



A CENTURY
OF JUDAISM
IN NEW YORK



BJ ARCHIVES

2019



A CENTURY OF JUDAISM IN NEW YORK

B'NAI JESHURUN 1825-1925
New York's Oldest Ashkenazic Congregation

by

ISRAEL GOLDSTEIN, M.A., D.H.L.
RABBI OF CONGREGATION B'NAI JESHURUN



CONGREGATION B'NAI JESHURUN
NEW YORK
1930

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PRINTED IN THE UNITED STATES OF AMERICA
BY J. J. LITTLE & IVES COMPANY, NEW YORK

“The Jews of America have a distinct historical tradition of their own, linked up, of course, with the whole Jewish tradition, but nevertheless of sufficient dignity and importance to made a true understanding of it worth while.”

DR. CYRUS ADLER, in *“Publications of the American Jewish Historical Society,”* volume XXVIII, p. xxvii.

To a better understanding of the subject in general, and of the place of Congregation B’nai Jeshurun in the community in particular, this work is dedicated.

It has been undertaken and completed as a labor of love, in appreciation of what Congregation B’nai Jeshurun has meant in the life of its present Rabbi.

FOREWORD

The Synagogue has been, and should continue to be, the center of the life of the Jewish Community. The record of a Congregation gives a faithful picture of such of the activities of its members as rightly distinguish them from their fellow-citizens. It is well to be reminded of this fact, more especially as it applies to Jewish Communities in America, where, in the earlier days, religious life furnished the roots whence all noble impulses sprang.

B'nai Jeshurun is the second oldest Jewish Congregation in the City of New York. The narrative of its origin and growth stands against the background of the development of the largest community of the House of Israel.

The picture, faithfully and skillfully drawn by Doctor Israel Goldstein, is a study in a century's growth of Jewish life in the American metropolis and a real contribution to American Jewish History.

CYRUS ADLER

September 22, 1930.

PREFACE

When the history of the Jew in the United States will be adequately written, it will have to include the history of early Congregations. They were the original nuclei of Jewish life and activity in this country.

It is no exaggeration to say that in the early years of American Israel, the Jewish Congregation was the greatest factor for the preservation of Jewish identity. The Congregation controlled the life of Jewish families at crucial points such as marriage, birth, death, and even in connection with the daily food. These powers, which were recognized by the civil authorities, gave the Congregation, through its officers, a strong hold upon the members of the Jewish community. Moreover, every social, educational and philanthropic activity of Jewish character emanated from the Synagogue and had its mainspring there. Consequently the Congregation was the all important unit, in the period of American Jewish history up to the middle of the nineteenth century,—a period when Jewish communities were simple organisms amenable to simple control.

The contrast between that and the present condition of American Jewish life, in which the greater portion of Jewish activity is conducted outside the domain of the Synagogue, is too obvious to require elaboration. But the point to note is that it is the history of the Jewish Congregation which registers and reflects that change.

When we come to the consideration of American Judaism and its development, the importance of the Jewish Congregation looms up most prominently. The play of the forces which has brought about the present classification of the Synagogue into the accepted categories of Reform, Orthodox and

Conservative, forms one of the most important chapters in the story of American Israel. From that standpoint, an understanding of the development of the Jewish Congregation is indispensable.

The Jewish Congregation is therefore a valid and valuable gauge for the development of Jewish life in the United States.

Congregation B'nai Jeshurun is an unusually good specimen for study and observation.

In the first place, its career has been fashioned in the midst of what has become the greatest Jewish community in the world,—New York. The Congregation's history, therefore, may be expected in many ways to throw light upon the growing character of the tremendous community of which it has been a part.

The organization of B'nai Jeshurun as the first Ashkenazic Congregation in New York, representing a departure from Sephardic control, was the first step in differentiation, so far as the Jewish community of New York is concerned. The initial stage of its career reveals interesting facts regarding the dependence of Ashkenazic communities in America, in religious matters, upon the religious authorities of the Ashkenazic communities in England and Holland, which were the mother countries of the majority of Ashkenazim in America during the early period.

Moreover, its membership has been at all times representative of the best Jewish families in the city. For a time, during the third quarter of the century, it was ranked by many as the foremost Jewish Congregation in New York. At the present time B'nai Jeshurun enjoys the reputation of being the leading Conservative Congregation in the country. Its families have been instrumental in founding and maintaining many of the early philanthropic institutions which have come to be intimately associated with the history of the Jews of New York. The Hebrew Mutual Benefit Society, the Home for the Aged and Infirm Hebrews, and in lesser degree, the Hebrew Orphan Asylum and the Young Men's Hebrew Association, are B'nai Jeshurun's foster children.

A circumstance of far-reaching significance is the way in which the changing constituency of Congregation B'nai Jeshurun reflects the changing complexion of the Jewish population in New York. While several other Congregations, having begun with a membership of German Jews, maintained that character, sometimes even to the vanishing point, B'nai Jeshurun, having started with English and Dutch Jews, absorbed the German Jewish element when that tide of immigration came in, and later absorbed also many of the East European element, when that tide came in turn.

Not the least in importance is, finally, the fact that in a unique way the history of Congregation B'nai Jeshurun reflects the great struggle between Reform and Orthodoxy which agitated the Synagogue in America during the latter part of the nineteenth century. Like many other Congregations, B'nai Jeshurun felt the inroads of Reform during that period of storm and stress, but unlike the others, it carried the innovations only up to a certain point, and succeeded in stabilizing the changes before they led all the way to Reform. Whether it be called a state of arrested Reform or modified Orthodoxy, the fact is that this state has remained a fixed condition, serving as a model and precedent for other Congregations which desired some innovations in the Synagogue ritual without going to the limit of Reform. For more than fifty years the mode of service in use at Congregation B'nai Jeshurun has been approximately as it is today. It is probably the oldest service of its kind in America, having resisted not only the radical Reform sway of the late nineteenth century, but also the neo-Orthodox trend of the early twentieth century. These movements are reflected in the history of Congregation B'nai Jeshurun, in a way which is both representative and unique.

These are some of the general reasons why the history of Congregation B'nai Jeshurun is an important field of study and observation, having a bearing upon the entire subject of American Jewish history.

In addition, there are other reasons, special to the Congre-

gation itself, which make its history a worth-while study. The most learned Jewish layman in New York, between 1825 and 1840, was Israel Baer Kursheedt, a member of the Congregation, whose biography is here presented in detail. Another element of importance was the B'nai Jeshurun Educational Institute, established in 1852, which was recognized as the best Jewish denominational school in the city, at a time when the private school, and not the public school, was the chief agency of secular instruction. A further source of distinction was the B'nai Jeshurun Rabbinate, whose most distinguished incumbent was Morris J. Raphall, regarded in his day as the foremost Ashkenazic Rabbi in the country. His biography, presented here for the first time in any complete form, ought to be of some value as a contribution to the study of the leading American Rabbis of the period. The biography of Rabbi Henry S. Jacobs, likewise a prominent member of the American Jewish ministry of his day, is also given as fully as possible. In the case of those incumbents whose ministry in B'nai Jeshurun did not occupy the most significant portion of their careers, only those parts of their careers which touched B'nai Jeshurun are treated fully.

A conscious effort has been made to present the story of the Congregation's century in a simple narrative style, with emphasis upon the facts and details of the Congregation's growth and development. There are portions of the book which to the casual reader may seem dry and prosy, but to the students of the subject, prosaic facts may be more valuable than highly wrought impressions. At the same time the attempt has been made to avoid belaboring the pages with elaborate footnotes and references, as the main value of the material consists in the Congregational records themselves. Whatever references there are, are collected at the end of the book, instead of being scattered through the main body of the text. There have also been added, at the conclusion of the volume, a number of appendices containing material which was regarded as being too detailed for inclusion in the main body of the book.

METHOD OF TREATMENT

The method pursued in this work has been to study in intimate detail the history of the Congregation, and then to relate it to the general picture of Jewish life in New York and in the United States. The individual chapters in the Congregation's history are thus set into a general framework, each chapter being prefaced by a background relating to the general Jewish life of the period. That kind of structure may be responsible for occasional repetitions, but it has the advantage of making each period a well-rounded unit.

Preceding the study as a whole, there is an Introductory Chapter which deals with the earliest Jewish settlements on the American continent, leading up to the year 1825, when Congregation B'nai Jeshurun was founded. In that way the Congregation's story is fully complemented by the general background of American Jewish history.

Obviously, if there is any special or original value in the study, it lies in the material pertaining to the Congregation itself, and derived from first-hand sources. These sources consist, firstly, of the Congregational records. These are the books of the minutes of the general meetings of the Congregation and of the minutes of the Board of Trustees. It is the latter which furnish the most abundant material. Because of the fact that the business of a Congregation is really conducted by its Board of Trustees, the record of those deliberations, in which the minutest detail is recorded, constitutes the best research material. Fortunately, the minute books of Congregation B'nai Jeshurun are intact, except for the book covering the period 1845 to 1848, which was destroyed in a fire in 1886. The same mishap unfortunately destroyed several other important records, including the correspondence files of the Congregation. On the whole, however, the set of records is fairly complete, and for the most part, well kept. The minutes of the Congregation and of the Board of Trustees have, from the very beginning, been recorded in careful and legible English.

A supplementary source of research material consists of

the contemporary Jewish periodicals, beginning with the "Asmonean," published in New York beginning 1849, and followed by the "Occident" in Philadelphia, the "Jewish Messenger" in New York, and subsequently a number of others. The periodicals were useful in several ways. Sometimes they would fill in gaps in the Congregational record, as Congregational news formed an important feature of their columns. Most important, however, was their value in giving to the Congregational events their proper setting in the general life of the community.

Undoubtedly the work is inadequate in many respects and suffers from many limitations. Pursued intermittently, as it had to be, during the spare hours of an active Rabbinical career in a busy metropolis, it may lack, in part, the thoroughness which undisturbed scholarship would endow. Yet it is hoped that even with its limitations, the work may prove to be not without value.

The major portion of the work, dealing with the history of the Congregation from 1825 to 1900, was accepted by the Jewish Theological Seminary of America in partial fulfillment of the requirements for the degree of Doctor of Hebrew Literature which was awarded the author in 1927.

The enterprise to study and publish the history of the Congregation has grown out of the celebration of B'nai Jeshurun's Centennial Jubilee in 1925. It was felt that one hundred years of Jewish Congregational life deserve to be commemorated in a way which will have some permanent value.

Even though five years have elapsed since the century mark has been passed, it was deemed advisable not to include a detailed account of the past five years, but to permit the entire century of 1825-1925 to be viewed from the point of vantage of the one hundred and fifth year. If it was the one hundredth year which stimulated the research, it is the one hundred and fifth year which provides the occasion for its publication.

To Mr. Sol M. Stroock, Honorary Secretary of the Congregation, the Congregation and its Rabbi are deeply indebted, for it was his keen interest in the publication of the Congre-

gation's history which has encouraged the research, and it was his generosity which was the chief factor in making possible the printing of the volume.

To Dr. Cyrus Adler, the author is indebted for the initial suggestion to undertake the study, for the painstaking reading of the manuscript resulting in many valuable corrections and suggestions offered, and for the uninterrupted kindness and friendship which he has throughout extended.

Grateful acknowledgment is also due to Professor Alexander Marx, whose reading and correction of the material dealing with the first seventy-five years of the Congregation's history have done much to improve its worth, and whose advice and cooperation have been a constant source of help.

To Mr. Max J. Kohler and to Dr. Joshua Bloch, the author is grateful for their kindness in reading parts of the manuscript and for placing at his disposal many of the books necessary for the research. To Mr. Max J. Herzberg acknowledgment is due for generous courtesies extended in connection with the illustrations and the cover design.

Not least of all, the author's thanks are extended to the President and Board of Trustees of Congregation B'nai Jeshurun, who have shown a fine appreciation of the value of historical study. With characteristic B'nai Jeshurun pride, loyalty and love, they have extended generous and unfailing encouragement to this work which would properly indicate B'nai Jeshurun's place in the history of American Israel.

It is hoped that the story of B'nai Jeshurun's century may prove to be a useful contribution. There is enough in common between American Jewish communities, the processes of communal life are sufficiently similar, wherever the field of observation may happen to be located, to warrant the assumption that if the facts are presented with thoroughness and accuracy, and in properly organized relationships, the history of *a* Jewish Congregation becomes significant for the understanding of the history of *the* Jewish Congregation as a factor in the story of American Israel.

Others may make similar studies of other Congregations. Then someone, collating the several studies, will be able to

write a history of American Israel, which will have the merit of viewing the development of Jewish life in America from an angle which is at least as important as any, namely, the Jewish Congregation, matrix of the Jewish community.

ISRAEL GOLDSTEIN

November, 1930 } *B'nai Jeshurun's one hundred and fifth year*
Kislev, 5691 }

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GENERAL OUTLINE

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- a) Christians supplanting Moors
- b) Hostility to Jews
- c) "Marranos," forced converts
- d) The Inquisition
- e) Expulsion from Spain 1492
- f) Expulsion from Portugal 1497
- g) "Marrano" emigrants to America
- h) Jewish refugees to Holland

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- b) Jews welcomed
- c) Ashkenazim and Sephardim
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II Jews in Spanish dominions

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- b) Inquisition pursues
- c) Extinction

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 2. Recife
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 - a) Cayenne
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 - a) Important Jewish centers
 - b) Ashkenazic and Sephardic elements
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INTRODUCTORY

THE EARLIEST JEWISH SETTLEMENTS ON THE AMERICAN CONTINENT

Conditions Which Brought About First Jewish Settlements in America

The Jew in America is not a newcomer. When the crew of Christopher Columbus set foot upon the soil of the new continent the Jew was among them, and when soon thereafter ships began to cross the Atlantic bearing pioneers in quest of new homes, the Jew was numbered among them.

How did Jews happen to come to America?

There were two chief factors which brought about the original Jewish settlements in America. The initial cause was the persecution against the Jews in Spain and Portugal, which had commenced about a century before America was discovered, and which continued through the eighteenth century. A subsequent factor was the favorable condition which Jews enjoyed in Holland during the seventeenth century when the Dutch Republic became a great sea power and one of the great colonizing governments on the new continent.

PERSECUTIONS IN SPAIN AND PORTUGAL

Toward the close of the fourteenth century, the golden age which Jewish life had enjoyed in Spain for more than 300 years, began to wane. Under the Mohammedan dominion, which dated from 711, Spain had become the fertile soil of Jewish statesmen, scholars, philosophers and poets. Spanish Jews, combining wealth with culture, had risen to positions of

great influence in the State. The Mohammedan power in Spain was, however, being constantly threatened by the Christian forces intent upon wresting their former possessions out of the hands of the Moors. By the end of the eleventh century, there were several independent Christian kingdoms in the Spanish peninsula, including the kingdoms of Castile, Aragon, Portugal, Leon, Asturias, and Navarre. The Jewish population dwelling in the Christian kingdoms was considerable both in size and influence. The Kingdom of Castile held the largest Jewish population,¹ with its chief centers in the cities of Toledo and Seville.

At first the Christian rulers permitted Jewish life to go on unmolested. They recognized the worth of their Jewish subjects and often utilized their services for the benefit of the State. Jews held high positions of trust and responsibility, and contributed by their talent and their wealth to the welfare of the communities in which they lived.

Toward the end of the thirteenth century, however, evidences of hostility began to appear. The wealth and position which the Jew enjoyed aroused the ill will of some of the Christian leaders. In addition, the fanaticism of the clergy was growing more intense. The Catholic Church was the dominant power in Spain. Restrictions and hostilities against Jewish communities grew more bitter and more numerous.²

In 1391, conditions came to a critical pass. Under the instigation of fanatical monks, riots broke out in Toledo, Seville, Cordova, Barcelona, and spread to other centers of Jewish population. The cry was, "Baptism or Death!" Jewish quarters were set on fire, Synagogues were converted into churches, and thousands of Jews were massacred or taken prisoners, while their property was pillaged. Many Jews fled to Portugal where for a time they were free from molestation. A large number, however, in order to escape death, accepted baptism in the hope that when the emergency would pass over, they would revert to the Jewish fold.

¹ The numbers refer to the sources of the references, which are indicated on pages 437 to 444.

"MARRANOS"

Once begun, the attacks upon Jews continued intermittently. Campaigns of conversion went on, and the numbers of forced converts mounted. The new converts were generally known as "Marranos." The word in the Spanish language has the double meaning of "cursed," and "hog." It is possible also that it may be a corruption of the Hebrew "mahram-atta," which means "cursed be thou." These converts were willing to accept the outward designation of Christians, but secretly they kept the Jewish observances and reared their children in the Jewish faith. They rose to high positions in commerce, in the administration of the government, and even in the Church officialdom. Many found entrance into the families of the nobility.

The rapid rise of the new Christians to power and prominence aroused the ill will of the old Christians. Suspicion fanned by ill will became easily inflamed. It was bruited about that the Marranos were secretly practising Judaism. The ground was thus prepared for the entry of the "Holy Office," which ushered in a chapter of unparalleled cruelty, "for the glory of God and the honor of the Church."

THE INQUISITION

The "Inquisition" as an institution for the suppression of heresy, originated as early as 1252 when Pope Innocent IV issued a decree that all "heretics," designating those Christians who did not accept the orthodox doctrines of the Church, must be seized and handed over to the Church. The "Holy Office" was created, and a chain of tribunals was established all over Europe, for the purpose of ferreting out and apprehending "heretics." The officials who inquired into the charges were called the "Inquisitors," and the institution became known as "The Inquisition."

In Spain the "Inquisition" was instituted at the instigation of the clergy and with the approbation of King Ferdinand and Queen Isabella.

In 1469, Isabella, sister of King Henry IV of Castile, had

married her second cousin Ferdinand, son and heir to King John II of Aragon. In 1474, when Henry IV died, Isabella was crowned Queen of Castile. In 1479, Ferdinand succeeded his father as King of Aragon. The union of these two monarchs made Spain the most powerful nation in Europe. For the Jews of Spain, their union bore disastrous consequences.

Isabella was completely under the domination of the Church. Even before she became Queen, she had vowed that she would devote her life to the suppression of heresy. Ferdinand had an eye for the income from the confiscated property of the victims of the "Inquisition."³ The driving genius of the whole scheme was Tomas Torquemada, who, as the private confessor of the royal household, exercised a powerful influence.

In 1478, Pope Sixtus IV gave his consent to the Spanish sovereigns for the appointment of "Inquisitors." In 1480, the "Inquisition" began its work. Shortly thereafter, Torquemada became the Inquisitor-General. The first tribunal was established at Seville in 1481.⁴ Branch tribunals were established in all the large cities. While Moors and native Christians were included in the roster, the chief object of the "Holy Office" was to ferret out the Jewish Marranos who were not loyal to the Church to which they had sworn allegiance. Arrests took place by the thousands. Every Christian was commanded to report any Marrano under suspicion. A network of spies covered the whole country.

The suspects were subjected to inhuman tortures by means of which confessions were extracted, implicating not only themselves but their friends and relatives as well. Rarely was an accused person set free. If he confessed his guilt, and abjured his heresy he was forgiven and received back into the Church, but a penance was imposed, sometimes even imprisonment for life, as a means of wiping away his sin. Those who did not confess and were found guilty, received penalties varying from imprisonment to death by slow burning. The burning at the stake was made the occasion of a public spectacle and was attended by a religious processional. It was called "auto-da-fé" which means "an act of faith." Children as young as nine years were among its victims. The actual execu-

tion was technically the act of the State. The victims were "relaxed" to the secular arm for due punishment, as it was against the principle of the Church to shed blood.⁵ In addition, the property of the victim was confiscated, and thus the "Holy Office" grew rich as well as powerful, and the State shared in the spoils.

During the eighteen years of Torquemada's administration of the "Inquisition," 10,000 victims were burned at the stake, and close to 100,000 were subjected to torture, imprisonment and spoliation.

Torquemada's plan went even further, entailing complete disaster for the Jews of Spain.

EXPULSION FROM SPAIN

On January 2, 1492, with the capture of Granada by the Christian hosts, the last remnant of the Moorish power in Spain was removed. The jubilation which followed the triumph over the "infidel" was employed by the Inquisitor-General as an occasion for urging the expulsion also of the Jews, on the pretext that they were responsible for the secret practice of Judaism among the Marranos. The King and Queen yielded to his representations. On March 31, 1492, the royal edict of expulsion was issued, ordering the Jews to leave Spain within four months, unless they consented to be baptized. About 50,000 accepted baptism, joining the ranks of the "Marranos." The great bulk of Spanish Jewry preferred exile.

For a people which had for centuries made its home in Spain, the edict of expulsion meant ruin. The estimates of the expulsion vary, but it is likely that the numbers reached as high as 250,000.⁶ On August 2, 1492, the exiled populace set forth from Spain, leaving their homes and worldly goods behind, and taking with them whatever money and chattels they were able to muster. The date coincided in the Jewish calendar with the ninth of Ab, the anniversary of the first and of the second destruction of the Temple in Jerusalem. Now a third tragic connotation was added to the mournful date. It is a fateful coincidence that the next day, August 3, 1492,

was the date when Christopher Columbus embarked upon the voyage which brought him to the shores of a new continent, destined to become a haven for the Jew.

Thus was a people uprooted from "a land in which their race was older than that of their oppressors."⁷

The exiles scattered in various directions. Many set sail for northern Africa, which was nearest to Spain, and settled in Egypt, Algiers and Tripoli. Others sailed for Italy. Some penetrated the European continent as far as Germany, Austria, and Asia Minor. A large number settled in the Turkish dominions. The Turkish Empire, which had in 1453 captured Constantinople and overthrown the Byzantine Empire, offered hospitable shelter. Jews settled in Salonika, Constantinople and also in Palestine. Many of the exiles migrated to Holland. It was a wide dispersion which brought the victims into many lands and under diverse governments.

CONDITIONS IN PORTUGAL

The largest proportion of the refugees crossed into Portugal, where they found temporary shelter.⁸ Upon the payment of a per capita fee, they received from the King of Portugal the privilege of six months' residence. Their stay was prolonged by the payment of additional sums. When Manuel succeeded to the throne and contemplated marriage with the daughter of Ferdinand and Isabella, it was stipulated in the marriage contract that the Jews should be expelled from that country. The edict of expulsion was issued in 1497. There was delay, however, in putting it into effect. Recognizing the Jews as a valuable asset, the King of Portugal endeavored to coerce them to accept baptism. He used every means to prevent their leaving the country. With few interruptions, the new Christians in Portugal enjoyed toleration and prosperity until Manuel's death in 1521.⁹

In Spain the Inquisition continued its work of heresy hunting, directing its chief efforts against the Marranos. Its purpose was partly accomplished as many of the Marranos were not able to maintain their covert Judaism in the face of unre-

lenting pressure.¹⁰ Others, however, despite the dangers of detection, continued to adhere secretly to their Jewish traditions, and reared their children in the Faith of their fathers. In 1531, the Inquisition was also introduced into Portugal. Now the entire country was covered by the network of the "Holy Office." Whenever favorable opportunities presented themselves, Marranos from Spain and Portugal would leave for other lands where they might live openly as Jews, away from the menacing vigilance of the Inquisition. The "Holy Office" continued its operations in the Spanish peninsula until the early part of the nineteenth century.

The discovery of a new continent by Columbus under the Spanish flag in 1492, opened up new domains of Spanish influence. The Portuguese explorers followed soon thereafter. By a papal decree the New World was divided between Portugal and Spain, by a north and south line through the Atlantic. This gave the coast of Brazil to Portugal, whereas Spain received all the remaining parts of the then known continent including the West Indies, Mexico, Peru and Chile.

EMIGRANTS TO AMERICA

Within a generation after the discovery of the New World, vessels carrying colonists and merchandise for the new parts were in regular operation between America and the Spanish peninsula. Among the early Spanish settlers on the American continent, there were Marranos who came to America, in the hope that, removed from the "Holy Office," they might be able to openly revert to their Jewish observances. Their numbers were sparse as their emigration from Spain was a violation of the State ordinance. As early as 1502 there were Marranos in the islands of Haiti and Santo Domingo. By the middle of the century they reached Mexico, Peru, and other Spanish possessions.

The number who emigrated from Portugal was much larger. Portugal's commanding position in foreign trade during the sixteenth century gave the Marranos, who were among the most prominent of Portuguese merchants, opportunities to

conduct communications with the Portuguese communities in Brazil. A ready channel was thus created for their emigration to America. In Portugal, moreover, the restrictions against the emigration of Marranos were not as severe as in Spain. Thus there grew up in Brazil substantial Marrano settlements which subsequently under different and more favorable auspices grew into large and flourishing Jewish communities.

As a direct consequence, therefore, of the persecutions in Spain and Portugal, America became the home of Jewish settlers, who were among the first Europeans to settle in the new continent. How they lived and prospered, and to what extent they succeeded in realizing their hopes of escaping the Inquisition, is a story for another chapter. The significant fact in tracing the early background of Jewish life in America is the circumstance which made the Marranos from Spain and Portugal the earliest forebears of Jewish life on this continent.

FAVORABLE CONDITIONS IN HOLLAND

The second factor which brought Jews to America was only indirectly the result of the Spanish and Portuguese persecutions. It was by way of Holland that there emigrated to America, not single pioneers covertly practising the religion of Israel, but groups of Jewish families, who came to these shores under the wing of a beneficent government, openly proclaiming their Faith and avowing their intention here to found Jewish homes and Jewish communities.

The rise of the Netherlands to independence and prestige is a story of a struggle against the same forces which had been responsible for the crushing of Jewish life in Spain,—the Spanish monarchy and the Roman Church. The close alignment between the Spanish dynasty and the Catholic Church was such that the rise and decline of the one might almost be taken as the gauge for the corresponding position of the other during this period of European history.

THE PROTESTANT REVOLT

The sixteenth century witnessed great transformations in the physical and spiritual make-up of Europe. The papal dynasty

and the dominion of the Holy Catholic Church, whose authority had for centuries awed the thrones and controlled the politics of Europe, received the first successful challenge and defiance in the Protestant Reformation.

In 1517, Martin Luther, a professor in the university of Württemberg, Saxony, openly condemned the papal custom of selling letters of indulgence which purported to grant remission from the penalties of sin. It was not Luther's intention at first to break with the Papacy, but when Pope Leo X left no alternative between abject submission and open war, Luther and his followers proceeded to the crucial issue of the controversy. They repudiated the authority of the Roman Church and its head, asserting that the Bible alone was the infallible religious authority, and that no institution like the Church or the Papacy had the right to claim infallibility.

Perhaps in another age a doctrine of such radical import would have met with little acceptance. The sixteenth century, however, presented an unusually favorable condition for its reception. The revival of interest in the arts and in literature, which had made itself felt already in the previous century, was sweeping all of western Europe. The newly discovered art of printing made books accessible to large numbers of the people. The Bible, which had previously reached the populace through the oral transmissions and interpretations by the clergy, now became a first-hand source-book to all who were able to read.

The atmosphere was therefore favorable for Luther's thesis accepting the Bible alone as the infallible authority and rejecting the infallibility of the Church and Pope. Around this cardinal principle he formulated in 1521 a new Church system of faith and discipline. He attracted a large following, including princes and leaders of the German states, who saw an opportunity to make political capital out of the situation. The majority of the ruling powers were still, however, under the sway of the Roman Church.

In the same year, by the edict of Worms, the ban of the Empire was placed upon Luther and his followers. In 1529 the Diet of Spires reaffirmed the edict, although it had previously been decided that each of the German states was to be per-

mitted to choose its own policy with regard to the edict of Worms. Luther and his followers entered a protest against the decision of the Diet of Spires, and so acquired the name of "Protestants." Thus "The Protestant Church" became the accepted designation of all who withdrew from the communion of Rome.

By 1540 the Protestant Church, which Luther had founded, had secured a firm foothold throughout the German states. Gradually, the new religious movement spread to neighboring countries, gaining adherents in the Scandinavian countries, in southern France, in England, and especially in the Netherlands. Ultimately, the people of northwestern Europe became mostly Protestant, while those of the South remained Catholic.

In the Netherlands, which were Spanish dominion, the infiltration of new doctrines of Protestantism served as a signal for the "Inquisition." The same methods which had been employed by the Spanish "Inquisition" against the "Marranos" were now used to suppress Protestantism. The yoke of Spain became doubly irksome to the Netherlands.

NETHERLANDS FREE

Finally, in 1572, the Dutch, under the leadership of William of Orange, revolted against Spain. The revolt culminated in success. In 1579 by the Union of Utrecht the United Provinces of the Netherlands were formed. In 1581 the Dutch Republic was proclaimed with William of Orange as Stadholder. In his first public pronouncement he declared that he would not suffer any man to be called to account, molested or injured for his faith or conscience. In 1609, when the freedom of the Netherlands was assured, with the Reformed Protestant Church as the State Religion, the Dutch threw open their country to the persecuted of all sects and nations.

JEWS WELCOMED

There had been Jewish settlers in the country even before the yoke of Spain was overthrown. While the Netherlands

were under Spanish dominion, Marrano merchants had business connections there. It is natural to suppose that those who entertained hopes of freeing themselves from their oppressive condition in Spain, should have gradually removed their wealth to their business branches in Holland as a preparatory step to their own migration. The success of the revolt of the Netherlands provided an impetus for extensive Jewish migrations to Holland. Beginning with 1591, there was a steady influx. A small number came from Germany and Poland, but the great majority consisted of Marranos from Spain and Portugal, who found in Holland a new home where they were able to live openly as Jews. The doors of England and France were at that time closed, as Jews had been expelled from England in 1290, and from France in 1394. The German states were inhospitable. Holland alone afforded a haven of refuge.

SEPHARDIM AND ASHKENAZIM

The new settlers in the Dutch Republic brought to their new home talents and resources which soon made their influence felt. In their mother country, these Marranos had held high positions as statesmen, financiers, physicians and poets. Many of them brought considerable wealth, which they had managed to save from the throes of the "Inquisition." Unlike their yoke-bent and miserably circumstanced co-religionists from Germany and Poland, their demeanor was proud and dignified. Toward the German and Polish Jews who settled in the new community they maintained an attitude of aloofness, refusing even to intermarry with them. Their schools, charities, and social contacts were conducted apart from the German and Polish Jews. They established their own Synagogues, where the distinction between these two groups of Jewry, the Sephardim and the Ashkenazim, was conspicuously in evidence.

The term "Ashkenazim" originates from the word "Ashkenaz," which occurs in the Bible in the Book of Genesis, Chapter X, verse 3, and was the Hebrew name later applied to Germany. The term "Sephardim" is derived from the word "Sepharad," which occurs in the Book of Obadiah, Chapter I,

verse 20, and was the name applied to Spain. As the descendants of the Spanish Jews migrated to other lands, and as the offspring of the German Jews migrated to Poland and elsewhere, they maintained their respective distinctions. These Sephardim and Ashkenazim were distinguished not only by differences in origin, but also by differences in the enunciation of the Hebrew language, in the arrangement of the Synagogue ritual, and in the manner of chanting the Synagogue Service. In the Synagogue liturgy, for instance, the Sephardim include only the poetical compositions ("piyyutim") of the Jewish poets in Spain. The "hazanuth" or cantillation of the Service, to take another instance, is in the Sephardic custom ("Minhag"), different and more simple than among the Ashkenazim. In general the Sephardic Jews looked back upon their origin, not as strangers in a strange land, but as Spaniards in speech and thought with all the refinements and graces of a high civilization, which even the Inquisition could not crush. On the other hand, the Ashkenazim, coming from the countries where their mode of life had been shifting and dependent upon the whims of the local rulers, lacked the assurance and dignity which characterized the Sephardim. The social division between these two elements was a general phenomenon.

FLOURISHING JEWISH LIFE

Constituted chiefly of Sephardic Jews and Sephardic traditions, Jewish life in Holland during the seventeenth century forms one of the brilliant chapters in the story of the Jew. Under the protection of a hospitable government, and endowed with education and refinement which were the heritage of their Spanish ancestry, the Jewish communities in the Netherlands flourished in many directions.

Amsterdam, the capital of Holland, became the New Jerusalem of the Jewish world. In 1598 the first Synagogue was established. As the population grew, other Synagogues were erected. The Jewish community was entrusted with a large measure of self-government. Lay affairs were regulated by a

council of elders. Religious questions were decided by the Rabbis. The lay council together with the Rabbis exercised the right of penalizing freethinkers and other refractory members of the community. Uriel Acosta and Baruch Spinoza were among those who suffered excommunication at the hands of the Synagogue.

The most distinguished product of Holland Jewry in the seventeenth century was Manasseh ben Israel. Born in 1604 into a Marrano family in Lisbon, Portugal, he had come with his father to Amsterdam, as refugees from the Inquisition. His first fame was achieved by his literary works in Hebrew, Latin and Spanish, which arrested the attention both of Hebrew and Christian scholars. In 1655 he visited England with a view to petitioning for the Jews the right of readmittance into England from which they had been expelled in 1290. Oliver Cromwell, Protector of the English Commonwealth, was persuaded by the plea of Manasseh ben Israel, but he was unable to secure the consent of the Council of State. Nevertheless, the known attitude of Cromwell stimulated Jews from Holland to quietly settle in England.

Manasseh ben Israel was the product of a Jewish community life which produced poets, scholars and philosophers. It was chiefly, however, as merchants that the Jews of Holland contributed to the growth and influence of the Dutch Republic. Immediately after the Union of Utrecht, which assured the United Provinces of the Netherlands, Holland embarked upon a campaign of commercial expansion, which for the next sixty years placed the Netherlands in the position of leadership as a maritime power. Between 1580 and 1640, while Portugal was under the subjection of Spain, Holland usurped Portugal's former domination over the trade routes to India and America. In 1622 the Dutch West India Company was formed, with the purpose not only of developing trade with America, but also of preparing the way for the conquest of Brazil from the Portuguese. In 1631 the Dutch power was established in Brazil and continued until 1654 when the Portuguese dominion was reestablished.

JEWS AND DUTCH COLONIZATION

Jews played an important part in Holland's development as a great seafaring power. Initially, their participation in foreign trade was stimulated by certain restrictions which were imposed upon them even in the tolerant Dutch Republic. The Jews of Holland did not enjoy the full rights of citizenship. They were not permitted to serve in the trained bands or militia of the cities, nor were they permitted to engage in retail trade or to follow any mechanical pursuit. Foreign trade was open to them. It was a pursuit in which the Jews of Spain and Portugal had gained distinction. Utilizing their natural ability, and whatever wealth they possessed, and aided by the connections of race and religion which they had with Jews in other parts of the world, the Jews of Holland became an important factor in the commercial development of the Netherlands.

When, in 1622, the West India Company was formed for the purpose of fostering trade with America, a large number of Jews joined as stockholders and were even represented on the Board of Directors. Later, when Holland gained a foothold in Brazil and began to send its citizens to colonize the new possessions, Jews in large numbers sailed from Amsterdam and other Dutch cities to make their homes in the New World.

SUMMARY

Thus, the first Jewish settlements on the American continent are to be traced to two specific sets of circumstances. The first was the direct result of the "Inquisition" in Spain and Portugal, which drove the Marranos, or forced converts, to seek refuge in the New World, only to find that even in the New World, the "Holy Office" had spread its tentacles, compelling them to maintain their observance of Judaism secretly and without the possibility of public, communal Jewish life. On the other hand, the second factor in the early Jewish settlements on the American continent, namely, the favorable condition of the Jews in Holland, had a far-reaching effect on the development of Jewish life in America. The Jewish communities in

the New World, which were formed by Jews emigrating from Holland, grew and flourished and became the fountainhead of Jewish life in other parts of the western hemisphere.

Upon this background of the history of the Jew in Europe, the threads of the story of early Jewish life on the American continent are woven.

Locations of Early Jewish Settlements

Almost immediately after its discovery, America became the target of European ambitions. Explorations and expeditions into the new continent were early conducted by the rival powers with a view to the establishment of claims in the New World. By the middle of the seventeenth century, Spain, Portugal, France, Holland and England had gained a firm footing upon American soil.

DOMINIONS OF EUROPEAN NATIONS IN AMERICA

The earliest and most extensive claims were held by Spain. Columbus in his four voyages between 1492 and 1502 had explored the islands of San Salvador, Cuba, Hispaniola (now Haiti), Porto Rico, Jamaica, and some of the lesser Antilles. In 1519 the Spanish occupation of Mexico took place. In 1532 Peru was conquered. Then Spaniards began to explore the interior of the continent, into the southern part of what is now the United States. By the end of the sixteenth century, Spain had occupied Mexico, Peru, the largest islands of the West Indies, including Cuba, Haiti and Santo Domingo, Jamaica (which was later taken by England), the north coast of South America of which the principal cities were Cartagena, Caracas, and Bogota, and held claims along the southern coast of North America and the western coast of South America.

The Portuguese were satisfied to hold Brazil which they had received in an agreement with Spain, abiding by a papal decree of 1497.

The French, beginning in 1524, explored the St. Lawrence

river and the upper coast of North America. In 1603 France inaugurated a systematic colonization of the St. Lawrence country, founding Quebec in 1608 and Montreal in 1611. In the West Indies group the French came into possession of the islands of Cayenne, Guadeloupe, and Martinique.

The Dutch, after 1609 when Henry Hudson, sailing under the flag of Holland, explored the river which bears his name, made settlements on the Connecticut, Hudson and Delaware rivers. In 1614 a Dutch trading post was built on the site of the present city of New York, and was called New Amsterdam. In 1626 the first permanent city was built there. In 1621 the Dutch West India Company had laid the foundation for the colony which was called New Netherlands. The same company prepared the way for the Dutch conquest of Brazil in 1624, which, however, was reconquered by the Portuguese in 1654. In 1664 New Netherlands was taken by the English and was given the name of New York. The Dutch were left in possession of some small islands in the West Indies, the largest of which was the island of Curaçao, and also of a portion of the north coast of South America, known as Dutch Guiana.

The English colonization of America began with the founding of the Jamestown colony in Virginia in 1607. The first settlement in the region called New England was that of the Pilgrims at Plymouth in 1620. Then followed Maryland, Connecticut, Rhode Island, New Hampshire, New York, Maine, North Carolina, South Carolina, Pennsylvania, Delaware, and Georgia, the last of the thirteen original colonies, which was chartered in 1732.

The English also came into possession of the islands of Jamaica and Barbadoes in the West Indies group, which they captured from Spain in 1655. Surinam, in Dutch Guiana, was taken by the English in 1655 but was ceded back to the Dutch in 1667.

The facts relating to the settlement of the American continent by the various European powers form a significant background for the story of the early Jewish settlements in America. As might be expected, the conditions which surrounded the life of the early Jewish settlers in the new continent varied in

accordance with the conditions of Jewish life in the home governments whose New World dominions they occupied.

Jews in Spanish Dominions

Among the early settlers who came to the Spanish dominions in America there was a substantial element of Marranos. A few may have been attracted by the adventure of founding homes in the New World. Most of them were drawn by the hope of finding a refuge from the horrors of the "Inquisition." To their sad discomfiture, however, they soon discovered that even in the New World it was not possible to escape the snares of the "Holy Office."

The arrival of Jews in the Spanish American dominions assumed such proportions in 1502 that King Ferdinand forbade the settlement of any more Jews in the West Indies. Among the earliest population in the island of Cuba were Jewish women who had been sent there from Spain as forced converts to Christianity. Marranos were steadily coming into the new colonies and settling in the West Indies, Mexico, Peru, Chile, Argentine, Colombia, and La Plata.

The "Holy Office" followed immediately upon their heels. In 1511 a branch court of the "Inquisition" was established in New Spain. Its powers grew until it was able to practise all the horrors of torture, imprisonment, confiscation of property, and burning at the stake. Throughout the Spanish domains, Marranos were being ferreted out and brought to judgment. Although the primary purpose of the "Inquisition" was to hunt down Lutherans and native Indians who had been converted, its chief victims were, however, the Marranos. The "Inquisition" was most powerful in Mexico¹¹ where Jews settled as early as 1536.¹² The first "auto-da-fé" in America was held in Mexico in 1574. In Peru, where the "Inquisition" was established in 1570, it reached its most notorious achievement in 1638, when on the 23rd of January, sixty-three Marranos were condemned and ten were burned at the stake. Thus the "Holy Office" spread its dire net in the New World and remained in force for 300 years, until the beginning of the nineteenth century.

Eventually, the Marrano settlers in the Spanish possessions became absorbed in the general Christian population. Having come to America in sparse and scattered numbers, and encountering in New Spain the same relentless persecutions which had hounded them out of old Spain, they found the struggle to be too much for them. Except for those who were able to emigrate to other settlements where Jewish life was more tolerable, the Marrano settlers in the Spanish dominions lost their Jewish identity completely.

JEWS IN PORTUGUESE DOMINIONS

A different condition obtained with regard to the Marranos who came from Portugal. The movements of Marranos from that country were much easier. They were able to emigrate in larger numbers and at first without the pursuing vigilance of the "Holy Office," as the "Inquisition" was not introduced into Portugal until 1531. Many refugees from the Spanish "Inquisition" were able to emigrate to America, via Portugal.

The foreign trade activity of Portuguese Marranos brought them into frequent communication with Brazil, which was originally under the dominion of Portugal, and stimulated Marrano settlements there to such an extent that, in 1567, it was forbidden by royal edict. In consideration, however, of the payment of 1,700,000 crusados (\$714,000) by the Marranos of Lisbon and Brazil, the edict was repealed, and in 1577 the privileges of residence and free commerce was restored to them.¹³

The crossing of the Atlantic was therefore much more feasible for the Marranos in Portugal than for their brethren in Spain.

An additional source of Marrano emigration from Portugal to America was the deportation of "criminals and Jews," which was one of the methods employed by the "Holy Office" in Portugal to rid the country of "undesirable" elements. As early as 1548, there is mention of two shiploads of criminals and Jews being sent semi-annually to Brazil.

Marranos represented a goodly portion of the population in

Bahia, which was the capital of Brazil, and in Recife or Pernambuco. Having brought much of their wealth with them from Portugal, as well as their experience in commerce and trade, they became active factors in the foreign trade of the new communities. Their Jewish life, however, was cramped and stifled. Although it is doubtful whether the "Inquisition" was ever established in Brazil,¹⁴ it had its agents in that country, who spied upon and annoyed the secret observers of Judaism. Many of the suspects were apprehended and sent to Lisbon, Portugal, to be tried by the tribunal there.

DUTCH CONQUEST OF BRAZIL

In 1620, before the "Holy Office" could establish the "Inquisition" officially in Brazil, the Dutch Republic undertook the conquest of Brazil. The Dutch fleet was soon at the doors of Brazil, and a new dispensation was in store for the Marranos in the country.

Holland's liberal treatment of the Jew, which was conspicuous in seventeenth century Europe, was carried over to her American possessions as well. In planning the conquest of Brazil, the Dutch had counted upon securing the help of the Marranos residing there. Their confidence was not misplaced. Facing the prospect of deliverance from forced baptism, they gave their assistance to the invading fleet. In 1624, Bahia, the capital of Brazil, was captured by the Dutch fleet, but it was retaken by the Portuguese the following year. In 1631, the Dutch captured the city of Recife or Pernambuco, which was the key to Brazil, and in which the largest Marrano population was living.

JEWISH LIFE FLOURISHES

Brazil remained in Dutch possession from 1631 to 1654. Jubilantly the Marranos threw off their masks and lived openly and professedly as Jews. They were reënforced by a larger influx of Jews from Holland, who came to supply the need for colonists and craftsmen. The Dutch rule in Brazil offered the

Jews the same favorable condition which obtained in the Netherlands across the ocean. Their numbers grew into the thousands. Refugees came even from as far as Germany and Poland.¹⁵ Hebrew scholars began to arrive from Amsterdam. Menasseh ben Israel, the most distinguished scholar of his day, was on the point of embarking.

In 1642 Isaac Aboab da Fonseca, with about 600 others, embarked from Holland for Brazil, arriving in Pernambuco, where he became the first Rabbi in America ministering to the first Jewish community in America. The year 1642, therefore, marks the first Jewish Congregation on the American continent.¹⁶ The Congregation was, of course, Sephardic, and the Synagogue Service was modelled upon the ritual of the Spanish and Portuguese Synagogue in Amsterdam. The material and the spiritual condition of the Jewish community in Recife under the Dutch rule was altogether splendid.¹⁷ There were other Jewish settlements in Brazil,—in Itamarica, Rio de Janeiro, and Paramaribo, but Recife was the great center,—a community of 5,000 Jews,—the first real Jewish community in the New World, whose fame spread even to the Old World.

RECONQUEST BY PORTUGAL

It was, however, a short-lived splendor. In 1654, Portugal regained possession of Brazil, after a prolonged siege. The privations suffered by Jews are described by Rabbi Isaac Aboab in verse, which is the first work written by a Jew in America.¹⁸ Recife and the other Dutch possessions in South America, except Dutch Guiana, fell back into the hands of the Portuguese. The fact that Jews had played a valiant part in the Dutch defense of Brazil was not overlooked by the new conquerors. Although a general amnesty had been agreed upon, the Jews were ordered to leave the country at once. According to some scholars they were given the choice, together with other Dutch subjects, between emigrating and remaining on condition that they would abide by the Portuguese laws, and most of the Jews, realizing that the "Inquisition" would follow them, preferred to emigrate. Vessels were placed at their disposal to take them wherever they chose to go.

Many returned to Holland. Another detachment left for Curacao, one of the Dutch islands in the West Indies. Small groups went to the French islands of Cayenne and Martinique and to the islands of Jamaica and Barbadoes. It is supposed that a shipload of Jews, touching Cuba en route for North America, arrived at New Amsterdam, and formed the original nucleus of the Jewish population of New York.

Those who remained in Brazil under the guise of Christianity were among the first victims of the "Inquisition," which was instituted with the return of the Portuguese to power. Removed from contacts with Jewish life, they finally became absorbed in the Christian population.

Thus was dissolved the first great Jewish community of the New World.

JEWIS IN DUTCH DOMINIONS

In Surinam, Dutch Guiana, which remained in the hands of the Dutch even after Brazil was conquered by the Portuguese, is to be found the oldest extant Jewish settlement, for there is still a Jewish community in Surinam.¹⁹ Though the records of the earliest Jewish settlements are not complete, it is known that single Jews lived there as early as 1639.²⁰ The first settlement was in Paramaribo in 1644.²¹ Many new arrivals came to Surinam when Brazil fell back into the hands of Portugal. The British gained control of Surinam in 1665, and, influenced by the liberal example of the Dutch,²² proclaimed special privileges to the Jewish population, in order to encourage them to settle and cultivate the land. This is the first instance in English history of the granting of full religious liberty and citizenship to Jews. In 1667 the Dutch came again into possession, and Surinam remained thenceforth a Dutch province.

Under Dutch rule, Jewish life flourished there both materially and spiritually. About 1672 the first Synagogue was established in Paramaribo, which was the principal settlement in the island of Surinam.²³ Another Synagogue was later established in Savannah which was called "Jews-Town." At

first, the Jewish population was preponderantly Sephardic. In 1735, however, there was a sufficient number of German Jews to form a separate Congregation which, nevertheless, kept the Sephardic ritual. In 1836 the German Jews already outnumbered the Spanish and Portuguese families. The present Jewish population of Surinam numbers about 4,000, divided between the Sephardim and the Ashkenazim, both maintaining their distinctive communities and organizations.

From 1658 to 1666, on the Pomeroon river in the region of Essequibo, then under Dutch rule, there flourished an important Jewish settlement which was dispersed when the English took possession.²⁴

Another Dutch colony where Jewish life is still going on is the island of Curacao, in the Dutch West Indies, which was captured from Spain in 1634. It is probable that Jews from Holland came to settle there as soon as it passed into Dutch control. The first definite record of Jewish families settling there goes back to 1650. In 1652,²⁵ a special grant of privileges was extended by the Dutch West India Company to a company of Jews from Brazil under the leadership of David Nassi, to settle and cultivate the island. This charter, dated February 22, 1652, is the earliest known charter of privileges specifically conceding religious liberty to Jews in America. The fulfillment of the plan, however, was not successfully realized.

The effective settlement of Jews in Curacao began in 1654, with large numbers coming in from Brazil. They brought with them considerable wealth and became prominent in the commercial development of the island. In 1656 a Congregation was established under the supervision of the Sephardic community of Amsterdam. Their first regularly appointed Rabbi or Hakam arrived from Amsterdam in 1674, and remained till 1683 when he went to Jamaica. In 1715 a Benevolent Society was organized for the purpose of visiting the sick and helping the needy.

The condition of the Jewish population of Curacao under Dutch rule was generally favorable, although the same restrictions which obtained in the mother country prevailed there. Commercially the Jews were prominent, controlling

a large part of the trade communications between Curacao and New Amsterdam. About 1690, a number of Jewish families emigrated to North America. The Touro family, among others, went to Newport, Rhode Island. In 1756 the Newport Congregation received financial aid from the Curacao community, and the Congregation Shearith Israel of New York had received similar aid in 1720.

The Jewish community of Curacao is still in existence, numbering among its members some of the leading citizens of the island.

JEW IN FRENCH DOMINIONS

There are two islands in which Jews had founded early settlements, which came into French possession,—the Martinique island, occupied by the French in 1635, and the island of Cayenne of French Guiana, originally a Dutch colony, but ceded to the French in 1664.

The policy of France toward the Jews was generally hostile. Jews had been exiled from France by an edict of Charles VI in 1394. Although the edict continued officially in force for several centuries, Jews gradually took up their abode again, and were permitted to remain in the country despite their illegal status. Intermittently, they were subjected to plunder and persecution. In 1784 the edict of expulsion was officially repealed. Louis XVI issued letters of patent authorizing Jews to live in any part of the French dominions. Full civil and political rights were acquired by Jews in France as a result of the French Revolution in 1791.

The Jews in Cayenne and Martinique felt the general effect of Jewish conditions in France during this period. The original Jewish settlers in Martinique were probably merchants and traders who came over with the Dutch. It was a Jew who introduced the sugar cane industry there. Under the French occupation, the Jews of Martinique suffered intermittent restrictions upon their commercial and religious activity. Despite numerous edicts of expulsion they managed to retain a foothold on the island. Their disabilities were finally removed with the coming of the French Revolution.

The island of Cayenne, now the capital of French Guiana, had been a Dutch possession until 1664. A band of Jews, chiefly immigrants from Holland, is said to have settled there about 1650.²⁶ After the capitulation of Recife in 1654, a group of Jews under David Nassi left Brazil and settled in Cayenne. In 1659 this group received a most liberal charter of privileges from the Dutch West India Company, wherein religious freedom and political autonomy were guaranteed to the new colonists. Under its liberal provisions, the colonists thrived and were soon joined by others.

When in 1664 Cayenne was ceded to the French, the Jewish population left and finally settled in Surinam (Dutch Guiana) and the Barbadoes, after a sojourn in a colony of Jews on the Pomeroon river, in the region of Essequibo, established by the Dutch in 1658. The colony was dispersed after the English occupation in 1666.²⁷

One of the smaller Jewish settlements in the West Indies is the Danish island of St. Thomas. Jews first settled there in 1781, though there is a tradition of an earlier Jewish settlement, and built a Synagogue in 1796. The Jewish population of St. Thomas at the present time numbers about sixty families.

JEW IN ENGLISH DOMINIONS

The Jews in the English domains in the West Indies, which included Jamaica and the Barbadoes, encountered similar conditions to those which obtained for Jewish life in the United Kingdom.

Beginning with 1655, when Menasseh ben Israel presented his famous petition to Oliver Cromwell, Jews from Holland began to settle in England. In 1662, there was already a Synagogue in London. Soon there grew up schools for the Jewish training of the young, and a society for visiting the sick and relieving the poor. The Restoration of the monarchy did not alter the complexion of Jewish life. New Jewish immigrants began to pour in from the Ashkenazic communities of Germany and Poland, at the close of the seventeenth century. They received a poor welcome at the hands of their

Sephardic brethren. The Ashkenazim were not permitted to vote at the meetings of the Congregation, or to receive religious honors. Inter-marriage with Ashkenazim was regarded by the Sephardim as a degradation. The Ashkenazim, in turn, built their own Synagogues and established their own institutions. They grew to wealth and influence in the Kingdom, and their numbers soon outstripped the Spanish and Portuguese communities. The Great Synagogue of London was established in 1692, comprising Ashkenazic Jews and conducted according to the Ashkenazic Minhag. The Great Synagogue served as the parent and model institution for many similar Synagogues in England, and later in America. The two communities continued to develop along their separate lines as Sephardim and Ashkenazim respectively. On important occasions, however, they joined forces. Thus in 1760 they united in presenting an address of congratulation to George III on his accession to the throne.

The eighteenth century was marked by periodic attempts on the part of the Jews of England to win the full rights of citizenship, and to cease to be regarded as 'aliens,' suffering restrictions in trade, in the professions, in education, and in service to the state. The final victory for the Jews of England removing all restrictions, came in 1868.

The Jewish settlements under the English flag in America were subject to the general conditions which prevailed in the mother country.

The oldest Jewish settlement in the English dominions, was in the island of Barbadoes. Jews may have settled there in sparse numbers as early as 1628, though it is doubtful if at that early date they could have come as professing Jews.²⁸ By 1655 there was a Jewish colony on the island. About thirty families had come from Brazil in 1654. In 1664 the settlement was increased by the arrival of Jews from the dissolved colony of Cayenne. In 1679 there was already a Synagogue in Bridgetown, which was the principal Jewish center. The total Jewish population of the island numbered about 250. The ministers of the Congregation were elected by the Spanish Portuguese Synagogue of London. The Jewish commu-

nity of Barbadoes was liberal in responding to appeals from Jewish communities in other parts of the New World. In 1792 they sent £25 for the building of a Synagogue in Charleston; and in 1819, \$500 for a similar purpose to Congregation Mickve Israel of Philadelphia.

In Jamaica, the largest of the British possessions in the West Indies, Portuguese Marranos had been living even before the British took possession of the island, but they were not able to live openly as Jews until 1655 when it became English. New arrivals came in, following the Dutch defeat in Brazil, and another contingent of Jews came in with the British from Surinam in 1667. Immigrants from England and Germany increased the ranks in 1663 and again in 1684. At the same time, however, there must have been a constant emigration out of the island, as the Jewish population in 1696 numbered only eighty. A Synagogue was already in existence at that time.

Between 1740 and 1750 there was a noticeable increase in the Jewish population. The principal seat was at Kingston where the Spanish and Portuguese Congregation consecrated a Synagogue in 1750, and the English and German Jews established another Synagogue in 1789. The organization of a Hebrew Benevolent and Gemiluth Chassadim Society followed.

The general economic condition of the Jews in Jamaica was favorable. They were the leaders in the vanilla and sugar industries and controlled almost entirely the trade between London and Jamaica as well as between Jamaica and the United States during the first half of the eighteenth century when the island was an important commercial center.

Their civil and political rights were limited as were the rights of their coreligionists in England itself, until 1831 when the major portion of Jewish disabilities was removed. Since that time the Jews have taken a leading part in the political affairs of the island. Their present population is more than 2,000, representing nearly ten percent of the white population.

SUMMARY

The important Jewish settlements in the New World may be summarized in their chronological order as

- Recife or Pernambuco in Brazil (about 1631)
- Surinam in Dutch Guiana (about 1639)
- Curacao in Dutch Guiana (about 1650)
- Barbadoes in the British West Indies (before 1655)
- Jamaica in the British West Indies (about 1655)

The material condition of the Jews in these early settlements was on the whole, a prosperous one. Many of them had brought wealth from the Old World by means of which they were able to lay the foundations for commercial eminence in the New World. They were large owners of sugar plantations, and controlled a great part of the foreign and colonial shipping.

Their civic position as a whole was also favorable, although they did not enjoy the full rights of citizenship during the seventeenth and eighteenth centuries, and often suffered economic and religious restrictions. Their value to the colonies was recognized both by the English and the Dutch governments, who were willing to make liberal concessions in order to encourage Jewish settlers to cultivate their colonial resources. Their religious life was marked by a respect for the orthodox traditions. Jewish scholarship may have been rare among them but loyalty to Judaism was general, and they readily responded to appeals for aid coming from coreligionists in other parts of the world.

The Jewish communities in Brazil, Guiana and the West Indies, followed closely the forms of Jewish life which they had seen and experienced in the Old World. Being mostly of Sephardic origin they accepted the guidance and supervision of the Sephardic communities in Amsterdam and London, from which they had emigrated. The 'hakam' and the 'hazan' had to be brought over from the other side of the Atlantic. The first Rabbi who ministered in America was Isaac Aboab da Fonseca, who came to Brazil from Holland in 1642.

The first Synagogue on the American continent was in Recife, Brazil.

The Ashkenazic element found in the New World the same social barriers, though to a lesser degree, which had been erected by the Sephardim in the Old World communities; and wherever their numbers warranted, they erected their own Synagogues and established their own social and philanthropic agencies. Societies for visiting the sick and relieving the poor were the usual concomitants of the Synagogue among Ashkenazim and Sephardim alike.

The New World communities maintained close inner contacts. There was usually a Jewish quarter in the colony, where Jewish life and activity were concentrated. Regular contacts were also maintained with Old World Jewry, by means of the foreign trade communications, in which Jewish merchants played an important part.

In tracing the earliest Jewish settlements upon the American continent, it is important, therefore, to recognize a three-fold distinction. First, there was a group to which belonged the secret Jews or Marranos from Spain. They were among the earliest settlers in Cuba, Haiti, Mexico, Peru, Chile, and the other Spanish colonies in South and Central America. Under the pressure of the 'Inquisition,' they eventually became absorbed in the Christian population, and left no mark upon the subsequent development of Jewish life in America.

Second, were the Jewish settlers who came to the Dutch dominions, chiefly in Brazil, and there under the liberal Dutch government developed a thriving Jewish community life. They were dispersed, however, when the Portuguese regained possession of Brazil. It was this group which probably contributed the first group of Jewish settlers in North America, the ship-load of twenty-three Jews who entered the harbor of New York, then New Amsterdam, in 1654.

Third, were the Jewish colonies in the Dutch islands of Surinam and Curacao, and in the English islands of Jamaica and the Barbadoes, which have remained undisturbed to this day, and which grew in size and importance, as new immigrants came from the countries of the Old World, and from

those parts of the New World where Jews were not permitted to dwell.

INFLUENCE ON EARLY JEWISH LIFE IN UNITED STATES

It was the last group which had the most direct bearing upon the Jewish settlements in North America, now known as the United States. They furnished many of the early Jewish settlers in the north, such as the Touro family which became prominent in Newport and New Orleans. In later years there was a continuous migration of Jews from the West Indies to the United States. The establishment of Congregations and Synagogues in the northern communities was often facilitated by the financial assistance which came from these communities. Congregations in New York, Newport, Philadelphia and Charleston were thus assisted. At times they would even furnish a Rabbi or a Reader for a Congregation in the north.

In many ways, therefore, the Jewish settlements in the Dutch and the British West Indies were the mother communities from which the Jewish communities in the north derived much of their financial and numerical strength, and much of their guidance. Communications with New York, Newport, Philadelphia, Charleston, and other cities went on regularly, as the colonial trade, which was largely in the hands of Jews in the West Indies, offered a constant channel of intercourse.

The importance of the early Jewish settlements in Central and South America for the later development of Jewish life in North America and especially in the United States is greater, therefore, than may appear on the surface view. It may be said without exaggeration that these communities played a tremendous part in fostering the form and content of Jewish life in the original Jewish settlements of the United States.

Early Jewish Settlements in the United States of America

Long before the American Colonies united to form the United States of America, Jewish communities had grown up and flourished upon colonial soil.

NEW YORK

New York holds the distinction of being the oldest Jewish settlement in the United States. In 1654, about twenty years after it had been settled by the Dutch who gave it the name of New Amsterdam, it received its first Jewish contingent.

The name of Jacob Bar Simson has been handed down, as that of the first Jew to come to New Amsterdam. It is probable, however, that he was one of two Jews who sailed from Holland on the "Peartree," with the intention of trading in New Amsterdam, and arrived on August 22, 1654.²⁹ In September of the same year, a barque "St. Charles" came into port, carrying twenty-three Jews, men, women and children. They came originally from Brazil, when the Portuguese reconquest of the country caused the dispersion of the Jewish community.³⁰

The new arrivals met with immediate difficulties. Their material condition was so poor that their goods had to be sold at auction in order to pay for their passage. The Governor of the New Amsterdam colony, who was Peter Stuyvesant, was hostile from the beginning. He wrote to the Dutch West India Company in Amsterdam, whose agent he was, urging the exclusion of the Jews. The reply which he received, however, checked the carrying out of his intention. He was informed that in consideration of the losses which Jews had sustained in the defense of Brazil against the Portuguese, and because of the large Jewish shareholders in the Dutch West India Company, the Jewish settlers must be permitted to live and trade in New Netherland, "provided that the poor among them shall not become a burden to the community or to the company, but be supported by their own nation."

There were, however, a number of restrictions which applied to the Jews of New Netherland, in the same general way as they applied to the Jews of the old Netherland, although on the whole the Dutch rule was the most tolerant and liberal of the time.

Jews were not permitted to have open retail shops. This restriction was influential in stimulating Jews to engage in

foreign colonial trade, for which they were uniquely fitted because of the bond of race, language, and mutual confidence, which tied them to Jews in all parts of the world. They accordingly played a prominent part in Colonial commerce.

Among the restrictions was one denying to Jews the right to be employed in any public service, and another temporary one declaring them ineligible for military service while compelling them to pay a tax in lieu of the exemption from military service. Another restriction limited the exercise of their religion to their own homes, disallowing public worship.³¹

In actual effect, however, these restrictions were not very severe. The Jewish community enjoyed a good deal of freedom. In one case the Court of Burgomasters declined to have a default entered against a Jew, Jacob Bar Simson, who had failed to appear when summoned on the Sabbath.

On July 14, 1656, the Jewish community was granted a lot to be used for a burial ground. It was located on what was then the outskirts of the town, and is still extant at Oliver Street and New Bowery. This was the first visible token of a Jewish communal tie, in the New World.

In 1664, New Amsterdam was captured by the British and was renamed New York. The condition of the Jews in the Colony remained unchanged. In the course of the next thirty-five years, however, some of the old restrictions affecting trade and also affecting public worship, were removed.

An organized Congregation, consisting of about twenty families, and a place of worship were in existence already in 1695, but the first Synagogue edifice was erected in 1730, on Mill Street, corresponding approximately to the present site of South William Street.³² It was the first on the North American continent. The Congregation which bore the name of 'Shearith Israel,' was Sephardic, following the ritual of the Spanish and Portuguese Jews. A large portion of the membership, however, were Ashkenazim, coming mainly from England, the Netherlands and Germany, but their position in the community was not as influential as that of their Sephardic brethren.³³ Assistance in defraying the cost of the new building came from London, Barbadoes, Curacao, and Surinam.³⁴

The conduct of the Divine Services, and the administration of the Congregational affairs were modelled after the manner of the Spanish and Portuguese Synagogues in London and Amsterdam. The rigid vigilance with which adherence to the ceremonial laws was guarded in the parent communities, was here too maintained. In 1758 a by-law was adopted providing for the expulsion of persons violating the Dietary Laws, or breaking the Sabbath.

Connected with the Congregation was a school, which held sessions every day, at first only in the afternoons, but later both mornings and afternoons. The curriculum included secular studies as well as religious instruction and provision was made for the free instruction of poor children.

In 1766 a book of Prayers for the Holy Days, according to the custom of the Spanish and Portuguese Jews and translated into English by Isaac Pinto, was published in New York, although the Synagogue authorities in London had disapproved fearing lest it tend to establish the reading of Jewish prayers in the vernacular. It was probably the first Jewish book published in New York, and the first English-Hebrew prayerbook ever issued.³⁵

The general condition of the Jews in New York under British rule was favorable. Their numerical increase was slow because of constant migrations to Newport, Charleston, and Philadelphia. Their material condition, however, was prosperous. In the commercial activity of the Colony, Jewish merchants played a prominent part. Their political condition enjoyed a steady improvement. By an act of Parliament in 1740, and by a previous act passed by the New York Colonial Assembly, which applied to aliens generally, they were permitted to become naturalized without taking the oath, "upon the true Faith of a Christian."³⁶ An interesting indication of the relationship between the Jews and the rest of the community is the fact that in 1711, seven Jews including the Rabbi of the community, had made a contribution of £5, 12s, 3d for the building of a steeple on Trinity church.³⁷

During the period of the Revolution, when the American colonies were struggling for independence, the Jewish com-

munity of New York suffered a greater loss in numbers and affluence, than any other community with the exception of Newport.

At the outbreak of the Revolution, there were a number of Jewish families in the Congregation who preferred Tory rule to the risk of revolt, but the majority of the Congregation was determined to take up the cause of the Revolution, even at the risk of dissolving the Congregation.³⁸

On the eve of the British occupation of New York, September 15, 1776, Gershom Mendez Seixas, the Minister of the Congregation, together with a majority of the members, packed up the belongings of the Synagogue, and removed to Philadelphia, where he enlarged and consolidated the already existing Congregation, and became the first regular minister of Congregation Mickwe Israel. On the evacuation of New York by the British in 1783, most of the refugees returned from Philadelphia, and Rev. Gershom M. Seixas resumed his place in the Congregation. The name of Rev. Seixas appears upon the charter of Columbia College as one of the incorporators of 1787. He held the office of trustee until 1815, being the only Jew in a century to have received that honor.

In the success of the American Revolution, the Jews of New York had contributed their share along with the Jews of Philadelphia, Savannah and the other centers where Jewish communities existed. Among the Jews of New York who rendered useful military service, the most prominent was David S. Franks. Among those who rendered financial aid, the most distinguished was Haym Salomon, a Polish Jew, who settled in New York and during the Revolution escaped to Philadelphia, where he remained thereafter.^{38a}

When following the successful termination of the Revolution, General Washington was elected first President of the United States, the Jewish community of New York joined in the demonstrations which attended the assumption of the Presidential office. In the inaugural ceremonies which were held in New York on April 30, 1789, Rev. Gershom M. Seixas was one of fourteen ministers who participated in the procession. Together with other Jewish Congregations, Congrega-

tion Shearith Israel of New York presented an Address of Congratulation to the first President.

With the close of the Revolutionary War, New York began to forge ahead as the foremost commercial city in the New Republic, occupying the position which Newport had held before the Revolution. Many of the Jewish merchants had left Newport to settle in New York. The Jewish community grew in wealth and influence. Among the founders of the Stock Exchange in 1792 were Benjamin Seixas and Ephraim Hart. The first Jewish member to be admitted to the bar was Sampson Simson, who was also the first Jewish graduate of Columbia College, and who was admitted to the Bar in 1802.

The Jewish community was becoming a better welded and more efficient unit. Jewish charities were organized as offshoots from the Synagogue, functioning at first under Congregational auspices, and subsequently becoming independent. In 1785 a society for burying the dead, was organized under the name of The Hebrah Gemiluth Hasadim. In 1801 Myer Polonies bequeathed to the Congregation the sum of \$900 with which to found a free denominational school. With this fund as a nucleus, the Polonies Talmud Torah was founded. In 1802 Rev. Seixas established the Hebra Hased Ve'Amet, for visiting the sick, and attendance at funerals.

The growth of the Jewish population in New York during this period was slow. On the outbreak of the War of 1812 there were probably no more than 500 Jewish inhabitants in the city.

The names of several New York Jews appear in the rolls of those who served in the War of 1812. The greatest financial contribution to the American cause was made by Harmon Hendricks, a wealthy metal merchant of New York, who subscribed \$40,000 to the loan of \$16,000,000 which was called for by Congress.

It was after 1815, when following the fall of Napoleon, a great tide of immigration from European countries commenced, that the Jewish community of New York began to grow rapidly. The majority of the new acquisitions came from Germany. In 1818 the Synagogue of the Congregation Shear-

ith Israel on Mill Street, was enlarged and rebuilt. In his address delivered at the dedication of the New Synagogue, Mordecai M. Noah attributed the need for building a larger Synagogue to the increasing immigration from Europe.^{38b}

NEWPORT

The second oldest Jewish community in the United States is in Newport, Rhode Island.

Rhode Island, founded by Roger Williams, upon the principle of religious liberty, was the only one of the New England states where conditions were favorable for a Jewish settlement. In the other New England colonies Puritanical intolerance was rampant.

Newport is alleged to have received its first Jewish settlers from Holland in 1658.³⁹ A Congregation was established, of Sephardic membership, under the name of "Yeshuath Israel." It was the first Jewish Congregation to be organized in the United States, though its Synagogue was not built until 1763.

Toward the end of the century, the Jewish community of Newport was increased by a number of arrivals from the island of Curacao. In the period between 1740 and 1760, and especially as a result of the earthquake at Lisbon in 1755, a large number of Jewish families came directly from Portugal to Newport.

In 1763 Congregation "Yeshuath Israel" dedicated its house of worship. There was an oven connected with the building for the baking of Passover bread.⁴⁰ In 1766, Rev. Isaac Touro came from Jamaica to minister to the congregation. The Newport Jewish community was at that time already a closely welded unit. A Jewish social club, the first of its kind in America, had been formed in 1761, with a membership restricted to nine persons. One of its regulations was that conversation regarding Synagogue affairs was prohibited under a penalty of the value of four bottles of good wine. It is a curious instance which would indicate to what degree Synagogue affairs were a commonplace topic of conversation.

The first Jewish sermon published in America was preached

in the Newport Synagogue on May 28, 1773, the first day of Shabuoth, by Rabbi Hayyim Isaac Carregal who had come from Palestine.⁴¹ It was delivered in Spanish and was then translated into English.

In 1775, on the eve of the American Revolution, the Jews of Newport, numbering more than 1,000 souls, constituted the largest Jewish community in North America. In the cultural and commercial activities of the city, their position was very high. Newport's distinction at the time, as the most important commercial center in the colonies was largely due to the eminence of its Jewish merchants. The best known among them was Aaron Lopez, who came from Portugal in 1752. He and others who had come with him had brought not only the experience and ability which they had acquired in their European homesteads, but they had brought in addition a substantial amount of wealth with which they laid the foundations for their commercial careers in America.

When the American Revolution broke out, Newport, being so situated that it was readily exposed to attacks, lost its commercial eminence, which it never recovered even after the War. New York became the commercial capital of the New Republic. The Jewish merchants of Newport scattered to New York, Philadelphia, Charleston, and Savannah. The Jewish community was dispersed. The minister, Rev. Isaac Touro, returned to Jamaica. The Synagogue was closed in 1791, and was not opened again until 1850, when Rev. Dr. Morris Raphall, of Congregation B'nai Jeshurun of New York, delivered the sermon. The last important event before the closing of the Synagogue was the presentation in 1790 of felicitations in the name of the Jewish community, to General Washington upon his election to the Presidency of the Republic.

PHILADELPHIA

The third oldest Jewish settlement was in Philadelphia.

As early as 1655 Jews from New Amsterdam had traded along the Delaware River, then known as the South River. Some of them may have settled in the territory which was

chartered by William Penn in 1681. The first mention of a Jew in Philadelphia is the name of Jonas Aaron, contained in a record of 1703. A legal document dated 1726 refers to another Jew, Arnold Bamberger.⁴² The earliest record of Jews as a distinct religious group in Philadelphia is dated 1734. In 1740 there was already a Jewish burial place. In 1745 an influx of Jews from Spain and from the West Indies, made possible the organization of a Jewish Congregation, but it was not until during the Revolutionary War that the Congregation was organized in a permanent manner, with the Rev. Gershom Seixas, then Minister of the Shearith Israel Congregation in New York, who with a group of followers had fled from New York at the British invasion of New York in September of 1776. In 1782 the Congregation Mickwe Israel dedicated its first house of worship. Sister Congregations in Surinam, St. Thomas, Newport and Lancaster were appealed to for aid.⁴³ The cost of the building was defrayed largely by Haym Salomon, whose services to the Revolutionary cause were preeminent. When, six years later, the Congregation again appealed for support, a number of non-Jews, including Benjamin Franklin, joined the list of subscribers.⁴⁴

Although the constituency of the Congregation was mainly Sephardic, there were also a number of Ashkenazic Jews. In 1802 the number of Ashkenazic Jews had increased to such an extent that they were able to form their own Congregation, "The Hebrew-German Society," later known as "Rodef Shalom," which is the oldest existing German-Jewish Congregation in the United States.⁴⁵

The Jewish community of Philadelphia became, next to New York, the most important Jewish community in the United States.

A smaller Jewish settlement in Pennsylvania was founded in Lancaster in 1735, when Joseph Simon settled there, and started a flourishing Indian trade. By 1747 there were enough Jews to warrant the purchase of a burial ground. There was no organized Congregation until 1855.

Other early Jewish settlements in the State were at Schafertown and at Easton. A Jewish family was included among

the original founders of Easton. All the three settlements consisted of German-Jews.

SAVANNAH

The fourth Jewish community, in chronological sequence, was that of Savannah, Georgia. The presence of Jews in Savannah goes back to the very founding of the Georgia colony. In the second vessel from England, which reached the colony on July 11, 1733, there were forty Jewish passengers, most of whom had originated from Lisbon, Portugal, having come by way of England because it presented the most feasible passage. They brought with them a Scroll of the Law, an Ark for the Scroll, and a circumcision box. The Jewish settlers, who represented a goodly portion of the whole colony received a warm welcome at the hands of General Oglethorpe.

In the following year a number of German Jews arrived. In the same year a Congregation was organized which continued until 1741 when it was dissolved as a result of a large emigration of Savannah Jews to South Carolina which for a time offered better economic opportunities and greater religious liberty. In 1774, however, the Savannah Congregation was re-organized. In 1786 the Synagogue "Mickwe Israel" was dedicated. The Congregation was included among those Jewish Congregations who in 1791 extended an address of felicitations to General Washington upon his election to the office of President.

The Jews of Savannah have consistently held a high position in the civic life of the community. The sixth Governor of the State of Georgia is said to have been a Jew, David Emanuel.⁴⁶ The Sheftall and Minis families are the most important of the Jewish families who have been associated with the history of Georgia since the founding of the colony.

CHARLESTON

The Jewish community of Charleston, South Carolina, ranks next to Savannah in historical sequence. It received much of

its strength from the former. Of all the colonial charters, that of South Carolina was the most liberal, stating specifically that Jews, heathens, and dissenters be entitled to the same rights as those who are members of the dominant faith. Jews from the West Indies, England, Holland and France were attracted to South Carolina and formed a large part of the Charleston settlement. In 1741, new additions arrived from Savannah, Georgia. In 1750 Congregation Beth Elohim was organized. A German Congregation was formed about twenty years later.

At the close of the Revolutionary War, a large number of Jewish families from New York came to Charleston and remained there until the commencement of the Civil War.

At the opening of the nineteenth century, the Jews of Charleston, numbering about 500 souls, formed the most important Jewish community in the United States.

It was in Charleston in 1824, that the first Jewish Reform movement in America was started, when a Reform Society was formed, becoming the nucleus for the Reform Congregation which later developed.

OTHER JEWISH SETTLEMENTS

Included among the first seven Jewish communities in the United States is the Jewish community of Richmond, Virginia. In 1785 it comprised about twelve families of Spanish and Portuguese descent. Congregation Beth Shalom was formed in 1790. In 1829 a German Jewish Congregation was organized.

There were smaller settlements in Cincinnati, New Orleans, and Baltimore, which however, did not attain important proportions until the beginning of the nineteenth century.

The settlement of the Jews in Canada ought to be mentioned in passing.⁴⁷ There were Jewish soldiers who came into Canada with General Braddock's army. When Canada was conquered by the English in 1760, there were Jews who settled in Montreal and helped in the development of the newly acquired colony. A Jewish Congregation was organized in 1768. For nearly a century it remained the only Jewish Congregation in Canada. It was Sephardic in its ritual and maintained close

communication with the parent Spanish and Portuguese Congregation in London. In 1777 the Congregation built its first Synagogue, and had as its first regular minister, Rev. Jacob Raphall Cohen, who served the Congregation from 1778 until 1782, when he left for Philadelphia to become the Minister of Congregation Mickwe Israel. The first Ashkenazic Congregation in Canada was Congregation Shaar Hashomayim, formed in 1858.

SUMMARY OF EARLY JEWISH SETTLEMENTS IN THE AMERICAN COLONIES

The list of the earliest Jewish settlements in the United States does not take into account the cases of scattered Jewish individuals who may have taken up their abodes in some of the colonies. It recognizes only the settlements of Jewish groups who formed the nucleus for the later development of Jewish communities. In chronological order they are, New York in 1654, Newport in 1657, Lancaster in 1730, Savannah in 1733, Philadelphia in 1734, Charleston in 1741, and Richmond in 1785.

The oldest Jewish Congregations in the United States are Yeshuath Israel of Newport, organized in 1658, Shearith Israel of New York organized in about 1680, Mickwe Israel of Savannah organized in 1734, Mickwe Israel of Philadelphia organized in 1745, Beth Elohim of Charleston organized in 1750, and Beth Shalom of Richmond organized in 1790. All of them were founded largely by Sephardic Jews.

The centers of Jewish population in the colonies shifted from place to place. Up to 1775 Newport was the most important Jewish center. During the Revolutionary War, Philadelphia held that position. By the end of the eighteenth century the Jewish community of Charleston came to the fore. During the nineteenth century, however, New York succeeded to the position of being the greatest center of Jewish population in America.

In the main, the early Jewish settlers in the colonies came from Spain and Portugal where they had been living as

Marranos, from Holland and England, especially the former, where they had been able to live openly as Jews, and from the West Indies where they had developed thriving Jewish communities. The unhappy condition of Poland in the 1770's caused many Jews to emigrate to America. Germany and Hungary also supplied a small number. Although there was an admixture of German and Polish Jews, the Sephardic element was predominant.

The first endeavor to which a pioneer Jewish community usually addressed itself was the acquisition of a separate burial ground. Then would follow, in order, the organization of the Congregation, the building of the Synagogue, and often, the establishment of a benevolent society. The aid of sister communities was often solicited in carrying out these projects. All the Jewish settlements were intimately bound up one with the other by ties of kinship, and of commerce. The part played by the older communities in the West Indies was an important one. They supplied not only a substantial portion of the immigration into the American colonies, especially in Newport, Philadelphia and Charleston, but they often rendered material aid, and sometimes even furnished spiritual guidance for the communities, as in the case of Rev. Isaac Touro who came to Newport from Jamaica in 1763.

The position of the Jew in the American colonies was, on the whole, one of useful participation in the general life of the people. In some of the colonial charters and ordinances restrictions were formulated against those who were not Protestant Christians. These restrictions of course, affected the Jew in particular. In several of the colonies, as in New York, the Jew was specifically singled out for civil and economic discrimination. Yet on the whole, his condition, compared with that of his European brother, was extremely favorable. Gradually, he asserted his rights and won his complete emancipation in the colonies.

The place of the Jews in the commercial sphere was recognized and admired. Their experience in Spain, Portugal, and Holland, had endowed them with gifts of the highest order. A great part of the shipping trade of the colonies, was in Jewish

hands.⁴⁸ They were responsible also for the introduction of new industries, such as the manufacture of spermaceti in Rhode Island, and the establishment of vine culture in Georgia.

Possessed of education and culture, gifted with a keen sense for commerce and trade, industrious in the pursuit of their vocations, and alert to their civic and religious duties, the Jews in the early colonial times held a position of dignity and usefulness in the various communities of which they became a part.

JEWES IN THE REVOLUTIONARY WAR

During the Revolutionary War the Jewish population which probably numbered less than 1,000 souls,⁴⁹ contributed more than its quota to the Army of the Revolution. The records show more than forty names which are unmistakably Jewish.⁵⁰ Of these the proportion of officers is unusually large. Among those whose financial support made possible the maintenance of the armies was Mordecai M. Noah of New York, who bore the rank of Captain in the Continental armies, and who also contributed a large sum of money. Another liberal contributor was Mordecai Sheftall of Savannah, who also served in the army. The most conspicuous name is that of Haym Salomon of New York and later of Philadelphia, who sacrificed nearly all his fortune to the cause of the Revolution.

Upon General Washington's accession to the Presidency of the United States, he received addresses of felicitation from the leading Jewish communities. The Congregations of Newport and Savannah sent separate addresses, while the Congregations of Philadelphia, New York, Richmond and Charleston united in a joint address. Both were acknowledged by General Washington in gracious terms, extolling the Hebrew people for their loyalty and for the nobility of their religious heritage, and hailing the new American principle of religious equality.

During the period of the next quarter of a century, which ushered in the career of the United States of America, Jewish life went on without any noticeable change. There was no marked increase in the Jewish population. That condition was

due to several causes. The French Revolution, which vouchsafed the full rights of citizenship to the Jews of France, encouraged the hopes of Jewish communities in other parts of Western Europe and for a time halted the desire to emigrate to America. Moreover, even those Jews who wanted to emigrate were hampered by the disturbed condition of European States, which made travel hazardous.

Consequently, there were very few Jewish arrivals in the United States during the period immediately following the establishment of the United States Government. Moreover, emigration to a foreign country was commonly forbidden by law until 1815. Indeed there may have been a decline in the Jewish population due to conversion and intermarriage. The number of Jewish soldiers in the War of 1812 was smaller than in the Revolutionary War, although it represented a favorable showing in proportion to the Jewish population. The records indicate a total of about forty Jewish soldiers including thirteen officers.⁵¹ Included in that number was Uriah Phillips Levy who later became one of the best known naval officers in America, and who at the time of his death in 1862, was the highest ranking officer in the United States Navy.⁵²

IMPETUS TO JEWISH IMMIGRATION IN 1815

It was only after 1815, as a result of the reaction in Western Europe following the fall of Napoleon, that Jewish immigration into America received an impetus. A number of Jews came from England. The largest number came from Germany, where having received a taste of emancipation under Napoleon, they could not endure the hardships which attended the period of reaction after Napoleon's debacle. They turned hopefully to the shores of America. Here they found a cordial welcome. America needed new man-power. The country had become vastly larger as a result of the Louisiana Purchase. Some of the new immigrants settled in the newly acquired territories, in some of which a Jew had never been seen before.

The first Jewish settlement west of the Alleghany mountains was in Cincinnati, Ohio.⁵³ The first Jew who came there was

Joseph Jonas, who arrived from England in 1817. Upon his arrival in the new territory he was stared at as a curiosity, and neighbors came from miles around to see what a Jew looked like. In 1824 Congregation Bene Israel was established in Cincinnati. It was the first Jewish Congregation west of the Alleghanies. The twenty families who constituted the Congregation addressed an appeal for help to the older communities. Responses came from Congregations in Philadelphia and Charleston, and from individuals in New Orleans, and in the Barbadoes, British West Indies.

CHAPTER ONE

THE FOUNDING OF CONGREGATION B'NAI JESHURUN

Jewish Life in the United States in 1825

Beginning with the second quarter of the nineteenth century, the United States of America entered upon a new epoch of expansion.

It was the fiftieth year of American independence. The early struggles of a nation in its infancy had been left behind, successfully surmounted. Its population had increased to the respectable figure of nearly 11,000,000. Its physical dimensions had expanded enormously, as a result of the Louisiana Purchase. New inventions were beginning to make their effects felt. The first railroads were being chartered, and new sections of the country were being rapidly opened up. Cities were beginning to assume metropolitan proportions. The tide of immigration from European countries was steadily bringing new man-power, which was needed to cultivate the virgin resources of the country. The New Republic was entering upon the greatest period of progress in its young career.

The Jewish population of the country at this time is variously estimated to have been from 6,000 to 10,000.¹ The largest centers of Jewish population were in Charleston and New York.² Philadelphia, Savannah, Richmond, were the other important centers of Jewish life. There were six Jewish Congregations in the country, two in Philadelphia, and one each in New York, Savannah, Charleston, Richmond, and Cincinnati. Newport had a Synagogue but no Congregation, while Cincinnati had a Congregation but no regular house of worship. Of these, two were Ashkenazic Congregations, one in Philadelphia, and another in Cincinnati, employing the Ger-

man and Polish mode of ritual. All the others were Sephardic, worshipping according to Spanish and Portuguese rite.

There was a marked cleavage between the Spanish and Portuguese Jews, who represented the older settlement, and the German and Polish Jews, who represented, on the whole, the newer element. Whereas the former had, for the most part, arrived with some wealth and had almost immediately established themselves as merchants, the latter had mostly arrived poor and had started as peddlers, craftsmen, or small shopkeepers. The social demarcation between the two classes was not a new phenomenon, but had its roots in the mother communities of Holland and England, and also in the Jewish settlements in the West Indies, where the same barrier existed, and where the German and Polish Jews formed their own separate Congregations as soon as they were able to do so.

The general form of Jewish communal life in 1825 was much the same as it had been during the decades before. The Synagogue was the center of the social and philanthropic activity as well as of the religious life of the people. Inter-course between the Jewish communities in the United States, as well as with the communities in the West Indies, and in England and Holland, was going on constantly, both by personal visits and written communications.

The civil and political rights which the Jew enjoyed in the United States in 1825 were guaranteed by the State and Federal Constitutions which recognized every man's freedom to worship God as he saw fit. In four of the states, however, the holding of public office was restricted to professing Christians. In Maryland, the restriction requiring a Christian oath of office was removed that same year, by an act "for the relief of the Jews of Maryland," which on February 26, 1825, finally passed the Legislature by a vote of 26 to 25. In North Carolina the restriction was not removed until 1868, and in New Hampshire and Vermont, not until still later.

In the new era upon which the country was entering in 1825, New York occupied the most important place.

Virginia, which had until then been the leading state of the Union, was being rapidly supplanted by New York, in popu-

lation as well as in commercial importance. The Erie Canal, the largest in the world, was completed on October 26, 1825, after a process of construction which had taken more than eight years.

THE JEWISH COMMUNITY OF NEW YORK

New York City, recognized already as a great metropolis was advancing at an unprecedented pace. General Lafayette, revisiting the city in 1824, after an absence of forty years, was overwhelmed by its growth. When the prospective street improvements above Madison Square were pointed out to him, he asked facetiously, "Do you expect Broadway will reach Albany?"³

Due to the increasing cost of land, buildings were beginning to rise higher and higher. The built-up portion of the city extended as far north as the present Fourteenth Street, but the trend northward was unmistakable. Within this area there resided a population of nearly 200,000, comprising the most important city in the United States.

Of the city's population in 1825, the Jewish community numbered probably not more than between 600 and 1,000 souls, less than one percent of the total population. The part played by Jews in the general life of the New York community was, however, out of all proportion to their numbers. Mordecai M. Noah, eminent as jurist, journalist and dramatist, was recognized not only as the leading Jewish citizen of New York, but as the most distinguished American Jew of his generation.

MORDECAI M. NOAH

The biography of Mordecai Manuel Noah⁴ is a many-sided episode of achievement, touching the spheres of politics, journalism, law, drama, philanthropy, and religion. Previous to 1825 he had served as American Consul to Tunis under President Madison, and later, as High Sheriff of New York. He was editor successively of several important newspapers, and at the same time author of several of the most popular plays of the day.

One of the most picturesque episodes in the career of Mordecai Noah was his "Ararat Project" which, though it failed, did not impair his prestige as a Jewish leader and spokesman. It was his hope, as a preliminary step toward Israel's restoration to Palestine, to establish a temporary place of refuge for Jews, where they might develop their capacity for self-government and economic self-support, and thus prepare themselves for the Restoration to Palestine, in which he firmly believed. With the aid of friends, he acquired Grand Island, in the Niagara River, near Buffalo, as the site of "Ararat, a City of Refuge for the Jews." The tract was chosen for its commercial possibilities, being near the Great Lakes and opposite the Erie Canal. The project was widely heralded. A proclamation was addressed by Noah to Jewish leaders in Europe urging the settlement of Jews in the new colony. On September 2, 1825, the exercises in celebration of the laying of the foundation stone of "Ararat," were held in Buffalo. State and Federal officials, and representatives of the Christian clergy participated. The project, however, failed of realization, as there was no response to Noah's proclamation. The failure of "Ararat" did not, however, weaken Noah's faith in Israel's Restoration to the Holy Land.

The leading Jewish merchant of New York in 1825, was Harmon Hendricks. There were Jews also in the medical and legal professions.⁵ Among the stagefolk Emanuel Judah, Aaron J. Phillips, and Moses S. Phillips were well known. Among the playwrights, in addition to Mordecai M. Noah, there were Samuel B. H. Judah, and Jonas B. Phillips. Altogether the Jews shared fully in the business, professional, political, and cultural life of the city.

CONGREGATIONAL LIFE

As in the other Jewish communities, so in New York, the Congregation was a closely knit unit, due partly to the large proportion of interrelated families in the Congregation, and partly to the fact that the Jewish population was settled within

a relatively small area. It was natural therefore, that the Synagogue should have functioned in more ways than merely as a house of worship. The secular as well as the religious education of the children was conducted in its school. The Congregation was practically the only medium for the social life of the Jewish community. At the Synagogue news of marriages, births, and deaths, was exchanged. Under its auspices, charitable endeavors were undertaken and pursued, such as visiting the sick, providing for the poor, and rendering the last act of loving kindness by attendance at funerals. In 1822 a Hebrew Benevolent Society was organized by members of the Congregation, and a Female Hebrew Benevolent Society was subsequently formed.

The closely knit texture of the community afforded the officials of the Congregation the opportunity for strict supervision and control of Jewish affairs. The management of the Congregation was in the hands of a small Board of Trustees, four in number, presided over by the Parnass, who was the directing head not only of the physical but even of the religious administration. The religious functionary of the Synagogue was the Hazan, who according to the Spanish and Portuguese custom, combined the office of Reader and Minister, but it was the Parnass and the Board of Trustees whose authority was the determining influence.

The Parnass fixed the time arrangement of the Service, assigned the conduct of it, and distributed the Synagogue honors. His approval was required for the performance of a marriage ceremony in a family of the Congregation. His consent was necessary for the interment of a body in the Congregation's cemetery. These powers were recognized in a sense, by the city and state governments which regarded the Jewish community as a homogeneous unit and looked to the Congregational organization as the focus of Jewish responsibility. Even in ritual matters, the authority of the lay officials was felt. They regulated the conduct of the "Mikveh," which was constructed in connection with the Synagogue, exercising strict vigilance over its use, in order to safeguard the "purity of the Jewish

family life" and in order to guard against improper conversions to Judaism. They supervised the preparation and distribution of meat in accordance with the laws of Kashruth.⁶ The "Shochet" was regarded as a functionary of the Congregation, elected by the Congregation, and responsible directly to its Parnass. On the Passover Festival, the unleavened bread was baked and distributed under the Congregation's jurisdiction. The usual procedure would be for the Congregation to give the contract to one of the well-known bakers of the city at a stipulated price per pound. Supervisors engaged by the Congregation would be placed in charge of the baking of the matzoth in accordance with the ritual requirements. The Congregation would then become the distributing agent, fixing the price in turn, with a margin sufficient to permit the free distribution of matzoth to the poor. In that way, Passover charity, as well as Passover matzoth would become a communal responsibility administered by the Congregation.

Congregation Shearith Israel thus represented the Jewish communal life of New York. Its Synagogue on Mill Street was the only gathering place for the Jews of the city. Harmon Hendricks, its Parnass, and its Board of Trustees controlled the religious, and in large measure even the social and philanthropic affairs of the community, making the authority of the Congregation felt in the daily life of every Jewish family. New York was in this respect like other Jewish communities where Congregational administration was rigid and vigilant.⁷

It was a tradition which had been inherited from the parent centers of Jewish life in London, Amsterdam, and the West Indies. Surrounded by disintegrating forces of assimilation which operated even more effectively in an atmosphere of emancipation than in one of persecution, the Jewish community as a minority was everywhere confronted by the challenge of survival. Its self-preservation depended upon a rigidly ordered Jewish life, with the Synagogue as the central controlling factor. As long as the composition of the community was not too complicated or heterogeneous, such a single central control was feasible. It was so in New York up to 1825.

The Organization of Congregation B'nai Jeshurun

In the Spanish and Portuguese Congregation Shearith Israel, which was the only Jewish Congregation in New York until 1825, there were and there had been a number of Jews of English, Dutch, German and Polish lineage, reared in the Ashkenazic ritual, who joined the Sephardic Congregation because there was no other, but did not feel at home in its ritual.

Added to the ritual differences, was a social cleavage, which divided the two elements. The Spanish and Portuguese were not only the older settlers in the community, but they looked upon themselves as representing a superior racial lineage.

As the numbers of the Ashkenazic Jews increased, the situation grew more difficult. Similar conditions had brought about the organization of an Ashkenazic Congregation in Charleston in 1770 and in Philadelphia in 1802, where the Ashkenazim seceded from the Spanish and Portuguese Congregation and formed their own Congregation as soon as their numbers were sufficiently strong.

In New York it was not until 1825 that a secession took place. The number of Ashkenazic Jews had increased considerably in the years between 1815 and 1825, due to the extensive immigration from European countries, brought about by the reaction following the fall of Napoleon, and the lifting of many restraints on immigration. As their number increased, their desire for an Ashkenazic Service became more articulate. On several occasions before 1825, suggestions were voiced, urging the formation of an Ashkenazic group within the Spanish and Portuguese Congregation. There was no thought, as yet, of forming a separate Congregation. The matter came to a head in May, 1825, when a group of about fifteen members of the Congregation, headed by John I. Hart, presented to the Board of Trustees a request for the use of the Synagogue and the Scrolls at times different from the usual hours of Service, the management of the same to be entirely under the control of a Committee to be chosen by themselves.

The request was denied, and the denial was later ratified by a substantial majority of the Congregation.

In reply to a subsequent letter from John I. Hart and five others, the Trustees wrote that "they cannot recognize any society or association for religious worship distinct from Congregation Shearith Israel."

The organization of a new Congregation was now determined upon.

SECESSION FROM THE SPANISH AND PORTUGUESE CONGREGATION

Immediately following the Holy Days which had ushered in the year 5586, the movement assumed definite form. On October 1, which was a Saturday evening during the Succoth Festival, a meeting was held at which the amount of \$4,000 was pledged toward the erection of a new Synagogue.

On October 6, the following letter was addressed to the Parnass and Trustees of Shearith Israel:—

TO THE PARNASS and TRUSTEES of the K. K. SHEARITH
ISRAEL:

Respected Brethren and Friends:

We are deputed a committee from a meeting of Israelites held at Washington Hall to announce to you their intention to erect a new Synagogue in this city.

It is our duty, and we must cheerfully comply with it, to acquaint you with the motives which has induced us to take this step. We have a large portion of our brethren who have been educated in the German and Polish minhag, who find it difficult to accustom themselves to what is familiarly called the Portuguese minhag, in consequence of their early impressions and habits. It is also proper to state that the increase of our brethren is so great and in all probability will be much greater in a few years that accommodations, particularly on holidays, cannot be afforded to all. Again, the great increase of New York and the distant situation of the Shul render it necessary to have a new place of worship in a more convenient situation for those residing uptown. These reasons we respectfully trust will be satisfactory to your honorable Board, and will at once show our intention is not capriciously to withdraw ourselves from the ancient and respectable Congregation of Shearith Israel which God may prosper, but is urged by motives of necessity.

Conforming therefore to our duty as Jews and the obligations of our Holy Faith, we first make known our intentions to your Board

and solicit such aid in the furtherance of this laudable object as liberality, justice and the situation of the Congregation warrant.

We have the pleasure to state that with loans and subscriptions we have about \$4,000, a sum which your honorable Board will at once perceive is insufficient to build a place of worship.

The religious and the equitable claim which we have as brethren of one great family of the Congregation of Shearith Israel will, we have hope, be recognized and every aid, countenance and protection afforded us calculated to ensure success and give respectability and character to our project.

Wishing peace to Israel and prosperity and life to you gentlemen, we are respectfully your friends,

ROWLAND DAVIES
JOHN I. HART
DANIEL JACKSON

The letter was endorsed by a group of fifteen others, many of whom were not themselves Ashkenazic Jews, among them Mordecai M. Noah.

"We the undersigned, concur in the views taken by the Committee in their letter to the Trustees of K. K. Shearith Israel and respectfully solicit their liberal aid and friendly cooperation.

(Signed) JOSEPH DAVIES
MORLAND MICHOLL
JOHN M. DAVIES
JOHN D. JACKSON
NAPHTHALI JUDAH
D. CROMELIEN
I. B. KURSHEEDT
ABRAHAM COLLINS
SOLOMON SEIXAS
S. MYERS
JOSEPH L. HAYS
JOHN JACKSON
B. MORANGE
E. L. PHILLIPS
M. M. NOAH

The letter of October 6, received no reply or acknowledgement. At the meetings of the Board of Trustees, the discussion of the matter was tabled from one meeting to another.

In the meantime the new venture was moving forward. On October 18, at a gathering of twenty-eight men at the home of

Mr. J. Cromelien, a resolution was adopted, for the formation of Congregation Bene Jeshurun. The sum of \$157.00 was subscribed for the immediate equipment of a room for the use of the Congregation. Washington Hall at 533 Pearl Street was fitted up as the temporary place of worship. There, the new Congregation conducted its first Services. These were the first divine Services in New York to have been conducted according to the Ashkenazic rite of the German and Polish Jews, and were modelled upon the Services of the Great Synagogue in London, as the majority of the members were of English origin.

CHARTER OF INCORPORATION

The first election of officers took place on November the 14th, 1825, corresponding to Kislev 4, 5586. John I. Hart, son of Rev. Judah Hart of Portsmouth, England, was elected to the office of President. Daniel Jackson was elected Treasurer. There were elected also four additional Trustees, namely, Joseph Davies, Morland Micholl, Abraham Collins and Benjamin Morange. Benjamin Morange, before coming to America, had rendered distinguished service as Minister from France to Spain under Napoleon I. After settling in the United States, he became known as the inventor of oil silk.⁸ Daniel Jackson was a prominent member of the community, having served as President of the Hebrew Benevolent Society since its organization in 1822.⁹

At the same meeting the charter of incorporation was resolved upon. It was framed the following day, November 15th, and was officially recorded on November 28th. It reads as follows:

"We the subscribers do hereby certify and declare that pursuant to public notice given for that purpose at least fifteen days previously a number of persons of the full age of twenty-one years and upwards, who are desirous of incorporating themselves as a religious incorporation to elect Trustees to take charge of the estate and property belonging to said incorporation so contemplated and intended and to transact all the affairs and temporalities thereof according to the provisions and directions contained in an act of the Legislature of the State of New York entitled "An act to provide for the incorporation of re-

ligious societies passed April 5, 1813" did assemble at #533 Pearl Street in the Sixth Ward of the City of New York on the fourteenth day of November in the Year Five Thousand Five Hundred and Eighty Six of the creation of the world (corresponding with the year 1825) and then and there held and conducted an election by the persons so assembled as aforesaid according to public notice given as aforesaid, and that the said election so notified held and conducted was all done and transacted under the directions of the subscribers—two of the elders of said majority of persons present, at the time, place and for the purposes aforesaid that we presided and received the votes of such persons who were electors. And we do further certify and return that the names of the persons who were chosen by plurality of votes and elected to serve as Trustees of said Congregation were Daniel Jackson, John I. Hart, Joseph Davies, Moreland Micholl, Abraham Collins, and Benjamin Morange. And we do further certify that the said Congregation is to be known and forever hereafter called the said trustees and their successors are particularly mentioned and described by the name or title of "B'nai Yeshiorun"¹⁹ all of which is duly certified and made known and to be recorded in pursuance of the act aforesaid for the purposes aforesaid."

"In witness whereof we the subscribers, elders as aforesaid have on this fifteenth day of November, 5586, set our hands

DANIEL JACKSON
JOHN I. HART

From that date the history of Congregation B'nai Jeshurun takes its official inception, as the first Ashkenazic Congregation in New York.

The new Congregation was eager to have amicable relations obtain between itself and the parent Congregation. Speaking in the name of his fellow-trustees, Mr. John I. Hart, the Parnass of B'nai Jeshurun in a letter to the Parnass of Shearith Israel, dated December 6th, 1826, wrote, "It is their particular wish as well as my own, to establish a friendly intercourse upon all religious principles between the two Congregations."

At a meeting of the Congregation held February 11th, 1826, a constitution and by-laws were adopted. The preamble set forth the following:

WHEREAS it hath pleased the God of our forefathers to gather some of His dispersed people in this city of New York who are taught and used to apply to Him for His Merciful Bounty, and to praise His Holy Name according to the rites of the German and Polish Jews

AND WHEREAS the wise and republican laws of this country are based upon universal toleration giving to every citizen and sojourner the right to worship according to the dictate of his conscience

AND WHEREAS also the mode of worship in the Established Synagogue of our Beloved Brethren Shearith Israel in this city, is not in accordance with the rites and customs of the said German and Polish Jews

THEREFORE we the undersigned bind ourselves under the name of the Congregation B'nai Jeshurun to use our best exertions to support the Synagogue in Elm Street, and to worship therein according to the rites, custom and usages of the German and Polish Jews to be the same as far as practicable without departing from the form and custom now in use by this Congregation.

Thus Congregation B'nai Jeshurun came upon the scene of American Israel as the ninth Jewish Congregation to be organized in the United States, and the seventh oldest of the Congregations still extant.

