Fought a Good Fight*, 215.

proceedings, and he was dead sure that this man Cohn was a fraud. But as the days wore on, Dr. Carson's sense of sureness seemed to weaken, and then one day after the third week of witnesses and documents, and all kinds of experiences, one came in who told before the committee a matter which Dr. Carson knew through his personal knowledge was an absolute lie. Then he arose to all his six feet four in height, his face was livid with anger, and pointing a finger of contempt at this one who had lied, he cried out to him, "Get out of here! You are a liar; and if this is the sort of thing Cohn has had to go through for the last twenty years, I say, God pity Leopold Cohn!" Later on, when Dr. Carson's confidence in the work and in my father was soundly established, he said to my father, "I don't see how you can make a living or get money for your work. Everybody is against you; the Jews are bitter, the Christians are jealous, and the churches don't seem to be interested...."

This, indeed, marked the turning point of the investigation. From that time on to the finish of the whole seven weeks, both Dr. Carson and Dr. Monro were becoming filled with a new sense of confidence and understanding and sympathy for the work that Leopold Cohn had done during those twenty-five years, and there was being created in their consciousness a violent disgust and contempt for those who had dared to put on such a wicked campaign of fraud and falsehood in order to ruin the work of an innocent man.⁴⁹

The committee was becoming more convinced that the trustworthiness of Cohn's accusers was suspect, but it established

⁴⁹ *Ibid.*, 216–218.

their fraud decisively once the Hungarian document was placed under close examination.

The Hungarian Document Exposed as Fraudulent

Many of the claims in the trials and in the committee proceedings were based on personal testimony, without material evidence to show for them. This required the judges, juries, and committee members to judge the trustworthiness of each witness.

Many claims were unsubstantiated by hard evidence. For example, Cohn claimed that he received a certificate of rabbinic ordination from a rabbi in Presburg, Hungary, which was also signed by Rabbi Zalmon Leib Teitelbaum. He claimed that he had given it to Rabbi Klein upon visiting New York, but Cohn never tried to recover the document after he came to believe in Jesus.⁵⁰ Thus, this important ordination document, which could have verified Cohn's claims about himself, was absent.

Not so with the Hungarian document. This was material evidence claimed by Cohn's opponents to show his criminal conviction and his fraudulent identity. Was it authentic? Was it true?

The Hungarian Document's Specific Claims

A translation of the Hungarian document into English was presented to the committee. It opens with a description of a criminal action by two Hungarians, Elek Bercsenyi and Izsak Jozzovics, who had forged documents. The accused were sentenced to three years of jail, but they fled to an unknown destination before they served their sentence. The document continues,

Therefore the persons whose description is stated below are searched for and the competent authorities are requested to properly search for the said accused, to arrest them, if found and to hand them over to the next district attorney's

50 Committee, Part II, 126–127.

office for the purpose of having them brought to the next competent tribunal.⁵¹

Then the document goes on to describe the two convicted men. Izsak Jozzovics is described as the following:

Izsak Jozzovics, thirty years old, Hebrew, has wife and children, farmer, birth place Berezna, last residence Apsicza, (County of Maramoros) speaks Hungarian, Russian, German, and Hebrew, 169 centimeters tall, of wiry build, long face, brown complexion, hair, mustache, eyebrows black, high forehead, eyes black, mouth regular, teeth defective, chin round, special mark of recognition a red spot under his left eye.⁵²

The document then closed with a reiteration that the accused are to be searched for in order to bring them to justice. Was this the smoking gun that established Cohn's guilt?

The Fraudulent Contents of the Jozzovics Description

The committee found that multiple details contained in the Hungarian document were incorrect or the result of later fraud. Among the findings were the following:

The "Special Mark" of the red spot under the eye. In a sworn statement, Leopold Cohn told the committee that he absolutely had no red spot under his eye until 1894 in Brooklyn. He claimed that he had been preaching the gospel on the streets of Brooklyn and was attacked by a group of Jews, who threw stones at him. A stone hit his face, under his left eye. It caused a gash, and it was not properly bandaged, leaving behind a distinctive scar. Cohn named a Mr. Avery and a Reverend Whitaker as men who would verify his story.⁵³

51 Ibid., Part I, 47.

52 Ibid.

53 Ibid., 7-8.

The committee found Mr. Henry W. Avery, who testified that he had witnessed Cohn's facial wound under his eye around 1894, when Cohn was struck by a rock. He testified that there was no scar below Cohn's eye before this incident.⁵⁴

The committee also found Dr. Whittaker, who testified that Cohn did not have the scar under his eye when he first met him circa 1894. Although he did not witness Cohn in the direct aftermath of the attack, he did after the wound healed. Both he and his wife noticed the scar, which had not been there previously.⁵⁵

If Cohn received the red mark in Brooklyn in 1894, then no Hungarian document from before his emigration could have described it. This was not a smoking gun against Cohn, but rather evidence of his accusers' fraud.

The "Mustache" and the "Round Chin." The Hungarian document did not mention Cohn having a beard, only a mustache, and it gave a description of his chin, as if it could be seen without a beard.

Cohn responded to this in a written statement: "Mr. Cohn had never shaved in his whole lifetime until within the past year [circa 1916]. It is a very strict law among the orthodox Jews never to shave, and this law Mr. Cohn followed to the letter...Mr. Cohn had a beard when he came to America as we will show by a picture submitted to your committee, published in the year 1895."

Isaac Simon, a Hungarian witness, corroborated this claim that Cohn had a "long beard" while he knew him in Hungary.⁵⁶

Cohn continued, "Now the Committee having seen Mr. Cohn themselves many times, with his beard shaved off can judge for themselves as to whether his chin is round; we think that the best description of Mr. Cohn's chin would be 'long, and square.'"

54 Ibid., Part II, 28–32.

55 Ibid., 73–74.

56 Ibid., 190.

Other blunders. The Hungarian document claimed that Cohn had defective teeth and black eyes, but Cohn invited the committee to approach him and inspect whether that description was correct. They found that his teeth were in no way defective, and that he had hazel eyes, not black.

