

The Synagogue Journal

1856-2006

September 15, 2006

historicaljournal@kanestreet.org

Shabbat Nitzarim Vayelech

View the Contents of Issue 37 at www.kanestreet.org/historical_journal.html

Issue 37 Shabbat

In this issue ...

The Hebrew word for Sabbath, "Shabbat," comes from the root *SHAV*, which is "to return", "to restore" or "to reside." The root appears seven times in the verses 1-10 of chapter 30 of the reading. In this last speech by Moses before his death, he stressed that no matter how far people stray, there will come a time when they return (*TaSHUV*) to a life of justice and Mitzvot, and G-d will then also return (*YaSHUV*) to Israel for good, for joy and for plenty. Shabbat reminds us of our potential for this harmony. During the weeks before Rosh Hashanah we are especially reminded of the forgiveness and tranquility that abide in our harried lives.

This journal explores our congregation's traditions for the seventh day. Throughout its history, the community has returned on Shabbat to the synagogue and joined together in prayer, study, meals and music. The ways in which we have sought to restore ourselves have varied according to our spiritual leaders. To understand the nature of the congregation at each juncture, we look at the men and women who have led our prayers and study sessions.

We begin with Brooklyn Eagle articles for a glimpse of the congregation's first decades at the Boerum Place Synagogue. From an obscure article of 1877, "The Sexton of a Synagogue Robbed" we know that Baith Israel's sexton lived on premises. We presume that the sexton provided the same kinds of services that Joseph Goldfarb describes in his notes on the sexton's duties for Shabbat and Holidays. Two Eagle articles indicate that Sabbath observance was considerably more relaxed than our practices today. Starting in the 1880s there was a movement among Brooklyn Jewry to hold Sabbath services on Sunday mornings so that merchants could attend services.

The practice of eating Shabbos meals at the synagogue has certainly varied. Joseph Goldfarb remembers that Kiddush during his father's tenure was, "all but non-existent. Shabbos and Yontif services were you came to shul, and you davinned, and at the end, you said, "Good Shabbos" to everybody and you went home.... I'm not sure there was always a kiddush every time there was a bar mitzvah; but when there was, it was a piece of cake and a cup of wine." At today's Kiddush, we often find a generous assortment of luncheon platters. This year the congregation has placed a sign-up calendar encouraging members to be Kiddush sponsors. Because it's prohibited to write on Shabbat, congregants are asked to attach pre-printed name stickers on the calendar to reserve their date.

Shabbat programming for 2006-2007 offers adults and children a variety of opportunities at the synagogue: Friday Night Kabbalat Shabbat Services and dinners; Saturday morning services; study groups; Synaplex Shabbatot; Scholar-In-Residence Shabbatot; the Y. L. Peretz Distinguished Writers' Series with discussions following Kiddush lunch. Kane Street leaders Beth Steinberg, Geraldine Gross and Sheila Rabin have written moving accounts about people who have shaped the congregation's Shabbat services. Jennifer Newfeld writes about Shabbat Club, Children's Services and Synaplex programs.

Special thanks to: Rabbi Sam Weintraub; Beth Steinberg, Gerry Gross, Sheila J. Rabin, Joseph Goldfarb, Jennifer Newfeld, the Brooklyn Daily Eagle Online™, Brooklyn Public Library; www.brooklynpubliclibrary.org/eagle;

Carol Levin, Editor
historicaljournal@kanestreet.org



Contents ...

Brooklyn Eagle on the Jewish Sabbath

Hebrews. The Agitation on the Question of Changing the Jewish Sabbath. May 27, 1884. Movement to hold Shabbat services on Sunday includes interviews of prominent Brooklyn Jews

The Jewish Sabbath June 8, 1884, Data on the Sabbath controversy

To the Editor June 8, 1884, Letter signed "A Jew" concludes with, "That Saturday and no other day will do for worship is a piece of narrow sentimentalism."

The Jewish Sabbath May 3, 1890. National opinions from "The Jewish Tidings" of Rochester, NY

The Rabbi, Shames, Reader, Gabbai, Ba'al Kore – Overview of the synagogue's organization during the twentieth-century includes notes from a conversation with Joseph Goldfarb.

Shabbat Melodies by Beth Steinberg - Shul members since 1986, Beth Steinberg and her husband Ira Skop, have brought many melodies to our Shabbat services.

Bob Weinstein by Geraldine K. Gross - This tribute in memory of Bob, "a willing leader and careful guardian of our traditions," was written in 1999 for the 143rd Anniversary, a Celebration of Music, honoring his life and contributions.

Gabbai's Daughter by Sheila J. Rabin - Bob Rabin served as the congregation's Gabbai from the mid-eighties until he died in 1995. In this loving tribute, Sheila describes how she came to learn to read Torah and Haftarah.

Childrens Services by Jennifer Newfeld – This brief article discusses the Hebrew School's policy requiring students to attend Shabbat services.

Shabbat Club by Jennifer Newfeld – Provides notes about the Friday program where pre-schoolers explore what happens on Shabbat.

Synaplex: A Full Range of Jewish Experience by Jennifer Newfeld – Explains the concept of Synaplex and provides a sampling of past and future programs.

Services and Study Groups The synagogue currently offers the following programs:

Services in the Main Sanctuary

Friday evening at 6:00 PM followed by Oneg and refreshments. Once a month we have Shabbat dinners

Saturday morning at 9:30 AM followed by Kiddush and refreshments

Saturday afternoon/evening, 75 minutes before conclusion of Shabbat. Mincha-Maariv services, reading from the Torah portion of the coming week and text study

Learner's Service

For those who want to be more comfortable in the Synagogue service an informal and engaging group, which studies the themes, structure, melodies and customs of the Sabbath morning prayers. The group is drop-in, although you are urged to attend regularly. Teachers: Rabbi Joshua Gutoff, David Grupper and Bob Marx. Every Saturday, 10:00-11:30 AM, from October 21 through December 23 (except for November 25)

Torah Portion Study Group

This lively, informal, drop-in group probes the themes and moral issues of the weekly Torah portion. All texts are studied in English translation. Teacher: Jenny Brooks. Group meets: Saturdays, 10:30-11:45 AM. November 25, 2006; January 13; February 24; March 31; June 9, 2007.

Mishna Study Group

A weekly discussion group about the core, legal text of the Babylonian Talmud. Students probe a wide range of religious, cultural, scientific, economic and political issues raised by the Mishnaic rules. Group meets every week following the Shabbat morning service.

Junior Congregation (grades K-3)

10:30-11:30 AM every Saturday. A friendly introduction to Jewish prayer and creative, age-appropriate study of the Torah portion, along with Kiddush snack.

Shabbat Morning Kavanna and Competence Minyan (grades 4-6 with parents invited)

A Learner's Service to build *kavanna* (spirit) as you learn the meanings and melodies of the prayers. Program includes discussion of the Torah portion and Kiddush snack.



Shamus / Chasan Shaney / Reader

Joseph Goldfarb recalls individuals whom the synagogue hired to help with services when his father, Rabbi Israel Goldfarb, was the congregation's Rabbi. The following is from a conversation with Joseph in May 2002.

