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 r Myrtle avenue ;  
  
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 ington avenue,

McDonough street ; Rev. George F. Pentecost, D. D.

Union, Music Hall, Rev. Everitt Smith, D. D.  
 Willoughby Avenue Chapel, Willoughby ave-  
 nue, near Grand ; Rev. Mr. Walton.

#### JEWISH SYNAGOGUES.

Ahavath Achem, Johnson avenue, near Ewen street ; Morris J. Luebke, Rabbi.

Aohai Israel, Columbia street ; Rev. G. Brandenstein, Rabbi.

Beth Elohim, State street, near Hoyt ; William Sparger, Rabbi.

Beth Elohim, Keap street, near Division ave-  
 nue ; Dr. L. Wintner, Rabbi.

Beth Israel, Boerum place, corner State  
 street ; Mr. Fisher, Rabbi.

Beth Jacob, Tenth street, near South Fifth (E.  
 D.) ; Lewis Lewinski, Rabbi.

Bikur Choulim, Washington street ; L. Pul-  
 vermacher, Rabbi.

Temple Israel, Greene avenue, near Carlton ;  
 Rev. Mr. Eisenberg, Rabbi.

#### LUTHERAN.

Bethlehem, 299 Pacific street ; Rev. A. Rodell.  
 Emanuel, Seventh street, near Fifth avenue ;  
 Rev. E. S. Wisswaesser.

Emanuel, South First street, corner Eighth  
 (E. D.) ; Rev. F. T. Koerner.

German Evangelical, Schermerhorn, near  
 Court street ; Rev. Theodore Dresel.

Grace (English), Tenth street, near South Sec-  
 ond ; Rev. G. H. Behringer.

Our Saviour (Danish), Ninth street, near Third  
 avenue ; Rev. R. Anderson.

St. Johannes, Graham avenue, near Ten Eyck

A ROW IN A SYNAGOGUE.

*Ekan Herzman vs. Solomon Turst, Lewis Bass, and others* — The plaintiff in this action is a minister of the Jewish persuasion, sues to recover damages to the amount of \$5,000, for injuries alleged to have been inflicted on him under the following circumstances:

In March last, the plaintiff was officiating as minister to the "Congregation Barth Israel," worshipping in the Synagogue in Boerum street, near Livingston.

A portion of the members of the congregation becoming dissatisfied with his ministrations, resolved to depose him, and accordingly another minister was appointed in his stead. On the 31st of March the new minister was to take his place, but Mr. Herzman was not to be disposed of so easily, and he resolved that no matter who was King, he should still be "Vicar of Bray," and he went up towards the altar for the purpose of officiating. The defendants, as alleged, tried to prevent him, and a row ensued, during which the minister, according to his allegations, was rather roughly handled.

The defendants denied that any assault had been committed by them upon the plaintiff, but that on the contrary the only blows struck during the melee, were struck by the plaintiff. They further claimed that the plaintiff having been removed from the ministry by the congregation, he had no right to go on the altar.

Before the case was finished, an error was discovered in the pleadings, and the case was put off.

school system, and parochial schools will be supported at the public expense. It should be remembered that the only safety of Roman Catholicism is in the ignorance of its subjects, while the safety of America lies in the intelligence of the masses.

The speaker was listened to with great attention, and at the conclusion of his address the audience dispersed.

### **"TEMPLE ISRAEL."**

#### **Increased Numbers in the New Congregation--Prospective Prosperity of the Association--Meeting Yesterday.**

The Association of gentlemen of the Jewish faith, concerned in the recent formation of a congregation on the reformed basis, held a third meeting yesterday at four P.M., in the house of Mr. A. Fleischauer, the place of previous meeting. Dr. S. L. Moses presided, and Gabriel Baum discharged the duties of Secretary. In convening the meeting the Chairman congratulated the Association on the increase of numbers over the previous meetings, and expressed himself as pleased with the interest manifested in the movement by the Jewish citizens of Brooklyn. Concerning the nature of the movement he declared that its originators were no innovators; they did not wish or design to take from the fundamental law of Judaism one iota of what belongs to it. The Rabbinical law is the law of man, if it is prophetic they did not desire to take away from it; but they wanted nothing obscure, they wanted to know what is done, and why it is done, and have it stated in a language that all understand.