Leopold Cohn's theory on the fraudulent description. How did this fraudulent description come to be? Cohn presented his theory as to how Schapiro and Spievacque maliciously created the document with inaccurate information. Cohn submitted the following legal statement to the committee:

About 7 or 8 years ago [1908–1909] Mr. Spievacque together with Mr. B.A.M Shapiro took it into their heads to go up to the farm of Mr. Leopold Cohn near Bridgeport, Conn. For the purpose of annoying him, etc. Of course they were not allowed on the farm grounds themselves, but they sat around outside on the road making grimaces and shouting all kinds of offensive names so that Mr. Cohn's family was greatly annoyed and disturbed.... While they were there during that entire day they had with them a little pad and whenever they would catch a glimpse of Mr. Leopold Cohn they would write down something on the pad of paper. Mr. Cohn was at a loss to understand what they were writing continuously, and it was about a year later [1909–1910] that he discovered what they had been writing. It seems that they had hatched out the scheme of securing from Hungary some kind of document proving Mr. Cohn a criminal and in order to do this they had to have a description of him which would be fairly accurate. Hence the sudden visit to the farm. But unfortunately for them, they made a ridiculous botchery in their

description; in their eagerness to incriminate Mr. Cohn, they overreached themselves and proved too much...

...within 3 or 4 months of this visit to the farm by these two men, they had secured a document from Austria Hungary and began exploiting it wherever possible. We have never yet seen the original document, and about a year ago during the trial in the court of the Neuowich suit, Mr. Spievacque was in the witness chair and talked a good deal about the document; the curious fact is that while he claimed to have that document in his inside pocket, yet he refused to show it to the judge or to the jury. The above is to our best belief the only tenable theory as regards this document, and we suggest that it should be totally disregarded as having no value whatever.⁵⁷

Thus the Hungarian document's own claims and the circumstances by which it came about disproved its authenticity. Without the Hungarian document, no material evidence existed to show for Jozzowics' crimes, only hearsay by interested parties. Moreover, further arguments brought forth during the committee also undermined the document's credibility and claims.

Steiner's Expert Testimony in Favor of Cohn's Story

Buckalew found and interviewed Dr. Edward A. Steiner, "the well-known investigator and writer upon the immigrants and conditions of Southern Europe," to give a statement regarding the Hungarian document's authenticity. Steiner told Buckalew that five years prior he had investigated the conditions in Hungary and was prepared to make a statement. He submitted the following on May 13, 1916:

⁵⁷ Ibid., Part I, 7-12.

To Whom IT MAY CONCERN:

The conditions of the Courts in the Kingdom of Hungary and the character of many of the officials were such that all sorts of corruptions were practiced, and almost anything could have been achieved by the use of money. My investigations of the conditions in Hungary were made five years ago [circa 1911] and if radical changes have occurred I have not heard of them.

Very sincerely yours,
Edward A. Steiner⁵⁸

Buckalew then asked Steiner for a statement on “the appointment and status of Rabbis in the smaller places of Hungary.” Steiner replied:

In answer to your question, whether a man could have been a Rabbi in Hungary twenty-five years ago without being recognized by the Government, I would say my impression is that in the smaller towns Rabbis held semi-official positions and were not recognized by the Government. In latter years the government has grown very strict because the Rabbis make records of births and deaths, and I doubt that such a position can be held now. I think the change occurred about twenty-five years ago [circa 1891].⁵⁹

Next, Buckalew asked Steiner if he had familiarity with the Talmud and could serve as a competent judge of whether or not Cohn had the requisite knowledge of one who claimed to be a rabbi. Steiner affirmed that he knew the Talmud well and would be willing to interview Cohn to determine his range of knowledge. Buckalew arranged for a meeting, during which Steiner spent half an hour with Cohn. Steiner submitted the following statement to the committee:

58 Ibid., Part II, 178.

59 Ibid., 179.

At your request I had a conversation with Mr. Cohn. In the brief time I had at my disposal I found that Mr. Cohn possesses such knowledge of Rabbinical literature and law as to enable him to hold such a position as he claims he held. I do not find that he claims to have done the work of an appointed Rabbi; the semi official position he held is in harmony with his attainments.⁶⁰

Steiner, an advocate for Hungarian Jews and not a believer in Jesus, provided an excellent source through whom Cohn's stories could be shown to be plausible or implausible. Not only did the "official" status of the Hungarian document not impress Steiner, but he also lent considerable plausibility to Cohn's claims to be an off-the-books rabbi in a series of small Hungarian towns.

Why No Extradition of Cohn to Hungary?

One of the unanswered questions concerning the Hungarian document was why the Hungarian government never requested Cohn's extradition to Hungary in order to serve jailtime for his crimes. The Hungarian document itself asked, in 1908, for searches to be performed in order to bring the convicted men to justice. The committee questioned the accusers about this and uncovered a contradiction in their testimonies.

Spievacque claimed that he got the Hungarian document by approaching the Austria, Hungary counsel. The Hungarians put him in touch with a lawyer by the name of Dr. Grunwald Zsigmond, who then sent Spievacque the documents listing Cohn's crimes in Hungary. Spievacque said, "Dr. Grunwald did not keep the thing to himself; everybody had to know it—'Izsak Lieber is being investigated in America.'"⁶¹

Neuowich testified that Spievacque had in his possession a letter that Dr. Zsigmond sent to the Cohn residence, with Cohn's

60 Ibid., 180.

61 Ibid., 84.

address. The committee asked in reply:

Q. Now, Mr. Neuowich, why was it that when the Hungarians got track of Mr. Cohn that they did not get him back to Hungary to serve his sentence?

A. They did not get track of him, as I know.

Q. You don't know whether Greenwahl [Grunwald] told the authorities or not?

A. I don't know.⁶²

Neuowich's first statement, saying that the Hungarians never got track of Cohn, is implausible because a Hungarian lawyer had sent a letter to Cohn's real address. It appears to be a bold-faced lie that the Hungarians did not know where he was. Neuowich's second statement, saying that he did not know whether Grunwald told the Hungarian authorities, is even more implausible. The Austrian-Hungarian Empire had an extradition treaty with the United States from 1856 onward and could have requested Cohn's extradition to serve his sentence. Why would a Hungarian lawyer, whose job is to catch criminals, not initiate a request to the Hungarian government that the United States turn Cohn over for imprisonment in Hungarian jail?

