

The Synagogue Journal

1856-2006

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Contact us: historicaljournal@kanestreet.org

Shabbat Chazon

View the Contents of Issue 30 at www.kanestreet.org/historical_journal.html

Issue 30

Death & Remembrance

In this issue ...

On the Shabbat before Tisha b'Av, the saddest day in the Jewish year, we look at the Congregation's observances for this fast day, as well as its traditions for burial and memorial. Shabbat Chazon (Shabbat of Vision) comes from the first words of the Haftarah, which is the first vision of Isaiah: Isaiah 1 "The vision of Isaiah son of Amoz". This Haftarah echoes the themes of Lamentations and of the first chapters of Deuteronomy wherein Moses reviews the desert wanderings: God was very beneficent to the people but they were ungrateful, forsook the covenant, and so will suffer, but eventually God and Israel will be reunited in faithfulness. The reading encourages people to examine their thoughts and deeds so that such catastrophes will not recur. There is a powerful call to embrace life through love of God and sincere observance of the ethical and ritual Mitzvot of Torah.

Tisha b'Av evening services this year will continue Kane Street's custom. Participants will sit on the floor of the dimly lit Community Room as a sign of mourning, and remember the destruction of the first two Temples and other historic tragedies. We will sing Kinot, mournful liturgical poems and chant the Book of Eichah (Lamentations). See "Tisha b'Av 2006" for more details on the day.

This issue features stories and obituaries from the historical Brooklyn Eagle, and brief articles about our cemeteries and memorial traditions. Rabbi Sam Weintraub discusses Kane Street's customs today in "When Death Occurs."

Special thanks to: Rabbi Weintraub; Dugans Martinez; Judith Greenwald; Jack Levin; the Brooklyn Daily Eagle Online™, Brooklyn Public Library; www.brooklynpubliclibrary.org/eagle; the Ratner Center for the Study of Conservative Judaism.

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Contents ...

Brooklyn Eagle on Tisha b'Av

Tishoh Be Av. Festival Commemorative of the Destruction of the Second Temple by Titus, the Roman,
July 28, 1879, General information on the observance.
The Black Fast. Observance by the Jews of the Fast Day Tishoh B'av, July 29, 1879. Describes
Baith Israel's services.

Brooklyn Eagle on Death, Burial and Memorials

Consecrating a Jewish Burial Ground, December 30, 1856. The first Jewish burial in Brooklyn.
Our Hebrew Cemeteries. A Morning Stroll Among the Cypress Hills, June 20, 1886. Remarks on how "the Jews have always paid the greatest reverence to the dead."
A Remarkable Funeral, January 17, 1887. The funeral of Beth Elohim's Rabbi Brandenburg.
Buried in Salem Fields. A Peculiar Question ... to Decide, March 3, 1889.
Baith Israel attorney argues "that the proposed removals were in accord with the tenets of Judaism."
A Merry Funeral. A Celebration Which Recently Took Place in Jerusalem, September 19, 1886.
This *Jewish Messenger* article is about burying ritual objects that have become useless.
Died in the Synagogue. Simon Brenner... Passes Away in the Beth Israel Place of Worship, September 6, 1898,
The final hours of this member of the *Chevrah Kadishah*.
Funeral of Simon Brenner. Orthodox Hebrew Ceremonies at His Son's Home Yesterday, September 8, 1898,
Article describes the funeral.
Obituary. Mrs. Caroline Brenner, September 23, 1900. Brenner family history



Our Cemeteries

Founders of the United Brethren Society, Brooklyn's first Jewish institution, were among the Congregation's founders. Both institutions were organized around 1855. The Brethren Society provided members with "doctor and medicine, free funeral and tombstone [at Washington Cemetery] and \$20 at the death of members, members' wives and families." Baith Israel also provided free burial services to members. The policy of free burial plots to congregants continued until 1972.

During its one hundred fifty years, the Congregation has acquired parcels at six cemeteries. Baith Israel's Union Field (in Cypress Hills area of Glendale, Queens) and Anshei Emes' Washington Cemetery (on Ocean Parkway in Gravesend, Brooklyn) served our families until those cemeteries were fully occupied. Both cemeteries were easily accessible from downtown Brooklyn. Founder Michael Lamm was buried at Union Field; Michael Gru at Washington Cemetery; Simon Brenner was buried at Mount Nebo Cemetery. In the 1870s, the acquisition of land at Machpelah Cemetery attracted new members to the synagogue. Neighboring Beth-El Cemetery, affiliated with Manhattan's Temple Emanu El, became the burial ground of early twentieth century presidents: Copland, Salit, Weinberg and Kalischer. In 1921, when Beth-El became filled, the Congregation added New Mount Carmel Cemetery, where prominent families such as the Goldfarbs, Browns, Belths, Kahns, Kronmans, Turks and Goldmans chose plots. Brothers Jack and Oscar Hertz, who led the Congregation during mid-twentieth century, while not buried in synagogue cemeteries, are buried in Cypress Hills at Mount Lebanon Cemetery. Wellwood Cemetery at Pinelawn in Suffolk County, acquired in 1958, is the Congregation's latest cemetery purchase.

For the Congregation's first six decades, the *Chevrah Kadisha* (Holy Society) administered to the dead. (See *Brooklyn Eagle* article about Simon Brenner.) Customs changed in the 1910s with the development of professional undertakers. We know from printed invoices found when clearing out the old Sunday school building for the Renewal Project that Max Braun acted as "Sexton and Undertaker" at 236 Harrison Street. Max billed members for his services. In 1921, the Congregation established the Cemetery Board to administer members' burial services. When membership began to dwindle in the 1930s, a new policy encouraged men fifty years or older to join the Congregation as Class C members. The category had lower dues than Class A members, but no burial privileges.

Albert Socolov recalls that his father joined the synagogue during that period. "He was fifty-seven years old," Albert observed, "It [burial privileges] wasn't that important to my father because he belonged to a society of *Lantzliets* from his hometown in Russia, and they had burial arrangements.... They didn't need burial services at Kane Street. My father was not enthusiastic about joining or he would have joined earlier. Maybe there was no reason for him to join for burial for himself, but there was for [my mother] because of the activities of the sisterhood."

The Congregation owes its continuity to dedicated volunteers. In eight decades five people have chaired the Cemetery Board: Louis Summer, Julius I. Kahn, Jack Hertz, A. Seth Greenwald and Ellen Phillips. Ellen, the chair since 2003, manages cemetery holdings, the transfers of plots, and the permits for burial and stone markers. Congregation members may purchase plots at New Mount Carmel, Wellwood and Machpelah cemeteries for \$1,000.

For information about the Congregation's interment records, contact Ellen Phillips or www.MountCarmelCemetery.com. Wellwood Cemetery - 631-249-2300; Machpelah Cemetery - 718-366-5959; Union Field Cemetery - 718-366-3748; Beth-El Cemetery - 718-277-3898; Washington Cemetery - 718-377-8690.