THE FIRST SYNAGOGUE OF CONGREGATION B'NAI JESHURUN (The Elm Street Synagogue)

The founders of the new Congregation proceeded without delay toward the establishment of a regular house of worship. In the history of other Congregations, years and sometimes decades had elapsed between the organization of a Congregation and the establishment of its house of worship. Even the youngest of the older Congregations, Bene Israel of Cincinnati, which was organized in 1824, was not able to dedicate its Synagogue until 1835.¹¹ In New York, however, conditions were more favorable, probably because there was a larger constituency of Ashkenazic Jews who could be called upon to support the new project.

On August 20, 1826, the Congregation purchased the property at 119 Elm Street, consisting of three lots on the easterly side of Elm Street near Canal, on which was standing the edifice of the First Coloured Presbyterian Church, which had been built but two years before. The cost of the property was \$8,300. Harmon Hendricks gave the sum of \$5,000 as a loan for a period of five years at the nominal interest rate of one

percent per annum. At the expiration of the period, he relinquished the interest and accepted the sum of \$4,850 in lieu of the principal, designating the balance to be a gift to the new Congregation. The balance of the purchase price was advanced as a loan by David Cromelien and Rowland Davies, Trustees of the new Congregation.

The building was then remodelled and equipped for its purpose as a Jewish house of worship. It was an imposing edifice, built in the Colonial style of Church architecture, and culminating in a steeple. The exterior was remodelled by the addition of four brick columns in front. The interior was improved by the addition of ornamental lighting fixtures, including four large chandeliers, ten brackets and ten candlesticks. Additional carving was added to enhance the beauty of the interior. It was, for its time, a large house of worship, accommodating about 600 seats, twice the size of the accommodations in the Spanish and Portuguese Synagogue. The basement of the Synagogue provided a large meeting room, and living quarters for the Shamas.

The remodelling of the building and its equipment for the purposes of a Synagogue necessitated, however, additional sums. The Congregation addressed appeals to other Jewish communities, in the United States, in the West Indies, and abroad in London, and in Liverpool. This method of soliciting aid was in keeping with the precedents which had been set by the older Congregations in America.

The correspondence with Congregation Rodeph Shalom of Philadelphia is of especial interest because that Congregation had twenty-five years earlier gone through an analogous experience, of branching off from the Sephardic Congregation when the Ashkenazic constituency was sufficiently numerous.¹²

At a meeting of that Congregation held January 14, 1827, the following letter from Congregation B'nai Jeshurun was presented:—¹³

“Brethren and friends:

We are a committee of correspondence appointed by the Congregation of B'nai Jeshurun of the city of New York to lay before you a brief statement of the affairs of the Congregation, and to solicit

you officially or individually in defraying the expense of erecting and completing our new Synagogue.

The Portuguese Congregation of Shearith Israel has been established in this city for one hundred and fifty years and in consequence of early investments in land and estate that Congregation (we say it with pleasure) is in a comfortable condition but their Synagogue is very far from the convenience of a considerable number of our Brethren and such has been the increase of the German Jews, that there is a sufficiently large number to establish a separate congregation and to erect another Synagogue to the honor and worship of the True God; accordingly a very spacious and neat building has been erected in a convenient quarter of the city, and is progressing with an expedition which will enable the Congregation to consecrate it about Passover Holidays. We do ourselves the pleasure of inclosing an engraved view of the exterior of our Synagogue which it is supposed will cost about sixteen thousand dollars and when completed, will be an ornament for the city and an honor to our holy religion. The German Jews in this city are mostly emigrants who have escaped from the persecution of the old world and are now enjoying freedom and comfort under the protection of the Laws of the United States. Their means are very limited and wishing their place of worship to be paid for and the Congregation free from debt they have resolved to throw themselves upon the liberality and generosity of their Brethren throughout Europe and America.

It is with this view, worthy and respectable gentlemen, that we now address you, soliciting such aid from your Congregation as you may have it in your power in the furtherance of our object.

Engaged in a common cause belonging to the same religious family, Worshippers of the same God, and observers of the forms and ordinances who can we apply to for aid unless it be our Brethren of the House of Israel.

Our application we feel certain will not be made in vain and any donation, sent for this object to Daniel Jackson, Esq., Treasurer of the Congregation B'nai Jeshurun, will be thankfully acknowledged.

With our prayers and best wishes for the perseverance of your Congregation and the health and happiness of yourselves and families and the prosperity of our Brethren throughout the world we are,
Gentlemen

Very respectfully

Your friends and brethren,

JOHN I. HART, Parnas,

M. N. NATH *

M. MARKS

ROWLAND DAVIES, Secretary

* This name may be a misreading of M. M. Noah.

To this letter the following reply was sent, together with a donation of one hundred dollars :

“Philadelphia, January 25, 1827.

Brethren and friends :

The highly welcome and interesting communication on the subject of your new Synagogue, has been referred and as you will perceive by the subsequent extract from the minutes of your Congregation has as it was justly entitled to, engrossed our early and special attention.

That the Congregation B'nai Jeshurun which you represent should succeed in erecting and completing a new and commodious Synagogue in which they may worship the true and living God in the Beauty and Simplicity of the descendants of Abraham, must as you will early perceive be the source of great joy and gratification to us the gathering of the scattered Children of Israel of which we have so many and so strong divine assurance is felicitous to us beyond the Power of expressions, and whatever we can do to hasten that great and desirable Epoch is not only the most anxious wish of our hearts but what we firmly admit to be our bounden duty consecrated by our faith and sealed by the blood and sufferings of the House of Israel.

The pleasurable information which your letter gives of the flourishing condition of the Portuguese Congregation Shearith Israel has caused us pleasure.

The account which you give of the progressing and happiness of the new Congregation of German Jews in your City is what we might have reasonably expected from the enlightened Brethren who have the proper superintendance of its concerns. You cannot, Brethren, wish yourselves more prosperity than we do in all your undertakings. It is true as you say that we are engaged in a common cause belonging to the same religious family and worshipping the same God and observe the same forms and ordinances. Your interests are therefore ours and in the present instance our only regret is the want of ability to increase the inclosed donation from our Congregation tenfold.

May complete success crown all your labors is the anxious wish and prayers of your sincere Friends and Brethren

Signed by the Committee
H. VAN BEIL, Secy.

LOUIS BOMEISLER
MAYER ULMAN
A. B. COHEN, Committee”

This was acknowledged as follows:—

“To Messrs. Bomeisler, Ulman and Cohen
Gentlemen :

Owing to indisposition it is with much regret that I have been prevented from replying to your very esteemed favor of the 25 January

conveying a donation of one hundred dollars to our Treasurer Daniel Jackson, Esq. This I trust, will be a sufficient apology for my long silence. Indeed Gentlemen, I feel myself incapable of doing justice to the task assigned me by the Trustees and Committee of correspondence of the Congregation B'nai Jeshurun. Permit me in their name as well as for myself to return you our most sincere thanks for the very liberal subscription you were pleased to lend us in behalf of yourself and your honorable congregation and the very handsome manner it was sent, is in itself a sufficient proof to me how warmly and affectionate you feel our cause; and it is with much pleasure as well as an honour to us to know that it has pleased your Hearts as our own.

To acquaint you of the very many difficulties and disadvantages we have been laboring under (but God be praised we have surmounted them firmly) would only be a waste of your valuable time. To tell you how the finger of Providence has pointed out to us the path of prosperity in this large and laudable undertaking would I am certain be a pleasure to you as well as to the whole Congregation. Perhaps it may be said a more convenient and splendid edifice for the purpose of worshipping the only True God in the manner and custom of our forefathers, is not to be seen in any part of the United States and Europe.

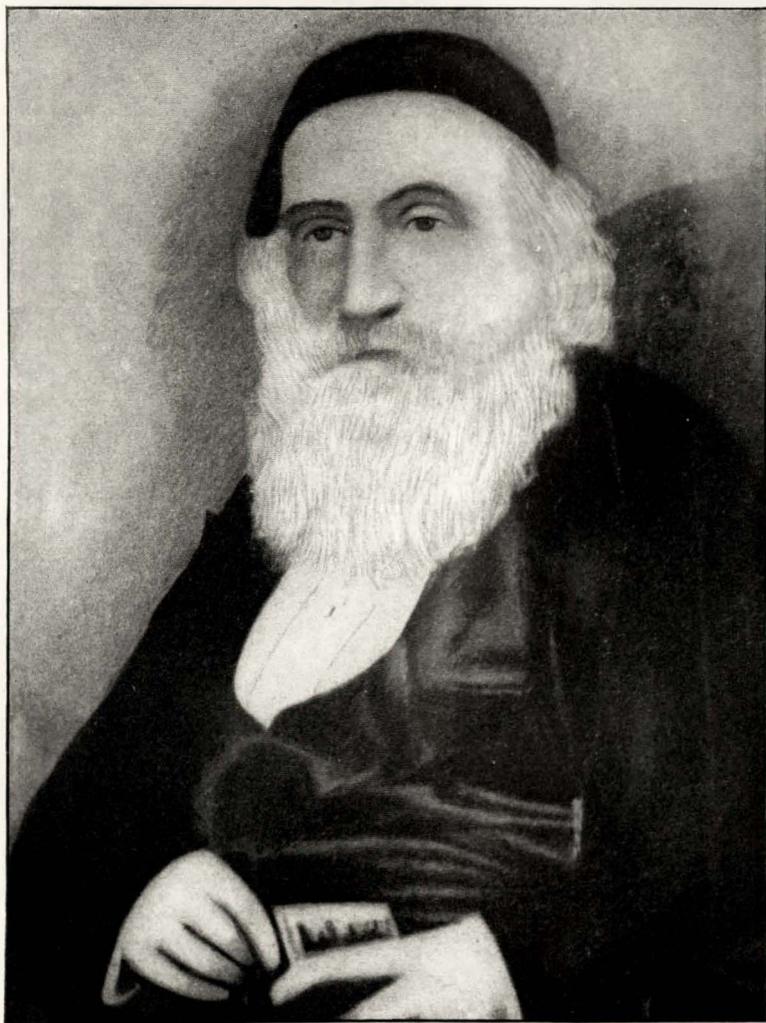
We are incorporated only eighteen months and with the blessings of the Almighty we undertake in seven years to possess clear of incumbrances to the amount \$27,000. Such a prospect as this Gentlemen, I am convinced must gladden your Hearts, therefore the pleasure is greater on my part in communicating it to you. We have not yet decidedly fixt on the time of consecration, the severity of the winter has delayed the outside work. I shall take particular care that you are made acquainted in time when the same takes place, which will please to communicate to your Congregation, when I hope we shall have the happiness of seeing you in New York as many of you as can make it possibly convenient.

We shall at all times be pleased to hold correspondence in any of our Congregational affairs that may occur and pray that the two congregations may be always on friendly terms.

Gentlemen, in behalf of the Congregation, I pray you to accept their best wishes for your future happiness through life and for myself both individually and collectively my firmest prayer for your Health and prosperity for yourself and families. I remain your most

Affectionate Brother and Friend,

JOHN I. HART, K. B. J.
540 Pearl St."



JOHN I. HART
(From photograph taken 1845)

The invitation to attend the dedication was accepted and members of Rodeph Shalom were present in New York at the dedicatory exercises.

From Charleston, which at that time had the largest Jewish community in the country, the sum of \$132.00 was sent. Additional sums were received from individuals in Boston, New Orleans, and the Barbadoes.

Preparations for the consecration of the new Synagogue were begun long in advance. One thousand admission cards were printed, and carefully distributed. An invitation was extended to Congregation Shearith Israel requesting those who wished to attend the Consecration, to leave their names on or before June 8th, as the Trustees "would meet on the 10th following to apportion the seats accordingly after which day no seat could possibly be given." It was expected that the attendance would tax the accommodations of the Synagogue.

On June 10th, which was on a Sunday, there was a meeting of a group of ladies of the Congregation, who assisted in making the curtain for the Ark. Among the gifts which had been previously donated for use in the new Synagogue, were a silk mantle for the Scroll, sent by Rev. Judah Hart of Portsmouth, England, father of the Congregation's President, and a Hebrew Bible by Haym M. Salomon, son of the famous Haym Salomon of Philadelphia.

On Friday afternoon, June 29, 1827, Tamuz 4, 5587, the Consecration Exercises of the Elm Street Synagogue were held. It was a great event for the Jewish community of New York, marking the dedication of the first Ashkenazic Synagogue in the city.

The Consecration Service was arranged by John I. Hart with the cooperation of Israel B. Kursheedt, who composed for the occasion, a Hebrew acrostic on the name of B'nai Jeshurun.¹⁴

The 600 persons who crowded the Synagogue, represented nearly half the Jewish population of New York. Representatives were also present from the German Hebrew Congregation Rodeph Shalom of Philadelphia. The parent Congregation Shearith Israel was not only officially represented by its Presi-

dent and Trustees, but also participated, through its Hazan, Rev. L. M. Peixotto, in the conduct of the exercises, and permitted the use of five of its Scrolls of the Law for the occasion. The oration was delivered by Henry Hendricks, son of Harmon Hendricks. Additional donations to the new Synagogue, amounting to \$473.75 were announced. Among the donors were Mordecai M. Noah, Harmon Hendricks, and other members of the Spanish and Portuguese Congregation.

As a result of the cooperation offered by the parent Congregation, the relations between Shearith Israel and B'nai Jeshurun were firmly cemented. The latter offered a special prayer for the peace and welfare of Shearith Israel, and adopted a resolution "That in case of any death in the Congregation a notice thereof will be furnished to the acting Parnass of Shearith Israel, stating the time of the funeral and from what place." The courtesy was reciprocated by a similar prayer offered at the Spanish and Portuguese Synagogue and a similar resolution adopted by its Board of Trustees.

CHAPTER TWO

1825-1849

THE ELM STREET SYNAGOGUE

The period embracing the second quarter of the nineteenth century represents the first chapter of the new Congregation's career. The consecration of the Elm Street Synagogue in 1827 was a token to the community that the new Congregation, organized to conduct its Services according to the German and Polish Minhag, was to be a permanent institution. For nearly twenty-five years the Synagogue on Elm Street served as its house of worship. There the pioneers of the new Congregation, its founders and its earliest supporters, realized the fulfillment of their labors. Within its walls, the first generation of B'nai Jeshurun was reared.

The same period represents an important epoch in the life of American Jewry as a whole.

Jewish Life in the United States

Between 1825 and 1850 the Jewish population of the United States experienced an unprecedented growth, due chiefly to the large numbers of immigrants from Central Europe. As a result the complexion of Jewish communities changed rapidly. The old Spanish and Portuguese settlers were being outnumbered by the new element. In the entire period between 1825 and 1850 not a single new Sephardic Congregation was organized. Ashkenazic Congregations were being formed at frequent intervals.

As Jewish communities grew larger in size, they grew more complicated in form. It became impossible for the Synagogue to continue as the focus of social and philanthropic activities.

New associations for the promotion of social and philanthropic interests were organized, at first around the Synagogue and subsequently apart from the Synagogue. Even religious instruction became a separate institution in the Jewish community. In 1838 the first Hebrew Sunday School in America was organized in Philadelphia by Miss Rebecca Gratz. The movement spread to other cities. Within a few years, similar schools were organized in Charleston, Richmond, Cincinnati, and New York.

Another development which came as a result of the new immigration from Central Europe was the beginning of a Reform movement in the Synagogue. In the Charleston Congregation, which was the first scene of the Reform movement in America, the Reform element which in 1824 was unable to sway the Congregation, organized a separate Congregation next year. When the parent Congregation's new Synagogue was built in 1840, an organ was introduced. In New York, the movement made its first appearance in 1843, when a society was formed which organized Congregation Emanu-El in 1845. The most zealous opponent of Reform during that time was Rev. Isaac Leeser who had emigrated from Germany and settled in Richmond in 1824. After serving as assistant minister in the local Sephardic Congregation, he came to Philadelphia in 1829, as the minister to Congregation Mickwe Israel. In 1843 he established "The Occident," which, in addition to his lectures, became a powerful medium for the battle against Reform.

As a result of the diversity which supplanted the former condition of uniformity in American Jewish life, the bond of intimacy which formerly united Jewish communities all over the country, grew weaker. It was only on special occasions, when emergencies arose, that the sense of kinship became paramount.

THE DAMASCUS AFFAIR

The outstanding event which agitated the body of American Israel during this period was the "Damascus Affair" of 1840.¹⁵

On February 5, 1840, Father Thomas, the Superior of a

Franciscan convent in Damascus, and his servant, disappeared under mysterious circumstances, leaving no trace. The French consul, Ratti Menton, notorious for his hostility to Jews, encouraged by some of the monks, began an investigation in the Jewish quarter, on the theory that it was a "ritual murder" case. A Jewish barber, Negrin, was tortured into a "confession" implicating thirteen Jews, among whom were some of the most prominent members of the community. They were thrown into prison and subjected to barbarous treatment resulting in the death of three.

When the news of these cruelties reached the European cities, the Jewish communities were deeply stirred. Meetings were held in London and Paris. A delegation headed by Moses Montefiore proceeded to Alexandria and succeeded in securing the exoneration and release of the prisoners. They then prevailed upon the Sultan in Constantinople to issue an edict declaring the "ritual murder" accusation false and absurd, and forbidding the bringing up of such a charge in the future in any court of the Turkish Empire, and giving to the Jewish subjects in the Turkish dominions the assurance of equal rights and privileges.

In America, protest meetings, in which Jews and Christians participated, were held in New York, Philadelphia, and Richmond. Petitions were addressed to the United States Government asking its intervention in order to procure justice and humane treatment for the accused.¹⁶

In the meantime, however, without waiting for any petition, John Forsyth, Secretary of State, had written to the United States representatives in Alexandria and Constantinople, upon instructions from the President, urging them to do all in their power to procure justice and humanity for the unfortunate victims.¹⁷ In the latter communication occurs the remarkable statement that an intervention to a Mohammedan power in behalf of Jews might most appropriately come "from a friendly power whose institutions, political and civil, places upon the same footing the worshippers of God of any form or faith, acknowledging no distinction between Mohammedan, the Jew and the Christian."

The victims had already been released before the letters arrived. Nevertheless the correspondence had the important effect of making known the enlightened attitude of the American Government.

The Damascus Affair was an important chapter in modern Jewish history. It has been said that, in a measure, modern Jewish history may be said to date from it, as for the first time in Jewish history since the Fall of Jerusalem, Israelites of different nations took counsel and action together for defense against a common peril. "The latent national consciousness sprang into overt existence and the New Israel of modern times was born."¹⁸

In the history of American Israel, "it was the first time that the Jews of the United States interested themselves and enlisted the interest of the Government in the cause of suffering Jews in another part of the world, and thus participated in that consolidation of the Jewish public spirit which resulted from this memorable occurrence."¹⁹

NEW YORK JEWRY

In New York the period between 1825 and 1850, witnessed a rapid expansion of Jewish life. New Congregations were growing apace. Whereas nearly 150 years had elapsed between Shearith Israel, which was the first, and B'nai Jeshurun which was the second Jewish Congregation in New York, it took only a few years for others to follow. "Anshe Chesed," a German Congregation, was incorporated in 1830, though its formation may have been earlier.^{19a} "Shaare Zedek," a Polish Congregation, was organized in 1839.²⁰ During the next decade, up to 1850, nine additional Congregations were formed.

The leading figure in the Jewish community of New York during this period was still Mordecai M. Noah. Between 1829 and 1833 he held the office of Surveyor of the Port of New York. In 1841 he was appointed Associate Judge of the New York Court of Sessions. Intermittently he was journalist and playwright. In the midst of his manifold civic activities he found time to deliver addresses before the Jewish Congrega-

tions, to appeal for charitable causes, and to administer philanthropic organizations. In 1842 he was elected President of the Hebrew Benevolent Society. He was also President of the Jewish Charity Organization of New York. Among his works of Jewish interest is a translation of the "Book of Jashar" which he published in 1840.

The general background of Jewish life in New York and in the United States during the second quarter of the nineteenth century, forms a setting which gives the story of Congregation B'nai Jeshurun its proper proportion and significance.

THE GROWTH OF THE CONGREGATION

The establishment of the Elm Street Synagogue gave an impetus to the growth of the Congregation, which carried its success even beyond the expectations of the founders. There must have been many Jews who wanted to join an Ashkenazic Congregation, but who waited to see the outcome of the new experiment. When the new Ashkenazic Congregation proved capable, in less than two years after its organization, of establishing a Synagogue on Elm Street which was twice the size of the Spanish and Portuguese Synagogue, its success was beyond doubt, and many joined its ranks.

A special celebration was held in honor of the first anniversary of the consecration of the Elm Street Synagogue. The oration was delivered by Mordecai M. Noah. Phineas R. Hart, the Hazan of the Congregation, officiated at the musical Service. The Hebrew Choral Society, including female as well as male voices, also participated. It was a festive occasion, betokening the pride and joy of the new Congregation in its house of worship.

Within a decade, the relatively large accommodations which the new Synagogue had provided, proved inadequate. During the Holy Days of 1837, a room had to be engaged at 29 Canal Street, in order to accommodate the overflow Congregation.

The membership of the Congregation increased steadily from about thirty in 1827 to nearly 150 in 1850. Its financial condition was correspondingly strengthened. Although a foreign

observer writing from New York in 1840,²¹ in comparing B'nai Jeshurun with Shearith Israel, speaks of "the poor Jews of Elm Street and the rich Jews of Crosby Street," the Congregation on Elm Street was prospering to the complete satisfaction of its sponsors. The Committee which audited its accounts in 1833 predicted that it "may in a short time expect to be the richest of our persuasion in the city of New York." The expenditures of the Congregation during the decade 1840-1850 were conducted on a scale of about \$5,000 a year.

THE CONGREGATION AS CENTER OF PHILANTHROPY

Accompanying the physical growth of the institution, was its increasing usefulness as a factor in the general affairs of the community.

Almost the first communal act of the new Congregation's career was the extension of aid to victims of a disastrous fire in the city, in December of 1825. In acknowledging the contribution, Mr. Robert Bogardus, treasurer of the committee, wrote, "I beg to return the sincere thanks of the committee and permit me to add that a Congregation whose almost first act is to relieve the suffering of the unfortunate cannot fail to prosper."

An important philanthropic enterprise which was at first identified almost exclusively with the members of Congregation B'nai Jeshurun, was the Hebra Gemilath Chesed, later known as the Hebrew Mutual Benefit Society. Its purpose was to visit the sick, prepare the dead for burial, and provide for the interment. Its activity also included the contribution of money to relieve any in distress. Whenever a sailing vessel would arrive, a number of the members would go down to the dock to see if any coreligionists were aboard, and welcome them, provide lodging, secure for them employment, or even start them in business.²² The Society, which is still active, regards its origin as dating from 1820, when it was organized by "eighteen gentlemen who afterwards became members of Congregation B'nai Jeshurun."²³ There is no official record, however, until July 2, 1826, when the constitution and by-laws



ELM STREET SYNAGOGUE

were adopted. The following appears on the minute book of the Society :

“Whereas, according to the rites of the Jewish faith it is strictly enjoined upon every Jew to withdraw from all occupations even the most religious, to attend the dying and deceased, and

Whereas in all Jewish communities societies are formed for the purpose of rendering such services and administering such comforts as dying persons and afflicted survivors may require in having the various duties prescribed in Sephar Hachayim properly performed, therefore on the second day of July, 5586 (corresponding with the year 1826) several members of the Congregation B'nai Jeshurun, desirous of observing and fulfilling the laws of their Holy Religion, did unite and form themselves into a Society under the name of the Hebra Gemilath Chesed and agreed to a Constitution and By-laws, which were subsequently amended and revised by adopting the name and title of Hebra Gemilath Chesed or Hebrew Mutual Relief Society of the City of New York.”

It was in accord with precedent in the older Jewish community on the American continent, that the Ashkenazic element should organize their own mutual benefit association along with their own house of worship. Insofar, however, as the Hebrew Mutual Benefit Society did not remain identified with B'nai Jeshurun alone but grew into a communal institution, it is claimed to be the oldest society of its kind in the United States. That the relationship between it and Congregation B'nai Jeshurun continued to be very close appears from the fact that its Presidents from 1825 to 1884 who were successively, Israel B. Kursheedt, Morland Micholl, Joseph Newmark, David Samson, Jonas Solomon, and A. S. Van Praag, were all members of Congregation B'nai Jeshurun.

At the same time members of the Congregation were active in the leadership of the Hebrew Benevolent Society. Both societies made use of the room in the basement of the Synagogue for their meetings, as was also the case with the Hebrew Choral Society. Many an appeal for the two philanthropic societies was made in the Elm Street Synagogue and permission was granted for offerings to be made during the Reading of the Torah. The same privilege was extended to the Lomde Torah, the Society for the Education of Orphan

Children, which was organized in 1829, with Mordecai M. Noah as President.

As a special concession to the Hebrew Benevolent Society an innovation was introduced on April 15, 1829, when the Board of Trustees adopted a resolution permitting offerings to the Hebrew Benevolent Society to be made in the English language. That society was regarded with special favor because of its close relationship to the Congregation, whose officers and Trustees were conspicuously represented upon its own directorate. It seems also that some of its funds were invested as loans to the Congregation. Daniel Jackson, one of the founders of the Congregation and its first treasurer, had been the President of the Society at its inception in 1822. He was succeeded in that office by Morland Micholl, another Trustee of the Congregation. Later, John I. Hart, the President of the Congregation, and others of the Trustees, were among the directors of the institution.

THE CONGREGATION AND THE "DAMASCUS AFFAIR"

During the agitation in connection with the Damascus Affair, Congregation B'nai Jeshurun took a leading part. New York Jewry being the largest in America, was the first to organize a public protest meeting. It was held on August 19, 1840, at the B'nai Jeshurun Synagogue on Elm Street.²⁴ Israel Baer Kursheedt, one of the venerable members of the Congregation, was chairman of the meeting.²⁵ The principal address was delivered by Mordecai M. Noah. Resolutions were adopted expressing sympathy for the persecuted victims and approving the energetic measures of Israelites in other parts of the world to obtain justice for them. It was also resolved to address a communication to the President of the United States. The carrying out of the resolutions of the meeting was left in the hands of an executive committee. In accord with the resolutions of the meeting, the following communication was addressed to the President of the United States.²⁶

“New York, August 24, 1840.

To His Excellency Martin Van Buren, President of the United States :
Sir:—

At a meeting of Israelites of the City of New York, held on the 19th inst., for the purpose of uniting in an expression of sympathy for their brethren at Damascus, and of taking such steps as may be necessary to procure for them equal and impartial justice, the following resolution was unanimously adopted:

Resolved, That a letter be addressed to his Excellency, the President of the United States, respectfully requesting that he will direct the Consuls of the United States, in the Dominions of the Pacha of Egypt, to co-operate with the Consuls or other agents accredited to the Pacha, to obtain a fair and impartial trial for our brethren at Damascus.

In transmitting the same to your Excellency, we beg leave to express what we are persuaded is the unanimous opinion of the Israelites throughout the Union, that you will cheerfully use every possible effort to induce the Pacha of Egypt to manifest more liberal treatment toward his Jewish subjects, not only from the dictates of humanity, but from the obvious policy and justice by which such a course is recommended by the tolerant spirit of the age in which we live. The liberal and enlightened views in relation to matters of faith, which have distinguished our Government from its very inception to the present time, have secured the sincere gratitude and kind regard of the members of all religious denominations, and we trust the effort of your Excellency in this behalf will only serve to render more grateful and to impress more fully on the minds of the citizens of the United States, the kindness and liberality of that Government under which we live.

With the best wishes of those in whose behalf we address you, for your health and happiness, and for the glory and honor of our Common Country, we have the honor to be,

Your Excellency's obedient servants,

I. B. KURSHEEDT, Chairman

THEODORE J. SEIXAS, Secretary.”

In reply to this communication, John Forsyth, Secretary of State, wrote as follows: ²⁷

“Washington, August 26, 1840.

Messrs. I. B. Kursheedt, Chairman, and Theodore J. Seixas, Secretary
Gentlemen:

The President has referred to this Department your letter of the 24th inst., communicating a resolution unanimously adopted at a meeting of the Israelites in the City of New York, held for the purpose of uniting in an expression of sentiment on the subject of the

persecution of their brethren in Damascus. By his direction I have the honor to inform you that the heart-rending scenes which took place at Damascus had previously been brought to the notice of the President by a communication from our Consul at that place, in consequence whereof, a letter of instructions was immediately written to our Consul at Alexandria, a copy of which is herewith transmitted for your satisfaction.

About the same time, our Chargé d'Affaires at Constantinople, was instructed to interpose his good offices in behalf of the oppressed and persecuted race of the Jews in the Ottoman Dominions, among whose kindred are found some of the most worthy and patriotic of our own citizens, and the whole subject, which appeals so strongly to the universal sentiment of justice and humanity, was earnestly recommended to his zeal and discretion. I have the honor to be, gentlemen,

Very respectfully,
Your obedient servant,
JOHN FORSYTH."

Copy of a letter from the same to John Gliddon, Esq.,
United States Consul at Alexandria.

"Washington, August 14, 1840.

John Gliddon, Esq., United States Consul at Alexandria, Egypt.

Sir:—

In common with all civilized nations, the people of the United States have learned with horror, the atrocious crimes imputed to the Jews of Damascus and the cruelties of which they have been the victims. The President fully participates in the public feeling, and he cannot refrain from expressing equal surprise and pain, that in this advanced age, such unnatural practices should be ascribed to any portion of the religious world, and such barbarous measures be resorted to, in order to compel the confession of imputed guilt; the offences with which these unfortunate people are charged, resemble too much those which, in less enlightened times, were made the pretexts of fanatical persecution or mercenary extortion, to permit a doubt that they are equally unfounded.

The President has witnessed, with the most lively satisfaction, the effort of several of the Christian Governments of Europe, to suppress or mitigate these horrors, and he has learned with no common gratification, their partial success. He is moreover anxious that the active sympathy and generous interposition of the Government of the United States should not be withheld from so benevolent an object, and he has accordingly directed me to instruct you to employ, should the occasion arise, all those good offices and efforts which are com-

patible with discretion and your official character, to the end that justice and humanity may be extended to these persecuted people, whose cry of distress has reached our shores. I am, sir

Your obedient servant,

JOHN FORSYTH."

The executive committee also apprised other Jewish communities in the country, of the meeting of August 19, and the resolutions there adopted. Similar meetings were thereupon held in Philadelphia, Richmond and Cincinnati, and reports of their proceedings were forwarded to the New York Committee. Mr. Forsyth, in replying to the resolutions addressed to him by other communities, referred to his communications with the New York committee.²⁸

A sub-committee on foreign correspondence was in correspondence with Sir Moses Montefiore, Mr. Adolphe Cremieux, Lord Palmerston, Sir Robert Peel, and the Lord Mayor of London.^{28a}

INTER-CONGREGATIONAL COOPERATION

Occasions for contact and cooperation between B'nai Jeshurun and the other Congregations were numerous.

The only conflict which came up between Shearith Israel and B'nai Jeshurun during this period was when members of B'nai Jeshurun claimed a share in the disposition of the property of Shearith Israel at Chatham and Oliver Streets.

On the whole, however, the relations with the parent Congregation were cordial. Shortly after the dedication of the Elm Street Synagogue, a request came from Haym M. Salomon, asking permission to use the basement room during the ensuing Holy Days for divine worship in accordance with the Spanish and Portuguese ritual. The request was refused because it did not have the sanction of the Spanish and Portuguese Congregation. When the Hazan of the Spanish and Portuguese Congregation, Rev. Moses Levy Maduro Peixotto, died in 1828, prayers were said as well in the Elm Street Synagogue, after which the two Congregations joined in the funeral rite at the Spanish and Portuguese Synagogue.²⁹ At another time,

when there was no room in its own burial ground, permission was granted for a member of Shearith Israel to be interred in the cemetery of B'nai Jeshurun.

In 1833, while the new Synagogue of the Spanish and Portuguese Congregation was being erected in Crosby Street, the Board of Trustees of Congregation B'nai Jeshurun undertook the safekeeping of the Scrolls of the Law and other articles. Upon the approach of the Succoth Festival, the use of the Succah was offered. When the Crosby Street Synagogue was consecrated on June 12, 1834, the officials of B'nai Jeshurun were present and joined in the celebration. For the Passover of 1828, the two Congregations undertook jointly the baking of the matzoth. When, as in September of 1832, a Jewish butcher was suspected of misrepresenting meat as being "Kosher," the information was communicated by Shearith Israel to B'nai Jeshurun, and the matter was publicly announced in the Synagogue.

Another occasion for joint action presented itself when an appeal came, in 1847, to relieve distress in the Holy Land.

In the joint effort to provide for the community needs, the younger Congregation Anshe Chesed also entered, though it did not participate as fully as the others. It took the initiative, however, in fostering a movement in 1837 aiming to provide for the burial of poor strangers dying in the city.

There was a bond which united not only the Jewish Congregations within the city, but Congregations all over the country. Sometimes it was an appeal for assistance, as came from a Congregation in New Orleans in 1837, asking for aid to build a Synagogue, or it was a letter from a Congregation in Charleston requesting that an announcement be made in the Synagogue regarding the approaching election of a Hazan in Charleston. Often it would happen that the Hazan of one Congregation would subsequently serve in a sister community. Thus Phineas A. Hart, who had served B'nai Jeshurun, volunteered his services as Hazan at Congregation Rodeph Shalom in Philadelphia in 1834, while in 1836, a Mr. Miers was released by the latter Congregation, so that he might come as Hazan to B'nai Jeshurun.³⁰ Jewish communities were as yet

few enough in number to feel as members of one large family, removed by distance but united by strong common interests.

EUROPEAN CONTACTS

Even the European ties continued strong. Communications with London and Amsterdam were going on constantly. Prayer books, Scrolls of the Law, and other articles for religious use were being procured from these mother communities. When Phineas A. Hart, the Hazan of the Congregation, left on a trip to Europe in 1827, he was given a list of books to purchase for the Congregation. In Amsterdam, there was a Rabbi, referred to in the minutes of the Congregation as "Rabban Aaron," who was the agent of the Congregation in several purchases.

Occasionally, there would be a visitor from abroad soliciting funds, who would at the same time bring news from foreign parts. In 1826 a Rabbi from Gibraltar, referred to in the minutes of the Congregation as "Rabbi David Jankil," arrived in the city and solicited the Trustees for funds to defray the expense of his board and lodging during his stay in the city. He was informed that he could receive no money from the Congregation, but that the Trustees would individually contribute.

Other communications with European communities were conducted with reference to the choice of a Hazan. It was the custom of the Congregation, whenever the term of the Hazan expired, to advertise the vacancy in the "London Jewish Chronicle," and in other European periodicals as well as in "The Occident" published by Isaac Leeser in Philadelphia. Often it happened that the credentials of applicants had to be investigated. In the case of one applicant, inquiries were directed by the Congregation to a Congregation in London, to another Congregation in Portsmouth, and to Rabbi Solomon Hirschell, Chief Rabbi of the Great Synagogue in London. In this instance the investigation resulted in the rejection of the applicant. At another time the Chief Rabbi gave a certification of character to an applicant for the position of Hazan.³¹ Rabbi Hirschell was extremely solicitous about the character

qualifications of those who presented themselves for the position of Hazan in American communities. Later, in 1839, it was through the intermediation of a Solomon Cohen in London, that the Congregation succeeded in securing the services of Samuel M. Isaacs, who came to B'nai Jeshurun as its first Hazan and Preacher.

RELATIONSHIP TO THE CHIEF RABBI IN ENGLAND

The relationship between Congregation B'nai Jeshurun and Chief Rabbi Solomon Hirschell is a subject which has an important bearing upon the religious condition of the Ashkenazic community in New York during the second quarter of the nineteenth century.

Having, in many instances, emigrated from England where many of their relatives remained, and having been reared in the traditions of the Great Synagogue in London, the Ashkenazic Jews naturally looked to the mother community for spiritual guidance. Even those of the Ashkenazim who came directly from other European countries, were ready to accept the guidance of the Great Synagogue and its Chief Rabbi in London.

When difficult questions of Jewish law arose, touching fundamental matters such as the validity of a marriage or eligibility for interment in a Jewish cemetery, there was no recognized Jewish authority in the United States to whom the Ashkenazim could turn. Until near the middle of the century, Ashkenazic Congregations were without Rabbinical leadership. The only religious official was the Hazan whose chief duty was the conduct of the Service. Communities may have had their learned Jewish laymen, but these refrained from assuming responsibility when a crucial matter was involved. At such times the authority of the Chief Rabbi in England was invoked.

In a sense, therefore, it may be said that until the middle of the nineteenth century the Ashkenazic constituency in America was in large measure dependent upon the religious authority of the Great Synagogue in London.³²

The correspondence between Congregation B'nai Jeshurun and Chief Rabbi Solomon Hirschell touching a variety of subjects such as marriage, divorce, conversion, and interment, or the proper construction of a "Mikveh," form an interesting and significant record.³³

In an important matter involving the unauthorized issuance of Jewish divorces, the Chief Rabbi requested the Congregation to communicate his opinion to other Ashkenazic Congregations in the country.³⁴ Apparently, he regarded B'nai Jeshurun as his strongest American constituency, and the medium of his contact with the others. In the city, Congregation Anshe Chesed also regarded itself as subject to the authority of the Chief Rabbi. There was also correspondence between the Chief Rabbi and the Charleston community.³⁵

The custom of sending the "Half-Shekel" contributions which were collected on Purim to the Chief Rabbi for disbursement, is recorded in the minutes of the Congregation as late as 1837, at which time the indiscriminating clerk gave to Rev. Hirschell's office, the title of "High Priest of England."

THE ADMINISTRATION OF THE CONGREGATION'S AFFAIRS

The administration of the Congregation's affairs was lodged in the hands of the Parnass and Board of Trustees. The tradition of centralized power and strict administration was one which B'nai Jeshurun inherited from its parent Congregation Shearith Israel. A small body of men, consisting of the Parnass who was the presiding officer, the Treasurer who was next in rank, and four additional Trustees was virtually in control. The authority of the Parnass embraced not only the physical but also the religious administration of the institution.

The Electors of the Congregation, who comprised the general body of its membership, were called to attend Congregational meetings at two stated times during the year, in Nissán immediately after Passover, and in Heshván immediately after Succoth. Special meetings were called, when it was necessary to fill a vacancy created by the resignation of a Trustee before the expiration of his term, or when some unusual occurrence

arose, such as the misconduct of a member or official of the Congregation. In exceptional situations a few chosen electors were invited by the Board to sit in at their deliberations.

The Electors voted for the officers and Trustees. They also elected the Hazan, Shamas, and Shochet. A great amount of interest and often even excitement attended the choice of these officials. Meetings were best attended whenever a partisan issue of this nature came up. It was to be expected in a community whose members were closely interrelated, and ingrown. Perhaps it was a welcome relaxation from their daily grind. Synagogue affairs must have furnished the topic for much of the conversation during the week.

In the intervals between the general meetings, the Parnass and his Board of Trustees were charged with full responsibility. Their primary duty was to safeguard the physical property of the Congregation and to administer its income and expenditures.

The property of the Congregation included not only its house of worship on Elm Street, but also its burial ground, which was acquired in 1826, even before the house of worship had been established. This land, consisting of four lots situated on 32nd Street, which was then on the outskirts of the city, was purchased for the sum of \$600, which was procured by a loan from the Hebrew Benevolent Society. Soon after the acquisition of the burial ground, a "Metaher House," which served as chapel and mortuary, was established.

The supervision of the cemetery was one of the most important responsibilities of the Board of Trustees. There were interment permits to be issued, there was the "Metaher House" to be cared for, there were sometimes questions of Jewish eligibility to be investigated. As a source of income, the cemetery proved to be a valuable asset.

A statement of the Congregation's receipts and expenditures was required to be submitted to the Electors at the two stated meetings of the year.

The income of the Congregation was derived principally from the sale of seats, from fees charged at the admission of mem-

bers, which varied from \$2.00 to \$30.00, from donations at the pulpit, and from the sale of "mitzvoth," Synagogue honors.

Seats were sold prior to the Holy Days. There were about 350 men's seats in the main body of the Elm Street Synagogue and about 250 women's seats, in the balcony. The purchaser was entitled to the use of the seats for the entire year until the next Holy Day season, and was permitted to retain them for the ensuing year upon the payment of a premium. A number of free seats were set aside for the poor. The sale of seats usually took place by auction. For many years, commencing with the first sale of seats in the Elm Street Synagogue, Solomon Seixas volunteered his services as auctioneer.

The donations made at the pulpit by those who were called to the Portion of the Torah and the sale of the "mitzvoth" on the Festivals and Holy Days, were customary means of income in Jewish Congregations. The rule adopted by the Trustees that "any person who may be called to the Torah shall offer not less than sixpence for one 'mi-she-berach,' and three 'mi-she-berachs' for one shilling," was in accord with the usual procedure in Congregations.

The principal items in the regular expenditures of the Congregation included the mortgage payments, the repayment of other loans, the cost of fuel and light, and the purchase of prayerbooks, Synagogue equipment, and other religious supplies, and the salaries of the Hazan and of the Shamas.

The first Hazan of the Congregation, Phineas A. Hart, served gratuitously at first. In 1829, he was elected at a salary of \$200 a year, which was increased in subsequent years. He was succeeded in 1830 by Alexander Hart. The office of Shamas attained by 1832, the remuneration of \$100 and ten loads of wood per annum.

The cost of the religious education of the children did not rest upon the Congregation. The children of the Congregational families received their religious training mostly at the hands of private teachers. In later years, the Congregation made annual contributions to the Society for the Education of Orphan Children. The only recorded item of Congregational expense which may be regarded as pertaining to Jewish study in the

Congregation, during this period, is the expense incurred in providing refreshments "at different learnings." These "learnings" probably consisted of an adult study group celebrating the completion of a tractate of the Talmud.

By 1840 the budget of the Congregation reached the sum of \$5,000 for the year, a large sum of money for those days, the administration of which necessitated careful management and close attention to details. The growing success and prosperity of B'nai Jeshurun were evidence of the exercise of these qualities by the Board of Trustees.

The problem of managing the finances was only the beginning of the Board's responsibility. The administration of religious affairs also devolved upon the Trustees and more particularly upon the Parnass of the Congregation.

The Parnass as the presiding officer supervised the conduct of the Service on Sabbaths, Festivals and Holy Days. The distribution of the privileges to be called up to the Torah was in his hands on Sabbaths. On Festivals and Holy Days the privilege was offered for sale. Before Simchath Torah, the honors of "Hasan Torah" and "Hasan Bereshith" were assigned and a fine was levied upon those who declined.

In connection with Succoth, there was the Succah to be set up. Before Passover, there was the baking and distribution of the matzoth to be arranged. On Shabuoth there were the floral decorations to be provided. On Thanksgiving Day there was a special Service to be arranged.

It was the Board of Trustees also to whom the religious officials, the Hazan, the Shamas, and the Shochet were directly responsible and from whom they received their instructions.

As the choice of a Hazan was a matter of primary importance, the Committee on Hazanim included electors in addition to Trustees. Mention has already been made of the extreme caution with which the candidate was selected, of the advertisements which were published in the important Jewish periodicals in America and in England, and of the scrutinizing vigilance with which credentials were investigated, so that the moral and spiritual worth of the applicant might be assured, "because the fair name of Israel's spiritual guides must be untainted even

by the breath of suspicion," as was expressed in a resolution adopted by the Board of Trustees.

The office of Shamas combined the duties of taking care of the building, assisting in the conduct of the Service, and in general acting as the messenger, announcer, and general agent of the Parnass and Trustees. He occupied quarters in the Synagogue building so that he might be available at all times.

Situations were constantly arising in connection with these offices and incumbents, which demanded the unremitting attention of the governing body.

PROBLEMS OF DECORUM

Not the least among the responsibilities which devolved upon the Parnass and the Trustees was the duty of safeguarding the decorum of the Service and of maintaining the discipline of the Congregation. In any young organization which has not yet developed set modes of conduct and traditions of decorum, disturbing elements are prone to arise. There are also likely to be clashes between the ranks and the officialdom. These difficulties loomed up often and sometimes seriously in the early period of B'nai Jeshurun's career. In dealing with them, the Parnass and the Trustees, actuated consciously perhaps by personal dignity or self-regard, and moved perhaps unconsciously in behalf of the Congregation by a sound instinct of self-preservation, exercised both vigilance and severity.

As early as 1827, the Board of Trustees found it necessary to adopt a resolution to the effect that "any person or persons offending the Trustees in their official capacity by using improper language or misconduct, when assembled on Congregational duty, shall be fined a sum of not exceeding \$25.00, and that the person or persons to be fined, be deprived of any honor in the Synagogue or privilege, appertaining to this Congregation, until the fine so enacted be paid."

An occasion for the enforcement of the resolution presented itself within a few months after its adoption. The offender, who had used abusive language to the Parnass was expelled

from all honors in the Synagogue for a period of six months. In a more serious case which took place in 1833, two men who caused a disturbance in the Synagogue were ejected from the Synagogue Service, and in addition legal proceedings were instituted against them for disturbing public worship in the Synagogue. The prosecution was finally withdrawn when one of the offenders released his property in the Congregation, and the other offered an apology for his conduct and paid the costs of the court action.

The same rigid enforcement of discipline was applied even to the Trustees themselves. For insulting the Hazan during the Reading of the Torah on a Sabbath, one of the Trustees, in 1835, was suspended from office, and was reinstated only after he apologized for his conduct. The controversy engaged the attention of the Board of Trustees for a period of three months.

There were other temperamental clashes among the Trustees and between Trustees and the Hazan, Shamas or Clerk. Offending and offended parties threatened to resign, others did resign, some resigned and were later appeased and persuaded to return.

These are episodes which were not unique to Congregation B'nai Jeshurun. They usually attended the early experiences of newly organized Congregations, and often accompanied even the later chapters of their careers.³⁶

There was however, a guiding sense of the obligation to maintain the highest standards of dignity and decorum. The desire to conform with the rigid decorum of the parent Congregation Shearith Israel may have been one motivating element. At times this zeal led to extremes. To quote one instance, there was adopted on November 8, 1829, a set of rules for the guidance of the meetings of the Board of Trustees, according to regular Parliamentary procedure. A graduated scale of fines for lateness, non-attendance, and disorderly conduct, was provided. It was set forth that if the President did not report on time for a scheduled meeting, the Treasurer should take the chair, and that if the President were twenty minutes late, a fine of twenty-five cents should be fixed. The

rule was actually carried out at a meeting on February 21, 1830.

Another instance of excessive zeal for decorum was the resolution adopted by the Board of Trustees on May 3, 1840, providing that a hat and cloak be worn by the Shamas. The Shamas, however, refused to abide by the resolution. It was only after the hat and cloak were brought and exhibited on the person of the Shamas before the meeting, that the resolution was rescinded.

The Trustees were doing their best to raise the tone and dignity of the Congregation.

MAINTAINING ORTHODOX OBSERVANCE

The most serious responsibility which rested upon them, and which they regarded as their most sacred trust was the safeguarding of the Orthodox tenets of the Jewish Faith upon which B'nai Jeshurun was founded.

In the first by-laws which were adopted it was specified that "any elector who may hereafter marry contrary to the Mosaic Law shall not be eligible to the office of Trustee, and if already a Trustee, his seat shall become vacated." Shortly thereafter it was made even more stringent, providing that such an offender shall even lose his rights as an elector of the Congregation.

It was probably recognized that the danger of marrying out of the Faith was the fundamental menace which threatened the existence of Judaism.

Barriers were also raised against those who kept their stores open on the Sabbaths and Holy Days. Upon the ground of the violation of the Sabbath, several applicants were denied admission to the Congregation during the early years.

Responsibility for the Kashruth of the meat used by the Congregational families was another important phase of administration. The Shochet, responsible directly to the Board of Trustees, was regarded as a functionary of the Congregation. At first, there was no salary attached to the office. The Shochet received his compensation directly from those who used his

services. Beginning with 1830, however, a special Shochet fund was raised by private subscription among the Congregants, so that he received a small salary directly from the Congregation. The first Shochet of the Congregation was A. Van Gelder, who had received his certification from the Hakam in Amsterdam. By a resolution of 1839, Electors of B'nai Jeshurun pledged themselves to purchase meat only as shall be killed by the Congregation's Shochet, and arrangements for distribution were accordingly made with butcheries in various parts of the city. If a butcher was discovered misrepresenting meat as being kosher, a warning was issued to the public. In that way the question of Kashruth was centrally administered and controlled by each Congregation for its own constituency.

Another indication of the Congregation's strictness in matters of Jewish observance, was the construction of a "Mickveh" in connection with the Elm Street Synagogue, in 1833. The money to defray the cost which was \$460, was raised by public subscription. The construction of it, was regarded by Chief Rabbi Solomon Hirschell in England as a matter requiring his advice, and he addressed a communication to the Parnass of the Congregation inquiring solicitously regarding the details of the construction.³⁷

In safeguarding the maintenance of strict Jewish observance, the Parnass and Trustees of the Congregation were aided by the circumstance that the city and State Governments vested Jewish Congregations with civil powers in many matters. One of these, was the right to perform marriage ceremonies. The Parnass, as the executive officer of the Congregation, had the right to perform a marriage ceremony or to delegate that right to anyone whom he might designate. Usually it was the Hazan, sometimes it was the Shamas, who officiated at marriages, but they derived their authority from the Parnass. When Alexander Hart, the Hazan, was himself married on July 31, 1835, it was the Parnass, John Jackson, who "gave Kiddushin."

Without the consent of the presiding officer of the Congregation, no religious ceremony could take place in any Congregational family. In one case, in 1827, this power was used to collect a bill for dues to the Congregation. In another similar

instance, the guardian of the bride, who refused to pay his debt to the Congregation, and was in turn denied the permit for the marriage of his ward, had the marriage ceremony performed in spite of the Parnass and the Trustees. Although the officials of the Congregation were particularly disturbed about this case, no further step was taken to challenge the validity of the marriage or cause any trouble to the young couple. The guardian of the bride, however, was penalized by a fine of \$25.00, being deprived of all Synagogue honors, until the fine was paid. It was as a result of this episode that a resolution was adopted in 1841, to the effect that "any elector or seatholder who shall hereafter perform a marriage ceremony in this city or its immediate vicinity, without permission from the Board of Trustees, shall be expelled from this Congregation."

The real purpose of the strict control which the Parnass exercised over the issuance of marriage permits, was to guard against marriages out of the Faith, as well as against other violations of the Jewish tradition.

Also in the matter of interment in the burial ground of the Congregation, the permission of the Board of Trustees was indispensable, and was so recognized by the civil authorities. This power too was sometimes used as a means of collecting membership dues and other unpaid debts to the Congregation. The chief end in view, however, was to protect the fundamental tenets of the Jewish Faith by precluding those who were by Jewish law regarded as unfit for Jewish burial.

Sometimes cases would arise involving difficult questions of Jewish law. In such cases the Board of Trustees would invite the counsel of Israel B. Kursheedt who was the most learned layman in the Congregation. If the issue was clear and the law definite, Mr. Kursheedt would render his decision. Where the question was a complicated one, or the matter was one of great moment, he would decline to give a decision, whereupon the subject would be referred to the Chief Rabbi in London.³⁸

The citing of a few cases may illustrate some of the problems which presented themselves to the governing body of the Congregation. They occurred between the years 1833 and 1837.

1. "Mr. ——— a seatholder, attended this meeting and stated that when he came to this city he brought with him his wife to whom he had been 'mekudash' in Canada where there was no Congregation, under the impressash that she was the daughter of Jewish parents, but being since informed that her mother was a Christian, he wished the Board to take the same into consideration and make such order as they may deem necessary according to our Holy Law, that he may hereafter live 'according to the Law of Moses and of Israel.' On motion RESOLVED that Messrs. Newmark and Bramson be a committee to determine what is necessary with power to call in any person competent to assist them in their deliberation."

"Mr. Newmark, a committee on Mr. ———'s affair, reported that he had consulted and found it necessary that they be separated ninety days. On motion RESOLVED that Mr. ——— be informed that on producing a certificate of two or three respectable persons known to the Trustees of such separation, and all other necessary forms, he can have the services of the officers of the Congregation."

2. "The President informed the Board that Mr. ———, an elector of this Congregation, called to acquaint him that his niece Miss ——— was contracted in marriage to Mr. ———, and that the said Miss ———'s mother was a Gentile, but the father a Jew, and that she was taken from her mother while quite young, say not more than three weeks old, and brought up as his, Mr. ———'s charge, in the Jewish Faith, and has ever strictly observed our holy religion. The President informed Mr. ——— that under the above named circumstances he should make it his duty to enquire what was required to be done which he did by applying to Mr. I. B. Kursheedt, an elector and past Trustee of this Congregation and received a letter which was laid before this Board in reply to question put to said Mr. Kursheedt of the President. Said letter on examination did not appear satisfactory to the Board of Trustees, and it was therefore on motion RESOLVED that Mr. Kursheedt be requested to attend the Board at 3:00 o'clock this day. The Board accordingly adjourned till that time."

"In compliance with the wishes of the Trustees Mr. Kursheedt did so attend and went more fully to explain his views of the letter he sent to the President and the subject matter as above, whereon on motion RESOLVED that a committee of three to forthwith wait on Mr. ——— to ascertain matters of information which they thought might be within his or Mr. ———'s knowledge relative to their niece. When the President, Treasurer and Mr. I. Newmark were appointed the said committee, proceeded to the house of Mr. ———"

One day intervened. The following day the matter was resumed.

"The Committee appointed to wait on Mr. ——— pursuant to a resolution to this Board respectfully report that in obedience to the same they proceeded to the house of Mr. ——— and had a private interview with him, pointing out to him the consequence that may result if his statement respecting his niece, Miss ——— should not in all particulars be true that the marriage would not in the Mosaic law stand good and would be void, that the children, if any, resulting from such marriage would in our Holy Religion be deemed 'mamzerim,' he, Mr. ——— declared to your committee in the most solemn manner that what he had stated respecting his niece was true, and that she was named in the London 'Shool' when only not three weeks old and he was willing in any way if the Committee wishes to be qualified to the same. This your Committee refused. Your committee then requested to have an interview with Mrs. ——— which was very readily granted; to whom your committee named the consequence of said marriage if things and matters were not fine as represented to the Trustees, who also in the most solemn manner declared all that was stated by her husband, Mr. ——— was true and that she was willing to abide by all the consequences and to be qualified in any way your committee wished, and she further added that within her own knowledge that the said ——— was positively named in the Polish 'Shool' in London after her, Mrs. ———'s grandmother, and that she 'visited the Mickveh for the purpose of conversion,' in Amsterdam. All of which is respectfully submitted and your committee requested to be discharged."

"On motion RESOLVED that the preceding report be accepted and that the President be empowered to give the orders for the marriage to take place."

3. "It having been reported to this Board that the 'Mickveh' belonging to this Congregation has been used under false representation by a Gentile (representing herself as a Jewess) under the direction of a Mr. ——— as seat holder of this Congregation, RESOLVED that Mr. ——— be directed to attend the Trustees on Sunday evening, the 16th inst. and the clerk be directed to inform him of the same.

"Mr. ——— agreeable to notice given him appeared before the Trustees and after the following questions were put to him and answered by him, the following preamble and resolution passed unanimously:

Question: Whether he had 'Kidushin' and by whom given and when and to whom.

Answer: He had 'Kidushin' given him by a Mr. ——— now residing in Philadelphia and on the 6th of April 1837, he married a Gentile by the name of Miss ——— and made her a 'convert' himself, and made her go to the 'Mickveh' belonging to this Congregation without the consent of the Parnass or Trustees.

Question: Where did she reside during the time necessary to make her a 'convert'?

Answer: She resided with a Mr. ———, a Gentile."

Preamble and Resolution

"WHEREAS it is incumbent on those who profess Judaism to uphold the religious duties applicable to said faith and whereas it has been discovered that on Thursday last, April 6, 1837, the superintendent of the 'Mickveh' of this Congregation B'nai Jeshurun was imposed upon by false representation from a woman by the name of ——— professing our Holy faith, who introduced another woman, a stranger, to perform ablution who, when questioned, refused to answer and upon inquiry from Miss ———, who introduced her, she replied she was deaf and dumb, but she was a married woman and had contracted the above disease by severe sickness. The superintendent presuming that such affliction from the Almighty may be possible, allowed her to use the 'Mickveh,' it having since the said period, been ascertained that the woman who used the 'Mickveh' was a Gentile and Mr. ——— who has a seat in the Synagogue has received 'Kidushin' and named the said Gentile and the Trustees of this Congregation having come to a determination not to make her a 'convert,' consider our Holy faith has been held to ridicule by persons who should uphold it and as example for the future RESOLVED that the said ——— or ——— be expelled from our Synagogue, and that he be not allowed from this time to purchase or hold a seat in this Synagogue or called to the Sepher, or receive any 'mitzvah' and that a copy of this preamble and resolution be sent to the Parnass and Trustees of Congregations Shearith Israel and Ansche Chesed."

With utmost vigilance the Parnass and the Trustees guarded the defenses of Jewish tradition. Beginning with 1833, a record of births, marriages, and deaths, was kept in English and Hebrew, so that there was a complete register of the Congregational household. Thus, in connection with marriages, interments, the supervision of the Congregational "Mickveh," and the administration of the Kosher meat supply, the Board of Trustees wielded control at crucial points in the life of the Congregation, and used its power to promote strict Jewish observance.

The small body of men who guided the affairs of the Congregation, did not always receive from their contemporaries the appreciation which was due them. At least posterity should

do justice to them, and to others like them who guided Congregations in a very difficult stage of Jewish life in America, when the strength of numbers was not present to reinforce the Jewish effort at persistence. The danger of intermarriage and assimilation must have been great, at a time when Jews, forming a small, almost negligible minority in the community, and without Ghetto walls to fortify their racial and religious consciousness, participated freely in the general civic and political life.

In order to ward off assimilation and consequent extinction, the struggle for Jewish existence must be carried on in terms of community effort. Individual Jews and Jewish individualism will never alone ensure the preservation of the Jew and Judaism. It must be achieved by the communal forces of the Jewish people. Jewish Congregations, Jewish communities, collective units of Jewish life, are the true defenses of the Faith. Therefore the brave efforts of Jewish community leaders of a century ago must be recognized as having played an important part in the survival of Jewish life in this country under particularly trying difficulties. Whatever may have been their limitations, of circumscribed vision or of rigid austerity, the sound instinct of Jewish self-preservation was their saving virtue, and a saving virtue also for the trust to which they were committed.

They held in their hands the administration of a Jewish Congregation, an important part of the Jewish community of New York, and they could not have helped realizing that the Jewish Congregation of which they were the responsible guardians, represented a collective effort at Jewish survival, which they must safeguard and strengthen. It was really necessary that the control of the Congregation's affairs should be central and not scattered, concentrated and not loose. Therefore, the questions of Jewish law pertaining to Jewish family life, the observance of the Sabbath and of Kashruth, were cardinal principles which had to be safeguarded. Those who were charged by the Congregation with responsibility, felt that it behooved them to guard against departures from the norm of Jewish life. Neither is it difficult to understand also, why the question of Congregational financing seemed so important. The growth of the insti-

tution and its capacity for usefulness, depended in large measure upon its financial resources.

Altogether the administration of the Congregation was an arduous task which called for loyalty and perseverance. It was not unusual for the Board of Trustees during those early years, to meet twice in the course of a week, and when special emergencies arose, as often as twice a day.

LEADING PERSONALITIES

The leading personalities of Congregation B'nai Jeshurun during this period were John I. Hart, Abraham Mitchell, Daniel Jackson, John Jackson, and Morland Micholl, all of whom held the office of Parnass at least twice during the span between 1827 and 1845.³⁹ Abraham Mitchell had the distinction of having served as a youth in the War of 1812,⁴⁰ and lived to usher the Congregation into its second house of worship.

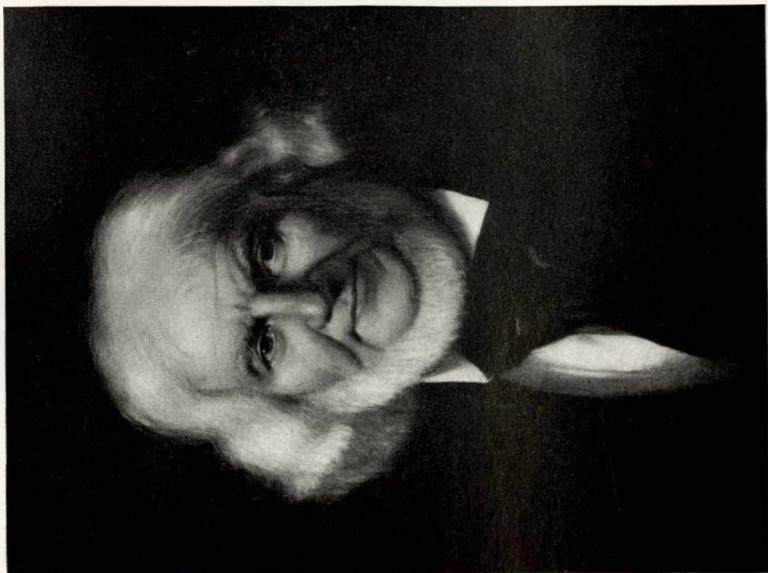
The figure of Mordecai M. Noah pervades the background of B'nai Jeshurun through the entire period. Though not a member of it, he was its constant friend, patron, counsellor and guide. He had delivered the address at the Thanksgiving Service of the Congregation in 1826, held at Washington Hall, before the B'nai Jeshurun Synagogue was established. He was present again as the principal speaker on the occasion of the first anniversary of the consecration of the Elm Street Synagogue. He delivered an oration at the Synagogue on Sabbath morning, September 15, 1827. His leadership in the social and philanthropic affairs of the community brought him into constant contact with B'nai Jeshurun, and his name was always cherished in the Congregation.

ISRAEL BAER KURSHEEDT

Though the office of Rabbi did not as yet exist in the Congregation, the position of learning and religious leadership was held by Israel Baer Kursheedt, who had been prominent in the religious affairs of Shearith Israel before B'nai Jeshurun was organized.⁴¹



REV. SAMUEL M. ISAACS



ISRAEL B. KURSHEEDT

He was born in 1766 at Singhaven near the Rhine. In his infancy his mother took up residence in the village of Kurheidt whose name he adopted.⁴²

He had received his early Hebrew training in the Yeshibah of the celebrated Rabbi Nathan Adler, of Frankfurt-am-Main, and was a fellow-student of the great Rabbi Wolf Heidenheim. He came to the United States in 1796, and in 1804 married the eldest daughter of Rev. Gershom Mendes Seixas. In 1812 he moved to Richmond, Virginia, where he took an active part in Congregational affairs. When he returned to New York in 1824, he became one of the group of Ashkenazic Jews who desired to organize a religious Service according to their own Minhag, and joined in the formation of Congregation B'nai Jeshurun in 1825, though retaining his membership in the Spanish and Portuguese Congregation.

Though engaged in commercial pursuits, Israel Baer Kursheedt devoted much time to the religious life of the community. He was consulted when it was necessary to compose a suitable inscription to be engraved upon the stone which was to be inserted in the front of the Synagogue on Elm Street in 1827. Later he delivered there a course of religious lectures, said to have been the first of its kind in the country.⁴³ According to the records of the Congregation the first religious discourse before the Congregation, was delivered by him on Sabbath Haggadol of the year 5586. He was appointed to superintend the erection of the Succah in 1830. In 1832 the Congregation procured "Ethrogim" from him. He was consulted in all the questions of Jewish law which came to the attention of the Board of Trustees, touching the qualifications of a Shochet, or the legality of a Jewish marriage, or the eligibility of a person for interment in a Jewish burial ground. In many of these, as already stated, he gave his own decision, while the more difficult questions he referred to the Chief Rabbi of England.

In 1834, Mr. Kursheedt initiated the establishment of the Hebrath Terumath Hakkodesh, a society for the relief of the poor of Palestine, and continued his interest up to the end of his life. In 1840, when the Jews of America protested against the

persecutions at Damascus, he presided at the public meeting held in New York.

He was by common consent, the most learned Jewish layman in the community. Upon his death on April 30, 1852, he was described by no less an authority than Isaac Leeser, as one whose religious authority was recognized all over the country.⁴⁴

REVEREND SAMUEL M. ISAACS ⁴⁵

The office of Hazan in the Congregation from 1827 to 1845 was occupied successively by Phineas A. Hart, his father Alexander Hart, Mr. Miers, Samuel Myer Isaacs, and Ansel Leo.

With the coming of Rev. Isaacs in 1839, preaching was introduced into the Congregation. Samuel Myer Isaacs was born at Leeworden, in Friesland, Holland, in January 1804. His father, a banker, upon losing his property by the French War, emigrated to London in 1814. There young Isaacs received his education. He was one of five sons, four of whom entered the ministry. After completing his studies he occupied the position of principal of a charitable and educational institution, Neve Tsedek, until 1839, when he received the call from B'nai Jeshurun to the office of Hazan and Preacher.⁴⁶

The addition of the function of Preacher to that of Reader was an innovation for an Ashkenazic Congregation. In Sephardic Congregations the Hazan fulfilled the office of spiritual leader as well as Reader, but rarely delivered sermons. Samuel M. Isaacs was the first to deliver English sermons regularly in an Ashkenazic Synagogue in America. The arrangement with him provided for lectures to be delivered on Sabbath Shuvah, Sabbath Haggadol, and on every Sabbath preceding the New Moon. He also delivered discourses on special occasions. There is a reference to a discourse by him at a Service held by the Congregation in 1841 to honor the memory of Willam H. Harrison, the deceased President of the United States.⁴⁷

It seems that the innovation was soon followed in other German Congregations, for in 1847 Congregation Sinai of New Orleans advertised for a Hazan and Shochet as follows:

“A gentleman of good moral and religious character who can give a good English discourse, is well versed in the Holy Tongue, and capable of giving instruction in the same.”⁴⁸

The coming of Reverend Isaacs, had a stimulating effect upon the religious affairs of the community and enhanced the attendance at the Synagogue. It was during his incumbency, however, that Congregation B'nai Jeshurun experienced the severest test of its early career,—a schism in the Congregation, which resulted in the secession of an important portion of its membership and the organization of a new Congregation in New York.

RIFT IN THE CONGREGATION

The absence of Congregational records for this period makes it difficult to reconstruct accurately the picture of the situation which led to the schism, but the Jewish periodicals of the period provide a large part of the missing material.⁴⁹

It seems that there had been two opposing parties in the Congregation, whose conflict came to a head in August 1844, at the annual election for trustees and officers of the Congregation for the ensuing year. The results of the election were contested on the ground that the party in power had rejected the votes of about thirty members, in accordance with a by-law of the Congregation which the opposing party regarded as unconstitutional. By mutual agreement, a lawsuit was commenced in the Supreme Court to determine the validity of the election. Pending the decision of the court, however, matters came to an issue in a different manner.

Invoking an old resolution that members whose dues were more than six months in arrears should not be entitled to any honors in the Synagogue, the party in power sought to compel the payment of dues into the hands of the elected treasurer. Their opponents, however, refusing to pay monies into the hands of a board of trustees whose titles were in dispute, would agree only to deposit the amounts due, into the hands of a third and disinterested party, pending the court's decision. This offer was not accepted.

The situation reached a serious stage when one of the oppos-

ing party, whose son was to become Bar Mitzvah, made application for his son to read from the Sefer on the Sabbath of his Bar Mitzvah. The privilege was denied. At the Sabbath morning Service, the officials of the Synagogue absented themselves. The two trustees who were present and took charge of the distribution of the honors, belonged to the opposing party, and ordered the Bar Mitzvah to be called to the Sefer. That afternoon, when the Mincha Service was to be read, the Synagogue was found locked by the order of the Parnass. The minister, Rev. Samuel M. Isaacs, upon being requested to come and read the Service, refused on the ground that he was following the instructions of the officers of the Congregation.

Thereupon the opposing party proceeded to conduct the Services of the Synagogue and, it seems, gained control of the Congregation. The others offered to secede and organize a separate Congregation. The proposition was accepted, and the sum of \$5,500 was paid to the forty-seven seceding members in consideration of their giving up their rights as electors, leaving in the Congregation a membership of one hundred and twenty-seven.

The seceding members organized themselves under the name of Congregation Shaaray Tefila, with Mr. John I. Hart as their President, and Rev. Samuel M. Isaacs as their minister. Their temporary quarters were established at 67 Franklin Street.

Both Congregations prospered. The notes of the controversy gradually waned. Both Congregations administered jointly their common cemetery property. When in 1847 Shaaray Tefila dedicated its first Synagogue in Wooster Street, a delegation from B'nai Jeshurun was present.

It was a serious storm which Congregation B'nai Jeshurun weathered.

DEMAND FOR HIGHER STANDARDS

One of the persistent problems which proved difficult of solution was the distribution of "Mitzvoth," the Synagogue honors. At the semi-annual meeting on April 14, 1844, a resolution was adopted to the effect that no "Mitzvah" shall be offered for sale and that a new plan of distribution should

be devised. At a special meeting of the Electors on May 12th, the resolution was laid on the table pending the proposal of the new plan. It was apprehended lest the plan do not provide for an impartial distribution.

On June 30, 1844, a plan proposed by the Board of Trustees, was laid before the Electors. The essence of it was "that all the names of such as are entitled to 'Mitzvoth' be placed in a box, and double the number of names as there are 'Mitzvoth' be drawn out prior to each Festival and Sabbath, so that if any of the persons drawn are not in the Synagogue at the time of the distribution of the 'Mitzvoth,' it will be given to the next in rotation."

It seems that this plan too did not work out satisfactorily, but the attempts at finding a dignified way of dealing with the question continued.

Another problem which faced the Congregation was the up-town trend of the Jewish population which pointed toward the necessity of moving the Congregation's house of worship following the trend of the population.

The greatest need which was felt, at this time, was the need for a Rabbi and Preacher in the Congregation. In Synagogues throughout the country, the regular religious discourse was assuming a more and more important place in the Synagogue Service.

Rev. Samuel M. Isaacs, who had served as Hazan in B'nai Jeshurun from 1839 to 1844, had delivered religious discourses, but not as a regular weekly institution. Rev. Ansel Leo, who succeeded Rev. Samuel M. Isaacs as Hazan in 1846, though an excellent Reader, was not adequately endowed for the purpose of preaching, and was excused from delivering lectures. The need for a capable Preacher was a pressing one.

Moreover, the Congregation needed a spiritual guide who should be learned in the Jewish Law and who would be recognized as the spiritual authority among his people. It was becoming increasingly difficult for the Congregation to remain a dependency of the Chief Rabbinate in London. Chief Rabbi Hirschell had died in 1843, and was succeeded by Rev. Nathan Adler. In one of his last communications to the Congregation

he had expressed the wish that "a spiritual leader might arise in America, in the light of whose learning and virtue the Kehilloth of America could walk."

RABBI MORRIS J. RAPHALL

In 1849, Rev. Dr. Morris J. Raphall, who had served for a time as the secretary to Chief Rabbi Hirschell in London, and who had acquired a wide reputation as scholar and orator, received a call to become the Rabbi and Preacher of Congregation B'nai Jeshurun. His arrival brought the Congregation to the threshold of a new chapter in its career.

CHAPTER THREE

1850-1880

THE GREENE STREET SYNAGOGUE THE THIRTY-FOURTH STREET SYNAGOGUE

The next chapter of the Congregation's career spans a period which was of more than ordinary significance in the history of the United States. It was a time when the country experienced its greatest growth and also its greatest tribulation.

The Civil War, which presented the severest test that ever confronted the young nation, came in the very midst of its remarkable growth. For a brief interval, the pace of the country's development was delayed, but it soon recovered. By 1876, when the Centennial of American Independence was celebrated, the ravages of the civil strife had been nearly healed. The completion of the transcontinental railroad in that year was tangible evidence that the era of expansion was in full stride again.

Jewish Life in the United States

Between 1850 and 1880, there was a vast immigration, unprecedented in its magnitude, and coming chiefly from the countries of Central Europe. Even a few years earlier, the influx had commenced on a considerable scale, but as a result of the period of political reaction in Germany, and in Austria and Hungary which followed the revolutionary movement of 1848, the emigration from those countries assumed huge proportions. The beginning of steam navigation on the Atlantic facilitated the exodus. Hundreds of thousands every year sought the shores of America. The only marked halt was in the first years of the Civil War. The trend was resumed, however, even before the close of the War. From 1850 to 1880, more than 9,000,000 immigrants came into the United States.

It was inevitable that the history of American Jewry should have been affected by the great movements of population during these three decades. The development of Jewish life from 1850 to 1880, shows traces of the general events of the time. The year 1865, which marked the end of the Civil War, divides the period almost equally. From 1850 to 1865 the Jewish population increased threefold, transforming the character of Jewish communities and multiplying their problems. After 1865, the increase, though it was a substantial one, was not in the same proportion, until 1881 when a new influx, of a different kind, commenced. The years following the Civil War, served, however, as a breathing spell during which the new arrivals succeeded in establishing themselves both economically and socially, and Jewish communal life became better organized and more efficient.

There were upwards of 50,000 Jews in the United States in 1850. By 1865 their numbers reached more than 150,000. The great majority of the new arrivals came from Germany and Austria along with the tide which flowed out of those lands when reaction set in after the collapse of the revolutionary movement in 1848. In their wake, came also a smaller number of Polish Jews.

Among the new immigrants were men of high culture, who had taken leading parts in the revolutionary movement in their homelands, and who later became ideal citizens of America because they understood how to cherish the ideal of liberty and how to make the utmost of the unlimited opportunities which they found here.¹

Unlike their Spanish and Portuguese brethren who had been the first to settle in America and who had in most instances brought wealth and commercial prestige from the Old World to the New World, the German-Jewish immigrants arrived mostly without means. A large number took to peddling, and spread throughout the country. Some became pioneers in new sections of the Middle West and even in the Far West. Congregations and other Jewish institutions increased rapidly. The first Congregation in the Far West was organized in San Francisco, in 1850.

The new immigration completely altered the complexion of American Jewish life. In the old settlements of the Atlantic coast the Spanish and Portuguese element of the Jewish community became outnumbered. In the new sections the settlements consisted almost exclusively of German and Polish Jews.

The changed aspect was demonstrated even in the personnel of American Jewish leadership during this period. The new generation of Jewish leaders consisted largely of erstwhile immigrants. The leaders of the former generation were passing away. Mordecai M. Noah died in 1851, and Judah Touro, in 1854. Among the new spokesmen of American Israel, an eminent place was held by the Rabbinate, of which the most conspicuous representatives at the time were Isaac Leeser in Philadelphia, Isaac M. Wise in Cincinnati, and David Einhorn in Baltimore. Through the periodicals which they founded, "The Occident," "The Israelite," and "Sinai," respectively, and through their personal utterances, they wielded a powerful influence.

Moses Montefiore in England was still the most important Jewish world figure of the time. His influence was vividly felt in American Jewish life, even as it was felt among Jews in other parts of the world. His efforts to alleviate the condition of the Jews in Palestine continued unabated. In 1858 an emergency arose, which claimed his zeal just as had the "Damascus affair" in 1840.

It was the case of a Jewish child Edgar Mortara in Bologna, Italy, who was forcibly taken from his parents by Papal guards, under instructions from the Holy Office, on the ground that several years before, the child had been secretly baptized by the Catholic servant girl in the Mortara household. The case aroused universal indignation. The Pope was petitioned by governments and royalty, but to no avail. Moses Montefiore made a journey to the Vatican, but did not even succeed in being received at an audience. All attempts failed. Edgar Mortara was reared in a convent and later entered the Augustine order. As a result of the Mortara case, however, Jews in France, Germany, England, Austria, and America were stirred to form

unions for the protection of Jewish rights and to aid their brethren in lands of oppression.

Another occasion when the great philanthropist interceded in behalf of his brethren, and this time with greater success, was in connection with the Jews of Morocco. When the war between Morocco and Spain broke out in 1859, the Moors plundered the houses of Jewish families in Tetuan. Most of the Jews saved their lives by flight. About 400 were killed. Sir Moses Montefiore appealed to the Jewries in Europe and America for aid to the unfortunate victims. Later, in 1863, when a group of Jews in Morocco was imprisoned on the suspicion of having killed a Spaniard, Montefiore undertook a journey to Morocco and secured from the Sultan the liberation of the prisoners and an assurance of just treatment toward the Jews.

BOARD OF DELEGATES OF AMERICAN ISRAELITES

Jewish communities in America were aroused, as were Jews everywhere, by the outrages against Jewish life and liberty abroad. The Mortara case stimulated an organization in America, which corresponded to similar organizations which had been established in European countries, such as the Alliance Israelite in France, and the Board of Deputies in England. It was the Board of Delegates of American Israelites, formed in New York in 1859, a national organization for the purpose of securing and maintaining civil and religious rights at home and abroad,² and which also proved to be an important medium in securing from American Israel material aid for the relief of Jewish needs abroad. It was the first central organization which was prepared to speak and act for American Israel as a whole, and was recognized as such by the American Government.

The Board of Delegates soon found occasion to exercise its function in an important situation which involved the rights of American Jews abroad.³ In 1855 the United States Senate had ratified a treaty with the Swiss Confederation after demanding and securing the amendment of a clause in the treaty

which stated that Christians alone were to be entitled to the privileges guaranteed. The amended clause, while less objectionable in form, did not, however, clearly dispose of the restriction. In 1856 a United States citizen, a Jew, was denied the privilege of domicile in one of the Swiss cantons. A widespread agitation ensued, led at first by Isaac Leeser, David Einhorn, and Isaac M. Wise, urging the abolition of the Swiss treaty, and then taken over by the Executive Committee of the Board of Delegates of American Israelites. Thanks to the assiduous efforts of the American ministers in Switzerland, the restrictions were gradually abolished in the individual cantons, and full civil rights were finally guaranteed to all Jews by the new Swiss Constitution of 1874.

In 1863 the Board of Delegates asked the intervention of the United States Government in the Moroccan atrocities against the Jews. In response, Secretary Seward instructed the United States Consul at Tangiers to use his good offices to further the cause of the unfortunate victims.

The usefulness of the Board of Delegates in matters affecting Jewish rights at home, appeared in 1861, when it addressed a memorial to Congress protesting against the provision that Chaplains appointed in the Volunteer Service must be "a regular ordained minister of some Christian denomination." The result was the passage of an amendatory act substituting the word "Religious" for "Christian."⁴ In 1862, the Board protested against General Grant's order expelling Jewish traders from within the Union lines.

Jewish weekly newspapers became widespread during this period. They served not only as media for information about Jewish life at home and abroad, but they also became the channels for Jewish agitation and forums for theological discussions. Jewish congregational life was reflected in their columns. The earliest Jewish weekly was the "Asmonean" established by Robert Lyon in New York, beginning in 1849. The more prominent of the many which followed within a decade, were "The Israelite" established by Isaac M. Wise, in Cincinnati, in 1854, and the "The Jewish Messenger," established by Samuel M. Isaacs in New York in 1857. "The Occident and American

Jewish Advocate" established by Isaac Leeser in Philadelphia in 1843 as a monthly, continued as such, except for the years 1859 and 1861 when it appeared weekly.

A general movement for the establishment of Jewish Educational Institutes waxed and waned during the decade between 1850 and 1860.⁵ The American Public School as an institution was in a very unsatisfactory stage. The non-sectarian public school, supported by public taxes, had been but recently introduced. Children received their instruction mostly in denominational schools, where secular and religious instruction were combined. In many Jewish communities, such as New York, Philadelphia, Cincinnati, and New Orleans, Hebrew educational institutions, fostered by Jewish Congregations, were organized beginning in 1850. Sessions were held daily. The subjects of instruction were chiefly English, German, and Hebrew. The attempts, however, were short-lived, for as the general excellence of the public schools increased, the attendance at the Hebrew Educational Institutes fell off. Many of the institutes closed down and Congregational schools confined themselves to the teaching of religious subjects.⁶

Jewish life and Jewish organizations were in the midst of growth and development, when the Civil War broke out in 1861.

JEWES AND THE CIVIL WAR

In the discussion of the issue of slavery which agitated the country for many years before the outbreak of the War, Jews took sides usually in accord with the sentiment of the communities in which they lived.⁷ Prominent exceptions were Rabbi David Einhorn, in Baltimore, whose strong and persistent denunciation of slavery aroused strong opposition in his community, and Rabbi Morris J. Raphall, in New York, whose "Bible View of Slavery," published in 1861, purporting to show that the Bible does not denounce slave-holding as a sin, raised a storm of contention.

The actual participation of Jews in the Civil War was far beyond their numerical quota. More than 8,000 Jewish soldiers served in the armies of the North and of the South,⁸ out of a

total Jewish population of about 150,000. Among them were many who rendered distinguished service and reached high ranks including the rank of general. Judah P. Benjamin, called the "brains of the Confederacy," was frequently consulted by President Jefferson Davis, and held in turn the offices of Attorney-General, Secretary of War, and Secretary of State, in the Confederacy. Judah P. Benjamin has been called "the most distinguished statesman, orator, and lawyer that American Jewry has produced."⁹

The Civil War interrupted but did not halt the progress of Jewish life in America. The period from 1865 to 1880 was one of increasing organization and efficiency in Jewish life, during which many new Jewish institutions were founded, and many older ones flourished into enlarged scope and magnitude.

The erstwhile immigrants were accumulating wealth, education, and influence. Large and beautiful Synagogues sprang up, and numerous religious schools were established. Even greater was the development of institutions outside the Synagogue.

Local institutions, benevolent, social and educational, grew larger and more numerous. Fraternal orders, even those which had originated at an earlier period, branched out on a nationwide scale during this period. The oldest of these, the B'nai Brith, founded by a number of German Jews in New York in 1843, had more than 300 lodges in 1880. The Jewish population of the country in that year reached the approximate number of 250,000.¹⁰

The Board of Delegates of American Israelites continued, until 1878, to function as the medium of American Jewry, defending political rights of Jews everywhere. The condition of the Jews in Rumania was the subject of international agitation.¹¹ Again, as in the Damascus affair, the United States Government endeavored to use its good offices in the cause of Justice and Humanity.

In 1867 the Board of Delegates first drew the attention of the Government to Jewish persecutions in Rumania. In 1870, B. F. Peixotto, a prominent Jew of New York, was appointed Consul-General to Rumania. During the six years that he held the office, he devoted himself to the improvement of Jewish

conditions in that country. When in 1878, by the Treaty of Berlin, Rumania acquired its status as a Sovereign Kingdom on the condition that the civil and political rights of Jews were to be recognized, it was hoped that the Jewish problem there was solved at last. The condition, however, was not fulfilled. The Board of Delegates brought the matter to the attention of the United States Government, which was about to establish official relations with Rumania. Secretary Evarts wrote to the American Minister in Austria urging the plea in behalf of Jewish rights. The situation, however, remained unalleviated.

In 1878 the Board of Delegates merged in the formation of the Union of American Hebrew Congregations, and its functions were taken over by a standing Committee of that organization known as "The Board of Delegates on Civil and Religious Rights."

Summing up the entire period of a generation from 1850 to 1881, it may be said that it transformed the character of American Jewish life, not only because of the tremendous increase in numbers, but because of the nature of the new population. Though the Spanish and Portuguese Jews ceased to be a majority even as early as 1825, they nevertheless controlled Jewish communal life, either consciously by determining its policies, or unconsciously by furnishing the models even of those institutions which were composed of German and Polish Jews.

The tide of German Jewish immigration, however, brought to the country, new communal types and new forms of organization. The Jewish community which had formerly been dominated by the Synagogue, developed other forms of association, social and philanthropic, apart from the Synagogue.¹²

The Synagogue itself was subjected to new influences, as a result of the new immigration. The Reform movement, which originated in Germany and was propagated in America by Rabbis who came from Germany and Austria, achieved its greatest power between 1850 and 1880, and wrought fundamental changes in the religious aspect of American Jewish life.¹³

RISE OF REFORM

The Reform Movement in Germany began as an effort to change the Synagogue ritual in the direction of greater decorum. The platform of the first Reform Synagogue, established by Israel Jacobson in 1810, provided for music by a regular choir, a shorter liturgy, sermons in the vernacular, and the Confirmation of girls. Between 1810 and 1845, the controversy between the traditionalists and the Reformers raged throughout the German states. In 1845 the Berlin Reform Congregation was formed. Its policy provided for the religious equality of woman with man, the discontinuance of the use of the "talith," worship with uncovered heads, Services almost entirely in the vernacular, the pronouncement of the priestly benediction by the preacher and choir instead of by the so-called Aaronides, and the abandonment of the blowing of the Shofar on New Year's Day.

The disturbing conditions in Germany in 1848 and thereafter, placed the Reform controversy in the background. America then became the scene of its greatest demonstrations, under the influence of German Rabbis who came to lead German Congregations in the United States. Max Lilienthal, in New York and Cincinnati, Isaac M. Wise in Albany and Cincinnati, and David Einhorn in Baltimore and New York, Samuel Adler in New York, and Samuel Hirsch in Chicago, were the acknowledged leaders and pioneers of Reform Judaism in America, who fought its battles, established its institutions, and at the Rabbinical conferences which they initiated, formulated its doctrines and philosophy.

They had been advocates of Reform even before their arrival. Congregation Beth Elohim in Charleston had finally come under the dominance of Reform in 1841, Har Sinai in Baltimore in 1842, and Emanu-El in New York in 1845, had been organized by advocates of Reform, but it was not until the arrival of the Reform leaders from Germany that the Reform movement in America became aggressive. During the period of 1850-1881 it made its greatest conquests. Numerous new Reform Congregations were organized, constituted almost

exclusively of German Jews. Many of the older Orthodox German Congregations adopted changes in their ritual and gradually turned to Reform.

Isaac M. Wise was the practical genius of the movement, in addition to being one of its illustrious expounders. In 1873 he established the Union of American Hebrew Congregations. In 1875 he founded the Hebrew Union College, for the training of Rabbis. For many years, he agitated for a Synod of Reform Rabbis, and finally realized its establishment in 1889, as the Central Conference of American Rabbis.

On the other side of the theological battle lines were a number of staunch defenders who upheld the cause of traditional Orthodox Judaism in the face of the invading Reformers. The most valiant among them was Isaac Leeser in Philadelphia, who as preacher, publicist, Bible translator, and constant defender of Jewish rights, left a remarkable impress upon the Jewish life of his own and the following generation. Another effective champion of Orthodoxy was Sabato Morais who in 1851 succeeded Isaac Leeser in the Mickwe Israel Congregation of Philadelphia. In the same group of outstanding spokesmen of Orthodoxy belonged Samuel M. Isaacs, Minister of the Shaaray Tefila Congregation, and Morris J. Raphall, Rabbi of the B'nai Jeshurun Congregation, in New York.

Congregation B'nai Jeshurun did not escape untouched by the eventful epoch 1850-1880. The rise of new institutions and the transformation of old institutions, have their echo in the annals of the Congregation during this period. The restless stirring within the body of the American Synagogue which was occasioned by the ascendancy of the Reform movement, also left its traces in the career of Congregation B'nai Jeshurun during the second generation of its history.

The Congregation

The stream of historical continuity may wind and meander to the left or to the right, often influenced in its direction by the environment through which it passes. B'nai Jeshurun of today, while belonging to the stream which started on its way

a hundred years ago, is, however, the result of the turns and windings of a century.

It was during the second generation, from 1850 to 1880, that the Congregational stream, affected by the surrounding currents of Jewish life, was diverted from its straight and orthodox course. The Congregation as it is today is more akin to the B'nai Jeshurun of this second period. Moreover, the forebears of present day B'nai Jeshurun, those men who are the progenitors of a great part of the men and the women of the present day Congregation, identified themselves with the institution at this stage in its history.

This chapter of the Congregation's history should really be divided into two parts, with the year 1865 at the dividing line.

THE PERIOD 1850-1864

Taking all the factors into consideration, it may be said that the Congregation made its greatest strides during the span from 1850 to 1864.

NEW YORK JEWRY

In the Jewish life of the city, it was a period during which the community made important progress, in population, in wealth, and in the multiplicity of its institutions.

New York, the first port of entry, received the greatest number of the new immigrants. In the new element which was predominantly German and Austrian, there was, of course, a substantial portion of Russian Jews. In 1852 they organized a Congregation known as "Bet Ha-Midrash," the first Congregation of Russian Jews in America. In 1856 their first Synagogue edifice was established on Allen Street. The major portion of the funds for the purchase of the building was donated by Sampson Simson, who was influenced by John I. Hart to make the donation.¹⁴

Neither Hart nor Simson were Russian Jews. John I. Hart was an English Jew, who was the first President of Congregation B'nai Jeshurun, and subsequently became the first Presi-

dent of Congregation Shaaray Tefila when the secession took place in 1844.

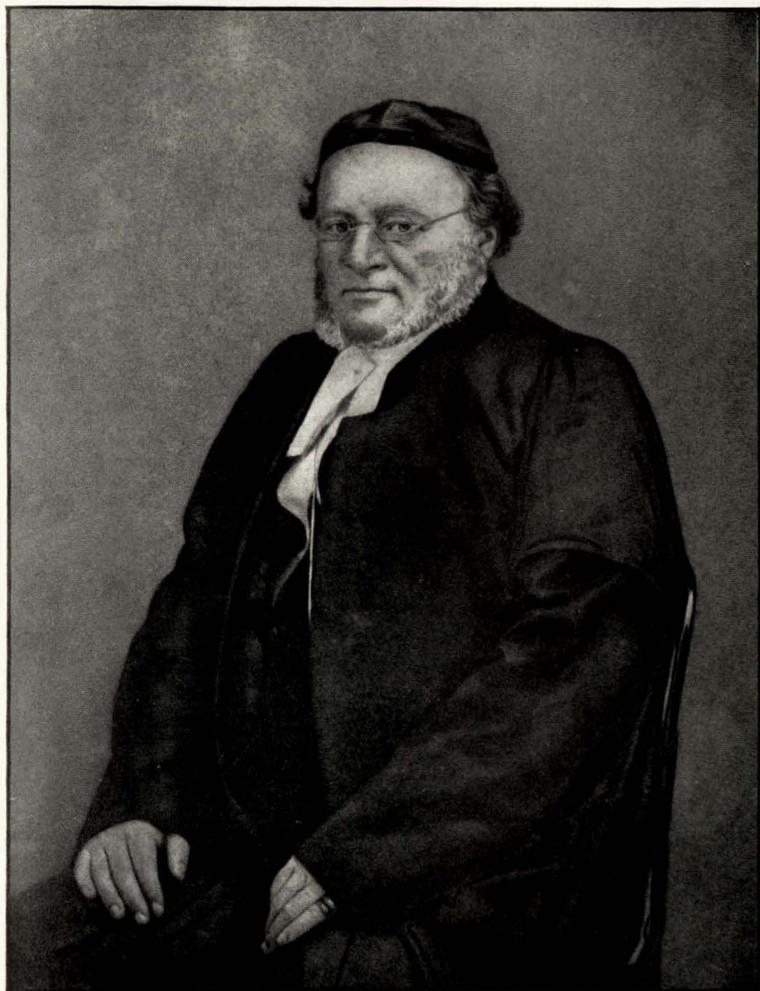
Sampson Simson,¹⁵ a grandson of Joseph Simson who came to America from Germany in 1718, was a prominent member of the New York bar. When he graduated from Columbia College in 1800, he delivered an address in Hebrew at the Commencement Exercises.¹⁶ He founded the North American Relief Society for Indigent Hebrews,¹⁷ and was also the founder and first President of the Jews' Hospital, later known as Mt. Sinai Hospital, to which he left a considerable endowment. He was probably the first Jew in America to own important Hebrew manuscripts. The Jewish Theological Seminary and Scientific Institute was founded by him.

The manner in which the Synagogue of the first Congregation of Russian Jews was established, is an interesting indication of how the earlier element of the Jewish population helped the later arrivals to establish their religious life, and recalls the earlier instance of Harmon Hendricks, the President of the Spanish and Portuguese Congregation who helped its Ashkenazic offspring, B'nai Jeshurun, under the leadership of John I. Hart, to establish its house of worship on Elm Street.

The Jewish population was spreading not only northward in the city but also southward, across the river to Brooklyn. The first Jewish Congregation in Brooklyn was "Beth Elohim," established in 1854.

In New York the number of new Congregations was increasing so rapidly, that Synagogue cornerstone layings and consecrations were a usual occurrence. In 1850 the list of Synagogues in New York included¹⁸ Shearith Israel at 60 Crosby Street, B'nai Jeshurun at 119 Elm Street, Anshe Chesed (1834) at 38 Henry Street, Shaaray Zedek (1840) at White Street corner Centre, Shaaray Hashomayim (1841) on Attorney Street, Rodeph Sholom (1843) at 156 Attorney Street, B'nai Israel (1843) at 154 Pearl Street, Beth Israel (1847) at Centre Street near Pearl, Shaaray Tefila (1847) at 112 Wooster Street, and Temple Emanu-El (1848) at 56 Christie Street.

The Jewish ministry of the city during this period included



RABBI MORRIS J. RAPHALL

in addition to the Rabbi of Congregation B'nai Jeshurun, Jacques J. Lyons of Shearith Israel, Samuel M. Isaacs of Shaaray Tefila, L. Merzbacher of Temple Emanu-El, who was succeeded in 1857 by Samuel Adler; Max Lienthal, whose services were shared jointly for a time by Anshe Chesed, Shaaray Shomayim, and Rodeph Sholom.

Attempts at inter-Congregational cooperation were strongly in evidence. Meetings of Congregational representatives were called to discuss important local questions as they came up. In 1849 the Jewish Congregations jointly refrained from holding Services on Thanksgiving Day, as a protest against the Governor's Thanksgiving Day Proclamation in which "A Christian people were called upon to return thanks for the bounties of the great Creator." In the following year, all sectarian references were omitted in the Governor's proclamation.¹⁹ On another occasion it was the menace of Christian missionizing among Jewish children which was responsible for an inter-Congregational conclave. On the death of Mordecai Noah in 1851 and of Judah Touro in 1854, all the Congregations in the city joined in the funeral procession and in the memorial exercises.

The widespread increase of benevolent institutions in the city was perhaps the most noteworthy feature of the community's development. Numerous small charitable organizations developed around each of the Congregations. Women's charitable associations increased. Other benevolent and social organizations grew up, whose membership transcended Congregational lines. These provided every conceivable form of relief, from fuel and clothing to the poor, to mutual benefits in case of sickness or death. The most important of the local philanthropies, the Hebrew Benevolent Society, in existence since 1822, was merged in 1859 with the German Hebrew Benevolent Society which had been organized in 1845, forming the Hebrew Benevolent and Orphan Asylum Society. Under its auspices, the first Jewish orphan asylum in the city on West 29th Street, was opened in 1860. The Jews' Hospital, which was organized in 1852, changed its name to Mount Sinai Hospital in 1871.

Much of the social life of the Jewish community centered

around the activities of the philanthropic institutions. The regular meetings afforded opportunities for social contact. Gala occasions, like Balls and Entertainments were held as a means of raising funds for the support of the institutions. The Purim Association, formed in 1862, from the proceeds of fancy dress Balls, continued to derive its support annually in the same way. At the anniversary banquets, the most prominent members of the community came together. At the first anniversary banquet held jointly by the Hebrew Benevolent Society and the German Hebrew Benevolent Society, the gathering included Rev. Samuel M. Isaacs, Rev. Ansel Leo, Rev. Dr. Morris J. Raphall, Rev. Isaac Leeser, Rev. Max Lilienthal, and others of the Jewish clergy. Greetings were received from Daniel Webster and William H. Seward. The toasts were announced from the chair first in English by Major Noah, the President of the Hebrew Benevolent Society, and were repeated in German at another table by Mr. Stettheimer, the President of the German Hebrew Benevolent Society. The sum of Four Thousand Dollars was contributed in the course of the evening. It was not unusual even for the President of the United States to send his felicitations to the important communal celebrations.²⁰

The Jewish community was alive with activity. The circle of Jewish life was still sufficiently small to permit of familiarity, and at the same time large enough to afford a diversity of interests outside the Synagogue itself.

Congregation B'nai Jeshurun's place in the Jewish community of New York during the years between 1850 and 1864 was one of major importance.

RABBI MORRIS J. RAPHALL

The coming of Rev. Dr. Morris J. Raphall to Congregation B'nai Jeshurun in 1849, ushered in a new era in its history, bringing it to the forefront of Jewish Congregations in America.

Morris Jacob Raphall was born at Stockholm, Sweden, October 3, 1798.²¹ His father who was at that time banker to the King of Sweden, had two sons who in the year 1803, both

fell dangerously ill; and the old gentleman vowed that if God would spare the life of one of his sons, he would rear him to the service of his Maker. The elder, Raphael, died, and the younger, Morris, survived, and was at once introduced to his studies. In the year 1807 he was taken to Copenhagen where he received his first Hebrew and secular training. At an early age he evinced his unusual powers, having been proclaimed "Chober," "Socius," or "Fellow of Learned Men," at the age of Bar Mitzvah. He continued his secular studies at the University of Giessen and later at the University of Erlangen, from which he received his Doctor's degree. He accompanied his father to England, and travelled in France, Germany, and Belgium. Returning to England, he married in 1825. He had six children, of whom only four survived.

After having tested his powers as a debater against the society for promoting Christianity among the Jews, and as a lecturer on Hebrew Poetry and Post-Biblical History, meeting with great success throughout the United Kingdom, he commenced his activity as an author in 1834 by publishing as a weekly sheet, "The Hebrew Review, or Magazine of Rabbinical Literature." It was the first Jewish periodical published in Great Britain. It was devoted to Jewish learning and contained, among other things, translations of Hebrew philosophical works including several of the works of Maimonides. After the appearance of seventy-eight numbers, the magazine was discontinued in 1836.

In 1840 he acted as honorary secretary to Solomon Hirschell, the Ashkenazic Chief Rabbi of the Jews of Great Britain. Conjointly with Rev. D. A. de Sola, he published a translation of eighteen treatises of the Mishnah, the first attempt to translate portions of the Mishnah into English, and he also began with de Sola and I. L. Lindenthal a translation of the Pentateuch, of which only one volume appeared.²² During the year 1840, when the blood accusation was made at Damascus, he published in the name of the Chief Rabbi, a refutation of it in four languages, Hebrew, English, French, and German, and in his own name wrote a defense of Judaism against an anonymous writer in the London "Times."

In 1841, he was appointed Rabbi and Preacher of the Birmingham Hebrew Congregation, and Master of the Hebrew National School there. Taking a prominent part in the erection of the Hebrew School, he later induced Jenny Lind, his countrywoman, to sing at a concert by means of which upwards of £1800 (\$9,000) was realized, and the debt of the School entirely paid off. He remained in Birmingham for eight years, during which his reputation as orator and scholar spread throughout Great Britain. He became known as the foremost expounder of the Jew to the non-Jew in England, serving to remove prejudice and misunderstanding and helping to win for the Jew the battle for equal political rights which were as yet denied him in the British Empire.²³ He was regarded as the foremost preacher among the Jewish clergy. Among the tokens of appreciation which he received from non-Jews was a ring, inscribed with the Hebrew letters of "Hear O Israel, the Lord our God the Lord is One," which was presented to him by a group of Unitarians, in recognition of his discourse on the Unity of God.²⁴

In 1849 he left Birmingham, in response to a call from Congregation B'nai Jeshurun. On his departure from Birmingham he received felicitations and tokens from Jews and Christians in the community.²⁵ The Mayor and other leading citizens united in an address and the presentation of a purse, in acknowledgement of his many services to the community.

His first sermon in America was delivered at the Elm Street Synagogue on Saturday, October 26, 1849. The Congregation, which crowded the Synagogue, included leading members of other Congregations, and also several eminent Christian divines. The discourse made a profound impression.²⁶

On December 23, 1849, Dr. Raphall was elected Lecturer and Preacher of the Congregation, at a salary which was commented on as being the most munificent salary received by any preacher in the country.²⁷ It amounted to \$2,000 per annum, with a provision for a salary of not less than \$500 nor exceeding \$1,000 per annum in case of incapacitation. It was also provided that Dr. Raphall should act as the superintendent of any school which may be established. Great enthusiasm pre-

vailed at the meeting, at which the election of the new Rabbi took place. It was realized that the occasion marked the opening of a new and splendid chapter for the Congregation.

The coming of Dr. Raphall was an event which received countrywide attention. Congregations generally were beginning to attach importance to the religious discourse as a part of the Synagogue Service. The demand for pulpit instruction in the vernacular was making itself felt in Europe as well as in America. The German Jewish Congregations had an advantage in hearing sermons in German. Dr. Raphall was the first Jewish Preacher in New York to deliver lectures in English regularly on the Sabbaths and Festivals.

Dr. Raphall's official installation was held on Friday, the second day of Passover, March 29, 1850. Rev. Ansel Leo, the Hazan of the Congregation, officiated, assisted by Rev. J. J. Lyons and Rev. Dr. W. Schlessinger, the latter speaking in German.²⁸

THE NEW SYNAGOGUE ON GREENE STREET

The next step in the Congregation's program was the immediate planning of a new house of worship. The Synagogue on Elm Street had been long outgrown. The neighborhood had become a noisy section of the city with a railroad station situated near the Synagogue. The residential part of the city was moving northward, and the members of the Congregation accordingly were moving away from the vicinity of the house of worship. The building was old, and not as attractive as the newer Synagogues in the city.