The speaker described how the man sat at the head of his table on Friday night and chanted the usual Hebrew prayer, and the children heard it, and knew that it was said, but were not impressed by it. (As the doctor gave the prayer or "grace" in the original tongue, and as our gifted reporter not having his Jewish "Webster" under his arm, was himself not much impressed, though somewhat interested thereby, he let this part slide.) But when he said, "Oh Lord, my God, we approach Thee and bless Thee that Thou has given this night for our Sabbath and hast blessed the fruit of the vine," they understood it and were impressed. They meant that the children should know what was said and meant. They wanted to dismantle the law of ceremonies which all know to be perfectly obsolete. Many had joined in the last week because it was explained to them that there would be a Sabbath School attached to the temple for the instruction of the children.

A suggestion was made by one of the late recruits that as there was already a congregation bearing the name "Israel" that this association select some other, but he was informed that the congregation referred to was known as "Berith Israel" which meant the "House" of Israel, but this was the Temple Israel, which explanation apparently satisfied him.

Mr. Sondhelm moved that a committee be chosen to obtain a hall for proper worship, and also to obtain a cemetery. Mr. George Falk thought they had better wait until they were larger. Mr. Sondhelm replied that there was no time to lose in the Lord's service, and having started they should go straight on. Dr. Moses thought it of vital importance that they obtain a room as early as possible. Mr. Falk then moved to appoint a committee to select a hall, which was carried, and the Chair chose Messrs. Falk, Manne, and B. Goodstein. Mr. Abraham suggested the appointment, as provided in the constitution, of a Finance Committee to attend to the assessments on members and receiving of dues, etc., to supply funds to meet present necessities, and the chair appointed Messrs. Sondhelm, Langsfeld, and J. Wechsler as said committee. Mr. Abraham then moved that the committee on procuring a hall for worship be instructed to procure a temporary hall for business meetings until a suitable hall for religious services should be found. Carried. The Chair said he had met Rev. Mr. Meyer, of Temple Emanuel, in New York, and he said he would be ready to give his services in three weeks. It was, on motion, decided to accept the offer as soon as a hall should be procured, and the Secretary was directed to write a letter of acceptance to Mr. Meyer. The Chair then announced that the congregation numbered thirty-five members and before next Sunday meeting there would doubtless be thirty-five more.

Mr. Falk desired that persons soliciting new members should be cautious as to whom they asked. They wanted quality rather than quantity in their members, as they could readily obtain signers, mere number was not the object, they wanted the spirit of progress, the spirit of the times, not the old spirit, but the new, which would help the movement onward and forward. They desired only such as would help the cause along.

Mr. Simon Bass held that they ought to take all in that believed, they could not hold back from those that offer, they could not reject signatures while the list was open. All Israelites were brothers, according to the law and none could be kept out. Dr. Moses said that such was truly the case in a religious point of view,—that they dare not and would not exclude any Jew from the religious services in the temple, but at the same time they could choose who should become members of the corporation and exercise the right of voting. That rected by the constitution with the Board of Trustees. The subject was then discontinued by the motion of Mr. Abraham to adjourn, which was carried.

The congregation hold another and a private business meeting next Sunday, at such a place as the Hall Committee may select, and whereof the members will receive individual notification. Thus far the publicity of this proceedings is at an end, save for members and those immediately interested, and having seen the movement well on the road to success, the EAGLE feels safe in letting the originators go alone the rest of the way.



