

# The Synagogue Journal

## 1856-2006

November 3, 2006

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Shabbat Lech Lecha

### Issue 44

#### Jews in America

#### In this issue ...

The Journal looks at our synagogue as an American institution. In *Lech Lecha* God promises Abraham great progeny and prosperity, and the ability to be a blessing for "all the families of the earth." This week, we observe the interaction between the congregation and the community. Mid-nineteenth century articles from the Brooklyn Eagle reflect that this young congregation was a welcome addition to the "City of Churches." Brooklyn seemed to be interested in learning about the Hebrews. The paper reports on Rev. Alexander's Thanksgiving speech in 1860 with its message of peace. At Abraham Lincoln's death, "the synagogue was draped in black both inside and out." An article from 1892 describes how the Hebrews in their synagogues will begin the week-long Columbian Celebration. Jews donated funds for a statue in memory of the philo-Semite Reverend Henry Ward Beecher. In 1891 Christian and Jewish ministers formed a "Saturday and Sunday Association" meeting. Anniversary celebrations have paid tribute to the Bill of Rights and the Statue of Liberty. In 1919, we held a Victory Ball. In 1939 we offered our Clinton Street neighbors at Christ Church a temporary home after the fire at the church.

During Baith Israel's first decades, members blended into Brooklyn society with its large German component. Although a number of Eagle articles refer to the synagogue as "Polish Orthodox," German was its common language. Trustee minutes were in German; the Rabbi's sermons were in German; there's even an account about a bar mitzvah speech in German. In the 1870s when the mass immigration of poor, uneducated Jews from Eastern Europe streamed into the lower East side and Brownsville, anti-Semitism swelled. We provide a sampling of derogatory articles that appeared in the Eagle. Our congregation, like many in the U.S., took steps to appear more mainstream American. Distancing themselves from Brownsville, the congregation called itself "Beth Israel." They addressed the Rabbi as "Reverend," "Minister" or "Dr." In 1939, in the face of growing anti-Semitism, the Sunday school building was called "Beth Israel Temple House."

For the first half of the twentieth century, the majority of the congregation resided over their shops on commercial streets near the synagogue – Atlantic, Court, Columbia, Smith and Hamilton. Although South Brooklyn was primarily an Irish and Italian neighborhood then, many merchants were Jews. The neighborhood included Jewish services with several Kosher butchers and grocery stores, and at least one Kosher restaurant. The Journal includes recollections of Eli Wallach, Irving Weissler, Albert Socolov and Joseph Goldfarb about the community in the 1920s and 1930s.

In the 1970s when the congregation was first starting to regain a viable membership, Rabbi Henry Michelman invited the community to an interfaith model Seder. During the 1980s as the Brooklyn Jewish community grew, several congregations organized programming events. The Journal provides back articles from *The Jewish Week* and *The Scroll* newsletter about collaborative efforts of the Brownstone Coalition and on the beginnings of a local Jewish Day School. Marion Stein's update on the Jewish Community of South Brooklyn illuminates the vigor of Jewish life today, "May we be strong and continue to grow in strength"

Special thanks to: Rabbi Weintraub; Marion Stein; *The Jewish Week*; Brooklyn Daily Eagle Online™, Brooklyn Public Library; [www.brooklynpubliclibrary.org/eagle](http://www.brooklynpubliclibrary.org/eagle),

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November 27, 1920

CHRIST CHURCH  
CLINTON AND KANE STREETS  
BROOKLYN, N. Y.

April 2, 1939

Rabbi Israel Goldfarb,  
360 Clinton Street,  
Brooklyn, N. Y.

Dear Rabbi Goldfarb:

Thank you very much for your letter of sympathy in our great loss by fire.

Through many years there has been a most wonderful feeling of association between our two congregations. This has been deepened by your generous offer to let us share your building at the time of the fire. However, we found it more advisable to unite with our Chapel congregation in the Erie Basin. We are now able to use the small Chapel in the Parish House and are carrying on there for the time being.

I want to extend my personal thanks to you and to your congregation for the fine brotherly spirit which you have manifested.

With most cordial regards,

I am,

Faithfully yours,

*Edward Saunders*

## The Old Neighborhood

*Eli Wallach, Irving Weissler, Albert Socolov and Joseph Goldfarb were boys in the early twentieth century. Each reflected on growing up in the Red Hook/South Brooklyn area.*

### Eli Wallach

**Abraham and Bertha Wallach were BIAE members long enough for their elder son Samuel to attend the Talmud Torah and become a bar mitzvah. When Eli was about ten or eleven, they sold their candy store and moved to Bedford Avenue. The following remarks by Eli are excerpted from a book of Brooklyn biographies, *I Remember Brooklyn: Memories from Famous Sons and Daughters* by Ralph Monte, Birch Lane Press, New York 1991.**

"I grew up in the back of a store in the Red Hook section of Brooklyn during the 1920s. My parents were running their candy-store business right in the middle of Brooklyn's Little Italy section at 166 Union Street. We were one of a handful of Jewish families living in the area. Bertha's Candy Store, which was named after my mother, was the center for all the activity going on in Red Hook, from the place to purchase the daily newspaper, a pack of cigarettes, or some penny candy, to serving as the message center for the local gangsters. My father, along with several other shopkeepers on the block, was a trusted outsider to many of the neighborhood characters. Some, like Albert Anastasia and Al Capone, later went on to earn dubious nation reputations."

"Life on Union Street was full of activity. The streets were always swarming with people out of doors in the summertime, purchasing fruits and vegetables from the pushcart merchants or polishing off a charlotte russe on their front stoop. Late-summer days meant carrying crates of grapes into the cellars of the brownstone houses that lined Union Street, and watching in awe as old Italian men magically transformed their vintages into fragrant, hearty wines. When I wasn't lugging grapes or buying ice at the ice plant for the neighborhood widows, I'd be out playing in the streets, devising war games in empty lots or roasting mickeys under garbage cans. Another popular activity my friends and I enjoyed was putting pennies on streetcar tracks. After a streetcar passed over a penny and flattened it out to the size of a nickel, we'd smooth the edges with a file and use our newfound wealth on a telephone call. Transforming pennies to nickels was a boy's rite of passage in Red Hook."

"If Saturday afternoons were spent at the movies, Friday evenings meant another ritual. That was the established family night. I'd spend Friday evenings lighting candles, saying prayers, and eating chicken soup even though we didn't consider ourselves a practicing Orthodox family. Several years after our move to Flatbush, though, it was time for me to be bar mitzvahed, and I particularly remember the rabbi reeking of garlic. For a number of mornings after I was bar mitzvahed, I would have to put on tefillin, prayer vestments around my head and wrists, and go to my room and recite my prayers aloud. Being an active boy, I wasn't thrilled with this confining ritual. After what seemed like an interminable number of mornings. I decided one day to fake it. Appropriately adorned, I dutifully went to my room, closed the door, and began mumbling and humming, affecting a prayer incantation. Without warning, the door opened and my mother looked in and caught me reciting my mumbo jumbo. I guess the look in my eyes suggested to her I had had enough. My post-bar mitzvah ritual was over!"

### Irving Weissler

**The Weissler family owned candy stores a few blocks from the Wallachs' store. Irving offered these comments to Journal Editor Carol Levin in a conversation from 2003.**

"My mother taught us to be good Jews and it's still there."

What was Friday night like in your house?

"It wasn't standard. We had more of a dinner on Friday nights than other nights. It was all hit-and-miss. We had a candy store, and the business interfered with having a separate life as a family.

Where was the candy store located? "Downstairs. In fact, we had three or four places. We had one on Hoyt Street, that's where I went to public school 32. Then we had another one on President Street and Clinton... Those were the two stores that I remember my father having. It was hard making a living in those days. For Passover I remember we had a room in back of the store, and for Passover my mother made the Passover activities and dinner in back of the store. For some reason I did something that my mother was annoyed about and I was going to get even on her and I went to the front of the store and took a Hershey bar which you weren't supposed to eat because it was Passover."

Did you have Kosher foods, Kosher meats?

"Oh yes. We always had Kosher foods... There were Kosher butchers around. There were quite a few. There was a Kosher butcher on Montague Street and it wasn't Kosher, they just called it the Kosher butcher. But that's in recent years, about 20 years ago... Our dear Rabbi Goldfarb felt very responsible about Kosher, and they observed. But that's rare today. We had Kosher food, but I don't know if we observed all the laws. The dinners in the synagogue were all Kosher and we said the proper prayers before and after the meal.

Do you remember any incidents of anti-Semitism, any problems that you had?

"I didn't notice it, but my sister remembers names. We had the Mafia in our neighborhood in Clinton Street and 2<sup>nd</sup> Place, that whole area, including this area. I was born in Williamsburgh and we moved to this neighborhood when I was five or six and we lived on Hoyt Street... When we played football, they sang a song about the sheenies. We were the sheenies. So there was definitely anti-Semitism around."