Memorials

Since the early 1900s, the Congregation has remembered cherished friends and family with inscriptions on plaques, ritual objects and bookplates. The first record of a memorial is the 1917 marker in memory of Sophie Weinberg, wife of President Pincus Weinberg and mother of Goldman Sachs chairman Sidney Weinberg. The marble plaque dedicates a scholarship to a deserving pupil. Stained glass windows in the Sanctuary commemorate Sophie's parents, Moses and Rebecca Barkhan (Barr). The World War I plaque with the names of servicemen from the Congregation commemorates those who died serving our country in The Great War. A bronze marker by the Friendship Garden on Tompkins Place is placed in memory of Tucky Druker.

The 1929 installation of illuminated bronze memorial tablets gave members the opportunity to honor the memory of deceased loved ones. Today, members may purchase memorial plaques for five hundred dollars per plaque. Purchasers are entitled to receive annual notification of the Yahrzeit observance date.

With the 2003 dedication of the Sol and Lillian Goldman Educational Center, many areas of the synagogue are dedicated in memory of beloved family members. Their names are inscribed on plaques in the lobby and by doorways. A list of recognition opportunities is available from the office upon request.

Tisha b'Av 2006

Tisha b'Av has become a day of collective mourning. Assigned to this day are great catastrophes of our people such as: the destruction of both Temples (by the Babylonians in 586 BCE and by the Romans in 70 CE); the sin and evil report of the ten spies (See Numbers chapter 12); expulsion of Jews from England (1290) and from Spain in the Spanish Inquisition (1492); the worst crusades; the Chelmnitzki massacres (17th Century).

Tisha b'Av is an expression of collective sadness over our persecutions. Its observance follows more the stringencies of Yom Kippur rather than the more lenient practices of minor fast days. For example eating, drinking, bathing, anointing oneself with cosmetics, wearing leather shoes and sexual intercourse are forbidden. Also, and unique to Tisha b'Av, there is a prohibition against the study of Torah, except for sad sections like Job and parts of Jeremiah because studying Torah is seen as a joyous activity.

After Tisha b'Av we begin a seven week period of consolation heading towards Rosh Hashanah.

2006 Email to the Congregation

TISHA B'AV SERVICES

Wednesday and Thursday, August 2 and 3

Tisha B'av falls this year from sundown, Wednesday, August 2 through sundown, Thursday, August 3. *Tisha B'av* is the saddest day of the Jewish Year, when we remember the destruction of the first two Temples and other historic tragedies. During services, there is a custom to sit on the floor, as a sign of mourning. We also sing the *Kinot*, mournful liturgical poems, and chant the Book of *Eichah*/Lamentations in a beautiful trope/cantillation. .

Evening Services for *Tisha B'av* will be held Wednesday, August 2, at 8:30 P.M. It is customary to pray and chant *Eichah* in a dimly lit room. Please bring flashlights for reading the text.

We would also like to *daven Shacharit* in the morning at 7:30 A.M. In order to plan a service, we must have commitments for a *minyan*. Please respond via "reply" E Mail message, or call the office at 718-875-1550, if you will come on Thursday morning, August 3 at 7:30 A.M.

TISHOH BE AV-

Festival Commemorative of the Destruction of the Second Temple by Titus, the Roman.

This evening at sundown the celebration by the Jews of the festival, Tishoh Be Av, (ninth day of Av), will begin, lasting till sundown to-morrow. This festival is in commemoration of the destruction of the second temple by Titus, the Roman, the first temple being destroyed by Nebuchadnezzar, King of Babylon. The second calamity happened about the beginning of the Christian Era, and from this time the Israelites ceased to be a political nation and were scattered over the face of the earth. The Hebrews still remember this sad event and still regard it as the issue of God's wisdom and providence; through it they believe that they as Israelites, were able to become the banner bearers of Jehovah, to make known his laws to the nations of the earth. Services, commencing this evening, will be held in all of synagogues, but especially among the orthodox Israelites will the festival be observed. The services in the synagogues generally consist of the reading by the rabbi of the Lamentations of Jeremiah and a lecture descriptive of the destruction of the temple and the observance of the day.

THE BLACK FAST.

Observance by the Jews of the Fast Day Tishoh B'Av.

Last evening, at sundown, the Jews commenced the observance of Tishoh B'Av (ninth day of Av), commonly called the Black Fast, in remembrance of the destruction of both their temples, which events, by a singular coincidence, happened on the same day of the same month. In the account of this fast day in yesterday's *Eagle*, there were two errors. The first consisted in naming the day as a festival and the second in speaking of it as the anniversary of the destruction of the second temple only, when in fact both temples were destroyed on the same date.

THE DESTRUCTION OF THE FIRST TEMPLE

by Nebuchadnezzar, King of Babylon, occurred Anno Mundi 3338, and is recorded in the fifty-second chapter of the Book of Jeremiah, commencing at the twelfth verse. After an interval of four hundred and ninety years the second temple was destroyed by Titus, the Roman. This was in the year 68 of the Christian era. Nebuchadnezzar commenced the siege of Jerusalem three weeks before the city was finally taken, and this period is still observed by the Israelites as a period of fasting, corresponding in many ways to the Christian observance of Lent.

The synagogue corner of State street and Boerum place is one of the orthodox type. It is a square, box-like structure. There were about thirty persons present at the services last evening, which were conducted by the rabbi, Rev. Dr. E. M. Myers, who chanted in Hebrew the lamentations of Jeremiah. At certain periods during the chanting the congregation responded, at times with wailing and lamentations. This morning, at seven o'clock, the lamentations were continued, and certain dirges and poems appointed for the occasion were sung. Services will also be held at half past six this evening.

At the other synagogues in the city similar observances took place, although of not such a marked character.

CONSECRATING A JEWISH BURIAL GROUND.—A most imposing ceremony took place on Tuesday, at the Washington Cemetery, Gravesend, on the occasion of the consecration of part of the Cemetery for a Jewish burial ground, by a Society of South Brooklyn Jews called the United Brethren Benefit Society, held at 25 Union street.—The ceremony was performed by Rev. Dr. Gershan, in presence of the members of the above Society. The arrangements were under the direction of Messrs. Prince, Mendes, D'Ancona, and Julian. The ceremony was performed after the following manner: The Rabbi first broke the sod, and the members in rotation followed in like manner. They then walked over the ground three times, reading appropriate prayers. The Rev. gentleman made a very feeling address and invoked the blessing of Almighty God on this most charitable Society. The corpse of a child of Mr. Henry Cohen was then lowered to its last resting-place, with the regular Jewish rites.

OUR HEBREW CEMETERIES.

A Morning Stroll Among the Cypress Hills.

The Caves of Machpelah—"Peace" in Salem.

God's House in Beth-El—Sherish Israel—Benjamin Nathan's Tomb—Recollections of the Inquest—Orthodox and Free Thought—Cremation vs. the Burial Rite Brought Out of Egypt—An Immortal Race.

