

# The Synagogue Journal

## 1856-2006

December 29, 2006

HistoricalJournal@KaneStreet.org

Shabbat Vayigash

### Issue 52 Gathering History

#### In this final issue ...

The Journal explores the ways Kane Street Synagogue documented its history during the year 2006. The sesquicentennial presented a grand opportunity to organize the story of its first one hundred fifty years. Getting the true story presented a challenge. The collected synagogue histories, as with most institutions, contained many inaccuracies: incorrect dates, misspelled names, the omission of Rabbi Marcus Friedlander's six-year tenure, the myth about the congregation's founders being tired of "rowing across the river" (in 1856 ferry boats were plentiful); that the founders were Bavarian, Dutch or Portuguese (men with Dutch and Portuguese names most likely were American born); the omission that in 1887 the Salvation Army owned the synagogue buildings.

A historical committee set out to uncover facts about the congregation's practices and share findings with the community. The Journal outlines the committee's work and provides details of Kane Street's historical resources. In "Marriage Records: A New Resource" a spreadsheet file created by Ellen Phillips provides data about couples married by Rabbi Goldfarb during the first half of the twentieth century. Based on that spreadsheet Maureen Weicher comments on the composition of the community. Julia Hirsch's "A Survey of Surveys" describes Kane Street's study of area synagogues, the "Historical Survey of Brooklyn Synagogues", a project that helped the committee organize its history. A photo gallery of some of the people who contributed to the synagogue's historical records includes images of Hebrew school alumni from the 1920s and '30s. The congregation's history is continually being updated by people whose lives have intersected with the synagogue, including accounts written by Thomas Clarke and by Linda and Jack Winkleman..

At the year's start I had no idea of how rewarding the gathering of this history could be. With each week I gained a greater understanding of the people who have sustained this congregation. In looking at the life of this community I developed a greater appreciation for Judaism and its traditions. It has been a great privilege to work with the many people who contributed essays, research and photographs. Several people deserve special recognition: Rabbi Sam Weintraub for his Biblical commentary that tied into the weekly theme; Judy Greenwald for retrieving archives with grace and speed; Robert Martinez for technical advice; Jack Levin and Vivien Shelanski for their journalistic guidance. A hearty thank you to all. Together we have redefined Kane Street's history.

The Synagogue Journal series is available at "Archives." During the coming year, I welcome readers' comments addressed to [levin\\_carol@yahoo.com](mailto:levin_carol@yahoo.com) so I may clarify the record.

L'Shalom,

Carol Levin, Editor

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A summary of Kane Street Synagogue's year-long sesquicentennial celebration notes historical programs and research projects.

### **Historical Preservation**

Photographs of Archivists, Curators, Raconteurs and Editors who have preserved the Kane Street Synagogue congregation's history: Judith R. Greenwald, Carol Levin, Joseph Goldfarb, Rabbi Samuel Weintraub, Emily Socolov, Albert Socolov, Commissioner Martin F. Horn and Irving Weissler.

### **Synagogue Publications**

From the early twentieth century to the present time anniversary journals, *The Scroll*, *The Kane Yirbu*, the KaneStreet.org website and *The Synagogue Journal* have informed the congregation of synagogue news and events. This article names the people who made it happen.

### **Seventy-four Years of "The Scroll"**

Scroll banners from 1932, 1935, 1985, 1996, 1999 and 2006 echo the congregation's style at the time. The editorial page from the first bulletin, March 11<sup>th</sup>, 1932, gives a sense of those lean years.

### **Marriage Records: A New Resource**

The Synagogue Journal includes a new resource for genealogists and social historians. Rabbi Goldfarb officiated at more than twelve hundred marriages between 1904 and 1955. This spreadsheet by Trustee Ellen Phillips supplies the couple's names, residences, birth places, occupations, parents' names, wedding location and witnesses. Maureen Weicher, whose parents and grandparents were married by the Rabbi, notes discernable trends.

### **A Survey of Surveys**

This article by Julia Hirsch gleans findings from the "Historical Survey of Brooklyn Synagogues". Kane Street's Historical Committee sent surveys to area congregations, requesting data about their ritual practices, affiliations, synagogue, cemetery grounds, membership, children's programs and archive collections.

