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East - Polish, Silesian,
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Polish and North-Polish
Mission Field.

POLISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Telephone: Warsaw 4-23-45
Telegrams: Unia, Warszawa, Turecka 1
P. K. O. 19.792

ul. TURECKA 1
Warszawa 36, Poland

May 4th, 1939.

Mr. L. E. Froom
Takoma Park,
Washington D. C.
United States.

Dear Brother Froom,

Your kind letter dated April 14 was been received a week ago. Today I have received also your next favour with the copy of a letter to Hakham S. Szapzal. According to your desire I accessed the Karaite Jews. We visited the head of the Polish Karaite community Chachan Seraja Han Szapszał and we received from him a Karaite calendar corresponding to 1939. He was sorry to have any calendar corresponding to 1844. He told me that the Karaine J. D. Kokizow has issued a Karaite calendar in 1911 in Petersburg for the year 241 A. D. to the year 2440 A. D. That is a nice little book but there is only one copy in Poland and the Karaites want to have it for their own museum in Troki /Poland/. This calendar is written in the hebrew language showing the New Years days but not the special great feasts; but the Bible tells which time the feasts are to observe and therefore it would not be hard to find it out on the base of this calendar. He is willing, if desired, to make a hand-written copy of the whole calendar for us. If you would like to have such a copy of the whole book, we may order it. I already have ordered a hand-written copy of the first year of this calendar that would correspond with 241 A. D., an other one for the years 1844, 1939 and the last year of this calendar that would be 2440 A. D. The Hakhan is willing to confirm the authenticity of the copy with the original book. I have also ordered a photographic copy of the first page and the page of the calendar corresponding with 1844. The Polish Union will arrange for the cost for this ordered copies and photos and charge not the General Conference. Immediately after receiving it I will send it to you. Today I am sending you only the calendar for 1939, which you are finding enclosed in this letter.

With the best of greetings, I am

Yours very sincerely

brother in Christ

W. Czembor

WC/c.

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Warsaw, June 13th, 1939.

Mr. L. E. Froom
Takoma Park.
Washington D. C.

Dear Brother Froom,

Your kind letters dated May 18 and May 19 were been received the other day. We are willing to do anything, we are able to do in order to help you in all supplemental matters.

I am glad to inform you that we have made photographs of J. D. Kokisow's calendar. Kokisow is a great authority, all scientists consider his work as a sure source. It is a book of 80 pages; there is only one copy in Poland and it was very hard to get it, but finely Chachan Szapszał has lent us the little book for two days on the condition that we provide a good guarantee. We have in the Polish Union a little film picture office and so we have made a copy of the whole book with smaller expences. The photos are clear enough and I hope it will serve your purpose. We are sending you the photographs in an extra packet as printed matter.

Enclosed in this letter you will find a calendar of the Karaites community for 1936. There is a little modification the Karaites did in 1939. Until 1938 the Karaites calendar started with first of Tiszri; beginning with 1939 it starts with first of Nisan but "Jom Terua" and "Jom Kippur" is still in Tiszri of course. You may noticed the difference comparing the two little calendars for 1936 and 1939.

Some days ago I received a letter from Chachan Szapszał in which he informes me that the tenth day of Tiszri fell in 1844 on the 23rd September. He asked me to inform you about this date and answer in this way your letter because of the little English he understands.

Chachan Szapszał is a noble man, the head of the Karaites Community in the whole world and a great scientist but he confessed during a personally interview that the calendar mathematics is his weak point, he is not an expert in these things and he recommended us Hazzan Rafael Abkowicz, the man who works on the current Karaites calendars. We excused Hazzan Rafael Abkowicz. He has given a great deal of study on this matter. He found out that the tenth of Tiszri in 1844 fell on the 22

September. Chachan Szapszał made a mistake on one day. He assured us, that he has compared the Karait's calendar with the Gregorian and Julian calendar for a period of 60 years and the tenth of Tiszri never fell on October. It fell some times on August and the latest date September 29 but never October. His theorem is that the tenth day of the 7th month in 1844 fell on the twentysecond September Gregorian calendar /new styl/ tenth of September, Julian calendar /old styl/. I am very sorry to serve you with such a statement but I inform you only about the assertions we have gathered. In the jewish encyclopedia we have found a statement that the month Tiszri corresponds with our October. It is a very common work and I think you will find it in the Washington library. There is an other good work about the calendar written by J. Lurje "Mathematics theory about the calendar". This book written in the Russian language is full of high mathematics terms, hard to understand, it needs more time to become acquainted with it, if necessary we will do so. About the questions you put in your last letter I may say only some words today. I am not able to send you any books in Hebrew or in an other language about this topics. The Karaites authorities have informed us that the originator of the Karaites Community is Anan a jewish prince, borne 740 A. D. The Karaites connect the calendar with this date. You may find in the Karaites calendar for 1939 on the first page the statement: year 5699/9700 the 1225th year since Anan. 714 and 1225 brings you exactly to 1939. There were some reasons which caused them to separate from the rabins. The Karaites recognize not the Talmud, they stay only on the ground of the Thora the holy scripture; between the calendar of the Karaites and the jewish calendar exists fundamentally no distinction. There are only some diversities in setting the dates of the Feasts.

Now my letter is long enough and I have to close it today, but be of good courage, the Lord will lead you in this work and we will finely find out that we are right on the matter of the 22 October. There is one thing we have to bring in consideration. The Karaites calendar is made on the base of the little 19 years cycle. The first 12 years of the cycle are usual years of 12 months with 29 and 30 days. The last seven are leap-years. Every leap-year has 13 months also with 29 and 30 days. They have arrange this in order to equal the difference between the moon year and the sun year. The difference between the moon and sun year is 11 days 21²⁰⁴~~780~~ hours. Nevertheless there is still a difference in every little 19 years cycle over 90 minutes. When you will reckon with the differences of all the little cycles since the beginning of the Karaites calendar you will receive some good days which will bring you to October 22. I hope you will find a great deal of help in Kokisow's calendar, which we have reproduced and sent to you.

I wish you God's blessing and with the best of greetings, I am

Yours very sincerely

brother in Christ

A. M. ...

WC/c.

1844
740
1104
90
60 | 99368
24 | 1656
24 | 1414
690

29 days.

Stony Plain, Alberta
May 28 / 39

Elder L.E.Froom
Takoma Park, Washington, D.C.

Dear Brother Froom:

Christian Greetings, from the North!

And how goes the battle for God and His truth ?
We may know that it is "conquering and to conquer", I am sure.

"Truth crushed to earth shall rise again,
The eternal years of God are hers".

May the great Creator bless you as you stand faithfully for His
sacred Truth.

Pray, how are you progressing with the research into the matter
of October 22 ? I suppose I am getting impatient, but I trust that
you will bear with me. Here I have waited patiently four long and
weary months for that promised time when "there will be released for
you and all others, a clear statement" on this subject; - you add, it
is true, "but this kind of research takes time".

In your letter of Jan. 23 you write, "I have on my desk a letter
from the head of the Caraites Jews in Egypt, and their definite state-
ment and calendars that show wherein the difference lies so far as that
period is concerned." May I ask of you the name and address of that
"head of the Caraites Jews in Egypt"? I like to obtain information
first-hand on such a subject as this, for such is most valuable, and is,
I know, the right of every one. Brother Ballenger writes me (pardon
my use of the name) that "Elder Gilbert was in Riverside some time ago,"
and spoke on the Day of Atonement, 1844. He spoke much about the
Karaites. But at the close of the meeting "he refused to show Bro. R.
the letter he had received from Jerusalem, altho he had it in his pocket,
or to give him the address to which he might write regarding the matter".

Elder Gilbert should know that such methods simply convince the hearer
that there is something wrong with what he advocates, for truth does
not fear the light - the full light of day. He should know too, that
he has no monopoly of such information, for others can obtain it too, -
even if it has to be against his wishes. Surely Adventism does
not depend on such secrecy.

In your letter you say, "You allude to Brother French's assertion.
Why not ask Brother French for the precise basis of reckoning. It
would be interesting to hear his explanation." Yes, I thot so too,
and I did write him again, under date of June 30 / 38. May I quote
a bit from my letter.

"You say, 'The Jews have changed their reckoning of the calendar
since they were scattered'. This is quite possible. I had read the
same before in a book by H.G.Cowan, published by the Nazarene Pub. House,
wherein the writer uses this fact to prove the Sunday-sabbath. But
the matter seems to rest not entirely on the Jewish calendar. For
the 'tenth day of the seventh month' to fall on Oct. 22 it would seem
necessary that the first day of the first month fall on April 17, with
the Passover full moon falling early in May, much more than a month
after the vernal equinox. Would this be possible ? In 'Rise and

Progress' p. 44, Elder Loughborough says that 'the termination of the Jewish year 1843' 'was on March 21, 1844', while on p. 50 he quotes from the Signs of the Times of October 31, 1844, which speaks of 'reckoning from the new moon of April, (1844) the commencement of this Jewish year, ...'. As Dr. Harper, of our Astronomical Observatory, states that for 1844 the pascal new moon occurred March 17, then the following new moon would naturally be on April 16. Just how one Jewish year would terminate on March 21, and the following year begin on April 16 or 17, I can't quite see. But why did the 1844 Adventists set the Jewish new year for the new moon of April 16, instead of for that of March 17? As stated above, that would throw the Passover into May, with a previous full moon some 10 days after the vernal equinox, - which in that case should (according to our reckoning) have been the Passover moon. Is the rule for finding the Passover, or Easter, as set by the early Church, so altogether wrong, when the Church set that sacred time as being at 'the first full moon after the vernal equinox'? Was this not the Bible time for that event? You add, 'Elder Miller's date was figured on Scriptural reckoning.' This may be so, but the statement lacks evidence. It looks to me that Miller's date was not figured on Scriptural grounds; but my bare statement is no evidence either. Surely so important a matter as this cannot be passed over with a simple say-so. The abundant evidence before us that the Day of Atonement for 1844 fell on Sept. 23 demands at least equal evidence that it occurred on Oct. 22, intelligent people are to be asked to believe that it did. This latter date may be right, I admit; All Adventist people are entitled to clear evidence."

I received no reply from Elder French. Of course, he is under no obligation to explain matters to me. We must remember too that he is very busy with the duties of the School, - just as I know that you too are very busy. But where does it leave me - and other good Adventists too, who have heard of the matter and who desire accurate information?

Now, let me give some information which I have obtained, and you can take it for what you think it worth.

A few months ago I addressed a letter to The Hebrew University, Jerusalem, Palestine. I received a reply, dated March 9th, from Prof. G. Weil, "Director, The Jewish National And University Library". (You see I rather like to give names and addresses!)

May I quote from his letter:

"# As to the date of the Day of Atonement, Yom Kippur, and of the Jewish Holidays in general, there is, according to all available sources, no difference between the stipulations of the Jewish tradition and those of the Karaites. The dates may vary for a few days but never for months. These slight differences may have their origin in the fact that the Karaites, fixed the ~~Holidays~~ date of the Holidays in accordance with the actually visible new moon, whilst ----. In any case it must be emphasised that any diversity can never amount to more than a few days.

"Indeed, according to the Jewish calendar now in force, the Day of Atonement can never be as late as October 22, and the date of Sept. 23, on which, according to the observations of Dr. Harper of the Dominion Astronomical Observatory at Victoria B.C., this day was celebrated in 1844, corresponds with our present calendar.

"With regard to your question about the Karaite community of Jerusalem, it must be stated that the present community is very small indeed, really consisting of only one or two families, so that it is not even possible to observe Divine Service in the Karaite Synagogue in the Old City of Jerusalem, since the necessary number of ten worshippers (Minyan) which is required by this sect, as well as by all Jews, is not reached.

"It is, therefore, very difficult to obtain correct information about Karaite institutions, and as far as we know, there are no publications on this subject in English. "

This is signed, as mentioned above, by Prof. G.Weil, Director ---. (I wonder if this is the same man from whom Elder Gilbert received his communication, from Jerusalem ? You might ask him when you see him.)

Then, I "drew a bow at a venture", and addressed a letter to the "Chief Rabbi of Karaite Jews, Cairo, Egypt." - not knowing even whether or not this Jewish sect has rabbies. (I see Webster prefers no "e" in rabbis, - but it is better than leaving out one "b", anyway.) I half doubted whether my letter would carry, or would "arrive", but seemingly it did, for by recent mail I received reply. This letter in reply is on paper with well stamped heading, in Hebrew, Arabic or Coptic (?), and English. This latter reads, "Rabbinat Israelite Caraim. Caire, Rue Khoronfish No. 50," The entire letter is printed, by hand, in large, flowing script, on three pages, and is quite more easily read than this typed work of mine. The writer must be an artist. But I suppose the matter of the letter is the more important. I quote:

"In answer to your letter dated 6th April, which I have received on the 26th April, 1939, I inform you that the sacred days of the Karaite are the same as those of the Rabinnical Jews, except that their dates may differ by one day before and after. This is due to the fact that the Karaite Jews take into account the seeing of the new moon, whereas the Rabinnical Jews reckon upon the birth of the new moon. The Karaite Jews, according to a Temod principle, never observe Yom Kippur on a Friday or a Sunday, nor the Passover on a Monday or a Wednesday. Another point of difference lies in the fact that the Karaite Jews observe Pourim on the 14th day of the twelfth month (Azar) whether the year is simple or leap-year, while the Rabinnical Jews, in the leap-year, observe Pourim in the fourteenth month (Azar the second); and this is why there is the difference of one month in Pourim, which never happens in the Passover.

"In this connection, I should remark that according to the Karaite Jews all the sacred days last one day, with the exception of the Passover, which lasts seven days. On the other hand, the Rabinnical Jews observe two days for each sacred day, eight days for both the Passover and Seccout (What is that ? C.L.P.) and the first and the second day of every New Moon, to settle their dates according to the Lunar Calendar.

"As to the dates of the Passover and Yom Kippur they are the following:

"According to the Karaite Jews, in the year 1843 the Yom Kippur is on Wednesday, 4th October, and just the same date according to the Rabinnical.

"In the year 1844 it is on Monday, 23rd September, for both the Karaite and ~~the~~ Rabinnical.

"In the year 1845 it is on Sunday, 12th October according to the Karaite, and on Saturday 11th October according to Rabinnical Jews, for it is a leap-year.

"Wishing you the blessing of the great God,
Yours sincerely, "

(Signed, in ordinary hand writing)

Youssef Ibrahim Marzouk.

"Now what do you know about that?" Is that good or bad? Do you suppose this Mr. Marzouk is the Chief Rabbi of the Karaite Jews in Cairo? I suppose the postal officials thot so, anyway. - You will notice that he says that the Karaite Jews "never observe Yom Kippur on a Friday or a Sunday", also that "In 1845 it is on Sunday, 12th October". How come?

Now let me give an item on your side of the picture - to cheer you up a bit.

A few months ago I received a letter from The Hebrew Union College, Cincinnati, Ohio. Dr. Jacob Mann kindly replied to my inquiry. From his letter I quote:

"With reference to your letter of January 15th, concerning Yom Kippur of 1844, which the Karaites celebrated a month later than the rest of the Jews, I wish to state that by no means is the Karaite calendation superior to that of our regular procedure. It would lead too far to describe here in detail the changes in calendation which took place among this Karaite sect. The latter started with rejecting, in the 8th century the fixed calendar and reverted to the fixing of each month by means of actual lunar observation. However, in course of time, these sectaries had to adopt certain fixed creteria, and by the 19th century their calendar was the result of many changes. Occasionally it occurs that they celebrate Passover a month later than the rest of the Jews, and hence their following Yom Kippur also is a month later. This was the case in 1844.

" There are some Karaites in New York who emigrated from the Crimea, but they are not organized as a community. Their chief centers are in Southern Russia and in Cairo, Egypt."

