The JEWS Beneath the Clustered Spires



PAUL AND RITA GORDON

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THE JEWS BENEATH THE CLUSTERED SPIRES

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This volume is lovingly dedicated to our parents and all those who came before, for in the vernacular of our day, they kept the faith.

Paul and Rita Gordon

September, 1971

Table of Contents

Preface ix
In the New World 1
Colonial Fredericktown 7
The Judeophobia of Bennett Allen 21
Making A Living — 1748-1840 23
A New Century — A New Freedom 27
Making A Living — 1840-1860 39
The War Years — 1860-1865 51
Making A Living — 1861-1865 65
The Rebuilding — 1865-1870 71
Quiet Times — 1870-1880 77
Making A Living — 1865-1890 85
End of an Era — 1880-1900 95
The Practice of his Religion 107
New Hope 113
A Temple Attained — 1920-1940 123
Making A Living — 1890-1930 141
Growth and the War — 1940-1950 149
A Goal Achieved 155
Making A Living — Modern Times 159
Full Circle 165
Fraternally Yours 171
Addendum 175
Key to Abbreviations 225
Notes 226
Bibliography 236

PREFACE

Frederick, Maryland is tightly entwined in the history of this country. It is one of those rare places that treasured its yesteryears so dearly, it had shut out progress for decades. Even now that progress has caught up with it, because of proximity to Baltimore and Washington, it begrudgingly holds fast to its historical importance.

Founded in 1745 Frederick knew the terror of Indian raids as the events of the French and Indian War occurred at its doorstep. In 1765 Frederick citizens were the first to take issue with England over the unpopular Stamp Act.

Thomas Johnson, the first Governor of Maryland, and the man who placed George Washington's name in nomination as Commander-in-Chief of the Continental Army, lived in Frederick. John Hanson, the first president of the Continental Congress, and the man many consider as President prior to Washington, maintained his residence in our town also.

During the Revolutionary War Hessian troops were housed in barracks in this city. Some of those structures still stand on Cannon Hill (South Market Street) as a reminder of the fight for freedom. Many of the Hessians remained in Frederick, their progeny among us today.

The War of 1812 did not pass Frederick by. Francis Scott Key, author of the National Anthem, written during that conflict, lived and practiced law here. He is buried in Mt. Olivet Cemetery, his grave marked by a monument purchased through the efforts of school children throughout the United States.

Events of the Civil War swept around and through Frederick. The battle that saved Washington, the Battle of the Monocacy, was fought within a few miles of the city limits. Frederick was invaded three times by the Confederate Army and ransomed once; bills to reimburse the city fathers are still being introduced in Congress.

Roger Brooke Taney, Chief Justice of the Supreme Court and the author of the Dred Scott Decision, lived and practiced law here. Taney and Key were brothers-in-law. Winfield Scott Schley who resided near Frederick commanded the American fleet that defeated the Spanish Navy at Santiago during the Spanish-American War.

Throughout the years, events of history have continued to

involve our quiet countryside. Camp David, the hide-away of recent presidents, lies just north of Frederick and has been the scene of meetings with world famous leaders. Many times these persons, holding the fate of the world in their hands, have paused in their pursuits to view the historical sites that abound in this area. They have looked upon the countryside, as did George Washington, and admired, as did he, the rolling green farmlands nestled against the Blue Ridge Mountains.

Yet of all the important events that have occurred in Frederick, perhaps the most famous is the saga of Barbara Fritchie. During the Civil War, as Confederate troops marched through the town, the venerable old dame supposedly rose from her sickbed to wave a Union flag in defiance of the men in Grey. Her words and actions were recorded for posterity in the immortal poem by John Greenleaf Whittier. The complete verse is well known to school children, but for the purposes of this text, we quote only the first four lines.

"Up from the meadows, rich with corn,
Clear in the cool September morn,
The Clustered Spires of Frederick stand
Green-walled by the hills of Maryland."

It is fitting, therefore, that those clustered spires, having withstood the ages, be a part of the title of this book.

Jews were present when Frederick was founded, yet their participation has gone unrecorded. The purpose of this story is to record for the Congregation, historians, and posterity, the story of the early Jews and those who came to Frederick in later years. It is a tale of a people, and the times and the town in which they lived.

Since earliest recorded history Jews have been an organized group. Their tradition and beliefs have made them a particularly close-knit people. Early Jewish communities in South Carolina, Virginia, Rhode Island, New York, and Pennsylvania have written histories or have records containing names, activities, and organizations. Jewish historians have gathered much of their material from these records. It has been their premise that Jews settled in the more populated areas and in colonies without religious disabilities. Therefore, major histories of this country have tended to avoid the study of the Middle Atlantic region and, as late as 1943, it was called historically "the forgotten region". As the trail of research carried us physically into neighboring Pennsylvania, we found a concurrent study being done on the Jews of South-

eastern Pennsylvania by Alfred H. Goldstein, a resident of York. He hopes, as do we, to fill in the voids in the Jewish history of the area, so as to preserve it for the generations to come.[1]

1773 records the first Jewish family permanently residing in Baltimore. Jews were residents of Frederick decades prior to that date. It is our contention that Frederick not only had Jewish residents, but in fact, was far more important to the settlement of Jews in other communities than anyone has supposed. While Maryland laws presented disabilities to the colonial Jew, it is our feeling that those difficulties had little or no effect on their decision to settle in this colony.[2]

To interpret facts on the early Jews in Frederick and Frederick County, it is necessary to understand the geographical and political divisions of those days. Most certainly the Frederick County of today differs greatly in area and structure.

In 1748, Frederick County was carved out of Prince George's County. This new county was then the largest in Maryland, containing all of that land which is now Montgomery, Washington, Allegany, and Garrett Counties. It also included part of Carroll County and Georgetown which, of course, is now part of the District of Columbia. As can be seen, these vast lands constituted an unwieldy, thinly populated, loosely governed frontier, composed mostly of woodland and inhabitated by Indians in the western parts where few white settlers dared to venture.

Most of the early immigration into the colonies was through the ports of Philadelphia and New York. As the settlers moved inland, they followed Indian trails and founded communities at cross roads where they could trade with the natives as well as with the whites moving through the area. One of these, in Pennsylvania, was Lancaster which contained one of the first thriving Jewish communities in the interior of the United States. As some of these settlers moved south, the trails led them into the Creagerstown, Mechanicstown (Thurmont), Emmitsburg, Elizabethtown (Hagerstown), and Frederick areas, thence to the fords of the Potomac.

At Frederick settlers turned east toward Baltimore, continued south toward Virginia and Georgia, or moved west into the wilderness. To be sure, some immigration flowed from Baltimore toward Frederick, but this was only a trickle compared to the flow from Pennsylvania. More likely, those who had had enough of the rigors of frontier life headed back toward the coast and Baltimore.

The first settlement in Frederick County was a community

called Monocacy, settled before the formation of the County. The exact location of this community is not known, although it was believed to be in the Thurmont-Creagerstown area. The settlers were German and Swiss who apparently came south from Pennsylvania.

Fredericktown was laid out in 1745 by Patrick Dulaney and, at the time, was part of Prince George's County. Its early settlers were predominantly Germans and Swiss, but also included immigrants from Pennsylvania who had moved south via the back trails. Eventually, the English moved west from Baltimore and the Eastern Shore. The Germans were industrious, honest, and thrifty, and so it was not long before Fredericktown became a thriving center of commerce for the interior of Maryland, containing mills for grinding grain and foundries for producing the necessary farm implements, as well as arms for protection from the Indians. Settlers included craftsmen catering to the needs of the population and merchants handling the clothing, food, and other items usually found in the stores of those days. Where there were stores and crafts, there were Jews, because for centuries, in many countries, the Jews owned no land and were herded into ghettos. Without land they could not farm, and so they turned to the professions, to merchandising, and a few to the crafts. Fredericktown, on the edge of the frontier, provided the opportunity to ply these trades.

Since the Maryland counties were unwieldy, a form of government was used called the Hundreds. This was an English form of political subdivision that covered the amount of territory expected to produce one hundred soldiers for the King's armies. The constable was its chief officer. Some constables were highly individualistic with the result that this form of government was very unpopular in Maryland, especially where English constables tried to govern the predominantly German population. Frederick County was divided into nineteen Hundreds, and Fredericktown was located in the Monocacy Hundred.[3]

There was no courthouse in Frederick until 1748, the year that Frederick County was formed. Thus most of its prior records were part of the Prince George's County proceedings. After 1748, Frederick County maintained its own records. From 1748 until 1776 Frederick County consisted of what is now Frederick, Washington, Montgomery, and the western counties. Therefore we did not concern ourselves with research prior to 1748.

In our search for Jews during the early days of this province,

we found there were disabilities which they and other minority religious sects suffered as a result of the Act Concerning Religion. Determining which residents among the early settlers were Jews is an involved procedure because of the effects of this law. Additionally, many of the Jews intermarried, because of a lack of available Jewish women or as a method of being accepted quickly by the community in which they resided. Most of the earliest settlers were religious people who, at the first opportunity, availed themselves of membership in the church of the closest available sect. Fortunately the records of Frederick churches were well kept. By searching the lists of names of the various congregations, it was possible to cull many names which may have been Jewish. Likewise, if such a name did not appear in any of those lists, the odds increased that such a person may have been Jewish.

It is known that among the Jewish communities in the colonies during the earliest times, there were Jews who, having no place of worship, and not being allowed the privilege of obtaining such a building, worshipped in the home of one of the congregants. This being the case, we must assume that if there were a fairly large number of Jews in residence in Fredericktown during the formative years, they followed the example of other settlers of their faith in other towns. That Fredericktown had Jews in residence, there is no doubt, since such can be documented. It is our feeling, as well as that of noted historians, that where one Jewish family resided, indeed, more could be found.

One other problem encountered in the search for Jewish residents of colonial Fredericktown, and in fact all of the colonies, was the diverse manner in which names were spelled. From the moment they landed in the colonies, the authorities, the census takers, the court house recorders, and the newspapers all used various spellings to identify the same individual. Few of the people involved in the above jobs were well educated. Many were from non-English speaking countries. As a result, a name could take on a variety of spellings. For example, the name Cohen has been found as Coan, Coanee, Coin, Cowne, Coon, Kohn, Cohn, and Cohan. Frequently the name was spelled phonetically, or if the person receiving the information had no idea how to spell the name, the man was given a name to conform with his occupation.

For the purpose of identifying those who were Jews, the following quotation was used as a guide. It is from *Early American Jewry* by Jacob Rader Marcus and published by the Jewish Publication Society of America.

"Definition will of necessity be subjective. Anyone was a Jew who said he was a Jew. He who was born a Jew was a Jew, even though he may have denied or changed his religion. A man who had one Jewish parent, we maintain comes within the scope of our study, even though that person maintained no interest in the Jewish Community. For the purpose of this writing, the children of converts to Christianity who remained Christian, are no longer classified as Jews."

It is amazing to note the mobility of the early settlers despite the distances between settlements and the poor condition of the roads. As shall be seen, Jews of one community appear in other communities. While some Jewish historians have estimated the number of Jewish settlers as quite large, it is safer to say that of some three million inhabitants in the colonies, there were probably no more than one thousand Jews. This makes identification somewhat easier, since it becomes less difficult to trace the movements of the early Jews in the colonies important to this story. More astounding is the fact that with so few known Jews in the colonies, Fredericktown contained as many as we found.[4]

This volume has been a labor of love. Into its pages have gone endless hours of research. It is with gratitude that we mention the names of the following persons, all having given us assistance "with a smile": Miss English, Mr. LaRose, Miss Reynolds, and the entire staff of the C. Burr Artz Library in Frederick; Dr. Aberbach of the Maryland Jewish Historical Society; Dr. Radoff, Mr. White, Mrs. Ryan, and Mrs. Jacobsen of the Maryland Hall of Records; Mrs. Laura Lundgren of the Lancaster Historical Society; the entire staff of the Frederick County Court House; Mr. Sylvan Dubow, archives technician and Mr. William E. Lind, research consultant of the National Archives, Washington D. C.; and Mr. Charles Wood, a New Market, Maryland old book dealer. Special thanks go to the family of the late Jacob Engelbrecht for their permission to quote freely from the Engelbrecht diary. Special thanks also, to Miss Avis Fischer for the hours that she spent in improving upon our punctuation and sentence structure. We acknowledge with deep gratitude, the work of Eunice Winters in preparing the cover for this volume. To our families, friends, and members of the Beth Sholom Congregation, we say, "It's finished. Thanks for listening to us talk at length about our project."

It is our hope that this history will be the inspiration for future "Jews Beneath the Clustered Spires" to add the

happenings of their day. We wish that those Jews who preceded us had had the wisdom to record their experiences and feelings in this new world. We would like to have known them better!

IN THE NEW WORLD

In order to record Jewish history in Frederick, it is necessary to go back in time to the earliest Jews in the New World. By this means, dates become more meaningful as a point of reference.

Although there is conjecture that the American Indians are in reality one of the lost tribes of Israel, we cannot consider them to be the first Jews in the New World. The ages have not revealed any definitive evidence. Rather, history states that the first Jew to set foot on land of the New World was a member of Christopher Columbus' crew. There is evidence given that Columbus was a Marrano or Spanish Jew, who, because of the Inquisition, had assumed the identity of another religion. That several of his financial backers were Jewish is well established; the best known was Diego de Deza, a Marrano theologian. As Columbus began to explore his newly discovered lands, he first sent two scouts in a small boat. One of these, Luis de Torres, a Marrano also, was the first white man to set foot on the new continent.

Jews settled in small numbers in South America and the West Indies, eventually landing in New Amsterdam in September, 1654. Twenty-three hardy souls were captured and released on the high seas, ending up on a boat bound for the new colony. On September 12 and 13 of that year these Jews celebrated the first Rosh Hashanah or Hebrew New Year ever conducted in the land of the free. Yet the land of the free was hardly that for members of the Jewish faith who underwent all sorts of tribulations in the Dutch colony. The ship's captain who had rescued them demanded payment from them for his services. Unable to comply, two members of the group were imprisoned until the debt was paid. Other indignities were heaped upon the group until wealthy Jewish merchants in Holland forced correction of those conditions. Asser Levy, a member of the original twenty-three Jews, became the first spokesman for the group and the first leader to fight for Jewish rights in the New World.[1]

By comparison the New England colonies, especially those settled by the Puritans, were relatively liberal in allowing Jews freedom in the practice of their beliefs. Harvard College, from its first days, offered a course in Hebrew, and until 1817, included a Hebrew oration in their commencement exercises. The statutes of the colony of New Haven contained many re-

ferences to the Old Testament as did those of the Massachusetts Bay Colony. The first Thanksgiving in 1621 resembled the Jewish celebration of Succoth. Unfortunately these religious freedoms were not found in Maryland.[2]

Maryland was colonized by Lord Calvert in 1634. Calvert, a Protestant by birth, became unsettled in his religious convictions, renounced the Church of England, and became a member of the Catholic faith in 1624. As a Roman Catholic, he found that he could no longer hold the office of Secretary of State, since one of his duties was to persecute members of the faith which he had adopted. He resigned his post, but the King, obliged to accept his resignation, made Calvert a member of his privy council for life, naming him, Lord Baltimore.

The laws against Catholics were severe in England at that time, and though Calvert was assured protection because of his position with the King, he was determined to find another land where every man might worship G-D in peace and perfect security. Calvert sailed to the New World, resided in Newfoundland for two years, and explored Virginia, but left that colony when he was asked to take an oath of allegiance. Next, he sailed the waters of the Chesapeake and, pleased with the area, he returned to England to secure a grant. The charter was given to him in 1632 and in November, 1633 Calvert sailed with his "pious pilgrims".

The settlers took solemn possession of the soil of Maryland on March 25, 1634, after having left their two ships, The Ark and The Dove, for the first time in four months. Among the settlers there was a single Jew—a certain Jacob Lumbrozo, most recently of Portugal. Lumbrozo was the first Maryland Jew of whose faith there is documentary evidence. It is in the light of his experiences that the difficulties of the period must be viewed.

Jacob Lumbrozo, whose family had been among Italy's foremost physicians, was one of the earliest practitioners of medicine in Maryland. His talents were many and in each, innkeeper, merchant, and farmer, he was successful.

Characteristic of the first settlement of Jews in Maryland was the apparent absence of any single influx similar to those in New York, Newport, Savannah, and Charleston, where large numbers of Jews had settled. If any credence may be given to the distinctiveness of such names as Matthias de Costa, Isaac de Barrette, Hester Cordea, David Fereira, Jacob Leah, Francis Hyems, Abraham Hart, Daniel Mathena, Philip

Salomon, and Joseph Lazear, it is probable that Jews were residents in Maryland in some small number from the earliest days of the Palatinate. Without open worship or profession of the faith, Jewish records were not kept and identities were hidden.[3]

Despite this, Lumbrozo and other Maryland pilgrims found the degree of freedom that they had sought. At the time of the charter, toleration existed, but in 1649 things changed. In that year the "Act Concerning Religion" was passed including a pledge from the Governor and the privy council to "directly or indirectly trouble, molest, or discountenance no person whatever professing to believe in Jesus Christ". By their omission Jews and other non-believers in Christ were to be troubled, molested, and discountenanced.

The new law was designed to guard by penalty "the most sacred things of God" and, more specifically, to provide freedom and protection to all believers in Christianity. As in all laws of the time, the interpretation for the enforcement of its provisions was left to the Proprietary. A Jew's life was in peril if he publicly expressed doubts about Jesus Christ, or if he failed to keep Sunday as the Sabbath. A Quaker, failing to remove his hat in court, faced the whipping post. It was not surprising therefore that Dr. Jacob Lumbrozo, the Jew, found himself charged with blasphemy.[4]

Dr. Lumbrozo, a man of medicine, as well as an enterprising businessman and farmer, was also a rogue. Over the years, he was charged with a number of illegal activities, including bastardy, assault and battery, and non-payment of debt. That he uttered words against Christ appeared to be due more to his arrogance than to a desire to test religious freedom.

The following is a copy of the proceedings as they were written in the Provincial Court records:

"At a Provincial Court, held at St. Mary's on Wednesday, this 23rd February, 1658. Present-Josias Fendall, Esq., Governor; Philip Calvert, Esq., Secretary; Mr. Robert Clarke; Mr. Baker Brooke; De. Luke Barber. Was called afore the Board, Jacob Lumbrozo, and charged by his Lordship's Attorney for uttering words of blasphemy against our blessed Savior, Jesus Christ."

"The deposition of John Hoffsett, aged 44 years, or thereabouts, sayeth this 19th day of February, 1658-That about half a year since, this deponent being at ye house of Mr. Richard Preston, and there meeting with Jacob Lumbrozo, he this deponent, and the said Lumbrozo falling into discourse

concerning our Blessed Savior, Christ, his resurrection, telling ye said Lumbrozo that he was more than man, as did appear by his resurrection. To which the said Lumbrozo answered, that his disciples stole him away. Then this deponent replied, yet no man ever did such miracles as he. To which ye said Lumbrozo answered, that such works might be done by necromancy or sorcery, or words to that purpose. And this deponent replied to ye said Lumbrozo, yet he supposed ye said Lumbrozo took Christ to be a necromancer. To which ye said Lumbrozo answered nothing, but laughed. And further this deponent sayeth not".

"I, Richard Preston, Jr., do testify yet, about June or July last past, coming from Thomas Thomas's, in company with Josias Cole and ye Jew Doctor, known by ye name of Jacob Lumbrozo, the said Josias Cole asked ye said Lumbrozo, whether ye Jews did look for a Messiah? And ye said Lumbrozo answered, yes. Then ye said Cole asked him, what he was that was crucified at Jerusalem? And ye said Lumbrozo answered, he was a man. Then ye said Cole asked him, how he did do all his miracles? And ye said Lumbrozo answered he did them by ye art Magic. Then ye said Cole asked him, how his disciples did do ye same miracles, after he was crucified? And ye said Lumbrozo answered, that he taught them his art. And further saith not."

"This was declared before me as in the presence of God, that it is true, this 21st day of February, 1658."—Henry Coursey.

"The said Lumbrozo saith, that he had some talk with those persons, and willed by them to declare his opinion, and by his profession, a Jew, he answered to some particular demands then urged. And as to that of miracles done by art magic, he declared what remains written concerning Moses and ye magicians of Egypt. But said not anything scoffingly, or in derogation of him Christians acknowledge for their Messiah."

"It is ordered, that ye said Lumbrozo remain in ye Sheriff's custody, until he put in security, body for body, to make answer to what shall be laid to his charge concerning those blasphemous words and speeches, at ye next Provincial Court; and yet the persons be then present to testify, viva voce, in Court."

Lumbrozo, fortunately, escaped further trial as a result of a pardon by the son of the Lord Protector, given a few days after the accusation was filed. The proceedings constitute a classic trial under the "Act Concerning Religion".[5]

Though the Jew in Maryland lacked certain civil rights,

he could maintain a home, own property, conduct business, and travel freely. He could not express a disbelief in Christ, vote, or hold office. Any activity which required an oath at the same time required an expression of belief in Christ and consequently those activities were denied to the Jews. Despite these inequities, the Jews started to settle in Maryland and, by the time Frederick was founded, a small band of them was located in the State.

COLONIAL FREDERICKTOWN

One of the most interesting adventures in writing this book was the attempt to determine the first known Jew in Frederick County. With the lack of specific records, a choice would have to be made among Henry Lazarus, Sampson Lazarus, Levi Cohen, Benjamin Levy, Jacob Frank, Solomon Bush, or perhaps one whose Jewish identity still remains a secret.

Frederick County court records indicate a suit by Henry Lazarus and Company (Henry Lazarus and Levi Cohen) against Robert Mark, a local shoemaker, in August of 1752. On the court record is a reference to a promissory note between the parties dated March 2, 1742. The date of the note indicates the earliest known transaction in Frederick involving a Jew. 1742, by inference must also date the earliest known Jew in this town.[1]

History has passed by both Henry Lazarus and Levi Cohen since little mention is made of them in the various references. Research has now revealed previously unknown facts about both. Henry Lazarus was a brother to Sampson Lazarus, a well-known colonial Jew. Since Sampson came to the colonies from England in 1748, his brother had evidently emigrated to this country at least six years previously. Their father, Eleazor, died in New York in 1748. Indications are that Henry never married or was a childless widower.

Research on Levi Cohen presented more of a challenge. Sampson Lazarus was married to Frumet Cohen, a daughter of Dr. Isaac Cohen, a Lancaster, Pennsylvania physician. Levi was either an uncle or great uncle to Frumet. A relationship to the Mathias Bush family of Lancaster was also uncovered. Solomon Bush referred to "Uncle Levy" in a letter to Henry Lazarus. Quotes from this letter appear later in this chapter.[2]

The name of Henry Roth next appears in this chronology. He had purchased land titled "Olio" from Daniel Dulaney in 1746. This 323 acre estate in Frederick County represented part of the original land sales in the area. While there is no evidence that Henry Roth was a Jew, the name Roth has been borne by Jews and is suspect.[3]

In 1740, the English Parliament passed "An act for naturalizing such foreign Protestants and others therein mentioned as are settled or shall settle in any of His Majesty's Colonies in America". It provided that one must have resided for seven

years within the colonies and must have taken a prescribed oath. The provisions covered "a person professing the Jewish Religion". The need for such a law was not due to the magnanimity of the English. Rather they sought to encourage aliens to trade with England. In April, 1749 Jacob Frank, a Jew, received the oath of allegiance in Frederick County, Maryland. There were two colonial Jewish families, one with the name of Frank and the other, Franks. Since the Frederick resident was the former, it is presumed that he was a silversmith who in later years settled in Philadelphia, rather than a member of the more famous Franks family.[4]

In August of 1752, a mere four years after the county was formed, Isaac Etting was sued for allowing destruction of property on land not owned by him. The Etting name belonged to a well-known colonial family of the Jewish faith. Yet there remains a mystery as to the relationship, if any, of Isaac to the more famous Ettings.

In that same year and month, as recorded in the judgement records of Frederick County, a presentment was made against Jacob Peney by a grand jury for "allowing gaming in his home on the Sabbath". Indicted with Peney for "gaming" were Henry Lazarus and Philip Coanee. The keeping of the Sabbath was strictly enforced whether the violation occurred in public or in the privacy of one's home. Lazarus has been identified as a Jew, and Philip Coanee was assumed to be a Jew since Coanee was a variation in the spelling of Cohen.

A 1754 court entry defines the location of Isaac Etting's property. In that year, he charged Clementius Davis with not keeping the bridge over the Seneca in good repair. The Seneca River flows through Montgomery County.

Startling as it may appear, Levi Cohen, the early Jewish businessman, was fined five pounds for "bastardizing" in 1754. This charge did not carry with it the stigma that it had attached to it in later years. After all, those were frontier times. Nevertheless, Levi Cohen was a roue like the earlier Maryland Jew, Doctor Lumbrozo, also fully documented and now recorded for the ages.[5]

Benjamin Levy was another famous colonial Jew that historians have never recorded in Frederick. Levy not only lived in Frederick, but conducted a business here for at least twelve years, 1751-1763. The court records contain suits for debt, by Levy, against a number of individuals, thereby documenting him as a Fredericktonian. He was a son of Moses Levy who was a resident of New York by 1695. Moses became

a prominent merchant and shipowner. Benjamin gained fame as a merchant and Indian trader in Philadelphia and Baltimore. In 1758 he married Rachel Levy, daughter of Nathan, another son of Moses Levy. Benjamin died in Baltimore in 1802.[6]

These were the years of the French and Indian War and, surely, the Jews of Frederick were caught up in the preparations that occurred in the town. In 1755, General Braddock was headquartered in a tavern on West All Saints Street, and it was here that he met with Benjamin Franklin and requisitioned the horses, wagons, and supplies for his ill-fated march to Fort Duquesne. Treasure hunters still dream of finding the payroll supposedly buried at Braddock Heights, a few miles outside of town. Tradition has it that General Braddock buried two cannon near the springs at Braddock Heights, both filled with the monies that were to have been used to pay the troops. After Braddock's defeat and death, Frederick County was in panic, its territory threatened with invasion by the Indians.

A letter from Governor Sharpe to Lord Calvert on July 9, 1755 states, "One might even foretell, within the Spirit of Prophecy that all that part of Frederick County lying beyond Fredericktowne will be abandoned before this time, 12 months at farthest." Indian intrusions were frequent, loss of life occurred often, and Redmen were sighted within 30 miles of Baltimore, but such was the hardy stock of the people of Frederick that they determined to stand their ground. Their plight was eased somewhat by the building of Fort Frederick at the western edges of the county. Troops were stationed there by August, 1756.

A man presumed to be a Jew appears among the records of the local companies serving in the French and Indian War. The name presents an enigma, for a person in Lancaster, Pennsylvania carried the same name, yet identification remains uncertain. Solomon Bush was a sergeant in Captain Joshua Beall's company of Maryland Troops, serving until December, 1758. Except for this detail, nothing else surfaced in the research on this gentleman. Mathias Bush, well known in Pennsylvania Jewish History, had a son Solomon. This Solomon could hardly have been the same as the Indian fighter since he would have been only four years old at the time. And so we are left with two people with the same unusual name, one known and one unknown. This predicament has plagued Jewish historians who, finding so few Jews in the colonies, yet found so many with similiar names.[7]

As previously mentioned, travel through the back country was not at its greatest from Baltimore to Lancaster and north, or for that matter south from Lancaster to Baltimore. Rather, most travelers used the road going through Frederick since it was maintained in better condition. Travelers from the larger settlements of the interior, found this route more convenient. Consequently the growth of what is now Maryland's largest city did not occur until much later. While Baltimore was a point of entry into the colonies, few of the immigrants settled there until late in the 1700s. In 1726 Baltimore consisted of only three dwellings, a mill, some tobacco houses, and an orchard. In a crude directory, published in Baltimore in 1752, twenty heads of families were listed. This means a total of two hundred inhabitants, assuming ten members per family. As a city Baltimore was legislated into being in 1729 but was not incorporated until 1796. Its growth as a city and commercial center succeeded that of Fredericktown.[8]

The various court records of Frederick County reveal the presence of many Jews as effectively as any daybook. The records of 1758-1760 relate that Henry Lazarus charged one Adam Mong with assault and battery; Lazarus took Samuel Swearingen to court for the breach of the peace; and H. Lazarus and Company were appointed by the court to be the agents for Heindrich Heinzman. Henry's brother, Sampson Lazarus, became the overseer for the sprawling lands owned by Heinzman. In 1759 Levi Cohen, the partner to Lazarus, leased from John Ferguson, the schoolmaster, a lot in Frederick, including the house, outbuildings, and garden for a period of five years. Cohen was allowed to repair the house and fence on the premises so that it was more suitable for business purposes. For the period of this lease he paid Ferguson eight pounds in advance for the first year and nine pounds each year for the next three. The rent for the fifth year was ten pounds.[9]

Lotteries were the popular means of raising public funds in those days. These drawings were governed by a board of managers, representing the more prominent members of the town. Additionally each of the managers was bonded, a procedure which excluded many of the less wealthy. In 1760 a lottery was conducted for the purpose of purchasing a fire engine. Any surplus was to be used for the erection of a market house. Levi Cohen who had by this time become a prominent and affluent citizen performed a civic duty as one of the board of eleven managers of this lottery. 1,750 tickets were sold at a price of $2.00 each and raised the princely sum of $3,500, three thousand dollars of this returned as prizes.[10]

Frederick-Town, February 26, 1760.

A SCHEME of a LOTTERY,

FOR raiſing Five Hundred Dollars, for purchaſing a FIRE ENGINE for the Uſe of *Frederick-Town*, in *Frederick* County, to conſiſt of 1750 Tickets at Two Dollars each, 532 of which to be Fortunate, without any Deduction, viz.

1	of	200	DOLLARS, is	200
2	of	80	are	160
3	of	40	are	120
4	of	20	are	80
20	of	10	are	200
50	of	8	are	400
450	of	4	are	1800
1	First drawn Blank,			20
1	Laſt drawn Blank,			20
532	Prizes.		Sum raiſed	500
1218	Blanks:			
1750	Tickets at 2 Dollars each, is			3500

THE Overplus of the Profits after purchaſing the FIRE ENGINE and it's Appurtenances (if any) to be applied towards erecting of a MARKET-HOUSE in the ſaid Town.