After an open horse car ride to Ridgewood a steam car takes one in a few minutes to the Evergreens and Cypress Hills. They cannot compare with Greenwood, yet they have many points of interest, and at this season of the year especially are visited by many residents of Brooklyn and New York, whose dead repose there. We spent a morning recently among these quiet glades, chiefly among the little private cemeteries of the Jews. Some of this race are buried in the larger cemeteries, having intermarried with Gentiles and merged their generic and religious traditions in the universal commonwealth of humanity. But as a rule the Jews are as desirous as the Roman Catholics to sleep in ground consecrated to their own religious faith, and they are far more anxious than any other denomination to preserve in death the relations of consanguinity and family relationship. Some of the wealthier synagogues have cemeteries or burial grounds for their members, just as in England each parish church has its own churchyard in which the parishioners have their vaults and graves, unless as in the overcrowded London churchyards the law has closed them for sanitary reasons. Among the Jewish cemeteries around the Cypress Hills are the Union Field, the new Union Field, the Machpelah, the Maimonides, the Mount Hope, that of the Temple Beth-El, of the Nineteenth street, New York; Sherish Israel, of the Thirty-fourth street Synagogue, of New York; the Temple Emmanuel and some others, all of them, as we were told by gardeners and caretakers, being private cemeteries. Our ignorance of Hebrew made some of the names and many of the inscriptions unintelligible to us, and we remembered Addison's praise of the sub-

limit of the Hebrew Bible, only to regret that to us it was a sealed book when not "done into English."

No man, according to our old friend Henry George—and it seems as if Heber Newton and Father Edward McGlynn were of the same opinion—has any right to call a foot of ground his own. Those who are like Abraham, the father of the faithful, when he had not a "hemapodos," as St. Stephen tells us in the sermon which has come down to us in Greek, "no, not so much as to set his foot on," need not feel personally aggrieved at this theory, but there is certainly a sense of self respect and independence in paying for one's grave and providing a vault for one's family. Abraham, the father and founder of the Hebrew race, was the first to do this, for he bought the Cave of Machpelah, of which the cemetery so named reminded us, for "four hundred shekels of silver, current money with the merchant of the sons of Heth," and they gave him the freehold title to it with all the trees that waved above it and all the flowers that blossomed on its soil. In these cemeteries, as in that, many Sarahs and Rebekahs, many Isaacs and Jacobs, are laid decently away.

From that first Jewish cemetery and from the beginning of the checkered history of this most wonderful race the Jews have always paid the greatest reverence to the dead. Theirs is the idea of pall bearers and mourners and just men carrying just men to their burial with the burning of many tapers and the melody of many minstrels and the effusion of many tears. Joseph when he lay dying in Egypt "gave commandment concerning his bones," which Moses carried with them in the exodus. There was respectability as well as pathos also in the old prophet's request: "When I am dead then bury me in the sepulcher wherein the man of God is buried; lay my bones beside his bones." The Jews were the first pilgrim fathers, and in their anxiety to be buried in the grave of their kindred there was a consciousness of this pilgrimage, a sense of national unity, a natural piety, and, as the writer of the letter to the Hebrews in the New Testament scriptures argues, an evidence of faith in a Promised Land, a declaration that they sought a country and "looked for a city that hath foundations."

Bishop Warburton in his "Divine Legation of Moses" tries, indeed, to prove that the primitive Jews had no belief in a future state, and that the supreme greatness of Moses as a leader and legislator was that he induced the people to follow him for forty years through such terrible hardships and gave them so stringent a moral and social code without any reference to the hopes and fears of another life. However that might be in their early Arab days when Abraham, seeing the fires of human sacrifice to the false gods of paganism ascending from every hill, thought that the sacrifice of his own child might be acceptable to the one true God until the voice of revelation enlightening the moral sense restrained him, the prophets and psalmists of Israel—all the sacred writers except the mere scribes of national and State affairs—sound unmistakably the notes of faith in a hereafter. And though the faith of Jews, like that of Christians, is now inharmonious and divided, the epitaphs on many of these tombs swell the grand chorus of immortal hope. The expression of this faith and hope in heaven and in reunion are often the same upon these Hebrew tombstones near the Cypress Hills as those that Christians use. In the cemetery of the New York Thirty-fourth street Synagogue is an effigy of a little child in marble—Jacob, "the beloved child of L. and Lameth Morris," who died January 8, 1868—with the perfect little head on the carved pillow and the little hands folded together, and without an injury to any part from the storms to which for eighteen years it has been exposed. Beneath it is a simple verse enough:

A lovely child thou wert,
A little flower of our'h,
Alas! angels jealous of our love
Carried thee to heaven above.

But it recalled to our memory the cradle tomb in Westminster Abbey. This little Jacob in the Jewish cemetery lived but two months and eighteen days, and the little daughter of King James the First, who kept saying "I go, I go! Away I go!" while dying, was two and a half years old. Lady Augusta Stanley, wife of the late dean, had the beautiful lines of Susan Coolidge placed upon the cradle tomb. One or two of the verses would be appropriate also for this Hebrew babe:

A little rudely sculptured bed,
With shadowy folds of marble lace
And quilt of marble primly spread
And folded round a baby's face.

And traced upon the following stone
A dent is seen, as if to bless
That quiet sleep some grieving one
Had leaned and left a soft impress.

Soft furtive hands caress the stone,

And hearts, o'erleaping place and age,
Melt into memories, and own
A thrill of common parentage.

Men die, but sorrow never dies;
The crowding years divide in vain,
And the wide world is knit with ties
Of common brotherhood in pain.

Of common share in grief and loss,
And heritage in the immortal bloom
Of love, which, flowering round its cross,
Made beautiful a baby's tomb.

The Sherish Israel, a gardener told us, is the private cemetery of the Portuguese Synagogue in Nineteenth street, New York. A year must elapse, he added, before a monument is allowed to be erected to a Jew. It was to the Portuguese Synagogue in London, we remembered, that Isaac D'Israeli, as he invariably wrote the name, which his statesman son, Benjamin, afterward Earl of Beaconsfield, wrote as one word, Disraeli, belonged before he became a Christian, owing to what he considered the extortionate charges imposed upon him by his coreligionists. Hence it was that he had his little Benjamin who was about ten or twelve years old, baptized in the parish church of St. Andrew's, Holborn. Some of the Portuguese synagogues are very wealthy and that of Sherish Israel has many opulent members. Before referring to them the reference to the name of De Israeli, D'Israeli, Disraeli, suggests a word about the constantly recurring Bible names in these Jewish cemeteries and the way in which they serve both as first, or what we call Christian names, and family or surnames. The late Judah P. Benjamin is an instance. His name might as easily have been Benjamin P. Judah, so far as the origin of the Benjamin and the Judah, two of the twelve tribes of Israel, was concerned. On these Jewish graves we find Isaac Jacobs and Jacob Isaacs in the same way. Abraham, Isaac, Jacob, Judah, Benjamin, Simeon, Levi or Levy, Aaron or Arons, Moses, Nathan, Samuel or Samuels are sufficient instances. Isaac D'Israeli meant only Isaac of Israel, like Isaac of York, and represented the personal identity of some first

