

The Synagogue Journal

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Issue 7

Harrison Street Synagogue

Prior Use of the Synagogue Site and Structure

Traces the origins of the buildings we know today as Kane Street Synagogue. Provides details about the construction of the Sanctuary and Community Building, the prior congregations and the ways Congregation Baith Israel turned this former church into a synagogue. *By Carol Levin*

Recollections of the Early Synagogue

Joseph Goldfarb spoke with Carol Levin on May 2, 2002 about his childhood recollections of the Synagogue. He retells the story his father told him about the primitive conditions when the Rabbi first came to the Congregation in 1905.

Photo: Harrison Street Synagogue

Photo: School Building

Photo: The Bema Prior to 1929

"City News and Gossip" *Credit: Brooklyn Eagle, July 31, 1855, Page 3*

The laying of the corner stone for The Middle Reformed Protestant Dutch Church, was the occasion to describe the new lecture room building and proposed edifice. (See Issue 2 for a similar ceremony in 1862 held by Baith Israel)

"Facts About Tompkins Pace. Some of the Well Known People Who Have Lived There"

Credit: Brooklyn Eagle, October 19, 1890, Page 16

The Following Articles Report on the Curious Events of the Salvation Army at Harrison Street:

"Passing Into Other Hands" *Credit: Brooklyn Eagle, April 17, 1887, Page 1*

"Was Not Saved" *Credit: Brooklyn Eagle, June 8, 1887, Page 6*

"Salvation Army Sacrilege" *Credit: Brooklyn Eagle, June 11, 1887, Page 4*

"A Salvationists Parade. A Noisy Welcome to Marshal Ballington Booth. Brass Bands Join Discordantly With the Singing of Female Warriors" *Credit: Brooklyn Eagle, June 19, 1887, Page 1*

"Barnes Begins. A Fight Against the Bloodwashed Warriors. The District Attorney Takes a Hand in it, and a Harrison Street Nuisance is Likely to be Abated" *Credit: Brooklyn Eagle, June 22, 1876, Page 6*

"The Harrison Street Variety Show" *Credit: Brooklyn Eagle, June 23, 1887, Page 4*

"Too Much War Waged by the Salvation Army in the Sixth Ward. Property Owners in the Vicinity of Harrison Street and Tompkins Pace Protest Against the Accompaniments of the Noisy Religionists – Police Protection Invoked" *Credit: Brooklyn Eagle, June 24, 1887, Page 6*

"Surprised and Indignant. The Trustees of the Harrison Street Church Property"

Credit: Brooklyn Eagle, July 6, 1887, Page 4

"Evacuating Harrison Street. The Salvation Army About to Sell Its Old Quarters"

Credit: September 23, 1887, Page 6

In this issue ...

New facts come to light about the origins of the historic Kane Street Synagogue buildings. The recent discovery of Brooklyn Eagle articles from the nineteenth century tell us about the prior owners of the building and the social history of the community in the vicinity of Harrison Street, the street's original name.

Readers who are familiar with the Sanctuary interior can readily imagine the scenes described in the articles on the strange events of 1887. Those who were present at the 2003 Groundbreaking Ceremony for the Goldman Educational Center will recall a similar commemorative box to the corner stone that was placed in the walls of the church in 1855,

The visual details about the family pew from a childhood memory, the architectural features of the organ loft, the primitive state of toilet facilities enhance our sense of what life was like for the members in earlier times, and of the enduring qualities of the synagogue.

Next week's Journal is devoted to Rabbi Israel Goldfarb who was the soul of this Congregation for fifty-one years.

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About the Journal ...

The Synagogue Journal" is a one-year online publication at www.kanestreet.org/historical_journal.html, designed to highlight the three periods of the Kane Street Synagogue congregation: the first fifty years as Congregation Baith Israel at both the Atlantic Street and the Boerum Place sites; the middle years (1905-1956) with Rabbi Israel Goldfarb as spiritual leader of the consolidated Congregation Baith Israel Anshei Emes at the present location that was known as Harrison Street, and the last fifty years, as the synagogue evolved to be the Congregation that we know today.

We welcome submissions of reminiscences, letters and photographs to help shape the BIAE story. For a list of upcoming Journal themes or to read past issues, see "Archives," located under the Journal banner.

Special thanks to Kane Street Synagogue webmaster Dugans for putting the Journal online, and to The Brooklyn Daily Eagle Online™, Brooklyn Public Library for providing over one hundred articles about our predecessor Congregation Baith Israel and Jewish life in nineteenth century Brooklyn.

Prior Use of the Synagogue Site and Structure

By Carol Levin

Kane Street Synagogue's two buildings were built in 1855 as a Middle Reformed Protestant Dutch Church. The "Lecture Room" (the site of the Goldman Educational Center today) was constructed first and used for church services until the Sanctuary on the corner of Harrison and Tompkins was ready. Harrison Street was the name of the street until 1928. Much of what we know about the buildings and their uses comes from nineteenth century news accounts in the Brooklyn Daily Eagle.

On July 31, 1855, the paper reported on the cornerstone ceremony held at 5pm the prior day, describing the proposed edifice. "The building is to be of brick, in the Norman style of architecture, with two towers in front – the principal one to be 180 feet in height. The dimensions will be, 70 feet front on Harrison street, and extend 96 feet on Tompkins Place; the audience room to have a clear space of 64 feet in width. It is to be provided with galleries, and it is estimated that the building will seat about 1,500 persons. The exterior is to be trimmed with brown stone. – The cost will be \$32,000. The lecture room adjoining is fronted with blue marble, and the new building is to be painted in imitation." After a detailed description of the ceremony, the article concludes with, "The building is to be well ventilated, and will be heated with hot furnaces." The Sanctuary's opening date is unknown, but The Brooklyn Eagle reported on the June 19, 1856 organ exhibition and concert that "attracted a large audience". "The organ, which is an excellent one, is from the manufactory of Messrs. Hall & Labagh, New York, and is one of the largest in Brooklyn."