### **Archives at the Jewish Theological Seminary of America**

The Congregation's historical ledgers are housed at the Ratner Center Library in the Papers of Conservative Rabbis and Synagogues. See [http://www.jtsa.edu/research/ratner/conrec/inst\\_kanestreet.shtml](http://www.jtsa.edu/research/ratner/conrec/inst_kanestreet.shtml) for a Collection Description and Volume List. The Ratner Library also includes correspondence between JTS alumna Israel Goldfarb (class of 1902) and Presidents Solomon Schechter, Cyrus Adler, and Louis Finkelstein.

### **Kane Street's Safe Makes News**

The dramatic discovery of archives and ritual objects made news in 2004. Find links to articles in *The Jewish Week*, June 4, 2004, <http://www.thejewishweek.com/news/newscontent.php3?artid=9512> and in *The New York Times*, August 1, 2004, <http://select.nytimes.com/search/restricted/article?res=F20F12FE35590C728CDDA10894DC404482>. Photo credit: *The New York Sun*.

### **Archeology**

Thomas Clarke was employed by the congregation from 1964 to 1969 to see to the synagogue on Shabbat. Clarke shares his favorite stories from that era.

### **The Search for the Rosenbergs**

The synagogue often receives inquiries from people searching for information about ancestors. Connecticut genealogists Jack and Linda Winkleman contacted Kane Street about family connections after their visit to Mount Carmel Cemetery.

# The Scroll

Congregation Baith Israel Anshei Emes  
MONTHLY BULLETIN

VOL. 1

MARCH 11th, 1932

No. 1



### THE SCROLL.

The appearance of the Scroll will no doubt be hailed by all the members and friends of the Congregation as a most welcome achievement.

The problem of keeping alive the interests of our members in the activities of our Congregation has been a difficult one. Scattered all over the City it has not often been possible for our members to attend meetings and services at our Synagogue and to take an active part in our enterprises. Thus, many of our hardest workers and dearest friends have in the course of time become estranged and cooled off, to the great detriment of our Congregation.

The Scroll has come to fill the gap. It is to be the Congregation's mouth piece, its instrument of disseminating knowledge and information concerning all the plans and projects of old B. I. A. E.

We trust that you will receive the Scroll as a most welcome guest. Read it carefully and keep it as a permanent record of the Congregation's humble efforts in the field of Jewish endeavor.

### JUNIOR MEMBERS ACTIVE

The Junior members of the Congregation have organized themselves into a distinct group for the purpose of advancing the cultural and social as well as the religious interests of B. I. A. E. Already 25 young men, have joined this group. Isidore Brown

is its president, Irving Weissler Vice president, Abe Abner is secretary and Philip Kahn is the treasurer.

Chief among their activities will be a monthly Forum for the presentation and discussion of timely topics, the publication of a monthly Bulletin, called "The Scroll," physical recreation and sociability.

Several meetings have already been held at which plans were being perfected to adopt a program of activities that shall at once be entertaining and instructive.

Any Jewish young man of good character, above the age of 18 and unmarried is eligible to membership in this group.

Membership in this group carries with it all the rights and privileges of regular membership in Congregation Baith Israel Anshei Emes.

### NEW SUNDAY SCHOOL APPOINTEES

The following were recently appointed to important positions in the Sunday School. Mr. Julius I. Kahn, Chairman of the S. S. Board, Mr. Louis Strahs, Treasurer and Mr. Wm. Friedman member of the Board.

It is hoped that these gentlemen will do much to raise the prestige, usefulness and efficiency of the Sunday School.

# Celebrating 150 Years: 1856-2006

A year-long exploration of the history of Congregation Baith Israel Anshei Emes

## The Synagogue Journal – January 6, 2006

- First issue of the historical journal kicks off the Sesquicentennial year
- David Grupper designs logo

## Symposium – March 5, 2006

- **Keeping the Faith in Brooklyn: Beginnings of the Jewish Community in the City of Churches.**  
The event marks the anniversary of the merger of Congregations Baith Israel and Anshei Emes in 1908. Four sessions with sixteen presenters discuss: Beginnings of the Jewish Community; Sacred Music of Early Brooklyn Jews; The Quest for Religious History; Using Our Archives and Other Resources

## Research

- **Historical Survey of Brooklyn Synagogues**  
Project provides impetus to document the history of the Congregation's practices
- **Marriage Register**  
Spreadsheet provides social history of the community

## Hebrew School Workshop – March 29, 2006

- Curator's talk and study sheet

## Exhibitions

- **Keeping the Faith In Brooklyn: March – May, 2006**

The Atrium Lobby display case features historical items from various periods. Included are: the painted wooden Ten Commandments tablets which were created for the Ark of the Boerum Place Synagogue; a photograph showing the tablets on the Ark, which was relocated and installed at the Harrison Street Synagogue; a collection of items to illustrate Rabbi Goldfarb's years as our spiritual leader; the Seventieth Anniversary Journal; several Goldfarb music publications and the box of marriage records.