"During the hay day years, besides the Cantor who was the Rabbi, they had a *Chasan Shaney*, an Associate Cantor. That man's job combined two functions. He conducted the 'less important' prayers. All prayers were important. The less important sections of the service, for example, on *Shabbos* you would have two services: the *schacharit*, the morning service and the additional service, the *mussaf*. So, he [the associate] would read the *schacharit*, and my father would do the *mussaf*. On other occasions, he would davin the *mincha*, and my father would davin the *maariv*.

My father never read from the Sefer Torah. We always had a hired reader, because to do it right requires so much study. And you need to prepare starting years earlier. Abraham Scholsky was here for many, many years. No one ever knew his age, but my father said that when he came here, which was in 1905, Mr. Scholsky had already been here fifteen years. ... Abraham Schlosky was an expert reader. He had learned to read in Europe before he came here. He had a gorgeous voice, a bass-baritone voice, but without the tremolo that you hear in the upper ranges of a bass-baritone, sometime, a smooth, clear, firm voice. And he could do all those things. He could read, he knew all the right melodies for the prayers, the traditional melodies...and he knew how to read the Torah. He read beautifully, without any mistakes. ... That was the real reason that we had hired him. Mr. Scholsky lived until 1924, but was badly injured in an automobile accident. One side of his face became paralyzed. Anyone else, I suppose, would have been dead, but he survived and came back again to the neighborhood. He wanted his job back again as a reader.... The only trouble was that after his accident, he slowed up. He read very, very slowly. That's why we didn't use him... They kept him on. I don't know if he had a pension. In all, he was probably here, working in one way or another for about 60 or 65 years. He came here when he was twenty-years-old, and he stayed on into his eighties. In the mean time [after the accident] we had hired Irving Mirsky who read from the Sefer Torah. No one was about to tell Mirsky to leave.

Max Brown was at one time a shamus here. A shamus is variously translated in English. They call it a sexton; they call it a beadle; they call it a reverend; they call it different names. Max Brown was the shamus here until sometime in the early 1920s. The [duties of the] job on weekday mornings is to make sure the shul is opened; to make sure the lights are on. It's not just a manager. It's a mixture of different things. The sexton has to be someone who is Jewish. Other arrangements have to be made for turning on and off the lights. Most of the time I was here, there was a non-Jewish superintendent who lived in that apartment. Other times, when there was no one living here, then you'd arrange for someone to come in from time to time to do whatever they're not permitted to do. The shamus gets the service started. He designates somebody to lead the service. He sees that this person who comes in has a siddur (prayerbook) and this person has a tallis. If it's a weekday, somebody has to have tefillin to put on. He does all of that, and at the end [of the service], he makes sure everyone goes out and he turns the lights off. The shamus usually assigns the aliyahs. During the reading of the Torah he goes around and says, 'Will you take the 1st honor? Will you take the 2nd honor?' Before the ark is opened, 'Will you go up and open the ark?' 'Will you please take the sefer Torah out of the Ark?' If it's a very informal weekday occasion, he'll say, 'Will you please open the ark and take out the sefer Torah?' Because one person can do it all, it doesn't have to be divided up. Various people are called to the Torah. The honorees do what they have to do, say the blessings, stay by for the reading of a section, and then they'll go down again. The shamus was a paid position. After Max Brown, they hired another shamus. There might have been one or two who stayed a week or two and were not satisfactory, and then they left.

The next one who stayed for any appreciable length of time was Max Martin. He came as a shamus. He was a European. This Max Martin was good as a shamus. He did all those things that I told you about, and he did anything of a ritual requirement that people needed. It was his job, for example, just before Succos to go out and obtain lulav and esrogim, and see that everyone who wanted one had one. If someone came into shul ...and did not have them, he would bring them over, so that people would have the privilege of benching esrogim as was required. And for other holidays and special occasions when something was to be done, he was the person who had to fulfill that function. Max Martin unfortunately had a heart attack around 1929 or 30... and was not able to continue with the job.

We had a number of men who came to try out. Among those men, all of them did not work out because they had to satisfy the congregation and the board. And they had to satisfy my father, too, who had certain standards that he wanted to maintain. He felt that the shamus should be a dignified and presentable representative of the shul when they had contact with the public at large. Finally there was a candidate who won out and they agreed to take. It was Irving Mirsky. When he came here he was hired on a temporary basis. They took him on around the holidays, Rosh Hashonah. And when Yom Kippur was over, they decided they were going to keep him. ... He was a very, very fine man. He was the finest there is.

By the time my father was leaving, Irving Mirsky decided he was leaving. He must have been here twenty something years.

Kiddush

Kiddush was all but non-existent. Shabbos and Yontif services were you came to shul, and you davened, and at the end, you said Good Shabbos to everybody and you went home.

Shalosh Shudes

We used to have a Shalosh Shudes, a Shabbos afternoon meal. On Shabbos, a Jew is supposed to have three meals. The first is Friday night, the second is Shabbos lunch, and the third is before the Shabbos departs, before the end of Shabbos. That was very important to have the three meals. And they used to provide it in Shul. There would be challah, and there would be some kind of fish probably, and some kind of cake or some dessert, or some soda to drink. And usually everyone comes in for that. We don't have too many people on a Shabbos afternoon, anyhow. So there might have been 30 people, 40 people in shul.



Shabbat Melodies

by Beth Steinberg

Shul members since 1986, Beth Steinberg and her husband Ira Skop, have brought many melodies to our Shabbat services.

Many people have different traditions while on vacation. Some like to wander the streets on foot, getting the best feel for the city. Others check out the local markets for the simple foods that ordinary folk eat. While I enjoy both of these pursuits when visiting a new place, nothing is as satisfying as shul hopping. Nothing beats stepping into a shul in a new place, looking around and realizing it's not that different from one's shul back home. The *siddur* might be different, the service might be longer (impossible) and the sermon might be in a different language, but the feeling is the same. It's a bunch of Jews in *shul* together, praying, singing and sharing a cookie and schnapps when it's all over.

The best thing about being in any shul on a Friday night or Shabbat morning is listening to the twists that each synagogue puts on familiar melodies. Certain melodies remain set in stone, sung pretty much the same way worldwide, while others have been subtly altered, reflecting that community's singing style or *bimah* leadership. We at Kane Street Synagogue can boast of the worldwide impact that our own Rabbi Israel Goldfarb z"l made on shul liturgy. Rabbi Goldfarb, who led the community as Rabbi for 60 years was a prolific composer and his tunes have had their impact on synagogue singing around the world. The fact that so many Jews worldwide sing on Friday nights Rabbi Goldfarb's *Shalom Aleichem* and *Magen Avot*, attests to our visceral need for familiar tunes and to the notion of the "Wandering Jew."