There are only three possibilities for why Cohn was not extradited:

1. Dr. Zsigmond never publicized Cohn's identity to the Hungarian authorities (contradicting Spievacque) because he knew Cohn's supposed crimes never occurred.
2. Dr. Zsigmond never publicized Cohn's identity to the Hungarian authorities (contradicting Spievacque) because he was lazy and incompetent as a lawyer.
3. Dr. Zsigmond publicized Cohn's identity to the Hungarian authorities, but the authorities declined to pursue justice for some unknown reason, undermining the authority of the Hungarian document.

62 *Ibid.*, 51-52.

There is no good reason to believe that Dr. Zsigmond or the Hungarian authorities lacked interest in seeing a convicted criminal serve his sentence. Moreover, Spievacque testified that Dr. Zsigmond had publicized Cohn's crimes such that "everybody had to know it." Thus, either Spievacque lied about Dr. Zsigmond's publication of the crimes, or Neuowich lied that Dr. Zsigmond did not report them.

The only reasonable option is that Dr. Zsigmond conspired with Spievacque, perhaps by a bribe, to produce documents that Dr. Zsigmond knew were fraudulent. He did not report the "crime" to the Hungarian officials because they would have arrested Dr. Zsigmond for conspiracy.

The Committee Receives an Original Hungarian Certificate

On June 7, 1916, Leopold Cohn presented the committee with an original certificate in the Hungarian language, from the Town Clerk of Berezna (Cohn's birth place), and translated by Professor Dikovics of Bloomfield Seminary. The translation read:

Municipal Certificate

The undersigned judge (mayor) of the township of Berezna hereby testifies that Leopold Kahan, who has left this town 25 years ago, and who at present lives in America, 47 years old, so long as has lived at Berezna, has shown a good moral and political conduct.

Berezna April 27, 1909

Belo Jeman, clerk

Bilyak Boril, judge (mayor)⁶³

Thus, the committee was presented with two "official" Hungarian documents: one was a mere copy and had multiple factual errors. The other, presented by Cohn, supported his story and was an original document from his hometown. With all things equal, Cohn's official document had more plausibility.

63 Ibid., 110.

The investigation ended with the result that the authenticity of Spievacque's Hungarian document was exposed to be fraudulent. However, the committee did not stop their investigation there. They found much more evidence to vindicate Rabbi Cohn.

Leopold Cohn's Identity as Izsak Lieb Kahan Established

Although the Hungarian document's claims about Cohn being a fleeing convict were found to be spurious, there was still some ambiguity to unravel regarding Cohn's identity. Was his last name always Cohn, or Kahan? Or had his name been Jozzowics? Was he a rabbi, or a saloon keeper? The committee heard the following testimonies:

Cohn himself testified that he had two first names while in Hungary: Leopold and Isaac. When he came to America, he retained Leopold only. He insisted that his family name had always been Kahan.⁶⁴

Two sons of Cohn's nephew, Joseph Kahan, submitted sworn affidavits in which they claimed that their great-uncle was known as Isaac Leopold Kahan and that he had studied in rabbinical schools with their father. They claimed Cohn was a rabbi in the old country, "and that he never ran or conducted a saloon or public drinking house or inn in the old country." Moreover, they had "never heard of him going by or being known by any other name."⁶⁵

Meyer Adler, a Hungarian Jewish man who was not a believer in Jesus, said that he knew Cohn's family in Hungary, and that their name was Kahan. "He recalled that Mr. Cohn came to him almost as soon as he, Cohn, arrived in this country and he, Adler, took Cohn to room with him.... He stated that Mr. Cohn was an educated man and he remembers that Mr. Cohn was looking for a job as Rabbi and that he went

64 Ibid., 114.

65 Ibid., 111-13.

nearly each day to Rabbi Kline. In answer to the question whether Mr. Cohn had been a peddler, he said emphatically no, that Mr. Cohn's education and standing was such that he would not have been a peddler or anything else but a Rabbi."⁶⁶

Mrs. Rose Englander, a Hungarian Jewish believer in Jesus, testified that Neuowich often praised Cohn from the stage when he preached, saying that Cohn "was a great man in the Old Country, that he was a leader and a Rabbi in the Old Country in the synagogue of the Jews."⁶⁷

Neuowich had claimed that Chayem Fish knew Iszak Jozovics and had spent the night with him on the night that he fled to America from Hungary. Buckalew found Fish and interviewed him. He verified that he had spent the night in the same room as Cohn, but did not know what his occupation had been. Buckalew wrote, "Mr. Fish then became more talkative and said that he knew nothing but good of Mr. Cohn in the old country. He said that Mr. Cohn's father-in-law went to the great rabbi and told him that he would like the rabbi to recommend to him the finest young man he could find to marry his daughter and the rabbi selected Itzek Lieb as that man and he married the daughter. I asked Mr. Fish if he knew what Mr. Cohn's second or family name was. He said he did not know but that he knew well two sons of one of Mr. Cohn's brothers, and their names were Getzel and Joseph Kahan. He added that he knew that the father of these boys' name was Kahan and that he also knew another brother of Mr. Cohn and that his name was Kahan."⁶⁸

All of these testimonies established in the committee's mind that Cohn had not fraudulently changed his identity, and that he was actually known to be a rabbi during his time in Hungary.

66 Ibid., Part I, 37.

67 Ibid., Part II, 7.

68 Ibid., Part I, 42-44.

Claims of Womanizing Disproven

The original claims in the 1913 suits and conspiracy charges accused Cohn of womanizing. During the 1916 committee, the committee members investigated this original accusation as well as the additional, *multiplied* claims that his accusers continued to throw at him. The committee found the following:

Mr. Louis Meyer, who housed Lena Dime in his home, said that Cohn never came to his home to see Lena Dime. He reiterated that he personally heard Spievacque and Neuowich suggest to Lena Dime that she attempt to extort \$20,000 from Cohn with false charges.⁶⁹

Mrs. Molly Meyer testified to the same facts as her husband.⁷⁰

Neuowich named a New York saloon keeper, Mr. Lerner, as a witness against Cohn, saying that Lerner could prove that Cohn had frequented his saloon with girls. Committee member Buckalew devised a plan to test Lerner's recognition of Cohn. He had Cohn and another man enter the saloon, and then Buckalew himself entered later. Buckalew engaged in small talk with Lerner and had some cigars with him. Buckalew then motioned Lerner's attention to the man in the corner, Cohn, and asked Lerner if he knew him. Lerner replied, "This is the first time I ever saw that man."⁷¹

Neuowich claimed that Cohn took young girls to his farm in Connecticut and conducted immoral actions with them. Ella Marston was the coordinator for taking the girls to the farm. She testified that she was present at the farm with Neuowich. She said she was present every summer the girls were present, and she denied anything immoral happened on the farm. She slept with the girls in the cottage and did not leave them alone.