The coming of Dr. Raphall to the Congregation, bringing an increase in its membership and in the attendance at the Services, made the building of a new Synagogue an urgent necessity. In June, 1850, the Elm Street Synagogue was sold to the New York, New Haven and Hartford Railroad Company for the sum of \$18,000, and the site of the new Synagogue, a plot fifty-five feet front and seventy-seven feet deep, consisting of three lots on Greene Street between Houston and Bleecker, was purchased for the sum of \$12,000. While the new

house of worship was in the building, the Congregation worshipped in a room on Broadway between Prince and Houston Streets.

When completed, the Greene Street Synagogue was reputed to be the finest in the city. It was erected at a total cost of \$50,000. The building was of the "perpendicular style of the Gothic architecture."²⁹

On February 25, 1851, the Exercises at the laying of the cornerstone were held in the presence of the Mayor and other city officials, and of representatives from the other Congregations. Among the clergy who were present were Isaac Leeser of Philadelphia, J. J. Lyons, and M. Lilienthal of the city. A. Leo, the Hazan of the Congregation, officiated, and Dr. Raphall delivered the address. The cornerstone was laid by Abraham Mitchell, President of the Congregation, one of a few remaining members of the first generation of B'nai Jeshurun who had dedicated the Elm Street Synagogue.

The new Synagogue, a magnificent token of the Congregation's growth, was consecrated on September 24, 1851. The Consecration sermon was delivered by Dr. Raphall. A Consecration Prayer, which had been composed by the late Chief Rabbi Solomon Hirschell, was included in the program. Among those present were again the Mayor and the city officials, and representatives of other Congregations, as well as Rev. J. J. Lyon of Shearith Israel and Rev. S. M. Isaacs of Shaaray Tefila.

To those who had been present at the consecration of the Elm Street Synagogue in 1827, the scene of 1851 must have offered an interesting contrast. The Congregation which in 1827 was a newborn offspring from Shearith Israel, was now itself the parent of an offspring Congregation Shaaray Tefila. All three were there represented, and others too, which had grown up in New York during the generation that had elapsed. New York had changed remarkably, and likewise the Jewish community in it had undergone a transformation.

Events were happening one upon the heels of the other. Proud of its new spiritual leader, and glorying in its new house of worship, the Congregation was looking to still another event,

to complete its program. The establishment of an educational institution was the next goal in prospect.

THE B'NAI JESHURUN EDUCATIONAL INSTITUTE

The fulfillment of the need for an educational institution became practically assured, when Dr. Raphall was elected. His acknowledged experience in England as the Master of the Birmingham Hebrew Academy, made him ideally suited to head any school which the Congregation might establish. The terms of his contract with the Congregation provided for his function as the superintendent of the Congregation's school. The Committee which recommended his election to the general meeting stated in its report, "the imperious necessity of establishing a school for the education of the children of this Congregation where they can be educated in the Hebrew and English language, the elements of our holy religion, and other branches of useful knowledge." In a report of the School Committee a few months later the plaint was voiced, that "while our purses are continually opened to relieve the physical wants of our co-religionists, nothing has been effected to supply the spiritual wants of our offspring."³⁰

In a report of the Board of Trustees before a Congregational meeting on August 31, 1851, the need for an educational institution was again stressed. "In fact it should be borne in mind that the raising of a gorgeous building for the worship of our God will be futile without making suitable provisions for our descendants to continue in that worship, and for the perpetuity of that faith which has been our inheritance for centuries."

On December 5, 1852, the B'nai Jeshurun Educational Institute was opened. The curriculum was planned to include, "Hebrew:—Reading, Writing, Grammar, Translations of Prayers, Scripture, and Bible History; English:—Reading, Writing, Ciphering, English Grammar, Geography, Penmanship, Composition, and Elocution." Girls were to be taught needlework, in addition. Arrangements were also to be made for the teaching of French, German, Spanish, Algebra, Draw-

ing, Latin and Classics.³¹ It was intended as a preparatory school, leading to college. The hours of instruction were from nine o'clock in the morning to four o'clock in the afternoon. The faculty included about eight teachers, each of whom taught several subjects. Rev. Simon C. Noot, who was assistant to the Hazan, was engaged as the head, and Hebrew master of the School.

The institution, under the general control of the Congregation, was to be managed by a body of nine directors chosen from among the members of the Congregation. This body was to appoint its own President and Treasurer. It was stipulated that no director could be at the same time a Trustee of the Congregation. The directors were given the power to pass by-laws for the management of the School, and to engage teachers, provided that no engagement entered into by them involving the payment of money be valid unless ratified by the Board of Trustees. Mr. Mark Levy was the first to head the Committee in charge.

The financial control of the school was in the hands of the Board of Trustees who were responsible also for its support. The money for its maintenance was raised in part from the payment of tuition fees, and in part by donations. Admission was open to the children of other Congregations as well.³²

Immediate success attended the new project. At the end of the first year there were 140 pupils in attendance, of whom 96 were boys and 44 girls. Of these, about two-thirds were the children of families belonging to the Congregation. The sessions were held in the meeting rooms of the Synagogue, which were remodelled for the purpose.

The instant success of the School led to a decision to erect a spacious schoolhouse for the B'nai Jeshurun Educational Institute. At one meeting \$5,000 in subscriptions was raised forthwith. Within a year a splendid building, three stories high, was erected, adjoining the Synagogue, at a cost of \$8,600 for the building and \$5,000 for the land. The directors of the institute gave their individual bonds in order to ensure its completion. In addition, there was a bequest of \$3,000 for the school which had been left by the will of Judah Touro, of

New Orleans, who had bequeathed similar sums to other Congregations.

On March 23, 1854, the Inauguration Exercises were held, followed by the Inauguration Dinner in the evening, in celebration of the building of the B'nai Jeshurun Educational Institute. Among the guests at the dinner were Chief Justice Oakley; Judges Campbell, Woodroff, and Dan; Rev. Drs. Osgood, Raphall, and Burchard; Rev. Messrs. Lyons, Leo, and Noot; Rev. I. Leeser, Editor of the "Occident," Philadelphia; Mr. Redfield, Collector of the Port of New York; Commodore Uriah P. Levy of the U. S. Navy; Robert Lyon, Editor of the "Asmonean."³³

The event was the subject of comment throughout the country. The B'nai Jeshurun Educational Institute, now housed in a separate building, was the best example of its kind. Denominational schools existed in connection with other Congregations also, and the scope of their curricula covered about the same range of subjects, but they were not as well equipped nor as well housed as that of Congregation B'nai Jeshurun. The B'nai Jeshurun Educational Institute was of more than local reputation. Congregation Rodeph Sholom of Boston requested and received permission from the Board of Trustees to secure the assistance of Mr. Noot, in organizing their Hebrew School.

The completion of the School building was an event which together with the events that had preceded, brought the second generation of B'nai Jeshurun to a high level of Congregational achievement. A spiritual leader of international reputation, a new Synagogue whose magnificence was the pride of New York, an educational institute which served as a model to Congregations everywhere, gave B'nai Jeshurun a position of recognized distinction.

A great part of the Congregation's attention was taken up by its educational institute. The first Board of Directors for the institution was appointed in 1854, as soon as the building was completed. Joseph Fatman was its President. Before coming to New York, he had been prominently identified with Congregation Rodeph Shalom of Philadelphia.³⁴ The Board of Trustees of the Congregation was ready to give every assistance.

They received quarterly reports from the directors of the institute, and attended the examinations of the pupils. They set aside a section of the Synagogue for the pupils. They also undertook the collection of donations, and in addition were obliged to add a 50% tax on the seat rentals, in order to defray the cost of maintaining the School.

The success of the institution was, however, shortlived. Public schools throughout the country were increasing in number and growing in efficiency, with the result that denominational schools were losing in attendance and patronage. The B'nai Jeshurun school became a heavy financial burden upon the membership. During the entire year of 1855 the Congregation struggled with the burden. There was discontent among the members, on account of the 50% additional tax. Moreover, the attendance at the School began to decline. Finally, on November 1, 1855, after a career of three years, and only a year and a half in the new building, the B'nai Jeshurun Educational Institute was closed.

In other Jewish communities similar situations were being experienced. The experience of Congregation Bene Israel of Cincinnati may be quoted. "The plan failed of realization, pupils gradually dropping off in order to attend the excellent public schools of the city. The School directory resolved, in August 1858 to recommend to the Congregation that the Institute be discontinued and a purely religious school be established." ³⁵

It was not until 1861 that another attempt was made to provide religious instruction for the children in the Congregation. In the end of that year it was decided to open up a Sunday School where Hebrew and religious subjects only were to be taught. At the same time other Congregations in the city were also starting Sunday Schools. The B'nai Jeshurun Sunday School commenced sessions in 1862, holding its sessions in the meeting rooms of the Synagogue building. Miss Louisa Bildersee volunteered her services and became the first Principal. On special occasions the Trustees and the teachers of other Congregations were invited to visit the Sunday Schools, and the visits were reciprocated. The Trustees were extremely pleased with

the administration of the Sunday School, which continued without interruption.

RABBI MORRIS J. RAPHALL'S MINISTRY

The outstanding feature of the Congregation's history in the Greene Street Synagogue was the incumbency of Dr. Raphall. The Congregation looked to him not only as the Preacher but as the spiritual leader and authority in all religious matters. It was no longer necessary to submit religious questions to laymen, however learned they might be, or in the case of unusually important or difficult problems, to resubmit them to the Chief Rabbi of England. Dr. Raphall fulfilled the hope which had been expressed by the Chief Rabbi Solomon Hirschell, a decade before, that someone might arise in America, in whose light and by whose learning Jewish communities might be led. At the time when Rev. Hirschell expressed that sentiment, he little thought that Morris J. Raphall, who was then assisting him as secretary, would be the one to carry out his hope. Dr. Raphall was indeed, the foremost English speaking Ashkenazic Rabbi in America.

An early opportunity for the demonstration of the new religious authority, arose in connection with a question of Jewish Law which affected the right of the Congregation to exhume bodies from their burial places in order to remove them to a different location. The right of the Board of Trustees was challenged both on civil and religious grounds. The Trustees turned to their Rabbi for guidance, and it was his pronouncement which they quoted as their authority and defense.

A great part of the Congregation's charity program was also stimulated and carried out through the efforts of their spiritual leader. It was he who made the appeals for contributions when a Jewish emergency in other lands called for the aid of Jews in America. Especially noteworthy was his appeal in 1859 for the unfortunate victims of the war between Morocco and Spain, who had taken refuge in Gibraltar. At the same time he led an appeal for aid to the widow of P. S. McCauley, who had been killed in Morocco. Many of the appeals

which came from Moses Montefiore, were addressed personally to Dr. Raphall, and through him to the community. He was also the Treasurer of a society to collect and transmit funds for the poor of Palestine, an office similar to one which he had held in England.

Dr. Raphall's relationship with the Board of Trustees, was on the whole a very happy one. The only instance of censure by the governing body of the Congregation was on the occasion of a letter, signed by him, which appeared in the *Jewish Messenger* in November, 1860, favoring the election of a certain Judge to the office of Recorder. On that occasion, the Board of Trustees addressed a letter to Dr. Raphall, as follows, "We the Board of Trustees respectfully suggest to Dr. Raphall the impropriety of any intermeddling with politics, as we firmly believe such a course to be entirely inconsistent with the Jewish clerical character, calculated to be of serious injury to the Jews in general, and to our Congregation in particular."

Generally, however, Dr. Raphall enjoyed the full confidence and the wholehearted affection of the Trustees as well as of the entire Congregation. On the occasion of the loss of his youngest son in 1857, the Board addressed to him a letter of condolence, which reveals a deep sentiment of friendship and esteem.

"New York, October 20, 1857.

Reverend Sir:

It is with feelings of sincere and heartfelt sorrow that the Trustees of the Congregation B'nai Jeshurun have heard of the sad bereavement of yourself and family in the loss of your youngest son, Charles.

They realize how much fortitude it requires, to bear up against the inscrutable will of an all wise Providence, when through the hand of death he strikes, into the bosom of a family, but yet they have in themselves experienced how much sympathy will allay the most bitter grief, how often the knowledge that we are not uncared for, will in the direst calamity, afford a solace to the wounded spirit.

The members of this Board hold you in too high a regard, to suppose that the precepts of submission to the will of God which have so often emanated from your lips were not dictated by your heart, and would regard the efforts as useless that should be directed to convince you of their Divine value. They, therefore, refrain from other than an expression of condolence, satisfied that your wisdom

will inspire you to emulate the conduct of David, whose grief at the loss of his child ceased, when conscious that grief could be of no further avail, or that of Job, who, when borne down with sorrow and affliction, when overwhelmed by the deprivation of all that composes human happiness, yet uttered in the fulness of his heart 'The Lord giveth, the Lord taketh, blessed be the name of the Lord!'

Accept, Reverend Sir, on behalf of yourself and family these expressions of profound sympathy, together with the assurance of the continuation of that unwavering esteem with which it has ever been the pleasure of this Board to regard you."

It was altogether a period of great stress for Dr. Raphall. The support of his orphaned infant grandchildren devolved upon him. Another great grief came to him when, in 1858, he suffered the demise of his wife.

In September of 1863 his health declined. Solicitous for his welfare, the Board of Trustees offered to relieve him from further exertions until he would feel sufficiently recovered. All lectures were discontinued and were not resumed until the following March when Dr. Raphall's health was restored.

Morris J. Raphall fulfilled the Congregation's highest expectations. As Preacher whose lectures attracted the largest Congregations in the city, as superintendent of the Congregational School, at first—the Educational Institute and later the Sunday School, as authority on Jewish Law whose opinion was highly respected, as communal leader whose presence was a feature at every important public function, and as expounder of Judaism whose fame was nationwide both among Jews and non-Jews, he brought honor to the Congregation. A German observer, traveling in the United States, made the observation in 1857, that Dr. Raphall was one of the best preachers in America, not only among Jews but that his lectures also attracted a large Christian following.³⁶ It was regarded as not sufficient that the office of Preacher should require merely the ability to deliver lectures. A resolution adopted by the Board of Trustees in 1860 when Dr. Raphall's ministry was at its height, specified the qualifications of the office as follows:—

"No person shall be elected preacher of this congregation unless he be fully competent to deliver religious lectures in the English

language; he shall also be sufficiently learned in the Jewish laws to decide ecclesiastical questions that may occur in the congregation; he shall be competent and it shall be his duty to superintend any educational institute which may be attached to this Congregation."

Dr. Raphall's activity outside of his Congregation brought him in contact with institutions and communities all over the land.

Many a Congregation in the city besought him to deliver a Sabbath discourse from its pulpit. Among the pulpits from which he spoke on a Sabbath were those of Shaaray Tefila, Bikkur Cholim, and Anshe Chesed. He delivered an address at the installation of Rev. Dr. Jonas Bondi as the minister of Anshe Chesed in 1858. He spoke at the Consecrations of the houses of worship of Ahawath Chesed, B'nai Israel, and Rodeph Sholom, at the anniversary banquets of the Hebrew Benevolent Society, and at other important social and philanthropic gatherings. He participated in the consecration of the Jews' Hospital in 1855, and was a frequent visitor at that institution.

At the memorial Service which was conducted on the death of Mordecai M. Noah, Dr. Raphall delivered one of the principal addresses. In 1854, when Judah Touro died, Dr. Raphall was one of the four Rabbis who delivered addresses at the obsequy rites which were held at Newport. It was also in the Newport Synagogue that Dr. Raphall delivered the sermon at the Service on August 2, 1850, when it was reopened after having been closed for sixty years.⁸⁷

Among the Congregations outside of New York at which Dr. Raphall delivered Consecration addresses and other lectures were those in Cincinnati, Syracuse, New Haven, Pittsburgh, Rochester, Baltimore, St. Louis, and Charleston. The Charleston Congregation printed the address.⁸⁸

His lectures on "The Poetry of the Hebrews" and "Post-Biblical History of the Jews," for which he had become famous in England, proved to be extremely popular in America as well. It was these addresses, largely attended by Christians as well as Jews, which helped to create a better understanding of the Jew and his contributions to Civilization. In Philadelphia, the University of Pennsylvania extended the courtesy of its

lecture hall to Dr. Raphall, and a very distinguished audience was present. In New York City Dr. Raphall delivered his courses of lectures before various bodies, Jewish and non-Jewish. Wherever he appeared, in New York, and outside of New York, he received profuse praise from the press and from the public. Members of the Christian clergy were usually present, and were greatly impressed. His erudition, his diction, and his oratorical fervor combined to make him the most widely heralded orator in the American Jewish ministry of his day.

A distinguished honor came to Dr. Raphall in 1860, when he received an invitation from Washington, to open the session of the House of Representatives with prayer. It was the first time that the honor was conferred upon a Jewish minister, and B'nai Jeshurun was proud that its minister was the first to be designated, "to introduce the equal rights of Israel's prayers into the halls of Congress." The prayer delivered on Wednesday, February 1, 1860, was as follows:—

"Almighty and Merciful God! We approach Thee this day to thank Thee for Thy past mercies, and humbly to beseech Thee to continue and extend the same to Thy servants, the Representatives of these United States in Congress assembled.

"Lord! Great and manifold have been Thy bounties to this highly favored land; heartfelt and sincere are our thanks. While the vast despotisms of Asia are crumbling into dust, and the effete monarchies of the old world can barely sustain themselves by yielding to the pressure of the spirit of the age, it has been Thy gracious will that on this western continent a commonwealth should be established after the model which Thou, Thyself, didst bestow upon the tribes of Israel, in their best and purest times. The constitution and institutions of this Republic prove to the world, that men created in Thine image and obedient to Thy precepts are not only capable—fully capable of self-government, but that they know best how to combine civil liberty with ready obedience to the laws—religious liberty with warm zeal for religion—absolute general equality with sincere respect for individual rights. In the acquiring and carrying out of these most wise institutions, Thy protection was signally manifest. It was Thy right hand that shielded the founders of this Commonwealth during the long and perilous struggle of right against might. It was Thy wisdom that inspired them when they established this Congress to be that which Thy holy Tabernacle with the Urim and Thummin,

'Light and Equity,' had been to the commonwealth of Israel; the heart of the entire nation, where the wants, the wishes, the feelings of all should become known to, and respected by, all, so that union should create strength, and concord keep pace with prosperity, Lord! The ordinary lifetime of a man has barely elapsed since this constitution came into force, and under its auspices our country, from feeble and poor, is become wealthy and powerful. Already it takes rank with the mightiest, and Thou wilt realize unto it Thy gracious promise to thy chosen people: 'The Lord will distinguish thee for that which is good!'

"Supreme Ruler of the universe! Many days and many weeks have gone by since Thy servants, our Representatives, first met in this Congress; but not yet have they been able to organize their house. Thou who makest peace in Thy high heavens, direct their minds this day that they may, with one consent, choose the man who, without fear and without favor, is to preside over their assembly. To this intent, endow them, Father most gracious, with Thy Spirit—the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.' Let Thy grace guide them, so that amidst the din of conflicting interests and opinions, they may each of them and all of them hold the even tenor of their way—the way of moderation and of equity—that they may speak and act and legislate for Thy glory and for the happiness of our country; so that from North and from South, from East and from West, one feeling of satisfaction may attend their labors, while all the people of the land joyfully repeat the words of Thy Psalmist: 'Lo! how good and how pleasant it is for brethren to dwell together in unity.'

"Lord God of Abraham, of Isaac, and of Jacob, I, Thy servant, beseech Thee bless these our Representatives, even as Thou didst direct Thy priests to bless Thy people, saying: 'May the Lord bless you and preserve you; may the Lord cause his countenance to shine upon you, and be gracious unto you; may the Lord raise his countenance unto you, and grant you peace.'

"May this blessing of the One who liveth and reigneth for ever, rest upon your councils and yourselves this day and ever more. Amen."

In the theological discussions centering around the question of reforming the ritual of the Synagogue and the general mode of worship, Rabbi Raphall took the side of the orthodox protagonists whose chief spokesman was Rev. Isaac Leeser in Philadelphia. In 1850 he engaged in a public debate before Congregation Beth Emeth in Albany, with Rev. G. Posnanski, the minister of the Congregation in Charleston which had been

the first to come under the influence of Reform in America. Together with Isaac Leeser, later Sabato Morais in Philadelphia and Samuel M. Isaacs and Rev. J. J. Lyons in New York, he helped to maintain the bulwarks of traditional Judaism against the invasion of the Reform movement which was already making headway in the city.

Dr. Raphall created a stir in 1861, arousing a storm of protest and denunciation from some partisans, and a flood of commendation from others, when he preached and subsequently published a sermon entitled the "Bible View of Slavery." It was delivered on the day of the National Fast January 4, 1861.³⁹ He maintained that slaveholding is not regarded as a sin in the Bible, and that since the Bible is the highest law, there was no justification for speaking of any "Divine Law" against the institution of slavery. The sermon was reprinted in newspapers throughout the country, and was vigorously defended as well as violently attacked. Unfortunately, it was regarded by many Christians as representing the Jewish point of view. Rev. Dr. David Einhorn in Baltimore denounced it as a perversion of Judaism, and violently condemned its author. Rev. Isaac Leeser in Philadelphia, and Isaac M. Wise in Cincinnati, agreed with its main thesis, but considered it untimely. The most crushing refutation of Raphall's views was presented by Michael Heilprin of Brooklyn, and appeared in the New York Tribune on January 16, 1861.

When the Civil War broke out, Dr. Raphall affirmed his loyalty to the cause of the Union. His son Alfred, served in the Union army. It is recorded that on one occasion he went to see President Lincoln at the White House, to ask for the promotion of his son from a second to a first lieutenancy. After Lincoln had heard the Rabbi's request he blurted out, "As God's minister, is it not your duty to be at home today to pray with your people for the success of our arms as is being done in every loyal Church throughout the North, East, and West?" The Rabbi evidently ashamed at his 'faux pas,' blushing made answer: "My assistant is doing that duty." "Ah," said Lincoln, "that is different." The President then drew forth a small card and wrote the following upon it:

"The Secretary of War will promote Second Lieutenant Raphall to a First Lieutenancy.

A. LINCOLN."

Handing the card to the Rabbi he said, with a smile all his own: "Now, doctor, you can go home and do your own praying."

Dr. Raphall referred to this interview, in an address on Lincoln at the B'nai Jeshurun Synagogue, on April 19, 1865, following the President's assassination.⁴⁰

His son was later promoted to Captain and then to Major. At the Battle of Gettysburg he lost an arm. He was subsequently connected with General Sickles' Embassy to Spain.⁴¹

Rabbi Raphall is credited with having proposed the petition to the government that the Jewish soldiers engaged in the Federal army should be allowed to return home to observe the Day of Atonement. The petition was never presented as it failed to receive the support of other leading Rabbis.⁴²

CONGREGATIONAL ADMINISTRATION

An enhanced sense of responsibility with regard to the decorum of the Service came into evidence simultaneously with the election of Dr. Raphall and the erection of the new house of worship on Greene Street. It expressed itself in a report which the Board of Trustees submitted to the Congregation at a general meeting on August 31, 1851.

"The Trustees wish also to call your attention to the selling of 'Mitzvoth,' a practice now abolished in most parts of Europe, and one which does not tend to promote decorum in the Synagogue but on the contrary rather calculated to disturb those feelings of devotion with which every one entering the house of God should be imbued.

"There is besides another abuse if not absolute evil which should be eradicated, the making of too many offerings or 'mi-she-berachs.' Everyone must concede that although it prolongs the Service it certainly does not increase devotion.

"In order now to elevate our Synagogue to that high standard of respectability which the world has a right to expect and

which should correspond with this noble edifice, and in order to place the financial condition of this Congregation on a permanent footing . . . the Trustees propose the following plan. . . .”

The financial plan which was proposed, is of secondary importance, but significant is the fact that a strong conscience on the question of Synagogue decorum was making itself felt. Due, however, to the difficulty of maintaining the necessary revenue of the Congregation, the complete abolition of the sale of “Mitzvoth” proved to be a difficult undertaking, just as it had proved to be unfeasible when attempted in an earlier period of the Congregation’s history. The method which was finally adopted in 1856, provided for the sale of “Mitzvoth” to the highest bidder only for Rosh Hashonah and Yom Kippur, and that it be done not during the Service but on the day of the annual sale of seats. The same regulation made it obligatory upon every elector to be called to the Sepher at least once a year.

The growing insistence upon decorum was evidenced again in a series of regulations which were adopted about 1860. These provided, (1) “that the Shamas be directed to call on every member of the Congregation to ascertain the names of their departed friends for whom they may wish to make a Yiskor, as during the time set apart for ‘Haskarath Neshamoth’ no person, excepting the proper officers will be permitted to approach the reading desk,” (2) “that Kohanim going up to ‘duchan’ must repeat the blessings word for word after the Hazan, without singing or chanting,” (3) “that Kaddish by mourners must be said in unison with the Reader, from the places which they occupy in the Synagogue.”

Rigid fines were fixed as penalties for talking during Services. One member was fined \$25.00 for creating a disturbance and giving offense to the usher, though the fine was later withdrawn when the offender apologized.

Special seats for the children of the Congregation were provided near the Reading desk.

In 1863, a rule was adopted against taking up public collections in the Synagogue. Even the Hebrew Benevolent

Society which had been the Congregation's favorite charity, was refused.

The musical part of the Service was also made more attractive, by the addition of a choir. In 1852 Rev. A. Leo, the Hazan, was requested to form a choir of boys belonging to the B'nai Jeshurun Educational Institute. The first regular choir, consisting of about eight boys and two men, was organized in 1856 under Rev. Isaac Ritterman who was elected Hazan in that year. Rev. A. Leo had resigned his position, leaving an excellent record for "gentlemanliness, urbanity, and faithful performance of duty." He continued in the Congregation and was subsequently elected to the position of Trustee. When Rev. Ritterman was elected Hazan, he was instructed to use as much as possible of Sulzer's music, and to avoid too many choral repetitions. He had a choir of twenty-four men and boys. In 1858 Rev. Judah Kramer succeeded to the office of Hazan. The salary of \$1,000 per annum which was fixed for him, raised by 1864 to \$2,000, was a measure of his ability as well as of the Congregation's concern with the musical beauty of the Service. The wearing of a silk cloak and cap by the Hazan also dates from that year. In 1865 the wearing of a gown by the Rabbi was instituted.

Together with the desire for greater decorum in the Service, was also a sentiment among some of the members in favor of more fundamental changes. In 1862, Dr. Raphall was requested to attend a meeting of the Board, at which the following questions were submitted to him: (1) "Is there any actual law in existence prohibiting both sexes to occupy seats during Divine Service on the same floor?" (2) "If not contrary to Mosaic Law, can both occupy the same pew?"

Dr. Raphall, and two other gentlemen who were on the Committee with him were to return an opinion in time for the general meeting.

There is no record of the opinion which was rendered. It is safe to assume that it was in the negative, as no change was effected during Dr. Raphall's incumbency. The putting of the question, however, was symptomatic of a stirring toward change among many in the Congregation. It was the result of

the infiltration of the Reform movement in the community, a movement which was not only establishing new Reform Congregations, but which disturbed many an orthodox Congregation.

The administration of Congregational affairs in the period of the Greene Street Synagogue, was firmly lodged in the hands of the Board of Trustees, in accord with the traditions which had been established in the Elm Street Synagogue. Their authority, however, did not remain as absolute as it had been during the earlier period. Occasionally, it was challenged by the general membership who sought to share more broadly in the determination of important questions.

The first step in the direction of broader representation was taken when it was decided, in view of the Congregation's growth, to increase the number of Trustees from six to nine. The revision was effected in an amendment to the Congregation's charter in 1856.

At the same time the Trustees themselves were alert to the need of more efficient organization in their body. In 1857 an innovation was introduced whereby a new office was created, namely, Chairman of the Board of Trustees. He was chosen by the Trustees to preside at the meetings of the Board, whereas the Parnass or President of the Congregation, assisted by the Gabay, presided at the religious occasions in the Synagogue, and regulated the conduct of the Services.

The office of legal adviser to the Congregation, carrying a remuneration of \$100 a year, was continued, and proved to be a useful office, as several occasions arose when expert legal advice was needed. From 1852 to 1857 Daniel B. Taylor served in that capacity. He was succeeded in 1857 by Philip J. Joachimsen, who later attained distinction as jurist, and as Colonel in the Civil War.

One of the important committees of the Board of Trustees was the Cemetery Committee. In 1851 a municipal ordinance was adopted prohibiting further purchase of land for interments within the city south of 86th Street. It was a striking evidence of the city's growth that the area which in 1825 was regarded as lying on the outskirts of the city was, a quarter of

a century later, prohibited for cemeteries because of the surrounding dwellings and factories. Congregations therefore began to acquire lands for cemetery purposes on Long Island. In that year B'nai Jeshurun and Shearith Israel together purchased a tract of twelve acres near Cypress Hills, which they divided. The Congregation's share of the cost of the land was \$1,286.25. On March 12, 1856, the burial ground was incorporated by the Congregation as Beth Olom Cemetery. In the same month the Congregation sold a part of the land to Congregation Shaaray Tefila for the sum of \$3,000. The two Congregations entered into an agreement for the joint management of the burial ground. In 1859, a "Metaher house" building was erected by the two Congregations jointly, at a cost of \$2,675.

For a few years the 32nd Street Cemetery of the Congregation was also used for interments, but the surrounding tenements and factories made it increasingly difficult to keep the cemetery in a proper condition. In 1857 the land was sold for \$20,000 and the bodies were removed to the Congregation's new cemetery.

It was in connection with the removal of the bodies from one portion to another portion of the 32nd Street Cemetery, that the Board of Trustees encountered a difficult and trying situation which was an affront to its dignity and a challenge to its authority. Dr. Raphall had given his sanction to the removal, on the ground that it was intended to ensure greater security for the bodies. Other learned gentlemen concurred in his opinion. The matter was, however, utilized by those who had previously entertained grievances against the Congregation, as an occasion for annoyance and embarrassment to the Board of Trustees. In consequence of the protest which was raised, the Mayor of the city was obliged to call a meeting to dispose of the question. The matter was finally adjusted by the appointment of 'watchers' who stood on watch while the bodies were being removed.

The authority of the Board of Trustees was subjected to an even more serious challenge in connection with the office of

Hazan which had always been a preoccupying issue in the Congregation.

In 1855, upon the expiration of the term of the Hazan who had been appointed for a temporary term following the resignation of Rev. A. Leo, the Board of Trustees declined to reappoint him, and proceeded to make another temporary appointment. A hostile faction, however, challenged the right of the Board of Trustees to appoint a temporary Hazan, and claimed that the right belonged to the members of the Congregation. The same faction declared that they would refuse to pay the additional 50% tax on seats, which was necessary in order to defray the Congregational expense, if the majority of the members should vote the additional tax, and they insisted that by law they could not be compelled to pay.

The Board of Trustees consulted legal opinion, which sustained their right, under the Constitution and by-laws of the Congregation. The faction, however, continued. Similar controversies arose again. The voice of the general membership of the Congregation asserted itself more and more.

On the whole, however, the Board of Trustees was able to continue its vigilant supervision over the affairs of the Congregation. Its management of the institution's physical resources was efficient and painstaking. The election of Dr. Raphall, and the building of the Greene Street Synagogue brought to the Congregation an influx of members representing the finest Jewish families in the city. The German element began to make itself felt in preponderance over the English and Dutch families who constituted the original nucleus of the Congregation. The membership which numbered 150 in 1850 increased to nearly 250 by 1855. Members were selected with discrimination. It was customary to post a list of the applicants in the vestibule of the Synagogue for a period of thirty days.

The income of the Congregation was derived chiefly as before, from the sale of seats and from offerings during the Services. The annual income from seats in the Greene Street Synagogue amounted to about \$6,000. The offerings usually varied from \$2,000 to \$2,500 every year. An additional tax of 50% on the seats was levied, when the B'nai Jeshurun Educa-

tional Institute was determined upon in 1852. In 1854 a special appeal for funds was made previous to the commencement of Kol Nidre. The total annual income of the Congregation was in the neighborhood of \$10,000.00 per annum, which was then considered a prosperous condition.

The office of Vice-President was established in the Congregation of 1852, in the following resolutions adopted February 19th, "Resolved that the Board appoint a Vice-President who shall be empowered to sign all orders on the treasurer in the absence of the President." Mr. Mark Levy was appointed to the office. It seems, however, that the innovation was not continued.

The safeguarding of the religious principles upon which the Congregation rested, remained in the hands of the Board of Trustees, as firmly as before. The Greene Street Synagogue was equipped with a "Mikveh." The provision in the Congregation's by-laws, forfeiting the rights of any elector who should "marry contrary to the Mosaic and Rabbinic laws," was retained intact, and it was actually applied in 1852, in the case of a widow of a member of the Congregation who was deprived of her rights because she married "not in conformity with the Mosaic and Rabbinical laws."

The power of granting permission for marriages to be performed continued to be exercised by the Parnass. In accordance with that tradition, Dr. Raphall was obliged to apply to the Parnass for permission to perform the marriage ceremony at the nuptials of his own daughter in 1854. By a resolution adopted in 1862, satisfactory references as to the character, residence and age of the bridegroom and bride were required, before permission could be granted for the marriage ceremony to be performed. The use of the wedding canopy (Chupah) was obligatory. The application of a prominent member of the Congregation for the services of Dr. Raphall at the marriage of his daughter in 1861, was denied when he stated that he did not wish to have the canopy. The Board of Trustees did not consider itself empowered to grant any such permission, "except the established forms be observed without any innovation."

Similarly in the administration of the cemetery, great caution was exercised in safeguarding orthodox tenets of the Congregation. A member of the Cemetery Committee of the Board of Trustees was ordered to resign from the Congregation, because he directed that a body be removed from a private plot and reinterred in another part of the cemetery, "contrary to the established usages of our Religion and without any person of our faith being present."

Beginning with 1851, when the Greene Street Synagogue was completed, Services were instituted for Mondays and Thursdays as well as Rosh Hodesh, and a Minyan was engaged to be in attendance.

CONTACTS WITH OTHER CONGREGATIONS

The ever increasing number of Congregations in the city afforded B'nai Jeshurun opportunities for many-sided contacts. Its principal contacts, however, were maintained with its parent Shearith Israel and its offspring Shaaray Tefila with whom it had the most in common.

The relationship with Shearith Israel was unfortunately marred during this period by a dispute over a cemetery wall which Shearith Israel had erected and which according to B'nai Jeshurun's contention encroached upon its property. Litigation was even commenced, upon the advice of the Congregation's legal advisor, but the dispute was finally settled in 1861.

The cordial relationship existing between B'nai Jeshurun and Shaaray Tefila, was evidenced by a local comment in 1851. "Congregation B'nai Jeshurun paid a tribute of respect to Rev. S. M. Isaacs, formerly their minister, but now of Shaaray Tefila, by offering propitiatory prayers for his safe and speedy voyage to Europe. It is a source of a gratification to all well-minded persons to observe the renewal of kindly feelings between the members of these Congregations." ⁴³

In 1859, when the Hazan of Shaaray Tefila was ill, Rev. A. Leo who was to have read the Mincha Service on Yom Kippur at B'nai Jeshurun, was excused and permitted to read the

Mincha Service at Shaaray Tefila. The courtesy was greatly appreciated. A resolution was adopted by the Board of Trustees of Shaaray Tefila, and published in "The Jewish Messenger" to the effect "that this Board will ever entertain a lively sense of the good will manifested towards them by the President and Trustees of Congregation B'nai Jeshurun."

When on July 7, 1862, Edward Josephi, the President of Shaaray Tefila met with a tragic death on the steamer "Golden Gate" which was burned in the Pacific Ocean, the Board of Trustees of Congregation B'nai Jeshurun offered to join in paying their respects to the memory of the departed, and addressed a set of resolutions to the family of the departed, and to the Trustees of the Congregation.

The relations between the two Congregations reached a point in 1864 when the consolidation of B'nai Jeshurun and Shaaray Tefila was proposed. It was a time when both Congregations realized the necessity of moving their Synagogue locations. A committee to consider the proposal was appointed by each Congregation. The consolidation, however, did not materialize. When Congregation Shaaray Tefila dedicated its new Synagogue in 1864, Rev. Dr. Raphall and Rev. Kramer attended and participated in the exercises.

In the general exchange of invitations to consecrations, anniversaries, and other celebrations in the Congregational life of the city, B'nai Jeshurun was prominently recognized, both by virtue of its seniority, and on account of its distinguished Rabbi who was in demand at all occasions, and whose participation had to be usually sanctioned by the Board of Trustees.

Other occasions for communal contacts arose at the passing away of leaders in the community, when all Jewish organizations in the city joined in a united effort to pay the last respect to the departed. Such was the funeral of Mordecai M. Noah in 1851, and of Judah Touro in 1854, when the Rabbi and Trustees of B'nai Jeshurun were represented in the spoken memorial tributes, as well as in the published resolutions.

Efforts were made at several times to convoke the representatives of all Congregations in the city for the purpose of con-

sidering matters which were of concern to the Jewry of New York. In some of these efforts, Congregation B'nai Jeshurun took the lead. In 1858 a meeting was called at Dr. Raphall's home, for the purpose of making out a communal program for the distribution of matzoth and other Passover necessities for the poor. Twelve Congregations were represented, which at the time constituted nearly all the Congregations in New York. A committee was formed, with the following officers:⁴⁴
 Chairman:—Asher Kursheedt, President of Shearith Israel
 Treasurer:—Zion Bernstein, President of B'nai Jeshurun
 Secretary:—Rev. S. M. Isaacs, Minister of Shaaray Tefila

The endeavor must have failed, as other similar attempts were made again subsequently.

Another effort at inter-Congregational organization was made in 1861 when the President and Gabay of B'nai Jeshurun were invited to attend a meeting of the officers of all the Congregations, at which the question of regulating marriages and divorces was considered. At the next meeting of the same body the question of distributing matzoth to the poor, was taken up. That effort too, ended without any permanent results.

In 1863 Dr. Raphall and Mr. Zion Bernstein, the former President of the Congregation, were delegates at a meeting of a proposed Shechitah Board.

In 1864, the President of the Congregation reported "that he had called numerous meetings of the Presidents of the different Congregations for the purpose of forming a union for the distribution of matzoth to the poor, but had been unable to effect any satisfactory arrangement."

In the same year the President submitted to the Board of Trustees "a series of resolutions adopted at a meeting of the presidents of different Congregations relative to the establishment of a system of Free Hebrew Education, which was laid over." Mr. Joachimsen, the legal advisor of the Congregation, was asked to give his opinion upon the question of whether the Trustees "can lawfully appropriate money to the support of Free Schools started and maintained in conjunction with other Congregations." He answered in the negative. The efforts at effecting an inter-Congregational union did not succeed.

B'nai Jeshurun's contribution to the charitable and social activities of the city was noteworthy, not only because of its financial aid but also because of the Congregation's personnel which was prominently represented in the leadership of community organizations. Harris Aaronson who, succeeding Mordecai M. Noah, was President of the Hebrew Benevolent Society from 1851 to 1857 and in 1858 became Trustee in the Jews' Hospital, Philip J. Joachimsen who became the first President of the Hebrew Orphan Asylum when it was established in 1859 as a result of the merger of the Hebrew Benevolent Society with the German Hebrew Benevolent Society, Joseph Fatman, who held the office of President 1867-1869, and who was a Trustee of the Jews' Hospital from 1855 to 1869, serving as Treasurer since 1861, Aaron Van Praag who was President of the Hebrew Mutual Benefit Society for over twenty-five years, H. B. Herts, Jr., who was the first President of the Young Men's Hebrew Benevolent Association, not to mention numerous others of the directors and Trustees of benevolent associations, were not only listed members of B'nai Jeshurun, but held important offices in the Congregation.

The Hebrew Benevolent Society, which in 1859 became the Hebrew Orphan Asylum, continued to hold the strongest claim upon the Congregation's generosity. Large sums in aid of the institution were raised in the Synagogue in response to Dr. Raphall's appeals. On the approach of the Holy Days in 1863, the Congregation, in reply to a request from the Superintendent of the Hebrew Orphan Asylum, offered to provide a number of seats in the Synagogue for the use of the orphan boys. At the inauguration of the New Orphan Asylum on November 5, 1863, the Board of Trustees of the Congregation, was present, accompanied by Rev. Dr. Raphall, the Preacher, and Rev. Mr. Kramer, the Hazan. After 1863, when the Board of Trustees adopted a policy against collections in the Synagogue, a committee of the Board undertook to solicit funds for the institution among the members of the Congregation. In 1864 the sum of \$1,340 was collected in this way. In 1865 the amount collected reached over \$2,000.

The Jews' Hospital was frequently brought to the attention

of the Congregation by Dr. Raphall in the course of his Sabbath discourses. In 1855, B'nai Jeshurun granted a request by the Directors of the Hospital to join other Congregations in providing free graves to patients dying in the hospital.

B'nai Jeshurun joined with other Congregations in relieving the victims of a catastrophe in the city in 1850, when as a result of an explosion in Hague Street, a number of people were killed and many were wounded.

LADIES' HEBREW BENEVOLENT SOCIETY

A new feature of the Congregation's charity program was developed with the organization of the B'nai Jeshurun Ladies Hebrew Benevolent Society for the Relief of Indigent Females. The Society was organized November 21, 1848, by a handful of women who had become interested in alleviating the condition of a poor widow and children and from that single case extended the scope of their philanthropy until it became city-wide.^{44a} The first president was Mrs. A. H. Lissak, and the first Treasurer Mrs. Zion Bernstein. Rev. Ansel Leo, who was the Hazan of the Congregation when the society was founded, remained its constant friend and advisor, and served as its Honorary Secretary.

Although the society was not incorporated until March 13, 1866, it attained an important place in the community long before that time. Among the documents deposited in the cornerstone of the Nineteenth St. Synagogue of Congregation Shearith Israel in 1859 was a copy of the constitution and by-laws of the B'nai Jeshurun Ladies' Hebrew Benevolent Society.⁴⁵

The work of the society included the extension of aid to the indigent females and lying-in women, providing medical and nursing care as well as food and clothing. Subsequently it was enlarged so as to include employment aid. The meetings were held in the Trustees meeting room of the B'nai Jeshurun Synagogue. In appreciation of the courtesy the ladies authorized the Parnass to distribute among the poor on their account, 500 pounds of matzoth. The Congregation no longer undertook

the baking of matzoth, but purchased a supply varying from 1,000 pounds to 3,500 pounds, which was distributed together with other groceries, to the poor families for Passover.

In order to raise funds for carrying on its work, the Ladies Benevolent Society conducted balls, entertainments, and other sociables, which did much to promote the social life of the Congregation. A series of three sociables in 1860 yielded a profit of \$1,000. In the winter of that year 180 families were relieved with clothes and money. The Society during that year numbered 139 members.⁴⁶

Through Sir Moses Montefiore, many appeals for the relief of Jews in the Holy Land and in other lands, reached the Congregation. The Trustees must have felt eager to impress Moses Montefiore as well as others in London with their efforts, as they adopted a resolution on August 9, 1854 that a notice of their decision to have an appeal made by Dr. Raphall on the second day of Rosh Hashonah, be inserted for publication in the "Jewish Chronicle" of London.

In 1858, when the Mortara case came up in Italy, Sir Moses Montefiore addressed the following letter soliciting the aid of the Congregation, in response to which a Committee was appointed in conjunction with Committees of other Congregations.

"Grosvenor Gate, Park Lane
London, 25th October, 1858.

Gentlemen:

As President of the London Committee of Deputies of the British Jews, I transmit herewith the transcript of the case of the abduction of a Jewish child from its parents.

Also transcript of a private letter giving further details of this cruel outrage.

No doubt, this case, which has justly raised almost universal indignation, has come under your notice and you will rejoice to cooperate with the Jews of England, Holland and France in the adoption of such measures as in your judgment may be expedient by appeal to your Government and otherwise to seek the restoration of the child to its afflicted parents, and also the prevention of similar outrages for the future.

You cannot fail to perceive that this is a matter affecting not the Jews alone, but also every other denomination of Faith, except the Roman Catholic; further that it cannot be regarded exclusively under

a religious aspect, but as placing in peril personal liberty, social relations and the peace of families.

The Board of Deputies, therefore, hesitate not to believe that this appeal to your active sympathies will meet with a cheerful and immediate response; so that under the blessing of the Almighty we may hope to have the happiness of obtaining redress for the grievous wrong, which has been committed and of preventing the recurrence of similar atrocities.

I have the honor to be Gentlemen,

Yours faithfully,
MOSES MONTEFIORE."

A year later, when Sir Moses Montefiore made an appeal for the relief of the destitute Jewish fugitives at Gibraltar, the Congregation again responded by requesting Dr. Raphall to deliver a lecture on the subject on the following Sabbath, and had notices to that effect inserted in the Herald, Times, Tribune, Express, and Jewish Messenger. In response to the pulpit appeal, the sum of \$500 was contributed.

In connection with the agitation against the United States treaty with Switzerland, the Congregation was prominently represented in the Committee which was formed in March 1854 to circulate a petition for presentation to the Senate of the United States.⁴⁷ Jacob Pecare, the Honorary Secretary of the Committee, and David Samson, H. B. Herts, George S. Mawson, E. M. Swart, M. Myers, Henry Goldsmith, Mark Levy, and P. J. Joachimsen, representing two-thirds of the Committee of signatories, were members of B'nai Jeshurun.

In the organization of the Board of Delegates of American Israelites, B'nai Jeshurun played an important part. On May 8, 1859 a letter was received from the Trustees of Shaaray Tefila, informing the Board of the appointment of a committee "for the purpose of conferring with the officers of other Congregations as to the best mode of adopting a plan for the establishment of a Board of Representatives of the Israelites of the United States." A committee was appointed to represent the Congregation. When the first meeting of the delegates was held in the city in December of that year, Benjamin W. Hart and Bennet King represented the Congregation. At a

Congregational meeting on March 4, 1860, the following by-law was adopted, providing for permanent representation :

“An election shall also be held annually for two delegates to represent this Congregation in the Board of Delegates of American Israelites, the same to serve one and two years, and the Trustees shall be empowered to appropriate from the funds of the Congregation the amount assessed by the Board of Delegates as our share of the expenses of said Board, provided, however, the said assessment does not exceed the sum of Fifty Dollars per annum.”

The important events which marked the history of the American nation during the period between 1850 and 1865 did not go unnoticed in the Congregation's calendar.

On the occasion of the death of President Zachary Taylor, a special memorial Service was held in the Elm Street Synagogue, on July 14, 1850. Rev. A. Leo chanted several psalms and Dr. Raphall delivered the Memorial address. The Synagogue was crowded. There were present also members of other Congregations, as well as a number of Christians.⁴⁸

THE CONGREGATION DURING THE CIVIL WAR

In 1860, when the great American crisis threatening the existence of the Union, was imminent, and President Buchanan, appointed Friday, January 4th, as a day of Fasting, Humiliation and Prayer, a Committee of the Board conferring with Rev. Dr. Raphall, and Rev. Mr. Kramer, the Hazan, arranged a service appropriate to the occasion.

When the crisis came and the Civil War broke out, the Union flag was displayed from the top of the Synagogue building, after a special Service which was held on Monday, May 13, 1861, in honor of the raising of the flag.

Among the 2,000 Jewish boys who represented the state of New York in the Union army, there were, no doubt, a number of boys from B'nai Jeshurun families. The instance of Dr. Raphall's son has already been referred to. The Congregational archives do not, however, have any specific record. Simon Wolf's list of Jewish soldiers from New York contains about

fifty names which may possibly represent B'nai Jeshurun families, but they cannot be identified with any certainty.

One of the most distinguished Jews in the New York contingent of the Union army was Philip J. Joachimsen, who had been a member of the Congregation since 1852, and its legal adviser for many years. He had, as Assistant United States District Attorney, secured the first conviction for slave-trading. He organized and commanded the 59th New York Volunteer Regiment and, appointed as its Colonel, was stationed at Fortress Monroe. While there, he was appointed as United States Paymaster. Subsequently, he was ordered to New Orleans, under the command of General B. F. Butler. While on duty he fell from his horse and was injured and was honorably discharged. Governor Fenton of the State of New York, in acknowledging his eminent services, appointed him Brevet Brigadier General.⁴⁹

In January 1862, at the suggestion of the Board of Jewish Delegates, the members of the Congregation were solicited for subscriptions toward the establishment of Jewish Chaplains in the camps of the army of the Potomac. In July of that year another fund was collected in aid of the sick and wounded soldiers in the Jewish Hospital.

When the sad news of the President's assassination was received, the Synagogue was draped in mourning. The Board of Trustees, accompanied by Rev. Dr. Raphall and Rev. Mr. Kramer, united with the Board of Delegates "in paying the last tribute of respect to the lamented President of the United States, and proceeded in a body to Union Square to participate in the citizens' demonstration," which was held on April 25, 1865.

The course of the Congregation's development was not halted by the Civil War, although the B'nai Jeshurun families, as all others, were deeply concerned and prayed ardently for the termination of the fratricidal conflict.

A curious echo of the War was reflected in a letter received from the Secretary of the Board of Trustees in 1864, stating that in consequence of the depreciation of the currency his salary had become greatly reduced. The justice of the request was recognized and the salary was increased.

PLANNING FOR A NEW SYNAGOGUE

As early as 1863, it had become apparent that the Congregation would have to move to a new section of the city. The Synagogue on Greene Street had become inaccessible to a large part of the Congregation. Fully three-fourths of its members resided on and above Fourteenth Street. The neighborhood was deteriorating. A new site had to be located, and it was sought between 23rd and 30th Street north, and between Madison Avenue East and Eighth Avenue West. Those were the boundaries of the best residential section of the city.

On June 7, 1863, at a Congregational meeting, it was decided to lease four lots on the northerly side of 34th Street between Broadway and Seventh Avenue. The cost of the building was not to exceed \$35,000, of which the amount of \$30,000 was to be issued in scrip. The Greene Street property was finally sold for \$38,000, having a mortgage on it of \$24,000.

New York City was moving northward at a rapid pace. The Elm Street Synagogue had served the Congregation for nearly twenty-five years, but the Synagogue on Greene Street was outgrown after a period half as long.

The period of the Greene Street Synagogue was one of noteworthy progress. There was not only a beautiful building, but a beautiful and dignified Service, a Rabbi of rare eloquence and scholarship, a school where children were taught their history and the tenets of their Religion, first under a general plan combining secular and religious education, and when that failed, under a Sunday School administration. It was a time, moreover, when the scope of the Congregation's participation in the affairs of the community was broader than before. B'nai Jeshurun's membership, which embraced the finest families in the city, was accounted for in every worthwhile communal enterprise. Besides, the philanthropic record of the Congregation itself was enriched by the formation of a Ladies Benevolent Society, the first attempt to organize the womanhood of B'nai Jeshurun.

Of greatest importance, however, was the personality and prestige of Morris J. Raphall, the distinguished Rabbi and

Preacher of B'nai Jeshurun, whose leadership did more than any other single factor to lift B'nai Jeshurun to a high plane among the Jewish Congregations of America.

If the Parnassim, Abraham Mitchell, David Samson, Zion Bernstein, and Israel J. Salomon, the lay leaders successively of the Synagogue in Greene Street, gloried in their Congregation, their pride was not without reason.

Israel J. Salomon, Parnass of the Congregation which his father, Jonas Salomon had joined and served in 1827, in the Elm Street Synagogue, well symbolized the loyalty and pride of the second generation of B'nai Jeshurun.

1865-1880

NEW YORK JEWRY

When Congregation B'nai Jeshurun was ready to occupy its third house of worship, the Jewish community in New York was at the threshold of its third great period of expansion and organization. New York Jewry grew by 1880 to a population of more than 60,000.⁵⁰ Sharing in the changing character of Jewish life in America generally, the Jewry of New York during this period showed a trend in the direction both of expansion and consolidation. Synagogues and philanthropic institutions outgrew their former humble condition and flourished out into large and important agencies. At the same time, efforts at consolidation were initiated, because it was becoming evident that a multiplicity of benevolent organizations would confuse and ultimately hamper the work of philanthropy.

In 1872, Mount Sinai Hospital erected a large structure at Lexington Avenue and 66th Street. Most of the money for the building had been raised by a Hebrew Charity Fair held jointly for that institution and the Hebrew Orphan Asylum, which resulted in proceeds of over \$100,000.

In 1873 a movement was started to unite the various philanthropic associations, for the purpose of centralized administration. It resulted in the formation of the United Hebrew Charities in 1874, representing the Hebrew Benevolent and

Orphan Asylum Society, the Hebrew Benevolent Fuel Association, the Hebrew Relief Society, the Hebrew Ladies Benevolent Society of Yorkville, and the Ladies Benevolent Society. The city was divided into a number of districts. In each district a committee was appointed, whose duty it was to visit the poor and to report cases of distress.

The Young Men's Hebrew Association, whose program was chiefly social and educational, was also organized in 1874.

A Hebrew Free School Association organized in 1865, had for its purpose the establishment of a number of Schools throughout the city. The movement was stimulated by the current agitation against the Christian missionary activity in the city. In 1874, the number of schools conducted by the Hebrew Free School Association increased to five.

The number of Synagogues did not increase as rapidly as during the previous period, but Congregations grew larger and their houses of worship more beautiful. Evidence of the material progress of the New York community during this period is afforded by the fact that Temple Emanu-El, on dedicating its Synagogue at Fifth Avenue and 43rd Street on September 11th, 1868, secured more than \$700,000 from its members on the sale of pews, leaving a surplus of over \$86,000 beyond the entire cost of the land and structure,⁵¹ —a striking contrast to its humble condition when the Congregation had been organized in 1845.

In 1874, an important merger of two Congregations took place when Anshe Chesed consolidated with Adas Jeshurun, forming the largest Congregation in the city, under the name of Temple Beth El, and worshipped in the new Synagogue which Congregation Anshe Chesed had erected at Lexington Avenue and 63rd Street. Dr. David Einhorn, the minister of Adas Jeshurun, remained the spiritual head. The name of Anshe Chesed, which had been dropped in the formation of Temple Beth El, was assumed by another Congregation, organized in 1876.

The first Hungarian Congregation Ohab Zedek was founded in 1872. In Congregation "Bet Hamidrash," the first "Russian" Congregation in America, organized in 1852, a secession

resulted in the establishment of the Congregation Bene Israel (Kalwarier). Later, another secession, led by Rabbi Joseph Ash, the Rabbi of the Congregation, resulted in the formation of "Bet ha-Midrash ha-Gadol," which subsequently became the most prominent of the "Russian" Synagogues.

Important changes were taking place in the personnel of the Jewish ministry of the city. Adolph Huebsch, arriving in 1866, became the Rabbi of Congregation Ahawath Chesed. In 1872 its new Synagogue at Lexington Avenue and 55th Street was consecrated. Gustav Gottheil was called to the pulpit of Temple Emanu-El in 1873. F. de Sola Mendes came to Shaaray Tefila in 1871, and his brother, H. Pereira Mendes was called to the Spanish and Portuguese Synagogue in 1877. In Temple Beth El, Einhorn was succeeded in 1870 by his son-in-law Kaufman Kohler. The Rabbis of Congregation B'nai Jeshurun during this period were Henry Vidaver and succeeding him, Henry S. Jacobs.

The Reform movement continued to gain strength and to make inroads into orthodox Congregations. Einhorn was its aggressive leader and spokesman in New York. Gottheil and Huebsch were among its more moderate leaders. An extreme departure from the Synagogue, was the founding in 1876 of the Ethical Culture Society by Felix Adler, whose father, Samuel Adler, was Rabbi emeritus of Temple Emanu-El.

The period of 1865-1880 was a trying and turbulent time for Congregation B'nai Jeshurun. The Reform trend left its traces in the Congregation's mode of worship, not without arousing controversy and unsettlement which shook the Congregation to its roots.

THE 34TH STREET SYNAGOGUE

During this period the Congregation's house of worship was located on 34th Street, the new neighborhood in the uptown movement of the Jewish population. Several large Synagogues were already there. Though there had been one Synagogue above 28th Street in 1862, there were nine commodious houses

of worship by 1865. So rapidly had the new neighborhood grown.

The cornerstone laying of the new B'nai Jeshurun Synagogue was carried out with appropriate ceremonies on Lag Bo'Omer May 24, 1864. The President of the Congregation, Israel J. Salomon, assisted by David Samson and Zion Bernstein, ex-Presidents of the Congregation, presided over the exercises. Mr. Bennet King, Chairman of the Building Committee, presented the trowel to the President. Rev. Dr. Raphall, and Rev. Mr. Kramer conducted the religious program. The children of the Sunday School participated in the singing. Henry B. Herts, Jr. was the Grand Marshal of the procession.

On the Sabbath of February 25, 1865 the last Service was held in the Greene Street Synagogue, and on the following Friday evening, March 3, 1865 the first Service was held in the basement of the new Synagogue.

The 34th Street Synagogue was consecrated on September 14th, 1865, in the presence of a large gathering including the Mayor of the city, Rev. S. M. Isaacs, and Rev. Dr. Jonas Bondi. In addition to the Congregation's officials, Rev. J. J. Lyons of Congregation Shearith Israel and Rev. Ansel Leo, former Hazan of B'nai Jeshurun, together with the Presidents and clergy of other Congregations in the city, participated. Approving comment was made on the fact that one of the features of the exercises was the abandonment of the fashion of announcing offerings, and that donation cards were simply handed round and quietly collected.

The new Synagogue was located on the north side of the street, between Broadway and Seventh Avenue. It was considerably larger than the Greene Street edifice, having exterior measurements of seventy-five feet front and ninety-eight feet depth, and in the interior, sixty-one feet by seventy-five feet exclusive of the vestibule. The rental for the ground which was for a period of twenty-one years, was \$1,200 per annum. The house of worship held 375 men's seats and 275 ladies' seats. It was erected at a cost of \$70,000, toward which \$20,000 was subscribed by the members of the Congregation. The architecture of the building was in Romanesque style. The

front, built of light freestone, with granite dressings, consisted of a central portion of two wings flanked at the angles by turreted buttresses. A flight of stone steps led from the street to the auditorium, through a vestibule with three large entrance doors. The interior of the auditorium was decorated in polychrome, and the ornamentation of the clerestory and ark was particularly rich and elaborate. The building was described by the Building Committee, as "second to none in the United States."

The establishment of the new Synagogue was followed by a large increase in the membership of the Congregation. A new system was introduced with regard to the sale of seats. The seats were divided into several classes, according to their location, and their values placed at fixed sums, at which they were obtainable, not as rental but as permanent purchases. Annual assessments were fixed, as a means of providing a regular income for the expenditures of the Congregation. Nearly \$17,000 was realized on the sale of seats at the opening of the new Synagogue.

Dr. Raphall's declining health hampered his many-sided activities both in the Congregation and in the community. In December 1865, he was relieved from the duty of delivering lectures and was retired at a full salary.

The pulpit vacancy was advertised in all the important Jewish publications in England and America. In reply to an application which was received from a candidate in Cardiff, Wales, the Secretary was instructed to answer his several questions as follows:

1. The Minhag is German and Polish as established in England
2. The Congregation is Orthodox
3. Salary from \$3,000 to \$5,000 according to ability.

The vacancy was finally filled by the election of Dr. Henry Vidaver, who was the minister of the Congregation in St. Louis and had previously been for a short time the minister of the Rodef Shalom Congregation in Philadelphia.⁵²

He was born in Poland in 1833. While a child his proficiency in Biblical and Talmudic studies aroused the commendation of

the leading Rabbis in Poland. In 1859, at the age of twenty-six, he came to the United States and officiated as Rabbi and Preacher of Rodef Shalom Congregation in Philadelphia, but by reason of impaired health, he returned to Europe in 1861. In 1863 he came to the Congregation in St. Louis and remained there until he was called to the pulpit of B'nai Jeshurun. He was known for his scholarship and for his Hebrew poetry, serving as correspondent for a number of Hebrew periodicals in Europe. His discourses revealed his literary gift.⁵³ He was referred to as one of the earliest examples of a Russian who had Americanized himself, and whose sermons written and spoken in faultless English, were among the best examples of American-Jewish pulpit eloquence.⁵⁴

Amidst impressive ceremonies, the new Rabbi was installed by Dr. Raphall in January 1868. The new Rabbi's installation sermon made an impression for its "easy flow of language, readiness of illustration, rare force of Talmudical and Biblical quotation, and the deep and impressive voice in which it was delivered."⁵⁵

Soon Dr. Vidaver was called upon to take full charge of the pulpit as Dr. Raphall's health already precarious, suffered rapid decline. His death, occurring on June 22, 1868, in his seventieth year after a distinguished ministry of nearly twenty years in Congregation B'nai Jeshurun, came as a sad blow to New York Jewry.

The entire community was in grief. The funeral Service was attended by the Presidents and Trustees of the Congregations in the city, by the officers of the other Jewish societies, and also by a number of Christian clergymen and civic leaders. It was the largest Jewish funeral ever held in the community.⁵⁶

The Board of Directors of the Hebrew Mutual Benefit Society cooperated with the Board of Trustees of the Congregation in the arrangements. Ministers of other Congregations, including Samuel M. Isaacs, J. J. Lyons, and Samuel Adler, acted as pallbearers. Notices and resolutions were inserted in the daily press and in the Jewish periodicals, as follows:

"WHEREAS the supreme disposer of life and death has in his inscrutable wisdom removed from our midst into life eternal, our much



RABBI HENRY VIDAVER

beloved and revered Rabbi Preacher, the Rev. Dr. M. Raphall, whose great learning was the just pride of every Israelite, whose increasing labor in the field of Hebrew literature has elevated the Jewish name wherever the Hebrew language is spoken, whose piety was the theme of every one, and whose kind and dignified disposition endeared him to all who approached him, and who for the last twenty years had devoted his great talents and energies to the best interest of our Congregation, and to whom as our spiritual head, we are indebted for our present prominent position as a Congregation, therefore be it

RESOLVED that we deem it a sacred duty to evince our generation of the memory of our departed preacher by every mark of respect, which as a Congregation and as individuals, we have it in our power to bestow."

Eulogies were delivered by Rev. Dr. Vidaver and by Mr. J. P. Solomon. Dr. Vidaver, in his tribute, traced the career of Dr. Raphall, from his ministry in England where he refuted prejudices against the Jews, and by pen and speech taught Jews and non-Jews in England to appreciate Jewish contributions to literature. He referred to incidents in the life of the deceased, as a defender of the Jewish people and Faith, alluding to the attack by an Oxfordian scholar against the Jewish faith and practices, which Raphall dissipated in the columns of the London Times, and he also made mention of the sermon on the Unity of God, which Raphall preached in Birmingham, and which was so convincing in argument and so lofty in diction, that a Congregation of Unitarians requested him to have it published for the sake of civilization and the benefit of mankind.^{56*}

Mr. Solomon's eulogy, which is extant in the original manuscript, spoke of Dr. Raphall as, "the first, the greatest and the most eloquent exponent of Judaism in America . . . a man whose active connection with our religion comprises a period of over fifty years, whose comprehensive mind through all that time has largely contributed to unfold and apply the sublime principles of our holy religion, and whose literary labors have done more than almost any other one man to elevate American Judaism and keep the purity of our time honored observances untouched and uncorrupted in spite of all the efforts of progressive spirits to weaken or destroy them."

In the *Jewish Messenger* of June 26, 1868, published by Rev. S. M. Isaacs, Dr. Raphall's service in the cause of Judaism was described as second only to Isaac Leeser, whose demise had taken place five months earlier.

"Dr. Raphall was a representative of conservative Judaism, and he was not diverted from the line of conduct which he distinctly and unequivocally established for his guidance. In appearance he was wrapt in his own affairs and in profound meditation, to an extent that created a barrier between him and the unlearned—he was unquestionably British in his carriage and habits of social intercourse. The affliction of partial deafness contributed to a taciturnity and semblance of preoccupation, which was an obstacle to familiarity; yet those who knew Dr. Raphall well, remember what an inexhaustible fund of anecdote he possessed, and how he could unbend himself, and delight and astonish by his recollections. His memory was very reliable; his choice of words in conversation, as in his public addresses, exceedingly good. He had mastered the French and German and Scandinavian languages, as well as the English, which was not his native tongue, though anybody would have pronounced it such, from the purity of his accent. His pronunciation was occasionally indistinct, and he had acquired some peculiar habits of delivery,—to which one had to become accustomed. His discourses were always instructive—you felt that he had mastered his subject, and could tell you what you had not known concerning it. You could look up to that apparently calm, dispassionate, argumentative orator, as to an intellectual giant. During a period of nearly twenty years of ministerial life in this country, he has attained a reputation for pulpit eloquence, extending far beyond his own denomination, while his scholarly acquirements, his familiarity with ancient and modern letters, his command of the English language, and his happy faculty for interesting the public in those things on which the Jewish 'servant' loves to dwell, caused the name of Morris Jacob Raphall to become widely and honorably known throughout the land."

In the *Hebrew Leader* of the same date, published by Dr. Jonas Bondi, the following comment appeared:

"Until his arrival in America in October, 1849, no instance of so accomplished an orator as Raphall was known in this country, neither among the English nor the German preachers. On a tour through the United States he gathered fame and laurels, for no Israelite had ever been heard before him in America who was endowed with the power of speech in such an eloquent manner, and versed in the most difficult and various subjects, religious and historical, as well as prac-

tical. He understood how to treat and represent all topics in the most refined, attractive and popular language. Christians as well as Jews were equally charmed by his discourses, and the journey he undertook through this country may be called a triumphant march. When he returned to New York, in order to resume his post at Birmingham, England, the Congregation B'nai Jeshurun succeeded in prevailing upon him to accept an appointment as their preacher under the condition only, unusually favorable at that time, that his appointment should be for lifetime, with a pension in case of his becoming incapable of performing his religious duties. The Congregation, however, accepted these terms, which were unheard of at the time, when it was the custom to appoint the preacher as well as the officers of a congregation for one year only. They well knew, however, that this master of eloquence would prove an ornament to the congregation, and the center of attraction to all visitors of the synagogue.

"The influence which this man of universal accomplishments, who moved with the greatest ease and grace in the most intelligent circles of society, exercised upon the position of the Israelites among the people of so many different persuasions in America, was wonderful, indeed, and of incalculable advantage. The power of language which his discreet eloquence possessed conquered many a prejudice, smoothed many a difficulty, and levelled many an unevenness occurring in the intercourse of men, a feat which, till now, he alone has been able to accomplish. Societies, as well as private persons, must remember that fact still very well.

"During his official career, he annually made a trip to different portions of the country, a welcome guest everywhere, and solicited by his admirers to confer upon them the happiness of listening to his edifying sermons, which were always and everywhere listened to with admiring piety.

"He was familiar with all the branches of science, and, besides the Hebrew literature, he was well at home in the literature of England and France. Next to the studies of his professional science as a preacher, which principally engaged his attention and industry for the last thirty-five years, his favorite study was that of History, for which his excellent memory enabled him pre-eminently. We do not say too much when we call him, as it were, a complete historical Cyclopaedia. His historical labors of a compilatory character were highly attractive style, eliciting on many occasions an honorable mention from the part of the Historical Society of this city. The deceased delivered several discourses there at different times, which met with universal applause.

"The celebrated historian, Mr. Bancroft, at present Minister of the United States at the North German Confederation, honored him many years ago by presenting him, accompanied by highly honoring expressions, with a copy of his History of the United States.

"He has hitherto been the only scientifically educated Israelite in America who enjoyed complete respect among the cultivators and admirers of English literature.

"His reputation was, however, not founded in this country; he carried it with him here already from England and Germany, as the great German author of Jewish History, Jost, testifies in his work published in 1847. The foundation of his celebrity was principally laid in the year 1844 at Birmingham, when he defeated the well known English clergyman Mr. Marsh, who had raised false assertions against the Jews, forcing him to retract his slanders.

"His influence, not alone upon his own congregation, but upon the entire Israelitish community in America, was highly beneficial, owing to his humane, quiet, and judicious conduct. Many a strife in families as well as congregations would have remained unsettled but for him; for what has been said in praise of his activity in wider circles, may be applied as well to his influence in more intimate relations, as his noble mediation was, in many cases, crowned by the happiest results."

Years later, an article on the Jews of America, appearing in Frank Leslie's "Popular Monthly" of August 1877, speaks of Rabbi Raphall as "the most distinguished of Jewish teachers who ever trod American soil."

A more critical estimate of Dr. Raphall's place in American Judaism appeared twenty years after his death. It was as follows: ⁶⁷

"Morris Jacob Raphall was one of the earliest, if not the earliest, to bring to America European scholarship in eloquent English dress. He was fortunate in possessing a deep fund of rabbinical learning, joined to grace and power in pulpit oratory, which have not been surpassed in the history of the American pulpit. His literary work in England had been singularly good; his Hebrew Review is not antiquated and is still an excellent model for publications of its kind. Raphall had a superb opportunity on his arrival in America. He harmonized with his colleagues. Public expectation was high. But apart from his historical lectures which were admirably received in various cities, and a number of chaste discourses, not to mention a few learned contributions to the Messenger, he did little to advance American Judaism. After he had felt his way, so to speak, the golden moment for solidifying American Judaism was allowed to pass. An attempt to organize a college failed in New York, as it proved a failure a decade or two later in Philadelphia. Raphall aged rapidly—his public effort to justify slavery from the Bible, aroused indig-

nant rejoinders. Esteemed for his learning, he lacked the soul and the resources of a leader. His sermons were eloquent, his voice silver-toned, his pulpit presence a benediction. But he has left no impress on American Judaism, save, perhaps, to furnish a standard of oratory."

Indeed, it is strange that a man of his surpassing talents should not have left a more lasting influence on American Judaism. Perhaps, as was observed many years later in an article on "The American Jewish Pulpit," it was because Raphall came to America at too mature an age.⁵⁸

Dr. Raphall's published works in addition to those already mentioned, are "Post-Biblical History of the Jews," "Devotional Exercises for the Daughters of Israel," and "The Path to Immortality."⁵⁹

He was survived by two sons, James and Alfred, and by two daughters, Mrs. C. M. Levy and Mrs. N. Cohen.

INROADS OF REFORM

The passing of Dr. Raphall from the scene was followed by a period of strife and controversy over ritual questions, which threatened the Congregation with disruption and finally resulted in fundamental changes in its mode of worship.

Even during Dr. Raphall's lifetime, several attempts had been made to change the Service, but lacking the approval of the Congregation's venerated Rabbi, they failed of success. Dr. Vidaver, however, was more sympathetic to the proposed changes. Now the field was clear for an even-sided contest between the group which urged reform, and the orthodox group which insisted on maintaining the traditions unchanged.

The leading spokesman and champion of orthodoxy in America, Rev. Isaac Leeser, had died in February of that year. His demise was deplored by Jewish communities in every part of the country. The Board of Trustees of Congregation B'nai Jeshurun adopted a resolution as follows:

"WHEREAS it has pleased our heavenly Father to remove from the sphere of his usefulness a champion of the house of Israel, the Rev. Isaac Leeser, the minister of the Congregation Beth El Emeth, Philadelphia, therefore

RESOLVED that we deeply deplore the loss of the Rev. Isaac Leeser by whose death Judaism has been deprived of one of its most watchful sentinels and staunchest defenders, of an eloquent preacher, and an able expounder of our ancient laws, one who for the last forty years has stood forth battling for the cause of Israel not only by his sermons but also by his able and vigorous pen.

RESOLVED that we tender our heartfelt sympathy to the members of the Congregation Beth El Emeth for the irreparable loss they have sustained, and express our conviction that the memory of this pious and good man will be forever affectionately cherished by the Israelites of this country.

RESOLVED that these resolutions be published in the Jewish Messenger, Occident and Leader, and that a copy thereof be sent to Congregation Beth El Emeth of Philadelphia."

The general current of Reform in the community, influenced by the presence of powerful Reform spokesmen like Einhorn and Gottheil, and of large Reform Congregations like Emanu-El and Beth El, was largely responsible for the stirring desire for change in B'nai Jeshurun. It was not an isolated instance, but a manifestation of a general process which was affecting Jewish religious life and Synagogue worship from coast to coast. In San Francisco, Congregation Emanu-El had decided on the Reform of its Service in 1865.⁶⁰

The first indication of the new tendency in the Congregation had appeared already at the time of the building of the 34th Street Synagogue. The question of placing the reading desk at the upper end of the Synagogue, instead of in the center, evoked much discussion. At a meeting of a joint Committee consisting of representatives of the Board of Trustees and the Building Committee, the decision was favorable to the change, but at a subsequent meeting of the Board of Trustees, the resolution of the Joint Committee was non-concurred in.

Three years later, in 1868, the reading desk was removed to the upper end of the Synagogue.

By that time there was a strong sentiment in favor of other changes. At a general meeting of the Congregation, held October 4, 1868, the following resolution was offered.

"WHEREAS the spirit of the present age demands a reform in the ritual as now practiced in our Congregation, which shall not be in conflict with our established laws, and such reforms shall in all cases be sanctioned by the spiritual advisor of this Congregation.

THEREFORE BE IT RESOLVED that a Committee of seven be appointed by the chair for the purpose of preparing such a system of changes under the advice and sanction of the spiritual adviser of the Congregation.

RESOLVED that the same Committee shall be charged with the duty of reporting at the same time the propriety and practicability of altering or changing the internal arrangement of the Synagogue." [By the latter was meant the institution of family pews.—Ed. Note.]

After much heated discussion, the resolution was adopted, but in an amended form inscribing the name of "Rev. Dr. Vidaver," in the place of "spiritual adviser."

On the following Shabuoth, May 5, 1869, the innovation of Confirmation was introduced. The vote of the Board of Trustees on that subject had been evenly divided. Half of the Board voted in favor of having the Confirmation take place not as part of the regular Service but at four o'clock in the afternoon. The vote of the Chairman decided the question. Printed circulars were sent to the Congregation, informing them of the innovation. The Confirmation class numbered eighteen.

The Committee on the improvement of the Synagogue Service was meanwhile consulting Rev. Dr. Vidaver as well as Rev. Dr. Jonas Bondi, the editor of "The Hebrew Leader." Their views, favoring the proposed changes, were embodied in a report of the Committee which was submitted to a special meeting of the Congregation.

At a meeting of the Congregation held August 22, 1869, the following changes in the ritual were proposed.

1. The "Shacharith" Service on Sabbaths and Holidays to be read at 7 o'clock.

The Synagogue to be reopened for the "Musaph" Service as follows:

Sabbaths at ten o'clock commencing with "En Komocho."

Holidays except Rosh Hashono and Yom Kippur at half past nine.

The "Haftarah" to be declaimed by the Preacher, not chanted.

2. Prayer "Yekum Purkan" to be substituted by a suitable prayer

in English, to be read by lecturer immediately after the "Haftarah."

3. A suitable Service for "Mazkir" to be composed for Yom Kippur and the last day of Passover, the "Hazkarah" to be declaimed, and the choir to sing appropriate psalms before and after.
4. The wearing of shrouds on Rosh Hashono and Yom Kippur, excepting by officiating officers, to be abolished. Members choosing to wear white plain caps to be permitted to do so.
5. All money offerings for the Congregation to be abolished except collections for charitable purposes to be made on special occasions by order of the Board of Trustees.

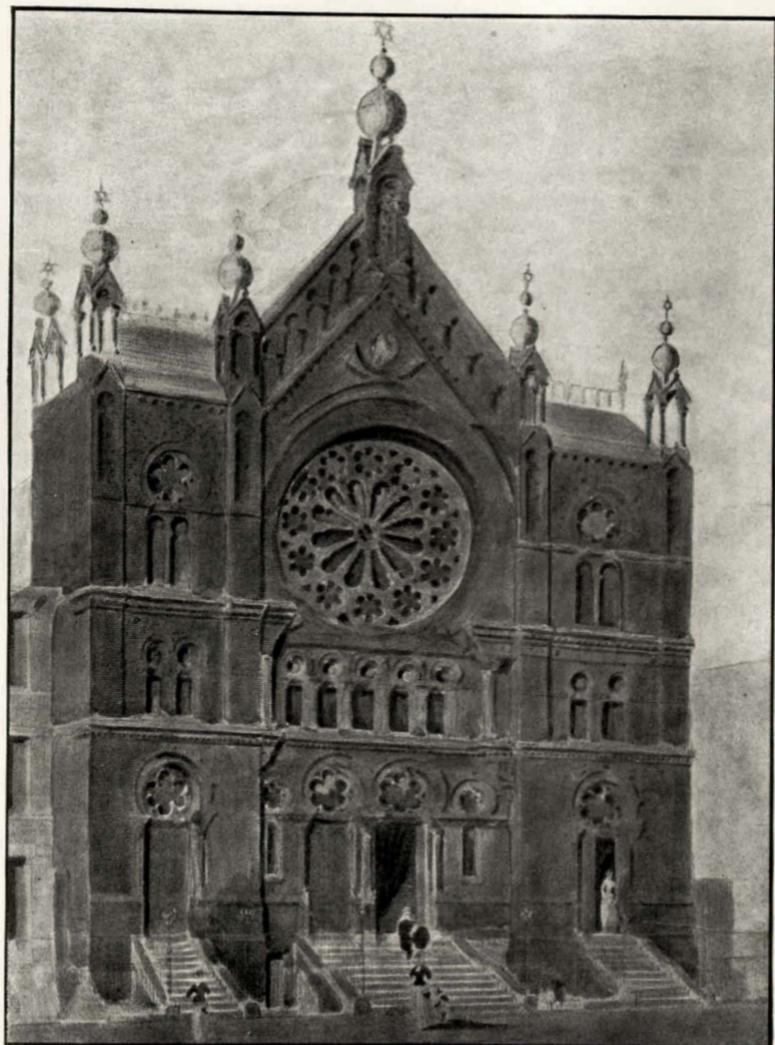
After a prolonged debate which at times grew violent, several of the proposed changes were adopted by very slender majorities, a few were rejected, and the consideration of others was postponed. A Memorial Service, arranged for the Congregation by Dr. Vidaver was printed in 1870.

On January 6, 1870, the Board of Trustees adopted a resolution that the Hazan and Bal Koreh face towards the Congregation, except during the "Shemone Esre," "Olenu" and the Mourner's Kaddish when the Hazan shall face toward the Hechol.

During the same year, the question of including female voices in the choir came up again, and was referred to Rev. Dr. Vidaver for his opinion. His report sanctioning the change, was printed and distributed among the members of the Congregation.

At the meeting of the Congregation which was held in November 1871, the question was submitted along with the opinion of the Rabbi of the Congregation and that of Rev. Dr. Aub of Berlin, for the decision by the members. By a vote of 50 to 31 it was decided in the affirmative.

The question of holding Services on weekdays was another subject of controversy. In July 1872 the decision was to hold Services every morning during the year, and to increase the pay of the Minyan men who were engaged to attend the Services. In the following January, that decision was changed, and it was instead resolved that Services should be held on Mondays, Thursdays, Rosh Chodesh, Chanukah, and Yahrzeit of



THIRTY-FOURTH STREET SYNAGOGUE

members "and such other times as heretofore customary in this Congregation."

The Congregation's decisions were made and unmade, amidst turbulent sentiment. Many of the members threatened to resign if the changes were not introduced. Others threatened to resign if the changes were introduced. Questions were repeatedly resubmitted and reconsidered, and the sentiment shifted as each faction in turn gained ascendancy.

At a Congregational meeting in December 1873, the provision which had been adopted in 1869 with regard to the "Shacharith" Service, was rescinded, and it was resolved that there be no intermission between "Shacharith" and "Musaph."

In the midst of the dissension and controversy, Rev. Dr. Vidaver tendered his resignation, to take effect July 1, 1874, having accepted a call from Congregation Shearith Israel in San Francisco. His reputation for eloquence was widely recognized. His discourses delivered before Congregations Elon Yerek of Rochester, B'nai Abraham of Newark, Ohabei Sholom of Boston, Shaare Zedek, Adas Israel and Anshe Chesed of New York evoked high commendation.⁶¹ Congregation Ohabei Sholom of Boston extolled him as "a most distinguished divine, a classical scholar, an eloquent orator, and a gentleman of most liberal and tolerant spirit, possessing the happy faculty of preparing the minds of the liberal and humanitarian to conceive the bright and genial light that gives life to the Israelitish fireside."⁶² His position in B'nai Jeshurun, however, proved difficult because of the factions which the religious controversies had aroused.

The discussions continued unabated, while the pulpit remained unfilled.

At a meeting of the Congregation held November 8, 1874, a Committee was appointed for the purpose of preparing a plan for the alteration of the seats into pews and for the introduction of an organ. A similar Committee, appointed by the Board of Trustees, was added, to make up a Joint Committee. At a meeting of the Congregation held May 16, 1875, the Joint Committee rendered a majority report and a minority report. After four hours of discussion, the majority report was

adopted by the Congregation, by a vote of 55 to 30, favoring the introduction of the organ and the alteration of the seats into pews.

Two days later, on May 18, Israel J. Salomon, a former President of the Congregation, who had been the leader of the opposition, obtained a temporary injunction, which was issued by the Court of Common Pleas, and was served on the President, restraining him and the Board of Trustees from carrying into effect the resolution of the Congregation relative to the alteration of the seats into pews. His contention was that a two-thirds vote was needed in order to sanction the changes and that moreover the changes were violations of Jewish law, and against the prescribed ritual of the Synagogue, as provided for in the Constitution of the Congregation.

A Committee was appointed to defend the Congregation.

The case and the arguments which were mustered on both sides, aroused the attention of the entire community.⁶³ By many, it was deplored that a question pertaining to the Synagogue ritual should be aired before a civil court. A similar situation which had arisen in Congregation Anshe Chesed ten years earlier, had also come before the civil courts.⁶⁴ It served the purpose, however, of focusing the attention not only of the local community but of Jewish communities throughout the United States, upon the processes which were bringing about fundamental changes in religious institutions. Both the defendants and the plaintiffs presented statements from the leading ecclesiastical authorities in the country as well as abroad.

The motion was finally argued before Justice Larramore on July 1, 1875. The temporary injunction was dissolved. Mr. Salomon, however, appealed to the general term and in the meantime secured a stay upon the proceeding of the Congregation, until the appeal would be decided on. The stay continued in effect until August 3rd, when it was vacated by Judge Joseph F. Daly without a hearing. Finally, on September 23, Mr. Salomon discontinued the action against the Congregation.

The changes which the majority of the Congregation had voted to adopt were finally introduced, after a decade of debate and contention. The seats were altered into family pews.

The old choir was replaced by a new choir consisting of male and female singers. An organ, formerly used by Adas Jeshurun, was purchased for the sum of \$2,400. In connection with the alterations the Synagogue as a whole was overhauled. New chandeliers, new upholstering, and new heating equipment were introduced.

The remodelled house of worship was ready for Rosh Hashonoh 1875, exactly fifty years after the founding of the Congregation. The founders of B'nai Jeshurun, who on Rosh Hashonoh of 1825 were already contemplating the formation of the new Congregation, little imagined that half a century later the institution which they had it in mind to establish, would have family pews, a choir of men and women, and organ music in the Service.

The inroads of Reform were being felt by Congregations throughout the country. The experience of the Bene Israel Congregation of Cincinnati was typical and may therefore be quoted.⁶⁵

"The Reforms in the Service had been gradual. Slowly, but surely, one step was taken after another. On October 27, 1865, the Congregation concurred in the following changes: The triennial, instead of the annual, reading of the Torah; the Haphtarah to be read in the vernacular, that is, in English, on the days that the Rabbi preaches in that language, and in German when he preaches a German sermon; to procure a melodeon to accompany the choir, which, up to that time, had sung without instrumental accompaniment; to use English or German prayer in the service in addition to the Hebrew Prayers; to strike out from the present form of prayers all expressions such as 'release from present bondage,' and the like.

"In June, 1869, just before the dedication of the new temple, Dr. Lilienthal addressed a letter to the Board of Trustees on introducing the Minhag America as the ritual, in accordance with a resolution passed by the Congregation two years before. This ritual was adopted as its prayerbook by the Congregation upon its removal into the new building. In the new Temple family pews and the organ were likewise introduced, and a beautiful, orderly service characterized the Sabbath-morning gatherings. In September, 1875, the Congregation resolved that hats be removed during divine Service, and in 1876, the observance of the second day of Rosh Hashonoh was abolished, the second day of the other holidays having been done away with some years previously."

The introduction of the changes into B'nai Jeshurun's mode of worship was not without serious cost in the loss of membership. More than thirty members, representing nearly one-fourth of the total membership, resigned. Among them were some of the best families in the Congregation, including two former Presidents, Henry Davison and Israel J. Salomon.

How far would the innovations go? At what point would the tendency toward Reform be halted? Would it be halted at all, or would it go on from step to step, along the whole gamut of the Reform movement? These were questions which must have disturbed many in the Congregation and outside of the Congregation.

The eyes of the whole country were focussed upon what was happening in B'nai Jeshurun. The dramatic manner in which the innovations were contested and the broad exchange of ecclesiastical opinion, which attended the case, found repercussions in many parts of the country. Discussions arose as to the need of a central ecclesiastical authority which might regulate questions of ritual. Sabato Morais and Marcus Jastrow of Philadelphia, among the ministry, and Mayer Sulzberger of Philadelphia, among the laity, took a leading part in the discussions, which were conducted in the columns of the Jewish periodicals.⁶⁶

The vacancy in the pulpit which had remained unfilled while the important issues of the Congregation's religious policy were being decided, was filled as soon as definite decisions were reached. In the meantime, Mr. J. P. Solomon had occupied the pulpit temporarily as lay preacher, upon special occasions, such as the High Holy Days, and at the Thanksgiving Day Services, in 1874 and 1875. He declined to accept compensation for his services.

The vacancy was, as usual, advertised in the Jewish periodicals, both in America and abroad. The choice fell upon the Rev. Henry S. Jacobs, who had been delivering sermons in English regularly at the Spanish and Portuguese Synagogue between 1874 and 1876. Rev. Jacobs originated from the West Indies, having been born in Kingston, Jamaica, in 1827. He studied for the Jewish ministry under the Rev. N. Nathan at

Kingston, holding at the same time the position of head master in the Jewish Free School. As a young man he was minister of the English and German Synagogue in Kingston. In 1853 he came to the United States and was elected Minister of the Portuguese Congregation Beth Shalome in Richmond. After remaining there for several years, he removed to Charleston, South Carolina, where he served as minister from 1858 to 1862. He subsequently served communities in New Orleans, Augusta and Columbia, S. C. At New Orleans especially, where he remained from 1866 to 1873, he gained a multitude of friends, being one of the eminent officers of the Masonic Fraternity in the State. He was a man of commanding personality, of noble mien, eloquent in speech, and especially noted for the success of the Religious Schools which he administered.⁶⁷

Rev. Jacobs was installed as a preacher of Congregation B'nai Jeshurun on March 4, 1876,⁶⁸ coming directly from Congregation Shearith Israel. His term of office was to commence officially on January 1, 1877.

The comments upon the new minister were generous. He was commended for his earnestness and pure-mindedness, and was extolled as being unusually qualified to be "the leader of a Congregation now in the state of transition from orthodoxy to moderate Reform."⁶⁹ Another contemporary expressed the assurance that under his guidance B'nai Jeshurun would be "restored to its former prominent place in the community, as when the deceased Dr. Raphall was its guide, and the Congregation led in all good enterprises."⁷⁰

The period of unsettlement and change did not, however, terminate with the election of the new Preacher. The main changes, the organ, choir, and family pews, were definitely instituted, but the detailed provisions with regard to the order of the Service now became the subjects of discussion.

At a Congregational meeting held in November 1877, a recommendation of the Board of Trustees was adopted providing "that the portion of the Torah usually read on the Sabbath shall be limited to the first four Parashas of the weekly Sidrah, each of the remaining three Parashas to be read re-

spectively at the Mincha Service on Sabbath, and on Mondays and Thursdays.

The following year, the Board of Trustees decided to abolish the paid Minyan, and to arrange for procuring one whenever it may be necessary, as for a Yahrzeit of a member.

The Congregation's deviation from the traditional Orthodox policy was formally declared and indicated, by the adoption of amendments to the Constitution, on April 21, 1878.

In the place of the original preamble, which read:

"WHEREAS it hath pleased the God of our forefathers to gather some of His dispersed people in this city of New York who are taught and used to apply to Him for his Merciful Bounty, and to praise His Holy Name according to the rites of the German and Polish Jews

AND WHEREAS the wise and republican laws of this country are based upon universal toleration giving to every citizen and sojourner the right to worship according to the dictate of his conscience

AND WHEREAS also the mode of worship in the Established Synagogue of our Beloved Brethren Shearith Israel in this city, is not in accordance with the rites and customs of the said German and Polish Jews

THEREFORE we the undersigned bind ourselves under the name of the Congregation B'nai Jeshurun to use our best exertions to support the Synagogue in Elm Street, and to worship therein according to the rites, custom and usages of the German and Polish Jews to be the same as far as practicable without departing from the form and custom now in use by this Congregation."

the following was substituted:

"Whereas it hath pleased the God of our fathers to gather in the City of New York some of his dispersed people, who are taught to supplicate His Divine mercy and to praise His Holy Name.

"Therefore, we bind ourselves under the name of the Congregation B'nai Jeshurun (established in the year 5586) to use our best exertions to support the Synagogue thereof and to worship therein according to the tenets of the Jewish Faith."

Another fundamental change was made in article 17 of the former Constitution, striking out the words "and Rabbinical."

At the same meeting it was voted that the Congregation join the Union of American Hebrew Congregations. This

affiliation was impelled by the fact that the Board of Delegates of American Israelites, in which the Congregation had actively participated since its organization, was merged in 1878, with the Union of American Hebrew Congregations, becoming one of its standing committees. The Congregation was represented in the Council of the Union by five members, including its Rabbi, Henry S. Jacobs.

In 1881 the following additional changes were adopted by the Congregation:

1. Discontinuing the custom of making a "Misheberach" except in the case of naming a child or in case of sickness.
2. Limiting the blowing of the Shofar on Rosh Hashonoh, to four "Kolos" in lieu of the usual thirty.
3. Discontinuing the use of the "Chupah" and breaking of the glass when wedding ceremonies are performed at any place other than the Synagogue.

The report of the Ritual Committee recommended additional changes. These failed of adoption, indicating that the majority of the Congregation were willing to sanction changes in the mode of Service, only up to a certain point. The recommendations which were rejected were the following:

1. That the second day Yomtov be abolished.
2. That all ceremonies appertaining to the Esrog and Lulov except the first Brocha and Sheheche-yonu be abolished.
3. That on Hoshana Rabba the willow heretofore used during the Services be dispensed with.
4. That the calling up to the Sepher except Bar Mitzvah boys be abolished.

The most important question which arose at the meeting was the preparation of a prayerbook which would embody the kind of Service desired by the Congregation, and which would also permit of responsive readings in Hebrew, and would at the same time contain a collection of suitable hymns in English.

Rabbi Jacobs, in reply to a request for his opinion on the subject stated that none of the existing prayerbooks would adequately answer the purpose and that it would be advisable for the Congregation to publish a prayerbook, retaining "a

conservative character and calculated to meet the requirements of the Congregation."

A Committee was appointed to act in conjunction with the Rabbi and to communicate with other Congregations with a view to securing their cooperation in carrying the proposed object into effect.

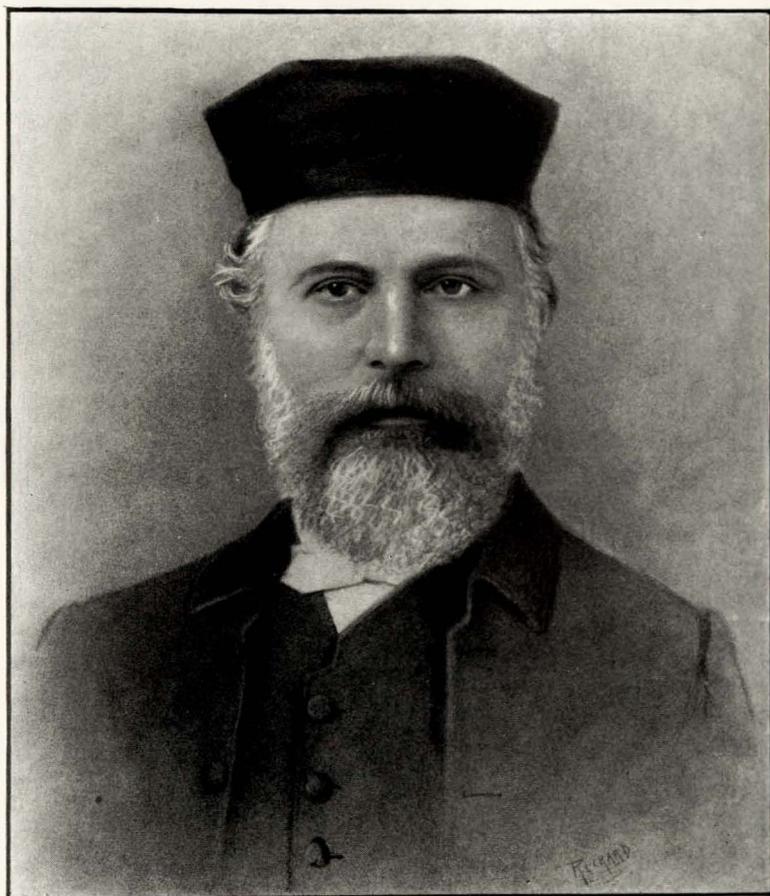
The decision to publish a prayerbook which would incorporate the new arrangement of the ritual which had been arrived at after fifteen years of debate and contention, was a conservative factor because of its effect in stabilizing the changes, preventing any further deviations, and establishing a status quo which the next generation of B'nai Jeshurun would accept as the Congregational tradition. It thus helped to keep B'nai Jeshurun from drifting completely into Reform.

While other Congregations which took the first step toward Reform later than B'nai Jeshurun, such as Shaaray Tefila in New York between 1878 and 1880 and Rodef Shalom in Philadelphia as late as 1893, or Rodef Shalom in New York where family pews and the organ were instituted in 1874 contemporaneously with B'nai Jeshurun, once having made a departure from Orthodoxy, ran nearly the whole gamut of Reform, B'nai Jeshurun halted at a midway point which remained permanent.⁷¹

GENERAL ADMINISTRATION

Aside from the unsettlement over the change in the ritual and mode of Service, the general administration of the Congregation during the period between 1865 and 1880 proceeded along its well established lines.

The dignity of the Service was a constant source of concern to the Board of Trustees. Worshippers were not permitted to leave until the conclusion of the Service. The Synagogue doors were closed at the commencement of the lecture. Calling people to the Sepher by name was discontinued and instead a card was handed, designating the particular Parasha to which the person was to be called up. Conversation during Service, which seems to have been especially common among the ladies,



RABBI HENRY S. JACOBS

was strictly forbidden. In 1877, cards bearing the following rules of order were printed.

1. That members on entering the Synagogue will please not salute their friends while passing to their pews.
2. That they will not converse or turn towards the choir during the Service.
3. That they will not remove their Talesim nor make any other preparation for leaving until after the benediction.

In order to improve the conduct of the Memorial Service, 500 copies of the Memorial Service were printed.

Rev. Henry S. Jacobs, coming to the Congregation after the most controversial issues had been settled,—inaugurated a long and useful ministry, during which he gained the love and esteem not only of his own Congregation but of the entire community.

Rabbi Jacobs was a saintly figure both in appearance and in character. Though eloquent in the pulpit, he was most admired for his personal qualities, which made him an ideal pastor. His success with the administration of Sunday Schools, which had made his ministry in New Orleans conspicuous, was repeated in his career with B'nai Jeshurun. The Sunday School attendance was close to 300, by 1878, consisting of seventeen classes. Hebrew sessions were also held on Tuesdays and Thursdays.

The pulpit was generously offered for occasional lectures by other preachers. In 1878 a course of lectures by visiting ministers was arranged, in which there participated Rev. Dr. Gottheil, Rev. Dr. Huebsch, Rev. George Jacobs, and Rev. Abraham S. Isaacs. The minister of B'nai Jeshurun was in turn invited to the pulpits of other Congregations.

In the sessions of the Board of Delegates of American Israelites, Rabbi Jacobs was a prominent participant. In 1878, at an International Jewish Conference held at Paris he, together with Myer Stern and B. F. Peixotto, represented the American Israelites, and was chosen as Vice-President of the Conference.⁷² The presiding officer was A. Cremieux. The Conference was convened by the Alliance Israelite Universelle at the sug-

gestion of the Board of Delegates of American Israelites. The object of the Conference was to discuss the liberation of Jews from discriminatory laws, the promotion of Hebrew education, and the obligation of Jews toward the Holy Land.⁷³ Rev. Jacobs read a paper on the subject of the Israelites of Palestine, stating the American opinion. At the Memorial Exercises held in 1880 in honor of Adolph Cremieux, he was one of the speakers.⁷⁴

He took an important part in the effort to establish a college of Hebrew learning in New York in 1876.⁷⁵ He took a leading part in the effort to combat the menace of Christian missionizing activities in the city, and was a member of a Committee representing the Jewish ministry of the city, for the purpose of considering ways of remedying the evil.⁷⁶ In the communal and philanthropic institutions of the city, the presence and address of Henry S. Jacobs were of a frequent occurrence.

At the death of Rev. S. M. Isaacs, minister of Shaaray Tefila in 1878, a memorable eulogy was delivered by Rev. Jacobs from the pulpit of B'nai Jeshurun.⁷⁷

HAZAN

Rev. Judah L. Kramer, who had been serving as the Hazan since 1858, was one of the foremost cantors in the city. The office of Hazan was assuming a character quite different from its original function as it had existed in the Spanish and Portuguese Congregation, or as it had existed even in B'nai Jeshurun during the incumbency of Rev. S. M. Isaacs, and Rev. Ansel Leo. It no longer required a capacity for moral instruction or spiritual ministrations, though sometimes he was called upon to teach in the Sunday School. Indeed, Rev. Kramer was requested by the Board in 1868 to refrain from making any address while officiating at a marriage ceremony in the Synagogue. The chief requirement of the Hazan was the capable rendition of the Service. Accordingly, his principal qualifications were a musical training and a good voice.

In 1870, Rev. Kramer died. The funeral Service which was arranged by the Hebrew Mutual Benefit Society in conjunction

with the Congregation, was attended by a number of ministers of other Congregations. The funeral oration was delivered by Rev. Dr. Vidaver. The Board of Trustees voted an appropriation of \$250 a year for the support of his daughter, during her minority. When she married in 1879, she was presented by the Congregation with a dowry of \$200.

In 1872 Rev. Reuben Engel was elected Hazan and remained in that office until 1876 when he was succeeded by Rev. Edward Kartschmaroff.

Mr. E. De Young, who came into the Congregation in 1862, served as assistant Hazan and also as Secretary. Mr. R. De Leeuw was the Shamas and Collector and also assisted in the reading of the Services.

The Religious School of the Congregation was reorganized in 1868, and provision was made for sessions on Wednesdays in addition to Sundays, for the purpose of offering advanced instruction in Hebrew. The system of conducting the School with volunteer teachers only, was modified by the decision to engage expert teachers at salaries. Mr. J. Jaroslowski was appointed honorary Principal. The School numbered 200 children.

In 1871 Mr. Morris S. Wise became the Principal of the Religious School. Mr. Agil Hanau joined the faculty at about the same time. In 1876, classes in Hebrew were formed, holding sessions on Tuesdays and Thursdays. The Sunday School numbered close to 200 children and the School during the week, about eighty children. A Sunday School library was established in 1878 by the proceeds from an entertainment conducted by the School. In that year, Rabbi Jacobs established a class in Hebrew for advanced scholars, which met at his home.

The closing exercises at the end of the School season were occasions for the conduct of the general examinations. The Board of Trustees usually attended in a body. Sometimes ministers of other Congregations were present to take part in the examinations. Awards of prizes were announced, refreshments were served, and a generally festive tone prevailed.

The material condition of the Congregation, which had been exceptionally prosperous during the period of the Greene Street

Synagogue, was not uniformly flourishing during the time of the 34th Street Synagogue. The withdrawal of many members as a result of the modification of the ritual, caused a considerable falling off in the Congregation's income.

In the meantime the expenses were mounting. Dr. Vidaver's salary which commenced at \$3,000 rose to \$5,000 by 1871. His successor, Rev. Jacobs, commenced with a salary of \$5,000. The salary of Rev. Kramer was \$3,000. The expense of the choir was more than \$3,000 a year. The Congregation's budget reached on the average of \$20,000 a year, and necessitated the levying of a 20% assessment. In 1875, following the alteration of the seats into pews and the consequent financial readjustment, a sinking fund was established, consisting of the amount which was realized from the sale of seats and pews during that year, and was invested as a fund from which the interest only was to be used toward the expenses of the Congregation.

INTER-CONGREGATIONAL CONTACTS

B'nai Jeshurun's contacts with other Congregations took place either on the occasion of Synagogue consecrations, or by way of cooperation in the shouldering of broad communal tasks together. The new Congregation Hand in Hand, later known as Temple Israel of Harlem, consecrated its first house of worship in 1876, and invited Rabbi Jacobs to participate in the exercises. At the dedication of Emanu-El's magnificent house of worship on Fifth Avenue in 1868, B'nai Jeshurun was also represented. The loan of a Chupah to Congregation Derech Emunoh in 1865, and the loan of a Sepher to Congregation Adas Emunoh of Hoboken, in 1872, are smaller incidents of cooperation which indicate to what minute degree smaller Congregations were dependent upon the larger and older institutions.