By the way, President J.Morgenstein, to whom I had addressed my inquiry, said in his opening note, "Your inquiry of January 15th I have referred to Professor Jacob Mann for reply. Professor Mann is the leading authority in the entire world on the Karaites and the information which he gives you, may be regarded as definitive by you."

Now, who knows the more about the Karaite Jews, this Dr. Jacob Mann or Rabbi Marzouk, Chief Rabbi of the Karaites themselves in Cairo? If President Morgenstein's estimate is correct, I suppose that Dr. Mann does. Rabbi Marzouk says the Karaites observed Yom Kippur on Sept. 23, the same as the regular Jews; while Dr. Mann says they observed it a month later. Something to be threshed out - by somebody, nicht wahr? Also we have Dr. Weil, of the Hebrew University, Jerusalem, stating that "any diversity can never amount to more than a few days". Well, I am trying (indirectly) to get a further statement from Dr. Mann on the subject - in view of these other presentations.

How in the world did the Advent people of 1844 know anything about the Karaites anyway, - or at least enough to lead them to decide that they were so much more Biblical in their observance of the sacred days than were the Orthodox Jews? A letter from Prof. Louis Finkelstein, of The Jewish Theological Seminary, of New York, states, "I do not know of any Karaites in America. It is quite true that up to the time of the Communist regime there were a number of them in Russia. There still are quite a few in Egypt and in Palestine." And Dr. Mann writes, that the few in N.Y. "are not organized as a community". And Dr. Weil states that there are "only one or two families" of the sect in Jerusalem, also that he knows of no literature on the subject in English. Do you suppose that those few Karaites from the Crimea, who live in New York, (or their ancestors, I suppose) were living in N.Y. in 1844? Again, how did Miller learn enough about that slightly known sect to make him decide that they were right in their setting of the time for the Passover, and the regular Jews and the entire Christian world were wrong? I think that your stricture of the Rabbinical Jews is somewhat overdrawn; don't you think so, on second thought? Listen, "The Rabbinical Jews, who have cast away confidence in the Word of God, who have practically no reverence for Inspiration left, and who have forsaken the Biblical reckoning ---". I really doubt if the Jews would have continued to this day as a people, had not their faith in the living God, and in His word to Israel, been rather more than is presented in those clauses.

Anyway, as Prof. Finkelstein, of Jewish Theological Seminary, writes, "The present Jewish calendar is generally believed to follow the tradition fixed in the fourth century by Hillel II."; and "Outlines of Jewish History, by Lady Magnus, p. 96, states, "It was one of the last of the patriarchs, Hillel II, who fixed the permanent Jewish calendar which is still in force." So, of course, it was not the modern Jews who set the date of September 23, in 1844, for Yom Kippur, but that date was fixed back in the fourth century. What evidence have we that it was wrongly set? Prof. Finkelstein adds, "I have no information regarding the date that the Karaites observed Yom Kippur in 1844. I cannot imagine why they should ~~observe it~~ have observed it on October 22". Well, I suppose we can but follow the Asquith method of "Wait and see".

With all the above wealth of matter regarding the Oct. 22 episode, is it permissible to ask concerning another matter, - or rather another phase of the question?

Does it not seem to you to be a very questionable thing for any Christian to declare that the atonement for our sins was not made by our Saviour on Calvary's cross? Oh yes, that strange thing is taught by Adventists to-day, one good minister stated it to me directly a few years ago at our yearly camp-meeting. And it was the heart of that teaching of the sanctuary, in that article in the Day Star Extra of 1846, by Mr. Crosier, - which article was recommended so freely by Sister White. And as you doubtless know, the same was declared emphatically by Elder Waggoner, also Elder U. Smith. Also, though perhaps in a somewhat modified form, it is taught by all Seventh-day Adventist writers to-day. Such teaching seems to me to be as far from the simple truth of the Gospel of Christ as is the teaching of evolution. The atonement for our sins not made on Calvary's cross! You never told a poor trembling sinner such a thing as that, did you? Why, it is about the first thing that I tell a sinner, when I am trying to present to him the wonderful Gospel of salvation, viz., that his sins have all been fully atoned for by our Saviour, by His death on the cross, so that he, the sinner, need not bear them now, since the Son of God bore them and paid the debt for them - in other words, that He atoned for them - 1900 years ago. Is not that the very heart of our Gospel? I often think that the heart-faith of thousands of splendid Adventists is better than their creed. For while the Creed demands that they look forward to some future atonement for their sins yet to be made - or at least one made this side of 1844 - yet their hope of salvation rests firmly on that great atonement made for our sins in 31 A.D., and in none other. What is the use of teaching that other thing, anyway? What good does it do? There is no saving Gospel in it. Such a thing would never be thought of by a Christian, - except as a necessity, in order to support a cherished creed. But it is not worth it.

And further, If the Atonement for our sins was not made in 31 A.D. but after 1844, would you kindly tell me clearly of what that atonement consists? What does Jesus do after 1844 that in any way atones for our sins - anything that He did not do before that date? Just what is that "final atonement", made after 1844, of which all S.D.A. writers speak? I have asked this of, oh, so many Adventist ministers, but without a single reply, that I know of, or attempted reply.

"BE READY ALWAYS TO GIVE AN ANSWER -----"

Brother Froom, this doctrine of the sanctuary - as at present taught - is impossible. With its No atonement made for sin until 1844; its, Keeping Jesus from the holiest place in Heaven till 1844; its, Keeping

the Father from that holiest place in Heaven for 1800 years, till 1844; - or else its, Keeping Jesus separated from His Father till 1844, separated by a veil during those 1800 years; its, Making Jesus the sin-bearer continually - as He bears the sins of His people, first into the sanctuary, and then out again, - and Making Him at present making an atonement for sin continually (which is far too nearly like the "continual sacrifice of the mass"); its, Making the sanctuary, of Dan. 8: 14, cleansed from only the sins of God's people, instead of from the evil deeds of the "little horn" -- all this makes an intolerable condition of Christian belief, and demands a vital revision of this article of faith by those who value Christian Truth above any article of any church creed.

Wishing you every blessing of God, and His guidance,

Sincerely,

C.L.Price

C. L. Price

Yeshiva College

Amsterdam Avenue at 186th Street
New York City

9

OFFICE OF THE REGISTRAR

April 24, 1939

Reverend LeRoy Edwin Froom
The Ministry
Tacoma Park, Washington, D.C.

Dear Reverend Froom:

In the absence of Dr. Revel, I beg to acknowledge your recent letter inquiring about the Karaite calendar for the Jewish sacred year corresponding to 1884, etc.

This letter has been placed on Dr. Revel's desk and will receive his early attention as soon as he returns.

Respectfully yours,

Jacob I. Hartstein

Jacob I. Hartstein
Registrar
and Secretary of the Faculty

JIH:R

The New York Public Library

Astor, Lenox and Tilden Foundations

FIFTH AVENUE & 42ND STREET

New York, April 21, 1939

Mr. L. E. Froom
The Ministry
Washington, D. C.

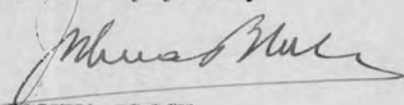
My dear Mr. Froom:

Replying to your letter of the 17th inst., addressed to the Slavonic Division, we beg to say that we are not in a position to serve you in your effort to locate a Karaite calendar for the year 1844. Those that we have on our shelves do not represent that year. As a matter of fact, few such calendars have been printed. They are mostly obtainable by the Karaites in manuscript form.

May I not suggest that you place your problem before Prof. Jacob Mann, of the Hebrew Union College, Cincinnati, O., our best authority on Karaite history and practices? He, I have reason to believe, is in possession of the largest number of Karaite documents, including calendars, in this country, which ought to yield the information that you seek.

In this connection, may I not call your attention to some errors that you state in your letter? When you use the term Rabbanites I assume that you refer to those Jews who are not members of the Karaite sect. They observe their New Year on the first of Tishri, which is in September or October. The festival they observe in April or thereabouts is invariably the Passover Festival which they do not regard as the New Year.

Sincerely yours,


JOSHUA BLOCH
Chief, Jewish Division

DS

COPY

LONDON, E.C.3.
18th April 1939.

Dear Pastor Lowe:

Further to your letter of the 11th April, I do not know of any work in England on the Karaites beyond the article in the Jewish Encyclopedia.

The reason why the Karaites fix their feasts on different dates from the Rabbanites is simply because they have no fixed calendar, this having been abolished by Anan, and they consequently fix the New Moon which determines the date of the Festivals on the basis of observation. They also celebrate Pentecost on the 50th day after the first Saturday in the Passover week.

I really do not know where to obtain a copy of the Karaite Calendar for the year 1844. One might perhaps try the British Museum.

With kind regards,

I am,

Yours sincerely,

(Signed) J.H. Hertz.

ARABIC UNION MISSION
OF
SEVENTH-DAY ADVENTISTS

PHONE 4122

TELEG. & CABLES: ADVENT, JERUSALEM

JERUSALEM, PALESTINE
P. O. B. 592

13-4-39.

a

Pastor L. E. Froom,
Takoma Park,
Washington, D. C.,
U. S. America.

Dear Brother Froom,

Your letter of enquiry concerning the karaite (Karaeem) Jews and their calendar came to me when I was in Syria. On my return to Jerusalem I found that Mr. Gabriel had met Mr. Maier, our Sec-treasurer, and told him that he had received the letter from br. Ising, and that he was to come to me for whatever money he wanted. He indicated that the sum required might be considerable, for he would have to give some "backsheesh".

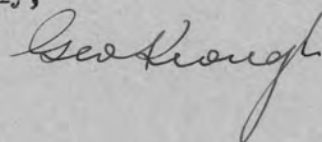
Well, I went to the Karaeem Synagogue here in Jerusalem, and asked for the Hakham. The lady who spoke to me spoke English quite well, as though she had been either in England or America for some considerable time. The Hakham had just gone out, she said, "But have you come about the calendar?"

I needed to ask no more: Mr. Gabriel had been there before me. There are two possible places of enquiry here, the Karaites themselves, and the Hebrew University. Now if Mr. Gabriel has already started on this quest, and has been to the Hakham, and may go to the University also, I thought there would be no need for me to spend time duplicating what he will do. I do not know Mr. Gabriel, but I may make his acquaintance, and give him what assistance I can.

May I say that I do not understand what is meant by "the barley harvest new moon of the 7th month", unless it be that you are using "7th month" as distinct from the 7th. month of which the tenth day was the day of atonement. The barley harvest may begin in Nisan (April), which, counting the 7th month in which the atonement comes as the first month, may in one reckoning be the 7th. month. Ordinarily it is the first month.

Wishing you success and every blessing in your search for facts to support the truth, I am

Yours sincerely,



Rev. Dr. M. Hyamson

65 East 96 St.

New York

April 6, 1939

Mr. B. G. Richards, Director
Jewish Information Bureau

Dear Mr. Richards:

In reply to yours of March 30th, 1939, the vague explanation I can give of the differences between the Karaite Calendar and our Calendar as to date of the Day of Atonement in 1844 is that the Karaites did not adopt the

1. The Rabbanite rules for calculating the New Moons.
2. Nor the rules for fixing the days on which New Year and Passover can begin. With regard to the latter point, we have the Talmudic principle "The first day of New Year cannot fall on Sunday, Wednesday or Friday." "The first day of Passover cannot fall on Monday, Wednesday or Friday." The Karaites did not accept the rules. Furthermore, the Karaites did not accept the rules as to fixing the first day of each month, but retained the principle "That the beginning of the month is to be fixed by evidence of witnesses who testify that they saw the New Moon, the previous evening or night. These would account for the variations between our Calendar and that of the Karaites."

There is no Karaite Rabbi or Karaite community in New York as far as I know.

But, if you wish more definite information, please type this letter and send me two copies (for revision), one of which I shall return to you, and which you should forward with my kind regards to Rabbi Dr. Revel, the President of the Yeshiva College, 186th St. & Amsterdam Ave. He is a great authority on the Karaites.

You can send him also copy of this letter with my compliments and good wishes.

With sincere regards,

Yours cordially,

M. Hyamson

E. L. BRANSON
Superintendent
C. H. RIECKMANN
Secretary

Telegraph & Cable
Advent Mataria
Telephone
60292

EGYPTIAN MISSION

OF

SEVENTH-DAY ADVENTISTS

~~Advent Villa, Mataria~~
~~(Near Cairo) Egypt.~~

13 Abdel Moneim
Heliopolis, Egypt.
April 4, 1939.

Elder L. E. Froom
Washington, D. C.

Dear Brother Froom:

I appreciated receiving your recent letter, and I will endeavor to write up some of the very interesting things that are being turned up in this part of the world. No doubt you read of the Pharaoh which was found about two weeks ago at the burial ground of Tanis, the capitol of the Hykso~~x~~ kings. They think that he is the Shishak that carried off so much gold and silver from Jerusalem. His coffin is of solid engraved silver, the first one ever found.

Now about the Karaite or Karaine Calander. I obtained copies of their calendars for the past three years, but as you say, that is not of much value. I had difficulty talking to the Rabbi for he has only been here from Russia for a little over a year. It seems that they have only been keeping up this calendar in Egypt for about 40 years. He says that most of this group of Jews are in Russia. There, there are 9000, In Egypt- 7000, In Poland- 2500, In Turkey - 300, In France - 300, In Lithuania - 150, In America - 150 and then a few others scattered in other countries.

He insists that the Yom Kippur of the Karaine Jews is only one or two days different from that of the Rabbaine group. He says that ^{the} feast of Purrim in honor of Esther comes in March or April and that every 19 years there is a months difference in the the two reckonings.

About the old calendar, as far back as 1844. He says that only two or three files of it exist. He owns one of them, but it is in his house in Russia and he cannot touch anything as long as the government is so antagonistic. He does not dare to write a letter to his brother or anyone else there. He says that if conditions change later he will be only to glad to let us see the old calendars.

In the meantime, he suggests that you contact the Grand Rabbi who lives in Poland. He thinks that he probably has a file that goes that far back. His address is, His Eminence Hakhan S. Szapzal, ~~Vilna~~ Stroma 5, Wilna, Poland.

The Rabbi here has none of his books on the subject, but he suggests two in Hebrew that he thinks can be found in some of the larger libraries. He suggests the Government library in St. Petersburg, Russia, and he said that they might be in the Louvre, and he mentioned some place in Philadelphia, but I could not get the name of the institution. It is probably Jewish. The books are "Or Hallevana" and "Gherech Yerahim".

I am afraid that I have not been of much service, but if there is anything else that I can do just let me know. If you succeed in locating an 1844 calendar I will be very pleased to hear about it. May the Lord give you success in your important task. I am,

Yours most sincerely,

E. L. Branson

COPY

COPY

H E B R E W U N I O N C O L L E G E

Cincinnati

April 3, 1939

The Reference Library
The Quarrie Corporation
Chicago

Dear Madam:

In reply to your inquiry of March 20th, I sincerely regret that I am unable to find a Karaite calendar for the year 1844 in order to ascertain the respective feast and fast days of these sectaries during that year.

As far as my knowledge goes, there is no organized community of this sect in the United States, though a number of isolated Karaites live in New York.

Perhaps some of your correspondents in New York may be able to give you more concrete information concerning the latter.

Yours very truly

(Signed)

Jacob Mann

Copy made
dlh
4-7-39

THE REFERENCE LIBRARY

The Quarrie Corporation ■ 35 East Wacker Drive ■ Chicago

April the Seventh

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LeRoy Edwin Froom, Editor
The Ministry
Takoma Park
Washington, D. C.

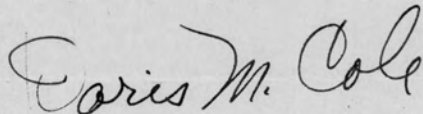
Dear Mr. Froom:

We are enclosing a copy of the letter we received this morning from Dr. Jacob Mann, referred to in our letter to you of March 20.

We have not yet heard from Mr. Cahn. Since he is in New York, perhaps, as Dr. Mann suggests, he will be able to supply the information we wish.