## THIRTIETH ANNIVERSARY

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**A Notable Celebration in Synagogue Beth Elohim To-day. Appropriate Exercises in the Sanctuary This Morning and a Banquet at Saengerbund Hall To-night—A Prosperous Hebrew Society.**

To-day the congregation Beth Elohim, which is at present recognized as the leading Hebrew synagogue of Brooklyn, will celebrate the thirtieth anniversary of its organization in the edifice on State street, near Hoyt. At the same time the holiday of Simchas Thora, which commemorates the giving of the ten commandments to Moses on Mount Sinai, will be observed. The programme of services to-day will consist of the usual holiday prayer, after which the Simchas Thora, or tablets on which are inscribed the ten commandments, will be taken from their receptacles and carried around the auditorium by prominent members of the society. Singing by a trained

THE REV. DR. G. TAUBENHAUS.

choir will follow and an anniversary sermon will be preached by the pastor, Rev. Dr. Gottheil Taubenhau, who will take for his text Psalm LV; 15: 'Into the Beth Elohim we shall go in large numbers.'

In the evening a ball and banquet will be given in Saengerbund hall on Schermerhorn and Smith streets, on which occasion several of the officers will be honored by receiving presents from the congregation. Rabbi Taubenhau will make the presentation speech.

The Synagogue Beth Elohim, which means Church of God, dates its inception back to September 20, 1861, when eighteen members of the

## REFORM AND ORTHODOX.

Brooklyn Eagle;

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### **The Opposing Hebrew Schools of Thought—A Difference Which Exists in Regard to Matters of Ceremony Only—The Orthodox Have Double Feast Days and a Reader, While the Reformers Have Choirs and Organs. Other Minor Points of Difference—A Synagogue, the Service in Which is Like That in an Episcopal Church.**

The celebration of the Jewish New Year in Brooklyn, which began on Friday at sundown, closed last evening at sundown with a portion of the Hebrew population, while with others it will last till the light of this day disappears. By six o'clock yesterday evening half the stores owned by Hebrews in this city were reopened, while the other half under the proprietorship of coreligionists were still closed. The reason of this difference in action, which was remarked by many persons of other faith, was the difference between the customs of the orthodox and reform schools of Judaism.

There is no difference in matters of faith between the two schools, they have the same creeds and dogmas, and the distinction lies in the observance of forms and ceremonies only, the reformers claiming that they have cleared away from Judaism those forms and ceremonies which they deem profitless and inconvenient.

The most apparent difference between the orthodox and reform schools is that the first observes two days for each feast in the year, while the last merely holds one day sacred. There are five Hebrew feasts, the first being the Passover, which usually happens about the middle of April, and which commemorates the deliverance of the children of Israel from their Egyptian bondage; the next one is the Feast of Weeks or Pentecost in June, which commemorates the giving of the Ten Commandments to Moses on Mount Sinai; then comes this feast of the New Year in September, happening on the first day of the seventh month of the Jewish year, instead of on the first day of

the first month, as with us. New Year's day is also supposed to celebrate the creation of the world and is the beginning of the ten days of penitence; being a season of prayer and repentance, at the end of which come ten days of Atonement which is observed as a day of prayer and fasting, no Hebrew partaking of meat or drink for twenty-four hours; the last festival is the Feast of Tabernacles, which comes a week after the day of Atonement. It partakes of the nature of a harvest festival, and commemorates also the sojourning of the Israelites in the desert. All these festivals are movable. The reason why the orthodox people celebrate two days of feasting on each festival is that they have confused their reckoning to a certain extent, and not being sure which of the two days in question is the ancient feast day they observe both to make sure. In regard to the Atonement, however, both orthodox and reformers are content with twenty-four hours of fasting.

Another point of difference between the two schools is that in the orthodox synagogues the men wear their hats through worship, while many of them also wear the thalith—a long, straight woollen scarf with fringed ends lying flat over their shoulders and having patriarchal significance. Till within four years the sexes have been separated in the orthodox synagogues, and this is still done in some of the most conservative, but not in Brooklyn. No choice organ or instrumental music is used in an orthodox synagogue; it has a reader or chazan, one who is selected on account of his fine voice to lead the congregation in the singing and reading. Generally this leader is the rabbi. In the orthodox synagogues, also, all the services except the sermon are in Hebrew.

In the reform synagogues, on the other hand, the men doff their hats when they enter the door; they have discarded the thalith and all other symbolic garments, and family pews are in vogue. Music by choirs and organs is also found there, and many of the written prayers and hymns are translated into English in the prayer books which have been adopted.