By the above Scheme there are little more than Two Blanks and a Quarter to a Prize, and the Profits retained are not quite Fifteen *per Cent* upon the Whole.

When the Tickets are diſpoſed of, the Drawing is to begin (on 14 Days previous Notice, at leaſt, to be given in this Gazette) in the Court-Houſe of the ſaid County, in the Preſence of Five of the Managers at leaſt, and as many of the Adventurers as ſhall think proper to attend.

The Drawing, it is ſuppoſed, will be in Two Months at fartheſt, as a great Number of the Tickets are already engaged.

The Managers are, Meſſrs. *Thomas Sobly*, *James Dickſon*, *Conrad Groſs*, *Arthur Charlton*, *Chriſtopher Edelin*, *Michael Ramer*, *Caſpar Shaaf*, *Thomas Price*, *Levi Cohen*, *John Cary*, and *George Murdock*, who are to give Bond, and take an Oath for the faithful Diſcharge of their Truſt.

A Liſt of the Prizes to be publiſhed in this Gazette, as ſoon as the Drawing is finiſhed; and the Prizes to be paid off without any Deduction.

Prizes not demanded within Six Months from the Publication aforeſaid, to be deem'd as a gemrous Preſent for the Uſe intended, and applied accordingly.

N. B. The Value of Seven Shillings and Six Pence in *Maryland* or *Pennſylvania* Currency, will be received in Lieu of each Dollar in the Sale of Tickets, and the ſame Currency to be accepted in Payment of the Prizes by the fortunate Adventurers.

TICKETS to be had of any of the Managers, and at the *Printing-Office* in *Annapolis*.

The court records of 1763 present more Jewish names and more mysteries. Besides detailing the court activities of Lazarus, Cohen, and Benjamin Levy, they show that Jacob Levy appeared as a court witness, Samuel Saftell was sued for debt, and Moses Mordecai entered a number of suits.

Little is known of Jacob Levy except his appearance in the August term of the Circuit Court. Whether he was the New York merchant known to be in that city as early as 1740, the Jew of that name who was located in Baltimore by 1773 and served with the Continental Army, or another Jacob Levy can only be a matter of speculation.

That Samuel Saftell was sued is the only information available to us. More than likely, he was not a Jew. Yet if the spelling in the court records was phonetic, then the possibility exists that the correct spelling was Sheftall. And Sheftall was a well known early Savannah, Georgia Jewish family.[11]

Moses Mordecai was a well known colonial Jew. Although colonial American Jewish history does not mention his Frederick residence, he was indeed a resident. It is known that he was born in Bonn, came to America in 1750, and eventually settled in Philadelphia, where he became a successful merchant. His wife, Elizabeth Whitlock, converted to Judaism and became a very observant Jewess. After Mordecai's death she married Jacob I. Cohen in Richmond. Cohen eventually became president of Congregation Mikveh Israel in Philadelphia.

The court records of 1766 present another family name for speculation, that of Moses and Solomon Feree or Ferree. As late as 1773, Moses Farree sold some land and was therefore still in the area. These spellings contain no Jewish connotations yet variations such as Ferro, Faro, Farieres and Ferera indicated Jewish families. Again the answer to the question remains elusive because of the inaccuracy of the records that are available.[12]

Two additional names present problems, those of Michael Frank and Joseph Lazure or Lezear. Recalling that Jacob Frank had been in the area, the question of a relationship to Michael is raised, yet the answer remains unknown. With two different spellings of Lazure in the court records, the possibility exists that both were wrong, and that the correct one was Leazar. A family by that name lived in Lancaster and was Jewish. A notation in 1776 records that Jacob Lazaer (still another spelling) donated one blanket worth twelve shillings to the Continental Army. His residence was noted

as Frederick County. We are left to the mercy of our imagination in determining the Jewishness of either of these gentlemen.[13]

During the French and Indian War many of the residents suffered either loss of life in combat with the Indians or loss of property. For property loss, reimbursement was expected from the Proprietary government. Therefore the residents of Frederick petitioned Governor Sharpe in March, 1766 to call the assembly to order and secure reimbursement for those residents who were in dire straits. Four hundred and fifty persons, including the Lazarus brothers and Levi Cohen, signed the document.[14]

By 1768, Cohen's interests in real estate shifted from Fredericktown to Sharpsburg Hundred in Frederick County. In that year he purchased a half-acre lot in the town of Sharpsbourgh near Hagerstown. The next year he bought another lot in the same locality, this transaction involving about one-quarter of an acre. Real estate appeared to be ancillary to his main interest, the store in Frederick. Levi's prominence had not diminished since 1760 and in 1768, he was once again a manager of a lottery. This one was a scheme to raise $600 for finishing the market house with the sale of two thousand tickets at $2.00 each and with $3,400 in prizes. With the success of the lottery, the market house was finished. Wednesday and Saturday were designated as market days, and Levi Cohen justifiably felt pride in having helped to arrange this much needed facility.[15]

Henry Lazarus was also dabbling in real estate. In 1773 he bought a lot in Fredericktown for one hundred pounds. The same year he was involved in the purchase of cattle and a house in the area. Succeeding years record the sale of property, as well as its purchase, by both Lazarus and Cohen. Although they were partners in business, their real estate transactions did not involve each other. If nothing else, the number of dealings indicated the prosperity of each man.[16]

These were troubled times. Disenchantment with the English rule was as apparent in Frederick County as elsewhere in the colonies. Meetings were held repudiating the Stamp Act, supporting the Boston Tea Party, and discussing whatever the incident of the day happened to be. It is assumed that these topics involved all residents, Jew and Gentile.

Serving in the German Regiment of the Continental Army was one Levy Aaron. In a company largely recruited from Frederick Countians, the commander was Lt. Colonel Ludwick Walter of Fredericktown. Usually the Aaron families were

Jewish. Unfortunately no further trace of Levy Aaron is offered by any source.[17]

It may be recalled that Solomon Bush of Lancaster, Pennsylvania was a son of Mathias Bush, a prominent merchant in that town. Solomon served in the state militia of Pennsylvania and was appointed deputy adjutant general. While in the Revolutionary Army he was wounded, captured by the British, and eventually retired as a lieutenant colonel. In November, 1777 he wrote a letter to Mr. Henry Lazarus in Fredericktown. Historians in the perusal of this document, have mistakenly located this place to be in Virginia. In fact it was our town.

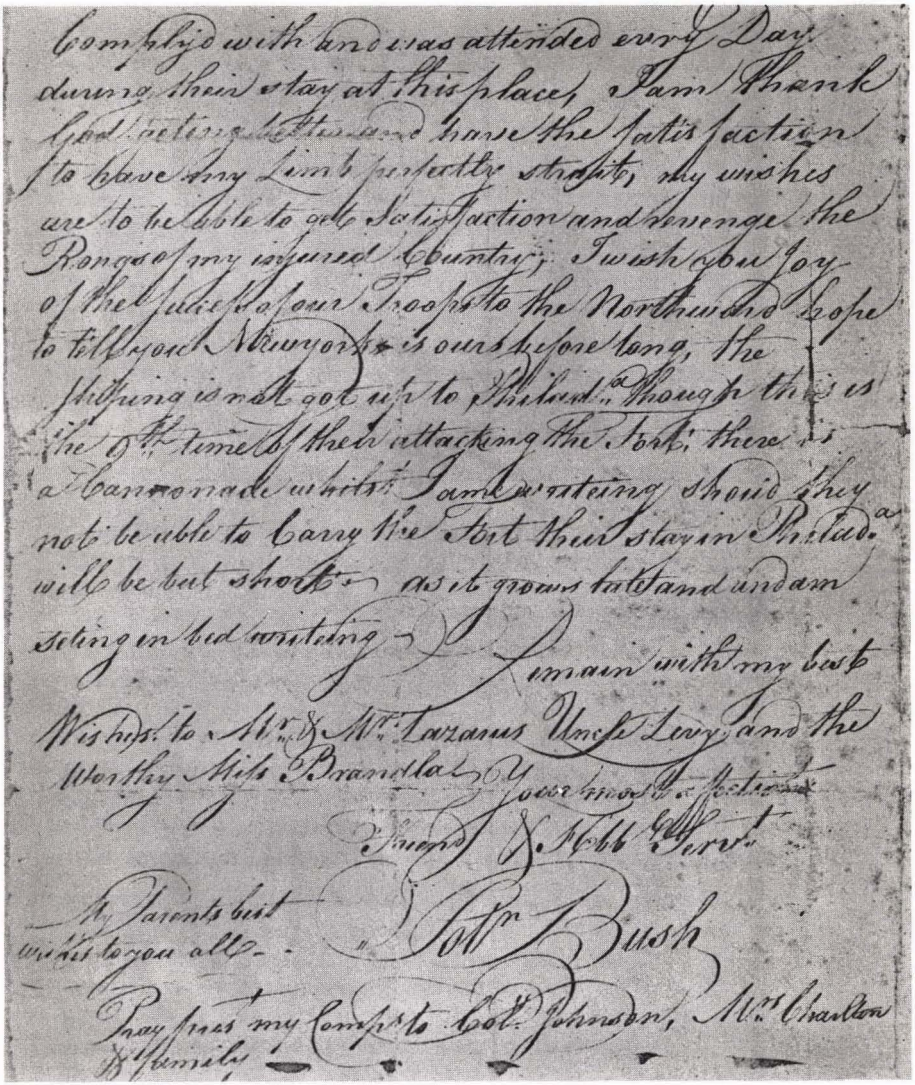
Solomon wrote, "As Mr. Simons (a Lancaster merchant) tells me that he is going to your town, cannot omit leting my good freind know how we all are, being sensible it will give him satisfaction to hear from his freinds. I suppose you heard of my being wounded the 18th of Sept'r when with difficulty was bro't home in a most deplorable condition with my thigh broke and the surgeons pronounced my wound mortal. Seven days after, the enemy came, who treated our family with the utmost respect. They did not take the least trifle from us, though our neighbours, the poor Tories, lost every thing. Howe's march this way has made many Wigs."

"I was conceal'd after the British Army came here 22 days and should have got clear but a vilain gave information of me when I was waited on by an officer who took my parole. When I wrote a line to the Commanding Officer leting him know of my being a prisoner and requesting a surgeon which he imediately comply'd with, and was attended every day during their stay at this place."

"I am thank God geting better and have the satisfaction to have my limb perfectly strait. My wishes are to be able to get satisfaction and revenge the rongs of my injured Country. I wish you joy of the success of our troops to the northward and hope to tell you New York is ours before long. The shiping is not got up to Philad'a though this is the 9th time of their attacking the Fort. There is a cannonade whilst I am writeing. Should they not be able to carry the Fort their stay in Philad'a will be but short."

"As it grows late and am seting in bed writeing, remain, with my best wishes to Mr. and Mrs. Lazarus (Sampson), Uncle Levy (Cohen) and the worthy Miss Brandla (daughter of Sampson). Your most affection'e Friend and hbl'e serv't, Sol'n Bush."

"My parents best wishes to you all — Pray pres't my comp's to Col. Johnson, Mrs. Charlton, and family."[18]



The Historical Society of Pennsylvania

The bracketed insertions were not Bush's but were put there by the authors as a means of identification with the Jews mentioned previously in this chapter. The Colonel Johnson referred to was Baker Johnson who commanded the Fourth Battalion of the local militia; Mrs. Charlton was the wife of

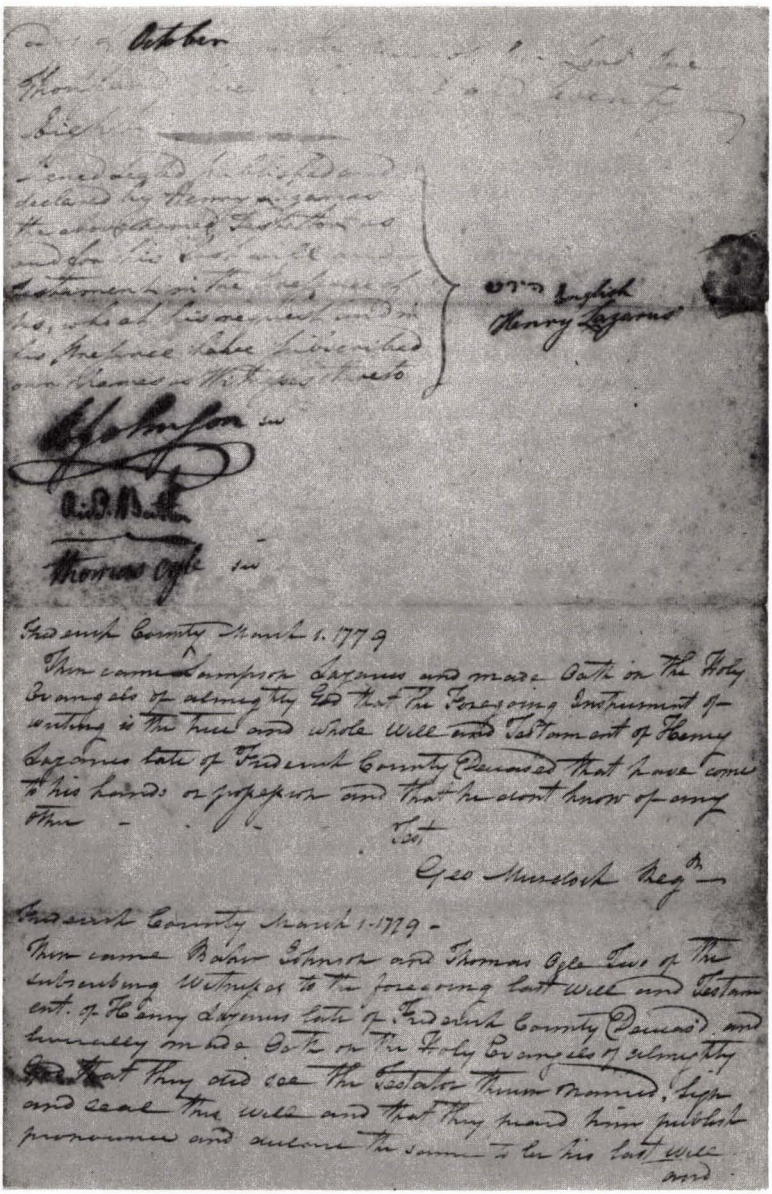
Arthur Charlton and the mother-in-law of John Ross Key whose son, Francis, wrote the Star Spangled Banner.

Brandley Lazarus (Solomon Bush erred in the spelling) was born in October of 1752, evidently in Frederick. She married Joshua Isaacs in Lancaster in 1781. Isaacs was a New York merchant who served in the Revolutionary Army. Brandley died in New York at the age of seventy-three.[19]

The first easing of the restrictions facing Jews in Maryland occurred in July of 1776. Heretofore, Jews could not vote unless they took the standard oath expressing a belief in the existence of Christ. However, delegates to the new Maryland Convention needed to be elected following the end of the Revolutionary War. And so a resolution was passed allowing all freeman over the age of twenty-one, owning fifty acres of land or having property worth forty pounds, the right to vote for the representatives. For the first time in Maryland, Jews were franchised citizens.[20]

The new legislature did not take long in passing a law that required all male citizens to take the oath of allegiance and fidelity to the State of Maryland. This oath made no reference to Christ, but only to Almighty G-D. The very first person taking the oath in the newly formed Washington County, in the city of Sharpsburg, was Levi Cohen who had moved from Frederick. In Frederick County the oath was signed by Philip Cooane and John Israel; the latter was probably not a Jew. The Lazarus brothers do not appear on any of the lists in Frederick, Washington, or Montgomery Counties. Sampson Lazarus may have moved to Lancaster by then since his name appeared in a directory of that town in 1780. Henry Lazarus was in Frederick, perhaps ill at the time, since he died in 1779, just after the legislature passed the oath requirement.[21]

On October 19, 1778 Henry Lazarus made a will, "knowing the certainty of Death". The contents of that will point out that Henry was not married at the time since there was no bequest to a wife. He bequeathed to his brother Sampson, his negro man Jack, his saddle and bridle, and showed his kindness by bequeathing to Jack five pounds currency and designating the same amounts to both of Sampson's negro women, Eane and Tuckey. The rest of his estate, real and personal, was left to his niece, Brandley. Henry Lazarus signed the document, not only in English, but also in Hebraic. It was probated in March, 1779 with Baker Johnson, one of the witnesses, appearing before the Court and verifying the authenticity of the document. This was the Colonel Johnson mentioned in Solomon Bush's letter.[22]



Hall of Records of Maryland

The early marriage licenses of Frederick County contained interesting Jewish names. In April, 1778 Peter Humbert and Rebecca Bunn received a license. Bunn, an unusual name, possibly bore a relationship to Rosa Bunn, the wife of Joseph Simon who was mentioned in Bush's letter as the one to carry it to Henry Lazarus. Simon was a well-to-do Lancaster merchant, started in business by the Gratzs of Philadelphia, who claimed as his sons-in-law Levi Phillips, Solomon M. Cohen, Michael Gratz, Dr. Nicholas Schuyler (not a Jew), and Solomon Etting, all famous men of their time. The relationship of Solomon Meyers Cohen is interesting, since the possibility exists that Levi Cohen was also related to this man. The likelihood that Rebecca Bunn may have been Simon's sister-in-law can not be disregarded.[23]

The 1778 marriage license of Peter Kemp and Mary Leaman is of special interest. Records of the Lancaster Historical Society indicate that the Leaman family name was changed to Lehman, and that most, originally Jews, intermarried. The Leaman name appears again in 1784 when Ludwig Leaman purchased 152 acres of land entitled "The Land of Perplexity" in Frederick County. This particular spelling indicated a relationship, but the religion remains unknown.

Other names in these records are interesting: Amrum, Gay, and Silverin. Again, lacking any concrete evidence to the contrary, we must assume that these persons were not Jewish.[24]

The post-revolutionary times, wide-spread anti-Semitism posed a particularly difficult time for the Jews of the United States who numbered only 2,500 in a total population of five million. Jewish heroes of the American Revolution were maligned. The election of 1799 was particularly vicious, with the entrenched Federalists accusing the Jeffersonians of being "Shylocks" and "money-mad Jews". Upon attaining the Presidency, Jefferson seized the opportunity to appoint a number of Jews to public office, including Reuben Etting, a United States Marshal, the first Jew in Maryland ever to hold a public office. Thus Jefferson in 1801 not only quieted his critics, but also overrode some of the Jewish disabilities in Maryland.[25]

The late 1700s found Fredericktown a town with dirt streets that turned to mud in wet weather. Paving of the streets did not begin until after 1786, with the project painfully slow. Isaac Weld stated in his book, "After a few feeble lights in the stores, public houses, and those from the windows in the dwellings had been extinguished, the darkness in the streets was thick and few persons ventured abroad". Weld counted

700 houses and five churches. In one word, he called the town "flourishing".[26]

The growth of Baltimore was beginning to take place. Jews from Philadelphia and other settlements began moving to that city. In 1786 the Ettings settled there from York, and the Collmus family arrived from Bohemia, by way of Pennsylvania. In 1798 there were eighteen Jewish families in Baltimore.[27]

Although the Lazarus and Cohen families had moved from Frederick, it was possible to follow their wanderings. Brandley Lazarus Isaacs, her husband, Joshua, and their daughter, Frances, moved to New York in 1783. It seems obvious that Sampson Lazarus moved with his family, giving up his Lancaster business. Both Sampson Lazarus and Levi Cohen were present at an election meeting of Congregation Shearith Israel in New York in 1786. The Cohen and Lazarus families were once again together.

Another entry in the congregational records of Shearith Israel indicated the indebtedness of both Lazarus and Cohen to the Sedaka Society in 1787. With Lazarus' death in November, 1788, Levi Cohen was the remaining member of Frederick's early triumvirate. Cohen continued to pay for a seat in the synagogue for three years, and was a member of the Hebra Genichet Hasadim. His death in April, 1794 ended an era for Frederick Jewry.[28]

THE KEY.

No. 6.] *SATURDAY*, February 17, 1798. [*VOL. I.*

FREDERICK TOWN: PRINTED, weekly, by JOHN D. CARY, at the OFFICE of the FEDERAL GAZETTE, in MARKET-STREET.

SKETCH OF FREDERIC COUNTY.

(Concluded from Page 18.)

IN Frederick Town there are ſeven religious congregations, of different denominations: viz. The Roman Catholic, the Epiſcopalian, the Lutheran, the Calviniſts, the Preſbyterian, the Baptiſts, and the Methodiſts:—Each of theſe have a place of public worſhip. The German Preſbyterian, or Calviniſt church, has a handſome, and lofty ſtone ſteeple, in which are two good bells, and the town clock. The German Proteſtant, or Lutheran church, has likewiſe, a ſteeple and two bells of a very muſical ſound.—The other buildings of a public nature are, a ſpacious & handſome poor houſe, a much admired court houſe, an elegant academy or county ſchool houſe, and two market houſes; all of brick: Likewiſe a ſtone jail, with a large yard, ſurrounded by a ſtone wall.—Four hundred and forty-nine Dwelling Houſes, beſides a number of ſhops, &c. compoſe the Town, which, in November 1797, contained the following number of inhabitants, viz.

White males under ten years	387
Do. Do. from 10 to 16	176
Do. Do. from 16 upwards	682
Total of white males	1245
White females under 10 years	325
Do. Do. from 10 to 16	146
Do. Do. from 16 upwards	584
Total of white females	1055
Total of white males and females	2300
Coloured males under 10 years	50
Do. Do. from 10 to 16	24
Do. Do. from 16 upwards	44
Total of coloured males	118
Coloured females under 10 years	54
Do. Do. from 10 to 16	25
Do. Do. from 16 upwards	109
Total of coloured females	183
Total of coloured males and females	306
Total amount of inhabitants, white and coloured	2606

Among theſe were the following maſter Mechanics, &c. viz. 2 Tobacconiſts, 15 Blackſmiths, 11 Sadlers, 16 Joiners, 2 Combmakers, 29 Shoemakers, 12 Weavers, 1 Worker in paſte, 5 Waggon-makers, ſeveral Taverns, 11 Hatters, 3 Stocking weavers, 5 Gunſmiths, 3 Nailors, 13 Tailors, 34 Stores and mercantile ſhops, 3 Painters. 1 Portrait Painter, 13 Maſons, 2 Skinners, 6 Tanners, 2 Currriers, 3 Printers, 2 Clock and Watchmakers, 1 Silverſmith, 4 Copperſmiths, 4 Tinners, 6 Butchers, 3 Wheelwrights, 3 Chairmakers. 1 Harneſsmaker, 4 Potters, 4 Leather breeches makers and Glovers, 2 Apothecaries, 2 Brewers, 1 Well-digger, 5 Barbers, 2 Cabinetmakers, 1 Pump-maker, 2 Saddletreemakers, 1 Brickmaker, 1 Bruſhmaker, 9 Bakers, 5 Carpenters, 2 Turners, 1 Cooper, 1 Whiteſmith, 2 Reedmakers, 2 Diſtillers, 1 Miller, 2 Heelmakers, 2 Bluedyers, 2 Plaiſterers, & ſeveral Teachers, Doctors of Divinity, Phyſic, and Law.

The greateſt part of the mechanics employ journeymen and apprentices, &c. From the above ſtatement, it will be readily conceived that ſeveral manufactories are now carrying on, with conſiderable briſkneſs, by individuals: and a perſon of cloſe obſervation, and well acquainted with the excellent advantages that Frederick-Town already enjoys, would ſcarcely heſitate to predict, that it will, at no very diſtant period, become a very conſiderable manufacturing town.

F

THE JUDEOPHOBIA OF BENNETT ALLEN

The first known case of Judeophobia in Fredericktown occurred in 1768. To understand the incident, one must know the facts that preceded it.

The Church of England was the religion supported by the English Proprietary. In Frederick County the All Saints Parish consisted of the various churches in that group. This parish was quite large and, for a number of years, the members of the parish had tried to get the Lord Proprietary to divide the church territory into several parishes of more controllable size. A single parish covering all of Western Maryland, Montgomery County, and part of Carroll County, the size of Frederick County in those days was an enormous territory for one parish. But repeated appeals did not succeed in getting the parish reduced in size.

Since it was the largest parish, it was also the richest. When its minister died in 1768, the Lord Proprietary appointed one of his favorites, the Reverend Bennett Allen. To make matters worse, Rev. Allen was already rector of St. Anne's Parish at Annapolis. He chose to keep that office and be a rector of All Saints at the same time. The residents of Fredericktown, already upset about the vast territory that its rector must manage, were exceedingly disturbed by the thought of the new rector serving two parishes, especially where the two were not contiguous.

Rev. Allen, however, was not disturbed by the opinions of his congregants. A number of years previously he had tried to become a rector of a Maryland parish while remaining in England, but when the Governor objected, he came to Maryland. His behavior at Annapolis had earned him the disfavor of his parishioners. Much of this discontent he blamed on the Dulaney family of that town, members of which were now living in Frederick. His reputation as a "controversialist, brawler, duelist, and sot" was well-known to the local residents; his favorite pastimes were horse racing and drinking. Imagine then, the state of mind of the All Saints parishioners when Bennett Allen arrived in Frederick to take charge![1]

A plot formed to keep the minister out of the church by secreting the keys. However he found them. Then an attempt was made to secure the doors, but the resourceful Rev. Allen rushed through the doors and began his sermon.

What occurred next is best described by the Rev. Allen.

"I leap't into the Desk and made my apology and begun the Service. The Congregation was call'd out. I proceeded as if nothing had happened till the Second Lesson. I heard some Commotions from without which gave me a little alarm and I provided luckily against it or I must have been maim'd if not murder'd. They call'd a number of their Bravest, that is to say their largest Men to pull me out of the Desk. I let the Captain come to within two paces of me and clapt my Pistol to his Head. What Consternation! They accuse me of swearing to God I would shoot him and I believe I did swear—was better than praying just then. The Doors and Windows flying open and stones beginning to rattle my Aid de Camp, Mr. Dakein advised me to retreat, the Fort being no longer tenable." And flee he did, all the way to Philadelphia.[2]

Rev. Allen, of course, accused the Dulaneys for his troubles. He claimed that the mob which attacked him were not members of his parish. In a rather lengthy letter in the *Maryland Gazette,* he described the whole incident and raised the issue of Judeophobia. "The Instigation, upon my quitting the Church, d-mn the Parson, stone him, stone him, was not from a Christian, but a JEW; and, from the Principles upon which his Forefathers crucify'd our Blessed Saviour, and stoned the Apostles."[3]

Could there have been a Jew in the mob? Or was Bennett Allen building his case that the mob was not made up of his congregants? One would not have expected to find an acknowledged Jew in the Episcopal Church. History gives us no further clues to the incident or the make-up of the mob. It leaves us with a paradox.

The religion of a merchant appeared to have little, if any, effect on his ability to prosper. In the wilderness the ability to supply the essential needs of the few customers on terms acceptable to them determined the prosperity of the seller. The Jew had no peer in being able to adapt to his surroundings, an ability acquired from centuries of oppression. Since no evidence exists that the Frederick Jewish merchants of early times hid their religious beliefs, their prosperity could be attributed only to acceptance by the community, and having the right products to sell at the right place, the right price, and the right time. And prosper they did!

The partnership of Henry Lazarus and Levi Cohen exemplified the ability of Jewish merchants to flourish in early Fredericktown. With 1742 as the earliest known date of reference, and 1778 as the latest, this partnership lasted for at least thirty-six years, an unusually lengthy time especially in a frontier town. Not only was this business venture successful, but Cohen gained civic prominence in Frederick as well. The fact that Lazarus signed his name in Hebrew on his will, indicated an openness in the practice of his religion.[1]

A law suit in 1751 by Benjamin Levy against Allen Beall, a planter, gives us insight into the stock carried by a merchant of the period. The suit for three pounds, sixteen shillings, three pence, and a half penny covered the purchase of one snuff box, three cloves of garlic, one bottle of snuff, one yard of black mantua, gloves, sugar, rum, butter, and silk.[2]

A merchant in colonial times faced many uncertainties. Since Frederick was on the western frontier, much commerce was by barter with hunters and Indians, trading animal skins for the bare necessities of life. To complicate matters, several forms of money were used: English currency, the most predominant; Pennsylvania currency in pound and shilling equivalents; and dollars equal to seven shillings, sixpence Pennsylvania currency.[3]

Local farmers, short of funds, traded farm products for merchandise from the stores. With times made hard by Indian raids and the difficulty of eking a living from the rugged untouched soil, many purchases had to be made on credit. In some cases the purchaser pledged all of his personal assets, usually a rather pitiful collection by today's standards. Henry Lazarus took a mortgage from Michael Tressler for a loan

of five pounds. Tressler pledged all of his personal property consisting of one large duck Bible, one pair of calico curtains, one brass coffee pot, and two iron pots. Pledges of this sort were indications of good faith rather than attempts to cover the monetary amount of the loan. Those were the days of faith in one's fellow man, when the breach of a trust was considered a serious crime. The collection process was tedious and often the merchant resorted to the courts for collection; Levy, Lazarus, Cohen, and Moses, as well as others, appeared in court a number of times each session to recover debts.