Did you have a Seder at your house?

"We always had a Seder. The store was closed and we had the Seder in back of the store. There was a little room with a little kitchen and we lived our life around the store. Actually, I didn't have a real childhood as a result."

### **Albert Socolov**

**Benjamin and Lottie Socolov first owned a hardware, paint and building supply store on Hamilton Avenue and later moved to Court and Hamilton. The three Socolov children attended Sunday school and Talmud Torah. Albert is the middle child.**

"When I was a little, little boy, we lived on Hamilton Avenue... The building that I was born and raised in was torn down to make access to the Brooklyn Battery Tunnel. I remember standing out there with my father and brother and mother and Franklin Delano Roosevelt drove by in a car to dedicate the Battery Tunnel. It was a very important time. It sort of dramatized the neighborhood, because it was kind of a strange neighborhood. Hamilton Avenue was the dividing line. On one side of Hamilton Avenue, I don't remember which, the area was mainly Irish. They went to Visitation Church. And the other side was the Italian part of the neighborhood, and they went to Sacred Heart. Some ... went to the church on Court and Liquori Streets...St. Mary's had mainly Irish, maybe some of the old-line people in the neighborhood. It was a big crisis when the Red Hook housing project was built."

"On one side of Hamilton Avenue, were the Irish. On the other side were the Italians. And in the middle on Hamilton, there was a drug store owned by Jews. There was a shoe store owned by Jews. There were hardware stores owned by Jews. Further down on Hamilton Avenue there were stables because there were a lot of horse and wagons. And then there were a lot of people who lived in the area and worked on the docks. They worked on the dry docks and for some of the companies that had facilities on the waterfront. I worked there myself when I was waiting for results for the bar exam. My father knew a lot of Irish people. My mother was really starved for the kind of company that she wanted to meet besides the people in the neighborhood. They all loved her. She made packages for Christmas and all the other holidays. There was almost no evidence of Anti-Semitism in our neighborhood.... We were friendly with the entire community, and she was involved in community activities."

"[My parents] would very often go away on Passover time to a place in New Jersey. They would parcel us out to my aunts' houses. My mother had two, three sisters and they would take turns."

Was there a community seder at the synagogue?

"Yes. People would bring food to the Community Building. There were maybe thirty, forty-something people who attended. It was relatively small. That was part of the community. It wasn't a tight Jewish community, something like Boro Park or some other place where everybody in the neighborhood was Jewish. My mother was isolated. There were maybe three other families in our neighborhood. The rest of them all were non-Jewish."

What was anti-Semitism like out of the neighborhood?

"I didn't refer to it ,, as anti-Semitism as such. I had any number of experiences in the neighborhood roller-skating up to Kane Street to Talmud Torah or some other function, and being stopped by kids on the way where they checked me out for money or cut my necktie off. That was a big activity. They would get a pair of scissors and cut the tie off and leave the knot. No way that I could compete with that. My father was highly regarded in our neighborhood and highly protected by non-Jews who looked out for him. I don't know whether it was by virtue of the protectiveness on the part of other immigrant families or some similar sensitivity. I used to bring packages of food to these people. My mother would make a whole thing up and I would bring it two doors down or around the block. It was a very poor neighborhood. When the Italian people in our neighborhood had feast days, my father was invited to sit on the platform, on the dais. He was an unusual kind of guy. He had a store where he sold things, but if somebody came in. he would say what's wrong with the thing you got, I could fix that, and he would lose a sale. And they appreciated that. He was a very, very dear man, and he was treated very, very well."

How much of your lives were conducted in Yiddish when you were growing up?

"It was conducted between my mother and my father, but not the kids. In the synagogue, I think that there was a concerted effort to assimilate. As far as conducting things in Yiddish, nobody spoke in Yiddish. The rabbi didn't. The sermon was in English. The services were in Hebrew, the traditional liturgy. Yiddish was the language that people read in the newspaper. In my aunt's house, I don't think any of them spoke Yiddish. My father's brothers didn't speak Yiddish. Maybe they could, but they didn't."

## **Joseph Goldfarb**

### **The son of Rabbi and Mrs. Goldfarb recalls his boyhood neighborhood.**

"This neighborhood had had ups and downs even before my father came here. It was a commercial neighborhood. Many of the members were storekeepers or businessmen from Columbia Street, from Smith Street, from Court Street. Some of them were from as far as Fifth Avenue. Most of them had small stores, dry good stores, drug stores and that type of local service and grocery stores... Over 50% of the Congregation lived on Columbia Street. The building of the Brooklyn-Queens Expressway had a negative impact on the community and contributed to its decline. Louis Kronman had his Dentist office on Columbia Street above a store. They bussed in the poor Jewish kids from other neighborhoods. There was a Jewish orphanage where the CVS on Court Street is now.

On Court Street between Kane and Degraw Streets, there were two Jewish grocers, both owners names were Cohen, and we patronized both, but we patronized one more than the other. Neither was a member. A lot of the storekeepers were not members. It wasn't the style then for people to join a congregation. Those who would come from Europe, looked upon this shul as not kosher enough for them because we had mixed seating. At one point we had a choir with mixed voices, both male and female, and the furniture arrangement, which is of concern to orthodox synagogues was not in compliance. In a strictly orthodox shul the reading desk can not be as far forward as it is here. It has to be further toward the center of the synagogue. So because it's not in the center, it wasn't kosher enough for them. This is, aside from the fact that many of them kept their stores open on the Sabbath and on holidays. They had a mixed type of observance. This happens with all of us from one extent to another. We pick and choose. So they picked what they wanted to. And what they didn't want, they didn't observe.

The Jewish grocers didn't have any meats. There were kosher butchers in the neighborhood. There were a couple of butchers on Court Street. There were a couple of butchers on Smith Street. There was a butcher on Atlantic Avenue. The Goldfarbs had a family member, Harry Grantz, who was a kosher butcher in Williamsburg, and my father chose to have his brother-in-law deliver the meat to the house. Passover foods were bought in the regular grocery stores. The Goldfarbs had a relative who was a member of the Horowitz Margaret family and we used to get matzahs by going to the factory.

As far as I know, my mother did not attend a mikvah in this neighborhood. These things were kept hush-hush, and it was not publicized. When she woke up in the morning she did not say I'm going to the mikvah today. But I do remember that when we were riding in the car with my sisters and mother, and we would go to take care of errands. We used to make stops in Williamsburgh and Bensonhurst. My mother would get out of the car and go inside, and after a certain period of time, we waited and she came back out again. And it is my suspicion now that this was the purpose of these periodic visits...

Rabbi Goldfarb had a very close relationship with the minister from Christ Church, located at the corner of Kane and Clinton. They walked through the neighborhood together arm-in-arm.

When you look back now on it now [the rise of Hitler,] you wonder why Jews didn't do more then, why Jewish leaders didn't do more, why people took the news reports that did come in more seriously or respond more strongly. I don't know why it passed us by. [What was the chatter in the synagogue then?] How terrible it is and Hitler is such a bad person. At purim time they would compare Hitler to Haman, at other times, Hitler to Pharoah. All the villains of Jewish history, they made the comparison. People here weren't so much touched by it because they didn't live in Europe. They lived here. They were safe... I don't remember the neighborhood as being particularly anti-semitic. I went to PS 29 and had no problems there."

#### LIBERAL JEWISH DAY SCHOOL SOUGHT

On Sunday September 8th, a group of parents joined Rabbis Gordon of Park Slope Jewish Center, Ginsburg of Kane Street and Weider of the Garfield Temple to discuss the feasibility of founding a liberal Jewish Day School for "Brownstone Brooklyn."

The Day School would be housed in, and under the auspices of the Garfield Temple. However, Rabbi Weider assured those present that the school would not represent one branch of Judaism, but would teach students the precepts of all the forms of our religion and, most importantly, engender tolerance for all Judaic observance. Rabbi Weider made a lot of sense.

The school has a projected opening date of September, 1987. The first year enrollment would probably be limited to two grades, either kindergarten and first grade or first and second grades. The tuition costs would be in line with those of the better private schools (about 4-5,000/year). It was agreed that the secular studies should be of the highest quality as would be the religious program.

The next meeting will be held at 8:00 P.M. on Sunday October 27th at the home of Rabbis Gordon and Ginsburg (117 First Place). I would urge all parents of young children to attend.