In the Sanctuary Lobby, the first display is an 1860 map of Brooklyn churches that includes this building. Kane Street Synagogue was built in 1855 by the Middle Reformed Dutch Protestant Church in two stages, first the Community Building and then the Sanctuary. We honor Baith Israel's Civil War hero, Leopold C. Newman who was promoted on his death-bed to the rank of brigadier-general by President Lincoln in 1863. The Newman family name reappears in the next display in happier circumstances, the Sunday school's first Purim festival. A page from the 1886 *Brooklyn Eagle Almanac* shows significant events of the nineteenth century.

The montage features the congregation's first seven decades: an 1847 Brooklyn map of the congregation's historic synagogues; Trustee minutes of 1856; an 1862 *Brooklyn Eagle* clipping about the Boerum Place Synagogue cornerstone laying event; the March 5, 1882 Purim flyer; an 1886 *Brooklyn Eagle Almanac* list of eight Synagogues; photos of Kane Street Synagogue as it appeared in 1905 when Baith Israel bought the property; the 1908 *Brooklyn Eagle Almanac* list of thirty synagogues that includes "Beth Israel" twice and omits both Anshei Emes and Baith Israel Anshei Emes; the 1941 *Brooklyn Daily Eagle* article, showing a map of four hundred twenty-five synagogues by districts.

Samuel Abelow's 1936 study of the Jewish Institutional Map of Brooklyn lists the large synagogues in Brooklyn and some historic sites. He omits the very first synagogue to be built on Long Island, Baith Israel's Boerum Place Synagogue

Researchers from Kane Street Synagogue compiled data from Rabbi Goldfarb's Marriage Records. A spread sheet shows fields with the date of marriage, residences, occupations, birth places, parents and witnesses. A sample record shows the 1905 marriage of Sunday school teacher Leah Kalischer whose father, Bernard, was then president of the congregation. Harris Copland, Aaron Copland's father, witnessed the marriage. The photograph shows the Sunday school teachers of 1916.

A Historical Survey of Brooklyn Synagogues was prepared for the Symposium and sent to a group of area congregations. The exhibit includes a binder with completed surveys.

- **Celebrating 150 Years: May – August, 2006**  
Souvenir Journals, newspaper clippings and telegrams from 1956, 1926, 1916, 1924, 1936, 1940, 1941, 1975, 1985 and 1990
- **Holiday Exhibit: September – December, 2006**  
The Atrium Lobby case features "Objects Found in the Synagogue Safe"  
In May 2004 an old safe was opened during the construction of the Goldman Educational Center. The safe, which sat for decades unopened in the hallway between the kitchen and community room, contained a treasure trove of archives. The Atrium Lobby case features a sampling of the found objects, many of which need of

restoration. Top row: Torah covers circa 1920. Throughout its history, the congregation has used the customary white vestments for the High Holidays and jewel toned fabric during the year. Middle row: This tin storage box contained the three silver breast plates on display. Notice the inscribed holiday label behind the door of the plate in the middle. Bottom row: The cylindrical canister contained two sets of rimonim for Torah handles. One set is inscribed with the donor's name.

The exhibit in the Synagogue Lobby includes 19<sup>th</sup> century *Brooklyn Eagle* on Rosh Hashanah and Yom Kippur provided by the Brooklyn Public Library Online™. To the left, the article published in 1879 stresses Rabbi Meyer's remarks on the importance of practicing "consistency of conduct." To the right, this *Brooklyn Eagle* page from 1892, "Sundown to Sundown" (see column three) includes Rabbi Friedlander's full sermon. The *Eagle* reported that the Rabbi wore "sandal like slippers made of straw." In the display table below: *A Rosh Hashanah Walk*, by Carol Levin, was developed from a program presented at Kane Street Synagogue in 1976. *Praises of God*, 1893, was one of the old books discovered in the Congregation's safe in May, 2004. The daily prayer book includes pages with additional services for the "new-year" and the "Order of Tashlich." Phylacteries were among the ritual objects found in the safe; Notices for Seating Arrangements from 1927, 1932 and 1936; High Holiday tickets from 1951.