We Jews are united by prayers and melodies, which define our ancestral history and geographical experiences that predated shul life at Kane Street today. Our shul boasts congregants with antecedents as far flung as Asia, South America and South Africa. For the most part we are a community of Ashkenazi Jews, that is, Jews from Eastern Europe. *Nuschaot*, the cantillations that describe the different services for *Shacharit*, *Mincha*, *Ma'ariv*, *Shabbatot* and *Chaggim* - all have their own prescribed style of service with attendant tunes and accustomed singing modes.

We Kane Streeters ascribe a great conglomerate of tunes integral to the *Nusach* of Kane Street. Many of our most beloved tunes are melodies that Bob Weinstein z"l (of blessed memory) brought to us from the East Midwood Jewish Center, the synagogue in which he grew up. Melodies such as the Shabbat Morning *Kedushah* from the *Amidah* and *Shiru L'Adoshem Shir Hadash* from *Kabbalat Shabbat*/Friday Night Evening Service became totems of the Kane Street Shabbat Service. Bob was the synagogue's most regular lay leader through much of the 1980's and 1990's. His knowledge of *Nusach* was encyclopedic and he brought a real love for prayer combined with nostalgia for the familiar, Eastern European Shabbat melodies. During this period he taught many of the B'nei Mitzvah, and it was always a pleasure to hear his students lead Shabbat *Mussaf*, in, what I have always thought of as "*Nusach* Bob W." Bar and Bat Mitzvah students still learn these particular melodies for *Mussaf Kiddushah* because those are the melodies that they associate with their own years at Kane Street.

Familiar melodies generate synagogue singing. As someone who has spent some time on the *Bimah* leading services, I can tell you that nothing is more satisfying to a *Shaliach Tzibor* than to hear the congregation joining in. The past few years have brought many new melodies to the shul, courtesy of the many new leaders who have come to the *Bimah* since Bob's death. They've enriched us with their histories, their singing experiences and their *davening* styles. We had Esperanza Andujar who now makes her home in Arizona as a leader of Friday night services. For two years talented students at JTS's Cantors Institute made Friday Night Services more spiritual and musically satisfying. Cantors Sharon Benjamin-Bernstein and Joanna Dulkan both shaped our service during a period of reinvigorated attendance. Their

influences helped bring our Friday Night Service to its current phase: a service marked by different melodic styles and influences; a service that is fluid in terms of melodies sung and introduced on a given week; a service where prayer is enhanced by the song, and songs enhance the feeling of the service.

Our Friday Night Services have been influenced by the work of Rabbi Shlomo Carlebach z"l. Rabbi Carlebach believed wholeheartedly in prayer marked by song, spirituality and *kavannah*, deep focused meaning. His melodies are often easy to identify and they are easy to learn and teach – they're not complex but what they sometimes lack in musical sophistication they make up for in creating a mood in various parts of the service. At Kane Street, the current crop of Friday Night and Saturday Morning leaders have included melodies that are easily set to the words of the prayers. To paraphrase Rabbi Sam Weintraub some melodies give *d'veykasdik*, a spiritual feeling, to prayers. It falls upon the leaders to choose melodies fitting the community's awareness.

We Kane Streeters have always felt passionate about what constitutes a proper service. Over the years, the Ritual Committee has discussed the length of service, how to lead, what to sing, should we do a Repetition of the *Mussaf Amidah* on a regular basis and how to teach new melodies within the framework of *tefillah*. We care greatly about our service. We grapple with how to lead and how to facilitate the greatest response from the congregation. We remain a synagogue that has consciously chosen not to hire a cantor as our regular *Ba'al T'fillah*. While there is no question that a trained professional would bring many wonderful things musically to our community, there is something special about a community that relies on its *Balabatim*, regular folk, to lead services, read *Torah*, and teach classes about prayer, leadership and Jewish music. May we continue to grow and learn together musically and Jewishly for many more years to come.



Bob Weinstein

by Geraldine K. Gross

This memoir was written in 1999 for the Congregation's 143^d anniversary, a Celebration of Jewish Music, honoring the life and contributions of Robert B. Weinstein

We had not yet gotten used to the idea that Bob was seriously ill and in the hospital when we learned he was gone. The fact is difficult for our minds to grasp, even more difficult for our hearts.

That is because, to Kane Street congregants, Bob was as much a part of the synagogue as its *bimah*, its stained-glass window, the steady glow of the eternal light above the ark. Losing Bob has left empty spaces all about the Synagogue, as well as an aching silence. Particularly in warm weather, when the windows and doors were open, you would hear the glorious sound of Bob's *davening* as you hurried down Kane Street, a little late for the start of services, which had begun without you – but never without Bob. Congregants who spend their winters in Florida or other warm climes, when describing the vocal abilities of cantors holding forth at synagogues they attend in these locations, invariably conclude with the same comment: "But he isn't Bob Weinstein." Although Bob was not a professional cantor, he had a beautiful voice, its tone even sweeter because of what is called *kavanah*, Bob's love for the liturgy, for Jewish tradition, for the Jewish community and, most especially, the Kane Street community.

Pictures come to mind. Bob on Purim, wearing his usual train conductor outfit – striped overalls and striped cap. Bob on Simhas Torah, using popular tunes and strands from operatic arias as melodies for the prayers. And then – when we carried the Torahs out into the street and danced with them, Bob in the center of it all, singing away, filled with joy and seemingly tireless. There is also Bob at the Shabbaton, of which he was both chair and co-chair, again in the middle of everything. There is the remembered anticipatory thrill at bar mitzvahs and bat mitzvahs when Bob called the boy or girl to the reader's stand – his voice ringing clear, a big smile on his face.

A few of us old-timers joined Kane Street several years before Bob did but, looking back, we cannot really recall a time when he wasn't part of Kane Street. If you press us, we will recite the names of previous rabbis, tell you about the years when we employed only a part-time rabbi, when the Synagogue closed for the summer, when the balconies were empty even during the High Holy Days, when you were not assigned specific seats for the High Holy days but an entire specific pew. Congregation Baith Israel Anshe Emes has come a long way since that time, and Bob had a lot to do with it. What attracts people to our Synagogue is the spirit of our Synagogue – its warmth, its welcoming atmosphere. We do not sit passively in our pews, listening to and admiring the cantor's trills. Ours is a participatory service – our Chazan was one of us, gently encouraging the hesitant called up for their first *aliyah*, instructing those, like myself, who do not read Hebrew and so are unsure when to open the curtains covering the ark and when to close them.

It must have pleased Bob to see the changes at Kane Street, to witness our growth. He was very involved in that growth – elected a trustee in 1981, vice president in 1983, and then president. His last position was treasurer. The plaque

presented to him at Kane Street's 129th anniversary celebration, when he was guest of honor, describes him as a "willing leader and careful guardian of our traditions."

Gloria Blumenthal adds that he was also an "influential teacher for almost one quarter of a century, a prolific tutor of young and old in liturgical skills."

Rabbi Debra Cantor, Kane Street's spiritual leader for the eight years preceding the arrival of our current rabbi, Sam Weintraub, recalls some of Bob's other qualities. "He was concerned," she says. "He was without guile. He never spoke badly of others."

