

Rabbi Marcus Friedlander's Legacy: A New Chapter in Baith Israel's History

By Carol Levin

The existing record of leadership at Congregation Baith Israel during the first fifty years consists mostly of the names of lay leaders and rabbis, and a brief biography of the first rabbi, included in A History of the City of Brooklyn, by Henry Stiles. Stiles wrote about Brooklyn's four Jewish Synagogues in the 1870 church Index. Under "Beth Israel", he wrote, "Rabbi Joel Alexander, the first pastor is a native of Posen Prussia; was educated in the Jews Seminary at Munster, graduating with the diploma of teacher and preacher. He was afterwards examined in the Talmud by the chief rabbis of the province of Posen, from whom he received the diploma of rabbi, and has since received a similar one from Dr. Adler, chief rabbi of London, England. Adolph Ressler is the present rabbi."

In 1927, Rabbi Israel Goldfarb wrote a history for the Congregation's "Seventieth Anniversary Celebration", which he adapted in 1937 for Samuel P. Abelow's classic, History of Brooklyn Jewry, and again in 1956 for the "Centennial Journal". In the articles, Rabbi Goldfarb discusses the years of struggle among the leadership over ritual practice and reforms, but does not identify individuals or their views. Years later, the rabbi related that when he first arrived at Baith Israel in 1905 and asked about his predecessors, he was simply told that there had been a series of ineffectual rabbis, but there had been no one strong enough to lead the diverse membership. Congregation records included a list of twenty-one rabbis or *chazzanim* prior to Rabbi Goldfarb.

Recent research of congregational minutes and historical newspapers indicates that this group actually consisted of thirty-nine men, and that one rabbi was very effective. Through computer searches, we have recovered a lost chapter of Baith Israel's history from 1888 to 1893. Rabbi Marcus Friedlander served as spiritual leader during the tenures of presidents Moss Phillips, Louis Jacobs and Bernard Kalisher. Rabbi Goldfarb cannot be faulted for omitting Marcus Friedlander's record from the history. Someone in the congregation had deliberately excised the nineteenth century rabbi from the official record. The trustee minute books from 1889 to 1901 are missing from the otherwise complete set of archives, and a number of pages are cut from the only existing Sunday school teachers minutes book. Marcus Friedlander's name appears several pages before the section that was removed.

Rabbi Friedlander's five years at Baith Israel are well documented in the *Brooklyn Eagle*. Upcoming issues of "The Synagogue Journal" will include several articles about the congregation during his years. Rabbi Friedlander seemed to be a popular community leader, but suddenly departed.

In Local Pulpits. *Brooklyn Eagle*, March 13, 1893, Page 2. "The Rev. M. Friedlander, who... was for five years the rabbi of the synagogue Baith Israel ... and who was among the best known of the rabbis of the city has taken up his work as rabbi of the First Hebrew Congregation of Oakland, California, having arrived there early in the present month. No mention of his going was made in Brooklyn, so quietly was his resignation made and accepted. As stated, Dr. Friedlander was quite prominent here and he also took an active interest in the work of the Excise Enforcement League."

Details on Rabbi Friedlander's successor, "Rev Joseph Taubenhau, the brother of the rabbi of the congregation Beth Elohim" appear in A New Rabbi for Baith Israel. *Brooklyn Eagle*, May 1, 1893, Page 10. The article states, "Dr. Friedlander goes to California where he has accepted a more lucrative charge."

I wanted to get to the bottom of Rabbi Friedlander's sudden departure and what made him so controversial. It did not seem likely that his political entanglements of 1890, surrounding the suppression of a Socialist meeting, would cause him to leave in 1893. (see No Threat in It. *Brooklyn Eagle*, September 25, 1890, Page 6; Mr. Chapin's Mistake. *Brooklyn Eagle*, September 25, 1890, Page 4; Dr. Friedlander Scored. *Brooklyn Eagle* October 6, 1890, Page 4). What exactly happened to cause leadership to delete this period from the congregation's history? Was it possible that the rabbi's views were too radical for the traditional-minded leaders? Friedlander had formed a Hebrew progressive society at Baith Israel. One article excerpts from his lecture to the society, The Hebrew Family – A Migratory People on the Road to Progress. *Brooklyn Eagle*, April 27, 1891, Page 1. Another article about the lecture on page 4 notes, "While the conservatives of the old faith are strong the liberals are growing in force in Brooklyn."