### **Walking Tour – June 10, 2006**

- Historic Points of Interest include sites where our founders organized, prior synagogue locations and homes of congregational leaders.

### **150th Anniversary Celebration – June 14, 2006**

Held at the New York Marriott at the Brooklyn Bridge

- Honoring #49 - President Donald Olenick
- First Friend of the Congregation Award - Presented to Brooklyn Borough President Marty Markowitz
- Boerum Place Synagogue Historic Marker – Presented to Commissioner Martin F. Horn of the New York City Department of Corrections to designate the site of Brooklyn's first synagogue at the completion of a new correctional facility.

### **Boerum Place Synagogue Historic Marker**

Dedicated in 2006 by Congregation Baith Israel Anshei Emes in Celebration of Its 150<sup>th</sup> Anniversary

### **ON THIS SITE IN 1862**

Congregation Baith Israel constructed BOERUM PLACE SYNAGOGUE, the first Jewish house of worship to be built in Brooklyn and on all of Long Island. The Congregation, founded in 1856, is now Baith Israel Anshei Emes at Kane Street Synagogue. Rabbi Israel Goldfarb, who composed the world-famous melody "Sholem Aleichem," served as the congregation's spiritual leader from 1905 - 1960. Among the congregation's most distinguished members were civil war hero Brigadier-General Leopold C. Newman, composer Aaron Copland, Goldman Sachs Chairman Sidney J. Weinberg, and realtors Sol and Irving Goldman. Other members were leaders of the Brooklyn Community, helping to found charities, hospitals, religious institutions and community organization throughout the borough.

## Historical Preservation

Judith R. Greenwald; Rabbi Samuel Weintraub and Joseph Goldfarb; Emily Socolov and Albert Socolov; Carol Levin and Commissioner Martin F. Horn (Credit: Paul Bernstein Photography); Irving Weissler (Credit: Hank Gans)

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# Marriage Records

By Maureen Weicher

The author of this study found seven marriages in the records related to her extended family. The earliest record is in 1913, when her great-grandfather Congregation President Louis Summer served as a witness. Rabbi Goldfarb married her grandparents, aunts, uncles, cousins and parents.

Beginning in 1904, Rabbi Goldfarb diligently kept records of the marriages he performed as required by the City of New York. In total, he conducted more than twelve hundred wedding ceremonies over a span of fifty-one years. When Rabbi Goldfarb's grandson Ned Alterman inherited his desk, he found the marriage records of the congregation tucked inside. Ned arranged to send them from his home in Durango, Colorado to the Kane Street Synagogue archives in time for the congregation's 150<sup>th</sup> anniversary in 2006. The wooden box and some of the one-hundred-sixteen pamphlets were exhibited in the Goldman Center during the year.

An ongoing project for the sesquicentennial consisted of entering the wedding records into a spreadsheet, largely thanks to the dedication and hard work of congregant Ellen Phillips. These records provided many insights into the community Rabbi Goldfarb served. Though the first ten weddings were between foreign born individuals, by 1914 an increasing number of brides and grooms were U.S. born. By the 1920's, it was not uncommon for the Rabbi to perform two or even three weddings in one day. The tradition of the June wedding was alive and well by this time. Some of the busiest days were June 27, 1920 when Rabbi Goldfarb performed six weddings; June 25, 1922 with five weddings; and June 22, 1924 also with five weddings. By the 1930's, the number of weddings began to slow, and they decreased even further as the congregation moved away following World War II. By the mid-1950's, Rabbi Goldfarb performed fewer weddings in an entire year than in a busy weekend in the 1920's, reflecting the changing demographics of the congregation.

## Age of Brides and Grooms

The table below summarizes the number of weddings performed during each decade, and the average age of the bride and groom.