There were larger problems, however, touching the community as a whole, which called for inter-Congregational cooperation. One of these was the question of Sabbath observance. In 1866, Congregation B'nai Jeshurun took the initiative in calling a convention to consider the subject of Sabbath ob-

servance. A meeting of the Congregation in that year was addressed by M. Ellinger, Chairman of the Executive Committee of the Sabbath Convention. As a result of his address, a committee of nine was appointed to canvass the sentiment of the Congregation. In 1868 the movement was taken up again, and a committee representing the Board and the Congregation attended the convention which was held in June. A special meeting of the Congregation was convened in October for the purpose of considering the matter. In 1880 a Committee was again appointed to attend a general session of the Executive Board of the Sabbath Association.

In the project of the providing of Passover necessities for the poor, Congregation B'nai Jeshurun made several efforts to foster a communal administration of the problem, but without success.

The organization of a system of Hebrew Free Schools was another task in which all the important Congregations of the city united. The first of these Schools was opened at 36 Avenue C in June 1865. Dr. Raphall and the Board of Trustees of the Congregation were actively interested in the progress of the experiment.

During the ministry of Rabbi Jacobs this cooperation continued. Children of the Free School were invited to attend Services in the B'nai Jeshurun Synagogue on Saturdays and Festivals. Purim receptions were given by the Religious School of the Congregation to the pupils of the Free School. An advisory Committee of Jewish ministers was organized, with Rabbi Jacobs as its Chairman, to advise on matters of curriculum. On the annual list of B'nai Jeshurun's charity disbursements, the Hebrew Free School Association had a regular place.

The interest of the Congregation in supporting institutions for Jewish education was also revealed in connection with the establishment of Maimonides College in Philadelphia, the first institution in the United States for higher Jewish learning, founded by Isaac Leeser in 1867. Upon its establishment, the Board of Trustees of the Congregation recommended the appropriation of a sum of \$300 annually for a free scholarship.

In 1876 B'nai Jeshurun was represented at a Conference of

Jewish Congregations, held at Temple Emanu-El, with a view to establishing a Hebrew Theological Seminary.

Another sphere of Congregational cooperation which was of great concern to B'nai Jeshurun was the working out of a uniform mode of Service, dignified and at the same time consistent with tradition. As early as 1868 the Congregation attempted to arouse other Congregations to the need.

In 1870, a Committee representing the Congregation invited other Congregations to appoint Committees for the purpose of attending a conference not to discuss dogma or to interfere with internal arrangement of any Synagogue, but "to establish a uniform system of prayers in the Hebrew language, and to keep intact the prayers instituted by the men of the Great Synod."⁷⁸ Twelve Congregations answered the call to the conference, but it seems that no practical results were accomplished.

A second attempt at inter-Congregational cooperation was made in 1878, when the Board of Trustees endeavored to arrange a conference of Congregational representatives for "the adoption of uniform measures concerning the following matters: First, the regulation of the privileges extended to persons not connected with any of the established Congregations. Second, the advisability of providing a place of worship for the poor during the ensuing holidays. Third, the consideration of other subjects of general interest and to devise means to carry the same into effect."

This effort too was apparently unsuccessful. A third attempt succeeded at least in getting a conference together.

In December 1881, a conference of eight Congregations, all of them classed as modern orthodox, was held at B'nai Jeshurun's Synagogue, for the purpose of considering the publication of a prayerbook for Sabbath and daily use, with a revised scholarly English translation. Delegates were present from "44th Street, Henry, Norfolk, Rivington, Chrystie, 4th Street, and Harlem Synagogue."⁷⁹ As this effort too, brought no permanent results, B'nai Jeshurun decided to go on with its own plans for the publication of prayerbook.

CONGREGATIONAL CHARITIES

The list of Charities to which Congregation B'nai Jeshurun contributed increased. A new method of making the charity collections on Yom Kippur, by means of tickets and envelopes was introduced in 1879. The responses to the appeals were usually in the neighborhood of \$1,000. The sum was apportioned among a number of charitable institutions. Among the regular beneficiaries which received annual contributions ranging from \$10 to \$100 were the United Hebrew Charities, the Derech Emunoh Free Burial Society, the Saturday and Sunday Hospital Committee, and the Committee for the Establishment of High Holy Day Services at Sing Sing Prison. The Minyan who were engaged by the Congregation and other personal applicants received subsidies from the charity fund. Occasionally donations were sent to the non-Jewish poor of the district, such as the poor of the 20th ward, and those supported by St. John's Guild who received donations from the Congregation in 1874.

The distribution of Matzoth to the poor was carried out by the Congregation in conjunction with the B'nai Jeshurun Ladies Society, which assisted in the distribution, and in cooperation with the New York Matzos Association which furnished the Matzoth at a minimum price.

The most substantial collections for charity came as a result of solicitation by Committees among the members of the Congregation. The chief beneficiaries were the Hebrew Benevolent Society, the Mount Sinai Hospital, and the United Hebrew Charities, which were the leading philanthropic institutions in the city. The appeals in behalf of the Hebrew Benevolent and Orphan Asylum Society brought sums as high as \$3,500 and rarely less than \$2,000. In the Fair which was conducted for the joint benefit of the Hebrew Benevolent and Orphan Asylum Society and the Mount Sinai Hospital, B'nai Jeshurun was well represented.

The work of the B'nai Jeshurun Ladies' Hebrew Benevolent Society developed into one of the outstanding philanthropic enterprises in the city. Mrs. A. H. Lissak, its first president, had been succeeded by Mrs. David Samson, who in turn was

followed by Mrs. Henry Leo. In 1870 the society's work was ranked in importance with the Jews' Hospital and the Orphan Asylum, and was generously supported by the community as a whole.^{79a} The care for the aged and infirm became an important feature of its program. On May 24th, 1870, the society opened a home for the aged and infirm Hebrew females, in rented quarters, at 215 West 17th Street. This was the first home for the Hebrew aged to be established in the state. Dr. Simon N. Leo was the Resident Physician and Surgeon.

Although the needs of the Home required a great amount of their effort, the ladies continued to meet in the Synagogue rooms Wednesday mornings, to sew for the poor, receive applications for assistance, and furnish relief. The officers of the society in that year were Mrs. Henry Leo, President; Mrs. Henry B. Herts, Vice-President; Mrs. Zion Bernstein, Treasurer, and Mesdames Jacob L. Phillip, A. Litthauer, Harris Aaronson, Leo Bamberger, Leo Wise and S. Wolf, Directresses. The number of poor women who were confined and attended by the society's doctor averaged from three to four hundred yearly. Many poor girls and women were furnished with work from the Industrial School. A young people's society in the congregation, aided the efforts of the women. The home for the aged, however, became the major activity. In 1873 it was established under the name of the Home for the Aged and Infirm Israelites, at 328 West 32nd Street. Its subsequent quarters were at 63rd Street and Lexington Avenue, 87th Street and Avenue A, and most recently on Amsterdam Avenue at 105th Street, where the building was established in 1882.⁸⁰

When special emergencies arose, affecting other parts of the country, such as the Chicago fire in 1871 or the Yellow Fever epidemic which raged in the South for a decade after 1867, B'nai Jeshurun joined with other Congregations in offering its help.

The Congregation's first response to the call for aid to the victims of the Yellow Fever epidemic was in 1867 when an appeal made by Dr. Raphall on the first day of Rosh Hashonoh

resulted in the collection of nearly \$1,400 which was forwarded to New Orleans and Galveston.

The following letter of acknowledgment was then received from Rev. Dr. James K. Gutheim of New Orleans :

"New Orleans, Oct. 26, 1867.

Messrs. Henry Davison and J. Jacobus, Committee
Gentlemen:

I am in receipt of your telegram and letter of the 8th inst. advising me of the contribution of \$1,000 appropriated by the Congregation B'nai Jeshurun, 34th Street, towards the relief of the Jewish Sufferers by the epidemic now raging in our city, said sum deposited with Mr. Strassburger, Treasurer, subject to my order.

I awaited the promised letter communicating the particulars regarding the said liberal contribution and in accordance therewith have drawn this day on your Treasurer for the stipulated amount to the order of John Marks, Esq., Chairman of the Executive Committee in New York.

In tendering you my heartfelt thanks in the name of those to be benefited by your bounty, I assure you that your instructions shall be faithfully carried out, your charitable appropriation shall be exclusively applied to the sufferers from the epidemic.

Unfortunately, the distress and the destitution consequent upon this calamitous scourge are so severe and extended that but for the timely succor of our sympathising and benevolent co-religionists abroad, we would be unable to administer the requisite relief. It is a gratifying reflection that the Jewish heart, true to its native instinct has nobly responded to the cry of distress.

I have the honor to be, with sentiments of highest regard,

Yours respectfully and truly,

JAMES K. GUTHEIM."

Collections for relief continued as long as the epidemic raged. The Congregation forwarded sums of money annually from 1873 to 1880. New Orleans, Memphis, Savannah, and Vicksburg, were the principal beneficiaries.

There were also frequent and pressing appeals from abroad. In 1865 the sum of \$500 was donated to the Palestine Relief fund collected by the Board of Delegates. In 1869, nearly \$2,000 was sent for the relief of distress among the Jews of East Prussia and Russia. In 1870 a fund was collected in aid of the Jewish emigrants arriving from Russia. In 1871 a donation was sent in aid of the Jews of Rome suffering as a result of

the overflow of the River Tiber. In 1871 and 1872 the Congregation joined the general effort among American Jews to raise a sum of money to enable B. F. Peixotto, Consul to Rumania, to administer relief to the suffering Jews in that country. In 1872 on the first day of Passover, an appeal by Dr. Vidaver in behalf of Israelites in Persia suffering from famine and pestilence, was answered by the Congregation, in a sum exceeding \$1,200, which was sent to Sir Moses Montefiore.

In 1878 the Congregation contributed toward a fund, of which Jacob H. Schiff was treasurer, for the benefit of the Jewish victims of the Russo-Turkish War, who were residing in the Turkish provinces.

Regular annual donations were sent to the Alliance Israelite in Paris. When in 1880, a fund was raised for the erection of a monument to the memory of Adolphe Cremieux, who had been the distinguished President of that body, the Congregation also sent a contribution.

The relationship between Congregation B'nai Jeshurun and the Board of Delegates was altogether one of steadfast loyalty and active cooperation. The general meetings of that body which had been interrupted during the Civil War, were resumed in 1865, at a gathering held in the B'nai Jeshurun Synagogue on 34th Street, at which forty-three Congregations were represented. Subsequent annual meetings of the Board of Delegates were held in the 34th Street Synagogue in 1866, 1869, 1870, and 1873. When the Board of Delegates was merged in the Union of American Hebrew Congregations in 1878, the Congregation joined the new organization.

In general, the Congregation maintained its former position of prominence in the community, not only by virtue of its participation as an institution in communal movements and undertakings, but also because of the prominence of its personnel as leaders in the Jewish life of the city. Its minister, Henry S. Jacobs was one of the founders and the first President of the New York Board of Jewish Ministers which was organized in 1881. The Presidents of the Congregation during the period, Morris Becker, Henry Davison, Moses Strasburger, and Mi-

chael Dinkelspiel, as well as many others among the Trustees and members were active leaders in the important communal institutions.

Mr. Philip J. Joachimsen, a member of the Congregation up to 1875, who had attained the rank of Colonel during the Civil War, was Justice of the Marine Court from 1870 to 1876, Vice-President of the Board of Delegates of American Israelites, in 1874 succeeding to the Presidency in 1875.

In the Hebrew Benevolent and Orphan Asylum Society in the period between 1865 and 1881, the office of President was three times held by members of Congregation B'nai Jeshurun, B. I. Hart, Joseph Fatman and Myer Stern. In the Mount Sinai Hospital, Harris Aronson, one of the leading members of the Congregation and Chairman of its Board of Trustees for a time, served as Vice-President from 1875 to 1879 and was elected President in 1879. Lewis Fatman was Vice-President of the Hospital from 1874 to 1875 and from 1880 to 1884. In the Hebrew Free School Association S. Cohen was elected President in 1865. In the Hebrew Mutual Benefit Society, the majority of the officers continued to be members of B'nai Jeshurun. The Young Men's Hebrew Association was organized in 1874 at the house of Dr. Simon N. Leo, a member of the Congregation, and drew much of its patronage from the membership of the Congregation.

Thus the second generation of B'nai Jeshurun witnessed and reflected the changes which overtook American Israel during the period from 1850 to 1880,—a period in which the Jewish population increased fourfold, in which Jewish communities grew more complex in form because of the increase in the size and number of social, charitable and educational organizations, and the place of the Synagogue accordingly less central and dominant, in which Jewish public opinion was consolidated by the organization of the Board of Delegates of American Israelites, following the example of Jewries abroad, and in which the Reform movement made deep inroads into the Synagogue causing ecclesiastical questions to become major issues in American Israel.

CHAPTER FOUR

1881-1914

THE MADISON AVENUE SYNAGOGUE

The greatest numerical growth which the United States of America has experienced, took place in the period commencing in 1881. The previous records of immigration from European countries were eclipsed by the influx which began in 1881 and continued on a rising scale for more than twenty-five years, until it was interrupted by the outbreak of the World War in 1914.

Jewish Life in the United States

The population of the United States, which was about 50,000,000 in 1880 had doubled by 1914. During that period, more than twenty-two millions had come as emigrants from foreign countries. Whereas the older immigration, of the period between 1825 and 1875 had come mainly from the western and central parts of Europe, the new immigration originated chiefly from the southern and southeastern parts of Europe, Italy, Greece, and the Slavic countries.

The country was well able to absorb the newcomers. Its industries which were expanding on a huge scale, needed manpower. Its network of railroads was being extended to every corner of the continent, and required great labor forces. Its commercial life was growing to proportions of international preeminence. The new immigrant found here unlimited opportunities to make a useful contribution to the life of the nation.

In the influx which poured into the American shores, the Jew was present in larger numbers than ever before.¹ Between 1880 and 1914 more than 1,000,000 Jews or more than four times as many as were present in the country in 1880 landed on the shores of the United States. They came chiefly from

Russia and Poland. Rumania and Galicia supplied a smaller portion of the immigration. The entire period of Jewish immigration beginning with 1881 is known as the Russian or the East European Jewish immigration.

EAST EUROPEAN IMMIGRATION

Jewish emigrants from Russia and Poland had crossed the Atlantic long before 1880, but in comparatively small numbers. Haym Salomon, of Revolutionary fame, was a Polish Jew. The Russian ukase of 1827, drafting Jewish boys at the age of twelve to military service, and that of 1845 extending the conscription to Russian Poland, caused many Jewish families to emigrate to America. The revolt of 1863 in Poland, and the economic crisis of 1867 in Russia, were subsequent factors which caused additional emigration. It is estimated that there were about 7,000 Russian Jews in the United States in 1870. Beginning in 1871 when an anti-Jewish riot broke out in Odessa on Passover, the Jewish emigration from Eastern Europe assumed substantial proportions, bringing nearly 40,000 immigrants to the United States in the decade from 1871 to 1880.

It was, however, the year 1881 which inaugurated the great influx of immigrants and brought them at the rate of more than 20,000 a year from 1881 to 1890, and more than 40,000 a year after 1890.

The direct cause of the tremendous increase in the emigration of Jews from Russia, was the inhuman treatment suffered by the Jewish population of that country, beginning with the reign of Alexander III in 1881. An added cause was the economic crisis which though affecting the Russian population in general, hurt the Jews particularly because of the special restrictions to which they were subjected. The years which marked the worst stages of the Jewish situation also marked the highest points of the Jewish emigration.

The first of the large anti-Jewish riots in Russia, took place at Yelisavetgrad and at Kiev in 1881.

In 1882, the May Laws were introduced, restricting the

right of domicile, the right of ownership and management of real property, and the right of transacting business. Although they purported to be temporary measures until the Jewish question would be investigated and permanently disposed of, they remained permanently in effect, and brought disastrous consequences to large portions of the Russian Jewish population.

The policies of Alexander III were guided by the Procurator of the Holy Synod who is reported to have stated it as his policy, that one-third of the Jews would be forced to emigrate, another third would be compelled to accept baptism, and the remainder would be brought to the verge of starvation.

The civic disabilities under which Jews suffered became more numerous and more oppressive. The admission of students to educational institutions was restricted. Employment in the railroads and steamships was denied. Office holding was made impossible. Expulsions from established settlements uprooted thousands of Jewish homesteads. The banishment of Jews from Moscow in 1891, and similar expulsions from other cities during the next two years, threw great Jewish communities into terrible plights. Large portions of Russian Jewry were on the verge of starvation.

No relief came with the accession of Nicholas II to the throne in 1894. Blood-accusations and anti-Jewish riots, punctuated the years 1896-1900. An economic crisis prevailed through all of South Russia. In Bessarabia and Kherson there was famine. The Jewish masses suffered ruin and devastation. Cruel expulsions from Kiev, the Caucasus, and Moscow took place, between 1899 and 1903.

The tragedy reached its climax in 1903, when the Pogrom at Kishinev shocked the entire civilized world. In the same year massacres of Jews took place at Hommel and in other centers of Jewish population.

The reaction which followed the Russo-Japanese war, in the form of outbreaks of discontent against the government because of the grave economic situation, was also an occasion for anti-Jewish riots. In 1905 the Jewish world was again startled by the news of pogroms in Russia which in barbarity

and in the number of victims, exceeded even the massacres of 1903.

As a result of the succession of restrictions, persecutions, and massacres in Russia, more than one million Jews left that land of misery from 1881 to 1905. The greatest numbers came to the United States, while smaller numbers emigrated to Canada, South America, South Africa, and Palestine. The heads of the households and the able-bodied young men and women were the first to emigrate. Coming to America they worked toward the goal of bringing their relatives over. Thus the stream of emigration, caused in the first place by persecution or economic distress continued thereafter by force of kinship which led families to join their relatives who had prepared the way to America for them. Long after 1905 the stream of Russian Jewish immigration continued to pour into the United States. It was interrupted in 1914, when the outbreak of the World War stopped all migrations in Europe.

The principal settlements of the new immigration to the United States were in the large seaboard cities such as New York, Philadelphia, Baltimore, and Boston, which were the main ports of entry. Through the Baron de Hirsch Fund, the Hebrew Emigrant Aid Society and other agencies, efforts were made to divert a part of the immigration to rural districts. The establishment of Jewish agricultural colonies was earnestly attempted, in such places as Galveston, Texas, and in parts of southern New Jersey, but with small success. The great multitudes of the new immigrants concentrated in the large cities, where they remained.

PROBLEMS OF ADJUSTMENT

The adjustment of the Russian Jewish immigrant to American life was a tremendous problem, not only because the number of Jews affected was many times the size of American Jewry in 1880, but also because it involved the transformation of the character of Jewish communities in the United States. This phenomenon, moreover, brought into operation new forces and new movements within the body of American Israel, and even in the makeup of America as a whole.

The most pressing phase of the problem was that of economic adjustment. The clothing industry, which had been to a large extent in Jewish hands even before the new influx, absorbed the majority of the immigrant workers. The factory and the shop became new aspects of the industrial life of the Jew in America. The trades to which the immigrants flocked expanded rapidly. Soon, the more ambitious among them opened small shops themselves, and began to prosper. Thus the needle trades became almost exclusively a Jewish industry.

Concomitant with the development of the industry, was the formation of labor unions among the workers in the trades. Never before had there been a Jewish laboring class as such. The first of the unions was the cloakmakers' union which was followed by similar organizations in other trades. The United Hebrew Trades of the State of New York was organized in 1889. The trade unions furnished a large clientele for the Socialist Party, as many of the immigrant workers had come under the influence of the Revolutionary Party in Russia.

The social life of the new immigrants was closely confined. They lived in thickly populated areas, and moved within limited spheres, almost as if they were living in a Ghetto. It was the habits of the old homesteads in Russia, Poland, Galicia and Rumania, where they were compelled to live in closely restricted quarters, which were carried over into the new American homesteads. Due to the large numbers in which they arrived they were able to form separate homogeneous communities. Lodges and other social organizations, sprang up in quick succession. "Landesleute" groupings were very common, and the geographical lines of the old homesteads became determining factors in the social affiliations of the Jewish immigrants in the New World.

In their religious life as well, many of the features which had characterized the organization of Jewish Congregations in the East European countries, were transplanted to the new soil. The new immigrants were not attracted to the existing Congregations which they found upon their arrival, as these mostly consisted of German Jews. They formed their own religious organizations. Hundreds of "Hebrahs" sprang up, small Con-

gregations very often consisting of groups who came from the same sections of the Old World. The "Hebrah" served also as an important social medium. The house of worship was a much frequented meeting place. It was, in a sense, a reversion to the original function of the Synagogue in America, as the social center of the Jewish community, a function which it had fulfilled in the early Spanish and Portuguese period of Jewish settlement and which had been supplanted during the German period when separate social and philanthropic organizations developed.

The mode of religious worship in the Synagogues established by the Russian immigrants was in no wise different from the forms which had obtained in the old homesteads. The Hazan, who officiated at the Service, was not regarded as a religious authority, but was merely the Cantor whose function was to chant the Service. His place in the Congregation was important, as his vocal ability was a determining factor in drawing crowds to the Synagogue. Many of the famous European Cantors were imported to officiate in American Congregations.

The chief function of the Rabbi was the determination of questions of Jewish Law, and the supervision over Kashruth. The Congregations were too numerous, and many of them too small, to afford a Rabbi for each Congregation. One Rabbi was able to minister to several Congregations. In New York and Chicago, efforts were made by the Russian Jewish community to integrate all the Congregations under a single religious authority, and great European Rabbis were called to the 'Chief Rabbinate.' The experiment did not, however, meet with lasting success.

For the religious education of the children, the Cheder, the Talmud Torah, and the Yeshibah were established. In Jewish learning, the East European immigrants by far excelled the German settlers of the previous period. Many of them were steeped in the Bible and Talmud, to the study of which they had given their lives. Even those who were not themselves scholars, felt a concern for the religious education of their children, which was a traditional sentiment with the East European Jews. Although the Cheder was usually conducted

in rooms which were dingy and ill-equipped, and frequently the instruction was inefficient, it was the most popular means of Jewish instruction for many years, until the Talmud Torah institution came into vogue. For advanced students Yeshiboth were founded where the Talmud and other Rabbinic literature were taught.

There was one great section of the Russian Jewish immigration, however, which stood apart from the religious phase of Jewish life. It was made up of the young radical element, many of them members of the trade unions, who had already in Russia come under the influence of the radical anti-religious tendencies.

Altogether, the East European immigration developed in the United States, a mode of life and a civilization almost uniquely its own. It found literary expression in a Yiddish literature which was vast and, in parts, meritorious. The growth of the Yiddish Press in America was remarkable. Between 1885 and 1900 nearly one hundred Yiddish journals were founded. Many of these survived and prospered. The "Daily Forwaerts," organ of the working classes, and committed to the philosophy of Socialism, was the most successful of the daily Jewish newspapers, attaining a daily circulation of 200,000 by 1914. Jewish dailies representing the conservative and the religious points of view also prospered. There was a tremendous Yiddish speaking and Yiddish reading public. The novel, the essay, the poem, and the drama,—all found expression in the Yiddish literature upon American soil.

In a more limited circle, Hebrew literature also flourished. Hebrew periodicals were established, Rabbinical works were published, and volumes of Hebrew poetry were issued.

The relationship between the new immigrants from Eastern Europe, and the older German settlers was strikingly similar to that which had obtained between the latter, when they had been recent immigrants, and the Spanish and Portuguese settlers whom they had found. The manner and habit of the East European Jew, just arrived from the Ghetto, seemed crude and even outlandish to the German Jew already reflecting the American civilization, and who even in his old home,

had been a more worldly type than the Russian or Polish Jew. There was a line of social cleavage between the two types which was quite as much a barrier as that which had separated the German from the Portuguese Jew in a previous period.

There was, however, no lack of solicitude for the East European Jew. The American Jewish communities were deeply stirred by the unfortunate lot of their coreligionists in Eastern Europe. Not only did they provide immediate relief but they also aroused public opinion in the United States to a point where the American Government was impelled to voice its protest against the anti-Jewish demonstrations in Eastern Europe.

On February 1, 1882, a public meeting for the purpose of expressing the sympathy of American citizens for the persecuted Hebrews of the Russian Empire, was held in New York. The call for the meeting was signed by a committee of the most prominent non-Jewish citizens, headed by ex-President U. S. Grant, and was presided over by the Mayor, William R. Grace.

The miserable plight of the Jews in Rumania at the beginning of the twentieth century, was brought to the attention of the American Government, during the administration of Theodore Roosevelt, and brought forth the famous "Rumanian Note" of August 11, 1902.

The Kishinev pogrom of 1903 shocked American Jewry and stirred the entire country. President Roosevelt gave official expression of his sympathy for the victims. Indignation meetings were held throughout the country. At the meeting in New York Mayor Seth Low presided and ex-President Grover Cleveland delivered the principal address. A petition framed by the Executive Committee of the Independent Order of B'nai Brith, and signed by more than 12,000 citizens including the most prominent leaders in the political, industrial, and civic life of the nation, was submitted to President Roosevelt with the request that it be transmitted to the Emperor of Russia. The President consented to transmit the petition, but the Russian Government declined to receive it.

Similar demonstrations were held, when the news of the massacres of 1905 was received. Congress issued an official ex-

pression of sympathy. In the march of the Jewish mourners through the streets of New York, several Christian churches tolled their bells in expression of sympathy.

The solicitude of the American Jewish communities for the plight of the Jewish victims in Russia took practical form in the collection of funds for their immediate relief. In 1882 the Hebrew Immigrant Aid Society was the agency for the collection of a relief fund of \$300,000. In 1903, nearly \$100,000 was collected for the victims of the Kishinev massacre. In 1905, a committee, of which Oscar S. Straus was Chairman, and Jacob H. Schiff, Treasurer, collected more than one million dollars.

Nor was there a lack of solicitude for the welfare of the East European Jew as soon as he came to the shores of the United States. The immediate question of physical relief and the larger problems of adjustment engaged the deep concern of American Jewish communities. Existing philanthropic institutions which had been previously organized, were taxed to the utmost. New agencies had to be formed to cope with the unprecedented emergency. The Baron de Hirsch Fund was established in New York in 1890 to take care of the reception of immigrants, the promotion of education in the English language, the establishment of trade schools, and the encouragement of farming. The Hebrew Sheltering and Immigrant Aid Society was established in the same year. Special institutions, modelled after the American settlement houses, were established in the larger centers, like New York and Chicago, to facilitate the Americanization of the new immigrant. Sisterhoods of Congregations chose the new Ghettoes for their fields of social service. The whole machinery of Jewish communal philanthropy was directed toward the problem of the new immigrant.

THE NEW IMMIGRATION AND RELIGIOUS LIFE

If the new immigrant was the beneficiary in one sphere of American Jewish life, he was the benefactor in another. He brought to American Judaism an emphasis upon Jewish learn-

ing which had been absent before. It was his presence which accounted for the revival of interest in Hebrew literature which brought forth an imposing number of Hebrew publications in the United States at the end of the nineteenth and the beginning of the twentieth century, for the spread of Talmud Torahs and Yeshiboth, and for the establishment of hundreds of Congregations and Synagogues.

The halt in the advance of the Reform movement in American Jewish life may be traced to the new immigration. To the Jew of Russia, Poland, Galicia, and Rumania, the Reform movement was entirely alien. He was either orthodox, or unreligious, even anti-religious. The radical element among the Russian Jews presented a new phenomenon in American Jewish life, in the type of Jew who was anti-religious and opposed to the Synagogue entirely. Those, however, who adhered to the Synagogue, felt at home only in the kind of Synagogue where the mode of worship was conducted in the orthodox manner, as they had known it "on the other side." The Reform doctrine and program were inconceivable to them. As they came to constitute an increasingly dominant proportion of American Jewry, their presence, and the Synagogues which they established, counteracted more and more the spread of Reform.

The Reform movement was at the same time continuing to consolidate its forces and organize its institutions. The Union of American Hebrew Congregations, which had been launched by Rev. Dr. Isaac M. Wise in 1873, was expanding into a large organization embracing many of the leading Congregations in the land. The Hebrew Union College, which had been established by the Union of American Hebrew Congregations in 1875, with Isaac M. Wise at its head, achieved the first realization of its purpose to train an American Jewish ministry, when in 1883, four Rabbis, comprising its first graduating class, were ordained. In 1889, at the initiation of Isaac M. Wise, the Central Conference of American Rabbis was formed, as an organization of Reform Rabbis chiefly. Its notable achievement was the preparation and publication in 1895, of the Union Prayer Book for Jewish worship. It superseded most

of the prayerbooks which had been used in Reform Congregations before that time, and subsequently became adopted by more than two hundred Reform Congregations.

In the meantime, the orthodox element was also entering upon a career of organization and consolidation.

When the Hebrew Union College had been established, many of the leaders in orthodox and conservative Congregations held the hope that the institution would train a Jewish ministry to serve orthodox Congregations as well. As, however, the line of cleavage between Reform and Orthodoxy became more pronounced, and when it also became evident that the policy of the Hebrew Union College would follow along the lines of Reform doctrine as expressed by its exponents, the leaders of conservative and orthodox Synagogues realized the necessity of organizing another institution for the training of Rabbis.²

Sabato Morais, who had succeeded Isaac Leeser as the minister of the Spanish and Portuguese Congregation Mickwe Israel in Philadelphia, was the guiding spirit in the establishment of the Jewish Theological Seminary in New York in 1886.

The Conference of Reform Rabbis which was held in Pittsburgh in 1885, formulated a declaration of principles which clashed so sharply with the view and program of traditional Judaism, that the last hope of joining forces for the support of the one Rabbinical school, was frustrated. The Jewish Theological Seminary Association was formed, with the purpose of preserving in America, "the knowledge and practice of historical Judaism, as ordained in the Law of Moses and expounded by the Prophets and Sages of Israel in Biblical and Talmudical writings." The Jewish Theological Seminary was established for the training of Rabbis and teachers. Dr. Sabato Morais served as the President of its faculty, until his death in 1897. In 1902 the institution was reorganized, and Professor Solomon Schechter, then Reader of Rabbis at Cambridge University and Professor of Hebrew at London University, became its President.

The coming of Professor Schechter to America gave added

stimulus to the forces of Conservative Judaism. His renowned scholarship, his brilliant literary style and his unusual personality, made him a revered and attractive leader in the counter-Reform movement. Another leader of the so-called Neo-Orthodoxy was Rev. Dr. Judah L. Magnes, who in 1911 resigned from the pulpit of Temple Emanu-El, New York, after a stirring Passover sermon in which he deplored the barrenness of Reform and made a plea for the rejuvenation of Judaism by a return to the authority of tradition and the beauty of ceremonial.

Upon the platform of adherence to historic or traditional Judaism, Professor Solomon Schechter founded the United Synagogue of America in 1913, as an organization of Congregations bound together by the common tie of loyalty to traditional Judaism. He stated its purpose as follows:—³

“Indeed, what we intend to accomplish is not to create a new party, but to consolidate an old one, which has always existed in this country, but was never conscious of its own strength nor perhaps realized the need of organization. I refer to the large number of Jews, who, thoroughly American in habits of life and mode of thinking and, in many cases imbued with the best of culture of the day, have always maintained conservative principles and remained aloof from the Reform movement, which swept over the country. They are sometimes stigmatized as the Neo-Orthodox. This is not correct. Their Orthodoxy is not new. It is as old as the hills, and the taunt “new” can only be accounted for by the ignorance of those who took it into their heads that an observant Jew, who has taken a degree in a college, is a new phenomenon, representing a mere paradox.

“These our brethren are, undoubtedly, much stronger in numbers than the Reformers. But chaos reigns supreme among them, and just by this want of organization, they are subject to a process of constant attrition which must become dangerous if the tide of immigration should by more favorable conditions in the East, for which we hope and pray, be stopped for a few years. This is the condition of affairs which cannot be permitted to go on without making an effort to step into the breach and to create a Conservative Union.

“I am very reluctant to denounce any party in existence. But close observation for ten years and more has convinced me that, unless we succeed in affecting an organization which, while loyal to the Torah, to the teachings of our Sages, to the traditions of our fathers, to the usages and customs of Israel, shall at the same time introduce the English sermon, and adopt scientific methods in our seminaries,

in our training of Rabbis and school-masters, for our synagogues, and Talmud Torahs, and bring order and decorum in our synagogues, unless this is done, I declare unhesitatingly that traditional Judaism will not survive another generation in this country. Those of us advanced in years may be saved, but the younger generation will be swept away by a ruthless radicalism which even disquiets the better reformed minds. And what will come after these few witnesses of Orthodox Judaism have passed away is too terrible to express.

"God promises Israel His blessing" (Deut. 15: 18). But the condition is that He will withhold His blessing from them if they are mere lazy onlookers. We must labor and work. And it is for this purpose that this Union has been created.

"Its scope is broad enough to admit of the co-operation of all synagogues that are devoted to the cause of the conservation of traditional Judaism, whether they style themselves Conservative or Orthodox. Yes, in view of the dangers threatening the historic faith dear to Conservative and Orthodox alike, we regard it as a sacred duty that all such forces unite, irrespective of the differences which otherwise divide them. Such co-operation should not be construed as the organization's approval of all those innovations which some of its constituent bodies may have introduced. The purpose of this Union is to conserve all those positive elements they have in common."

The United Synagogue of America did not, however, succeed in attracting the bulk of the orthodox Congregations in the country. Those Congregations which were constituted of recent immigrants and which did not countenance the presence even of an English sermon in the Synagogue Service, were out of sympathy with the constituency and the program of the United Synagogue. Other Congregations were not willing to join because the United Synagogue permitted in its fold Congregations who had made some deviations from the traditional forms of the Synagogue Service. A Union of Orthodox Congregations, was formed in 1898, but remained quiescent for a time.

ZIONISM

Contemporaneous with the counter-Reform movement in America was the growth and spread of Zionism. The Dreyfus case which stimulated the Zionist movement among the Jewries of Europe, had a similar effect upon American Jewry. The first Zionist societies consisted almost entirely of East European immigrants, although there were German Jews

among the leaders. In 1898 the "Federation of American Zionists" was organized, with Professor Richard J. H. Gottheil its President and Rabbi Stephen S. Wise as its Honorary Secretary. Zionism was officially opposed by the Reform body of American Israel, which at its Rabbinical conferences asserted its rejection of the doctrine of Jewish nationhood and of the hope of Israel's restoration to Palestine. As the movement in Europe grew, under the leadership of Theodore Herzl and his successors, it acquired an increasing following in America as well.

JEWISH SCHOLARSHIP

The closing decades of the nineteenth century, and the opening decade of the twentieth century, were marked by the establishment of important institutions in the field of Jewish literature and scholarship. The organization of a Jewish Publication Society, which had been attempted twice before, the first time by Isaac Leeser in 1845 and the second time by a number of New York Jews in 1873, but both times with short-lived results, was finally successful in the formation of the Jewish Publication Society of America in Philadelphia in 1888. Nearly 200 volumes, with a total distribution of 2,000,000 copies, including an English translation of the Bible, have been published by the Society since its organization.

In 1892 the American Jewish Historical Society was organized at a meeting in New York convened by Dr. Cyrus Adler. Oscar S. Straus was its first President.

In the faculties of the Jewish Theological Seminary in New York and the Hebrew Union College of Cincinnati, there were great Jewish scholars, who have made important contributions to Jewish scholarship in America, the most noted being Solomon Schechter and Louis Ginzberg in New York, and Gotthard Deutsch and David Neumark in Cincinnati.

In 1907, the Dropsie College for Hebrew and Cognate Learning, was chartered in Philadelphia, in accordance with the provision of the will of Moses A. Dropsie, an eminent Philadelphia lawyer. Dr. Cyrus Adler was appointed President of the Faculty.

The greatest achievement of Jewish scholarship in America was the publication of the Jewish Encyclopedia, one of the greatest Jewish works of reference in any language. It was edited by a board of scholars of international repute. The complete publication of the work took five years, from 1901 to 1906. Dr. Isidor Singer was its projector and managing editor.

PARTICIPATION IN CIVIC LIFE

The Jew as citizen continued to hold the high place which he had established for himself during his previous residence. The newcomers from Eastern Europe were fully aware of the bounties which the new land held out to them. The Yiddish press was a forceful factor in preaching the message of America. As the children of the immigrants grew up, under the wing of American institutions, the Americanization of the parents was firmly guaranteed. Their love for America and their devotion to the American ideals were deeply felt sentiments, even though their outward mannerisms were still reminiscent of their European origins.

It is estimated that in the short war between the United States and Spain in 1898 over 4,000 Jewish soldiers served in the American forces.⁴ Many of these were immigrants who had arrived but a few years before.

Jews participated actively in the political life of the nation, reaching high offices in the United States Congress, in the Presidential Cabinet, and in the Diplomatic Corps. The most prominent Jewish name in the political life of this period is that of Oscar S. Straus, who served successively as Minister plenipotentiary to Turkey under Presidents Cleveland and McKinley, Ambassador to that country under President Taft, member of the Permanent Court of Arbitration at the Hague, under Presidents Roosevelt and Wilson, and Secretary of the Department of Commerce and Labor in President Roosevelt's Cabinet in 1906. Most eminent in Jewish philanthropy was the name of Jacob H. Schiff. As a patron of learning, he assisted Jewish and non-Jewish institutions. As a leader in philanthropic enterprises, he fathered and supported many of the

great charitable institutions in New York. The problem of relieving the Jewish victims of persecution abroad as well as the problem of helping the Jewish immigrants to adjust themselves to their new environment, preoccupied his thought and his munificence.

Both Jacob H. Schiff and Oscar S. Straus were active in the American Jewish Committee which was formed in 1906, for the purpose of protecting the civil and religious rights of Jews, and alleviating the consequences of persecution. Its function was similar to that of the Board of Delegates of American Israelites in a previous period. The Russian massacres of 1905 brought into immediate view, the necessity of having a body which should be able to speak in the name of American Jewry as a whole, representing the recent immigrant population as well as the older Jewish constituency. The American Jewish Committee was formed, consisting of sixty members representative of all national Jewish Societies in the United States, with Judge Mayer Sulzberger of Philadelphia as its President.

The principal achievement of the American Jewish Committee was the influence which it brought to bear which resulted in the abrogation by the United States Government in 1911 of its commercial treaty with Russia. In violation of the treaty of commerce and navigation which had been made between the United States and Russia in 1832, the Russian Government persisted in disregarding the passports held by Jewish Americans who visited Russia, and threatened to bar any Jew from entering Russia unless he had first secured the permission of the Russian Government. Protests, made as early as 1881 by the State Department in Washington, went unheeded. As the number of Jewish citizens increased, and occasions for travel in Russia became more numerous, the passport situation grew intolerable. In the national elections of 1908, through the efforts of the American Jewish Committee, each of the great national parties included in its platform a promise to remove the passport evil. William Howard Taft, the Republican candidate who was elected, gave definite assurance of his support. In 1911 a resolution was introduced into Congress, providing

for the abrogation of the treaty with Russia. Judge Mayer Sulzberger, Mr. Louis Marshall and others appeared before the Committee of Foreign Affairs to plead for the adoption of the resolution. Finally in December of 1911, after the House of Representatives had registered its sentiment by a vote of 300 to one, and the unanimous sentiment of the Senate was apparent, President Taft accomplished the abrogation of the treaty with Russia. It was not a new departure for the American Government to uphold the rights of its Jewish citizens. It was rather a reaffirmation of a policy which had become an American tradition.

The 250th anniversary of the Settlement of the Jews in the United States was celebrated in November and December, 1905, by a series of meetings and special Services in all the large cities. The principal celebration was in New York at a meeting in Carnegie Hall where addresses were delivered by ex-President Grover Cleveland, and other notables.

Indeed, the Jew had ample reason to be thankful to America. The Spanish and Portuguese, the German and the Russian, each in turn found refuge within its shores, and each in turn grew into the full stature of useful citizenship.

The Congregation

In the dramatic episode of change which was being enacted in American Jewish life, as a result of the East European immigration, New York held the center of the stage.

NEW YORK JEWRY

Being the main port of entry, New York retained the bulk of the newcomers. Its Jewish population of 60,000 in 1880, grew to 1,500,000 in 1914.⁵ Crowded Ghettoes and tenements, shops and factories, crowded Synagogues often haphazardly organized and loosely conducted,—these were new manifestations in the career of New York Jewry. Labor Unions, the Yiddish press and the Yiddish stage, Americanization work, charitable relief, and the many other elements which the new immigrant created,—all had their focus in New York.

In 1880 there were close to 200 Jewish places of worship in the city. By 1914 their number had increased fourfold. The great majority of the new Congregations were organized by the new immigrants on the East Side. The older established Synagogues were moving steadily northward. As far north as Harlem, Congregations were being organized. Sections of Brooklyn were rapidly developing, as Jewish settlements with Congregations and houses of worship sprang up.

A new aspect of the situation, however, was the circumstance that with all the rapid increase of Congregations and Synagogues, a large portion, in fact the major portion of the Jewish population, was unaffiliated with any Synagogue. The labor element was, in the main, indifferent or even hostile to any religious affiliation. Many others found their spiritual needs satisfied by High Holy Day Congregations, loosely organized emergency institutions, conducting services in temporary halls, and disbanded for the rest of the year. Because of the vastness of the size of the community and the diversity of its character, the religious life of New York Jewry as a whole was no longer amenable to supervision or control.

In New York even more than elsewhere, the immediately urgent task was the amelioration of the new immigrants' condition. Physical relief for those in economic distress, schools for instruction in the English language and other schools for technical instruction in trades, social centers for the youth, hospitals for the sick and institutions for the aged, these were the needs which seemed most urgent in meeting the new situation; and the provision of these needs was in the forefront of the Jewish communal endeavor, overshadowing the interest in Congregations and Synagogues.

The Hebrew Technical School for Girls and the Hebrew Technical Institute for Boys, founded in 1880 and 1883 respectively, and the Educational Alliance, reorganized in 1893, are a few of the larger institutions which were organized in order to cope with the problems presented by the East European Immigration.

The United Hebrew Charities, organized at an earlier period, found in the new problems which arose, enough work to com-

mandeer all of its resources. It became the central agency in the city for the relief of material necessities.

The other important institutions which had already been previously established, expanded and increased their activities. In 1884, in celebration of the centenary of Sir Moses Montefiore, the Montefiore Home for Chronic Invalids was organized by representatives of different lodges and Congregations, under the chairmanship of Jacob H. Schiff.

In 1890 the Beth Israel Hospital was founded, almost entirely under the auspices of the Russian immigrants. Lebanon Hospital, established three years later, was organized by the same element. Similarly, the Hebrew Free Loan Association was organized in 1892. The Russian Jews, as soon as they were able, built up their own social and philanthropic institutions, just as the German Jews had done when they had arrived in the community and had found themselves the wards of their Spanish and Portuguese brethren.

The rise of Congregational Sisterhoods as helpful factors in the philanthropic activity of the period, is an interesting feature of the city's history. The movement was initiated in Temple Emanu-El, where as a result of a sermon by its Rabbi, Dr. Gustav Gottheil, in 1887, the Emanu-El Sisterhood of Personal Service was organized. The example was followed in the leading Congregations of the city. The chief feature of the idea was personal service, and the program of work, conducted under the supervision of a guide, included personal relief, the support of religious schools, industrial and cooking schools, day nurseries, kindergartens, employment bureaus, workrooms for the teaching of trades to unskilled women, evening clubs and classes for young women employed during the day, and afternoon clubs and classes for children including classes for musical instruction. It also included assistance in the problem of juvenile delinquency. Settlement houses, or "homes" were established by the leading Sisterhoods.

A close cooperation with the United Hebrew Charities was effected whereby the Sisterhoods acted as cooperating agents of the United Hebrew Charities. In 1896, the Federation of Sisterhoods was organized. Its purpose was to provide a

medium for the interchange of information regarding the work of the Sisterhoods as well as for the discussion of new methods of work. The Federation also accomplished the desirable purpose of preventing overlapping and confusion of effort by dividing the city into districts and assigning every Sisterhood to a separate district. Thus every neighborhood was covered intensively, and the individual treatment of each dependent family was made possible.

ATTEMPTS AT KEHILLAH

Ever since there had come to be a multiplicity of Jewish Congregations in New York, intermittent attempts had been made to effect an inter-Congregational organization. The distribution of Passover provisions among the poor, the promotion of Sabbath observance, the standardization of the Synagogue ritual, these and other general problems affecting all Congregations alike, served as the motives for the calling of inter-Congregational conferences, beginning even before 1840, when there were less than ten Congregations in the city. Most of these efforts died out after the initial conferences. None of them resulted in any permanent organization.

As the new community of East European Jews developed its Congregational institutions, they made the attempt at an inter-Congregational organization, just as had been done, though without any abiding success, by New York Jewry of an earlier day. They had, as guiding precedents, their erstwhile homesteads in Eastern Europe, where the Kahal and the Kehillah were important functioning institutions.

In 1888 about fifteen of the important Orthodox Congregations in the city, comprised of the Russian Jewish element, joined in a Federation of Congregations, and brought over as the chief Rabbi of the Federation, Rabbi Jacob Joseph, one of the greatest Rabbinical authorities in Russia. The chief financial support of the Federation was to be derived from a tax on Kosher meat, following the method employed by Jewish communities in Russia. The federation, however, soon dissolved, first because there was prejudice against the tax, and

moreover, because many among the other orthodox Rabbis refused to submit to the authority of the "Chief Rabbi." Subsequent "Chief Rabbinate" received small recognition, except among the few Congregations which jointly accepted a single Rabbinical authority.

The New York Board of Jewish Ministers, which was organized in 1881, consisting originally of Kaufmann Kohler of Beth El, Gustav Gottheil of Emanu-El, Henry S. Jacobs of B'nai Jeshurun, Adolf Huebsch of Ahawath Chesed, H. Pereira Mendes of Shearith Israel, and F. de Sola Mendes of Shaaray Tefila, did not wield much religious authority, but was chiefly a discussion group for the exchange of opinions upon Rabbinical problems.

The most ambitious as well as the most promising attempt at the organization of a Kehillah was made in 1909, under the leadership of Rev. Dr. Judah L. Magnes.⁶ A Constituent Convention of the Jewish Community in New York, was held in 1909, and attended by 300 delegates representing more than 200 organizations, Congregational, fraternal, philanthropic, and educational. Dr. Magnes was elected Chairman. The Constitution which was adopted set it forth as the purpose of the organization "to further the cause of Judaism in New York City, and to represent the Jews of this city with respect to all matters of local interest." The Executive Committee of twenty-five members was to constitute a representative unit in the American Jewish Committee.

Among the projected functions of the "Kehillah" were the following:

(1) The establishment of a Board of Rabbis to regulate Kashruth, Sabbath Observance, Marriage and Divorce, Circumcision, and Ritual Bath, as well as to organize a Court of Arbitration.

(2) The establishment of a Bureau of Education to standardize and supervise methods of Jewish education.

(3) The establishment of an employment Bureau for the Handicapped.

(4) The establishment of a School for Communal Work and a Bureau for Philanthropic Research.

The offices of the Kehillah were effective in the arbitration of several strikes, and in the alleviation, for a time, of moral conditions in which the Jewish repute was concerned. The only one of its departments to attain any permanent measure of success was the Bureau of Jewish Education which has, under the direction of Dr. Samson Benderly, published textbooks for use in Talmud Torahs and trained a group of experts in Jewish Education.

The Kehillah failed, however, to receive the active support of the general public. The enthusiasm which greeted its appearance waned, and the Jewish community remained, to all intents and purposes, as little organized as before.

A new element of striking interest in the Synagogue complexion of New York Jewry, was the organization of the Free Synagogue by Dr. Stephen S. Wise in 1907, coming to New York from Portland, Oregon, where he had ministered for seven years following an earlier ministry of seven years at Congregation B'nai Jeshurun, New York.

The Free Synagogue was to be free both insofar as freedom of speech was to obtain in the pulpit, and the Synagogue would be supported by voluntary contributions.⁷ It was to be in the words of its founder, "a free, democratic and pewless Synagogue that will minister to the spiritual needs of people, and not be the center of wealth and fashion."⁸ Social service was to be an important department of its activity. Many of the most prominent men in the community were among its early supporters, including Jacob H. Schiff, Henry Morgenthau, Adolph Lewisohn, and Isaac N. Seligman.

THE MADISON AVENUE SYNAGOGUE

In the midst of the new forces which were moulding Jewish life in New York and in America, Congregation B'nai Jeshurun continued its career, reflecting some of the changes while in other respects unaffected by the new forces.

The northward growth of the city, which had compelled the

Congregation to move the location of its house of worship twice before, from Elm Street to Greene Street, from Greene Street to 34th Street, necessitated another change from 34th Street to a location further uptown. In 1880, after fifteen years' occupancy in the 34th Street Synagogue, the prospect of moving became apparent. The lease on the land was to expire in 1884. The majority of the membership was residing above 59th Street. The pressure of business in the 34th Street section made rentals and the cost of land in that section extremely high. From 1880 on, the Congregation experienced difficulty in maintaining itself, because of the steady decline in membership and in income. Finally, in 1884 the removal of the house of worship was decided on, and a new site was chosen, on Madison Avenue, the west side of the avenue, between 64th Street and 65th Street. The place where the old Synagogue stood is now the site of R. H. Macy & Co.

The new Synagogue location was in a section of the city which was already well populated, containing a substantial Jewish community, and several newly established Synagogues. Here the Congregation was to house the third generation of its history.

While its new house of worship was being erected, the Congregation received cordial invitations from Emanu-El and from Shaaray Tefila to worship with them. It was decided, however, to worship temporarily at Lyric Hall, on 42nd Street and Sixth Avenue. The business meetings of the Board of Trustees, and the annual meeting of the Congregation were held in the rooms of the Young Men's Hebrew Association.

The cornerstone of the Madison Avenue Synagogue was laid on August 6, 1884. Moritz Cohn, the President of the Congregation and Newman Cowen, the chairman of the Building Committee, participated, in addition to the Rabbi, and the Hazan. Within eight months the building was completed, and the consecration exercises were held on March 25th, 1885. In addition to Rev. Henry S. Jacobs, the minister of the Congregation, and Rev. Edward Kartschmaroff, the Hazan, there participated in the program, Rev. Dr. Gustav Gottheil, of

Temple Emanu-El, and Rev. Dr. F. de Sola Mendes, of Shaaray Tefila.

In the construction of the building the material of the old 34th Street Synagogue was used almost entirely, so that the new house of worship presented much the same appearance as the former one. The edifice was built of stone and pressed brick, in the Spanish Moresque style, with twin towers and an imposing façade. The auditorium, decorated in white and gold, in harmony with the Moorish exterior, had a seating capacity of about 1100. Deviating from the general custom, the organ was placed above the Ark. The vestry rooms consisted of spacious classrooms for the Religious School, and a large assembly room which was also used for the Congregational meetings. More than \$150,000 was expended for the building and the land, of which nearly half represented the cost of the three lots on which the building was erected. There was a mortgage of \$90,000 on the property. Members of the Congregation subscribed loans to the amount of \$35,000.

Almost immediately the success of the new location was apparent. The sale of pews and seats during the first year amounted to \$90,000. Within two years nearly \$50,000 of the mortgage was paid off. About forty new members were admitted during the first year. The attendance at the Services was large. The enrollment in the Religious School was also encouraging. The prospect was generally bright.

Less than a year after the dedication of the Synagogue, a fire broke out which caused serious damage to the basement and also slight injury to the Synagogue auditorium. The fire was discovered in the sub-basement of the building on Saturday morning February 6, 1886. The loss by damage amounted to several thousand dollars, which was covered by insurance. Nearly all the archives were injured, and a great portion of the books and papers belonging to the Congregation were destroyed. Congregation Ahawath Chesed invited the Congregation to worship in their Synagogue on 55th Street and Lexington Avenue, and Dr. Kohut offered the pulpit to Rabbi Jacobs for any Sabbath pending the repairs of the damage. Within a month, however, the repairs were completed and the Congrega-

tion was able to resume the full use of its Synagogue. When, a month later, a fire damaged the building of Congregation Ahawath Chesed, a similar offer was made by B'nai Jeshurun.

CONGREGATION DEFINITELY CONSERVATIVE

The disturbances which shook the Congregation during the stormy period when the mode of Service was being changed, were by now definitely abated. While the new house of worship was being erected, there was some speculation in the community as to "whether B'nai Jeshurun, in its new abode, will be able to resist the influence of the Reform movement, by which it will be, so to say, surrounded."⁹ The doubts did not prove to be well founded, as the Congregation did not deviate from its previously established position. It bore the label of "Conservative" although sometimes it was termed "Reform, with a Conservative tendency."¹⁰ Its minister, Henry S. Jacobs, was classed as a Conservative Reformer, together with Jastrow of Philadelphia, and Szold of Baltimore. They had together protested against the "unJewish tendencies" of the Hebrew Union College in Cincinnati.

In August of 1884, the Congregation discontinued its connection with the Union of American Hebrew Congregations. When the counter-Reform movement, headed by Dr. Sabato Morais of Philadelphia, made its appearance, and the establishment of a Jewish Theological Seminary in New York was projected, Congregation B'nai Jeshurun threw its support to the new movement and was actively represented in the organization of the Seminary.

When the Jewish Theological Seminary Association was formed in 1886, Newman Cowen, who was at that time Treasurer of the Congregation, was chosen one of its Trustees and soon thereafter became its Treasurer. Rabbi Jacobs was appointed on its Advisory Board of Ministers, serving in that body together with A. Kohut, F. de Sola Mendes, A. Wise, H. P. Mendes, and B. Drachman of New York, and Marcus Jastrow of Philadelphia, A. P. Mendes of Newport, and H. W. Schneeberger of Baltimore. He delivered one of the ad-



MADISON AVENUE SYNAGOGUE

dresses at the opening of the institution, and later, in 1892, at the dedication of the new building at 736 Lexington Avenue. In the interval, he had actively supported and secured the support of others for the institution. He helped in the examination of the students, and in 1892 delivered a lecture on "The Pastoral Work of the Rabbi," as one of a course of lectures on "The Activities of the Rabbi." The Congregation was an annual contributor to the Seminary, and was represented at its biennial conventions.

The long-awaited publication of the Congregation's new prayerbook, compiled by its minister in accord with the general principles which had been adopted, was finally realized in 1889 in time for the High Holy Day Services. It was published in four volumes, containing the prayers for the Sabbath, Festival, New Year, and Day of Atonement, respectively. The principal features of the new prayerbook which distinguished it from the regular Ashkenazic form, were the following.

1. The substitution of a Prayer in English by the Minister in place of the Aramaic prayer before the Ark.
2. The substitution of a Prayer for the Country and the Congregation, in English by the minister, in place of the "Yekum Purkan."
3. The omission of the "Duchan Service."
4. The omission of the less important Piyutim on the Festivals, and High Holy Days.
5. The restriction of the Shofar Service to four sounds in place of the traditional thirty.

With these exceptions, the prayerbook, having the English translation on the pages opposite the Hebrew, retained the orthodox form. A number of prayers were arranged to be read responsively by the Minister and the Congregation. A Memorial Service, arranged in English and Hebrew, was included in the Festival, and Atonement Day Services. In each of the volumes, at the end, there were appropriate hymns in English. "An evening Service for the House of Mourning," had been compiled by Rabbi Jacobs in 1883, and a Memorial Service pamphlet in 1885. Embodying the important changes which had been agreed upon, the publication of the prayerbook

set the stamp of finality upon them, and helped to stabilize the change and unrest which had prevailed in the Congregation with regard to the ritual.

MINISTRY OF RABBI HENRY S. JACOBS

To the minister of the Congregation, was due in great measure, the stability which supplanted the unsettlement that had formerly prevailed. Henry S. Jacobs was a peace lover and a peacemaker, held in veneration by his own Congregation and by the community at large.

Though he was admired for his eloquence in the pulpit, he was best loved for his personal qualities, and it was as pastor that he was most successful. When he was invited to deliver a lecture at the Jewish Theological Seminary, it was the pastoral duties of the Rabbi which he was requested to discuss.¹¹

Many were the occasions when the Congregation expressed its love and esteem for its minister. A joyful event was the Bar Mitzvah of his youngest son, George, in 1884. A sad event was the death of one of his sons in 1886.

Rev. Jacobs was beloved by the children. In 1886 he introduced the custom of a "Mincha" Service on Sabbath afternoons for the children. In 1891, on his sixty-fifth birthday, he was the recipient of a surprise party given to him by the pupils of the Religious School.

The respect with which he was regarded by his colleagues was reflected in the high positions with which he was honored in the Rabbinical councils. He was looked upon as the dean of the local Jewish Ministry, being the oldest among his colleagues. In addition to the office of President in the New York Board of Jewish Ministers, which he occupied until his death, he also held the office of Vice-President in the Jewish Ministers' Association of America. He played an important part in the organization of the New York Branch of the Alliance Israelite Universelle, in 1885, and served as its Vice-President.¹²

The Jewish Theological Seminary which he zealously supported from its inception, the Hebrew Free School Association

where he served as Chairman of the Advisory Board of Ministers, the Young Men's Hebrew Association where he often spoke, the Hebrew Orphan Asylum, the United Hebrew Charities, and the Ladies Bikkur Cholim Society, were the institutions which claimed his most active participation. He delivered the opening prayer at the dedication of the Lebanon Hospital, and was a frequent visitor at Mount Sinai Hospital from which he received an acknowledgment of thank for his messages of consolation to the patients.¹⁸

In 1892, Rev. Jacobs was a participant in the fiftieth anniversary celebration of Congregation Rodeph Sholom.

At the end of 1892, the Board of Trustees of the Congregation, recognizing the advancing age of their minister, and in appreciation of his services to the Congregation over a period of seventeen years, decided to retire him from the active ministry and named him as Emeritus Minister from January 1, 1893. The following resolutions were presented to him.

"WHEREAS the Rev. Dr. Henry S. Jacobs has served this Congregation most faithfully and well during the past seventeen years, in the capacity of Rabbi and Minister and is now retiring from the active duties of his most honorable and useful position; therefore be it

RESOLVED that the officers and members of the Congregation B'nai Jeshurun hereby bear testimony upon such retirement from the activities of his ministerial life, to the conspicuous faithfulness, earnest zeal and unremitting attention to the discharge of his onerous duties, which have not alone characterized the connection of the Rev. Dr. Jacobs with this Congregation, but which have uniformly marked the long and honorable service he has rendered the cause of Judaism throughout the entire period of his useful life.

RESOLVED that we hereby desire to express the deep gratitude we bear him for his most valuable and conscientious labors in our Synagogue, our School, and our Homes; and that for his many noble qualities of heart and mind we shall ever hold him in reverent affection.

We pray that by the Divine Favor he may be spared for a long life of good health, abundant happiness and the enjoyment of that repose in the loving company of his worthy family, which he has earned so deservedly and well.

Be it further RESOLVED that a copy of these resolutions, suitably prepared, be presented to the Rev. Dr. Jacobs, for whom we invoke God's favor and loving protection."

In his farewell sermon,¹⁴ Rabbi Jacobs mentioned the fact that February would have begun his Jubilee year of service to Judaism, since he had officiated as minister for forty-six years, and had been teaching three years before that time. He said that he had taught historical Judaism, which he hoped, would continue to be observed by the Congregation. "The American Hebrew," in commenting upon his retirement, expressed the hope that he would continue "to be a trusted and venerated counsellor of his people, and remain an honored elder in the larger community of American Israel." "The personality of Dr. Jacobs has left an imprint on the history of our community in this country. He was one among a chosen band who effectually checked the headlong career of Radicalism. By the firm stand which this little group took against the rising tide, its worst results were avoided. The part of Dr. Jacobs in this movement was honorable alike to his manly character and his career as teacher." The same comment also advised that the selection of his successor be guided by the consideration of the religious attitude of Rabbi Jacobs which was one of "staunch conservatism," withstanding all attempts to divert the character of Judaism and treat its history with contempt.¹⁵

The successor to Henry S. Jacobs, who came to the Congregation in April 1893, as the Junior Minister of the Congregation, was Stephen S. Wise, whose father, Rev. Dr. Aaron Wise, was the Rabbi of Congregation Rodeph Sholom. Having received his secular education at the College of the City of New York and at Columbia College, and having pursued his Rabbinical studies under Rev. Dr. Gottheil, Rev. Dr. Kohut, and others, he was barely twenty-one years of age when he came to the Congregation. His initial sermon was delivered in the presence of Rabbi Jacobs, from whom he received the benediction as he came up to deliver his first pulpit message to the Congregation.

During the ensuing months, the health of the senior minister failed rapidly. Coming home from Synagogue on Rosh Hashonoh, he began to make the usual blessing over the bread prior to the meal, but had uttered only the words, "Blessed be the

Lord," when he was stricken with paralysis, having suffered two paralytic strokes in previous months. He died on September 12, 1893, during his fiftieth year in Jewish service, and his eighteenth year in the service of Congregation B'nai Jeshurun.

The building could not contain all who came to honor the deceased. Every walk of life was represented at the funeral Service. The officers of every important communal institution were present, and a great many of the local clergy attended. The eulogy was delivered by Rev. Stephen S. Wise. Rev. Dr. Kohut delivered a tribute in German, in behalf of the local Board of Ministers. Rev. Drs. Bernard Drachman and Joseph Silverman participated in the Service. Cantor Kartschmaroff and the choir also took part.

On November 5th, upon the close of the High Holy Day season, a Memorial Service was held in the Synagogue, under the joint auspices of the Congregation and the Jewish Ministers' Association. Eulogies were there delivered by Kaufman Kohler, Gustav Gottheil and Stephen S. Wise. There participated also Rev. Drs. Joseph Silverman, Rudolph Grossman, Maurice H. Harris, de Sola Mendes, and E. M. Chapman of Dallas, Texas, a son-in-law of Rev. Jacobs.

The tribute by Dr. Kohler was as follows:¹⁶

"Dr. Jacobs was esteemed by all who knew him, and beloved by all of his colleagues, no matter how much they differed in their views, for the high qualities which singled him out among many as the true priest and preacher. In whatever he said or did, all felt that it was the word or work of an honest, truth-loving and God-fearing man, whose whole bearing had the stamp of a man of a high sense of honor, and of a still higher regard for his Divine calling. There was no falsity or ambiguity on his lips, no hollow pretense in his claims, no sinister motive in his action, no stain on his manhood. He had nothing but the success of the sacred cause he served at heart. Thus he inspired not merely his own flock but also his co-workers in every field of religion or other communal work with implicit confidence as leader and spokesman. Ever since his twentieth year, when he mounted the pulpit in his native town, Kingston, Jamaica, he endeavored to invest the office of minister with the dignity of a man of God.

"But what endeared him especially to us as his colleagues and co-laborers were those other qualities that make the true and perfect gentlemen—his modesty, his tact and his fair-mindedness. Religious

controversies, as you all know, tend to become impassioned and exciting, unless tempered by calmer wisdom.

"When in our own time fierce war was waged about the very sanctuary between orthodoxy and reform, between authority, belief and reason, between stability and progress, Dr. Jacobs chose the middle way, rather quaintly termed conservatism. He set his face towards the light of modern ideas, whilst, at the same time, defending, as far as possible, the traditional forms of the past. In taking this stand, not from mere policy, but following the natural bent of his mind, he not only did good service to Judaism in general, helping in the great work of humanizing religion and Americanizing the otherwise too Oriental features of Jewish life, but he also acted successfully and beneficially as mediator and moderator in the council of rabbis. But for him, I dare say, the very existence of the New York Board of Ministers might have proved an impossibility. By his goodwill and his readiness to appreciate every merit and recognize every past claim, he ever harmonized rising differences and smoothed down serious difficulties. And here I touch the very soul and essence of his character, the very care of his religious teaching and feeling. He cared not for any historical or critical conception of Bible or Revelation. To his simple faith, Judaism was the very embodiment of the principles of humanity: Love for God and our fellowmen, and peace between all the children of God; hence Israel's mission was to him clearly mapped out in the proclamation of these truths. With all his scrupulous adherence to form, he, therefore, never tired in heralding the prophetic ideas of Judaism, the ethics of the law, and never missed an opportunity of bringing them home to his hearers, ever eager to show the compatibility of our time-honored faith with the ideas and equipments of modern civilization.

"Particularly did his kind and broad-hearted spirit hunger for the less cultured and less fortunate. To go down among the masses, and, by popular lectures, rescue them from the dangers menacing poverty, ignorance and shame, was his oft-attempted, ever again and anon proposed design in our board meetings. It failed, owing to unfavorable conditions. But his chief aim, the remedial measure against physical or mental want or woe, the main road to all humanizing influences he found in education. In emphasizing this need, his enthusiasm always reached the highest pitch, and in listening we caught the fire of his inspiration. He was from youth up identified with the work of instruction. And if anywhere, here he was a representative American. His faith in the American school system was unbounded. Proud of American liberty, he beheld in universal education the guarantee of its safety. And this spirit he infused especially into his Sabbath-School work. Love of God, love of man and love of country were the three lamps which he felt to be his priestly duty ever to keep brightly burning in the hearts of old and young."

In presenting the resolutions drawn up by the New York Board of Jewish Ministers, Dr. Joseph Silverman said: ¹⁷

"Permit me to add a few words to those already spoken. It has been remarked that Dr. Jacobs was especially to be remembered for his cooperation in all educational works, and in this connection it is right to emphasize particularly the great interest and active part our late brother took in the Hebrew Free Schools. He was the presiding officer in its Advisory Board of Ministers, and in that capacity was ever zealous in advocating the cause of educating the children of our immigrant co-religionists. In season and out of season, Dr. Jacobs labored in behalf of the Free Schools, and his colleagues and the officers of that institution present at this service testify to this, and acknowledge their appreciation of his valuable services.

"Among all the traits of the character of our departed friend there are two which have not been dwelt upon, I believe, with sufficient force. We all recognize that he was a man of exceptional integrity of character, but he was pre-eminently a man of simplicity and modesty. When his many acts of beneficence will have been forgotten, when his character will have been merged into his profession as minister, when the memory of the excellencies of his mind and heart will have grown faint, he will still be mentioned as an example of simplicity and a model of modesty. He may be said to have been grand in his simplicity and simple in his grandeur.

"Rev. Dr. Jacobs was an eloquent preacher, and had the fervor and at times the inspiration of the prophets. But these traits of his ministry are also general in the profession and will not live longest in the minds of those who knew him. The chief distinction of Dr. Jacobs as a rabbi was his eminent fitness and success as a pastor among his flock. He understood human nature thoroughly and knew well how to enlist the heart and feelings. He knew the demands of the emotional nature of man and could respond thereto. In time of sorrow and trial he was a true friend and helper to those in mourning, and knew how to bring comfort and solace and the blessings of religion. In this important part of a minister's duties, Dr. Jacobs was master. He has thus enshrined himself in the heart of his people and will be remembered forever. He had such a fatherly way about him that endeared him to all who came into close touch with him."

The resolution of the New York Board of Jewish Ministers read as follows:

"The New York Board of Jewish Ministers has learned with deep sorrow of the death of a brother and fellow-worker, the Rev. Dr. Henry S. Jacobs, who departed from this life on September the 12th, 1893.

"In his death the house of Israel has lost an earnest teacher and a sincere advocate of conservative progress. His ministry was marked by his reverence for the past history and literature of Israel, tempered by a regard for modern needs. His preaching was inspired by his ardent love for truth and justice, the welfare of Israel and humanity. As he walked humbly through life before his God, so his service in the house of the Lord was unpretentious and simple, yet fervid and eloquent. His ministry on all occasions was marked by dignity and manliness, and a lofty conception of the duties of his sacred office.

"The New York Board of Jewish Ministers mourns for him, not only as a member, but as its President, which office he held from the very beginning of this organization. As presiding officer he brought to the discharge of his duties an impartiality and judgment that won for him the esteem and support of all his colleagues."

In behalf of the Religious School of the Congregation, Morris S. Wise, the Principal, delivered the following tribute:¹⁸

"I occupy this place today as the representative of the many children who attended our Religious School during the eighteen long years in which the Rev. Dr. Henry S. Jacobs presided over its destinies, and it is most meet and fitting that due consideration should be given on this solemn occasion to the character of our departed teacher, exemplar and guide, from the standpoint of his connection with the instruction of children.

"It was in the school where Dr. Jacobs was most at home, and where he most delighted to be. Commencing his active life as a teacher, 'neath the sun-lit skies of his island home, he taught throughout his long, honorable and useful career.

"The cause of religious education was the cause nearest and dearest to his heart. He taught successfully, practically and well. He taught by example as well as by precept. His nature encased in the frame of a giant, was yet as simple and devoid of guile, as that of a child. He loved children. His delight was to be with them, among them, and of them. He shared their joys and their sorrows, he understood them and had sympathy for them. He held them enchained by his sweet personality, his friendly encouragement, his interest in their welfare, and they in turn loved him and delighted to be with him.

"His best, his most congenial and emphatically the most important work of his life was performed in the School and with children."

Reverend Stephen S. Wise, the Junior Minister of the Congregation, delivered the following eulogy:¹⁹

"The Rabbi in Israel, in order to fitly and faithfully serve his Lord and his cause, must combine within himself the power to exert a far-reaching influence in the spreading of the Law, and, through it the dissemination of all knowledge, in the encouragement of the Divine Worship and thereby inspiring a love and reverence of the creed, in the practice of deeds of charity and therefrom originating a broader and truer humanity. Henry S. Jacobs fulfilled this ideal—aye manifested the possibility of its realization.

"Torah, the teaching of the Law is the fundament of the world in that it constitutes the prime and essential bond of unity between God and man. The Torah is the burden of Israel's message, is the cardinal and inspiring principle of Israel's faith. To teach this Law, to preach it, to expound it, to transmit it, to observe it, to revere it, to cherish it, to enforce it, is the duty of the Rabbi in Israel. Let him fulfil it, too, and his words become Heavenly bread, life-giving and life-sustaining. From the ever pure, chaste lips of Henry S. Jacobs, there rained forth the godly manna of holy teaching and sacred precept, the manna which oft saved the spiritually hungry members of Israel from dire starvation, the manna which fell for rich and poor alike, the manna which descended in unvarying abundance in the period of prosperity and in the era of adversity, the manna that nourished many an impoverished, faithless soul back to a state of vigorous and unfaltering belief, the manna that oft proved a rock or refuge, a tower of safety, a key to salvation, the manna that poured forth as the favored stream of celestial goodness and blessing.

"Abodah, the Temple worship, signifies too, every service rendered in behalf of God and His children. Then his life was one of ceaseless service and perpetual striving. His activity was unending and untiring. A cruel and pitiless task-master unto himself, he knew no relief from duty. His thoughts by day and his dreams by night, he dedicated, or better sacrificed to the furtherance of his aim. In times of joy and gladness, it was his priestly precept and Aaronic example, that amid the bright and radiant light of the day, appeared, a shadowy, obscuring pillar of cloud, the signal which warned the sunshine-bathed hosts against vanity, pride and exaltation. In the dark nights of trial and disaster, the grandeur of his trust, the majesty of his faith loomed up, as a pillar of fire, illuminating the darkened and desolate by-ways of despair and hopelessness, with the beneficent rays of strengthened trust and re-established hope.

"G'miluth Chassadim,—there was a third predominant trait of his character, the gentlest and noblest of all, typified by the well of gushing waters, procured for the children of Israel, through the merit of Miriam. Charity, sweetest and tenderest of virtues, found worthy representation in his character. His hand was ever extended when the needy called and in all ventures, looking to the uplifting of his struggling fellow-men, his heart gave ready response. From the recesses

of his generous, noble heart, a well issued, a fountain of living waters, that quenched the thirst of the needy, that soothed the fevered brow of the suffering, that extinguished the raging fires of want and poverty.

"His life, from its beginning to its ending, was one of expression of matchless beauty. Monument he needs not, for, during his sojourn on earth, he has shaped, chiselled and polished a monument that will far outlive the granite and stand erect, like a shaft of pure gold, pointing heavenwards.

"In this pulpit he was ever living and ever active and this pulpit will be living and active in attesting his praise and asserting his worth. From this day forward, it becomes the shrine of the spiritual legacy he has bequeathed us, the venerated shrine of his piety, of his virtue, of his sanctity."

MINISTRY OF RABBI STEPHEN S. WISE

The career of Stephen S. Wise as the minister of Congregation B'nai Jeshurun, was marked by a manifold activity both in the Congregation and outside, which revealed unusual talents. His powers of organization as well as the striking quality of his public address, impressed themselves upon the community.

THE ORGANIZATION OF THE SISTERHOOD

One of Rabbi Wise's first contributions to the Congregation was in the domain of organization. Almost the first official act of his ministry was the sounding of a call to the ladies of the Congregation to form a "Sisterhood of Personal Service," following the example set by other Congregations. The severe suffering and destitution among the poor of the city during the winter made the effort particularly urgent and timely. The first meeting, in response to the call, was held January 15, 1894. It was addressed by the Director of the United Hebrew Charities under whose auspices the Sisterhood was to conduct its program of activities. Another meeting was held on the following Monday at which organization plans were adopted.

At a following meeting on February 9, at which 125 members were reported, the election of officers took place, at which the following were elected: Mrs. Bennet J. King, President;

Mrs. Bendet Isaacs, Vice-President; Mrs. Herman Levy, Treasurer; Miss Pasha D. Bloomberg, Corresponding Secretary; Mrs. H. E. Moss, Recording Secretary; Mrs. M. S. Meyer, Guide; Miss B. Lichtenstein, Custodian. The directresses chosen were Mesdames L. Abrahams, L. Bierhoff, Newman Cowen, J. Elkus, Miss T. Endel, W. Endel, M. Fine, M. Goodhard, Miss E. Hyams, R. Kartschmaroff, Liebeskind, Julius Lipman, D. Marks, F. Mintzer, C. Schlesinger, M. Shrier, S. Stroock, J. Toch, L. Toplitz, and S. Werner. Honorary membership was conferred upon Rabbi Wise.

Shortly thereafter a Junior Sisterhood was organized consisting of the older pupils of the Religious School for the purpose of aiding the Sisterhood in its efforts.

The district which was assigned to the Sisterhood by the United Hebrew Charities, was on the East Side, in the Russian immigrant settlement, in the territory bounded by Rivington, Norfolk, Broome, and Allen Streets. The Sisterhood Guide was supplied with the names and addresses of the families in the district who were in need and she in turn assigned them to her staff of volunteer aides for personal investigation and care. Needy families were provided with vital necessities such as rent, food, clothing, or medical attention. On Wednesday afternoons, the Sisterhood conducted a sewing group in the vestry rooms of the Synagogue. In the rooms which the Sisterhood used for its quarters downtown, first at 65 Mangin Street and later on Broome Street, sewing classes for girls were conducted and as they advanced, positions for them were secured. Later other activities were introduced such as boys' and girls' clubs, mothers' meetings, a loan and employment bureau and a kindergarten and nursery.

From January to October, 1894, during the first year of its career, the Sisterhood helped 277 families, comprising 1834 individuals, and expended the sum of \$1243 in its work.

In 1895 the Sisterhood established a downtown Religious School. Young ladies of the Congregation volunteered their services as teachers. Mr. Joseph Schattman, of the Congregation, was Principal. About 175 pupils attended. Special classes in Hebrew were added on Tuesdays and Thursdays. Pupils of

the School were also granted the privilege of Confirmation. Upon festive Jewish occasions, such as Chanukah or Purim, the pupils of the downtown school were invited to the Congregational Religious School uptown, and shared the festivities with them. At other times, the Sisterhood acted as hosts to the pupils of the school, entertaining them by trips to the circus or special Thanksgiving Day dinners. Rabbi Wise frequently visited the downtown school, and supervised its program.

The Sisterhood quarters were moved in 1896 to 209 East Broadway, and in the following year, to 77-79 Essex Street. In 1898, however, the Sisterhood's district was changed, and its new assignment was on the upper East Side, between 65th and 76th Streets, East of Lexington Avenue to the East River. A house was rented at 336 East 65th Street, where its activities were conducted in general accord with its downtown program. In 1898 a house was purchased at 320 East 65th Street.

Teas, musicales, entertainments and fairs for the benefit of its activities, in addition to the regular program of social service, comprised a busy calendar for the Sisterhood, and provided a carer of useful philanthropy. The first Charity Entertainment was given on March 3, 1895, at the Fifth Avenue Theatre. The members of the Congregation were urged to support its work, and the Board of Trustees made annual contributions to the Sisterhood from the Charity Fund of the Congregation in sums ranging from \$500 to \$1,000. The Presidents of the Sisterhood, following the first administration and up to 1900 were Mrs. Bendit Isaacs, Mrs. H. Rich, and Mrs. M. E. Schrier.

THE RELIGIOUS SCHOOL AND STUDY CIRCLES

The Religious School of the Congregation, under the direction of Morris S. Wise, Principal, also reflected the influence of the new spiritual leader. It attained its largest enrollment in 1897, with 300 pupils. The attendance at the Hebrew sessions, on Tuesdays and Thursdays, was, however, not more than fifty. An effort was made to add an hour of Hebrew in-

struction on Saturdays, from nine to ten in the morning, following which the children were to participate in the Sabbath Service. A unique feature was the introduction of addresses by Jewish leaders who brought their messages to the children. Among those who addressed the School were Mrs. Alexander Kohut, Mrs. Esther J. Ruskay, Mrs. D. P. Hays, Rev. Drs. K. Kohler, Charles Rubinstein, Isidore Myers, and M. Eichler, Hon. Adolphus Solomons, Mr. J. P. Solomon, and Mr. Lee K. Frankel.

A close contact was fostered between the pupils of the Congregational School and the pupils of the Sisterhood Downtown School. The latter were frequently invited to the closing exercises and often participated in the entertainment programs.

In 1897 a Charity League of B'nai Jeshurun was organized consisting principally of former pupils of the Religious School. In 1899 the School conducted a Fair for the Sisterhood Kindergarten Fund.

In 1896 an association for Biblical study was formed among the teachers, under the chairmanship of Sol M. Stroock, who several years later became the Vice-Principal of the Religious School, and subsequently its Principal. Other study groups were organized, both among the young people and the adults.

Eminent leaders of Jewish thought were invited to address them, and the current Jewish problems as well as studies in Jewish history were presented and discussed. A post-graduate class in Jewish history led by the Rabbi himself, a course for adults in Biblical Hebrew, introductory to the study of the Bible in the original, given by Prof. Richard Gottheil, a class for Biblical and Religious Study of which Mr. A. I. Elkus was President, comprised the chief units in the program of study circles. Among the lecturers who delivered addresses before the study groups of the Congregation were Professor Thomas Davidson, Rev. A. Jochanan, Prof. J. H. Hollander, Mrs. Ballington Booth, Mr. Jacob A. Riis, Morris Rozenfeld the Yiddish poet, and the Rev. Drs. Joseph Krauskopf, Alexander Kohut, J. Leonard Levy, Henry Berkowitz, and Alexander Lyons.

Several of the leaders in the Rabbinate, among them Kohler,

Gottheil and Jastrow occupied the B'nai Jeshurun pulpit during Rabbi Wise's incumbency. The 70th birthday anniversaries of both Dr. Gottheil and Dr. Jastrow were celebrated in the pulpit by special sermons in their honor.

The sudden demise in 1896, of Rev. Dr. Aaron Wise, father of Stephen S. Wise, evoked from the Board of Trustees a resolution of condolence which voiced the Congregation's feeling for its minister as well as its esteem for his departed father.

"To our best beloved friend and Rabbi we extend the silent hand of friendship. He well knows that our tears mingle with his own; that his sorrow is our sorrow—that his burden is our burden; and that our hearts overflow with tender sympathy and sincere affection for him.

"We know that his loss is a terrible one, and this for many reasons which he alone can fully realize. But we also know that he is the worthy son of a worthy sire. That he has inherited those traits of piety, of fortitude, of devotion and of firm conviction in the mercy and kindness of God, which will enable him to take heart; and that the newly added responsibilities now put upon him will find him equal to all emergencies, and with God's help he will carry on and perpetuate the great work, so long and so ably performed by his departed Father."

Within a few years after his initiation into the ministry, the scope of Rabbi Wise's activity grew rapidly larger, embracing a great area of communal endeavor. He occupied the pulpits of Beth El, Ahawath Chesed, and Rodeph Sholom, participated in the Jubilee celebrations of Ahawath Chesed and Shaaray Tefila in 1896, delivered dedication addresses at B'nai Abraham of Newark, Beth Mordecai of Perth Amboy, and the Bath Beach Congregation, and before Shaaray Zedek of New York, the Long Branch Congregation, and the Mickwe Israel Association in Philadelphia. He participated in the Kohut Memorial Service in 1894 and in the Board of Jewish Ministers' celebration of Rev. Dr. Gottheil's 70th anniversary in 1897.

The list of communal institutions which were addressed by Rev. Wise includes the Hebrew Free School Association, the Young Men's Hebrew Association, the Educational Institute, the United Hebrew Charities, the Montefiore Home, the Free Loan Association, the Hebrew Gemilath Chasodim, the Inde-

pendent Order B'nai Brith, the Independent Order Sons of Benjamin, the Council of Jewish Women, the Ladies Bikkur Cholim Society, the English classes of the Baron de Hirsch Fund, and the Summer session of the Jewish Chautauqua Society in Atlantic City in 1897. At the Hebrew Sheltering Guardian Society, he conducted in 1893, together with Rev. Kartschmaroff the Hazan of the Congregation, a Memorial Service in memory of Philip J. Joachimsen, the founder of the institution, participated in 1897 together with Emil G. Hirsch and Kaufman Kohler, in a Memorial Service for the deceased President, Morris Goodhart, and delivered one of the addresses in 1899 at the unveiling of a bronze tablet in memory of the son of Leonard Lewisohn. He took part in the dedication exercises of the Montefiore Home in 1894 and addressed the Young Men's Hebrew Association in 1895, and the annual meeting of the Judaeans in 1899. In the same year he was elected Secretary of the State Conference of Religions, being the only Jewish representative on the Executive Committee.

The directorate of several important institutions in the community included his name. He was the leading spirit in the organization of the Jewish Religious School Union in 1896 and served as its first secretary. He was one of the directors of the Hebrew Free School Association from 1894, a member of the Executive Board of the Sabbath Observance Association, and for a time a member of the Advisory Board of the Jewish Theological Seminary. In the Zionist movement, which beginning with 1896, became organized in New York, he took a leading part, being elected honorary secretary of the American Federation of Zionists, at its first annual convention in 1898. He was also there chosen as delegate to the Second Zionist Congress at Basle. At the Zionist Congress he was chosen as the English secretary and served as the American representative on the Colonization Committee, and was chosen, together with Prof. Richard Gottheil, to represent America on the Executive Committee of the Basle Congress. Upon his return to America, he addressed many Zionist meetings in New York and in other cities, and conducted a column on Zion and Zionism in the American Hebrew. In 1899, he participated in

a discussion on Zionism which had been arranged by the Council of Jewish Women, in view of the growing interest of the community in the question, refuting the anti-Zionist arguments of Rev. Dr. Samuel Schulman, of Temple Beth-El.²⁰

It was in the midst of his ascendancy to a position of eminence in the Jewish community, that Rabbi Wise tendered his resignation as minister to B'nai Jeshurun, to accept a call to Congregation Beth Israel of Portland, Oregon, which was the leading Congregation in the Northwest.

The call was extended to him, while he was spending the summer of 1899 at the Coast, delivering addresses on his way. The Board of Trustees of Congregation B'nai Jeshurun urged their minister to remain, but he decided to accept the call because of the larger field for service throughout the Northwest, which it offered. His farewell sermon was delivered at the Shabuoth Service, on June 3, 1900.

For Congregation B'nai Jeshurun, the ministry of Stephen S. Wise was a period of intensive organization, in the direction of education and philanthropy. The Sisterhood was organized. The Congregational Religious School and the Sisterhood Sabbath School, were vitalized. The Congregation as a whole was brought into contact with leading personalities and with leading movements and currents of thought. Very few of the organizations, however, survived. They were mostly, it seems, temporary responses to the stimulating personality of the leader.

CONDITION AT THE END OF THE CENTURY

In many respects, the inner condition of the Congregation was not satisfactory to its leaders. There was no complaint on the score of finances. The general income of the Congregation was mounting from year to year reaching the sum of \$25,000 in 1898. The cemetery property at 32nd Street, had been sold in 1887, after the bodies had been removed and reinterred in the Cypress Hills Cemetery, and the sum of \$20,000 was realized for the vacant land.

Nor was there anything less than highest commendation of the manner in which the Synagogue Service was conducted.



MADISON AVENUE SYNAGOGUE SANCTUARY

Rev. Kartschmaroff endeared himself to the Congregation, by the dignity and beauty of his musical Service.

It was, however, the apathy of the members of the Congregation and especially the indifference of the younger generation of the Congregational families, which distressed the President and the Trustees. The condition made itself felt as early as 1888. In that year and in subsequent years the President's report at the annual meetings of the Congregation complained that "it is wrong in principle to place responsibility on the shoulders of a few whilst the majority hold aloof from sharing in its burdens. . . . The Congregation is prosperous enough but the personal interest of the members has fallen off." In 1897, a Congregational meeting had to be twice postponed because it was impossible to collect a quorum of members. The membership was falling off and of those who remained, a large portion were apathetic. A special Committee to consider the situation was appointed in 1898, and suggested several changes in the by-laws, calculated to induce the seatholders to become members, and to attract the sons of members to participate as associate members, but the condition remained practically the same.

Despite its constitutional weakness, the Congregation continued to hold a position of importance in the community, contributing to its charities and participating in its public endeavors.

On the occasion of the 100th anniversary of Sir Moses Montefiore, on October 26, 1884, a special Religious Service had been conducted by the Congregation in celebration of the event, and a letter of congratulations addressed to the distinguished philanthropist.

When, less than a year later, the sad news of Montefiore's death circled the Jewish communities throughout the world, Congregation B'nai Jeshurun alone among the Congregations of the city, held a special Service on the day of his funeral. Many members of other Congregations were present. Dr. Kohut spoke in German, and Rabbi Jacobs, the minister of the Congregation delivered the address in English.²¹ A memorial Service was later held, at which Rabbi Jacobs spoke again.

In the movement for the establishment of the Montefiore Home for Chronic Invalids, which had been initiated during the lifetime of the great philanthropist, in honor of his 100th anniversary, the Congregation joined the preliminary conferences. In 1886 a fair was held and the sum of nearly \$160,000 was realized, for the erection of its first building. The Congregation was an active participant, especially through the ladies who rendered valuable services.

The pressing problem created by the mass immigration from Russia had been indirectly reflected in the Congregation at an earlier period when, in 1870 and again in 1881, donations in aid of Jewish emigrants arriving from Russia were contributed. After 1881, however, the Congregation contributed directly to the institutions which purported to cope with the new emergency, such as the United Hebrew Charities, the Hebrew Free Loan Association, the Lebanon Hospital and the Educational Alliance, known then as the Hebrew Educational Institute. In the fair for the benefit of the Hebrew Educational Institute which took place in 1889, the Congregation was represented by an active committee of men and women, and the ladies of the Congregation, headed by Mrs. Henry S. Jacobs and Mrs. Henry B. Herts, rendered conspicuous service. The proceeds of the fair, which amounted to \$125,000, were used for the erection of the Hebrew Institute building at Jefferson Street and East Broadway.

The Congregation's interest in the Hebrew Free School Association continued on the part of its members and Trustees, through its ministers, and by the annual contributions from its charity fund. In 1888 the Confirmation exercises of the Hebrew Free School were held at the Madison Avenue Synagogue.

Other charities which received the Congregation's support were the Hebrew Sanatorium for children, and the Saturday and Sunday Hospital Association, a non-sectarian charity. At the time of the Johnstown flood in 1889 the Congregation forwarded \$800 to the Mayor of the city. In 1890, the sum of \$500 was forwarded for the relief of the Jews of Salonika. Assistance to individuals in distress was frequent. In 1898 a

contribution was made for the assistance of a Jew in Florida, who was on trial for murder and was acquitted, but who had needed aid in paying the expenses of his trial.

The bulk of the regular charity disbursements, including the annual contribution to the Sisterhood for the conduct of its work, was drawn from the Yom Kippur Charity collection, which brought between \$1,000 and \$2,000 every year.

The meeting rooms of the Madison Avenue Synagogue were offered, as the rooms of the 34th Street Synagogue had formerly been offered, for the use of communal organizations. The Jewish Ministers Association of America, the New York Branch of the Alliance Israelite Universelle, the Chovevei Zion Society, and the Young Men's Hebrew Association are among the associations which enjoyed the hospitality of the Madison Avenue Synagogue. A particularly cordial relationship obtained between the last named organization and the Congregation. Morris S. Wise, the Principal of the B'nai Jeshurun Religious School, was one of its leading personalities. Agil Hanau who assisted Mr. Wise in the Religious School, and others of the Congregation, were among its active members. One of its debates, on one occasion, and a Chanukah celebration at another time, were conducted in the Synagogue vestry rooms. In 1897, the association as a body attended the Thanksgiving Services at the B'nai Jeshurun Synagogue.

Union Thanksgiving Services, in which Congregation B'nai Jeshurun joined with other Congregations, including Ahawath Chesed, Shaaray Tefila, and Rodeph Sholom, were held a number of times during the years between 1890 and 1900. Among those who delivered addresses on those occasions were the Hon. Simon Wolf in 1898, and the Hon. Nathaniel A. Ellsberg in 1899.^{21a} The Hebrew Union Veterans' Association held a patriotic service at the Synagogue on May 28, 1899.

Many of the members of the Congregation occupied important positions in the various institutions and activities of the community, too numerous to mention. It was recognized, however, that the most important layman of the Congregation was Newman Cowen. He became the President in 1897, following

the death of Moritz Cohn who had occupied that office since 1881.

Newman Cowen was a rare combination of scholar-merchant. It was his staunch insistence upon maintaining the conservative character of the Congregation, which was a prime factor in determining the Congregation's position. Active in the Jewish Theological Seminary from its inception, he served as its Treasurer in 1894 and in 1896 rose to the position of Vice-President. In the Hebrew Free School Association he had served as Treasurer since 1874. He was interested in a plan to import the products of Jewish labor in Palestine, and acted as Chairman of a Conference which took place at the Synagogue for the purpose of discussing the project.²² He also supported and secured support from the Congregational Charity Fund, for the Girls' School in Safed, Palestine.

Among the Congregational officials, were several whose length of service was a noteworthy record of loyalty. Emanuel De Young had passed the 40th year of his service as the Secretary of the Congregation, when he died in 1894. He was succeeded by Sol M. Stroock, whose father had been a member of the Congregation since 1868 and who was himself a product of the Congregation, having been a pupil and then teacher and Vice-Principal in its Religious School.

Mr. M. R. DeLeeuw, Shamas and Collector of the Congregation, completed thirty-five years of service in 1900, and resigned his office, bearing the esteem and felicitations of the members and Trustees.

The loyalty of the older generation was not enough, however, to compensate for the apathy of the younger generation. The distressing circumstance of a membership which was stationary, and a young generation which kept aloof from the Synagogue, hovered like a troubling cloud over the Congregation's horizon. There was talk of amalgamation with Beth El, but it was not generally favored. A project of consolidation with Ahawath Chesed failed to materialize because of the lack of adequate accommodations in the Madison Avenue Synagogue.

It was hoped that the approaching celebration of the Congregation's 75th anniversary would stimulate a renewal of interest. The report of the Special Committee which had been appointed to consider the question of how to increase the membership of the Congregation, expressed the hope that the coming of the Diamond Jubilee Celebration would be the occasion for marking a "reincarnated love and devotion for old and venerable B'nai Jeshurun."

"Behind us," the report went on, "we have a record of nearly three quarters of a century's devotion to the service of God, for remember we are rapidly approaching the Seventy-fifth Anniversary of the foundation of this Congregation! Associated with it have been some of the most zealous, patriotic and loyal men of our community, who have lived and labored for the cause of Judaism in this country, and the roll of our past membership contains the names of men who became famous in the annals of our country as statesmen, literary men and men eminently successful in professional and mercantile life.

"The charities dispensed by this Synagogue if tabulated would reach a very large sum indeed, and we have at all times in our past history kept pace with the progress and advancement of our City and Country.

"This record alone, of which we should be proud, ought at this epoch of our communal existence stimulate our efforts, increase our enthusiasm, solidify our loyalty and encourage us to make the most strenuous efforts to perpetuate this synagogal monument of loyalty and devout love to the faith of our fathers."

The fond hopes, however, were not realized. The 75th anniversary passed, just as the 70th anniversary had passed five years before, with the adoption of resolutions to commemorate the occasion, and the appointment of a committee to devise ways and means. Nothing further happened.

Thus the Congregation left the nineteenth century and entered upon the twentieth century, venerable, prosperous, with a creditable record of achievement behind it, but with a prospect filled with uncertainty and misgivings.

What had happened? Why had the interest of the members lapsed? Where were the days when the entire membership of

the Congregation were not only willing, but eager to attend the meetings, when indeed they even demanded of the Board of Trustees the right to be consulted upon important questions, especially in the election of a Hazan or a Shamas. Then even two Congregational meetings a year were not enough. Now one meeting a year was too much. What had happened?

It was not alone the problem of B'nai Jeshurun, it was the problem of other Congregations as well. What had happened was that the organization of the community had changed its character. The Synagogue had lost its place as the center of communal life, and had been supplanted by a network of institutions, philanthropic and educational, which now commanded first place. Many of these institutions were themselves the offspring of the Synagogue, having grown from their original subsidiary position to one of importance overtowering the parent institution. The community had grown complex, and the Congregation remained the same simple organism. Besides, the emergency created by the inflow of masses of immigrants from Eastern Europe caused the philanthropic and the educational institutions to loom all the more important, as the indispensable means of solving the immediate problems of the new population. The best talents in the community were therefore commanded by the emergency situation, and the best efforts of the best people in the community were accordingly dedicated not to the Synagogue, but to the other organized phases of communal endeavor.

Where were the young people? Many had drifted away to Reform Synagogues. Many more had drifted away from the Synagogue altogether. It was thought by some in Congregation B'nai Jeshurun that perhaps more English in the Service would retain the loyalty of the young people. Newman Cowen, however, protested that the strength of the Congregation was its Conservative Service, and that its destiny must be as a Conservative Congregation.

Thus the Congregation arrived at the turning point of the century.

THE MINISTRY OF RABBI JOSEPH M. ASHER

The pulpit of the Congregation, left vacant by the resignation of Rev. Stephen S. Wise, was soon filled by one of the most brilliant young leaders in the English speaking ministry.

Joseph Mayor Asher was born in Manchester, England, in 1872,²³ the son of a Rabbi. Having completed his preliminary Jewish training under the tutelage of his father and at the Jews' School, and his secular training at Owens College, Victoria University, he went to Russia in 1889 to pursue his Talmudic studies. He became one of the "Kovno Perushim," studying under Rabbi Isaac Elchanan, who was the greatest Talmudic authority of his generation. Upon his return to England he went to Trinity College, Cambridge, as the university fellow in philosophy. There he came into contact with Professor Solomon Schechter. Leaving Cambridge, he went to Germany, where he studied at Bonn University. His Rabbinical diploma was granted by Rabbi David Katzenellenbogen of Suwalk, Russia, and he was ordained as minister by Chief Rabbi Herman Adler of England. For four years he served in the Manchester courts as Judicial assessor of all Jewish cases. During that time he was also instrumental in organizing the Manchester Talmud Torah School system. While there, he received the invitation to come to America to preach at Congregation B'nai Jeshurun. It was his first pulpit.

Rabbi Asher delivered his first sermon before the Congregation on November 24, 1900. He was elected to serve as minister of the Congregation from January 1, 1901. At the installation ceremony which was held December 22, the new Rabbi was welcomed by the President in behalf of the Congregation, by the Principal of the School in behalf of the children, and by Rev. Dr. G. Gottheil in behalf of the Rabbinate of the city.

Rabbi Asher's coming to the Congregation aroused high hopes for B'nai Jeshurun among many of the leaders in the community.²⁴ Professor Solomon Schechter had spoken of him as "a great scholar, as thoroughly acquainted with the ancient Rabbis and their successors as he is with Kant and Hegel, and

an original thinker." He was also an orator of great power, whose religious fervor was overwhelming. Scrupulously orthodox himself, he entertained the hope of gradually leading the Congregation to adopt a more orthodox point of view and mode of service. Coincident with his coming, the daily morning Services were again instituted.

In the Religious School of the Congregation Rabbi Asher introduced a new experiment in the teaching of Hebrew by the colloquial (natural) method, intended by means of oral and written exercise, to bring about a complete familiarity with the language. He personally supervised the Hebrew instruction on Tuesdays and Thursdays. The results of the new method proved highly gratifying. The President in his report at the end of 1902 stated that the Hebrew studies were the most successful which he had known in his connection with the School, extending over a period of more than twenty-five years. Under the auspices of the Jewish Women's Council, Rabbi Asher also conducted a B'nai Jeshurun Bible Class for adults during the year 1901.

The regular administration of the Religious School continued under the principalship of Morris S. Wise. An interesting joint Chanukah Service held in 1903, participated in by the "Manhattan Rifles," a Jewish Volunteer Brigade, together with the Congregational and the Sisterhood Religious Schools, was addressed by Rabbi Asher, Hon. Ferdinand Levy, and Cyrus L. Sulzberger.

In 1905, Morris S. Wise died, after an administration of thirty years as Principal. A monument to his memory, erected by his former pupils, was dedicated June 10, 1906. His successor, as Principal, was Mr. Sol M. Stroock.

In 1902 Rabbi Asher was honored by being appointed to the Jewish Theological Seminary as Professor of Homiletics and Philosophy. His appointment was one of the first acts of Professor Solomon Schechter in assuming the Presidency of the Seminary faculty. Two years later, when the Teachers Course was instituted at the Seminary, he was appointed an instructor in that institution also.

Professor Schechter's relations with the Congregation were

cordial, from the time of his arrival in America in 1902, when the Congregation elected him an honorary member and adopted a resolution expressing its hope for the success of his mission. In 1905, at the request of the Congregation, he cooperated with Rabbi Asher in revising the Service Book for the House of Mourners, which had been in use from the time of its compilation by Rabbi Jacobs.

In addition to his duties in the Congregation and at the Seminary, which were sufficient to take up all of his time, Rabbi Asher found time to deliver addresses before many of the organizations in the city, including the Sabbath Observance Association, Jewish Endeavor Society, Hebrew Free Loan Association, the New Era Club, the Shearith Israel Sisterhood, the Beth Israel Synagogue, and at the cornerstone laying of the Kehillath Jeshurun Synagogue and the Arverne Synagogue. In 1903 he delivered an address at the dedication of the new building of the Jewish Theological Seminary. In 1904, he gave weekly Saturday evening lectures, before the "Manhattan Rifles" of which he was the Chaplain. It was in that year that he was married to Miss H. Lyons. In 1905 he installed Rabbi Marvin Nathan in the pulpit of Congregation Beth Israel of Philadelphia. He delivered lectures in Baltimore and Philadelphia which were extremely well received.

Neither his efforts as preacher and teacher in the Congregation nor his eminence as scholar and orator in the community, were, however, effective in stemming the process of decline from which B'nai Jeshurun was suffering. The membership was not increasing. The young people were aloof. Even the Religious School attendance was falling off. Yet the Synagogue Service was excellently conducted, the religious discourses were edifying, the school was efficiently managed, the building was attractive.

The leaders of the Congregation were perplexed.

"Where are the children? Have French and music completely ousted religious instruction? These very children who refrain from coming to our religious schools will when they become men and women, be ashamed of their religion or probably of their own ignorance of its tenets.

"The attendance in our Hebrew School is pitifully small. At the opening day there were but few children present. This portends no good.

"Our Services are, it grieves me to say, very poorly attended. Our beautiful edifice at times is more than half empty.

"On the holidays this year, the attendance was rather small, and, on the Sabbaths since the holidays, also poor attendance, and the Friday evening Services have barely any worshippers. Were it not for our "minyan men" we should have been unable to conduct the Services. Our ritual is attractive, and it is hard to understand why we cannot have our pews filled. Have all the Jews in this metropolis ceased to attend synagogue?

"We have tried to improve our choral work at quite an increased expense by having a double quartette in the hope that this would probably add to the attendance, but even this seems to have no effect."

These misgivings were voiced in the President's report of 1906.²⁵ The same pessimistic note had pervaded the report of the previous year.

Changes in the ritual in the direction of introducing a greater amount of English in the Service, were proposed by many in the Congregation. The Rabbi, however, refused to entertain such proposals. At a Congregational meeting in 1905, the desire for the introduction of English prayers in addition to the regular Hebrew Service was generally expressed, and a Committee was appointed to inform the Rabbi accordingly. The Rabbi, however, was unyielding. On the contrary, he desired to make the Service even more orthodox, urging the abolition of the organ and family pews.

At the end of 1906, which marked the expiration of Rabbi Asher's term of office, he refused to be a candidate for reelection, and accepted a call to Congregation Orach Chaim in the city, a strictly orthodox Congregation. He expressed his disappointment at his failure to lead the Congregation to adopt his own point of view, and explained that the "apparently fundamental incompatibility of religious viewpoints" made it impossible for him to continue as the minister of B'nai Jeshurun.

RABBI BENJAMIN A. TINTNER

The Congregation remained without a regular minister for more than a year. The pulpit was finally filled by the appointment in 1908, of Rabbi Benjamin A. Tintner, a young graduate of the Jewish Theological Seminary, the first Seminary graduate and the first American trained Rabbi to be chosen by the Congregation.