Ed Brill

## The Jewish Community of South Brooklyn

by Marion Stein

*Marion and Ron Stein have been Kane Street members since 1974. Marion has held various posts in the field of Jewish Education, including music librarian at the Jewish Theological Seminary of America. She currently serves as Librarian at the Abraham Joshua Heschel High School, sings with the De Rossi Singers and serves on the Hannah Senesh Community Day School board.*

For the past forty-four years, we've lived here. Jewish life has changed greatly in this nearly half-century. In 1962 we moved to Brooklyn Heights and quickly joined the Brooklyn Heights Synagogue; BHS was the only game in town as far as we knew. Atlantic Avenue was very far away from Montague Street and we had never even heard of Kane Street.

We were the youngest members by far and the only newlyweds without kids at that time at BHS. Since that time, as we all know, there has been a slow but steady expansion of Jewish life in the area with the revitalization of Kane Street Synagogue, the growth of The Brooklyn Heights Synagogue, the renewal of Congregation Mount Sinai and the establishment in 1988 of Congregation Bnei Avraham, the first Orthodox congregation in this community in the recent past. Bnei Avraham established the South Brooklyn eruv that extends all the way from the north Heights to the Gowanus Expressway and as far east as Hoyt Street.

Part of this renewed vigor is the remarkable fact of the Hannah Senesh Community Day School (HSCDS.) With the nationwide expansion of Jewish Day School education in the past two decades among Jews affiliated with movements other than the Orthodox and Ultra-Orthodox, comes our own community day school. Who would have believed ten years ago when the school opened its doors with thirty-seven students that we would be moving to our own building on Smith Street and First Place in Carroll Gardens; a space designed to support the child-centered, pluralistic, integrated learning that characterizes the school? Within the next few months we will open this exciting new space designed to accommodate two hundred seventy students in grades K-8. The fact that our community can support such a school is remarkable in itself, but HSCDS is becoming a magnet for families seeking this sort of education for their children. At the same time the school enriches the other Jewish institutions of the area.

As Kane Street, the oldest continuous Jewish congregation in Brooklyn, celebrates one hundred fifty years, we welcome Hannah Senesh into our midst as a sign of continued vibrant Jewish life in downtown Brooklyn. May we also mention our overseas connection; this Journal is being read by our members in Israel who have gone on Aliyah. Although we miss them terribly, we can only feel great satisfaction that we as a community are enriching Jewish life with our best and brightest in Israel. May we be strong and continue to grow in strength and *ma'asim tovim*.





# PLAYS HENRY FORD'S ANTI-SEMITIC VIEWS

Rabbi Goldfarb Sees Rebuke in  
American Public Opinion.

Denouncing the recent anti-Semitic  
utterances of Henry Ford, Rabbi Israel  
Goldfarb of the Temple Beth El,  
1001 W. Harrison St., last night

addressing his congregation last night,  
appealed to the good sense of the  
American people to maintain the spir-  
it of religious tolerance founded in  
this country by the Pilgrim Fathers  
100 years ago. He pointed out that  
20 years after the landing of the Pil-  
grims at Plymouth, a Jewish colony  
settled in New Amsterdam seeking  
there the religious freedom denied  
them in Spain and in South America.

"It is peculiar that these two  
groups of men fleeing from European  
religious intolerance, imbued with the  
same ideals and working for the same  
results, not knowing of each other,  
have helped in the founding of our  
great country," said the rabbi.

Contrasting the attitude of the early  
settlers with the modern views of  
Henry Ford, he continued:

"It is to be regretted that at this  
advanced age there are men of the  
type of Henry Ford, who try to fan  
the flames of anti-Semitism and re-  
ligious hatred to a bright fire. But I  
feel confident that American public  
opinion will not stand for the reviv-  
al of the ancient scourge. Even as  
it is impossible for an iceberg to re-  
main intact when exposed to the  
hot rays of the sun, so it is impossi-  
ble for anti-Semitism to take deep  
root in American soil. All that re-  
mains for us to do is to stand by the  
deals of the early Pilgrim Fathers."

**Thanksgiving by the Brooklyn Israelites.**

The Israelites held their celebration in the Atlantic street Synagogue, where Rev. Joel Alexander made a speech very suitable for the occasion. At the conclusion of the meeting he made a very effective prayer, praying that the Almighty may strengthen the thoughts of wise men so that the good feeling heretofore existing between the North and South may be restored. The meeting was well attended by ladies as well as gentlemen.

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## **The Death of President Lincoln--Mourning for the Nation's Loss.**

The shock sustained by the death of the late President has been felt among all classes and creeds in this community. Among the manifestations of public feeling at the great loss sustained by the nation, not heretofore recorded, we have to add that of

### **THE LEGAL PROFESSION.**

At an informal meeting of the members of the Kings County Bar, it was resolved that the bar of the County be requested to meet at the City Court room, in the County Court House, on Saturday, the 22d day of April inst., at 4 o'clock, P. M., to express its sense of the public loss in the lamented death of President Lincoln.

Hon. Benj. D. Silliman, Hon. John Greenwood, Hon. Lucien Birdseye, and N. F. Waring, Charles Jones and Joshua M. Van Cott, Esqs., were appointed a Committee to carry such resolution into effect.

### **CONGREGATION "BAITH ISRAEL," CORNER OF STATE AND BOERUM STREETS.**

The synagogue of the Congregation "Baith Israel" corner of State and Boerum streets forms no exception to the generally mournful aspect of the places of worship in this city. It has been appropriately draped with black, both inside and out.

Monday being the last day of the feast of the Passover, the attendance at the Synagogue was very large. Previous to the sermon the Rev. J. D. Lindner read prayers for the soul of the late President, and also for the recovery of Secretary Seward and his son. The text was taken from Psalms 2nd chap., 11th verse—"Serve the Lord with fear and rejoice with trembling." The sermon was an eloquent elucidation of the injunction contained in the text, as connected with recent events which so entirely absorbed the mind of the nation. Our present rejoicing, the speaker said, over the victory, is with trembling. And then, alluding to the death of the President, he said that we have to bless the Almighty for the great loss as well as for the great victory. He concluded with an affecting prayer for the government and nation.

There were appropriate religious exercises in the Synagogue also on Wednesday.

## THE HEBREWS AMONG US.

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### Israelites from a Religious Standpoint.

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### THE INCREASE OF JEWS, SYNAGOGUES AND TEMPLES.

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#### Interesting Religious Data.

It was a very quiet but none the less comical episode in the City Court the other day, when a counsel asked a Hebrew witness, "What is your Christian name?" The Jew winced, hesitated and replied, "My first name is Aaron." "Oh—ah," said the lawyer, and there was dissatisfaction all around. This little bit of ignorance is a fair specimen of that of the general run of men well informed on most subjects. And it is not a little remarkable that in this age of reason and investigation so little is actually known of the present condition of the Jews in this country. We know, certainly, that in the great City of Brooklyn there are Jews as well as all other religious denominations; that many of our prominent citizens belong to the ancient faith; that the Jewish Church is divided into the contending Reform and Orthodox schools; but beyond this very superficial knowledge and that obtained from an occasional article in our journals, we know nothing. Of the principles, doctrines and ideas held by the conflicting sects the general public know as little as of the religion of the Hindoos, the Chinese, or the people of the Sandwich Islands. People seem content to accept the specimens of the Hebrew as shown in the shops of Chatham street and Myrtle avenue as representative Israelites. Their affinity for old cloths, for bargains in jewelry, for itinerant trade, well known and generally acknowledged, seem to content the irreverent Gentile, who has no respect for the ancient and chosen people. They are nicknamed "Sheeney," and although free to worship here suffer more or less of insult, contumely and personal abuse.

#### THE EARLY JEWS IN AMERICA.

And yet they have always been in America ever since the country was settled. Apart from the religious tendencies of our Jewish friends, much new and interesting matter can be given as to the history of the Hebrews in this country. How few persons know, for example, that the first settlement of Jews in America took place in New Amsterdam, when it was under the Dutch Government, about the year 1650; that a regularly organized congregation was in existence in 1706; that the first synagogue erected was in New York in 1729; that Jews came over from England with General Oglethorpe in 1733, and assisted in settling the city of Savannah, in the State of Georgia; that in 1750 a congregation was established in Charleston, S. C.; that in 1781 the first synagogue in Philadelphia was erected; that as late as 1827 the number of Hebrews in New York was so small that but one synagogue was needed; that in 1844 there were but four congregations in the City of New York, and not more than thirty in the entire country; that ten years later the number in New York City and Brooklyn had increased to twenty-five, and in the States to nearly one hundred; that at the present day there are about forty-eight congregations in the two cities, and over 220 throughout the country.