A New York Times article, Dinner to Friedlander. *New York Times*, May 22, 1928, outlined the rabbi's career after leaving Baith Israel and identified the names of the synagogues he served: "Temple Sinai" in Oakland and Temple B'nai Sholaum, on Ninth Street in Brooklyn. Rabbi Friedlander Obituary, *New York Times*, January 11, 1944, noted that the rabbi was

born in Germany in 1866, emigrated to New York at age eighteen and attended both Hebrew Union College and the Jewish Theological Seminary. Rabbi Friedlander had both liberal and traditional roots.

I phoned Temple Sinai to ask about Marcus Friedlander. Paul Tedulti, Sinai's Executive Director, seemed interested and immediately located their centennial book of 1975 to search for the Brooklyn rabbi. The First Hundred Years is a rich source of information on Marcus Friedlander's philosophy at the onset of his twenty-three year tenure at the First Hebrew Congregation of Oakland, as the temple was then called.

Excerpts describe Rabbi Friedlander as, "a firm voice on behalf of change, the German-born rabbi wrote that upon assuming his post he, 'discovered among many of the congregation a spirit of religion, a degree of influence, and a taste of culture, which would not be attracted and influenced by antiquated practices, unappealing monies and unmodernized teachings... (I) found the old *Machzor* failed to inspire devotion among the younger generation... expounded a Judaism in pulpit (sic) more compatible to the modern spirit and introduced changes in the ritual more, active to the younger generation.'" It seems that these words may reflect the rabbi's frustration with the more traditional members that he had been up against in Brooklyn. Unfortunately, we have no way of knowing without the Baith Israel minute books.

In 1898, Friedlander declared in the weekly journal, "Emanu-El", "(I)n the career of the human struggle after religious truth and moral perfection, every change in the expression of religion...signifies a change in the growth and development of the social organism, which we call civilization, and a step nearer to the great end of the human conflict ... We saved Judaism from decay and stagnation." The rabbi often, "stressed the ethical and universalist dimensions of Judaism, downplaying the Talmud, 'with its endless entanglements'."

In 1912, First Hebrew Congregation of Oakland rejected the Union prayerbook as too radical and mandated Rabbi Friedlander and synagogue president Abraham Jonas to revise it. Rabbi Friedlander felt that we "must give our children that knowledge that will impress them with a reverence for those parts in our prayers which embody Israel's watchword, and Israel's distinctiveness, which parts we must retain in the original Hebrew." The Jonas-Friedlander edition was "approved by the newly founded Central Conference of American Rabbis" and used by the Congregation for about a decade," until they turned to the classical Reform service.

The story of Rabbi Marcus Friedlander is a story of the conflicts within American congregations from New York to California to make rituals and customs more relevant to the lives of the members. I am delighted to reinstate Rabbi Marcus Friedlander as a BIAE rabbi. Let his story remind us of the diverse personalities and voices that shaped the Kane Street Synagogue congregation during its first 150 years.

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"The Synagogue Journal"*

Credits: Brooklyn Daily Eagle Online TM, Brooklyn Public Library; ProQuest Historical Newspapers The New York Times; Brooklyn Historical Society; Temple Sinai, Oakland, CA

NO THREAT IN IT

A True Translation of the "Anarchist" Circular.

Not a Word About Dynamite or Powder
Used in the Document—Atheistic Only
in Its Entire Expression—Mayor Chapin
Tells Why He Thought He Did Right.

At 8:30 o'clock last night Captain Ennis went to the Labor lyceum, on Myrtle avenue, and withdrew the two patrolmen who were all that were left of the force which garrisoned the hall on Tuesday evening. There was no crowd, and the few people in the vicinity made no demonstration as the blue coats departed.

The hall was at once opened, and at 8 o'clock a committee of the Labor lyceum association held an executive session and talked over the action of the mayor. They suggested resolutions for adoption by the committee of administration condemning the action of the police.

Meetings were held by the furniture workers' union No. 1, international committee of cigar-makers, schuetzen singing corps No. 1. German painters, the county committee of the socialistic labor party, arbeiter buhue and a committee of the central labor union.

The action of the police was discussed only in an informal manner by any of these organizations.

The talk about the prohibition of the meeting on the part of the mayor has extended beyond the labor organizations and become a subject of general interest. Light is thrown upon the mayor's action by the discovery of the fact that of the officeholders who plank down their assessments when they run for office Moses May is the largest contributor to the Democratic campaign fund.