Rabbi Tintner had his Jewish as well as his secular training in New York, having received academic degrees from Columbia College and New York University. Upon his graduation from the Seminary in 1907 he was elected to the pulpit of Congregation Gates of Heaven in Schenectady, and was there only four months when he was called to B'nai Jeshurun.

During his brief incumbency, Rabbi Tintner made special efforts to organize the young people of the Congregation. A B'nai Jeshurun Alumni Association, composed chiefly of graduates and confirmants of the institution, was launched. A Young Folks League consisting of the older girls of the Religious School, was attempted. A class in Hebrew for adults was announced. Very little, however, could be done to inject new life into the Congregation. The Religious School attendance, however, showed an improvement, due to a departure in the policy of the Board of Trustees, which permitted the children of unaffiliated families to attend.

The introduction of additional English prayers into the ritual, which had been eagerly advocated during previous years, was accomplished. It was arranged that part of the Musaph be read in English. Yet there was no visible improvement in the Synagogue attendance, or in the size of the membership.

The situation at the end of 1910, was such that the President in his annual report issued the doleful warning, that unless conditions improve, "it is not very difficult to foresee the end."

Rabbi Tintner sent in his resignation at the end of the year 1910, following the refusal of the Board to elect him for a longer term than one year.

The Congregation's prospect was dismal. It was evident that

the remedy did not lie in the further Reform of the ritual. What was to be done?

RABBI JUDAH L. MAGNES

A new figure had loomed up in the community, to whom B'nai Jeshurun now turned hopefully. Rev. Dr. Judah Leon Magnes, Chairman of the newly organized Kehillah, was an outstanding leader, whose plea for a "return to the sources of Judaism," had aroused nationwide interest.

Born and reared in California, trained for the Rabbinate at the Hebrew Union College in Cincinnati, and appointed instructor in that institution, after his return from Germany where he had pursued advanced university studies, Dr. Magnes came to Temple Emanu-El in 1906 as associate to Rev. Dr. Joseph Silverman. His Zionist activity and his efforts in fostering the organization of the "Kehillah," made him a conspicuous leader in New York Jewry.

It was his Passover sermon, delivered before the Congregation of Temple Emanu-El on April 24, 1910, which heralded him as a leader in the counter-reform or "neo-Orthodoxy" movement.²⁶ In that sermon he gave expression to ideals which he had previously proposed to the leaders of the Congregation, but which had not before been so vividly embodied in a single utterance. He made a plea for the reformation of Reform Judaism, declaring that Emanu-El, and other Reform Congregations like it, were becoming petrified. He blamed Reform Judaism for the indifference of the young people toward the Synagogue. He pleaded for an intimate contact with the sources of Judaism, namely, the living Jewish people, the Torah including the history, literature and language of that people, and its living traditions, customs and observances. He urged a thorough Hebrew education for children as well as study classes for adults, the institution of the Bar Mitzvah ceremony instead of Confirmation for boys, the change of membership fees so as to enable the poorer Jews to join the Synagogue, and the abandonment of the Hebrew Union Prayer Book as making the Service offensive to a great portion of Jewry, and urged the

substitution in its place, of the traditional prayerbook with the English translation.

As his views were not acceptable to a majority of the Congregation of Temple Emanu-El, Dr. Magnes refused to be a candidate for reelection. In 1910 he left Temple Emanu-El, hailed by Orthodox and Conservative Jews all over the country as the intrepid leader of the counter-Reform movement. He declared it to be his aim to organize a society for the advancement of Judaism, which was to incorporate his pronounced platform and program.

At that point, Congregation B'nai Jeshurun offered itself to Dr. Magnes as the medium for the fulfillment of his purpose. Dr. Magnes designated the conditions upon which he would accept a call to the Congregation and requested that they be embodied in the by-laws of the Congregation. These conditions were designated in a notice calling a special meeting of the Congregation for February 5, 1911 "to consider the following proposed rules and principles of the Congregation."

1. The Congregation is to further the cause of Judaism as it has been handed down to us by the Jewish people, and which though capable of modifications to suit time and place, is always and everywhere essentially the same.

2. The organization shall strive to become not only a House of Prayer but also a place for study and for other Jewish activities; in other words, the organization shall strive to become a Jewish Center—a Beth Ha-Am, a House of the Jewish People.

3. The Rabbi shall be ex-officio, a member of the Board of Trustees.

4. No change in the Ritual as now established shall be made until approved by the Rabbi and by the Board of Trustees.

5. A School for children shall be established in general harmony with the educational aims of the Bureau of Education of the Jewish Community of New York City.

6. The Rabbi shall be privileged to appoint authorized teachers of the Congregation to conduct circles for Jewish study among adults.

7. The organization shall pledge itself to further the cause of Judaism not only among its own members, but in the community at large; and to this end the Rabbi shall be left free to do such Jewish work as he feels called upon to do. In case of necessity an assistant shall be appointed.

8. Members of the Congregation shall be elected as heretofore by the Board of Trustees, in accordance with the provisions of the by-

laws, but the Board of Trustees are authorized in their discretion, to reduce the purchase price of seats in the Synagogue from the assessed values thereof, but all assessments thereafter to be paid by members purchasing such seats at reduced prices, shall be based and fixed upon the original assessed value thereof.

9. A Chorus shall be established under the direction of the Rabbi, and when so established, the Organ shall not be used at the Services on Sabbath and High Holidays.

The meeting was attended by a mere handful of thirty-two members. The proposed conditions were unanimously adopted, and a call was extended to Dr. Magnes to become the Rabbi of the Congregation.

To the old members of the Congregation, this sudden reversal of attitude must have been a bewildering change. In 1906, the Congregation was pressing for the introduction of more English into the Service, causing its Rabbi to resign his position in despair at the Congregation's insistent trend away from Orthodoxy. Little more than four years later, the same Congregation consented to abolish its organ, eliminated the "mixed" choir, upsetting a habit of worship which had been in vogue for forty years, and in addition consented to fundamentally alter its revenue system, by placing membership within the reach of the most modestly circumstanced individual. It can be explained only by the hopeless condition in which the Congregation found itself in 1910. The leaders must have felt that there was nothing to lose, perhaps much to gain. They turned to Dr. Magnes with utter resignation, asking him to make of them what he would. "We have an organization established since 1825, with a building of our own, and with a desire to serve the cause of Judaism. Take us and make of us what you will." ²⁷

The Congregation became at once the cynosure of Jewish attention. A great open meeting was arranged at the Synagogue, prior to the installation of Dr. Magnes. It was held on Thursday evening, March 30, 1911, and was attended by the members and seatholders of the Congregation and by a number of invited guests. The meeting and the addresses which were

there delivered, were regarded by many of the participants as epoch-making.²⁸

Mr. Sol. M. Stroock presided, and spoke as follows:

"Through the courtesy of our revered and beloved president I have been designated in the name of our Congregation to bid you one and all a hearty and sincere welcome.

"Eighty-six years ago this Congregation was organized and dedicated to God. Proud as we are of our history and of our traditions, we look forward undauntedly and courageously to a brighter future. Our fathers have pointed the way for us; along that way we have traveled, and with God's guidance we shall continue so to travel. We have tried to carry the torch of the Torah which our fathers placed in our hands, onward and upward, always keeping the torch burning brightly. We have fought the good fight; we have kept the faith. Tonight we are about to place that torch in the hands of a new leader. We expect that he will lead us along the same path toward the Truth. We shall not move backward but forward. We are neither reactionaries nor revolutionists. We respect the honest opinions of those who differ from us and do not believe that the path along which we are traveling is the only path which leads to salvation. We believe that Truth is the center of all things and that he who seeks the Truth fearlessly, honestly and confidently will find it, no matter from what direction his path may run, whether it be from the North, the South, the East or the West, whether it be along the Road of the Zionist, the anti-Zionist, the Egoist, the Conservative or the Reformer. In this search for truth we are content to follow our new leader; and in this spirit we welcome him tonight in the words of the Psalmist, 'Blessed be he who cometh in the name of the Lord; we bless you out of the House of God.'"

A communication was received from Professor Solomon Schechter, who was in England, discussing the relation of the Jewish Youth in America to Judaism, pointing to the existence of a "Remnant Youth" who are earnestly seeking after Judaism, and who may "easily become a rejuvenating force in the Synagogue," if approached in the right manner, and urging the conclusion that "it is only a Synagogue with a Jewish ritual with a Jewish sermon and a Jewish conception of history and life, which will find the support of our youth, if they have any religious aspirations at all."

Rev. Dr. H. Pereira Mendes, Minister of the Spanish and Portuguese Congregation addressed a communication to the

meeting in which he alluded to B'nai Jeshurun as the spiritual daughter of his own Congregation and expressed the hope that "the mother and daughter Congregations will together be able to promote historical Judaism."

Judge Mayer Sulzberger of Philadelphia, in his letter to the meeting, sounded the note of the Kahal, the collective sense of Israel, and saw embodied in the Congregation's new leader, "the spirit that is needed to weld the disorganized Jewry of America into a true national Kehillah, a Church of liberty, regulated by law, cherishing reverence for its noble ancestry, love for its contemporaries, hope for its future."

Dr. Cyrus Adler of Philadelphia, delivered an address, in which he stressed the recognition of authority in Judaism, and singled out the observance of the Sabbath as one of the great historical institutions indispensable to the preservation of Jewish life. Referring to the particular occasion, he concluded with the note of congratulation, "Happy is the eye that has seen all these things; a venerable Congregation renews its youth and a young leader in Israel dedicates himself to maintaining the traditions of Judaism."

The climax of the meeting came in the address of Dr. Judah L. Magnes. He presented, as the greatest problem which the Jews must meet, the problem of "how to create for those who want to remain Jews, a wholesome, satisfying, inspiring Jewish life." He dwelt upon Israel the People, the Community, as distinguished from a sect, or a Church. It is the Jewish People which is "both the substratum of our very existence and the witness to our highest religious truths." Therefore it is our duty as Jews to do everything in our power to maintain the separate existence of the Jewish People, and to place it under such conditions as will allow it to develop its strength and to continue its interpretation of history and of life. Jewish life has created mighty, original forces which even today have lost none of their effectiveness to preserve Israel and give voice to Israel's aspirations. The Torah is our chiefest possession, and it is our duty to fathom its beauty and its strength, and to make it as far as we may, the standard of our lives. The Hebrew language is another of the original distinctive forces

of the Jewish people. The Jewish dietary laws have brought strength and purity to generations of Jews, but they serve also as a constant reminder to every Jew, as if to say, "thus far and no farther in your process of assimilation." Our Sabbaths and festivals are distinctive elements of our life, coming to us with the warmth of the Orient upon them. The Sabbath also stands for the great ethical teaching of Judaism,—for freedom.

Summing up, Dr. Magnes declared,

"We believe in the God of Israel

"We believe in the Torah of Israel

"We believe in the people of Israel, in its preservation, its unity, its spiritual power, its hopes.

"We believe in maintaining the Jewish Sabbath, the Hebrew language, the Dietary Laws, and the Oriental Synagogue.

"With delicacy, with reverence, with faith, with hope, we shall be able to convert these elements of our tradition into new value for our new life. May God bless this Jewish Centre which we are seeking to create for His glory and the glory of His Torah and His People, Israel."

Perhaps at no time in its history had Congregation B'nai Jeshurun stood out so eminently among the Jewish Congregations in America. It was to become the vehicle of a new dispensation in American Judaism. Hopes ran high. Some of the most prominent Jews in the city joined the Congregation. Among them were Felix Warburg, Louis Marshall, Irving Lehman, Cyrus L. Sulzberger, Henrietta Szold, Dr. Samson Benderly. Professor Israel Friedlander and Dr. Solomon Lowenstein were admitted honorary members.

The actual changes in the Congregation's affairs in the fulfillment of the new program, were soon accomplished. A special class of membership at the rate of \$25 a year was established. The organ was silenced and the regular choir was supplanted by an enlarged choir of sixteen male voices, boys and men, under the supervision of a musical director. It was planned to have parts of the Service arranged in such keys that they could be sung by the entire Congregation, and the establishment of a choral society in the Congregation was announced. The full reading of the weekly portion of the Torah was re-

stored, instead of the triennial cycle system which had formerly obtained. The Congregation was supplied with Bibles, having the English translation opposite the Hebrew text.

The old custom of using Sabbath afternoons for Jewish instruction in the Synagogue, was revived by the institution of a series of lectures on the "Ethics of the Fathers," to be delivered immediately after Passover, on six successive Sabbath afternoons at five o'clock. Dr. Magnes, Mr. Louis Marshall, Professor Israel Friedlander, Professor Mordecai M. Kaplan, Mr. Cyrus L. Sulzberger, and Mr. Leon Zolotkoff, were announced as the speakers for the course of lectures. It was intended, while presenting to the public the flower of Jewish Ethics as contained in the Talmudic treatises, to provide also an opportunity for many people to record their allegiance to the Sabbath. The initial discourses were attended by five to six hundred people, almost all men, representing all sections of the community, including a large number of working men.

The administration of the Religious School was placed under the supervision of the Bureau of Education of the Kehillah. The Congregation appropriated the sum of \$2,500 for the annual expenses of the School with the understanding, however, that the Bureau of Education of the Kehillah would on its part, pay to the Congregation the sum of \$1,200 annually for the education of poor children unable to pay. The Sunday sessions were supplanted by a full week schedule. When it appeared that the arrangement was unsatisfactory to the B'nai Jeshurun members who wanted a Sunday School only, a Sunday School was established in addition.

What were the results of the Magnes experiment? How did B'nai Jeshurun fulfill the high hopes which had been fixed upon it?

From the old members of the Congregation there was no sign of encouragement. Many who had been accustomed to the former mode of worship, with the organ and mixed choir, were dissatisfied with the innovations. The new element whose membership in the Congregation was a token of personal loyalty to Dr. Magnes and his program, though they enhanced the prestige of the institution, did not strengthen the organization. The

rank and file of the Congregation remained as weak as it had been before. The President in his report at the end of 1911, registered his satisfaction with the change toward orthodoxy, but expressed disappointment at the results.

“This change in our ritual was expected to draw large attendance at worship. The attendance at worship is not what it should be. At the Friday evening Service, there is little more than a minyan, including our regular minyan.

“The attendance on the High Holy Days this year was very poor, although the holidays were late in the season. We had our new Rabbi, and a choir of sixteen trained voices, led by a competent conductor, and I promised myself a very large attendance. Where are the children, and the children’s children of our good old and departed members?”

Within a short time it became apparent to Dr. Magnes, as well as to the Congregation, that his experiment would not succeed. His activity in the Kehillah, in the Federation of American Zionists, and in other communal movements was occupying a great part of his time and interest. There was a growing dissatisfaction in the Congregation with the new mode of Service as well as with the new administration of the Religious School.

Before the end of his first year, Dr. Magnes indicated his desire to withdraw from the Congregation. In his letter to the Board of Trustees, he stated, “The work I have been privileged to do in gathering the Jewish Education Fund of the Jewish community of New York City has convinced me that I can best serve the Jewish cause by concentrating my attention upon the problems of Jewish religious organization and of Jewish education. I would therefore ask the consent of the Congregation to withdraw from service as its Rabbi in order that I may devote myself to Jewish work without being attached to any particular Synagogue.”

The Board of Trustees accepted his resignation, to take effect on April 1, 1912, exactly a year after the commencement of his term of office, and extended a leave of absence from February 1, in order to permit Dr. Magnes to acquaint himself with the Jewish situation in Palestine.

With the resignation of Dr Magnes, the majority of the new members who had entered with him, also resigned.

The Congregation lost no time in restoring affairs to their former status. The organ and choir were reinstated, the Religious School was reorganized, and all the rules and principles which had been adopted at the special meeting of February 5, 1911, were rescinded.

For the High Holy Day Season of 1912, Rev. Emanuel Schreiber was engaged to preach. The choice of a permanent Rabbi was taken up immediately thereafter.

RABBI JOEL BLAU

In January 1913, the Congregation extended a call to Rabbi Joel Blau. Rabbi Blau was a graduate of the Hebrew Union College of Cincinnati, and of the University of Cincinnati, in 1908, having been born in Hungary and having received a great part of his Jewish and secular training before coming to this country.^{28a} Descended from a long line of illustrious Rabbis, he had attained the title of "haber" at the age of thirteen, and the title of "Morenu" five years later. After attending Talmudical courses at the famous Yeshibah of Pressburg he went to England for a brief stay. From there he came to America, in 1905, when he was already twenty-five. For a time he held a preaching position with Congregation Berith Sholom in Charleston, S. C. He left there to take up his studies at Cincinnati. Upon his graduation from the Hebrew Union College, he held positions with Congregation Emanu-El of Boro Park, and Congregation Shaaray Zedek, both in Brooklyn. He was also on the staff of "The Hebrew Standard," as a contributor of a weekly sermon to its columns. He described himself as "trying to occupy a position between Orthodoxy and Reform," and was regarded as representing the point of view of "middle-termism."²⁹ A local periodical, commenting upon his appointment to B'nai Jeshurun, spoke of him as "a man of fine perceptions, of high mentality, possessed of great originality of thought, and above all, thoroughly in sympathy with the main currents of Jewish tradition."³⁰

Rabbi Blau's inaugural sermon was delivered on February 1, 1913. A reception in his honor was held in March. Coming to the Congregation after the eventful chapter of hope and disappointment which had first been concluded, his task was a difficult one.

There was no sign of any improvement. Every department of the Congregation's program was lagging. The Religious School, of which the Rabbi assumed charge both as Superintendent and Principal, included about 100 children. Of that number, very few came from Congregational families. Sessions for additional Hebrew instruction on Tuesdays and Thursdays were again attempted. The attendance at the Synagogue was poor. The Sisterhood and the young folks' activities were on the point of disbanding.

THE SISTERHOOD

Under the leadership of Mrs. M. E. Shrier, who was President up to 1903, and of Mrs. Herman Levy, who was President from 1903 to 1913, and under the supervision of the United Hebrew Charities, the Sisterhood had conducted a very useful activity. Its work, conducted in a neighborhood house, which was rented at 336 East 65th Street, included sewing meetings, Kindergarten and nursery groups, mothers' meetings for the entertainment of the mothers of the neighborhood, sewing classes for girls who were later helped to secure employment in dressmaking and millinery establishments, a religious school, numbering between sixty and seventy children instructed by young women of the Junior Sisterhood, who were themselves former pupils and confirmants of the B'nai Jeshurun Sunday School, and entertainments, parties and outings for the children. There were also maintained an active Relief Bureau, which found employment for many, assisted the needy with money and clothing, and provided care for the sick, sending doctors, nurses, medicine and nourishment.

In the same report the hope was expressed that the Sisterhood might have a home of its own. That hope was realized in 1905 when a building was purchased at 332 East 69th

Street. There all the former activities, the Sabbath School, the sewing classes, the Kindergarten, and the personal relief work were housed.

The Sisterhood's program entailed an annual expenditure of approximately \$3,000. In 1904, an extremely cold winter and its consequent hardships added to the expense. Another reason for added expense that year was the moving into the district of many poor families from the lower part of the city, where the buildings were being removed to make room for bridges and parks. In 1907, a severe economic depression was the cause of an unusually taxing program of relief. During that year 500 families received relief from the Sisterhood, and nearly half the number were visited personally by members of the organization.

In 1909, the district of the Sisterhood work, which had been in the territory between 66th and 76th Streets east of Fifth Avenue, was changed to the district between 70th and 76th Streets.

The financial support of the Sisterhood's activity came partly from the United Hebrew Charities, and partly from the members of the Congregation. Beginning with 1902 the Sisterhood was recognized as an auxiliary branch of the Congregation. Its reports were rendered to the Board of Trustees and the Board in turn appointed an advisory committee to consult with it. Of the Yom Kippur Charity Collection, a large portion was designated for the Sisterhood, to promote its social service program. Additional funds were raised by entertainments, musicales, and theatre parties. Those occasions also served as a medium for the promotion of social contacts in the Congregation.

In 1907, when the United Hebrew Charities was suffering from financial stringency, the Sisterhood undertook to support its activities without financial assistance from that organization. A Passover appeal to the Congregation, brought the sum of \$1,000 for the support of its work.

The Junior Sisterhood continued its aid, engaging in fund-raising activities, assisting the senior organization in its work with the children, conducting visits to the Beth Israel Hospital

and other institutions on the East Side where they distributed fruits, games and books.

With the decline in the activity of the Congregation itself, came a decline in the activity of its auxiliary organizations. In 1912 the Junior Sisterhood was merged with the parent organization. The number of workers was diminishing. The same few loyal members and officers were carrying the responsibility. Mrs. Hyman Cohen succeeded to the office of President in 1914. The conduct of the relief work was given up, and the entire program was handed over to the United Hebrew Charities, the Sisterhood agreeing to pay whatever it could. It also gave up its membership in the Federation of Temple Sisterhoods. The house which it owned proved to be a burden of which the organization was eager to be relieved.

It was a peculiar situation of a Congregation which had all the advantages except vitality.

The Synagogue Service, under the able direction of the Hazan, Rev. Edward Kartschmaroff, was as dignified and attractive as ever. He held a position in the forefront of his profession, having served as President of the Cantors Association of America. In 1912 the Congregation celebrated his thirty-fifth anniversary with the institution, by a musical program followed by a dinner at which Rev. Dr. Rudolph Grossman of Congregation Rodeph Sholom was the principal speaker. The Congregation presented Rev. Kartschmaroff with a purse and elected him Hazan Emeritus at a salary of \$2,500. Rev. Reuben Rinder was chosen coordinate Hazan but remained with the Congregation only until 1913 when he accepted a call to Temple Emanu-El of San Francisco. He was succeeded by Rev. Jacob Schwartz.

The financial condition was sound. In 1904 a bequest of \$7,500 was left to the Congregation by the will of Mrs. Sarah B. King, widow of Bennet King. In 1905, the remaining mortgage indebtedness on the Synagogue was paid off. It was the realization of a hope which the President of the Congregation had fondly nourished. In his report in 1902 he had said:

"I hope yet to see the day when our Synagogue will be free from debt to any man, and our only obligation will be to our Almighty

Father. I do not believe that in all Europe can be found a Synagogue which is burdened with a mortgage debt, and where the mortgages have a prior claim to the Almighty God. The first sanctuary erected to the worship of the ever-living God, of which we have a record in the Bible, and even later in the Temples of Jerusalem which were built of the finest woods, and most expensive stones, and in which were stored a wealth of treasures and precious metals were burdened with no mortgages and had no interest to pay."

The general management of the institution's affairs, administered by the Parnass and his colleagues on the Board of Trustees, was careful and efficient. The Congregation's participation in communal endeavors, though less prominent, was still considerable. The Congregation's Charity contributions, though not as comprehensive as previously, were still being extended to a number of organizations, such as the Montefiore Home, Hebrew Free Loan Association, Hebrew Burial Society, Saturday and Sunday Hospital Association, Hebrew Crippled Children, Jewish Consumptive Relief Association, and the Recreation Rooms of the Federation Sisterhoods. Some of the larger institutions like the Mt. Sinai Hospital or the Orphan Asylum, cease at this time to appear on the Congregation's charity roll. The vestry rooms of the Synagogue were no longer being used by outside organizations as in former years. In 1910, however, the courtesy was extended to the Deaf Mutes to use the rooms for Services and for social meetings.

The stir in the community which was aroused by the news of the Russian massacres, brought the Congregation into cooperation with other agencies, for the relief of the distressed. In 1903, after the Kishinev pogrom, representatives of B'nai Jeshurun attended a meeting of laymen and ministers. In 1905 the Congregation contributed the sum of \$3,350 to the Jewish Relief Fund for the relief of sufferers by Russian massacres.

During the agitation in 1911, in favor of abrogating the United States Treaty with Russia, the Board of Trustees adopted the following resolution which was forwarded to the Senators and Representatives of the State.

"WHEREAS for more than a generation passports issued by our Government to American citizens have been openly and continually

disregarded and discredited by Russia in violation of its treaty obligations and the usage of civilized nations.

AND WHEREAS During all that time Administrations, irrespective of party, has protested against this insult and humiliation, and Congress has on repeated occasions given emphatic expression to the resentment of the stain imposed upon our National honor. Diplomacy has exhausted itself in ineffectual effort to bring relief, for which a new generation is waiting. The citizenship of every American who loves his country has in consequence been subjected to degradation, and it has become a matter of such serious import to the people of the United States, as an entirety, that this condition can no longer be tolerated.

BE IT THEREFORE RESOLVED that it is the sense of the above Congregation, speaking not as a representative of the Jews, but as a body of citizens having at heart the preservation of the honor of the Nation, joining in generous emulation with all other citizens to elevate its moral and political standards and to stimulate an abiding consciousness of its ideal mission among the nations of the State, that Congress be respectfully and earnestly urged to take immediate measures, in conformity with the express terms of the treaties now existing between the United States and Russia, and in accordance with the law of Nations, to terminate such treaties, to the end that if treaty relations are to exist between the two nations, it shall be upon such conditions and guarantees only, as shall be consonant with the dignity of the American People."

The Congregation's closest contact was with the Jewish Theological Seminary. In 1903, at the dedication of the new Seminary building, the Service was conducted by the Congregation's Cantor and choir and the dedication sermon was preached by the Congregation's minister. The active interest in the Seminary, manifested by Mr. Newman Cowen, was not relaxed. In March 1904, he gave a house dinner at the Seminary to the directors, faculty and student body. He continued to the end of his life as the Vice-President of the Seminary Association. Others of the Congregation were members of its New York Branch Executive Committee, of which Mr. Sol M. Stroock was President in 1910.

Many of the Congregation's members were active in other institutions of the city. A few like Abram I. Elkus and Nathan Bijur even attained national reputations and signal honors. But the situation was different from what it had been in earlier

years. The Congregation was not the dominant factor in their lives, as it had been in the lives of previous generations. Their Congregational affiliation was secondary. The other activities were the more important. The whole structure of Jewish communal life was different. For that reason, it would be hardly just to claim their distinction as a Congregational asset. Abram I. Elkus, however, who had been reared in the Congregation, took an active interest in its affairs for some time. In 1901 he addressed a Memorial Service in honor of President McKinley, which was held in the B'nai Jeshurun Synagogue.

The Congregation suffered a great loss when its Parnass, Newman Cowen, passed away in January, 1912. His service to the Congregation, extending over a period of thirty-three years as Trustee, and fifteen years as its President, had been a source of outstanding strength, and his eminence in the community had shed lustre upon B'nai Jeshurun.³¹ One tribute during his lifetime, spoke of him as "perhaps the only American Parnass who is recognized as a Jewish scholar."³²

Resolutions upon his demise were published by several organizations including the Jewish Theological Seminary and the Spanish and Portuguese Congregation. A Memorial Service arranged jointly by the Congregation and the Jewish Theological Seminary, was held on February 22, at which addresses were delivered by Professor Solomon Schechter and Professor Mordecai M. Kaplan.

The successor of Mr. Newman Cowen, as President of the Congregation, was Mr. Herman Levy, who had been Vice-President of the Congregation since 1902, and a member of its Board of Trustees since 1890.

The plight of the Congregation demanded that some definite policy be adopted with regard to its future. The Sisterhood was on the verge of disbanding. The young folks organization, was out of existence in 1914. The Religious School was meagerly attended. The Congregation as a whole was at an ebb. A final effort to revive interest among the members was made by the holding of a social reunion and dance at the Hotel Savoy in February 1914. It did not help.

A NEW LOCATION FOR THE SYNAGOGUE

The new administration urged the necessity of moving the Synagogue to a new location. Most of the members had moved to the upper West Side of the city, and it was felt that the Congregation should move its house of worship. The suggestion had been made before, but had not been countenanced by Newman Cowen, then Parnass. Now the decision to move to the West Side seemed inevitable. There was no other way in which to save the Congregation.

The period of the Madison Avenue Synagogue had been altogether one of progressive decline. The first signs of the process appeared soon after the Synagogue had been established in 1885. The absence of the younger generation was noticeable already in 1888. It was a condition not unique to B'nai Jeshurun. Some of its members may have thought that the further Reform of the ritual would attract the young people. The experience of Reform Congregations, however, was not any more encouraging. Temple Emanu-El, too, was "childless." It was a condition of the times which affected every one of the old Congregations in the city. The only Congregations which were flourishing were the newly-organized orthodox Congregations composed of the East European immigrants. The new immigrants did not feel attracted to the old German institutions, and therefore organized their own religious institutions as well as their own social institutions.

B'nai Jeshurun's experience with changing spiritual leadership contributed to the weakening of the organization and the breaking down of the morale of the institution.

It was a very weak Congregation which undertook to move the location of the B'nai Jeshurun Synagogue, in a desperate effort to initiate a new period in its history.

CHAPTER FIVE

1915-1925—THE WEST EIGHTY-EIGHTH STREET SYNAGOGUE

The World War

The World War was the epochal event which colored the entire decade beginning with the year 1915. The international conflict which broke out in 1914 and raged for five terrible years, and in which America joined in 1917, transformed the map of Europe, and wrought fundamental changes in the lives of nations. Its effect upon Jewish life was worldwide.

The number of Jews who perished or were reduced to a living death as a result of the great catastrophe, is beyond estimation. Of the 13,000,000 Jews in the world in 1914, 9,500,000 were living in belligerent countries.¹ As the chief centers of the Jewish population were in Eastern Europe, it was the Jewries of those countries, Russia, Poland, Rumania, Galicia, which suffered the brunt of the attacks and counter-attacks, the invasions and counter-invasions, the expulsions and the devastation, which were brought on by the World War. It was a body blow to universal Israel because the Jewries of Eastern Europe had been the backbone of Jewish life, representing numerically more than one-half of the entire Jewish population, and representing spiritually and culturally, the most productive field of the Jewish genius.

The aftermath of the War was, in many instances, even worse than the suffering during the years of the conflict. The piercing cry of physical distress was heard from Europe and from Palestine. The lack of food, clothing and shelter, the epidemics of disease, the destitution of the orphans and the widows, the economic ruin which was visited upon the Jews of Russia as a result of the Soviet rule with its warfare against



WEST EIGHTY-EIGHTH STREET SY **N**AGOGUE

the merchant class and which beset the Jews of Poland as a result of the economic boycott aimed specifically against the Jews, and the cruel pogroms to which the Jews in the Ukraine were subjected during the years of bloody chaos, were visitations of physical affliction which have not yet been completely healed.

Great also was the damage to the spiritual life of the Jewish population. Elementary schools and Yeshiboth were compelled to close their doors, due to lack of resources. In the Soviet Republic, the teaching of religion in schools to persons under eighteen years of age was proscribed and accordingly Synagogues and schools suffered. Moreover, as an aftermath of the War, a wave of Anti-Semitism swept over the whole of Europe. The Jew was made the scapegoat for all ills, the victim of every political crisis, and the target of all blame for the world's unrest. Halls of learning issued restrictions against him and marts of trade raised barriers to shut him out. Even in the most enlightened countries, like England and America, the echoes of Anti-Semitism were heard.

The World War was the greatest tragedy which has befallen the Jewish people in modern times.

It was, however, not without great constructive benefits to the Jewish cause. The upheaval in Russia resulting in the Bolshevik regime brought to an end the official policy of Anti-Semitism which had for centuries prevailed in that country. The collapse of the middleman's position which compelled great numbers of Russian Jews to seek the soil as a source of livelihood, may yet prove to have been a boon. The charter of rights for racial and religious minorities which was written into the peace treaties of 1919, gave to the rights of millions of Jews the sanction of international recognition as expressed in the League of Nations.

Perhaps the greatest single benefit which accrued to the Jew as a result of the World War was the opportunity for the establishment of a Jewish homeland in Palestine.

Mr. Arthur James Balfour, the Secretary for Foreign Affairs of the British Government in a letter to Lord Rothschild, dated November 2, 1917, declared that "His Majesty's Government views with favor the establishment in Palestine of a

national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

The British conquest of Palestine shortly thereafter, the conferring of the mandate for Palestine upon Great Britain by the League of Nations, the almost unanimous endorsement of the Balfour Declaration by the nations of the world, the appointment by the mandatory power, of a Jewish High Commissioner for Palestine, the opening up of streams of immigration which brought 80,000 Jews to Palestine between the years 1918 and 1925, the establishment of agricultural colonies, industrial enterprises, thriving cities, efficient hospitals, and educational institutions culminating in the establishment of the Hebrew University in Jerusalem,—these are the elements which have entered into the epic of Palestine's Restoration, made possible as a result of the World War.

AMERICAN ISRAEL AND THE WORLD WAR

From the time of the opening of the World War, until America's entry into the conflict, American Israel was the mainstay of the suffering Jewries abroad. The Jews of the United States constituted the one great and prosperous community, untouched by the peril, who were able to extend relief and support.

First, there was the need of providing physical relief. In October 1914 there was organized as an agency to act for the orthodox Jews, the Central Committee for the Relief of Jews suffering through the War. Later in the same month, a Conference of Jewish National Organizations was called by the American Jewish Committee, and resulted in the formation of the American Jewish Relief Committee. In August 1915, the People's Relief Committee was formed, purporting to reach the labor classes. The three agencies joined for the purposes of the distribution of relief, into the Joint Distribution Commit-

tee, with Mr. Felix M. Warburg as Chairman,² which served as a clearing house for all funds sent to the afflicted regions. Thus there was set into motion the machinery for Jewish War Relief which represented the whole of American Jewry. The first relief campaign, of 1915, resulted in the raising of \$1,000,000. The next effort, in 1917, brought in the sum of \$5,000,000. Other additional sums were raised through private channels. Never had such sums been collected before. Indeed, there had never been such an emergency before.

When, in April, 1917, the United States entered the War, the attention of America was turned to the tasks immediately at hand. The total number of Jews in the service of the American forces during the War is estimated at from 200,000 to 225,000, more than four percent of the armed forces of the United States, constituting a percentage in excess of the Jewish proportion in the population.³ Of these nearly 10,000 were commissioned officers. The highest ranks held by a Jewish officer were those of Rear Admiral in the Navy and of Brigadier General in the Marine Corps. No less than 1,000 citations for valor are on record as having been awarded to men of the Jewish Faith. The total number of Jewish casualties, according to the latest estimates, was from 13,000 to 14,000, including about 2,800 who made the supreme sacrifice.⁴

In order to provide for the welfare of the Jewish boys in the army and navy the Jewish Welfare Board was formed. In it were merged the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the United Synagogue of America, the Union of Orthodox Congregations, the Agudath Ha-Rabbonim, the Jewish Publication Society, and the Council of Young Men's Hebrew Associations and Kindred Organizations. It was a union of all the religious forces in American Jewish life, perhaps the first of its kind, with a stated program, to promote the social welfare of soldiers, sailors and marines in the service of the United States and especially to provide for men of the Jewish faith in the Army and Navy, adequate opportunity for religious worship and the hospitality of Jewish communities adjacent to military and naval posts. The work of the Jewish Welfare Board was continued after

the War, and proved especially valuable in the period of demobilization when the returned soldiers and sailors needed help in the process of becoming reabsorbed into civilian life. Its financial resources were derived mainly from its share in the United War Work Campaign which was conducted just before the conclusion of the War.

All over the country organized Jewish life was mobilized in behalf of wartime needs. Jews both as individuals and as groups, participated fully and generously in the various Liberty Loan Campaigns, Red Cross Drives, and other wartime community efforts. Congregations and Sisterhoods throughout the land were busy providing shelter, recreation, entertainment and comforts for the men in the fighting ranks. The Jewish civilian's contribution to America's needs during the war period was of the same high quality which characterized the Jewish contribution to the military forces of the United States.

The cessation of hostilities did not bring a cessation of responsibilities to American Israel. The problem of physical relief became more and more acute in the war-ravaged countries. In the decade between 1915 and 1925 the huge sum of nearly \$60,000,000 had been contributed and distributed by the Jews of America, for the purposes of relief and reconstruction in Europe and Palestine. Never before had the heart of the American Jew been so stirred. Never before had he poured forth his means in such abundance for the salvation of his brethren in other parts of the world.

Another responsibility which rested upon American Israel was that of interceding for the protection of Jewish rights in those countries where the aftermath of the War had brought to the Jew persecution, abuse and humiliation.

As far back as the early months of the War, there had arisen an agitation for the organization of an American Jewish Congress. Those who fostered the movement expressed a dissatisfaction with the already existing American Jewish Committee, and urged the formation of a Jewish Congress organized upon democratic principles and permitting full expression for the Yiddish speaking and labor elements and for the Zionist point of view, which, it was claimed, had not been

adequately represented heretofore. It was to be a Congress of Jewish representatives of all groups and parties in American Jewry for the purpose of deliberating upon the Jewish situation in Europe and Palestine and of formulating plans whereby at the Peace Conference of the belligerent nations, the voice of American Israel might be heard in behalf of Jewish Emancipation wherever it had not yet been achieved.

The Jewish Congress movement has not been able to maintain its original momentum. Even at the beginning, many important organizations were absent from its roster, among them the Reform wing of the Synagogue, and the Socialist group. Its most important meeting was in Philadelphia in December of 1919 at which a delegation was elected, to attend the Peace Conference at Versailles, and in cooperation with the representatives of the Jews of other lands, to seek at the Peace Conference, among other things, the recognition and protection of Jewish claims in Palestine, and the insertion of clauses in the peace treaties protecting the civic, political and religious rights of religious and racial minorities.

At the Peace Conference the Jewish delegations were headed by Mr. Louis Marshall, chairman of the American Jewish Committee and delegated also by the American Jewish Congress. He rendered signal services to the Jewish cause in connection with the minority rights clauses which were inserted into the treaties drafted by the Peace Conference.

A third important responsibility which confronted American Israel in the period following the War, was the support which was required in the upbuilding of Palestine. The endorsements which were secured from the legislative and executive departments of the United States Government in 1922, gave added prestige to the project for the establishment of a Jewish national home in Palestine. Zionist sentiment in America grew rapidly. From a membership of 8,000 in 1914, the Zionist Organization of America grew to a membership of more than 60,000 in 1925.⁵ The total amount of money collected in America for Palestine rose from \$45,000 in 1914, to \$5,000,000 in 1925, representing the major portion of all the funds raised for Palestine.

CHANGES IN COMPLEXION OF AMERICAN ISRAEL

It would be difficult for any collective life to emerge out of a major process like the World War, without undergoing important changes. Jewish life in America was not the same after the years 1914 to 1919, as it had been before. The new complexion was largely the result of what had taken place during those eventful years.

There was a quickening of Jewish interest and loyalty.

The urgent calls from his distressed brethren in Eastern Europe and the appealing challenge of the new Palestine, both of which received a generous response at the hands of American Jewry, inculcated a new and stronger sense of Jewish responsibility. The wave of religious enthusiasm which spread over American communities during and immediately after the period of storm and stress, did not leave the Jew untouched. Jewish boys, encamped at the cantonments, standing in the fighting lines, and afterward returning to their homes and dear ones, felt the same religious yearning which filled the hearts of the boys of other denominations. Their dear ones felt the same impulse to Faith and Prayer. It was altogether a more religious tone and a deeper reverence and sympathy for religious institutions which marked the American Jewish community as a result of the war.

Added to a deeper religious interest, was a keener racial pride which came to the American Jew partly as a result of the challenge to his loyalty which the call to arms presented, and partly in response to the specter of prejudice and bigotry which made its ghastly appearance in American life as part of the war's aftermath. The years 1920 to 1923 were trying years to lovers of justice and goodwill. Anti-Semitism was rampant. Anti-Semitic slanders such as the Protocols of the Elders of Zion, originating in Europe were soon taken up in America. The Ku Klux Klan was expanding and spreading the gospel of racial and religious discrimination. The air was poisoned with anti-Jewish propaganda. It was inevitable that Jewish pride should have been stirred and the Jewish self-consciousness quickened.

Another noticeable change was a more thoroughgoing adjustment of the Jewish population to American life. This was due chiefly to the restrictive immigration policy which the United States government adopted, curtailing the number of admissible foreigners to a fraction of what it had been in previous years. During the year ended June 30, 1925, 10,282 Jews were admitted into the country, which represented about one-fifth of the number admitted during the previous year and less than one-tenth of the number who had arrived in 1914. Whatever injustices and disadvantages might have attached to the policy of restrictive immigration, it has at least accomplished this one good, that it has made it easier for the recently settled populations to become adjusted to American conditions.

A conspicuous fact about the recently settled element of the Jewish population was the rise of the East European Jew to wealth and leadership. The wartime and post-war prosperity lifted many an humble family to positions of affluence. With affluence came a capacity for generous giving to the support of community needs, and that in turn brought communal recognition. The Jew of East European origin, who previously had only the merit of numbers to commend him, now had additional credentials for recognition, and his place in the Jewish community grew to be a very important one.

The factors of increased Jewish loyalty and improved economic condition were reflected in the growth of Jewish philanthropy, in the spread of Jewish educational institutions, and in the greatly enhanced position of the Synagogue and its allied agencies for religious upliftment.

In philanthropy new standards of giving were initiated. The liberal response to the Jewish needs abroad was perhaps the entering wedge which brought wider support for local philanthropies as well. Institutions expanded their activities. Magnificent hospitals, homes for the aged, and asylums were erected. Budgets mounted as never before, and American Jewry paid the bill.

In the sphere of Jewish education, there was an improvement both in the quality and in the quantity of educational

facilities. Well equipped and well administered Talmud Torahs supplanted almost entirely the old "Chedarim" in the large cities. The standards of Congregational Religious Schools were also raised. The experiment of parochial schools was instituted, with a fair measure of success. Social and recreational centers, whose program also included educational features, flourished under the stimulus of the Jewish Welfare Board which sometimes gave them the designation of YMHA or YWHA, and at other times designated them by the name of Jewish Community Center.

In the field of higher Jewish learning were the Yeshiboth and Seminaries. At the Jewish Theological Seminary, the death of Professor Schechter in 1915 removed the greatest Jewish scholar living in America, and one of the most picturesque Jewish personalities in the world. Dr. Cyrus Adler succeeded as acting President. In 1923 a Seminary Endowment Fund Campaign for One Million Dollars was undertaken and successfully carried through. At the Hebrew Union College in Cincinnati, Dr. Kaufmann Kohler was retired from the Presidency and was succeeded by Dr. Julian Morgenstern. Through the munificence of its patrons, a beautiful dormitory for the students was erected and an imposing library building was completed. The Yeshibath Isaac Elchanan which had been organized in 1896 and the Yeshibath Etz Chaim which had been organized in 1887, merged in 1915 to form the Rabbinical College of America, a parochial school embracing elementary, High School and collegiate courses, and conferring ordination upon its graduates. A new orthodox institution for the training of Rabbis and teachers was organized in Chicago in 1921 under the name of Hebrew Theological College, and a new liberal school of training for the Jewish Ministry, Research and Community Service, founded and headed by Dr. Stephen S. Wise, was organized in New York in 1922, under the name of the Jewish Institute of Religion.

Perhaps the most noteworthy expansion was in the realm of the Synagogue. There were more than 2,000 Jewish Congregations in the United States in 1925.⁶ In that year seventy

new Congregations were organized, whereas in 1825 there had been but one new Congregation formed.⁷ The great majority of the new Congregations and Synagogues were orthodox and conservative. Many of the Reform Congregations which were already in existence, were building new and more magnificent houses of worship, but the Reform Synagogue was not making new conquests comparable to the orthodox and conservative ranks. Among the latter, the beautiful houses of worship were even more remarkable, in contrast to their former state. Altogether the new Synagogue which American Israel was building, reflected a finer artistic sense, a keener racial pride as well as a more affluent material condition than had prevailed before. They were magnificent and well-equipped structures. Million Dollar structures were not uncommon. The needs of the children were given greater consideration. Underground classrooms, devoid of light and air, which had been the vogue in a previous generation,—were being supplanted by spacious, airy, and well-lighted quarters occupying the choice portions of the building. The social and recreational needs of the community received a new emphasis. Clubrooms and even gymnasiums were added to the facilities. In some communities these, together with the classrooms, formed a separate architectural unit adjoining the Synagogue itself. In others, they were all housed under the same roof. A new type of Synagogue institution developed, known as the Synagogue Center. It was based upon the theory that the Synagogue should be the center of the complete life of a Jewish community. Under its wing, even the social and recreational demands were to be satisfied. Religion must not become restricted to a week-end exercise. Judaism must embrace the whole of life. Therefore the conduct of a forum upon secular as well as religious subjects, the promotion of educational activities of all kinds among children, adolescents, and adults, the promotion of social programs such as dances, banquets, and club activities, the management of a gymnasium and swimming pool, all fall properly within the scope of the Synagogue. To what degree the Synagogue Center institution has justified itself remains yet to be determined.⁸

PERIOD OF ORGANIZATION AND CONSOLIDATION

If the entire period between 1915 and 1925 were to be labelled by one phrase which should describe its character better than any other, it would be the term, the Period of Organization and Consolidation. A similar term was applied to the period which followed the Civil War. American Israel at the time of the outbreak of the World War, however, was a much vaster, a much more multiform, and a much more complicated organism. The decade beginning with 1915, witnessed a far-reaching process of organization and consolidation in the life of American Jewry.

The way in which the several factions and sections in American Jewish life managed to cooperate for the relief of Jewish distress abroad, was an indication of how an emergency situation could accomplish the integration of differences. The Joint Distribution Committee, in which there were merged the conservatives and the radicals, the orthodox and the Reform elements, was a great achievement in the direction of consolidation. It taught parties of different points of view to work together for common ends. Then came the Jewish Welfare Board, in which there were also merged the several parties in the religious camp of American Israel, for the sake of providing for the needs of the Jewish soldiers and sailors. The American Jewish Committee and the more recently formed American Jewish Congress had attempted a broad platform and an all inclusive representation but their success was limited because their tasks were not as immediate and as tangible. The real impetus to the achievement of organization and consolidation in Jewish life was furnished by experiences of the Joint Distribution Committee and of the Jewish Welfare Board.

The organization of local federations of Jewish charities was a conspicuous phenomenon during those years. In these the various elements of the community were united in a joint philanthropic enterprise. In 1925 there were more than sixty such federations, with annual budgets aggregating to more than \$14,000,000. In many communities also, such as Cleveland, Philadelphia and New York, the problem of Jewish Education

was administered in a communal manner. In Jewish religious life, the most significant development was the holding of a series of conferences during the year 1925, with a view to the organization of a Synagogue Council in which the Reform, Conservative and Orthodox groups respectively, should be represented. It was the first attempt at transcending denominational distinctions within the Synagogue for the sake of accomplishing those ends in which the joint cooperation of all groups together is necessary. It was not intended that any of the groups should be required to diminish in the slightest degree, its program of organization. The Union of American Hebrew Congregations, having sponsored the organization of a National Federation of Temple Sisterhoods in 1913, proceeded to sponsor the organization of a National Federation of Temple Brotherhoods in 1923. In the ranks of the United Synagogue of America, a Women's League was organized in 1918 and a Young People's League in 1921. An unusual amount of activity was displayed by the Union of Orthodox Congregations of America, which had been practically dormant since its organization in 1898. As Orthodox Congregations gained in prominence during the post-War period, the organized institutions of orthodox Judaism became aggressive. A Women's Branch was organized in 1924 and a Collegiate Branch was attempted the following year.

The three sections of American Judaism proceeded each along its path to muster its forces and organize its resources. The fanatical hostilities between leaders of Jewish religious thought in America, which enlivened the second half of the nineteenth century, were abated. The spokesmen of even opposing points of view have learned at last to respect one another's differences, without suffering any mitigation of personal zeal; and they have learned, moreover, to unite upon those objectives which should be the common concern of all parties in Judaism.

The distinctions which had at one time existed between the Spanish and Portuguese Jews and the other elements in the community, and which were subsequently paralleled in the relationship between the German Jews towards the East European

Jews were largely resolved in the course of common endeavors for the common ends. The period between 1915 and 1925 was indeed a time of organization and consolidation for American Israel.

AMERICAN ISRAEL TAKES LEADERSHIP IN JEWISH WORLD

Thus, as forces shaped themselves, American Israel was placed in the position of leadership in the Jewish world. Upon its generosity depended the physical and much of the spiritual welfare of the Jewries of Eastern Europe and of Palestine. Its generous aid maintained the body and soul of countless Jewish communities. Its voice of protest was a powerful weapon to stay the hand of oppression in malevolent governments like Poland and Rumania. Its own spiritual life was of such caliber as to deserve respect for its own sake.

For years it had been the habit of European Jewries to disparage the contribution of American Israel to the spiritual life of the Jew. Noteworthy progress in that direction, however, has taken place since 1915.

American Israel has gained a better understanding of Jewish life in other countries. This has come as a result of its contacts with Jewish situations and Jewish leaders in every part of the world. Great Jewish Rabbis like Chief Rabbi Kook of Palestine, great statesmen like Sir Alfred Mond, great scientists like Albert Einstein, great poets like Ch. N. Bialik, great propagandists like Nahum Sokolow and Chaim Weizmann have visited American Jewish communities and have helped to weld a bond of sympathy and of understanding with foreign Jewries. On the other hand, great American Jewish leaders have visited Jewish communities abroad and have observed their life at first-hand.

The upbuilding of Palestine and the large share which American Israel has had in that work, has given to it a sense of participation in the renaissance of the Jewish spirit and of the Jewish culture.

Circumstances have obliged American Israel to cultivate its own spiritual resources. One of these circumstances is the re-

striction of immigration. American Jewry must produce its own scholars, Rabbis, teachers, authors, in greater measure than before,—it cannot thrive as it has for a long time thrived on imported material. And it is producing these. In 1925 there were graduated from the Rabbinical Seminaries forty-three American trained Rabbis.⁹ Seminaries and other institutions of higher learning are recruiting the younger members of their faculties from the ranks of American-bred scholars. One of the outstanding spiritual contributions made by Jews in this country has been the New Translation of the Holy Scriptures into English, accomplished by a group of renowned scholars, and issued in 1917 by the Jewish Publication Society of America.

America seems likely to become one of the foremost centers of Jewish learning. The Jews of America have not only the physical means to make it possible, but they are also showing an understanding and an appreciation of Jewish spiritual values which point promisingly to the future.

What a contrast between the American Israel of 1925 and that of 1825!

In 1825, the Jewish community in America, numbering altogether about 6,000 souls, was physically as well as spiritually dependent upon European Jewry. One hundred years later, that community numbered a population of 3,750,000, the greatest Jewish community in the world, and the hope of Israel's future in the Diaspora.

THE CONGREGATION

The history of Congregation B'nai Jeshurun during the decade between 1915 and 1925 reflects much of the new complexion which came over Jewry and Judaism in America during these years which spanned and followed the World War. Situated in the heart of the great Jewish metropolis, it shared inevitably in the transformations which were going on in Jewish life as a result of the new factors and processes which were making themselves felt.

The Jewish population of New York in 1915 was about 1,500,000.¹⁰ By 1925 it had grown to nearly 1,750,000, ap-

proximately one-third of the total population of Greater New York, constituting one-half of the total Jewish population of the United States, and representing the greatest Jewish community ever assembled in one metropolis. New areas were becoming thickly settled with Jews. Due chiefly to curtailment of new immigration, and to the desire of the older immigrants for better living conditions, the lower East Side was showing a marked decrease in Jewish population while Brooklyn and the Bronx were rapidly growing. In Manhattan proper the tide was to the West Side, where large apartment houses were fast replacing the private dwellings. In this section of the city extending from 59th Street to 110th Street and bounded by Riverside Drive and Central Park, the well to do Jewish families from the upper East Side, from the Bronx and from other sections, were establishing their new residences.

In the same way as New York was the financial capital of the country, so too it was the Jewish community of New York in which flowed the mainstream of the prosperity which was the sign of the times. In the great philanthropic endeavors for the relief of distress in European lands or for the work of reconstruction in Palestine, New York Jewry was usually expected to set the example.

In addition there were all sorts of local projects which claimed support. The most conspicuous of these was the Federation for the Support of Jewish Philanthropic Societies,¹¹ organized in 1916. In it were included the Hebrew Orphan Asylum, the Mt. Sinai Hospital, the United Hebrew Charities, and other philanthropic institutions of long standing in the community, as well as a number of more recent ones. In it were also included several Sisterhoods of Congregations. "Federation" has succeeded in placing the collection and distribution of funds upon a more efficient basis by avoiding separate appeals and independent collections, in stimulating cooperation among its constituent organizations, and above all, in educating the Jews of the community to the needs of child care, work with delinquents, education of the handicapped, care of the aged and infirm, medical care, relief of the sick and needy, vocational education, as well as to the needs of Americanization

and of Jewish education. "Federation" enables a contributor to make a single contribution to cover all the contributions to Jewish philanthropies. During the ten years since the organization of "Federation" the sum of \$65,000,000 has been spent by ninety-one constituent societies. Of this amount, nearly \$31,000,000 was supplied directly by the "Federation." By the end of its first decade, "Federation" had attained a reputation as the largest community chest in the world and as a model of efficiency, praised and emulated by other religious denominations.

An effort to foster a sense of communal responsibility on the subject of Jewish education, was made in 1921, when the Jewish Education Association was organized. It has accomplished valuable results in stimulating the attendance at Talmud Torahs and Congregational Religious Schools, and in helping educational institutions to provide better physical facilities and improved teaching service.

To what extent the stirring of the communal sentiment with regard to Jewish education and philanthropy may be traced to the influence of the Kehillah experiment, is doubtful. Yet it is not unlikely that the Kehillah movement initiated that state of mind. As an organization, the Kehillah failed. Its last report to the American Jewish Committee was rendered in 1921. Though it has retained its existence nominally, its functions have practically ceased. New York Jewry, it seems, is too heterogeneous in its makeup, and too intractable to authority, to permit of a successful Kehillah project. Several useful consequences, however, did come out of the experiment. The Bureau of Jewish Education, organized as one of its departments, has continued its useful work. The School for Social Research was also conceived as a part of the Kehillah program. In 1918, the Kehillah published a Jewish Communal Register, which is not only a directory of all the Jewish communal activities of New York, the first effort of its kind, but also contains a "comprehensive interpretation" of the community in action describing and evaluating all of its manifold agencies.

A study of the religious affairs of the Jewish community in New York,¹² revealed the fact that more than half of the Jew-

ish population were unaffiliated with any Synagogue, with not even a High Holy Day Congregation, that Synagogue affiliation varied in inverse proportion to the economic condition and the length of stay in the country, and that less than one-fifth of the permanent Synagogues made provision for sermons in English, and that of these, less than one-third were orthodox, more than one-third were Conservative and about one-third were Reform. The increase in the number of Congregational organizations, however, went on unabated. Provisional synagogues, "landsmanshaft" congregations, and permanent synagogues reached to the number of nearly one thousand, in 1925, while the number of Congregational Schools was estimated at 850.¹³

In the same study of the Jewish community of New York it was indicated that of a total of \$17,657,000 spent for Jewish purposes by Jewish communal agencies in the city, religious affairs took 34%, philanthropic and correctional institutions 23%, industrial and economic activities 20%, cultural and recreational activities 14%, religious education 8%, and coordinating and research institutions 1%.

In the midst of such a maze of Jewish communal activity, and in the heart of a newly populated section of the city, Congregation B'nai Jeshurun found its new opportunities.

The advisability of moving the location of the Synagogue from the East Side to the West Side had been discussed at the meetings of the trustees for fifteen years before the change actually took place. A resolution to that effect had been adopted already in 1910. The meager attendance at the Synagogue, the dwindling of the Religious School attendance, the desperate situation of the Sisterhood, and the generally stagnant condition of the Congregation was attributed to the fact that the major portion of the membership had moved away to the West Side of the city and that the neighborhood on Madison Avenue was no longer capable of supporting a house of worship.

Finally, in December 1915 the Synagogue was sold for the sum of \$167,500. On April 29th, 1916, the farewell Services were held. Temporary quarters were engaged in the Leslie

Rooms, at 83rd Street and Broadway, where Services were held pending the purchase of a permanent site in the neighborhood.

The wisdom of choosing the new location became evident almost immediately. The seat rentals for the first High Holy Days in the Leslie Rooms showed an improvement over the Madison Avenue Synagogue. Many of the old members who had drifted away, were reclaimed, and many new families joined. It augured well for the future of the Congregation on the West Side.

THE WEST EIGHTY-EIGHTH STREET SYNAGOGUE

The permanent site for the new house of worship was purchased in September, 1916. It was a lot on the north side of 88th Street between Broadway and West End Avenue, having a frontage of eighty-nine feet and a depth of 100 feet. The architects who were entrusted with the designing of the Temple were Henry B. Herts, Jr., and Walter S. Schneider, both of them of B'nai Jeshurun families.

While the preparations for the building of the new house of worship were being made, a change was taking place in the Rabbinate of the Congregation. In March, 1917, Rabbi Joel Blau resigned, to accept a call to Congregation Beth El of Rochester, New York. During the years 1915 to 1917 he had delivered a number of addresses before various organizations outside the Congregation, including the Young Women's Hebrew Association, the Jewish Forum of Teachers College, the Harlem Forum, and the Hadassah Circle.

In the interim, following Rabbi Blau's resignation, and until his successor was chosen, the vacancy was filled by Rabbi Bernard M. Kaplan, a graduate of the Jewish Theological Seminary who had served Congregations in Montreal where he was also acting as Honorary Jewish Chaplain of the Dominion of Canada, and in San Francisco, where he acted for a number of years as editor of "The Emanu-El." At the time of his appointment to the B'nai Jeshurun post, he was serving as Grand Secretary of District No. 1 of the Independent Order B'rith Abraham.

The exercises at the laying of the cornerstone of the new Synagogue were held on Sunday afternoon, June 17, 1917. The opening prayer was delivered by Rabbi Bernard M. Kaplan. Mr. Herman Levy, President of the Congregation, and Mr. Hyman Cohen, Vice-President, then laid the cornerstone. An address was delivered by Hon. Marcus M. Marks, President of the Borough of Manhattan, whose Bar Mitzvah had taken place in the Congregation. Cantor Jacob Schwartz and Cantor Emeritus Edward Kartschmaroff also took part in the exercises. Music was furnished by the band of the Hebrew Orphan Asylum.

The building of the Synagogue proceeded without delay. The work, however, was made more difficult because of the wartime conditions in the building industry. The original plans had to be modified, due to the increased cost of labor and of building materials. Whereas the plans originally contemplated the placing of the schoolrooms above the Synagogue auditorium, the structure when completed, provided schoolrooms in the basement vestry. It was the old type of arrangement with the classrooms in the basement sectioned off by folding doors, and adjoining these, the janitor's quarters and the Board of Trustees room.

The total cost of the building and furnishings was \$360,000 including \$135,000 as the cost of the land. A mortgage of \$160,000 was secured. The rest of the money was furnished by the proceeds of the sale of the old building and the subscriptions to the building fund.

Architecturally, the new house of worship was a masterpiece. The architects had endeavored to embody in it, the ancient spirit of Semitic art. According to Mr. Henry B. Herts, Jr., one of the architects, and himself a child of B'nai Jeshurun, the designs and symbols used in the Synagogue, were suggested by symbols found in the ornament and in the walls of extant remains of buildings in ruins and in graveyards in Palestine, in Egypt and in Iberia.

"We find, for example, two columns with a semi-circular arch resting upon the abacus of the caps of the columns; of a square and a compass with an open eye disposed between the two; of an altar with

two outstretched hands, thumbs meeting above; of a bowl and two hands outstretched; of a double scroll and ribbands, of three columns disposed about an altar; of a palm tree with young goats at either side, and of the six pointed star.

"They occur in buildings admittedly erected in the first, second and third centuries A.D.

"At least the erection of the B'nai Jeshurun Synagogue proves that it is not necessary for the Jews of the present day to cause their places of worship to be designed either as servile copies of Mohammedan mosques, or to ape the prevalent styles of Christian Churches or Pagan Temples."

A more detailed description of the Synagogue structure, by Mr. Walter S. Schneider, the associate architect, follows.

"In treating the façade, an effort was made to soften the chill and somewhat bleak effect so usual in granite by using stone that had weathered, so that a rich buff color is the prevailing tone. The seamed-face granite facade shows the influence of Egyptian stonework, relieved of too great severity by the ornate treatment of the main portal.

"In the lobby, restraint and simplicity of treatment are evidenced. Whatever ornament there is, is well studied and in low relief. Cast stone perforated grilles conceal radiators; and a slight amount of color is introduced in the soft buff of the high marble base and of the rough buff floor tile, set in squares, and bordered by glazed tile running in color from a deep blue to mottled blue and buff.

"At the opposite ends of the lobby, marble stairs ascend to the balcony, and descend to the basement. Here the Sunday School has been temporarily installed, and here also are located the Board rooms, an apartment for the janitor, and facilities for heating and artificially ventilating the building. The Sunday School, which now occupies the major amount of floor space, is so arranged by means of folding partitions, it can either be divided off into classrooms, or used in its entirety as an auditorium for lectures or other assemblages.

"The auditorium of the Synagogue proper has a seating capacity of about eleven hundred, having about 800 seats on the lower floor and about 350 additional seats in the balcony. In plan, the auditorium is a square, with the four corners worked out as pendentives, each with two pilasters, highly decorated with low relief ornament, supporting decorative brackets carrying an octagonal dome, which surmounts the whole. The perpendicular surface of the octagon is perforated by a number of segmental arches. The octagon and its elaborate stalactite ceiling are thrown into high relief by means of concealed lighting.

"Between the projecting brackets framing the octagon, the audi-

torium ceiling is a geometric design of stalactites, similar to that above the octagon.

"The sanctuary has been so treated that it immediately arrests and centers attention. Intricately and richly ornamented, the compartment containing the scrolls of the law has been further enhanced in beauty through the use of color. Veined blue marble columns are clustered about the openings, and the surrounding ornamented surfaces have been richly colored in dull tones of blue, buff, red, and gold. Pendant above the portals of the sanctuary is the Everlasting Light.

"Above the sanctuary and reached by a stairway from the ambulatory, is the choir and organ loft. This, together with the sanctuary, is framed by an ornamental perforated arch of geometric design.

"In front of the sanctuary is the altar or reader's desk. This is of buff-colored marble, inlaid with a richly blended mosaic. Concealed light reflects its rays upon the altar table. The altar is flanked on either side, near the outer ends of the platform, by large seven-branched candelabra.

"Distinctly decorative in their treatment, and somewhat reminiscent of the Moorish, are four large candelabra which are pendant over the auditorium from the four points where the brackets form the octagon. These also have been colored to harmonize with the general color note touched in the treatment of the sanctuary.

"The ornament throughout the interior is a free interpretation of Coptic design, interpolated with suggestions from Moorish and Persian sources. Adapted to modern conditions, it gives in a building of this character a harmonious result, insuring a Semitic character that certainly no classic treatment of columns and cornices could approach.

"An added effect of dignity, and a certain mystical quality, is obtained in the treatment of the larger windows, which are of cathedral glass. These, together with the rose-window in the main portal, are in general, in two colors only—blue and golden yellow. Simply treated with a diaper pattern, the only allegorical design is at the rounded window head. The yellow tone gives a cheerful sunlight effect, contrasted with the mystic quality imparted by the blue windows near the sanctuary. This note is carried further in the dull blue upholstery of the pews and the carpeting of the aisles and floor of the sanctuary."

The former Synagogues of B'nai Jeshurun had been edifices of dignity and of beauty, but its latest house of worship surpassed all of its predecessors.

The Dedication Exercises were held on Sunday evening, May 12, 1918, in the presence of a large assemblage which filled the Synagogue. The dedication sermon was delivered by Rabbi Bernard M. Kaplan. Dr. Stephen S. Wise dedicated the

Service Flag containing thirty-one stars in honor of the boys of Congregational families who were serving in the United States military forces. Other addresses were delivered by Hon. Abram I. Elkus and Hon. Sol M. Stroock, members of the Congregation. The closing prayer and benediction were offered by Rev. Dr. F. de Sola Mendes.

Congregation B'nai Jeshurun was now ready to make a new start.

RABBI ISRAEL GOLDSTEIN *

During the interval following the resignation of Rabbi Joel Blau, several candidates for the pulpit were considered. On July 1, 1918, the call was extended to Rabbi Israel Goldstein, a graduate of the Jewish Theological Seminary class of that year. Born in Philadelphia, June 18, 1896, he had obtained his secular education in the Philadelphia public schools and at the University of Pennsylvania, from which he received the degree of Bachelor of Arts in 1914. His early Hebrew training was derived at the Yeshibath Mishkan Israel and at the Gratz College and the Dropsie College. Coming to the Jewish Theological Seminary in New York in 1914, he also pursued post-graduate studies at Columbia University, receiving the degree of Master of Arts in 1917. The degree of Doctor of Hebrew Literature was conferred upon him by the Jewish Theological Seminary in 1927.

Rabbi Goldstein's official term of office in the Congregation did not commence until January 1, 1919. The installation exercises were held December 13, 1918. Dr. Cyrus Adler, acting President of the Jewish Theological Seminary, delivered the installation address, as follows:

"Congregation B'nai Jeshurun was organized, I believe, in 1825. You are getting perilously near the century mark. This with many institutions means a decrepit old age—in your case I see the signs of a renewal of youth in your beautiful new Synagogue building erected in the center of a large Jewish population and in the election

* The portion dealing with Rabbi Goldstein's ministry has been written largely by Mr. Samuel Saretsky.

of a new and young Rabbi, on the occasion of whose installation I feel it a privilege to be present.

"Of the history of your Congregation I shall not speak. Let me ask that you early take steps fittingly to celebrate your one hundredth anniversary—and that one method of the celebration be the preparation and publication of the record of your beginnings and activities.

"I want to say a personal word of your Rabbi. I knew him as a lad, before he entered the Jewish Theological Seminary and have watched his career ever since. He has shown fine spirit, great determination, a courage which knew no obstacles that could not be overcome. Under a brave exterior he also has a becoming modesty. When, a few days after the Seminary graduating exercises, you did him the honor to invite him to occupy your pulpit, he was dismayed at the size and importance of the charge, and expressed a preference for a smaller congregation. I advised him to accept the call, feeling sure that he was riper than his years indicated and that he might count upon your full cooperation. Give this ungrudgingly and in full measure.

"Rabbi Goldstein has taken a step which I am sure commends itself to your judgment as it did to mine. Although (or perhaps because) he was one of the very best students that the Seminary has graduated, he promptly took up post-graduate studies, to which he will devote himself as time allows. That the time should be allowed is greatly to the interest of Judaism and of your Congregation. Conditions have brought it about in our American congregations that the Rabbi has become a Preacher and Administrator, a Teacher and Social Leader, and has perforce, in most cases, ceased to be a scholar. This condition should be remedied. There are many activities in Congregational life that could be taken care of by an administrative assistant and the time and energy of the Rabbi freed for study and thought. What a fine thing it would be if in addition to piety, charm and efficiency, scholarship should also be made a requisite for the Rabbinate by our Congregations. Such a demand would immediately raise the scholarly standard of our Seminaries and put in their proper place those of our Rabbinate, whether of the regular or irregular forces, who may be described as *vox et praeterea nihil*.

"This is not always the fault of the man himself—he may have had aspirations for study but the time is denied him and learning is held in too low an estimate. Our Congregations might even view this subject in a purely selfish way. He who is denied these opportunities will soon become empty of knowledge and thought and will ring hollow—a condition quickly detected even by the inattentive ear.

"We are however standing at a crisis. The Jewry of America has undergone a remarkable change during the past two generations. From four hundred thousand souls we have grown in the memory of man still living to well over three millions. This transplantation of a whole

people has in the main been for their physical welfare, has offered them opportunities hitherto denied and has added immensely to the actual and potential upbuilding of Judaism in America. It has at the same time carried in its train abuses and tendencies to religious disorder. In no place are all these phases so evident as in the great metropolis, and to no community does the call for service in dealing with this problem come so strongly as to the people of New York City.

"There is a group, smaller than the loudness of their voices might indicate, of extreme radicals. The tension due to persecution and depression in the old world removed, they have gone to the opposite extreme and have developed a doctrine which is entirely un-Jewish, indeed anti-Jewish in every respect, because carried to its logical conclusions, as it is being carried across the water, it strikes a blow at such sacred institutions as the family, the right of property and personal freedom. So long as these theories are not translated into action, we may be tolerant with them and in many a case I feel sure that the bark is worse than the bite; but it is our duty to make it clearly understood that Judaism fundamentally and unqualifiedly favors an organized society in which family ties and the right of the individual to liberty of conscience and liberty of action not inconsistent with the laws of the State, are elementary; that Judaism qua Judaism sets its face against all anti-social theories of which Bolshevism is the fashionable type—for even radicals become conventional.

"Another difficulty to be met is the Bourbon attitude, the state of mind of those who never learn anything and never forget anything, who regard Judaism as lost, unless there is produced in every minute detail the life of the village in Galicia or Russia or Poland, forgetting that some of this life at least was not fundamentally Jewish but superimposed by the hard conditions of oppression and misery.

"Then we have the indifferent, and the quasi-indifferent, those who are insensible to religion because they have not caught up with the new thinking of the world and still believe that the agnosticism of the later Victorian era remains a fashionable philosophy. Such are of the stereotyped mind of which this great city also has a few representatives and a number of followers.

"But while wholesome religious influence should be brought to bear upon all of these whenever it can be, the real duty of a Congregation like yours is initially toward itself. To make your institution an organic growth from within, to increase the religious devotion and fervor to those who have grown up in your midst, to hold the adolescent through the period of doubt and frivolity, rightly to train up the youth,—these are the immediate duties of every congregation which can never be shirked or atoned for by any number of good deeds elsewhere. In order that the body of Jews of America may be sound,

the individual congregation must be sound to the core. Just as the army is but an aggregation of trained men under properly trained officers and a Congregation of devoted members under wise and good leadership, so will the whole of Israel be a worthy body in the sight of God and man if all of its units are as near perfect as they can be. The unit of the House of Israel is the Congregation.

"I am sure it is needless of me to discourse to you upon the importance of keeping up your public worship in a reverential, devotional, and dignified fashion. This you have always done. That you will maintain a proper school for your children, I am also certain, and let it be understood that the spirit of Judaism and the content of our Holy Scriptures, of our great history and literature cannot be adequately taught in a school that meets once a week. The amount of time is insufficient for inducting a child into even a smattering of our great treasures.

"But it is not only the child that must be taught. This process of education should go on in clubs and societies as well as from the pulpit, for the adolescent and the grown-up—no class should be the favorite. We should neither feminize nor infantilize the Synagogue; even the men ought to have a chance.

"While it is essential that the Congregation should develop itself, it must not do so selfishly. As a body and through its individual members it must worthily take its place in the affairs of the community. It should associate itself as you have done through the United Synagogue with every like-minded congregation, for the maintenance and advancement of traditional Judaism in this country and elsewhere. It ought not stand aloof from the movements of the times. The movement which I think the most significant at the moment is the genuine awakening of the religious consciousness of the people of America and of the people of the world. The great war through which the world has passed and by means of which the triumph for righteousness has been won, opened a despair on the part of millions of people which almost seemed to threaten the downfall of religion. Millions who viewed with horror the terrible suffering and destruction unparalleled in the world's history, declared in their hearts that there is no God because if there were, such a disaster would never have been committed.

"We have however, universal testimony to the fact that the men in the field of battle and more especially our own men with everything in life before them, facing the supreme sacrifice, held a different view. Thousands and hundreds of thousands who had grown callous or indifferent came again to believe that there is a God and a hereafter and found their strength and comfort in the religion of their childhood and in the sacred book of their youth.

"I am happy to say that in this revival—a genuine revival not stimulated by theatrical methods, our Jewish youth more than share.

Cannot we, their elders, get their point of view? Can we not see that the might which even so late as a year ago seemed invincible has been shattered by the forces of the right and that justice has triumphed and God still reigns? Surely we must learn something from these brave young men who returned from the field and from the memory of those who alas will never return.

“You men and women of Congregation B’nai Jeshurun have not come tonight I feel sure, solely to witness the formality of an installation of a new leader. Just as he dedicates himself to the service of God and of your Congregation so must you dedicate yourselves to everything that this Congregation stands for and that all right-minded Jewish congregations stand for—to the Torah, to the public worship, to good deeds, to the study of the Torah among yourselves and among others. This is your constitution, these are your by-laws, this is your tradition. See to it, my friends, Rabbi and Congregants alike that you live up to this in word as well as in deed, that you play your part well, that in the House of the Lord and out of His House you be worthy of the name of Children of Jeshurun.”

CONGREGATIONAL PARTICIPATION IN WARTIME SERVICE

Under the stress of the War emergency, Congregations throughout the country were concentrating their energies upon those tasks which civilians were able to perform in aid of the country's cause. Congregation B’nai Jeshurun like other Congregations was profoundly affected. Thirty-one of its sons were in the United States service. Two of its sons, Lieutenant Samuel W. Arnheim and Julian A. Warnstadt were on the roll of the honored dead. To the Liberty Loan Drives and to the Welfare Fund Campaigns the families of B’nai Jeshurun subscribed generously. Even the children of the Religious School had a share in the results. The first organized responsibility which was assigned to the Congregation as a West Side unit, was in connection with the United War Work Campaign of 1918. Under the joint chairmanship of the Rabbi and Miss Frances Lilianthal, the congregational unit headed the entire district in the amount collected.

At the same time the Sisterhood was constituted a Red Cross Auxiliary Branch. On Mondays and Thursdays the vestry rooms were converted into Red Cross workrooms, where

the women of the Congregation were busily engaged in making bandages and hospital gowns for overseas shipment. At other times meetings, musicales and teas were held, for the purpose of raising funds with which to supply small comforts to the soldiers in the base hospitals in and about the city.

Entertainments were arranged for the soldiers and sailors. Special accommodations for them were provided at the Synagogue Services. In celebration of the end of the war, a Chanukah-Victory Entertainment was held in the vestry rooms of the Synagogue in December, 1918. It was the first social function to be held in the new building.

At the conclusion of the War, a joint Memorial Service in honor of the heroic dead was held at the Holy Name Parish, in which there participated the representatives of all the religious denominations on the West Side. Rabbi Goldstein delivered the address in behalf of the Jewish community.

With the end of the War, the Congregation was able to return to a normal peace-time basis, but the fervor and the enthusiasm which had been engendered during those soul-stirring years had given to the Congregational life a stimulus which lasted long after. The new neighborhood, the new and magnificent Synagogue, the new spiritual leader, and the new spiritual awakening which was manifest throughout the nation and the religious and racial loyalty which was pervading the whole of American Israel—all contributed to the successful realization of the hopes which the leaders of B'nai Jeshurun had cherished for the West 88th Street Synagogue.

THE RELIGIOUS SERVICES

The dignity and the beauty of the Religious Service as it was conducted in the B'nai Jeshurun Synagogue made a strong appeal to the Synagogue-going Jews on the West Side. It was the only Service of its kind in the neighborhood. The other Synagogues were either Orthodox or Reform. The B'nai Jeshurun Service, combining the traditional element with some of the modern innovations, was well received.

Rev. Edward Kartschmaroff, the Cantor Emeritus, passed

away on April 13, 1918, shortly before the dedication of the new Synagogue. He had served the Congregation for more than forty years, and had done much to enhance the beauty of the ritual. He had endeared himself to the Congregation by his personal qualities as well. On May 3, 1919, a Memorial Service was held on the Hebrew anniversary of his death. Addresses were delivered by the Rabbi and by Mr. Sol M. Stroock. Cantor Schwartz also officiated and the Cantors' Association of America, of which the deceased had been a President, participated.

Rev. Jacob Schwartz, now in full charge as Cantor of the Congregation, continued the fine tradition which his predecessor had established. His musical education and his first experience as cantor had been gained in Vienna. Upon an invitation from Temple Beth El, of Norfolk, Virginia, he had come to America and officiated at that Congregation for four years. While there he directed the Norfolk Hebrew Musical Association. His next call was to the State Street Temple Mount Sinai of Brooklyn. After serving that Congregation for one year, he received the call to Congregation B'nai Jeshurun. At the same time he was appointed Cantor and Musical Director of the Young Women's Hebrew Association, where he and the B'nai Jeshurun choir had taken part in the dedication ceremonies, and where subsequently he conducted the late Friday evening Services for four years. In the Cantors' Association of America, he served as secretary and then as President from 1920 to 1923. He was also chairman of a committee on the establishment of a Cantors' Seminary, appointed by the United Synagogue of America.

In addition to the conduct of the regular Services, Cantor Schwartz attempted the experiment of conducting in the Synagogue, programs of traditional Synagogue music. Two such programs were conducted during the year 1923, and were received with much approbation.

Under the direction of the Cantor, the Congregation's musical Service added much to the reputation of B'nai Jeshurun in the city, and attracted many who felt drawn by artistic and thoroughly Jewish rendition of the ancient ritual.

At the suggestion of the Rabbi, several innovations were introduced. For the first time in the history of the Congregation, the late Friday evening Service, featured by a lecture, was instituted in the Fall of 1918. It was a custom already in vogue in many Conservative and Reform Congregations. At first, the sundown Service was held in addition, but later it was entirely supplanted.

Another change in the Synagogue program was the holding of Memorial Services on the second day of Shabuoth and on the eighth day of Succoth, in addition to the Memorial Services on the Day of Atonement and on Passover. In 1920 a special Memorial Service pamphlet, containing also a collection of hymns and of psalms arranged for responsive reading, was prepared and published by a committee in consultation with the Rabbi.

The most recent change in the conduct of the Divine Service dates from the year 1925, when the custom of the repetition of the Musaph by the Reader was reinstated, after it had been abolished for many years.

In general, the tenor of the Congregation on the West Side was more orthodox than it had been on Madison Avenue. The new element which was coming in and changing the complexion of the membership consisted largely of men and women who were either themselves of orthodox inclination, or had been reared in orthodox homes and therefore felt a sympathy for the more orthodox mode of worship. At the same time they were not offended by the organ and the family pews, but rather appreciated the dignity, the decorum, and the beauty of the Services. Though there was still a small faction which hoped for further Reform in the Service, their number was too small to make any impression. The Conservative trend of the Congregation was unmistakable. From the first day on the West Side, daily Services were held morning and evening, even though it required the maintenance of "hired minyan men." The constitution, as amended in 1921, defined the purpose of the Congregation as being, "to perpetuate Conservative Orthodox Judaism." The career of B'nai Jeshurun as a Congregation with a definitely established Conservative policy, was ensured



WEST EIGHTY-EIGHTH STREET SYNAGOGUE SANCTUARY

by the nature of the community from which the Congregation's new strength was being recruited.

A special High Holy Day Service for young people was introduced in 1923. These were held in the vestry rooms and were conducted by students of the Jewish Theological Seminary who officiated both as Preachers and as Readers. Young people, regardless of whether they belonged to Congregational families were free to attend the Services. Special invitations were extended to college students. Through the cooperation of the Young People's League of the United Synagogue of America, the Young People's High Holy Day Service was brought to the attention of communities throughout the country and the example of B'nai Jeshurun was emulated by many other Congregations as a means of attracting the Jewish Youth to the Synagogue by offering its accommodations at the time of the year when they are most eager to attend Religious Services.

Similarly, there was instituted in 1924 the custom of holding a Special Service for Jewish Collegians on a Friday evening during the Mid-Winter vacation. All college students were urged to attend. Fraternities, Sororities, and other young people's groups were invited to send delegations.

On Thanksgiving Day each year Services were held in accordance with the established precedent. In 1923 and 1924 the neighboring Congregation Shaare Zedek was invited to join. The address each year was delivered by a prominent layman, sometimes a non-Jew. Among the Thanksgiving Day speakers in the 88th Street Synagogue have been the Honorables Thomas T. C. Crain, Walter M. Chandler, Abram I. Elkus, James W. Gerard, Julian W. Mack, Isaac F. Russel, Isaac Siegel, and Nathan Straus, Jr.

Special Services were also held in celebration of Armistice Day anniversaries, and Memorial Services on the death of President Warren G. Harding in 1923 and of ex-President Woodrow Wilson in 1924.

Among the Rabbis who have spoken from the B'nai Jeshurun pulpit on the West Side have been Rabbis Moses Baroway, Samuel M. Cohen, Aaron Eiseman, Maurice Eisenberg,

Sidney E. Goldstein, Jacob Grossman, Rudolph Grossman, Maurice H. Harris, Alexander Lyons, Eugene Kohn, Jacob Kohn, Nathan Krass, Marius Ranson, Ira Sanders, Henry A. Schorr, Gabriel Schulman, Samuel Schulman, Joseph Silverman, Elias L. Solomon, Jonah B. Wise, and Stephen S. Wise.

Among the laymen who have addressed the Congregation at Religious Services have been Mr. Ittamar Ben Avi, Dr. J. Blumgart, Dr. A. A. Brill, Professor Israel Friedlander, Dr. I. E. Goldwasser, Mr. Isidore Hirshfield, Mr. Henry Hurwitz, Dr. S. J. Kopetsky, Dr. Solomon Lowenstein, Hon. Julius Miller, Hon. Bernard Rosenblatt, and Dr. Chaim Weizmann.

THE RELIGIOUS SCHOOL

The Religious School of the Congregation commenced its first year on the West Side, in the Fall of 1918, with a registration of seventy pupils, meeting in the vestry rooms. The facilities were inadequate from the beginning. The classrooms, separated by movable partitions, were lacking in proper lighting and ventilation. In 1920 the building—a private dwelling on the corner of West End Avenue, adjoining the Synagogue, was acquired for school room purposes. From then on the vestry rooms were used only for general school assemblies and Festival entertainments. The School population grew steadily, reaching in 1925 the number of 300, divided into eleven classes. Even the new building was now inadequate, and the adjoining building at 582 West End Avenue was acquired.

Although the preponderating majority of the School population attended only the Sunday sessions, several groups met for sessions of one hour each on Tuesday and Thursday afternoons, which were devoted chiefly to the study of Hebrew. For the Confirmation Class attendance at the Week-day classes was compulsory. One of the requirements for Confirmation, for the girls as well as for the boys, was the ability to read the Hebrew Prayerbook and to translate some of the more important prayers.

The Sunday School was divided into two departments, the regular department consisting of seven grades, including the

Confirmation Class, and a High School department, instituted in 1921, which consisted of three grades where post-graduate work was taken up. The graduates of the High School were eligible to serve as assistants to the Religious School staff. By 1925, the High School department had graduated five classes, from whose midst several have been chosen to join the teaching staff of the Religious School.

The regular department was administered by a Principal under the supervision of the Rabbi. The first Principal of the Religious School on the West Side was Mr. Goodman A. Rose, He was succeeded by Mr. Julius Silver. The general organization of the Religious School was in accord with the best accepted standards. Religious School administration was everywhere giving evidence of progress in the methods of pedagogy as well as in the arrangement of the curriculum.

All of the regular teachers were trained experts. Many of them had their diplomas from the Hebrew Teachers Institute of the Jewish Theological Seminary. Others had received their Jewish training elsewhere and had derived their practical experience by teaching in the public schools of the city. The volunteer system was entirely discarded.

The response of the Religious School to the various campaigns and philanthropic appeals in the community was generous. Among the recipients of contributions from the Religious School in amounts of \$500 or more, during the period from 1918 to 1925 have been the Jewish War Relief Fund, the Palestine Funds, the Seminary Endowment Fund, the "Federation," and the Red Cross Roll Call. Smaller contributions have been made annually to the Passover Relief Fund, the Pro-Falasha Appeal, the Ner Tamid in Palestine, and other organizations and individuals too numerous to mention. Every important movement in the community which could have an appeal to children, has found the B'nai Jeshurun Religious School responsive.

In 1922 there was organized a Junior Congregation consisting of pupils of the Religious School, who met Sabbath mornings for religious Services conducted by one of the teachers, apart from the regular Congregation. In the follow-

ing year, a Junior Congregation was also organized for the High Holy Days.

THE B'NAI JESHURUN CENTER

In order to provide extra curricular activity for the children and adolescents, and in order to build up a social and educational program for the adults as well, the Community Center idea was developed in connection with the Congregation. The limited physical facilities precluded the possibility of any elaborate social or recreational programs such as were being elsewhere carried out. The recently acquired building adjoining the Synagogue offered only such facilities as could be found in a private dwelling.

In 1921, the B'nai Jeshurun Center was launched under the direction of Mr. Louis M. Levitsky, who formulated and established its program, and served in the capacity of Center Director for the years 1921 and 1922. His successors were Mr. Julius Silver, Mr. Morton Goldberg and Mr. Albert Gordon.

The Center program provided for the children and adolescents, for the young people, and for the men and women of the Congregation.

The children and adolescents were organized into boys' clubs and girls' clubs, grouped according to ages, who met on afternoons during the week. Debates on Jewish subjects, plays on Jewish themes, and occasional outings and athletic contests made up the average program. On the occasion of Jewish festivals or on days like Chamisho Osor B'shvat or Lag B'Omer, special entertainments were arranged for and by the groups. The clubs were provided with leaders, several of whom were young men and women of the Congregation who volunteered their services. Among the groups which were thus organized were two girl scout groups, a Bar Mitzvah Brotherhood, a club of Confirmation Girls, B'nai Am Chai, Zeire Yisroel, and Jeshurun Junior Judaeans, which were boys' clubs; the Young Judaeans and the Beta Iota, which were girls' groups; for the adolescent boys there was a Debating Club, and the Scrolls and

Quills, a literary club; for the adolescent girls there was the Emunoh Club. The members of the junior and adolescent groups were mostly children of Congregational families or others who were affiliated with the Religious School.

For the young people there was a Young Folks' League, which had been first organized in 1918, with the usual social, literary and philanthropic program, but it was obliged to undergo the periodic reorganizations which are characteristic of such groups. The Young Folks' League was affiliated with the Young Peoples' League of the United Synagogue of America. Its cultural program consisted of lectures, evenings of Jewish music, and recitals. The B'nai Jeshurun Players made their appearance in 1924, and a Drama League was formed in 1925. A Young Married People's Circle was organized in 1922.

A great deal of effort was put into the formation of adult study groups, with a view to giving the men and women of the Congregation the opportunity of familiarizing themselves with the important elements of Jewish history and literature. Study groups were organized for the study of Bible, Jewish History, the Prayerbook, and the Ethics of the Fathers. A special Bible Class for Collegiate Girls was formed.

In 1923 there was constituted a Forum for the elucidation and discussion of current Jewish and civic problems. It continued through 1923 and 1924. Among those who addressed the Forum were Mr. William A. Brady, Police Commissioner Richard Enright, Hon. Moses H. Grossman, Hon. Joseph Levenson, Hon. Julian W. Mack, Hon. Nathan Perlman, and Mr. Max Steuer.

A monthly publication, covering all the Congregational activities, including the Religious School and the Center, was started in 1922, under the name of the "Congregational Courier."

For five years, from 1920 to 1925, the activity of the B'nai Jeshurun Center was carried on in the buildings adjoining the Synagogue, until the buildings were given up when the Congregation decided upon the erection of a new and adequate community house.

The experiment was only partly successful, reflecting, in part, the general results of similar experiments elsewhere, and

in part, the special circumstances which were unique to the Congregation and to the neighborhood in which it functioned.

The least successful part of the effort was that which concerned itself with the adult study group. The response which came from the men and women of the Congregational families was very limited. Whether it was due to the metropolitan state of mind with regard to studying of any kind, or whether it was a reaction peculiar to the West Side Jew—is difficult to determine. The work with the young people succeeded only to a degree. Here too it was difficult to enlist any substantial number of young people attached to Congregational families. A serious handicap was the lack of proper social and recreational facilities.

The most gratifying results were attained with the children and adolescents. For them the extra-curricular program seemed to fill a real need. Their club activity developed in them a measure of self-reliance and fellowship, stirred in them a love for Jewish associations, and cultivated in them a loyalty to the institution. A number of the boys and girls who have grown up in the Center have subsequently volunteered their services as club leaders for the younger clubs and have proven helpful to the Congregation on many occasions when the assistance of young people was needed.

THE CONGREGATION AND THE COMMUNITY

With the multiplicity of Jewish organization in the city and the vast diversity of Jewish life generally, no single Congregation, however active, could have held anything like the position which had been enjoyed by prominent Congregations in former days. Nevertheless Congregation B'nai Jeshurun during this period gained recognition and prestige in the community such as it had not enjoyed in many years.

Partly it was due to the beauty of the Synagogue edifice. Its architecture attracted wide attention because of its unique character which was manifestly different from the usual type of Synagogue structure. Building Committees from other Congregations in New York as well as in other cities, came to

study its style. The B'nai Jeshurun Synagogue created a precedent in the style of architecture which was followed in all parts of the country, from Philadelphia to Los Angeles.

In part also it was the Religious Service which helped to spread the reputation of the Congregation. There were many Congregations, newly organized, calling themselves Conservative, who sought to establish a type of Service which while retaining the essentials of orthodoxy should permit of a few innovations, such as the organ or the family pews, or the mixed choir. For such Congregations, the example of B'nai Jeshurun, where the adjustment between orthodoxy and innovation had already attained a permanently satisfactory form, was a valuable guide. It was the only Congregation in which the Conservative Service, as distinguished both from the Orthodox, and the Reform, was already a tradition of nearly half a century. Moreover, the musical excellence of the Services as they were conducted by Cantor Schwartz drew admirers and emulators from other Congregations. As the number of Conservative Congregations in the city increased more rapidly during this decade than in any previous period, the B'nai Jeshurun Service, though it had for many decades enjoyed a high reputation, became especially known and followed during these latest years of its career.

Inter-Congregational contacts became limited as Congregations multiplied in number and diversity, scattered, and grew away from one another. The Congregation was represented at the Fiftieth Anniversary Celebration of Temple Israel in 1921, the Seventy-fifth Anniversary Celebration of Shaaray Tefila in 1921, at the Fiftieth Anniversary Celebration of Temple Beth El in 1924, and at the dedication of the Riverside Synagogue

As in former years, the Congregation's facilities were offered to groups and organizations upon various occasions. The Synagogue auditorium as well as its vestry rooms and later its

community house have been used by the New York Section of the Council of Jewish Women, the New York Branch of the United Synagogue of America, the New York Branch of the Women's League of the United Synagogue of America, the

Young People's League of the United Synagogue of America, the Jewish Girl Scout Organization of New York, the Menorah Home for the Aged and Infirm, and the Near East Relief Bundle Day.

The Congregation's cordial relationship to the Jewish Theological Seminary which had obtained since the organization of the Seminary, continued to be friendly and helpful. At the death of Professor Solomon Schechter in November, 1915, the following resolution was adopted by the Board of Trustees.

"Our Heavenly Father in His infinite wisdom has retaken unto Himself the priceless spirit which He had temporarily intrusted to American Israel. Our Master and friend, Solomon Schechter after many years of inestimable service to Judaism, has gone to his eternal reward. 'And Solomon slept with his Fathers.' With heart bowed down and in humble resignation to the divine decree, we mourn the loss which we in common with all Jewry have sustained, but with inexpressible pride we thank God that it was permitted to us to sit at the feet of this great Master, and to be inspired by his precepts and by his example. As an honorary member of our Congregation since his arrival in this country, Dr. Schechter became and was especially near to us. The Board of Trustees have therefore resolved to inscribe this testimonial upon the minutes of our Congregation, and to extend to the bereaved widow and children of Dr. Schechter the heartfelt sympathy of all of our members and co-worshippers. We pray that they may be strong and of good courage."

The funeral procession passed the Synagogue which was opened out of respect to the deceased, and the Board of Trustees stood in attendance until the procession had passed.

Mr. Sol M. Stroock, the Honorary Secretary of the Congregation, was also the Honorary Secretary to the Board of Directors of the Seminary. Mr. Henry A. Dix and Mr. William Prager, Trustees of the Congregation, were newly elected directors of the Seminary. These factors in addition to loyal support given by the Rabbi of the Congregation to the institution in which he had received his Rabbinical training, made for a close cooperation. In 1922 and in the following year, the Congregation donated to the Seminary a scholarship of \$500 to be awarded to the student entering the graduating class, who in the opinion of the faculty, has shown the greatest progress

during his stay at the Seminary. In 1922 the Rabbi conducted an appeal of membership subscriptions to the Seminary. In 1923 the Congregation took an important part in the Seminary Endowment Fund Campaign for One Million Dollars. In that campaign Mr. Henry A. Dix was the national Treasurer, and Mr. Sol M. Stroock was the New York City Chairman. The results achieved by the Congregation, amounting to more than \$50,000, exclusive of a \$10,000 contribution by Mr. Dix and a \$15,000 contribution by the Stroock family, represented the best Congregational achievement in the country. That sum included a contribution of \$5,000 from the Charity Fund of the Congregation.

The enthusiasm over the success of the effort was expressed by Mr. Charles W. Endel, the President of the Congregation, in his annual report of 1923.

“This year marks the fifth anniversary of the services of our beloved spiritual leader, Rabbi Israel Goldstein, and I take this opportunity to extend to him our felicitations and to express our profound appreciation of his masterful leadership, and our love and esteem for him. Under his guidance Congregation B'nai Jeshurun stands pre-eminent—I cannot refrain from mentioning one of his great accomplishments, which has brought to him and to our Congregation words of highest praise in Jewish circles throughout the entire United States—I refer to the pledge made by Rabbi Goldstein to raise \$50,000 for the Jewish Theological Seminary Endowment Fund. Through his efforts the pledge not only was fulfilled but the amount exceeded.

“It was but proper that Congregation B'nai Jeshurun should be the leader in this laudable undertaking, for the interests of the Seminary and our institution have been closely interwoven since its inception. Of blessed memories, many of the leaders in the past of our Congregation were closely identified with it. Rev. Henry S. Jacobs, our spiritual leader for many years, was one of the organizers; Newman Cowen, one of our presidents, was a member of its Board of Trustees, and Rabbi Joseph Mayor Asher was one of its faculty.”

In October 1918, soon after Rabbi Goldstein's coming to the B'nai Jeshurun pulpit, the Congregation joined the United Synagogue of America. It was the first affiliation with any federated group of Congregations, since its withdrawal from the Union of American Hebrew Congregations in 1886.

Through Mr. David Steckler, Mr. Jacob Rosenthal, and Mr. William Prager, who while Trustees of the Congregation, also served the United Synagogue as Secretary and Treasurers respectively, as through the Rabbi who has been a member of its Executive Committee, and through the delegates who attended the Conventions of the United Synagogue, the Congregation was actively represented in the councils of the organization. Its material support during the years amounted to thousands of dollars, donated to the United Synagogue itself, to its Young People's League, and to its Student House at Columbia University. Congregation B'nai Jeshurun has held a place of distinction in the United Synagogue, being the second oldest Congregation in its ranks.

In the Jewish War Relief campaigns, B'nai Jeshurun families were among the generous contributors in the community. Beginning in 1918 when the sum of \$2,000 was appropriated from its Charity Fund, the Congregation made its contributions as an institution, in addition to whatever was done by its members as individuals. Similar contributions were made in subsequent years. Often it was the women's organizations which undertook the conduct of a large campaign in the Congregation. Such was the case in 1920, when under the chairmanship of the Rabbi and Miss Frances Lilianthal, the sum of \$22,000 was raised.

In connection with the appeals for the upbuilding of Palestine the Congregation's record was significant, as marking a change in its attitude, which had for many years been one of indifference, to enthusiasm. The change coincided with the progressive change which was taking place in the attitude of American Israel, as the upbuilding of the ancient land became a real possibility and an immediate challenge to Jewry.

Early in his ministry, Rabbi Goldstein invited to the pulpit prominent spokesmen to present the cause of Palestine. Such messages were heard from Judge Julian W. Mack, Mr. Ittamar ben Avi, and Dr. Chaim Weizmann.

In 1920 the Board of Trustees appropriated from its Charity Fund, the sum of \$1,000 to the Keren Hayesod. The first response of the Congregation as an organized unit to a Pales-

tinian appeal came in 1921, when the sum of \$17,000 was raised for the Keren Hayesod. The effort lacked the official sanction of the Board of Trustees and was conducted by a Committee of Congregants as part of a general inter-Congregational endeavor on the West Side in which there participated the Congregations Anshe Chesed, Shaare Zedek, Shearith Israel, the Society for the Advancement of Judaism, and Temple Israel.

In the following year, as also in 1923, the Congregation appropriated the sum of \$1,000 from its Charity Fund to the Keren Hayesod, and individual members of the Congregation were among the liberal contributors to the city-wide appeals. In 1925, however, the Congregation participated officially in the United Palestine Appeal. Letters soliciting contributions were addressed to the members and seatholders in the name of the President and Board of Trustees. The campaign which extended into the following year brought a response of \$28,000.

Appropriations in amounts ranging from \$250 to \$1,000 were made several years in succession to the Jewish Theological Seminary, the United Synagogue of America, the Hebrew Immigrant Aid Society, the Jewish Center of the East Side. Single contributions of the same size were made to the Zionist Organization of America, the Teachers Institute of the Jewish Theological Seminary, the Young People's League of the United Synagogue of America, the Jewish Students' House, and the Welfare Island Chapel. In 1923 the sum of \$1,000 was donated to be distributed, in consultation with Dr. Cyrus Adler, to Jewish educational institutions abroad. Among the recipients of small contributions were Jewish Consumptive Relief, the Yorkville Passover Fund, the Passover Funds for Jewish prisoners, the United Hospital Fund (formerly the Hospital Saturday and Sunday Association), the Pro-Falasha Fund, the Shaare Zedek Hospital in Jerusalem, and to various individuals in need of assistance. Assistance was also extended to several Jewish scholars who were in need of funds to enable them to publish their works.

In response to an appeal from Dr. H. P. Mendes, an appropriation was made to the Jewish Congregation in the Virgin

Islands. From the perspective of a century it seemed a curious reversal of destiny that the islands of the sea which had mothered and supported the early Jewish community in North America, should be the ones, a century later, to seek aid from their offspring, grown numerous and prosperous beyond all dreams.

The Charity Fund was derived from the response to the Rabbi's annual appeal made during the Kol Nidre Service. In some years supplementary appeals were made at the Memorial Services on the last day of Passover. The appeal was conducted in a dignified manner, avoiding solicitation by name or public announcement of contributions. Contribution slips, enclosed in envelopes, were distributed and collected by the ushers. The Kol Nidre collections ranged from \$12,000 to \$20,000. Sometimes the specific object of the appeal was a local Congregational need, such as the gathering of a fund in 1920 to make possible the acquisition of the buildings adjacent to the Synagogue. At other times, the major part of the proceeds were devoted to a specific purpose, which was urgent at the time, as in 1918 when \$5,000 was given to the Jewish Welfare Board for its wartime needs. Often the amount realized would be divided between Congregational needs such as the maintenance of its Religious School and Center, and philanthropic causes arising in the course of the year.

The charity record of the Congregation during this period reached the highest level in its history, not only as measured by the size of the contributions but by their comprehensiveness, embracing every important communal need, educational as well as philanthropic, and responsive to the stirring calls of Jewry in Europe and Palestine.

THE WOMEN'S ORGANIZATIONS

The Women's Organizations of the Congregation have had a large share in enhancing the prestige of B'nai Jeshurun in the community. The factors which brought new life to the Congregation on the West Side were also instrumental in revitalizing the Sisterhood.

When the Federation for the Support of Jewish Philan-

thropic Societies was organized in 1917, it was one of the several sisterhoods who joined on the basis of an arrangement whereby its membership dues were turned to "Federation," in return for which it received from the latter its budgetary requirements. Mrs. Hyman Cohen had been President of the Sisterhood since 1914. Its principal work now consisted of conducting the sewing group whose output was given to the United Hebrew Charities, and of cooperating in a general way with the Yorkville branch of that organization. The house owned by the Sisterhood was sold in 1918.

America's participation in the War which stirred women's organizations throughout the country to feverish activity, also stimulated the B'nai Jeshurun Sisterhood. The Red Cross sewing groups, the United War Workers Campaign, and all the other wartime activities which women were able to perform, amply filled the Sisterhood calendar during the year 1918 and 1919.

When the wartime emergency was over, however, the problem again presented itself, of how to expand the activity of the organization beyond the small group of earnest loyal women who had clung to the Sisterhood through trying days. They waited hopefully for the women of the new families who were rapidly filling the pews in the Synagogue.

The readjustment finally took place in 1920, when a complete reorganization was carried through. Mrs. Hyman Cohen resigned the Presidency and was succeeded by Mrs. Simon Sarnoff, who represented the new element. The Executive Board was enlarged to include new women. There was a substantial increase in the membership. A new spirit of interest and activity was manifest. In 1921 the body joined the Federation of Jewish Women's Organizations of the city. In the same year it also affiliated with the Women's League of the United Synagogue of America.

Now that there was new interest and a readiness to undertake active work, a handicap presented itself in the fact of the affiliation with the Federation for the Support of Jewish Philanthropic Societies which precluded money-raising efforts for any cause and seriously restricted the Sisterhood program.

In order to circumvent the difficulty, a Women's Auxiliary was formed in 1921, for the purpose of affording to the women of the Congregation the opportunity of engaging in activities which the Sisterhood could not undertake. Mrs. Jacob Schwarz was elected President. The membership of the two organizations consisted virtually of the same women. Even the meetings were usually arranged so as to coincide, and the educational and social program was shared in common. The educational program consisted of courses of lectures and discussions conducted by the Rabbi at joint meetings of the organizations. In 1921 the courses dealt with the subject, "Great Religions of the World and Their Relation to Judaism." In 1922 the subject was, "The Jew in English Literature." Occasional talks were also delivered by others such as Dr. S. Benderly, Dr. D. de Sola Pool, and Mrs. C. Benjamin.