During the next thirty years, the Middle Reformed Church dwindled as many members relocated to fashionable Park Slope, and the congregation sold the buildings in April 1887. Kane Street Synagogue's records have always maintained that the successor congregation was the German Evangelical Lutheran Trinity Church. It turns out not to be so. This issue of The Synagogue Journal identifies a series of historical Eagle articles written about the six month period when the Salvation Army owned the property. The nine articles include accounts of boisterous meetings, riots, angry neighborhood reactions, petitions and the eventual legal recourse that led the Salvation Army to sell the property in September. The next owners, the Lutheran Trinity Church, worshipped here for eighteen years, until 1905 when they built the small church on Degraw Street between Clinton Street and Tompkins Place, and transferred the property to Congregation Baith Israel.

The buildings were rededicated as Harrison Street Synagogue in February 1905. Baith Israel sold its small Boerum Place Shul with its many structural problems to take on the stewardship of a much larger facility in great need of repair. The new synagogue was fitted with the Congregation's Ark from Boerum Place. The next order of business was to replace the primitive toilet facility with its dirt floor, and install tiling and ceramic fixtures. This critical project was the beginning of a century of improvements.

Significant changes have been made to the Synagogue and Community Building in our lifetime, and the Journal will address major renovations in future articles. Issue 7 of the Journal notes a few small details of early changes that I've observed from photographs, Trustee Minutes and Souvenir Journals. Examples of prior exterior features include: the original doors were in stained wood finish; an elaborate iron arch once led to the community building; the Synagogue exterior had a dark brownstone trim in contrast with pale walls (it is unclear if the brick walls were merely painted to imitate the Community Building stones, as the Eagle article suggests, or if actual stone blocks were used.) elaborate details adorned the cornice of the Community Building, Sanctuary and Towers. Early interior features included: two sets of painted wood Ten Commandment tablets that angled out from the top of the *Aron Kodesh*. Fortunately, during the 2001 renovation, one set was found and is now exhibited in the Synagogue.

Please see a related article in this Journal, "Recollections of the Early Synagogue" taken from a conversation with Joseph Goldfarb.

Recollections of the Early Synagogue

Editor's note: Joseph Goldfarb recalled childhood memories of the Synagogue buildings on May 2, 2002. They are reprinted here.

The Organ Loft

When the organ was up there, (in the organ loft) it was further forward because all they needed was enough room for a bench and the passageway for the organist, or an assistant or anybody else to pass between the bench and the low wall. All they did was, they removed the pipes and the mechanisms, and what was left was just like an empty box. They pushed it back further so there would be room for two lines of singers, or three lines of singers to stand in front of it. I remember hearing it, not really being played, but tones were being sounded on it. It had to be in the early 1920's. I was five, six, seven years old. It was not played during services.

This area (the rear of the loft) was taken up by the whole body of the organ. There was a narrow passageway in the back, just enough to move around. Somebody was over here, the organist would have been sitting just in front of this wall. There was a wall in this space and there was a big vertical slot with a big handle, and you would stand here and pump it slowly, up and down. There was a bellows, and that produced the volume of air that produced enough sound. All the hand operated pipe organs worked like that until they were electrified.

All the inner workings were taken out of it, the keyboard removed, everything else, and it's in a closet up there to this day, unless it's been changed. They moved that whole thing away a little distance so there was enough room in front of the base of the organ, enough room for a choir to fit. And we had chairs up there. They were visible and everyone turned around to look at them.

The basses were there, and in front of us the altos were there, and the sopranos, there. And we sang.

This is really a beautiful, beautiful *shul*.

The wood carved lighting structures were always there as long as I can remember. There were probably globes on top. It looks like a religious candle. I don't think it was Jewish, because that was part of the original church furniture.

Community Building

That was what we called the daily *minyan*. The daily chapel was here. [Where the Chapel extension is now] There was a *minyan* here. They started every morning, every weekday morning at seven and in the evening at *mincha* and *maariv*. There were chairs, folding seats bolted down to the ground, and there was a *shulchan* three-quarters of the way up. It was one big long room. Sometimes, we had a pretty good attendance in those days. They had a little raised platform at this end (south), one step up. There was the ark was against this wall (south). And there was a chair for my father. He had a table to lean on, and there was a little bit of a railing with a swinging gate.

The *minyan* room was later relocated to the rear room. Julius Kahn built the *Aron Kodesh* in this room.

There was a fire [in 1924] on the second floor of the community building when I was about six. The classroom partitions [with glass overhead] were there before the fire. I was of age to remember, and it happened during the school year. I remember when they were doing repairs here, we had classes in the *shul* building. In the *shul*, they had one corner downstairs, and the left corner front, and the right corner, each corner was a separate class. Some classes met in the balconies, one on the right side and one on the left side.

This used to be the main office. My father was principal and his desk was across here (west wall). The secretary sat in the corner (near the stairway) After a while, wanting more privacy, my father moved his office into the next room where the Rabbi now has his office.

Mail Delivery

The *Shul* didn't have a mail slot. The mail used to go to the man next door, Harris Kohn was a custom tailor. I remember especially the *Shabbes* mail would be delivered next door, and Saturday nights my father would go there to pick up whatever mail had accumulated. And I used to hold his hand, and walk in with him. And he had a warm coat and I put my hand in his pocket, so I kept my hand warm.

City News and Gossip

The Middle Reformed Protestant Dutch Church.

The ceremony of laying the corner stone of a new building to be erected on the corner of Harrison street and Tompkins place, for the Middle Reformed Protestant Dutch Church, took place yesterday afternoon, at five o'clock. The services were held in the lecture room immediately adjoining the site of the proposed edifice. The building is to be of brick, in the Norman style of architecture, with two towers in front—the principal one to be 180 feet in height. The dimensions will be, 70 feet front on Harrison street, and extend 96 feet on Tompkins Place; the audience room to have a clear space of 64 feet in width. It is to be provided with galleries, and it is estimated that the building will seat about 1,500 persons. The exterior is to be trimmed with brown stone.—The cost will be \$33,000.