Isaac the Jew of his neighborhood. So among Christians, the late Protestant Swiss historian, Dr. Merle Daubigne, was only Merle, the Blackbird, *D'Aubigne*, of Aubigny. The study of personal names in all races is a very curious one. Men get their names through some personal accident or peculiarity, often some resemblance to bird, beast, fish or flower. When the famous Bishop Bull died the chaplain of Bishop Sparrow preached his funeral sermon and, having an eye to church preferment, concluded his discourse with the aspiration, "Lord, let me live the life of a Sparrow and die the death of a Bull!" In these cemeteries the name of Solomon is often found. It is, of course, the same as Solomon, and one might be named Solomon Solomon or Salomon Solomon indifferently. A final s added to it, as to Isaac or Jacob, makes more of a proper generic name of it. Here is the tomb of Jonas Salomon, in the Thirty-fourth street Synagogue burying ground; he was a native of Helder, North Holland, and near to him lies another of his line, Israel Salomon. As the Nineteenth street Synagogue is called Sherith Israel, so the Thirty-fourth street Synagogue is called Birensa Jeshurun, as we were told, and below that again is the ground of Temple Emmanuel, New York. All these are private cemeteries and therefore no assistance can be got from guide leaves and cards, as at Greenwood. Moreover, an army of mosquitoes, more terrible than the plagues of Egypt, assailed us the whole morning with such fury that we found little consolation at the tombs of the prophets. Talking of names, however, we found that George Washington or Washington is quite as popular among Hebrew as among Christian families. We have said that the religious aspirations and texts are often not less suitable for Christian tombs. If Christianity has still a good deal of Judaism in it,

the latter has the essence of Christianity; for what is it that the God whom both adore requires of any of us but, as the Hebrew word of inspiration has it, "to do justly and to love mercy and to walk humbly with God?" Christians, especially Catholics, write over the grave of a beloved one, "R. I. P.," "Requiescat in Pace," "May he (or she) rest in peace." The epitaphs, "May his soul rest in peace," "Peace to his soul" and "May he rest in peace" are quite frequent upon Jewish tombstones. To the Jews even the Catholic church is indebted for its ideal of perfect womanhood as embodied in the Virgin Mother and the noble patterns of female devotion and heroism that adorn its calendar. Nowhere are the endearing terms of mother, father, son and daughter more eloquent with the sincerity of family affection than among the Jews. One thinks of the unacknowledged Saviour and Martyr of pure Jewish religion when from the cross He said, "Son, behold thy mother," "Mother, behold thy Son," to His mother Mary and His beloved disciple John, as we read the words of family relationship and affection upon these Hebrew sepulchers. Even the least perfect verses are inspired when they breathe these affections. Thus, to Captain Jonas Phillips Levy, born in Philadelphia, January 14, 1807, died September 14, 1883, his children raise a costly monument with the inscription:

Speak gently, step softly, our Father lies here;
Bow the head reverently, but check the rising tear,
For he has gone to that bright home above.
Called by Him who doth all things in mercy and
love;

But fond memories of him will remain with us here
Until we rejoin him in that Heavenly sphere.

Next to this, in the same lot, is the splendid monument to his brother, Commodore Uriah P. Levy, born April 22, 1792; entered the United States Navy, October 2, 1812; died in March, 1862. An eagle with outspread wings surmounts the column, and at the

A REMARKABLE FUNERAL.

Final Services Over the Remains of George Brandenstein.

The funeral of George Brandenstein, from the Synagogue Beth Elohim, State and Hoyt streets, was the most remarkable that ever took place in this city among the Jewish people. As a rule they are opposed to display over their dead, preferring to inter their relatives and friends in the quietest possible manner; but an exception had to be made in this case on account of the respect, almost amounting to reverence, the people had for Mr. Brandenstein. Therefore it was that his remains were the first ever taken to or from the Beth Elohim places of worship either in Pearl street, or where the new church is, during the past twenty-five years. It was not only Hebrews who assembled on State street to pay their respects to the dead, for there were also present many Christians who shed tears as bitter and as copious over their lost friend as did the members of his own race.

The story of the dead man's life was published in yesterday's EAGLE. People began to enter the synagogue at one o'clock yesterday afternoon and by the time for the ceremonies to begin every seat in the body and galleries of the structure was taken and many persons stood up. At 1:40 P. M. a signal was given that the funeral procession was about to arrive and Grand Marshal David Engel, with Ushers G. Bluminau, J. Wechsler, A. Hess, M. Michlalls, H. Bluminau and C. R. Strauss, was kept busy in the performance of their duties. President Henry Block, Vice President B. Schallenberg, Dr. L. Wittner, of the Eastern District Temple Beth Elohim; the Rev. H. Tausky, of the Clinton street Synagogue, New York, and Dr. Ettinger, of the Beth Israel Synagogue, Boorum place and State street, ascended the platform and took their seats. Dr. Harrison, of the Temple Israel, and Dr. Sparger, of the Beth Elohim, dressed in deep black, walked up the aisle arm in arm toward the street door to meet the funeral cortege, while the organ played a low dirge.

As soon as the door opened the whole assemblage stood up wearing their head covering and all eyes were strained toward the main aisle, through which the mournful procession slowly passed. The two rabbis were in the lead, followed by the grand marshal and pall bearers A. Levy, S. Blumenau, Morris Hirsch, Julius Flato, Jacob Brenner, L. Hess, M. Hess and H. H. Rothschild, bearing the casket on their shoulders. Immediately behind the chief mourners, including the family of the deceased and his venerable father, Isaac Brandonstein, of New York, marched in couples. Dr. Sparger chanted a prayer while the procession moved up to the mourning covered bier on which the casket was placed. Dr. Harrison delivered a prayer in German and English, and Dr. Sparger followed in a forty minute eulogy of the departed. Dr. Harrison spoke next in English, and among other things he said:

The angel of death has been among us and cut a ripened ear away from this mortality. He comes to hovel and palace. Peasant and prince must bow to his inevitable will when he says: "Thy race is run." So it has been from the beginning and so it will be until the end. This grace and manly beauty, this hot blood of many passions has to give way and follow the leader, death. From eternity to eternity and so on to this endless caravan. Here is one known by all, loved by all, who is now no more. He is at rest and like the settings of the sun in the golden light of the western sky he shines in the good deeds done while here. The king of day is asleep, the night of darkness is at hand, but not forever. Our Father in heaven says: "Not forever," for it will not be long before we follow our friend, to meet in a better world. Frail, no more! Human, no more! But now he is among immortals before the throne of God. He has put on the shining robe of eternity. His journey is ended, and his eternity is perpetual happiness. His was the slow, retreating, melancholy ebb. He knew not he was going, but he obeyed the call of God. He was a good father, a kind husband and a defender of the faith such as is seldom met with now. He was cordial in his manner, kind to all and always sensitive in regard to the feelings of others. He has passed away like a flower that has withered. He labored with you for nearly a quarter of a century. He nursed you in your infancy and was ever looking out for your welfare. He needs no monument. His works are his best monument. Oh! immortal dead, laden with the heavy burden of life. Rest thy weary limbs. Be at peace in the bosom of God, and may it be thy perpetual abiding place. Let us rise and pray for the departed.