Often these suits were settled with a payment of tobacco rather than currency. On other occasions a combination of cash and tobacco was used to settle the claim. In 1755 Lazarus and Cohen sued Paul Ermel in a Condemnation on Attachment to recover two pounds and three shillings currency or five hundred pounds of tobacco. Tobacco, an exportable item, had a more stable basis for exchange than the currency of the times.[4]

By 1760 Frederick had become the second major town in population and importance in Maryland, outranked only by Annapolis. The Monocacy Road, the main highway between Pennsylvania and the south, ran through Frederick and was widely used. A public road had been established between Frederick and Baltimore. Here then was a major crossroad, and trade flowed in all directions.[5]

Frederick County and Georgia carried on a lucrative trade. Goods sent by pack-horses included boots and shoes, saddles and harness, woolen goods, linen and threads. In return Georgia sent cotton, indigo, and money. Merchants and planters in Frederick County also traded with the Ohio Company and its western outposts, one of which was at Cumberland. The daily needs of life flowed west, while timber and furs were sent east in return. Flax was sent to Baltimore and Philadelphia and tobacco to Annapolis, all of it to be sold abroad.[6]

During the Revolutionary War Frederick was a major supplier of arms to the Continental Army. Three gunlock factories were located in the town, as well as an arsenal. Catoctin Furnace produced pig iron, a high grade ore used by gunsmiths not only in Frederick, but throughout the colonies. An inventory at one of the Frederick gunlock factories in 1778 included the names of four indentured servants, one of whom, Benjamin Soden, was perhaps a Jew.[7]

By the 1790's the thriving community of Fredericktown had

a mercantile establishment and industry that was quite large for the size of the town. A sketch of Frederick in a 1798 issue of *The Key,* a local newspaper, lists; two tobacconists, fifteen blacksmiths, eleven saddlers, sixteen joiners, two combmakers, twenty-nine shoemakers, twelve weavers, one worker in paste, five wagon makers, several tavern-keepers, eleven hatters, three stocking weavers, five gunsmiths, three nailers, thirteen tailors, thirty-four stores and mercantile shopkeepers, three painters, one portrait painter, thirteen masons, two skinners, six tanners, two curriers, three printers, two clock and watch makers, one silversmith, four coppersmiths, four tinners, six butchers, three wheelrights, three chair makers, one harness maker, four potters, four leather breeches makers and glovers, and two apothecaries.

The list continued with two brewers, one well-digger, five barbers, two cabinetmakers, one pump maker, two saddletree makers, one brick master, nine bakers, five carpenters, two turners, one cooper, one whitesmith, two reed makers, two distillers, one miller, two heel makers, two bluedyers, two pasterers, and several teachers, Doctors of Divinity, Physics, and Law. How many of these were Jewish is unknown, but it is inconceivable that with all this business activity and with the affinity of Jews for business, none of the above occupations were held by Jews. Although certain names of these tradesmen could have been Jewish, documentation is impossible.[8]

In 1805 another important event occurred when the Baltimore and Frederick Turnpike Company was formed to build a toll road from Baltimore to the West through Frederick. Solomon Etting, one of Baltimore's first and foremost Jews, was elected a director. Construction was begun in 1807. This road helped to open the West; for years to come, it was important to the development of Western Maryland, and it quickened the pace of trade in the area of Fredericktown.[9]

As early as 1799 stages were operating from Frederick to York, Lancaster, Georgetown, Hagerstown, and Baltimore. The trip to Georgetown left Frederick at three in the morning and arrived at Georgetown that evening, at a fare of three dollars. From Lancaster it left on Tuesday at 5 A.M. and arrived in Frederick on Wednesday evening, costing the traveler $4.50. The trip from Hagerstown took seven hours. To go to Baltimore, passengers endured a trip that took almost twenty-four hours. Each passenger was allowed fourteen pounds of free baggage. Although this method of travel was difficult, it was considerably better than a trek by horseback. It was infinitely faster and more comfortable than the trip

on foot. The ability to get to Frederick by stage was another reason for the growth of the town.[10]

In 1810 a known Jewish merchant appeared in Frederick, Dr. Isaac Lyon. He was a pharmacist whose homemade remedies for a number of illnesses were sold in his apothecary. Medicine made from a patent that he had purchased, Dr. Horowitz's Antibilious Pills, was sold widely throughout Maryland. He advertised drugs, medicines, and fancy articles. A tag line to his ads read, "The poor of Frederick—those who are unable to procure a physician—are invited to call and receive advice and medicine gratis". He continued in business until 1839 at which time his processes and medicines were sold.[11]

In 1820 Samuel Stern built a tannery in Frederick County "near the mountain". Presumably this meant the present locality of Mechanicstown. Further trace of this property has been lost.[12]

Local newspapers contained advertisements of the Baltimore banking firm of J. I. Cohen, Jr. and Brothers. Generally the ads carried details of lotteries being held in Maryland for which the firm was an agent. The Cohens were among the first Jews in Baltimore and were well-known in early banking circles.[13]

In 1831 the first railroad train arrived in Frederick, providing faster transportation to and from Baltimore for both products and passengers. It also reduced the need for factories to be close to the site of raw materials. Because of this, industrialization shifted from Frederick to Baltimore, a port city. Frederick retained its importance as a crossroads and the major agricultural area it had become. Accordingly Jewish merchants continued to settle the area and to ply their trades in ever growing numbers.[14]

A NEW CENTURY—A NEW FREEDOM

As the nineteenth century approached, attempts were made to give the Jews of Maryland religious freedom to the same extent exercised by the Protestant sects. As early as 1797, Solomon Etting and his father-in-law, Bernard Gratz, having moved from Pennsylvania to Baltimore, petitioned the government to allow persons of the Jewish faith to hold office. The petitioners to the General Assembly at Annapolis stated, "that they are a sect of people called Jews, and thereby deprived of many of their valuable rights of citizenship, and pray to be placed upon the same footing with other good citizens". The petition was taken under advisement that same day by a committee of three, but was denied since it concerned a constitutional amendment, and there was not time enough in that session to handle a question of such vital importance.

With Jefferson's appointment of a Jew to a Federal office in Maryland, thereby expressing his displeasure with the Maryland disabilities, the legislature began to listen to the petitions, even if they refused to act favorably. In 1802 another petition "from a sect of people called Jews" came before the General Assembly, and was referred to a special committee of five delegates with instructions to consider the petition for relief. After a month of deliberation, the request was denied by the Assembly by a vote of thirty-eight to seventeen. During the next two sessions of the Assembly, similar petitions were entered, each doomed to failure. However the persistence of the Jews produced one result: public sympathy was beginning to swing toward the position taken by the Jews, and politicians sensitive to public rumblings began to change their votes. The 1804 tally showed thirty-nine members against and twenty-four for, a net gain of six votes. Each year pressures continued to mount ever so slightly against the legislators. In 1818 there was a persistent and sustained effort to relieve the Jews of the restrictions against holding public office.

The struggle within the Maryland legislature received widespread notice throughout the United States with the press labeling the protracted debates as "disgraceful intolerance". During the 1819 session of the Assembly, it was openly charged that members had failed to be reelected because of their vote in favor of the Jewish cause. Finally, in 1822 the General Assembly acted favorably on a bill to repeal the Act Concerning

Religion, but the Maryland Constitution required that the amendment of a bill be confirmed in the succeeding session of the body. And so the proper steps were taken in 1823, but the House of Delegates vetoed the bill after a long debate, even though it had been approved by the Senate earlier. Not only did the bill not pass, but all associated legislation, previously enacted, was discarded also.

Meanwhile Thomas Kennedy, a Washington County member of the General Assembly, marshalled his forces. Kennedy, over the years, had spearheaded the drive to give Jews full rights of citizenship in Maryland. On the final day of the 1825-26 session, an act for the "relief of the Jews of Maryland", already passed by the Senate, was approved by the House with a vote of twenty-six in favor and twenty-five against. Only fifty-one of eighty members of the legislative body were present to vote. In December the volatile issue was confirmed, and the long struggle was ended.[1]

The effect of the removal of the civil disabilities was felt almost immediately. In October, 1826 Solomon Etting and Jacob I. Cohen, both of Baltimore, were elected to the city council. For his persistence in pushing "Kennedy Jew Baby" bill, as the antagonists dubbed it, Thomas Kennedy earned nationwide respect, and a monument was erected in Washington County to commemorate those deeds.[2]

Apparently the number of Jews in Frederick County, during that period of legislative effort, was very small. Dr. Isaac Lyon, a pharmacist, made Frederick his home in 1810. Coming to this town from Philadelphia, Lyon remained here for twenty-eight years. His desire to practice his religion caused him to join the Baltimore Hebrew Congregation in Baltimore in 1835.[3]

A number of possible Jewish names appear in the court records of the day. Who could deny that Alexander Cohean, 1821, Benjamin Hirsch, 1820, Leonard and Julian Hays, 1826, Henry Korn, 1822, Matthias Tallhamer, 1819, and Mordecai Vore, 1819 sound like Jewish names? Yet no religious records are available, and so they are omitted from this research.[4]

An interesting entry appeared in Engelbrecht's Diary on April 11, 1825. "Died in the seventy-ninth year of his age, Jacob Kandel, hatter, of this town, and a native of Reading, Pennsylvania". Though Engelbrecht wrote often of the Kandel family, he never referred to their religious beliefs. The name of Jacob Kandel appeared on no membership lists of religious institutions of those times. He is important, however, to this

study because of the present residence of a Jewish Kandel family in Frederick. The modern Kandel's ancestry rests in England. Since no relationship could be established between the two families, the mystery remains as to Jacob Kandel's religion.[5]

Since Jacob Engelbrecht is quoted throughout this text, it is only proper to give his background. Engelbrecht, not a Jew, was born in Frederick in December, 1797. He was a man of many trades: a tailor, a cabinetmaker, a writer, and finally Mayor of Frederick. His diary, kept in minute detail, spanned the period from 1819 to 1878, the year of his death. It gives insight into the times and lists the births and deaths of the day. From it we gained the reactions of the people of that period toward Jews, as reflected in his relationship to them — curiosity at first — lasting friendships as he came to know them better.[6]

The 18th century frontier town was modernizing. Many streets were now paved. The first water works began in 1825, bringing water from a spring on the High Knob Road. Three thousand, six hundred and thirty-seven individuals lived in Frederick. The economy of those days is best described by an entry in The Diary in 1826, "moved to new residence on East Second, four doors from Market Street. Rent for the house is $60 per annum and for the shop $40 per annum. Too much for a single-handed mechanic".[7]

Engelbrecht's first entry mentioning a Jew is dated January 3, 1821. "Last evening the Rev. Joseph Samuel Frey (the converted Jew) from New York, preached in the German Reformed Church of this town". Rev. Frey came to America from England. His major activity was involvement with an organization called The American Society for Meliorating the Condition of the Jews, a group he helped organize in 1820. Its prime purpose was to aid converted Jews, no longer accepted by the Jews, and not yet accepted by the Gentiles. Though it was not initially intended that the group be involved in the conversion of Jews, Frey took every opportunity to preach on the subject.

At one time the Society had extensive plans to form a colony of converted Jews near New York City. The land selected cost $50,000, which was beyond the financial abilities of the group. Thus the plan fell through and with it went the interest in this Society.[8]

The curiosity of the population about Judaism was best reflected in another entry from Engelbrecht's Diary, recorded

in Philadelphia as he toured the states. "Went to the Jews Synagogue this morning, and saw curious worship. The Rev. Jacob Cohen read the lesson. There were about 30 Jews present."[9]

An item in the local newspapers in 1822 presented a quandary. Dr. Horowitz, a teacher of the Hebrew language, was in Frederick soliciting students. He offered thirty lessons for $20.00. Since it appears that there were few Jews in the town, Dr. Horowitz was evidently directing his offer to the non-Jew as well. The extent of his success was not recorded.[10]

Many occasions for festivities occurred in Frederick in the 1820s. Preparations were intense for the visit of General LaFayette on December 31, 1824. This hero of the Revolutionary War was a favorite of the American people, and Frederick considered it a special honor to be graced by his presence. His arrival brought out much of the population of Frederick County with almost eight thousand persons in town to see him. Two triumphal arches, one at Market and Patrick Streets and the other at Market and Fifth, were formed. The citizens held a public dinner and ball for him at Talbot's Tavern, and Colonel McPherson entertained for him at a private reception on Record Street.[11]

The intense patriotism of the residents was never displayed with more fervor than on the occasion of the deaths of Thomas Jefferson and John Adams on July 4, 1826. This sad news caused the entire town to go into mourning, stopping most business activity. On July 22 a procession was held in honor of both departed presidents. Jew and Gentile alike expressed their deep feelings of loss by participation in the public rite.[12]

In the early 1830s Frederick boasted a population of about 5,000 inhabitants. Andrew Jackson visited the town on a number of occasions in 1824 and 1825. All rejoiced in these visits of Jackson, as well as those of Benjamin Harrison. While in Frederick, President Harrison addressed a crowd in the midst of a rain storm. A cold developed that eventually led to his death from pneumonia, the first president to die in office.[13]

Other events occupied the newspapers. A band of Indians stopped in the town overnight, on the way to a visit with the president in Washington. Exaltation occurred in 1836 at President Jackson's appointment of Roger Brooke Taney to be the fifth Chief Justice of the Supreme Court. Taney was a well-known attorney of the town.[14]

The charm that graces Frederick today was beginning to

show in the 1830s. A well-known traveler wrote that the town was "the handsomest town in Maryland except Baltimore and hardly exceeded by it. It contains banks, churches, several large buildings, and the site is beautiful. The houses are many of them large and elegant. Most of the houses have cultivated gardens decorated with trees, shrubs, flowers, and done in great taste. The citizens of Frederick are generally highly accomplished. The men are stout and handsome and the ladies excel in features and complexion. The manners of both greatly exceed those of Baltimore".[15]

Frederick was bounded on the west by Mill Alley (Bentz Street) and on the east by Cow Alley (East Street). Beyond these boundaries stood rich farmland and meadows. Frequently the cows grazing in the fields beyond Cow Alley roamed through the streets of the city; hence the name of the alley. Many of the buildings that graced the tree-lined streets still stand and are admired for their architecture and durability.[16]

As the community slowly expanded, it took on signs of the most modern of towns. In 1832 the first lights were installed in the streets of Frederick. It was a pulsating, thriving center of commerce. However, this same year, the tragedy of a cholera epidemic struck the town. Over fifty of the residents lost their lives. Very primitive sanitary conditions contributed to this and other epidemics that occurred with frightening regularity over the years.[17]

In October, 1831 Mr. C. E. Blumenthal took up residence to teach French in the town. Although the name of Blumenthal is ofttimes associated with Judaism, no records were available on the religion of this man.[18]

Travel never seemed to present any difficulty to the residents. Not only did they make frequent journeys to other cities, but a number of them also managed to visit their places of birth in Germany. On their return to this country, family and friends often accompanied them to start a new life in Frederick. In March, 1833 Lewis Stein, Valentine Saltzman, Jacob Schweitzer, and Charles Jaeckel undertook such a journey to Germany, their homeland. Saltzman was a Jew, and it is suspected that Jaeckel was also Jewish.[19]

There were several waves of immigration to this country. The initial one occurred in colonial times and is the best known. But following the Napoleonic Wars in Europe, a new flood of migration began. Economic problems in Europe, lack of produce, and crop failure resulted in hunger for many, causing

large numbers to leave their homes for the "land of plenty". Figures kept in Baltimore indicated that in the 1833-1840 period, over 44,000 German or Swiss immigrants landed in Maryland. From 1840-1850 the number of settlers from these same countrys settling in Maryland numbered more than 50,000 increasing to over 73,000 during the next ten years.[20]

Not all of these German and Swiss settlers remained in Maryland, but many did find the area home-like, as they settled throughout the state. Some on their westward trek from Baltimore found Frederick to their liking and made it their home. These large number of Germans joined the German majority already in Frederick creating an even bigger influence on the culture and politics of the city. Many Jews were in this second influx into Frederick.

Meanwhile Dr. Lyon, the dispenser of medicines in town, was undergoing personal grief. In 1835 Adrianna Lyon Plowman died in Ohio, two years after her marriage in Frederick to W. Nathan Plowman. In 1836, his daughter Mary died at the age of twenty, and twenty months later, Dr. Lyon lost his son at the age of twenty-four. These three losses in such a short period affected the health of the good man and in September, 1839 he died in Columbus, Ohio.[21]

A new face appeared in Frederick, that of a Hebrew by the name of Tobias Meyers (Myers). Meyers came from Hesse Cassel and for a short time lived in Baltimore at a boarding house on Franklin Avenue. Being a religious man, he was associated with the beginnings of the Baltimore Hebrew Congregation, attending the first minyan along with Levy Collmus in 1826. It is to be remembered that the Jew Bill was passed in that year, evidently sparking the formation of that synagogue. In May, 1832 he married Betty Pickardt, his second wife, in Baltimore. The ceremony was performed by a man named Jacobs.

In November, 1837 the date recorded as that on which Meyers petitioned the court with his intent to naturalize, the Meyers family was residing in Frederick. On May 14, 1840 Tobias became a citizen, as the court granted his wishes. According to the 1840 census, he was between the ages of fifty and sixty, and had five boys and two girls.

Another Jewish resident at that time was Simon Aurback, an emigre from Austria. Naturalization applied for in December, 1841 was granted in 1844. Tobias Meyers appeared as a witness for Aurback. Additional court records indicate

that there were several financial transactions between these two gentlemen.[22]

Naturalization records also showed Abraham Levi, an emigre from Wurtenberg, Germany received his final papers in Frederick in February, 1844, his witness being Abraham Arnold. These two men were partners in a dry goods firm by the name of Arnold, Levi, and Company.[23]

One of the most successful merchants of his time, and a man who remained a resident of Frederick for over twenty years, was Simon Hartman who was also an immigrant from Germany. He filed his first naturalization papers in December, 1845 and had citizenship granted in November, 1848. His witness was David Schlasinger, another Jew.

Schlasinger was one of the people in Frederick responsible for bringing several of the German Jewish families to this city. The earliest date of his residence in town was October, 1841, the date he filed his Intent. Naturalization followed in September, 1844, with Caspar Abbee as his witness. Although Schlasinger was a citizen of this country, he frequently longed for the sight of his homeland, traveled there several times, and subsequently moved back to Germany, where his death occurred.[24]

One of the more familiar names to the Jews of this day will be that of Moses Hutzler of Bavaria. Hutzler was one of those immigrants who initially made Baltimore his home when he arrived in 1836. For a time the Congregation of Har Sinai held their services in his home and reimbursed him for it by paying him three dollars per month rent. Yet Hutzler was naturalized in Frederick in August, 1846; his witness, Isaac Lowman. In 1848 he was in business in Frederick.[25]

For the number of Jews in Frederick during the 1840s, and the manner in which they seemed to be accepted by the community, one would have thought that outward attempts to convert them was a thing of the past. This was not the case. A local newspaper, the *Frederick Visitor,* carried many articles on the conversion of Jews. The following appeared in April, 1840: "We have seen it stated of Dr. Thobeck of Germany, as an undoubted fact, that more converts have been made to Christianity during the last twenty years, than since the first age of the Church. In Europe, 3-4,000 have been baptized, among them, men of the highest scientific reputation; Dr. Neander, of Berlin; Dr. Branis of Breslau, and Dr. Shakl of Erlange. In England, there are a number of Jewish missionaries." The May, 1840 issue of the same paper stated,

"The Jews-A Hamburg paper, the Dorp Zeitung says-The Jews of Constantinople, here with their Rabbi declared that they will not wait any longer than another year for their Messiah. If within that time he does not appear, they will try to discover what religion he has already recognized".[26]

The influx of new Jews to Frederick continued. James Landauer (Landower) was one of those arriving in the town in 1847. He was born in Bavaria in September, 1817. Although the date of his arrival in the United States is unknown, he was naturalized in Baltimore in 1847, moving to his new home that same year with his wife, Sophia, twenty years old at the time. The Landauer family would play an important part in the Jewish history of the town for the next eighty years. Members of this family still reside in Frederick, but are no longer Jewish.

Another addition to the Jewry of the town was Abraham Gold of Saxe Weimer. Gold also moved from Baltimore where he had filed for citizenship in 1845, but his final papers were issued in Frederick in 1847, witnessed by Moses Hutzler. Gold was a partner of Hutzler's in their business in our town, as well as owning a shop by himself later when the partnership with Hutzler failed.[27]

One of the names appearing in the November, 1842 issue of the *Republican Citizen* was that of Philip Rosenstock, no apparent relation to the later Rosenstock familes. Rosenstock had applied for relief of debts but his request was not granted, and he was subsequently remanded to the custody of Sheriff Haller.[28]

The Engelbrecht Diary records more activities for us. An entry in June, 1847 reads, "A fun military company was formed, called the Mexican Company and was made up of old souls." Among the members were Gottlieb Reisiner, Tobias Meyers, and John Kandel. The full contingent numbered forty-nine. Meyers, of course, was a known Jew. John Kandel was the son of Jacob, and Gottlieb Reisiner may have been Jewish.[29]

The 1850 census indicated there were approximately fifty thousand Jews in the United States with seventy-seven congregations in forty cities. Twenty-one of the thirty-one states contained Jewish residents.[30]

In Frederick County the census counted about forty-one thousand residents. The census lists contained the following known Jews:[31]

Mark Steinberger, peddler, born in Germany, age 32. Wife—Hester, Children—Jacob, Joseph, and Fanny, all born in Maryland.

James Landower, born in Germany, age 32. Wife—Sophia, Children—Isaac born in Frederick in 1849.

Samuel Einstein, tobacconist, born in Germany. Wife—Ann, Children—Caroline and Hannah, born in New York, Taylor, Sophia, and Isaac, born in Pennsylvania.

Simon Hartman, merchant, born in Germany, Wife—Rosa, Children—Rosetta, born in Maryland.

Mary Staefes, born in Germany and residing with the Hartmans.

David Schlasinger, merchant, born in Germany, Wife—Maria, No children.

Catherine Strouse, born in Germany and residing with the Schlasingers.

Joseph Stern, merchant and tailor. Wife—Regina, Children—Charles born in Maryland.

Little is known of Mark Steinberger except the above information. His stay in Frederick was short-lived, since the October, 1850 issue of *The Frederick Examiner* advertised an undeliverable letter to M. Steinberger. Such was the life of a peddler.[32]

A happy event occurred in the life of James and Sophia Landauer. In March, 1852, Abram Myer Landauer was born. Though not the first Jewish child to be born in Frederick, he was among the first to live his entire life in this city.

Gerson Stern, born in Bavaria, filed his Intent for Naturalization in May, 1852. The next and only other mention of Stern is recorded in The Diary. Engelbrecht recorded that David Schlasinger and his wife, and a friend, Gerson Stern, left for Germany for a visit with friends. Their expectation was to return in "a year or two". Fifteen and a half months later, Schlasinger and his wife returned to Frederick, but apparently Stern remained in Germany. Accompanying Schlasinger on his return to the town were "several German families".[33]

Another Jew was briefly mentioned in the court records, the only information available to us. Simon Schmidt appeared in court to file his Intent in October, 1853, having the final papers granted to him in February, 1859. Simon Hartman appeared as his witness.[34]

Jews were active in organizing congregations elsewhere in western Maryland. Scharf records that on April 27, 1853 "the

THE OCCIDENT,

AND

AMERICAN JEWISH ADVOCATE.

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CONGREGATIONS.

Have our readers reflected on the increase of Jewish congregations all over the Union? It is but a few years ago, that one could count on his fingers the cities where Israelites had formed separate communities; whereas now they have worship in more than a hundred and ten localities. Let us endeavor to count them up, without pretending to be accurate. Report says there are twenty-one Synagogues and houses used for meeting in New York city; two in Brooklyn; three in Albany; one in Poughkeepsie; two in Syracuse; one in Rochester; one in Utica, and two in Buffalo: total, thirty-three in the State of New York; besides these there are many Jews in Elmira, Binghampton, Troy, Schenectady, and Hudson, &c. There is one congregation in New Haven; one in Hartford; one in Providence; two in Boston, and one in Bangor; total, six in New England. One in New Jersey, at Newark. In Pennsylvania, we find five in Philadelphia; one in Easton; one in Honesdale; one in Danville; one in Pottsville; one in Pittsburgh; one in Lancaster; one in Harrisburg; one in Wilkesbarre, and incipient ones in Hanover, York, Williamsport, Erie, and Reading: say from thirteen to eighteen. In Maryland, we find seven—six in Baltimore, and one in Cumberland; and many Israelites in Frederick and Hagerstown. In the District of Columbia, there are at present two in Washington. In Virginia, there are three in Richmond; one in Norfolk, and one in Wheeling, and incipient ones in Alexandria, Petersburg, and Lynchburg. In North Carolina, there is as yet but one—and this not completely organized—in Wilmington. In South Carolina, there are three in

few Israelites of Cumberland, Maryland met and formed the Bair Chaim Congregation". A synagogue was erected in that town in 1866. The congregation remains in existence.[35]

On August 29, 1854 Simon Hartman celebrated the circumcision of his second son at his home on Patrick Street. A mohel was brought from Baltimore to perform the rite on little Emanuel.[36]

As usual, the citizenship records contained the names of many Jews seeking to enjoy the privileges of a citizen of the United States. This record contained dates helpful to locating these people in Frederick. Simon Goldsmith filed his Intent in November, 1854 and became a citizen in February, 1857; Michael Straus filed his first action in March, 1854 and received his grant in October, 1856; Aaron Stern applied in March, 1854 and received his certificate in November, 1859.[37]

Simon Goldsmith originally worked for Landauer, but finally went into business for himself. Aaron Stern came to the States from Bavaria where he was born in 1808. His wife, Maria Meyer, was three years older than he and presented him with two children, both born in Frederick. Philip was the oldest, born in July, 1847 while Clara saw life three years later. Michael Straus became a merchant in Frederick and conducted his business for several decades.[38]

The December, 1856 issue of the *Occident* lists the congregations in the United States. In Maryland it listed seven, with six in Baltimore, one in Cumberland, and many Israelites in Frederick and Hagerstown.[39]

Perusal of the various newspapers of the day provided news items on the Jews of Frederick. Occasionally mention was made of a person with a Jewish name. No other facts were available except for the fleeting item in the newspaper. Such an instance was a short article about the death of Bernhardt Oppenheim on August 15, 1857. Oppenheim was but twelve years old and died of an accidential gunshot wound in the eye.[40]

A dynasty began in the Jewish community of Frederick with the arrival of Samuel Wineberg who was naturalized in this city in October, 1857. Born in Germany in 1834, he was the son of Adelaide Sutro and Heymann Wineberg. His wife, Amelia Lowenstein, whom he married in Baltimore in October, 1863, was born in Germany in November, 1842. The person who appeared as a witness to the act of citizenship was James Landauer. Even today the Weinberg family is prominent in the affairs of the Frederick community, almost one hundred and fifteen years later.[41]

The man who was to lead the Jewish congregation for twenty-two years arrived in Frederick in 1858 at the age of thirty-one. Born in Baden, Germany in August, 1827, Sussman Goebricher came to Frederick and assumed the position of rabbi in the community.

The number of new Jews coming to this city continued unabated. Some would leave their mark on the town, and others would remain but a notation in a court record or newspaper. Henry Goldenberg was one who would become a prominent citizen. Goldenberg was born in Prussia in 1833. By 1858 he was residing in Frederick, appearing on the voters lists of that year. His family lived in Baltimore where they conducted a large and successful business. On October 27, 1859 he married M. Eva Nordhaus in Frederick. An interesting sidelight on Goldenberg is recorded by Engelbrecht in his diary. Except for the ceremony bestowing the right of citizenship on an immigrant, the most important occasion for him was voting for the first time. Henry was naturalized in October, 1859 and lost no time in voting in the November election of that year, thus taking advantage of the privileges granted him.[42]

Other incidents in the lives of the Frederick Jewry were duly recorded. Emanuel Hartman, a nephew of Simon's and living with him, was naturalized in October, 1859. The *Occident* recorded the wedding of Cornelia Meyers, daughter of the late Tobias Meyers, in Philadelphia to Abraham Isaacs. W. Mayer Wertheimer, the father-in-law of Simon Hartman, visited for over two months in the fall of 1859. The Diary recorded Wertheimer as a resident of Philadelphia, born in Germany in 1793, and an "Israelite".[43]

Two important events were soon to occur that would have a profound effect on the Jews of Frederick. The first was the selection of Sussman Goebricher as the rabbi, leader of the Jewish Community. The second, involving the people of all religions, was the Civil War. Forces were at work which would leave a lasting scar on the City and County for many decades and would touch the lives of every person in this once peaceful town.

MAKING A LIVING 1840-1860

By 1840 Frederick was no longer a frontier town. The frontier had shifted to the Pacific Ocean, with settlement taking place in California. Frederick as a center of trade, retained its importance. Firstly, it was astride very busy roads. The National Pike now stretched hundreds of miles to the west and to Baltimore on the east. The Monocacy Road had been improved and remained important to the north-south traffic.

Secondly, Frederick was the county seat for a very wealthy agricultural region, Frederick County. The area of trade extended almost fifty miles in every direction. The shops in Frederick were quite numerous, but totally unlike the stores of earlier days. Predominance of the general store had passed and specialty shops had opened, carrying merchandise that was no longer handmade in Frederick. Shipments by rail were made at low cost, and the freight in and out of the town was large enough to necessitate a depot. This building still stands, one of the oldest depots in the United States. Consequently this abundant trade activity in 1840 attracted the largest influx, to date, of Jewish merchants to Frederick.[1]

Tobias Meyers was one such merchant. Probably he was in Frederick as early as 1836, according to Court House records. Yet nothing is known about his business until an advertising battle occurred in 1843. He was in the dry goods business, which in those days consisted of piece goods, millinery, gloves, and jewelry. In that same year another Jewish firm, Arnold, Levi, and Co., came to Frederick, selling the same wares. Abraham Arnold and Abraham Levi were partners in this venture, having recently come from York, Pennsylvania. The spirit of competition was so keen that there developed an interesting war of advertisements in the newspaper.

On April 19, 1843 Arnold, Levi and Co. publicized the opening of their store on East Patrick Street near the City Hotel in a storeroom formerly occupied by Elias Hart. They called themselves "the Cheapest Store Under the Sun". Now it appears that Meyers had friends on *The Examiner,* because on that same date, he advertised in the column beside the newcomers' display. His ad read "A $500 Reward Will Be Given To Any Person, Firm or Company Under the Sun or Comet That Will Sell Goods Cheaper Than Tobias Meyers". Thus the stage was set for some vicious competition.

Arnold and Levi, however, were ready to take on all of the merchants in town, Jew or Gentile. An ad four months later bannered "Outch Ebberts and Hawman! Do the Jews Hurt? Not Outdone Yet! Cheaper Than Ever". Ebberts and Hawman were partners in a dry goods shop in Frederick and definitely not Jewish. Imagine the evil thoughts about Jewry that the intruders were building among the established merchants of the town. Fortunately Tobias Meyers had built a respected position in the community and, even though his Jewishness was no secret, the Jewish newcomers did not detract from his status.