69 Ibid., Part II, 7-18.

70 Ibid., 18-28.

71 Unpublished statement by E.B. Buckalew, dated May 15, 1916, in Chosen People Ministries archives. Available upon request.

Marston slept on the first floor, with the girls upstairs, such that none of the girls could get out without Marston knowing.⁷²

Ella Marston claimed that Cohn hired matchmakers to find a wife after his first wife died. “It seems to be the usual Jewish custom,” she said. When asked what Cohn would do with the ladies brought to his attention, she testified that he would sit them at a table in the Mission office, publicly visible, and would hand them a Bible to read, while he went back working at his desk. After a while, he would ask the ladies if they understood the Bible chapters they had read, and they would have a discussion. Marston added, “I never saw anything that was not perfectly proper.”⁷³

Appallingly, Spievacque claimed Cohn had a couch inside the Mission, and that Cohn would take ladies to it every Saturday. He said he heard this from a former janitor of the Mission, named Farnquist. The janitor would lock up the Mission building every Saturday, with Cohn and ladies inside.⁷⁴ The Committee found Mr. Farnquist and read Spievacque’s testimony aloud to him. They asked if any of it were true. Farnquist denied it all.⁷⁵ The Committee also interviewed Philip Englander, who was present at the Mission in the downstairs dispensary every Saturday. He said that anyone going upstairs on Saturday afternoons would have to pass by him downstairs, and that he had never seen Cohn or any women going upstairs. Moreover, he often ran upstairs on Saturdays to get things, and there was never anyone there.⁷⁶ Moreover, upon visiting the offices, the Committee found no evidence of said couch whatsoever.

Neuowich and Spievacque seemed to have no limit to the sordid accusations they would make against Cohn, but one by one, each

72 Committee, Part II, 173.

73 Ibid., 175.

74 Ibid., 105–106.

75 Ibid., 184.

76 Ibid., 228–229.

false accusation was exposed and dismantled. How could these men stoop so low as to concoct these appalling lies?

Claims of Financial Impropriety Disproven

The committee hired Barrow, Wade, Guthrie & Co., a team of chartered accountants, to investigate all of the financial records of Cohn's mission. They wrote the following:

In accordance with your request, we have made an investigation of the system of accounts in vogue at the Williamsburg Mission to the Jews at 27 Throop Avenue, Brooklyn and herewith present our report thereon.

We found the books and records, as far as they went, carefully kept and in good order. There are certain suggestions, however which we have to offer which we are of the opinion would result in a closer check being kept on all receipts and disbursements...

These suggestions amounted to 1) keeping receipts for all cash deposits, or else to establish a Petty Cash Fund, 2) publishing the surname of each numbered gift that was reported in the *Chosen People* magazine, thus reducing confusion if two or more gifts are of equal amount, 3) that Joseph Cohn render an expense report monthly, rather than annually for his expenses while preaching away from home, and that he does not pay for his travels from the cash he receives while preaching, 4) other minor suggestions, like keeping a tally of the number of patients helped at the dispensary each day. The investigative accountants concluded, "We consider the books and records kept at present are sufficient to take care of the Mission's transactions."⁷⁷

Moreover, the committee examined old claims of Cohn's financial improprieties. Dr. Whittaker, a former auditor for

⁷⁷ Ibid., Part I, 14–16.

Cohn's mission, testified that Spievacque (in some years prior) had paid some men to accuse Cohn of paying Jewish people to be baptized at his church. Whittaker had established two committees to investigate the charges against Cohn, and said, "not a charge stood against Mr. Cohn." After this, Spievacque approached Whittaker and said that he wanted his help

in being established with Brother Cohn, because they felt it was to their interests, but it seemed to me that they were only trying to get deeper into the matter [of framing Cohn]. It seemed to me that Spievacque was moved by jealousy more than anything else. I found that Spievacque was reporting Cohn's Mission. I became satisfied that Spievacque was misrepresenting matters... Some of the Presbyterian Brethren talked to me about the matter and certainly became convinced that it was all jealousy, and some of these men aspired to become leaders and wanted to prosecute Cohn. The second Committee that we had resulted the same as did the first, by exonerating Brother Cohn. One of these men, a man by the name of Black, he brought several charges, but afterwards told me that he had been misled, and told me the source of the stories that he came to believe [Spievacque].⁷⁸

In sum, every claim of financial impropriety was disproven, with the harshest recommendation amounting to Joseph Cohn needing to increase the number of expense reports he submitted!

Further Evidence of the Accusers' Fraud

Besides the disproven claims discussed above, the committee uncovered additional reasons to doubt the claims of Cohn's accusers.

78 Ibid., Part II, 72-73.

Neuowich gave dates for when he knew Cohn in Hungary, how old he was, and when he and Cohn each emigrated to New York. The committee noted that Neuowich's dates did not match up and implied that Neuowich's recollection of events in Cohn's life when Neuowich was eight years old was implausible. Neuowich replied, more implausibly, "I remember when I was a boy 6, 7, 8 years of age more than what happened three or four years ago."⁷⁹ The committee was not impressed.

The committee asked Neuowich,

"You charge that Mr. Cohn is of very limited education, is that right?"

"I do," Neuowich replied.

"How do you know that?" asked the committee.

"I have known him long enough to know that" Neuowich replied.⁸⁰

On the contrary, multiple statements by disinterested Jewish interviewers revealed that Neuowich's claims about Cohn's lack of education were erroneous.

Mrs. Fannie Goodwilig, a Jewish believer, testified that Mr. Spievacque once said to her, "It is a shame for a Jewish woman to become an impostor and believe in Jesus of Nazareth." If true, this would indicate that Spievacque's mission and identity as a missionary to the Jewish people were fraudulent.⁸¹ Moreover, his very claim to be a follower of Jesus would be called into question.