The lecture room adjoining is fronted with blue marble, and the new building is to be painted in imitation.

The services were commenced with the singing of a hymn, and a prayer, when the following statement was read by the pastor, Rev. N. E. Smith, being a history of the organization of this Church:—

The South Classis of Long Island met on the 23d of November, 1846, on the corner of Smith and Butler streets, and authorized the organization of the Middle Protestant Reformed Dutch Church. A Meeting for that purpose was held in their own room, at the above named place, December 9, 1846, the Rev. Dr. Brodhead presiding on the occasion. The number of members at the commencement was 16. The first officers of the church were elected on the evening of December 9, 1846, consisting of three elders and three deacons. The first stated preacher was John V. N. Talmage, who was engaged until a permanent pastor could be procured. The first regular pastor called was the Rev. P. D. Oakley, from the Reformed Dutch Church of Oyster Bay, who commenced his labors March, 1847. During that year the church edifice which the congregation has recently left was built, Mr. Oakley remaining as pastor for about three years. The next pastor called was

the Rev. Jas. R. Talmage, from the Dutch Reformed Church of Athens, N. Y., who commenced his ministerial labors October, 1850, and remained about two years. The next regular pastor called was Rev. Nicholas E. Smith, from the Reformed Dutch Church of Oyster Bay, L. I., who commenced his labors February, 1858, and is now the pastor. This new enterprise was commenced in 1858, the lots purchased that year and the session room commenced, and completed and dedicated March, 1855, when the congregation commenced worshipping in it, and will continue to use the same until the church edifice now being built is completed.

The Rev. Mr. Curley of New Utrecht offered a prayer invoking the presence of the Lord on this occasion, and asking for His blessing to rest upon this people.

The pastor, Rev. Mr. Smith, announced that a collection would be taken up in aid of the enterprise.

The Rev. Mr. Ganz, of Monmouth county, New Jersey, was then introduced. He said that it had been but a few years since he preached in the pulpit of a small congregation in South Brooklyn under the pastoral charge of Rev. Mr. Talmage. The congregation was then in its infancy and assembled in the upper story of a small building on the corner of Smith and Butler streets, which the audience did not nearly fill, limited as the place was. Now he again appeared on an invitation to assist in these ceremonies, and found that within that time a large building had been erected and filled with worshippers, and to-day they would lay the corner stone of a still larger building which would also be filled by the worshippers of the God of their fathers. One fact was apparent, that the soil of the City of Churches was as well adapted for churches of *this denomination as any other; for it was here that* there ministers first preached and congregations worshipped, and there were still here their descendants who abided by the faith of their ancestors. Now they were about building a new church; the brick and the mortar were laying upon the site where soon they would be reared a structure for the assembling of congregations to listen to the word of their salvation; and he hoped in conclusion that the grace of His spirit might ever dwell in the heart of him who had been chosen their pastor, and that the church might be a church of the Lord Jesus Christ.

Rev. Mr. Oakley, the former pastor of the church followed, and adverting to his connection with the congregation, said the recollection of former associations when they met and offered up their prayers in concert, could never be entirely effaced from his mind. When he remembered how few they were

when they commenced, and what progress they had since made, they had abundant reason to rejoice, and incentives to continue in the erection of Ebenezers, to which all would be invited to come and all could worship. Being acquainted with the full history of the church, and the exertions which had been made to bring it to its present state of usefulness, he was more and more convinced that God helped those who helped themselves. They had appealed to Him in their helplessness and He had prospered them. The church had been organized in 1849, when they numbered but twenty members and now they had increased to two hundred and sixty. Prosperity in a greater degree could not be expected, and he advised them to go on and do as they had done, and they would soon rear this new building, which would stand as a monument to the Lord and in which the Gospel of Christ would be preached and sinners brought to repentance. There was joy for the pastor and joy for the members when one soul was brought into the fold from the world, and therefore they should not cease their exertions, but seek to bring in the stray and the lost, and God's blessing would fall upon them.

The following statement of the contents of the box to be deposited in the corner stone of the proposed building was read by Mr. Moses Webb:—

The history of the Church; list of the members of the Church; the names of the architect and builders; the Constitution of the Reformed Dutch Church; hymn book and Bible, minutes of the last general Synod; charter of the consolidated city; list of the Sabbath School Teachers; Brooklyn City Directory; a copy of the *Eagle* and *Star* and various secular and religious newspapers published in New York.

Rev. Dr. Dwight followed in a few remarks, and bid the congregation God speed in the work. It had been his privilege to witness the growth of this city for years past. He saw it increase to a thousand and multiply to ten thousand, and with this increase if there were those who would disseminate evil, they were met by those who exerted themselves for good, and the latter were found greater than those who were against them. *Esto perpetua.* Let it be so always. For who would not rather that the city of Brooklyn should be a City of Churches than a city of amusements; and who would not rather be associated with church members than with play goers. Let our churches then be multiplied and distributed so as to meet the requirements of those for whom they are erected. Let us then proceed to lay the stone on which will be reared those walls, within which multitudes are to be gathered to worship God.

The congregation then left the lecture room, and Dr. Dwight laid the stone with the usual ceremonies, the rain coming down in torrents at the time.

The services were concluded in the lecture-room.

The church numbers 264 communicants, 20 being the original number when first organized.

The building is to be well ventilated, and will be heated with hot furnaces.

FACTS ABOUT TOMPKINS PLACE.

Some of the Well Known People Who Have Lived There.