#### EARLY HEBREW WORSHIP.

During the first thirty and forty years of this century many Jews emigrated from Germany, and among these were several who enjoyed a certain amount of education, and possessed a clear perception of religious matters. But these being small in number, and with very limited means at their command, were unable to organize an independent association. In the year 1843, however, Dr. Ludwig Merzbacher, of Ffirth, arrived in New York, and preached occasionally to the three German congregations which were then in existence. But when it was proposed to engage him as the spiritual leader of these congregations, decided objections were raised, because many of his sermons savored strongly of reform. This was the incentive to those anxious for progress, and so, on the 19th of November, 1843, fifteen gentlemen united together and founded a society for Divine worship. In the preface of the statutes which were then framed for the government of the society, the following resolution was expressed, which clearly sets forth the great object these gentlemen had in view:

"That we can undertake no work more acceptable in the eyes of God and more advantageous for the spiritual welfare of our co-religionists, of our children and of our children's children, in this world and the next, than by striving to introduce an improved form of Divine service, and thus to influence the religious and moral cultivation of the members of the Hebrew persuasion."

#### PROGRESS IN TWENTY-FIVE YEARS.

Notwithstanding the immense difficulties which these gentlemen had to encounter, they zealously continued their exertions for a year and a half, until, on April 6, 1845, their number having been increased to thirty-three, a general meeting was held, at which the Emanu-El congregation was regularly organized under that name—Emanu-El meaning "God is with us." Dr. Merzbacher was then engaged as the rabbi and lecturer, and Rev. G. M. Cohn as reader, each with a salary of \$200 per annum, and Mr. W. Renau was engaged as secretary and sexton, with an annual salary of \$150, while a room in a private dwelling-house, at the corner of Grand and Clinton streets, was hired and fitted up for a synagogue, the front seats being set apart for the men, and the back seats for the women. Such was the commencement of a congregation that now numbers 400 members, possesses the grandest church in America, maintains two preachers at the annual salary of \$6,000 each, besides supporting liberally the reader, clerk, organist, choir, sexton and other officials, and incurs an expenditure for congregational and charitable purposes to the amount of \$50,000 per annum.

#### THEIR FINEST TEMPLE.

The finest, largest, and most costly of all the Jewish temples in this country is most certainly the Temple Emanu-El, on the corner of Fifth avenue and Forty-third street, New York. Erected at an expense of nearly three-quarters of a million of dollars, on the most fashionable and commanding avenue in the city, it becomes a worthy monument of the wealth, social position, and religious activity of its members. The congregation itself ranks among the first in the world, and is of considerable importance in the history of Judaism in America, because it was the first to stand forward before the world, and proclaim the dominion of reason over blind and bigoted faith. It is not asserting too much when we claim for the Emanu-El congregation the honor of having given the impetus to Jewish reform and progress in this country. Through its untiring efforts, and through the many and heavy sacrifices made on behalf of Judaism, the great reform movement which now numbers under its banners thousands of Jews, was inaugurated, nourished and developed. In the erection and dedication of the Fifth avenue Temple, it was not only the congregation that was triumphant; it was Judaism that triumphed, the Judaism of the heart, the Judaism which proclaims the spirit of religion as being of more importance than the letter. In Brooklyn there are eight synagogues.

#### SECURING A CEMETERY.

Among the most important incidents in this, the second period of the Emanu-El congregation's history, was the purchase of a large lot of land of about twenty-one acres, in the vicinity of East New York, and its consecration as a burial-ground. As was never before the case with Jewish cemeteries, this was designed and laid out systematically, with fine roads, well ordered pathways, and beautiful alleys, and was stocked with plants and flowers, so as to make the place look as beautiful as possible. Since then twenty more acres have been added, and "Salem-Fields Cemetery" is today one of the handsomest in the country. After this the number of members became so augmented that the temple in Chrystie street was sold to the Beth-Israel congregation for \$17,000, and a large, roomy church on East Twelfth street, between Third and Fourth avenues was bought for \$30,000, converted into a temple, and dedicated on the Feast of the Passover, March 31, 1854. This was the commencement of the third era. With the opening of the new temple, the ladies' gallery was abolished, and family pews were introduced—an arrangement which has since been imitated by many congregations.

#### CONTINUING REFORMS.

For a long while the congregation had been aware that many portions of the old prayer-book did not convey the idea of prayer at all, but in reality served only to create disturbance, and to weary the mind, thus lessening the devotional feeling; that there were also several portions expressing thoughts, desires and wishes which contradicted the dictates of reason and intelligence. To remedy this, these portions were omitted, but as this custom was found to be very inconvenient, a committee was appointed on January 1, 1854, to consider upon the revision of the prayer-book, in conjunction with Dr. Merzbacher, who was empowered to make the necessary alterations. This the doctor successfully accomplished, and the Temple Emanu-El service was soon after published, divine worship being performed for the first time, according to the new form, on Passover, March 6, 1855. In June of the same year, the use of the "Jaleth" (scarf) was abolished, and in September the observance of the second days of the Festivals shared the same fate. Thus the congregation continued to progress and prosper until the 21st of October, 1856—the last day of the Feast of Tabernacles—when their rabbi died suddenly.

#### HOW DE CORDOVA CAME OUT.

Almost everybody hereabouts knows De Cordova, the demi-comic lecturer. He reached the lecture rostrum in this wise:

The desire for English lectures was then keenly felt, but as it was impossible to procure the services of a regular minister, an invitation was extended to the well-known and talented English lecturer, Raphael J. De Cordova, to deliver lectures upon moral and sacred subjects. Mr. De Cordova responded to the call of the congregation, and served from February, 1858, until May, 1864. Instructive and interesting as his lectures were, however, and much as he was liked, a clergyman was needed, so when Mr. De Cordova discontinued, active measures were taken in this direction.

#### HEBREW INFLUENCE.

If but a small portion of the newspaper reading public are aware of the foregoing statistical facts, still fewer are there who have any accurate conception of the Jewish population of New York and Brooklyn, or of the great political influence which Jews necessarily exercise in our midst. We presume that many will feel inclined to doubt the veracity of the statement now made as the result of investigation, that the Jewish population in this city must be something in the neighborhood of 25,000 souls, and in New York not less than 75,000. Persistent in the pursuit of an object, ever acquiring, and rarely "dead broke," with a keen commercial bias and a genuine veneration for the religion of their fathers, the Hebrews come among us, live, trade and prosper. Seeking no broils or contentions for the mere love of contention, with a wholesome respect for law and governmental forms, the descendants of the people of Israel are a long way from being liable to be classed among the worst of the many varieties of our adopted citizens.



Mr. Michael Gruschenski, a Polish gentleman and a member of the bar of this county, has taken pity upon his fellow human beings and is taking legal measures to have an amputation of his patronymic performed. He desires to strike out all after the letter u, which will leave his name Michael Gru. His wisdom in so doing is beyond all question. Why should a man struggle through life handicapped with an alphabetical delirium involved in every effort to pronounce his own name? It is narrated by no less distinguished an authority than *Punch* that Mr. B. Bugg petitioned Parliament to change his name to Norfolk Howard, a proposition which was received with many a chuckle. But the desirability of such an amendment is unquestioned. Considering the simplicity of the mode provided in these States for the simplification of names, it is inconceivable that a man of sense should carry such a millstone around his neck as Ahasuerus Zirwotski or Kleinshneite Klingenshmitt, and rear a family whose daily expenditure for ink to sign their names would be a serious item. Family pride may be a laudable thing in its way, but when it involves the conservation of such atrocious assaults upon the comfort of a community as the pronunciation of polysyllabic conundrums, it should be forced to give way to a sense of social obligation.

## **FUNERAL OF MICHAEL GRU**

**Many Delegations From Fraternal and  
Political Organizations Present  
at the Service.**

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The funeral services of Michael Gru, the lawyer, who died on Thursday last, were held yesterday morning at 11 o'clock at his late home, 397 Union street. Religious services were conducted by the Rev. Dr. Louis Pulvermacher at the house and at the grave.

The Order of Elks also held services over the body, as did also members of the Royal Arcanum. After the last religious rites had been performed, Master Vreedenburgh of the Zeredatha Lodge No. 483, F. and A. M., performed the services of the Masonic order.

A delegation from the Union Democratic Club of the Eighth Assembly District, of which Mr. Gru was vice president, and a delegation of the Democratic General Committee, of which he was second vice president, attended the body to the grave. There were also delegations from the Manhasset Club, the Fulton Co-operation Loan Association and the Hamilton Loan Association, of which Mr. Gru was counsel.

The employes of Joseph Michaels attended in a body. The floral display was a beautiful one. Many prominent citizens of Brooklyn and Manhattan were present, including Judge Brenner, Judge Teale, Judge Bristow and Judge Tighe, John M. Shea, Mitchell May, John M. Gray, Thomas Farrell, James W. Ridgway and Thomas Cullen.

The interment was in the family plot in Washington Cemetery.

# MONEYED MEN.

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## Our Wealthy and Influential Hebrews.