Most sincerely yours

THE REFERENCE LIBRARY



Doris M. Cole

DMC/dlh

Enc. Mann Letter 4-9

Hebrew Union College

Cincinnati

April 3, 1939

Mr. S. A. Kaplan
New York.

Dear Mr. Kaplan:

I am in receipt of your inquiry concerning Yom Kippur of the Karaites in 1844, C. E., and very much regret my being unable to give you the required information as I don't possess the necessary books. I don't know of a Karaite calendar of that year. Perhaps at the Jewish Division of the N. Y. Public Library or at the Jewish Theological Seminary

Library you will obtain information on this point.

Yours very truly
Jacob Mann.

April 7, 1939

Elder L.E. Froom
Takoma Park, D.C.

Dear Elder Froom:

Inclosed you will find the reply I received from Dr. Mann who was named as the authority on the subject of Karaism. You will note that Dr. Mann refers us to the Jewish Theological Seminary and the Jewish Dept of the Public Library. It looks as though you would have to get your information from sources outside America if you are to get the data at all.

I regret that I have not something better to report, but if there is anything further I can do, please let me know.

Sincerely your brother,

J. A. Kaplan

Yale University Library

New Haven Connecticut

Bernhard Knollenberg
Librarian

March 22, 1939

C. L. Cannon
Accessions Division

Dr. LeRoy E. Froom
Tacoma Park, D.C.

209 Albany Ave

Dear Doctor:

In answer to your inquiry, I regret to say that my own studies in Karaism are limited to the 8th-10th century, before any standard calendar was evolved, so that I can claim no authority in the official Karaite reckoning of the present day.

I have looked up the books Adderet Eliyahu (we have the 1836 and 1870 editions only, the former being available for use only in the building), Or ha-Lebanah and Binah la-Ittim, to which you refer. None of these have any straight calendar tables, but only astronomical tables for the determination of the new-moon, the limits of the seasons, etc. I suppose, one might by means of these tables calculate the exact date of the Karaite holidays in the year 1844, but that would be an undertaking requiring both an expert knowledge of the calendar and a good grounding in astronomy.

I believe Karaite calendars were published in Russia from year to year, and there may be copies for 1844 either in the Library of Congress (the chief of the Semitic division, Dr. Schapiro, is a most learned and amiable gentleman) or in the Library of the Jewish Theological Seminary, Broadway at 122d street, New York, whose director, Professor Alexander Marx, is the foremost living authority in Jewish bibliography. If Prof. Marx cannot locate a Karaite calendar for 1844, he may be able to recommend a professional expert in calendar-making who could be relied upon to make an accurate table for 1844.

That the Karaite Fast of Atonement could have been a month later than the Jewish ^{one} in 1844 is not at all surprising. As you may know, the Jewish and Karaite leap-year is a month longer than the regular year, and since the

Yale University Library

Jewish and Karaite leap-years do not always coincide, it is quite possible that the year 1843/44 was a regular year according to the Jewish calendar, and a leap-year according to the Karaite calendar, which would result in the high holidays (New Year, Atonement, and Feast of Tabernacles) being a month later with the Karaites than with the Jews.

Should you wish to consult personally the three Karaite works mentioned above, you will probably find them in the Library of Congress, or else they may be obtained from Yale through the interlibrary loan system, if you can get an authorized library near your home to make a request for them.

May I make two small corrections: 1] I am not director of the Yale Library, but merely Curator of Hebrew and Arabic literature; 2] The first edition of the Adderet Elivahu, Constantinople, 1531, is in Hebrew, and not in Latin - in fact the work has, as far as I know, never been translated into any language.

If I can be of any further service to you in this matter, please do not hesitate to call upon me.

Sincerely yours

Leon Nemoy

Leon Nemoy

THE REFERENCE LIBRARY

The Quarrie Corporation ■ 35 East Wacker Drive ■ Chicago

March 20, 1939

LeRoy Edwin Froom, Editor
The Ministry
Takoma Park
Washington, D. C.

Dear Mr. Froom:

We have been pleased to spend several days in research on your questions regarding the Karaite Jews. We feel that we have covered rather thoroughly the resources of the Chicago Public Library, the University of Chicago, and the Oriental Institute, but we have not, as yet, found exactly the information you want.

We are enclosing a list of the sources we have consulted, and also some material on the Karaite calendar which gives some of their reasons for deviating from the Rabbanite dates. As you say, their main reason is that their calendar is based on Biblical law alone, rejecting any later Roman changes.

We talked to Dr. Samuel Feigen, who is the University of Chicago authority on the subject. He says that there are Karaites in the United States who came in the general emigration from Russia and Galicia, but that there is no established Karaite group worshipping as such. Whether there is a rabbi among them or not, he does not know. He thinks that the encyclopedia estimate of 2,000 Karaites outside of Russia is low; that there are many more than that.

In the hope of finding a copy of the calendar, such as you wish, and the name of a rabbi, we are today writing to two other authorities: Dr. Jacob Mann of the Hebrew Union College in Cincinnati, who is a Galician Jew and an authority on literature and bibliography, and to Mr. Zvi Cahn, who has written the most recent book on the subject, The Rise of the Karaite Sect, 1937.

We will let you know what we hear from them. We sincerely hope that we will be able to give you the information you desire then.

Most sincerely yours

THE REFERENCE LIBRARY

Doris M. Cole

Doris M. Cole

DMC/dlh
Enc.

THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

February 21, 1939.
(Dict. Feb. 17)

OFFICE OF THE PRESIDENT

Mr. L. E. Froom,
THE MINISTRY
Tacoma Park, D.C.

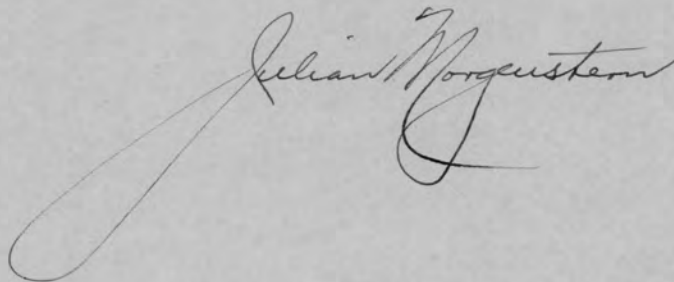
My dear Mr. Froom:

I am returning to you the letter of your correspondent with the following information in answer to her question:

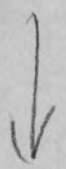
The word "Phase" in the Vulgate of Ex. 12:11 should be read as two syllables, viz., pha-se, and the s should be hard; that is, pronounced as s, and not as z. This is then the Latin equivalent of the Hebrew word in the original text pesach. The Septuagint has rendered the word Pascha, which is actually the equivalent of the Aramaic rendering of the Hebrew Pesach. The Latin pha-se approximates the Hebrew somewhat more closely in pronunciation than does the Greek. Furthermore, it should be noted that in the Vulgate the words id est transitus occur in parentheses immediately following pha-se, indicating that pha-se is intended to be a reproduction in a Latin pronunciation of the original Hebrew word.

I trust that this makes the matter clear to your correspondent.

Cordially yours,



Enc.
JM/s



Dr. L. E. Froom,
 "Ministry,"
 Taberna Park, D.C.

My dear Doctor:

The March number (1921) of the Ecclesiastical Review quotes Luchsius Semler as saying (p. 229, note) that the word "Phase" in the Vulgate, Ex. 12:11, is derived from the Hebrew, *pesach*, פֶּסַח. If you have any light on this, I would greatly appreciate it to find out just how such a derivation came about. The Latin language, like most of the others, has its own "pascha" borrowed from the Hebrews, but seems to stand alone in having "phase" also as a word to refer to Passover; but its meaning would appear to be entirely different, and I do not see how it can come from "pesach".

Sincerely thanking you for an answer,

I am yours very truly,
 Grace Amador

Feb. 12, 1939
 St. Joseph, Mich.
 Box 45-K, RR 2.

Πάσχα ἑστίν
 Κροίτη

Phase (id est transietus) Domini

פסח (id est transietus) דומיני

تليفون ١٨٦٢هـ

Bubeel

287/22/38

رقم القيد

عدد المرفقات

בית דין הישראלים הקראים במצרים

مخاتمة جماعة الكرايم في القاهرة

RABBINAT ISRAELITE CARAIME- CAIRE

(بشارع الخرقش نمرة ٥٠)
RUE KHORONFISH NO. 50

تحريراً في 1/12/1938 سنة ١٩٣٨

Dear Sir,

In reply to your letter dated 17.11.1938, I have the honour to inform you that our sect. "The Israelite Karriate" follow literally The Old Testament. That is to say we are guided in our prayers and holy days by the orders of our Lord to Moses & the Prophets. We consider the seventh day as the Sabbath.

Attached to this, you find six Karriate calenders for the years 5697, 5698 & 5699 (two copies for each). From these calenders you will know the reason for which our festivals and holy days do not come at the same time as those of the Rabbanite. We follow the moon in our calender as the Mohammedans do and this is why the holy days do not come together at the same date.

As I have declared above, you will see that we — The Karriate Jews — follow the Old Testament literally without any change and all our religious theories are still

The same of Moses & the Prophets.

Finally, I am ready to help you in gathering any information you ask for.

Yours Truly,

N.B. The Karriate Jews have a nineteen-year cycle calendar as the Rabbanite Jews.

M.

وكيل طائفة الاسرائيليين

القرايين بمصر



בית דין הישראלים הקראים במצרים

مخاتمة الخاتمة الاسرائيلية القرايين

القاهرة

RABBINAT ISRAELITE CARAIME
CAIRE

(بشارع الخرقش نمرة ٥٠)
RUE KHORONFISH NO. 50



Mt. J. C. Gilbert,

General Conference of Seventh-day
Adventists,

Tokoma Park,
Washington.

The U. S. S. R. Society for cultural relations with foreign countries

Bolshaya Gruzinskaya, 17

MOSCOW, 56

Address for telegrams: MOSCOW, CULTSWIAZ

Mr. L.E.Groom,
The Ministry,
Takoma Park,
Washington, D.C.

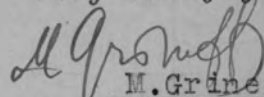
Moscow, June 11th 1939

Dear Mr. Groom:-

Your letter of April 14th has been received.

We regret to inform you that we are unable to find the Karaite Jews Calendar for the year 1844 requested by you. We have inquired several large libraries and archives in Moscow and Leningrad, and they replied that they do not have such a calendar.

Very truly yours,


M. Grineff
Chief Anglo-American
Dept.

HL/2

1289-10000

671 Gholson Ave.

Hebrew Union College

Cincinnati, O.

Rev. L. G. Froom
Takoma Park, D. C.

June 25, 1939

Dear Mr. Froom: Owing to the summer vacation I am only today able to reply to your letter of the 11th, and I regret that you had to send me a reminder on the 22nd.

The Karaite calendar for 1844 is obscure to me as I have not the necessary data. Such differences of a month between this sect & the rest of Jewry occurred several times in the Middle Ages (thus in 1062, 1335, 1479). This was due to the fact that the Karaites were guided

by the report from the Holy Land that the crop was not ripe enough on the previous Nisan ("the month of Abib"), hence the latter was delayed a month later & consequently the following Nisri was a month later than according to the calendar of the rest of Jewry. There reigned a great deal of confusion among these sectaries in matters of calculation & there were numerous quads among them concerning the dates of the festivals. It would take up too much space to deal with these in detail.

In modern times a courageous Karaite leader, Isaac b. Solomon of Kholé (in the Crimea), tried in the

(2)

Hebrew Union College

Cincinnati

fall of 1779 (= A. M. 5540) to reform
the Karaite calendar. There exists
a Hebrew book by him on this
subject & he also published a
calendar extending to 1840. He
met with opposition during his
lifetime & beyond. Just in 1840/1
a new feud is recorded among the
Karaites in the Crimea. But
just about 1844, which interests
you chiefly, I have not the ne-
cessary data in order to enlighten
you.

I don't know what particu-
lar point you desire to infer
from the Karaite calendar, but

I may be permitted to caution
you about such inferences, espe-
cially if pertaining to early times,
say to the times of Jesus, since
the modern sectaries certainly
have no trustworthy tradition
in these matters owing to the
numerous changes in their ways
of calculation. And altogether this
sect of Karaites did ^{not} begin till
the 8th century (by Anan b. David,
c. 760).

Yours very truly
Jacob Mann

The Karaite calendar for 1844 is obscure to me as I have not the necessary data. Such differences of a month between this sect and the rest of Jewry occurred several times in the Middle Ages (thus in 1062, 1335, 1479). This was due to the fact that the Karaites were guided by the report from the Holy Land that the crop was not ripe enough on the previous Nisan ("the month of Abib"), hence the latter was delayed a month later and consequently the following Tishri was a month later than according to the calendar of the rest of Jewry. There reigned a great deal of confusion among these sectaries in the matters of calendation, and there were numerous feuds among them concerning the dates of the festivals. It would take up too much space to deal with these in detail.

In modern times a courageous Karaite leader, Isaac b. Solomon of Kalé (in the Crimea), tried in the fall of 1779 (A. M. 5540) to reform the Karaite calendation. There exists a Hebrew book by him on this subject, and he also published a calendar extending to 1840. He met with opposition during his lifetime and beyond. Just in 1840/1 a new feud is recorded among the Karaites in the Crimea. But just about 1844, which interests you chiefly, I have not the necessary data in order to enlighten you.

I don't know what particular point you desire to infer from the Karaite calendation, but I may be permitted to caution you about such inferences, especially if pertaining to early times, say to the times of Jesus, since the modern sectaries certainly have no trustworthy tradition in these matters owing to the numerous changes in their ways of calendation. And altogether this sect of Karaites did not begin till the 8th century (by Anan b. David, c. 760).

Yours very truly,

Jacob Mann

A

THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

June 14, 1939.

OFFICE OF THE PRESIDENT

Mr. L. E. Froom,
The Ministry,
Takoma Park, Washington, D.C.

Dear Mr. Froom:

Your letter of the 11th inst. reached us during the absence from the city of Dr. Morgenstern. He plans to be here again some time after the Fourth of July.

However, I believe that the following statement regarding Professor Jacob Mann will give you just the information which you seek:

"Professor Mann is the leading authority in the entire world on the Karaaites and the information which he gives you may be regarded as definitive by you".

Sincerely yours,

Bertha Sachs.

Secretary.

THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

Jun 21, 1939.

OFFICE OF THE PRESIDENT

Mr. L. E. Froom,
The Ministry,
Takoma Park, Washington, D.C.

Dear Mr. Froom:

In prompt answer to your letter of the 19th inst. just received, the statement concerning Professor Jacob Mann of our Faculty was contained in a letter written by Dr. Morgenstern to a gentlemen who addressed him for information about the Karaaites, and which inquiry was referred to Dr. Mann for answer. I believe that this will be fully satisfactory.

Sincerely yours,

Bertha Sachs.

Secretary.

Apt. C 1, 111 S. Buffalo Ave., Ventnor, N. J.

Hebrew Union College

Cincinnati

July 5, 1929

Dear Mr. Froom:

Your letter of June 26th has been forwarded to me here where I am staying during my vacation. In the absence of all books I regret I cannot give you any further information. As you are acquainted with the gentlemen in charge of good Jewish libraries, you might ask one of them to consult for you the Kovvite calendar by David Kobizow for the years 5601 A.M. and following wherein the Kovvite calculation for 5605 A.M. is set forth. At the Hebrew Union College I could not get this

rather rare calendar.

As regards your 50-page statement, I again sincerely regret I cannot undertake its perusal. After a severe illness my health is still precarious. Also other work demands all the attention I can give to it.

Yours very truly
Jacob Mann

Rev. L. E. Froom
Takoma Park
Washington, D. C.