One of the unanswered questions from the 1915 trial concerned why Neuowich continued to associate himself with Cohn up through 1912 if, in fact, Neuowich knew the whole time that Cohn was a fraud and not ever a rabbi. The committee focused in on this situation, embarrassing Neuowich in the process:

Questioning of Neuowich by Mr. Hart:

Q. Now, Mr. Neuowich, when Mr. Cohn was handing out literature saying that he was a

79 Ibid., 35.

80 Ibid., 44.

81 Ibid., 5.

Rabbi, you knew that he was lying?

A. Yes.

Q. You testified on the stand, Mr. Neuowich, that the reason you believed in Mr. Cohn, went to his Mission, praised him, was that you thought he had reformed?

A. Yes, I said that and I thought so.

Q. And you knew that he was not a Rabbi and was sending out literature at that time and was lying about it?

A. I do not know that. I did not know that he ---

Q. You knew that in all his literature that he sent out that he called himself a Rabbi?

A. No.

Q. You knew it before 1910, didn't you?

A. Yes, I think I knew it before 1910.

Questioning by Dr. Carson:

Q. Then you could overlook the fact that he was lying about this when you were praising him and were with him?

A. Yes.

Questioning by Mr. Hart:

Q. When you were on the stand you testified that the reason you were intimate with Mr. Cohn was that you thought he had reformed, and that you were willing to overlook the fact that you thought he had reformed?

A. I testified to that? That's right if I did.

Q. But you were willing to be intimate with him when you knew he was lying about being a Rabbi?

A. I knew all the time that he was lying when he said he was a Rabbi.⁸²

Cohn had published his autobiography in 1908, in which he claimed to be a rabbi in Hungary. Neuowich had corroborated this story in his 1904 *Chosen People* publication, which he denied authoring in 1915. However, Neuowich claimed that he knew about Cohn's rabbinic claims by 1910, yet continued supporting him through 1912. Either Neuowich was lying on the stand in 1916, or he had been publicly lying and was supporting a known liar from 1910–1912. Either way, Neuowich had incriminated himself as a persistent liar today or yesterday.

This was proven in the committee's own experience as well. Buckalew brought Neuowich to serve as a Yiddish translator while he interviewed several witnesses at a restaurant. Another Yiddish and English speaker was present, Joe Simonowitz. During a moment when Neuowich was busy, Simonowitz pulled Buckalew aside and said that Neuowich was misrepresenting Buckalew's questions in Yiddish, and Neuowich was attempting to trick the Yiddish witnesses into saying something false. Simonowitz then conveyed his opinion that the Yiddish speakers at the table "looked upon Neuowich as a competitor in the missionary business against Cohn and that he was trying to get the best of Cohn and that they did not care to get mixed up in it."⁸³

After leading a mission in Pittsburgh, Neuowich started selling mining stock around 1908. He soon got embroiled in legal suits regarding his sale of the stock. The courts exonerated him in 1910, but the committee found a witness who had purchased stock from Neuowich in 1908 and had not testified in the 1910 trial because he had settled with Neuowich out of court. This man, Victor Sternherz, testified, "[Neuowich] induced me to buy a couple [shares] of mining stock, to the value of \$236, but I soon found out that they were no good; the stock was no good; and many others to whom he sold the same stock found out the same; and then we took out a warrant against him and put him in prison. Then he went out on bail and came to our lawyer and

83 *Ibid.*, Part I, 44.

settled with us by giving us promissory notes and leaving the stock as collateral, and the notes I am still holding.”

Monro then asked,

“Was the charge against him then withdrawn by you and the others interested in the proceeding?”

“Yes,” Sternherz replied.

“No further criminal proceedings were taken?”

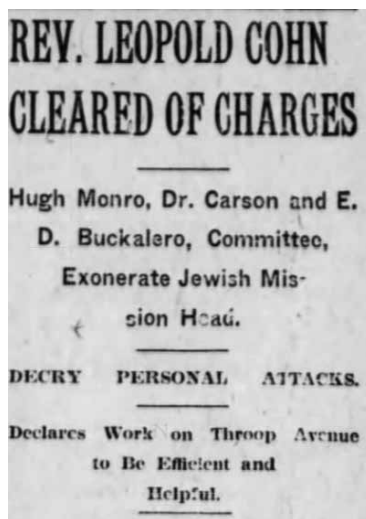
Monro pressed.

“No further proceedings were taken against him because the lawyer said we could not bring him to court any more because we settled with him with the notes,” Sternherz replied.⁸⁴

Thus, the committee had good reason to believe that Neuowich had a history of fraud.

Neuowich’s former boss, Charles Patterson of

The Protective Life Assurance Society, testified that he hired Neuowich to work for him, and that Neuowich did a poor job, and that he only worked for three weeks. While Neuowich was being investigated for selling his mining stock, Neuowich called Patterson to ask for his assistance. Patterson refused. Later, when Neuowich was suing Cohn, Neuowich’s attorney approached Patterson to testify on Neuowich’s behalf, to which Patterson replied with his story of knowing the man. Neuowich’s attorney, Dryer, laughed and said, “I guess we don’t want you for a witness, and will you please keep away from the other side [Cohn].”⁸⁵



Brooklyn Daily Eagle,
September 22, 1916

84 Ibid., 19.

85 Ibid., 22—23.

Moreover, Patterson claimed, "I can prove by several witnesses that he [Neuowich] committed perjury."

The Committee's 1916 Public Statement Declaring Cohn Innocent

After sifting through the above evidence, the committee released a public statement, which was picked up by multiple publications.⁸⁶ The statement read as follows:

REPORT OF COMMITTEE
ON INVESTIGATION OF
REV. LEOPOLD COHN
AND THE WILLIAMSBURG
MISSION TO THE JEWS

Upwards of twenty years ago the Williamsburg Mission to the Jews was founded by Leopold Cohn, a Hebrew, who a short time previous had been converted to Christianity. The Mission has become widely known, has acquired a considerable property and enlists the interest and support of Christians in all parts of the country. For several years rumors reflecting on the conduct of the Mission and its superintendent, Mr. Cohn, have been in circulation and more recently circular letters and printed statements containing specific allegations as to irregularities and misconduct have been sent through the mails to friends of Jewish work.