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**Brief Personal Sketches—Their Early Struggles—How they Made their Money and how it is Invested—A Substantial List.**

The Hebrews are the financiers of the world, and by reason of their extraordinary aptness in the use and control of money, the virtual, in so far as temporal things are concerned, rulers of the universe. They hold the reins of government in their hands and compel kings, queens, princes, presidents and dictators to "bend the knee" in humble submission to the money power. If there is a great popular loan to be placed on the market it is a syndicate of Jewish bankers that will successfully float it, and, if national credit requires a strengthening impulse recourse to Jewish financiers is had, with most substantial results. In short, the Hebrews understand thoroughly the art of

money getting and the still greater art of money keeping, which last art very few persons in the world at large have the faintest idea of. They are frugal, and yet liberal, two conditions which many of their Christian brethren think are diametrically opposed to each other. Music and art know no greater patrons, and charity no kinder benefactors. But they must first be satisfied that the calls on their generosity are sincere, and the very incredulity apparent in their business dealings at times is significant of that sagacity embodied in the maxim of old Davy Crockett: "Be sure you're right, then go ahead;" It is this wisdom or rather quality of far sightedness that makes the Hebrews so successful in all the walks of life in which they are engaged, and which, furthermore, presents the seldom witnessed spectacle of a Jewish pauper or a Jewish criminal. They are proud in founding magnificent museums of art for the intellectual man and in building stately hospitals and asylums to which the question of creed shall form no barrier to admittance. Another notable and praiseworthy quality is, that the Jews take care of their own poor and do not thrust upon the community at large the unfortunate of their own faith. This can be said of only few great religious denominations. Aside from these observations the world of to-day instead of witnessing the proscription as in former times of the Jews, beholds a single Jewish family in Europe holding in their safes the credit of nations; a statesman dictating to and advising the queen of millions of subjects in every part of the habitable globe, the policy for her to pursue; and the mingling of Christians and Jews in the marts of the world, Brooklyn and New York both contain large numbers of wealthy Hebrews, some of whom have figured conspicuously in political life and many of whom are prominent members in the best society of the two great cities. It is a difficult matter to form a correct idea of their wealth, and the figures given below rather underestimate than exaggerate their vast financial resources. Among the wealthy Hebrews of Brooklyn may be mentioned the following:

HON. SIGISMUND KAUFMANN,

one of the most distinguished members of the bar of this State, lives in South Ninth street, in the Eastern District, and has an office in New York City, where he enjoys an influential and lucrative practice. He was an active participant in the Revolution of 1848, and having become tired of the tyranny and despotism which prevailed in Austria at that time came to America shortly after that famous struggle in behalf of liberty. He is a Bavarian by birth, about 45 years of age, an excellent scholar and an eloquent orator—speaking both German and English with great fluency. He is an active member of the congregation of Beth Elohim Synagogue in Reap street, in the Eastern District; one of the Commissioners of Emigration at Castle Garden, New York; President of the German Emigration Society, one of the patrons of the Hebrew Orphan Asylum Society of this city, and a leader in the councils of the Republican party of New York State. He was nominated for Lieutenant Governor of New York on the Republican ticket a few years ago, but although exceedingly popular with his adherents, and notwithstanding a large vote was cast in his favor, was defeated. He was appointed Commissioner of Police and Excise by Mayor Schroeder during the latter's incumbency, served a short period in office and then relinquished the position on account of his greatly increasing legal business. He amassed great wealth during the late civil war, and received enormous fees for his services as counsel for parties who were charged with evading the Liquor laws then prevalent. He owns a large amount of real estate in the neighborhood of Sixtieth street, New York, together with valuable buildings both in the Eastern and Western districts of this city, United States bonds and various other bonds and stocks. He is said to be worth all the way from \$100,000 to \$175,000, and is a married man.

DR. JOSEPH GOLDMARK

lives in one of the handsome brown stone row of mansions in Second place near Court street, is the proprietor of a large factory of percussion caps, and is a highly esteemed member of Brooklyn society. He is an active participant in the affairs of the Tenth Ward Republicans and a member of the Kings County Club. He has been a resident of Brooklyn ever since his coming to America. He is a native of Hungary and took a prominent part in the Revolution of 1848 against the tyranny of Emperor Ferdinand the First, and was subsequently obliged to flee for his life. In this struggle for liberty and equality, Dr. Fischhof, also a Hungarian Israelite, was declared dictator and Dr. Goldmark was appointed to a high office under the new form of Government. But this state of things did not continue long, and both of the patriots together with many others who believed in a Republic and denounced despotism, were compelled to seek a home under more friendly skies. In fact a price was placed on the heads of the offending statesmen and their doom would have been sealed had they been caught within the borders of Austria. Dr. Goldmark is a very charitable man, and for many years has been connected with the Society for the Improvement of the Condition of the Poor. He is married, has several children, and is between sixty and seventy years of age. He received his education in the University of Vienna, is a fine scholar and an easy and graceful orator. On coming to America he relinquished his profession of medicine and surgery and entered the business of manufacturing percussion caps, on a large scale. During the war he received large orders from the United States Government and subsequently from several foreign Powers, and acquired extensive means. He owns the house in which he resides, together with considerable real estate, bonds and mortgages, and United States stocks. His wealth is estimated at between \$75,000 and \$100,000. In his religious views Dr. Goldmark is broad and liberal, believing in no exclusive sect or bigoted creed, but rather in that church which takes in all mankind.

MR. MOSES KESSEL,

a wealthy plumber of the Eastern District, has lived in Brooklyn for over twenty years, and enjoys an excellent reputation for honor and probity. Mr. Kessel was nominated a short time ago on the Democratic ticket for Commissioner of Charities; was elected and received his certificate of election; occupied that position for two months, when he was ousted by a writ of the Supreme Court, granted on motion of his Republican opponent, Andrew Zeiser, who superseded him. Mr. Kessel commenced life as a poor boy; followed the trade of plumbing and gas fitting; accepted a position in the chandler house of Fellowes, Hoffman & Co., of the Eastern District; was an intimate friend of the late Mayor Kaibelsch, by whose influence he received several heavy contracts for work in his line of business, including the furnishing of street lamps, &c. He is a Trustee of the Hebrew Orphan Asylum Society of Brooklyn, and President of the Williamsburgh Temple, and is worth, according to report, from \$60,000 to \$100,000. He is a widower and has a large family of children, several of whom are married.

MR. JOSEPH H. STRAUSS,

of First place, one of the most influential Hebrews of this city, was educated in the University of Vienna, with a view of following the profession of law, but the Revolution of 1848 fired the young student with so many patriotic sentiments in behalf of liberty and equality, that he relinquished his studies and became actively engaged in the conflict then raging. So outspoken and earnest was he in his adherence to Republican principles, that he was subsequently driven from Austria by the tyranny of the Government, and a reward was offered for his detection and capture should he attempt to return to that despotic empire. Young Strauss left the country in company with many able leaders in that great political movement. Among them was Professor Fuester, a liberal Catholic priest, who, previous to that time, occupied the Chair of Theology in the University of Vienna. Mr. Strauss is a native of Wurtemberg, and a descendant of a wealthy family who emigrated,

when he was quite young, from Austria to the first named country, on account of the unjust laws, which were then in force in the latter Empire, against the Jews. On coming to America Mr. Strauss entered the business of importing foreign goods, and was very successful. He bought a factory for the manufacture of trimmings, fringes, &c., in which he employed 300 hands, and did an extensive business with the South for many years. Having sent large shipments of goods to the South on credit just previous to the breaking out of the great Rebellion, he lost over \$60,000. At the commencement of hostilities he went to Washington, D. C., as Quartermaster of the Twenty-seventh Regiment of Pennsylvania Volunteers, and was one of the first contractors in supplying the Government with military clothing. He was an intimate personal friend of Daniel Webster, Edward Everett, Presidents Pierce and Buchanan, Vice President Wilson, Secretary Seward, General Blenker, Senator Sumner, ex-Governor Morgan, Jefferson Davis, General Breckinridge and many other prominent men. He is president of the



## THE JEWS.

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### Mr. Beecher on Their Suppression in Germany.

Indebtedness of the World, Old and New,  
to the Hebrew Race — The Germanic  
Anti-Semitic Petition Under Review—A  
Protest from Plymouth Church.