	Total weddings	average age of groom	average age of bride	Age difference
1904-1909	74	27.07	22.20	4.87
1910-1919	204	28.17	23.03	5.14
1920-1929	522	27.74	23.04	4.70
1930-1939	315	27.78	23.86	3.92
1940-1949	142	29.59	24.87	4.72
1950-1955	35	29.50	25.44	4.06
Total	1292	28.31	23.74	4.57

- It appears that the average age was somewhat higher than the [U.S. median](#), especially for the groom. For example, in 1910 the estimated median age at first marriage for the entire United States was 25.1 for the groom and 21.6 for the bride. In 1920, it was 24.6 and 21.2; in 1930, it was 24.3 and 21.3; in 1940, it was 24.3 and 21.5; and in 1950, it was 22.8 and 20.3 respectively.
- There was a scattering of divorced and widowed people. When this occurred, it was usually the groom. Obviously, these people tended to be older. If they were to be removed from the group, the average age at marriage would decrease by approximately one year.
- As for the brides, there are few in the marriage records that admit to be the same age or older than the groom. Did some of the brides fudge their age due to the stigma against being older than their husbands? There is strong anecdotal evidence that this is true, even among our own mothers and grandmothers.



## Occupations

- The mercantile origins of the congregation are evident in the occupations of the grooms. The single most popular occupation was salesman or sale (222) and merchant (88).
- There were 25 grooms whose occupation was listed as a specific type of business, such as dry goods, poultry, silk, wine, furniture, feed, butter, shoes, white goods, paper, installment, hotel, or tobacco. This does not include those whose occupation was simply listed as shoe dealer, liquor dealer, furs, cloaks, silks, restaurateur, sweaters, radios, peddler, and even a dealer in small fish.
- Among the shopkeepers were a shoe store, gent's furnishing store, stationary store, book shop, kiddee shop and "manager ostrich feathers."
- There were 25 grooms listed as manufacturers. Their products included shoes, shade, awnings, dolls, furniture, umbrellas, various types of clothing, and a manufacturer of novelties.
- There were 72 clerks, including 5 post office clerks, 2 law clerks, and one steam ship clerk.
- The professions were also represented with 62 attorneys or lawyers, 37 dentists, 24 physicians, 20 accountants, 37 pharmacists or druggists, 15 engineers, 12 teachers, 2 rabbis, and one cantor.
- There were also 3 social investigators -- perhaps a predecessor to today's social workers?
- Some of the trades listed were grocer (14), cutter (12), butcher (12), tailors (7), machinist (6), a milliner, a pleater, and a few trimmers.
- There were a scattering of artists, including 3 musicians, 3 actors, 3 commercial artists, 1 cartoonist, and one groom listed simply as artist. There was even a dancer and an orchestra leader.
- Other repeating occupations were student (13), buyer (8), real estate (8) and 2 each of fireman, policeman, and mechanic. There was one detective for NYPD.
- Some other occupations listed were trunk maker, baker, barber, sheet metal worker, leather sorter, plumber, painter, optician, plumber, insurance, auditor, mason, thermometer maker, watch maker, auditor, collector, motor winder, upholsterer, short hand reporter, draftsman, cigar maker, teamster, hatter, box maker, clothier, foreman, decorator, law correspondent, liquor bottler, express man, haberdasher, laundry man, brushmaker, instrument agent, chiropodist, electrician, traffic manager, photo engraver, ticket broker, designer, confectioner, advertising, bonds, auto electrician, librarian, telegrapher, examiner titles, campaign director, letter carrier, glazier, silk man, time study engineer and stenographer.
- 15 of 34 grooms married from 1943 to 1945 were soldiers or military.
- On October 1 1938, Rabbi Goldfarb began to record the bride's occupation. The more popular occupations were salesgirl, clerk, bookkeeper, secretary, stenographer, student, and a handful of teachers.
- Other bride occupations mentioned at least once were beautician, playground director, nurse, editorial assistant, reporter, writer, artist, social worker, textile designer, manager, and women's wear business. There were several comptometer operators (an adding machine manufactured from the late 19th century through the 1970's.)

## Birthplaces

- Approximately 840 grooms and 1011 brides were born in the U.S. This is approximately 66% and 80% respectively.
- Some of the more commonly noted birthplaces outside the U.S. were Russia, Poland, Hungary, Roumania, Galicia and Austria.
- There were also brides and grooms born in England, France, Africa, Canada, Lithuania, Latvia, Belgium and Palestine.