In order to strengthen the social bond in the Congregation, the Women's Auxiliary arranged a Thanksgiving Eve Dance and Supper at the Hotel Astor in 1921, and again at the Hotel Plaza in 1922, and a Purim Beefsteak and Dance at the Hotel Commodore in 1924.

In the sphere of philanthropy, its outstanding achievements were in connection with the campaigns for Jewish War Relief, and for the upbuilding of Palestine. In 1920 it succeeded in raising the sum of \$22,000, and in 1922 the sum of \$10,000 for Jewish War Relief. In 1922, at a meeting in the Synagogue arranged by the Women's Auxiliary at which Mr. Vladimir Jabotinsky spoke, the sum of \$3,500 was raised for the Keren Hayesod. In 1923 it contributed materially to the success of the Seminary Endowment Fund Campaign in the Congregation.

A supplementary development in the organization of the B'nai Jeshurun Womanhood, was the formation of a Mother's Association in 1922, for the special purpose of devoting itself to the welfare of the Religious School. Its work consisted of promoting among the parents a greater interest in the Religious School, of bringing them into closer contact with the teachers, and of helping to make the observance of festive days in the Jewish calendar more enjoyable for the children by the distribution of souvenir packages on Chanukah, Chamisho Osor

B'Shvat and on Lag B'Omer, by the arrangement of Purim Masques, and by other small attentions exercised in the course of the school year. It also extended its efforts outside of the Congregational School by presenting to children in institutions, Festival tokens such as Chanukah parcels containing clothing and toys which were distributed in 1924 among the little girls of a downtown nursery and the boys of the National Hebrew Orphan Home. In 1924, on the occasion of the Armistice Day anniversary, an International Supper was arranged for the parents and teachers, at which an address on Religious Education was delivered by the Hon. T. C. Crain. The organization continued for three years during which it was headed by Mrs. William F. Wolff, Mrs. Israel Goldstein and Mrs. E. J. Liebovitz successively.

The existence of separate women's organizations devoted to special purposes, entailed the difficulty that for the most part, the same women took the active interest in all the groups. It was therefore decided in 1925 to reintegrate the separate functions into the one organization, the Sisterhood, and accordingly the Sisterhood withdrew from "Federation," so that it might be free to carry out its full program of activities.

A new set of officers was elected, headed by Mrs. Eva Levy as President and Mrs. Israel Goldstein as Honorary President. A complete program was adopted including the precedents which had been established by the Women's Auxiliary and the Mother's Association. One of its first efforts was the conduct of a theater party for the benefit of the Keren Hayesod, which brought in the sum of \$6,000. Regular contributions to "Federation," the Red Cross, the Jewish Students' House, the Welfare Island Synagogue Fund, the Pro-Falasha Fund, the Yorkville Passover Relief, the Home for Hebrew Infants, and other charities, were maintained as in previous years. A good part of the social service program was taken up with the College Settlement, where, under the auspices of the Women's League of the United Synagogue, the Sisterhood maintained religious classes, provided summer outings for the children, sent anemic children away for vacations in the country, and arranged Mothers' meetings. The position of leadership held by the Congregation

in the ranks of the United Synagogue, was paralleled by the Sisterhood's position in the Women's League.

These activities, together with the program of promoting sociability in the Congregation, and cooperation with the Religious School, gave the Sisterhood a complete program of useful service. There was a wholesome spirit of enthusiasm, and of optimism. There was no longer any distinction between the old and the new elements. The years of working together in important causes, and the fulfillment of responsibilities together brought the organized womanhood of B'nai Jeshurun to the highest level in its history, and added to the Congregation's prestige in the community.

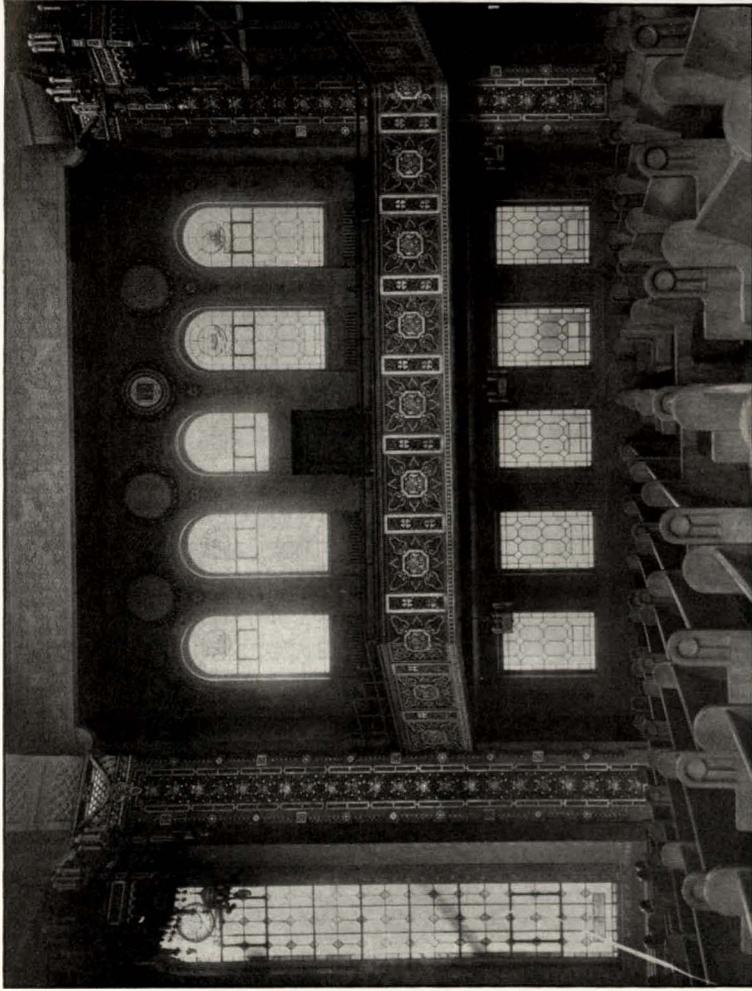
THE RABBI AND THE COMMUNITY

Another factor which helped to make the Congregation widely known and respected, was the growing recognition which came to its Rabbi in the course of his ministry.

Rabbi Goldstein's activities embraced a wide area of communal interest. He has held memberships on the Executive Committees of the United Synagogue of America, Rabbinical Assembly, Palestine Development League, Keren Hayesod, and United Palestine Appeal, on the Advisory Boards of Histadruth Ivrit and City Visiting Committee of the State Charities Aid Association, the Christian-Jewish Good Will Committee, and on the Placement Committee of the Jewish Theological Seminary.

In 1921 he was elected the first President of the Young People's League of the United Synagogue of America, which was the first American youth movement in connection with the Synagogue, and served in that office until 1925 when he became its Honorary President.

In 1925, having served successive terms as Secretary, Treasurer, and Vice-President, he was elected President of the New York Board of Jewish Ministers, a body embracing the Rabbis of Orthodox, Conservative and Reform Congregations, one of whose founders and first President had been Henry S. Jacobs, minister of the Congregation from 1877 to 1893.



WEST EIGHTY-EIGHTH STREET SYNAGOGUE, SIDE BALCONY

During the years of the war, Rabbi Goldstein was active in the Liberty Bond, Red Cross and Welfare Campaigns which engaged the attention of all the leaders in the community. In addition to directing Jewish War Relief and Palestine Fund efforts in the Congregation, he headed the United Palestine Appeal on the West Side in the campaign which commenced in the Fall of 1925, and in the same year was appointed Chairman of the Committee of Rabbis of Greater New York in the United Jewish Campaign.

In behalf of the campaigns for Europe and for Palestine as well as for the Seminary Endowment Fund, the United Synagogue and the Young People's League, Rabbi Goldstein delivered numerous addresses in New York and in other cities including Atlantic City, Baltimore, Boston, Detroit, New Haven, Philadelphia, Pittsburgh, Rochester, Syracuse, St. Louis, Youngstown, and Washington.

He delivered addresses and otherwise participated in the programs of the annual conventions of the United Synagogue of America, Rabbinical Assembly, New York State Federation of Temple Sisterhoods, New York State Conference of the National Council of Jewish Women, New York City Federation of Jewish Women's Organizations, New York Federation of Women's Clubs, Metropolitan League of YMHAs. He spoke at the twenty-fifth anniversary celebration of the Cantors' Association in 1919. He addressed the New York Federation of Fellowship of Faiths, Jewish Tribune Good Will Forum, Good Will Dinner of the Federal Council of the Churches of Christ in America, the Women's Division of "Federation," American Jewish Physicians' Committee for the Hebrew University, Physicians' Home Endowment Fund Dinner, Jewish Maternity Hospital, Keren Hayesod Women's League, Foster Mother's Association, Riverside Delphian Society, Benjamin School Commencement Exercises and Young Judaea. In 1922 he delivered a lecture before the Teachers College Religious Organizations on the subject of "Jewish Liturgy," which was followed by a pilgrimage on the following Sabbath to the B'nai Jeshurun Synagogue, and in 1923 he lectured before the same group on the subject of "Jewish Re-

ligious Education." He also addressed the Graduation Exercises of the Gratz College in Philadelphia in 1922, and delivered an address before the Student Body of the Jewish Theological Seminary in 1924 on the "Practical Problems of the Jewish Ministry."

He participated in the fiftieth anniversary celebration of Temple Israel and in the seventy-fifth anniversary celebration of Congregation Shaaray Tefila, also in the dedication exercises of the Young Women's Hebrew Association Summer Home, the Hebrew Infants' Shelter, and the United Home for Aged Hebrews, and delivered addresses at the dedication of the Riverside Synagogue, the Shaare Zedek Center, the Park Avenue Synagogue, the Ocean Parkway Jewish Center, the Temple Israel Synagogue in McKeesport, Pa., the Squirrel Hill Synagogue in Pittsburgh, and at the cornerstone laying of the Beth El Synagogue in Norfolk, Va., and spoke at the installation of Rabbi B. L. Hurwitz in the Bay Ridge Jewish Center, and Rabbi I. L. Bril in the Jewish Center of University Heights. He delivered Sabbath discourses from the pulpits of Congregation Beth El of Buffalo, Congregation B'nai Jeshurun of Cleveland, and the following Congregations in New York, —Anshe Chesed, Beth El, Central Synagogue, Mt. Neboh, Park Avenue Synagogue, Rodeph Sholom, and Temple Israel.

THE LAITY

Among the members of the Congregation were many laymen who were eminent in commercial, professional, and philanthropic affairs. Their prominence, however, could not be rightly claimed for the credit of the Congregation because their relationship to the Congregation was only an incidental one. It touched only a small part of their lives. Their major interests of communal scope had grown independent of the Synagogue, and the leaders of the community could maintain their relations often without even any relationship to the Synagogue. It was the culmination of a process which had been set in motion in the middle of the previous century.

There were, however, coincidences, where men of leading in

the community were also intimately associated with a Jewish Congregation. In such cases the Congregation could rightly take credit for its sons. Thus B'nai Jeshurun could boast of Sol M. Stroock, who served for many years on the Board of Directors of the Jewish Theological Seminary, who was elected to the Presidency of the Young Men's Hebrew Association in 1924, and whose talents for Jewish service and for leadership were receiving growing recognition; of Henry A. Dix, whose philanthropies to the "Federation," the Young Women's Hebrew Association, the Montefiore Home, and the Beth Abraham Home and other institutions were widely acclaimed; of William Prager, who was Treasurer of the North American Relief Society for Indigent Hebrews in Palestine, and who has served as Vice-President of the Young Men's Hebrew Association for the past quarter of a century; and of Isidore D. Morrison, whose benefactions toward the upbuilding of Palestine have been noteworthy.

GENERAL ADMINISTRATION

The civil administration of the Congregation's affairs was another element of strength which made B'nai Jeshurun's success on the West Side complete.

Mr. Herman Levy, who was the President of the Congregation at the time of its change of location, was a man of force of character, great will power, and deep attachment to B'nai Jeshurun. It was due to him more than to any other single man, that the change of location had been undertaken. Together with the Vice-President, Mr. Hyman Cohen, he carried the brunt of the labors, the financing of the new edifice, the supervision of the building, and all the other manifold responsibilities, great and small, which the project entailed.

He lived to see enough of the fruition of his labors to recognize that they had not been in vain. In his Presidential report, rendered before an annual meeting of the Congregation in 1919, he noted the change in the condition of affairs.

"In the midst of this maelstrom of unrest, this seething whirlpool of humanity which seems to be eternally hurling itself one at another, from which the happiness of contentment and unselfishness, yes, the

very spirit of Almighty God, are ostensibly completely shut out, there stands forth in bold relief the work of peace which you, Congregation B'nai Jeshurun, have accomplished during the past year—the rearing of our House of God, the assembling of a great Congregation at the call of prayer, and the happy gathering together of our children for good teachings. Our hearts swell with pride in our Congregation and in our house of worship, and we do indeed glory in our ancient faith.

“Like the greenbay tree, Congregation B'nai Jeshurun has flourished during the past year. The evidence of increased religious fervor is shown in our augmented membership, and by our large attendance at divine Service, both on the Sabbath eve and on the Sabbath day. Not only is the attendance large, but through the Service, as well as through the work of both teachers and pupils of our Religious School, there runs like a thread of gold, a shining spirit of enthusiasm which bodes well for the future of our Congregation.

“So we prate not now of weakness or decline or spiritual void. We rather feel confident that we shall hold all we have gained and added thereto.”

Indeed, the membership which consisted of less than 100 in the Madison Avenue Synagogue, had more than doubled by 1919. The designation of “member” applied only to those who owned their seats or pews, paying the annual assessment as membership dues. Those who rented their seats were known as seatholders. For the High Holy Day season of 1919, little more than a year after the dedication of the new Synagogue, all the seats were disposed of. They who built with trepidation could now see that the seating accommodations were already inadequate.

The type of membership which came in, was of a different character from the previous type which had been associated with the Congregation. Whereas it was the English, Dutch and German-Jewish families who predominated in the B'nai Jeshurun of the former generations, the predominating element among the newcomers was of East European stock, the first and second generations of Russian, Polish, Rumanian, Galician, Austrian and Hungarian Jews, who appreciated dignity and decorum in the Service and who were glad to affiliate with a Congregation which satisfied their desire for traditional elements in the ritual at the same time that it permitted the modern innovations which they regarded as essential.

It was the new element which gave the Congregation its new lease on life. They were eager, generous, communally-minded, Jewishly motivated, and having grown prosperous, they were ready to contribute their share to the local and general needs of the community.

They became easily absorbed into the B'nai Jeshurun tradition. They did not attempt to alter its character or to change the mode of its Service. Many of them had been leaders of Congregations in other parts of the city, but here they accepted what they found.

It was a very interesting constituency, and in one sense, because of its diverse composition, a very unique one. There were in its midst, men who had previously been associated with "landsmanshaft" Congregations that still bore the designations of the old European homesteads. There were, of course, the families of German Jewish origin. There was a sprinkling of Dutch and English stock. There were even a few Spanish and Portuguese descendants. And there were a number of men and women of the third and fourth generation of American birth, who looked upon themselves in no other light except that of Jewish American stock, having lost all consciousness of any other kind of prenatal determinism. There were even descendants, in the third and fourth degree, of B'nai Jeshurun ancestors.

Altogether, there were so many kinds of lineage represented that the only designation which could properly describe the Congregation was obviously the term American, an American Jewish Congregation,—that was the one common denominator.

B'nai Jeshurun was therefore in a unique sense now an American Jewish Congregation more so than it had ever been in its previous history, and more so than many of the other Jewish Congregations in the city whose composition still reflected the sectional groupings of a former day. B'nai Jeshurun was really one of New York's most representative Congregations.

The new element was not only absorbed, but was soon given recognition in the administration of the Congregation's affairs.

Several of their number were soon added to the Board of Trustees, whose size had been increased in 1917 from nine to twelve members.

The financial condition of the Congregation was a source of much satisfaction. Although the budget of \$50,000 in 1920 seemed huge compared to that of \$20,000 in 1915, reflecting increased salaries and a fuller program of activity, it was met without difficulty. The principal sources of income were the membership dues which consisted of a fifteen percent assessment on the value of the pews, seat rentals, sale of cemetery plots, donations for memorial windows and memorial inscriptions, and a part of the amounts raised by the Kol Nidre Appeal. A bequest amounting to \$12,000 was left to the Congregation in 1917 by Mr. Julius M. Cohen.

The satisfactory financial condition made possible the reduction of the mortgage indebtedness of \$160,000 by a substantial sum every year. The purchase of the properties at 580 and 582 West End Avenue was therefore undertaken with the confidence that the additional obligations would not be too heavy.

The Congregation suffered the loss of its two chief officers in 1920. Mr. Levy died in March, and Mr. Cohen, six weeks later. A Memorial Service was held in their honor on May 20. In the following year a bronze tablet was erected to commemorate their names in the synagogue for which they had given themselves unstintingly.

Mr. Louis Bauman succeeded to the Presidency and Mr. Charles W. Endel was chosen Vice-President. The incoming President had like his predecessor been associated with the Congregation for many years, having been a member since 1897 and a Trustee since 1898. To him too the Congregation was very dear, and its traditions precious. He continued the office upon the plane of dignity to which it had been accustomed. During his term of office there were few changes of any importance. By nature a mildmannered, conservative, and amiable man, his administration too was marked by a sane and conservative quality. The path of the Congregation lay straight ahead.

In 1921, the Constitution and By-laws of the Congregation

were placed in the hands of a Committee for the purposes of revision. With slight modifications the material was reprinted. In the same year, Mr. David Herman, who had formerly held the office of clerk to the Board of Trustees, was appointed Secretary of the Congregation. Mr. Sol M. Stroock continued as Honorary Secretary and counsellor.

The office of President was unfortunately vacated by the death of Mr. Bauman in 1922. Mr. Charles W. Endel succeeded to that office, and Mr. Samuel Blumenthal was elected Vice-President.

Mr. Charles W. Endel was in every sense a product of B'nai Jeshurun. Born in New Orleans, he was a mere boy when his father came to New York and joined the Congregation in 1878. He was one of the pupils in its Sunday School, became Bar Mitzvah in its Synagogue, was a member of its teaching staff, reared his own children under its influence, and brought his grandchildren to its altar. He had been a member of the Congregation since 1891 and served as Trustee since 1916.

Mr. Endel had a wide experience in executive responsibility to his credit. In his own industry he held positions of importance as President of the Clothiers Association of New York, and as Vice-President of the National Association of Clothiers. In fraternal work, he had been a leader among the Knights of Pythias, and was elected Grand Chancellor of New York State by that organization in 1917. During the War he had held membership on the U. S. War Service Commission, and was appointed Chairman of the Clothing Division of the Red Cross and the Third Liberty Loan Committees.

Mr. Endel placed the administration of the Congregation upon a high level of efficiency. No detail of the Congregation's program was overlooked. He had a keen sense for organization and for beauty and decorum. He had an understanding of the history of the Congregation, derived from nearly half a century of personal observation, and he had a profound respect for its traditions. These qualifications soon made themselves felt. His executive ability was also recognized by the United Synagogue of America by whom he was invited to preside at important sessions in its convention programs.

By 1925 the financial condition of the Congregation was such that the mortgage indebtedness on its property was only \$75,000, exclusive of the mortgage on the building at 582 West End Avenue which was purchased during that year. The Congregation's resources were estimated at about \$400,000. Its annual budget which had risen to more than \$60,000 was covered by a twenty percent assessment on pews in addition to its other usual sources of income. Its cemetery property was enlarged in 1923 by the purchase of a tract of ground from the Spanish and Portuguese Congregation for the sum of \$50,000 and in 1925 negotiations were commenced with a view to securing an additional similar tract. Under the supervision of the sexton and the Cemetery Committee, the cemetery property was proving a valuable source of income.

The sexton, Mr. M. Z. Levinson, received frequent commendation for his efficiency in the performance of his duties at the Synagogue Services as well as in connection with the financial scope of his work. In 1925, on the occasion of the twenty-fifth anniversary of his service in the Congregation, he was elected for a life tenure.

The membership of the Congregation was now almost 350. There was practically no more room for members as nearly all the available seats in the main auditorium were taken. There were about 300 families in addition, who were affiliated as seatholders. With a roster of nearly 700 affiliated families, B'nai Jeshurun stood out as one of the large Congregations in the city.

Thus the magnificence of the Synagogue edifice, the beauty of its religious Services, the caliber of the membership, the efficiency of the administration, and the active participation of the Congregation, Sisterhood, and Rabbi in the affairs of the community, combined to give B'nai Jeshurun a position of eminence among the Congregations of the city and finally gained for it, its reputation as the most important Conservative Congregation in the country.

Thus recognized, and at the zenith of a career of a century, B'nai Jeshurun entered the year 1925, which was the year of its Centennial Jubilee.

CHAPTER SIX

THE CENTENNIAL JUBILEE

In 1899 when the Congregation had been approaching its seventy-fifth anniversary, a Committee had been appointed to plan a celebration, but the Congregation was not strong enough even to hold a celebration. Things were much different twenty-five years later. In full vigor and enthusiasm, the Congregation approached its one hundredth year, "young in spirit as the latest born and in the front van of progress," as the President's annual report expressed it in 1924.

PREPARATION FOR THE JUBILEE YEAR

For more than a year before the arrival of the Jubilee the prospect of it was already anticipated eagerly and the manner of its celebration was carefully considered. As early as 1923 the President in his annual report sketched the preliminary plans.

The beautification of the sanctuary was the first step in preparation for the Jubilee. The interior of the Synagogue remained yet to be decorated. In the summer of 1924, as the one hundredth year was in prospect, the work was begun. The decoration of the front wall was completed in time for the High Holy Days. During the following summer, the rest of the interior was completed. It needed the decoration to bring out the full beauty of the sanctuary. In many details its beauty was enhanced by the addition of rich symbolism upon the walls of the Synagogue. The work was carried through in the spirit which guided the architects.

The following account by the artist, Mr. E. Phillipson, conveys the description in detail.

"The decoration of the ceilings and the sidewalls of the Temple of Congregation B'nai Jeshurun was of course, largely prescribed by the architecture of the building which is one of the most beautiful structures of its kind in existence.

"The general architectural conception is Byzantine embellished with suitable details derived from the Copts during the early Christian Era, and all of this reversion to the ancients required a treatment giving the effect of antiquity which finds its first expression in the exterior of the façade with its wonderful old stone effect. As one enters the vestibule this effect is continued in the treatment of the sidewalls and the vaulted ceilings where the plaster surfaces have been treated to represent age-worn stone with stone mosaic inserts around the polychrome lights suspended from the ceilings. Entering the doors to the auditorium the general stone effect is continued on the ceiling under the balcony and only after stepping forward is the full splendor of the architecture revealed to the eye.

"Opposite the entrance door the beautiful arc with its Verde Antique marble columns and all of the rich sculptural details brought out in a multiplicity of colors, gold and silver, capped by the elaborately decorated organ pipes captivates the eye, yet as it travels further, upwards and sideways it will be seen that the entire remainder of the interior is in harmony with it as each detail both as to design and color primarily supports the detail of every other part of the interior. The design of the sidewalls, modelled in low relief was taken from a temple built in Assonan, Egypt, nearly 2,000 years ago. In the original it was a low relief in actual stone, here it is a reproduction in artificial stone, in finished appearance antique. Over the niches, on each side of the ark, are two Jewish symbols in gold mosaic effect, the deer and its young, and the eagle watching over its nest. On each side of the large rose window on the south wall above the main entrance, are emblems of the Lion of Judah and the Eagle bearing the light.

"Twelve symbols along the upper part of the walls represent the twelve tribes of Israel, each forming the center of the decorative motive of the wall between the windows. These have been worked out in consultation with the Rabbi, according to the traditional conception of Genesis Chapter XLIX and Deuteronomy XXXIII.

"Above is the rich ceiling with its heavy stalactite pendants richly colored in blue, red, gold and silver, toned down. In the center rises the clearstory, topped by a ceiling about thirty feet square, which is the same in design as the other ceiling and has a color treatment in which silver and blue predominate over the minor notes of red and gold. This ceiling is supported by a series of five arches on each of its four sides. The facia of these arches are elaborately decorated in a mosaic design interwoven with Jewish symbols. Below this is a frieze the four sides of which bear the inscription in stylized Hebrew letters, of the eighth verse of the sixth chapter of Micah, 'What doth the

Lord require of thee but to do justice, love mercy, and walk humbly with thy God.'

"The whole decorative effect is a unit without a harsh note in it, and carried out with a view of merely treating a wonderful interior as its architectural details demand. It is this subordination to the keynote given by the architects which makes this auditorium one of the most harmoniously beautiful interiors to be found anywhere."

The installation of a new organ took place at the same time. It was a magnificent three manual instrument, equipped with four electric motors, containing forty-six stops and 2285 pipes, and having in addition to the main organ which was placed in the organ and choir gallery over the pulpit platform, an echo section situated in a room at the side of the rear gallery.

The decoration, carried out at an expense of nearly \$25,000 and the organ installed at a cost of nearly \$20,000, perfected the physical appearance of the Temple, and made it all the more beautiful a home for the housing of the Centennial Jubilee.

PLAN FOR THE CELEBRATION

The projected celebration was to last the entire year from November 1924 to November 1925, as November was the month in which the Congregation's charter of incorporation was granted. Every occasion in the year's calendar was to be vested with special significance as a part of the Jubilee year. The Committees for the carrying out of the program were to be large, and representative of the Congregation including seatholders as well as members. A monthly sheet, "The Centennial" was to be the publicity medium within the Congregation.

Of prime importance was to be the commemoration of the event by means of some outstanding token, something of communal scope, whose usefulness would reach beyond the Congregation. At first it was thought that the most appropriate effort would be the raising of a Centenary Memorial Fund of One Hundred Thousand Dollars for the establishment of a Jewish educational institution for the children in a poor section of the city, where the parents are unable to provide for their religious

training. Upon investigation, however, difficulties presented themselves. It was ascertained that the cost of any institution adequate to the purpose, would be far in excess of \$100,000. It was also considered that annual maintenance cost of such an institution would be a heavy burden upon the Congregation's resources. The original idea was therefore modified to the effect that a Centenary Memorial Fund of One Hundred Thousand Dollars should be raised, the income from which should each year be used for the promotion of Jewish education among the children of the poor, and that the principal sum remain available for the erection of an institution, if such should at any time in the future be deemed advisable.

The approach of the Centennial year was heralded from the pulpit during the High Holy Days of 5686, in the Fall of 1924, and aroused the attention of the community as well as of the Congregation.

At the Kol Nidre Service of that year, the project of the Centenary Memorial Fund was placed before the Congregation, and the sum of \$30,000 was subscribed in response to the pulpit appeal.

THE ONE HUNDREDTH YEAR

The Jubilee Year 5686 had its official inception in the One Hundredth Annual Meeting, which was held in the Synagogue on December 14, 1924.

The printed call to the meeting bore a photostat copy of the original Charter of Incorporation.

At the conclusion of the meeting, there was an interesting exchange of reminiscences, in which several of the members present rose to speak about their affiliation with the Congregation. Mention was made of Mr. Louis S. Stroock whose Bar Mitzvah in the B'nai Jeshurun Synagogue took place in 1866, Mr. Agil Hanau, whose connection with the Sunday School went back more than forty years, and Mrs. L. Bierhoff, the oldest lady in the Congregation at whose marriage in the Greene Street Synagogue, Dr. Raphall officiated.

The first public function in the Jubilee Calendar was the

Centennial Charity Bazaar, held at the Hotel McAlpin, December 15th, 16th, and 17th, 1924. Conducted by the women's organizations of the Congregation under the chairmanship of Mrs. Jacob Schwarz, its proceeds were to represent the contribution of the B'nai Jeshurun Womanhood to the Centennial Memorial Fund. The many months of preparation and the extraordinary expenditure of time and energy were rewarded by the great success of the Bazaar. Never before had there been such an outpouring of loyalty by the women of the Congregation. The sum of \$18,000 was realized. The social feature of the Bazaar was the concluding evening which was designated as a pre-Chanukah dance. The Mayor of the city was among the guests. During the evening there took place the presentation by the women to the Congregation for its archives, of a golden book bearing the names of the workers and patrons of the Bazaar.

A chronological narration of the other events of the Centennial year will give a picture of the celebration in detail.

December 26th, 1924

Centennial Chanukah:—Friday evening Service for Jewish Collegians.

January 2nd, 1925

Opening Sabbath eve of the Centennial year 1925. The program consisted of an opening prayer by Rabbi Clifton Harby Levy, representing the New York Board of Jewish Ministers, of which Rabbi Goldstein was President. Addresses were delivered by Dr. Joseph Silverman, Rabbi Emeritus of Temple Emanu-El, the oldest Reform Congregation in the city, and by Dr. D. de Sola Pool, Minister of the Spanish and Portuguese Congregation Shearith Israel, the oldest orthodox Congregation, and a closing prayer by Dr. F. de Sola Mendes, Rabbi Emeritus of the Congregation Shaaray Tefila.

January 3rd, 1925

Bar Mitzvah of Master Harry Michaels, grandson of Mr. Charles W. Endel, President of the Congregation, and fourth generation of B'nai Jeshurun affiliation.

January 7th, 1925

Radio address by the Rabbi from Station WEAJ on, "A Century of Judaism in New York."

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January 7th, 1925

Dedication of the new organ installed in honor of the Centennial Jubilee, and program of Synagogue music, under the direction of Cantor Jacob Schwartz.

February 7th, 1925

Meeting of the American Jewish Historical Society. Paper by Rabbi Israel Goldstein, on "A Chapter on the Founding of Congregation B'nai Jeshurun, the Second Oldest Congregation in New York."

February 17th, 1925

Testimonial luncheon by the Women's Organizations to Mrs. Jacob Schwarz and Mrs. Israel Goldstein.

February 20th, 1925

Stephen S. Wise Night. Address by Dr. Wise on his ministry in Congregation B'nai Jeshurun from 1893 to 1900.

March 8th, 1925

Junior Club's Centennial Purim Masquerade.

March 9th, 1925

Centennial Purim Service. In addition to the reading of the Megillah at the regular hour there was a supplementary Service with Megillah reading in the Synagogue later in the evening, following which a Congregational Get-Together and Shalach-Monos Party was held in the vestry, under the auspices of the Women's Organizations.

March 15th, 1925

Religious School Purim Entertainment.

March 20th, 1925

Address in honor of the Congregation's Centenary at Friday evening Service by Dr. Nathan Krass, Rabbi of Temple Emanu-El.

April 6th, 1925

B'nai Jeshurun Sisterhood Theater Benefit for Keren Hayesod.

April 9th to 16th, 1925

Centennial Passover Week.

April 29th, 1925

Public meeting of the Rabbinical Assembly of the Jewish Theological Seminary, held in the B'nai Jeshurun Synagogue, in honor of its Centenary. Dr. Cyrus Adler presided. Addresses were delivered by Mr. Louis Marshall, and Rabbis Adolph Coblenz of Baltimore, Louis Epstein of Boston, and Herman Lissauer of San Francisco.

May 3rd, 1925

Felicitations to the Congregation by the United Synagogue of America, at its Convention in Atlantic City.

May 12th, 1925

Centennial Lag B'Omer. Closing meeting of the Sisterhood for the season. Address by Mr. Elias Tobenkin.

May 25th, 1925

Closing Exercises of the High School Department.

May 29th and 30th, 1925

Centennial Shabuoth. The theme of the Confirmation exercises centered about the story of the Congregation's century, touching the chapters of its history as represented by its successive Synagogues in Elm Street, Greene Street, West 34th Street, Madison Avenue at 65th Street, and West 88th Street.

May 31st, 1925

Closing Exercises of the regular departments of the Religious School.

September 18th and 19th, 1925

Centennial Rosh Hashonoh. Interior decoration of the Synagogue completed.

The sermons dealt with historical themes, "The Jew of 1825," for the first day and "The Jew of 1925" for the second day.

Additional Services for the young people in the vestry rooms, and for children in the community house.

September 27th, 1925

Kol Nidre Appeal for Centennial Memorial Fund.

September 28th, 1925

Centennial Yom Kippur.

October 3rd to 10th, 1925

Centennial Succoth Festival.

October 7th, 1925

Sisterhood Centennial Harvest Luncheon at the Hotel Astor. Addresses by Mrs. Rebecca Kohut, and Dr. Stephen S. Wise, who organized the Sisterhood in 1894.

October 10th, 1925

Centennial Simchath Torah Children's Pageant. Three hundred and fifty children carrying American and Zion flags, marching through floral arches, led by the Centennial Year Confirmation Girls, with their insignia, the Centennial Year Bar Mitzvah Boys bearing the

Scrolls, the 1825 and 1925 banner bearers and escorts, made up a scene unique in the history of the Congregation. It was the contribution of the Religious School to the magnificence of the Jubilee celebration. The participants were presented by the Sisterhood with miniature scrolls as souvenirs of the occasion.

October 18th, 1925

Opening of Religious School and Center activities.

November 6th, 1925

Opening of the late Friday evening Services and dedication of the Asher and Bertha Rosenblatt Memorial Window.

The window was presented to the Congregation in accordance with a provision in the will of Anna Heidenheimer in memory of her parents, Asher and Bertha Rosenblatt, who had been affiliated with the Congregation from 1839 to 1885. Their grandchildren and great grandchildren were present at the dedication ceremony. There were also present a number of other families descended from early members. During the Service, Memorial mention was made of all the former Presidents of the Congregation since its founding in 1825.

November 13th, 1925

Address in honor of the Congregation's Centenary by Dr. Maurice H. Harris, Rabbi of Temple Israel and the dean of the New York Rabbinate in active service, having ministered to his Congregation for more than forty years.

November 15th, 1925

Jewish Tribune Goodwill Forum in the B'nai Jeshurun Synagogue.

Addresses on the subject of goodwill and understanding between Jews and Christians were delivered by Hon. James W. Gerard, former Ambassador to Germany, Hon. Arthur S. Tompkins, Justice of the New York State Supreme Court, Mr. Herman Bernstein and Mr. David N. Mosessohn of the Jewish Tribune, Mr. Jonah J. Goldstein, and Rabbi Israel Goldstein. Cantor Joseph Rosenblatt and Cantor Jacob Schwartz rendered Hebrew melodies.

November 20th, 1925

Address in honor of the Congregation's Centenary by Dr. Rudolph Grossman, of Temple Rodeph Sholom, the third oldest Congregation in the city.

November 26th, 1925

Centennial Thanksgiving Service at the Synagogue of the Spanish and Portuguese Congregation Shearith Israel, where the Congregation was the guest of its "mother" Congregation. Addresses were delivered by Dr. David de Sola Pool and Rabbi Israel Goldstein.

November 26th, 1925

Centennial Jubilee Banquet and Dance in the Grand Ballroom of Hotel Astor, bringing the Centennial year to a close on the one hundredth anniversary of the Congregation's charter of incorporation which was granted November 28th, 1825.

THE CLOSING BANQUET

The closing event was a fitting climax to the year's celebration. Families whose antecedents in the Congregation went back two, three and four generations were there, and young people, preparing themselves to take up the mantle of responsibility in their due turn, were there. Leaders of sister Congregations, distinguished representatives of Universities, Theological Seminaries, Rabbinical bodies and philanthropic institutions, eminent spokesmen of the great Christian denominations, nationally known leaders of civil and political affairs, journalists and newspaper men of worldwide reputation,—all were there. The Grand Ballroom of the Astor Hotel was the scene of a brilliant gathering.

The hall was decorated with characteristic emblems, American and Zion flags, large wall plaques bearing the imprint of the Jubilee, and behind a curtain which was drawn later in the evening, a platform on which were 100 candles surmounted by two splendid replicas, constructed of sugar blocks, representing the Congregation's first Synagogue and its latest edifice, which had been provided by the Sisterhood. The guests received as souvenirs, small bronze plaques in bold relief bearing on the one side the engraving of the 88th Street Synagogue, and on the reverse side, the design of the Congregation's first Synagogue on Elm Street. The guests also received attractive souvenir programs, which contained in addition to the Order of the Evening, and the Menu, a poem by Mrs. Israel Goldstein dedicated to the Centennial Jubilee, a brief historical account of the Congregation and of the Sisterhood, together with photographs of the officers, lay and clerical, a Roll of Honor of the names of all the past officers of the Congregation, lay and clerical, a list of the Centennial Jubilee Committee, the Calen-

dar of events in the Centennial year, letters of felicitation from Hon. Alfred E. Smith, Governor of the State of New York, Dr. Joseph H. Hertz, Chief Rabbi of the United Hebrew Congregations of the British Empire, Dr. Nicholas Murray Butler, President of Columbia University, and Dr. S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America.

On the dais were seated the honorary guests of the evening, who, in addition to the speakers, were Mr. Herman Bernstein, Editor of the "Jewish Tribune," Hon. Sol Bloom, Member of the U. S. House of Representatives, Rabbi Max Drob, President of the Rabbinical Assembly of the Jewish Theological Seminary of America, Rev. Dr. Barnett A. Elzas, Vice-President of the New York Board of Jewish Ministers, Rev. Dr. Rudolph Grossman, Rabbi of Temple Rodeph Sholom, the third oldest Jewish Congregation in the city, Rev. Dr. Maurice H. Harris, Rabbi of Temple Israel, dean of the New York Rabbinate in length of service, Rabbi Bernard Kaplan, formerly visiting minister of Congregation B'nai Jeshurun, Rabbi Isaac Landman, Editor of the "American Hebrew," Mr. Jacob Landau, President of the "Jewish Daily Bulletin," Mr. Morris Magner, President of the "daughter" Congregation Shaaray Tefila, Mr. David N. Mosessohn, Publisher of the "Jewish Tribune," Hon. N. Taylor Phillips, Ex-President of the "mother" Congregation Shearith Israel, Rev. Dr. Elias L. Solomon, President of the United Synagogue of America, Rev. Dr. Nathan Stern, Rabbi of the "daughter" Congregation Shaaray Tefila.

An assemblage of more than six hundred guests rose to the "Star Spangled Banner" and "Hatikvah."

Rev. Dr. D. de Sola Pool, Minister of Congregation Shearith Israel, delivered the invocation. After the banquet courses had been served, Cantor Jacob Schwartz led in the saying of the Grace After Meal.

The opening address¹⁴ was delivered by Mr. Sol M. Stroock, Chairman of the Evening, who spoke briefly as a "representative of the distinguished part of the Congregation and whose roots run deep into its soil." He presented as the Toastmaster

of the evening, Mr. Charles W. Endel, President of the Congregation. Mr. Endel, in his preliminary remarks before introducing the speakers, dwelt upon the significance of Thanksgiving Day and drew a comparison between the reverence paid by the peoples of the world to their great spiritual shrines and the veneration and affection with which B'nai Jeshurun looks back "to that first meeting of the founders of this institution as the shrine where were laid broad and deep the foundations which shall ever remain a monument to the Glory of God, Israel and Humanity."

Rabbi Israel Goldstein sounded the note of religious harmony declaring that the presence of eminent representatives of the Christian religion and of civic and political affairs, is a testimonial to America as a land of "inter-religious and inter-racial fellowship under the wing of religious liberty and political equality." He also alluded to the fact that all of the seven older Congregations in the country had by their greetings ushered B'nai Jeshurun into the portals of its second century as the eighth Centennial Congregation in the United States.

The Right Reverend William T. Manning, Bishop of the Diocese of New York, spoke of religion as the only adequate foundation for democratic institutions, and expressed thankfulness for the "breaking down of the spirit of intolerance and narrow prejudice." "This spirit does not mean," he said, "that we are throwing away our religious beliefs or weakening in our religious convictions. It means an infinitely better thing than that. It means that we are learning, while holding our own faith, strongly and clearly, not merely to tolerate—I dislike, I almost hate the word 'toleration,' in connection with religion—there is an unworthy suggestion of condescension in that word—mere toleration of our brethren is not sufficient—it means that while holding our own faith we are learning to respect, to appreciate and to love those whose faith differs from our own.

"And our religion, if it is real, must call forth that spirit in us, for whatever truly draws us nearer to God, must draw us nearer to all our fellowmen."

The Right Reverend Monsignor Thomas G. Carroll, present as personal representative of Cardinal Hayes, paid a tribute to the Jewish race, declaring that no people had been able to subdue them and keep them down and yet that they had not allowed themselves to become embittered. "The fact that this country of ours," he said, "could not have had a birth uninfluenced by racial and religious heredity, is the thing which gives this happy occasion its peculiar significance."

Rev. Dr. Stephen S. Wise, describing himself as "one of the surviving specimens of the B'nai Jeshurun Rabbinate," touched upon the unity of Israel as the dominant theme of Jewish history, and made an appeal for the preservation of that unity. "Remember," he said, "it is not enough for us to imagine that we are united because we come together, recite the Shema Yisroel, for, after all, perhaps no two of us put exactly the same philosophical and spiritual content into that ancient formula of our people. It is not enough to declare the faith of Israel as one. Israel must be one. The tradition, the memory, the background, the consciousness of Israel, must be preserved, as a people. Though all the world forget, we are a people yet.

"The world without believes we are one, as we believe in God. Whether the world within wills to have it or wills to believe it, we must go forward, through the centuries, not in fear or doubt as to what the world may say of Israel, but affirming, proclaiming the imperishable moral and spiritual truths of Israel as did the fathers, the founders of B'nai Jeshurun—their memory be blest and glorified forever."

Mrs. Eva Levy, President of the B'nai Jeshurun Sisterhood, in a few remarks expressed her appreciation that she and her co-workers in the Sisterhood were privileged to gather in the golden harvest after others in earlier years had sown, planted and carefully tended the soil.

Mr. Adolph S. Ochs, Publisher of the "New York Times," pointed to the progress in civic equality which the century had brought to the Jew and stressed the corresponding obligation resting upon the Jew. "Out of the six million inhabitants of this great Metropolitan District," he said, "nearly one-fourth

of them are Jews. It is the largest aggregation of Jews in the world. It spells RESPONSIBILITY in capital letters to us. We have here, in this great community, an opportunity to justify the faith that is in us and which we want people to understand and appreciate. It is such assemblages as these that give encouragement."

Dr. Cyrus Adler, President of the Jewish Theological Seminary, who also conveyed the greetings of the United Synagogue of America, referred to the cordial relations between Jews and non-Jews in the early chapter of American history. "If there has been a Dark Age," he said, "it is a recent Dark Age in between. Let us hope that we are emerging from it and are returning to the genuine freedom and liberty of conscience which was the idea of the Founders of the Republic."

Hon. Julius Miller, President of the Borough of Manhattan, spoke of the need of religious institutions to keep alive the eternal spiritual truths in the midst of the ever changing panorama of material progress.

Hon. Royal S. Copeland, U. S. Senator from New York, recalled the picture of the United States in 1825, and paid a tribute to Thomas Jefferson as the "author of the statute of religious freedom for the state of Virginia," which has since been written into the Constitution of every state in the Union.

Following the conclusion of the addresses, and before the commencement of the Dance, the Toastmaster called upon the assemblage to rise, while bugles sounded taps, and in silent meditation to remember those of the Congregation's ranks who dwelt "in the everlasting spirit with their Maker."

The program of the evening reached a much larger audience than was personally present, as a result of the courtesy of the radio broadcasting station WHN.

Messages poured in from numerous individuals, organizations and Congregations throughout the United States including the Seven Senior Congregations, and from Jewish leaders all over the world as far as Palestine, including the Chief Rabbis of Austria, Denmark, England, France, Germany, Italy, and Poland.¹⁵

RESULTS OF THE CENTENNIAL JUBILEE CELEBRATION

The Congregation came out of its Centennial Jubilee much strengthened and its prestige much enhanced.

All through the year large gatherings filled the Synagogue, for the special events of the Centennial Calendar and also at the regular Services. Many who had drifted away from the Congregation, having joined other Congregations or having remained without any Synagogue affiliation, made their appearance during the year and were glad to attest to their antecedents in B'nai Jeshurun. Clippings from old newspapers and magazines bearing references to the Congregation which had been handed down in the family, old letters, mementos, and other Congregational keepsakes, were proudly exhibited, and often handed to the Rabbi for the archives of the Congregation. Descendants of the B'nai Jeshurun stock in the fourth and fifth generation came forward and identified themselves. Two granddaughters and a great grandson of Dr. Morris J. Raphall were among those who sought the privilege of attending the Jubilee Banquet.

A great amount of dormant loyalty was thus reawakened.

The opportunities for service, which the Centennial year presented, were instrumental in welding more firmly the bond of Congregational attachment. The men, the women, and the children,—all had something to do, to make the program richer and the achievement greater. There were occasions of many different kinds, some in the nature of social intercourse, others philanthropic in aim, and still others religious in purport. Not least of all was the opportunity for enlightenment upon the historical background of the Congregation and upon the general background of American Jewish life of which it was a part. Historical topics frequently furnished the themes for pulpit discourses. It was a varied program, containing many elements which were calculated to evoke and to promote the sentiment of loyalty and the spirit of service.

Another beneficial consequence of the Centennial celebration, was the enhanced position of the Congregation in the eyes of American Israel. The wide publicity which attached to the im-

portant events during the year's celebration, in the metropolitan daily press, and in the English Jewish weeklies throughout the country, and also in the Yiddish Press, brought the activity of B'nai Jeshurun to the attention of Jewish communities everywhere. News items and editorial comments regarding the Congregation appeared in Baltimore, Chicago, Cincinnati, Cleveland, Columbus, Denver, Detroit, Houston, Los Angeles, Montreal, Philadelphia, Portland, St. Louis, San Francisco, Seattle, Toronto, and in other smaller cities, also in cities abroad, such as London, Lodz, and Warsaw.

The "Jewish Tribune" dedicated its issue of February 6, 1925, to the Congregation's Centennial Jubilee and embodied in the magazine section, a series of articles on various phases of the development of Jewish life in America during the century between 1825 and 1925, in addition to articles describing the history, personnel, houses of worship, and present day activities of the Congregation itself.

The emphasis of the celebration was always upon the unity of Jewish life and the community of American citizenship. Reform, Conservative and Orthodox representatives were among the guest participants. The note of sectional or factional differentiation was conspicuously absent. Together with the all embracing Jewish note there was the congeniality of American fellowship, as betokened by the presence of civic and religious leaders of Christian denominations, which made the event one of broadest possible connotation.

The philanthropic achievement of the celebration was the establishment of the Centennial Memorial Fund. As a result of the appeals on Kol Nidre night during 1924 and 1925 added to proceeds of the Centennial Charity Bazaar, the sum of \$75,000 was realized, making possible the use of its income annually for the promotion of Jewish education among the children of the poor in the city.

Finally, it was the Centennial Jubilee which stimulated the investigation into the history of the Congregation and the general background of American Jewish life, of which the present volume is the published result, a contribution which, it is hoped, may be of some value in the field of American Jewish history.

CHAPTER SEVEN

THE B'NAI JESHURUN COMMUNITY CENTER

The First Achievement of the Second Century

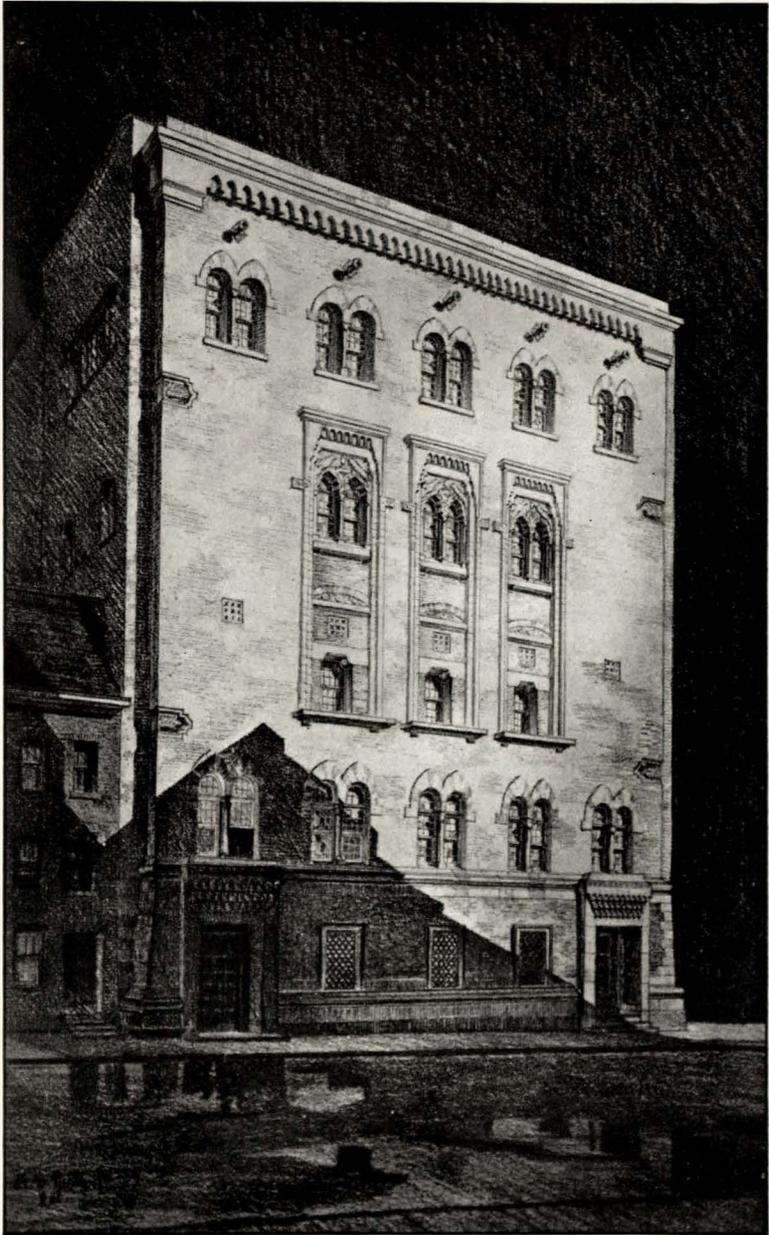
B'nai Jeshurun's century ends with the year 1925. Some future historian, when perhaps another important milestone will have furnished the occasion and the stimulus, will pursue the Congregational narrative into the second century. The five years which have elapsed since 1925 may well be left to be reviewed by that future student, who viewing these years in the setting of a larger period, will be able to judge them in proper perspective.

Yet just as in a journey the milestone serves not only as a terminal but also as a starting point toward the next milestone, so in the Congregation's career the milestone of the Congregation's century becomes the more significant when from it there can be a glimpse of what lies ahead.

The building of the B'nai Jeshurun Community Center, though undertaken after the Centennial Jubilee year, belongs therefore to the story of the Congregation's century, because it marks the first achievement of its second century.

The corner property at 580 and 582 West End Avenue, which had for a time housed the Religious School, Sisterhood, and club activities, proved inadequate for the purpose, both in space and in equipment. The situation called for an institution commensurate with the size and caliber of the Congregation.

In 1926 the Congregation sold its corner property fronting forty feet on West End Avenue and purchased a lot of seventy-eight feet frontage by one hundred feet depth, numbers 264-272 West 89th Street, directly contiguous to the Synagogue in the rear. It was a fortunate location, giving the Congregation an uninterrupted control from 88th Street to 89th Street. In July 1927 building operations were commenced. Mr. Henry B.



COMMUNITY CENTER

Herts, Jr., was appointed architect, with Mr. Louis A. Abramson as consulting architect, and the Lustbader Construction Company was designated for the construction of the building.

The cornerstone laying exercises were held December 18, 1927. Rabbi Israel Goldstein and Cantor Jacob Schwartz officiated. The invocation was delivered by Rev. Dr. Barnett A. Elzas, President of the New York Board of Jewish Ministers, and the closing prayer by Rabbi Max Drob, President of the Rabbinical Assembly of America. Mr. Sol M. Stroock, Honorary Secretary of the Congregation, deposited the records, and Mr. Charles W. Endel, President of the Congregation conducted the laying of the cornerstone. Addresses were delivered by Rev. Dr. Stephen S. Wise, and Bishop William T. Manning. On the evening of the following day, a Chanukah Dinner and Dance in celebration of the cornerstone laying exercises was held at Pythian Temple.

Within five months after the cornerstone laying, the building was completed, the sixth building to be used by the Congregation, and the first of its kind in the course of B'nai Jeshurun's history. It was dedicated on May 20, 1928, exactly ten years after the dedication of the 88th Street Synagogue. The first ones to dedicate the building were the children of the Religious School, who in the morning of that day, marched from their temporary quarters at 78 Riverside Drive, to the auditorium of the magnificent new Community Center. Mr. Milton B. Perlman, Principal of the Religious School, conducted the exercises. Among the speakers was Mr. Agil Hanau who had been assistant-Principal in the Religious School, in the Thirty-fourth Street Synagogue, half a century before.

In the evening the main Dedication Service was held in the auditorium of the new building. Mr. Charles Rubinger in behalf of the Building Committee, presented the building, which was accepted by Mr. Charles W. Endel in behalf of the Congregation. Dr. Cyrus Adler, President of the Jewish Theological Seminary, delivered the Dedication Address. The Rabbi, Cantor and choir participated in the religious portion of the Service. Following the Dedication Services a banquet was held in the banquet hall of the building. Mr. Charles W. Endel was

toastmaster. Addresses were delivered by Rabbi Israel Goldstein, Mrs. Louis Schlechter, President of the Sisterhood, Mr. Samuel Blumberg, a Trustee of the Congregation, and Dr. Louis I. Harris, New York City Commissioner of Health.

The building, seven stories in height, erected at a cost of \$800,000, of which \$200,000 represented the cost of the land, was acclaimed as one of the finest structures of its kind in the country. The description by Mr. Herts, the architect, follows:

"This is the fifth edifice erected by this Congregation in the past one hundred years. It differs from the other four buildings of the Congregation in that it is devoted not alone to worship and prayer, but has been planned to serve a wider scope, as a communal center.

"The style of the edifice on 89th Street is similar to that of the Synagogue building on 88th Street. It stands upon a site which measures eighty feet front and about one hundred feet deep, adjoining the rear of the Synagogue.

"The basic motifs of its design were all studied and developed from historic precedents of early Semitic art. At the same time the building is thoroughly modern in character, and an example of the highest skill in modern engineering. It is admittedly a structure erected to meet the needs in modern life.

"The façade is of stone, terra cotta and concrete. Its base is of granite seamed face, rich in color. Above the base are courses of cut cast stone deeply moulded and variegated in color. The entrance portals are splendid examples of the plastic arts and are designed with a special motif which is characteristic of the symbolism employed in the Synagogue edifice. The Lion of Judah and the Eagle of Israel flank and support the Vase and Vine of B'nai Jeshurun which has grown to lovely flower and fruitage.

"There are two entrance portals, one to the East and one to the West. The western entrance will serve for general use, the eastern entrance for special occasions, thus permitting a segregation of activities as expediency may demand.

"Entering through the western portal, one finds an elevator lobby, leading into two express elevators which serve the entire building. There are four large and ample staircases, one on each corner of the building, built in the form of fire towers for the safety of the occupants of the building.

"To the left of the main west entrance, one enters the sumptuous meeting hall. This room is forty feet square and about fifteen feet high. The ceiling is a coffered one with five domed coffers interspersed. The walls are panelled in walnut. The floors are black marble with a border of Verde Antique marble. The fireplace is an interesting piece

of architectural composition. It is about fourteen feet broad and runs to the ceiling. The color scheme in the room is of the tones of Autumn foliage with a certain amount of silver and gold. The lighting fixtures have been especially designed so as to give the maximum amount of illumination, without glare or shadows. They are of silver and cathedral glass beautifully modelled. The various lamps are rare examples of old Chinese porcelain. The rugs and carpets are the finest that the Orient can produce. The furniture has been especially designed, of walnut, carved very simply, but of great beauty of line and of individual character. An over-mantel of the fire-place contains a symbol of the Congregation.

"The room as a whole, while magnificent and sumptuous, is at the same time so designed and so composed that intense richness of detail and color is balanced and opposed by masses of blank wall surfaces, all in harmony, possessing balance and self-restraint that is fascinating and interesting, and as a room should be, comfortable and inviting.

"The East entrance which also leads into this main Assembly Hall contains a beautiful marble staircase with a handwrought rail of polished steel.

"To the rear of the elevator lobby is the assembly foyer. Here are the coat rooms, women's rest room, etc. To the left of the assembly foyer is the young people's room. This room will serve a dual purpose as a meeting place for the younger members of the Congregation and also as an art gallery for exhibitions of works of art. The room is about forty feet square, and is treated in a manner different from the Main Hall, but complementary to it in furnishing and in color tone. Its quality is simpler. The tones preponderant of the room are browns and buffs.

"Occupying the entire rear of the building is the Chapel. This Chapel, while modernistic in design, maintains the spirit of ancient tradition. The sumptuously carved beamed ceiling, the handwrought fixtures, the pews of old chestnut wood, the ark and pulpit, are the finest examples of cabinetmaker's art, built of rare woods and inlaid with mother-of-pearl. The Chapel is a gem of architecture, possessing a loveliness all its own, reminiscent of the ancient places of worship in Venice, Hildesheim, and Serajevo.

"The second story of the building contains the office of the President and the office of the Director of Activities, a conference and library room, treated in a modern interpretation of the Georgian period, and the business offices of the Congregation and the secretariat. The furniture is especially made of natural oak and leather. The conference and library room, which is to serve also as the Board of Trustees' room, is panelled in oak, with lighting fixtures in antique bronze, simple and dignified in tone.

"Passing through a wide corridor are the Club Rooms of the build-

ing, the Men's Club Room, the Women's Club Room, the Billiard Room, the Women's Salon, etc. These are decorated and furnished in American Georgian style. The color schemes are mist blues and sage greens, and the furniture is in brown mahogany, simple, comfortable, leathern covered furniture with here and there pieces upholstered in tapestry and needle point. A fireplace in replica of one in a Virginia Manor House is in the center of the Men's Club Room, which has a beamed ceiling. The Men's and Women's Club Rooms are so planned that the East wainscot wall of the Women's Room can automatically fold up and the two rooms can be thrown into one, forming a chamber eighty feet in length and thirty odd feet in width, well lighted and perfectly ventilated.

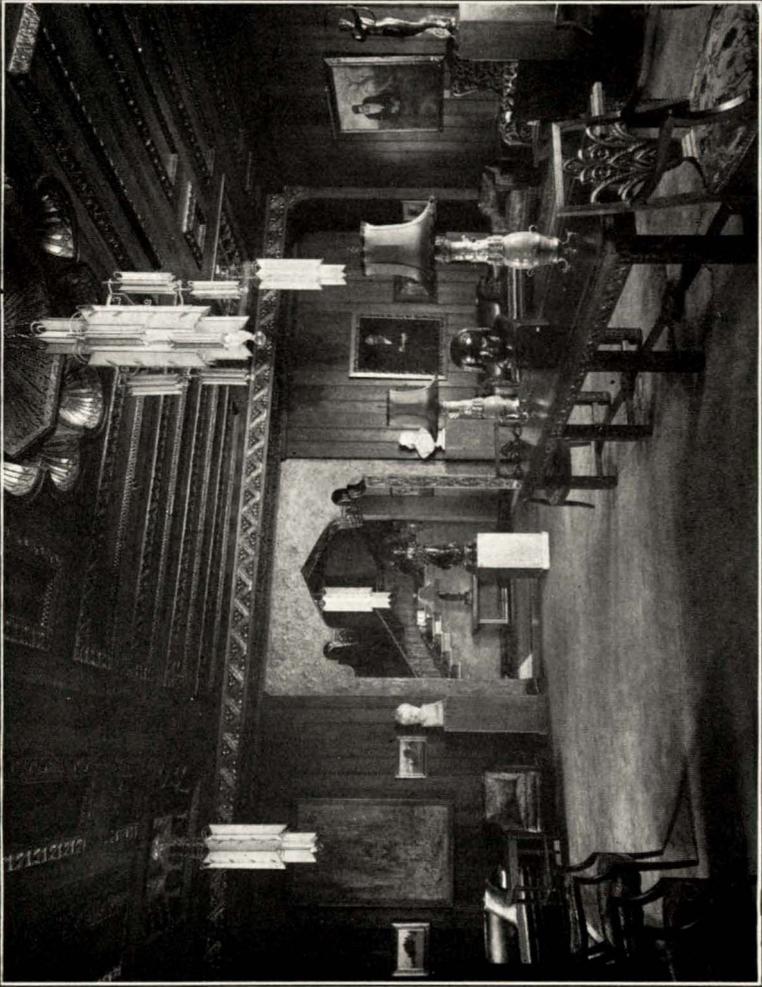
"The floor above contains the Banquet and Ball Room, occupying two stories in space. Provision has been made for 400 persons at separate tables. The color scheme is antique silver, turquoise green and orchid. The lighting fixtures are unique in design and are of silver bronze and glass. The kitchen and service portions of this part of the edifice have been planned with the utmost care, and will compare favorably with those of any institution in the city.

"The fifth floor contains the auditorium. This auditorium is entered by means of a promenade foyer, eighty feet in length and extending to the entire north end of the building. The auditorium also is modernistic in style, and contains a completely equipped modernistic stage. Ample dressing rooms are provided. It is equipped with large and spaciouly spaced opera chairs. The acoustics are perfect and have been designed to function as a hall for lectures, concerts,—vocal and instrumental. It is also equipped with motion picture apparatus.

"This auditorium will be used regularly for the assemblies of the Religious School, for Festival Entertainments, and for High Holy Day Services.

"The two top floors are given over to educational purposes, to be used for the religious instruction of the children, as well as for extra-curricular activities. There are fourteen classrooms, all bathed in sunlight, much larger than the ordinary classroom, with higher ceilings than is usually customary, and equipped with wardrobe closets, blackboards, etc. A large library room has been provided on the first classroom floor. On the fifth floor is the Rabbi's study, a large room decorated and furnished in the early American style, and furnished in brown mahogany, with bookcases occupying an entire wall space. Adjoining the Rabbi's study is the office of the Religious School Principal and of the Rabbi's Secretary.

"On the top floor is the Cantor's music room. The room on this floor corresponding to the library room has been equipped for the purpose of the Sisterhood Sewing Room. The Superintendent's dwelling is located on the same floor. Advantage has been taken of this floor



COMMUNITY CENTER RECEPTION ROOM

of the building which has been semi-enclosed so that it will serve as a spacious Succah as well as for various other purposes requiring an open air space.

"In the basement of the building is a thoroughly equipped series of bowling alleys, together with locker rooms and showers. There has been also provided an exercise room for instruction in fencing, boxing, and golf. The installation of a gymnasium and swimming pool was considered, but was deemed inadvisable.

"In the basement are located the boiler rooms and the necessary adjuncts,—pumps, ventilating apparatus, etc. On the roof is a fan chamber of electrically-driven fans. The building is hygienic to the last degree, and is perfectly heated and ventilated.

"The building as a whole, offers to the community a religious, cultural, social and recreational center, of the highest possible standard of dignity, utility and beauty."

The Congregation's interest in the erection of the Community Center was evidenced by the members' subscription to the mortgage loan bonds to the extent of over \$200,000, and by the generous memorial donations.* At the Dedication Banquet the Sisterhood pledged the sum of \$10,000 toward the equipment of the Sisterhood quarters. A Men's Club, organized for the first time in the Congregation's history, in anticipation of the opportunities which the new building would offer, and headed by Mr. Isaac Goldberg as its first President, undertook the responsibility for much of the social and cultural program which was to be fostered in the Community Center. During the summer of 1928, Mr. M. H. Weinstein was engaged by the Board of Governors of the Community Center, as Director of Activities.

In September 1928, High Holy Day Services, adjunct to the Services held in the Synagogue, were conducted in the auditorium of the Community Center before a Congregation of more than four hundred worshippers, members and friends of the B'nai Jeshurun families who were unable to secure accommodations in the Synagogue itself. Rabbi Goldstein preached the sermons, and a cantor and choir trained by Rev. Schwartz, rendered the ritual in accord with the Congregation's tradition.

On October 7, 1928, upon the conclusion of the High Holy

* See Appendix, page 401.

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Days, the Community Center activities were opened, with the dedication of the Chapel and the opening of an art exhibit.

The full program which was contemplated for the Community Center, was expressed in the following tabulated prospectus:

OUR COMMUNITY HOUSE

What Purposes It May Serve

A FULL COMMUNITY PROGRAM

For the Child

Religious instruction in unsurpassed classrooms, spacious, beautiful, and completely equipped
Clubs of boys and girls for extra-curricular activities
Boy Scout and Girl Scout Organizations
Festival Entertainments
Motion Picture Programs
Athletic Activities
Children's Library
Sabbath and Holy Day Services for Junior Congregation

For the Young People

Dances in the Young People's Room
Dramatic Productions
Literary Discussion Groups
Social Service Groups
Discussion Groups in Bible, Jewish History and Literature
Athletic Activities

For the Men and Women

Men's Club
Sisterhood Social and Philanthropic Program
Sewing Group
Reading Circles in General Literature
Discussion Groups in Bible, Jewish History and Literature
Bowling and Billiards
Congregational Banquets and Festival Celebrations

For the Community

Daily Services in the Chapel
High Holy Day Services in the Auditorium
Lecture Forums
Musical Recitals
Painting and Sculpture Exhibits

How far it has been possible to carry out this program and to what extent the Community Center has influenced the life of the Congregation and of the community, is beyond the province of the present story to relate. Nor would it be possible to render a fair and well considered judgment after a brief observation of only two years.

The story of the Congregation's century really ends with 1925. Yet the building of the Community Center could not well be omitted from mention, because it was a tangible token not only of the Congregation's growth during the four generations of its existence, but of the condition in American Jewish life which called for and made possible the establishment of elaborate community centers in all parts of the country.

The significance of this new institution was stated in Rabbi Goldstein's address at the Dedication Banquet.

"On Sunday, Rosh Chodesh Sivan in the year 5678, corresponding to 1918, Congregation B'nai Jeshurun dedicated its house of worship on 88th Street between West End Avenue and Broadway. On Sunday, Rosh Chodesh Sivan in the year 5688, corresponding to 1928, Congregation B'nai Jeshurun dedicates its Community House on a site directly in the rear of the Synagogue.

"These ten years which have elapsed between Rosh Chodesh Sivan on 88th Street and Rosh Chodesh Sivan on 89th Street, have been momentous years in the life of American Israel. Perhaps no single decade in recent times has brought such great changes. In a world transformed by an epoch-making war, America, during these ten years, was emerging into undisputed leadership among the nations. In an age crippled and in part crushed by that War, American Israel during these ten years, has emerged into the rôle of the Joseph among the brethren, destined by Providence to bring salvation to the house of Jacob. Never before had the American Jew been shouldered with such worldwide responsibilities. He has borne them worthily. He has fought for Jewish rights at Paris, and has succeeded in getting Minority guarantees written into the treaties of the nations,—guarantees which even though they may be violated, yet serve as a rod of conscience and a standard of protest. This American Joseph has clothed, sheltered and healed the stricken brethren in Russia, Rumania and other ravaged lands abroad. Not least of all, he has answered the call of Zion's rejuvenation and of Palestine's upbuilding, so that by his aid the greatest Jewish adventure in nineteen centuries is launched.

"While concerning himself with the needs of his brethren abroad,

the American Jew was not forgetting to set his own house in order during this decade. Fortune favored him as it favored the entire American people. As his resources grew, his sense of responsibility waxed. His philanthropic institutions expanded, his Synagogues grew in number, in size and in beauty, and his Talmud Torahs and Yeshivoth rose in influence and in power.

"The very conception of the Synagogue's function has grown during this decade, from a delimited notion of the Synagogue as a weekend prayer hall, to the notion of the Synagogue as a full-time spiritual power house, radiating energy into the life of the entire community,—men, women and children.

"Thus a single decade from Rosh Chodesh Sivan 1918 to Rosh Chodesh Sivan 1928, has spanned a great era in the life of American Israel.

"The time has changed and the tide has changed. B'nai Jeshurun has marked the time, not in a passive sense of futile waiting, but in an active sense of participating in the great events of the time, in every important enterprise which challenged the loyalty of the Jew. B'nai Jeshurun has contributed tens of thousands of dollars for the relief of Eastern European Jewry, for the colonies of Palestine, and for the educational and philanthropic institutions in America.

"B'nai Jeshurun has observed the tide. A house of prayer is not enough. We have watched to see whether the Community Center idea can justify itself. We have waited to see whether our community has the strength, the enthusiasm and the loyalty to support such an institution.

"We have erected this institution, with a firm and generous gesture, with faith in our people and with hope in our future.

"Our dedication ceremony of today is the sequel to the dedication which took place just ten years ago.

"This locality has grown during the past ten years into the most important Jewish neighborhood in New York, which means the most important in America. Located in the heart of this section, the B'nai Jeshurun Synagogue has drawn to itself a multitude of worshippers who feel spiritually enriched by its ministrations.

"A Jewish community, however, needs more than a house of worship. Children require adequate quarters where religious education may be imparted, spacious and well lighted classrooms, a commodious assembly hall, and an altogether cheerful and comfortable environment. The older boys and girls require facilities for social contacts, as well as for cultural self-expression. The men and women of the Congregation require a proper meeting place where friendship may be cultivated, where gatherings for social, recreational and educational purposes may be properly housed, and where the program of philanthropy which appertains to Congregations and Sisterhoods, may be properly deliberated and fulfilled.



COMMUNITY CENTER AUDITORIUM

THE B'NAI JESHURUN COMMUNITY CENTER 321

"In a word, the scope and influence of the Synagogue need to be extended so as to embrace a full and variegated program of Jewish community living, touching the men, women, and children as family units.

"Thus the B'nai Jeshurun Community Center stands, a monumental building in which beauty and utility have been wisely blended.

"It shall stand as a token of B'nai Jeshurun's faith in its future. The first achievement of its second century, it augurs well for achievements which are to follow."

A CLOSING WORD

What is the significance of a single Congregation's Centenary in the life of American Israel?

A century is a short span in the story of a people which counts its existence in terms of thousands of years. A single Congregation is but a speck upon the map of Universal Israel. When, however, a single Congregation has wrought a century of service to God—Israel—Humanity, it becomes a circumstance of no mean proportions. When, moreover, the scene of that circumstance is a nation and government so young that its own lifetime exceeds the Congregation's record by no more than half a hundred years, then the touch of romance is added to the achievement.

B'nai Jeshurun's century is like a mirror reflecting the broad background of Jewish life in New York and in America, out of which Israel has come to the present estate. Religious Freedom and Political Equality, Broad-minded Neighborliness and Economic Opportunity, these ideals which have become American traditions, are ingredients which have gone into the building of B'nai Jeshurun, even as they have entered into the building of American Israel altogether.

Acknowledging the Providence which has guided its career, grateful to America which has mothered its growth, and proudly cognizant of the Jewish loyalty and devotion which have through four generations sustained its high purpose, Congregation B'nai Jeshurun lifts the voice of Thanksgiving and Song.

APPENDICES

- A Ritual Questions (pages 323-330)
 - Discussed in correspondence between Rabbi Solomon Hirschell, Chief Rabbi of the Ashkenazim in England, and Congregation B'nai Jeshurun of New York
- B Centennial Jubilee Addresses and Felicitations (pages 331-381)
- C Congregational Register (pages 382-436)
 - 1. Founders and Original Subscribers
 - 2. List of Officers and Trustees 1825-1930
 - 3. List of Present Officers of the Congregation, Community Center, Men's Club, Sisterhood and Religious School
 - 4. Register of Congregational Membership 1825-1930

APPENDIX A

RITUAL QUESTIONS

DISCUSSED IN

*Correspondence between Reverend Solomon Hirschell, Chief Rabbi of the Ashkenazim in England and Congregation B'nai Jeshurun, of New York**

I. THE CONSTRUCTION OF THE MICKVAH

(There is no record of any response to the letter of inquiry.)

NOTE:—The Hebrew inserts are missing in the copy of the letter as it is transcribed in the minute book of the Congregation, but the missing words are probably those indicated in the brackets.

5 Bury Court
London, October 18th, A.M. 5594.

To the Parnass of the Congregation.

Sir,

Having recently had instances of the improper construction of [Mickvahs] I feel it an incumbent duty to request you to inform me

No. 1. How the one used by the wives of the members of your Congregation is situated.

No. 2. Of what materials formed.

No. 3. The depth, width and length thereof.

No. 4. From whence the water is supplied thereto and how emptied.

The importance of these questions will be apparent when I declare that a man may (of the two) rather eat [trefah] than have intercourse with his wife unless she makes use of a [mickvah] formed agreeable to law and the offspring of all such as do not are [mamzerim] with whom persons of religious feelings will form no connection or alliance.

Such being the consequence of the non-observances of these par-

* The material in this appendix is reprinted from the A. S. Freidus Memorial Volume, New York, 1929, where it was published by the author, together with an introductory statement.

ticulars, I feel confident that the subject will meet your and your Congregation's immediate attention.

And in awaiting your early reply hereto, I remain

With respect to yourself and Congregation

Your friend and well-wisher,

(Seal) S. HIRSHELL, Chief Rabbi.

II. THE VALIDITY OF A MARRIAGE

(The names indicated in the records are here omitted.)

From Minutes of the Board of Trustees, August 25th, 5590.

The President read before the meeting a letter addressed to him from Mr., stating that he was Mekadesh Miss on the 12th June 1827 in presence of two witnesses and that on account of his late indisposition he may be compelled to go South during the approaching winter, and he therefore apprises the Board generally of the aforementioned circumstances for their guidance should application be made to unite her in wedlock during his absence, she being betrothed to him according to the tenets of our holy religion, also requesting the acknowledgment of the receipt of the letter, which the Clerk was ordered to do and put the letter on file.

From *Letterbook 1825—1851*. Copy of a letter sent to, August 29, 5590.

Sir,

I am directed by the Board of Trustees of this Congregation to acknowledge the receipt of your letter of the twenty-fifth instant, wherein you state that you have been Mekadesh Miss , which has been recorded on the minutes of this Board, and the letter put on file.

Yours,

M. MICHOLL, Clerk.

From Minutes of the Board of Trustees, August 25th, 1833.

Mr. Micholl stated that Mr. having sent a letter to the former Board of Trustees dated August 25, 1830, stating that he was Mekadesh Miss with presence of witnesses it was *resolved* on motion that a committee of two be appointed to investigate the same with power to request the attendance of witnesses and other persons who may be able to give them information as to the mode of examination and to report at same at the meeting of the Board.

From Minutes of the Board of Trustees, March 16th, 1834.

The Committee appointed as per resolution of the Board of Trustees of August 25, 1833, met pursuant to said resolution on Sunday

RITUAL QUESTIONS

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16th of March, 1834, with the cooperation of Mr. I. B. Kursheedt, respectfully report that after organizing they appointed Mr. Kursheedt to ask questions of the witness to be examined as follows:

Questions to Mr.

Question: Were you present when Mr. tendered the ring to Miss

Answer: Yes.

Question: Was it gold?

Answer: Presume so, but cannot say so, with perfect confidence not having examined it.

Question: Did Mr. present to you his circumstances in life?

Answer: He promised me he would come back to New York in a year and as he had a house and negroes in the West Indies which he would dispose of and then return immediately and having the fullest confidence in him believed so.

Question: Do you believe that if he had not presented himself to be a man of property, the girl would have consented to the act?

Answer: Don't know, but Mr., before he went away to the West Indies, promised to remit money to maintain Miss, and when she applied for money, I stated that he had not sent any, and as he had no funds on hand belonging to Mr., he would not advance any, and also not only failed to remit money to me, he having gone away considerably in my debt, and remains so to this day. And after a lapse of three years when he came back to New York, I applied for my money, he then stated he was very poor and not able to pay!

Mr. examined.

Question: Were you present when the ring was tendered by Mr. to Miss

Answer: Yes.

Question: Do you know if it was gold?

Answer: Cannot say, not having examined.

Question: Did Mr. represent to you his circumstances in life?

Answer: He stated same to me previous to the act that he would return to New York and take a grocery as he would sell his house and negroes in the West Indies and all he wanted was sufficient time to sell his property.

All of which is respectfully submitted to this Board and asked to be discharged from said Committee.

New York

Sunday

Mar. 16, 1834

Signed.... LEVY LUMLEY

JOSEPH NEWMARK

} Committee

On motion *resolved* that the preceding report be accepted. On motion *resolved* that the President be hereby requested to forward the above report with a statement of the case to Rev. Solomon Hirschell for his opinion.

From Minutes of the Board of Trustees, August 31st, 1834.

The President laid before the Board a letter received from the Rev. S. Hirschell of London, England, in answer to a letter addressed to him dated New York, March 10, 5594—1834, a copy as under:

London, 22 May, A. 10, 5594.

To the Parnass, President and Committee of the Cong. B'nai Jeshurun, America.

Gentlemen,

Your letter and statement annexed to it of March 16th was duly handed to me by Mr. Newmark, and I notice the contents thereof with much regret that such an occurrence should have taken place. However, according to your request, I hereby forward you an answer and conjointly with the Beth Din, I do not see the least root or ground that we can take hold of to form an argument as relates to the ["mekadesh"] conditions, to substantiate their validity thereby to annul the Contract and Union, but she, Miss remains and is considered united to the said Mr. and the ["kidushin"] are good and she cannot be separated from him and allowed to marry any one else unless a ["get"] could take place, which alone would be the only way of a separation.

As I am always desirous and anxious to exert myself in any thing that regards our Holy Religion, not for any interest or to derive benefit therefrom, but from pure motives. Thus when any stranger presents himself and wishes to give a ["get"] I consent where circumstances will admit for the sake of

SOLOMON HIRSHELL.

III. LEGITIMACY OF OFFSPRING

From *Letterbook 1825—1851*.

WHEREAS, in the month of April 5599 (1839) Mr., a seatholder in the Synagogue who has resided in this city for three years past, made application to the parnass, Mr. M. Micholl, to permit the acting Hazan to perform the marriage ceremony in uniting his daughter in wedlock with a Mr., but the parnass having been informed that the said Mr. was a descendant in the second generation of an ["aysheth eesh"] rendering him and his daughter ["mamzerim"] for which reason such a marriage could not be permitted according to our holy law, whereupon the said endeavoured to exert and show by a written document in his possession that the allegations as charged against his grandmother were

untrue. Thereupon the parnass requested to show the certificate of his own marriage, which on examination proved that he was not married by a Hazan of a Congregation or by the proper authorities in England which, however, he endeavoured to explain away. Nevertheless the parnass stated to him that if he would wait until such time, as a communication could be sent to London and an answer returned with the consent of the [Rabbi] that the said marriage could be permitted agreeable to our holy law. Then the parnass would as well as the Trustees before whom the matter had been argued, allow the marriage to take place, but he did not wish to wait until such an answer could be received. He then applied to the Hazan of the Congregation "Shearith Israel" to perform the marriage ceremony but he the Hazan having learnt that he had been refused by authorities of this Congregation, therefore he the Hazan called on the parnass to learn the cause of its not being permitted. After an explanation he also declined to perform the marriage ceremony. Whereupon the said took his daughter and the said and had them united before one of the Aldermen of the city which is not recognized by the Jewish rites (and were they legitimate Jews, would be unlawful).

The person who gave the information to the parnass stated having heard that the daughter of the aforesaid was about to be married to an Israelite and having the recollection that the said was according to common report, the grandson of a woman accused of the crime of ["aysheth eesh"] the informant knowing that it was the imperative duty of every Jew to prevent the admission of such a progeny in wedlock with any of our nation, as soon as he heard of the contemplated marriage, he wrote to the Reverend Solomon Hirschell and to a brother of his in London to make strict inquiry and learn the truth of the matter. He also requested the Rabbi to inform the authorities of this Congregation to warn them of the illegality and impropriety of allowing such marriage. In accordance to the request on the third day of June 5599 (1839) a letter was received of which the following is a copy:

To the Wardens and Committee of the Jewish Congregation, New York.

Gentlemen,

It having been intimated to me that a certain individual of our city by the name of is anxious to marry his daughter to a man of the name of, I lose no time in informing you that such a marriage cannot by our law take place, the said being a ["mamzer"] and as I understand that he has represented to you that he has been married in England ["according to the law of Moses and Israel"] I beg to inform you that such could not have been the case unless the said must have imposed upon us or have

been married without authority by some unworthy character. I hope that this will arrive in time to stop the contemplated marriage between the parties and trust that you will endeavor to do all in your power to prevent the union taking place elsewhere, so that the vineyard of the Lord of Hosts may be kept free from diverse seed.

Wishing you prosperity and long life to the leader of your Congregation

I remain, Gentlemen,

Yours truly,

(Signed) S. HIRSHELL, Chief Rabbi.

March 12, 5599

P.S. I believe many among you are in the habit of using cider on ["Pesach"]. A question has been asked me if such is allowable. My answer is that there can be no objection to the same provided the cask and utensils used are free of all ["chometz"], that is no beer or any ["chometz"] have ever been in them.

IV. INTERMENT OF THE MALE CHILD OF NON-JEWISH MOTHER

From Letterbook 1825-1851:

WHEREAS in the month of July 5598 (1838), a Mr. a renter of a seat in the Synagogue having a child dead, whose mother was not an Israelite woman, but the child (a son) having been circumcised on the eighth day after his birth, he (Mr.) applied to have this child interred in the Burial Ground belonging to this Congregation which was granted. And it was also agreed by the Trustees, that one of this Board (Mr. Newmark) should write to London and endeavor to ascertain the opinion of that most learned and revered Rabbi Solomon Hirschell, which was complied with and the underwritten is a copy of the answer to the above.

יהודי שבא על הנכרית וילדה ממנו זכר הרי הוא נכרי לכל דבר אפילו נימול עד שנימול ונמבל לשם גירותו בפני בית דין צדק הראויים כדת וכהלכה וננתב כפנקס הקהל בשמות עשיתו גר שנעשה עים בית דין צדק ונכרי שבא על בת ישראל הולד בין זכר בין נקבה כישראל גמור אך האישה אסורה להנשא לכהן עד עולם כמו גיורת וזרי היא בכלל גרושה וחללה זונה גם בתה לא תנשא לכהן.

["The son of a Jewish father and a Gentile mother is considered as a Gentile, even if he has been circumcised until circumcision and ritual ablution have been performed specifically as an act of proselytizing in the presence of a properly constituted ecclesiastical court and the record has been entered in the communal register together with the names of those who supervised the ceremony of conversion. The offspring of a Gentile father and a Jewish mother, however, is re-

garded as an Israelite in all respects whether male or female, only that the female may not marry a priest (Cohen), as if she were a proselyte being included in the category of those who cannot marry a 'Cohen,' neither may her daughter marry a 'Cohen.'"]

V. WARNING AGAINST UNAUTHORIZED DIVORCES

From Letterbook 1825-1851. Copy of a letter received from the Reverend Solomon Hirschell, London.

To the Parnass President of the Hebrew Congregation B'nai Jeshurun at New York.

Sir:

Some short time ago a woman brought to this city a letter of divorce which has been granted by one "Reb Hirsch Sofer" who at present is in your town and who as I understand is about to visit other Congregations throughout the United States for the purpose of granting more ["gittin"].

The office I hold renders it my duty to address you on this subject, —one of the most serious that possibly can come under the consideration of any ["Beth Din"] whether we consider the great sin committed by a man who marries a woman improperly divorced and who perhaps in law is an ["aysheth eesh"] and the fearful consequences that may result to the offspring of such a marriage and who may be ["mamzerim"]. I am free to confess although supported by a ["Beth Din Zedek"] in every respect worthy of that designation there is none of the duties I may be called upon to perform on which I enter with so much reluctance and pain as in the granting of ["get"]. For in a religious point of view it is a task of so much nicety that no conscientious man would lightly undertake it and so far from wishing to derive anything like gain from the performance of that duty I would rather at any time contribute from my own means to prevent the desperation of man and wife. Such being the feelings which I and every conscientious Jew entertain on this subject, I have not considered myself justified to act on the ["get"] in question particularly as I do not sufficiently know whether religiously and morally the said Reb Hirsch Sofer is at all competent and qualified neither do I know the witnesses. Some years ago as you will remember ["gittin"] were granted by a Mr. Cohen, but owing to an informality on the face of the ["get"] the ["Beth Din"] was obliged to annul. If such was the course we adopted when the defect was merely in the form how much more rigid does our duty enjoin us to be where we must be doubtful whether all the essential acts which the laws prescribe as indispensable to ["get"] have been properly performed and I must confess I am surprised that "R' Hirsch" to whom I entertain a better opinion

should so easily have undertaken to perform that serious act by himself. Indeed after such conduct on his part, I doubt if he knows the remark of our Rabbin of blessed memory in Proverbs VII, 26, which they apply to the man who is incompetent and nevertheless presumes to take upon himself the responsibility of acting as a spiritual guide and teacher.

I should feel most happy were a man to arise in the light of whose learning and virtue the "Kehilloth" of America could walk in uprightness according to our holy law. But until that is the case the intimate connection between your country and England renders it imperative on me to remonstrate against such improper practices.

You will have the goodness and communicate the contents of this letter to the various "Kehilloth" throughout the union so as to prevent a repetition of these illegal ["gittin"].

My best wishes for your health and happiness. I am

Very sincerely yours,

(signed) SOLOMON HIRSHELL,
Chief Rabbi.

London, March 1st, 5597

From Letterbook 1825—1851. Copy of a letter sent to Moses Content, Esq., Parnass of the Congregation Anshe Chesed, in the City of New York (March 6, 1839) 20th Adar 5599.

Honored Sir:

The enclosed is a copy of a letter received from the Reverend Solomon Hirschell in London which should have been sent to your Congregation shortly after its arrival but the Trustees of this Congregation (B'nai Jeshurun) not wishing to promulgate any matter which would injure any man if he acts in conformity to our holy religion, if it could with propriety be avoided. Therefore they had hoped that the person therein named [Reb Hirsch Sofer] after having learnt that the Reverend and learned Rabbi in London had so written would have desisted and entirely refrained from ever attempting to do the like. But I have just been informed that he [Reb Hirsch Sofer] is now about to do the like in opposition to the opinion in defiance of the learned Rabbi's injunction. Therefore, I deem it my imperative duty to direct your attention to the enclosed in the firm belief that you would not willingly countenance, assist or permit such an act to be done in defiance to the desire or wish of that most learned Rabbi whose only will is that our holy religion may be continued in its purity, so that all the children of Israel may be uncontaminated by any such unlawful acts like these herein referred to. All of which is submitted to your respectful attention by, honored Sir, your brother in Israel,

MORLAND MICHOLL, *Parnass*
of the Congregation B'nai Jeshurun.

APPENDIX B

ADDRESSES AND FELICITATIONS DELIVERED
AT THE
CENTENNIAL JUBILEE BANQUET
IN CELEBRATION OF THE 100TH ANNIVERSARY
OF
CONGREGATION B'NAI JESHURUN *

Thursday Evening, November 26, 1925
Kislev 10, 5686

Hotel Astor, New York

AT THE OUTGOING OF THE CENTURY

*Dedicated to the Centennial Jubilee
of Congregation B'nai Jeshurun*

By MRS. ISRAEL GOLDSTEIN

B'nai Jeshurun! Children of Israel!
Seal now the portals of thy century.
Sound the timbrels,
Shout with gladness,
Ring out the pæans of thine age-old glory!

One hundred years ago!
A dream conceived with trepidation;
A vision seen within the shadows of the night,
And carried thence upon the wing of bird
To all our brethren.

A new beginning!
Seeds sown, quite fearless in November's chill,—
E'en as sweet Spring the Winter follows,
Sure of new growth and budding flowers
And warmth of sunshine.

*The addresses are rendered according to the stenographic report.
There is also included a list of Centennial Jubilee Committees.

APPENDIX B

A hundred years!
 A dream reality become!
 A vision pierced through by shafts of light
 And found to be of substance sound and firm
 By all our brethren.

Four generations!
 All mindful of the love of country,
 Yet heedful of the call of Israel;
 Full span of years with blessing manifold
 Unto Humanity.

B'nai Jeshurun! Children of Israel!
 Fling wide the portals of thy second century!
 Sound the timbrels,
 Shout with gladness,
 Live true unto thine age-old glory!

ADDRESSES BY

MR. SOL M. STROOCK, Chairman of the Evening

MR. CHARLES W. ENDEL, Toastmaster

RABBI ISRAEL GOLDSTEIN

BISHOP WILLIAM T. MANNING

REV. MONSIGNOR THOMAS A. CARROLL,
 Chancellor to Cardinal Patrick A. Hayes

REV. DR. STEPHEN S. WISE

HON. ROYAL S. COPELAND

U. S. Senator from the State of New York

MRS. EVA LEVY

President of B'nai Jeshurun Sisterhood

MR. ADOLPH S. OCHS

DR. CYRUS ADLER

President of the Jewish Theological Seminary of America

HON. JULIUS MILLER

President of the Borough of Manhattan

HONORARY GUESTS ON THE DAIS IN ADDITION TO
 THE SPEAKERS

MR. HERMAN BERNSTEIN

Editor of "The Jewish Tribune"

HON. SOL BLOOM

Member of the U. S. House of Representatives

RABBI MAX DROB

President of The Rabbinical Assembly of the Jewish Theological
Seminary of America

REV. DR. BARNETT A. ELZAS

Vice-President of the New York Board of Jewish Ministers

REV. DR. RUDOLPH GROSSMAN

Rabbi of Temple Rodoph Sholom, the third oldest Jewish Congregation
in the City

REV. DR. MAURICE H. HARRIS

Rabbi of Temple Israel, dean of the New York Rabbinate in length
of service

RABBI BERNARD KAPLAN

Formerly visiting minister of Congregation B'nai Jeshurun

RABBI ISAAC LANDMAN

Editor of "The American Hebrew"

MR. JACOB LANDAU

President of the "Jewish Daily Bulletin"

MR. MORRIS MAGNER

President of the "daughter" Congregation Shaaray Tefila

MR. DAVID N. MOSESSOHN

Publisher of "The Jewish Tribune"

HON. N. TAYLOR PHILLIPS

Ex-President of the "mother" Congregation Shearith Israel

REV. DR. ELIAS L. SOLOMON

President of the United Synagogue of America

REV. DR. NATHAN STERN

Rabbi of the "daughter" Congregation Shaaray Tefila

MR. SOL M. STROOCK: Ladies and gentlemen, distinguished
guests, friends all:

By our presence here tonight, we evidence anew our love, our veneration and our respect for Congregation B'nai Jeshurun, in celebration of the One Hundredth Anniversary of its existence.

Generations have come, have played their parts in the upbuilding of the Congregation and in the fostering and development of the ideals for which it stands, and have gone to their reward—but the Congregation, renewing its youth, like the eagle, goes ever forward in its chosen task of fostering the faith and achieving its mission.

At a meeting of the Committee on Arrangements, I suggested that in presenting the Toastmaster of the evening, some word should be spoken by one, representative of the distinguished past of the Congregation and whose roots run deep into its soil. Many of us here represent and are of the third and fourth generations of those who have

worshipped and who are worshipping within its Synagogue; and, although quite unsought, the honor and privilege of saying that word were given to me.

A young Italian recently described his leave-taking from some friends who had embarked upon a ship bound for his homeland. He said, "I stood on the string-piece of the dock, and as the ship pulled out into the river, I shouted, 'Good-bye, Tony; good-bye, Beppo; good-bye, all.' Then I heard someone shout, 'Man overboard! Man overboard!—and I looked around, and it was me.'"

That story may serve to point a moral and to indicate why I, who made the suggestion that these remarks should be made tonight, am standing now before you.

We are bound to this Congregation by many ties, tender and beautiful. Its traditions are our traditions; its faith is our faith. Here we came, as little children, to receive our first religious instruction. Here our parents worshipped. Here, within the walls of the Synagogue, we were called to the Lord to pledge our allegiance, as Jews, to the traditions of our faith. Here we were married. Here, our children, in turn, have come. In its cemetery lie the remains of our parents, and in time we, ourselves, will pass, the same way, to the same place.

We are home folks,—here at home. And it is quite fitting that we should, as home folks tonight, celebrate the One Hundredth Anniversary of the Congregation.

Great has been the past of our Congregation. It has served Jewry in this city, and served it well. Our Congregation has always played its part, not merely in civic affairs but in every crisis that has come in and to our country. When the war-drums beat, in every war within the last one hundred years, the boys from our Congregation have answered to the call. And no less in peace have the sons of B'nai Jeshurun been always not merely ready to serve, but they have served faithfully and have served well.

We may not have contributed great and distinguished citizens to our city and to our country, but we have done more—we have furnished loyal sons of America, loyal sons of our faith, loyal to our country, loyal to our traditions. And we could not help but be loyal to the country that we all love. (Applause.)

But great—and, in a measure, it has been great—as has been the past of our Congregation—we look forward with hope to the future; and it is for us, we of the third and fourth generation, to dedicate ourselves anew tonight to those ideals which our fathers adopted at the foundation of this Congregation, and to the faith which they so loyally served during these one hundred years that are gone.

We must go on from strength to strength, and we, who are here tonight, must teach to our children, so that they, in turn, may teach to their children, the traditions of this Congregation, so that honor may come to all sons and daughters of B'nai Jeshurun within the next

century as it has come to those who have loved her and served her in the century that has passed.

I consider it particularly fortunate that the Toastmaster of the evening, the President of this Congregation, is a boy who, like myself, grew up in the Congregation. I dislike to think of how many years have passed since Charles Endel and I attended Sunday-School in the old Thirty-Fourth Street Synagogue. But from that day to this, his zeal has been steadfast and his faith has been firm—and you have signally honored him by calling him to the Presidency of your Congregation. (Applause.)

And, now, I must fade out of the picture. But in doing so it is my great pleasure and privilege to present, as the Toastmaster of the evening, the President of this Congregation, Mr. Charles W. Endel. (Applause.)

MR. CHARLES W. ENDEL: Mr. Chairman, honored guests, and friends:

On behalf of the officers and Trustees of Congregation B'nai Jeshurun, I welcome you to this Celebration, commemorative of the Centennial Jubilee of its existence.

One hundred years! One hundred of the most wonderful years in the history of the world. One hundred years that have meant so much in the advancement of civilization, in science, in invention, in education and in the harnessing of the elements for the use and service of man.

We are assembled here in memory of what has gone and in honor of what is here. We give voice to a feeling of thankfulness and gladness that the work of the founders of this Congregation in November, 1825, has survived for the benefit of all generations. Their voices are heard no more, but there remains an edifice, dedicated to God's Holy Name, that will always be a living monument to their memories.

I deem it a great pleasure, as does the Chairman of the evening, to have been affiliated with this Congregation for a half century of its existence, and it is a great privilege and an honor to be the Executive Head on this auspicious occasion.

One hundred years of service to God, to Israel and to humanity!

Who can estimate the sunshine our Congregation has brought into countless hearts and homes during the century of its existence? Who can measure the practical good accomplished by the golden-hearted women of our Sisterhood? Who can tell how many characters have been strengthened for righteousness or number of feet that have turned aside from evil paths through the sublime teachings and the practical lessons taught within the walls of our Synagogue and our religious school? Not until the record written by the Angel with the Golden Pen of Truth is revealed, shall we know how large a part Congregation B'nai Jeshurun has played in the development of individual

character, in the amelioration of human woe and suffering and in the upbuilding of the highest and best civilization this world has yet known.

What has been accomplished along these lines of practical achievement is but an earnest of what lies before us in the years to come. And each of us should, on this auspicious occasion, strengthen his hands by a re-consecration of himself and by lifting up his eyes to behold the larger vision of an ever-widening and ever-increasing horizon, commensurate with the glorious teachings of our fathers.

We should all endeavor to direct our efforts in accordance with the Divine Inspiration, so that we may be profited and our inner being be brought to a closer understanding with the Great Jehovah.

On this Universal Thanksgiving Day, let each one of us give thought to offering up his earnest thanks and appreciation for the blessings that we have been privileged to enjoy. Let us rejoice in the prosperity of our country. Let us keep before us the ideals of the Fatherhood of God and the Brotherhood of man, and offer up a prayer for its sturdy growth and its ultimate acceptance by all mankind.

For Thanksgiving Day, with its worship and its gladness, we are indebted to the Pilgrims. In 1621, the harvest, though meagre, kept famine from their door. In the Fall of that year, surrounded by perils, threatened by the savages, poor in worldly goods, but with soaring spirits, they set apart a day to offer thanksgiving for the harvest and for the blessing that Providence had vouchsafed. In comparative prosperity, they did not forget to be grateful.

The human soul, in periods of hardship and suffering, addresses its petition to a Throne of Grace, but in moments of success is prone to forget the source of its well-being. Not so with the Pilgrims. They set apart a day, to be observed by the inhabitants of a small colony, and in doing so set it apart for an observance of a nation of a hundred and ten millions of people of the greatest Republic this world has ever known.

As we Jews hold in sacred memory Eretz Yisroel; as the Virginian looks to Jamestown as the birthplace of his civilization and the mother of his traditions; as the Mohammedan, when from the minaret there rings out the call to prayer, devoutly turns his face towards Mecca and, with soaring soul, makes the vagrant wind the bearer of his message; as the New Englander, with bared head, stands in the presence of Plymouth Rock and to the memory of the Pilgrim pays his tribute—so we, of B'nai Jeshurun, tonight, look back with veneration and affection to that first meeting of the founders of this institution as the shrine where were laid broad and deep the foundations which shall ever remain a monument to the Glory of God, the Glory of Israel and to the Glory of Humanity. (Applause.)

My friends, I have the honor to introduce to you the Rabbi of Congregation B'nai Jeshurun—Rabbi Israel Goldstein. (Applause.)

RABBI ISRAEL GOLDSTEIN: Mr. Chairman, Mr. Toastmaster, fellow citizens of America and fellow Jews:

Usually, it is the clergy who do the reciting and the laity who respond with the "amen." Tonight, the order is reversed, and following the cordial greeting of welcome extended to you by the lay head of the Congregation, there is little for the Rabbi to do but to say "amen."

In the Jewish tradition, however, there are two kinds of "amen," one long and the other short. Without prolonging my affirmation unduly, I would, however, make it long enough to make you feel that the Congregation welcomes you with both arms, with the ecclesiastical arm as well as with the secular arm of the Congregation.

As Americans, we cannot help rejoicing in this large and noteworthy gathering, because it is a token of the broad character of American citizenship which brings Jew and Christian into a mutuality of friendship and even of brotherhood.

During these hundred years, we have endeavored, as a Jewish Congregation, to serve the cause of God and humanity in this great metropolis, side by side with groups of other religious denominations. We are therefore happy at the presence here tonight, of eminent spokesmen of other great religious denominations and of eminent representatives of civic and political affairs. This is a scene which furnishes excellent testimony to the happy condition of American life which makes America the blessed exemplar of inter-religious and inter-racial fellowship under the wing of religious liberty and political equality. For that circumstance, we lift our voice in thanksgiving.

As Jews, we cannot help rejoicing in the fact that this Jubilee brings to us the felicitations in personal presence and by long distance communication, from every part and party in Judaism. All the varying points of view, all the segments within the sphere of the Synagogue,—Orthodox, Conservative, and Reform, if you please, are here and tonight integrated into a single host. All the important Jewish Theological Seminaries in America, all the Jewish Congregational organizations in America, all the Rabbinical bodies in America,—and in addition thereto,—Chief Rabbis, famous scholars, and lay heads of communities in other parts of the world, have focused their blessings upon this Jubilee and upon this gathering.

Let it not be said that only the menace of physical disaster, like pogroms and war catastrophe, can bring Jews of all kinds together and make them forget their differences and remember only the things they hold in common. Certainly the scene tonight is a refutation of that charge. The occasion is the very opposite of sorrow. This is a scene of gladness. Here we have abundance. Our note is that of thanksgiving. Yet it is under these auspices of gladness that we have been able to gather all the varieties of Jews, who are entertaining and entertained by but a single thought—the unity of Israel. We have left our adjectives home tonight, and we are here now to testify that Israel is one,

Universal and united. For that circumstance, we lift our voice, a second time, in thanksgiving.

Then, too, as children of Twentieth Century Israel, we rejoice in the retrospect which brings to mind all the centuries that have gone before. The unbroken thread of Jewish history makes each new century not so much an epoch in itself, as a link in the great Chain of Ages.

It is true, as has been said, that we have in our midst tonight those who are descended in the third and fourth generations from the founders of this Congregation. We are indeed proud of them. And yet, in the larger view, we are all descended from the founders of the people of Jeshurun and, as such we look back not upon three or four generations, but upon a hundred generations.

And it is these hundred generations who are the silent guests at our banquet,—the Patriarchs, the Prophets, the Psalmists, the Maccabees, the Rabbis, the Martyrs, the Saints and the Scholars of all the ages and of all the lands where Israel's foot has found a resting-place—they are the silent guests at our banquet, or, better still, the silent hosts whose guests we are at this Jubilee Table. For that circumstance, we lift our voice, a third time, in thanksgiving.

The ancient Psalmist used an instrument of three strings with which to accompany his song of thanksgiving. We, tonight, sound our hymn as well in three-fold strain: First, the unity of Israel, which brings us greetings from all the ends of the earth. Second, the continuity of our people, which links us to a distinguished past. And, third, the noble character of American citizenship, which brings us the brotherly felicitations of other faiths and other denominations.

And so, with this three-fold strain, we lift our voice in thanksgiving.

My friends, yesterday we were seven—today we are eight—congregations who have passed their century milestone. Yesterday we were seven: One in Newport, Rhode Island; one in New York; two in Philadelphia; one in Charleston, South Carolina; one in Savannah; and one in Cincinnati. Today we are eight.