"All the children of the congregation were drawn to him," she says. "They admired and loved him. When they played shul at home, they pretended to be Bob. The children recognized what we adults already knew – that Bob was a special, gentle soul."

Bob was devoted to his family – to his parents Blanche and Herbert Weinstein, his sister Lori, and her husband and children. Rabbi Weintraub believes that, in a way, the Kane Street community was a second family for Bob, the bimah a second home. Members of his second family, our grief at his loss is personal and profound. Our memories, however, are many, and cause for joy.

We will always remember Bob – "in our song," as Rabbi Weintraub stated, "our praise, our attention to Jewish ritual and music, in our abiding love for our families and each other, in our devotion to this synagogue and to all Israel." Bob as Rabbi Weintraub pointed out was "one who drew people from below up to Heaven."



Gabbai's Daughter

by Sheila J. Rabin

Bob Rabin served as the congregation's Gabbai from the mid-eighties until he died in 1995. In this loving tribute to her father the author describes how she came to learn to read Torah and Haftarah, and to lead services at Kane Street.

My parents Bob and Rose Rabin moved to Carroll Gardens in 1979 and immediately joined the Kane Street Synagogue. Though my father had grown up in an orthodox environment and adored his stepfather, an orthodox rabbi, he preferred to be affiliated with conservative synagogues.

My father was ten years old when he came to the United States, and soon thereafter his widowed mother remarried. He developed a special relationship with his stepfather as they studied Torah and Talmud together, and my father absorbed from his stepfather not only an easy familiarity with the texts but the belief that our great books must adapt to new situations through reinterpretation. But my grandfather discouraged him from pursuing a rabbinical degree for economic reasons. Like the great medieval rabbis, my grandfather wasn't paid by his congregation (Bnai Israel of Linden Heights in Borough Park); he made his living as a *shohet*. My grandfather's reason was to maintain his freedom. As my father told Gabe Wasserman in the 1995 Scroll reprinted in issue 16 of the journal, my grandfather always said, "If you have fifty congregants, you have fifty bosses." When my grandfather's business tanked during the depression, my father worked as a Hebrew school teacher to make up the shortfall, and he found his vocation. He was a natural teacher.

I was just one year old when my father decided it was time to move up in his profession, and he got a job as a Hebrew school principal in Buffalo. There began our peregrinations – two years in Buffalo, four in Fall River, four in West Hartford, four in Flint, two in Baldwin – as my father never found the right congregation for himself. Back in the neighborhood of New York he gave up and joined my mother in the New York City public schools where he happily taught elementary school until he retired.

Music was always a big part of our family life. My mother was an excellent amateur pianist. My father loved to read in the room where she practiced, and he always felt that Shabbat wasn't Shabbat without hearing the piano. All of us children played two musical instruments. And my father had a beautiful tenor voice. He had studied with a cantor when he was a teenager. When we were in Fall River, he was the High Holiday overflow cantor. That's where he learned many of the melodies we loved. In Flint he was cantor, and after he left the Hebrew education field, he served as High Holiday cantor in Carteret for fourteen years. He felt music brought him closer to God.

My father was always teaching; he had the need to pass on his learning. When I was very young, my brothers would take turns saying kiddush on Friday night. My father said he already knew it; his sons would learn it by doing it. One summer weekend when I was six, all my brothers were away. My father turned to me and told me it was my turn to say kiddush. From then on, I took my turn with my brothers. As principal, part of my father's job was handling the junior congregation. He made sure all of his children were the cantors as frequently as he could. That's how I learned most of the shaharit service. After my youngest brother graduated from junior congregation, my father engineered a real coup: I, a girl, led the Yom Kippur service.

I never asked my father why he preferred a conservative congregation because it seemed to me so obvious that he wanted to pray together with his whole family. In addition to that, he wanted his daughter to be able to do whatever his sons could do. My father taught the b'nei mitzvah wherever he was principal. I waited for him after Hebrew School and learned the haftarah trope as I listened. But egalitarianism was not yet the norm. There was a strong group in our synagogue at the time who objected to Saturday b'not mitzvah; to them, the presence of girls on the bimah desecrated the Torah. My father came home from a contentious synagogue meeting one evening and announced that he told them his daughter was going to do a haftarah like their sons for her bat mitzvah and she was going to do better than any of them. In one sense my bat mitzvah was sad for me though. It didn't represent a beginning but an end. I was not allowed to do another haftarah or even have an aliyah during the rest of my youth – not even in my college Hillel services. I couldn't lead services any more. In fact, when I first led shaharit in Kane Street, I hadn't led it since I was eleven and in junior congregation.

But changes were coming. After college I joined a Reconstructionist synagogue. I also decided to go to Israel for graduate school. How did we celebrate? In synagogue, of course, and I wanted to read Torah. When I asked my father to teach me, he responded that he had been waiting years for that question. When I returned from Israel, my parents' congregation wanted me to lead Erev Shabbat services for a sisterhood Shabbat, another time to read from the Megillah. Ironically, now that I was an adult, I had once again become my father's pupil.

When my parents came to Kane Street, the synagogue was very small. My mother has told me that there were only about 100 memberships. I remember Shabbat services in the Belth Room because there were so few people. Ray Scheindlin worked part-time as rabbi; all other leadership was voluntary. My father liked the extent of participation by the congregation, but he insisted that especially when it came to reading Torah, the standards had to be as high for amateurs as for professionals. At first he would yell out corrections, orthodox style, when the Torah reader erred. I fought with him over it because I knew how nervous I was when reading Torah and assumed others would get flustered like me. I think the leaders decided to make him Gabbai just to shut him up. But once they did, they found the teacher in the Gabbai, and he was the gentlest of teachers (except when teaching my mother and me to drive). When my father taught, love flowed with the knowledge he imparted. And congregants responded. In the Kane Street Synagogue my father found what had eluded him most of his adult life – the congregation that was right for him. And he gave back with joy. On Shabbat he was Gabbai, and he would relate interesting tidbits about the Torah portion. He regaled people with his jokes while waiting for a minyan to start Shaharit. He taught a Talmud class and taught individuals various subjects as well. He helped some of the young people, and adults, too, prepare for bar mitzvah or polish their synagogue skills.

When my parents moved to Brooklyn, Kane Street became my synagogue as well. But I was involved with my dissertation, and less involved with synagogue. I was more than a three-times-a-year Jew, but not by much. I first came regularly to say Kaddish for my father. Then Bill and I moved here, and it seemed natural that we would join and I would continue attending regularly. I certainly couldn't replace my father; my education had gone in a different direction. But I am grateful for the chance to continue using the skills he had taught me – reading Torah and haftarah, leading services. It is as if he still lives through my participation. Leading Yizkor using his melodies is particularly poignant. And now that I assign haftarot I can do something else that was important to my father – encourage young people to practice and, yes, show off their skills.

I get other satisfactions from performing these skills as well. Preparing to read Torah gives me a chance to study what I am reading. I smile when we read Psalm 19 on Shabbat morning because in the sixteenth century it provided justification for my Renaissance people to study astronomy. But leading Shaharit the Shabbat after September 11, 2001, brought new meaning to the service for me: I began to focus on the hope for a better, just-er world expressed in our liturgy.