⁸⁶ The text given below is from the original signed copy of the report in the Chosen People Ministries archives. A somewhat shortened contemporary report is given at James M. Gray, ed., "Williamsburg Mission to the Jews: Abstract of Report of Committee of Investigation," *The Christian Workers Magazine* XVII, no. 3 (November 1916): 191-92, <https://books.google.com/books?id=F6BVAAAAYAAJ&pg=PA191#v=onepage&q&f=false>. and summarized reports are given at <https://books.google.com/books?id=j274N0y0msAC&lpg=PA872&ots=UC-pAfpq9w&pg=PA873#v=onepage&q&f=false> and at <https://bklyn.newspapers.com/image/56164446/?terms=leopold%2Bcohn> and at <https://babel.hathitrust.org/cgi/pt?id=mdp.39015010805623&view=1up&seq=941>.

At the suggestion of several Christian organizations and Christian workers, and on the initiative of Dr. James M. Gray, editor of "The Christian Workers Magazine," and Mr. Delavan L. Pierson, editor of "The Missionary Review of the World," steps were taken early in the present year to form an independent committee of investigation which would thoroughly examine the charges made against Mr. Cohn and inquire into every phase of the conduct of the missionary enterprise of which he is the recognized head. The committee as constituted consisted of Rev. John F. Carson, D. D., of Brooklyn, Mr. Hugh R. Monro, Vice President of the Niagara Lithograph Co., of New York and Mr. E. B. Buckalew, Secretary of the Extension Department of The Moody Bible Institute, Chicago. Mr. Roy M. Hart, attorney-at-law, served as counsel to the committee.

Sessions of the committee extended over a period of nearly two months, during which a large number of witnesses were examined and much documentary and other evidence taken. The mission premises were visited, the equipment inspected and careful inquiry made into all branches of the work through the employed workers, converts and others. Financial and accounting methods were examined by a leading firm of public accountants on behalf of the committee and investigation was made of real estate records, bank accounts, minutes and other evidence bearing on the conduct of the Mission and the relation of Leopold Cohn and his son, Joseph Cohn, thereto.

The charges laid before the committee may be grouped under three general heads: (1) Financial irregularities; (2) Inefficiency in the conduct of the work; (3) Charges affecting the personal character

of Mr. Cohn. It was the original intention of the committee to limit its investigation to specific evidence on these points, but the inquiry was broadened to include a wide range of matters developed or suggested during the examination of witnesses. The long duration of the investigation and the extent of the testimony taken is thus explained by the effort of the committee to sift out these more or less collateral matters and ascertain not alone the truth or falsity of the main accusation, but whether or not Mr. Cohn had shown such disregard of proprieties as would weaken confidence in his Christian character and leadership. As the result of this extended inquiry, the committee presents the following conclusions:

- (1) Mission Finances: We find the charge that money subscribed for the work of the mission was devoted to other purposes, and that the financial methods are generally lax, is wholly without support. The property occupied by the mission is in the hands of a regularly constituted and responsible Board of Trustees and thus surrounded with the usual legal safeguards to insure its permanent use for the objects for which the Mission was organized. It appears that certain other property was given to Mr. Cohn, or his son, to be held personally or in trust for the Mission, the donors specifically stating the conditions under which the property was to be held. After a careful examination of the records relating to these gifts the committee is convinced that the expressed wishes of the donors are being carried out to the fullest extent. The expert accountant employed by*

the committee rendered a favorable report on the accounting system of the Mission, and this opinion is sustained by personal examination of the system by the members of the Committee. Several suggestions advanced by the committee and its accountant, designed to make the system more complete, will, we are assured, be put into effect at once.

- (2) *General Efficiency of the Work: The committee finds that the charge of inefficiency is not sustained. The headquarters of the Mission at 27 Throop Avenue is a large, well equipped building in which various lines of effort adapted to this special field are carried on. The workers are an intelligent and earnest body, and we believe the measures employed are well calculated to lead those who attend the mission into an intelligent faith and to build them up in the Christian life. A Hebrew Christian Church has been formed, made up largely of converts, who worship in the Mission Building with Mr. Cohn as pastor. The testimony of a number of these converts, together with that of several pastors and Christian workers of high standing, and who have had long and intimate knowledge of the work, tends to show that the labors of Mr. Cohn and his co-workers have been fruitful in a large measure.*
- (3) *Character of Leopold Cohn: Charges reflecting on the personal character of Rev. Leopold Cohn the committee finds to be wholly unsustainable. These charges which are of the gravest nature and specific in character, called for the most*

searching inquiry. In addition to the direct examination of witnesses the committee was able through the assistance of a number of disinterested Christian workers, to follow up practically every clue which seemed to afford the slightest evidence as to these matters, and the result has been to prove conclusively that Mr. Cohn has been the victim of persecution of the most outrageous and conscienceless sort. Many of the accusations in this respect have proved to be without a shred of foundation, while others were built up with shrewd cunning in an effort to attach a sinister significance to the most innocent circumstances. The committee cannot express in too strong terms its condemnation of several men who joined in this shameless attempt to defame Mr. Cohn and destroy the influence of the Mission, the upbuilding of which has been his life work. Other good men have doubtless been led unwittingly to give support to these baseless charges, but back of practically all of the evidence presented to this committee tending to call in question the sincerity, integrity and ability of Mr. Cohn, was evident the influence of this small group of accusers, who for various reasons, had conceived a violent prejudice and became bitterly hostile to him and his work.

As a result of these weeks of painstaking inquiry the committee has found no evidence which could be substantiated which affords a reasonable basis for any of the charges made by his accusers. On the other hand there has been abundant testimony by Pastors, Missionaries, and other Christian

workers of the highest character, who have been in close association with Mr. Cohn and his work for periods of from five to twenty years, affirming in strongest terms his integrity and self-sacrificing devotion to the cause of Jewish evangelization. This testimony has been confirmed by correspondence, sworn statements and documentary evidence of such unimpeachable character as to produce in the minds of the committee the conviction that Rev. Leopold Cohn is entitled to the confidence of the Christian public and that the Williamsburg Mission to the Jews is an effective Missionary Agency.

Hugh R. Monro

John F. Carson

E. B. Buckalew

In no uncertain terms, the committee decisively announced that all of the charges against Cohn were fictitious. Moreover, the “several men who joined in this shameless attempt to defame Mr. Cohn and destroy the influence of the Mission”—Neuowich, Spievacque, and Schapiro—were loudly condemned as lying conspirators. There could not have been a more public and substantial vindication of Rabbi Cohn than the statement produced by the committee.