These are the chief points of difference as they appear in the synagogues, but in their households and domestic relations the orthodox Jews observe many ceremonies and customs which those of the reform school have already thrown aside—such as eating unleavened bread only during the *Passover festival*, and observance of the injunctions against eating pork, shellfish and certain meats, all of which the young generation is gradually discarding or has discarded.

Brooklyn has each school well represented. Out of its six synagogues—three of which are in each district of the city—two are reformed. An example of the extreme radical type of the reformed synagogue is afforded by the Temple Israel, on Greene avenue, of which the Rev. Dr. Chapman, one of the most learned and liberal rabbis in the country, is pastor. The services here bear a strong resemblance to those of the Episcopal church. The best example of the orthodox school in Brooklyn, on the other hand, is afforded by



the Congregation of Baith Israel, in Boerum place, corner of State street. This is the oldest synagogue in Brooklyn, the congregation being incorporated in 1856, while the present church edifice was built in 1862. The members of this pioneer synagogue are, as a body, the wealthiest congregation of Hebrews in the city. They are 'old, solid, conservative, business men, and they have carried their conservatism into matters of religion. The only advance reform has made among them is that family pews have lately been introduced. Pearl street Synagogue is half and half, family pews, an organ and a choir are found there and the congregation has a strong sentiment in favor of further reforms. In the Eastern District the reformed element has a large and beautiful synagogue on Kesp street, called the Temple Beth Elohim. It is under the ministrations of the Rev. Dr. Wintner as rabbi and the Rev. E. Halff as precentor. The other two synagogues are small and extremely orthodox.

It would be interesting for strangers in the city to visit Baith Israel this morning. The second day of the new year will be celebrated with the blowing of the ram's horn. Commemorating services held in the Temple at Jerusalem, and many other occurrences of Bible history. The orthodox services followed by a

## **THE JEWISH DAY OF ATONEMENT.**

### **Its Observance in the Temples and Synagogues of the City.**

The Jewish Day of Atonement, or Sabbath of Sabbaths, one of the holiest fasts in the Hebrew calendar, began at sundown last evening and will terminate to-night. The day, which is known as Yom Kippur, is observed by Orthodox Jews with especial solemnity and reverence. No work of any nature is allowed, and devout members of the faith neither drink nor eat during the continuance of the sacred period. Only young children, aged persons and sick and nursing mothers are permitted according to the rules of orthodox Judaism, to break through this fast, which is of a penitential character. The day is spent in the temples and synagogues in confessing sins and asking for Divine forgiveness. Appropriate services commemorative of the fast were held this morning in Temple Israel, Greene avenue, near Carlton, by the Rev. Edward M. Chapman; Beth-Elohim, Pearl street, near Concord, by Rev. S. Moshe; Aohai-Israel, in Columbia street, by the Rev. G. Brandenstein; Beth-Israel, Boerum place and State street, by the Rev. L. Pulvermacher, and in Beth-Elohim, Keap street, Eastern District, near Division avenue, by the Rev. Dr. L. Wintner.

### **SYNAGOGUE DEDICATED.**

To-day the permanent establishment of a Jewish Synagogue was effected in the Eastern District, in Johnson avenue, near Ewen street, of which J. Hesse is Rabbi. It is situated in the locality known as "Dutchtown," within the limits of which reside hundreds of Israelites who have hitherto been compelled to attend religious services at places inconvenient to their houses. A modest structure has been erected by the society under the title of "Ahavith Achim," whose officers are: G. Weinberg, President; L. Apt, Vice-President, A. Hirsch, Treasurer; J. Backer, Secretary; and the trustees—J. Ullman, A. Westheimer, J. Mayer, L. Levi, and B. Bramm.