After eight months in town Arnold, Levi and Company passed from the scene, advertising on December 6, 1843 that they were moving from Frederick. A year and a half later, Ebberts and Hawman dissolved their partnership, with Ebberts emerging as the new owner. Undoubtedly the competition had hurt![2]

Michael Straus was another merchant in Frederick in 1840. His merchandise consisted of men's clothing. Throughout the twenty-five years he remained in business, his business style appeared to be of a subtle nature. Seldom did he advertise, yet he earned a living.

Advertisements of that day were very revealing of the times. In 1842 a display appeared for "Jew David's or Hebrew Plaster". The woodcut accompanying the ad portrayed a Gentile's concept of a Jew of those days. The face was heavily bearded, the features were very sharp, and on the head was a black wide-brimmed hat with a rounded crown. The Hebrew Plaster was sold in numerous stores and was used for inflammation, gout, and chronic rheumatism. The naming of the remedy and the accompanying picture were not intended to ridicule the Jews. Rather it was meant to capitalize on the fact that many of the well-known physicians of the time were Jewish. Therefore a Jewish plaster would imply extraordinary healing powers. Additionally, the ad stated that "the recipe was secured from an old Jew in the Eastern European Countries". By this statement, an appeal was made to the old country nature of the remedy and to the nostalgia that the German immigrants settled in Frederick had for Europe.[3]

The traveling merchant or peddler soon appeared on the American scene. This man went from town to town, carrying all of his wares on his back or, if he was more prosperous, on a horse. Sometimes he traveled a predetermined route, returning on a routine basis. Other times he went from place

to place at random, headed for no destination in particular, except to the spot where he could market his goods.

To many farms and communities far distant from town, the traveling merchant was a very important person. Many a farmer had basic necessities brought to his door through this means. If nothing else, the peddler supplied the housewife with the rumor and gossip of the day. With radio, telephone, and television undreamed of, the peddler was the courier of the news. He was a welcome sight.

Yet peddling was a hard life, fraught with dangers. The traveling merchant was at the mercy of the elements, as well as at the mercy of his fellow companions. One incident, recorded in Engelbrecht's Diary, illustrates those hardships. In November of 1842 a German Jew named Simon Braun was traveling with a partner, William Elterman, religion unknown. As they camped near the Monocacy, Braun set upon Elterman and attempted to strangle him. Elterman played dead and, when Braun left the scene, he spread the alarm. Braun was caught, jailed, tried, and sentenced "all within 48 hours". His sentence was seven and one-half years in the penitentiary.[4]

In March, 1848 another Jewish business began in Frederick. A dry goods store, trading under the name of M. Hutzler and Company, opened its doors on Market Street. Moses Hutzler, the forefather of the Hutzler Brothers business in Baltimore, was in partnership with Abraham Gold (Gould). From a bill of sale in the Court House records, it was noted that they traded in "Goods of every sort and kind, cloths of all quality and prices — cassimere, cassinets, lawns, calicos, woolen, flannel, cambric, muslin, Irish linen, gingham, black silk, vesting, ready made clothes, and pants".

By June of the same year, the firm had run into financial difficulties and was forced to close its doors. Jacob Kunkel was appointed by the debtors to take possession of all the goods, wares, merchandise, household goods, furniture, implements, and personal effects of the two unfortunate businessmen. This turn of events did not dampen the spirit of Moses Hutzler, who went to Baltimore and instilled in his sons the enthusiasm and drive which made the name of Hutzler a sign of outstanding merchandising in Maryland.

His partner, Abraham Gold, remained in Frederick. A year after the failure of the partnership, Gold was advertising dress goods and gentlemen's wear in *The Frederick Examiner,* evidently in business by himself. He believed in maximum advertising exposure, and therefore used large display ads as well as numerous two- or three-line displays, in

some instances stacked one above the other. It was difficult not to see an A. Gold advertisement. But this business was not successful either, and eventually he advertised the closing of his business "to go West".[5]

Other merchants opened their doors. David Schlasinger was one of these. Though his ads first appeared in 1849, he had begun his business several years earlier. Though his principal merchandise was men's clothing, in April, 1849 his message in the paper read, "Desiring to purchase-5,000 pounds of Oil of Sassafras and Wild Cherry Bark for store on Market Street". This would indicate that he also dealt in medicines; those ingredients were the basis for home remedies. Schlasinger prospered in Frederick for many years.

On the Frederick scene at that time was Joseph Stern whose specialty was men's and boys' clothing. Thus in 1850, there were at least three Jewish merchants in Frederick simultaneously dealing in the same merchandise. Gold's departure narrowed the competition between the Jews. But there were non-Jewish merchants in the clothing business also. The fact that all could exist and flourish proves that Frederick was a very busy town. Stern remained in business until 1872, becoming one of the most admired and best-known merchants in town.

Stern and Schlasinger had opposite advertising techniques. In the beginning of his business, Stern advertised heavily, but in later years, having built his trade, he advertised not at all. Conversely, Schlasinger initially advertised sparsely, and in later years, placed announcements in the papers daily. Though they competed for many years, their relationship remained friendly.[6]

James Landauer's earliest merchandising efforts occurred in 1847. In his first public notice, he announced his store at Patrick Street, on the bend, would sell dry goods and ready-made clothing. The Landauer family were prominent merchants in Frederick into the twentieth century, although the type of merchandise changed from clothing and dry goods to wholesale notions, groceries, etc.

Though he did not advertise until five years later, Simon Hartman opened his business in Frederick in 1845. Hartman was a most enterprising man, and his wife was most industrious. Simon carried gentlemen's wear, both ready-made and tailor-made. He expanded his tailoring business until he became one of the largest merchants of the area. His wife, Rosa, conducted a candy store until her death. Hartman,

always the competitor, remained in the town for twenty-five years.

Samuel Einstein was a tobacconist. Since raw tobacco was available close at hand, Frederick had a number of cigar makers. Einstein, not only sold retail, but wholesale as well. He more than likely was in business prior to a March, 1852 advertisement. The very wording would indicate this, because on that date he announced, "the removal of my cigar and snuff manufactory to South Market Street, two doors from the corner".

Schlasinger tried a number of different lines of merchandise. At first it was men's clothing, with home remedies on the side. By 1851 he listed dry goods and carpeting. One year later, he announced the sale of his stock with the request that all customers settle their debts by March.[7]

A phenomenon, best described as "musical stores", occurred. It would be repeated time and time again by many merchants in Frederick. James Landauer announced the removal of his business from Patrick Street to the store formerly occupied by D. Schlasinger on the west side of Market Street, a few doors south of Church Street. In this instance the Market Street location was preferable. Additionally, the space had probably been remodeled for merchandising, and Landauer was thereby improving the appearance of his display by this move, at a less cost than if he had built his own fixtures.

The very nature of David Schlasinger as a merchant and his love for his customers is shown in an announcement in *The Examiner*. "The subscriber through his friend, Simon Hartman, takes this method of returning his sincere thanks to his former customers and the public generally for the kindness and support extended to him during his sojourn in Frederick City. Having taken his departure for Europe, he feels called upon to make in this public way his acknowledgements, which he does with a grateful heart to his many warm and generous friends". This public announcement was most unusual for the times when competition was rugged and the usual rule of thumb was "let the buyer beware".[8]

On December 27, 1852 Engelbrecht records in his diary a fire that occurred on Christmas night in the clothing store of W. Nussbaum, which destroyed a great stock of clothing. Engelbrecht notes that Nussbaum was a Jew. Unfortunately, nothing else is known about this person.[9]

Fire was of great concern to the whole community. On the sounding of an alarm, many of the male residents would rush

to the scene of the blaze. Although there was a law requiring them to turn out, most of the men responded because of the intense rivalry between the three city fire companies. Too often at large fires, when more than one company was needed, they would conduct water battles, aiming their hoses at each other. A commission was formed by the City to develop a method to temper this rivalry, and rules and guidelines were set, only to be broken on numerous occasions. Yet overall, then as now, Frederick was fortunate to have the dedicated volunteer firemen willing to appear when needed, in the harshest of weather, to save their neighbors' property.[10]

By 1852, Frederick County contained over 41,000 people. The City of Frederick was the center of activity for the entire area. A measure of this activity was indicated by the report of the local post office. For the year ended June 30, 1852 190,000 pieces of mail had been handled. This appears small by today's standards and yet, in that period of widespread illiteracy, a volume of almost two hundred thousand pieces of mail indicated substantial activity for the size of the population.[11]

Having returned from Europe, David Schlasinger came back to the town he loved, and the one where he had had previous success. Again he opened a shop selling dry goods and related items. This time, however, the business was named D. Schlasinger and Company. On his return from Germany he brought with him a partner by the name of Aaron Stern. Stern would remain in Frederick many years after Schlasinger's final departure. Though this was the second person with the name of Stern to be in business in this city, there appeared to be no relationship. Joseph Stern, it is recalled, had preceded Aaron.

In April, 1855 a notice of dissolution of partnership appeared. "The partnership heretofore existing in the readymade clothing business in Frederick City, between Steiner and Landauer, has been this day dissolved by mutual consent". It was signed Steiner Bro. and Co. and J. Landauer. At some point between 1852 and 1855, Landauer had taken a partner and a non-Jewish one at that. After this breakup, each partner continued in business separately.

Within six months James Landauer had further troubles in his store on Market Street, two doors south of Church, on the west side of the street. In December of 1855 he advertised that he had dispensed with his clerk, Simon Goldsmith. The reasons for this severance were not made known, but it was ironic that his business difficulties involved one of his own

religion, after having had business problems with one who was not Jewish, only a few months previously.

Shortly thereafter, Simon Goldsmith opened a clothing store on Market Street, just a few doors down from his former boss's, and called it "Oak Hall". His location was next to the Frederick County Bank. From all appearances Goldsmith did not own the business, but rather, was operating it as an agent for parties unknown. Goldsmith continued to compete with Landauer for four years, after which he left the town.[12]

During this same period, Tobias Loeb opened a cigar making business on East Patrick Street. He employed as apprentices in his shop the Kingsbaker brothers, Solomon and Samuel.

One of the earlier Jewish merchants was expanding his business. Simon Hartman enlarged his tailor-made clothing business, and this required additional employes. Therefore an ad of his called for "vest and coat makers to whom good wages and constant employment will be given".[13]

By now, the clothing business competition was rather rugged. There were at least seven men's clothing stores in town, five of which were run by Jews: Landauer, Goldsmith, Straus, Hartman, and Stern. When William L. Haller, a non-Jew, opened an eighth clothing store in the town, he did it with a flare. He headlined, "Come One! Come All! Ye Jews and Gentiles and Behold the New Clothing Establishment". Haller extended an offer to sell his merchandise twenty per cent cheaper than any other clothing merchant in Frederick. The wording of the ad indicated that there was a sizable Jewish population in the city. Had there not been a substantial number of Hebrews, Haller would have appeared foolish in his advertising efforts.

Not to be outdone, Joseph Stern answered Mr. Haller and, in so doing, developed a new ad style. He stated that he had noticed advertisements from clothing dealers, proposing to sell at twenty and twenty-five per cent less "than all others, Jews or Gentiles. I consider that they are all humbugs. I will not brag about the bargains, but will leave this question to be judged of by others". With this ad the use of the term "humbug" became widespread in the newspapers. From that point on, many advertisers stated that "this advertisement is no humbug". Jew and non-Jew alike pleaded innocent of humbuggery.[14]

An indication of the economy of the day was the dividend rate advertised by the Farmers and Mechanics Bank. By today's standards, twelve percent would be astounding, but

COME ONE! COME ALL!

YE! JEWS & GENTILES,

and behold the new

Clothing Establishmet,

which is just opened in Wm. H. Derr's Store Room opposite Miller & Co's well-known stand.

WILLIAM L. HALLER,

Formerly of Frederick City, has come from Pensylvania with a large quantity of

Ready-made CLOTHING,

of every description. Every Garment in the above named Establishment is cut by

MR. GEORGE W. CROMWELL,

an old experienced cutter of this place; and every Garment made through the aid of I. M. Singer & Co's

SEWING MACHINES.

Having this advantage over both Jew and Gentile, who are engaged in the same business, I will sell 20 PER CENT CHEAPER, than any Clothing Merchant in the City. Now, in respect to the durability of this Machine work, I will pledge myself that every Garment sold in the [illegible]

NEW ARRIVAL!

TO MY FELLOW-CITIZENS:

I have lately noticed so many advertisements from Clothing Dealers in this town, proposing to sell 20 and 25 per cent cheaper than all others, Jews or Gentiles, that I conclude they are all humbugs. I am a Manufacturer and Dealer in Clothing myself, and try to obtain my living in this way, and it will give me pleasure for my fellow-citizens to

Call and See

of whom they can buy the best of Clothing. I will not brag about the Bargains, but will leave this question to be judged of by others.

I have at present a very good assortment of

SPRING AND SUMMER

CLOTHING,

and everything belonging to Me 's dress,—besides a good many useful Notions.

N. B.—GENTLEMEN, I call your particular attention to my excellent assortment of *FINE SHIRTS, Linen and Silk Pocket Handkerchiefs, French and American Suspenders, &c., &c., &c.*

JOSEPH STERN,

At the Old Stand, opposite Mr. Shroeder's Furniture Warerooms.

my 7—4t

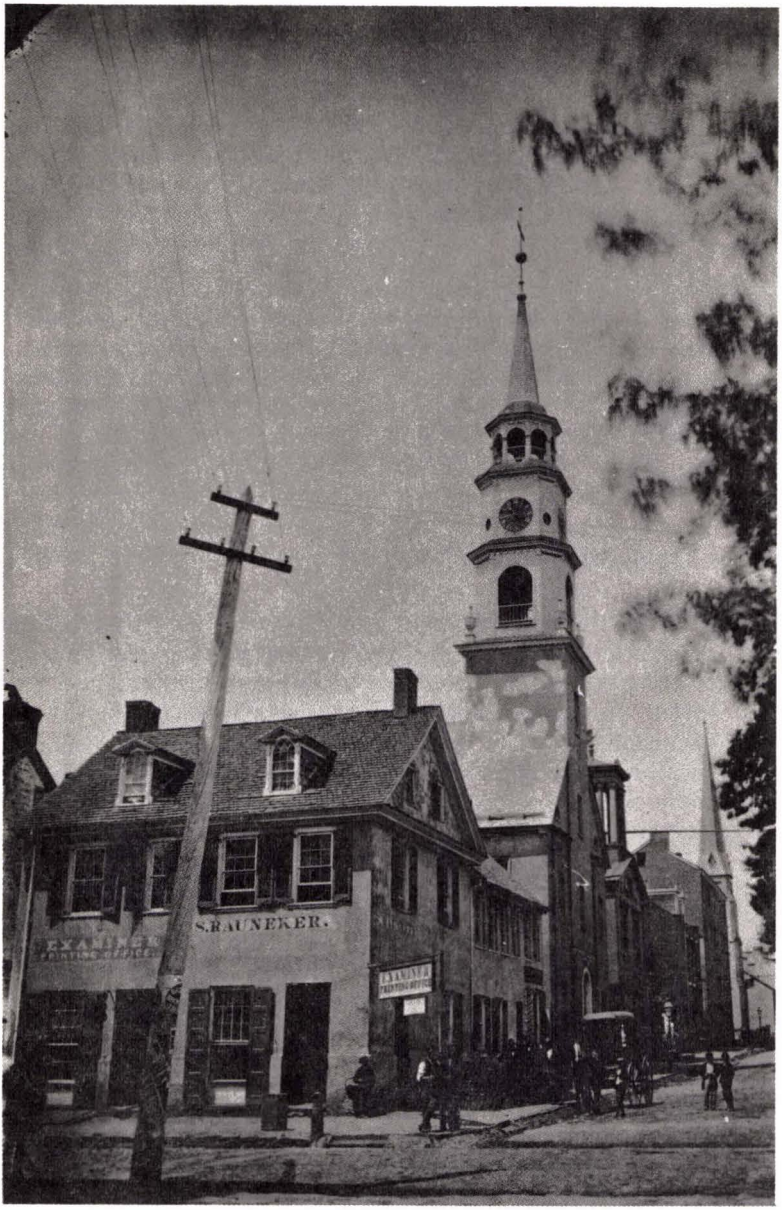
at that time it barely received editorial notice. If such rates attracted money to the banks, they certainly did not favor the merchants. Joseph Stern was so short of cash that he ran the following notice in the papers: "To Whom It May Concern — I am compelled to call attention to those who have accounts open on my books for 1856 and 1857 to the settlement of same. I stand in need of funds and cannot do business without. Those interested will please pay attention — Joseph Stern".[15]

Even though it appeared to be a short of cash period, the influx of Jewish merchants continued. In May, 1858 Goldenberg and Company advertised bonnets, shawls, linens, hosiery, and the like. A short time later Henry and Julius Goldenberg, the proprietors, advertised an auction of dry goods at their store on North Market Street, north of the Market House. Eventually Julius moved to Baltimore, but Henry remained in business in Frederick for thirty years, having a number of "selling off" sales and auctions. Such sales appeared to be an acceptable merchandising method then.

Typical of his ads was this one in 1860: "Selling Off Our Entire Stock of Goods — The undersigned, intending to make different changes in their business will commence this day to run off their entire stock of goods considerably below market price. All who want bargains are invited to call and they will be convinced that this is no humbug. Don't forget the place-be sure to look for the cheap store of Goldenberg and Company".[16]

The Jews had already become property owners in this their adopted city. Simon Hartman owned a house on North Markt Street opposite the Junior Hall. His ad for its rental stated it contained a storeroom on the first floor and three bedrooms on the second. David Schlasinger purchased a property opposite the Fredericktown Savings Institution for $7,000, quite a sizeable sum.

Owning property carried with it the responsibility of paying property taxes. These were set at twenty-nine cents for the city and twenty-five cents for the county on each one hundred dollars of property value for the year 1859. The combined rate of fifty-four cents was a new high for the area and prompted the editorial of the day to complain that the building of all the new streets and roads was the cause. It lamented the tremendous burden that such taxes would bring to bear on property owners.[17]



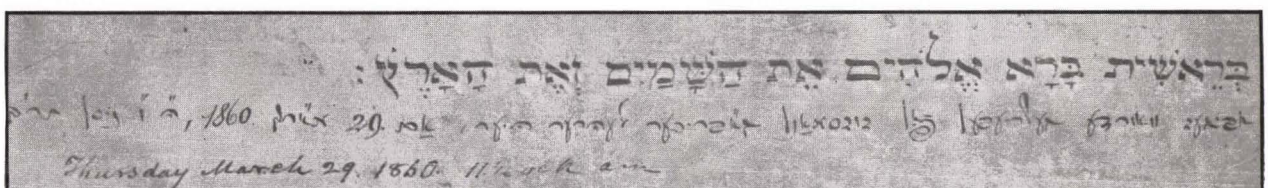
Solomon Rauneker's store, S.W. corner of Market and Church Street circa 1865. This same location had previously housed the store of Simon Hartman and later Levi Rosenour. In the 20th century Abraham Hamburger conducted a business at this site.

Taxes were not the only problem facing the merchant. Many of these merchants while eking out a living, also endured occasional robbery. One such burglary occurred at the store of M. L. Straus, where between two and three hundred dollars worth of merchandise was stolen. When inventories were valued, not in thousands, but in hundreds of dollars, a robbery of the extent suffered by Straus represented much of the merchandise in the store.

And still they came! Bernhardt Rosenour in 1860 announced the opening of a cheap dry goods and clothing store on North Market Street, next to Paris Hardware Store. This was the beginning of a business that would be carried on by his sons until the 1920's. It continually expanded until it eventually ended up as the sole business that dominated the Frederick scene.

An article in an 1860 newspaper gave an insight into the economic condition of this town of 8,054 residents. Speaking of the white population only, it explained that females far exceeded males in this pre-Civil War period. The able-bodied men, according to this article, unable to find employement in Frederick County, had left the city for other areas. The article lamented the fact that there was a limited industrial pursuit here, and also a very limited field of enterprise. Because of these limitations, jobs were scarce and unattractive for the enterprising young man.[18]

The worst of times was yet to come. What few young males there were in town would soon be engaged in the pursuit of a war involving the survival of the nation. Frederick in the war years would face its greatest test of endurance in almost a century.



Goebricher entry in Engelbrecht Diary

THE WAR YEARS 1860-1865

There is little doubt that from 1840-1860 Frederick had an attraction for the Jewish immigrant. For a small town to draw such a large number of Jewish merchants and their families, the business activity in the town and surrounding area had to be extensive and lucrative. The Jewish community was now complete, for in its midst lived their very own rabbi.

Rabbi Goebricher was admired by both Jew and Gentile in the community. Evidence of this is found in the Engelbrecht Diary, wherein he was invited to inscribe a passage, a privilege that was extended to but few of Engelbrecht's closest friends. On Thursday, March 29, 1860 at 11:30 in the morning, Goebricher wrote an inscription in Hebrew, consisting of the first words of the B'rayshis, "In the beginning, the Lord made the Heaven and the Earth". The date and time followed that passage, and finally a statement was made that on that date, "here the teacher Goebricher had written the above words". At that time, he was living on the north side of Second Street between Record and Bentz, according to the first directory of Frederick, published in 1860. Sussman Goebricher joined the order of the Masons, Columbia Lodge, in Frederick, and remained a member for forty-two years, even though he moved from the city on at least four occasions. When he finally retired to Baltimore, he retained this treasured Masonic membership and the ties it gave him to his beloved city.[1]

The settlement of Jews in Frederick continued unabated. Joseph Rosenstock resided in the city by 1860, and his progeny remain among Frederick's most prominent citizens. He was born in Bavaria in 1819 and emigrated to Baltimore, where in September, 1855 he applied for citizenship. The final papers were given to him in November, 1860 in Frederick, with Aaron Stern acting as his witness. Rosenstock's wife Ellen was a Prussian born in 1822. At a later date she would be known as Adelaide. Their eldest son, Lewis, was born in Bavaria in 1851, but their other four children were born in Maryland. These were Sophia, 1854; Aaron, 1856; Solomon, 1858; and Jacob, 1863.[2]

The 1860 census listed at least sixty-three Jewish residents:

Mr. and Mrs. Tobias Loeb and four children, tobacconist
Mr. and Mrs. Joseph Rosenstock and four children, merchant
Solomon Kingsbaker, "segar" maker
Samuel Kingsbaker, "segar" maker

Mr. and Mrs. James Landauer and four children, merchant
Samuel Wineberg, clerk (residing with Landauer)
Mr. and Mrs. David Schlasinger
Sophia Hisler
Mr. and Mrs. Aaron Stern and two children
Bena Stern
Matilda Stern
Hemme Stern
Mr. and Mrs. Simon Hartman and six children, merchant
Emanuel Hartman, tailor
Ann Wertheimer
Sophia Wertheimer
Mr. and Mrs. Henry Goldenberg, merchant
Ivannah Bannetner
Penni Beash
Mr. and Mrs. Sussman Goebricher and one child, "butcher" (Shochet)
Mr. and Mrs. Michael Straus and one child, merchant
Mr. and Mrs. Joseph Stern and six children, merchant
Mr. and Mrs. Bernhard Rosenour and one child, merchant

This list contained names of a number of families not previously mentioned. Tobias Loeb and his wife, Lena, were Bavarians, both of whom were born in 1825. Their four children, Rebecca, Herman, Barbara, and Kitten, first saw life in Maryland. Living with the Loebs and working with Tobias in the tobacco business were the Kingsbaker brothers, Sol and Samuel, also natives of Maryland. At the time of the census, Loeb had accumulated one thousand dollars in personal property, a notable sum for that era.

Soon to be one of Frederick's most prominent citizens was Joseph Stern. Stern was born in October, 1816 in Bavaria. His wife, Regina, also a Bavarian, was born nine years later. All of their children were delivered while the Sterns lived in Maryland; Charles, 1847; Samuel, 1851; Caroline, 1852; Lewis, 1854; Fanny, 1857; Florence, 1858; and Jennie, 1872.

Another family destined to play a large role in the life of the community and the Jewish congregation was the Bernhard Rosenour family. Rosenour, an immigrant from Baden, Germany, was married to Sarah Sivenseter. He was twenty-eight at the time of the census and his wife was twenty-one. Their one child, Virginia, was four months old at that time. In later years the following would be born: Amelia, 1861; David, 1863; Abraham, 1863; Gerson, 1866; Benjamin, 1870; and Celia, 1880.

Also living in Frederick in 1860 and supplementing the

congregation were the Wertheimer sisters, Ann, aged thirty-two, and Sophia, twenty-four, living with their sister, Rosa Hartman. Ivannah (Hannah) Bannetner, aged nineteen and Penni Beash, fifteen, lived with the Goldenberg family. Both were from Hesse Cassel, Germany. Sophia Hisler, aged eighteen and from Bavaria, lived with the Schlasingers. Although little is known about the relationship of these families and the persons residing with them, it is suspected that they were related, as in the instance of the Wertheimer sisters and the Hartman family.

The 1860 census also recorded increases in the size of each family. James Landauer added Henrietta in 1855 and Susan in 1857. Michael Straus and his wife Isabell had Caroline in 1851. Simon Hartman was very productive with Ellen, 1852; Manuel, 1854; Ralph, 1856; and Sarah in 1859.

Bena Stern and her two relatives Matilda and Hemme, lived next door to Aaron Stern, Bena's son. At the time of the census, she was eighty years old. Most interestingly, Matilda, forty years old at the time, was born in Bavaria, while Hemme, only ten years old, was born in Maryland. The relationship of Matilda and Hemme to Bena and Aaron Stern was never ascertained.

The census also gave an indication of the wealth, or lack thereof, of those listed as the head of the household. Schlasinger led the list with ten thousand dollars of real estate and four thousand of personal property. Simon Hartman had ten thousand dollars in personal property. Landauer and Straus had three thousand dollars apiece. Goldenberg owned two thousand dollars; Joseph Stern, eighteen hundred; Rosenour, two thousand; and Joseph Rosenstock had one thousand dollars in personal property.[3]

The following entry from the diary is of significance, since it documents an important ritual and the Jewish men who were in attendance at the event. "April 23, 1860-The first born son of Sussman Goebricher was circumcised by Mohel Joseph Joseph of Baltimore. There were ten Jew witnesses present, David Schlasinger, Joseph Stern, Aaron Stern, Jacobi Landauer, Henry Goldenberg, Sussman Goebricher, Joseph Rosenstock, Tobias Loeb, Michael Straus, and Simon Hartman. The child is Ferdinand (Feist)." The barriers of travel and inconvenience did not deter the Jew in following the precepts of Judaism. Arranging for the mohel to come to Frederick and then for the return to his home in Baltimore could easily have prevented adherence to the ancient traditions. But tradi-

tion precluded allowing anything to stand in the way of observance of the laws.

Though the Goebrichers seemed to be settled in the Frederick community, accepted by Jew and Gentile alike, an offer from Baltimore caused him to leave his congregation. On August 30, 1860, after nearly two years in Frederick, the rabbi and his family left by train to assume his new position as teacher.[4]

However Frederick Jewry was determined to fill the vacant post of rabbi. Joseph Stern inserted an ad in the August 23, 1860 edition of *The Occident* for a person to serve as Teacher and Shohet at an annual salary of $300.00. The ad stated that the successful candidate would be supplied meat for his own use by the butcher. For three consecutive weeks, this notice ran in the Jewish newspaper. Then Goebricher returned to Frederick, the reason for his change of heart unknown, and resumed the post of rabbi on December 12th. Once again the Frederick Jewish Community was whole.[5]

Meanwhile the Jewish population of the city continued to grow. James and Sophia Landauer became the parents of a son, Benjamin, in 1860, and Simon and Regina Goldsmith also had a new son, Jacob, in the same year.

The political issues leading to the Civil War were being discussed in the streets and homes of Frederick. The divisive forces at work in the rest of the country were in evidence in this city also. Families were split and brother showed bitterness to brother. Riots in support of the Confederacy were occuring in Baltimore, when Federal Troops on their way to Washington, were assaulted in that Maryland port city in 1861. At a meeting held by the Frederick citizenry in December, 1860, a motion to side with the south was defeated. The Maryland Legislature and Governor Hicks were absorbed in debates on the same subject. Sentiment for the Confederacy was so strong in the Assembly that Federal troops occupied Annapolis, forcing the 1861 session of that body to be held in Frederick. Before the session ended, a number of arrests were made by the government troops including legislators and prominent citizens of the town. The office of a local newspaper, the *Fredericktown Herald,* published since 1802, was closed by the troops.

Engelbrecht best described the times. "The Country, Maryland especially, the U.S. is at this time in the midst of a Civil War. South against North, the principal battles thus far have been fought in Virginia — she having seceded, made herself the battleground — Maryland is in the Union still

and I do hope will remain. Not withstanding our Democratic Legislature (who were elected two years ago, without regard to Union or Secession) are doing their best to pass a Secession Law (they are now in session in our city). I do hope, and am certain, old Maryland will remain firm to the Constitution and the Union."[6]

The menfolk of the town began to enlist in both the Blue and the Grey Armies. Many were unable to do so and for them a militia was formed. In Brengles Home Guard were Emanuel Hartman, Henry Goldenberg, and Simon Hartman.

Despite these events and problems, the normal routine of life continued. A one-time resident of Frederick returned to his home in Baltimore from a trip to Germany. *The Frederick Examiner* noted the return of Julius Goldenberg in July, 1861. Julius was a former partner of Henry Goldenberg in their millinery business, but had returned to run the family business in Baltimore.

Tragedy was a frequent visitor to the families of the 1860s. Normal life expectancy was relatively short. Death was always a time for sorrow, but when Rosa Hartman died in January, 1862 the loss was unusually profound for she left six children. In addition to being a mother and housewife, Rosa had run a confectionery business. The community mourned her passing at the young age of thirty-four years, four months, and twelve days.[7]

Fort Sumter had fallen and the battle lines were drawn. Though the sounds of battle had not yet reached Frederick, Union troops were in the surrounding areas to the south in great numbers. On September 28, 1861 Captain Charles P.H.T. Collis arrived in Frederick with his company of soldiers. Collis was the husband of Septima Maria Levy, the daughter of Anna Maria Moses and David Cordoza Levy, both well-known Jews of Charleston, South Carolina. He was the father of three children, Lloyd, Amelia, and Charles.