Childrens Services

By Jennifer Newfeld

Kane Street Synagogue's Director of Education and Family Programming Jennifer Newfeld is a 2005 graduate of the Jewish Theological Seminary where she received a Master's Degree in Jewish Education. She also has received an M.Ed in multicultural education, has taught Jewish studies to children and adults, and has led Jewish youth groups and summer camping.

Shabbat is one of the central components of Jewish life. Achad Ha'am said, "More than the Jews have kept the Shabbat, the Shabbat has kept the Jews." The Kane Street Hebrew School recognizes the important role Shabbat plays in our student's Jewish education as well as their Jewish identity.

Up until two years ago, the synagogue's Hebrew school held classes on Sunday mornings as was common practice at Hebrew schools throughout America. The synagogue was bustling with children and adults engaged in study and community events each Sunday. However, the Jewish day to gather in the synagogue for prayer, study and community is Saturday. A strong factor in moving the Hebrew School to Mondays and Wednesdays was the realization that the Synagogue should be bustling with people and activity on Shabbat rather than Sunday morning. Beginning in October 2004, Kane Street's Prozdor reorganized as Kane Street Hebrew School with classes meeting on Mondays and Wednesdays, and adding this important Shabbat component to our children's curriculum.

We made it a priority that all children, in all grades attend Shabbat morning services throughout the school year. Each child in Hebrew School is required to attend Shabbat services. This requirement begins with five Shabbatot over the school year in Gan (Kindergarten) and increases each year until the students are required to attend twenty-four Shabbatot in the year before one's bar/bat mitzvah.

Each child who meets the grade requirement for Shabbat attendance is awarded a certificate. Last year, as the year went on, I noticed that many children were attending much more Shabbatot then the required number. By the end of the year we had twenty students (37% of our student body) on our Minyanair list – students who had attended twenty Shabbatot or more over the course of the school year. I overheard several students talking about how much they enjoy the children's services on Shabbat morning. On Shabbat morning we usually have forty to sixty students in all the services

Kane Street Synagogue offers three services which are open to all children in the community. A Mini-Minyan program designed to engage two to four-year-olds and their parents meets from 11AM to noon. Junior Congregation for children K-3rd grade also meets that hour in another classroom. The KC (Kavannah and Competence) Minyan of 4th-6th graders meets in the chapel from 10:30 AM to noon.

We are delighted to report that Kane Street has become a weekly Saturday morning event for many families.



Shabbat Club

By Jennifer Newfeld

Come into the Goldman Educational building on a Friday morning and you're in for a real treat; young children joyfully dancing and singing in celebration of Shabbat. Now entering its third year, Shabbat Club provides an excellent opportunity for two to five-year-olds and their families to spend time together each Friday learning about Shabbat.

Shabbat is a very important concept for young child. It helps them organize their week and teaches them about the Jewish concept of *Kodesh* (holy) and *Kol* (everyday.) During Shabbat Club our teacher, Moran Ben-Shaul, invites the members of the club to sing, pray, dance, and create art projects all focused around Shabbat and the Jewish holidays. The highlight of each Shabbat Club comes at the end of the class when the children gather around a beautifully decorated Shabbat table to say the blessings over the candles, grape juice and challah. It's truly wonderful to see these children enter the Synagogue shouting Shabbat and Shabbat Shalom!

Shabbat Club is open to all Jewish children in the neighborhood, giving families a taste of the Kane Street Synagogue experience. Many Shabbat Club members have gone on to join the synagogue, attend Shabbat and holiday services, and enroll in Hebrew school or Kane Street Kids.

During 2006-2007 Shabbat Club will be offered for twenty-five weeks. Class size is limited to ten students. The fall classes meet from 10:00-11:15 AM. In the spring and summer, sessions are held at 10AM and at 1PM.

Shabbat Shalom!



Synaplex: A Full Range of Jewish Experience

Spiritual parenting? Jewish meditation? Open breakfast bar? Book swap? Workshops with titles like "Learning the Songs of the Service," "Even Two Jews Can Be a Mixed Marriage" and "The Greening of the Synagogue?" A concert for kids? Wine and Cheese in the Sukkah? What's going on at shul?

"The idea is to make Shabbat and the entire synagogue experience meaningful to all kinds of people," according to Rabbi Samuel Weintraub, "whether you're a regular, a single who's just moved to the neighborhood or a six-year-old who can't sit still in traditional services."

Kane Street Synagogue is entering its second year as a Synaplex synagogue. Synaplex is a project of STAR (Synagogues: Transformation and Renewal), an organization promoting Jewish renewal through Congregational Innovation, sponsored by the Charles and Lynn Schusterman Family Foundation, Jewish Life Network/Steinhardt Foundation, and The Samuel Bronfman Foundation. Its aim is to reinvigorate Jewish communities across the country by helping to create Shabbat events that explore the full range of Jewish experience.

Synaplex was created in 2002 out of two simple, core convictions: 1) that the synagogue is central to Jewish life, and 2) that the American Jewish community is extremely diverse. With this in mind, Kane Street offers a range of prayer, study, social, and cultural programs that will appeal both to current members and to newcomers. The goal is to create an atmosphere of excitement, exploration, creativity, and warmth in the synagogue on Shabbat, with comfortable access points for Jews of all backgrounds and interests.

In its inaugural year at Kane Street, Synaplex themes included "As Rosh Hashanah Approaches: Finding Your Place" and "Everything You Ever Wanted to Know about Passover." This year, we will offer six Synaplex weekends packed with a variety of activities for all ages, specifically targeting young professionals and families with young children. Plans for the 2006-2007 year include a concert by The Afro-Semitic Experience. Alternative prayer opportunities will bring yoga and meditation to services. Workshop such as "The December Dilemma." Families will enjoy Hanukkah Dinner and Havdallah with singing and pizza.

Kane Street begins a new Synaplex season with, "A Shabbat of Welcome," on October 6-7, Shabbat Sukkot. The program will include Shira Kline, creator of Shirlala, "outrageously hip Jewish music" for kids aged 2-6 with their parents, a USY discussion for high school students "Israel – what's going on and what it means to me;" "Learning Songs of Sukkot" with Adina Solomon, "Meditation" with Dan Klipper, "The Greening of the Synagogue" with Barbara Lerman-Golumb of COEJL (Coalition on the Environment and Jewish Life.) a Sukkah hop through Brownstone Brooklyn and wine and cheese oneig in the synagogue's sukkah.

An energetic Synaplex Committee guided by Leslie Wilshire has teamed with Director of Family Programming Jennifer Newfeld, to assemble a series of creative programs that will challenge old perceptions of Shabbat. Come to shul on October 6-7, December 15-16, January 19-20, February 16-17, March 16-17 and April 20-21. The programs are open to the community and no registration is required. From sundown to sundown, spirited groups are experiencing Shabbat in new ways in the Goldman Educational Center.



HEBREWS.