The radicals generally reiterate the charge first

made by Hugh O. Pentecost in an interview in the EAGLE yesterday that the phrases about dynamite and powder had been interpolated in the translation furnished to the mayor. That translation was made and sworn to by Rabbi Moses Friedlander in an affidavit which was one of the documents on which Judge Pratt refused to enjoin the meeting. The charge that Mr. Friedlander had strengthened the anarchistic tone of the circular to secure the suppression of the meeting is denied by Rabbi Sparger, his associate, but at the same time Mr. Sparger cannot find the dynamite and powder phrases in the original document.

Rabbi M. Friedlander, who serves Baith Israel congregation, having heard that Rabbi Sparger had failed to find in the anarchists' circular threats of powder and dynamite, called upon his friend, Louis Jacobs, of 112 Prospect place, this morning, and had Mr. Jacobs to accompany him to Mayor Chapin's office. Mr. Jacobs is a member of the Baith Israel congregation, and Rabbi Friedlander wanted him to translate the circular for the mayor in order that Mr. Chapin might see that Mr. Friedlander had not erroneously translated it the other day. Reporters were not present at the interview between the three gentlemen, but after it was over Rabbi Friedlander and Mr. Jacobs told them what had occurred. Rabbi Friedlander said that "Mr. Jacobs is able to read Hebrew or whatever language the circular was printed in." Mr. Jacobs said the circular was printed in a jargon of Russian, Polish and Hebrew. Rabbi Friedlander, he said, had pointed out to him, in the presence of the mayor, the threatening words. The rabbi's translation was correct.

Mr. Jacobs asked what the language was. He replied that it was to the effect that "they (the anarchists) wanted to throw off the yoke of the state—not as it was done nowadays, by the regular process of politics, but by powder, dynamite and lead."

Mr. Jacobs was asked what the mayor had to say in reply.

"The mayor said," answered Mr. Jacobs, "that he was glad we had come, and that we mustn't listen to everything that was in the newspapers."

"Of course," remarked the rabbi, "I wanted to justify myself in view of what Rabbi Sparger had said."

"How do you suppose Sparger came to say that

the circular did not contain the words you translated? Was it carelessness in translation?"

Rabbi Friedlander hesitated and then replied:

"Oh, I don't say it was carelessness; but I am surprised that Mr. Sparger could not find those words in the circular. The interview between him and the reporter occurred very late at night and he must have been very tired."

"It was carelessness," exclaimed Mr. Jacobs. "What else could it have been but carelessness?"

Rabbi Friedlander evinced a desire not to say anything which would offend Mr. Sparger, who had spoken of him in very high terms. Mr. Jacobs, however, talked very plainly and without any hesitation.

The charge that the circular had been given a dynamite and gunpowder cast in translation is creating great excitement among the German speaking anarchist and socialists in New York. The *Volks Zeitung*, the socialist organ, this morning prints the original circular in German, together with a German translation of the English version which Friedlander made, with the interpolated dynamite and gunpowder phrases printed in conspicuous type in the latter. The original handbill was printed in Hebrew types, but the language was German, or at least the polyglot combination of German and Polish which the Polish Jews of the east side speak. An EAGLE reporter set out to get an accurate translation of the circular this morning, and below is given the first translation of the entire document which has been printed. It is less smooth than the version presented to Mayor Chapin, but it bears on its face the marks of greater faithfulness to the rude and violent language which the ignorant Jews who issued the circular used. Copies of the original circular are very hard to find. At the

Volks Zeitung office it was explained that Mr. Grenzic, the editor, did not come down till 3 o'clock. Mr. Hoffman, the business manager, said that he saw a copy of the circular with Mr. Grenzic last evening, and that their German version was complete and accurate, the words dynamite and gun powder not appearing in the original. The accompanying translation was dictated by Adolf Schenck, a German anarchistic newspaper man, who once shared a cell on Blackwell's Island with John Most, for his violent talk at a meeting about the shooting of strikers at East St. Louis in 1886. Schenck's English is not elegant but he is an orator in his native tongue, and as he followed the German text this morning his eyes flashed and he rolled out the German phrases while he chose his English equivalents as if he were talking to an audience in Cooper union. He did not omit a word of the text and his translation, in its blasphemy, sounded like one of Bob Ingersoll's lectures. The most violent talk, it will be seen, is the reference to the bomb which killed the Russian czar. This is the translation:

True manhood has not yet died out. The preachers of the truth have not given up their work. As long as there is the right of the fist in existence among mankind the voice of the truth will not be heard; the true, the open, the not false voice of the truth. The most dangerous of all poisons is the religious belief, because it poisons the will and the sense both at once. It poisons the brain and the sense of mankind. What is man without sense? He is simply a beast of burden, an ox in servility in the fields. The prophets of the old times raised their voices against all injustice in the name of God. It is good for nothing to-day to speak in the name of God. We say frankly and openly that we do not believe in a God. There never was a God, is no God, and there never will be one. And in the name of these truths, we throw away these beliefs. We denounce the possibility of an unnatural ruler, and appeal to all free thinking people to step out against the humbug of God, and against those bands of robbers, as we say to them: 'Don't mind the ideas of the liars and stand to your own conscience. Stand to your own true sense, and give no heed to this God, in which name we have been tortured for long years. Laugh about religion which is stupifying men and promotes bloodthirstiness. Hate those hypocrites and thieves of God, which only look for their own benefit. Show to them that you are men with courage and sense, and help us to do away with that Yom Kippur, that day of fear made only for clowns. Help us make this day a day of joy and of truth, that the day of liberty may be near, that our fears may be brought to an end, that we may establish liberty, equality and fraternity, those three pillars on which a future society may soon be erected. against religion as well as against the state and

private property we step out in open fight, not hidden, not in dark ways. We don't preach half truths only. We openly say to you, you poor, blinded workingman, that there is no God, no religion, no humbug, no stupidity of belief and that to conceal this truth from you is a crime. We revolutionists are convinced that the bomb which killed the Russian tyrant has brought with its loud reverberations to the brains of thousands of slavish men the light of liberty and we are convinced that our yom kippur festival, like a crashing bomb, will rush among those with hearts of sheep who are still in the darkness of belief; will bring the light of free thinking to their brains and give to them atheism. Not with pipe and trumpet strains will those walls of Jericho fall down, and not by a parade around Union square will our condition be bettered, nor will it be bettered if we mix up in politics. Like those of the people who are burdened, we will throw off the yoke of the state which is threatening to crush us. Mankind can only be free through force. We say this to you, whether you like to hear it or not. This is our belief. We act as we think. We try in theory as well as in practice to bring our honest belief to the acceptance of men. We fight against all your humbug, against all your nonsensical revelation and laugh about your God, as the Prophet Elisha mocked the false prophets as he has said: "God is dumb, perhaps he is asleep, perhaps he is speaking to someone." Shall the Yom Kippur wake him up? Shall the sound of the godless Marseillaise open his ears? Can our revolutionary talk disturb his speaking? But why does he need your belief, why does he need the Levys and Cohens? If he were a God

he would be able to help you and to help himself.

The last year the Jews of New York city dragged their God and His religion before the coroner. This deed has shown that God and religion are dead, and that they only want to find out what disease was the cause of his death. This year it is only necessary for you Jews to have a funeral for this God and His religion. The group of the Pioneers of Liberty take it for their holy duty to celebrate the Yom Kippur on the 23d of September, in the evening, and on the 24th to hold Kol Mydre till Kol Meilah, conducted by all old and new rabbis in the Brooklyn labor lyceum, 81 to 87 Myrtle street. There will also be a theatrical performance especially prepared for Yom Kippur.

The anarchists are preparing for a big meeting in Cooper union on Tuesday night to protest against Mayor Chapin's course. Pentecost and Most will speak. Most said this morning: "Tell Mayor Chapin we will give him all the free speech he wants then and more than he wants."

The true reason for the suppression of the meeting seems to be that the orthodox Jews objected to the meeting because the men were apostate Jews rather than because they were anarchists. Rabbi Sparger, in his statement in the EAGLE of Sunday, puts the matter in that light, and the above circular shows that the real object of the meeting was to promote atheism and not to boom anarchy.

Mayor Chapin was asked this morning again if

Mr. Chapin's Mistake.

It was very natural that Mayor Chapin should say on Wednesday that he did not want to be interviewed concerning the prohibition of the public meeting on Tuesday night in advance of its coming off. Very likely he had found out that the ground he took, if not illegal and unconstitutional, was most impolitic, and was pretty apt to prove, as men looked at it and thought over it, extremely unpopular. It had also possibly come to him that the words about "dynamite," "powder," "destruction," "war" and the rest, which were in the supposed programme of the meeting and which were read to him, were not in the real programme at all, but that the slip which was read to him in English translation differed from the real programme altogether, so far as the use of those incendiary terms was concerned.