J. L. MCELHANY, PRESIDENT

W. E. NELSON, TREASURER

E. D. DICK, SECRETARY

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A. W. CORMACK, ASSOCIATE SECRETARY
T. E. BOWEN, OFFICE SECRETARY

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

TAKOMA PARK, WASHINGTON, D. C.

TELEGRAPHIC ADDRESS
"GENERAL CONFERENCE"
WASHINGTON, D. C.

July 7, 1939.

CABLE ADDRESS
"ADVENTIST" WASHINGTON

JEWISH DEPARTMENT
F. C. GILBERT, SECRETARY

Elder L.E.Froom,

Office,

Dear Brother Froom:-

Regarding the conversation we had in my office yesterday dealing with the Article V of the date of October 22, 1844, may I offer the following suggestions:-

Prior to the time of the first Advent of our Lord, there is no question but what correct time of the feasts of the Bible was always recognized and observed. This is evident from the fact that although the Feast of Tabernacles had not been observed for almost thirteen centuries prior to the times of Ezra and Nehemiah, during which centuries the prophet Elijah had been translated from earth to heaven, when the Scribe Ezra read from the book of the law in the seventh month and the discovery was made that this feast had not been observed since the days of Joshua the son of Nun, the people went forth to gather the necessary material for the observance of this sacred seventh month feast. They surely observed this occasion on time, for the prophets were present to help them when it was necessary. Ezra 8:13-17.

On page 4 of Section V by Miss Amadon the statement is made "that one cannot say just how the Jews computed time when Jesus was here." It is evident that the Sanhedrin had already tampered with the time of the feasts by the first Advent, for the Saviour accused the Jews of not believing Moses and the Prophets. John 5:45. Already the second festival Sabbath had been introduced to the Passover, in place of the first and the last day of the feast as a sabbath; an added day had been established for the Feast of Pentecost, and added day to the Feast of the Blowing of Trumpets, and an added day to the first and last day of the Feast of Tabernacles. It is true we have not the definite information when the time of the reckoning of the year began among the Jews from Nisan, the first month, to the seventh month, which period the Jews call, Rosh Hashonah, the beginning of the year, nevertheless the Talmud already had enforced the idea upon the people that the additions made by the Sages were as applicable as were the commands of God.

It should also be remembered that at the time of the first Advent the Pharisees and the Sadducees did not observe the same day for the Feast of Pentecost. The Sadducees claimed the "Morrow after the Sabbath" in Lev. 23: 11, 15, meant the day following the seventh day of the week. Hence the Sadducees always observed Pentecost on the first day of the week. The Pharisees maintained the words, Morrow after the Sabbath, meant the day following the Passover Sabbath. This day of Pentecost may have come on any day of the week. For if the Pharisees observed the Passover Sabbath, an added day to the first day, and should the Passover at that time occurred on a Wednesday, then the Jews would

2.
have observed Thursday as Passover Sabbath, Friday as the second day of the feast as a sabbath, and then directly would come the Sabbath of the Lord. It is true the Talmud made provision for preparation of food on the second Sabbath day for the seventh day Sabbath, by introducing what is known, as Erev Tav-she-len, preparation for cooking.

Such a situation could not be possible since the calendar arrangement by Hillel in the fourth century.

In regard to the fulfillment of the time of the advent as part of the twenty three hundred days, and also as part of the seventy weeks, we should remember that the commission to make the vision clear was intrusted to Gabriel. None other than Gabriel had any responsibility to care for the vision as to time and event of the predictions of Daniel 8:3-13. V. 15, 16. Gabriel is the angel who stands in the presence of God. Luke 1:19. He is able to keep correct time. When the period of the fulfillment of Dan. 9:24-26 had approached it was this same Gabriel who was commissioned to visit Zacharias the priest and Mary who gave birth to the Messiah. See Luke 1:11-38.

We have the statement in Mark 1:15 credited to the Saviour Himself that He said "The time is fulfilled". Between Jesus and Gabriel the time was observed accurately and its fulfillment was in perfect accord with the facts, even though the Jews may already have tampered somewhat with the times of the feasts.

On page 8, Section V. Note 13, it is said:

The Karaites were accustomed to make the test in Shebat, 50 days before the Passover." It is true that Shebat is the second month previous to the Passover, but there were no months among the Jews which had less than $29\frac{1}{2}$ days.

On page 16, the first line of the second paragraph, should have the word Mishnaic deleted. The Mishna is a comment on the Old Testament, the Gemarrah is a comment on the Mishna, the two--Mishnah and Gomorrah--constitute the Talmud.

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On page 18 the statement is made in which reference is made to "Graetz", "that it 'has not been ascertained how much of this system was invented by Hillel.'" There is no doubt but what many of the secret councils employed by the Sanhedrin for more than three centuries were passed on from Patriarch to Disciple, so that Hillel without doubt did not originate much of what he gave to the world in the fourth century.

On page 25 we find the following statement which I would take exception to. It is "Jesus had not kept the the third Passover at Jerusalem."

It is incomprehensible to me to believe that Jesus who originally commanded the observance of the feasts, beginning with the Passover, to be kept at the place He should choose, and He chose Jerusalem, should Himself observe the feast at any other place than He Himself commanded. Deut. 16:1-6.

The statement found on page 29, "From the time of harvest or the middle of April to the middle of September, there is neither rain or thunder" is a truism. For when the Israelites demanded that a king be set over them in the days of Samuel's advanced years, Samuel asked the Lord to perform a miracle to show the people the great sin they had committed in demanding a king, as follows:

"Now therefore stand ~~and~~ and see this great things, which the Lord will do before your eyes.

"Is it not wheat harvest today? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king."
1 Samuel 12:16, 17

تليفون ٥١٨٦٢

118-999

رقم القيد 14.7.999

عدد المرفقات

בית דין הישראלים הקראים במצרים

مخاتمة الخانات الإسرائيلية القارائين

القاهرة

RABBINAT ISRAELITE CARAIME.
CAIRE

(بشارع الخرنفش نمرة ٥٠)

RUE KHORONFISH NO. 50

تحریر آفی

سنة ١٩٣
To Mr. L. E. Froom.

July 14th, 1939.

Sir,

In response to your letter—dated 29-6-39—I tell you that we, the Karaites, just as the Rabbanites follow the 19-year cycle.

The calendar which we follow is 3, 6, 8, 11, 14, 17, 19. This is the calendar which has been followed since hundreds of years ago. We have followed Anan's system since 1182 years up to date and this was the beginning of the Karaites.

I send you with this the calendar for the year 5697/98 5699 and after one month I shall send you the new calendar for the year 5700; and this is the end of the 19-year cycle. The beginning of the new cycle will be the year 5701.

Our Passover always begins on 15 Nissan and our Yom Kippur always begins on the tenth day of Tschriw.

Your letter to Mr. C. L. Price; dated 30-3-39 No. 62; you can find every inquiries you want. I

22815

am ready to send you the copy of this letter if you want.

I am quite ready to answer any question you ask.

Very sincerely yours,



أوكير بلقاء الاسرائيليين

قرايين حسن



[Youssef Ibrahim Marzouk]

July 27, 1939

Rabbinat Israelite Caraimes

Cairo

Rue Khoronfish No. 50

Cairo, Egypt

Dear Sir:

The afternoon post brought your appreciated letter dated July 14. I am indeed grateful to you for the clear statement concerning the position of the Karaites today with reference to the calendar, and the formula that you follow for the insertion of the embolismic years in the 19-year cycle, in comparison with the practices of the Rabbinical calendar. I am likewise grateful for the copies of recent calendars which you have kindly promised to send me.

May I ask what Hebrew sacred year, according to the Karaite calendar, corresponds to the calendar year 1844? Was it the year 5604-5, as with the Rabbanites?

And may I ask if, according to your records, the year corresponding to 1843 (5603-4), that is, the year just preceding 1844, was an embolismic or leap year, adding the 13th month before beginning the 1st month of the sacred year corresponding to 1844?

Do you still start your ecclesiastical year with the new moon nearest the barley harvest?

Then there is this additional question: Do the Karaites ever observe two days to mark the beginning of a new month? For example, in the Rabbinical calendar for 1844 the Rabbinical eighth month, Heshvan, sets forth two days, October 13 and 14, to mark the new month, beginning to count the month with the second day, or the 14th of October. Is this method also followed by the Karaites? Or do you have but the single day to mark your month? This specific information would be of great service to me.

You have very kindly offered to send me a copy of the letter you sent to Mr. C.L. Price, dated March 30. This is very gracious of you. A still greater favor would be to

July 27, 1939

write me identically the same facts as appear in that letter, using the same words if you choose, but addressing it directly to me rather than to send it as a copy of a letter you have written to him.

Again thanking you most sincerely for the anticipated courtesies, and your former help, I remain

Respectfully yours,

Dear Sir:

The afternoon post brought your appreciated letter dated July 14. I am indeed grateful to you for the clear statement concerning the position of the Hebrew calendar with reference to the calendar, and the formula that you follow for the insertion of the embolismic year in the 19-year cycle, in comparison with the practices of the Rabbinical calendar. I am likewise grateful for copies of recent calendars which you have kindly promised to send me.

May I ask what Hebrew sacred year, according to the Karaitic calendar, corresponds to the calendar year 5700, and if the year 5700, as with the Rabbinists?

And may I ask if, according to your records, the year corresponding to 1847 (5607-8), that is, the year that preceded 1848, was an embolismic or leap year, adding the 13th month before beginning the 1st month of the sacred year corresponding to 1847?

Do you still start your ecclesiastical year with the new moon nearest the barley harvest?

Then there is this additional question: Do the Karaites ever observe two days to mark the beginning of a new month? For example, in the Rabbinical calendar for 1844 the Rabbinical eighth month, Heshvan, sets forth two days, October 13 and 14, to mark the new month, beginning to count the month with the second day, or the 14th of October. Is this method also followed by the Karaites? Or do you have but the single day to mark your month? This specific information would be of great service to me.

You have very kindly offered to send me a copy of the letter you sent to Mr. C. L. Price, dated March 30. This is very grateful of you. A still greater favor would be to

تليفون ٥١٨٦٢

בית דין ישראלים הקראים במצרים

مخارجاتنا الاثني عشرية القرائية

القاهرة

RABBINAT ISRAELITE CARAIME.
CAIRE

(بشارع الخرنفش عمرة ٥٠)

RUE KHORONFISH NO. 50

رقم القيد 153/97/999

عدد المرفقات

تحريراً في

سنة ١٩٣

August 17th, 1939.

Mr. L. E. Froom.

Dear sir,

In answer to your letter dated July 21, 1939 we inform you that our calendar is the same as that of the Rabbanites. We mark one day only as the beginning of some months (and so we do with our feasts). That is the little difference between us and them.

The year 5603 contains 13 months. It is a leap year and it is the 17th in the 19-year calendar (cycle). The first month of the year is Nissan. According to the Torah — our Sacred Book — the 15th day of Nissan is our Passover. The beginning of our year is the first day of the 7th month and then the number of the year changes — and so the Rabbanites do.

We follow the ecclesiastical year as the Torah orders. The difference between your calendar and ours is due to the moon.

We mark the beginning of the month one day only after we see the new moon — we do not care with its care birth.

A week ago we sent you three copies of our calendar to the year 5700 which is a leap year; that is to say: It contains 13 months and it is the end of the 19-year (19) cycle.

With this we send you a copy of our letter to Mr. Price from which you will know all that you want.

We are quite ready for any help, I remain;

Yours Truly,

وكيل طائفة الاسرائيليين

القرابين عمو



تليفون ٥١٨٦٢

בית דין הישראלים הקראים במצרים

مخاتمة الخزانة الإسرائيلية القرائية
القاهرة

RABBINAT ISRAELITE CARAIME,
CAIRE

(بشارع الخرنفش نمرة ٥٠)

RUE KHORONFISH NO. 50

62/15/939

رقم القيد

عدد المرفقات

مودة

سنة ١٩٣

تحريراً في

August 15, 1939.

Dear sir,

We inform you that the sacred days of the Karraites are the same as those of the Rabbanical Jews except that their dates may differ by one day before or after. This is due to the fact that the Karraite Jews take into account the seeing of the new moon, whereas the Rabbanical Jews reckon upon the birth of the new moon.

The Karraite Jews according to a Temod principle never observe Yom Kippur on a Friday or on a Sunday nor the Passover on a Monday or a Wednesday. Another point of difference lies in the fact that the Karraite Jews observe Pourim on the 14th day of the 12th month (Sfar) whether the year is simple or leap, while the Rabbanical Jews in the leap year observe Pourim in the 14th month (Sfar the second), and this is why there is the difference of one month in Pourim which never happens in the Passover. In this connection, I should remark that according to the Karraite Jews

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all the sacred days last one day with the exception of the Passover which lasts seven days.

On the other hand, the Rabbanical Jews observe two days for each sacred day, eight days for both the Passover and Soecout and the first and second day of every new moon to settle their dates according to the Lurror Calender.

As to the dates of the Passover and Yom Kippur the following: according to the Karraite Jews in the year 1843 the Yom Kippur is on Wednesday 4th October and just the same day date according to the Rabbanical.

In the year 1844 it is on Monday 23rd September for both the Karraites and the Rabbanites. In the year 1845 it is on Sunday 12th October according to the Karraite, and on Saturday 11th October according to the Rabbanites for it is a leap year.

Wishing you the blessing of the Great Lord,
Yours Sincerely,



وكيل طائفة الاسرائيليين
القرابين عصر



264 Lafayette Boulevard
Long Beach, Long Island
New York
August 10, 1939

Mr. L. E. Froom
Editor, The Ministry
Takoma Park, Washington, D. C.

My dear Mr. Froom:

Yours of 8th inst. only reached me this morning. I reply to it immediately. I do not think that I am "the leading calendar expert in America as far as the Jewish time reckoning is concerned." I will do my best to answer your questions.

1. Your first question is "if any change would be made in the Jewish date of the month in crossing the date line at the 18th meridian going west when the corresponding civil date adds one day." My impression would be in the affirmative, based on the following considerations:

The weekly Sabbath begins on Friday a few minutes before sunset and continues till nightfall on Saturday. The same with festivals (See with regard to the Supreme Sabbath, the day the 10th of Tishri, the day of atonement, Leviticus 23:32, "A Sabbath of rest it shall be unto you from even to even ye shall keep your Sabbath." Hence, the Jewish Sabbath and festival begins in New York five hours later than in London. Further west many hours still later. Every Jewish community in any part of the world would keep its weekly Sabbath from evening to evening in its place i.e. from a few minutes before sunset on Friday as reckoned in its meridian till nightfall on Saturday--nightfall being reckoned as at the moment when the sun is ten degrees below the horizon (according to some authorities eighteen degrees below the horizon). The same applies to the Jewish festivals. And so, too, the answer to question three in your letter, would be in my opinion, withal the Jewish Calendars in Europe and Palestine do not differ in their festival dates.

With this qualification, however, that the Jewish Passover, Pentecost, and Tabernacles in Palestine are respectively seven and eight days respectively while outside Palestine, they are eight, two, and nine days respectively. This difference is due to the fact that the new moons--the first day of each month--was fixed by the supreme court or authority in Palestine in ancient times, on the evidence of witnesses who testified that they had seen the new moon the previous evening. Those who lived at too great a distance to receive news as to when the 1st of Nisan had been proclaimed, e.g. if they lived more than a fortnights journey from Jerusalem, had to keep an extra day on the feast of the Passover; and so with the feast of Tabernacles in Tishri; the former feast beginning on the 15th of Nisan, the latter on the 15th of Tishri, the former lasting seven days. The latter, which includes "Feast of Solemn Assembly" lasting eight days. (See Lev. 23:6, and Lev. 23:34,36.)

384 Lafayette Boulevard
Long Beach, Long Island

The 1st of Tishri, new year, "Day of Sounding the Trumpet" Biblically one day (Lev. 23:24) was kept even in Palestine two days, as there was no time to let the people know when the 1st of Tishri had been appointed. Hence, later on, when the calendar became fixed by calculations and adjustments to harmonize the solar and lunar year, and to prevent hardships, the old differences were maintained between Palestine and outside that land.