Tompkins place is a pleasant one block thoroughfare running from Harrison to Degraw street. It takes its name from Daniel D. Tompkins who, with Mr. Staples, was among the early residents of Staten Island, and after whom Tompkinsville and Stapleton were named. A large vault in St. Paul's church yard, on Broadway, New York, was recently opened to receive one of the Staples family. Mr. Tompkins was graduated at Columbia college, and became a New York lawyer. He subsequently served terms in the legislature and congress, and in 1807 became governor of New York, which office he resigned in 1817 to begin his first term as Vice President of the United States in the Monroe administration. When Lafayette visited America in 1825 he was a guest of Vice President Tompkins at his home on Staten Island. The name is honored in Tompkins county and in Tompkins square, New York, where the Tompkins blues used to drill. Tompkins avenue, Tompkins park and Tompkins square, in Brooklyn, are also named in his honor. Tompkins place is a well known block. Standing on Harrison street near by is the residence of the late Hugh Aikman, whose nephew, the Rev. William Aikman, presides over a Presbyterian church at the corner of Pacific and Pennsylvania avenues, Atlantic City, N. J. He is the author of "Advice to a Bachelor" and other works, and has a fine congregation made up of tourists from all parts of the country. On the southeast corner of Harrison street is the Reformed Protestant Dutch church, erected in 1855. For many years it had a flourishing congregation. The first pastor was the Rev. Mr. Smith, who finally went to New Jersey. Then came Rev. Mr. Ingersoll, who was a great favorite in South Brooklyn. He went to the Puritan Congregational church, on the hill, and was succeeded by Rev. Mr. Ford, a young man from New Jersey, who now preaches in the eastern district. Among the prominent families which once attended this church were the Degraw's, of Clinton street; the Williamses, Osborns, Beckwiths, Perkins, Newtons, of Union street; Robinsons, of State street, Hurlburts and Griggs.

An accident happened while this church was being built. A boy named George Sorteons fell between the beams and sustained fatal injuries. The edifice was finally bought and given to the salvation army, who, accustomed to sing in the open air, failed to gauge their voices to the dimensions of an inclosure. This was not appreciated by the people of the neighborhood, who prevailed upon them to sell the church, which they did at a profit of \$2,000 to a German Lutheran congregation. Adjoining the church, on Tompkins place, is a brick house that should have been its parsonage, though it never was, as a door might have been cut through the side wall to lead directly into the pulpit. This house was long the residence of Joseph H. Jackson, an iron merchant, on Franklin street, New York. Other historic families once lived on the block. A row of mastic houses covers a block on Harrison street and extends into Tompkins place. They were erected about 1854 by Mr. Grimstead, a builder whose shop was in Congress street, and they now belong to three unmarried women, members of the family. A long row of brick houses running back from the church on the east side was built in 1849 by Anson Blake, who erected a great many houses in South Brooklyn. On the same side, and down near Degraw street, are four handsome cottages. One is owned and occupied by Mr. Low, uncle to ex-Mayor Low. The others were owned by Archibald Montgomery, a retired grain merchant, who lives in one of them. Adjoining these is a row of low stoop houses with peaks, extending to the corner. They were built and owned by Thomas Sullivan, who was president of the Brooklyn city railroad company and father in law of Bishop Leonard, of Ohio. Opposite on the north west corner of Degraw street is a row of balcony houses. They were built in 1856 by Mr. White,

a well known builder. Until a recent period Tompkins place contained a number of houses with side gardens. Among the earliest residents were Francis D. Moulton, the champion witness; John A. Wilmot and Alexander E. Orr, who each bought one of the Hunt palaces on Remsen street; Charles Dotten, a china merchant in New York; Frederic W. Reimer, Zazariah Story, a coal merchant at 53 Union street; John O. Abby, John Cattnach, a trunk manufacturer, corner of Broadway and Wall street, New York; Frederic Rawolle, a glycerine merchant at 163 William street, New York; C. H. Parsons, a commission merchant at 80 Water street, New York; Frank W. Jenkins, engineer; Charles Griffith and Edward C. Wilder. On Degraw street, looking down Tompkins place, are two brick houses—one the former residence of Mr. Vail, a wealthy grain merchant, and the other the residence of Elijah Osborn, who built the rustic houses and fences in the Prospect park. Mr. Tompkins died on Staten Island June 11, 1825.

PASSING INTO OTHER HANDS.

**The Approaching Transfer of the Middle
Reformed Church.**

The Middle Reformed Church, on Harrison street and Thompkins place, will shortly pass into other hands. A contract of sale has been entered into with Mr. Charles M. Whitney, of 565 Henry street, a lawyer, representing an association of gentlemen who will, as soon as the title can be conveyed, take possession of the church property. The lawyers are busy searching the title and preparing the deeds of conveyance which will complete the transfer on Saturday, April 30, next, according to the terms of the contract.

For some years the church has been gradually losing ground. There has been a continued removal of the older and wealthier members to more aristocratic quarters uptown, and for some reason the church has failed to attract the increased population of the new class which has succeeded the old residents.

After Dr. Ingersoll removed some four or five years ago there was some delay in choosing his successor, who was finally installed in the person of the Rev. William H. Ford. During Mr. Ford's pastorate the church has steadily declined, though it is by no means certain that the decline continued from any fault of his. It is said by some that the few of the older members who remained were not sufficiently hospitable to the new and less wealthy class of incoming people, and that some dissensions in church management contributed to the final result. Whether that was or was not true it became clear some months ago that the decreased congregation could not bear the burden of the church expenses. In addition to an uncomfortable floating debt, which gradually increased from year to year, the church was mortgaged to the Seamen's Savings Bank of New York for about \$20,000, and the church people being unable to pay the interest as it fell due a foreclosure suit was commenced about two months ago. In order to avoid the discredit of a sale of the church property at public auction an effort was made to dispose of it at a private sale. This last week resulted in the contract referred to. The price to be paid is understood to be about \$24,000, which is said to be sufficient to pay the mortgage and floating debt, and it is stated that the new parties expect to use the property exclusively for religious purposes. Who they are or what denomination they represent has not yet been made known, but it is understood that a new religious corporation will be organized to take the title when ready. The prospect of the continued use of the property for church purposes is a great relief to the minds of some of the property owners in the neighborhood, who feared that the property might fall into secular hands to be used for manufacturing purposes.