And I cannot help thinking of those seven congregations who ushered us into existence with their blessings a hundred years ago. I cannot help thinking of them today, as they are ushering us into the portals of the second century. They are here tonight. They have, every one of them, sent us a greeting—every one of those seven, without exception. They are ushering us into the portals of the second century.

To them, to all whose eyes are turned upon us and whose hearts are with us now, we say:

“Open ye, then, these Gates of Righteousness. We shall enter, thank God.” (Applause.)

TOASTMASTER ENDEL: Rabbi Goldstein, we are all deeply grateful for the splendid message you have given us.

Every one of us, I am quite sure, is very happy at the thought that

we have, as our next speaker, one of the most beloved of clergymen, of another faith. I am going to relate to Bishop Manning a little incident which he is unaware of.

One day last Summer, in the month of June, services were being held in Central Park, in the Music Stand, as a memorial to the soldiers of Bronx and New York Counties, belonging to the Order of Knights of Pythias who made the Supreme sacrifice in the late world war. Bishop Manning was on the program to deliver the invocation. For some reason or other, when the time arrived, Bishop Manning was not there, and I was asked to fill in. (Laughter.)

Now, what I want to bring out is this: You will have noticed that I said, "I was asked to fill in." I was not asked to substitute, for, you and I and everyone in this Empire State knows, there can be no substitute for Bishop Manning. (Applause.)

It affords me great pleasure to introduce to you the Right Reverend William T. Manning, Bishop of the Diocese of New York.

BISHOP MANNING: Mr. Chairman, Rabbi Goldstein, fellow guests, and members of this Congregation:

I must say to your Chairman, in beginning, that I only hope that whenever I fail I shall always have as good a substitute. (Applause.)

It is a very great pleasure for me to be here with you tonight, on this significant occasion.

Your honored Rabbi is, I recognize, a man of prudence and foresight, for in his most kind letter of invitation to me, he intimated, most delicately and politely, that twelve minutes, or possibly fifteen minutes, would be about the right length of time for my address. (Laughter.) I think he knew that my feelings on this occasion might otherwise lead me to somewhat extended remarks.

Possibly he had heard of an incident which befell me early in my career, when my friend, Mr. Ochs, and myself, both lived in the State of Tennessee. At that time, I was Rector of Christ Church in Nashville. Admiral Schley paid a visit to the city and at night attended services in my church. The next morning, the "Nashville American" said that "Admiral and Mrs. Schley attended services last night at Christ Church and listened to a sermon by the Rector, the Rev. W. T. Manning, after which they were driven to their hotel and took a much needed rest."

You see, in Tennessee, they have a way of telling the truth (laughter) even in the newspapers.

But it does give me great happiness to be here and to offer my warmest congratulations and good wishes, on this historic day in your life as a Congregation. I bring warmest greetings and good wishes from all those for whom I have a right to speak, and I rejoice to have some share with you here in these festivities on this Thanksgiving Night. And certainly, we who are citizens of this land have many rea-

sons for thanksgiving. There are no people on earth who have more reason to give thanks to God than we have. If I should make the least attempt to enumerate those reasons, I should far exceed my fifteen minute limit.

I think one of the greatest reasons that we have for thankfulness is the increasing realization—for I am sure it is an increasing realization—of the indispensable necessity of religion in human life.

Our sound-minded and straight-thinking President said, just the other day—and he is always saying good things like that (applause)—that the only adequate foundation for Democratic life and for our Democratic institutions is religion. And men are realizing much more that this is true. They are realizing that, great as education is, education alone is not sufficient; that education alone may not do anything for the moral character—it may only make a man a cleverer crook and scoundrel.

There is only one thing that gives a real basis for high moral life, and that is belief in God and recognition of responsibility to His law. (Applause.) That is the thing—relationship with God, responsibility to His law—that makes character, that makes personal responsibility, that makes citizenship. And our men and women are realizing that no man or woman who loves his or her country and loves his or her race can afford to stand indifferent and apathetic toward religion.

And another great reason for thankfulness is the breaking down of the spirit of intolerance and narrow prejudice in the religious life of our people. And in spite of some strange and weird movements and manifestations, that spirit of intolerance and prejudice is breaking down among us—thank God for it. (Applause.)

I rejoice to feel, if you will pardon my referring to it, that the building of our great Cathedral has called forth so notably that spirit of fellowship and brotherhood which we want to spread all over our land, and that it stands there, not only as a symbol of that spirit, but as a mighty and powerful influence to strengthen and, as we trust, to increase it.

The generosity and the broadmindedness of the gifts made to that cause by Jews in this city, has, to my personal knowledge, had a most profound and far-reaching effect. (Applause.) I wish I had time to tell you of some of the messages in that connection that have come to me from my own people, in all parts of this land.

I wonder if you know that Mr. Ochs is presenting two beautiful candelabra, the Menorah, to be placed in the Cathedral of St. John the Divine. And I feel that that is one of the most beautiful and most significant gifts that has been made to that great building. I think that is an act of which we, in New York, have a right to be proud.

I wonder where, before this day in which we are living, that could have occurred, and whether it could have occurred anywhere except here in our great country and here in our own great city? (Applause.)

And this spirit, shown in that gift and in so many ways, does not mean, as Mr. Root so finely pointed out the other day, at the laying of the foundation stone of the nave, that we are throwing away our religious beliefs or weakening in our religious convictions. It means an infinitely better thing than that. It means that we are learning, while holding our own faith, strongly and clearly, not merely to tolerate—I dislike, I almost hate the word “toleration,” in connection with religion (applause)—there is an unworthy suggestion of condescension in that word—mere toleration of our brethren is not sufficient—it means that while holding our own faith we are learning to respect, to appreciate and to love those whose faith differs from our own.

And our religion, if it is real, must call forth that spirit in us, for whatever truly draws us nearer to God, must draw us nearer to all our fellowmen. (Applause.)

TOASTMASTER ENDEL: Bishop Manning, it is needless to say how proud we are of you and how welcome your splendid message has been. I am very grateful that the privilege of the radio is afforded us so that this epoch-making, may I say, message of yours may be heard not only in these United States but throughout the entire universe.

I have a letter from Cardinal Hayes, Archbishop of New York, in which he sends regrets at his inability to be with us this evening. But in it, he says, “I have read, with keen interest, the historical sketch sent me of your Congregation and of the prominent part it has played for one hundred years, not only in the religious life of your own people, but in the service of the community and of the country. I am sending, as my representative, Very Reverend Monsignor Carroll, my Chancellor.”

It gives me great pleasure to introduce to you Father Carroll.

MONSIGNOR CARROLL: Mr. Chairman, Rabbi Goldstein, Bishop Manning, ladies and gentlemen of this Congregation:

His Eminence, the Cardinal, in giving me this very, very pleasant mission, was not so much concerned that I should present the congratulations of the Catholic people of New York City, as that I should emphasize the fact that you are, today for the people of this great community, an object of thanksgiving.

I say it is a very very pleasant mission, because I was brought up in a small town, some hundred miles from New York, in the midst of a small Jewish colony, and I have pulled your hair and given you black eyes and called you names. And the young Maccabee of your faith returned it in very, very good measure. Consequently, I feel that there is a bond of friendship between us. (Laughter.)

I happened to remark to the Cardinal that I was surprised at the idea of a Jewish Congregation celebrating a Centenary, and he retorted, with a smile, that it must have caused a considerable amount of humor

among the elders of the Jewish people to be celebrating any such thing as a Centenary, after forty centuries of history.

For the past twenty-five years, over which my recollection certainly extends, it seems to have been the fashion for us to be celebrating Centenaries. They come along so fast that you really do not pause to think of the personal signification of such an event as this. I just began to give it thought, and when I discovered that I had lived almost half the span of your congregational life, I had a faint sensation of being a Patriarch. (Laughter.)

The fact that this country of ours could not have had a birth uninfluenced by racial and religious heredity, is the thing which gives this happy occasion its peculiar significance.

We have lived through a period when it seems to have been the endeavor of a great many people to try to work a miracle as surpassing as mysteries of faith; that is, that immigrants should forget entirely, their religious and racial antecedents to begin life again. It has been thought that there was some peculiar alchemy in American life which would transmute the Jew and the Irishman and the Greek and the Frenchman and the German, and others who have come here, into Americans uninfluenced by their Irish traditions or their Jewish traditions—and all the rest. And it is because of that very, very peculiar attitude of so many of our people both past and present that we had, not an unfortunate record in perpetuating ancient animosities, but at least periodic revivals of these deplorable racial antipathies.

I know very well that my grandfather, who came to the United States about the time your Congregation began to exist, while he might question very much the propriety of his grandson, a Catholic Priest, speaking to a Jewish Congregation, would have no doubts at all about the impropriety of any social amenities or friendship between Bishop Manning and myself. (Laughter and applause.) Consequently, an occasion such as this, which emphasizes the gradual passing of historic prejudices and indicates at least an approximate reconciliation between the many conflicting opinions current in our wonderfully rich and varied stream of American thought, is an event upon which every citizen of our great Metropolis should congratulate himself.

We feel proud of this unique city. We have not only New York, but we have Athens and Constantinople, we have Vienna and Berlin, we have Warsaw and Petrograd, we have Jerusalem and Cairo, Paris and Madrid, and we have London and Dublin, with a little dash of Belfast mixed in—to give the mixture a “kick.” I might have to revise this little speech if I thought that there was any lawless motive in the smiles or in the laughter which greeted that remark.

But now we find a more general spirit of tolerance, so necessary in a Democracy. And, consequently, when you review the fact that for one hundred years in this New America you have been faithful to the

ancient traditions of your people, certainly you have a just cause to be grateful—because you came here, just as the rest of the immigrant peoples, to constitute a minority. You came here with a history of minority, persecution everywhere the Jewish people have gone. You came just as my own forebears came here, with the memory of racial and religious feuds ingrained in you. and you haven't allowed that to embitter you—which is a most fortunate thing for the United States.

And having been a minority in so many places, you nevertheless made the impress of your national personality felt. In the history of your people, wherever you have gone, you have amounted to something, and no nation has ever been able to keep you in subjection.

That is the contribution that you bring to this splendid adventure of international, inter-racial and inter-denominational amity which we call the United States.

Therefore, we congratulate ourselves, rather than you, because you contribute the virtues that have made possible the history of which you are so proud—those sturdy virtues which have transmitted through all the many generations of which your Rabbi so eloquently spoke, the clean and virile strain which has distinguished the Jewish family and endowed its members with the social virtues which constitute the real strength of any nation.

Here, in this country, for one hundred years, you have been placing upon the education of your children the crown of divine faith, and in their hands the sceptre of divine morality, which goes into the fiber of the only kingly race which a Democracy can recognize and without which it cannot exist.

The people of this city, therefore, have a right to regard this occasion with as much pride as you, yourselves. They have a right not alone to congratulate themselves, but to be thankful for the fact that there is, in this wonderful city, a people who are capable of being faithful to their traditions. When we make the world tour of New York, to visit these different races from many lands, we find that the representatives most worth while, are the ones who are most tenacious of everything that is good and is beautiful and is true in their own history—those who cling to the ideals which have inspired them at home and offer those ideals to contribute to the civilization so peculiarly ours.

We are marching with rapid strides. We are developing something that can be very specifically designated as American. We are going to succeed the more perfectly in proportion to the fidelity with which we adhere and are permitted to adhere to the religious truths that we have been taught and to the social and civic ideals that have made it possible for our fathers to resist any attempt to subjugate us or to make us absolutely subservient to strange convictions and alien customs.

It is a bad thing to be all cast in the same mould. It is so much better and so much more interesting to have this interplay of ideas and comparison of beliefs, whether they are social or civic or religious.

Certainly, it is no insult to another person to say that you believe in your own faith. Everyone should be true to his own faith. I would like to see every Synagogue and every Church in this city crowded with convinced and sincere believers. I would like to see the people of this great Metropolis, who have wandered away in so many instances from the noble traditions of the strong forefathers who begot them in this land, come back to the practice of those pioneer virtues and give their quota of strength in building up the moral and religious wealth of America.

Therefore, those who are so interested, those who give of their time and their service and their material wealth, for the honor of God's Name, out of love for their venerable forefathers, are certainly benefactors of their adopted country and the country of their adoption must incorporate them into the family and must, on an occasion such as this, say "Thank God that He has sent me such a splendid type of citizenship." (Applause.)

TOASTMASTER ENDEL: Monsignor Carroll, I thank you so much. And will you take back to the Cardinal, our felicitations and tell him of our deep regard for him, and also thank him for sending so splendid a representative.

I have to be brief, because we have been extended just another moment or two on the air.

The next speaker is a product of B'nai Jeshurun, and I can best sum up his introduction by saying, "The recognized spokesman for the Jews of America"—Rabbi Stephen S. Wise.

RABBI WISE: Mr. Toastmaster, Rabbi Goldstein, ladies and gentlemen: I am introduced tonight as the one surviving specimen of the B'nai Jeshurun Rabbinate. I was so hardy and so tough and so long-suffering when I was young (I grow a little as I relic with the years) that I barely lived through seven years, from 1893 to 1900, of my ministry, such as it was—I blush to recall, (laughter)—to the Congregation B'nai Jeshurun. But the extraordinary thing is not that I survived, but that you survived. (Laughter.)

I had many predecessors, I have had innumerable successors—all of them laid to rest. (Laughter.) Only Rabbi Goldstein seems able to survive. (Laughter and applause.)

Bishop Manning, a moment ago, spoke of that most gracious and beautiful gift of a Menorah to the Cathedral of St. John the Divine which is building, and he said, "Has there been any parallel token of inter-religious comity?"

Well, my Lordship, I answer you thus: On the 17th day of March, in the year 1925, I delivered the address at the Communion Breakfast of the Holy Name Society of St. Gregory's Roman Catholic Church. (Applause.) I know, of course, why I was asked, why this miracle occurred

I am the only Rabbi in captivity who was born on Saint Patrick's Day. (Laughter and applause.)

I cannot quite come to this meeting tonight, ladies and gentlemen, without tender memories, without poignant regrets. I felt, just as you did tonight, Doctor Goldstein, when I beheld not only the great hosts of our fathers that have gone before, but I see this room tonight peopled by the shades of those I loved and, however imperfectly, served—that goodly, yea, godly company of men and women to whom I went, when I was little more than a lad, finding among them the most gracious and friendly furtherance, receiving of them, as I know you, Rabbi Goldstein, deservedly have at their hands, the most tender and helpful comradeship.

I look in vain for many vanished forms. I hear in spirit voices not a few that are stilled. And I can't help thinking, at this moment, of the wonderful century to which you alluded a moment ago. Mr. Toastmaster—this wonderful century which has passed, from 1825 to 1925. And I think of it for a moment chiefly from the viewpoint of my people's faith and love.

When this Synagogue was founded, there were not more than a handful of Jews in New York. And yet, Bishop Manning, and yet, Mr. Chancellor of the Roman Catholic Arch-Diocese of New York, I bid you remember that Jews have dwelt in New York long before 1825.

The first Jews came to New York and builded their little Synagogue in 1654. 1654—little more than a generation after the advent of the Pilgrim Fathers. 1654—whilst yet Spinoza, for example, was only a youth in the midst of the radiance of his intellectual and spiritual creativeness.

And the Jews who came to New York in 1654, came, one might almost say, straight out of the heart of Spain, out of the midst of Portugal, having tarried, it is true, for fifty or a hundred years within the hospitable confines of Holland, but coming straight out of that golden middle period of Jewish life into the New World. And Congregation B'nai Jeshurun is, as you know—and you know it as I do—just an offshoot of that old, noble, Mother Synagogue, Shearith Israel, "The Remnant of Israel," which the hands of Jews, just enough to constitute a Jewish religious quorum, founded in the earliest days of their arrival on the Western shores.

The Jewish reform movement in 1825 was in its very infancy. In 1825 whilst Jews had lived in England since 1654, after the quarter-millennium of Jewish exile from England, there was, for the Jew there, a very dubious political and civic status not rectified until after nearly another generation had passed.

And what was it a century ago, men and women—that little B'nai Jeshurun? Just a handful of Jews. I know Mr. Endel won't like it if I say it, because he is a very proper person. I know Rabbi Goldstein won't like it if I say it, because, after all, he is a builder of legends

about B'nai Jeshurun. Soon he will be telling us that B'nai Jeshurun is the direct inheritor of the grace of the Second Temple of Jerusalem. So, therefore, the President and the Rabbi of the Congregation will not like it when I say tonight, as I must, that, after all, the founding of this Congregation was very much facilitated by the older, the more aristocratic, as Portuguese Jews always imagine, the finer and the nobler Congregation, because their departure was rather welcomed in the interests of that unity which can always be achieved when two mutually inharmonious bodies agree to disagree.

One hundred years ago, what did the founders of B'nai Jeshurun stand for? The two things that we still believe in, the two things for which our fathers have stood for forty centuries—the unity of God, that unity of God as an article of faith, which is only the name and symbol of something infinitely richer; and the unity of the people of Israel. God and Israel. Not the name of God, not some ancient word touching God's unity. Israel stood for the validity of the faith—that there is a Divine Governance in and over the universe. Israel believed in the regime of God. Israel believed in and lived and fought for and died by the faith that God's law is supreme over men, and only as men acknowledge the sovereignty of God, His will, His way, His works, His wisdom, His justice and His love, will men move forward upon the highway that brings them Godward.

Yet, again, B'nai Jeshurun, by those precious pioneers of a century ago, believed in the unity of Israel. Think of what it meant a hundred years ago for ten or twelve Jews to associate themselves in the Synagogue. There were not as many beans in New York then as there are Jews in the Bronx today. The Bronx is not a disease but a geographical designation. (Laughter.) There were not as many folk in New York then as there are Jews in the Bronx today. And they must have been a rather lonely little lot, who took counsel together and decided that the only way for them, the way of honor, the way of truth and the way of salvation was to stress and stress and stress their relation to God as His children and their relation to Israel as Israel's brothers.

They held to the unity of Israel—although the founding of a Congregation by them had been slightly symptomatic of that divisiveness which has become much too dominant in the councils of American Israel and World Israel.

Bishop Manning, will you think it strange if I tell you—and all men who think we are a united people—that we are the most divided, sundered, atomic people in the world? There aren't two Jews who think alike, except as to what the third Jew should give to the Federation of Jewish Philanthropies. (Laughter.) No two Jews really think alike.

And the glory of our faith is that Doctor Pool, representing Orthodoxy, men like Doctor Landman and Doctor Schulman, representing the Reformed Wing, Doctor Goldstein, himself a Conservative, but a

forward-looking, liberal Conservative—each of them, after all, has his place within the church, within the body of the Household of Israel. And I, tonight, wish to make one plea to you, my people, my one-time people, my people still. Remember it is not enough for us to imagine that we are united because we come together, recite the Shemai Yisroel, for, after all, perhaps no two of us puts exactly the same philosophical and spiritual content into that ancient formula of our people. It is not enough to declare the faith of Israel as one. Israel must be one. The tradition, the memory, the background, the consciousness of Israel, must be preserved, as a people. Though all the world forget, we are a people yet.

I am not pleading for emphasis upon racial differentiation. I am not stressing, in this company tonight, our national or nationalistic entity. But I would be false to my deepest conviction if I did not say to you—for, after all, I may never again have the opportunity to meet with you, my one-time people—we are a people, we are a fellowship, we are a brotherhood. Whatever the minor things that divide, we are, fundamentally and eternally, one fellowship in Israel.

I care not whether you be Reformed or Orthodox or Conservative or Liberal or Radical—the extremely important thing is that you feel that you belong to a great tradition, a mighty, historic polity, a noble fellowship, that you feel yourselves at one, not only with Jews in New York and in Chicago and in San Francisco, but with Jews wherever they may dwell—with Jews in Poland, in Germany, in Russia, in France, in Galicia, in Rumania, in Palestine.

Though all the world forget, we are a people, yet, a people loyal to its own spiritual, racial heritage, and deeply, abidingly, unswervingly, unimpairably loyal to the ideals of this, our country, America—there being no discord between these loyalties. My loyalty as an American is confirmed, deepened, sanctified, by my passionate love for my people Israel.

We need not prove our loyalty to America. Parvenus may do that. People who are suspected always find it necessary to say, "I believe in America." Of course, we believe in America. But aristocrats, such as we are viewing, the lineage of forty centuries of fame, not shame, of glory, not dishonor—we do not find it necessary to proclaim from the housetops that we love, that we would serve America.

I believe I heard Bishop Manning say that Mr. Adolph Ochs, Publisher of the greatest newspaper in the world today, has given to the Cathedral of St. John the Divine, a Menorah. But we gave that Menorah to the world more than twenty-five hundred years ago. Bishop Manning will forgive me, and I rather think will assent to my word when I say that we, of the House of Israel, gave that to the world which laid the foundation of the Cathedral of St. John the Divine. (Applause.)

After all, your noble and stately Cathedral (addressing Monsignor

Carroll) which, under God, shall stand for centuries as one of the noble tokens of religious aspiration in New York—after all, that Cathedral, like your own (addressing Bishop Manning) reverts to foundations laid by my people Israel.

And in this, my last word to you tonight, my dear men and women of B'nai Jeshurun, I say think with joy, think with pride, of a noble past. But I bid you remember there is a future for the people Israel, a future in all lands—a future in America, to which we have contributed some of the deep, precious, enduring, spiritual foundations, and in all lands. And because we are free, because we are not tolerated but are citizens, dwelling in terms of equality and fraternity with our fellow Americans, let us think with pride and joy of another wondrous, miraculous adventure of the spirit of the people Israel which, once again, is transforming an ancient land into a new land and a land not only of physical beauty but of moral promise, of social prophecy, of spiritual glory.

The world without believes we are one, as we believe in one God. Whether the world without wills to have it or wills to believe it, we must go forward, through the centuries, not in fear or doubt as to what the world may say of Israel, but affirming, proclaiming the imperishable moral and spiritual truths of Israel as did the fathers, the founders of B'nai Jeshurun—their memory be blest and glorified forever. (Applause.)

TOASTMASTER ENDEL: Rabbi Wise, words fail me to express to you the appreciation of B'nai Jeshurun for this wonderful message, for that expression, so deep, so masterful. And we are proud, so proud. The pages of our minutes from 1893 to 1900 will be cherished and guarded, because they contain the record of your occupancy of the Ministry in our Congregation. (Applause.)

Friends, the splendid reproductions of our first and last Synagogues, with its hundred candles were presented by the women of Congregation B'nai Jeshurun's Sisterhood, as part of their contribution to our Centenary. (Applause.)

Among the many splendid affiliations that Congregation B'nai Jeshurun has, there is a record of one that stands out as a shining light—the record of the Sisterhood, that splendid band of women who are at all times ready and willing to lend a hand, a helping hand, to the sufferer or to give a cheering word to the afflicted. Their work has been noble. We are very proud of our women. And they, tonight, have a representative on this platform, its President, and it is my great pleasure to present to you Mrs. Eva Levy, President of the Sisterhood of the B'nai Jeshurun Congregation.

MRS. EVA LEVY: Mr. Endel, Rabbi Goldstein, Men and Women of the B'nai Jeshurun Family:

I am proud of, and deeply appreciate the golden opportunity that

has come to me this evening to bring you greetings from the Sisterhood and extending good wishes and congratulations to our Congregation on this, its one hundredth anniversary.

These congratulations I wish to offer, not on behalf of myself and the Sisterhood alone, but for the many Presidents that have come before me, and the many women who for years, have planned and worked hand in hand to make the B'nai Jeshurun Sisterhood what it is today.

They have sowed, planted, and carefully tended the soil, but to us has fallen the great honor of gathering in the golden harvest this evening, and it is because of their faithful toil, that we tonight are enjoying the fruits of their labor.

That is why, I beg leave to offer in their name, as well as in ours, congratulations and good wishes, with the earnest hopes that one hundred years hence, another Sisterhood President, will offer again in our name, congratulations to our beloved Congregation on its two hundredth anniversary. (Applause.)

TOASTMASTER ENDEL: Mrs. Levy, I thank you for your splendid message, and I suppose I would be too optimistic if I were to say to you, may you be the President at the next Celebration fifty years hence.

We have a very splendid and unique occurrence at this Celebration. The first Rabbi of our Congregation was Rabbi Morris J. Raphall, from 1850 to 1868. And there are present tonight, as our guests, two granddaughters of Rabbi Raphall and a great-grandson. The granddaughters are Mrs. Max Wiener and her sister, Miss Diamond, and the great-grandson is Mr. Nathan Wiener. (Applause.)

In addition, we have in the room quite a few of the third and fourth generation, but there is just one little note that I want to read, from a Mrs. Bierhoff:

"While nothing would or could keep me from attending, if I were able to do so, I will be represented by my grand-niece, Miss Madeline Steiner, she being the fourth in line, and it makes me happy to know someone of my own will be there, after a family tradition of over seventy-five years. At this memorable One Hundredth Anniversary, may I extend Congregation B'nai Jeshurun my heartiest felicitations and good wishes and another one hundred glorious years of success, which only one who has gone along with the last one hundred years can feel.

"Very sincerely yours,

"Mrs. Louis Bierhoff."

(Applause)

There is with us tonight, ladies and gentlemen, one of New York's foremost citizens, one for whom we have the highest regard and

one whom we love and hold in highest respect for his good deeds as a Jew and as a citizen.

As has been mentioned by Bishop Manning, down in Tennessee, where Adolph Ochs comes from, he is erecting, at this time a synagogue as a memorial to his parents.

Mr. Ochs is the son-in-law of the late Rabbi Isaac M. Wise, who founded the Hebrew Union College in Cincinnati, and who is regarded as the founder of the Reform Judaism in America.

Mr. Ochs has taken a leading part in the Union of American Hebrew Congregations, being especially interested in the religious phase of Jewish life in America.

I take pleasure in presenting to you Mr. Adolph S. Ochs.

MR. ADOLPH S. OCHS: Mr. Toastmaster, Rabbi Goldstein and members of the Congregation that is a hundred years old.

I come with greetings to you, and felicitations upon your having reached your Hundredth Birthday.

It isn't becoming that I should come here with any excuses about making a speech, for it has been advertised that I was to make a speech—although I didn't know it until late this afternoon.

The fact is that when I was asked to be among the speakers, I said I would come provided I wasn't listed among them, and that if the spirit moved me, perhaps I might make a few remarks. Now, I find my name among the list of speakers, and not only on the list of speakers, but I find myself extravagantly referred to by your distinguished speakers.

There is an explanation why Bishop Manning compliments me. We Tennesseans stand together, and Bishop Manning, who comes from that state, would never lose an opportunity to say something about a man from Tennessee—and that is where I come in in his observations.

It may interest you to know that I helped to raise (as they say in Tennessee) Bishop Manning.

BISHOP MANNING: It was a great responsibility.

MR. OCHS: And I am very proud of the result. All Tennesseans are proud of what Bishop Manning is here in the City of New York. But we expected nothing less of him, because he came from Tennessee.

It is now eleven-thirty, and you have yet to hear from a long list of speakers. Following the speaking there is to be a dance. I don't know how long this hotel is open. But I am sure you will be greatly disappointed if you don't have an opportunity to dance, and I am sure you would enjoy that very much more than you would any talk of mine.

When I heard this afternoon that I was advertised to make a speech, I thought it was becoming of me to make at least some little preparation. I knew that on such short notice I could say nothing

worthy of the occasion, but at least I would be pardoned if I did my best. So I sat down and tried to jot down a few remarks that I thought should be made. But here it is, now half past eleven, and here is my friend, Senator Copeland, with a well prepared speech and we can't give him "leave to print," as they do in Congress—and we don't want to miss what he has to say. Then there is my friend, Doctor Adler, who is also going to speak.

But I do want to say that I am very greatly impressed by this occasion, by the gathering that is here, by the speeches that you have heard from the clergy of the Episcopal Church, the Catholic Church—all striking the note of unity, of brotherhood—The Fatherhood of God and the Brotherhood of Man, a good, sound Jewish maxim that has been handed down for centuries and is the very foundation on which all religions stand and rest. And it is inspiring to hear that note sounded by the Christian Clergy.

The fact is that we Jews—I am not a theologian and I don't want to get into any theological controversies—but we Jews are the shuttle that is weaving the fabric of a religion of reason for the whole enlightened world. And we should continue, and will continue doing so.

You have here an audience that you could not possibly gather together anywhere else in the world. You could not do it in any European capital, you would not do it in any other city but the great City of New York. You have here as representative a lot of people as can be gathered together in this great Metropolitan District, representing every profession, art, science, industry—everything is represented here by men who are potential factors in making this city great and this nation glorious. And they are Jews.

I am pleased to be here with you, and to join with you in this very joyous celebration.

A hundred years! Why, that is nothing. A hundred years in the history of the world means nothing. It is simply a passing moment.

But think what has come to the Jews within a hundred years, particularly in America. 1825! Why, six months after that date in 1826 my father was born. He was born in the town of Furth, in Bavaria. He lived within five miles of Nuremburg. And in the city of Furth, as you all know, or many of you know, there was one of the most intellectual Jewish communities. They were people very much advanced, and very great advocates of progressive views in Judaism.

But my father, or any Jew living in the City of Furth, was not permitted to stay over night in Nuremburg, five miles away from there, because he was a Jew. He went to school in Cologne, related as he was to one of the most distinguished families of that city; he went to the gymnasium, but he wasn't permitted to go to a college, because he was a Jew. He was in Frankfort on the Main, nineteen years of age at the time, and wanted to marry. He probably shouldn't

have married at that age. But, at any rate, he wanted to get married, and he made an application for a license to marry, but it was denied because the quota of Jews that were permitted to be married at that time was filled and he would have to wait. (Laughter.) After this experience, he wisely concluded that Germany was no country for him, and he came to this country in 1844, and here he partook and had the advantage of a freedom and liberty that was accorded to the man of any race.

It was less than seventy-five years ago that the political disabilities of the Jews were removed in England. Now see where we are and where we stand, here in this great country, on an equality with everyone, participating in everything on terms of equality—everything that anyone would care to be in—with no restrictions as to our best efforts and purposes.

We are today in the Golden Age of the Jews. And it is to this great American country, the Great United States, that we are indebted for this; and we ought to be very thankful, on this Thanksgiving night, for the rights and privileges that we enjoy. We should sound Hosannahs and cry aloud, "Sound the loud timbrels o'er Egypt's dark sea, Jehovah has triumphed and Israel is free."

There is much that I would like to say this evening. It is an inspiring occasion. But before I leave the point of a hundred years, I am reminded from this book, this interesting volume that I have before me, that when this Congregation was chartered there were 160,000 inhabitants in the City of New York, and only one thousand Jews—one out of a hundred and sixty.

You have heard, no doubt, the story that now every fourth baby born in the City of New York is a Jew. And when an Irish woman heard of it, she threw up her hands and said, "Oh, Lord, preserve us, and my fourth baby is coming in May!" (Laughter.)

Out of the six million inhabitants of this great Metropolitan District, nearly one-fourth are Jews. It is the largest aggregation of Jews in the world. It spells RESPONSIBILITY in capital letters to us. We have here, in this great community, an opportunity to justify the faith that is in us and which we want people to understand and appreciate. It is such assemblages as these that give encouragement.

The other day I was helping Bishop Manning to consecrate a new Bishop over at Saint Thomas', and I saw a great congregation there, and I went away from that great congregation impressed by the gathering that was there within that magnificent edifice. There were hundreds of men of light and leading crowding that great temple for that occasion—splendid, upstanding men. A spirit prevailed there that gave every man and woman encouragement to believe that religion wasn't a dead letter; that there were people who still had

some spirituality in this great community, as evidenced by the fact that hundreds of men went from their important business affairs and there joined for hours in the consecration of the Bishop.

I tell you, there is no truth in the statement that there is no spirituality among the people. It is there. It may be dormant, but it is there and it needs only to be properly touched, it needs only to be properly encouraged and it will be in evidence. It is just such addresses as we have heard here from these clergymen that inspire us to the thought that there is something in life worth living for other than accumulating wealth and seeking pleasures.

To my mind there is nothing that is as sweet as the memory of my Jewish home, where there was piety, where there was reverence, where there was love and affection in the family.

And when I gaze into some of the homes that I have entered here in New York, where they say they are agnostics, they are unbelievers, where they say they haven't any religion, why, my heart wrings for those children that are brought up in that kind of an atmosphere. What kind of a memory will they have of home when they grow up to manhood and womanhood?

Why, the religious spirit in the old Jewish home, as every one of you knows who has had that kind of a home, is the most delightful, pleasant memory of your life. And this Jewish spirit should be awakened, it should be encouraged, it should be known to these young people that their failure to have it is the loss of what is the sweetest memory that can come to them later in life. (Applause.)

I am almost inclined to make a speech to you, but I won't do it. (Laughter.)

But I want to say, again—my greetings and salutations to you. I hope you may go on from strength to strength, gathering power and influence as you go on, increasing your fold and the sphere of your influence—for you have much to be proud of, as every Jew has—to stand up, unafraid, and assert the fact that he is a Jew, that he has given to the world the Bible, that he has given the Commandments, the Prophets, the Proverbs and the Psalms. It is the heritage of civilization. It spells humanity, it spells civilization, it spells everything that makes life worth living.

I again extend by congratulations. (Applause.)

TOASTMASTER ENDEL: We are very grateful, indeed, Mr. Ochs, for your splendid address.

It is my pleasure now to call upon to address you, the Honorable Cyrus Adler (applause), President of the Jewish Theological Seminary, an institution, as you know we are all so deeply indebted to, because from its ranks came to us our own beloved Rabbi. Professor Adler.

DOCTOR CYRUS ADLER: Mr. Toastmaster, Rabbi Goldstein, and friends:

I am grateful for having been given the opportunity to come here to join in your Celebration and to witness your joy.

It is my privilege to bring to your Congregation the greetings of the Jewish Theological Seminary of America, to which you acknowledge having at least your present Rabbi. But we, also, owe to your Congregation a very considerable number of personalities. Your President of years ago, Newman Cowen, was one of our Trustees for many years and the Vice-President of our Board of Directors. Our Professor of Homiletics, the late Joseph Mayer Asher, was for some years your Rabbi. The gentleman who acted as Chairman to-night, and who holds an honorary position in your Board of Directors, is the valued Honorary Secretary of our Board of Directors—Mr. Sol M. Stroock. (Applause.) And there are other and numerous ties that bind us together.

When I was a boy and visited New York I frequently worshipped in your Synagogue. I remember an old friend, Mrs. Sternberger, who was a contemporary and schoolmate of my own mother. They would both be eighty-seven years of age at this time, if they were living. And it was because of this personal connection that I used to come and sit in the Sternberger pew when in New York.

But there is a stronger tie that binds us together. The Seminary, it is true, is only forty years old. In the year 1926 we will, I do not say "celebrate" but at least observe the Fortieth Anniversary of our Institution. We have the common purpose of maintaining, in this city and in this country, and throughout the world, traditional Judaism. We believe—we do not simply speak of it, but we believe—in the Zechut Abot, merits of the fathers. We believe that their teachings and their traditions and their practices are the things that preserved them alive, and that if we wish to be preserved alive we must follow them and not simply talk about them.

I have also the privilege, Mr. Chairman, of bringing the greetings of the United Synagogue of America—a young organization, consisting of some 230 or 240 congregations who all through this land have banded together for the maintenance of traditional Judaism.

I do not mean to be the one to keep you from the dance, but as I was sitting here this evening, there were a few things said which awoke in me memories that I cannot entirely omit recalling.

Bishop Manning spoke of the splendid spirit that had been shown here in New York recently, and wondered whether there had been any like instances in the past. I happen to belong to a Congregation in Philadelphia Mickwe Israel that this year is one hundred and eighty-five years old. I bring you their greetings, also, Mr. Chairman. That was a very small Congregation until the time of the Revolutionary War, and when New York was seized by the British the

greater number of the Shearith Israel Congregation moved over to Philadelphia, and, being people of large ideas—as New York people always are—they insisted upon the building of a new Synagogue. Then when the Revolutionary War was over, not being able to keep away from the attractions of Broadway, they promptly returned to New York and left the small community in Philadelphia to support the large Synagogue. And it could not be done.

So a very distinguished American, and at that time a leading citizen of Philadelphia—Benjamin Franklin—undertook to secure a collection to aid in the maintenance of the Mikwe Israel Congregation in Philadelphia. That subscription list, which was headed by Benjamin Franklin, with a subscription of five pounds, bears upon it the name of nearly every distinguished Philadelphia patriot of his time. I cannot recall all of their names, because I was not prepared for this speech but I do remember the names of David Rittenhouse, the great astronomer, of William Bradford, the printer, and of Charles Biddle. In any event, I will be very happy to present a fac-simile of that subscription list for your archives.

Then, another thing. I am so sorry that Bishop Manning had to leave, because it is very rarely that I get the opportunity of giving information to a Bishop. You all cheered his sentiment that "Toleration" was no longer to be spoken of. Well, I wonder if you can remember who first said that in America, and where it was said. It was said by George Washington in addressing the Jews of Newport in the year 1790. "All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights."

So you see, our real freedom and our real broad spirit goes back to the time of the Founders of the Republic. And if there has been a Dark Age, it is a recent Dark Age in between. Let us hope that we are emerging from it and are returning to the genuine Freedom and Liberty of Conscience which was the idea of the Founders of the Republic.

TOASTMASTER ENDEL: Doctor Adler, I can only say, I thank you.

We are very proud of Julius Miller (applause), proud that he is one of our co-religionists, and that he is held in such high estimation by every citizen of this great city of ours. It gives me great pleasure to extend to him, my friend of so long standing, hearty welcome on this occasion, and I am sure his message to you will be one that you will all welcome.

Honorable Julius Miller. (Applause.)

HON. JULIUS MILLER: Charlie, ladies and gentlemen:

I know you will all agree with me that the hour has arrived when discretion and prudence require that an address should be brief.

But I do not want to let the occasion pass by, inspired as I have been here tonight by the surfeit of oratory, to express to you a few thoughts that have come to my mind as I have sat here and listened to these great and distinguished orators.

It was some great writer who made this statement: "There is a lonely river in the midst of the Ocean of Mankind. The mightiest floods of human temptation have never caused it to overflow, and the fiercest fires of human cruelty have never caused it to dry up, though its waves have rolled crimson with the blood of its martyrs for over two thousand years." That is the Jewish race.

As we sit here tonight, on this great occasion, we find it one of great recollections—the close of a century of existence for your great institution. And when we recall and reminisce the great things that the human mind has given to the world during the existence of your institution, we find that in this generation that has just passed by, more has been given to the progress of the world by the human mind than at any time in the history of the generations that preceded.

We think of the automobile and the radio, which mean so much for the comfort of humanity. We think of the marvelous submarine and we think of the marvelous aeroplane. We think of the great change in the construction of dwellings where the human being is compelled to live, of the great changes that have come to pass in the construction of the factories and the places of business where the human being is compelled to spend his days. And we marvel at what the human mind has been able to invent and give to the world in this past generation. Great things for the improved material progress of man!

But as we sit here and think of these wonderful material things that the human mind has been able to conceive in the past generation, we are also reminded of the fact that although these wonderful things have come to us from the human mind, no mind has been able to improve upon the fundamental truths and principles that the mind was able to conceive thousands of years ago by our forefathers, and that are found in the Old Testament. Those have never been able to be improved upon, with all the development of the mind and of civilization.

And as we sit here and think of these great things, we also reminisce at the fact that you have not, as a Congregation, failed to look to the spiritual side of life while all these material things have been progressing.

Let me remind you that no community can progress or prosper long unless the great majority of its people are God-fearing. And while these material things have been going on, you have seen fit to

help and to aid in making this community a greater God-fearing one than it had been in the time before you came into existence.

It was almost twenty-five years ago tonight, that I had the pleasure of first making the acquaintance of your President, Charlie Endel. Then, as now, I found him at the head of a great institution, teaching both Gentile and Jew, alike, the great principles of friendship, charity and benevolence. And here, tonight, after the expiration of twenty-five years, we still find Charlie Endel at the helm, helping humanity, doing his bit to make this a better world to live in. And I know that I express the sentiments of every man and woman surrounding these festive boards here tonight, when I say to Charlie Endel that it is our heartfelt wish that he may live for many years to come to remain at the leadership of a part of this great community. (Applause.)

TOASTMASTER ENDEL: Before calling on the last speaker of the evening, I want to say to the gentlemen present on this dais and who have not spoken tonight, that we appreciate your presence here.

The concluding speaker of the evening is one whom we knew when a lesser honor was his, and we are proud of his success. Formerly, he looked after our physical needs; now he is looking after our economic needs in a larger sphere.

This occasion should be of great interest to Senator Copeland (applause) because, if my memory serves me rightly, I have read that he has said that every man should aspire to be a hundred years old—and I am very curious to know what he is going to say to us tonight.

SENATOR ROYAL S. COPELAND: Mr. Toastmaster, Rabbi Goldstein, ladies and gentlemen:

If I were holding that lesser office, which really is a much more important office, and were still guarding the health of this community, I should say that you ought to go home and go to bed. (Laughter.)

But since I am in that higher office, where Senators speak for eight or ten hours, whenever they are called upon, I must speak for at least five minutes.

I want to say, Mr. Toastmaster, that I was very much interested in what you said about the visit of Rabbi Raphall to Congress in 1860. You read the prayer that he made at the opening of the House of Representatives. Of course, I cannot reflect at all upon the House of Representatives—that is unconstitutional—and my friend, Congressman Sol Bloom, is here to make a fuss about it if I do. But if Rabbi Raphall were to go down there now to pray at the opening of the Senate, he would not do as he did then—pray for the mem-

bers—but he would look at the Senate and pray for the country. (Applause.)

Where I was born, ladies and gentlemen, was in the country, and I never saw a Jew until I went away to college. When I came to New York to live, I was tremendously interested in the Jews, and everywhere I went I saw the name, "Kaplan"—over this store, that store and the other store.

I wrote to my father and said, "Father, don't you think that probably the word 'Copeland' is a corruption, that it was originally 'Kaplan,' and that probably we are Jews?" He wrote back and said, "My son, I am very much interested in what you say, but I know you are mistaken, because I never knew a Copeland who had any money." (Laughter.)

But I am glad to be here. And I suppose it is very proper that, in the order of sequence, a non-conformist Protestant should be the last one to speak. Incidentally I want to say to my good friend, Mr. Ochs, that I am helping to build a Methodist Church out in Michigan, and we haven't any Menorah out there. (Laughter.) If he hasn't run out of chandeliers and generosity, we will be very glad to accept one for that church!

Your Congregation, Mr. Toastmaster, was born in 1825. That was a very important year in our national history—for other reasons than the birth of your Congregation. We were just at the close, then, of the Monroe Administration, which was called the "Era of Good Feeling," and were then in the administration of John Quincy Adams. In our own State the Erie Canal was opened that year, and there began that great exodus of persons from New York and from New England out into the Northwest territory, particularly into the State of Michigan.

Since the Toastmaster has referred to the fact that I think that everybody ought to live to be a hundred, permit me to say, Mr. Toastmaster, that I helped an uncle of mine last June celebrate his Hundredth Birthday out in Michigan. He went out there over the Erie Canal in 1825, an infant in arms, and celebrated this year his Hundredth Birthday upon the same farm in Michigan.

Thomas Jefferson still lived in 1825. He died a hundred years ago the next Fourth of July. I want to say just a word about Thomas Jefferson, because I think it is appropriate to the occasion that I should say this word.

On the thirteenth of April—his birthday—there is a speech made at his grave, with appropriate ceremonies, down at Charlottesville, Virginia, up on that hill, Monticello, which Jefferson loved so well and where he built his beautiful home. Over his grave is a plain marble shaft, and upon that monument are words which he, himself wished placed there. And what do you think he wanted inscribed upon his tombstone? Did he want placed there, "Here lies Thomas Jefferson,

formerly Governor of Virginia?" No! "Here lies Thomas Jefferson, formerly President of the United States?" No! But he wanted placed there, "Here lies Thomas Jefferson, the author of the Declaration of Independence, the author of the Statute of religious freedom for the State of Virginia and founder of the University of Virginia."

It is almost heresy for any American to say that anything can be greater than the Declaration of Independence. But after the Revolutionary War was over, our state fell apart, just as Europe fell apart after the Great War, and it took the Constitution to make a nation. So that isn't the great thing that Jefferson did.

He said he was the founder of the University of Virginia. What was remarkable about that? The University of Virginia was the first university to give freedom in the selection of studies. That is the practice now in every university. And so that isn't the great thing.

But, in my judgment, ladies and gentlemen, the great thing that Thomas Jefferson did, and the great line, the outstanding line, upon his monument, is, "Author of the Statute for religious freedom for the State of Virginia."

That has been written now into the Constitution of every State in this Union. And Thomas Jefferson, fundamentally, is the author of the doctrine of toleration in this great country.

I am glad to think Thomas Jefferson was still alive while this great Congregation came into being. I doubt exceedingly if the Jews could prosper as they have, I doubt if our great brethren, the Catholics, could prosper as they have in America, except for that work of Thomas Jefferson's.

If there is one outstanding thing which every American should stand for and insist upon, it is that never in this country should any man be discriminated against because of his race or religion. That is the message I bring to you tonight. (Applause.)

One word in closing. It seems to me such a beautiful thing to think that we have here representatives of the Anglican Church, the Catholic Church and of the non-conformist religions. People of all races and all creeds have come here to help do honor to this occasion. And I want to say, for myself, that I am very proud that I have had the opportunity to greet this audience and to wish you that you may live not another hundred years, but that for a thousand years you may thrive and prosper in all the good things that make for the welfare of our great United States. (Applause.)

TOASTMASTER ENDEL: Senator Copeland, I thank you.

Friends, in conclusion, we would be remiss in our duty if we did not remember, at this time, those who now dwell in everlasting spirit with their maker.

Every human life which has had its childhood, and youth and manhood, and has left the imprint of worthy accomplishments upon

the hearts of its fellows, lives in the fragrance of a memory over which Death has no power.

It has been ordained that sooner or later all men must pass beyond the portals of this earthly life and that life is not short nor to be regretted which has in its day, been filled with noble purposes, lofty aspirations and kindly deeds in the cause of a common humanity.

Tonight, we recall those of our Congregation who sank to rest with the twilight and the stars. We rejoice that they were with us and of us and shall remain enshrined in our hearts until we, too, pay the debt of nature.

"They never quite leave us—the friends who have passed through the shadow of death to the sunlight above. A thousand sweet memories are holding them fast to the places they blest with their presence and love."

Friends, who knows but in that spiritual temple above our departed are with us, in spirit, on this occasion. And with this thought in mind, may we not say to them, "Sholom Alaichem," and in our fancy hear the refrain, "Alaichem Sholom."

Let us all rise and in silent meditation pay tribute to their memory.

The assemblage rose, in silence, while bugles sounded "taps."

ADJOURNMENT

LETTERS, TELEGRAMS AND CABLEGRAMS OF
FELICITATIONRECEIVED FROM ALL PARTS OF THE WORLD ON THE OCCASION OF
CONGREGATION B'NAI JESHURUN'S CENTENNIAL JUBILEE

LOCAL PROMINENT INDIVIDUALS

Hon. Alfred E. Smith, Governor of New York
Hon. James Wadsworth, United States Senator
Hon. Sol Bloom, member of United States Congress
Hon. John F. Hylan, Mayor of New York
Dr. Nicholas M. Butler, President of Columbia University
Cardinal Patrick J. Hayes, Archbishop of New York
Rev. Dr. S. Parkes Cadman, President of the Federal
Council of the Churches of Christ in America
Hon. Abram I. Elkus, former United States Ambassador
to Turkey
Hon. Nathan Straus
Prof. Richard Gottheil
Mr. Ben Altheimer
Mrs. Dinkelspiel Goldsmith

FROM FOREIGN LANDS

Palestine—Hebrew University of Jerusalem
Prof. David Yellin, Vice-Mayor of Jerusalem
Denmark—Chief Rabbi Prof. D. Simonsen, Copenhagen
England—Chief Rabbi Joseph H. Hertz, of the United Jewish Con-
gregations of the British Empire
France— Chief Rabbi Israel Levy, Paris
Germany—Prof. Julius Guttman of Berlin
Prof. Leo Baeck, Berlin
Prof. Ismar Elbogen, Berlin
Prof. Felix Perles of Koenigsberg
Rabbi Dr. Vogelstein, Breslau
Poland— Chief Rabbi Prof. M. Schorr, Warsaw
Italy— Chief Rabbi D. Sacerdote, Rome
Austria— Chief Rabbi Dr. H. P. Chajes of Vienna

WEST INDIES

United Congregation of Israelites, Kingston, Jamaica
Congregation "Mikve Israel," Curacao

APPENDIX B

UNITED STATES

National Organizations

Jewish Theological Seminary of America
 Hebrew Union College
 Yeshivah College
 Rabbinical Assembly of the Jewish Theological Seminary
 of America
 Central Conference of American Rabbis
 United Synagogue of America
 Women's League of the United Synagogue of America
 Young People's League of the United Synagogue of America
 Union of American Hebrew Congregations
 Union of Orthodox Congregations
 Jewish Ministers Cantors' Ass'n of America

Local Organizations

New York Board of Jewish Ministers
 Association of Reform Rabbis of New York

SENIOR CONGREGATIONS

Felicitations were received from all the seven Congregations in the United States which have preceded B'nai Jeshurun.

Cong. Shearith Israel, New York
 Cong. Jeshuath Israel, Newport, R. I.
 Cong. Mickve Israel, Philadelphia, Pa.
 Cong. Mickve Israel, Savannah, Ga.
 Cong. Beth Elohim, Charleston, S. C.
 Cong. Rodef Sholom, Philadelphia, Pa.
 Cong. Bene Israel, Cincinnati, O.

OTHER CONGREGATIONS

Albany, N. Y.—	Cong. Beth Emeth
Alexandria, La.—	Cong. Gemiluth Chassodim
Baltimore, Md.—	Baltimore Hebrew Cong. Cong. Har Sinai
Camden, N. J.—	Cong. Beth El
Chicago, Ill.—	Temple Anshe Emes Temple Sholom The Temple
Denver, Colo.—	Cong. Beth Ha Medrosh Hagodol
Ft. Wayne, Ind.—	Cong. Achduth Vesholom
Ft. Worth, Texas—	Cong. Beth El
Hartford, Conn.—	Cong. Beth Israel
Los Angeles, Calif.—	Cong. Sinai
Louisville, Ky.—	Cong. Adath Jeshuruth

Muskogee, Okla.—	Temple Beth Ahaba
New York City—	Central Synagogue
	Cong. Ansche Chesed
	Cong. Rodeph Sholom
	Cong. Shaaray Tefila
	Jewish Center of University Heights
	Temple Israel
	Temple of the Covenant
Bronx—	Cong. Sinai
Brooklyn—	Cong. Beth Elohim
	Ocean Parkway Jewish Center
Far Rockaway—	Cong. Shaaray Tefila
Oakland, Calif.—	Temple Sinai
Philadelphia, Pa.—	Cong. Beth El
	Cong. Keneseth Israel
Pittsburgh, Pa.—	Cong. Tree of Life
Plattsburgh, N. Y.—	Cong. Beth Israel
St. Joseph, Mo.—	Temple Ahavath Emunah
Schenectady, N. Y.—	Cong. Gates of Heaven

RABBIS

Rudolph Coffee, Oakland, Calif.
 Henry Cohen, Galveston, Texas
 Barnett A. Elzas, New York
 Hyman G. Enelow, New York
 Louis Feinberg, Cincinnati, O.
 Rudolph Grossman, New York
 A. E. Halpern, St. Louis, Mo.
 Maurice H. Harris, New York
 Max Heller, New Orleans, La.
 Edward R. Israel, Baltimore, Md.
 C. H. Kauvar, Denver, Colo.
 Nathan Krass, New York
 Herman Lissauer, San Francisco, Calif.
 F. De Sola Mendes, New York
 H. Pereira Mendes, San Diego, Calif.
 Louis I. Newman, San Francisco, Calif.
 David Phillipson, Cincinnati, O.
 D. De Sola Pool, New York
 Jacob Raisin, Charleston, S. C.
 Goodman A. Rose, Pittsburgh, Pa.
 Samuel Schulman, New York
 Nathan Stern, New York
 H. Cerf Straus, Augusta, Ga.
 Jonah B. Wise, New York
 Louis Wolsey, Philadelphia, Pa.

SELECTED LETTERS AND TELEGRAMS OF FELICITATION

From the Governor of the State

EXECUTIVE CHAMBER

ALFRED E. SMITH
GOVERNOR

ALBANY

November 19, 1925.

Rabbi Israel Goldstein,
 Congregation B'nai Jeshurun,
 257 West 88th Street,
 New York City.

Dear Doctor Goldstein:—

Your invitation to attend the banquet which will close the Centennial Celebration of the Congregation B'nai Jeshurun on November twenty-sixth has caused me considerable embarrassment because the pressure of public business and the necessary preparation of my message in connection with the next session of the Legislature has compelled me to decide upon a policy of declining every invitation to speak. It is very hard to be consistent when one considers the importance of the Centennial Celebration of the Congregation B'nai Jeshurun, but I must not weaken because I have so much to do and must, therefore, regretfully decline.

Were I able to be present, I would testify to the historic evidence represented by the hundred years of your Congregation to the great contribution which the Jews have made to the material and spiritual development of our country. Your Congregation has been a beacon of light to the streams of Jewish immigrants who have come to this country. It was founded in the first quarter of the Nineteenth Century by the Jews who came from England, Poland and Germany, and to their credit be it said that they stretched out a helping hand to the later Jewish immigrants of Russian and Polish origin.

Your Congregation is rightly recognized as the oldest and one of the most distinguished, conservative Jewish Congregations in the United States. By conserving the fine spiritual heritage of your fathers, you have helped to enrich the citizenship of the country. For, I am one of those who, with you, believes in the separation of religion and state but not in the separation of God from our daily lives.

I congratulate the officers and the members of the Congregation B'nai Jeshurun upon the passage of the first hundred years of your Congregation. In beginning its second century, you have a great work before you, for at no time in the history of the world has there been greater need for the emphasis of moral and religious principles as

the cornerstone of civilization. This has been the great achievement of your prophets and your religion. Progressive as I am in my political outlook, I believe that no country or civilization can last that is not rooted in those eternal principles of righteousness for which the Congregation B'nai Jeshurun has stood like the rock of ages.

Reading the history of your Congregation, one's faith is strengthened in the time-honored American principles of toleration toward all races and creeds. Happily, the dark forces of intolerance which have at times emerged upon the surface of American life are like a fever which burns for a time, leaving the body normal and healthy.

America is sound at the core, for its underlying principles are based upon the sacred rights of minorities to worship their God according to the dictates of their conscience.

May the next century of the B'nai Jeshurun be as full of the rich spiritual fruits which you have garnered in the first hundred years of your existence.

Very sincerely yours,

ALFRED E. SMITH.

From the Mayor of the City

CITY OF NEW YORK
Office of the Mayor

December 1, 1925.

Rev. Israel Goldstein,
Rabbi, Congregation B'nai Jeshurun,
257 West 88th Street, N. Y. C.

Dear Rabbi Goldstein:

I thank you sincerely for the courteous and thoughtful invitation which you sent me to participate in the banquet in celebration of the centennial of your congregation. Unfortunately, other arrangements prevented my attendance; but I am confident that in this, the largest Jewish city in the world, the occasion was one both of enthusiasm and congratulation. May I add my personal felicitations to the congregation, coupled with the best wishes that its good influence may continue to grow throughout the coming years.

I wish also for you, Rabbi Goldstein, complete success in your literary labors of compiling the century-old history of the congregation. The record should prove of stirring human interest to Gentile as well as to Jew.

Cordially yours,

JOHN F. HYLAN,
Mayor.

From the Chief Rabbi of Great Britain

To the Rabbi and President
of Congregation B'nai Jeshurun,
New York.

Dear Sirs:

I am in receipt of your esteemed letter of October 9th, apprising me of Congregation B'nai Jeshurun's centennial celebration on the 28th of this month.

It is indeed a pleasure and privilege for me to send you the greetings and congratulations of Anglo-Jewry on the centenary of the oldest Ashkenazi congregation in the world's largest Jewish community.

Anglo-Jewry has a special interest in your celebration. The founders of your congregation were largely English Jews. Throughout the early decades of its existence, it was under the ecclesiastical guidance of a renowned predecessor of mine—the then Chief Rabbi, Dr. Solomon Hirschel; and, for a generation, Congregation B'nai Jeshurun was the most important medium through which the words and rulings of the Chief Rabbinate reached the Ashkenazi Jews in the United States of America. Furthermore, three of B'nai Jeshurun's ministers were British Jews:—Morris Raphall, the editor of the first Jewish scholarly magazine in the English language; Henry S. Jacobs, the genial and beloved teacher who forty years ago rallied round Sabato Morais, of blessed memory, for the creation of the Jewish Theological Seminary; and my friend, the learned, zealous and eloquent Joseph Mayer Asher, whose untimely death was a blow to the cause of Judaism in America.

I am gratified to learn that you are commemorating your completion of one hundred years of Jewish service in a manner worthy of the traditions of your historic congregation. You have raised a fund in support of Jewish education among the children of the Jewish poor in New York City. If you could, in addition, raise a similar fund for the religiously-abandoned children of the Jewish *rich*, you would set an example that might, with advantage, be followed by other congregations in and out of America! But the fact that you have decided on such a spiritual monument, proves that your religious teachers have not laboured in vain. At a time when on so many sides the forces of reaction and race-hatred are arrayed against the Jew, you realise that Israel's safety consists in spiritual defences—self-respect, loyalty to our Torah, and faith in the ultimate triumph of Israel's ideals of truth and brotherhood, righteousness and peace.

With reiterated felicitations and best wishes, I am,

Sincerely yours,
J. H. HERTZ,

From the President of the Federal Council of Churches

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

November 13, 1925.

My dear Rabbi:

I wish it were possible for me to present in person my fraternal greetings upon your Centennial Jubilee Banquet, Thursday evening, November 26, but I am happy to know that Bishop Manning will be present and he represents all our Protestant Churches, as well as his own, upon this great occasion. May I assure you that no words of mine could express the indebtedness we feel as Christians to our Hebrew brethren for their historic, indeed I may say immortal, contribution to faith.

I have long regarded the doctrine of your Scriptures, which teaches the moral sovereignty of God, as the greatest inspiration of the human mind. Surely, we can rejoice together in the increasing light of His Fatherhood and of the brotherhood of man which that Fatherhood involves.

May you, dear Rabbi, have a long and illuminated life of service and of praise! May your people set up their banners on this holiest day and go forward in the strength of Israel's Jehovah!

Believe me,

Yours fraternally,

S. PARKES CADMAN.

Rabbi Israel Goldstein,
Congregation B'nai Jeshurun,
257 West 88th Street,
New York City.

From the President of Columbia University

Rabbi Israel Goldstein,
257 West 88th Street,
New York City.

My Dear Rabbi Goldstein:

It is with regret that I find myself unable to participate in person in the pleasure and satisfaction of the Jubilee Banquet of your congregation to be held at the Hotel Astor on Thursday evening, November 26. My engagements require me to be absent from the City of New York on that day.

Surely it is noteworthy that so distinguished and so influential a congregation should have grown to be one hundred years of age in this metropolitan and many-sided community. Its history is as interesting as it is honorable and distinguished. The relationship of

its several Rabbis and its members to the life of the City of New York has been close and important. My earnest wish is that there may yet be many centuries of still greater prosperity and accomplishment lying before it.

It is not pessimism, but the sober judgment of an observer of contemporary life that the cause of religion is just now in a perilous position. Not a few of its exponents and defenders are so hopelessly unreasonable and so far removed from any genuine understanding of the history and progress of civilization that their efforts to sustain religion and to defend it only weaken and impair it. Honest, well-grounded, robust religious faith with a historical background that is full and scholarly, with a sense of reality that is genuine and instant, and with a zeal for service and character building sufficient to overcome any obstacle was never more needed than in this year of grace. Whatever your congregation can contribute to that cause will be a contribution to civilization itself and to the progress and higher satisfaction of man.

Faithfully yours,

NICHOLAS MURRAY BUTLER.

From the Jewish Theological Seminary of America

New York City

November 26, 1925.

The Jewish Theological Seminary of America presents greetings and hearty felicitations to the Congregation B'nai Jeshurun of New York upon the completion of the first century of the existence of the Congregation. One hundred years of continued and increasing good work in the life of a Congregation is an important record in American Jewish life.

The Seminary has had many and close relations with your Congregation. In your membership were found a number of Founders of our Institution which will shortly enter upon its own fortieth year. One of your former Presidents, Newman Cowen, was Vice-President of our Board. One of our Faculty, Joseph Mayer Asher, was once your Rabbi, and today your pulpit is filled by one of our Alumni. Another of your present Honorary Officers is the valued Honorary Secretary of our Board. We have many ties, personal and official, which bind us together.

We hope that in the years to come your interest in our Seminary will always continue just as we give the assurance that your Congregation may always count upon any aid in our power to render for we have in common a great duty and privilege, the maintenance of traditional Judaism upon American soil and throughout the world.

CYRUS ADLER,

President.

From the Hebrew Union College

Cincinnati, Ohio

November 5, 1925.

Office of the President

Rabbi Israel Goldstein,
Mr. Charles W. Endel, President,
Congregation B'nai Jeshurun,
257 West 88th Street,
New York City.

My dear Sirs:

I regret exceedingly that circumstances have so shaped themselves that I shall not be able to be in New York City on the date of your Centennial Celebration. I regret this exceedingly, because of the sincerity of the sentiments which I expressed to you in my last letter. It would have been a great pleasure to me had I been able to take advantage of your kind invitation and to bring to your Congregation upon this historic occasion the Greetings of the Hebrew Union College as a symbol of the unity of K'lal Yisroel.

As it is, permit me to express to you and, through you, to your Board of Trustees and members, my hearty congratulations and those of the Hebrew Union College upon the attainment by your Congregation of its Centenary. Yours is a historic Congregation, with marked loyalty and high idealism. It has always maintained a high standard of devotion and valuable service to the cause of Israel. It has held true to its interpretation of the principles of Judaism, nor swerved one inch from the course of service and progress which it marked out for itself. Under successive spiritual leaders of unusual ability and with a high sense of consecration, it has gone steadily forward and become one of the shining monuments in the history of Judaism in America. May it go on through all the years to come to even larger achievement and more blessed service and may the favor of The Lord Our God be upon it and you its leaders and may He establish the work of your hands!

Very sincerely yours,

JULIAN MORGENSTERN,

President.

JM/S

From the Rabbi Isaac Elchanan Theological Seminary

301-2-3 East Broadway
New York

Phone Orchard 6937

Rabbi Israel Goldstein and
President, Charles W. Endel
Congregation B'nai Jeshurun
257 West 88th Street,
New York City.

November 10, 1925.

Gentlemen:

Due to pressing previous engagement, it will be impossible for me to be present upon the occasion of the centennial celebration of the B'nai Jeshurun Congregation, to which you have so kindly invited me.

May you draw strength and inspiration from your century of accomplishments, for further work and growth and may your future journey be guided and illumined still more clearly by the eternal compass and guiding star of Universal Israel—the Torah and traditions that have been our sustenance and our Faith.

With sincere good wishes, I am,

BR: B.

Faithfully yours,
B. REVEL.

From the Rabbinical Assembly of America, New York City

November 22, 1925.

Gentlemen:

Permit me on behalf of the Rabbinical Assembly of the Jewish Theological Seminary to felicitate you on the completion of a century of un-interrupted service in the cause of Judaism. During this period you have stood in the forefront of every Jewish endeavor and have represented all that is beautiful and sublime in our Faith.

You celebrate today a century of adherence to traditional Judaism, and all the waves of doubt and indifference that have swept our community have failed to tear you away from your moorings. You are today as you were a hundred years ago, enrolled under the banner of loyalty to our ancient faith, as interpreted in the history of our people.

The Rabbinical Assembly takes special pride in the fact that under the spiritual guidance of Rabbi Israel Goldstein, one of its esteemed members, your Congregation has secured a new lease of life and can with security look forward to a future even greater than its past.

Again congratulating you on your glorious past, and with heartfelt wishes for the future, I am,

Cordially yours,

MAX DROB,
President Rabbinical Assembly.

CENTENNIAL JUBILEE BANQUET

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From the Central Conference of American Rabbis

TELEGRAM

PHILADELPHIA, PENN. NOV. 26, 1925

RABBI ISRAEL GOLDSTEIN

233 WEST 83 ST., NEW YORK, N. Y.

DEAR COLLEAGUE, THE CENTRAL CONFERENCE OF AMERICAN RABBIS TAKES THIS OPPORTUNITY TO EXTEND THE GREETINGS AND CONGRATULATIONS OF ITS MEMBERS TO CONGREGATION B'NAI JESHURUN, ITS OFFICERS, ITS MEMBERS, AND RABBI UPON HAVING ATTAINED THE ONE HUNDREDTH ANNIVERSARY OF ITS FOUNDING. WE SINCERELY TRUST THAT THIS HISTORIC CONGREGATION WILL GO ON FROM STRENGTH TO STRENGTH AND THAT IT WILL CONTINUE TO ACHIEVE STILL GREATER GLORY FOR THE COMMON RELIGIOUS WELFARE OF THE JEWS OF AMERICA.

RABBI LOUIS WOLSEY

From the New York Board of Jewish Ministers

New York, Nov. 19, 1925.

Congregation B'nai Jeshurun

Esteemed Gentlemen:—

The New York Board of Jewish Ministers notes with exceeding pleasure, the centenary of your founding and joins its sentiment of congratulation to the many you have received in token of well wishing and in recognition of the significant place your Congregation holds in the life of this great city and of course, in the life of local Jewry.

The New York Board of Jewish Ministers also takes this occasion to express its lasting indebtedness to one who led your community in early days, one of the founders of our Board, Rabbi Henry S. Jacobs, whose memory is held in your hearts and in ours, with love and reverence.

We pray that God grant you, in company with your esteemed Rabbi Israel Goldstein, now our beloved President, blessings in amplest measure. May your noble work continue as a benediction to the House of Israel and as a source of high spiritual satisfaction to you, one and all. May peace be within your walls and prosperity within your habitations and may you find your onward way one of ever-growing strength.

We are pleased thus to yield our sincere regard to your pioneer Congregation, that thoroughly merits it. I am,

Cordially yours,
HARRY WEISS,
Secretary.

From the Association of Reform Rabbis

November 25th, 1925.

Mr. David Herman, Secretary,
Congregation B'nai Jeshurun,
New York City

Dear Sir:—

The Association of Reform Rabbis of Greater New York and Vicinity cordially congratulates the Congregation B'nai Jeshurun and its splendid leader, Rabbi Israel Goldstein, upon the Congregation's completion of one hundred years of faithful service to the God of our fathers and to American Judaism. The one hundred years that have passed, witnessed an incomparable transformation of the conditions of Jewish life in the world. It is no exaggeration to say that since the destruction of the Second Temple, no period of time has been of such profound influence upon Israel.

The Association congratulates the Congregation B'nai Jeshurun upon its excellent record of loyalty to Israel's cause and upon its liberalism, which has enabled it efficiently to adapt itself to one American environment and to meet with open mind and with spiritual energy, the new problems which the Jew in this country had to face. The Congregation can look back with faithfulness to Jewish tradition. It has been a fine force for everything that is good in American Jewish life.

The Association wishes the Congregation continued prosperity, that it may go from strength to strength, under the brilliant leadership of its young Rabbi.

Respectfully yours,

THE ASSOCIATION OF REFORM RABBIS OF
GREATER NEW YORK AND VICINITY
By its President: SAMUEL SCHULMAN.

From the United Synagogue of America

531 West 123rd Street
New York

November 20, 1925.

Congregation B'nai Jeshurun
257 West 88th Street
New York, N. Y.

Dear Friends:—

Permit me on behalf of the United Synagogue of America to send you greetings and our hearty blessings on the occasion of your Centennial Year. B'nai Jeshurun's Centennial Jubilee is a cause of thanksgiving not only to the Congregation itself, but to all Israel, which must rejoice at the proof which B'nai Jeshurun offers of Judaism's possibility in this country to endure and to prosper. For the encour-

agement and inspiration thus furnished by you, we of the United Synagogue express our gratitude, and extend to the oldest of the Ashkenazic Congregations affiliated with us, our hearty good wishes for the continuance of its vigour, prosperity and beneficent influence.

Faithfully yours,

ELIAS L. SOLOMON,
President.

From the Union of American Hebrew Congregations

TELEGRAM

NEW YORK, N. Y., NOV. 25, 1925

CHAS. W. ENDEL

PRESIDENT CONGREGATION B'NAI JESHURUN
HOTEL ASTOR, NEW YORK, N. Y.
THE UNION OF AMERICAN HEBREW CONGREGATIONS
TENDERS ITS SINCERE CONGRATULATIONS TO CONGREGATION B'NAI JESHURUN ON THE COMPLETION OF THE FIRST HUNDRED YEARS OF EXISTENCE. WE REJOICE WITH ALL THE JEWS OF AMERICA AT THIS HAPPY EVENT AND WE HOPE THAT YOUR FUTURE WILL CONTINUE TO BE A VALUABLE LINK IN THE CHAIN OF AMERICAN CONGREGATIONS UPHOLDING AS YOU HAVE TO THIS DATE THE HIGH IDEALS OF THE JEWISH RELIGION WHICH HAS COME DOWN TO US FROM OUR FATHERS.

LUDWIG VOGELSTEIN
CHAIRMAN OF EXECUTIVE BOARD

From the Senior Congregations

D. de Sola Pool, Rabbi
Congregation Shearith Israel
(Spanish and Portuguese Synagogue)
Central Park West and 70th Street

99 Central Park West
New York, City, N. Y.

Mr. Charles W. Endel
President, Congregation B'nai Jeshurun
257 West 88th Street
New York City

November 19, 1925.

My dear Mr. Endel:

As it was my privilege at the beginning of your Centennial Year to bring to you the greetings of your Mother Congregation, Shearith Israel, so I would have it my privilege at the close of your Centennial Year to renew these greetings and felicitations.

Before any other Synagogue was formed in New York City, B'nai Jeshurun began to share with Shearith Israel the proud burden of maintaining the Jewish life in this city. Since that time, a hundred years ago, our two Congregations have ever enjoyed harmonious and cooperative relations. May the next hundred years find our two Congregations working together side by side in giving our priceless civic contribution of religious idealism to the city and the land we

love. May we continue to walk side by side in the old paths of traditional Judaism and loyalty to Israel and Israel's God.

Faithfully yours,
D. DE SOLA POOL.

TELEGRAM

NEWPORT, R. I. NOV. 26 1925
RABBI ISRAEL GOLDSTEIN
233 WEST 83 ST., NEW YORK, N. Y.
ON BEHALF OF THE ENTIRE CONGREGATION JESHUAT
ISRAEL OF NEWPORT, R. I. THE OLDEST SYNAGOGUE
OF AMERICA. I WISH TO EXTEND CENTENNIAL GREETINGS
AND COMPLIMENTS TO YOU. YOU HAVE SET A SPLENDID
EXAMPLE IN FURTHERING THE GREAT WORK OF JEWISH
EDUCATION AND MAY YOU ALWAYS BE AN INSPIRATION
TO JUDAISM.

RABBI SAUL BAILY

From the Congregation Mikve Israel

Philadelphia

November 5, 1925.

Dear Mr. Endel:

On behalf of the officers, adjuncta and members of the Congregation Mikve Israel, I am privileged to extend cordial felicitations to the Congregation B'nai Jeshurun in New York upon the occasion of the conclusion of its centennial year on November 26, 1925. Springing as you did from the oldest Congregation in the country, you have preserved a direct line of tradition from the founders of Jewish religious life in America. I am rejoiced to learn of your steady growth in prosperity and influence, and of the labors that you have been able to carry on, not only in behalf of the members of your own Congregation, but for many worthy Jewish causes within the confines of your great City and even beyond the Atlantic.

We recall at this time especially a point of cooperation between your own Congregation and Mikve Israel. Forty years ago, the Minister of this Congregation, Sabato Morais, founded the Jewish Theological Seminary of America and during this whole period there has been no more loyal supporter of that institution than your own Congregation. I believe that your present Rabbi, Israel Goldstein, came from the City of Philadelphia and that before he entered the Seminary, he was a student and graduate of Gratz College of this City, of which our own Congregation is the Trustee. I know by tradition that your former President, Newman Cowen, was for many years a devoted trustee of the Seminary and that one of your body, Solomon J. Stroock, is at the present day one of its influential trustees. It is pleasant to think that aside from the common cause of advancing religious training for the young and the old, our congregations were thus united through an important institution of learning.

I extend the earnest hope at this time to your Congregation that

it may be granted succeeding centuries of increased usefulness in the maintenance of the Jewish tradition upon American soil.

Very sincerely yours,

D. HAYS SOLIS-COHEN,
President.

From Jacob S. Raisin

Rabbi K.K. Beth Elohim,
Charleston, S. C.

Rabbi Israel Goldstein,
Congregation B'nai Jeshurun,
New York City

November 3, 1925.

Dear Rabbi Goldstein:—

On behalf of K.K. Beth Elohim, of Charleston, S. C., "The cradle of Reform Judaism in America," it gives me great pleasure to extend to the officers, members and Rabbi of Congregation B'nai Jeshurun, the pioneer Ashkenazic congregation of our country, our heartiest congratulations on the happy occasion of the culmination of your Centennial Celebration. Though we may differ in our interpretation of our ancestral faith, both our Congregations are offshoots of the same Sefardic trunk; and both, in their respective spheres, blazed a trail, and helped direct the course of our sacred Cause in this blessed land. What is more, both are noted in the same glorious past, and both are inspired by the same glowing hope to which Israel clung throughout the ages, to hasten the day "when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." Blessed be ye, therefore, in your coming into your second Century and blessed be ye in your going forth from the first Century of noble effort and fruitful activity. May the glory of the former be greater even than that of the latter, and according to your days so be also your strength!

Faternally yours,

JACOB S. RAISIN,

From the Congregation Rodeph Shalom Synagogue
Broad and Mount Vernon Streets
Philadelphia

Rabbi Israel Goldstein
257 West 88th Street
New York City.

November 25, 1925.

My dear Rabbi Goldstein:

May I express to Congregation B'nai Jeshurun, through you its honored leader, the very heartfelt congratulations of Congregation Rodeph Shalom and myself upon the 100th Anniversary of its existence.

My Congregation is soon to celebrate its 125th Anniversary, and

it, therefore, shares with you and your people the great joy which is theirs upon having attained such a ripe age in its splendid religious record.

Your Congregation gives point to the fact that Israel is already a settled factor in the spiritual life of our beloved country, and that Judaism is enduring in America by right of age and contribution, as well as by right of idea and purpose. B'nai Jeshurun's record of fine spiritual achievement during this century is token of the fact that the Jew in America does not clamor so much for recognition, as that he asserts it as his duty to live normally and to enrich the treasure house of America's spiritual life.

May the work of the Congregation and its distinguished Rabbi progress to even finer religious harvests of the spirit.

Very sincerely yours,

RABBI LOUIS WOLSEY,

Congregation Rodeph Shalom.

From the Congregation Shaaray Tefila

West End Synagogue
160 West 62nd Street
New York

November 25, 1925.

President of the Board of Trustees and members
of the Congregation of B'nai Jeshurun

The Board of Trustees and members of the Congregation of Shaaray Tefila heartily congratulate you on the one hundredth Anniversary of the founding of your Synagogue.

Our Congregation was organized in 1845 by some of your original members who desired some change in the Ritual. Shaaray Tefila may, therefore, be properly regarded as an offspring of B'nai Jeshurun.

These Congregations have gone through a period of trials and tribulations, growth and success. Their members have intermingled socially in charity and communal efforts.

At the time of their organization there were but a few Israelites in New York City. Today it is the largest Jewish Community in the World. These congregations have met and complied with the demands of the spiritual and religious requirements of this growth.

It is, therefore, with the spirit of a son to his parent that our Congregation wishes you for the future, all success in carrying on the work of your Congregation in fostering Jewish ideals, of worshipping Israel's God, doing justice and giving freely to charity.

The Board of Trustees,

MORRIS P. MAGNER,

President.

From David Philipson

Rabbi Rockdale Avenue Temple
Cincinnati, Ohio

Rabbi Israel Goldstein,
Congregation B'nai Jeshurun,
New York City.

Dear Rabbi Goldstein:

In January 1924 the Congregation Bene Israel, over which I have the honor to preside, celebrated its one hundredth anniversary, a similar joyous event as you and your honored Congregation are now commemorating. We recalled then as you are recalling now the fine initiative of the pioneers, few in number, who banded together to establish a resting place for the spirit of our faith in a new land and a new home. We rehearsed then as you are rehearsing now, the century of devotion and service, of achievement and aspiration that lay behind the centennial celebration. Our men and our women, our grandsires and our children were greatly moved by the inspiring incidents of the great day which we were observing. I doubt not but that like emotions are possessing you and your people at this happy time.

Permit me both in the name of my century old Congregation and my own, to extend to you and your Congregation, our sister younger by the brief space of a year, our heartfelt felicitations. May the fine and honorable record of the congregation urge on the present generation to ever greater and higher issues. May our God and the God of our fathers watch over you and bless you in all your ways.

DAVID PHILIPSON.

Cincinnati, Ohio,
November, 1925.

APPENDIX B

CENTENNIAL JUBILEE ROSTER

OFFICERS OF
 CONGREGATION B'NAI JESHURUN
 DURING CENTENNIAL JUBILEE YEAR

Charles W. Endel
 President
 Ferdinand Jacobson
 Treasurer

Henry A. Dix
 Hon. Vice-President
 Sol M. Stroock
 Hon. Secretary

David Herman
 Secretary

Trustees

David Bauman
 Samuel Blumberg
 Henry A. Dix
 Jacob Eisner
 Charles W. Endel
 Ferdinand Jacobson

Morris Jacoby
 Alfred E. Kornfeld
 Arthur Levy
 William Prager
 Louis Rittenberg
 Charles Rubinger

OFFICERS OF THE SISTERHOOD
 DURING CENTENNIAL JUBILEE YEAR

Mrs. Israel Goldstein
 Hon. President

Mrs. Eva Levy
 President

Mrs. J. Schwarz
 1st Vice-President

Mrs. H. Levy
 Treasurer

Mrs. W. C. Hurwitz
 2nd Vice-President

Mrs. M. Schwarz
 Financial Secretary

Mrs. I. D. Morrison
 3rd Vice-President

Mrs. D. Baum
 Secretary

Mrs. A. Lustgarten
 4th Vice-President

Mrs. Wm. Wolff
 Publicity Director

Mrs. Ph. Walcoff
 5th Vice-President

Mrs. G. Brann
 Custodian

CENTENNIAL JUBILEE COMMITTEES

Executive Committee

Rabbi Israel Goldstein, ex-officio

Charles W. Endel, ex-officio

Sol M. Stroock, Chairman

Samuel Blumberg, 1st Vice-Chairman

Alfred E. Kornfeld, 2nd Vice-Chairman

E. H. Bauman

W. Levy

H. Sobel

Hon. A. Ellenbogen

Rev. J. Schwartz

D. Steckler

Plan and Scope Committee

Sol M. Stroock, Chairman

Samuel Blumberg, 1st Vice-Chairman

Alfred E. Kornfeld, 2nd Vice-Chairman

N. I. Bijur

A. Hanau

J. Schwarz

N. M. Cohen

R. Korn

Mrs. J. Schwarz

H. A. Dix

M. Levy

M. Schwarz

M. B. Endel

I. D. Morrison

J. Sperber

Reception Committee

Willy Levy, Chairman

Mrs. Jacob Schwarz, Vice-Chairman

M. L. Abrahams

Mrs. M. Herzberg

Mrs. H. Levy

Mrs. G. Basch

J. Horowitz

Mrs. E. J. Liebowitz

Mrs. D. Bauman

Mrs. P. Horowitz

Mrs. A. Lustgarten

L. S. Brush

Dr. P. Horowitz

Mrs. I. D. Morrison

Mrs. L. Cashman

Mrs. W. Hurwitz

Mrs. R. Newman

Mrs. H. Cohen

L. Hyman

Mrs. I. Rittenberg

J. Eisner

Mrs. S. I. Hyman

S. Rosenthal

Mrs. M. B. Endel

Mrs. M. Jacoby

Mrs. S. Sarnoff

S. Finkelstein

M. Kashowitz

J. Schattman

Mrs. A. C. Fisher

D. L. Korn

I. O. Schiff

E. E. Frank

Mrs. B. Landau

Mrs. L. Schlechter

L. Golde

Mrs. M. Lazarowitz

A. Schneider

Mrs. I. Goldstein

H. E. Lazarus

Mrs. J. Schwartz

M. Goodman

J. E. Lemon

Mrs. J. Seligman

A. Gottlieb

Mrs. J. E. Lemon

P. Shalita

Mrs. A. Gottlieb

M. Z. Levinson

Mrs. M. E. Shrier

L. Gutterman

Mrs. M. Z. Levinson

Mrs. M. L. Solinsky

D. Haas

Mrs. E. Levy

Mrs. J. H. Steinhardt

M. Wallstein

Mrs. Wm. Wolff

APPENDIX B

Banquet Committee

Henry Sobel, Chairman

Herman Gertner, 1st Vice-Chairman

Mrs. Eva Levy, 2nd Vice-Chairman

S. Askin	Mrs. I. Ginsberg	R. Prager
B. Bachrack	Mrs. Ph. Goldberg	Mrs. J. Rosenthal
Mrs. M. Bauman	H. A. Gottlieb	L. M. Rothman
Mrs. L. Block	Mrs. W. C. Hurwitz	E. W. Salzer
E. I. Bramson	R. Jacobs	Mrs. J. Schwartz
Mrs. H. Brewster	Mrs. H. Jacobson	J. A. Siegel
Mrs. L. Bruck	J. C. Jacobson	A. Silberfeld
A. Chinitz	Mrs. B. J. King	Mrs. M. Silverman
Mrs. J. B. Cohen	N. Klau	Mrs. H. Singer
M. Cohen	M. Z. Levinson	Dr. H. Spitzer
Mrs. J. Cohn	Mrs. B. J. Levy	Mrs. Ph. Walcoff
Mrs. V. Danziger	Mrs. S. Lustbader	P. Wechsler
Mrs. A. Ellenbogen	I. D. Morrison	M. White

Publicity Committee

Edgar H. Bauman, Chairman

Mrs. Louis Schlechter, 1st Vice-Chairman

Mrs. Jacob Rosenthal, 2nd Vice-Chairman

J. Davidowitz	G. Hyman	C. Kroll
A. Distillator	G. J. Kaskel	Wm. C. Rittenberg
I. Ginsberg	M. Kornfeld	L. D. Schwartz
J. Silver		A. Smith

Speakers' Committee

Hon. Abram Ellenbogen, Chairman

Hon. Nathan Bijur, 1st Vice-Chairman

Mrs. E. J. Liebowitz, 2nd Vice-Chairman

Mrs. M. L. Abrahams	Hon. A. Kaplan	Hon. I. Lehman
A. Levy		J. Silver

Music Committee

Rev. Jacob Schwartz, Chairman

Mrs. A. Gerstenzang, 1st Vice-Chairman

Mrs. H. Cohen, 2nd Vice-Chairman

Mrs. P. Horowitz	E. B. Marks	Mrs. A. Von Doenhoff
R. Korn	R. Prager	G. Wise

Program and Printing Committee

Max Herzberg, Honorary Chairman

David Steckler, Chairman

Isaac Goldberg, 1st Vice-Chairman

Mrs. Herman Levy, 2nd Vice-Chairman

I. J. Adler

L. Cashman

A. Cohen

S. H. Golden

Mrs. I. Goldstein

T. W. Jones

Mrs. J. Seligman

B. Landau

W. Levy

S. Lustbader

APPENDIX C

CONGREGATIONAL REGISTER

compiled by

SAMUEL SARETSKY

under the supervision of

DR. ISRAEL GOLDSTEIN

Note:—For the information included in this register, the following sources were consulted:—the minute books of the Congregational meetings, the minute books of the meetings of the Board of Trustees, the Treasury books, the Certificate books, the Cemetery records, and other miscellaneous lists and records.

Due to the fact that the Congregational records are missing for a number of years, having been destroyed by fire in 1886, there are some gaps in the register. In other instances the register is inadequate because the information supplied by the Congregational records is incomplete.

The effort has been made to compile as complete and accurate a record as the source material permitted.

SAMUEL SARETSKY.

FOUNDERS OF CONGREGATION B'NAI JESHURUN

David Barnett
Alexander Cohen
Barrow A. Cohen
Abraham Collins
David Cromelien
Joseph Davies
Rowland Davies
M. John Davis
Joseph Dreyfous
Lewis Emanuel
George A. Furst

Jacob Furth
John I. Hart
Lazarus Hart
Phineas A. Hart
Daniel Jackson
John Jackson
John D. Jackson
Israel B. Kursheedt
David Levey
Joseph Levey
Louis Levey

Solomon J. Levey
Morland Micholl
Abraham Mitchell
Jacob Myers
Simon Myers
Elias L. Phillip
Levey Phillips
Peter Robinson
Philip Spiro
Jacob Workum

LIST OF SUBSCRIBERS FOR THE ESTABLISHMENT OF
THE ELM STREET SYNAGOGUE IN 1827

Alexander A. Cohen	Harmon Hendricks	Jacob Myers
Barrow A. Cohen	Jacob Isaacs	Lawrence Myers
Louis I. Cohen	Daniel Jackson	Simon Myers
Mendes I. Cohen	John Jackson	Solomon Myers
Morris B. Cohen	John D. Jackson	William Naumann
Abraham Collins	Joseph Jackson	Mordecai M. Noah
Simon Content	Andrew A. Jones	M. L. Peixotto and Sons
David Cromelien	(Boston)	Moses Pike
Rowland Cromelien	Joseph L. Joseph	Elias L. Philip
Henry Daniels	Naphtali Judah	Alexander Phillips
David Davies	William King	Levy Phillips
John M. Davies	I. B. Kursheedt	Peter Robinson
Joseph Davies	Hart Levy	David Samuel
Rowland Davies	Joseph Levy	Ralph Schoyer
Michael DeYong	Louis Levy (Baltimore)	Moses B. Seixas
Joseph Lopes Dias	Solomon Levy	Nathan Seixas
Joseph Dreyfous	Uriah H. Levy	Hart M. Shiff
Benjamin Elkins	S. M. Livingston	Lissack H. Simpson
Fitz G. Ellerk	Mordecai Marks	Solomon Soher
Barnett Emanuel	Morland Micholl	Jacob Solomon
Louis Emanuel	Abraham Mitchell	Phillip I. Spiro
George A. Furst	Benjamin Morange	William Warner
Samuel Harman	Moses L. Moses	Moses Van Wezel
John I. Hart		

Congregation at Charleston

German Congregation at Philadelphia

LIST OF OFFICERS
CONGREGATION B'NAI JESHURUN
1825-1930

Rabbis	Hazanim
Samuel M. Isaacs 1839-1844	Phineas A. Hart 1825-1830
Morris J. Raphall 1850-1868	Alexander Hart 1830-1837
Henry Vidaver 1867-1874	Edward Miers 1837-1838
Henry S. Jacobs 1877-1893	Samuel M. Isaacs 1839-1844
Stephen S. Wise 1893-1900	Ansel Leo 1846-1855
Joseph M. Asher 1901-1907	I. M. Ritterman 1856-1858
Benjamin Tintner 1909-1911	Judah Kramer 1858-1870
Judah L. Magnes 1911-1912	Reuben Engel 1874-1876
Joel Blau 1913-1917	Edward Kartschmaroff . 1876-1918
Israel Goldstein 1918-	Jacob Schwartz 1914-

Presidents

John I. Hart.....	1825-1829
Abraham Mitchell.....	1829-1831
Daniel Jackson.....	1831-1833
John I. Hart.....	1833-1834
John Jackson.....	1834-1836
Abraham Mitchell.....	1836-1837
John Jackson.....	1837-1838
Morland Micholl.....	1838-1843
Abraham Mitchell.....	1843-1844
Morland Micholl.....	1844-1845
Abraham Mitchell.....	1845-1847
David Samson.....	1847-1849
Abraham Mitchell.....	1849-1852
David Samson.....	1852-1857
Zion Bernstein.....	1857-1860
Israel J. Salomon.....	1860-1868
Morris Becker.....	1868-1869
Henry Davison.....	1869-1872
Morris Strasburger...	1872-1876
Morris Dinkelspiel...	1876-1881
Moritz Cohn.....	1881-1897
Newman Cowen.....	1897-1912
Herman Levy.....	1912-1920
Louis Bauman.....	1920-1922
Charles W. Endel....	1922-

Vice-Presidents

Newman Cowen.....	1888-1897
Herman Sylvester.....	1897-1902
Herman Levy.....	1902-1912
Hyman Cohen.....	1912-1920
Louis Bauman.....	1920-1920
Charles W. Endel.....	1920-1922
Samuel Blumenthal...	1922-1925
Henry A. Dix.....	1925-
(Honorary)	
Morris Jacoby.....	1926-1930

Treasurers

Daniel Jackson.....	1825-1828
Abraham Mitchell.....	1828-1829
Morland Micholl.....	1829-1830
Lawrence Myers.....	1830-1831

Rowland Davies.....	1831-1831
Levy Lumley.....	1831-1832
Abraham Mitchell.....	1832-1833
John Jackson.....	1833-1834
Louis Levy.....	1834-1835
Barrow A. Cohen.....	1835-1836
Morland Micholl.....	1836-1838
David Samson.....	1838-1843
Zion Bernstein.....	1843-1857
Isidore Bernhard.....	1857-1858
Morris Strasburger...	1858-1867
Henry Davison.....	1867-1869
Moritz Cohen.....	1869-1872
Harris Solomon.....	1872-1872
Theodore Keising.....	1872-1874
Morris Dinkelspiel...	1874-1876
Charles Schlesinger...	1876-1878
Moritz Cohn.....	1878-1881
Newman Cowen.....	1881-1888
Joseph Jacobs.....	1888-1895
Julius Lipman.....	1895-1895
Henry Korn.....	1895-1907
Louis S. Stroock.....	1907-1911
Samuel Blumenthal...	1911-1922
Ferdinand Jacobson...	1922-

Clerks and Secretaries

Morland Micholl.....	1825-1826
John Jackson.....	1826-1827
Louis Levy.....	1827-1828
Morris Lumley.....	1828-1829
Henry Nathan.....	1829-1830
Morland Micholl.....	1830-1830
John D. Jackson.....	1830-1831
Z. A. Davies.....	1831-1832
Joshua S. Cohen.....	1832-1834
D. Cavanagh.....	1835-1837
H. H. Cohn.....	1837-1838
Edward J. Mawson...	1839-1843
Edward Heilbutt.....	1843-1845
Henry Goldsmith.....	1845-1854
Emanuel DeYoung...	1854-1894
Abraham Cohen.....	1894-1896
Sol M. Stroock.....	1896-1903

David Herman1906-	Joseph S. Cohen1832-1838
Sol M. Stroock, Honorary Sec- retary	Edward Miers1838-1842
	Benjamin M. Davies1842-1845
	Jonas Solomon1845-1850
Sextons	I. M. Falkenau1850-1855
	M. Joel1855-1867
Lyon Jacobson1825-1827	M. R. DeLeuw1867-1900
Jonas Solomon1829-1832	Moses Z. Levinson1900-

LIST OF ADMINISTRATIONS

The office of Vice-President did not become a regular institution until 1888.