Captain Collis's company was formed in Philadelphia and had come to Frederick via the railroad out of Baltimore. The troops numbered one hundred and one men of which forty-five were French, and they were a contingent of General Nathaniel Bank's Army of the Potomac. Assigned as Bank's bodyguard, they were enroute to Darnestown, where the troops were stationed along the Potomac. The uniforms worn by this unit were unique and caused a stir among the staid Frederick residents. The men were clad in blue doublets with yellow

braid and red pantaloons. They wore white canvas leggings and shoes, and a red fez cap.

Later in the year, Collis and his company returned to Frederick to act as Provost Guard for the city. They were housed in the Coppersmith Building on the northwest corner of Market and Church Street. Mrs. John Ritchie in her account of Prospect Hall, an estate at the edge of town, recalls the visit of Banks and Collis. In later years Collis advanced to the rank of General, became prominent in New York social and political circles, and returned to visit Mrs. Ritchie's family.[8]

People continued to go their usual ways, but often under military law that which was usual became suspect. A dancing party was broken up by the Army, resulting in the arrest of eight men of the city, many of them the socially elite. Among those arrested was Joseph P. Meyers, the enthusiastic clerk at Bernhard Rosenour's store. Though the party claimed that they were assembled to learn the art of dancing, the authorities charged them with holding a meeting of conspiracy against the government. Meyers took the oath of allegiance to the Union and was released.[9]

While this apparent frivolity was occurring, Frederick had been selected by General Banks to be a military depot. Colonel G. H. Grossman, Assistant Quartermaster General, arrived in town from Hagerstown to select the buildings and lots for the proposed hospitals, provisions, wagons, and horses. The initial convoy consisted of fifty-five wagon loads of equipment and military stores. It was expected that at least five hundred wagonloads would be required.

The troops were to be housed in Coppersmith Hall, in the barracks on South Market Street, and in the Albaugh House on the corner of Market and All Saints Streets. To care for the sick and wounded, B Company of the 4th Connecticut Regiment under Colonel Woodhouse was sent to Frederick. The arrival of these troops brought the following entry to the diary of Jacob Engelbrecht: "Our City is, what we call 'Chuck full of Soldiers'. At the barracks there is the Maryland Regiment of from eight hundred to one thousand men and the field of Jacob Markell, north of the cemetery has the 3rd Wisconsin Regiment. The streets are literally thronged with Soldiers-walking up and down, all day. Some from town and some from the encampments near Hyattstown and the Monocacy Bridge where they are guarding the Railroad, etc.-all military".

If having the many regiments stationed here did not upset the citizens, whatever their profession and religion, then mar-

tial law, proclaimed in September, 1861, did little to quiet their anxieties. A number of persons, thought to be secessionists, were arrested. No one could leave the town without a pass from Colonel I. H. Rugar of the Wisconsin Guard, but anyone could enter the city.

By December, 1861 there were fifteen regiments numbering approximately fifteen thousand men stationed in and near Frederick. Periodically General Banks held reviews of the troops at Worman's Field, on the Monocacy near the Toll Gate. A description of the men preparing for one review states that they marched through town, four abreast. The writer states that furthermore, had they marched two by two, the procession would have been at least one mile long. A band on horseback accompanied the troops.

As further evidence of the war, if such was needed, the merchants and townspeople were subjected to the sight of prisoners, in ball and chain, sweeping the pavements and streets of the city. These were Union troops being punished for a violation of rules. Each was accompanied by a guard.

On Friday, May 30, 1862 the war was within range of the Fredericktonians' hearing. The frightening sound of cannons was heard, sometimes at intervals of one or two minutes. Travelers arriving in town reported that the U.S. Army was shelling Virginia Heights from the Maryland side of the Potomac at Harpers Ferry.[10]

The war, the soldiers, and the uncertain times caused many to leave the town in search of less dangerous areas. Most of the Jewish families remained to face the problems with their neighbors. However unclaimed letters advertised in the fall of 1862 indicated that there were other Jews passing through the area. Letters awaited Dr. Solomon, Samuel Landover, and Isaac Lippman.

Tremendous excitement stirred the town on September 6, 1862. Reports reached the Provost Marshall that Jackson's Rebel Army was sighted at the farm of Benjamin Moffat, three miles below Buckeystown, and was headed toward Frederick. The information was relayed to headquarters, and a telegraph dispatch ordered the troops in the city to burn all government stores, in the event the enemy approached the city. Thus at 10 P.M. the guards began the burning of beds and cots stored at Kemp Hall. The bedding was strewn from the parsonage on East Church Street to the Seminary and set afire. At the barracks in the southern end of town, additional stores were burned.

By 10 o'clock the following morning, the town was in rebel hands. Engelbrecht described the event in detail, "The rebels took possession of our good city of Frederick without opposition — no soldiers of the U.S. being here — about 5 or 6 thousand Cavalry and Infantry and also 3 Batteries of Artillery (2 of 5 guns and 1 of 3 guns) (13 cannon). Thus far there has been no commotion or excitement, but all peaceably and quiet. The soldiers are around the town purchasing clothing, shoes, boots, caps, and eatables. While I was at dinner I am told, about 7 more cannon went through town. Many of our citizens left town last night, and this morning, the Postmaster with all the mail matter and all officers of government appointment-telegraph, etc. put out."

The city was indeed under control of Stonewall Jackson, and his troops, camped all around the town, numbered about 80,000. Included were several Fredericktonians, now Southern soldiers. Given a leave to come into town, the soldiers quickly depleted the stocks in the stores. It was the first time in quite a while that they had been near a town where they had been allowed to make purchases. By the following day there was nothing left in the stores for the merchants to sell.

Private homes were taken over as headquarters. Railroad bridges over the Monocacy were destroyed. Even the basement of the Court House was commandeered to serve as a guardhouse.

By Wednesday of the following week, the troops had begun to pull out of the town. It took about seventeen hours to complete the move. Engelbrecht saw nearly all of them pass, thinking he might never see their likes again. "They were generally young and hearty men," he said, "and had been in service so long that they were very much faged out. Many were barefooted and some had one shoe and one barefoot. They really looked ragged and tough. The first eight or ten thousand got a tolerable good supply of clothing, shoes, and boots, but the stores and shops were soon sold out and the whole town was with closed doors and windows, all the time ——————— I was very anxious to see the whole proceedings of an enemy taking a town and living in it, but I must say that at no time was I the least alarmed (neither was my wife). We took it cooly and deliberately. The fact is that on Friday night (Sept. 5) when the whole town was in commotion, we did not hear anything. — One thing I know, we put ourselves in the hands of the Lord, who had watched over us so many years and we were fully assured that he would not forsake us in time of need. It certainly is a serious thing for an enemy to invade

your country and cities — there is generally so much destruction — but I must say, the rebels behaved themselves well, but at the same time the citizens (of both parties) treated them well. While I am writing this, our town is as quiet as Sabbath Day. No work is doing and nothing has been done since Friday last."[11]

Shortly after the exodus of the troops from Frederick on September 17, 1862, one of the worst battles of the Civil War took place at Sharpsburg. An estimated 200,000 men did battle, including many in both armies that had been in Frederick. Losses were heavy on both sides. A reporter for the *New York Tribune* estimated the sick and wounded from the various battles, now hospitalized in Frederick, at about four thousand. The ladies of the town assisted by serving up to four thousand meals a day. They formed the Ladies Relief Society to aid and comfort the wounded, regardless of the soldiers affiliation. They did this volunteer work so well that many soldiers corresponded with them in later years, and a few of the wounded remembered the local organization in their wills.

As soon as one group of disabled men was moved north, another group of wounded was brought into the town. The Hessian Barracks held nearly one thousand wounded. Other incapacitated soldiers were being treated at hospitals set up in the City Hotel, the United States Hotel, and the Lutheran, Methodist, Presbyterian, African, and two Episcopal Churches. Units were housed at the three public schools, the two German Reformed Churches, the Frederick Female Seminary, Bronson's Academy, and the Novitiate; and there was a private hospital for about two hundred fifty of the most severe cases of the Confederate wounded. At all hours of the day and night, the women of the town could be seen at the bedsides of the wounded soldiers.[12]

In the battles that swirled around Frederick, there were many Jewish soldiers. One, Captain Joseph B. Greenhut, a member of the 82nd Illinois Infantry, camped with his troops at Emmitsburg prior to marching to the Battle of Gettysburg. Greenhut, twenty-one years old, was appointed Adjutant General and Chief of Staff of the 3rd Brigade following that famous battle. One of the companies of the 82nd, outfitted by merchants of Chicago, was known as the "Jew Company" because of the predominance of members of that religion.[13]

Another Jew who distinguished himself in the field of battle close to our town was General Leopold Blumenberg, a Marylander. Blumenberg, a Baltimore merchant with strong

Union sympathies, was one of the first to follow Lincoln's appeal for support of the Union in 1861. He found himself a bitter enemy of the Baltimore secessionists, predominant in the population of that city, and it was necessary for his home to be guarded against attacks. A major under McClellan, he fought at Antietam and was severely wounded. After recovering from his wounds, Lincoln appointed him to be Provost Marshall of the Third Maryland District, and at the end of the draft, President Johnson made him a Brigadier General. The Blumenberg family eventually became closely entwined with a family of the Frederick Jewish Community in 1873.[14]

Engelbrecht described the arrival of the wounded from the Battle of Antietam. "After the Rebels skedaddled following the last battle at Antietam, not only the injured Union soldiers, but the wounded left behind by the Rebels were sent to Frederick for treatment. About one hundred ambulances arrived daily, and there were 5-6,000 being cared for by the Women's Relief Society."

In June, 1863 Maryland, and Frederick in particular, was astir. Part of General Lee's Army had passed through the state, above Hagerstown, and had moved toward Chambersburg. Scouts and pickets from Lee's units were all around the county. Some of the citizens, by this date convinced the end was near, finally could take no more and ran. The government stores in the town were moved to Baltimore, and all the sick and wounded were carried to a safer point. The railroads stopped running, and all government officers left. Little news was available, and the townspeople could do no more than await word, either good or bad. It wasn't long coming.

By June 20, 1863 Frederick was again in the hands of the Rebel forces. Twenty to thirty of Colonel Bates' pickets entered the town, took all of the sick and wounded left at the United States Hospital at the barracks those who had been too seriously maimed to move, and paroled them. Additionally they captured some of the troops that had been left to guard the town, then they retreated.

On Sunday, the pickets reappeared, riding through the town in mid-afternoon. At the bend of Patrick Street, they were engaged by members of Cole's Cavalry and wounded a number of them. Again they retreated, but by evening the Rebel forces, reinforced, returned to the western boundaries of the city. The town appeared completely cut off. No newspapers arrived from Baltimore to keep the resi-

dents informed of the progress of the war, but they knew that the Rebel troops were battling in the South Mountain region less than twenty miles away to the west. Union troops coming through the city, confirmed that the Rebels were also about twenty miles to the south of the town. The townspeople heard with horror the news of a spy being hung a few miles outside of town.

In July the United States Cavalry swept through the town, hoping to intercept Lee's forces retreating towards Virginia. Again Engelbrecht reflected the moods of the people of Frederick in this entry; "The whole town is in commotion, nothing but soldiers and soldiers. Posterity could hardly conceive what a vast number of soldiers have passed our town within the last year. Both armies together I think, three hundred thousand is within bounds."

Engelbrecht also recorded how deserters from the Union ranks were treated. On August 29, 1863 five soldiers of the 118th Regiment Pennsylvania were hung for desertion. He notes their name, age, land of birth, and in a single case, the religion. They were John Felane, 26, Italy; Charles Walter, 28, Prussia; George Reinese, 24, Italy; Emile Lai, 30, Prussia; and George Kuhna, 22, Hanover, Germany, Jewish.[15]

Yet daily life continued. Samuel Wineberg found a wife; in Baltimore in October, 1863 he married Amelia Lowenstein, a native of Germany and twenty-one years old at the time. The ceremony was performed by Rev. H. Hockheimer of the Baltimore Hebrew Congregation.

The wedding of Samuel Wineberg into the Lowenstein family brought still another Jew to live in Frederick. David Lowenstein, the brother of the bride, moved from Baltimore in 1863. He was eighteen years of age at the time. For the next sixty years Lowenstein was to play an important part in the economic growth of the town. He was to become the foremost of all Jewish entrepreneurs in Frederick.[16]

The religious life of the Jewish Community continued to thrive. An article in the April, 1863 issue of *The Occident* concerning religious schools stated, "Among much that is to be deeply deplored is the present unfortunate condition of the country, but there is still room for gratitude that people appear to be awakening to the necessity of religious instruction. Within a few days past, we have been directed to send books to use in Philadelphia, to Baltimore, Md., Frederick, Maryland, and Harrisburg, Pa., in all of which new schools have been started to instruct young Israelites in the

duties and doctrines of their faith." This newspaper listed as subscribers in that year, Schlasinger and Rev. Goebricher.

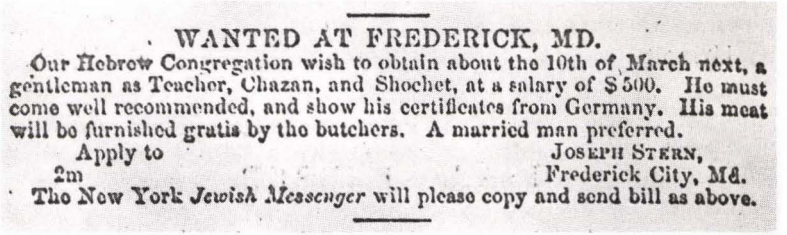


David Lowenstein

Even with the activity of setting up a religious school, Rabbi Goebricher had again decided to take leave of Frederick. *The Occident* contained the following: "Frederick City, Maryland — It will be seen that the Israelites of this city are desirous to supply the vacancy in their place, the former minister having resigned. We have no special knowledge of this community, and refer those desirous of becoming candidates to the President, who will give all the particulars needed." In the same issue was the following ad: "Wanted at Frederick, Md. — Our Hebrew Congregation wishes to obtain about the tenth of March, next, a gentleman as Teacher, Chazan, and Schochet, at a salary of $500.00. He must come well recommended, and show his certificates from Germany. His meat will be furnished, gratis, by the Butchers. A married man prefered. Apply to Joseph Stern, Frederick City, Md. The *New York Jewish Messenger* will please copy and send bill as above."

Jacob Engelbrecht took note of the departure of his friend

on May 31, 1864. "Rabbi Sussman Goebricher, who had been the Jewish Rabbi (Teacher and Schechter) in our city since October 23, 1858 — except for an interval from August 31 to December 12, 1860 when he was in Baltimore, left our city with his wife and three sons for Dubuque, Iowa to take charge of a Jewish Congregation at that place — May success attend him."[17]



WANTED AT FREDERICK, MD.

Our Hebrew Congregation wish to obtain about the 10th of March next, a gentleman as Teacher, Chazan, and Shochet, at a salary of $500. He must come well recommended, and show his certificates from Germany. His meat will be furnished gratis by the butchers. A married man preferred.

Apply to JOSEPH STERN,
2m Frederick City, Md.

The New York *Jewish Messenger* will please copy and send bill as above.

In 1864 another well-known family welcomed a new son, Meyer. The Frederick Wertheimer family had arrived in Frederick from Tremont, Pennsylvania in 1861. According to a grandson, Wertheimer was born into a Jewish family in Bavaria in 1823. His wife, Clotilda Karley, was Catholic. When the family arrived here, they had five children all born in Pennsylvania: Sarah, 1854; Francis, 1855; Marcus, 1857; David, 1859; and Charles born in 1861 shortly before they left for their new home. Though no records are available to substantiate the information, it is believed that Frederick Wertheimer was the brother of W. Mayer Wertheimer, father of Rosa Hartman. Until the early 1900's, grandchildren of Frederick Wertheimer called a child of Simon and Rosa Hartman, their cousin. Furthermore one of the entries in the Wertheimer family Bible notes the death of Rosa Hartman and the date.

Frederick Wertheimer established himself and his family in a home on West Patrick Street near East Street where he opened a grocery store. When Carter Street was built the house was razed, and the family moved to Church and Carter Streets, reopening the grocery. It is believed to be the only building originally used as a grocery store in Frederick that still continues to be used for the same business, one hundred and seven years later.

Charles Wertheimer, as a young boy, was hired as a clerk by David Lowenstein. This relationship eventually became a partnership that flourished for both men. In later years the following children were born into the Frederick and Clotilda Wertheimer family: Samuel, 1866; Rosa, 1869; and Emma,

1874. Frederick and Clotilda are buried at Mount Olivet Cemetery in Frederick, as are other members of the family.[18]

While the Civil War was once again being fought close to the city limits, on July 18, 1864, Samuel and Amelia Wineberg welcomed their first child. Only nine days previously, the most famous invasion of Frederick had occurred.

On Saturday, July 9, 1864 the city was "captured again". The Rebel Army, led by General Jubal Early, entered the town at about 6 A.M. All Union troops had left the town and the citizenry was at the mercy of the Confederacy. When Early demanded a ransom of $200,000 in lieu of burning the town, the banks and the corporation responded readily. Knowing full well that these troops had applied the torch before, when their demands had not been met, the terrified citizens complied with every order of the Rebels. Even after the troops left the town, Frederick was still cut off from the outside world, with no communications or newspapers to keep it informed of the progress of the battles. All the people knew was that the Union troops had been defeated at the Battle of the Monocacy two miles to the south of the city, and were in full retreat towards Baltimore and Washington. In reality, this battle had slowed the Confederate Army's advance toward Washington, enabling reinforcement of the capital and guaranteeing its safety. Eventually Frederick returned to normal, and the sounds of battle faded into the distance. The Rebels would no longer be a threat to this city.[19]

Normalcy to the Jews of Frederick meant not only the security of peace, but also a rabbi in their ranks to lead the congregation. During the late months of 1864, the Jewry welcomed Rabbi William Jacobi and his wife, Mary. Little is known of the background of this man except for the fact that a W. Jacobi was listed as a member of the Baltimore Hebrew Congregation in 1860. Since the ad in *The Occident* specified candidates with German certificates, it is assumed that Jacobi had these credentials.[20]

But the event for greatest rejoicing for all residents of the city, Jew and non-Jew, was the cessation of hostilities in April, 1865. It is only fitting that the man who described the events of the War in this chapter should also portray the return of peace. "Lee's Rebel Army Surrendered — yesterday — Lieut. General Robert E. Lee of the Rebel Army surrendered his whole army to Lieut. General U. S. Grant of the U.S. Army ———— all the bells of our city are now ringing and have been for several hours. The whole town is in commotion. — Monday, April 10, 1865, 2 o'clock P.M."[21]

MAKING A LIVING 1861-1865

Earning a living during the Civil War presented a new challenge to the Jews of Frederick. At the beginning, confidence had to be built from uncertainty. In 1861 fighting was not close at hand,but the times were unsettled. Jacob Engelbrecht best described the times. "Everything is knocked into pie—Mechanics have no work—stores do hardly anything except groceries which people must have—no building going on—in the brick yards, the weeds are growing up. Banks are doing nothing—money is scarce. No property is sold or bought—none is sold because the price would be so low—in fact times are so gloomy, that people hardly know what to get at." Both Jew and Gentile despaired at the unknown. They knew not where battles would be fought or who would survive. Thus most business came to a standstill adding to the uncertainty. The Frederick Jewry, in business with their life savings tied up in their enterprises, surely spent many fearful, sleepless nights.

Even so the merchandising efforts of the Jews continued. B. Rosenour announced the removal of his business to larger quarters on North Market Street. Henry Goldenberg bought out his brother's interest in their dry goods store.[1]

In a time of turmoil many threats went unnoticed, but not the single greatest threat ever to be faced by the American Jew. A simple direct line in a dispatch written by Ulysses S. Grant on November 9, 1862 to Major General Hurlbut at Jackson, Tennessee read, "Refuse all permits to come south of Jackson for the present. The Israelites especially should be kept out". True, Grant's authority only covered Tennessee, Mississippi, and Kentucky, but no one knew whether this order would spread to other areas.

The European Jew had been through pogroms before. That was one of the reasons for their migration to America. Did this portend a new threat to the American Jew? Was this an ignominious beginning for the gathering of Jews into ghettos such as had occurred in Europe?

The next day did little to allay their apprehensions. For then Grant sent another dispatch which stated, "Give orders to all the conductors on the road that no Jews are to be permitted to travel on the railroad southward from any point. They may go north and be encouraged in it; but they are

such an intolerable nuisance that the department must be purged of them". Purge was a harsh word. Jews knew that purge meant extreme hardships which the Jew had faced previously.[2]

In December, 1862 Grant dispatched to C. P. Wolcott, Assistant Secretary of War, Washington, D.C. the following: "I have long since believed that in spite of all vigilance that can be infused into post commanders, the specie regulations of the Treasury Department have been violated, and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer of Columbus to refuse all permits to Jews to come south, and I have frequently expelled them from the department, but they come in with their carpet-sacks in spite of all that can be done to prevent it. The Jews seem to be a privileged class that can travel everywhere. They will land at any wood-yard on the river and make their way through the country. If not permitted to buy cotton themselves they will act as agents for someone else, who will be at a military post with a Treasury permit to receive cotton and pay for it in Treasury notes which the Jews will buy up at an agreed rate, paying gold."

It was no great surprise, therefore, that on December 17, 1862 General Order Number 11 was issued by Grant's headquarters. "The Jews as a class, violating every regulation of trade established by the Treasury Department and also department orders are hereby expelled from the department within twenty-four hours from the receipt of this order".

"Post commanders will see that all of this class of people be furnished passes and required to leave, and any one returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with a permit from headquarters."

"No passes will be given these people to visit headquarters for the purpose of making personal applications for trade permits."

"By order of Maj. Gen. U. S. Grant."

Immediately there began an exodus of Jews from those areas commanded by Grant. Action was sometimes delayed by local civil authorities who had befriended the Jew over the years of his residence. One such instance occurred in Paducah where the sheriff, a friend of Cesar J. Kasel, a Jewish merchant,

agreed to delay the execution of the order. Kasel, a political power in Kentucky, secured a meeting with Abraham Lincoln who immediately cancelled Grant's order. On January 7, 1863 Grant issued the following: "By direction of General-in-Chief of the Army, at Washington, the general order from these headquarters expelling Jews from the department is hereby revoked". The threat was over, yet the reason for Grant's action remained unexplained.[3]

Grant who, during his years in the White House, would appoint more Jews to public office than any previous president, was plagued during his presidential campaign by General Order Eleven. Historians differ on the events surrounding the order. Theories have been offered that Grant did not pen the dispatches, but that they were sent without his knowledge by one of his subordinates. Other evidence has been produced that the illicit trade, of which he accused the Jews, was indulged in by members of his immediate family also.

Grant refused to offer any explanation for the actions attributed to him, save those set forth in a letter in 1868 to I. N. Morris, Congressman from Illinois. "At the time of its publication, I was incensed by a reprimand received from Washington for permitting acts which Jews within my lines engaged in. There were many other persons within my lines equally bad with the worst of them, but the difference was that the Jews could pass with impunity from one army to the other, and gold, in violation of orders, was being smuggled through the lines, at least so it was reported. The order issued and sent without any reflection and without thinking of the Jews as a sect or race to themselves, but simply as persons who had successfully violated an order, which greatly inured to the help of the rebels." Grant never apologized for his actions.

All of the foregoing presents a backdrop to an event that occurred in Frederick in February, 1863, only one short month after the rescission of Grant's order. It raised the question of the loyalty of some of the Jewish merchants. *The Examiner* noted that, "for sometimes past an extensive trade in contraband goods has been carried on from this place with the Rebels. The smuggling business at length assumed such large proportions as to attract the notice of the officials and to lead, last week to the arrest of D. Schlasinger, J. J. Sellman, and I. Stern, merchants of this city on the charge of illicit traffic with the traitors". It was noted that they were released on their own recognizance. No further mention was ever made as to the final disposition of the case.

Two of those listed, Schlasinger and Stern, were Jews. More than likely Aaron Stern was the suspected culprit with the initial used in the newspaper in error, as he and Schlasinger were partners. Previous acts of sympathizing with the Rebels had been punished by confiscation of property and the violator sent south. Apparently for reasons unknown, Schlasinger and Stern received slight punishment, if any. Nor did the arrest cause them much loss of business, since they continued to prosper. Of course the possibility exists that they were wrongly accused and proved their innocence.

Even among the Jewish merchants, there seemed to be a division of sympathy. Henry Goldenberg appeared as a contributor to a collection for the relief of the Federal soldiers imprisoned at the infamous Belle Isle Prison in the south, indicating his allegiance to the Northern cause. If the smuggling that Schlasinger and Stern were accused of was in fact carried on, then their leanings would have been toward the Confederate cause.[4]

The battles were being fought ever increasingly close as Frederick County was swept up in the events of the Civil War. Consequently Federal troops were encamped near and inside the city limits. Because of this military activity, Frederick was under military law as well as civil law, the military often overriding the civil. Typical of this was the right of the military to confiscate property that they considered contraband or in violation of a military order.

Engelbrecht noted in his diary a confiscation by the First Regiment, Pennsylvania Volunteers encamped at the Hessian Barracks, renamed "Camp Yoke". The Volunteers took possession of a railroad car, and the contents turned out to be sugar, coffee, whiskey, soap, etc. These they removed to their camp, impounded because "they were intended to aid and comfort the enemy". Since this car had been consigned to a man named John T. Jacobs of Berlin (Brunswick), Maryland, and no such person with that name lived there, it was considered a "lawful prize". The previous night, another company of troops had gone to Adamstown and removed from a rail car thirty barrels of crushed sugar and other items with a value of over $1,000. Although these supplies had been consigned to an Adam Kohlenberg, Jr., he denied knowledge of them, and therefore the items were considered confiscable also. While both quantities of goods were to be sold later at public auction, some of them became "lost". The threat of confiscation hung heavy over the heads of the Fredericktown merchants. A small fortune could be lost through a false accusation or at the slightest whim of a military officer.[5]

By late 1862 the battles were being fought in the environs of the city, which was captured on September 6, 1862. This presented a problem for the merchants. The Rebels proceeded to buy up much of the merchandise in the stores, paying for their purchases in Confederate currency. The merchants had little choice but to accept it, since most were fearful for the safety of their families. Moreover, the fear of confiscation had changed to despair over which army might perform the act. Within five days the Rebel troops had left the city and the Union soldiers were again encamped around the town.[6]

The war had an inflationary effect on prices. A reference in The Diary dated November 1, 1862 stated, "Prices on the Frederick Market—This morning Butter, 35 cents—Eggs, 25 cents per dozen—Cabbage, large heads, 10, 12 and 15 cents—Potatoes, $1 a bushel—Sweet Potatoes, $2 a bushel—Sausage, 12 and pudding 10 cents—Pork, 10 cents—Beef, 8, 9 and 10 cents—all vegetables are very high in price on account of the great number of soldiers in our town and also the settlers who supply the army which are now in the vicinity of Harpers-Ferry, W.Va.—apples are from 80 cents to 100 per bushel—chestnuts, 15 cents a quart. Dry cherries (seeded) 20 to 25 per quart—in fact all things are extra high. Wood (in) town is now selling—Hickory, 550 and Oak, 450 per load, not a cord. You will hardly get one load in 6 that will measure a cord".[7]

Yet the people of that day were hardy souls. People continued their daily routine and planned for the morrow. It was no surprise then to find new stores opening. In April, 1863 J. Jandorff, a Jew, opened a boot and shoe store at Market and Third Streets. His merchandise had a special attraction for the troops since many of them, the Rebels especially, had wornout boots or none at all. Jandorff opened his shop in Frederick at the edge of the field of battle.[8]

It was not long before these battles overran the city again, for on June 20, 1863 the town was occupied a second time by the Confederate troops. Several days later they were gone. Again the stores had been emptied by soldiers who paid for their purchases with Confederate money.

The price of food continued to climb. By July, 1863 butter had risen to fifty cents a pound, beef to fifteen cents, eggs to forty cents a dozen, and chickens to thirty or thirty-five cents a pound.

The hazards of occupation by either army were many. Some were a result of military law, but others were due to military outlaws. Numerous items concerning these risks appeared in

the newspapers and in Engelbrecht's Diary. A robbery occurred at the store of J. Jandorff. Two Union soldiers stole shirts from his stock and, in the process of escaping, fired a revolver at him.[9]

During the occupation of the town by Southern soldiers, under the command of General Early, the store of N. D. Hauer, a hatter and non-Jew, was entered by troops and robbed of all it contained, about $300 worth, and at the same time the store of Solomon Rauneker, a Jew, was robbed of about $200. Throughout the countryside the Rebs confiscated horses which Engelbrecht valued at one million dollars. Additionally they stole meat, chickens, cattle, sheep, and many other things from the farmers.

An entry in The Diary dated July 16, 1864 read, "The Rebel Raid last week, no doubt, was intended to increase their stock of horses, cattle, money & provisions because they stole all the good horses & cattle, money, bacon, corn, oats etc. that they could lay hands on. It is the opinion of people generally (and I made inquiry) that Frederick county suffered to the amount of two or three millions of dollars. The Rebs threatened to shoot people (that) would not give up their money horses etc.". It is to be remembered that this loss was in addition to the infamous ransom of $200,000 that Early received from the citizens of Frederick. These insurmountable monetary losses would plague Frederick's economy for many years to come.[10]

Abraham Rosenstock, another Israelite, ran afoul of military regulations. His store was closed by the provost marshall, because he supposedly sold clothing to soldiers in violation of the military code. He was required to post a $1,000 bond. After an investigation, the military reversed itself and allowed Rosenstock to reopen his store. However his tribulations with the occupying troops were not over. About eight months later, in April of 1865, he was robbed of two watches and a box of rings by two Federal soldiers who assaulted him in the process.