WAS NOT SAVED

The Influence of a Salvation Army Banjo.

How It Affected a Bad Man From New
York—Pistol Practice in the Harrison
Street Barracks.

A tall, angular individual, with a Van Buren silk hat artistically tipped over one eye and bearing the air of "a very bad man," sauntered listlessly up the aisle in the Salvation Army barracks, in the old Reformed Church, in Harrison street, near Tompkins place, last evening, just after the services had commenced.

"Git over and gi' me room," he snapped, as he wedged himself into the end of a seat next to a fat man with goggles. "I'm a bad man and I've come here to see this show."

Captain Alice Terren was in charge of the meeting and was in the act of sending forth an exhortation burdened with fire and blood when the angular individual seated himself. The bad man listened to her for a few moments and then yelled, "Shut up, or I'll clean out the shobang!" The captain shut up. Then Lieutenant Walsh, who thumps the banjo as an alleged accompaniment to the singing, stepped to the front of the stage and began trumming an air that evidently grated harshly on the bad man's nerves. He eyed his tormenter a moment and then drew a huge self cocking revolver which he deliberately leveled at the peace destroyer. He didn't say a word, but there was a sudden confusion of chair legs and vanishing humanity, and all that was left to mark the spot where he had been was a flat chested banjo with a broken neck and dismantled strings. The bad man quieted down.

Then a sweet voiced maiden, a recent recruit, sought to soothe him by the richness of her voice. The bad man rather liked it and was soon lulled to sleep. The meeting went on undisturbed for half an hour. Then the bad man awoke with a screech and announced that he wanted to be saved. There was a rush of female soul savers to his side and the doctrine of salvation was copiously applied. The result was astonishing. The bad man asserted that he was saved and wanted to be received into the ranks of the army, provided he be made a general. Everything was arranged to his apparent satisfaction as regards the rank he was to assume and he was requested to come forward for prayers. He shuffled with faltering steps up to the platform and there knelt on one knee, while Captain Alice and her able corps of lieutenants poured forth their appeals for his salvation.

This was the situation of affairs as Detective Gray, of the Butlerstreet Precinct, walked into the barracks. The praying continued and all went well until he of the banjo ventured to return. He resurrected his dismantled instrument from the chair legs and struck up a tuneful dirge. This was more than the bad man's nerves could possibly stand. Out flashed the revolver, and its gleaming barrel was leveled at the heart of the unfortunate musician. There was a flash and a report and Welsh fell to the stage, as every one thought, mortally wounded. A panic ensued and there was a rush for the door. Again the murderous revolver cracked spitefully and the shrieks of the females became louder and more piercing. But the voice of the bad man could be heard clearly above the din. "I'm a bad man from the Chain Gang in New York and I came here to kill a man. Whoop! Clear out o' here or I'll fill yer skins so full o' holes they wan't hold water." Again the revolver snapped, but for some reason did not go off. Detective Gray was trying all this time to force his way through the crowd. He succeeded in reaching a clear space

at last and sprang upon the man. A struggle ensued. The man with the pistol was fully six feet high and of powerful build. Detective Gray is a somewhat shorter man, but is heavily built and very muscular. To and fro the struggling men swayed, falling over benches and chairs, but the officer never let go his grasp. The revolver was knocked from the man's hand during the struggle. Suddenly Gray's fist sought the bad man's jugular and the struggle was ended. The prisoner was taken to the Butler street Police Station and there registered as George W. Parsons. He admitted that he had been convicted several times in New York and had been a member of what was formerly known as the famous Chain Gang which infested the East River docks. The man was arraigned before Justice Massey this morning on a charge of carrying a revolver without a permit. It was supposed that some of the Salvation Army people would be on hand to prefer a charge of disturbing religious worship, but as none came he was sent to jail for ten days and his pistol forfeited. He had over fifty cartridges in his pockets when arrested.

There is a ludicrous antithesis between the ideas of salvation by banjo music and of a hardness of heart causative of pistol practice that the EAGLE uses to portray scenes of violence almost nightly in occurrence in the old Dutch Reformed Church in Harrison street, near Tompkins place. This church was a prosperous society twenty, yes ten, years ago. Everett Smith was one of its first pastors, a man of benignant address and a large sense of his own intellectual superiority. He preached a good sermon, gave silver cutlery to his namesakes in the congregation and tried to make the plaster Gothic edifice a fashionable Sunday resort. In time his gifts were found to be sterling, but his sermons counterfeited or plagiarized, and the congregation discovered that in listening to them they were in a certain sense made the receivers of stolen property. So Everett Smith was dispensed with, and the Rev. Edward P. Ingersoll, now pastor of the Puritan Congregational Church, succeeded him. Mr. Ingersoll's pastorage was the golden age in the life of this church, and he left to identify himself with the new growth of the city to the eastward. Mr. Ford, the last pastor of this church, was driven away by factional feuds, and the ruins of its moral structure are now peopled by the bats and owls and nighthawks of the Salvation Army.

There is nothing to excuse the existence of this Salvation Army. It is a travesty upon the scheme of John Bunyan's book, "The Holy War." It is a combination of the anti witchcraft worship of Central Africa and all the worst features of Mormonism without its thrift. The Salvation Army is bankrupt or it might be dangerous, as it draws to itself many of the lunatics that are necessarily left at large, and affords them a sphere of activity in comparison with which the duties of the Fire Department, the police and the entire negro minstrel fraternity are altogether obscure, uninteresting, easy and quiet. The mistaken view taken by the authorities that this "Salvation Army" gang of abandoned men and women is entitled to the privileges and

immunities of organizations for religious culture, accounts for their continued orgies in a respectable neighborhood and their vesper war dancing along streets where children are at play. This fanaticism is a fungus like growth that attaches itself to the scattered stones of the church. It puts an extravagant emphasis upon the outward forms of worship and is a pharisaical delirium whose victims have not even the enforced decorum of the straight jacket.