Outside Palestine, an extra day was added to the three festivals--Passover, Pentecost, and Tabernacles. The feast of the New Year's day, however, is as in ancient times, kept two days in Palestine as well as outside Palestine. But Tishri is counted from the first day of the New Year.

Your second question is, "Is Jerusalem accepted as the prime meridian of Jewish time; that is, does the Jewish calendar consider that all dates start there?" Historically, yes. It was so in ancient times. Halseir in his book on Judaism called Cusan imaginary--dialogues between the king of the Khozans, who became converted to Judaism and a Jewish scholar assumes that east of Jerusalem the Sabbath and festivals would begin earlier than in Jerusalem, and west of Jerusalem later. The contradiction which would result and which is now solved by addition of a day at the 18th meridian, the Jewish sage in the "Cusan" solves by assuming that the point where the contradiction would take place is in midocean where it does not matter practically (?).

See on these points the Jewish encyclopedia in the Congressional Library and consult Wm. Schapiro, the Jewish librarian, with my respects. With cordial regards

Yours sincerely,

M. Ryamson

With this qualification, however, that the Jewish Passover, Pentecost, and Tabernacles in Palestine are respectively seven and eight days respectively while outside Palestine, they are eight, two, and nine days respectively. This difference is due to the fact that the new moon--the first day of each month--was fixed by the supreme court or authority in Palestine in ancient times, on the evidence of witnesses who testified that they had seen the new moon the previous evening. Those who lived at too great a distance to receive news as to when the first of Nissan had been proclaimed, had to keep an extra day on the feast of the Passover; and so with the feast of Tabernacles in Tishri; the former feast beginning on the 15th of Nissan, the latter on the 15th of Tishri, the former lasting seven days. The latter, which includes 'Feast of Solemn Assembly' lasting eight days. (See Lev. 23:6, and Lev. 23:36.)

Rev Dr

MRS. MOSES HYAMSON
65 EAST 96TH STREET
NEW YORK

264 Long Beach
L.I.
New York

Mr. L. S. Froom August 10 1939
Editor The Ministry
Takoma Park Washington D.C.

My dear Mr. Froom,

Your of 8th just only reached me

this morning. I reply to it immediately.

~~Please read my typed copy of the letter.~~

I do not think that I am the leading calendar expert in America as far as the Jewish time-reckoning is concerned. I will do my best to answer your questions.

1) Your first question is "if any change would be made in the Jewish date of the month in crossing the date line at the 18th meridian going west - when the corresponding civil date adds one day" my impression would be in the affirmative, based on the following considerations.

The ^{weekly} Sabbath begins on Friday a few minutes before sunset and continues till nightfall on Saturday. The same with festivals [See with regard to the Supreme Sabbath, the day

2) The 10th of Tishri
The Day of Atonement
Leviticus 23:32. "A Sabbath of rest it shall
be unto you . . . from even to even ye shall
keep your sabbath
Hence, ^{the Jewish} Sabbath and Festival begins in New York
5 hours later than in London. Further West many
hours ^{still} later.

So that when the day begins 24 hours later, the
presumption would be that the Sabbath begins
a day later. Every Jewish community in any part
of the world would keep its weekly Sabbath
from Evening i.e. to Evening in its place
i.e. from a few minutes before sunset on Friday
as till ^{reckoned} ^{& in its meridian} nightfall on Saturday
as at the moment when the sun is 10 degrees below the horizon
(according to some authorities 18 degrees below the horizon)

The same applies to the ^{Jewish} Festivals.

And so the answer to question 3 in your letter would
be, in my opinion, that the Jewish Calendars in
Europe and Palestine do not differ in their
festival dates. With this qualification, however,
that the Jewish Festivals Passover, Pentecost and Tabernacles
in Palestine are respectively 7, 1 and 8 days respectively
while outside Palestine, they are 8, 2 and 9 days respectively.

This difference is due to the fact that the new moon - date of the first day of each month - was fixed by the Supreme Court or authority in Palestine in ancient times on the evidence of witnesses who testified that they had seen the new moon ^{the previous} evening. Those who lived at too great a distance to receive news as to when the 1st of Nisan had been proclaimed, e.g. if they lived more than a fortnight's journey from Jerusalem, had to keep an extra day on the feast of Passover; and so with Fithri the feast of Tabernacles in Tishri; the former feast beginning on the 15th of Nisan, the latter on the 15th of Tishri, the former lasting 7 days, the latter which included "Feast of Solemn Assembly" lasting 8 days. [See Leviticus 23:6, and Leviticus 23:34 and 36]

At the 15th of Tishri, new year, "Day of Sounding the Trumpet" ^{Biblically 1 day} [Leviticus 23:24.] was kept - even in Palestine 2 days, as there was no time to let the people know when the 1st of Tishri had been appointed.

Hence, later on, when the Calendar ^{because fixed} was fixed or by calculations and adjustments, to harmonize the ^{Israel and foreign} year, and to prevent hardships, the ^{old} ^{calendar} differences were maintained between Palestine and ^{outside that land}.

Outside Palestine, an extra day was added to the

the 3 Festivals - Passover, Pentecost and Tabernacles, &
the feast of
New Year's Day, ^{however} is, as in ancient times,
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But Tishri is counted from the first day of the new year.
Day of and so Tishri is counted

Your 2nd question is "Is Jerusalem accepted
as the prime meridian of Jewish time; that
is does the Jewish calendar consider that all dates
start there". Historically yes. It was so in
ancient times.

Jehuda Halevi in his book on Judaism called
"Cuzari" ^{imaginary} dialogues between the King of the Khazars
who became converted to Judaism and a Jewish scholar -
assumes that East of Jerusalem the Sabbath and Festivals
would begin earlier than in Jerusalem and West
of Jerusalem later. The contradiction ^{land} which would
result, and which is now solved by addition of a day at
the 18th meridian, the Jewish sage in the "Cuzari" solves
by assuming that the point where the contradiction
would take place is in mid-ocean where it does
not matter practically (?)

See on these points The Jewish Encyclopedia in the Congressional
Library and consult Mrs. Schapiro of the Jewish Librarian
with my respects. With cordial regards
Yours sincerely M. H. Hanson

264 Lafayette Boulevard
Long Beach, Long Island
New York
September 1, 1939

Dear Mr. Froom:

In reply to yours of the 27th ult. just to hand: The explanation of the discrepancy between the "American Jewish Year Book" and the "Lopez Calendar" is simple. The first day of the new year, the feast of Rosh Hashana (not Rossamia as in your letter) is kept for two days. [For the reason see M. Friedlander's "Jewish Religion" and "Text Book of Jewish Religion for Schools." You can get them from Bloch's Hebrew Publishing Company, 31 West 31st Street, New York City.]

But the first day of the month Tishri (in Lopez Tisri) is naturally only one day. Hence "Lopez Calendar," speaking of the feast of the new year, gives two dates, September 25 and 26. The "American Year Book," speaking of the first day of the month Tishri gives only the former date, September 25th. Furthermore, orthodox Jews add a day to the feast of Passover, feast of Pentecost, and feast of Tabernacles. For the reason see Dr. Friedlander's "Jewish Religion," and "Textbook of Jewish Religion." Possibly the Jewish Encyclopedia, under the title "Calendar" of "Jewish Calendar," will give you the reason.

In ancient times, each month was proclaimed by the supreme court in Palestine on the evidence of witnesses that they had seen the new moon the previous evening. The information of date of festivals would not reach those who lived outside Palestine far away. Hence, the addition of an extra day by those outside Palestine. New year coming on 1st of Tishri, the news would, as to when it was proclaimed, not reach even inhabitants of Palestine who lived at a distance from Jerusalem. Hence, two days were observed as the feast of new year, even in Palestine in ancient times.

Sometime after the dispensation there was no more a supreme court. The Jewish calendar was fixed by calculation. Nevertheless, the old custom was maintained, so that the Jews in Palestine keep seven days passover, one day pentecost and eight days tabernacles, as prescribed in the Pentateuch, while their orthodox religionists outside Palestine add a day to each of these festivals. New year, as a feast, is kept for two days even in Palestine, for reason above stated.

Please send me copy typewritten of this letter, and also of previous letter, as I have no copy of my own, and I wish to have a transcript of information I send out. With thanks

Yours very sincerely,

M. Hyamson

Rev. Dr. M. Hyamson

(of 65 East 96th Street
New York)

264 Lafayette Boulevard
Long Beach, L.I.
New York

September 1st 1939

Dear Mr. Fromm In reply to yours of 27th ult.
just to hand: The explanation of the discrepancy
between the "American Jewish Year Book"
and the Lopez Calendar is simple.
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two days. [For the reason see
Mr. Friedlander's "Jewish Religion" and
and text book of Jewish Religion for schools,
you can get them from Bloch's Hebrew
Publishing Co. 31 West 31st Street New York City.]
But the first day of the month Tishri (in donez Tisri)
is naturally only one day.
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of the Feast of new year, gives two dates,
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of the first day of the month
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Furthermore, orthodox Jews add a
day to the feast of Passover, feast of
Pentecost, and feast of Tabernacles.

For the reason, see Dr. Friedlander's
"Jewish Religion", and text book of
"Jewish Religion". Possibly the

Jewish Encyclopedia, under the
title "Calendar" or "Jewish Calendar",
will give you the reason: that in

ancient times, each month was
proclaimed by the Supreme Court
in Palestine on the ~~reception~~ ^{presentation} of evidence
of witnesses who that they had seen the

new moon the previous evening. The
information of date of festivals would not reach

those who lived outside Palestine far
away. Hence the addition of ~~an~~ ^{an} extra day by
those outside Palestine. new year coming on 1st of Tishri.

the news would ^{not} ~~not~~ reach when it was proclaimed, ^{it would}
not reach even inhabitants of Palestine ^{who lived} at a
distance from Jerusalem. Hence two days were

Rev. Dr. M. Hyamson

(9 65 East 96th Street) 264 Lafayette Boulevard
New York Long Beach, Long Island N.Y.

observed as

the feast of new year, even in 7

Palestine in ancient times

Some time after the Dispersion, there was no more a Supreme Court. The Jewish Calendar was fixed by calculation. Nevertheless the old custom was maintained, so that at the Jews in Palestine keep ^{seven} 7 Days Passover, ~~namely~~ ^{one} day Pentecost and ^{eight} 8 Days Tabernacles, as prescribed in the Pentateuch, while their ^{orthodox} ~~orthodox~~ religionists outside Palestine add a day to each of these festivals.

new year, as a feast is kept for 2 days even in Palestine, for reason above stated.

Please send me copy of type written of this letter, and also of previous letters, as I have no copy of my own + I want to have a transcript of information I send out. With thanks, yours very sincerely
M. Hyamson

Roberto L. Odom
Director



EL CENTINELA Y HERALDO DE LA SALUD

APARTADO 5007
CRISTOBAL
ZONA DEL CANAL

November 8, 1939

Pastor L. E. Froom
Editor of the "Ministry"
Takoma Park, Washington, D. C.

Dear Brother Froom:

When I returned to Cristobal, I checked up in the list of abbreviations in my large Latin dictionary, to find out the meaning of the letters S. C. As you remember, you mentioned having seen these letters on some Roman coins with the seven hills of Rome figure on them, and you wondered if the S. C. could mean the "seven hills."

According to my dictionary, the said abbreviation stands for senatus consulto.

Just to satisfy my curiosity, I wrote to the American Numismatic Society about the meaning of the initials S. C. on old Roman coins. I made no reference whatever to you or your work, or to the fact that the coins on question had the seven hills's figure on them. I merely stated that I was curious to know the meaning of this initial which appeared on some Roman coins, and that I would like to know where I might obtain a book giving a complete list of abbreviations used in Latin.

I am enclosing herewith the letter I received in reply, thinking that you would appreciate the information, and also the bibliography which might come in handy in consulting the libraries.

With best wishes, I remain

Sincerely,

R. L. Odom

RLO/ip

CABLE ADDRESS
"NUMISMA" NEW YORK

TELEPHONE
AUDUBON 3-4141



THE MUSEUM OF
THE AMERICAN NUMISMATIC SOCIETY

BROADWAY BETWEEN 155TH AND 156TH STS.

NEW YORK

October 28, 1939.

Mr. R. L. Odom,
Box 5007,
Cristobal, Canal Zone.

Dear Mr. Odom:

The letters S.C. used as an abbreviation on Roman bronze coins is for the Latin words senatus consulto, which translated into English means "by decree of the Senate." The abbreviation was used extensively on Roman bronze coins, the issuance of which was under the authority of the Roman Senate. There is no book in English at present in print which gives a fairly complete list of the Latin abbreviations used on Roman coins. Most of these abbreviations are included in Stevenson's Dictionary of Roman Coins. A list also appears with English translation in the second volume of Humphrey's Coin Collector's Manual. A more complete list, without translation, can be found in Bernhart's Handbuch zur Munzkunde der romischen Kaiserzeit. Stevenson's and Humphrey's books would be obtainable only on the second-hand book market or from a coin dealer handling numismatic books. Possibly Mr. C. E. Green, 1340 Bryn Mawr Avenue,* or Wayte Raymond, 630 Fifth Avenue, New York City, would have a copy for sale. Stevenson's, however, is quite expensive and sells for between \$15.00 and \$20.00.

For the most usual abbreviations appearing on the obverses of Roman coins you might consult the articles on "Roman Imperial Titles" in the March, April and June, issues in 1935, of the Coin Collector's Journal published by Wayte Raymond, Inc.

Sincerely yours,

Lawyer M. Moore
Librarian

*Chicago, Ill.

PALESTINE EXPLORATION FUND

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10 A.M. TO 1 P.M. SATURDAY
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~~COL. SIR CHARLES CLOSE, K.B.E., C.B.Sc.D., F.R.S.~~

COL. SIR CHARLES ARDEN-CLOSE, K.B.E., C.B.Sc.D., F.R.S.

HON. TREASURER:

~~SIR ROBERT L. MOND, LL.D., B.A., F.R.S.E.~~

COL. STEWART NEWCOMBE, D.S.O.

A. M. Hanson O.B.E.
HON. SECRETARY:

REV. C. B. MORTLOCK

"BRANKSOME"
KESWICK ROAD,
FETCHAM,
LEATHERHEAD, SURREY

2, ~~HINDE STREET,~~
~~MANCHESTER SQUARE,~~
~~LONDON, W.I.~~

6th March, 1940.

Mr L. E. Froom,
Editor,
"THE MINISTRY"
Takoma Park,
Washington, D.C.,
U. S. A.

Dear Sir,

In reply to your letter of January 29th.
I have pleasure in enclosing what I hope is a satisfactory
answer to your queries.

Yours faithfully,

Geoffrey Wenden
Assist. Secretary.

JEWISH DAILY FORWARD

World's Largest Jewish Daily

175 EAST BROADWAY

NEW YORK

September 6, 1939

L.E. Froom
Editor, The Ministry
Takoma Park
Washington, D.C.

My dear Mr Froom:

I am sorry that I failed to mention in my previous letter that the ruling in the "Kuzari" concerning the Sabbath should be applied also to the Jewish holidays.

As to the calendar of Moses Lopez, of which you speak, I am of the opinion that you need not take it into serious consideration.

I append here a short list of books which I believe will prove helpful in your studies, although it is not entirely clear to me what the objective of these studies are. Hebrew: "Yesod Ha'ibur," by Z. Slonimsky; "Yesod Olam," by Isaac Israeli; "Mishnath Kohen" (Amsterdam 1668), by Abraham Cohen Pimentel; German: "Geschichte und System des Judischen Calendarwesen" (Leipzig, 1853), by L.M. Lewinsohn; "Der Judischer Calendar" (Breslau, 1872), by A. Schwartz; English: "The Chronology of Ancient Nations" (London, 1879), by Al Biruni; "The Jewish and Mohammedan Calendar" (London, 1901), by L.B. Barnaby; French: "Tables du Calendar Juif" (Paris, 1886), by I. Loeb.