## **A NEW JEWISH TEMPLE.**

### **Its Dedication By the Congregation Beth-El.**

About a year ago the members of Congregation Beth-El, of Greenpoint, began to agitate the erection of a temple in which they might worship. At that time they were holding services in Germania Hall, on Franklin street. Under the active efforts of Messrs. Mannheim, Sabath, Lobenstein and other prominent members of the congregation the body was constantly increasing in numbers, and they felt that the Franklin street Hall would not long continue to provide them with suitable accommodations. Moreover, they felt that the congregation had become important enough to have a place of worship of its own. A committee was appointed to select a suitable site for a building. After looking about for awhile it learned that the Universalist Society, of New York, was desirous of selling the edifice of the Church of the Reconciliation, on Noble street. The building, the committee felt, was just what they needed. They reported the matter to the congregation and were authorized to open negotiations looking to the purchase of the structure. These culminated last Winter in the conveyance of the building to the congregation for \$6,000. Possession was entered upon last May, and a building committee, consisting of Messrs. Eman-

uel Lobenstein, Charles Raphael, Leopold Hyman, Albert' Bick and Felix Kahn, was appointed to superintend the conversion of the edifice into a synagogue. They completed their labors in the most satisfactory manner to all. Yesterday afternoon the doors of the edifice were thrown open and the new temple formally dedicated. The crowds of people that filled it had nothing but words of praise for the beautiful manner in which the interior had been finished. The ceilings are handsomely frescoed and the walls painted a brilliant yellow, the whole producing a very rich effect. The wainscotting is in mahogany. A handsome organ has been introduced and the platform is finished in a neat and attractive manner. Everything about the interior is new, fresh and bright. The ark, in which the eternal light burns, is finished in rosewood, as is also the reader's desk. The word "Welcome," composed in letters formed of roses and immortelles on a background of evergreens, arched the ark yesterday and materially enhanced the beauty of the place. The temple will seat about 600. Yesterday the numbers that flocked to it overflowed into the aisles until there was scarcely any standing room left.

The services began shortly after 2 o'clock by the entrance of the procession bearing the Seraphim. It consisted of the board of trustees, the Rev. Dr. Aaron Wise, of New York; the Rev. S. Froelich, the Rev. A. Wohlkuen, chagan, and a number of little girls. After marching once around the synagogue the procession took up a position on the platform, while the choir chanted Psalm xxiv. Chairman Lobenstein, of the Building Committee then informed the president, Mr. Julius Mannheim, that the committee had completed its labors and was ready to turn over the key of the temple. He introduced Miss Jennie Oppenheim, who, in a few graceful words, tendered the key to the president. In accepting the key Mr. Mannheim delivered an interesting address. In conclusion he lighted the eternal light and said:

This light which I lighted just now, and which is intended never to be extinguished, may it be a symbol that the eternal truth of our faith and the light of tolerance will never be banished from this house of God until eternity. Amen.

The dedication prayer was then offered by the Rev. S. Froelich, after which the chasan and choir

chanted, "Hear, O Israel, the Lord our God, the Lord is One." The dedication sermon was delivered in German by the Rev. Dr. Aaron Wise. He said among other things :

This synagogue has been built for the worship of God, and when we are here we should not forget that it is for that purpose alone. We do not come here for pleasure or to look around and see who is in the place. We must make our worship as real as we can and should so comfort ourselves that harmony may reign forever in this house of God. The speaker then gave a history of the Messiah, after which he said that while other peoples reared monuments to the memory of their great men and celebrated as holidays the birth-days of those men, the people of Judea had no monuments to the memory of Moses, of David or Saul. Their monuments were the synagogues, whither they flocked on holidays to pray fervently to their God. One might go to the Equator or to the North Pole or to any corner of the earth and he would always find the little ark lighted by the eternal light. The Jews of Congregation Beth El had fulfilled their mission to God. They had

worked hard and well. He wished them the greatest measure of success, prosperity and happiness. Their aim should now be to work indefatigably to bring in their coreligionists that they might soon need even a larger structure.