The attitude of the Brooklyn clergy toward this maniacal sect is much the same as that assumed by savings bank presidents toward the proprietors of faro banks. Their existence is ignored but deplored. This Salvation Army is a comparatively new asylum for the recruiting of impecunious outcasts whose emotional natures are chronically diseased and who make religious ecstasy an industry. "General" Booth impresses those with whom he comes in contact as a shrewd, domineering and unscrupulous man, of military spirit. In the Eleventh Century he might have been a Richard Cœur de Lion. His success in the Nineteenth Century as a spectacular conqueror of the visionary spirits of evil is almost as ludicrous as it is horrible. His influence over a deluded class of people in Brooklyn is so great that a number of them would doubtless suffer imprisonment and even death with the crazy zeal for martyrdom exhibited by the Chicago Anarchists. There is only one course to be pursued by the authorities—that is by the police of this city. These street disturbances should be stopped, the women dispersed and the men arrested for disorderly conduct. The immorality that festers in the Salvation Army "barracks" should be scalped with repeated police raids, and the Commissioners of Charities and Corrections might occupy themselves in ascertaining the mental condition of the ring-leaders.

SALVATIONISTS PARADE.

A Noisy Welcome to Marshal Ballington Booth.

Brass Bands Join Discordantly With the
Singing of Female Warriors—Characteristic
Scenes at the Harrison Street Temple.

The attractions at the Harrison street Temple of the Salvation Army last night were Marshal and Mrs. Booth, the commanders in chief of the American branch of the organization. Their presence called together a large crowd and caused the performers of the Brooklyn battalion to exert themselves to more than usually striking feats of acrobatic daring. The occasion of Marshal Booth's presence at the temple was to assist in the anniversary exercises of his followers in the city.

The evening's programme opened with a street parade from the Lyceum in Washington street to the temple. The procession was headed by Officer Buell and two other policemen from the Central office, who cleared the way. Banjo Tommy, armed with his undecipherable voice and his inviolable banjo in a leather case was safe from the persecutions of the small boy, for he was in the middle of the crowd. Singing Sarah, the saved cook, was there in all the glory of a fire and blood costume; Singing Peter, the ex truckman of New York, led the singing on the street. Detective Rorke, who is a firm convert of the army, asked a night off and was seen in the procession. Then followed about a hundred warriors of more or less celebrity, in the rear of whom was a carriage containing Mrs. Booth and her daughter. Following the carriage came a company of female privates of the army. A brass band, midway in the procession, failed to accompany the singers, though it frequently succeeded in drowning their voices. At the end of the procession came a six foot negro, as black as the ace of spades. His duty was to carry a pair of cymbals and guide stragglers back into the line.

When the column reached Harrison street it was found that a crowd filled that thoroughfare from side to side and it was impossible to get through until the police had cleared a way. Then the noisy platoons filed into the church and began their peculiar services. The crowd around the door increased in numbers, but everybody was quiet.

Captain Alice Tyrrell began the services by offering prayer, after every sentence of which a howl of cries of "She's talkin' to God straight," "Amen," "God knows her," etc., went up from the crowd on the platform. Then Mr. Booth, who was the leader of the meeting, asked Banjo Tommy to sing "that beautiful hymn he loved so well," and the latter accommodated the audience with "Against the devil I take my stand," to the tune of "Captain Jinks," executing a jig dance during the interlude between the verses. While he was singing the second spasm Mr. Booth asked him, "What is a tough?"

"I was a tough," responded Tommy, "and don't ober forgit it, neither, cully, but I'm the Lord's chosen now."

"Amen! glory to God," yelled the crowd. The entire evening was spent in similar performances, and the church was dedicated to the service of the Salvation Army.

4 O'CLOCK EDITION

WEDNESDAY EVENING, JUNE 22, 1887.

SIX PAGES.

BARNES BEGINS

**A Fight Against the Blood-
washed Warriors.**
**The District Attorney Takes a Hand in it,
and a Harrison Street Nuisance is Likely
to be Abated.**

The salvation warriors of the Harrison street barracks are likely to be routed at last. A petition has been circulated in the vicinity of the church, to which the signature of every resident of the locality, without exception, is affixed, petitioning the authorities to abate the nuisance. The communication was referred to District Attorney Ridgway, who appeared at the Butler street Police Court this morning and drew up a formal complaint against the owner of the church, Mr. Smith, upon the oath of Mr. Henry W. Barnes, of 229 Harrison street. Mr. Barnes is merely a figure-head in the proceedings, representing as he does the entire neighborhood. In conversation with an EAGLE reporter in Justice Massey's Court this morning Mr. Barnes said that the public at large had not the slightest conception of the torture the residents of the streets in the neighborhood of the Salvation Army barracks had to endure. The papers, he said, had been publishing accounts of their meetings lately, which in some parts of the

city were considered exaggerated accounts of their doings, but in his opinion the reports were entirely too mild to describe the true condition of things. "We are not so much opposed to the Salvation Army," said Mr. Barnes, "as we are to the infernal noise and racket they keep up till a late hour every night. The people who take part in the exercises are decidedly not of the elite of the city and they bring about them a gang of worthless hangers on who make night hideous with their howlings. Something must be done to remedy the evil or we will all have to move away from the locality. We are going to try the effect of a little law on them and see what that will do toward abating the nuisance. I am aware that we can not attack the army itself, as they will fall back upon the Constitution of the United States which grants to every man his own mode of worship. They would say that this was their way of worship and would beat any case that was instituted against them. We will try to make them move out of the neighborhood, if it can be done. That is all we care for."