Dr. Harrison then offered up a fervent prayer, and when he ended the father of the deceased had to be led out into the air. The head of the coffin was uncovered and Grand Marshal Engel, assisted by Mr. Morris Hirsch, commenced getting the different societies in order to march past the casket and view the face of the dead. The first to move were the male and female scholars from the three highest classes in the Sunday school connected with the State street Synagogue, of which the deceased was superintendent for twenty-three years. They were followed by the congregation Beth Elohim, Samuel Lodge No. 63, I. O. B. B.; King Solomon Lodge No. 28, I. O. F. G.; Harmonia Lodge No. 118, K. S. B.; Hebrew Benevolent Society, Hebrew Orphan Asylum directors, Young Men's Hebrew Association, the Sunday School Teachers' Association, the Benoz Slon Association, of which the deceased was secretary for twenty years, represented by the following ladies: Mesdames B. Levy, J. Flato, L. B. Blumenau, L. Lamb, J. Altheimer, M. Hess and A. Levy, Free Sons of Israel, members of Temple Israel and personal friends of the dead, representing all creeds and races. It took the single file silent procession thirty-five minutes to pass by the casket and into the street, and last of all came the chief mourners and members of the Braudenstein family. The pall bearers again raised the coffin on their shoulders and carried it to the hearse awaiting on the street. They marched on foot after it for four blocks, when they took seats in carriages and proceeded on their way to Machpela Cemetery, Cypress Hills, where the remains were interred with additional service by Dr. Sparger. The string of carriages following the hearse covered two blocks on State street, and nearly every representative Hebrew of this city and New York was present.

base are a finely carved ship, a man of war, cannon, an anchor, flags, wreaths, etc. Close by him lies his daughter, Frances Lopez, wife of William Lopez, of Spanish Town, Jamaica, her tomb having been erected by him, Commodore Levy, U. S. Navy.

Near by, in this cemetery of the Thirty-fourth Synagogue, is another instance of the repeated name common among the Jews, on the touching monument to a Union soldier, whose body is not here: "In Memory of Jacob J. Jacobus, First Lieutenant, Washington Artillery, Augusta, Ga., who fell at the battle of Shiloh, Ten., April 6, 1862, aged 32 years." A widowed mother erected this fine monument and placed on it the inscription:

Cold in the earth my son lies,
Hidden ever from our mortal eyes;
He sleeps not where his ancestors sleep,
Where he died his grave is quite as dark,
Nor his mortal slumbers less profound,
Although no marble decks the mound;
On the last day he shall rise
An angel in the darling skies.

The world is a large place and yet a narrow one. Here is a monument to one Jonah K. King, born in Wurowana, Goshen, near Posen, October 1, 1803; died in Paris, March 6, 1866. Part of the interval he passed no doubt in Brooklyn and New York, or his monument would not be here, containing presumably his body brought from France, as it is not otherwise stated. The epitaph is singular. "May his Soul be Bound in Eternal Life." In common parlance, one speaks of bound "for" a destination, and when "in" is used the condition is usually a state of misery rather than of happiness. "Fast bound in misery and irons," says the Hebrew Psalmist. "Tied and bound with the chain of our sins, let the pitifulness of Thy great mercy loose us," says the Episcopal Prayer Book. The soul that is "bound in eternal life," however, has still the cords of a man around it yet endures no bondage but the service of perfect freedom. Its feet are not tied nor its wings clipped. "Jerusalem which is above is free." How appropriate to the pious Jew whose soul is "bound in eternal life" would be the Christian hymn.

There everlasting Spring abides
And never fading flowers;
Death, like a narrow sea, divides
That heavenly land from ours.

Bright fields beyond the swelling flood
Stand dressed in living green;
So to the Jews fair Canaan stood,
While Jordan rolled between.

Oh could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With faith's illumined eyes;

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Should fright us from the shore.

The cemetery of Sherish Israel covers five acres. All buried here were members of old Hebrew families, who worshiped in that synagogue in Nineteenth street, in New York, and were bound together by one faith and often by the ties of family and friendship. Some of its rabbis sleep here, as the Rev. Lyons Jaques, upon whose tomb is the verse from the 123th Psalm: "Behold truly thus shall be blessed the man who feareth the Lord." Here sleeps Dr. Gomas, of New York, physician; and here, Dr. Tobias, of the same fraternity. Here is the burial plot of the Hart family, of which Mr. Hart, of the New York Third Avenue Railroad is the best known to the public. He or another Mr. Hart of the same family came every morning with the Nathan brothers to the inquest on the murder of their father. In this lot, which, like all the others, is beautifully kept and bright with shrubs and willow trees and flowers, are buried Emily Grace Nathan, his wife, who died January 16, 1879, and Estelle Nathan, who died on the 21st of October, 1860, in the 29th year of her age. Here also rest his brother in law, Judge Albert Cardozo, between his wife, Rebecca Nathan, and his daughter, Grace Amy Cardozo. Michael H. Cardozo and others of the family are also buried here. Mr. Nathan's lofty and beautiful monument is a pillar or column with carved drapery, a cloak and tassels, and the simple inscription on the tomb is only "Benjamin Nathan, died July 29, 1870, in the 57th year of his age."

At the inquest the late Justice Dowling, of the Tombs, and the District Attorney, Mr. Fellows, assisted the Coroner when their other duties permitted. The night garments stained with blood and the carpenter's "dog" with which the murder was done were produced. The policeman on whose beat the Nathan mansion was sworn that he had tried the front door at 5 o'clock and found it fastened. A bright little newspaper boy, who was evidently possessed of much quicker intelligence than the policeman, swore, on the contrary, that when folding his papers on Mr. Nathan's stoop, opposite the Fifth Avenue Hotel, as he did every morning, he was surprised to notice that the door was a little way open. The officer was so stupid that when, on his return beat, he heard the cries of murder from the two sons standing in their night gear on the stoop, all he did when he went upstairs and saw the murdered man lying by the door between the rooms was to take up the carpenter's dog, which he should not have touched until the arrival of the Coroner. Other witnesses whose faces and voices rose before us as we looked at Mr. Nathan's monument were Dr. Peckham, his next neighbor, who deposed to the noises which he and his wife heard in the night, and was much affected while giving his testimony. The kind old gentlemen felt deeply the fate of his friend. General Blair, who was staying at the Fifth Avenue Hotel, testified, if we remember, to seeing a man running in the early morning. Workmen had been repairing the house and Mr. Nathan, who was staying at his country seat in New Jersey, had only come to New York for one night to attend some special service in the Synagogue of Sherish Israel. Washington Nathan testified with perfect candor that he had spent the earlier part of the evening with a gay woman who

BURIED IN SALEM FIELDS.

A Peculiar Question Which Judge Cullen is Asked to Decide.

A case is pending before Judge Cullen in the Special Term of the Supreme Court which is exciting some attention among the members of the Brooklyn synagogues, particularly those belonging to the orthodox wing of the Jewish Church, which includes those who adhere rigidly to the ancient tenets of the Talmud in faith and practice. It appears that Mr. Leon Furth, a resident of the Eastern District, desires to disinter the bodies of his father and his nephew from the plot where they now lie in Salem Fields Cemetery at Cypress Hills and reinter them in his family plot in Mount Hope Cemetery. The plot where they now lie is controlled by the Congregation Beth Elohim, of Keap street, a society which claims to belong to the orthodox wing of the church. A tenet of faith with them is said to be that the dead should never be disinterred, save under exceptional circumstances, and, further, that a grave once tenanted cannot be occupied by another body. The authorities of the congregation declined to permit Mr. Furth to remove the bodies of his relatives for the religious reasons above stated, and he therefore applied to the Supreme Court for an order permitting him to make the desired removals. The matter came up yesterday afternoon before Judge Cullen, Michael Gru appearing for Mr. Furth, and Ira Lea Bamberger for the Congregation Beth Elohim.