It is to be supposed, of course, that neither Dr. Friedlander nor Dr. Sparger knowingly set forth any words to the mayor which he did not believe were set forth in the programme of the men who wanted to hold that meeting. Those theologians, however, were the spokesmen of shrewder and less scrupulous politicians than the ministers themselves are, and to the average politicians a little matter of interpolation about "dynamite," "war" and "gunpowder" would hardly stand in the way of the accomplishment of any end which they had in view to make themselves popular or powerful in any desired direction. That the ministers fooled the mayor we do not believe. That the politicians, however, fooled both the ministers and the mayor is not at all difficult to believe and we reckon that is about the fact.

If it is a fact, it is an extenuating circumstance in Mr. Chapin's behalf, but it does not justify the error which he committed. He parted company with the instincts of his Democracy, with the principles of Thomas Jefferson, with the guarantees of the constitution and with those natural rights which are older and stronger than even constitutions themselves, when he said that a meeting should not be held because he feared the law would be violated by something which *might* be said there, instead of determining that the meeting could be held and would be permitted to go on, until something was said or done calling for the interference of the officers of the law, in which case the police could easily have cleared the follows out.

The mayor has made a very serious mistake. The way for him to recover from it is to acknowledge it, to say that he erred, to admit that he acted hastily and to promise that he will not do so any more. He has been remarkably successful in avoiding issues and in shrewdly administering his office on a line of carefully chosen expedients, by which he could hold with the hares of reform, while still running with the hounds of the party. On this occasion, however, he miscalculated and made a sad break. After all, policy is not the best honesty and principles are a better guide, when fundamental rights are concerned, than any course, however dexterous, of fingering the varied chords of interest, sentiment, prejudice, passion and classified selfishness, as if they were the keyboard of a piano, in the hope of working up a symphony of success in votes.

DR. FRIEDLANDER SCORED.

Hugh O. Pentecost Accuses Him of Making a Forged and False Statement.

Hugh O. Pentecost made "The Brooklyn Outrage" the theme of his discourse in the parlors of the Grand opera house last evening. The discourse treated of the prevention of the proposed anarchistic meeting at Labor lyceum on September 23 last.

The lecturer outlined the story of the affair as it was detailed in the daily papers at the time. He said that Mayor Chapin shut the anarchists up to win favor from the orthodox Hebrews. The real reason for the suppression was not the color of their political but of their religious sentiments, which was hateful to the Jewish rabbis. Mayor Chapin had violated the federal constitution to gain the votes of the rich and influential Jews. The most culpable feature in the entire outrage, the speaker averred, was the act of Rabbi Friedlander, who sent a falsified and forged translation of the anarchists' circular to the mayor. Had the Brooklyn anarchists thrown dynamite in self defense for these outrages they would have been hanged and another outrage added to the catalogue of which the execution of the Chicago anarchists was one. The Chicago anarchists were interfered with in the carrying out of a constitutional right. Three years ago the police attacked a meeting of socialists in Union square, New York. Last November a ball and concert to which the speaker was invited in Philadelphia was prevented by armed police. To-day there lie in the penitentiary at Albany five cigar makers who were arrested, tried and sentenced in Binghamton, N. Y., with the doors of the court room closed against their friends, and fifty or sixty of their comrades are now under arrest for the offense of having struck against a reduction of their wages to less than \$0ja week. The reason of this oppression was that the cigar manufacturers completely controlled the government and courts of Binghamton. A number of the New York Central strikers, during the recent trouble, were arrested and hidden away from their friends in the railroad stations. All of these violations of order and human rights were on a level with the action of the mayor and police of

Brooklyn. The speaker was firmly convinced that there was a more or less well understood conspiracy among monopolists, office holders and police officials everywhere to close the mouths and cripple the hands of the poor, and he believed the editors and clergymen were in the power of these tacitly organized conspirators. In conclusion Mr. Pentecost said:

"One thing more strikes me as significant. This outrage, as base as any ever committed against the liberties of a people by a tyrannical government, excites no public protest or concern. The constitution has been violated and almost nobody cares. Injustice has been done against the poor, whom Jesus loved, and a Christian people who worship Jesus have nothing to say. They do not care. It is not because the injustice was done to infidels and social heretics. Suppose a Democratic meeting had been prevented, would the newspapers, which nobly exposed this outrage, have dropped the subject in two days? Suppose a Roman Catholic meeting had been prevented, would there not have been a hullabaloo about religious freedom? Suppose Colonel Ingersoll had been prevented from lecturing, would not every liberal paper in the land been ablaze with indignation? How happens it, then, that one of the most flagrant violations of the right of free speech, obtained by religious bigotry and a shameful slander, in two days is so hushed up that probably not all of you to whom I am speaking know any more of the occurrence than what I have just been telling you? It happens because the people who were unjustly treated are poor, because they have no influence in politics, because they hold unpopular social opinions. And that proves what a low state of development we, as yet, have reached."