A few days later the Civil War came to an end and Mr. Rosenstock, along with the rest of the townspeople, rejoiced. The occupation of the town by either army was at an end. Peacetime was at hand with the silent blessing of "good riddance to the military".[11]

THE REBUILDING 1865-1870

Jews had emigrated to this country in quest of the elusive freedom to practice their religion and the unrestrained pursuit of a living. Those who arrived in the pre-war years of 1840-1860 must have doubted that the passage and transportation for their families and possessions had been worth it. No sooner had they become settled in this "Land of the Free", than they were faced with the loss of their stock by robbery, total lack of communication with families and friends abroad, as well as in neighboring communities as a result of four years of war. In spite of these unexpected complications, there is no record that these people gave any thought to returning to Europe in despair. When peace finally came, those that sailed for the old country went only to visit, and many hurried their return to America before the time scheduled for their departure.

Despite hardships, the finances and families of the Jewish residents grew astoundingly in those years. Samuel and Amelia Wineberg's family numbered nine children by the late 1880's. Following the birth of their first child, Adelaide, in 1864, Emanuel was born in 1866; Henry, in 1869; David, in 1871; Esther, in 1874; Isaac, in 1877; Leo, in 1885; Jeannette, in 1887; and Clara, for whom we have no birth date. Regrettably several of these children died at an early age. Henry and Eva Goldenberg were also prolific parents. The 1880 Census listed the Goldenbergs and the following children: Jennie, Fannie, Sallie, Emanuel, Daniel, and Minnie.[1]

Sarah Goldenberg, sister of Henry, married Julius Neuwahl in October, 1865. Although their marriage took place in Baltimore, they were soon residing in Frederick. Neuwahl, a merchant, remained a resident of Frederick for fifteen years, but when poor health made it necessary for him to retire in 1880 he and his wife moved to Baltimore. Julius Neuwahl died in that city in 1888. His wife, Sarah, died in 1905 at the age of 72.[2]

Sussman and Regina Goebricher were the parents of a sizeable family also. After the arrival of their first son, Philip, in 1860, the Goebrichers' family increased until by the year 1880 they had become the parents of six additional children: Meyer, David, Matilda, Sarah, Alexander, and Eva.[3]

Lists of qualified voters in the September, 1865 issue of *The Examiner* included only the names of Jacob Altman, Simon

Hartman, Aaron Stern, and Abraham Rosenstock. While the Jewish men of Frederick numbered more than these four, it must be remembered that not all had yet become citizens.

A young soldier, Goddard Lottman, received his discharge from the army in Frederick on May 29, 1865. His motives for remaining in Frederick are unknown, but we may surmise that he had been stationed nearby and made friends with at least one of the Jewish merchants, Simon Hartman, for Hartman acted as his sponsor when Lottman received his citizenship in September of 1865. There is no indication of how he earned his livelihood, but he was a resident of Frederick for the next thirteen years. His name was listed under the new voters in October, 1877. Typhoid claimed his life in March, 1878 at 37.[4]

Rabbi and Mrs. Jacobi also knew the joys of parenthood with the arrival of a daughter, Yetta, born in Frederick on October 31, 1865. Perhaps the rabbi found the responsibility of another mouth to feed necessitated a greater income or the need to be in a larger city where supplies might be more readily available. Whatever the reason, the Jews of Frederick again had to advertise for a rabbi in the March and April editions of *The Occident,* in 1866. "Wanted — The Hebrew Congregation of Frederick City, Maryland wishes to engage a man as Schochet, Hazen, and Teacher for about six children (the other Jewish children, we can assume from birth dates, were too young at this time to be under the tutelage of a rabbi) Salary, $600.00. His meat the Butcher furnishes him gratis. B. Rosenour, President".

In the same issue of *The Occident,* a Norfolk, Virginia congregation offered $1,200 to a man to act in the same capacity; however they required that in addition he teach German, Hebrew, and English. The Engelbrecht Diary records that, "On August 25, 1866 the Rev. William Jacobi, the Jewish rabbi of this city for the past few years (or nearly so) left this city with his family for Baltimore, and the Jews of this place have engaged another, named Rev. Isaac Marks, who commences this day as Rabbi." With the exception of this entry in the Diary, no information on Rabbi Marks came to light.[5]

Joseph Sondheimer and his family resided in Frederick for several years in the mid 1860's. He filed his intent to become a citizen in the fall of 1866, and Levi Rosenour was his witness when he was granted citizenship in October, 1869. The Sondheimer family later left Frederick and settled permanently in Cumberland.

Levi Rosenour, the witness for Sondheimer, was himself

an immigrant, having been born in Baden, Germany. Rosenour and his wife, Caroline, were the parents of Abraham (b. 1868), David (b. 1869), and Elias (b. 1870). Rosenour was a merchant whose activities are covered in the chapter on merchandising.[6]

Jewish names taken from the list of qualified voters in October, 1869 included: Goddard Lottman, James Landauer, Aaron Stern, Michael Straus, Frederick Wertheimer, Samuel Wineberg, Abraham Rosenstock, David Rosenstock, Samuel Rosenstock, and Joseph Stern. The Rosenstock names appearing in this list, obviously different from those of the Joseph Rosenstock family, indicated that other families with the same surname resided in Frederick at that time. The list of voters for the following year included yet another Rosenstock, Samarian. The thread of relationship, if indeed there was one, between the various Rosenstock families remains hidden. *The Frederick Examiner* took note of the fact that "of 129 voters registered in District No. 2, 53 were rebels who had left their homes to fight against the best government under the heavens".

Tragedy struck many of the families in the town, the Jews included, when some of the children died from common illnesses and the usual epidemics, but Isadore Rosenstock, son of Abraham, lost his life in an unexpected manner. In October, 1867 the seven year old boy was playing in a stonecutter's shop located at the corner of Fifth and Market Streets. As he attempted to climb atop a stone, it slipped and fell over on the boy's head, crushing his skull.[7]

Solomon Kingsbaker, the apprentice tobacconist, was a brother-in-law to Bernhard Rosenour. Kingsbaker was born in Wertenberg in 1841. His wife, Bertha, was two years younger. Naturalization was granted him in 1868, with James Landauer for his witness. The Kingsbaker family lived in Frederick until March, 1882, when they moved to Sedalia, Missouri. The children of Bertha and Solomon Kingsbaker were: Sophia, born in 1863; Gerson, 1866; Samson, 1868; Minnie, 1871; Belle, 1872; Aaron, 1876; Fannie, 1878; and Rachael, 1880. Within four months after their arrival in Missouri, tragedy struck the Kingsbakers.

On July 26, 1882 Gerson, the eldest son, slipped while crossing the tracks near his home, and was struck and killed by an oncoming train before help could reach him. The house in which the family had taken up residence was formerly home to the J. N. Dalby family whose son had suffered a similar fate, eighteen months previously, near the same spot.[8]

Samuel Kingsbaker, brother to Solomon and also a to-

bacconist had married Jenny Lowenstein, sister of David, Isaac, and Emanuel Lowenstein, as well as a sister to Amelia Lowenstein Wineberg. He and his wife moved to Quincy, Illinois sometime in the mid 1860s, where he continued in the tobacco business.

Rabbi Isaac Marks was not destined to remain in Frederick for any protracted time. From the material available, it would appear he left shortly before his first year was out. With his departure, Rabbi Goebricher and his family once again returned to Frederick, arriving about the end of 1867 or early 1868. Their stay this time was to last approximately eight years.[9]

David Schlasinger and his wife sailed for Europe in 1865, returning to their native Germany for a visit. Mr. Engelbrecht commented thusly, "They went to see the fashions (and family as well) as they can well afford it, he owns several houses in our city". The visit lasted four years; the Schlasingers returned here in August, 1869.

With such increased prosperity evident, it is not unusual to find that the Jews of the city began to take an active interest in the community life, and accounts of their acceptance in various social and civic circles began to appear regularly in the local paper. In June, 1869 Joseph Stern was honored by several of his friends with a present of an elegant cane. Mr. Thomas W. Morgan made the presentation of the gift, to which Mr. Stern responded gratefully. In August, 1869 Stern was selected to serve on the Grand Jury.[10]

Moments of joy came to the Jews of Frederick, and among them what greater happiness for this small congregation than having two of the young people living in their midst become engaged and marry. The wedding of Philip Stern, son of Aaron, and Julia Goldenberg, sister of Henry, united the two and their families. Rabbi Goebricher performed the ceremony which took place on October 6, 1869 "at the Synagogue".[11]

At this point it is important to define "Synagogue" as it related to the Frederick congregation. In later editions of the city directory (1886-1887) we find the following: "Hebrew Synagogue on North Market Street. Services every Friday at 6 P.M., Saturday at 8 A.M., Rev. S. Goebricher, Rabbi, 59 North Market Street". Since the numbers of the houses and buildings on North Market Street have been changed at least once, it is difficult to ascertain the exact building in which the Jews worshiped. However later items in the newspaper referred to services being held on the second floor of the building at the northwest corner of Second and Market

Streets. During the years referred to, Goebricher resided at the address given in the directory. That building which later housed Tyler's Jewelry Store, with apartments on the second floor, is situated at what is now 117 North Market Street. Whether worship was conducted at the home of the rabbi and after his departure, at the building on the corner of Second and Market Streets, we can only surmise. What is important is the fact that, even with a large number of permanent Jewish residents, no attempt was made to erect a building for the specific purpose of having a synagogue. Although continued efforts indicate the determination of the congregation to have a resident rabbi, no evidence exists of plans to build a house of worship at that period.[12]

The transition from war to peace had been accomplished with the usual stoical determination of the sturdy people that had made this town their home since Frederick's earliest days. Men returned home to take up the business of the day. Rebuilding was begun and, though heavy losses of life and property had taken their toll, and the strained relations among the two factions continued even after cessation of hostilities, tempers and conditions soon settled into a more placid state.

By the end of 1869 Frederick was to see the completion of the Western Maryland Railroad through the northern end of the County. At that same time, industrial activity picked up with the first packing plant. Frederick had indeed begun to rebuild.[13]

QUIET TIMES 1870-1880

Surprising as it may seem, by the beginning of the new decade, the 1870s, the Jewry of Frederick numbered nearly the same as it does today. The people were close and relied upon each other in various ways to keep the Jewish laws. Many Jewish families in the community intermarried with other Jewish families, thus creating a web of relations that makes tracing the Jews of this period relatively simple. For, even though some who had tried to make Frederick their home found the competition too keen, and inevitably moved westward, or returned to a more populated metropolitan area, many did remain. Determined to adhere to the precepts of their forefathers, and to justify the sacrifices their antecedents suffered while they lived through the Pogroms, the majority of the Jews that emigrated to these shores managed to maintain their Jewishness at almost any cost.

While the citizens of the city were re-establishing business interests, family relationships, and homes, the city itself was suffering from growing pains. In the early months of 1870, residents complained that the police could be found sleeping on duty. In order to dispute this allegation, the guardians of the peace were required to call out the hours during the night. This practice, rather than affording a solution, only served to create a nuisance by disturbing the light sleeper. It fell to the observant editor of *The Examiner* to come up with an answer to the problem. Police on night duty were directed to quietly check with the Chief of Police hourly, so that he would know they were attending to their duty.[1]

As the result of new pogroms in Europe, immigration to the United States increased again in the late 1800s. In 1870 the number of Jews in this country was estimated at over 200,000. The Frederick census of that year contained the names of many well-established Jewish families and some new ones, 100 known individuals.

Nicholas Blum, tailor, wife—Elizabeth, two children
Samuel Wineberg, wife—Amelia, five children
Fanny Lowenstein, three children
Hartzog Wineberg
David Lowenstein, wife—Clara
James Landauer, wife—Sophia, eight children
Aaron Stern, wife—Maria, three children
David Schlasinger, wife—Mary

M. Lobenthal
Leopold Goldschmidt, wife—Rose, four children
Henry Goldenberg, wife—Eva, seven children
Frederick Wertheimer, wife—Clotilda, ten children
Sussman Goebricher, wife—Regina, five children
Bernhard Rosenour, wife—Sarah, seven children
Rosetta Sivenseter, mother of Mrs. Rosenour and living with them
Sarah Goodman, living with the Rosenours
Joseph Stern, wife—Regina, six children (a seventh born in 1872)
Emanuel Lowenstein
Lewis (Levi) Rosenour, wife's name unknown, three children
Solomon Rauneker, wife—Marie, two children
Rachael Goebricher, mother of the rabbi[2]

David Lowenstein came to Frederick following the marriage of his sister to Samuel Wineberg. Within seven years of his arrival, he married a young Frederick Jewess, Clara Stern, daughter of Aaron and Maria, who became Mrs. David Lowenstein on May 1, 1870.



Clara Stern Lowenstein

Jewish names appeared regularly in the paper. Philip Stern made quite an impression on the editor of *The Examiner* when he exhibited a linen bedspread that had been in his family for 138 years. It was in excellent condition, in spite of the fact it was made in 1732 and had been passed down through the generations.[3]

David Schlasinger had begun to sell property that he owned in the city by the early months of 1870. Advertisements for the sale of a house on Market Street and property in the first block of that street appeared at intervals during the next months. Having disposed of his property in Frederick, David and Mary Schlasinger left for Germany, their fifth sailing, in June, 1871. However, this trip was different from the previous visits, since they planned to remain in Germany.

Samuel Wineberg also left for Germany in April, 1872. His visit was prompted by poor health and a desire to visit the spas in that country. He returned to Frederick some months later.[4]

There is speculation that, from the middle 1870s until the turn of the century, merchants with lucrative business interests made it more and more difficult for the new immigrant and small businessman to locate here. It is within the realm of possibility that, having firmly established themselves in this city, the older residents resented the idea of having the new and green immigrant move into town and perhaps usurp their prestige.

Michael Straus retired from his clothing business in November, 1872, having reached the age when he preferred to enjoy more leisure. And one month later Joseph Stern announced that he would move to Baltimore for retirement.[5]

The Jewish merchants of Frederick, even in prosperity, did not forget their humble beginnings or the pressures under which their people had been forced to subsist. They gave generously to the Poor Association of Frederick. James Landauer, David Lowenstein, Stern, Straus, Rauneker, and Wineberg were among those who made donations in an effort to ease the situation for those less fortunate than themselves.

There is no doubt that Samuel Wineberg was a man of great means for, in a time when visiting Florida was unheard of even by the more wealthy, he had visited there, returning in 1873. That same year Solomon Kingsbaker returned from a visit to Europe.[6]

Another marriage entwining two more Frederick families took place in February, 1874. Isaac Lowenstein, brother of David, married Carrie Straus, daughter of the retired

merchant, Michael Straus. Lowenstein was born in Prussia in 1849. His wife, Carrie, was three years younger. Children of this marriage were: Arthur, born July, 1883; Amelia, 1875; Mannie, born April, 1877, died September, 1896; Milton, March 1878 to April, 1939. Isaac Lowenstein died a young man in September, 1885. He is buried in the Baltimore Hebrew Friendship Cemetery. His wife, Carrie, lived to be 79; her death was recorded in August, 1931.[7]

Following his departure from Frederick, Simon Hartman and his children took up residence in Baltimore. The 1874 Baltimore City Directory lists Hartman as a wholesale and retail grocer at 40 East Baltimore Street. His residence was 143 North Exeter Street. His sons, Emanuel, Marcus, and Raphael, were employed as clerks in the enterprise. Hartman's daughter, Rosa was married in Baltimore in September, 1874 to Alexander Shonfield of Ohio. Rev. J. Kraus of the Baltimore Hebrew Congregation performed the ceremony.[8]

Frederick lost a highly respected citizen on August 26, 1874 with the death of Mrs. James Landauer at age 48. She died at her home on North Market Street and was buried in the Baltimore Hebrew Cemetery.

The newspaper of August 26, 1874 recorded the death of Mrs. Johanna Karle, mother-in-law of Frederick Wertheimer. Noteworthy at this point is a conversation with a grandson of Frederick Wertheimer, Richard Wertheimer, a lawyer in Bethesda, Maryland. He told of seeing "Fully" Hartman in Baltimore, where he visited with his father, Samuel. "Fully" Hartman was referred to as a cousin, establishing the relationship between the family of Frederick Wertheimer and Simon and Rosa Wertheimer Hartman. It can be assumed that Rosa Hartman's father, W. Mayer Wertheimer, and Frederick Wertheimer were brothers. "Fully" Hartman was Raphael Hartman, son of Rosa and Simon. The entry in the Wertheimer family Bible would further substantiate a relationship between the two families. While Frederick Wertheimer was born a Jew, he married a Catholic, Clotilda Karley (Karle), and their children were raised in the Luthern Church. Samuel Wertheimer, a son of Frederick and father of Richard, eventually moved to Cumberland and met and married an observant Jewess, re-embraced the faith of his father and, according to his son, became an observant Jew and a member of the Synagogue in Cumberland. He was selected as the man to be in charge of the Jewish cemetary, by the congregation. Richard Wertheimer and his children are Jewish.[9]

Always interested in passing along some bit of knowledge,

the Jew took every opportunity to display relics associated with his religion. Julius Neuwahl exhibited an old Hebrew Shekel to his friends and to the editor of *The Frederick Examiner* in 1875. The editor, thinking it of import, relayed the story to his readers.[10]

The Frederick Examiner of March 29, 1876 announced that the Rev. S. Goebricher, who had filled the position of rabbi to the Jewish Congregation for the preceding eight or ten years, had resigned to accept a charge at Kingston, New York. Rabbi Ludwig Kramer had been appointed in his place.

Rabbi Kramer's stay in Frederick lasted a mere eight months, but his sojourn in the town was in part responsible for saving the lives of his daughter, his son, and his son's family during the Second World War. Rabbi Kramer left Frederick, having become a friend of the Wineberg family, and moved to New York. According to the Rabbi's son, Angelo, who was born during their stay in New York, the rabbi liked the United States, but his wife was anxious to return to the old country. After several years in the Empire State, they returned to Europe and made a home in Czechoslovakia.

Having been born in America, Angelo Kramer and the other children were granted what appears to have been dual citizenship. He related, shortly before his death in 1964, the story of how it was possible for them to escape Nazi persecution. It was a necessary procedure to return to the United States for a short period, every several years, to reinforce the validity of their visas. In 1939 after a warning by the U. S. Embassy in his country that his visa would expire unless he returned to this country for a specified length of time, Mr. Kramer came to New York, saw the Worlds Fair, and returned to his homeland to find the holocaust and terror of Nazi occupation. Through the years, a correspondence had been maintained with the Weinberg family, so that when it became apparent to the Kramers that they must flee for their lives, Mr. Kramer wrote to Jeannette Weinberg and told her of their plight. In order to leave their country, they needed to assure the United States authorities that they had a sponsor and housing when they arrived here. With her guarantee that such would be waiting, they made several unsuccessful attempts to leave Czechoslovakia before evacuation was achieved. Leaving behind the wealth amassed by Mr. Kramer, they fled the Nazis with only their lives. A span of over sixty years had elapsed since Rabbi Kramer's departure from Frederick, but the seed of friendship planted in the small Maryland town had borne fruit.

Sussman Goebricher's return to Frederick on December 20, 1876 was saluted by *The Examiner* thusly, "Rev. Goebricher has been called back to fill his old position where he endeared himself to his people."[11]

Accounts of civic and political involvement of the Jews grew. Henry Goldenberg was nominated for the Common Council from Ward 4, and won his seat in 1877. That same year, he was appointed to serve on the city finance committee. Henry Goldenberg had attained such high stature in the community that he was selected foreman of a coroner's jury to investigate the cause of a disaster, the wreck between Washington and Frederick of an excursion train. Five local people, including Charles H. Keefer, editor of *The Examiner,* lost their lives in the tragedy. Twenty-one others were injured.[12]

In May, 1877 Henrietta Straus, wife of Michael and a Frederick resident for twenty-one years died in Frederick. She was buried in the Lloyd Street Cemetery in Baltimore. Following her demise, her husband took up residence with his daughter and son-in-law, Carrie and Isaac Lowenstein.

Visiting between the Jewish families of Frederick and Baltimore appears to have been extensive. Frequent reports of these visits appeared in the local paper. In the fall of 1877, the Blumenbergs visited with their friends here, and Jack Rosenour spent time with his family in Frederick.[13]

The reason for the Blumenbergs' visit to Frederick became more obvious with the announcement of their daughter Kate's marriage to A. M. Landauer in January, 1878. The wedding took place in Baltimore with Rev. Dr. Hirsch of that city officiating. Many well known Baltimoreans attended the ceremony, among them were: Misses Block, Hermans, DeGoey, Oppenheimer, Mandelbaum, Keingood, S. Brown, O'Neil, Steinmiller, and Frank.

Both A.M. and Kate were extremely popular with the Jewish and Gentile families in the city. Mrs. Landauer had previously been trained in the field of music, and her voice was considered exceptional. She often sang for the various churches in the community, even though she and her husband were members of the local Jewish congregation. Of this union was born Sophia who died at the age of two; Irving who died in 1943; Leo who died in 1886, age seven; Emily, born in 1884; Helen M. now Mrs. Eisenberg and a resident of Cumberland; and Mildred, born in 1891, later Mrs. Trattner who died in 1945. Irving married Grace Seitz from Pennsylvania. They were the parents of two daughters, Ann and Sarah Kate.

While these remaining Landauers in Frederick are no longer members of the Jewish faith, they presented an oil painting of General Blumenberg to the Maryland Jewish Historical Society.[14]

General Blumenberg was not among those present at the wedding for he had died in August, 1876. The Fifth Maryland Infantry under then Major Blumenberg was attached to Weber's Third Brigade, French's Third Division of Sumner's Corp. They went into action with nearly 600 officers and men, of whom 39 were killed and 109 wounded. At Antietam, Blumenberg was wounded in the thigh. The wound caused him considerable pain and according to accounts, contributed to his death. His command had included many Frederick men. A native of Brandenberg, Germany he was forty-nine at the time of his death. His wife, Emilie, was born in 1833. In addition to Kate Landauer, they were the parents of Alfred, Ella, Minna, and Frederika. General and Mrs. Blumenberg are buried in Baltimore in the old Har Sinai Cemetery.[15]

Henry and Eva Goldenberg lost their nine-month-old son, Joseph, in November, 1877. He was buried in Baltimore.

Although the newspapers during 1878 continued to tell of the difficult times for the local people, Philip Stern and David Lowenstein, none the worse financially, spent two weeks at White Sulphur Springs. Their visit and return were duly noted in *The Examiner.*

Jewish holidays occasioned numerous items in the paper. In October, 1878 *The Examiner* recommented on "the exceptional attendance at the Syngogue in this place, under the Rabbinical ministration of Rev. Mr. Goebricher."[16]

The daughter of a former Frederick resident, Joseph Stern, was married in Baltimore in February, 1879. Virginia Stern became Mrs. Jacob Neuman, the ceremony occurring at the Eden Street Synagogue.

The following month, Frederick was the scene of another ageless Jewish ritual when Gerson Rosenour was confirmed at the "Jewish Synagogue" by Mr. Goebricher. In July, 1879 Henry and Eva Goldenberg's oldest son, Emanuel, was also confirmed by Rabbi Goebricher.[17]

The Jews of Frederick reared their children as they had been reared, knowing and accepting the Torah and its precepts. No doubt it would have been easier for them to excuse the absence of Kasruth, ritual, and mitzva, but they never failed their religion. Well-illustrated is the fact that the Jew, while maintaining his identity, still managed to participate

in community life. The rabbi's sons were involved in many social activities outside the sphere of the synagogue. Philip Goebricher was one of four contestants in a twenty-six hour walking match held by the Junior Fire Department. Poor Philip found it necessary to fall out of the competition after completing fourteen miles, when a nail came through his shoe. Daniel Goldenberg competed in a similar race in November, 1879. The area to be covered was a specified number of laps around the court house, but Goldenberg also lost.[18]

An item of interest from Barnesville, Ohio appeared in the November 12, 1879 edition of *The Examiner*. A. S. Fredenberger, a former resident of Frederick, had attempted suicide in the store of Jacob Oppenheimer. He had lived in Frederick for over two years and while a resident here had been judged partially insane and been placed in an asylum. He had been discharged only several days and had actually been in Ohio for only one day prior to his attempted suicide. This innocuous news item would seem to be of no further interest, but two years later, on November 30, 1881, *The Examiner* carried another story about this unfortunate young man.

The police in Washington, D.C. had arrested a young man who had tried to drown himself in a sink at the police station. In his pocket they found couplet cards fastened with white satin ribbon. One card was inscribed Betrothal, Jennie Rosenour, and the other bore the name of Sol Stern. The young man was Samuel Frendenberger (Fredenberger) who two years previously had been an inmate at Montevue Asylum

Despite Mr. Fredenberger's apparent despair over the impending nuptials, Sol Stern did marry Jennie Rosenour in Frederick, on February 1, 1882. A list of the guests included the names of M. J. Oppenheimer, R. Jandorff, S. Hamburger, M. Gray, L. Greif, N. Schloss, Sol Schlessinger, B. Frank, M. Stern, and M. Gantz.[19]

MAKING A LIVING 1865-1890

When the war ended, Jewish merchants dominated certain areas of trade in Frederick. A census would have shown the following:

David Schlasinger—clothing
Joseph Stern—clothing
Michael Straus—clothing
James Landauer—clothing and dry goods
Simon Hartman—ready-made and tailored clothing
Tobias Loeb—cigar making
Aaron Stern—partner with Schlasinger
Henry Goldenberg—dry goods and millinery
Bernhard Rosenour—clothing
J. Jandorff—boots and shoes and clothing
Solomon Rauneker—clothing
Abraham Rosenstock—clothing and jewelry
Joseph Rosenstock—clothing
Solomon Kingsbaker—cigar making with Loeb
Samuel Kingsbaker—cigar making with Loeb
Samuel Wineberg—boots and shoes
Frederick Wertheimer—grocer

It can be seen from this list that the clothing business was dominated by Jewish merchants. A number of them had been in business in Frederick for many years and prospered. Though changes were taking place to make the life of the merchant easier, a number of them would soon leave the Frederick scene.

Life for storekeepers was not easy. They would open their shops at six or seven o'clock in the morning and keep them open until ten o'clock in the evening. These long hours necessitated that the store and living quarters be connected. Consequently, the entire family was active in such live-in businesses, with the wife and family clerking, keeping the shop clean, and stocking the shelves. Where tailoring was necessary, both husband and wife performed the task. The children grew up in the store and, since both parents were usually present, problems relating to the lack of parental guidance were unheard of in those times. In 1865 the first of a number of improvements in the life of shopkeepers took place. The merchants of Frederick reached an agreement to improve their lot by closing their stores on or before eight o'clock in the evening. Instead of working a sixteen-hour day,

six days a week, they were faced only with a fourteen-hour day, six days a week.[1]

But even changes in working conditions failed to keep some of the merchants interested in their trade. Reasons for this can only be surmised. David Schlasinger decided to retire from business, and so he sold his interests to his partner, Aaron Stern. Schlasinger had acquired a number of properties in town and desired the freedom to travel. Simon Hartman's reasons for selling his business to a newcomer, Levi Rosenour, and leaving town were more personal. Hartman, having lost his wife three years previously, decided to start life anew in Baltimore.

Perhaps the loss of two long-time clothing vendors made Samuel Wineberg feel that a void existed, even though the businesses remained open. In the same year, 1865, Wineberg converted his footwear business to one selling clothing. His stand at 15 North Market Street attracted its share of customers, even though clothing stores were in overabundance in Frederick.[2]

Levi Rosenour, Hartman's successor, learned in a few short months that business in his new town had hazards. The bane of the other merchants, thievery, concerned Rosenour also. The newspapers recorded the theft of two comforts from his store in December, 1866.

In Janauary, 1867 H. Goldenberg was advertising another of his famous selling off sales, because of the desire to change the nature of his business. Goldenberg was a promoter, never missing the chance for an endorsement. It was the custom for *The Examiner* to give a free mention in its columns to any merchant who sent gifts to the editor. One such observation appeared thanking Henry Goldenberg for a bottle of Lair's Bloom of Youth, "a preparation for preserving and beautifying the skin".[3]

Though most of the hazards mentioned were faced by all merchants, regardless of their religion, a special threat arose directed against the Jewish shopkeeper alone. In August of 1867 the large insurance companies refused to accept insurance on properties owned by Jews. Manhattan, Germania, and other insurance companies of New York and Hartford not only refused new insurance to the Jews as a sect, but also cancelled "Jewish Policies". The large insurance companies classed all Jewish merchants together. Evidently there were a number of substantial losses by Hebrew store owners but fortunately, the local merchant could insure

through several companies in Frederick County, and the effect of any policy denial or cancellation was thus largely offset.[4]

Money was hard to come by in the period immediately following the Civil War. The tremendous losses by the farmers in the surrounding area, because of confiscation or destruction of their property by the armies of both sides, reduced their purchasing power. The Farmers and Mechanics Bank paid a thirteen per cent dividend to their stockholders, indicating substantial bank earnings. The banks, through loans, were bolstering the economy so that the local farmer could recover his losses. With this help the farmer slowly regained his prosperity. And as the farmers became more affluent, business picked up throughout the community.

On occasion the trials of running a business had their moments of humor. One such instance happened to Joseph Stern. In front of his store there was a box, unlocked at all times and used to receive deliveries. It was in this receptacle that a thief who had stolen five pieces of bacon elsewhere, decided to deposit his booty. There was irony in his choice of a hiding place, since Stern was one of the most religious of Jews and pork products were a prohibition in his religion. Stern easily realized that the bacon was not meant for him and notified the authorities. Eventually the thief returned to retrieve his loot found it was not there, and made good his escape. The products were returned to their rightful owner, while Mr. Stern may have been left to figure out a way to kosher his premises.