The warrant was given to Court Officer Campbell to serve. He will notify Mr. Smith this afternoon to be in court to-morrow morning to answer the charge of Mr. Barnes. Of course, the Salvation Army will fight the case to the end, as it is really not a case against Mr. Smith, but against the warriors, and if they can be driven out of one place they will also be driven out of others. Lively times may therefore be expected.

The Harrison Street Variety Show.

Salvation Army refugees are tenting on the old camp ground of the Dutch Reformed Church in Brooklyn, and the District Attorney's attention has been drawn to this usurpation by a scandalized neighborhood. Less noisy methods of worship are to be enforced. Marshal Ballington Booth came over from New York City and consecrated the Harrison street temple with such military magnificence as the rank and file could muster for so cardinal an event. There was, however, a lack of discipline or method in the ceremonials that is not consonant with martial procedure, pious or profane. The utter absence of routine enforced a service of impromptu prayer, song and declamation, interspersed with the solemn sound of banjos and tambourines that altogether seemed out of place under the Gothic arches reared to shelter and enshrine the sedate religionists of Dutch Reform. The habitual soldiers, who appeared in uniform clothes, both male and female, made no secret of the assumption that they were "saved," an expression which seemed to imply the non interference of the police rather than a condition of exemption from spiritual suffering or the intangible uncertainties of a future life, for they were actively quarreling with one or more

devils, which did not evince their hostility by even appearing in self defense. So a few strangers were annoyed with insinuations that they had devils concealed about their persons and a number of soldiers tried first to make them believe this to be so, and secondly, to submit to much pulling and hauling and discordant incantation, in order to disinfect from evil influence those who were not so sure they were saved. Incredible as it may appear, the Bible was not used as a text book for theological discourse, for there was no attempt at soberness of language or simulated devotion. The ribald tune of "Captain Jinks, of the Horse Marines" was used in singing a number of meaningless verses about the attitude of the Salvation Army in respect to the devil, and the name of the Creator was used with a familiarity that betokened a lack of reverence for and any understanding of the most elemental conception of the Divine nature.

Some days ago the EAGLE was severe in its comments upon the establishment of these barracks in the heart of the city, mentioning only a few of the conspicuous inconsistencies and errors of this organization. It objected to these street parades on the ground that they inspire a spirit of mockery for religious worship in the minds of sensible, but skeptical men, the quiet of whose home life is thus broken. It expressed views upon the temptations of an immoral life which exist in these barracks, and regretted the spread of this fanaticism, which induces its victims to expose themselves and the theory of salvation to public ridicule and disgust. Sad as it was to acknowledge the receipt of scores of letters defending, more or less intelligibly, the peculiar methods of the Salvation Army, the EAGLE gladly published some of them in order to give publicity to any arguments in extenuation of the army's disorderly conduct.

A letter from Ballington Booth was disappointing. The marshal denied what he was pleased to call "charges of immorality," when the EAGLE had simply hinted at the depravity ascribed to the army by common report, and this denial only serves to strengthen suspicion. The equanimity of Ballington Booth during this controversy might be regarded as the outward show of holy mental calmness were not the ferocities of his nature apparent to any one who attends his demon-defying entertainments. He denies the prevalence of certain moral atrocities in his army in the perfunctory tones that military leaders in general are accustomed to cover up unpleasant facts during the vicissitudes of a campaign.

Granting to Ballington Booth confidence in his own veracity, that is not shared by the public, it is reasonable to apprehend that "persecution," even in the mild form administered by the EAGLE, will only send recruits into the army. War against a real foe is exhausting enough, but it is enlivened by some show of opposition; that is wanting in this salvation campaign. Booth and his subordinates are gaining notoriety and losing their time by sparring with invisible things, when life is crossed by many visible barriers that they might profitably seek to burn away. Such a "devil" as they portray is ac-

cepted by many sensible people as simply a creation of the fancy which has served its time in theological discussions, has been done to death as the Mephistopheles of poetry and is fast losing his hold upon the imagination of literary buffoons. His remains were years ago, to the satisfaction of quiet thinkers, boxed and buried in the cemetery of mythological heroes, and it seems a pity that the able bodied men and women of this Salvation Army should be permitted to fritter away their residue of brains and endure the hardships of a Don Quixotean campaign, that a suppositional satyr may be driven out of hypothetical woods.

The truth is that this Booth, as well as the other Booth, who "general" things in England, are brothers, and have ambition to become Mahomets, or Joseph Smiths, or Martin Luthers in history. They use these people for this purpose, and the soldiers amuse themselves by doing just as they please, as long as they express no doubt about their spiritual safety. Organized worship is natural to mankind, and although the Bible insists upon the superior efficacy of secret prayer people won't pray as a general thing except in public. The Salvation Army goes a step farther and rends the atmospherical heavens with acoustic assaults and battery, and if it had not just sense enough

to keep out of the rain it would probably be struck by lightning. It seems to the EAGLE that the Harrison street temple will soon trespass upon the field assigned to the theaters and that the fact of the barracks being located in a densely populated neighborhood will rob the drama of many youthful patrons. This form of salvation entertainment should be either licensed or suppressed. Marshal Booth boasts of having money and yet affords no opportunity for bounty jumping. These barracks shelter an army that has no real conception of moral right or wrong and its half educated officers and soldiers only pay to virtue that hypocritical homage that vice sometimes finds it convenient to render.

TOO MUCH WAR

Waged by the Salvation Army in the Sixth Ward.

Property Owners in the Vicinity of Harrison Street and Tompkins Place Protest Against the Accompaniments of the Noisy Religionists—Police Protection Invoked.

Since the Salvation Army took possession of the old quarters of the Middle Reformed Dutch Church, at Harrison street and Tompkins place, there has gone up all over that hitherto quiet and eminently exclusive neighborhood one universal cry of indignation, and every effort is being made on the part of property holders to get rid of the objectionable and super noisy religious enthusiasts.