The Agitation on the Question of Changing the Jewish Sabbath.

How the Matter is Regarded by Prominent
Members of the Congregation in This
City—The Present Condition of the Syna-
gogues and the Small Attendance Upon
Religious Services—The Reason for This
Apathy Explained by Rabbis and Others.

The following note has been received at the
Eagle office :

BROOKLYN, May 24, 1884.

To the Editor of the Brooklyn Eagle :

Temple Israel, on Greene avenue, between Carlton
avenue and Adelphi street, is the reformed place of
worship of our Jewish community. Of late I have vis-
ited it Saturday after Saturday and at no time have
found any attendance of either men, women or chil-
dren. What is the reason ?

Yours truly, A. FLEESCHHAUER.

To answer Mr. Fleeschbauer's inquiry an EAGLE re-
porter was sent to investigate the matter. Upon exam-
ination the subject proved a fertile one and an array of
facts have been gathered together which are of interest
not only to the Hebrews, but to Christians as well, who
see with grave apprehension the decrease in church at-
tendance and the apparent neglect in all religious mat-
ters. Mr. Fleeschbauer is mistaken in supposing that
no one attends the Saturday service at the Temple Is-
rael. There are, on an average, eight or ten persons at
each regular service and on special occasions the church
is well filled. The church is a large, well appointed
structure, located in a fashionable part of the city.
Though its membership is small, about forty, it com-
prises some of the wealthiest men of that religious
faith in the city. The society is an offshoot from the
Pearl street Synagogue. Several years ago the reform
movement entered the Jewish Church, as it did many
of the Christian denominations. Some of the more

liberal members were anxious to have music as part of the service; to remove their hats in the synagogue and change and modify old ceremonials which they had outgrown. The rising generation especially were desirous of drifting away from the old moorings which held their fathers. The result was that a reformed Jewish church was formed, known as the Temple Israel, and later a church with similar purpose was started in the Eastern District (Beth Elohim). There are now two or three so called reformed Hebrew churches in the city. The Eastern District church, under the labors of Dr. Wintner, is in a prosperous condition and has a large membership. Rev. Dr. Chapman is rabbi of the other church. He has been connected with it for five years and is spoken of in high terms as a man of culture and ability. His predecessor was Rev. Dr. Lasker, a brother of the celebrated German statesman and scientist, who recently died in New York.

The reporter called upon Mr. Liebman, a prominent member of the church, at his store on Fulton street, near Carlton avenue, and asked for an explanation of the lack of interest and small attendance upon the services of his church.

He admitted at the outset that the officers had very little care of what took place and themselves rarely attended worship.

"Is it because of any dissensions among the members?"

"Not that I'm aware of. All appear to be on friendly relations with one another."

"Is it because the rabbi is unpopular?"

"Not at all. Dr. Chapman is an able man, and we all like him."

"What, then, is the cause?"

"Well, to be frank it is simply this: We are all business men, and as Saturday is our busiest day in the week we cannot close our stores to attend service. I can't do it because I cannot afford to hire a man in my place. Some of the wealthy members who have large establishments might easily enough leave their business and go to church, but I suppose they do not because there are so few who go that they have very little desire to go themselves. I know that is true in my case. I don't care to go to church and find only four or five persons there."

"If services were held on Sunday would it make any difference?"

"I can't say as to that. It is a matter that is creat-

ing considerable attention at present. The Bible distinctly says that we shall rest on the seventh day in the week and that is Saturday. I don't see why we should change when we have the right day. The rising generation may see the necessity for the change. Our church is a progressive one and we are gradually cutting away from old forms and ceremonials which our fathers observed. We have considered the matter of Sunday service in our church, Temple Israel, but have never done anything. We hold our Sunday school on that day and it works very well. That is, of course, training our children to observe the first day and when they grow up perhaps they will continue to observe that day. We also tried to have Friday evening services but that did not work. The members would not attend."

"What is to be the outcome of your religious movement in this city?"

"Our church will follow the example of our stores. To be successful the large churches must swallow up the small ones. We will have fewer synagogues but they will be well attended."

Mr. Abraham, of the firm Wechsler, Abraham & Co., is a member of the Temple Israel Church. He said to the reporter that the church was in a good financial condition, but, as in the case of a great many Christian churches, the members were few and they were so much engaged in other matters that they did not have the time, or did not care to take it, to properly attend to their religious duties. He said the Hebrews were a commercial people and they could not close their business on the principal day in the week.

"If Sunday were observed instead of Saturday, would it make any difference?"

"I think it would. I am a reformed Jew and am in favor of worshipping on Sunday. It makes little difference on what day we hold our religious services so long as we set apart at least one day in the week for that purpose. We are living in a Christian community and of course cannot expect the Christians to change from Sunday to Saturday, so all that we can do is to conform to their customs. Mohammed must go to the mountain. We cannot give up a business day, and the result is our synagogues are poorly attended. I believe with Felix Adler that it is more important that our people should have religious training and instruction in our faith, even if it is given on Sunday, than that we should adhere to the custom of our fathers and observe the first day, which is the true day of worship, and so our rabbis preach to empty pews."

Mr. Joseph Wechsler, of the same firm and also a member of the same church, was seen and said: "Our Sabbath can never be changed from Saturday to Sunday. Beside, we have a prayer which is read at the Saturday morning service, in which reference is made to the seventh day of the week. How could we pray this on the first day? We have too many churches in Brooklyn for the number of Jews in the city. One large church would be well attended."

"What is the Rev. Mr. Chapman's salary?"

"Fifteen hundred dollars a year."

"Do you think the Hebrews very religious?"

"I do not. I think it the same with them as with other people, that dollars and cents and how to acquire them are their principal thoughts."

Mr. A. S. Manne, of the firm of Manne Bros., No 307 Fulton street, was next seen and stated that he attended the Reformed Temple on Greene avenue.

"Are you in favor of changing your Sabbath from Saturday to Sunday, Mr. Manne?"

"I am not. As Saturday has been our Sabbath for so many hundreds of years, I see no reason why we should change it now."

"But do you not think a larger number would be present on Sunday than on Saturday?"

"No, sir, I do not think there would be any increase whatever in the membership of the churches."

"What is the average attendance at the temple on Saturday mornings?"

"About ten or twelve persons. When the weather is stormy there are sometimes but four or five in attendance."

"How is the temple (Dr. Chapman's Church) supported?"

"The same as any Christian church. The members hire their pews and make contributions."

"Do not the pewholders, then, attend church on Saturdays?"

"I am sorry to say they do not. Some whom I might name, although owning pews, have not been to church in years."

"How many members has the temple?"

"About sixty, I think, the majority of whom are of the wealthier class."

Moses May, one of the most prominent members of the Eastern District Reformed Church, said that the talk about changing the Jewish Sabbath was all nonsense and would never be done.