## Other Impressions and Notes

- In 1910, Rabbi Goldfarb began to list the location ceremony, at first sporadically and then regularly. The first one took place on October 16, 1910 and said "Bride's 4 pm sharp."
- Some places where weddings took place at the Rabbi's home, the bride or groom's residence, the synagogue, or commercial establishments known as "mansions".
- On the inside of one booklet, Rabbi Goldfarb noted a conversion that he performed before the ceremony. According to Rabbi Weintraub, this is hallachically acceptable but often discouraged at this time. This is because it could create a "Marat Ayin" or public impression that that the conversion was not entirely voluntary or sincere, but done to expedite the marriage
- According to the Rabbi Goldfarb's notes, he performed several weddings that followed civil ceremonies. Perhaps being married by a justice of the peace was viewed as a symbol of modernity by the bride and groom?
- Four books appear to be missing from the series: # 102 (Feb 1935-June 1935), #107 (Aug 1936 – May 1937), # 109 (May 1937 – October 1937), #117 (June 1948 – May 1951). While there is no book #15, two books are numbered 13.

## A Survey of Surveys

**Kane Street member Julia Hirsch wrote this article for the Exhibition, "Keeping the Faith in Brooklyn: Beginnings of the Jewish Community in the City of Churches." She has served as Editor of The Scroll.**

Creating a survey of Brooklyn synagogues has proven more daunting than anticipated: a number of synagogues reported having difficulty finding the information that was called for. One rabbi even indicated that he was not sure that his board would like him to respond: he apparently didn't. But those who did respond (approximately 23.3%) provided a fascinating glimpse into the variety and complexity of Jewish life in our borough.

Among the factors that contribute to this diversity are congregational age, and affiliation within Judaism. Congregations responding to the survey were founded some time between 1856 and 1993, still making Kane Street Synagogue the "elder states person" among them. Locations, too, have shifted: the older congregations appear to be the ones that moved the most, though within a small geographical range. The Brooklyn Heights Synagogue, for instance, was temporarily housed in the Bossert and St. George Hotels, Plymouth Church and the First Presbyterian Church, while the two congregation that eventually became Congregation Baith Israel Anshei Emes (familiarily known as Kane Street Synagogue,) were located at 155 Atlantic Street (now Avenue) from 1856 - 1862, at 336 Boerum Place from 1862 - 1905, and, as Chevre Talmud Torah Anshei Emes, at 140 Degraw Street from 1856 - 1908. Locations also reflect the spread of population and settlement throughout the borough. Today there are Jewish communities in Flatbush, Canarsie and Mill Basin where in 1862 there was farmland and sand. While one of the congregations did not mention any affiliation, most did: national organizations cited include the Orthodox Union, the National Council of Young Israel, the Sephardic Federation, United Synagogue of Conservative Judaism, the Union of Reform Judaism and the VOJCA.

Ritual, observance and synagogue practice were predictably varied. While all congregations called their spiritual leader "rabbi," only two had professional cantors, and one had a "musical director" who is currently attending cantorial school. The two congregations that became Congregation Baith Israel Anshei Emes called their spiritual leaders, respectively, "doctor" and "reverend." and even "minister" at one time. These early congregations also had a professional cantor from 1905 - 1970 and to this day the Kane Street Synagogue has a special cantor officiating at the High Holidays.

Ritual practice has reflected observance: the synagogues that affiliate with the Orthodox Union have weekday morning and evening minyanim, a few choices of service on Shabbat and have services on two days of Rosh Hashanah, Sukkot, Pesach and Shavuot. These are also the congregations that observe the Fast of the First Born, and Tisha B'Av. A number reported a Selichot service. A very few have added a Holocaust service to their calendar. Sermons are uniformly given in English, though one congregation noted that they are "sometimes" given in Hebrew. In the nineteenth century, congregants at Baith Israel (one of the two forerunners of the Kane Street Synagogue) could expect to hear the sermon in German. Ritual practice is also reflected in the selection of prayer books. These include Art Scroll siddurim (including the Renov Siddur and Chumash), the Silverman High Holiday Prayer Book, the Siddur Sim Shalom, the Union Prayer Book, used until 1959 and replaced by the Gates of Prayer series, the Hirsch Chumash, the Sephorim of Rabbi De Sola Pool, the Birnbaum Siddur and Chumash, the Hertz Chumash, the Etz Chaim Chumash, the Stone Chumash, and what one respondent designated as a "home made" siddur.