In spite of the storm which raged last night, there was a large congregation in Plymouth Church. Mr. Beecher spoke as announced at the morning service, on "*The Persecution of the Jews in Germany.*" His text was Exodus xii, 48, 49: "And when a stranger shall sojourn with thee and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that was born in the land, for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth with you." He said: This is not an accidental sentence; it is provided for and introduced by the great Lawgiver. We find in Leviticus and again in Numbers the same thing affirmed, as if it needed—and it does not—continual iteration. I have been asked to utter, with other ministers of the Gospel, a respectful remonstrance against the incipient steps of persecution of the Jews which have been taken in Germany. When Plymouth refuses to join in any national movement for the enlargement of the people, for the defense of the weak, it will no longer have any reason for its existence. I should do myself discredit if I did not affirm that no more earnest and eager man can speak for the utter freedom of the Jewish people than I. When an appeal is made to the people of America on their behalf it comes with peculiar claims to a nation such as we are. We are indebted to the Jews more than to all other peoples put together. To them we owe the earliest form of commonwealth, established by Moses; we owe the rights of foreigners in a strange land to the doctrines of the Old Testament as established by the great Lawgiver. We are indebted to this people more than to any other for the household, for the education of children, for the first rights of citizenship. We are indebted to them for the highest conception of womanhood. Barbaric ideas of woman will everywhere lead to barbarism; and ideas of woman, if they are exalted and refined, bring exaltation and refinement to every people. And here stands high the Jewish people

## ON THE SUBJECT OF WOMANHOOD.

There was woman permitted to be legislator, judge, prophet, orator and poet or whatever God had inspired her to be. And at the time when women in Greece lived in profound ignorance, in Palestine she was found leading a nation in almost every path of excellence. We owe to this people the laws and the customs that protect labor and laborer, which protect the poor and suffering, and where you find the custom of the Greeks freeing the State from the burden of the poor by cutting them off you will see the laws of the Jews redeeming them from the hardships of their state. We are indebted to them for land tenure, and although the land tenure of the Israelites may not be applicable always, it keeps within the range of labor. The convulsions which England is undergoing, or those which have been brought about by the land habits and laws of that empire are not due to the Jewish laws. We are indebted to the Jews for laws for the Christian world. The Old Testament, with its wealth of wisdom, is our beacon. They lived it, wrote it and handed it down to us. The New Testament is Jewish. When it pleased God to give His Son unto us it was a Jewish maiden who was chosen for His mother. Our Lord was a Jew. St. John was a Jew. The apostle whose zeal carried the spiritual life unto all the world was a Hebrew of the Hebrews. Whatever we have of authoritative Christian gain we derived from them. At the hands of Christendom they have had a long and relentless persecution, a persecution without parallel. Nowhere else has such monstrous cruelty, such shameless injustice been raised as upon them. The whole race of Israelites seem almost to have been typified in the fable of the wandering Jew. And why? From reasons derived from the religion which teaches love? As in the days of our Lord there were men possessed of the devil, so since that day there have been churches possessed of the devil of hatred, and out of that spirit has come the ferocious persecution which that people has suffered, and in spite of which they have thriven. They have not been conspirators; no other people so little so. They have not been idle drudges. Nowhere else has there been a more industrious race and a more moral people. That which has been counted virtuous among other men has been accounted vicious with them. They have not been corrupters of youth. For hundreds, for thousands of years they have proved themselves to be a thrifty and industrious people,

THE PIONEERS OF INTELLIGENCE AND CIVILIZA

# TION.

To-day the old fires of persecution seem to break out again. We had hoped the days of persecution were over. Of all nations in Europe we had hoped that Germany would have been the last to reopen the drama of Ireland, and that the Protestants of Germany would have refused to do this. Let us hope that the voice of America, speaking to its fatherland, will be heard pleading for the liberties of all people, without distinction of race, without reference to religion. I hold in my hand a petition, translated from the German, which is circulated throughout Germany and not without the silent approbation of the court. It is suspected that the Government has something to do with it through its press. Nor has the palace at Berlin attempted to prevent those steps which are taken to persecute the Jews and which the law forbids. No such document was ever before issued as this which is addressed to Bismarck. I shall read it and comment on it as I go on.

Here Mr. Beecher read the preamble of the petition, and at the sentence, "Moreover, Christians and Jews entering into relations with each other, we see the Jews obtain the mastery," remarked: Well, I think if that is true my pride would never let me say it. Where the native population comes into conflict with a foreign and the native goes down under the superior intelligence of the Jews, shall we drive them out because it puts in contrast our relative ignorance? When men become leaders of thought in political affairs are they to be suppressed and the dullness of the common people permitted to have liberty in the world? That is what this means. I have this to say—that in America, if a Jew in a fair field can surpass the Christian, let him do it; let him go by and let the other go down. Not here alone, but everywhere throughout the world, the causes of success are so broad that if in the free and open field any race surpasses another, to it belongs the charter of superiority. Second, this petition says, "In the hard labor of the great mass of our people the Jews take very little part." That is to say, the Jews have other instruments of labor beside the hand and foot—that is to say he is not a drudge. Now the law of rank is that the unenlightened brains of man have got to do the work in this world, and that men are released from the necessity of this lower toil only when they have instruments other than bone and muscle. Taking society by society, nation by nation, men work by hands who are fitted for hard work, and men work by brain who are fitted for brain work. When they say the Jews are the smartest of all they do not flatter themselves.

**"KILL 'EM, KILL 'EM."**

The petition goes on to say: "The fruits of Christian work are harvested in by Jews. Capital is concentrated in Jewish hands, and at the same time, with the increase of movable wealth, their property increases." Well, why don't you kill 'em? [Laughter.] As for people who are so indefatigable in their industry, whose morality hoists them up into the highest places, who are settling the landed estates, there is only one way of dealing with them—kill 'em, kill 'em. But it is proposed to put limits on them. You might as well have petitions from worms that all insects should be deprived of their wings so as to prevent them flying. Here we have stupid people speaking against the Jews because they are their superiors. There never was a greater exhibition of shame than this. Says the petition: "In view of the circumstance that it is the Semitic element to which the Jews belong and that they are in great numbers climbing into place and power, the question does not seem out of place. What future awaits our Fatherland if the Semitic element achieves more than it has achieved during the last few decades?" Now the Jews do not number much more than three millions, and it seems that three millions are going to be a match for forty-five millions. The petition further states that if the idea of Fatherland, which was rescued from foreign domination by our fathers, and also the Christian traditions of the land, were to be observed a foreign race must not gain ascendancy in Germany, for ideas of Fatherland were furthest from their thoughts. Now, don't the Jews live in Germany; don't they speak German; do they not ask to be regarded, not as Jews, but as Germans? Is not their Jewishness simply a religious faith? Have they not settled down for generations among these Germans? Is it not because they excite the jealousy of the Germans that this request is made? Any idea of the Fatherland that cannot be maintained by the sons of the Fatherland must go under. When eyes are so sore that the lamp pains them, it is not best to put out the lamp but to cure the eyes. Then the petition says: "The dangers of our national life are also found in the encouragement given to the Jews in influencing the press, and means should be taken to prevent them from obtaining offices in the national government. We have especially in view the office of teacher and judge, both offices until recently not permitted to be held by Jews. Both must be closed to Jews or the maintenance of justice will be shaken, and personal honor, truth and equity will become confused and everything will give way to a false idea of cosmopolitanism." Not that the Jews have been purchasable or bribable, not that the teachers have perverted the morals of their pupils; no, but because they have administered the office with so much success that they are in danger of bringing the people over to their own side. If it could have been shown that they had been false to German ideas of the Fatherland, there might be some reason in the request. But there is no charge of that kind anywhere. It is simply this: "They are superior to us." That is

#### A HUMILIATING CONFESSION.

It is a false idea of cosmopolitanism. Cosmopolitanism does not exclude the idea of separate nations or separate individualities. If the German people are losing something of the old German virtues and the old German religiousness, might it not be well to look somewhere else than to the Jews? Might it not be well to look at the German theology? Might it not be well to look at the excursions the brain has taken with regard to all action, both human and divine, which has been going on in the German mind for some years past? If I were to point to anything as accounting for this attitude of the Germans to the Jews it is that they have been too much shut up with ideals, that they have had no external instrumentalities by which liberty can be developed. Never, anywhere, have there been so many men of fervid brain that were permitted to have free play everywhere except through the press. The endeavor to throw these evils upon the Jews is not simply prejudice; it is stupidity. The next clause of the petition says: "If it is deemed desirable to prevent our people from falling into economic servitude, and to prevent the decay of our national life through the spread of Jewish ascendancy, then measures must be taken to prevent the social and mercantile supremacy of the Jews. Nothing is further removed from us than a desire to bring about a system of persecution. There is danger of this, and, therefore, we make bold to submit to your Excellency the following points for your consideration." Now, suppose the same policy should be introduced in America? When I look at Broadway and its affluence, and at the signs, thereon I see innumerable names, many of which I recognize as Jewish names. I have heard men complain that they are undersold by the Jews. I have even heard it said that the Yankees cannot hold their own against the Jews. [Laughter.] Well, if that is so, let them try some other way. They had better marry Jewish maidens and see if they cannot breed a cross between the Yankee and the Jew. [Laughter.] When I see that the bankers in our land are Jews, and when I see they are so because they develop such fiscal skill, I see that the way of relief is not to make such men smaller, but to develop ourselves and make ourselves larger. If this is the condition of the Germans, as described in this petition, then let the Germans emigrate to America. Let such men breathe our free air. Is not the Jew a man? I am a Yankee of the Yankees—in that respect a Hebrew of the Hebrews. If a man comes from Hindostan I rejoice in him, especially if he makes this country his household and adopts our principles. We send to England for the best race horses; we send to Germany for better clothes. Let us then, in God's name, send for better men. It is for the interests of the Commonwealth of America that all the best men should be brought here. We want to skim the dairies of all the nations of the world, that we may be cheese and butter and not skimmed milk. [Laughter.] This confession of weakness by the Germans is foolishness; it is more than that, it is disgraceful. It is as much opposed to the principles set forth by their most illustrious men as it is against the spirit of the political and social institutions of America.