COURT EXONERATES COHN
Leopold Cohn, head of the Christian Mission to the Jews at 27 Throop avenue, was exonerated yesterday by a jury in the Supreme Court, Manhattan, before Justice Finch, in the suit brought against him by Alexander Neuowich for \$100,000 damages, alleging false arrest. Cohn caused the arrest of Neuowich two years ago, charging him with conspiracy to ruin his reputation, and the Court of Special Sessions threw the case out of court.

Brooklyn Daily Eagle, February 24, 1917⁸⁷

87 This news article is incorrect that Neuowich had been arrested “two years ago” — that is, 1915. It had been four years since the arrest.

The 1917 and 1918 Trials: Cohn Exonerated

Despite the devastating result of the committee's findings for Cohn's accusers, they continued to pursue legal means to extort money out

SUES FOR \$25,000—GETS \$1

A jury before Justice Kapper in the Supreme Court today awarded \$1 to Phillip M. Spievacque, who conducts the Brooklyn Christian Mission to the Jews, against Leopold Cohn, who runs the Williamsburg Mission to the Jews, after trial of the suit by Spievacque for \$25,000 for alleged false arrest and imprisonment.

Spievacque and Cohn conduct rival missions, and Spievacque alleged that Cohn falsely accused him of inducing young women to bring breach of promise suits against Cohn. Cohn's charges against Spievacque were all thrown out in the Court of Special Sessions.

Brooklyn Daily Eagle, *May 13, 1918*

of Cohn. The 1915 case was put on appeal, and it went before a new court in 1917. This, too, ended in Cohn's exoneration.

With Neuowich's legal cases thwarted, Spievacque attempted his own luck in 1918. He brought a case against Cohn for \$25,000, suing for the same wrongful arrest in 1913.

The court saw through this malicious ploy and shrewdly awarded Spievacque \$1, ending any appeal for more money.

Every legal attempt to sue Cohn for damages and to call his identity and character into question failed. Cohn's accusers were persistent; they repeatedly tried new avenues of attack in order to drive Cohn out of ministry and out of his money. None of these ploys were successful.

COL. BACON ATTACKS COHN

Alexander S. Bacon has sent to the moderator and members of the Long Island Baptist Association a pamphlet in which he attacks Leopold Cohn, who conducts a mission to Christianize Jews, and who is a candidate for ordination as a Baptist minister. Colonel Bacon quotes from testimony and evidence presented in court in a libel action against Cohn and asks the Baptist association to prevent the ordination.

Brooklyn Daily Eagle, *July 15, 1918*

In 1918, one last desperate attempt came to blacken Cohn's name, and this time it came from Neuowich's lawyer, Colonel Alexander S. Bacon, who had been embarrassed again and again by lost cases, unless one counts the \$1 reward as a victorious

suit. Bacon heard that Cohn was pursuing ordination by the Long Island Baptist Association, and Bacon wanted to keep the ordination from happening. He assembled a book to smear Cohn's name, reproducing various testimonies from the court cases and

providing malicious and skeptical commentaries on them. He paid small lip-service to the committee's proceedings and the eminent status of the committee's members, but he refused to accept its investigations, nor its result.

As far as Chosen People Ministries knows, this was the last attempt to smear Cohn's name in a public fashion, and it amounted to a final, futile failure. The *Brooklyn Daily Eagle*, which eagerly published on the controversy from 1913 through 1918, never again mentioned the controversy or the names of any of the conspirators.⁸⁸ They faded from memory, and Spievacque's mission to the Jews itself folded. The final vindication came with the *Brooklyn Daily Eagle's* own reporting of Leopold Cohn's life after he died. The editors were convinced that it was proper to print that Cohn had been "educated in the Yeshivas of Central Europe" and "was an orthodox rabbi in Austria Hungary." His obituary is given on page 115.

Concluding Reflections

Chosen People Ministries in the twenty-first century is proud to continue the legacy of our founder, Rabbi Leopold Cohn. He was a man of impeccable character, and he was shown to be as such after an intense series of accusations by jealous and greedy competitors. Few people ever suffer the kind of strenuous persecutions that Cohn faced for an entire decade. Indeed, from Spievacque and Schapiro's initial libel attempts with the Hungarian document in 1908, to Col. Bacon's libelous book in 1918, Rabbi Cohn was victimized by a determined set of conspirators who sought to bring him and his successful mission to the ground.

Thankfully, the conspirators' persistence was surpassed by the various courts and committee members who pursued and found ample evidence of the conspirators' fraud. Rabbi Cohn

⁸⁸ According to text database searches for the conspirators' names on the Newspapers.com site that contains scans of the paper.

was fully exonerated and gained the full respect of his Mission and the wider public. His Mission, now known as Chosen People Ministries, has continued now for more than one hundred twenty-five years and is healthier than ever before. Had Cohn's accusers been correct, we doubt that our Lord and Savior Yeshua the Messiah would have enabled our Mission to thrive and retain the support of believers throughout the world. However, Cohn's accusers were *not* trustworthy, and they were brought to disrepute and ruin by their own devices. We see this as fitting justice, for there is a Judge in Heaven who exposes men's deeds for what they are. As Yeshua said,

"But there is nothing covered up that will not be revealed, and hidden that will not be known. Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops" (Luke 12:2-3).

Rabbi Cohn's innocence was proclaimed upon the housetops, as well as the guilt of his accusers. There now stands no credible, rational, or substantiated reason to call Rabbi Cohn's identity or character into question. Those who make such accusations today are ignorant of the great lengths to which many went in the 1910s to investigate the charges.

May Rabbi Cohn's identity and character be firmly established, such that Jewish people around the world cease to see him as an obstacle to investigating the good news of Rabbi Cohn's own rabbi, Yeshua of Nazareth.

BROOKLYN DAILY EAGLE, MONDAY, DECEMBER 20, 1937

Rev. Leopold Cohn, Mission Founder

Work Among Jews Started in Brooklyn Now Continues in Other Countries

The Rev. Dr. Leopold Cohn, founder and president emeritus of the American Board of Missions to the Jews, Inc., of Brooklyn, N. Y., the largest Jewish missionary agency in America, and the second largest in the world, died early yesterday morning in the Brooklyn Hospital after an illness of one week. He was in his 76th year.