THE ANARCHIST JEWS OF BROOKLYN.

The constitution of the United States guarantees the freedom of speech and the right of the people peaceably to assemble.

The constitution of the state of New York declares that "every citizen may freely speak, write and publish his sentiment on all subjects, being responsible for the abuse of that right."

Until the right of free speech has been abused, no crime has been committed. No matter how unpleasant or violent or vile is the programme announced for a public meeting, nor how despicable are the people who intend to assemble, nor how offensive to public decency they are expected to make themselves, the time for the police to interfere is when the law is broken, not before.

The suppression of the meeting of the infidel and Anarchist Jews of Brooklyn by the police of that city, under verbal orders from Mayor Chapin, after the courts had refused to prevent the meeting by injunction, was an extraordinary proceeding.

What evidence had the mayor or the police that the announced intention of the Anarchist Jews to talk dynamite and to burlesque religion had not been abandoned at the last moment? And, supposing it had been abandoned, was not an outrage committed? Were not the people of the state of New York deprived of a constitutional right?

It implies no sympathy with dynamite talk or vile jesting on sacred subjects to maintain that the only duty of the mayor and police was to warn these people and to watch them and to arrest them if they violated any law.

To close the doors of their halls and the mouths of their speakers before any law had been broken was a colossal blunder, no matter how good the intentions of the authority responsible for the order to the police.—*New York Sun.*

THE HEBREW FAMILY.

**Lecture by Rev. Mr. Friedlander at the
Synagogue Baith Israel.**

A large and fashionable audience occupied every available seat in the auditorium of the Synagogue Baith Israel, at State street and Boerum place, last evening, to listen to a lecture on "The Hebrew Family—a Migratory People on the Road to Progress," by the pastor, Rev. Mr. Friedlander. In addition to hearing their pastor the congregation had the pleasure of being addressed by two other Brooklyn rabbis, Rev. Leon Harrison of the Temple Israel and Rev. Gottheil Taubenhaus of the Synagogue Beth Elohim. The event was, therefore, of triple importance to the Hebrew progressive society of the synagogue, under whose auspices the lecture was given.

Rev. Mr. Friedlander's remarks were so effective that his auditors were not slow in expressing their appreciation. In introducing his subject he referred to the fact that the Hebrews were celebrating the feast of the Passover, and that he had chosen his discourse accordingly. He said, in substance: The Hebrew family had received a call from Heaven to wander from place to place to enlighten people. They started out to bring about prosperity. They are progressive in every sense of the word. In all their history they never went back, they always went ahead. Their outfit at the start was patience, perseverance and faith. By and by they began to advance on the road of progress. They were hindered on all sides, but they overcame their obstacles at every turn. The more the Egyptians oppressed them the more they increased. When the oppression became too great Providence intervened and led the family out of Egypt. When they escaped from Egypt they landed on the shore of liberty, and this deliverance the Hebrews are celebrating with the feast of the Passover. Israel's trials commenced when her children left Egypt. They conquered one Egypt to conquer several Egypts. Their march to liberty was never interrupted. Through all vicissitudes the Hebrew family remained firm. You are scattered all over the face of the earth, but your fortress still remains. So long as the fortress refuses to capitulate, so long are we conquerors. Our fortress is our tabernacle, our synagogue. Whatever be our tabernacle our fortress moves with us and from there we draw our strength. Where are the temples of Egypt or the Pantheons of Rome? They only remain in history. Where are the riches

and laws of Egypt? They are sunk in oblivion, while those laws given on Mount Sinai will outlive everything. The Jewish family abolished idols, advanced liberty and vindicated justice. They are the promoters of everything—law, art, intellect, history. Has our destination been reached and our mission accomplished? No. Although the Hebrew family is far advanced and has accomplished much, still not yet has their destination been reached. So long as nations wage war on each other, so long as weapons are manufactured to bring about murders, so long as society refuses to recognize equality in all, so long as the greed of gain makes men increase the period of labor and give the poor not enough to subsist on comfortably, then is the mission of the Hebrew family not accomplished. Mr. Friedlander then spoke personally to the members of the Hebrew progressive society. He said the organization was a grand one and the object still grander. The advancement of the literary and religious tastes of the young—and everybody wants to be young—is a good object. He hoped that good fellowship and friendship should prevail and that the society would step forward on the road to progress.