#### THE CHINESE.

Now, what are the changes that the Germans, who have forwarded this petition, propose? That the introduction of foreign Jews be limited, if not entirely prevented. But what if the native Jews remain there and propagate? The blessing of God has always rested upon the Jew in this respect. What can they do but what was done in olden time—send word to all the midwives of Jews that the first born must be slain, and especially the first born of all the males, as in the time of Herod? No; the German does not want to do that. Now, we cannot afford to cast many stones at the Germans with respect to this, we who have just burst up one treaty and are trying to set up another, as to the introduction of the Chinese into the land.

The next change recommended is "as to the employment in the law, especially, that the Jews receive proper limitations." The Jewish judge is not to be punished any more than the Gentile judge, but if the administration of his office has been culpable he ought to be punished as severely as the Gentile judge, should he commit a similar offense. The third charge is "that the Christian character of the public schools be maintained." The Christian character of the public schools? Is not this the very apple of the eye of Christianity? Was not the Apostle stoned because he had a mission to the Gentiles? Was it not everywhere proclaimed by him that men who were in Christ Jesus were neither bond nor free, neither Greek nor barbarian, but were in a united citizenship (by spiritual unity) of the human race? He was Christian. That was Christianity, and

If there is a Christianity that runs in the face of that, then it is spurious. If there is a Gentile Christianity different to that it ought to be abolished. The fourth charge is this: "Even where the schools are composed of Jewish children and the Jews are teachers, then only Christian teachers should be eligible to teach in such public schools, and in all the schools Jewish teachers ought only be permitted as exceptional teachers." I have no hesitation in saying that this is not the way to overcome the difficulty they profess to have encountered. If, therefore, America is in sympathy with this movement for preventing this persecution of the Jews, she cannot do better than send abroad a declaration of her own principles and to urge the German people not to imitate the practices of the dark ages, but prove themselves worthy of the civilization of our own time, of that civilization which is dwelling among us in noontide effulgence, and of which none have been greater promoters than the German people.

#### THE PRINCIPLES OF AMERICANS.

What are the principles of the Americans? That all men who come to us must respect our national laws and customs. We send missionaries into heathen lands to redeem the barbarian from his error. We do not meddle with everything under the sun. But we ought not to wink at the disabilities that are put upon other people. I take, however, the right to say further, that I am a citizen of the world, and that when I observe the laws, respect the rights of citizenship and the customs of the nation I go to, that gives me a passport wherever I may go. If a man observe these conditions he has a right to make himself a business standing and a home with any nation on the globe. No legislation should discriminate between class and class, and the requirement that all men should be equal before the law is good policy. If a man offends the law he ought not to be protected because of peculiarities of class or social condition. There should not be one law for the native born and one for the stranger that is among you. I take the golden sentence out of the national life that was written by the hand of Moses as to the duty we owe to our neighbor. That is the corner stone of our public policy; and I go further

and say that that must be the corner stone of the policy of every nation that seeks to be in the line of those doctrines that are designed for human liberty. Indeed, no nation can be otherwise without bringing itself down below the line of civilized nations. While I make these remarks I would not be supposed to be out of sympathy with the Germans. They are of our race. The German people have always turned barbarians into a commonwealth; they are the source of our legislation—the sources of the humanizing influences that have come down to us to make us what we are of German origin. Our forefathers descended mostly from the loins of the Germans, and the influence of the German to-day in the administration of civilized life is not measurable. We expect better things of Germany than we should expect from a weaker nation. No nation could have put forth so great a heresy and so great a cruelty against man's nature as that which has been done by the German in his attempted persecution of the Jew. The German and the Jew are both distinguished for industry, frugality and patient perseverance. I don't know what more to say. I should be glad if a respectful protest were drawn up and signed by the members of this church and society. It is a matter of great gratitude to me that my sermons have been read in the German language and have been read in almost every province in Germany. This is not a matter to be much talked about; but the thought that I am privileged to plead for the enfranchisement of man, the exaltation of human nature, and that my voice has become as the voice of many nations—that I speak all around the world—that is a matter that I will not say I am proud of—but it is a matter that I feel very grateful for, and I would say to every man who has been instructed by anything I have said: Stand for the proudest grounds on which humanity can be placed, stand for liberty, stand for freedom, treat the Jew as you would treat the countryman of Him from whom and by whom you hope to obtain salvation.



## IT IS AFFIRMED.

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### **The Judgment Against the Long Island Cable Road. Final Quietus Put to the Old Richardson Elevated Scheme in the Schafer Suit—A Very Important Decision by the Court of Appeals.**

The court of appeals yesterday handed down a decision affirming the decision of Judge Bartlett in the cases of George Schafer and others against the Brooklyn, Long Island and cable railway company. The company was organized in 1884 by a combination between William Richardson and the leading stockholders of the Atlantic avenue railroad company and the leading stockholders of the Long Island railroad company. The organization was, under the cable act and the general railroad act, to construct a railroad running through Atlantic avenue from South ferry to the city line, and "thence over the existing track of the Long Island railroad company to Jamaica," with a branch running through Boerum place, Adams, Sands and Washington streets, with an alternate route through Fulton street from Fulton ferry to Boerum place, "the road through the streets of the city of Brooklyn to be an elevated railroad." No reference was made to any method of operation except that the act of 1866 provided for the conveyance of persons or property by means of a cable.

On March 30, 1885, the common council passed a resolution consenting to the construction of an elevated cable railroad by the company through the streets of the city mentioned in its articles. In 1885 the legislature passed an act which provided that after the construction of the road steam should not be used upon the surface except from Flatbush avenue to the city line at certain hours. In July, 1885, the company obtained from the department of city works a permit and began building foundations on Boerum place. It also began building such foundations on the western end of Atlantic avenue. Thereupon George and Charles Schaper, the congregation Baith Israel and other property holders in Boerum place, together with Mr. Fougere, the owner of the property at the corner of Atlantic avenue and Clinton street, and several property holders in Adams street brought actions against the company, upon which injunctions were obtained, and the work was stopped. A number of foundations had been constructed, which still remain in the streets. The case was tried before Judge Bartlett, who granted a permanent injunction on January 10, 1886, holding that the road was a street railroad and that under the charter of the city of Brooklyn a road could not be built upon the streets and avenues in the city of Brooklyn unless the consent of a majority of the property holders had been obtained before the common council awarded the grant so to do, and that no such grant could be awarded until after public notice should have been published in the daily papers. This was affirmed by the general term.

The court of appeals has now affirmed the judgment of the court below, which finally disposes of the whole question. This is a very important decision, because if the decision below had been reversed it would have followed that the only limit in regard to constructing elevated railroads in the cities would be the ability to obtain the consent of the common council, and the elaborate provisions of the rapid transit act would have been of no practical importance.

### **The Columbian Celebration.**

To-morrow will mark the beginning of the Columbian celebration. The elaboration and grandeur of the festival promise to be in keeping with the fame of the great navigator and the magnitude of his achievements. It is fitting that the city of New York should take the initiative in commemoration of the historic anniversary. As the chief seaport and the commercial metropolis of the western hemisphere the community on Manhattan island justly commands precedence in the series of demonstrations about to be inaugurated. Apart from governmental forms and official distinctions the seat of empire is there. There, too, are the well springs of thought and the sources of influence that impart enterprise and vigor to the life of the republic. While other cities can lay claim fairly to prominence in special lines of activity, the cardinal fact remains that there is only one New York and that Americans are justifiably proud of it. Upon that city is laid by the anniversary a weighty responsibility. Without the unlimited resources which they have accumulated at their disposal its citizens could not hope to meet the obligations imposed by patriotism and enlightened public spirit. How thoroughly they are performing their duties and improving their opportunities to insure a suitable observance is apparent from the sounds and signs of preparation on every side. They have entered on the work of getting ready with an amount of zeal and systematic application that foreshadows admirable results. Their representatives also participate in the enthusiasm of the moment on a scale that reflects generously the popular movement. The celebration as a whole, it is safe to predict, will surpass anything of the kind ever before witnessed on the continent.