Mr. Gru disputed the position taken by the congregation and produced certificates from well known rabbis and doctors of the Jewish law to show that the proposed removals were in accord with the tenets of Judaism. Dr. Kohler, of New York, gave the following certificate:

This is to certify that according to the Jewish code of law in its final decision given for Rabbinical Judaism in Yooch Deah, Chapter cccxiii., paragraph 1, a dead body may be disinterred if the same is to be buried in the family plot.

DR. K. KOHLER, Rabbi Temple Beth El.

New York, February 20, 1889.

Rev. Dr. A. Kohut, rabbi of Temple Ahaworth, Chesed, of New York, says that according to the Jewish code Yora Deah, in paragraph 363, the removal of the dead from one place to another is allowed when the intention prevails to have all the family buried in the same place.

Rev. Dr. Edward B. M. Brown, rabbi of the Mt. Sinai congregation in East Seventy-second street, also decides that according to the Jewish law—while the removal of the dead is not usually permitted, an exception is made when it is desired to remove a body to a family plot. The rabbi also gives a decision upon the question as to whether a grave vacated by one body can be used for the interment of another body. He says that it may be so used if the loose earth is not used in the construction of the grave. The virgin soil that has never been made loose by the digging of the first grave, cannot be contaminated by its first tenant.

In this country, as a rule, this rabbi says, Reformed Jewish congregations permit, as a rule, the removal of the dead.

The Beth Elphim congregation claimed to be an orthodox synagogue, and therefore they were more strictly bound by the rabbinical law. The petitioner shows that the congregation by adopting family pews, choir, organ and other non Jewish observances has become unorthodox.

Mr. Gru also declared that the body of one Moritz, a relative of Furth by marriage, had been removed from the Salem Fields Cemetery. He also produced the affidavits of the cemetery keeper that the removal and reinterment of bodies was common in the Jewish communities.

On the other side the affidavits of the president of the congregation and others were presented to show that the proposed removals were contrary to their faith; that the bodies of the dead were never disturbed after burial, save for the purpose of taking the bones or dust to the Holy Land or to deposit them among near relatives, the idea being that the body having been once buried it is no longer in the custody of man, but is in the keeping of God, and that the spirit should continue at rest.

Judge Cullen said that the religious scruples of the congregation should be respected, and if it was shown that when the bodies in question were interred in Salem Fields plot the friends understood the particular tenets which controlled interments there, then they would not be entitled to the order. Decision was reserved.

was also called as a witness. His father had not occupied his usual room but had a bed prepared for himself in the second floor front parlor. As Washington passed upstairs at midnight his father asked if it were he and he told him there was a jug of ice water if he needed any. That was the last time he ever heard his voice, for he and his brother slept heavily, as young men often do, and heard no sound on the floor below them during the night. It was when one of them went downstairs in the morning that the murder of their father was discovered. The old housekeeper who slept downstairs had heard nothing and clearly knew nothing. One witness only riveted our attention, yet the coroner and lawyers seemed to take small notice of him. He was the housekeeper's son and every word had to be squeezed from him. A heavy, leaden dogged look sat on his face which was by no means a pleasant one to look at. He knew the safe and the cash box within it from which Mr. Nathan had sometimes taken money in his presence and given it to him to pay bills or make purchases with. He did not know how much Mr. Nathan kept in it. This coroner's inquiry lasted some few days and an episode in it was the dramatic intervention of the late George Jones, the Count Johannes, who claimed to make remarks at intervals as being a counselor at law of the Supreme Court. No suggestion of the arrest of the housekeeper's son, or any one else, was made. He was not asked what company he kept or if he had ever spoken in bar-rooms of Mr. Nathan's safe and cash box, according to the writer's recollection. No ingenuity, such as Edgar Allan Poe would have put into a lawyer's or detective's head, was shown by any one. The fact that Mr. Nathan had been murdered on the night of July 29, which everybody knew beforehand, was all that was elicited.

There are Hebrews and Hebrews. Mrs. Nathan, the widow, who died in 1879, was, like her husband, true to the strict traditions of Jewish Orthodoxy, so much so that in her will she excluded from inheritance any son who should abandon the faith of Israel or marry one who did not hold it. Many of the highest and wealthiest Jews have, of late years, relaxed their code. Lord Rosebery, Mr. Gladstone's right bower, married Miss Hannah Rothschild, daughter of Sir Lionel. Others of the Hebrew race and creed have married Christians, though the instances are not many. In some few cases Christian maidens have become daughters of Judah to wed Jewish husbands. Sometimes whole families, like the great musical family of the Mendelssohns, have become Christians. Such conversions from one creed to another are generally matters of expediency, the subject thinking that the essentials of religion are the same in all.

There are still a great number of Jews whose phylactery is as exact as ever, and who observe with punctiliousness not only the moral but the ceremonial laws of Moses. The great Hebrew prophets were the first Broad Churchmen, but many synagogues are as exclusive as Calvinistic Orthodoxy is among Christians. An instance of this occurred the other day in Brooklyn, when Mr. Liebman, of the firm of Loeser & Co., was objected to as a likely representative of the Hebrew element of our population in the Board of Education, on the ground that although a Jew he was not an Orthodox one. An increasing number both of Jews and Christians are theists, free thinkers and rationalists. The congregation of the Rev. Octavius B. Frothingham, in New York a few years ago, was mainly composed of Jews, and his successor, Felix Adler, is a Jewish rabbi. Plymouth Church is largely attended by Jews, who like Mr. Beecher's agnosticism as to positive faith.

But all Jews agree in the "cultus" of the dead by religious observances and sepulture. No Hebrew rabbi would care to officiate as the Rev. Drs. Farley and Putnam conscientiously did a short time since at the cremation of a departed friend. Joseph, and Moses after him, learned the burial rite in Egypt, and out of Egypt, by way of Judea, the custom came to Christendom, the "Galilee of the Gentiles." At the cremation of Harry E. Dodge, at Mount Olivet Cemetery, according to his compact with his friend, Charles H. Wheeler, some may have recalled the words of Cicero in his "Cato Major," *cujus corpus a me crematum est*. So far as resurrection goes, it cannot mat-

ter, for, as the greatest of all Jewish converts to Christianity has said, "there is a natural body and there is a spiritual body." Personally, cremation seems to some of us the more excellent way of disposing of the useless and deserted tenement. The chief horror of death has always seemed to them the paraphernalia of the funeral, the closed coffin, and the narrow house. When the "I" that was the living soul is fled, why keep the body to corrupt the ground? But we have been amazed at the number of persons, especially of the old, who look upon corruption in the grave with tranquillity, but shudder at the thought of being changed by purifying fires, "ashes to ashes, dust to dust."

The Jews will still bury their dead and lie down to the last sleep in families, as they have lived. May Ezekiel's vision come to pass in every valley of dry bones tenanted by this immortal race, which has given such inspiration, philanthropy and genius to the world. Among these valleys and these hills of cypress we noticed many names familiar as household words in the commercial circles of New York and Brooklyn. Here is the family plot of the Abrahams, who came from England, and here also are families of the ancient race who came from Germany and from almost every land. The race and faith of the Montefiores and the Rothschilds is worthy to survive. The songs of Zion are now heard in all lands and the laws of Sinai have given jurisprudence to Christendom.

RECLUSE.