The newspaper of the day created another bit of humor in reporting a theft from the store of Levi Rosenour. In 1868 businesses hung their merchandise outside their shops. Since many of these buildings had permanent awnings supported at the curb by poles, any item hung outside was protected from the elements. Among those articles hung in front of Rosenour's business were a vest and a pair of pantaloons which an unknown person decided to acquire without the benefit of payment. Although the apparel was removed in broad daylight, the thief escaped unnoticed. Another theft, this time baby chicks, had occurred earlier in Frederick. *The Examiner* compared the two crimes thusly, "This (the Rosenour theft) was decidedly cool, but not half as mean as stealing little chickens just out of the eggs."[5]

Joseph Rosenstock was busily advertising his store on East Patrick Street, one door from Market Street. He extolled the quality and price of his line of men's and boys' clothing. With

the claim that he manufactured his clothing in Baltimore, he was in the unique position of offering the lowest of prices, direct from the factory.

Fire remained a constant threat to the merchant. Bernhard Rosenour lost a shed and outbuildings to the rear of his store on North Market Street. David Lowenstein had a more fortunate experience with fire. A kerosene lamp in his window exploded, but the fire was extinguished before any major damage occurred.

Another of the numerous swapping of stores took place in 1868. Levi Rosenour exchanged locations with Solomon Rauneker. Rosenour ended up at Church and Market Street and Rauneker at 59 North Market Street. Having completed this change of locations, friendly competition between the two merchants continued.[6]

Reflecting his faith in the community David Lowenstein began purchasing property in Frederick while carrying on his merchandising pursuits. In 1868 he bought several lots at East and Third Streets, the first of his many purchases in that area. Eventually he acquired enough land there to record the Lowenstein subdivision plat. From David Schlasinger he bought a house on North Market Street for $6,000. Over the years, Lowenstein's interest in real estate continued until he became a major property owner.[7]

Two additional members of the Lowenstein family moved to Frederick and opened businesses. Emanuel Lowenstein opened a boot and shoe store at 101 North Market Street. Isaac Lowenstein came to Frederick from Baltimore and joined his brother in the operation of D. Lowenstein and Company. Though Isaac remained a number of years, Emanuel's stay in Frederick was brief.

Bernhard Rosenour had not settled on a permanent location for his business. In 1870 only ten years after the opening of his first shop in Frederick, he moved to his third site at 68 North Market Street, opposite the Market House. This too, would be a temporary location.[8]

That the times were tough, there is little doubt. Engelbrecht records in his diary, "We bought a rag carpet from Jacobi Landauer (Jew) for 50 cents a yard for the kitchen- 12 yards- the same article a few years ago (4 to 5 yrs.) would have cost 90 or 100 cents a yard." Yet despite the times, new Jewish businesses opened in our town. Julius Neuwahl located a liquor and grocery business at 109 North Market Street. Neuwahl believed in blanket advertising, making use of many two line

ads rather than a single display. Through the use of rhymed advertisements, Neuwahl displayed poetic originality.

In December, 1871 Michael Straus, the quiet merchant, made mention of the fact that he had renewed his lease for another year and would continue in business at 63 North Market Street, opposite the Market House selling coats, vests, pantaloons, drawers, hose, hats, boots, and jewelry. At the end of that year Straus retired from business. Perhaps that decision was hastened by a $500.00 loss suffered in a fire, not covered by insurance since the policy had lapsed. Perhaps a robbery during that last year brought about his retirement announcement. Whatever the reason, Straus closed his shop doors, though he remained in Frederick.[9]

Frederick in 1872 lost another of its well-liked merchants. Joseph Stern announced to the public that he was selling out and leaving the city. In a few short years the town had lost four of its longterm businessmen, Hartman, Schlasinger, Stern, and Straus.

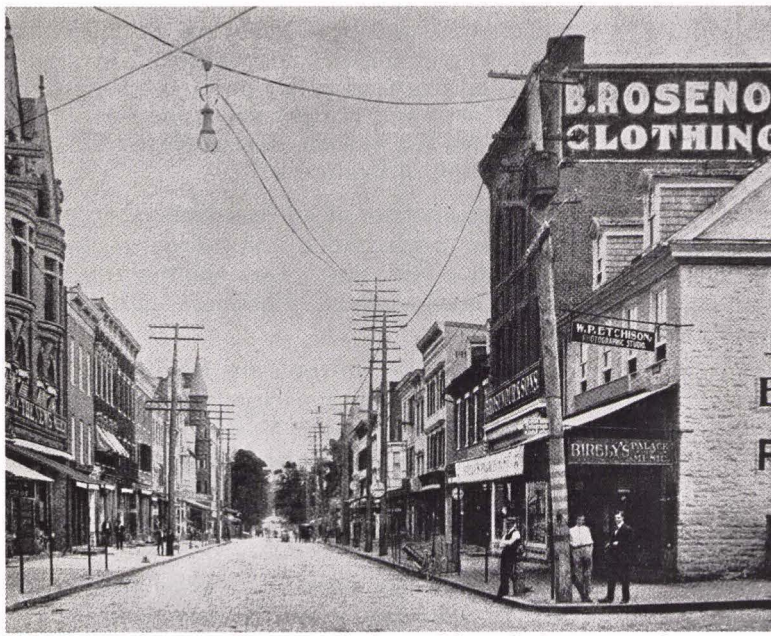
A crisis was reached in the Lowenstein family. D. Lowenstein and Brother dissolved their partnership, with David continuing the clothing business at 9 North Market Street. Isaac opened up a clothing and tailoring business on West Patrick Street, near the City Hotel. It appears that the family relationships remained cordial though they were business competitors.[10]

The newspapers of 1875 headlined the hard times, yet business continued. In 1873 there had been a panic in the financial circles of the United states, causing a depression throughout the land. Lowenstein, the confident businessman, announced the remodeling of his storeroom. Meanwhile, his temporary stand was located in the old quarters of Schlasinger and Stern at 33 North Market Street. Goldenberg continued his ever-present selling off of stock, now estimated at over $10,000. Only Solomon Rauneker had fallen on hard times. He announced the sale of his business and his departure from the city.

Typical of the prominence of the Jewish merchants in Frederick was the February 14, 1877 issue of *The Examiner.* The front page carried advertisements from I. Lowenstein, tailor; D. Lowenstein, clothing; Henry Goldenberg, millinery, silks, and jewelry; S. Wineberg, clothing. Elsewhere in the paper were ads by Julius Neuwahl, liquors and groceries, and B. Rosenour, clothing.

Finally Bernhard Rosenour decided on the permanent loca-

tion for his business. He bought the building next to *The Examiner,* near Church and Market Streets, and announced his intention to divide it into two stores, one of which he occupied. This location had many enlargements and improvements in the years ahead, but Rosenours remained at this site as long as the business was in the hands of members of the family.[11]



Market Street looking south from Church Street at the turn of the century.

During the next several years, four new Jewish businesses opened in Frederick, all of them short-lived. In 1878 the Goldsmith Brothers of Philadelphia advertised a "one-price store", one door north of the Doll Building. Herman Newgartner publicized a rag business. The next year Louis and Company, dealing in millinery, hosiery and gloves, opened their doors at 97 North Market Street. Adolph Bernstein started a dry goods business at 6 South Market Street. Bernstein, who hailed from New York, claimed a new merchandising method: each item was clearly marked as to its price; all sales were cash; no charge accounts were available. Such new marketing ideas were evidently too advanced for Frederick. Within nine months Bernstein left the city.[12]

In the early days of the new year of 1880, Julius Neuwahl announced the closing of his business in order to move to

Baltimore. Though he loved his adopted city, and would return many times, his decision was prompted by poor health and the availability of better medical attention in the port city.

The newspapers of 1881 carried two items relating to Frederick Jewish businessmen. In February the editor of *The Examiner* thanked Bernard Rosenour for several bottles of Rhine Wine, which would be used "for medicinal purposes". Sadly, in September of that year, the townfolk bid farewell to Isaac Lowenstein, one of the more civic-minded businessmen. Lowenstein closed his Frederick store and moved to Hagerstown, where he opened a new business.[13]

Heretofore the Jews of the town had not served on the boards of any financial institutions. Yet a number of these Israelites were substantial businessmen and property owners. This situation was altered in 1882 when the newly formed Home Building Association elected David Lowenstein and A. M. Landauer to their Board of Directors.[14]

Many of today's modern business conveniences were still unknown. For instance, the telephone was not introduced to Frederick until September, 1883. At that time the rates for telephone use were $50. per year for business phones and $36 for residential phones. Additionally, each five minute call in the city cost ten cents and each county call, fifteen cents. Being a modern entrepreneur, David Lowenstein was among the original subscribers. Joseph Meyers, the congenial clerk in Rosenour's store, was one of the first residential subscribers to the new communication service. Within three months, there were over two hundred telephone subscribers in Frederick County.[15]

In 1884 Samuel Wineberg announced his retirement from the clothing business. His intention was evidently to move to Baltimore, yet such a move never occurred. Wineberg sold his stock to Hartzog Wineberg, his nephew. Hartzog immediately advertised the continuance of Samuel's business at 15 North Market Street, "the old stand". The prices listed in the sale were interesting in comparison with those of today. Suits sold for $4.00 to $12.50, boys' suits $1.75 to $5.00, men's work pants at 60 cents and Sunday trousers $1.50 to $2.50.

One of Frederick's foremost citizens and outstanding Jewish merchants announced his final selling off sale. Henry Goldenberg was moving to Johnstown, Pennsylvania in mid-March. As one of his last acts of kindness, he distributed over one hundred hats and bonnets to the poor.[16]

Though numbers of the Jewish religion left town, others

came to seek a livelihood. Those that left did so mostly for reasons other than lack of opportunity. Those that remained reflected their confidence in the community by opening or expanding their businesses. Bernhard Rosenour announced the deepening of his storeroom to forty-five feet, one of the largest showrooms in Western Maryland. Samuel Wineberg came out of retirement to open a shoe and boot store at 83 North Market Street. A newcomer, Solomon Stern, son-in-law to Rosenour, began a cattle-buying business. At first he participated in a partnership with a Colonel Groff, an established cattle dealer. Eventually this arrangement was dissolved, and Stern continued as sole owner.

Another era in Frederick merchandising ended in December, 1885 when Philip Stern, son of Aaron and a well known store owner in his own right, announced the closing of his business. This closure was due to a nagging health problem. Stern, beloved by the citizenry, had been a member of the local mercantile system for over thirty years.[17]

As in all of the larger communities, small towns also formed trade associations in order to give the merchants a voice in the affairs of the day. Most of these were the forerunners of the Chamber of Commerce. In 1886 there was such a group in Frederick. One of their committees including David Lowenstein and A. M. Landauer, studied the sanitary conditions in the city. They were effective in getting the Board of Aldermen to pass a resolution requesting the State Health Department to promulgate rules for improvement of the sanitary conditions.[18]

Very often a clerk in a business, seeing the success of his employer, decided to open his own shop. Such was the case of Lew Bergen, a former clerk in the store of Samuel Wineberg. Though Hartzog Wineberg had bought out Samuel to operate the business at the "old stand", Bergen announced the continuation of that operation at 15 North Market Street. Evidently Hartzog sold out to Bergen.

Meanwhile Samuel Wineberg had purchased the property of Solomon Kingsbaker, the tobacconist, on North Market Street. This remained the Wineberg store and residence for the next eighty years.

That year, 1887, also saw the continuation of the Jewish merchant in the enlarging circle of financial institution management. A. M. Landauer was elected a director of the First National Bank of Frederick.[19]

David Lowenstein, meanwhile, was involving his talents in various ventures. In 1887 he was one of the founders of

the Seamless Hosiery Company, and served as its first president. This firm merged with the Union Manufacturing Company in 1889. In 1888 David Lowenstein formed an electric light company. However the City of Frederick voted to manufacture electricity as a municipal project, and subsequently the private firm folded. In 1889 Lowenstein was elected a director of the Loudoun County and Frederick Bridge Company, owners of a bridge over the Potomac.[20]

For the enterprising newcomer, Frederick still held its attraction. In 1888 George Bamberger opened a ladies store at 46 North Market Street, named The Bon Ton Shop. As in previous years there were both arrivals and departures. So it was with Bernhard Rosenour who decided to retire from the city, and to leave his business to his sons. For over forty years the German Jew had dominated the Frederick business scene. With Rosenour's departure, the last of the original group had left Frederick. Another era had ended.[21]

END OF AN ERA 1880-1900

The census of 1880 included these Jewish families and individuals:

Joseph and Ellen Rosenstock, and Aaron and Jacob
Jacob and Rachael Goldenberg, and Minnie
A. M. and Kate Landauer, and Leopold
Isaac and Carrie Lowenstein, and Amelia
Michael Straus
Samuel and Amelia Wineberg, and Adelaide, Emanuel, Henry, David, Esther, and Isaac
Hartzog Wineberg (nephew to Samuel Wineberg)
Herman DeJong (nephew to Samuel Wineberg)
James Landauer, and Henrietta, Benjamin, Rosa, Minnie, and Julius
Aaron and Mary (Maria) Stern, and Philip, Julia and Matilda
Bernhard and Sarah Rosenour, and Jennie, Amelia, Abraham, Gerson, Benjamin, Belle, and Celia
Joseph Neuhan (clerk for Rosenour)
Henry and Eva Goldenberg, and Jennie, Fannie, Sallie, Emanuel, Daniel, and Minnie
Rosa Hirsch (servant for H. Goldenberg)
S. Goebricher-Rabbi, wife Regina, and Philip (Barber), Meyer, David (clerk), Matilda, Sarah, Alexander, and Eva
Jacob Bernstein and his sister Jennie

Frederick's growth was unmistakable during the late 1800's. The waterworks established under municipal ownership in 1845 were enlarged and improved many times. In 1895 the population growth made it necessary to build a second reservoir with a total capacity of the two at 8,000,000 gallons. In 1888 a YMCA came into existence. New banks and savings institutions were opened to the public. In private housing, the fever for suburban living began to mount with the resultant expansion of the city to the west and south. Clarke Place, on the southern side of the Maryland State School for the Deaf, emerged with its stately homes. Rockwell Terrace developed further to the west of the city. Extensions of Third and Fourth Streets proved most successful. David Lowenstein owned much of the property in the East Third Street area. Market Street was lengthened to the north from its former boundary at Seventh Street for more than a mile, on a wide, tree-lined path.

In the area of public education, the Female High School was completed in 1896, and helped education keep pace with other progress in the city. 1897 saw the formation of the Frederick City Hospital Association, although it was several years before a hospital was in use, owing to friction between the Medical Society and the Lady Board of Managers. An emergency hospital, housed in a structure on the corner of Market and South Streets, was put into service until the dispute was solved. It was during this decade that the people of Frederick established an Historical Society.

To the west of Frederick, Braddock Heights was becoming a mecca for summer living. Attracted by the lovely mountains and quiet atmosphere, people built spacious homes there. Eventually a hotel and a number of tourist homes, as well as picnic areas, were built. The park invited vacationers for over fifty years, cool breezes delighting those escaping from the heat in Baltimore and Washington. In addition to the park area, young people delighted in the large open-air dance pavilion, the summer theater, and swimming facilities. Jennie Rosenour Stern was an early Jewish resident of Braddock, frequently opening her home for meetings, and entertaining her friends. About 1896 travel between Frederick and Braddock became more convenient with the establishment of trolley service.[1]

Late in 1880 James Landauer, a resident of Frederick for thirty-three years, moved to Baltimore. A. M. Landauer took over the partnership and he and his family remained in Frederick.

Frederick was no longer a small town concerned only with its own existence. The Jews of Frederick were deeply moved by the death of Isaac Adolph Cremieux, a French statesman, and *The Examiner* reported a memorial service held at the Hebrew Synagogue, conducted by Rev. Goebricher. The service on March 10, 1880 memorialized Cremieux," a warm and firm defender of his race and religion, who did all in his power to ameliorate the condition of his persecuted brethren in Europe, Asia, and Africa".[2]

Compassion was an emotion readily expressed by Fredericktonians for the impoverished or needy. In July, 1880 six Polish immigrants (2 men, 2 women, and 2 children) traveling in an open wagon from Baltimore to Detroit, Michigan became lost near Buckeystown. D. Baker arranged for them to have sleeping quarters overnight, and the next day brought them into Frederick. They had little money, and could speak no English. An employee of Isaac Lowenstein who was able

to speak some Polish could communicate with them, and he drew from them the story of their plight. A collection was taken from the citizens, the major part donated by Lowenstein and Baker, who bought them clothing, provisions, and train tickets.

In one manner or another Frederick lost some Jewish residents. Jacob and Jennie Bernstein closed their store and moved away in August, 1880. Adelaide Wineberg, seventeen, and an accomplished pianist, died of diphtheria in October, 1880. She was buried in the Baltimore Hebrew Friendship (Fells Point) Cemetery.[3]

In the late months of 1880 Samuel Stern paid a visit to this city, while some months later Philip and Julia Stern left Frederick to sail for Germany. Their trip was for 'health purposes', and they planned to stay several months. On their return home, they were welcomed by a serenade performed by the Coronet Band. "Mr. Stern", read *The Examiner,* "is one of our wealthiest citizens and we are glad to have him back. While he was traveling, he wrote a series of articles which were published in the paper." (Several of these articles appear in the addendum.)

Clara Lowenstein, sister of David and Isaac, married Charles Fleischner of New Haven, Conn. on July 28, 1881. The ceremony was performed by the Rev. Hocheimer in the Synagogue in Frederick. Rev. Hocheimer was rabbi of the Eden Street Synagogue in Baltimore. Ushers at the wedding were Jacob Rosenstock, Charles Wertheimer, and Charles Dyer. Attending the reception held at the home of Isaac Lowenstein were Alex Metzger, Solomon Hamburger, Mr. and Mrs. S. Kingsbaker, of Quincey, Illinois, and Mrs. Theo Kingsbaker of Ottumwa, Iowa.

There seemed to be little anti-semitism in Frederick during the later part of the century. Mr. Bernhard Rosenour was the recipient of an elegant and costly chair in September, 1881, on the occasion of the Jewish New Year. The gift was tendered by friends and employees.[4]

By the middle of October, 1881 diphtheria had hit the area, and between twenty and thirty children had succumbed to the dread disease. The epidemic ran its course by late January, but not until over eight hundred persons had been stricken. Eighty to ninety children died. One of those unable to recover from the effects of her illness was Esther Wineberg, daughter of Samuel and Amelia. She was seven years old, and was buried in the family plot at Fells Point in Baltimore.

Once the threat of diphtheria had abated, the people began

to relax, only to be confronted by a typhoid epidemic. Julius Landauer, a clerk in his brother's store, was taken ill in August, 1882, but fortunately he recovered. 1883 brought further unhappiness for the Landauer family. Sophia, two-year-old daughter of A. M. and Kate, died at her grandmother's home in Baltimore.[5]

The city continued to attract many visitors. Charles Stern, son of Joseph Stern, returned to Frederick for a visit from his home in Wisconsin, after an absence of fourteen years. Hartzog Wineberg of Lexington, Virginia spent some time visiting relatives here.

It is inevitable that, where there is a lack or absence of congregational records, the most reliable method of tracing the day to day existence of people is the local newspaper, especially in a small town where even a visit from a relative or appointment to a committee is of interest to the entire community. The papers of Frederick, reading much like a diary to the researcher, related the merest incidents and events. Daniel Goldenberg was employed as a printer for *The Examiner,* but in August, 1883 left to assume a position as a salesman in Altoona, Pa. Frederick Wertheimer was appointed water rents collector for the City in 1883, and held the post for a number of years.[6]

Aaron and Mary (Maria) Stern arrived in Frederick about 1853. They established a home, raised a family, and created a flourishing business before they died, far from their native Bavaria, but in a new land that had treated them well. Maria Stern died August 23, 1883 aged 71, and Aaron died in July, 1890 at age 82. Both are buried in Baltimore Hebrew Friendship Cemetery. When their son Philip died in November, 1886, he was buried near his mother. His funeral was conducted by Rabbi Goebricher.[7]

Rabbi Sussman Goebricher had the joy of performing weddings for his congregants to counterbalance the sadness at the loss of old friends and associates. On May 24, 1884 he performed the ceremony when Amelia Rosenour, 21-year-old daughter of Bernhard and Sarah, married Joseph H. Myers, a 23-year-old resident of Harpers Ferry, West Virginia. In January, 1886 he also performed the ceremony when his son, Meyer, a resident of Ohio, married Sophia Holt in Frederick.

The Examiner took note of the graduation of Ben Rosenour and David Wineberg from the Frederick College in 1884. At the end of the year the paper sadly reported the death of Mary Schlasinger in Germany, on December 7th. The

Schlasingers had lived in Frederick for over thirty years, and the obituary mentioned that they had made many friends here.[8]

1885 brought more unhappiness to the Wineberg family who, having already lost one child must have found Emanuel's death in New Haven, Connecticut even more painful. He had been employed in his uncle's store. Rabbi Goebricher officiated at the funeral, and Emanuel was buried near his young sister.

Goebricher may have wondered at the frequency with which young and old congregants were being taken from him. In August, 1885, 57-year-old Eva Nordhaus Goldenberg died in Frederick. She was interred in the Eden Street Cemetery, and the following men were pallbearers: Joseph Stern, Solomon Rauneker, L. Rosenour, B. Rosenour, Lewis Stern, and R. Goldenberg. Rabbi Goebricher conducted the funeral service for this woman who had married in Frederick twenty-six years previously.[9]

Hardly was the funeral of Eva Goldenberg over, than another longtime citizen passed away. Isaac Lowenstein had spent many years in Frederick, and had relatives and business interests in this city. Lowenstein came to the United States at the age of four, and lived to be only thirty-six years old. He predeceased his wife, Carrie Straus Lowenstein, by over forty years, and was buried in the Baltimore Hebrew Friendship Cemetery.

1886 was an eventful year for members of the Frederick Jewry. Lewis Bergen married Rachael Greenbaum of Baltimore; the ceremony was performed by the Rev. Szold. Julius Neuwahl and Daniel Goldenberg returned to this city for a visit, and the eldest son of A. M. and Kate Landauer died of diphtheria, aged seven years. In September Aaron Rosenstock was married to Isabella Heidelberger in Baltimore.[10]

Joseph and Regina Stern had been longtime residents of Frederick prior to Mr. Stern's retirement and their subsequent move to Baltimore. *The Examiner* published Regina Stern's obituary on March 17, 1887. In January, 1896 when Joseph Stern died at the age of 81, *The Examiner* noted his passing, although at that time he had been a resident of Baltimore for almost twenty years. They left numerous friends and relatives still living in Frederick.

Mr. L. Rosenour and Miss Rosa Hartman came to Frederick in 1887, the visits duly noted in the newspaper. In September the paper also carried an account of a presentation to Mr. Bernard Rosenour. Gerson, Abraham, and Benjamin had given their father a gold-headed cane in honor of the

coming Hebrew New Year, and *The Examiner* deemed the presentation worthy of reporting it to their readers.[11]

A minor catastrophe took place on May 30, 1888. In a grocery located on the corner of Market and South Streets, a fire and explosion resulted in the injury of approximately one hundred persons. The fire, fed by a gas leak, caused an explosion before the fire department could arrive to put out the blaze. One boy was killed, and among those injured were Lew Bergen and Abe Rosenour.[12]

Marcus Hartman, son of Simon and Rosa Hartman, had moved to Baltimore with his father in the late 1860's, but his demise is mentioned here because of the important role his parents had played in the Jewish, as well as the commerical life of Frederick, and because Marcus Hartman had been the first Jewish boy born in Frederick whose circumcision can be documented. Born in Frederick in 1850, he died May 31, 1889, aged 39. His wife, Kate, of whom we have no further information, died in January, 1896. Both are buried in the Baltimore Hebrew Cemetery. Another grave in this plot belongs to Raphael ("Fully") Hartman. Born in Frederick in 1856, he died at the age of 72 in September, 1928. As diligently as we have searched, no grave was found for the father and mother. As far as we are able to ascertain, Simon Hartman died about 1881.[13]

It was during this period, just prior to the turn of the century, that the number of Jews in Frederick seemed to diminish. However, the hand of fate again stepped in to play chess with the lives of the Jews. In Galicia, Poland, Roumania, and other eastern European countries, just as the Jew had fled from persecution in the Middle Ages, during the 1600's, and in the early 1800's; just as he had fled from pogroms and anti-semitism to look for a safe home, the Jew was on the move again. The pattern and reasons, precisely the same as they had been in Spain, England, Holland, Poland, and Russia in earlier times, necessitated still another mass exodus from many of these same countries, Germany included. Incoming cargo ships and steamers carried 1,500,000 of these immigrants to the land of the free between 1882 and 1907.

These East-European Jews arrived in this country eager to make a new way of life. Building upon their customs from Europe and the traditions of their faith, they attempted to adapt to the world they now found themselves a part of, however strange it appeared. As could be expected, language was a barrier. Speaking a tongue distinctly their own, they at first tended to seek out their own people. One of the most

interesting contributions of a foreign language to English came about as a result of these Yiddish-speaking people, although some words of German origin had come into daily usage owing to earlier immigrations of Germans. Yiddish, was a combination of low German of the Middle Ages interspersed with Hebrew, Polish, and Russian. Many Yiddish expressions have become part of the American written and oral word, so much a part of our language that it would be difficult to trace their origins.[14]

This new flood of immigrants was in part responsible for an influx into our own community and the nearby town of Brunswick. Brunswick was the first of the two towns to feel the presence of these Russian and Polish Jews. In 1889 Victor Kaplon moved to Brunswick and started a small business. Opening a store that catered to the needs of the railroad men and their families, he was known as an honest and respected member of that community. History repeated itself; Mr. Kaplon's business and family grew. His children were Anna, Frances, Elizabeth, Abraham, Myer, and Ida. As the daughters reached maturity they married and moved to other communities, but Myer and Abraham remained in Brunswick, joined the family business, and continued to run it after the death of their father. The Kaplons remained in business until the 1960's. Myer Kaplon, a poet and writer of some note locally, has for many years contributed to the Brunswick newspaper.

The following is a list of the Jewish families of Brunswick in the late 1890's and early 1900's:

Bernard Fox
Morris Lyon (Petersville)
Max Davis
Mendel Kord (brother of Mrs. Victor Kaplon)
Max and Kate Meyer and Amos and Anna
Mrs. Friedman (mother-in-law of Max Meyer)
Meyer and Theresa Sachs and Benjamin and Bertha Rose
Saul Waranch (a salesman)
Herman and Mollie Werntz (merchant)
Jacob and Rae Ephriam
Nathan and Helen Ephriam and Irving (Mrs. Ephriam was a sister to a later congregant of Frederick, Minnie Gordon. Both were from Baltimore and were Friedlanders)
Moses Nierenberg (merchant)
Max Bernard Schulman (business partner of Nierenberg)[15]

In Frederick the children of Rabbi Goebricher had grown

to maturity. David Goebricher left the city to attend the University of Maryland School of Dentistry, and the local paper reported that he had received an honorable mention and gold medal for making the best set of teeth in a competition in the school.

On June 5, 1889 *The Frederick Examiner* carried another obituary that saddened the Jews of Frederick. Henry Goldenberg, now a resident of Johnstown, Pa. had lost his life in the flood that had hit that city and caused the death of many residents. Henry Goldenberg had been able to get his family and friends to safety, had returned to his store, but was trapped by the high waters. At the time of his death, relatives from Frederick, Julia Stern and Mr. and Mrs. Joseph Goldenberg had been staying in Johnstown. Henry Goldenberg was buried in the Hebrew Friendship Cemetery in Baltimore. Jacob Goldenberg, scion of the family, died in April, 1893; his wife Rachael died in November, 1899.[16]

To illustrate the many-faceted relationships that existed between the Jewish families in this small community, Samuel Kingsbaker was the brother-in-law of Samuel Wineberg, having married Jennie Lowenstein, a sister of Amelia Lowenstein Wineberg. David Lowenstein, also a brother-in-law of Wineberg, was a brother-in-law to Philip Stern, having married his sister. Solomon Kingsbaker, a brother to Samuel was a brother-in-law to Bernhard Rosenour, having married Bertha Sivenseter, a sister to Sarah Rosenour. Julius Neuwahl was a brother-in-law to Henry Goldenberg, having married his sister Sarah. Similar inter-relationships existed between many of the families in Frederick during the years 1860 to 1900.

Lewis Rosenstock, eldest son of Joseph and Ellen (Adelaide), came to the United States with his parents from Bavaria. He married Etta Heidelberger, and they were the parents of two sons, Samuel and Morton. Morton, three and a half years younger than Samuel died at the age of eight. Sam is still a resident of Frederick. Lewis Rosenstock died in 1889, aged 39 in Baltimore, where he and his family lived. His son, Sam, moved back to Frederick following his father's death, and resided with his aunt and uncle, Aaron and Isabella. In 1928 Samuel H. Rosenstock married Henrietta Kaufman of Massachusetts in a large wedding in New York City. Etta Rosenstock, Samuel's mother, died at his home in September, 1932, aged 76. She was buried in the Baltimore Hebrew Cemetery. Aaron and Isabelle Heidelberger Rosenstock had no issue.

Jacob Rosenstock married Nettie W. Brafman, and to this marriage were born Benjamin and Adelaide. Benjamin, a successful lawyer, married Edna Cahn. They are the parents of twin daughters, Susan and Janet. Susan, a resident of Frederick is married to Charles Holly of Baltimore and their children are John, Ben, Ruth, and Thomas. Janet is married to Lee Greenwald and resides in Baltimore. They are the parents of two sons and a daughter.

The remaining two children of the Joseph Rosenstock family moved from Frederick. Sophie Rosenstock married Kossuth Birkenwald of Baltimore and Solomon Rosenstock moved to Arkansas where he opened a clothing store. He was married in that state, but died at an early age.[17]

On July 24, 1889 David Goldenberg narrowly escaped drowning at Ferry Bar near Baltimore, not quite six weeks after the drowning death of his father, Henry Goldenberg in Pennsylvania. He was rescued by a man who just happened by and heard his shouts for aid.[18]

With the exception of his two daughters, who had married, and his sons managing the family business, Bernard Rosenour took the remainder of his family to Baltimore to live, when he retired in 1890. Of Rosenour's three sons, Gerson remained a bachelor and lived his life as a Fredericktonian. He died in 1938. Benjamin married Hannah Siegel, and both remained in Frederick until their deaths, Ben in 1957, his wife in 1935. Of this union there were no progeny. Abraham, the eldest son, married May Ring. They were the parents of one son, Gerald. Gerald married Naomi Seidenman, and they also had a son, named Arnold, who was born in Frederick, August, 1923. Arnold died suddenly at seventeen years of age. His father died in 1957, but his mother still resides in Baltimore where the family moved shortly after Arnold's birth.