Mr. Henry W. Barnes, in a conversation with an EAGLE reporter this morning, thus voiced his protest:

"Harrison street from Court to Clinton, with Tompkins place, formed a neighborhood which, while unpretentious, was quiet, orderly and made up of comfortable homes. The edifice at the corner of Harrison street and Tompkins place, built by the Middle Reformed Dutch Church in 1835, was deemed a desirable acquisition, the services being conducted in such manner, that however the residents thereabout might differ in their religious views, they never failed to respect the denomination there represented. Unfortunately, from causes which need not be here recalled, and which do not affect the issue, the building in question ceased to be ecclesiastical property and became that of an individual, through whose auspices it was placed in charge of the so called Salvation Army. On the evening of Saturday, May 23 last, this grand army swept into possession of their 'temple' to the strains of music and discord, both vocal and in

strumental, which need no description. It was Bedlam let loose; and the unsightly array of male and female warriors was followed closely and threateningly by that hoodlum class which from every low nook and corner in a great city invariably press after that which is attractive only for its lack of culture and utter want of reverence. Thanks to the efficient action of the police there were no violent breaches of the peace, but there was constant turmoil and confusion; the streets swarmed with gangs of roughs—a terror to a quiet neighborhood and dangerous to life and property. It was a relief when the army withdrew and the building was closed for the night. Sunday passed in tolerable quiet, but on Monday evening, Decoration day, the same programme of noisy offense was re-enacted, and the residents in the vicinity were compelled to apply to the police for further protection, which was promptly given, but the streets, ordinarily as quiet as could be desired, were a scene of wild confusion until 10 o'clock put out the lights of that strangely transformed temple. No edifice occupied as a church or the place of worship of any sect could in our community, by any possibility, become so offensive to good taste and in itself so indecent as this 'temple' has become. When the continued presence of the police in extra force is necessary to preserve some show of order in the streets it becomes a question for serious consideration. What would the condition of things become were that force reduced to the ordinary duty of the patrol, hitherto amply sufficient for the protection of the orderly neighborhood? Our interests are seriously impaired and our rights in property damaged to an unwarrantable extent by the toleration in our midst of an excrescence in the name of religion, but devoid of all its decencies. This statement can be verified by the police authorities and by the entire community."

A protest against the Salvation Army has been sent to Mayor Whitney and to the police authorities signed by the following residents and property owners:

Theodoro H. Ahlefeld, John H. Pest, H. W. Barnes, B. C. Earl, John Flannery, Sarah E. Schaumbert, E. Loracher, Les. Deghale, R. R. Appleton, John Van Desbelgie, I. H. Lau, Harriet E. Williams, C. Heydacker, Thomas Norton, G. A. Goedeske, Wm. P. Cook, Rev. Percy Barnes, Lipman E. Pike, J. P. Hazelton, Jr., William P. Shaw, B. E. Pike, F. A. Shenfeld, E. Hazard Alkman, F. W. Jenkins, Charles H. Parsons, Frank H. Parsons, Mrs. Charles T. Griffith, Sophie Steffan, Jacob Endris, Benjamin H. Callahan, Mrs. N. W. Smith, E. M. Smith, J. Cooney, R. T. Read, A. Von Moers, W. H. Smith, W. S. Paldwell, Joseph Cooney, Charles Pickslay, Rev. L. M. Dorman, William B. Hilton, Mrs. C. Stursberg, H. Randolph Elliot, C. E. Kennedy, George W. Kirke, James W. McCulloch, Mary L. Thayer, W. W. Thayer, Minnie C. Thayer, Mrs. Eliza Anthony, John Mounahan, W. J. Franstoll, William J. Young, G. P. Arnaud, Michael Laughlin, Rev. W. C. Hubbard, T. G. Shumdy, C. L. Jackson, N. O. Meldrum, Edward L. Graef and E. Tietzel.

SURPRISED AND INDIGNANT.

The Trustees of the Harrison Street Church Property.

The trustees of the Harrison street Church property have adopted the following:

Whereas, The secretary has presented to this corporation a lengthy petition signed by several hundred citizens of Brooklyn, among the number leading ministers stating the following:

"We, the undersigned, of the City of Brooklyn, while not wishing to be identified with the Salvation Army and while not being able to sanction all the means and measures adopted by this movement in its efforts to reach and reclaim the lower and vicious classes of the city, yet wish emphatically to enter our protest against any efforts which have for their object the suppression or stopping of the work of the Salvation Army, in or around their temple on Harrison street or any other part of Brooklyn. We further wish to place on record our opinion that this movement is doing no evil but on the contrary much good in the neighborhood, and seeing that it is not a law breaking but a law abiding people and that its object is specifically to reach those who are without the reach of the existing churches with a view to reforming them we ask that every protection that is within the ability of the Commissioner of Police be granted them in their aggressive work, both in their marches and services outside and in the neighborhood during their meetings in the temple.

"We, the trustees of said corporation holding the above named building, wish to place on record our surprise and indignation at the proceedings taken against our president in the police courts, for keeping an alleged disorderly house, and hold that neither the officers of the corporation nor the officers of the Salvation Army are in any way responsible for the noise complained of, or for any disturbance which may be caused in the street adjacent to the Temple, and that it is the duty of the Police Superintendent to protect the good movement. And, further, that our President has neither been cognizant of, nor responsible for any alleged disorders such as has been recently stated in the press of Brooklyn."

EVACUATING HARRISON STREET.

**The Salvation Army About to Sell Its
Old Quarters.**

The "Salvation Army of the United States" has arranged to sell its real estate in Harrison street, comprising the old Middle Reformed Church property, to the German Evangelical Lutheran Trinity Church of this city, for \$30,000. The necessary papers, comprising the petition of the society's trustees, the consent of the Supreme Court, &c., were filed in the County Clerk's office to-day. The residents and property owners of the neighborhood, who have been longing for the departure of the army, will now heave a long sigh of relief.