A MERRY FUNERAL.

A Celebration Which Recently Took Place in Jerusalem.

A merry funeral, with music and dances, took place recently at Jerusalem—a peculiar kind of funeral, which turns up every five or six years. At the Sephardic synagogue in Jerusalem is a chamber called *Chedeu Hognisoh*. There are preserved all the scrolls of the Torah that have become useless, also *Meusoth*, *Tefilin*, etc. In accordance with an old custom, these old documents are sewn into bags or put in earthen jugs and with music, dance and song are carried outside of the city. There is a large cave toward the end of the cemetery at the foot Mount Olive, where they are preserved. On that day all the stores and workshops are closed and crowds fill the streets. The men assemble in the synagogue, where prayers for the welfare of the sultan are recited. A procession is formed. In front Torah scrolls are carried under *Chupahs* and at their side men carry burning wax candles. Then follow about one hundred men carrying bags and jugs. At the Zion gate the rabbi of the Sephardic synagogue ascends a large stone and recites a prayer for the sultan, the state officers, rabbis, and the congregations throughout the whole world. Then the procession wends its way through the Josaphat valley to the cave, where the bags and jugs are deposited. The celebration lasts till late in the evening.—*Jewish Messenger*.

DIED IN THE SYNAGOGUE

**Simon Brenner, Father of the City
Magistrate, Passes Away in the Beth
Israel Place of Worship.**

Magistrate Brenner did not sit in the Adams street court this morning, because of the death of his father, Simon Brenner, which took place yesterday afternoon in the Synagogue of Congregation Beth Israel, on State street. Mr. Brenner was 78 years old and an orthodox Jew. He was so strong in his adherence to the tenets of the church that when he realized that his death was near he directed his removal to the synagogue, so that he might die on ground that was consecrated to the worship of the God of his fathers. The cause of death was pneumonia, a disease which he contracted a few weeks ago.

Mr. Brenner was one of the best known Hebrews in this vicinity. He had lived in Brooklyn forty-three years, and most of that time was spent in the Tenth Ward. He came to New York from Germany in 1854 and lived there one year. Then he moved to Brooklyn and opened a tailoring establishment in the Tenth Ward, where he continued to do business until twelve years ago. Then his health began to fail and he retired on a competency and the reputation of having been an honest business man. Mr. Brenner was respected among all classes of Jews for his strict adherence to the faith. He was an uncompromising child of Israel and his life was an exem-

plification of the Mosaic law. Young Brenner early attached himself to one of the less orthodox synagogues, but his liberality was a constant thorn in his father's flesh. The older man finally determined to keep separate apartments at the house. As a member of Beth Israel he had for more than forty years been one of the chosen ten who perform certain ceremonials in the synagogue on the death of a member. When he was stricken with his last illness he asked as a special favor that he should be allowed to spend his last hours in the synagogue. He was permitted to have a bed in the building and he passed away in perfect peace and strong in the faith of his fathers.

The funeral services will be held at Magistrate Brenner's home at 252 Carroll street tomorrow afternoon. Rabbi Rosenberg, of Congregation Beth Israel, will be assisted by Rabbi Taubenhau, of Congregation Beth Elohim. Magistrate Brenner is a member of the latter congregation and is superintendent of the Sunday school. Mr. Brenner leaves a widow ten years his junior, who lives with Magistrate Brenner.

FUNERAL OF SIMON BRENNER **Orthodox Hebrew Ceremonies at His** **Son's Home Yesterday Largely** **Attended.**

Simon Brenner, the father of Magistrate Jacob Brenner, was buried yesterday at Mount Nebo Cemetery, at Cypress Hills. The funeral services were held at the house of his son, 252 Carroll street, and were largely attended. The deceased had been a leader in the Jewish community of the borough and especially in the Tenth Ward for forty years and a large number of prominent Hebrews assembled to do honor to his memory. The funeral as nearly conformed to the orthodox Hebrew form as was possible, in accordance with Mr. Brenner's expressed request. The plain pine coffin, the simple linen robe in which the body was wrapped, the absence of floral offerings, all agreed with the orthodox form. The services were conducted by Rabbi Rosenberg of the orthodox synagogue on Boerum place, of which Mr. Brenner had been a member, and the address was by Rabbi Taubenhau of the State Street Reformed Synagogue, to which Magistrate Brenner belongs. Rabbi Rosenberg chanted the services and prayer in a rich, sonorous voice, and with evident feeling, while Rabbi Taubenhau spoke of the strictly righteous life of the deceased and his death at the altar of his fathers, as he desired it. He pointed to him as an example for others and said that one of the things he had been thankful for was the honor conferred on his son.

The services were attended by the members of the Federal Republican Club of the Tenth Ward and by President Beams of the Dime Savings Bank of the Eastern District, Magistrate Bristow, Michael Furst, Frank Crosby, Baldwin F. Strauss, L. Arnesberg, B. Schellinberg, A. D. Weiman, Sergeant Frank and many others well known in political and business circles.

OBITUARY.

Mrs. Caroline Brenner.

Caroline, the widow of Simon Brenner, died at the home of her son, Police Magistrate Brenner, 252 Carroll street, Thursday, in the 71st year of her age, after a long illness from valvular disease of the heart. She was born in Hamburg, Germany, January 21, 1830, and came to this country in 1846, with her husband. They had lived since then in the Tenth Ward, most of the time on South street, near Ninth. Her husband, who was one of the founders of the Congregation of Beth Israel, on State street, died two years ago. A touching coincidence was that his death occurred within a week of the Jewish New Year, as hers did also. It will be remembered that he died in the church he loved so well, having been there when he was attacked with his fatal illness. His wife was a faithful member of the congregation and known for her benevolence. She was proud of her only son, Magistrate Brenner, who survives her, and of her five grandchildren. The funeral services will be held at her son's home this morning, at 10 o'clock, the Rev. Dr. Taubenhaus officiating.

Tisha b'Av 2006

Tisha b'Av has become a day of collective mourning. Assigned to this day are great catastrophes of our people such as: the destruction of both Temples (by the Babylonians in 586 BCE and by the Romans in 70 CE); the sin and evil report of the ten spies (See Numbers chapter 12); expulsion of Jews from England (1290) and from Spain in the Spanish Inquisition (1492); the worst crusades; the Chelmnitzki massacres (17th Century).

Tisha b'Av is an expression of collective sadness over our persecutions. Its observance follows more the stringencies of Yom Kippur rather than the more lenient practices of minor fast days. For example eating, drinking, bathing, anointing oneself with cosmetics, wearing leather shoes and sexual intercourse are forbidden. Also, and unique to Tisha b'Av, there is a prohibition against the study of Torah, except for sad sections like Job and parts of Jeremiah because studying Torah is seen as a joyous activity.

After Tisha b'Av we begin a seven week period of consolation heading towards Rosh Hashanah.

2006 Email to the Congregation

TISHA B'AV SERVICES

Wednesday and Thursday, August 2 and 3

Tisha B'av falls this year from sundown, Wednesday, August 2 through sundown, Thursday, August 3. *Tisha B'av* is the saddest day of the Jewish Year, when we remember the destruction of the first two Temples and other historic tragedies. During services, there is a custom to sit on the floor, as a sign of mourning. We also sing the *Kinot*, mournful liturgical poems, and chant the Book of *Eichah*/Lamentations in a beautiful trope/cantillation. .