The details of the celebration are almost bewildering. Nearly a week, day and night, will be devoted to the festivities. They are appropriately to be ushered in by religious ceremonies. The church services will be confined to no creed or denomination. Commencing on Saturday, the Hebrews in their synagogues will lead the way. Then, on Sunday, are to follow the larger body of Christian worshipers. Protestants and Catholics will unite in praise and thanksgiving for the blessings vouchsafed to mankind as the fruit of Columbus' genius and labors. Every bell that sounds from steeple, dome or minaret will ring out a peal of acclamation in memory of him who, when planting the standard of his sovereign on these shores, bowed in gratitude to the ruler who had guided him across the sea. That the pulpit lessons will be worthy of the occasion is as certain as that they should be heard by receptive and thoughtful multitudes. Monday forenoon will be utilized for the school and college parade, in which the rising generation, notably the public school children, are expected to make a fine display. Monday night is set apart for illumination of the New York and Brooklyn bridge and a variety of special musical, social and artistic entertainments. Beginning at noon on Tuesday will occur the naval parade. In the water procession, up the bay and the Hudson, will figure not only vessels of our own modern navy, our merchant marine and our yachting and transportation craft, but the shipping of foreign powers sent here to do us honor. On Tuesday evening the Roman Catholic societies are to march in memory of the

man who, perhaps more than any other, was the most illustrious communicant of their church. A second pyrotechnic exhibition on the bridge and a partial illumination of the city parks are also fixed for Tuesday night. Wednesday, the precise anniversary of the discovery, is set apart for the principal demonstration. In the forenoon, extending through the day, will take place the military pageant. Regular troops, the state guardsmen of these cities, visiting militiamen and representatives of the navy will be in line. They will be reinforced by paid, volunteer and veteran firemen, the Grand Army of the Republic and various national societies. For the night of Wednesday the civic pageant, a spectacle of great splendor, is scheduled. The Columbus monument will be dedicated on Wednesday afternoon. A banquet on Thursday night will close the programme of official observances.

There is surely enough in the varied and extensive programme arranged for Columbus week to attract, entertain and gratify the masses of the people. They can be depended on to enter into the spirit of the occasion with all the ardor that its object demands. Not only to the multitudes resident in the metropolitan district, but to thousands of strangers within our gates, the next six days and nights will be prolific of suggestion, diversion and instruction. The celebration bids fair, indeed, to assume national interest and significance. Whatever its proportions, the festival should leave more than a passing impression on the public mind. While on the spectacular side it appeals to the popular imagination, it will fail of its ultimate object if it does not inculcate a lasting moral lesson. Because of what Columbus did the fires of patriotism should burn the brighter in the lands he brought within the range of civilization and human progress. As it was his

privilege to waken a continent from the sluggish slumber of barbarism, it should be the endeavor of Americans to fulfill the destiny marked out by the unseen Power which guided his frail bark to its goal. They have, in the festival before them, a reminder alike of ancient glories and future duties. They will be remiss in their obligations and neglectful of their opportunities if to the Columbian celebration they do not attach a meaning more profound and enduring than can be conveyed, however dramatically, by pomp and splendor of outward show.

#### **What Georgia Means.**

The Georgiare-sult is a distasteful subject to the Republican campaigners. They have almost as little to say about the 70,000 Democratic majority in that state as they had concerning the Republican shrinkage a month ago, in "rock ribbed" Vermont and Maine. One reason for their silence is inability to raise the customary cry of "fraud." All parties to the contest decided on Wednesday agree that the vote was fair and that the count was accurate. There is no pretense of chicanery or intimidation either in polling or enumerating the ballots. The true interpretation of the Georgia verdict is that the state is for the maintenance of Democratic principles and their application in honest and conservative administration. Its people repudiate at a single stroke the fanaticism of the third party and the aggressions of perverted Republicanism. They want tariff reform,

freedom from outside interference in state affairs, economy in expenditure and efficiency in government. They are against McKinleyism, against force bill schemes, against the heresies of ultra alliance fanatics and against the class distinctions attempted to be raised by the Republican party. Their declarations at the ballot box is an indisputable sign that a vast majority of the Southern people favor the restoration of Democratic ascendancy under the broad, firm and inspiring leadership of Grover Cleveland. The vote in Georgia is an indication of a genuine Democratic revival, not only in the Southern states, but throughout the land. It indicates, if the lessons of experience can be trusted, not a sectional symptom but a wide spread national up-rising

of the proprietor, who was acting as cashier, finally quieted the dog and a seat was found at one of the tables. This did not have a tablecloth and the castor and salt cellars on it were dirty and chipped. There were about twenty customers in the room and all were busily engaged in eating with apparent enjoyment. Eight or ten waiters were lounging around and all were without coat or vest. Shirt sleeves seemed to be their professional uniform. One of them came over to the table where the young man was sitting and after wiping the table with a particularly dirty towel, said:

"What'll you have?"

"What have you got? Haven't you got a bill of fare?"

"Naw!" replied the waiter. "We don't have no bill o'fare. I keeps it all in me head. We've got lambchopsporkchopsvetchopssheefsteak roastbeefroast lambbrowned beefand cabbagechamandeggs beefstew lambstew porkand beansandmuttonchops."

This was rattled off so fast, without a pause between the items, that it was almost impossible to understand what he said. While wondering over the marvelous flow of language to which he had listened the young man had neglected to give his order, but the waiter became impatient and as he did not look like a man whom it was safe to make impatient and remembering the dog, some mutton chops and a cup of coffee were asked for.

The waiter at last brought the young man four chops and with them three slices of bread, a dish of fried potatoes and a plate of butter, all for 10 cents. The coffee was extra and cost 5 cents. The bread was very good, there is no doubt about that, as the young man ate all three slices, but for the rest -- well, if anybody likes his meat gamey, potatoes fried in grease and butter with a strong ol-onmargarine flavor to put on his bread information as to the location of this restaurant will be cheerfully imparted.

There is hardly a main thoroughfare in the city where a large number of bakeries, kept principally by Germans, and where they serve a light meal in addition to their regular business, cannot be found. Some of these places



## KOSHER BUTCHERS TO QUIT

Claim Made That Orthodox Hebrews  
Will Soon Have to Go Without  
Meat Here.

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The dealers in "kosher" meat in the Eastern District are endeavoring to take the same action regarding the sale of this particular kind of meat as was taken in Manhattan on Sunday. It is the purpose of the Hebrew dealers in the Eastern District to boycott the meat combine until they reduce prices.

This action on the part of the butchers in the Eastern District affects thousands of Hebrew residents particularly in the Sixteenth Ward, where there is a colony of orthodox Hebrews. They will eat nothing but "kosher" meat.

Many of the butchers along Moore and Siegel streets have joined the movement, which was started by A. Bluemgarten, who conducts a butcher store in Siegel street near Manhattan avenue. He called a meeting of his fellow butchers yesterday at which, so far as could be learned, there was but a small attendance. The butchers who were there expressed their determination to stop selling meat and as a result there have been no sales in their shops since then. It was explained to-day to a reporter of the Eagle that all the other shops would join the movement and as a result there would be no sales of "kosher" meat in that section of the city after the middle of the present week.

A representative of the butcher firm of May, Levy & May, who are located in Johnson avenue, was seen this morning and he stated that there had been a movement on the part of a few butchers in the Eastern District to follow in the footsteps of Manhattan kosher butchers, but so far as they could learn it had met with but poor success. It was explained that they were still turning out kosher meat and would continue to do so. The regular appointed man for that purpose was on hand at their establishment and had no intention of giving up his posi-

tion. It was the opinion of the firm that the meat of this description would be sold in the district in spite of any action taken by those in Manhattan or in this borough. In explanation of this, it was said that meat was demanded by the Hebrew residents and that they would be able to obtain the same in spite of any action taken by a few of the butchers. It was further explained that there were thousands of Hebrews of Manhattan who were getting kosher meat there and that it was only the sentimental ones who had expressed their determination to stop buying meat.

While the reporter was passing through the Hebrew district, including Moore and Seigel streets and other thoroughfares, any number of residents were seen buying meat from the stores which had not yet joined the movement to boycott the meat trust.

The proprietors of several of the stores who joined the movement stated that it was only a question of a few days when all the shops would join in the movement and that the sale of kosher meat would not go on so long as the meat combine held up the present prices.

Delegates, it was said, were busily engaged in visiting the various shops to-day and they had received assurances which indicated that there would be a general closing up of the establishments before the end of the present week.