I would enjoy seeing a copy of The Ministry as I am keenly interested in the sort of research and study you are apparently engaged in.

May I ask if you would advise me how I could go about distributing my book, "The Rise of the Karaite Sect," among ~~caraites~~ ministers who are interested in Jewish matters? I would appreciate your early reply.

Sincerely yours,

Zvi Cahn
Dr Zvi Cahn



DR. ZVI CAHN
AUTHOR AND LECTURER
~~175 EAST BROADWAY~~ 175 East Broadway
~~BROOKLYN~~ BRONX, NEW YORK

(Handwritten initials)

August 21, 1939

Leroy Edwin Froom
Editor, The Ministry
Takoma Park
Washington D.C.

My dear Mr Froom:

I am glad to comply with your request.

In the first question you have hit upon a problem which during the last quarter of the 19th century was the subject of a great controversy among Jewish rabbis and scholars. While it is true that the establishing of the date line at the 180th meridian for losing or adding a day is universally recognized (although there are still certain scholars opposed to this arrangement), the Jewish calendar is not altogether in accordance with this because it may mean the loss of a Sabbath or holiday while traveling.

We follow in this respect the ruling of Rabbi Jehuda Halevi as set down his book, "Kuzari," (Chap. II, Par. 20) who states that the Sabbath in Jerusalem from Friday sunset to Saturday sunset is the Sabbath day for the entire Jewish world, and wherever Jews are they must observe the Sabbath to conform with this ruling; they must, in other words, begin to observe the Sabbath while there is still Sabbath in Jerusalem, even if the latter is expiring and is in its last minutes, so to speak. There is therefore no need to change the Jewish calendar.

It may therefore be seen from the foregoing that Jerusalem is still the prime meridian from which all Jewish sacred calendar festival days are computed-- and that answers the second question.

I shall be glad to answer any other questions you may have in the future.

Sincerely yours,

Zvi Cahn
Zvi Cahn

ZC:DD

The New York Public Library

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OFFICE OF THE DIRECTOR

5TH AVENUE & 42ND STREET

New York, December 21, 1939

Dr. L. E. Froom
The Ministry
Takoma Park
Washington, D. C.

Dear Dr. Froom:

In reply to your letter of December 13:

The New York Public Library has the following editions of
Geminus:

Geminus, of Rhodes - Elementa Astronomiae, Graece et
Latine. Interprete Edone Hilderico. Lugduni,
1603. 266,[6] pages. OML.

Geminus, of Rhodes - ... Gemini elementae astronomiae
... recensuit, Germanica interpretatione et com-
mentariis instruxit C. Manitius. Lipsiae; B.G.
Teubner, 1898. 370 pages. (Bibliotheca scrip-
torum Graecorum et Romanorum Teubneriana.). OML.

Geminus, of Rhodes - Introduction aux phénomènes
célestes, traduite par l'abbé Halma. (In:
Ptolemaeus Table chronologique des règnes...
Paris, 1819.) 88 pages. Greek and French text.
OMLp.v.10, No.3.

Peteau, D. - Opus de doctrina temporum: in quo
Uranologium sive systema variorum autorum...
Tome III. 1703. BAH
Contains Gemini elementa astronomiae, pp. 1-39.
Greek and Latin text.

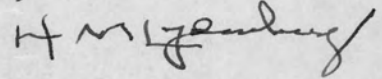
Peteau, D. - Uranologion sive systema variorum
authorum...1630.
Contains Gemini elementa astronomiae, pp. 1-70.
Greek and Latin text. OML

Migne, Jacques Paul, ed. - Patrologiae cursus com-
pletus... Series Graeca... Tome XIX. 1857.
*RR-ZEL
M5
Contains Gemini elementa astronomiae, columns
747-867.
Greek and Latin text.

These books are in our reference department and may be consulted within the central building.

The chief of the science and technology division examined these books but failed to identify the exact quotation from Geminus as cited by Hale. We take pleasure in enclosing, however, a copy of a paragraph from the French translation which seems to deal with the phases of the moon. This may be of some help to you. Otherwise a careful examination of the texts must be made. Our classmarks are noted for each title.

Truly yours,



H. M. Lydenberg
Director

Enclosure
HH

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122d STREET
NEW YORK CITY

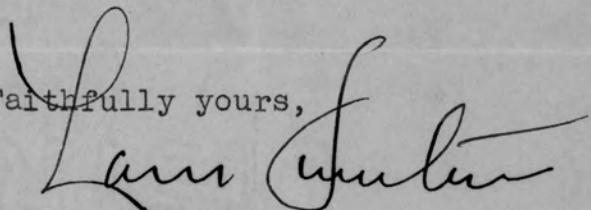
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February 20, 1939

Dear Reverend Froom:

Replying to your letter of February 16th, we know practically nothing about the computation used for the fixing of the calendar in rabbinic times. The statement that Mar Samuel refrained from communicating his calendar to the general public, is based simply on the fact that no tradition has been preserved regarding his activity in this field. The present Jewish calendar was fixed in the fourth century.

Faithfully yours,


LOUIS FINKELSTEIN

The Reverend L.E. Froom
The Ministry
Takoma Park, Washington, D.C.

SBH

Dr. L.E.Froom,
"Ministry,"
Takoma Park, D.C.
My dear Dr. Froom:

Professor H.Graetz in his History of the Jews states
that

"Mar Samuel refrained from communicating his calendar to the general public, and allowed the computation of the festivals to retain its former character of a secret art." Vol. II, page 522.

In your research have you run across any mention or description of Mar Samuel's calendar? If you can give me any references on this I shall greatly appreciate the favor. The statement above by Professor Graetz seems to indicate that the real nature of the prerogative of the ancient Hebrew Patriarch in setting time for the nation was not known, or, shall I say, generally understood. I am interested in this point also. If you can find for me any source information concerning the Jewish calendar as followed in the first century, it may connect up that important first century, where Julius Caesar and Augustus left off in their calendar-reform, and to which the Papal reform in 1582 did not reach.

Thanking you sincerely for any references you may have,

I am Yours Truly,

Grace Amador

Feb. 8, 1939.
Box 45-K, R.R. 2,
St. Joseph, Mich.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122^d STREET
NEW YORK CITY

Miss Amador

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February 17, 1939

Dear Reverend Froom:

Replying to your letter of February 13th, the word, **no 9**, is transliterated by Jerome as ^{Phase}~~Pashe~~ because that is the normal way in which he transcribes these Hebrew letters. He always transliterates the 9 by ^{Ph}~~Pa~~, and the n by E. The word pascha comes to the Latin from the Septuagint and represents the manner in which the writers of the Septuagint transliterated the word, **no 9**, which is the Aramaic for **no 9**. The difference is doubtless caused by dialectic differences in pronunciation in the various parts of Palestine and by different generations.

The Septuagint transliteration arose in Judea or Egypt in the Third Century B.C.E., and Jerome, of course, lived seven hundred years later and associated himself primarily with the Jews of Galilee. While Palestine is a small country, there were definite dialectical differences among its various parts. As you doubtless recall, this is mentioned as early as the Book of Judges, as can be seen from Judges 12.6.

I hope this answers the question of your correspondent, whose letter I am returning to you. With most cordial good wishes,

Faithfully yours,

Louis Finkelstein
LOUIS FINKELSTEIN

The Reverend L.E. Froom
The Ministry
Takoma Park, Washington, D.C.

SBH

Encl.

Dr. S. E. Froom,
"Ministry",
Takoma Park, D.C.

My dear Doctor:

The March number (1921) of the Ecclesiastical Review quotes Suchesius Semler as stating (p. 229, note) that the word "Phase" in the Vulgate, Ex 12:11, is derived from the Hebrew, *pesach*, פֶּסַח. If you have any light on this, I would greatly appreciate it to find out just how such a derivation came about. The Latin language, like most of the others, has its own "pascha" borrowed from the Hebrews, but seems to stand alone in having the word "phase" also. I do not see how "phase" comes from "pesach."

Sincerely thanking you for
an answer.

yours very truly,

Grace Amador

Feb. 12, 1939,
St. Joseph, Michigan.
Box 45-K, R.R. 2.

Route 1, St. Helena, Calif., (NOT Angwin)
July 7, 1939.

Dear Brother Froom,-

Your air mail letter, asking for a reply by air mail, reached me only late last night. It was directed, like the MSS, to Angwin, where I seldom go. It is impossible for an air mail letter to reach you before Monday.

Due to the wrong addressing of the MSS, they all reached me at just about the time I should be sending them on, so that I have not had time to discuss anything very fully in any of my letters. And I have had to write without access to a library, mine having perished when my home was destroyed by fire.

The enclosed sketch shows fully my criticism of your argument for an early visible phasis at Boston, Oct. 12, 1844. I have set down the computation for your convenience and checking. I am not criticising your conclusion, but your argument. I think the Hebrew new moon feast day occurred as early as you put it, but the argument for an early phasis fails completely. Sorry! "Faithful are the wounds of a friend."

The quotation from Aristobulos, in Eusebius, requires that the 13th of Nisan be identified with the full moon, but it does not require the postulate you advance, that the 13th day of each and every month coincides with the full moon. Aristobulos alone is not sufficient evidence. You may have much more.

And this last postulate conflicts with the statement in your Recapitulation, that a fixed, constant number of days elapsed between Nisan and Tisri, 177 from 1 Nisan to 1 Tisri. This could not always be if the full moon marked the 13th day of every month. For example, in 1939: Taking the full moon on May 3 as identifying that day with Nisan 13, we have 1 Nisan falling on April 21. Counting from that day 30, 29, 30, 29, 30, 29, for the months Nisan, Iyar, Sivan, Tamuz, Ab, and Elul, we have 1 Tisri on October 15 and the Day of Atonement on Oct. 24. This would be the natural way to keep track of the new moon feast days, which the law commanded to be observed (Ps.81:3-5; Num.10:10; 28:11; etc.) They would know when every new moon day came, whether there were a long or short interval between new and full moon. I think they did it this way.

If we take the full moon of Oct. 28, 1939 as marking the 13th day of Tisri, we get Oct. 16 for 1 Tisri, and Oct 25 for the Day of Atonement. This feature of your Postulate contradicts the fixed, constant number of days between Passover and Tisri. One of the two must be given up.

I have always thought, as I wrote you a long time ago, that Oct. 22, 1844, was the 10th day of the 7th month, Karaite reckoning, and I had not heard of the postulate that the 13th of each month coincides with the full moon day. But I am constantly learning, and shall be most happy to be corrected in any of my positions. I hope every unsound position I hold on any matter whatsoever, may be clearly brought to my attention, and I will change at once. That has always been my attitude. And, of course, I advocate what I think to have the weight of evidence for it. I had a great time with the "Daily" between 1906 and 1910, but I conquered myself, and what a flood of light has poured upon me ever since!

You must inform me of the criticisms against my positions, as a reward for what I have done for you.

*Clear Post-
ulate needs
only for
Nisan*

*Note
that on
Diagram
Ex Fiddle
full moon
is on Nisan 14.*

*As you
went west
in point of
time, due
to the zig-zag
of months
over periods,
the position
of the full
moon
oscillates
back and forth
between 13th and 14th day.*

*None of
Other
Postulate
on Table V
reads for
Meridian
of Jerusalem
Lunar*

22
11

Tell Professor Wood that if he desires to discuss matters in Part IV, he should send me a copy, for I of course, immediately returned the one sent me, and I cannot get the meaning of comments on certain pages which I do not have before me, and do not know what he is discussing. In, fact, when you throw away these sheets with their criticisms, why not return to me the copy on which I wrote my comments, that I may have the benefit of that valuable data? Or else, send me a copy of the final production, after all criticisms and modifications.

I pencilled a note on one page of your Recapitulation, where you stated, as I remember it, that on Thursday, April 26, A. D. 31, as the sun was setting for the beginning of the 14th of Nisan, the full moon was visible, low in the west. This evidently seemed necessary to you, from the statement by Aristobulos in Eusebius. I think that statement from Aristobulos does not require that the moon be seen before sunset. It was sufficient to mark that day as Nisan 13, if they knew that the moon full on that day.

He may be correct!



Difference in time between 20 and 26

Your statement would not be correct. The moon was full at the moment of a lunar eclipse on April 25, which Oppolzer dates at 20h 24 m, and which your diagram dates at 22h 45m. (I do not know why this difference.) But at any rate the full moon would still be below the horizon at sunset on April 26. I have not time to make a diagram, but it is easily shown. Ask your astronomer.

The translation of Eusebius, where Aristobulos is quoted, is different in your MS than my translation. I wonder if yours is a translation of a translation. Can you not get some other translations, and send to me? I wish I could have the original Greek. Back to sources!

This is the third time I have written to you on this study, and the delayed arrival of the MSS by reason of the wrong address has each time given me little time for thought, and I have had to write hurriedly on Friday afternoon in each case, just as the Sabbath was approaching. I did not have time to look over what I had written. I noticed some slips afterward which I made in my haste. I sent you a corrected comment last week to take the place of the one I first wrote. Be sure to substitute it.

I am delighted with the work your committee has done. They have searched out a mine of treasures! Things I have hunted for for years, but had not the facilities to find them. Don't for a second think that my suggested corrections indicate any lack of confidence or appreciation. You have been working on some very difficult problems, and a slip here and there is not to be wondered at.

With love to you all,

Harry T. Washburn

I sent the Part V up to Dr. Johnson.

Part V

H.A. Washburn

Three essential conditions to early phasis, seldom concurring (Hevelius, 276):

- a. Ecliptic at high inclination to horizon, at vernal equinox. At Boston, makes an angle of 71° .
- b. Moon north of the ecliptic, as high as 5° .
- c. Moon near perigee, motion fastest in orbit.

And yet we have early phasis in Autumn of 1844

Nearly all lacking at Sunset, Boston, Oct. 12, 1844, no early visible phasis:

- a. Inclination of ecliptic was only 24° .
- b. The moon was south of the ecliptic, $3\frac{1}{2}^\circ$. (Computation follows)

Moon was at ascending node, 1939, May 3.642, or J.D. 2 429 387.142
 5:26 P.M., Oct. 12, 1844, Boston, was J.D. 2 394 851.421
 Interval, 34,535.721 days, or 1269.125 nodical months before an ascending node in 1939.

Latitude of observer = north
 Moon's declination = extreme north
 Perigee

This was 0.125 nodical month, or 3.4 days, before the ascending node.
 At this point in its orbit, the moon would be about $3\frac{1}{2}^\circ$ south of the ecliptic. (In 1939, 3.4 days before the ascending node, the moon was $3^\circ 43'$ south.)

- c. The moon lacked 4.56 days of perigee.

Moon at perigee, 1939, Apr. 28d 10h, or J.D. 2 429 381.916
 Sunset, Boston, Oct. 12, 1844, was J.D. 2 394 851.421
 Interval, 34,530.495 days, or 1253.168 anomalistic months before perigee in 1939.
 This was 0.168 anomalistic month, or 4.56 days, before perigee, only two days after time of average motion.