"What would you think of a Christian," said Mr. May, "who would allow his business to interfere with his religion and change his day of worship to suit his own convenience? You would not consider him much of a Christian, and I don't consider a man much of a Jew who will make the excuse of business for not attending to his religious duties; I don't care how reformed a Jew is, he must not give such an excuse as that. The fact that because the Christians predominate in this country we should follow their customs is no argument for changing our religious beliefs. Wherever Jews are, the world over, the Christians outnumber them. Only about ten per cent. of the population of the world are Jews.

"In New York Dr. Gotthell has started a Sunday service to accommodate clerks and women who cannot possibly get away on Saturday. I believe that to be perfectly proper. There are a great many Jewish young men and women who are obliged to work on Saturday and unless there is a service on Sunday they will be deprived of all religious instruction. But Dr. Gotthell continues his Saturday service, which is the real service of the week."

Rev. Dr. Wintner, rabbi of the Beth Elohim, Keap street, Eastern District, is decidedly opposed to any change of the day of worship, and recently preached a sermon on the subject, an abstract of which was published in the EAGLE.

The Rev. S. Moshe is the rabbi of the Beth Elohim, which is situated on Pearl street, near Concord. He has been ill at his residence, No. 172 Atlantic avenue, for the past six months, having procured a substitute. An EAGLE reporter called upon him, and, in answer to the question as to what was the cause of the lack of interest shown by Hebrews in their church worship, he said :

"The Jewish people, as you know, are mostly given up to trade. Our Sabbath falls upon one of the most profitable days of the week, consequently it is a difficult thing to get a Jew to attend service on Saturday."

"What if the day was changed to Sunday?"

"That would be impossible for many reasons. It is not according to the law of Moses that we should worship on Sunday. We are supposed to worship on the seventh day, not the first."

"How large is your congregation, all told?"

"We number at present about fifty members. What we call a member is the father of a family. In your Christian churches this is different, each individual being numbered."

"What class do the members of your church belong to?"

"They are all people of moderate means, in good circumstances."

"How do you account for the small number present at the regular Saturday morning services?"

"Beside having business engagements, they do not think they will derive any benefit by attending. The majority of the wealthy Jews imagine they know as much as the Rabbi. With the poor this is the reverse, as by them we are always appreciated."

"There are a few days in the year when you have a large attendance?"

"Yes; New Year's day and the Day of Atonement."

THE JEWISH SABBATH.

A very interesting controversy recently appeared and, as our readers will see, is still continued in the columns of the *EAGLE* relative to the obligation of the Hebrew citizens of Brooklyn to observe Saturday, the seventh day of our week, as the Sabbath. That the religious observance of the Sabbath is of divine and perpetual obligation can scarcely be denied by anyone who accepts the law given by Moses, of which the commandment, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Given, as of divine authority, at the earliest period of the renationalization of Israel under Moses, it is difficult to see that any one of the ten commandments is of binding and continual force, if this be not so.

Even the first Christians were strict observers of the law of Moses, although Christ gave a larger interpretation of it when His disciples were charged with plucking the ears of corn on the Sabbath day, and He answered: "If any of you have an ox or an ass fall into a pit will he not straightway pull him out on the Sabbath day? The Sabbath was made for man and not man for the Sabbath, and the Son of Man is Lord also of the Sabbath." Yet the substitution of the first for the seventh day of the week, by the early Christians, was a gradual process and was based chiefly on the Saviour's resurrection.

57. In recent times the strict Sabbatarian views of the Jews have been abandoned by most of the Christian churches, although even half a century ago Dr. Whately, afterward Archbishop of Dublin, raised a great stir in England by playing cricket on Sunday, and insisting that the Christian festival of the first day of the week had no connection with the Jewish Sabbath.

Whatever Christians may think about the Sabbath, however, to the Jew the Sabbath day is of perpetual obligation. No considerations of temporal gain ought to weigh with a true Israelite against obedience to a divine command. The difficulty is, however, that since the Jews are dispersed in both hemispheres what is the Sabbath day in one part of the world is not the Sabbath day in another. While one pious Hebrew is fast asleep or plying his trade on what he believes to be a secular day, others are standing in the synagogues listening to the Hebrew Scriptures and performing the sacred rites of their religion.

A change of day according to locality would not, it has been powerfully argued, be a breach of the commandment. Rabbi Gottheil has already started services on the Sunday to enable those to attend who are forced to earn their daily bread by labor on Saturday; but he continues his Saturday services. The Rev. Dr. Wintner, Rabbi of the Beth Elohim, Keap street, Eastern District, is decidedly opposed to any change, and the Rev. S. Moshe, of the synagogue on Pearl street, attributes the small attendance of the business people to their covetousness and the fact that they think they know as much as their Rabbi. Those who complain most of slim attendance seem most adverse to increasing it by a change of day.

The letter published in another part of to-day's EAGLE, and signed "A Jew," will be read with interest from the liberality of its views and the moderation of its tone. He argues for a change of a day, at least as an experiment, and maintains that religious culture is the true end of the Sabbath, and that a few hours' difference more or less in the time of keeping it is non-essential. He thinks that the argument that Saturday is the only day on which the Hebrews can celebrate their Sabbath savors of a narrow sentimentation.

THE SABBATH

To the Editor of the Brooklyn Eagle:

I have read with deep interest your article on changing the Jewish Sabbath from Saturday to Sunday and beg you to give space to the opinion of one deeply concerned in the welfare of the Jewish race. Admitting Saturday to be the proper day of worship, is it not proven that the moral culture of the Jew has failed of its purpose by reason of the lack of attendance on Saturday service? Shall the Jewish people stand on a day and sacrifice their moral culture? What is primal is the cultivation of the moral nature of the Jewish community; to make the synagogue a success. Its purpose is the development of the spiritual.

Commercial competition is sharp and the Jews are a commercial people. Our country's prosperity and growth are dependent on the energy and push of business men, among whom the Jews are not the least prominent. Strip our men of the "Excelsior" spirit and what have we left? The Jew, accordingly, cannot afford to yield his Christian competitor the advantage of a day in every week. Observe Sunday instead of Saturday, by all means, and the result will be the raising of the spiritual standard of the Jew. The God of the Jew wants men and women to be good, pure, and holy, and if they can nearer approach the ideal by Sunday worship than by their futile attempts to attend on Saturday, surely the good God is broad enough to forgive so little to gain so much. Should, in the future, Saturday become more convenient, go back to it, but until such times let us not forget the responsibilities of the present. That Saturday and no other day will do for worship is a piece of pure narrow sentimentalism.

A JEW.

BROOKLYN, June 5, 1884.

THE JEWISH SABBATH.

Arguments in Favor of Supplementary Services on Sunday.