In respect to synagogue practice, only one congregation does not require men to wear the tallit. Nor does that particular congregation require men to cover their heads. In another congregation head covering is optional for both men and women. All the others require men to wear the tallit, and both men and women to cover their heads. Women's participation in synagogue ritual also varies a great deal, with a few of the surveyed communities including women in all ritual responsibilities, including serving as rabbi, while others do not permit women to read from the Torah, to receive an Aliyah or to give a sermon. Two congregations indicated that their rabbi and cantor wear special attire, especially on the High Holidays. None of the congregations reported reading the Torah on a triennial cycle. The Torah portion is also chanted in all the congregations that responded. Sermons are given in English, though one congregation indicated that sometimes Hebrew is used. The Kaddish is always recited in unison in three of the congregations; it was recited in unison for a period of six years in another congregation, and yet another reported that the practice is "spotty." Aliyot are auctioned at two congregations but the practice is limited to either Simchat Torah, or to the High Holidays. Four congregations reported that they observe Kashrut. Seating also follows a predictable pattern, with Orthodox congregations having separate seating with or without a mechitzah, and other congregations permitting men and women to sit together.

A mixed choir comprised of mixed religious affiliations is used for the High Holidays in one of the congregations and throughout the year at another. These two and one other (that does not have a mixed choir) use some form of instrument (keyboard, piano, guitar among them) as well as a sound system. Membership requirements also vary somewhat among congregations: a key factor, predictably, is the issue of non-Jewish partners. The sentiment expressed by one congregation, that membership is open to "any person of the Jewish faith or any person seeking to be associated with those upholding the Jewish faith" did not find much resonance among the survey respondents.

The congregations that have access to a cemetery were established before 1950.

The surveys summarized here show the diversity of observance within our broader community. There is, it appears, a place for everyone who wants to find a congregational home in our borough.

# Archeology on Kane Street

By Thomas Clarke

*Thomas Clarke grew up next door to the Synagogue and worked for the congregation on Shabbat from 1960 to 1964. He was interested to learn that the Goldman Center now has a finished basement.*

A couple of years ago on one of my visits back to Brooklyn, I took a reminiscing stroll down Kane Street. Shabbat Services had just ended and I saw a crowd gathered in front of the school building. I also noticed a sign about the gutting of the building. Of course I asked what the plan was and told them that I had been the goy at the Temple during the late sixties. That sparked curiosity among some of the members. They asked me about the Temple during my tenure, but were most interested in the safe. Someone said that they were trying to open the safe to find what it contained.

The old safe had been located next to the steps leading to the stage in the auditorium. I told them that when I started work at the synagogue the safe had been unopened for as long as anyone in the congregation could remember. I told them that I, too, had been curious and occasionally fell into the habit of jiggling the combination and pulling on the door. One day to my surprise the door opened. Inside the safe there were miscellaneous loose papers, minute books, prayer shawls and silver Torah crowns. I had brought this to the attention of Mr. Julius Kahn (who at the time managed the business of the Temple.) We looked over the contents together, and Mr. Kahn was to take up with Rabbi Michelman the question of what to do with the safe's contents. The safe remained open only for a few days. Unfortunately, one of the members inadvertently pushed the safe door closed after the Shabbat service on his way to Kiddush in the social hall. I never was able to open the safe again. I'm glad to hear that now the safe has finally been reopened and the artifacts are being preserved.

Another memory is the dig in the basement of the school building that I undertook for an Archeology course at CCNY. I had done extensive research on the surrounding area and site. Aside from the fact that the site was convenient, it was also archeologically interesting being across from a Walpole chieftain's property. After several months of careful digging, the dig finds were minimal. Construction of the school building in 1855 had had a deeper impact than originally believed. The strata was highly disturbed. The exercise itself was tremendously helpful to me. I learned a lot of practical skills and received an "A" in the course. The dig was ended by the NYC Fire Dept. They had come by on a routine building inspection, saw the pit, and gave me an extensive (and appropriate) lecture on the danger to firemen that my dig presented.

One reason that the congregation had granted me permission to dig in the basement was our understanding that when I completed the dig, I would properly dispose of the Temple's deteriorated religious articles (prayer books, shawls, etc.) in the archeological test pit. The pile of materials measured approximately 3'x3'x3'. I added to the religious items newspapers, photos, dig notes and other contemporary items, placed it all at the bottom of the test pit and then carefully wrapped in multilayer plastic sheeting. The test pit was then filled.