The speaker introduced the Rev. Leon Harrison, who complimented Mr. Friedlander on his able address and then spoke at length on "The Hebrews of the Present Day; Their Tastes and Ideas." He pointed out a few Hebrews who had become famous during the present century, some by purchasing their way to recognition and others who gained that goal by their intelligence and ability. He impressed on parents the necessity of giving their children as thorough an education as possible, declaring that the Hebrews of the present day were not as cultured as they should be. This, he claimed, is the reason they do not command the recognition their more numerous brothers do.

Rev. Mr. Taubehaus became allegorical in his remarks. He declared that as the preceding speakers had furnished the meal and the dessert he would furnish the Havana, and therefore he told the story of how the Israelites were divided into four parties when they left Egypt, and that if the United States were peopled by Hebrews just now there wouldn't be only Republican and Democratic parties, but over a hundred of them. He said as a rule the Hebrews do not agree, especially at present, whenever radical changes are being made in the services in the synagogue.

HUGHES.—Dr. Oliver J. D. Hughes alternates during the summer between his brother's pleasant residence at Great Neck, Long Island, and his office in Clinton street. The health authorities are under much obligation to Dr. Hughes for the valuable co-operation he rendered during the late yellow fever scare in the lower part of the First Ward. Dr. Hughes is one of the few physicians in Brooklyn who have had personal experience with the malady.

MYERS.—The Rev. Dr. E. M. Myers, rabbi of the Congregation Beth Israel, worshiping in the synagogue corner of Boerum place and State street, has just completed an elaborate work, for which he is now soliciting subscriptions, entitled "The Jews: Their Manners and Customs." The book contains a great deal of information designed to do away with the many prejudices regarding the chosen people. It also gives a complete history of the Hebrew race from the destruction of Jerusalem to the present day.

A NEW RABBI FOR BAITH ISRAEL.

Rev. M. Friedlander Succeeded by the Rev Joseph Taubenhau.

Rabbi M. Friedlander has resigned from the pastorate of the Synagogue Baith Israel, at State street and Boerum place, and the Rev. Joseph Taubenhau, brother of the rabbi of the Congregation Beth Elohim, has been appointed in his stead. Dr. Friedlander goes to California, where he has accepted a more lucrative charge. The new pastor of Baith Israel preached his first sermon last Saturday, his text being Leviticus ix:6, "And Moses said: This word which God has commanded you ye shall do and the glory of the Eternal will be revealed unto you." He made a decided impression on his people, not only from his able treatment of the text, but also from the fine performance of his duties as cantor. He has an excellent baritone voice. A good theological training was received by him at his home in Russia. His musical studies were pursued in Vienna and finished under Rogitansky. For the present he will carry out the policy laid by Rabbi Friedlander.

Jacob Taubenhau, one of his brothers, is champion chess player of France and resides in Paris. He represented the French chess congress at the New York tournament three years ago, but failed to win a prize. He was more successful in London, however, dividing first and second honors with the great Ginsburg.

IN MANY LOCAL PULPITS.

Subjects Treated by the Pastors at Yesterday's Services.

The Rev. M. Friedlander, who was for five years the rabbi of the Synagogue Baith Israel, Boerum place, corner of State street, and who was among the the best known of the rabbis of the city, has taken up his work as rabbi of the First Hebrew congregation in Oakland, Cal., having arrived there early in the present month. No mention of his going was made in Brooklyn, so quietly was his resignation made and accepted. As stated Dr. Friedlander was quite prominent here and he also took an active interest in the work of the Excise Enforcement league.

Two of the vacant Baptist pulpits of Brooklyn were filled yesterday by the Rev. Dr. Hiram Hutchins, pastor emeritus of the Bedford avenue church, who was at Trinity, and by the Rev. Dr. Clarence A. Barbour of Rochester, N. Y., who preached at both services at the Strong place Baptist church.

pronounced by Dr. Maisner, was delivered by Mr. Friedlander, the rabbi of the Synagogo. Mr. Friedlander is the youngest man in the State occupying so important a position in the Jewish Church. He was born Russian Poland twenty-six years ago, and came to this country, after an education in England, to accept the appointment he now holds. He is a profound Talmudical scholar, an accomplished linguist and a sound theologian. He took as the text of his sermon "In all places where I record my name I will come to thee and I will bless thee." Exodus, xx:24, and said in part:

These words are the assurance of God's favor to every true and faithful heart. It is the tone of religion mingled with philosophy and polity. It is the support of the deserted, the comfort of the distressed and the hope of the forsaken. It is a most curious problem to the political inquirer and a profound admiration to the religious man of to-day, that the Jew still exists and the flame of Judaism not yet extinguished. Many nations have been born, have blossomed, faded and passed from the face of the earth; but the Jewish nation, notwithstanding the many struggles, the fatigues, the disasters and the unparalleled calamities it underwent, never ceased pursuing the course of its spiritual state. In fact, in most the misfortunes which befell the Jew only served to fan the flames of his enthusiasm and love for his religion. What was Vespasian's reply to the Roman ladies when they urged him to march immediately on Jerusalem and put a stop to the rebellion? "Nothing," said the great general, "would unite their forces but an attack from a common enemy." No project or force ever succeeded in the attempt to convert the Jew from his lofty principles. And to-day! Wander over the whole face of the habitable earth and on every continent, in almost every state you will find Jewish communities and places of worship the gates of which bear the ensign "Beth Israel." The Jews mingle with all nations, sects and parties in many affairs of life, yet refuse to mingle their blood with any other race. They dwell in their own distinct family and communities and maintain

THE STORY OF THE TALMUD.

Rev. Dr. Wise Addressed a Large Audience at the Synagogue Baith Israel.

Rev. Dr. A. Wise of the Synagogue Rodef Scholom of New York addressed a large audience at the Congregation Baith Israel on Bocrum place last evening. The lecture was one of a series given under the auspices of the Hebrew progressive society of Baith Israel. Dr. Wise confined himself to no fixed subject, but his discourse was mainly about the teachings of the Talmud. His introductory remarks were of a pleasing character to the young people, inasmuch as he is well known to them, and having at one time had charge of their welfare. He called attention to the fact that the younger generation sat in front, while their elders were in the rear. This, he said, brought out forcibly the trend of the present times, in which the young element try to excel their elders. He was in doubt whether to speak to the young or the old, but finally decided to address both. After telling the story of the Talmud he called attention to the declaration of certain sects that only their followers can reach heaven. Dr. Wise declared that any one of any denomination may find a seat in heaven if he lead a moral and intellectual life. He concluded with an appeal to the young people asking them to join the congregation and lend their assistance in building up the synagogue.

Michael Lamn.

In the death of Michael Lamn, who died Monday last of heart trouble, after an illness extending over three years, there passed away an old and greatly respected resident of Brooklyn. Deceased, who was widely known in Hebrew and fraternal circles for his integrity and benevolent disposition, was born in Germany November 10, seventy-four years ago. He had lived in Brooklyn over fifty years, for thirty-five years of which time he had been the proprietor of a clothing establishment at Myrtle and Classon avenues, in the Seventh Ward. He was a Democrat and always active in his ward's politics. Deceased was one of the organizers of the Congregation Beth Israel, which worships at Boerum place and State street; a trustee of the Hebrew Orphan Asylum and a prominent member of the Hebrew Benevolent Association of Brooklyn, Western District. He was a member of Samuel Lodge, I. O. B. B., and for over fifty years he had been connected in good standing with Lexington Lodge, F. and A. M., and Ivy Lodge, I. O. O. F. Deceased is survived by his widow, who resides at 114 Vernon avenue, where funeral services will be held to-morrow afternoon at 1:30 o'clock. They will be conducted by the Rev. Dr. Lissman and Rabbi A. Hosenberg of the Bath Israel synagogue. The interment will be in Union Fields Cemetery within Masonic honors.

OBITUARY.

Moses Hess.

Funeral services were held at 2 o'clock this afternoon over the remains of Moses Hess, in the Synagogue Beth Elohim, State and Hoyt streets, of which the deceased was one of the founders. Mr. Hess died of a complication of diseases, at his home, 96 Carlton avenue, last Monday. He was 64 years old and for many years previous to his recent removal to the Seventeenth Ward was a prominent figure in Democratic politics in the Sixth Ward. Mr. Hess was born in Baden, Germany, and came to this country forty-two years ago. At his funeral this afternoon Dr. Sparger officiated and representatives were present from Samuel Lodge No. 63, I. O. B. B.; Meyerbeer Lodge, K. S. B.; the Hebrew Orphan Asylum Society, and Benos Zion Society. Interment was had in Cypress Hills Cemetery.