1825-1826

Pres., John I. Hart
Treas., Daniel Jackson

Additional Trustees
Abraham Collins
Joseph Davies
Morland Micholl
Benjamin Morange

1826-1827

Pres., John I. Hart
Treas., Daniel Jackson

Additional Trustees
Abraham Collins
Joseph Davies
Morland Micholl
Benjamin Morange

1827-1828

Pres., John I. Hart
Treas., Daniel Jackson

Additional Trustees
Abraham Collins
Rowland Davies
Joseph Levy
Benjamin Morange

1828-1829

Pres., John I. Hart
Treas., Abraham Mitchell

Additional Trustees

Abraham Collins
Rowland Davies
Joseph Levy
Benjamin Morange

1829-1830

Pres., Abraham Mitchell
Treas., Morland Micholl

Additional Trustees

Rowland Davies
Joseph Levy
Daniel Jackson
resigned Dec., 1839
succeeded by Moses Davies
Israel B. Kursheedt

1830-1831

Pres., Abraham Mitchell
Treas., Lawrence Myers
resigned May, 1831
succeeded by Rowland Davies

Additional Trustees

John I. Hart
resigned Feb., 1831
succeeded by William Warner
Daniel Jackson
Moses Marks
resigned Feb., 1831
succeeded by Z. A. Davies
Rowland Davies

1831-1832
 Pres., Daniel Jackson
 Treas., Levy Lumley
 Additional Trustees
 Z. A. Davies
 resigned Apr., 1832
 succeeded by Louis Levy
 E. L. Phillips
 M. S. Pike
 William Warner

1832-1833
 Pres., Daniel Jackson
 resigned Jan., 1833
 succeeded by John I. Hart
 Treas., Abraham Mitchell
 resigned Jan., 1833
 succeeded by Simon Content
 Additional Trustees
 Levy Lumley
 Joseph Newmark
 Elias L. Phillips
 resigned Jan., 1833
 succeeded by Morland Micholl
 William Warner
 resigned Jan., 1833
 succeeded by Simon Content

1833-1834
 Pres., John I. Hart
 Treas., John Jackson
 Additional Trustees
 Jacob Bromson
 Barrow A. Cohen
 Levy Lumley
 Joseph Newmark
 resigned May, 1834
 succeeded by G. L. Lyons

1834-1835
 Pres., John Jackson
 Treas., Louis Levy
 Additional Trustees
 Jacob Bromson
 Barrow A. Cohen

Joseph A. Jackson
 Barnet Joseph

1835-1836
 Pres., John Jackson
 Treas., Barrow A. Cohen
 Additional Trustees
 Jacob Bromson
 Joseph A. Jackson
 Louis Levy
 Morland Micholl

1836-1837
 Pres., Abraham Mitchell
 Treas., Morland Micholl
 Additional Trustees
 John Jackson
 Joseph A. Jackson
 Louis Levy
 Joseph Newmark
 resigned April, 1837
 succeeded by Louis Simmons

1837-1838
 Pres., John Jackson
 Treas., Morland Micholl
 resigned April, 1838
 succeeded by David Samson
 Additional Trustees
 Abraham Mitchell
 Joseph Newmark
 David Samson
 Louis Simmons
 resigned April, 1838
 succeeded by Joseph Davies

1838-1839
 Pres., Morland Micholl
 Treas., David Samson
 Additional Trustees
 Joseph Davies
 Abraham Mitchell
 Joseph Newmark
 Louis Simmons

1839-1840

Pres., Morland Micholl
 Treas., David Samson
 Additional Trustees
 Abraham Mitchell
 Joseph Newmark
 Elias L. Phillips
 Louis Simmons

1840-1841

Pres., Morland Micholl
 Treas., David Samson
 Additional Trustees
 Henry I. Hart
 Abraham Mitchell
 Elias L. Phillips
 John D. Phillips

1841-1842

Pres., Morland Micholl
 Treas., David Samson
 Additional Trustees
 Henry I. Hart
 Abraham Mitchell
 Elias L. Phillips
 John D. Phillips

1842-1843

Pres., Morland Micholl
 Treas., David Samson
 Additional Trustees
 Henry I. Hart
 Abraham Mitchell
 John D. Phillips
 Louis Simmons

1843-1844

Pres., Abraham Mitchell
 Treas., Zion Bernstein
 Additional Trustees
 Abraham I. Jackson
 Morland Micholl
 Theodore Myers
 John D. Phillips
 Louis Simmons

1844-1845

Pres., Morland Micholl
 resigned May, 1845
 succeeded by Abraham
 Mitchell
 Treas., Zion Bernstein
 Additional Trustees
 Henry I. Hart
 resigned May, 1845
 succeeded by Bennet King
 Philip Levy
 Theodore Myers
 resigned May, 1845
 succeeded by Morris Lumley
 Louis Simmons
 resigned May, 1845
 succeeded by Leon M. Ritter-
 band

1845-1846

Pres., Abraham Mitchell
 Treas., Zion Bernstein
 Additional Trustees
 Sam Cohen
 Philip Levy
 Morris Lumley
 John D. Phillips
 Leon M. Ritterband

1846-1847

Pres., Abraham Mitchell
 resigned Aug., 1847
 succeeded by David Samson
 Treas., Zion Bernstein
 Additional Trustees
 Sam Cohen
 Bennet King
 Philip Levy
 Morris Lumley
 resigned Aug., 1847
 succeeded by David Samson
 Leon M. Ritterband
 resigned Aug., 1847
 succeeded by Zion Bernstein
 Asher Rosenblatt

1847-1848
 Pres., David Samson
 Treas., Zion Bernstein

1848-1849
 Pres., David Samson
 Treas., Zion Bernstein

1849-1850
 Pres., Abraham Mitchell
 Treas., Zion Bernstein

1850-1851
 Pres., Abraham Mitchell
 Treas., Zion Bernstein

Additional Trustees
 Bennet King
 Morris Woolf

1851-1852
 Pres., Abraham Mitchell
 Treas., Zion Bernstein

Additional Trustees
 Bennet King
 Mark Levy
 Asher Rosenblatt
 Morris Woolf

1852-1853
 Pres., David Samson
 Treas., Zion Bernstein

1853-1854
 Pres., David Samson
 Treas., Zion Bernstein

Additional Trustees
 Henry C. Hart
 Bennet King
 Jacob Mack
 Israel J. Salomon

1854-1855
 Pres., David Samson
 Treas., Zion Bernstein

Additional Trustees

I. Israel
 Bennet King
 Israel J. Salomon
 N. Sondheim

1855-1856
 Pres., David Samson
 Treas., Zion Bernstein

Additional Trustees
 Bennet King
 Jacob Mack
 resigned Nov., 1855
 succeeded by A. S. Van Praag
 H. Sondheim
 I. J. Sondheim
 died Feb., 1856
 succeeded by Sam Cohen

1856-1857
 Pres., David Samson
 Treas., Zion Bernstein

Additional Trustees
 Isidore Bernhard
 Sam Cohen
 Henry Davison
 Joseph Fatman
 B. W. Hart
 Israel J. Salomon
 A. S. VanPraag

1857-1858
 Pres., Zion Bernstein
 Treas., Isidore Bernhard

Additional Trustees
 Harry Aaronson
 Henry Davison
 Simon Galinger
 B. W. Hart
 Julius Jacobus
 David Samson
 A. S. VanPraag

1858-1859
 Pres., Zion Bernstein
 Treas., Moses Strasburger

Additional Trustees

Harry Aaronson
Henry Davison
Simon Galinger
B. W. Hart
Julius Jacobus
Samuel Samuels
A. S. VanPraag

1859-1860

Pres., Zion Bernstein
Treas., M. Strasburger

Additional Trustees

Harry Aaronson
Simon Galinger
Ansel Leo
Jacob Lithauer
Israel J. Salomon
Samuel Samuels
A. S. VanPraag

1860-1861

Pres., Israel J. Salomon
Treas., Moses Strasburger

Additional Trustees

Harry Aaronson
Jacob Blumenthal
Julius Jacobus
Ansel Leo
Jacob Lithauer
Samuel Samuels
A. S. VanPraag

1861-1862

Pres., Israel J. Salomon
Treas., Moses Strasburger

Additional Trustees

Harry Aaronson
Jacob Blumenthal
H. B. Hertz, Jr.
Julius Jacobus
Jacob Lithauer
Ansel Leo
A. S. Van Praag

1862-1863

Pres., Israel J. Salomon
Treas., Moses Strasburger

Additional Trustees

Harry Aaronson
Jacob Blumenthal
Samuel Cohen
H. B. Herts, Jr.
Julius Jacobus
George Samuels
A. S. VanPraag

1863-1864

Pres., Israel J. Salomon
Treas., Moses Strasburger

Additional Trustees

Jacob Blumenthal
Samuel Cohen
H. B. Herts, Jr.
William Horn
Julius Jacobus
George Samuels
A. S. VanPraag

1864-1865

Pres., Israel J. Salomon
Treas., Moses Strasburger

Additional Trustees

Jacob Blumenthal
Samuel Cohen
H. B. Herts, Jr.
William Horn
Julius Jacobus
George King
George Samuels

1865-1866

Pres., Israel J. Salomon
Treas., Moses Strasburger

Additional Trustees

Jacob Blumenthal
Morris Dinkelspiel
William Horn
Julius Jacobus
George King

- Jonas D. Samson
Hyman Sylvester
- 1866-1867
- Pres., Israel J. Salomon
Treas., Moses Strasburger
- Additional Trustees
Jacob S. Cohen
Morris Dinkelspiel
Henry Davison
William Horn
Julius Jacobus
Jonas D. Samson
Hyman Sylvester
- 1867-1868
- Pres., Israel J. Salomon
Treas., Henry Davison
- Additional Trustees
Morris Becker
Morris Dinkelspiel
William Horn
resigned Dec., 1867
succeeded by A. Fink
Julius Jacobus
Selim Marks
Jacob Pecare
Hyman Sylvester
- 1868-1869
- Pres., Morris Becker
Treas., Henry Davison
- Additional Trustees
Morris Cohn
A. Fink
Julius Jacobus
Selim Marks
Jacob Pecare
Israel J. Salomon
Samuel Wise
- 1869-1870
- Pres., Henry Davison
Treas., Moritz Cohn
- Additional Trustees
Morris Becker
Samuel Cohen
Julius Jacobus
A. Fink
Selim Marks
Jacob Pecare
Israel J. Salomon
- 1870-1871
- Pres., Henry Davison
Treas., Moritz Cohn
- Additional Trustees
I. Bernstein
A. Fink
I. Haber
A. Honigman
Julius Jacobus
Israel J. Salomon
resigned Oct., 1870
succeeded by Harris Solomon
Samuel Wise
- 1871-1872
- Pres., Henry Davison
Treas., Moritz Cohn
- Additional Trustees
I. Bernstein
I. Haber
A. Honigman
Julius Jacobus
Harris Solomon
Moses Strasburger
Samuel Wise
- 1872-1873
- Pres., Moses Strasburger
Treas., Harris Solomon
- Additional Trustees
I. Bernstein
Samuel Cohen
Morris Dinkelspiel
I. Haber
A. Honigman
Julius Jacobus
Leopold King

1873-1874

Pres., Moses Strasburger
Treas., Theodore Keising
resigned June, 1874
succeeded by Morris Dinkelspiel

Additional Trustees

Samuel Cohen
Louis Bergman
Morris Dinkelspiel
Leopold King
Selim Marks
Leopold Mendelsohn
Leopold Milius

1874-1875

Pres., Moses Strasburger
Treas., Morris Dinkelspiel

Additional Trustees

Samuel Cohen
resigned Nov., 1874
succeeded by Jacob Korn
Leopold Haas
David Marks
Selim Marks
Leopold Milius
Charles Schlesinger

1875-1876

Pres., Moses Strasburger
resigned Jan., 1876
succeeded by Morris Dinkelspiel

Treas., Charles Schlesinger

Additional Trustees

Leopold Bamberger
Louis Bergman
Samuel Cohen
Leopold Haas
David Marks
Selim Marks
Leopold Milius

1876-1877

Pres., Morris Dinkelspiel
Treas., Charles Schlesinger

Additional Trustees

Leopold Bamberger
Moritz Cohn
Leopold Haas
I. Herrman
David Marks
Selim Marks
Harris Solomon

1877-1878

Pres., Morris Dinkelspiel
Treas., Charles Schlesinger

Additional Trustees

Leopold Bamberger
Moritz Cohn
Leopold Haas
I. Herrman
David Marks
Selim Marks
Harris Solomon

1878-1879

Pres., Morris Dinkelspiel
Treas., Moritz Cohn

Additional Trustees

Newman Cowen
E. Elkus
Leopold Haas
Selim Marks
Jacob J. Samuels
Charles Schlesinger
Harris Solomon

1879-1880

Pres., Morris Dinkelspiel
Treas., Moritz Cohn

Additional Trustees

Newman Cowen
Leopold Haas
resigned June, 1880
succeeded by Jonas D. Samson

Joseph Jacobs
Selim Marks
Jacob Samuels

- Charles Schlesinger
Harris Solomon
1880-1881
Pres., Morris Dinkelspiel
Treas., Moritz Cohn
Additional Trustees
Newman Cowen
Joseph Jacobs
Selim Marks
Jonas D. Samson
Jacob Samuels
Charles Schlesinger
Harris Solomon
1881-1882
Treas., Moritz Cohn
Treas., Newman Cowen
Additional Trustees
Leopold Haas
Henry B. Herts
Joseph Jacobs
Selim Marks
Jonas D. Samson
Jacob J. Samuels
Charles Schlesinger
1882-1883
Pres., Moritz Cohn
Treas., Newman Cowen
Additional Trustees
Leopold Haas
Henry B. Herts
Joseph Jacobs
Bernard S. Levy
Benjamin Russak
Jacob Samuels
Charles Schlesinger
1883-1884
Pres., Moritz Cohn
Treas., Newman Cowen
Additional Trustees
A. B. DeFriece
Leopold Haas
- Henry B. Herts
Joseph Jacobs
Bernard S. Levy
Benjamin Russak
Charles Schlesinger
1884-1885
Pres., Moritz Cohn
Treas., Newman Cowen
Additional Trustees
A. B. DeFriece
Leopold Haas
Joseph Jacobs
Bernard S. Levy
L. W. Morris
Benjamin Russak
Charles Schlesinger
1885-1886
Pres., Moritz Cohn
Treas., Newman Cowen
Additional Trustees
A. B. DeFriece
Leopold Haas
resigned Nov., 1885
succeeded by S. M. Swartz
Joseph Jacobs
Bernard S. Levy
resigned Dec., 1886
succeeded by Marks Arnheim
L. W. Morris
Benjamin Russak
Charles Schlesinger
1886-1887
Pres., Moritz Cohn
Treas., Newman Cowen
Additional Trustees
Marks Arnheim
A. B. DeFriece
Morris A. Herts
Joseph Jacobs
L. W. Morris
Benjamin Russak
Samuel M. Swartz

1887-1888

Pres., Moritz Cohn
Treas., Newman Cowen

Additional Trustees

Marks Arnheim

A. B. DeFriece

M. A. Herts

Joseph Jacobs

L. W. Morris

Benjamin Russak

S. M. Swartz

1888-1889

Pres., Moritz Cohn
Vice-Pres., Newman Cowen
Treas., Joseph Jacobs
Secy., Emanuel DeYoung

Additional Trustees

Marks Arnheim

A. B. DeFriece

M. A. Herts

L. W. Morris

Benjamin Russak

S. M. Swartz

1889-1890

Pres., Moritz Cohn
Vice-Pres., Newman Cowen
Treas., Joseph Jacobs
Secy., Emanuel DeYoung

Additional Trustees

Marks Arnheim

A. B. DeFriece

M. A. Herts

L. W. Morris

Benjamin Russak

S. M. Swartz

1890-1891

Pres., Moritz Cohn
Vice-Pres., Newman Cowen
Treas., Joseph Jacobs
Secy., Emanuel DeYoung

Additional Trustees

Marks Arnheim

A. B. DeFriece

M. A. Herts

Benjamin Russak

S. M. Swartz

died May, 1890

succeeded by Herman Levy

1891-1892

Pres., Moritz Cohn
Vice-Pres., Newman Cowen
Treas., Joseph Jacobs
Secy., Emanuel DeYoung

Additional Trustees

Marks Arnheim

M. A. Herts

Herman Levy

Julius Lipman

L. W. Morris

Benjamin Russak

1892-1893

Pres., Moritz Cohn
Vice-Pres., Newman Cowen
Treas., Joseph Jacobs
Secy., Emanuel DeYoung

Additional Trustees

Marks Arnheim

M. A. Herts

Herman Levy

Julius Lipman

L. W. Morris

died Feb., 1892

succeeded by Hyman Sylvester

Benjamin Russak

died Jan., 1892

succeeded by I. Bijur

1893-1894

Pres., Moritz Cohn
Vice-Pres., Newman Cowen
Treas., Joseph Jacobs
Secy., Emanuel DeYoung

Additional Trustees

Marks Arnheim

I. Bijur

M. A. Herts

Herman Levy

Julius Lipman

Hyman Sylvester

1894-1895

Pres., Moritz Cohn

Vice-Pres., Newman Cowen

Treas., Joseph Jacobs

Secy., Abraham Cohen

Additional Trustees

Marks Arnheim

I. Bijur

M. A. Herts

Herman Levy

Julius Lipman

Hyman Sylvester

1895

Pres., Moritz Cohn

Vice-Pres., Newman Cowen

Treas., Joseph Jacobs

died May, 1895

succeeded by Julius Lipman

Secy., Abraham Cohen

Additional Trustees

Marks Arnheim

I. Bijur

M. A. Herts

Ralph J. Jacobs

Herman Levy

Hyman Sylvester

1895-1896

Pres., Moritz Cohn

Vice-Pres., Newman Cowen

Treas., Henry Korn

Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim

I. Bijur

M. A. Herts

Ralph J. Jacobs

Herman Levy

Hyman Sylvester

1896-1897

Pres., Moritz Cohn

died June, 1897

succeeded by Newman Cowen

Vice-Pres., Hyman Sylvester

Treas., Henry Korn

Secy., Sol. M. Stroock

Additional Trustees

Marks Arnheim

I. Bijur

M. A. Herts

Ralph J. Jacobs

Herman Levy

Hyman Sylvester

1897-1898

Pres., Newman Cowen

Vice-Pres., Hyman Sylvester

Treas., Henry Korn

Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim

M. A. Herts

L. M. Hirsch

Ralph J. Jacobs

Herman Levy

Louis S. Stroock

1898-1899

Pres., Newman Cowen

Vice-Pres., Hyman Sylvester

Treas., Henry Korn

Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim

Louis Bauman

L. M. Hirsch

Ralph J. Jacobs

Herman Levy

Louis S. Stroock

1899-1900

Pres., Newman Cowen
 Vice-Pres., Hyman Sylvester
 Treas., Henry Korn
 Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim
 Louis Bauman
 L. M. Hirsch
 Ralph J. Jacobs
 Herman Levy
 Louis S. Stroock

1900-1901

Pres., Newman Cowen
 Vice-Pres., Hyman Sylvester
 Treas., Henry Korn
 Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim
 Louis Bauman
 L. M. Hirsch
 Ralph J. Jacobs
 Herman Levy
 Louis S. Stroock

1901-1902

Pres., Newman Cowen
 Vice-Pres., Hyman Sylvester
 resigned Sept., 1902
 succeeded by Herman Levy

Treas., Henry Korn
 Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim
 Louis Bauman
 L. M. Hirsch
 Ralph J. Jacobs
 Herman Levy
 Louis S. Stroock

1902-1903

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Henry Korn
 Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim
 Louis Bauman
 L. M. Hirsch
 Ralph J. Jacobs
 Benno Klopfer
 Louis S. Stroock

1903-1904

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Henry Korn
 Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim
 Louis Bauman
 L. M. Hirsch
 Ralph J. Jacobs
 Benno Klopfer
 Louis S. Stroock

1904-1905

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Henry Korn
 Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim
 Louis Bauman
 L. M. Hirsch
 Ralph J. Jacobs
 Benno Klopfer
 Louis S. Stroock

1905-1906

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Henry Korn
 Secy., Sol M. Stroock

Additional Trustees

Marks Arnheim
 Louis Bauman
 L. M. Hirsch
 Ralph J. Jacobs
 Benno Klopfer
 Louis S. Stroock

APPENDIX C

1906-1907

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Louis S. Stroock
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Marks Arnheim
 Louis Bauman
 Samuel Blumenthal
 Hyman Cohen
 L. M. Hirsch
 Ralph J. Jacobs

1907-1908

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Louis S. Stroock
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Marks Arnheim
 Louis Bauman
 Samuel Blumenthal
 Hyman Cohen
 L. M. Hirsch
 Ralph J. Jacobs

1908-1909

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Louis S. Stroock
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Marks Arnheim
 Louis Bauman
 Samuel Blumenthal
 Hyman Cohen
 L. M. Hirsch
 died April, 1909
 succeeded by T. W. Jones
 Ralph J. Jacobs

1909-1910

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Louis S. Stroock
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Marks Arnheim
 Louis Bauman
 Samuel Blumenthal
 Hyman Cohen
 Ralph J. Jacobs
 Morris Jacoby

1910-1911

Pres., Newman Cowen
 Vice-Pres., Herman Levy
 Treas., Louis S. Stroock
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Marks Arnheim
 Louis Bauman
 Samuel Blumenthal
 Hyman Cohen
 Ralph J. Jacobs
 Morris Jacoby

1911-1912

Pres., Newman Cowen
 died Jan., 1912
 succeeded by Herman Levy
 Vice-Pres., Hyman Cohen
 Treas., Samuel Blumenthal
 Hon. Secy., Sol. M. Stroock
 Secy., David Herman

Additional Trustees

Marks Arnheim
 Louis Bauman
 J. M. Cohen
 Ralph J. Jacobs
 Morris Jacoby
 Louis S. Stroock

1912-1913

Pres., Herman Levy
 Vice-Pres., Hyman Cohen
 Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Gustave Basch
 Louis Bauman
 J. M. Cohen
 Ralph J. Jacobs
 Morris Jacoby
 Louis S. Stroock

1913-1914

Pres., Herman Levy
 Vice-Pres., Hyman Cohen
 Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Gustave Basch
 Louis Bauman
 J. M. Cohen
 Ralph J. Jacobs
 Morris Jacoby
 Louis S. Stroock

1914-1915

Pres., Herman Levy
 Vice-Pres., Hyman Cohen
 Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Gustave Basch
 Louis Bauman
 J. M. Cohen
 Ralph J. Jacobs
 Morris Jacoby
 Louis S. Stroock

1915-1916

Pres., Herman Levy
 Vice-Pres., Hyman Cohen

Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Louis Bauman
 Gustave Basch
 J. M. Cohen
 Ralph J. Jacobs
 Morris Jacoby
 Louis S. Stroock
 resigned Oct., 1916
 succeeded by Charles W. Endel

1916-1917

Pres., Herman Levy
 Vice-Pres., Hyman Cohen
 Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Gustave Basch
 Louis Bauman
 J. M. Cohen
 died Feb., 1917
 succeeded by J. Kottek
 Ralph J. Jacobs
 Morris Jacoby
 Charles W. Endel

1917-1918

Pres., Herman Levy
 Vice-Pres., Hyman Cohen
 Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Gustave Basch
 Louis Bauman
 Charles W. Endel
 Ralph J. Jacobs
 Morris Jacoby
 J. Kottek

1918-1919

Pres., Herman Levy
 Vice-Pres., Hyman Cohen
 Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman
 Additional Trustees
 Simon Arnstein
 Gustave Basch
 died Feb., 1919
 succeeded by David Steckler
 Louis Bauman
 Charles W. Endel
 Ralph J. Jacobs
 J. Jacobson
 Morris Jacoby
 Jacob Kottek
 J. Rosenthal

1919-1920

Pres., Herman Levy
 died June, 1920
 succeeded by Hyman Cohen
 Vice-Pres., Louis Bauman
 Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman
 Additional Trustees
 Simon Arnstein
 Charles W. Endel
 Ralph J. Jacobs
 J. Jacobson
 resigned 1920
 succeeded by Samuel Blum-
 berg
 Morris Jacoby
 Jacob Kottek
 William Prager
 J. Rosenthal
 Adolph Stahl
 David Steckler

1920-1921

Pres., Louis Bauman
 Vice-Pres., Charles W. Endel
 Treas., Samuel Blumenthal

Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees
 Simon Arnstein
 Samuel Blumberg
 Ferdinand Jacobson
 Morris Jacoby
 Arthur Levy
 William Prager
 Jacob Rosenthal
 Adolph Stahl
 David Steckler

1921-1922

Pres., Louis Bauman
 died Sept., 1922
 succeeded by Charles W. En-
 del

Vice-Pres., Charles W. Endel
 Treas., Samuel Blumenthal
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees
 Simon Arnstein
 Samuel Blumberg
 Henry A. Dix
 Ferdinand Jacobson
 Morris Jacoby
 Arthur Levy
 William Prager
 Jacob Rosenthal
 Adolph Stahl
 David Steckler

1922-1923

Pres., Charles W. Endel
 Vice-Pres., Samuel Blumenthal
 Treas., Ferdinand Jacobson
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees
 Simon Arnstein
 David Bauman
 Samuel Blumberg
 Henry A. Dix

Morris Jacoby
 Arthur Levy
 William Prager
 Jacob Rosenthal
 Adolph Stahl

1923-1924

Pres., Charles W. Endel
 Vice-Pres., Samuel Blumenthal
 Treas., Ferdinand Jacobson
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

Simon Arnstein
 David Bauman
 Samuel Blumberg
 Henry A. Dix
 Morris Jacoby
 Alfred E. Kornfeld
 Arthur Levy
 William Prager
 Jacob Rosenthal

1924-1925

Pres., Charles W. Endel
 Vice-Pres., Samuel Blumenthal
 Treas., Ferdinand Jacobson
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

David Bauman
 Samuel Blumberg
 Henry A. Dix
 Jacob Eisner
 Morris Jacoby
 Alfred E. Kornfeld
 Arthur Levy
 William Prager
 Charles Rubinger

1925-1926

Pres., Charles W. Endel
 Vice-Pres., Samuel Blumenthal
 Hon. Vice-Pres., Henry A. Dix
 Treas., Ferdinand Jacobson
 Hon. Secy., Sol M. Stroock
 Secy., David Herman

Additional Trustees

David Bauman
 Samuel Blumberg
 Jacob Eisner
 Morris Jacoby
 Alfred E. Kornfeld
 Arthur Levy
 William Prager
 Charles Rubinger

1926-1927

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1927-1928

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 Treas., Ferdinand Jacobson
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Treas., Ferdinand Jacobson
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Samuel Blumberg
Nathan Klau
Alfred E. Kornfeld
Arthur Levy
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1929-1930

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Treas., Ferdinand Jacobson
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Alfred E. Kornfeld
Samuel Lustbader, Jr.
Mrs. Dora L. Morrison
William Prager
Louis Rittenberg
Louis M. Rothman
Charles Rubinger
Mrs. Miriam Schlechter

Arthur Levy, Honorary Trustee
died Sept., 1929

1930

Pres., Charles W. Endel
Vice-Pres., Morris Jacoby
died Aug., 1930
Hon. Vice-Pres., Henry A. Dix
Treas., Ferdinand Jacobson

Assistant Treas., Alfred E. Kornfeld

Hon. Secy., Sol M. Stroock
Secy., David Herman

Additional Trustees

Hyman Bauman
Samuel Blumberg
Nathan Klau
Samuel Lustbader, Jr.
Mrs. Dora L. Morrison
William Prager
Louis Rittenberg
Louis M. Rothman
Charles Rubinger
Mrs. Miriam Schlechter

Hasan Torah

1826—Morland Micholl
1827—Moses Davis
1828—Joseph Davis
1829—Israel B. Kursheedt
1830—Jacob Bromson
1831—Morris Lumley
1832—Abraham Mitchell
1833—David Samson
1836—Joseph Neumark
1837—Louis Simmons
1838—L. M. Ritterband
1854—David Samson
1855—S. Steinhart
1856—Isidore Bernard
1857—Rev. Ansel Leo
1858—Moses Strasburger
1859—Israel Ullman
1860—Jacob Blumenthal
1861—L. Schlesinger
1862—J. Lithauer
1863—S. Bache
1864—Jonas D. Samson
1865—M. Dinkelspiel
1866—H. Davison
1867—M. Becker
1868—Moritz Cohen
1869—Benjamin Russak
1918—Ferdinand Jacobson
1919—David Steckler

- 1920—Samuel Blumberg
- 1923—Jacob Rosenthal
- 1924—Hyman Bauman
- 1925—Nathan Klau

Hasan Bereshith

- 1826—Abraham Mitchell
- 1827—Simon Myers
- 1828—Morland Micholl
- 1829—John Jackson
- 1830—Louis Levy
- 1831—John A. Jackson
- 1832—William Warner
- 1833—Morland Micholl
- 1836—Lawrence Myers
- 1837—Isaac Raunheim
- 1838—Isidore Bernhard
- 1854—Zion Bernstein
- 1855—David Dinkelspiel

- 1856—I. A. Lichtenheim
- 1857—J. Garson
- 1858—Samuel Samuels
- 1859—Hyman E. Hyams
- 1860—Asher Bijur
- 1862—Jacob Blumenthal
- 1863—S. B. Ullman
- 1864—Sylvester Brush
- 1865—H. Sylvester
- 1866—Benjamin Russak
- 1867—Selim Marks
- 1868—I. Bernstein
- 1869—L. Strasburger
- 1918—Samuel Finkelstein
- 1919—Louis Hyman
- 1920—Mark Abrahams
- 1923—Louis Rittenberg
- 1924—Isaac Goldberg
- 1925—Charles Lefcourt

DONORS TO COMMUNITY CENTER

- Benjamin AltschulDonation
- Hyman Bauman.....Organ in Auditorium
- Isaac Ginsberg.....Menorah Lights
- F. Jacobson.....Pulpit in Chapel
- E. J. Liebowitz.....Prayer Books & Talesim
- I. D. Morrison.....Children's Library
- Louis Rittenberg.....Center Chandelier in Chapel
- I. Rittenberg.....Front Chandelier in Chapel
- A. M. Stern.....Ner Tamid in Chapel
- Charles H. Silver.....Part of Organ in Auditorium
- I. Sobel.....Chandelier in Chapel
- Herman Singer.....End Chandelier in Chapel

APPENDIX C

CURRENT ROSTER

OFFICERS OF THE CONGREGATION

Rabbi	President, Charles W. Endel
Dr. Israel Goldstein	Hon. Vice-President, Henry A. Dix
Cantor	Treasurer, Ferdinand Jacobson
Rev. Jacob Schwartz	Asst. Treasurer, Alfred E. Kornfeld
Sexton	Hon. Secretary, Sol M. Stroock
M. Z. Levinson	Secretary, David Herman

Additional Trustees

Hyman Bauman	William Prager
Samuel Blumberg	Louis Rittenberg
Nathan Klau	L. M. Rothman
Samuel Lustbader, Jr.	Charles Rubinger
Mrs. Dora L. Morrison	Mrs. Miriam Schlechter

Committees

- Archives—Hyman Bauman, Chairman; L. M. Rothman, Samuel Lustbader, Jr.
- Cemetery—Morris Jacoby, Chairman; Hyman Bauman, Samuel Lustbader, Jr.
- Charity—Alfred E. Kornfeld, Chairman; Ferdinand Jacobson, Morris Jacoby, Nathan Klau, Miriam Schlechter.
- Choir—Samuel Lustbader, Jr., Chairman; L. M. Rothman, Miriam Schlechter.
- Decorum—Hyman Bauman, Chairman; Alfred E. Kornfeld, Samuel Lustbader, Jr., L. M. Rothman.
- Finance—Nathan Klau, Chairman; Ferdinand Jacobson, Morris Jacoby, William Prager.
- Membership—Louis Rittenberg, Chairman; Hyman Bauman, Dora L. Morrison.
- Religious School—Samuel Blumberg, Chairman; Nathan Klau, Dora L. Morrison, William Prager, Charles Rubinger, Miriam Schlechter.
- Rental of Seats—Charles Rubinger, Chairman; Samuel Blumberg, Samuel Lustbader, Jr., Dora L. Morrison.
- Ritual—William Prager, Chairman; Henry A. Dix, Samuel Lustbader, Jr., Louis Rittenberg, L. M. Rothman.
- Supplies—Charles Rubinger, Chairman; Ferdinand Jacobson, Morris Jacoby.

OFFICERS OF THE SISTERHOOD

1929-1930

commencing October 1, 1930

Honorary Presidents
 Mrs. I. Goldstein
 Mrs. E. Levy
 Mrs. L. Schlechter
 President, Mrs. I. D. Morrison
 Vice-President, Mrs. W. F. Wolff
 Treasurer, Mrs. D. M. Baum
 Social Secretary, Mrs. David Her-
 man
 Secretary, Mrs. R. Newman

President, Mrs. Israel Goldstein
 Vice-President, Mrs. W. F. Wolff
 Treasurer, Mrs. D. M. Baum
 Social Secretary, Mrs. D. Herman
 Recording Secretary, Mrs. J. B.
 Cohen

Additional Members of Executive
 Board

Additional Members of Executive
 Board

Mrs. W. C. Hur- Mrs. G. Basch
 witz Mrs. L. Block
 Mrs. S. Landau Mrs. G. Brann
 Mrs. M. Z. Lev- Mrs. H. Brew-
 inson ster
 Mrs. B. J. Levy Mrs. M. Claman
 Mrs. W. Levy Mrs. J. Cohen
 Mrs. E. J. Lieb- Mrs. J. B. Cohn
 owitz Mrs. E. Faibisy
 Mrs. J. Schwartz Mrs. I. Ginsberg
 Mrs. H. Singer

Mrs. G. Basch Mrs. W. Levy
 Mrs. L. Block Mrs. I. D. Mor-
 Mrs. H. Brew- rison
 ster Mrs. R. New-
 Mrs. J. Cohn man
 Mrs. E. Faibisy Mrs. L. Schlech-
 Mrs. W. C. Hur- ter
 witz Mrs. J. Schwartz
 Mrs. S. Landau Mrs. M. Schwarz
 Mrs. M. Z. Lev- Mrs. M. Silver-
 inson man
 Mrs. B. J. Levy Mrs. P. Walcoff
 Mrs. E. Levy Mrs. N. Weiss

OFFICERS OF THE MEN'S CLUB

President, Samuel Blumberg
 1st Vice-President, Edgar H. Bauman
 2nd Vice-President, Joseph Cohn
 3rd Vice-President, Sol Tekulsky
 Treasurer, Benjamin J. Levy
 Secretary, David Herman

Additional Members of Executive Board
 Chairman, Charles Kroll

Jacob Cohen
 Isaac Goldberg
 I. Hirschfeld
 Lawrence Levy
 E. J. Liebowitz

Bernard Rubinger
 Julius Silver
 David Steckler
 Jack Stone
 H. H. Straus

Nat Weiss

APPENDIX C

BOARD OF GOVERNORS OF THE COMMUNITY CENTER

Chairman, Charles W. Endel
 Secretary, David Herman
 Samuel Blumberg
 Dr. Israel Goldstein
 Morris Jacoby
 Nathan Klau
 Charles Rubinger
 Mrs. Miriam Schlechter

Director of Community Center Activities

M. H. Weinstein

RELIGIOUS SCHOOL BOARD

Chairman, Samuel Blumberg
 Vice-Chairman, Willy Levy

Nathan Klau	Mrs. Miriam Schlechter
Charles Rubinger	Dr. Israel Goldstein
Mrs. I. D. Morrison	Milton B. Perlman
Mrs. W. C. Hurwitz	Mrs. Herman Schoenberg

Principal of the Religious School
 Milton B. Perlman

REGISTER OF CONGREGATIONAL MEMBERSHIP

1825-1930

Note:—1. The letter M before a name indicates membership in the Congregation at the present time. There is a large list of seat-holders which is not included in this register, as seat-holders do not represent a permanent Congregational affiliation.

2. (a) is used to indicate date of admission to membership.

3. (f) is used to indicate the first record of the name in the books of the Congregation. Due to incomplete Congregational records, there is in many cases no exact information as to the date of admission. The membership may have commenced before the date given, but there is no record of it.

4. (d) is used to indicate termination of membership by death. When the widow or the estate continued the membership, the fact is accordingly mentioned.

5. In many cases, there is no record whatever of the termination of a membership, either by death or by resignation. The only item appearing in such cases, therefore, is the date of admission, giving no

indication of how long the membership continued or in what way it terminated.

6. Wherever possible, an effort has been made to indicate second or third generations of Congregational affiliation. Because of the changes in name, however, when daughters of the Congregation married, it was impossible to trace the second and third generations with any degree of completeness.

SAMUEL SARETSKY.

- | | |
|---------------------|------------------------------|
| Aaronson, Fred H. | Alexander, K. |
| (a) 1887-1920 (d) | (a) 1857-1860, and 1865-1870 |
| M Aaronson, Max | Alkus, Isaac |
| (a) 1914- | (a) 1907-1919 |
| Abarbanel, R. | Allen, Charles C. |
| (f) 1850 | (a) 1885-1891 |
| Abrahams, A. | M Altschul, Benjamin |
| (f) 1845 | (f) 1920- |
| Abrahams, M. | Anderson, John |
| (a) 1873-1916 (d) | (a) 1832 |
| M Abrahams, Mark L. | Anhalt, Jacob |
| Second Generation | (a) 1865 |
| (a) 1921- | Anrich, Louis |
| M Abrahams, Sol H. | (f) 1850-1857 |
| Second Generation | Ansel, Myer |
| (a) 1919- | (a) 1863-1865 |
| M Abrams, Herman | Appel, S. |
| (a) 1919- | (a) 1899-1908 (d) |
| M Adelstein, Hyman | Estate to 1919 |
| (a) 1923- | Appell, Joseph |
| Aden, Joseph | (a) 1901-1914 (d) |
| (a) 1860 | M April, Philip |
| Adler, Henry | (a) 1921- |
| (a) 1883-1891 | Arnheim, Louis |
| M Adler, Isaac J. | (a) 1885 |
| (a) 1922- | Arnheim, Marks |
| Adler, Moe M. | (a) 1880-1917 (d) |
| (a) 1922-1927 (d) | Estate to 1918 |
| M Estate | Arnheimer, L. |
| Adolphus, J. A. | (a) 1877-1879 |
| (f) 1853-1854 | Arnstein, E. M. |
| Adolphus, Nathan | (a) 1855 |
| (a) 1830 | M Arnstein, Alexander E. |
| Alexander, Albert | (a) 1929- |
| (a) 1860 | Arnstein, Simon |
| Alexander, J. | (a) 1918-1924 (d) |
| (a) 1857 | M Mrs. Simon Arnstein |

- Arnsthall, Charles C.
 (a) 1845
 Aron, Lewin
 (a) 1865-1866
 Aronson, Harris
 (a) 1845-1879 (d)
 Aronson, Mark
 (a) 1885-1889
 Aronson, Norman
 (f) 1858
 Ash, Gabriel
 (a) 1866
 Ash, Merwin
 (a) 1918-1920 (d)
 M Estate
 Ash, Morris
 (a) 1866-1870 (d)
 Ash, Simon A.
 (a) 1868
 Asher, Abraham
 (a) 1835
 Asher, Max
 (a) 1879-1881
 Askin, Samuel
 (a) 1925-1929 (d)
 M Mrs. Samuel Askin

 Bach, Jacob L.
 (a) 1837
 Bach, Joseph
 (f) 1845-1855
 Bache, Simion
 (f) 1854-1870
 Bachrack, Benjamin
 (a) 1921
 M Bachrack, E.
 (f) 1922-
 M Bachrack, H.
 (a) 1922-
 M Bachrack, J.
 (a) 1925-
 M Bachrack, Manuel
 (a) 1922-
 M Bachrack, Oscar
 (a) 1922-

 M Bachrack, Sol
 (a) 1922-
 M Baeder, William
 (a) 1923-
 M Baker, Charles
 (a) 1929-
 Bamberg, Lawrence W.
 (a) 1922-1930
 Bamberger, Leopold
 (a) 1871
 Banner, Nathan Samuel
 (a) 1876
 Banner, Simon
 (a) 1877-1886
 Barnard, Henry
 (a) 1845-1880
 Barnet, J.
 (a) 1879-1884
 Barnet, Julius
 (a) 1866
 Barnett, Alfred
 (f) 1843
 Barnett, David
 Charter Member
 (a) 1825-1826 (d)
 Barnett, Sam
 (a) 1834
 Basch, Gustav
 (a) 1907-1919 (d)
 M Mrs. Gustav Basch
 Bauer, Moritz
 (a) 1885
 Baum, Abraham
 (a) 1864
 Baum, Charles S.
 (a) 1885-1900 (d)
 Mrs. Charles S. Baum,
 to 1903
 Baum, Simon
 (f) 1841
 Bauman, Abraham
 (f) 1918-1923
 Bauman, Charles
 (a) 1918
 Bauman, David
 (a) 1918-1926 (d)

- M Mrs. David Bauman
M Bauman, Edgar H.
 Third Generation
 (a) 1922-
M Bauman, Hyman
 (a) 1918-
 Bauman, Louis
 (a) 1897-1922 (d)
 Estate to 1925
M Bauman, Michael
 (a) 1918-
 Becker, Morris
 (a) 1862-1871 (d)
 Mrs. Morris Becker to
 1873
 Behr, Moritz
 (f) 1845
 Behrman, Daniel
 (a) 1838
 Beir, Martin
 (a) 1854-1856
 Bendenson, B. S.
 (a) 1857
M Benenson, Benjamin
 (a) 1928-
 Benjamin, R.
 (f) 1850
 Benthner, Sol
 (a) 1865-1870
 Berg, Samuel
 (a) 1867-1873
 Bergman, Louis
 (a) 1864-1888 (d)
 Berlin, H.
 (a) 1859
 Bernhard, Aaron
 Second Generation
 (a) 1857-1871 (d)
 Bernhard, Henry
 (f) 1845
 Bernhard, Isidore
 (f) 1838-1862 (d)
 Bernhard, Moses
 Second Generation
 (a) 1857
 Bernhard, Siegel
 Second Generation
 (a) 1857-1859, (a) 1865
 Bernheim, Jacob
 (a) 1872
 Bernstein, D.
 Second Generation
 (a) 1868-1869
 Bernstein, D. I.
 (a) 1876-1877
 Bernstein, Henry
 (a) 1865
 Bernstein, I.
 Second Generation
 (f) 1842-1885 (d)
 Bernstein, Louis
 Second Generation
 (a) 1866
 Bernstein, Z.
 (f) 1842-1864 (d)
 Mrs. Z. Bernstein to 1875
 Berwin, Aaron
 (a) 1864-1877, (a) 1880-
 1888 (d)
 Bibo, Charles
 (a) 1862
 Bierhoff, Lewis
 (a) 1839-1876 (d)
 Mrs. Lewis Bierhoff to
 1926
 Bijur, A.
 (a) 1859-1880 (d)
M Estate
 Bijur, Abraham
 Second Generation
 (a) 1894-1922 (d)
 M Bijur, Mrs. H.
M Estate
 Bijur, Isaac
 (a) 1865-1907 (d)
 Estate to 1925
M Bijur, Joseph
 (a) 1907-
 Bijur, Moses
 (f) 1911-1920 (d)

- Bijur, Nathan
 Second Generation
 (a) 1907-1930 (d)
 M Estate
 M Bijur, N. I.
 (a) 1907-
 M Bijur, S. H.
 (a) 1907-
 Birnbaum, A.
 (f) 1855-1870
 Birnbaum, Adolph
 (a) 1866
 Blandenstein, Moses
 (a) 1845
 M Bloch, Louis
 (a) 1923-
 Block, Emanuel
 (a) 1857
 M Bloom, William
 (a) 1924-
 Bloomfield, Solomon
 (a) 1880-1884
 Blosverin, M.
 (a) 1906-1917
 M Bluestein, Jacob
 (a) 1928-
 M Blumberg, Samuel
 (a) 1918-
 M Blumenthal, Henry A.
 Second Generation
 (a) 1911-
 Blumenthal, Jacob
 (a) 1854-1886
 M Blumenthal, Manus J.
 Second Generation
 (a) 1911-
 Blumenthal, Samuel
 (a) 1899-1925 (d)
 M Mrs. Samuel Blumenthal
 M Bonsole, Dr. M.
 (a) 1929-
 Borck, Max
 (a) 1889-1917
 Borger, Max
 (a) 1863-1865
 Bornstein, E.
 (f) 1857
 Boroschek, Wolf
 (a) 1899-1916
 M Estate
 Boskowitz, D.
 (a) 1857
 M Bouton, Samuel
 (a) 1921-
 Bowman, Julius
 (a) 1868-1901 (d)
 Estate to 1914
 M Bramson, Edward I.
 (a) 1919-
 Brandies, B. S.
 (f) 1849
 M Brandt, Wolf
 (a) 1922-
 Brand or Brann, N. S.
 (f) 1881
 Bresler, C. E.
 (a) 1859
 Bresler, Louis
 (a) 1864-1887
 Brill, A.
 (a) 1845
 Brill, Charles J.
 (a) 1856
 Brill, Henry
 (a) 1857
 Brill, Nathan
 (f) 1845-1858 (d)
 Brill, Simon
 Second Generation
 (a) 1855-1887 (d)
 Mrs. Simon Brill to 1895
 Brodeck, Adolph
 (a) 1880
 Brodeck, Isaac D.
 (a) 1880
 Bromson, Jacob
 (a) 1829
 Brooks, B.
 (a) 1868-1873
 Brown, Charles
 (a) 1860

- M Bruck, Leo
 (a) 1920-
 Brummer, Aaron
 (a) 1867-1875
 Brummer, Bernard
 (a) 1866-1875
 Brush, Isidore
 (a) 1866
 Brush, James
 (f) 1843
 Brush, Louis S.
 Second Generation
 (f) 1880-1926 (d)
 Estate to 1929
 Brush, Marcus
 (f) 1849-1877 (d)
 Brush, Sylvester
 (a) 1845-1881 (d)
- M Burger, Herman
 (a) 1922-
- M Butler, H. H.
 (a) 1930-
- Cain, B.
 (f) 1841
 Cain, William
 (f) 1852
 Cane, Mrs. Savina
 (a) 1899-1899
- M Cashman, Louis
 (a) 1919-
 Caskel, Samuel
 (a) 1885
 Estate to 1896
 Mrs. Samuel Caskel to 1914
 Celler, Mark
 (a) 1870-1884
- M Chinitz, Aaron
 (a) 1918-
 Christalier, Myer
 (a) 1834
 Chuck, William
 (a) 1866-1889 (d)
 Claman, Henry
 (a) 1924-1924 (d)
- M Mrs. Millie Claman
 Coblentz, J. M.
 (f) 1845
 Cohen, A.
 (a) 1859
- M Cohen, Aaron
 (a) 1921-
 Cohen, A. B.
 (f) 1849
 Cohen, Abraham S.
 (a) 1859
 Cohen, Alexander
 Charter Member, 1825
 Cohen, Alfred S.
 Second Generation
 (a) 1865-1867 (d)
 Cohen, Barrow A.
 Charter Member, 1825
 Cohen, Benedict
 (a) 1836
 Cohen, Burnham
 (a) 1845
 Cohen, Charles P.
 (f) 1905
 Cohen, David
 (a) 1830
 Cohen, George
 (a) 1876
 Cohen, H. H.
 (a) 1858-1859
- M Cohen, Harry
 (a) 1918-
- M Cohen, Harry H.
 Second Generation
 (a) 1923-
 Cohen, Henry H.
 (a) 1836
 Cohen, Hyman
 (a) 1902-1920 (d)
- M Mrs. Hyman Cohen
 Cohen, Isaac S.
 Second Generation
 (a) 1864-1875
 Cohen, Israel B.
 (a) 1854-1866
 Cohen, J.
 (f) 1897

- Cohen, Jacob
 (a) 1835
 Cohen, Jacob
 (f) 1853
 Cohen, Jacob
 (a) 1886-1901
 Cohen, Jacob C.
 (a) 1857-1859 (d)
 Cohen, Jacob S.
 (a) 1860-1875
 Cohen, Joseph
 (f) 1850
 Cohen, J. G.
 (a) 1877
 M Cohen, Joseph H.
 Second Generation
 (a) 1911-
 Cohen, Joseph L.
 (a) 1834
 Cohen, Joseph S.
 (a) 1831-1834
 Cohen, L. A.
 (f) 1846-1875
 Cohen, M. S.
 (f) 1853-1860
 Cohen, Mark
 (a) 1836
 Cohen, Mark
 Second Generation
 (a) 1859
 M Cohen, Maurice S.
 (a) 1911-
 Cohen, Max
 (a) 1879-1884
 M Cohen, Max
 (a) 1921-
 Cohen, Mayer K.
 (a) 1864-1866
 Cohen, Meyer
 (a) 1830
 Cohen, Mordecai
 (f) 1834
 Cohen, Moritz
 (a) 1864-1897 (d)
 Cohen, Morris B.
 (a) 1826
 Cohen, Morton S.
 (f) 1843
 Cohen, Moses
 (a) 1827
 Cohen, Moses S.
 (a) 1835
 M Cohen, Norman M.
 Second Generation
 (a) 1911-
 Cohen, Samuel
 (f) 1839-1875
 Cohen, Samuel
 (a) 1867
 M Cohen, Samuel C.
 (a) 1924-
 Cohen, Simon
 (a) 1835
 Cohen, William K.
 (a) 1860
 M Cohn, Joseph
 (a) 1923-
 M Cohn, Joseph J.
 (a) 1924-
 Cohn, Julius M.
 Second Generation
 (a) 1897-1917 (d)
 M Cohn, Maurice
 (a) 1923-
 Cohn, Philip
 (a) 1923-1929 (d)
 M Estate
 Coleman, E.
 (a) 1859
 Coleman, Solomon
 (a) 1835
 Collins, Abraham
 Charter Member, 1825
 Colp, Jacob A.
 (f) 1828
 Content, Simon
 (a) 1826
 Cook, Michael
 (a) 1859-1875
 Cooper, Samuel
 (f) 1846

- Cowen, I. L.
 (a) 1864
- M Cowen, J. L.
 (a) 1921-
- M Cowen, Moses
 Second Generation
 (a) 1903-
- Cowen, Newman
 (a) 1871-1912 (d)
- M Estate
- M Cowen, Dr. William
 Second Generation
 (a) 1903-
- Cowper, Simon
 (f) 1841
- Cromelein, Joseph M.
 (a) 1864
- Cromelien, David
 Charter Member, 1825
- Danziger, Max
 (a) 1886-1905 (d)
- M Mrs. Max Danziger
- M David, Edgar R.
 (a) 1929-
- David, Joseph
 (a) 1867-1872
- M Davidowitz, D.
 (a) 1920-
- Davies, David
 (a) 1826-1855 (d)
- Davies, J. M.
 (f) 1838
- Davies, Joseph
 Charter Member, 1825
- Davies, Michael
 (a) 1835
- Davies, Rowland
 Charter Member, 1825
- Davis, Edward
 (a) 1899-1907
- Davis, John
 (f) 1849-1863 (d)
- Davis, John M.
 Charter Member, 1825
- Davis, Joseph
 Charter Member, 1825
- Davis, Mark
 (a) 1885
- Davis, Moses
 (a) 1827
- Davis, Noel
 (a) 1863
- Davis, Miss Sophie
 -1897
- Davis, Z. A.
 (a) 1830
- Davison, Elias
 (a) 1851
- Davison, Henry
 (f) 1850-1875
- Dazian, Wolf
 (a) 1888-1902 (d)
- Debare, R. B.
 (a) 1856
- DeFriece, A. B.
 (a) 1876-1901
- DeFriece, B.
 (f) 1850-1889 (d)
- DeJonge, S.
 -1875
- Delmonte, Abe
 (a) 1924-1925
- Dessau, Simon
 (a) 1885-1888
- DeYonge, Aaron H.
 (a) 1827-
- DeYonge, William
 (a) 1850-1866 (d)
- DeYoung, Emanuel
 (a) 1861-1894 (d)
- DeYounge, B. S.
 (a) 1871-1874
- Dinkelspiel, D.
 (a) 1850-1875
- Dinkelspiel, L.
 (f) 1852-1864
- Dinkelspiel, M.
 Second Generation
 (a) 1853-1883
- Mrs. M. Dinkelspiel, to 1886

- Dinkelspiel, Semel
(a) 1858-1868 (d)
- M Distillator, Abner
(a) 1918-
- M Distillator, H. L.
(a) 1920-
- M Dix, Henry A.
(a) 1911-
- M Dorson, Louis J.
(a) 1925-
- Dottenheim, Simon
(a) 1885
- Dreilsiner, A. H.
(a) 1867
- Dreyfous, Abraham
(f) 1845
- Dreyfous, Joseph
Charter Member, 1825
- Dukas, Julius J.
(a) 1905
- Duveen, Henry J.
(a) 1886
- M Edelstein, Albert
(a) 1923-
- Edinger, Herman
(a) 1859
- Eisner, Jacob
(a) 1920-1928
- Elias, Caspar
(f) 1856-1875
- Elias, Israel
(a) 1855-1869
- Elias, Jacob
(a) 1857
- Elias, Jacob A.
(a) 1855
- Elias, Marcus
(a) 1855
- Elkus, Abram I.
Second Generation
(a) 1899-1920
- Elkus, I.
(a) 1866
- Elkus, Simon
(a) 1860-1873
- Ellis, E.
(a) 1864
- Emanuel, Lewis
Charter Member, 1825
- M Endel, Charles W.
Second Generation
(a) 1899-
- M Endel, J. W.
Second Generation
(a) 1899-
- M Endel, Maurice B.
Second Generation
(a) 1899-
- Endel, Wolf
(a) 1878-1904 (d)
- Enoch, George
(a) 1859
- Epstein, Julius
(a) 1852-1854
- Exstine, Myer
(a) 1838
- Ezekiel, J. W.
(a) 1863
- M Faibisy, Leonard
(a) 1924-
- Falk, George
(a) 1851-1870 (d)
- Mrs. George Falk
to 1885
- Falk, Isaac L.
(a) 1856
- Falkenau, J. M.
(f) 1846
- Fatman, Aaron
(a) 1858-1865
- Fatman, Joseph
(f) 1849-1867
- Fatman, Lewis
-1851
- Feder, Charles
(f) 1888
- Feltheim, Joseph
(f) 1847-1852
- Ferner, Simon
(a) 1857-1866

- Feuchtwanger, S.
 (a) 1876-1884
- Fink, Alexander
 (a) 1863-1875
- Fink, Louis
 -1866
- Finkel, B.
 (a) 1868
- M Finkelstein, Samuel
 (a) 1918-
- Finn, Myer
 (a) 1863
- Fischlowitz, Gustav G.
 (a) 1899-1906
- Fisher, Samuel
 (a) 1923-1930
- Folk, Isaac
 (f) 1842
- Forcheimer, David
 (a) 1865-1866
- Foss, Jacob
 (a) 1868
- Fox, Charles
 (f) 1847-1872 (d)
- Fox, David
 Second Generation
 (a) 1872
- Fox, Emanuel E.
 (a) 1905
- Fox, Henry
 (a) 1878
- Fox, Simon
 (a) 1899-1905
- Fox, W. J.
 Second Generation
 (a) 1879-1900
- Frank, Abraham
 (a) 1918-1928 (d)
- M Mrs. Abraham Frank
- M Frank, B. M.
 (a) 1927-
- M Frank, David
 (a) 1927-
- M Frank, Edgar E.
 Fourth Generation
 (a) 1918-
- Frank, L.
 (a) 1867
- M Frank, Mrs. Lawrence
 (a) 1923-
- Frank, Michael
 (a) 1885
- Frank, S.
 (f) 1868
- Frank, Solomon
 (a) 1873
- M Frankel, Isaac
 (a) 1923-
- M Frankel, Joseph
 (a) 1923-
- M Frankel, Louis
 (a) 1923-
- M Freedman, M. A.
 (a) 1924-
- Freeman, Robert N.
 (a) 1856-1880
- M Freundlich, M.
 (a) 1924-
- Fridenberg, Henry
 (a) 1854-1873 (d)
 Mrs. Henry Fridenberg,
 to 1875
- Fridenberg, I.
 (a) 1857-1876
- Fridenberg, M. W.
 (a) 1864-1872
- Friedberg, I.
 (f) 1868
- Friedenberg, Perez
 (a) 1852-1873 (d)
- Friedenwald, Herbert
 (a) 1911
- Friedlander, Israel, Professor
 Elected Honorary Member
 1911
- Friedman, J.
 (a) 1864
- Friedman, M. J.
 -1867
- Furst, George A.
 Charter Member, 1825

- Furth, Jacob
Charter Member, 1825
- Galinger, Simon
(f) 1845-1885
- Galland, A.
(f) 1849
- Garritz, Leonard
(a) 1830-1871 (d)
- Garson, J.
(a) 1865-1880
- M Geiger, Charles
(a) 1924-
- Gelder, Marcus Van
(a) 1830
- Gensler, S.
(a) 1861
- Gershel, Henry
(a) 1864
- Gershel, Hyman
(a) 1870-1873
- M Gershel, Mrs. Michael
(a) 1921-
- M Gerstenzang, Abraham
(a) 1921-
- M Gertner, Herman
(a) 1921-
- M Ginsberg, Isaac
(a) 1919-
- M Gluck, Henry
(a) 1920-
- Godfrey, Abraham
(f) 1841
- Godfrey, Ely
(a) 1868
- Godfrey, George
(f) 1841
- M Goldberg, Isaac
(a) 1921-
- Goldberg, Philip
(a) 1924-1929 (d)
- M Estate
- M Golde, Louis
(a) 1919-
- Goldenberg, Levi
(a) 1862-1867
- Goldman, John
(a) 1839
- Goldsmith, David
(f) 1841
- Goldsmith, A.
(f) 1845
- Goldsmith, E.
(a) 1845-1872 (d)
- Goldsmith, Eliazar
Second Generation
(a) 1869-1880 (d)
- Goldsmith, Henry
Second Generation
(f) 1845-1877 (d)
- Goldsmith, L. E.
(a) 1851
- Goldsmith, Samuel
(a) 1845
- M Goldstein, Joseph A.
(a) 1923-
- Goldstein, Julius
(a) 1853
- Goldstein, Louis
(a) 1920-1924
- Goldstein, Max
(a) 1883
- Goldstein, Peter
(f) 1850
- Goldstein, Samuel
(a) 1857-1860
- Goldstein, Samuel
(a) 1905-1919
- Gondselien, H.
(f) 1841
- Goodheim, Louis
(a) 1858-1865
- Goodheim, M.
(f) 1845-1851
- Goodheim, Michael
(a) 1858
- Goodman, Abe
(f) 1843
- M Goodman, Elias
(a) 1922-
- Gootman, A. R.
(a) 1863

- Gottlieb, Abraham
 (a) 1919-1929 (d)
- M Mrs. Abraham Gottlieb
- M Gottlieb, Belmont L.
 (a) 1930-
- M Gottlieb, Harry A.
 (a) 1919-
- M Gottlieb, Herbert H.
 (a) 1930-
 Grabfelder, Morris
 (a) 1858-1870
- Graets, Joseph J.
 (a) 1879
- Grau, J.
 (a) 1852
- Green, Morris
 (a) 1905-1913 (d)
- M Estate
 Greenhut, I.
 (a) 1856-1865
- M Gross, Nathan
 (a) 1924-
- Grouse, Jacob
 (f) 1845
- Grunhut, I.
 (a) 1870
- Gumpert, Samuel
 (a) 1887
- Haas, Leopold
 (f) 1850-1888 (d)
- Haas, Leopold
 (a) 1885-1914 (d)
- M Estate
 Haas, Philip
 (f) 1850
 Haase, Isidore
 -1865
- Haber, Isaac
 (f) 1849
- Hahn, H.
 (a) 1856
- Halle, Abraham
 (a) 1866
- Hanson, Martin
 (a) 1911
- Harlem, Julius
 (a) 1879
 Mrs. Julius Harlem,
 to 1884
- Harlem, Samuel
 (a) 1881
- Harman, A. B.
 (a) 1868-1881
- Harman, I.
 (f) 1849-1875
- Harris, J. M.
 (a) 1918-1921
- Harris, M.
 (a) 1867
- Harris, Sol
 (a) 1918-1922
- Hart, Alexander
 (a) 1830
- Hart, B. I.
 (f) 1843
- Hart, Benjamin W.
 (a) 1851-1862
- Hart, H. I.
 Second Generation
 (f) 1835
- Hart, Henry E.
 (a) 1838
- Hart, Hyman E.
 (a) 1850
- Hart, Jacob
 (a) 1856
- Hart, John
 (a) 1830
- Hart, John I.
 Charter Member, 1825
- Hart, Judah
 (a) 1867
- Hart, Lazarus
 Charter Member
 1825-1826 (d)
- Hart, Phineas A.
 Charter Member, 1825
- Hart, S. E.
 (f) 1845

- Hart, Samuel J.
Second Generation
(a) 1898
- Hart, Solomon I.
(f) 1840
- Harzfelt, Jacob
(a) 1861
- Hauser, Isidore
(a) 1859
- Hein, Mrs. Frances
(a) 1899-1922 (d)
Estate to 1930
- Hein, Harry
Second Generation
(a) 1899-1917
- Hein, Hyman
Second Generation
(a) 1899-1920 (d)
- M Estate
- Hein, Joseph L.
(a) 1899-1910 (d)
Estate to 1917
- Heinman, Dr. Henry
(a) 1899-1917
- Hellman, Moses
(a) 1881
- Henius, D.
(a) 1856
- Henlein, Mordecai
(f) 1845-1864 (d)
- Herff, Nathan
(f) 1845
- M Herman, David
(a) 1920-
- Herman, Henry
(f) 1853-1889 (d)
Estate to 1890
- Herman, I.
(a) 1852-1882
- Hernstein, Albert L.
(a) 1870-1875
- Hershfield, L.
(a) 1864-1867
- Herts, Mrs. Esther
(f) 1886-1900
- Herts, H. B., Junior
(f) 1846-1884 (d)
- Herts, Jacques H.
Second Generation
(a) 1885-1900
- Herts, M. H.
(a) 1883
- Hertz, A. H.
(a) 1885-1900
- Hertz, Benjamin H.
(a) 1885-1900
- Hertz, Maurice A.
Second Generation
(a) 1885-1900
- Herzberg, Max
(a) 1918-1928
- Herzog, Moses
(a) 1877
- Hess, Louis
(a) 1851
- Hesslein, Samuel A.
(a) 1863-1880
- Hexter, David
(a) 1866
- Hexter, Louis
(f) 1850-1857
- Heyman, David
(a) 1918-1928 (d)
- Heyman, Edward
(a) 1863
- Heyman, Morris
(a) 1852
- Hilborn, J.
(a) 1864-1875
- Hineman, B.
(f) 1841
- Hirsch, H.
(f) 1868
- Hirsch, L. M.
(a) 1899
- Hirsch, Myer
(f) 1841
- Hirsch, Sandal
(a) 1909-1924
- Hirschberg, Louis
(a) 1848

- Hirschfeld, H.
 (a) 1845-1857
- Hirsh, Kaufman
 (a) 1865
- Hirsh, Leon M.
 (a) 1885-1909
- Hirsh, Leopold
 (a) 1880-1881
- Hirsh, Nathan
 (a) 1845
- Hirshberg, H. M.
 (f) 1855-1866
- Hirshfeld, Isaac
 (a) 1864-1873
- Hirshfelt, L.
 (a) 1856-1874
- M Hochberger, Isidore
 (a) 1924-
- M Hoffman, Samuel
 (a) 1924-
- Hohule, Abraham
 (a) 1845
- Honigman, Abraham
 (a) 1859-1904 (d)
- M Estate
- Horn, Abraham
 (a) 1860
- Horn, Moses Behr
 (a) 1858
- Horn, William
 (a) 1854
- M Horowitz, Joseph
 (a) 1918-
- M Horowitz, Milton
 Second Generation
 (a) 1918-
- M Horowitz, Dr. Philip
 (a) 1923-
- Hosch, Simon
 (a) 1899-1930
- Human, Simon
 (f) 1842
- Hyams, Elias
 (a) 1867-1893 (d)
 Estate to 1911
- Hyams, Hyman E.
 (a) 1859
- Hyman, Ezekiel
 (a) 1868
- Hyman, Henry
 (a) 1832
- Hyman, Dr. Henry
 (a) 1899
- Hyman, Jacob
 (a) 1835
- Hyman, Jacob
 (a) 1921-1929
- M Hyman, Louis
 (a) 1918-
- Hyman, Max
 (a) 1923-1929
- Hyman, Samuel I.
 (a) 1899-1917 (d)
- M Mrs. Samuel I. Hyman
- Isaacs, Bendit
 (a) 1905
- Isaacs, George
 (a) 1878
- Isaacs, Israel
 (a) 1830
- Isaacs, John
 (f) 1845
- Isaacs, Joseph E.
 (a) 1856-1865
- Isaacs, Lazar
 (f) 1846
- Isaacs, Lyon
 (f) 1846-1865
- Isaacs, Reuben
 (a) 1899-1918 (d)
- M Estate
- Isaacs, Samuel L.
 (a) 1858-1875 (a) 1881
- Israel, Hyman
 (a) 1865-1902 (d)
- Israel, Jacob
 (a) 1864-1873
- Jackson, Abraham J.
 (a) 1835

- Jackson, A. O.
 (f) 1852
 Jackson, Daniel
 Charter Member, 1825
 Jackson, Jacob
 (a) 1864
 Jackson, John
 Charter Member, 1825
 Jackson, John D.
 Charter Member, 1825
 Jackson, John J.
 (a) 1852-1853
 Jackson, Joseph
 (a) 1826-1854 (d)
 Jackson, Joseph A.
 (a) 1829
 Jackson, W. J.
 1838
 Jackson, Washington E.
 (a) 1854
 Jacobi, S.
 -1859
 Jacoboski, D.
 (a) 1868-1877
 Jacobs, A. M.
 (a) 1879-1884
 Jacobs, Abraham S.
 (a) 1858
 Jacobs, Angel H.
 (a) 1845
 Jacobs, David H.
 (a) 1892-1908 (d)
 Jacobs, Joseph
 (a) 1871-1895 (d)
 Estate to 1895
 M Jacobs, Miss Josephine
 Second Generation
 (a) 1907-
 Jacobs, Miss Leonora
 Second Generation
 (a) 1911-1929
 M Jacobs, Ralph
 Second Generation
 (a) 1892-
 M Jacobs, Ralph J.
 (f) 1885-
- Jacobs, Mrs. S. L.
 (f) 1885
 M Jacobs, Sol J.
 (a) 1892-
 Jacobs, S. R.
 (a) 1861-1871 (d)
 Mrs. S. R. Jacobs,
 to 1903
 M Jacobs, William I.
 Second Generation
 (a) 1892-
 Jacobsohn, Isaac
 (a) 1859-1865
 M Jacobson, Ferdinand
 (a) 1918-
 Jacobson, George
 (a) 1863-1871
 M Jacobson, Harry
 (a) 1918-
 Jacobson, Isaac
 (a) 1859-1865
 Jacobson, Jacob L.
 (a) 1832
 M Jacobson, Joseph C.
 Second Generation
 Jacobus, Julius
 (f) 1844-1880 (d)
 Jacoby, Max
 (a) 1862-1911 (d)
 Jacoby, Morris
 (a) 1904-1930 (d)
 Jaritski, G.
 (a) 1862
 Jaroslowski, Jacob
 (a) 1862-1872
 Jaroslowski, Louis
 (a) 1864-1872
 Jerkowski, Louis
 (a) 1895
 Jerkowski, Marcus
 (a) 1886-1893 (d)
 Jerkowski, Samuel
 (a) 1874
 Joachimsen, P. J.
 (f) 1852-1875

- Joel, Abraham
 (a) 1837
- Joel, Alfred
 (a) 1851
- Joel, J. L.
 (a) 1861-1866
- Joel, L.
 (a) 1851
- Jones, A. A.
 (a) 1828
- M Jones, Thomas W.
 (a) 1906-
- Jordan, Joseph
 (f) 1885
- Joseph, B.
 (a) 1833
- Joseph, Ellis
 (a) 1865-1866
- Joseph, Henry
 (a) 1835
- Joseph, Israel
 (a) 1865-1875
- Joseph, J. Arthur
 (a) 1887
- Josephie, M.
 (f) 1844
- Kahn, Solomon
 (f) 1845
- Kaiser, A.
 (a) 1905-1928 (d)
- M Estate
- Kaizer, A.
 -1865
- Kalisher, M.
 (a) 1878-1882 (d)
- Kaliske, Joseph S.
 (a) 1885-1911
- Kanarek, Rudolph
 (a) 1924-1928 (d)
- M. Mrs. Rudolph Kanarek
- Kantrowitz, I.
 (a) 1860
- M Kaplan, Hon. Abraham
 (a) 1922-
- Kapp, Jacob
 (a) 1865-1871
- M Karon, Samuel M.
 (a) 1929-
- Kaskel, George J.
 (a) 1915-1928 (d)
 Estate to 1929
- Kastor, A.
 (f) 1843
- M Kastor, Mrs. Hugo
 (a) 1923-
- M Katz, William
 (a) 1918-
- Katzenberg, H. S.
 (a) 1861
- M Kaufman, Emanuel
 (a) 1921-
- M Kaufman, Mrs. Esther
 (a) 1923-
- M Kaufman, Herbert
 (a) 1930-
- Kaufman, Louis
 (a) 1858
- Kauffman, M. S.
 (f) 1844
- Kauphman, A.
 (f) 1847
- Kauphman, L.
 (f) 1847
- Keising, T. H.
 (a) 1852-1883
- M King, Abel
 (a) 1924-
- King, Anthony
 (a) 1870-1876 (d)
 Mrs. Anthony King
 to 1877
- King, Bennet
 (f) 1839
- King, Bennet J.
 Second Generation
 (a) 1883
 Mrs. Bennet J. King,
 to 1929 (d)
- M Estate

- King, Carl
(f) 1842
- King, Charles
(f) 1841-1862 (d)
Mrs. Charles King,
to 1875
- King, David J.
Second Generation
(a) 1864-1875
- King, D. James
(f) 1868
- King, Edward J.
(f) 1843-1885 (d)
Mrs. Edward J. King
to 1910 (d)
Estate to 1917
- King, George
(f) 1849-1876
- King, Isaac M.
Second Generation
(a) 1864
- King, Leopold
(a) 1868-1876 (d)
- King, Mark J.
(f) 1837
- King, Pincus
(f) 1849-1859 (d)
Mrs. Pincus Levy,
to 1860
- M King, Miss Sarah
(a) 1917-
- King, William
(f) 1837
- King, William
(a) 1864
- M Klau, Nathan
(a) 1920-
- Klauber, Samuel
(a) 1891-1896
- Klein, David
(a) 1867
- Klein, Philip
(a) 1923
- M Klein, Mrs. L.
(a) 1930-
- Klopfer, Benjamin
(a) 1885
- Klopfer, Benno
(a) 1885-1914 (d)
- Koffman, S.
(f) 1868-1875 (d)
- Kohlbeck, J.
(a) 1867-1880 (d)
- Kohn, Leopold
(a) 1864
- M Korn, Daniel L.
(a) 1919-
- M Korn, Mrs. David
(a) 1923-
- Korn, David L.
(a) 1919
- M Korn, Mrs. F. C.
(f) 1924-
- Korn, Henry
(a) 1885-1912 (d)
- M Estate
- Korn, Jacob
(a) 1871-1875
- Korn, Peter
(a) 1918-1928 (d)
- M Mrs. Peter Korn
- M Korn, Ralph C.
Third Generation
(a) 1907-
- M Korn, **Raphael**
Third Generation
(a) 1923-
- M Korn, Walter C.
Third Generation
(a) 1924-
- M Korn, William
(a) 1930-
- M Kornfeld, Alfred E.
(a) 1911-
- Kottek, Jacob W.
(a) 1903-1927 (d)
- M Estate
- Kraker, Philip
(a) 1886
- Kramer, Abraham
(a) 1877-1883

- Kramer, Beldie
(a) 1875-1883
- Kraushaar, H.
(a) 1858
- Krauss, Isidore
(a) 1865-1875
- M Krieger, Milton
(a) 1923-
- M Kroll, Charles
Second Generation
(a) 1922-
- M Kroll, Julius
Second Generation
(a) 1927-
- M Kroll, Lazar
(a) 1922-
- Kupper, Hugo
(a) 1901
- Kursheedt, Israel B.
Charter Member
1825-1852 (d)
- M Landau, Bernard
(a) 1918-
- Lansburgh, Simon
(a) 1856
- Lasell, A.
(a) 1877-1886 (d)
- Mrs. A. Lasell,
to 1901
- M Lauterbach, Aaron
(a) 1916-
- M Lauterbach, Samuel
(a) 1916-
- Lawrence, J. M.
(a) 1857-1873
- M Lazare, Max
(a) 1925-
- Lazarus, Mark
(a) 1835
- M Lefcourt, Charles S.
(a) 1922-
- M Leff, Philip
(a) 1929-
- Lehman, Emanuel
(a) 1859-1860
- Lehman, Henry
Second Generation
(a) 1907-1914
- M Lehman, Hon. Irving
Second Generation
(a) 1911-
- Lemanski, Nathan
(a) 1864
- Lemon, Emanuel J.
(a) 1857-1909 (d)
- Estate to 1924
- M Lemon, Joseph E.
Second Generation
(a) 1909-
- M Lemon, Miss Martha
Second Generation
- Leo, Rev. Ansel
(a) 1857-1868
- Leo, H.
(f) 1845-1876
- Leo, Henry
(a) 1886
- Leo, Dr. S. V.
Second Generation
(f) 1887-1924
- Leo, Simon
Second Generation
(a) 1865-1867
- Leon, J. A.
(a) 1845-1852
- Leon, M. I.
(f) 1848
- Leopold, D.
(f) 1854-1861
- Leopold, H.
(f) 1841
- Leserman, Lewis
Second Generation
(a) 1879
- Lesserman, S.
(f) 1868
- Lesser, Tobias
(a) 1881
- M Levensohn, Saunders A.
(a) 1922-

- Levenstein, Jacob
 (f) 1837
 Levey, David
 Charter Member, 1825
 Levey, Solomon, Jr.
 Charter Member, 1825
 Levi, George
 (a) 1839
 M Levinson, S. A.
 (a) 1922-
 Levinson, Abraham
 (a) 1835
 Levitsky, Marks
 (a) 1858
 Levitt, Maurice
 (a) 1839
 Levy, Abraham
 (f) 1839
 Levy, Abraham J.
 (a) 1875
 Levy, Arthur
 (a) 1899-1929 (d)
 Levy, Arthur L.
 (a) 1832
 Levy, Benjamin
 (a) 1838
 M Levy, Benjamin J.
 (a) 1924-
 Levy, Bernard S.
 (a) 1866-1867 (a) 1879
 Levy, Boas
 (a) 1851-1883
 Levy, C. M.
 (a) 1851
 Levy, David
 (a) 1881-1881
 Levy, Ernest A.
 (a) 1860
 M Levy, Mrs. Eva
 (a) 1923-
 Levy, Fred
 (f) 1843
 Levy, Henry
 (a) 1856
 Levy, Herman
 (a) 1888-1920 (d)
- Mrs. Herman Levy,
 to 1928 (d)
 M Estate
 Levy, I. G.
 (a) 1835
 Levy, Isaac
 (a) 1864
 M Levy, Isidore
 (a) 1922-
 Levy, Isidore
 Second Generation
 (a) 1924-1924
 Levy, Jacob
 (a) 1876-1881
 Levy, John
 (a) 1834
 Levy, John
 (a) 1845
 Levy, Jonas
 (a) 1836
 Levy, Joseph
 Charter Member, 1825
 Levy, Joseph, Jr.
 (f) 1850
 Levy, Joseph
 (f) 1850
 Levy, L. S.
 (a) 1845
 Levy, Leopold
 (a) 1878-1883
 Levy, Lewis S.
 (f) 1853-1881
 Levy, Louis
 Charter Member, 1825
 Levy, Louis
 (a) 1918-1921 (d)
 Levy, M. H.
 (f) 1847
 Levy, Marcus
 (a) 1845
 Levy, Mark
 (a) 1845-1854 (d)
 Levy, Marks
 (a) 1867-1878 (d)

- Levy, Michael
 (a) 1834
- M Levy, Moe
 (a) 1920-
- Levy, Morris
 (f) 1845
- M Levy, Mortimer R.
 (a) 1929-
- Levy, Naphtali
 (a) 1857-1870 (d)
- Levy, Newman
 (a) 1855
- Levy, Phillip
 (f) 1845-1859 (d)
- Levy, Solomon
 (f) 1845
- Levy, Sylvester
 (a) 1845
- M Levy, William A.
 Third Generation
 (a) 1923-
- M Levy, Willy
 (a) 1922-
- Lewine, Edward
 (a) 1870-1875
- Lewine, H.
 (a) 1866-1867
- Lewine, I.
 (a) 1865-1870
- Lewis, Abraham
 (a) 1869-1872
- Lewis, Frederick
 (a) 1877-1878
- Lewis, Henry
 (a) 1851-1855
- Lewis, L.
 (f) 1848-1855
- Lewis, Lewis
 (a) 1859-1862 (d)
- Lewis, P.
 (a) 1851-1853
- Lewis, S. A.
 (a) 1852-1855
- Lewis, Mrs. Suzan
 (a) 1862
- Lewisohn, Leonard
 (a) 1898-1902 (d)
 Estate continued
- M Liberman, Philip
 (a) 1929-
- Libman, Joseph
 (a) 1895
- Licht, Joseph
 (a) 1857-1873
- Lichtenheim, I. A.
 (f) 1852
- Lichtenheim, S. A.
 (a) 1851
- Lichtenstein, George H.
 (a) 1860-1891
- Lichtenstein, H. J.
 (f) 1852-1867
- Lichtenstein, M. H.
 (f) 1846-1876
- M Liebowitz, E. J.
 (a) 1923-
- Lindeman, Isidore
 (a) 1879
- Lindheim, Reuben
 (a) 1886-1896
- Lindo, David
 (a) 1865-1875
- Lipack, Jacob
 (a) 1837
- Lippman, Julius
 (a) 1885-1895 (d)
 Estate to 1896
- Lippman, Louis
 (a) 1858-1890 (d)
 Estate to 1916
- Lippman, M.
 (a) 1858-1874 (d)
- Lippman, Martin
 Second Generation
 (a) 1874
- Lissack, Adolph H.
 (a) 1833-1857
- Lisserman, Simon
 (a) 1845-1878 (d)
- Lithauer, Jacob
 (a) 1856-1864 (d)

- Mrs. Jacob Lithauer,
 to 1876
 Livierre, J. D.
 (a) 1873
 Livingground, August
 (f) 1847
 Livingston, H. M.
 (a) 1845-1865
 Livingston, Isaac
 (a) 1845-1880 (d)
 Livingston, M.
 (f) 1851-1865
 Livingstyn, Jacob
 (a) 1836
 London, Samuel
 (a) 1922-1927 (d)
 Louis, F. L.
 (f) 1835
 M Lowinson, Oscar
 (a) 1927-
 Lumley, Levy
 (a) 1830
 Lumley, Morris
 (a) 1831
 M Lustbader, Samuel, Jr.
 (a) 1921-
 M Lyon, Abraham H.
 (a) 1923-
 Lyon, George L.
 (a) 1830
 Lyon, John
 (a) 1838
 Lyons, Aaron
 (a) 1828
 Lyons, Abraham
 (f) 1844-1863 (d)
 Lyons, George
 (a) 1832
 Lyons, Henry
 (a) 1827
 Lyons, Joseph
 (a) 1860
 Lyons, Lewis
 (a) 1856
 Lyons, Mitchell
 (a) 1838
 Lyons, Mrs. Rebecca
 (f) 1878
 Mack, Jacob
 (a) 1838
 Magnus, Samuel A.
 (a) 1862-1866
 Mail, Samuel
 (f) 1837
 Mamlock, S.
 (a) 1866-1869
 M Mandal, Max
 (a) 1923-
 Manheim, M.
 (a) 1879-1881
 M Manne, S. J.
 (a) 1924-
 Marcus, Joseph S.
 (a) 1920-1927
 M Estate
 M Margolin, Hyman
 (a) 1918-
 Markendorf, S.
 (f) 1883-1884
 Marks, Benjamin
 (f) 1867
 Marks, Caspar
 (a) 1831
 Marks, David
 (a) 1865-1898 (d)
 Estate to 1922
 M Marks, David
 (a) 1922-
 M Marks, Edward B.
 (a) 1905-
 Marks, Marcus
 (a) 1873-1875
 Marks, Montague L.
 (f) 1874-1877
 Marks, Mordecai
 (a) 1826
 Marks, Selim
 Second Generation
 (a) 1860-1907 (d)

- Marks, William
 (a) 1865
- Marksville, Pear
 (a) 1857
- Markwald, Samuel
 (a) 1857-1873
- Marshall, Louis
 (a) 1911-1912
- Mawson, George S.
 (f) 1842
- Mawson, L.
 (a) 1842
- Mawson, L.
 (a) 1835
- M Mayer, Aloys
 (a) 1922-
- M Mayer, Mrs. B.
 (a) 1930-
- Mayer, David
 (a) 1865-1866
- Mendel, M. W.
 (a) 1864-1906 (d)
- Mendelbaum, D.
 (f) 1841-
- M Mendelson, J.
 (a) 1922-
- Mendelson, Leopold
 (a) 1865-1875
- Mendelson, Solomon
 (a) 1864-1868
- Mendleson, Nathan
 (a) 1845-1876 (d)
- Meyer, David
 (a) 1865
- Meyer, H. S.
 (a) 1865-1866
- Meyer, Max L.
 (a) 1899
- Meyer, Max S.
 (f) 1905-1922 (d)
- Meyer, Samuel
 (a) 1880-1884
- Meyers, Merrick
 (f) 1852
- Michael, M.
 (f) 1849
- Michaelis, Joseph
 (a) 1860-1870 (d)
- Michaelis, Nathan
 (a) 1870-1878
- Michaels, Henry
 (a) 1859
- Michaels, Louis M.
 (a) 1861-1875
- Micholl, Morland
 Charter Member, 1825
- Micholls, Jonas
 (f) 1844
- Miers, Edward
 (f) 1842
- Miers, Elyah
 Second Generation
 (a) 1869
- Miers, John M.
 (f) 1843
- Miers, M.
 (f) 1849
- Migel, Solomon
 (a) 1864
- Milius, August
 (a) 1901-1929 (d)
- Milius, Edward
 Second Generation
 (a) 1885
- Milius, Leopold
 (a) 1865
- Miller, Leopold
 (a) 1865
- M Miller, Michael A.
 (a) 1929-
- M Millstein, Max
 (a) 1921-
- Mitchell, Abraham
 Charter Member
 1825-1856 (d)
- Mitchell, M. A.
 (f) 1840
- Mitchell, Michael
 (a) 1873-1884
- Moore, David
 (a) 1859-1860

- Moore, Joseph Solomon
 (a) 1867
- Morange, Benjamin
 Charter Member, 1825
- Morange, Henry
 (a) 1845
- Morange, Lambert
 (a) 1830
- Moritz, M.
 (f) 1846
- Morris, Fred
 (a) 1885
- Morris, L.
 (a) 1851
- Morris, Louis W.
 (a) 1863
- Morrison, Edward
 (f) 1843
- Morrison, Henry
 (a) 1836
- M Morrison, Isidore D.
 (a) 1922-
- Morrison, Lewis
 (a) 1835
- Morrison, M.
 (a) 1835
- Morton, Joseph
 (a) 1858
- Moss, Aaron
 (f) 1843
- Moss, Alexander
 (f) 1852
- Moss, B. A.
 (a) 1845
- Moss, H. E.
 (a) 1886-1912 (d)
- Moss, John
 (f) 1850
- Moss, Joseph
 (a) 1875-1884
- Moyer, Alexander
 (a) 1845
- Munster, Leopold
 (a) 1860-1869 (d)
- M Munves, Solomon
 (a) 1921-
- Myer, Daniel
 (a) 1865
- Myer, Theodore A.
 (a) 1838-1858
- Myer, Arthur L.
 (f) 1885
- Myers, A. L.
 (a) 1885
- Myers, A. S.
 (f) 1847-1858
- Myers, Isaac
 (a) 1864
- Myers, Jacob
 Charter Member, 1825
- Myers, John
 (a) 1845
- Myers, John M.
 (a) 1833
- Myers, Julien L.
 (a) 1896
- Myers, Lawrence
 (a) 1826
- Myers, Lionel A.
 (a) 1837
- Myers, M. S.
 (f) 1855
- Myers, Mark
 (f) 1849
- Myers, Michael
 (f) 1853-1861
- Myers, Michael
 (a) 1864
- Myers, Moritz
 (f) 1853
- Myers, Myer
 (a) 1828-1859 (d)
- Myers, Mrs. Pauline
 (a) 1920-1929
- Myers, Simon
 Charter Member, 1825
- M Naftal, M.
 (a) 1922-

- M Nast, Samuel M.
(a) 1921-
- M Natanson, Alexander
(a) 1923-
- M Natanson, Max N.
1920-
- Nathan, Abraham
(a) 1859
- Nathan, Henry
(a) 1834
- Nathan, James
(a) 1834
- Neiman, Morris
(a) 1859-1885
(a) 1886-1896 (d)
- Neubrick, Meyer M.
(a) 1856-1901 (d)
- Neuman, Charles
(f) 1845
- Neumann, William
(a) 1826
- Newbrik, Ephraim
(a) 1886
- Newland, Barnet
(a) 1922-1929
- M Newman, Clara
(a) 1924-
- M Newman, Jacob
(a) 1924-
- Newman, M.
(f) 1885
- M Newman, Dr. R.
(a) 1921-
- M Newman, Sol
(a) 1923-
- Newman, Wolf
(a) 1865
- Newman, Wolff
(a) 1856
- Newmark, Abraham
(a) 1838
- Newmark, Charles
(a) 1927-1929
- Newmark, Joseph
Charter Member, 1825
- Norden, Joshua D.
(a) 1831
- M Noveck, Solomon
(a) 1922-
- Oppenheim, E.
(a) 1853-1861
- Oppenheim, Hugo
(a) 1899
- M Oppenheim, Jesse
(a) 1916-
- Oppenheim, S. B.
(a) 1865-1865
- M Oronsky, Hyman
(a) 1922-
- Oudkirk, Levy
(a) 1836
- Pacsher, H.
(a) 1875
- Parker, Jacob
(a) 1923-1930
- Peavy, Louis H.
(a) 1898-1901 (d)
- Pecare, Jacob
(f) 1848-1872 (d)
Estate to 1873
- Pecare, Louis N.
Second Generation
(a) 1869-1887
- Peyser, Moritz
(a) 1864
- Peyser, S. M.
(a) 1876-1878
- Philip, Jacob L.
(f) 1844-1882 (d)
- Phillips, Alexander
(f) 1842-1865 (d)
- Phillips, David A.
Charter Member, 1825
- Phillips, David F.
(a) 1921-1925 (d)
Estate to 1929
- Phillips, Elias L.
Charter Member, 1825

- Phillips, Henry
 (a) 1889-1898
 Phillips, Henry
 (a) 1891
 Phillips, I. L.
 (f) 1849
 Phillips, John D.
 (a) 1835
 Phillips, Levy
 Charter Member, 1825
 Phillips, Samuel
 (a) 1835
 Pike, Moses S.
 (a) 1826
 Pike, Sam M.
 (a) 1831
 Pincus, H.
 (a) 1852
 Pincus, Theodore
 (a) 1852
 Plinski, H.
 (a) 1868
 Polander, J.
 (f) 1845
 Pollack, Wolf N.
 (a) 1828
 Posnanski, H.
 (a) 1867-1876
 Posner, Ephraim
 (a) 1865
 Post, Judah
 (a) 1845
 Prager, Julius
 (a) 1864
 M Prager, Raphael
 Second Generation
 (a) 1911-
 M Prager, William
 (a) 1911-
 Prince, Henry
 (a) 1862-1865

 M Radt, Max
 (a) 1928-
 Rafel, Joseph
 (a) 1865-1885 (d)

 Mrs. Joseph Rafel, to
 1912 (d)
 M Estate
 M Raff, Mrs. William
 (a) 1930-
 Ragoliner, J.
 (a) 1855-1866
 Raphall, James
 (a) 1851
 Rascover, James
 (a) 1902-1917 (d)
 Estate to 1920
 Raunheim, Bernard
 (a) 1837
 Raunheim, Isaac
 (a) 1837
 Rhode, Zachariah
 (a) 1845-1879
 Rice, Henry
 (f) 1849-1862
 Rich, Mrs. A.
 (f) 1905
 Rich, Alex
 (f) 1853-1875
 Rich, Mrs. Rachael
 (a) 1895
 Richter, Daniel
 (a) 1911-1916
 Richter, Theodore B.
 (a) 1911-1916
 M Rittenberg, Isaac
 (a) 1918-
 M Rittenberg, Joseph
 (a) 1918-
 M Rittenberg, Louis
 (a) 1918-
 Ritterband, Leon M.
 (a) 1836
 M Robinson, Abraham
 (a) 1928-
 Robinson, Peter
 Charter Member, 1825
 Rodh, David
 (f) 1841-1886 (d)
 Roman, C. H.
 (a) 1886-1896

- Rose, J. M.
 (a) 1923-1927 (d)
- M Rosen, Abraham
 (a) 1923-
- Rosenbaum, A. S.
 (a) 1859-1902 (d)
- Rosenbaum, Mrs. E.
 (a) 1897-1901 (d)
 Estate to 1917
- Rosenbaum, M.
 (a) 1864
- Rosenberg, Julius
 (a) 1867
- M Rosenberg, Louis
 (a) 1918-
- Rosenberg, S.
 (a) 1880
- M Rosenberg, Seymour
 (a) 1924-
- Rosenblatt, Ascher
 (a) 1839-1892 (d)
 Estate to 1897
- Rosenblatt, Samson
 -1863
- Rosenfeld, Salomon
 (a) 1866-1869
- Rosenfeldt, Charles
 (f) 1844
- Rosenfield, Joseph
 (a) 1864-1880
- Rosenheim, Henry
 (a) 1866-1872
- Rosenstein, Leo
 (a) 1865-1870
- M Rosenthal, Harris L.
 (a) 1921-
- Rosenthal, I.
 (a) 1856
- Rosenthal, Jacob
 (a) 1918-1924 (d)
 Mrs. Jacob Rosenthal
- M Rosenthal, Samuel
 (a) 1921-
- Rosenthal, Saul
 (a) 1921
- Rosing, Emanuel L.
 (a) 1924-1929
- Rothchild, M.
 (a) 1852-1855
- M Rothman, L. M.
 (a) 1911-
- Rothstein, H.
 (a) 1860
- Rubens, Charles
 (a) 1851-1869
- M Rubinger, Charles
 (a) 1923-
- M Rubinger, Maurice
 (a) 1919-
- Russak, Benjamin
 (a) 1865-1892 (d)
- Salinger, Max
 (a) 1866
- Salomon, Emanuel
 (f) 1884
- Salomon, Israel J.
 Second Generation
 (f) 1845-1875
- Salomon, Jonas
 (a) 1827-1862 (d)
- Salomon, Mrs. M.
 (f) 1885
- Salomon, Rachael
 (f) 1862
- M Salzer, Edwin W.
 (a) 1918-
- M Salzer, Herbert D.
 (a) 1918-
- Samson, Alexander H.
 Second Generation
 (a) 1867-1873
- Samson, David
 (a) 1832-1866 (d)
- Samson, Jonas D.
 Second Generation
 (a) 1855-1892 (d)
- Samson, Moses
 (f) 1847

- Samter, Mark
(a) 1867-1903 (d)
Estate to 1911
- Samuel, George
(f) 1852-1881
- Samuels, I. N.
(a) 1827
- Samuels, Isadore
(a) 1868
- Samuels, Jacob J.
(a) 1867-1884
- Samuels, Joseph
(a) 1845-1860 (d)
- Samuels, Mark
(a) 1835
- M Samuels, Reuben
(a) 1920-
- Samuels, Samuel
(f) 1845-1861 (d)
Mrs. Samuel Samuels,
to 1875
- Samuels, William
(a) 1881
- Sanders, Charles
(a) 1852-1855
- Serner, Julius
(a) 1873-1874 (d)
- M Sarnoff, Irving
(a) 1920-
- M Sarnoff, Max
(a) 1921-
- M Sarnoff, Simon
(a) 1918-
- Saroni, S.
(f) 1845
- Saul, Julius
(a) 1886
- M Saul, Mrs. L. J.
(a) 1922-
- Schattman, Celia
-1914
- M Schattman, Joseph
Second Generation
(a) 1899-
- Schattman, Julius
(a) 1885-1907 (d)
- Schattman, Morris
(a) 1875-1884
- Schechter, Solomon
Honorary Member
(a) 1902-1917 (d)
- Schiff, Charles I.
(a) 1886
- Schiff, Gustav
(a) 1868-1885 (d)
Estate to 1895
- Schiff, Isaac O.
(a) 1918-1927 (d)
- Schiff, John
Second Generation
(a) 1886
- M Schiller, Eugene B.
(a) 1923-
- M Schlechter, Louis
(a) 1923-
- Schlesinger, Alexander C.
(f) 1905
- Schlesinger, Benjamin C.
(f) 1905-1911
- Schlesinger, Charles
(a) 1854-1906 (d)
- Schlesinger, Elias
(a) 1886
- Schlesinger, George
(a) 1875-1886
- Schlesinger, Joseph C.
(a) 1886-1887
- Schlesinger, L.
(f) 1855-1870
- Schlesinger, Mark M.
(f) 1905
- M Schmeidler, Isaac
(a) 1923-
- Schmidt, Joseph
(f) 1842
- Schneider, Abraham
(a) 1906-1926 (d)
- M Mrs. Abraham Schneider
Scholtenberg, L. A.
(a) 1834
- M Schupper, G.
(a) 1929-

- Schwab, Miss Ada
 (a) 1911-1914
- Schwab, M.
 (a) 1845
- Schwartz, Julius
 (a) 1886
- Schwartz, Ludwig
 (a) 1857
- M Schwartz, Sam
 (a) 1923-
- Schwartz, Samuel J.
 (a) 1876
- M Schwarz, Jacob
 (a) 1918-
- M Schwarz, Julius
 (a) 1918-
- M Schwarz, Max
 (a) 1918-
- Schweish, Henry
 (a) 1856-1859
- M Schweitzer, I. S.
 (a) 1927-
- Seegman, Woolf
 (f) 1845
- Seligman, Henry
 (a) 1834
- Seligsberg, Alice L.
 (a) 1911
- Selling, David
 (a) 1864-1865
- Senior, Abraham
 (a) 1839
- Shackman, David
 (a) 1873-1874
- Shactiner, Charles
 (a) 1886
- Shalita, Pincus
 (a) 1923-1926
- M Shapiro, Benjamin
 (a) 1924-
- Sheyer, Salomon
 (a) 1865
- Shrier, Lawrence M.
 Third Generation
 (a) 1911-1916
- Shrier, Morris
 (a) 1880-1882
 (a) 1885-1891
- Shrier, Morris E.
 (a) 1899-1907 (d)
 Mrs. Morris E. Shrier,
 to 1926 (d)
- M Estate
 Sieberger, M.
 (f) 1845
- Silberberg, Benjamin
 (f) 1885
- M Silberfeld, Arthur
 (a) 1919-
- Silberfeld, Henry
 (a) 1921-1928 (d)
- M Estate
- M Silbert, Harry
 (a) 1920-
- Silberstein, D.
 (a) 1883-1884
- M Silver, Charles H.
 (a) 1927-
- M Silver, Isaac E.
 (a) 1919-
- Silverberg, R.
 (a) 1875
- Silverman, Morris
 (a) 1918-1930 (d)
- M Mrs. Morris Silverman
- Simmonds, I. L.
 (f) 1844
- Simmons, Louis
 (a) 1831
- Simmons, Raphael
 (a) 1834
- Simon, Henry
 (a) 1865
- Simon, Isaac
 (a) 1867
- M Simon, Edgar K.
 (a) 1926-
- Simon, J. K.
 (a) 1923-1925
- M Simon, Leopold K.
 (a) 1926-

- Simons, Henry
 (f) 1843
 Simpson, Lipack H.
 (a) 1826
 M Singer, Herman
 (a) 1921-
 Sink, Levin
 (a) 1865
 Sloman, Isaac
 (a) 1859-1861
 Smith, Aaron
 (a) 1919-1928
 M Sobel, Isidore
 (a) 1924-
 Solomon, Gustave
 (a) 1885
 Solomon, Harris
 (a) 1860-1896
 M Solomon, Herman M.
 (a) 1923-
 Solomon, Jacob
 (a) 1827
 Solomon, John
 (a) 1832-1852
 Solomon, Moritz
 (f) 1853
 Solomon, S.
 (a) 1885-1899
 Solomon, S. B.
 (a) 1852
 Solomons, Barnet
 (a) 1833
 Solomons, D. B.
 (a) 1845-1870
 Solomons, George
 (f) 1856
 Solomons, H. B.
 (f) 1849-1873
 Solomons, Michael
 (a) 1859
 Solomons, S. B.
 (f) 1858
 Solomons, Simon
 (a) 1859
 Son, Isaac
 (a) 1845
 Sondheim, B.
 (a) 1851-1875
 Sondheim, Herman P.
 (a) 1877
 Sondheim, L.
 (f) 1841
 Sondheim, Lewis
 -1878
 Sondheim, M.
 (f) 1845
 Sondheim, Nathan
 (a) 1838-1856 (d)
 Sondheim, Simon
 (f) 1853-1854
 Sondheim, Simon N.
 (a) 1866
 M Sperber, Jacob
 (a) 1919-
 Sperling, Abraham
 (a) 1861
 Sperling, Isadore
 (f) 1900-1923 (d)
 Estate to 1924
 Sperling, L.
 (a) 1865-1880
 Speyer, Elias
 (f) 1844-1866
 Spiro, Mrs. Hanna
 (f) 1883
 Spiro, P. J.
 (f) 1840
 Spiro, Philip
 Charter Member, 1825
 Spitzer, Dr. H.
 (a) 1909-1927 (d)
 M Sprung, H. David
 (a) 1927-
 Spyer, David
 (a) 1839-1867 (d)
 Spyer, F.
 (f) 1849-1851
 Spyer, Henry M.
 (a) 1872-1876
 Spyers, Moses
 (a) 1832

- Stahl, Adolpho
 (a) 1918-1925
- Stamper, S.
 (a) 1856
- Star, Jules
 (a) 1918-1923
- M Steckler, David
 (a) 1918-
- Stein, Israel
 (a) 1864-1868
- Steinberg, Julius
 (a) 1918-1922 (d)
- M Estate
- Steinburgh, Lucas
 (f) 1845
- Steindler, Miss Madeline
 (a) 1927-1929
- Steinfeldt, S.
 (f) 1853-1876 (d)
- Steinhard, S.
 (f) 1845
- Steinhardt, Joseph H.
 (a) 1911-1926 (d)
 Estate to 1928
- Steinhart, William
 (f) 1847-1875
- Steinitz, Louis
 (a) 1880
- M Stern, A. M.
 (a) 1923-
- Stern, David
 (a) 1845
- Stern, Meyer
 (a) 1845
- Stern, Philip
 (a) 1865-1873
- Stern, Simon
 (a) 1869
- Stern, Solomon
 (f) 1885
- Sternberger, Dr. Edwin
 (a) 1899-1924 (d)
- M Estate
- Sternberger, Mrs. Pauline
 (a) 1899-1915 (d)
 Estate to 1926
- Sternberger, Simon
 (a) 1864-1866
- Stettiner, M.
 (a) 1859-1860
- Stich, Julius
 (a) 1867-1883 (d)
 Mrs. Julius Stich, to 1896
- Stonehill, Charles
 (a) 1854
- Strakosh, Max
 (a) 1859-1875
- Strasburger, Abraham
 (a) 1857
- Strasburger, L.
 (f) 1868
- Strasburger, M.
 (a) 1851-1875
- Strassman, Charles
 (a) 1879-1884
- Straus, Barnett
 (a) 1865-1865
- Strauss, S.
 (a) 1851
- M Stroock, Ely
 (a) 1921-
- M Stroock, James E.
 Second Generation
 (a) 1929-
- M Stroock, Joseph
 Second Generation
 (a) 1911-
- Stroock, Louis S.
 Second Generation
 (a) 1894-1925 (d)
- M Estate
- M Stroock, M. J.
 Second Generation
 (a) 1899
- Stroock, Mark E.
 (a) 1911-1926 (d)
- M Estate
- Stroock, S.
 (f) 1868-1883 (d)
- Stroock, Mrs. S.
 (f) 1885

- M Stroock, Sol M.
 Second Generation
 (f) 1905-
- Strouss, Samuel
 (a) 1867
- Sulzberger, Cyrus L.
 (a) 1911-1912
- Swart, Emanuel M.
 (f) 1846
- Swart, Moses
 (f) 1847-1857 (d)
- Swarts, S. M.
 (a) 1874-1890 (d)
 Mrs. S. M. Swarts
- Syfer, Abraham
 (f) 1844
- Sylvester, H.
 (a) 1859-1910 (d)
- Sylvester, Louis
 (a) 1868
- Szold, Miss Henrietta
 (a) 1911-1912
- Tannenbaum, Lipman
 -1915
- Tannenbaum, Lippman
 (a) 1899-1917
- Tannenbaum, Louis
 (a) 1905-1916
- Tannenbaum, M.
 (a) 1886
- Tannenbaum, Max L.
 (a) 1899-1916
- Tannier, Abraham
 (f) 1840
- Taylor, Morris
 (a) 1866-1917
- Teah, Eduard
 (a) 1867-1873 (d)
- Tellner, Charles
 (a) 1845
- Teschner, Jacob
 (a) 1911
- M Theaman, Dr. Arthur J.
 (a) 1922-
- M Tishman, Mrs. Carrie
 (a) 1930-
- M Tishman, Julius
 (a) 1919-
- M Tishman, J. A.
 (a) 1930-
- Tobias, F. H.
 (a) 1877-1878
- Toplitz, Lipman
 (a) 1867
 Estate to 1885
- M Trau, Gus
 (a) 1930-
- M Traum, Emanuel
 (a) 1921-
- Tuck, S.
 (f) 1850-1867
- Turk, Edward
 (f) 1849-1867 (d)
- Turk, Joseph
 Second Generation
 (f) 1850-1854
- M Ullman, Charles S.
 (a) 1918-
- Ullman, Israel
 (a) 1854-1897 (d)
- Ullman, S. B.
 (a) 1852-1876
- Unger, Herman
 (a) 1857-1882
- Unger, Herman
 (a) 1918
- M Uris, H. H.
 (a) 1928-
- Van Bergh, Morris
 (a) 1845
- Van Burgh, J. M.
 (f) 1845
- Van Collum, L.
 (f) 1845
- Van Engel, D. B.
 (a) 1845
- Van Gelderen, M.
 (f) 1846

- Van Praag, A. S.
 (a) 1834
 Van Praag, Alexander
 (a) 1845
 Van Wetzel, Moses
 (a) 1826
 Velleman, E.
 (f) 1849-1876
 Velleman, R. E.
 (a) 1845
 Vogel, Hyman
 (a) 1885-1914
 Vogel, Jacob
 (a) 1886
 M Vogel, Louis
 (a) 1885-
 M Vogel, Louis
 (a) 1922-

 M Walcoff, Nathan H.
 (a) 1918-
 M Walcoff, Philip
 (a) 1918-
 Waldheimer, Marcus J.
 (a) 1875
 Waldman, Morris D.
 (a) 1911
 M Wallstein, Michael
 (f) 1912-
 Warburg, Felix
 (a) 1911-1918
 Warner,
 (a) 1851
 Warner, William
 (a) 1826
 Warnstadt, Albert A.
 (f) 1889-1917 (d)
 Warnstadt, Julius
 (f) 1849-1890 (d)
 Warnstadt, Morris
 (a) 1897-1917
 Warzour, Louis
 (a) 1865
 Wasser, Edwin
 (a) 1922-1924

 Wasserman, M.
 (a) 1855
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 (a) 1924-
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 (a) 1885
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 (a) 1876-1877
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 (a) 1899-1914 (d)
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 -1865
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 (a) 1903-
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 (f) 1846
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 (a) 1899-1916
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 (f) 1905
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 (a) 1876-1883
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 (f) 1919-
 M Wener, Jacob
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 (a) 1870-1906 (d)
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 M Wiesen, Max
 (a) 1929-

- M Wiesen, Seymour
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 (a) 1860
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- M Witty, Samuel
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- M Wolf, Mrs. William F.
 (a) 1925-
- Wolff, Max
 (a) 1859
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 (a) 1850
- Woolf, Casper
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- Woolf, Morris
 (a) 1865-1879
- Workum, Jacob
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- M Yokel, Dr. R. M.
 (a) 1925-
- M Zagor, H. I.
 (a) 1929-
- Zahlbach, S.
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- Zelner, Charles
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- 38b. Noah, Mordecai M., Discourse, etc.
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52. Wolf, Simon, p. 84.
53. Philipson, David, The Oldest Jewish Congregation in the West, p. 19.

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1. Harby, Isaac, in North American Review, July 1826, p. 73.
2. *Ibid.*
3. Lamb, II, p. 692.
4. For biographies, see Wolf, Simon, Mordecai M. Noah, Morais, H., Eminent Israelites, etc., pp. 255-258, and Makover, A. B., Mordecai M. Noah.
5. Markens, Isaac, p. 22.
6. Oppenheim, Samuel, in Pub. AJHS, XXV, pp. 45 ff.
7. Elzas, Barnett A., pp. 147-165, 289.
8. Markens, Isaac, p. 26.

9. In 1859, the Hebrew Benevolent Society merged with the German Hebrew Benevolent Society which had been organized in 1845, to form the Hebrew Benevolent and Orphan Asylum Society. Subsequently, it became one of New York's best known philanthropic institutions.
10. Changed to Jeshurun subsequently.
11. Philipson, David, *The Oldest Jewish Congregation in the West*, p. 20.
12. Davis, Edward.
13. *Ibid.*, pp. 43 ff.
14. Pub. AJHS, XXVII, p. 399.
15. Jacobs, Joseph, in *ibid.*, X, pp. 119-128.
16. Ezekiel, Jacob, in *ibid.*, VIII, pp. 141-145.
17. Kohler, Max J., in *ibid.*, IX, p. 153.
18. Jacobs, Joseph, *ibid.*
19. Wiernik, Peter, p. 194.
- 19a. *Hebrew Leader*, VIII, pp. 4-5.
20. It seems that an attempt had been made in 1835 to organize a Congregation under the name of Ohabe Zekek. The minute book containing the proceedings of the first few meetings is in the possession of Congregation Shaaray Tefila.
21. *The Orient*, 1840, p. 371.
22. *Retrospect of the Hebrew Mutual Benefit Society, 1820-1920*.
23. *Ibid.*, p. 2.
24. *The New Yorker*, August 29, 1840, p. 380.
25. *The Occident*, X, pp. 164-167.
26. Ezekiel, Jacob, in Pub. AJHS, VIII, pp. 141-145.
27. *The New Yorker*, supra.
28. *Ibid.*
- 28a. The minutes of the executive committee, as well as a number of other papers relating to the Damascus Affair, are in the possession of Mr. Max J. Kohler.
29. From a manuscript diary of Aaron Levy, in the possession of Mr. Lionel Moses.
30. Davis, Edward, p. 53.
31. Letterbook of Chief Rabbi Solomon Hirschell, p. 195.
32. The statement by Mr. J. D. Eisenstein in Pub. AJHS, XII, p. 144, to the effect that until the beginning of the Russian Jewish settlement there seems to have been a period of "no questions asked" in the relationship between the religious life of American Israel and European religious authorities, would have to be revised. The same impression is reflected in the articles in the Jewish Encyclopedia, I, p. 503, under the title "America," and XII, p. 362, under the title "United States," in both of which occurs the statement, "in the United States, the entire

- religious life of the Jews has been especially characterized by the absence of dependence upon any European authority."
33. A record of such correspondence is presented in Appendix A.
 34. *Ibid.*
 35. Letterbook of Chief Rabbi Solomon Hirschell.
 36. Elzas, Barnett A., pp. 147-165.
 37. See Appendix A.
 38. *Ibid.*
 39. For a complete chronology of Congregational officials, see Appendix C.
 40. Wolf, Simon, pp. 12, 70, and Markens, Isaac, p. 127.
 41. Pub. AJHS, XXI, pp. 161-169, 212, XXVII, pp. 69, 74, 92, 116, Oppenheim, Samuel, in *ibid.*, XXV, pp. 48, 51.
 42. Asmonean, VI, p. 21.
 43. The Occident, X, pp. 164-167.
 44. *Ibid.*
 45. Patten, J. Alexander, p. 299, and Morais, H., Eminent Israelites, etc., p. 154.
 46. Markers, Isaac, p. 284.
 47. Pub. AJHS, XXI, p. 223.
 48. The Occident, IV, p. 405.
 49. *Ibid.*, III, pp. 209, 255-260, 300-305, 408-413.

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2. Stroock, Sol M., in *ibid.*, XI, pp. 7-52.
3. Isaacs, Myer S., in *ibid.*, XII, pp. 127-137.
4. Kohler, Max J., in *ibid.*, XXIX, pp. 75-135.
5. Greenstone, Julius H., in American Jewish Year Book, 5675, pp. 90-94.
6. Philipson, David, *supra*, pp. 44, 45.
7. Kohler, Max J., in Pub. AJHS, IX, pp. 45-56, V, pp. 137-155.
8. Wolf, Simon, p. 424.
9. Kohler, Max J., in Pub. AJHS, XII, pp. 63-85.
10. Report of Board of Delegates, 1880, p. 55, cf. Kohler, Max J., in Pub. AJHS, XXIX, pp. 77-135.
11. Kohler, Max J., and Wolf, Simon, in Pub. AJHS, XXIV.
12. Kohler, Max J., in *ibid.*, IX, p. 102.
13. Voorsanger, Jacob, pp. 61-94.
14. Eisenstein, J. D., in Pub. AJHS, IX, pp. 63-74.
15. Isaacs, Myer S., in *ibid.*, X, pp. 109-117.
16. Oppenheim, Samuel, in *ibid.*, XXV, pp. 88-90, XXVII, pp. 371-375.
17. Isaacs, Myer S., in *ibid.*, *supra*.

18. New York Sun, January 27, 1849.
19. Asmonean, III, p. 21.
20. *Ibid.*, I, p. 29, III, p. 28.
21. The following account is taken in large part from the "Jewish Messenger" of June 26, 1868, and from the "Hebrew Leader" of the same date. In the latter, the date of birth is given as September 26th. See also Morais, H., Eminent Israelites, etc., pp. 287-291.
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24. Deutsch-Amerikanische Skizzen, p. 74. The discourse was published by a Christian admirer under the title The Unity of God, Yarmouth, 1845.
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