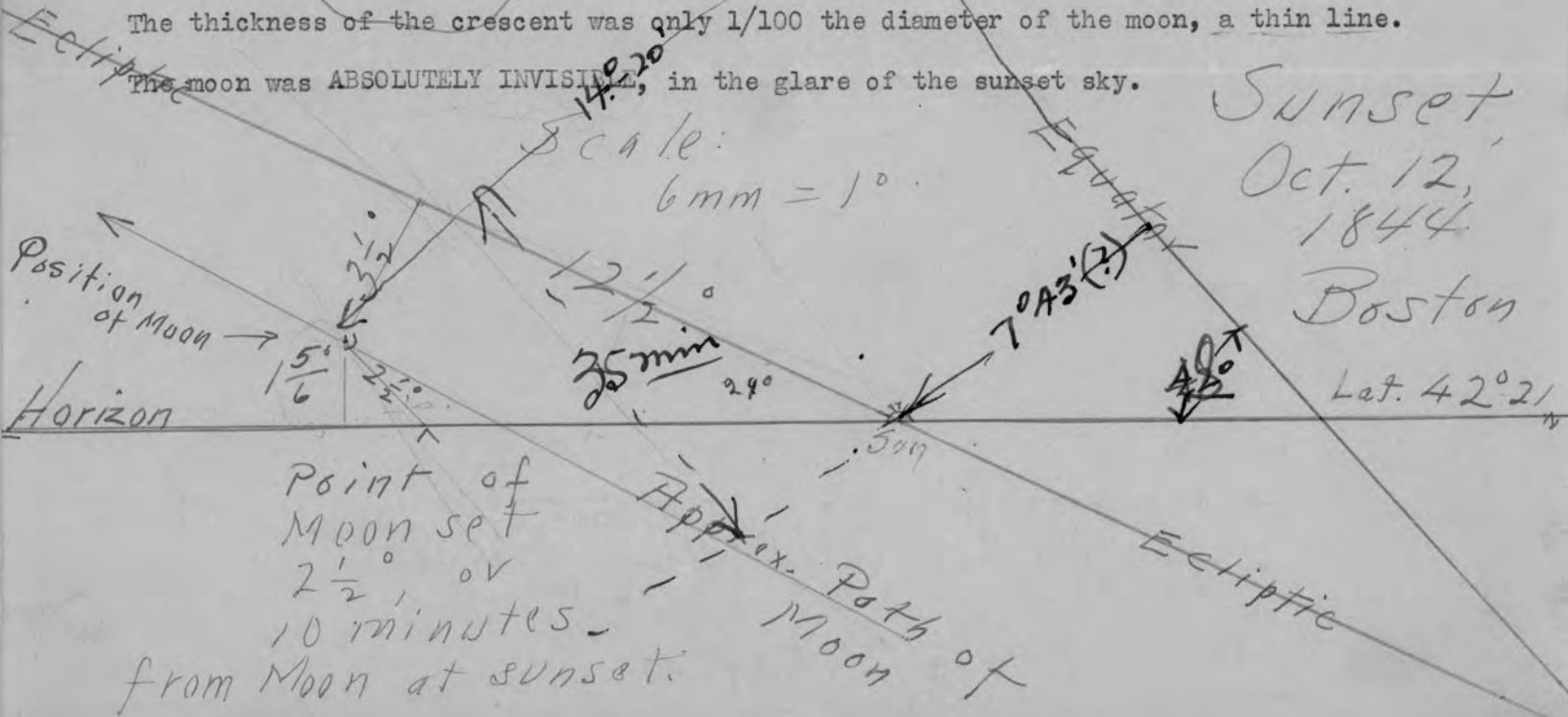
At this point in its orbit the moon moves 14° per day, gains 13° on the sun. The distance of the moon from the sun, in longitude, was $12\frac{1}{2}^\circ$, the gain in 23 hours after conjunction.

The moon was less than 2° above the horizon, setting in 10 minutes.

The thickness of the crescent was only 1/100 the diameter of the moon, a thin line.

The moon was ABSOLUTELY INVISIBLE, in the glare of the sunset sky.

Sunset
 Oct. 12,
 1844
 Boston
 Lat. $42^\circ 21'$



Point of Moon set
 $2\frac{1}{2}^\circ$ or
 10 minutes
 from Moon at sunset.

Comment on Part V by H. A. Washburn

The statement of Aristobulus, quoted by Anatolius, bishop of Laodicea, as preserved in Eusebius, is a most valuable discovery, by means of which it can be proven that the Passover in the year 31 A. D. fell on Friday, and that it fell on that day in no other year of Christ's public ministry.

This statement of Aristobulus, that the moon was full on the day immediately preceding the Passover on the 14th day, made the full moon fall on the 13th day of Nisan.

The Committee were evidently led by this to conclude that in the original Hebrew calendar the full moon fell on the 13th day in every month, not in Nisan only. With this understanding they made the computations of the period of the moon's translation, indicated by the ragged curve in the diagram accompanying the MS. This graph covers a period of about 4 years; and its rhythmic character was impressive, and before careful thought could be given the matter I saw no objection to the presentation.

I have since made these computations for a period of 32 years. I have prepared a graph similar to the Committee's, much larger, for easier inspection, with additional features, which show that the Committee drew a wrong inference from the statement of Aristobulus. I am sending this graph to the Committee. It conveys the actual facts much more quickly and clearly to the mind than a written discussion can.

From my graph it will be seen that the Postulate repeatedly and systematically predicates an early phasis of the moon in the fall when this is impossible. Oct. 12, 1844, is only one of many such instances which can be given, where conclusions from the Postulate are against fact. It will be seen at a glance that the theory often calls for a late phasis near the vernal equinox, at which time the high inclination of the ecliptic calls for an early phasis, ^{even} when the moon is in extreme south latitude and in perigee. (I am referring to the latitude of Jerusalem, 31°46' N.) And more often, it calls for equal phases in fall and spring, which is against nature.

Two sample impossibilities by the Postulate.

The postulate demands a very early phasis in 26 hours on October 9, 1934. But actually, EVERY ELEMENT essential to early phasis was lacking, and the opposite conditions obtained:

The moon was as near to apogee as to perigee;
it was in extreme south latitude, 5° , and
the ecliptic was at the low fall inclination.

The thickest part of the crescent was less than $1/100$ the moon's diameter.

The moon was less than 2° above a sea-level horizon.

In the glare of the sunset sky it could not have been seen even with field glasses.

The Postulate calls for a phasis on Sept. 20, 1933, in less than 24 hours after conjunction. In addition to this closeness to the sun, the ecliptic was at its lowest inclination, and the moon was in south latitude, $3^{\circ}26'$, and ABSOLUTELY INVISIBLE.

The Postulate is against nature itself.

By the Postulate, the phasis of the moon after conjunction in October, 1844, would occur in 22 hours, 46 minutes.

The MS, in full confidence in the validity of the Postulate, makes the following positive statements: (page 47)

"In Boston, the new moon of October, 1844, . . . could be visible on Oct. 12, right after sunset."

"Fotheringham found that under favorable circumstances . . . she could be visible the following evening.

"The conditions all conspired for a quick phasis of the new moon in October, 1844, so that in Boston she could be seen within 24 hours after conjunction."

"The quick phasis in Boston was an unusual translation. Hevelius declares that the causes for such a rapid translation seldom occur together. (20)

"(20) Hevelius' exact words are: . . . For within a period of nine years these three requisita seldom occur together."

It was forgotten that the first requisite is that the ecliptic have a high inclination, which it never has in October. It was assumed that the moon must also be in perigee and in extreme north latitude, which are part of the requisita.

On the next page is given a fact that disproves the confident assertions above:

The moon set 10 minutes after the sun.

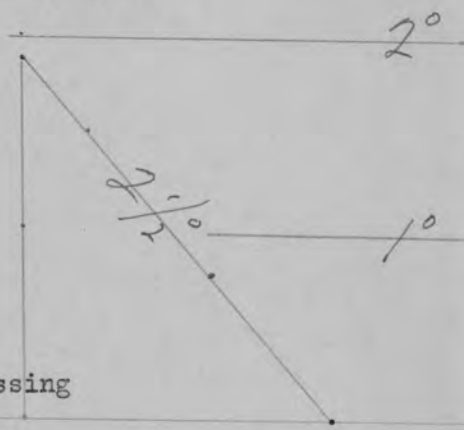
In 10 minutes a heavenly body travels but two and one half degrees.

Even at the equator, it would be only $2\frac{1}{2}$ degrees above the horizon.

At Boston, the moon must have been less than 2° above the horizon.

The moon at less than 23 hours is a thin line,
22 h 46m
at thickest part only 1/1000 the moon's diameter.

The moon was ABSOLUTELY INVISIBLE, in the glare of
the sunset sky.



We must not use a Postulate which leads to such embarrassing inaccurate statements.

Our enemies would make much capital of such statements in our literature.

They would use it forcefully to indicate that we are a people building our teaching on erroneous foundations.

And the Postulate is not needed. (See next sheet)

Diagram F and pages 47, 51 change the Date Line from the Pacific to the Atlantic Ocean

Part V argues for a visible new moon at Boston on Oct. 12, 1844, at sunset.

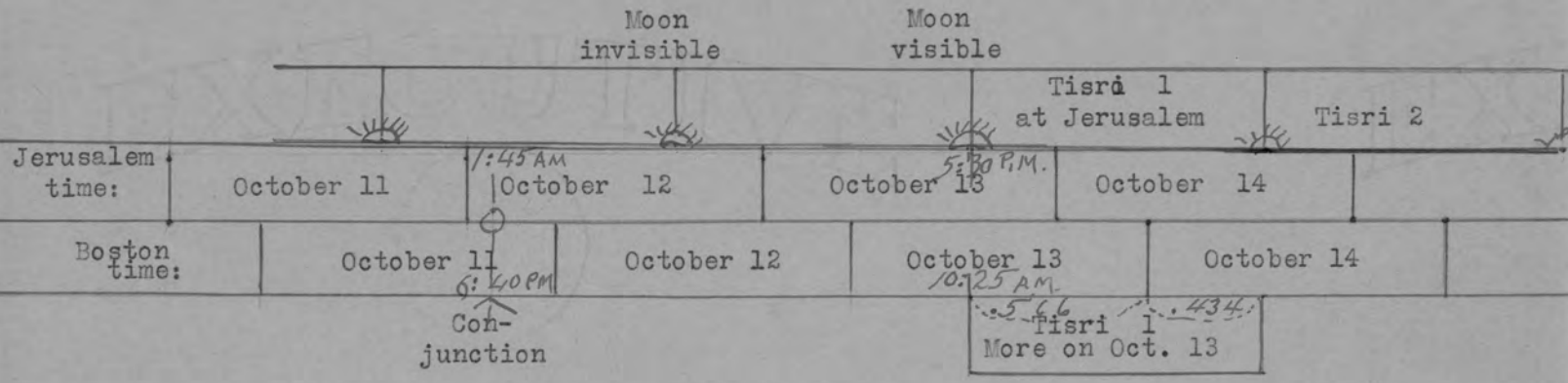
This was an impossibility. (See computation and diagram)
And this argument is not necessary.

All that needs to be argued for is:

That Oct. 22, 1844, at Boston, more than any other day, coincided with the 10th of Tisri, at Jerusalem,

That Oct. 13, at Boston, more than any other day, coincided with Tisri 1;

That sunset, Oct. 13, at Jerusalem, marked the beginning of Tisri 1.

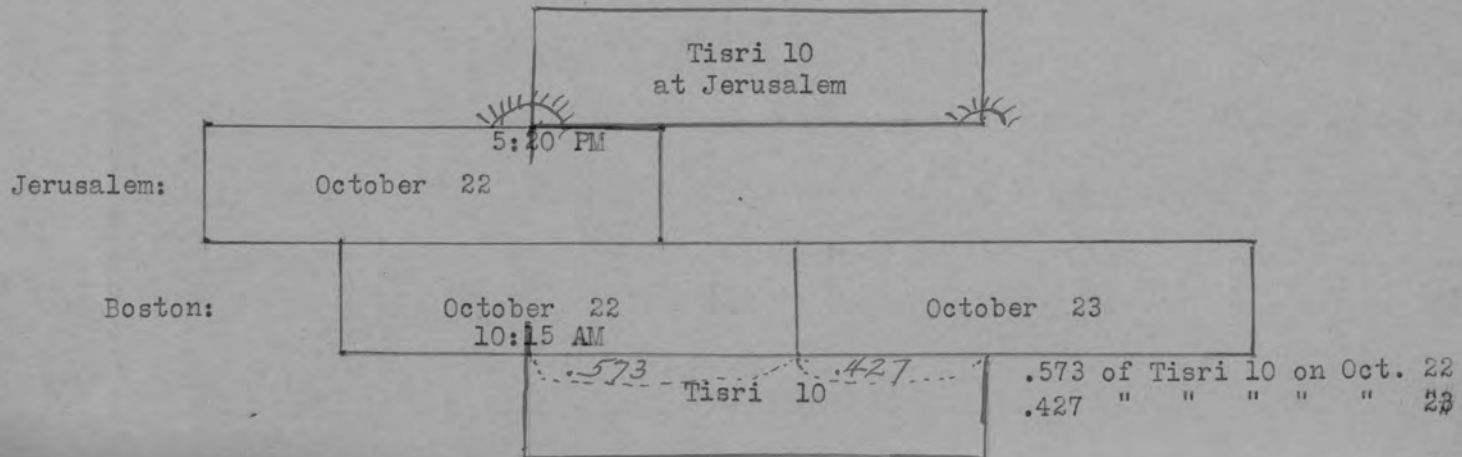


For such a sufficient argument we do not need an extension of the Nisan 13-full moon postulate to apply to all months.

Such an extension involves occasional contradiction to nature itself. (Affirmation of an early phasis of the moon when it is physically impossible)

The published argument in 1844 is as sufficient today as it was then. Scholarship will still accept the statement, "The new moon being probably seen in Judea on the second evening ^{from the} after the change, when it would be one day and 17 hours old," as reason for counting the month as beginning at Jerusalem at sunset, Oct. 13 (correcting the time to 1d 15h 45m).

We need no further argument. And we must not adopt any argument which involves contradiction of facts.



Part V argues for a visible new moon at Boston on Oct. 12, 1844, at sunset.

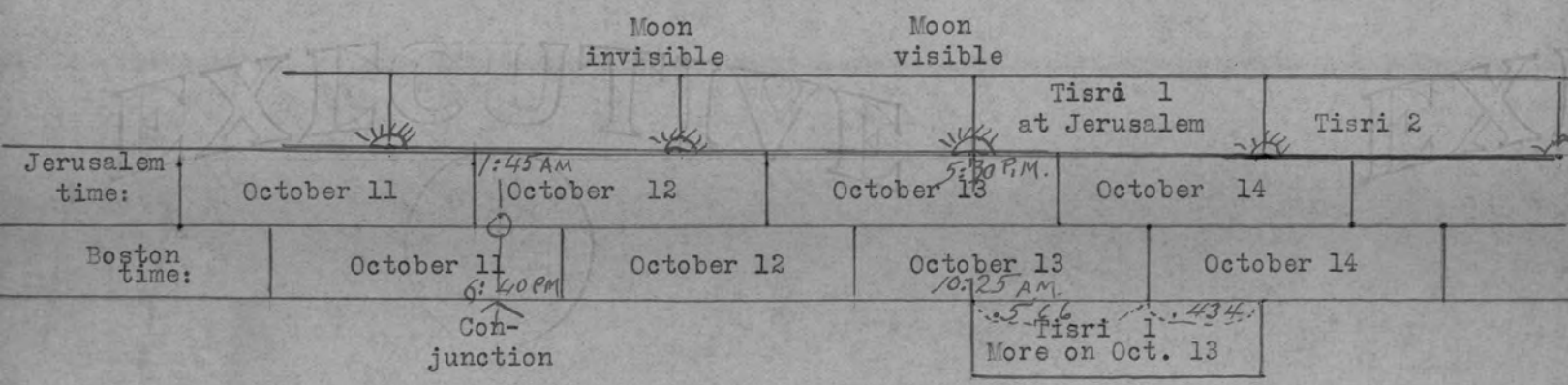
This was an impossibility. (See computation and diagram)
And this argument is not necessary.