Educated in the Yeshivas of Central Europe, Dr. Cohn was a rabbi of an orthodox synagogue in Austria Hungary, and shortly after his arrival became a convert to Christianity. So devoted was he to his new-found faith that after further studies at the Free Church College of Edinburgh, Scotland, he returned to America and undertook immediately to preach the gospel to the Jews in the Brownsville section of Brooklyn. His efforts at first encountered the most bitter hostility, and for years Dr. Cohn waged a militant battle for the gospel.

A total stranger when he first arrived in America, his struggles soon won for him friends from the various Christian denominations and these began to rally to his support. Slowly, and under many handicaps, there developed a society known as the Williamsburg Mission to the Jews, because the principal work then had come to be established in the Williamsburg section of Brooklyn. Again the work grew and enlarged until it began to reach out over the United States by means of branch stations and missionaries.

Branches were later established in Poland, Germany, France, Latvia and Palestine. The name was changed to the American Board of Missions to the Jews. At the headquarters building in Brooklyn many hundreds of Jews have been baptized, and a large congregation of Christian Jews remains as a testimony to the 43 years of labor of Dr. Cohn. From these headquarters buildings have gone out missionaries to all parts of the earth.

Dr. Cohn was honored with the degree of Doctor of Divinity by Wheaton College of Wheaton, Ill., in 1930. He was for nearly 40 years a member of the Long Island Baptist Ministers Association, also a member of the Marcy Avenue Baptist Church of Brooklyn. Survivors are a wife and four children, Benjamin Cohn, the Rev. J. Hoffman Cohn, Mrs. John Lolis and Dr. Joshua Cohn.

Funeral services will be held at the Marcy Avenue Baptist Church, Marcy and Putnam Aves., tomorrow night at 8 p.m.

MISSIONARY



The Rev. Leopold Cohn

Albert 87, Pu

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Harry Scheckley, Official of Church

Retired Executive, Treasurer of St. Paul's, Dies of Illness—Rites Tomorrow

Harry W. Scheckley, treasurer of St. Paul's P. E. Church, Flatbush, for the past 13 years, died yesterday at his home, 476 E. 18th St., after a short illness.

He was born in St. Louis, Mo., and had lived in Brooklyn for 30 years. At the age of 21 he entered the employ of the American Cotton Oil Company and rose to vice president and controller, retiring 15 years ago. His main interests since his retirement were centered in St. Paul's Church, where he was active in the Men's Club and other organizations.

He was a bachelor and is survived by his sister, Mrs. Christopher Joom, and a niece, Mrs. Raymond Partridge, formerly of Brooklyn.

Funeral services will be held at the church tomorrow at 2:30 p.m., with private interment.

Mortimer Carman, Fishing Skipper

(Special to The Eagle)
Oceanside, Dec. 20—Capt. Mortimer Carman of St. John's Place, Freeport, captain of the well-known

Sergt. In A

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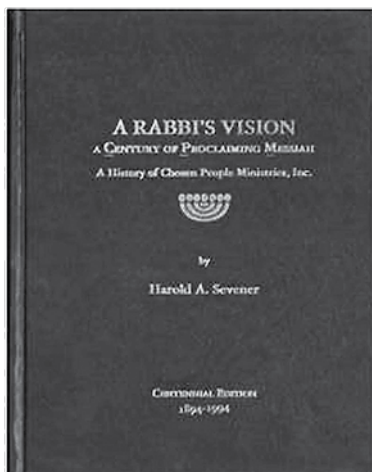
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The first century of Chosen People Ministries is a story of God's faithfulness.

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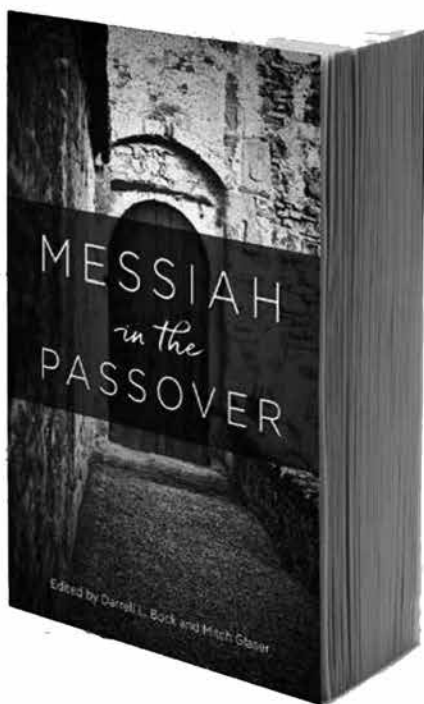
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If you enjoyed *A Rabbi's Vision Continues*,
please visit chosenpeople.com/a-rabbis-vision-continues
to order another copy as a gift for a friend.

I have been engaged in Jewish evangelism from the day I came to faith in 1971, and I cannot imagine the world of Jewish outreach without Chosen People Ministries. They have been on the front lines of declaring the good news of Yeshua the Messiah for more than a century, never deviating from their mission: sharing gospel truth with our Jewish people until all Israel is saved.

Dr. Michael L. Brown, host of the Line of Fire radio broadcast and author, *Answering Jewish Objections*, volumes 1-5

One really cannot imagine what the world of Jewish missions would be like today without Chosen People Ministries. CPM continues to form a vital link in all major areas of ministry to Jewish people around the world. CPM's twenty-first-century team of missionaries seek to fulfill

Rabbi Cohn's call today with renewed spiritual urgency and vigor in countries all over the globe.

Jim Melnick, International Coordinator for the Lausanne Consultation on Jewish Evangelism (LCJE)

A ministry with a healthy life of well over a century is a rare thing. When it works in the challenging field of reaching Jewish people, it is even more significant. *A Rabbi's Vision Continues* shows the DNA that built Chosen People Ministries and why the Messianic Jewish community's vibrancy is important to the entire body of Messiah. The outreach does indeed continue.

Dr. Darrell Bock, Executive Director for Cultural Engagement, Howard G. Hendricks Center for Christian Leadership and Cultural Engagement, Dallas Theological Seminary

The founding Dean of Talbot School of Theology, Dr. Charles Feinberg, was introduced to Jesus as Messiah through the ministry of Chosen People Ministries. The impact of CPM has thus been felt far beyond its focus on Jewish outreach and ministries. We are glad for our partnership with CPM because we believe that God is in the process of fulfilling His promises to the Jewish people.

Dr. Clinton E. Arnold, Dean and Professor of New Testament, Talbot School of Theology, Biola University