Evening Services for *Tisha B'av* will be held Wednesday, August 2, at 8:30 P.M. It is customary to pray and chant *Eichah* in a dimly lit room. Please bring flashlights for reading the text.

We would also like to *daven Shacharit* in the morning at 7:30 A.M. In order to plan a service, we must have commitments for a *minyan*. Please respond via "reply" E Mail message, or call the office at 718-875-1550, if you will come on Thursday morning, August 3 at 7:30 A.M.

When Death Occurs

By Rabbi Sam Weintraub

When a member loses a dear one next steps often depend on advance preparations made by the deceased and the family. We encourage members to prepare: purchase plots, select a funeral parlor, discuss type of service, as well as execute material and ethical wills.

Generally the family already owns a plot. If not, ones are available at Synagogue cemeteries. Purchases are arranged through Ellen Phillips, Cemetery Committee chair. The Rabbi can help the family choose a funeral parlor.

First I speak with the family over the phone and we determine the place and time of the funeral and burial. Barbara Speregen (Ba8aLou@KaneStreet.org) emails the Congregation about the arrangements, together with introductory information about the deceased and survivors. Then I meet personally with the family. Whether or not I am giving the formal eulogy I elicit information about the deceased for the service and for prayers, so that the spiritual presence of the deceased may be felt by the mourners at the funeral. I explain the services. This is an important time for the family to come together and begin to focus on spiritual and material concerns.

We then decide on Shiva. Once that is set I notify the Chesed chair, Jay Brodsky, who arranges for Minyan leaders and gets the suitcase of prayerbooks, kipot and tallitot to the house of mourning. If we are having a Minyan on Monday or Thursday morning when we read Torah, we will also bring a Sefer Torah for that service, which is returned to the Shul as soon as possible.

Although there is no formal Synagogue committee dedicated to do this, members will frequently bring food for the house of Shiva especially for the Se'eduot Hav'ra'ah, the first meal of consolation eaten after returning from the funeral. For this meal, hard boiled eggs are eaten as a sign of the cycle of life. It is important for mourners to be served by others, not vice versa.

The congregation uses the Prayer Book, "The Bond of Life: A Book for Mourners" edited by Rabbi Jules Harlow and published by the Rabbinical Assembly. Bereaved families are given a user-friendly guide to Jewish funeral and bereavement laws and customs entitled: "A Time to Mourn, A Time to Comfort, A Guide to Jewish Bereavement" by Dr. Ron Wolfson, published by Jewish Lights.

Our Cemeteries

Founders of the United Brethren Society, Brooklyn's first Jewish institution, were among the Congregation's founders. Both institutions were organized around 1855. The Brethren Society provided members with "doctor and medicine, free funeral and tombstone [at Washington Cemetery] and \$20 at the death of members, members' wives and families." Baith Israel also provided free burial services to members. The policy of free burial plots to congregants continued until 1972.

During its one hundred fifty years, the Congregation has acquired parcels at six cemeteries. Baith Israel's Union Field (in Cypress Hills area of Glendale, Queens) and Anshei Emes' Washington Cemetery (on Ocean Parkway in Gravesend, Brooklyn) served our families until those cemeteries were fully occupied. Both cemeteries were easily accessible from downtown Brooklyn. Founder Michael Lamm was buried at Union Field; Michael Gru at Washington Cemetery; Simon Brenner was buried at Mount Nebo Cemetery. In the 1870s, the acquisition of land at Machpelah Cemetery attracted new members to the synagogue. Neighboring Beth-El Cemetery, affiliated with Manhattan's Temple Emanu El, became the burial ground of early twentieth century presidents: Copland, Salit, Weinberg and Kalischer. In 1921, when Beth-El became filled, the Congregation added New Mount Carmel Cemetery, where prominent families such as the Goldfarbs, Browns, Belths, Kahns, Kronmans, Turks and Goldmans chose plots. Brothers Jack and Oscar Hertz, who led the Congregation during mid-twentieth century, while not buried in synagogue cemeteries, are buried in Cypress Hills at Mount Lebanon Cemetery. Wellwood Cemetery at Pinelawn in Suffolk County, acquired in 1958, is the Congregation's latest cemetery purchase.

For the Congregation's first six decades, the *Chevrah Kadisha* (Holy Society) administered to the dead. (See *Brooklyn Eagle* article about Simon Brenner.) Customs changed in the 1910s with the development of professional undertakers. We know from printed invoices found when clearing out the old Sunday school building for the Renewal Project that Max Braun acted as "Sexton and Undertaker" at 236 Harrison Street. Max billed members for his services. In 1921, the Congregation established the Cemetery Board to administer members' burial services. When membership began to dwindle in the 1930s, a new policy encouraged men fifty years or older to join the Congregation as Class C members. The category had lower dues than Class A members, but no burial privileges.

Albert Socolov recalls that his father joined the synagogue during that period. "He was fifty-seven years old," Albert observed, "It [burial privileges] wasn't that important to my father because he belonged to a society of *Lantzliets* from his hometown in Russia, and they had burial arrangements.... They didn't need burial services at Kane Street. My father was not enthusiastic about joining or he would have joined earlier. Maybe there was no reason for him to join for burial for himself, but there was for [my mother] because of the activities of the sisterhood."

The Congregation owes its continuity to dedicated volunteers. In eight decades five people have chaired the Cemetery Board: Louis Summer, Julius I. Kahn, Jack Hertz, A. Seth Greenwald and Ellen Phillips. Ellen, the chair since 2003, manages cemetery holdings, the transfers of plots, and the permits for burial and stone markers. Congregation members may purchase plots at New Mount Carmel, Wellwood and Machpelah cemeteries for \$1,000.

For information about the Congregation's interment records, contact Ellen Phillips or www.MountCarmelCemetery.com. Wellwood Cemetery - 631-249-2300; Machpelah Cemetery - 718-366-5959; Union Field Cemetery - 718-366-3748; Beth-El Cemetery - 718-277-3898; Washington Cemetery - 718-377-8690.

Memorials

Since the early 1900s, the Congregation has remembered cherished friends and family with inscriptions on plaques, ritual objects and bookplates. The first record of a memorial is the 1917 marker in memory of Sophie Weinberg, wife of President Pincus Weinberg and mother of Goldman Sachs chairman Sidney Weinberg. The marble plaque dedicates a scholarship to a deserving pupil. Stained glass windows in the Sanctuary commemorate Sophie's parents, Moses and Rebecca Barkhan (Barr). The World War I plaque with the names of servicemen from the Congregation commemorates those who died serving our country in The Great War. A bronze marker by the Friendship Garden on Tompkins Place is placed in memory of Tucky Druker.

The 1929 installation of illuminated bronze memorial tablets gave members the opportunity to honor the memory of deceased loved ones. Today, members may purchase memorial plaques for five hundred dollars per plaque. Purchasers are entitled to receive annual notification of the Yahrzeit observance date.

With the 2003 dedication of the Sol and Lillian Goldman Educational Center, many areas of the synagogue are dedicated in memory of beloved family members. Their names are inscribed on plaques in the lobby and by doorways. A list of recognition opportunities is available from the office upon request.