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## Editor's note:

During the 2004 renovation when the demolition phase of the building was in full swing and the safe still hadn't been opened, I asked Joseph Goldfarb if he knew the combination to the safe. He told me that it was written inside back cover of Mr. Kahn's account book. The following day I went to the Ratner Library at JTS where the archives are housed. Seated in the library, I excitedly opened the account book and stared at the decorative endpaper. There were no numbers for the lock. The library had rebound the book!

## The Search for the Rosenbergs

*Editor's note: Connecticut genealogists Jack and Linda Winkleman contacted the synagogue, inquiring about their ancestors. Through email exchanges, we gathered facts about the Rosenberg family and research leads. This story is about their route back to the congregation.*

My wife, Linda, began genealogical research three years ago. One night she found the web site for the Jewish Newspaper of Manchester, England-Jewishtelegraph.com. One of my aunts, Chaya Taube Winkleman, had left Poland and settled in Manchester with her husband, Abraham Wartelsky in 1896. They had eighteen children. Some of her children came to the United States to work for my uncle, Arthur Winkleman in North Providence, RI.

We placed an ad in the roots section of the Jewishtelegraph.com. Within eight days, we received three e-mails from Wartelsky/Bartell relatives or friends of the family. After replying to the e-mails, we flew to Manchester to meet two of my first cousins and their families. One of my aunt's great-granddaughters took us to the Jewish Museum of Manchester. We found that the museum had a file about the family which contained pictures of my great-grandparents, the Rosenbergs, Holocaust victims, childhood pictures of my father and one of his sisters, and pictures of my grandmother, Gittel Rosenberg Winkleman. On our return to CT, we sent the museum a list of pictures to reproduce for us. We still did not know the first names of the Rosenbergs.

One relative in Manchester gave us a copy of Arthur Winkleman's will which included the names of his late uncle Morris I. Rosenberg and his children Robert, Eli, Sadie, and Mildred Silverstein of Brooklyn, NY.

We searched the New York census for the Rosenbergs. There were many Morris Rosenbergs who had children with the same names.

Last month, Linda found the ship's manifest for uncle Arthur Winkleman. He had come into New York from Manchester, England to stay with his uncle M. Rosenberg of 51 ??????. Linda researched the census and found Moses Rosenberg living at 51 Atlantic Avenue. Data for the family was recorded in the 1900, 1910, and 1920 census. Like the Winklemans, Rosenberg had a dry goods store.

Linda then placed a note on the discussion group at [www.Jewishgen.org](http://www.Jewishgen.org) seeking additional help. One individual said he was going to probate court, and he would check out the list of Rosenbergs' deaths and marriages Linda had obtained from the Italiangen web site. (*There were several Moses, Celia, and Mildred Rosenbergs listed.*) He was sure Mt. Carmel cemetery was the final resting place of Moses I. Rosenberg and his wife Celia.

The following Sunday, Linda called the cemetery to find if the Rosenberg children were buried with their parents. The person at the office said no children were buried with Moses and Celia. A few days later, the web site to search Mt. Carmel appeared on the discussion group. We typed in Robert, Eli, Sadie, and Mildred's names. They were all buried in a plot belonging to Baith Israel Anshei Emes. I called Beth Israel and left a message.

On May 2nd, we were driving to JFK for a two week trip to Italy. On the way to the airport, we ventured to Mt. Carmel cemetery to find the Rosenberg graves. Moses and Celia are buried in the older part of the cemetery. The children are buried down the street in a newer part of the cemetery. We feel this is the correct family, because the synagogue was originally on Atlantic Avenue.

Upon our return home, Carol Levin called and spoke to us about our quest. She found the record of Eli Rosenberg's bar mitzvah. He was the youngest Rosenberg child, and the only one born in the US.

We learned from Morris I. Rosenberg's probate court papers dated January 30, 1932, the married names of two other daughters, Dora Greenberg of the Bronx and Frances R. Massey of Great Neck.

Leona Eisen Bartell of Virginia, the daughter-in-law of Jack's late cousin, George Bartell, informed us that her family had been members of the same synagogue. In fact, her grandparents are buried near Rabbi Goldfarb. Last year, we met Jack's uncle Arthur Winkleman for the first time at the pinning ceremony for Leona's son, General Arthur Bartell who is named after his great-great uncle.

This family tree has brought us to many new places and reconnected Jack to his extended family.