For many centuries Israelites in all parts of the world have observed Saturday as the Sabbath which the Commandments handed down from Mount Sinai ordained should be regarded as a day of rest and kept holy. To-day the question that is agitating the minds of the great men among the Jews is whether, in view of its greater expediency, Sunday should be celebrated as the Sabbath. The *Jewish Tidings*, published as a weekly newspaper at Rochester, N. Y., recently addressed an inquiry to the leading Jewish ministers and laymen of the country respecting their views on the subject. The *Tidings* proposes that in order to reach the thousands of Jews who have neither time nor inclination to attend Saturday services supplementary services be held on Sunday. The majority of the replies received to the circular is in favor of the Sunday service. Some of the correspondents favor the establishment of the Sunday Sabbath, while others object to any departure from the paths trodden by their forefathers. The letter of inquiry was as follows:

DEAR SIR—The *Jewish Tidings* will, within a few weeks, publish the views of the leading Jewish ministers and laymen on the question of supplementary religious services on Sunday for Jews. This step would by no means mean the abandonment of the present services on Saturday, but is intended for the benefit of those who cannot or will not attend worship on Saturday. I would like to have a brief expression of your views on this question. If you are opposed to the plan, your views are just as welcome as if you were in favor of it.

The *Tidings* yesterday published a number of the answers received. Here are some of them:

The Rev. Dr. Max Landsberg, of Rochester, says:

This is a question which cannot be answered in a word. I need not say that I am in favor of holding services and giving religious instruction at any time and on any day when a sufficient number of people wish me to do so. But the question is now whether I would advise to hold such services on Sunday supplementary to our regular Sabbath services. This must be decided with reference to the different local wants of the different places. I am well aware of the great and deplorable lack of interest in the Jewish services on Saturday everywhere. This is one of the most serious problems for the Jews of the present day. But I am not prepared to admit that our services are poorly attended on Saturday because it is difficult or impossible for many to spend one hour every Saturday at the Temple. I rather think that this is a symptom of the universal want of religious sentiment from which we are suffering. The complaint is made not only by the Jews; it is made by all denominations. Our generation is not a church going generation. The attendance has fallen off everywhere, and I think supplementary Sunday services would not cure the evil, at least in our Jewish community. If all who could would attend our services, not only women and children, but men and young people also, our Temple would be overflowing every Saturday. For the benefit of those who are really prevented from attending by conditions beyond their control we have held supplementary Friday evening services ever since the year 1874. We have arranged these services so that they supply the wants of all who seek religious worship and instruction, and even have taken care not to let them interfere with theaters and other amusements; and what has been the consequence? Did all those who complain at the impossibility of attending rush to the Temple in order to avail themselves of this opportunity? The attendance at our Friday night services gives you a fair estimate of the number we should muster at a supplementary Sunday service. Whatever, therefore, my opinion may be with regard to the introduction of this innovation elsewhere, in our midst I do not believe they would do away with the evils we are complaining of, and I would therefore advise to use all possible efforts to induce our people to attend the regular Sabbath services:

Rabbi S. H. Sonnenschein, of St. Louis, favors supplementary services. He says:

All I can do in the matter of explaining my standpoint in the Sunday Sabbath question is to repeat what I said about four and a half years ago at the Pittsburg Conference on the subject. Here is what I said: "I champion the Sabbath now and always. I would, if I could, put a double fence around this stronghold of Judaism, if I should only see somewhere room enough for such a fence. Woe unto that band that with a desperate effort throws the destructive brand into the innermost sanctum of the traditional Sabbath! On that point I am now and forever ready to separate from any band of men, no matter how much beloved. I never could vote for any resolution that makes the

Jewish Sabbath subservient to the Christian Sunday. But I would not hesitate for a moment to introduce Sunday services even in my own Jewish community should a practical and urgent demand for them be made known to me from a respectable source, respectable in numbers and reliable in quality. I would work for such services of a plain devotional character and a merely instructive tendency with heart and soul whenever deemed necessary and whenever they are sure not to interfere with the integrity and sanctity of the historical Sabbath." Since the time I said all this I became, as you know, the rabbi of a congregation which first introduced just such Sunday exercises. I hope this will suffice, for I have de facto no time and de jure no chance to be briefly more explicit.

Lawyer Peter Zucker, of Cleveland, O., is opposed to any deviation from ancient custom. He expresses himself as follows:

I am radically opposed to religious services on Sunday for the members of our religious nationality. I am heartily in favor of doing all that can be done toward hastening the millennium, and if the idea was to take a step toward the direction of a universal religion then perhaps I would be in favor of the idea, but as long as our faith is worth upholding, the distinctive part of it, the observance of the seventh day with all its attendant religious ceremonies, should be faithfully clung to. It appears to me that any departure from that central idea of Jewish faith is a blow at the most vital part of the Jewish religious system. I admit that in this busy age few of us can find the time (or if we could find the time we do not do so) to attend seventh day services, but it appears to me better to have the lesser evil than to apply the proposed remedy, which would be a step toward the greater. To my mind two days for religious observances make two Sabbaths. This is an absurdity, and, as in any community the baser coin sooner drives out the better, so in this case the observance of the second day would soon obliterate the first. "Facilis est descensus Averni." If we believe at all in the injunction, "Remember the Sabbath day and keep it holy," let us believe in it entirely.

Dr. Henry S. Elsnor and Dr. Nathan Jacobson, both of Syracuse, disagree with Mr. Zucker. Dr. Elsnor says:

I cannot imagine a single objection to the plan of supplementary religious services on Sunday for Jews; on the other hand there are innumerable reasons why we should encourage the project. It is a settled fact, which can neither be overlooked nor changed, that many of our people, and particularly our young men—the future standard bearers of Judaism—cannot be reached by our Saturday services. Let us therefore, by all means, have supplementary religious Sunday services, which will give all who desire—and I believe their number is large—an opportunity to participate in religious devotion, and to listen to a good sermon, which will tend to divert the tenor of their thoughts from business and pleasure, giving them a conception of the higher meaning of life. It will give a less material character to their ideas, and thereby eventually redound not only to their own advantage, but to that of the whole race as well. I hope to see the innovation established ere long.

Dr. Jacobson's letter reads:

In answering your query, my reply would depend entirely upon what is to be understood by "supplementary religious services." I should be opposed to any formal Sunday service which would be merely a counterpart of "the present services on Saturday." However I am aware that in some of the larger cities of the country the Jewish clergy lecture upon religious subjects each Sunday morning. These lectures are largely attended, and no doubt reach auditors who could not attend either Saturday morning or Friday evening service. I certainly can see no objection to "supplementary religious services" of this character.

In this city the congregation of Temple Israel, who are now erecting a large synagogue on Bedford avenue, have for a long time been holding Sunday services. Most of the members of the synagogue are business men who, while revering the religion of their ancestors, have found it impossible to do justice to the establishment with which they are connected and at the same time observe the seventh day in the week as a day of rest.

will commence on the first Monday of June next and must be completed in cities having over 10,000 inhabitants, according to the census of 1880, within two weeks from that date, and in all other districts on or before the first day of July next thereafter.

Each applicant for appointment as census enumerator must make a written application to the supervisor for his district, giving his Christian name in full, his place of birth, his present legal residence and post office address, the principal facts of his education and professional or business experience, including a statement of all national, State, county, or municipal offices at any time held by him, and the place and nature of his present occupation. This application must be throughout in the handwriting of the applicant, and he must so certify therein.

It will be necessary for each enumerator, before entering upon his duties, to receive a commission, under the hand of the supervisor of the