All that needs to be argued for is:

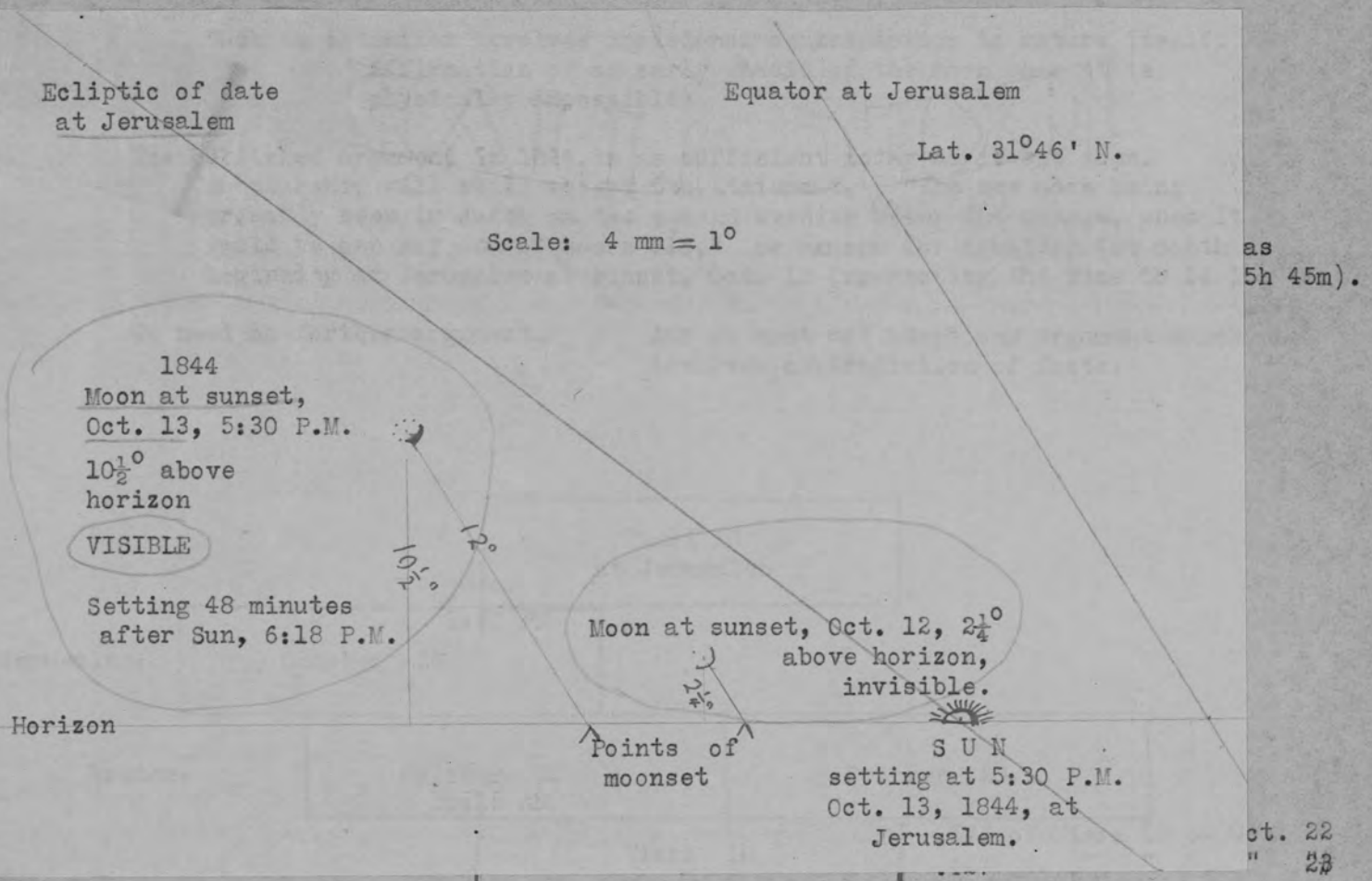
That Oct. 22, 1844, at Boston, more than any other day, coincided with the 10th of Tisri, at Jerusalem;

That Oct. 13, at Boston, more than any other day, coincided with Tisri 1;

That sunset, Oct. 13, at Jerusalem, marked the beginning of Tisri 1.



For such a sufficient argument we do not need an extension of the Nisan 13-full moon postulate to apply to all months.



Confidence in the general Postulate, that it indicates the phasis, the first appearance, of the moon, is shown in the statement (which I cannot quote fully, nor give the page) regarding the translation of the moon in April, A.D. 31.

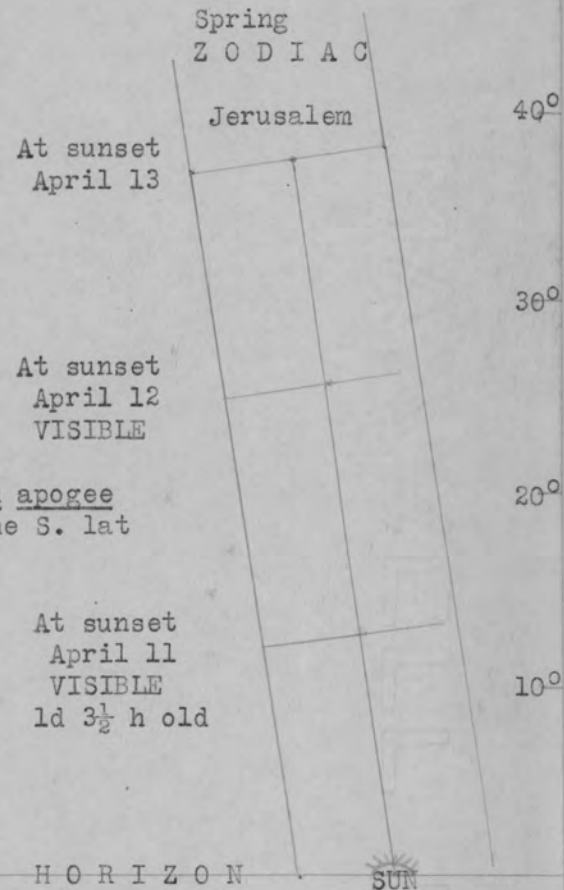
"To an astronomer" . . this was "just an ordinary first appearance."

But the translation period of 3d 3h 33m should itself suggest differently.

The fact is, the moon must have been visible twice before this, that this was the third appearance.

This is true, even though the moon were in apogee, and in extreme south latitude, for the ecliptic at Jerusalem at the vernal equinox is but $8^{\circ}19'$ from vertical.

Compare the New Moon of Nisan in 1938, with diagram, on next sheet.



There is no question but that Nisan 1 began in A.D. 31 with this

large "horned" moon, 3d 3h 33m after conjunction, for the invaluable statement from Aristobulos settles this.

The statement of Aristobulos does not necessitate the Postulate as applied to the other months. These were determined by observation. The Postulate would call for a computed calendar, and that of great difficulty, as the Translation curve on Diagram C shows no periodicity or law.

The experienced authorities at Jerusalem, with their records of fast and slow lunar motion at intervals of 14 moons, knew beforehand when a fast moon would reach its full on the 13th day after it was first glimpsed, and would proclaim the official new moon ^{of NISAN} as soon as it was seen, ^{as in A.D. 28.} The signal fires, ^{announced} throughout the land that the new month had begun, that the new moon festival had arrived. They also knew beforehand, when the moon was slow in Nisan, that more than 13 days must elapse; and from experience they knew how old the moon must be, "how wide" she must appear, before announcing a new moon, the 13th day of which they knew would coincide with the full moon. Hence the necessity of asking the witnesses, "How wide was she?" and the use of the charts and diagrams with figures of the moon at different ages. In 31 A.D., they would know that they must allow the moon to be visible on two evenings beforehand, on April 11 and 12, and be a great "horned" moon on April 13, before proclaiming the official new moon. Had they announced the month sooner, the moon would not yet be full when their 13th day had passed. The people of the land, though seeing the moon evening by evening, had learned that on such an occasion there would be a delay in the official new moon, and the signal fires from Jerusalem would inform them when it had come.

All other months than Nisan apparently began at sunset following the first glimpse of the moon at Jerusalem. In that latitude, the new moon is practically always visible on the evening of the second day after conjunction. See diagram opposite.

The Postulate (full moon on the 13th day) undoubtedly applies to Nisan.

But it necessitated different ways of determining the day of the New Moon festival.

In some years, when the moon is in perigee at 1st quarter, as in April, 1938, the new moon must be reckoned from the first appearance at the next sunset in less than 24 hours. See diagram for April 1, 1938

In other years, when moon is near apogee at 1st quarter, there is a long interval to full moon, and the official new moon cannot be recognized until the 3rd or 4th time it is visible after conjunction. See illustration and diagram for March 25, 1898. The official new moon was

Z O D I A C

Lat. 31°46'

April 1, 1938

New moon of Nisan

Thin, not "horned"

Lat. 3°36' N

13° above horizon

F.M. 18:21

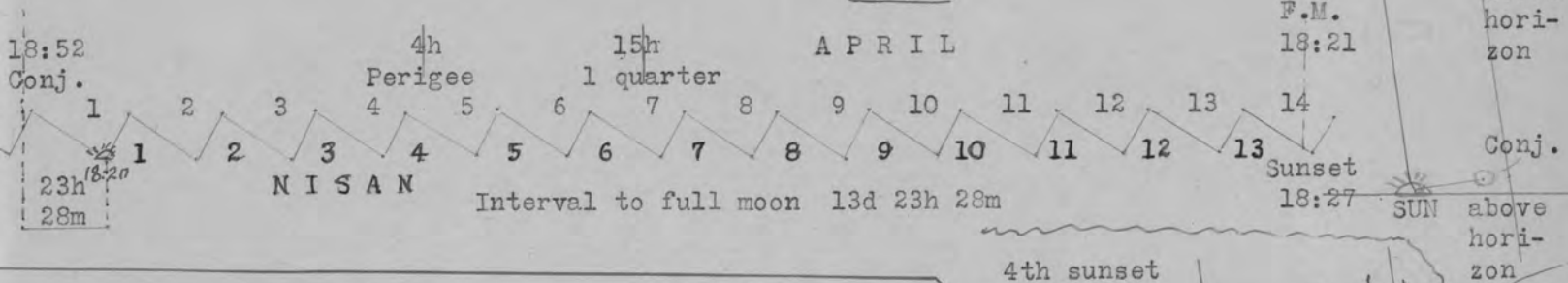
Conj. above horizon

Sunset 18:27

SUN

1938

APRIL



then over 41° almost vertically above the setting sun, and it was not a thin crescent, but a thick "horned" moon.

In such years the determination of the official new moon required an examination of the witnesses as to "How wide was she?" and the use of the diagrams on the charts at Jerusalem. The Jews knew from long experience what size moon to look for in order that the 13th day should coincide with the full moon.

Only in the case of Nisan would a large "horned" moon be awaited in order to certify the first day of the month.

4th sunset 41° above horizon

Lat. 4°40' N

Great "horned" moon

3rd sunset 29° above horizon. Visible.

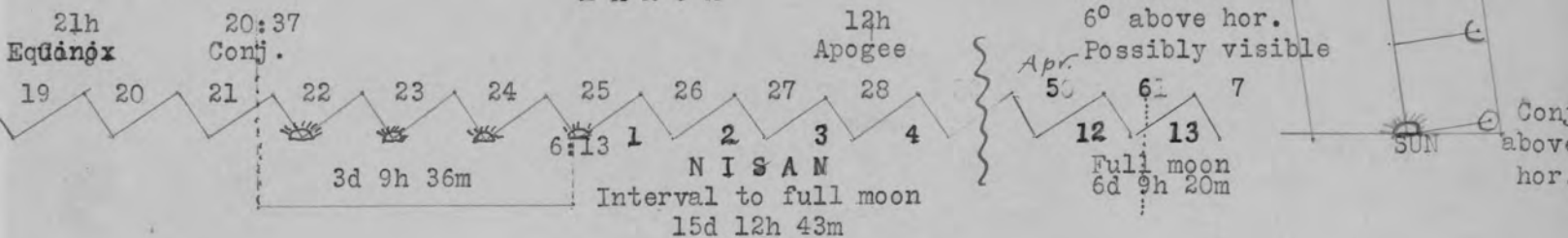
2nd sunset, 17° above horizon. Visible.

1st sunset 6° above hor. Possibly visible

Full moon 6d 9h 20m

Astron. days, beginning noon

1898 MARCH



Washburn's

Elevation of the moon
 at sunset
 April 11,
 April 12,
 April 13,
 A.D. 31

Ecliptic

Apr. 13

At Jerusalem

Lat. $31^{\circ}46'$ N.

Even when at Fall Equinox,
 and in extreme S. Lat.,
 and in apogee,

20° The moon is never less than 21°
 above horizon 4 d. after
 conjunction.

In 3 days never less than 15°

10° In 48 hours never less than $8\frac{1}{2}^{\circ}$

Practically always moon is visible the 2nd day
 after conjunction.
 Never requires 4 days in lat. $31^{\circ}46'$

Apr. 12
visible

Apr. 11
visible

ZODIAC
 Ecliptic at
 Fall Eq.

4 d.

3

d. in apogee

48 hrs.

24 hrs.

H O R I Z O N



Part V.

Page 11: The question, "How wide was she?" would not seem to refer to the distance "from horn to horn," but rather the thickness of the crescent at the middle. It is doubtful if any man, without measuring instruments, could remember that a month before the horns of the crescent were closer together, or farther apart. This is a very minute quantity.

Pages 20-22.

"Two full moons possible in the Easter period."
"Sometimes two full moons could happen."

Really, only one full moon can occur after the vernal equinox before Easter. The latest date for the full moon is April 18. If there is a previous full moon, that is the one which is taken. But if the full moon on April 18 also fell on a Sunday, then the celebration of Easter is postponed to the following Sunday, April 25. There cannot be two full moons intervening.

Page 38, note. The words of Aristobolus seem to be taken from a translation of Caspari's work. Caspari first translated from Eusebius, and then Evans translated Caspari. How accurate is the result as representing Aristobolus? My translation of Eusebius differs from what is here given, and I wish we had an accurate translation of the original Greek, or the Greek itself. Cannot you get it, and send to me. This is a most valuable quotation. It seems to me the most valuable find of all your research.

Page 46.

"To be exact, it would be 10:27 A. M."

If exactness is sought, the time of sunset should not be taken from the first ephemeris at hand. These tables are different, repeating every four years. 1939 tables do not answer for 1844. You must use the tables for a leap year. 1939 serves for years just preceding leap years. 1937 would serve for 1845, 1938 for 1846.

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WASHINGTON, D. C.

June 14, 1940

Editor L. E. Froom,
Takoma Park, D. C.

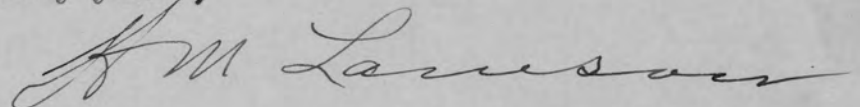
My dear Sir and Brother:

Replying to your request of June 4th, will say I have gone through my files, together with other surplus printed matter just as it accumulates from month to month, but I fail to find the date of September 1934, which contains the chart of the Wednesday Crucifixion.

I have published the Easter Question every Spring since 1924, and while the subject was at first contradicted by many it is somewhat remarkable to know of the many pastors in the United States who have become thorough converts to the truth of that subject, and I personally know of three large Baptist churches who have resolved never to observe the Easter Festival in their churches again. Letters received are a testimony. The last one received this last Spring had the following sentence in it:

"We have followed the Roman Catholic Church to the end of the road."

Very truly yours,



Dr. L.E. Froom,
The Ministry,
General Conference Seventh-day Adventists,
Takoma Park, D.C.

Dear Dr. Froom:

I have checked Diagrams E and F, and have found them substantially correct. The factors involved pertain to the changes in longitude--a change in local and civil time between Boston and Jerusalem.

The moon's motion, and this change in civil time accounts for the difference in her translation periods. The report thus far, seems to me, makes a good foundation for further research.

Yours sincerely,

July 10, 1939.
U.S. Naval Observatory,
Washington, D.C.