The choir chanted the hymn, "How Beautiful are thy Tents, O Jacob, thy Dwelling Places, O Israel!" after which the Rev. Leon Harrison delivered a brief address, in the course of which he said:

The shadow of innumerable generations encompasses me as I gaze on this large gathering—the shadow of persecution, of intolerable oppression, of death. But there is no shadow without light. For the shadow of persecution and oppression from which our people have suffered there has been a corresponding light—the light of law and religion. We are gathered here to-day to found a congregation for the worship of God. How can we best make our union perpetual and secure the fulfillment of our mission? The words of the Psalmist, it seems to me, suggest the answer: "Except the Lord build the house, in vain they labor that build it." You must so labor as to gain God's favor for your congregation. Look up to Him as the architect and so act that He shall not have reproving words for you. We must unite. There should not be known to the people of Israel in this land of freedom two such terms as orthodox and reform. Nail your flag to the mast head of American Judaism and become a people, one and inseparable. The builders of a Jewish house of worship are like the massive towers that support a mighty bridge. May God bless your labors and under his watchful guardianship may your work be crowned with every success and benefit.

The chasan and choir then chanted a hymn, after which the eophar was deposited in the ark and the services were brought to an end.

The Board of Trustees is as follows: Julius Mannheim, president; A. Hammerschlag, vice president; Jacob Stern, treasurer; A. Hoyman, Albert Bick, A. Swartz, Charles Sabath, secretary.

The dedication services were in charge of the following committees:

Reception—Edward E. Falke, master of ceremony; D. Metzger, E. Judas, L. Heyman, A. Swartz, A. Heyman and I. Levison. Arrangement—Isaac Henschel, chairman; Isaac Kaim, Joseph Mayer, Edward E. Falke and S. May.

The temple will be in charge of Rev. A. Wohlhuen, chasan; S. Sichen, sexton.

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**CONY ISLAND'S FIRST SYNAGOGUE**

Lawyer George W. Pinckney filed with the County Clerk to-day papers of incorporation of the Ahawath Aaron Congregation and Benefit Society of Coney Island. The organization has secured a plot of ground at West Brighton Beach, near Police Headquarters, and will begin next week to erect thereon the first Hebrew synagogue that Coney has known. The officers of the society, who are also its incorporators, are Solomon Pariser, president; Isaac Rosenthal, vice president; Louis Gottlieb, treasurer, and Joseph Cohen, secretary.



### **SYNAGOGUE FOR ROCKAWAY**

Rockaway Beach, L. I., January 15—Contractor Charles Crabbe this morning commenced work on the foundation for a new synagogue for the Congregation Temple Israel. The edifice will cost \$6,500 when finished. It is to occupy a site 50 by 118 feet on the easterly side of Fairview avenue, just south of the Boulevard. The site cost \$1,700. The building is to be ready by early spring. The committee in charge comprises Max Lewy, chairman; Jacob Rosenthal and Morris Friedlander.

### **NOW A PUERTO RICO BARBER.**

Ozone Park, L. I., January 15—Roman A. Tugla, who for years kept a barber shop on Ocean avenue, Ozone Park, recently went to Puerto Rico, and he writes to his wife, who resides here, that he has opened a barber shop in the principal hotel of San Juan. He says a sign over the door informs the public that he is the first regularly established American barber in Puerto Rico.

### **NEW HEBREW CONGREGATION**

A new Hebrew congregation was organized last night under the name of Shaari Zedek, or Gates of Righteousness, with the Rev. M. J. Lubke as rabbi. The opening services and lectures will be held next Friday evening at Temple Bait Israel, corner State street and Boerum place. An address will be delivered by the Rev. E. Lissmann.

A women's auxiliary was organized under the name Sisterhood of Shaari Zedek, at the residence of T. Hymes. Officers and trustees will be elected next Sunday at Stannix Hall, Broadway and Lexington avenue. Members of the congregation are: Philip Herbst, H. Brown, Max Reiss, Julius Levy, Shoma Walday, Gustave Vogel, Louis W. Nussbaum, Sigmund Stoerger, Jacob Jacobs, Albert Sanger, Sigmund Blum, Elias Palmer, Charles Jacobs, J. Marks, Adolph Sonnenschein, Isaac Hymes, Hermann Meyer, Julius Meyer, Charles J. Schlesinger, Theodore Weill, Max Stoerger, M. Levy, Ferdinand Blum, S. Hyman, E. Weitheimer, Julian P. Hertsbergh, Michael Cohen, Simon Schwartz, Sylvester Bloch, Simon Frank, M. Worneck.