Belle Rosenour married Sydney Solomon, and Celia married a man named Lewin. The Lewins lived in New England until Celia's death in 1944. Amelia Rosenour Myers died in 1942, Abraham Rosenour in 1922, and his wife, May, in 1933. Belle Rosenour Solomon died in 1940.[19]

Another of the patriarchs of a Jewish family died on July 23, 1890. Aaron Stern, living at the residence of his daughter, Clara (Mrs. David Lowenstein), was 82 at the time of his death and had lived in Frederick for over thirty years.

James Landauer, a contemporary of Stern, had spent 36 years in Frederick prior to moving to Baltimore for his retirement. The local newspaper eulogized him in the following manner at the time of his death in November, 1892: "He was

a man of great worth, a good citizen and honest in all his dealings. Leading an upright, conscientious life, he always commanded the esteem of the community. He was a man of genteel disposition and a pleasant companion. He had spent a portion of the summer here and seemed to enjoy himself visiting amongst his old friends and talking over the events of his earlier life. The sympathy of the community is with his bereaved children who have lost one whose place can never be filled."[20]

And in 1893, also living in Baltimore retired, Jacob Goldenberg died at the age of 92. Frederick Wertheimer died in Frederick in November of the same year, aged 70. Wertheimer was buried in Mt. Olivet Cemetery.

The children of those families that came to Frederick in the late 1850s had become adults themselves, many of their parents had gone into retirement or died, so it is easy to determine the reason for Rabbi Sussman Goebricher's decision early in 1891, now aged 64, to also retire and move to Baltimore. Goebricher's son, David, already a resident of Baltimore, and a practicing dentist, may have encouraged his family to join him in the larger city. The Goebricher family moved to Baltimore, but the joy of retirement was short-lived, for Regina Goebricher died on November 6, 1895 at the age of 62. She is buried in the Baltimore Hebrew Cemetery. Following her death the 1905 Jewish Social Register of Baltimore lists the Goebrichers as "David, the Misses, and Mr. Sussman at 1227 Madison Avenue".[21]

The Frederick paper printed the following obituary when Rabbi Goebricher died on December 3, 1908: "Rabbi S. Goebricher died in Baltimore on Tuesday, in the 82nd year of his life. He was formerly rabbi of the Jewish Church in this city. His funeral will take place tomorrow at 10 o'clock from his late residence, Groveland and Leona Avenue, West Arlington, Baltimore". Rabbi Goebricher was buried near his wife. David Goebricher is also buried in the family plot. He died May 8, 1935. Matilda, one of the daughters, died in October, 1946. It is presumed the other five children married and are buried with their own families elsewhere. Rabbi Goebricher was respected and well-liked. In that day, when it was rare for a Jew to be recognized in such a manner, *William's History of Frederick County* records his death in the necrology and a statement concerning Rabbi Goebricher's forty-six year membership in the masonic lodge of Frederick.

Daniel Goldenberg, another son of Jacob and brother of Henry, died a year after his father's death in 1894. Daniel's

wife, Emelia, died in September, 1912. In 1896 Frederick lost two more of its former Jewish citizens when Joseph Stern died in Baltimore at the home of his son-in-law, Joseph Strauss and Solomon Rauneker died in Baltimore, aged 64. Stern had lived in this town almost forty years; Rauneker had been here for a lesser time, but had been a successful merchant during his residency.[22]

Obituaries of local Jews continued to find a place in the pages of the Frederick papers. Morton Rosenstock, eight-year-old son of Lewis and Ettie, died of appendicitis in Baltimore on July 22, 1896. Mannie Lowenstein, twenty-year-old son of Carrie and Isaac, died in Baltimore, eleven years after his father's death. In October, 1896, Myer Wertheimer and his wife, Edith Hanshew Wertheimer, lost an infant daughter named Grace.

The Frederick newspaper was a continual source of information on the personal life of the Jews in Frederick during 1898. In January there appeared accounts of a visit to Frederick by Lew Bergen, a former resident, and the confirmation of Leo Wineberg, son of Samuel and Amelia, at the McCullough Street Synagogue in Baltimore. February saw the following visitors: David Lowenstein, David Liebman, Miss Rosie Kingsbaker, and Miss Nickie Heidelberger. In April, Celia Rosenour visited with her brothers in Frederick.

Hartzog Wineberg, nephew of Samuel, had announced his forthcoming marriage to Miss Minnie Hollander in December, 1895. Four years later he was dead at the age of 46. He and his wife, who died in March, 1923, are buried in the Wineberg plot in the Hebrew Friendship Cemetery in Baltimore.[23]

From all indications the end of the century left Frederick with little more than a handful of the earlier Jewish families, the immigration of the East-European Jews made no appreciable change in the total number of Jews in Frederick for several years. The situation must have given little hope to the Jews living here that their number would expand to what it had been between 1840 and 1880. There was hardly a need for a rabbi, since they were so few, and there were no small children at that time. Many of the remaining families observed the Sabbath in their homes or made the trip to Baltimore for Friday services and during the High Holidays. Frederick seemed destined to be deprived of the once large and active membership of the Frederick Hebrew Synagogue. Names of Frederick families can be found in the membership lists of a number of Baltimore Syngogues during those late years of the nineteenth century.

Large numbers of new immigrants looked no further for a home than their port of entry. New York, Baltimore, and Philadelphia became the usual residence of these displaced people. Gradually small numbers, perhaps overcome by the lack of available employment and the cost of living in these large and populated cities, began the search for a smaller town, more like the shtetl to which they were accustomed. In the need to earn a living, men again took to the road to sell. In lieu of the term "peddler", they were now known as salesmen. The territories assigned to them gave them the opportunity to seek out new places to settle and it was in this manner that some found their way to smaller towns and the ease of country living.[24]

THE PRACTICE OF HIS RELIGION

Once the Jew emigrated to America, he was faced with a number of problems in the practice of his religion. Primarily the number of Jews in any one area was purportedly relatively small. Secondly he was faced with political and social problems as a result of his minority position. When he was inclined to seek a wife, there were few Jewish women, and many of those available as prospective mates were interrelated to most of the other Jewish families as well as possibly his own. Additionally, the Jew was an "oddity", as indicated by a description in an entry of the Engelbrecht Diary of services held in the Philadelphia Synagogue. The forces for conversion surrounded him, and some Jews did assimilate while most remained steadfast to the traditions of their forefathers.[1]

The early Jews of Frederick faced this quandary. In the late 1700's there were two families named Levy and Israel, but neither family were practicing Jews. Conversion had taken place in each case.

The 1790 census of Frederick lists a David Levy and his sons. David Levy, Sr., came to America from England as a Jew, but in the course of his life here met and married a Gentile. Whether David Levy, Sr. converted is unknown but his progeny were raised in the religion of their mother. At the time of his death his mother, Sarah Levy, survived him. An item in his will indicating his reverence for the precept to "Honor Thy Father and Thy Mother" arranged that she be given an allowance for the remainder of her life, and the money was to be sent to her in England.[2]

Local history records that Israel's Creek was named for Israel Israel, a Jew. There is documented evidence that there were Israels in Frederick as early as 1790, since John Israel's name appears in the census for that year. Israel Israel and his brother, Joseph, were the sons of Michael Israel, a Jewish immigrant who had married an Episcopalian. Israel and Joseph were raised as Quakers. Joseph served in the Revolutionary War and later became a midshipman. Israel Israel became a shopkeeper in Philadelphia, and was active in the politics of that city. He married Hannah Irwin and they had a son named William. Hannah Irwin Israel, the daughter of William and Elizabeth Israel, died near Catoctin Furnace in 1842, following a lengthy illness. Her obituary appeared in the local paper with the statement, "New York and Cincinnati

papers please copy". Both of those cities contained a substantial Jewish population, and it was the custom to alert the papers in the larger cities where a relative might have resided, to the death. Even though Hannah was not a Jewess, there is speculation that some relatives may have retained their Jewish identity. The unusual name of the woman indicates that she was a direct descendant of Israel Israel and a second generation convert. These facts contradict local chronicles that would verify Israel's Creek being named for a Jew. However the contradiction is in error by only one generation.[3]

In the Frederick area the forces of conversion overtly centered around the German Reformed Church. Reverend Samuel Frey, a convert from Judaism dedicated to converting others, spoke at this church. In addition, the regular minister of the church was a frequent contributor to *The Frederick Visitor,* a local newspaper abounding with items on the conversion of Jews. Reverend Daniel Zacharias assisted Thomas Haller, the editor, in the preparation of this paper. A typical article appeared in the November, 1839 issue.

"The Jews of France ——— If they are to be converted, it must be by the instrumentality of plain truth, addressed to them as sinners, and by persuading them to send their children to Christian Schools." Other items from this newspaper appear elsewhere in the text.[4]

Although the foregoing stressed the converts, hundreds of Jews openly practiced the tenets of Judaism. A good example was the Schaefferstown settlement near Lancaster. This group existed around 1732 and possessed their own synagogue and cemetery. Historians differ in their opinions concerning the validity of this congregation. However, the Dunkers of this area still practice certain Jewish customs, indicating that intermarriage almost certainly took place. The cemetery is being restored, and the Shul, a log cabin, still stands. It is within the realm of possibility that some of these early Jewish settlers moved south through Lancaster and York to ultimately make a home in Frederick.[5]

Frederick had no house of worship or known rabbi until the late 1850's. Therefore the observant Jews in the town and surrounding area most surely gathered together in a private home for worship.

Henry Lazarus signed his will in 1778 in Hebrew as well as in English, indicating he was a religious person openly professing his beliefs and training. Sampson Lazarus and Levi Cohen, as has been established, were to become members of Shearith Israel Congregation in New York in later years.

Possibly they and other undocumented Jews in Frederick worshipped together in each others' homes.[6]

The first successful American-Jewish publication was *The Occident,* founded in April, 1843 by Rabbi Isaac Leeser of Philadelphia. Abraham Arnold, a Jewish resident of Frederick subscribed to it, as did Tobias Meyers, previously mentioned as a member of a Baltimore congregation, after he had moved to Frederick. Subsequently, when Meyers' daughter married, Rabbi Leeser performed the ceremony.[7]

Isaac Lyon, the Jewish pharmacist of Frederick, appears on the membership list of the Baltimore Hebrew Congregation in 1835, though he lived fifty miles from that town. Dr. Lyon and his family may have made the tiresome trip by train to attend services.[8]

Prior to the earliest date authenticating the presence of a rabbi in Frederick, there were obvious and concentrated efforts to practice Judaism. *The Frederick Examiner,* October, 1853 carried the following item: "Jewish Festival-Monday, being the Jewish New Year, and first day of the month Tishrei of the Mosaic year 5613, was strictly observed by our Israelitish fellow citizens, by whom all businesses have been suspended for the last two days." In May, 1854 this item appeared in *The Examiner:* "Hebrew Festival-The Feast of Pentacost (Shavuoth) will be observed by those of the Jewish Persuasion in our midst during Friday and Saturday. The festival is in commemoration of the delivery of the decalogue to Moses on Mount Sinai, and we presume the places of business of our Hebrew fellow citizens will be closed during the time."[9]

An age-old tradition was first documented in Frederick in August, 1850 when the first-born son of Simon and Rosa Hartman was circumcised and named. A Minyon, the group of ten men necessary to a Jewish ritual, was present as the Mohel from Baltimore conducted the necessary rites to complete the Brit.

Interesting articles on the Jewish holidays continued to appear in *The Frederick Examiner.* One such item, quite extensive, in the issue of April, 1857 read "The closure of the places of business of our Israelitish fellow citizens during the past week was done in commemoration of the providential escape of the Hebrews in Egypt — The Jewish Passover — when G-d, smiting the first-born of the Egyptians 'passed over' the homes of the Israelites which was marked with the blood of the Pascal Lamb. The festival commenced on Thursday last, the 15th day of the Jewish month Nisan, of the year 5617, and continues seven days. The Philosophy of the Jewish Re-

ligion is essentially sanitary, and the observance of Passover viewed in a physical light is an important preparation for the marked change of season now impending. During this period the Jews live on the plainest of diets, eating only the Mazot or unleavened bread, which is manufactured in the principal cities by a machine contrived for the purpose, and sent to all parts of the country as required. The Mazot is made of the finest wheat flour and purest water, kneaded by a wooden lever passed between wooden rollers, and then cut into circular cakes without being touched by human hands. (The finished product taken from the ovens quickly allowing for no fermentation.) In St. Paul, first Epistle to the Corinthians (V. 7), Christ is said to be our Passover, inasmuch as his blood was shed to redeem man from Divine Justice, as the blood from the Pascal Lamb sprinkled on the door posts of the houses of the Jews shielded them from the Visitation of the Angel of the Lord."[10]

As the Jews of Frederick continued to pray together and practice their religion, the happiest of ceremonies took place. The first known Jewish wedding occurred in October, 1858. The ceremony was performed by "the Schecter", Mr. Weil, and united W. Sussman Goebricher and Regina Mendel. Goebricher assumed his duties as rabbi to the Frederick Congregation the next day.

In 1860 the first documented Bar Mitzva (Confirmation) took place when Philip Stern reached the age of thirteen. Rabbi Goebricher presided at the ceremony.[11]

The Occident recorded few subscribers in Frederick, yet the paper must have been passed from family to family and read avidly. It was in this paper that the Frederick Hebrew Congregation advertised for a rabbi as the need arose to fill that position. Several times Rabbi Goebricher left for other cities, only to return within a short lapse of time.

The first leader of the Frederick Hebrew Congregation was Joseph Stern. It was his name prospective applicants for the position of Rabbi were given to secure additional information for employment. Somewhat later Bernhard Rosenour's name appeared in these advertisements as President of the congregation. This congregation flourished until 1890, became dormant for twenty years, and was revitalized in 1910. At that time, no rabbi being in residence, lay readers continued to conduct services. It was this congregation that ultimately evolved into the present-day Beth Sholom Congregation.[12]

Jewish businessmen were presented with another problem to solve. In their determination to close their stores to observe

the various holidays, they faced the loss of income when Jewish holidays coincided with Market days and profitable business hours. Their disposition to observe minor holidays was as acute as their need to observe the major holidays. As a result of this quandary, Henry Goldenberg hit upon a novel approach to entice his customers and assure him of their loyalty. In 1883 the Day of Atonement fell on Fair Day, probably one of the busiest days of the year, since people in the county took advantage of the trip to town for the Fair to do their shopping. Goldenberg advertised a 10% discount on all sales the day before and the day following Fair Day. In this manner he encouraged his customers to avail themselves of the savings by shopping early or waiting until his shop door was open again.

The Jew in Frederick has come a long way in the practice of his religion. Despite hardships and inconveniences, most early Jews remained dedicated to the concepts of their religion. They left a firm foundation, upon which future generations could build.[13]

NEW HOPE

The turn of the century gave new hopes to the few remaining Jews in the community. With their neighbors they began planning for a bigger, better, and more modern Frederick. Though progress would occur, the heritage of the town would continuously slow the speed of its development. For the next half-century, the old and the new would be in conflict, with the past begrudgingly and obstinately moving aside. Eventually a compromise would be reached wherein modern Frederick and historical Fredericktown could co-exist.

For the Jews, the beginning of the twentieth century was a sad occasion. On January 3, 1900 Adelaide Rosenstock, widow of Joseph and a resident of the city for almost fifty years, died at the home of her son, Aaron. In Baltimore Fannie Lowenstein, mother of David Lowenstein, died at her home at the age of 85. The Jacob and Nettie Rosenstock family suffered further grief with the death of their infant boy, Joseph, in October.[1]

A Roumanian immigrant, Frank Feinberg, and Jacob and Carrie Hornstein settled in the town. Where in the previous decades the newspapers had been full of intimate details concerning the Jewish residents, the next few years saw few such items. The sole article of interest in the 1901 editions was the announcement of the graduation of Emily Landauer from the Female High School in June of that year.

Perhaps this deficiency of news was due to the few Jews in residence. According to the *American Jewish Year Book 1902-1903,* the number of Jews living in Frederick was thirty-four and in Brunswick, eleven. Nationwide the number of Israelites in America was about 938,000.[2]

Yet the handful in Frederick prospered and continued to involve themselves in the life of the community. The chapter of this text *Making A Living 1890-1930* lists the various endeavors of the Jewish residents during this period and their contribution to the enterprise of the town.

Tragedy continued to plague Frederick Jewry. The Landauers lost their daughter, Emily, in 1904, at the age of twenty from complications of pneumonia. She was buried in Mount Olivet Cemetery. The A. M. and Kate Landauer family had been reduced to three children: Irving, Helen, and Mildred.

Early in 1905 Samuel Wertheimer left Frederick and took up residence in Cumberland. Following his marriage to Stella

Lichenstein Wurzberg, he became a devout Jew. He was selected by the congregation of that city to be the manager of the Jewish cemetery.

Word reached Frederick that Solomon Rosenstock, son of Joseph, had died in Missouri at the age of forty-six.

In August of 1905, Leo Weinberg, son of Samuel and Amelia, entered Washington and Lee University to study law. Upon the completion of his studies in 1908, he married L. Rae Grumbine, a local girl who had converted to Judaism.[3]

The influx of new Jewish residents was sporadic and barely perceivable, but it was occurring. Jacob Bloom, a native of Odessa and a carpenter by trade arrived in the town and filed for naturalization in July, 1907. Samuel Kessler, a Russian Jew, with his wife, Rebecca, and their five children moved into a home on East Patrick Street. Kessler, a tailor, arrived in town in 1908 and was naturalized in Frederick in 1910.[4]

The number of residents in the Landauer family was again to decrease by one, but this time the event was a happy one. Helen, daughter of A. M. and Kate Landauer, married Lorraine Eisenberg of Cumberland at the City Hotel in Frederick. The ceremony was performed by Rabbi C. E. Rubenstein of Baltimore on February 24, 1909. Mr. and Mrs. Eisenberg still reside in Cumberland.

Another Kessler family came to Frederick: Morris, his wife, Ida, and their three children, Julius, aged 18; Etta, 7; and Jennie, 4. Both Mr. and Mrs. Kessler were Russian-born and in April, 1910, Morris became a citizen. Moving here from New York in 1909, they settled into a home on West Patrick Street.[5]

Though Amelia Lowenstein was to die in August of the same year, she saw her first grandchild, Leah Frances, born in March, 1910 to Leo and Rae Weinberg. This child was the first of three daughters born to the couple, with Amelia and Esther completing the family.

Visitors from other cities were noted more frequently in the papers. Miss Ella Blumenberg, sister of Kate Landauer and daughter of the famed Civil War general, was a frequent guest of the Landauer family at their home on East Church Street.[6]

Meanwhile the Frederick Hebrew Congregation, founded in the middle of the nineteenth century, was not dead. Though its existence was unnoted in the city directory for the year 1910, a letter printed on congregational stationary was mailed on December 24 of that year, inviting members of the Jewish

faith in Frederick to come and observe the annual Chanukah services the next evening at 6:30 P.M. The second floor of the Masonic Temple was to be the scene for these religious services. The list of officers on the letterhead included President, David Lowenstein; Secretary and Treasurer, Benjamin Rosenour; Reader, Leo Weinberg; and Cantor, David Weinberg.

With the number of Jews increasing, and with the number of children within these families also growing larger, the need to hold services became more pressing. The young children were in need of a Hebrew education, and with the continuation of their religious instruction a necessity, the synagogue once again became a major factor in Jewish community life.[7]

The inflow was now in earnest. Boris Brill from Russia arrived with his wife, Miriam, and his children, Eva, 15; Solomon, 11; and Isaac, 6. They took up residence on West Patrick Street. Samuel Brill, also from Russia and probably a brother to Boris, rented a home on East Patrick Street. His wife, Esther, and his three children all born in Frederick, completed his family. Ada was born in 1908, Harry in 1909, and Rosa in 1910.

A third Brill family was also on the Frederick scene by 1908. Abraham Brill, his wife Elizabeth, and his two children, Rebecca, aged 4, and Bessie, aged 1, were barely established in town before they welcomed a new daughter, Freda, in 1909. Mr. Brill ensconced his family in a home on Water Street. In the ensuing years the Brills became parents of Minnie in 1912; Dora, 1913; Annie, 1915; and Rosa, 1916. The Brill family is still remembered for their seven lovely daughters.

Another arrival in 1909 was Myer Blumberg, who settled at 8 Court Street with his wife, Sarah. They brought with them four children: Isabella, born in South Africa in 1899; Annie, also born in South Africa in 1903; Bessie, born in Baltimore in 1906; and Dorothy born in Baltimore in 1908.[8]

Karl Jacobson, an immigrant from Russia, moved to Frederick in 1910 and with his wife, Katie Joseph, occupied a home on South Market Street. Also with them was a young daughter, Ruth. After their arrival in Frederick, the Jacobsons became the parents of Nathan and Julius. Ruth is now Mrs. Rosenberg, living in New York. Julius resides in Washington, D.C. Nathan remains a resident of Frederick, having married Gladys Spielman of Baltimore. From this union came Karl and Susan. Susan married Charles Zuravin, and now lives in Baltimore.

Morris Zitelman was also a Russian immigrant. He moved into a home at 265 W. Patrick Street in 1912. The Frederick newspaper in 1913 carried the following item: "An interesting event was held at the home of Mr. and Mrs. Morris Zitelman, 265 West Patrick Street, last night when the ordinance of circumcision was performed by Rabbi Appleby of Hagerstown, the son of Mr. and Mrs. Zitelman being 'christened' Harry. A most enjoyable evening was spent. Remarks were made by several present, and refreshments were served. Among the out of town visitors present were E. Zitelman, the grandfather, and David Zitelman, uncle of the child, both of Baltimore."

Another arrival was Samuel Hoose. His wife, Rebecca, and their two sons, Isaac, 5 and Henry, 3, moved to town from New York. They also found a home on West Patrick Street in the same apartment building as the Zitelman family.[9]

In 1913 another Jewish family ventured from Baltimore to make a permanent home in Frederick. Dave Gordon, Russian by birth immigrated to Baltimore as a young boy. A vest maker, he met and married Minnie Friedlander in the port city. Looking for a future away from the sweat shops of those days, he moved with her and their two small daughters, Mildred and Rhea to Frederick, and opened a store. Both the business and his family grew. Evelyn, Henry, and Paul completed the family. Mildred, now deceased, married Samuel Misler and moved to Long Island. Rhea, Mrs. John Neil, resides in Wyandotte, Michigan. Her daughter, Barbara Morgan lives in Boston. Also living in Michigan, Evelyn is a career government employee. Henry continues to conduct the family business in Frederick. Paul is also a resident of Frederick, married to Rita Simon.

From a fragmented and incomplete list of the Jewish families in Frederick between 1910 and 1917 come the following names: David Lowenstein, A. M. Landauer, Moses Blumberg, Sol Stern, Gerson Rosenour, A. Liebshutz, Hornstein, A. B. Cohen, David Weinberg, Aaron Rosenstock, Jacob Rosenstock, Abraham Brill, Leo Weinberg, Abraham Schmidt, Irving Landauer, Arthur Stern, Karl Jacobson, Abe Jacobson, Dave Gordon, Gerald Rosenour, Benjamin Rosenstock, Adelaide Rosenstock, Rose Stern, and Fredricka Graham. While this list is by no means complete, it authenticates the members of the congregation to a limited extent.[10]

In April, 1916 Sarah Rosenour died in Baltimore at the age of 79. Her husband Bernard had predeceased her in 1908. The Rosenours had moved to Baltimore after his retire-

ment from the business. Their many Frederick friends mourned their passing.[11]

Two days after the death of Sarah Rosenour, another demise brought grief to the Jewry of Frederick. Kate Blumenberg Landauer, wife of A. M. Landauer, died. Since she had given her musical talents to enhance the religious services of many churches, townspeople of many religions attended her funeral. Services were conducted by Rabbi C. A. Rubenstein of the Har Sinai Temple of Baltimore. Representatives of the following organizations, of which Mrs. Landauer had been a member, were present: The Empty Stocking Association, The Hospital Guild, and the Civic Club. Burial took place at Mount Olivet Cemetery. The following eulogy was part of her obituary: "The death of Mrs. Landauer removes from this community a highly esteemed lady who was known amongst a large circle of acquaintances. All her married life was spent in Frederick, and wherever she went she was loved for her kind heart and genial disposition. Her home was indeed a home of hospitality. As a wife and mother, her life spoke for itself. Always interested in community affairs, she took a hearty interest in the welfare of the town, and in the societies with which she was connected, she was an active and useful member ——— A life well spent, is an example for emulation to those who mourn her death."

Hardly had the Jewish community gotten over the loss of Mrs. Landauer than another well-known Frederick Jew died. On June 10, 1916 Samuel Wineberg died, aged 82 years. Mr. Wineberg had lived in Frederick for almost sixty of those years, had become a prosperous merchant, and sired a family that added lustre to the family name. At the time of his death he was survived by six of his nine children.[12]

The Wineberg family is well-known to Fredericktonians. David, a partner in the family business, died unexpectedly of an infection in July, 1921 and is buried on the family plot in the Baltimore Hebrew Friendship Cemetery. Henry Weinberg conducted a business in Hagerstown and died in April, 1935. Of the four other children, three remained for the most part in Frederick, but Isaac moved to Lexington, Virginia. He and his wife, Rebecca, were the parents of Emanual, Dan, and Adelaide. Emanuel, a lawyer, married Sylvia Sherby of Washington, D.C., and is a resident of Frederick. Their children are David, an attorney in practice with his father, and Kathryn. David married Joan Paulik and resides in Frederick with their children, Rand David, Shelley Elizabeth, and Tod Joseph. Kathryn is married to Dr. Wendell M. Levi, Jr.

Dan Weinberg married Alyce Turner, and is the father of June, Aldan, and Danyce. He is engaged in the theater business in Frederick and maintains his residence at Braddock Heights. Danyce is now Mrs. Donald Adams and resides in New York, while Aldan married Nancy Zentner and lives in Frederick. The eldest daughter June is Mrs. John Twilley of Baltimore, Maryland.

Samuel's son, Leo, it is recalled, had married and become the father of three daughters. He distinguished himself in the field of law and was well-known for his powers as an orator. He delved into politics, and was an unsuccessful candidate for State Senator. His death in 1942 came at a relatively early age. Leah Francis, the eldest of his children, married Ernest Berger, and they became the parents of David and Henry. Leah Francis died in April, 1948. Leo's daughter, Amelia, became a journalist, and his youngest child, Esther, is a lawyer in Virginia.

Leo's sister, Clara, married E. E. Wachter, and spent most of her married life as a resident of Hagerstown. Her husband was in the theater business in that city. Part of her later life was spent visiting her maiden sister, Jeannette, in Frederick, necessitating almost daily travel between the two cities. Clara died in May, 1965.

Jeannette Weinberg, the last child of Samuel and Amelia Wineberg, remained unmarried and devoted her life to her religion and the synagogue. She was a stalwart supporter of Judaism and did all that she could to encourage the establishment of a congregation in Frederick. During the years when rabbis were not available, she taught the young boys in the community their Bar Mitzva lessons. Each year at Passover, she held a seder on the second night, solely for the children. She delighted in their progress and shared their laughter at the Hanukah plays. She died on August 30, 1965.

In 1916 another additon to the Frederick Jewish community occurred when Edward Kessler with his wife, Sarah, moved into a house on East Third Street. With the Kesslers came their three children, Harry, Eva, and Minnie. Harry married Kay Small of Baltimore and had two children, Edward and Richard. Edward is in California, and Richard, having married Frances Fribush of Baltimore, continues to live in Frederick.

Eva Kessler is deceased. Minnie married Herman Stern and had one child, Seymour. Seymour Stern is a local attorney who married Lee Henry of Pennsylvania, and they are the parents of Steven Scott, Adam Jeffry, and Eric Lawrence.

Frederick was not the only town in the county experiencing

a Jewish inflow. Brunswick, a major railroad yard nestled along the Potomac River, also had a number of Israelites in residence. Solomon Rosenberg and his wife, Rose emigrated from Austria with their four children: Aaron, born 1908; Frances, 1909; Herman, 1912; and Helen, 1916. Benjamin and Fannie Klatzkin settled in Brunswick with their children, Irene, Katherine, and Morton.[13]

An item in the Brunswick news column of the *Frederick News* on Friday, September 28, 1917 announced, "Atonement Services were held in Red Men's Hall, Tuesday and Wednesday nights, by the Brunswick Hebrews". It seems unthinkable that a town no bigger than Brunswick with its johnny-come-lately congregation would have a house of worship before Frederick, but such was the case. On September 25, 1917, a dedication and ground breaking took place in the railroad city. Leo Weinberg gave the address at the ceremonies commemorating the starting of the building of the Beth Israel Synagogue.

Mr. Weinberg, fresh from the experience of dedicating a house of worship in such a small town and with such a small membership, must have been strongly moved to encourage the members of the congregation of which he had been layreader to quickly follow suit. On September 26, 1917 at the close of services for Yom Kippur, Leo Weinberg, completing an impassioned sermon entitled "The Most Acceptable Sacrifice", called for contributions for the construction of a synagogue. David Lowenstein started the pledges with a contribution of $3,000. Plans to hold an organizational meeting were finalized, and it was announced that articles of incorporation were in the process of being drawn.

News coverage of the event noted, "There are 75 members of the Frederick Jewish Congregation, many of them being among the most wealthy persons of the city. For this reason and because of the size of the Congregation, it has always been surprising that some movement to build a Synagogue was not started years ago. For years, until 1890, the Jews of this City worshiped in the room over the storeroom now occupied by the firm of Storm and Shipley. From that time until about six or seven years ago, when the Synagogue was located in the Masonic Temple, no public services were held."[14]

On October 6, 1917 Beth Sholom Congregation charter was recorded. The names of those men appointed to act as trustees and empowered to sign that charter were: David Lowenstein, Jacob Rosenstock, Solomon Stern, Abraham Rosenour, Gerson Rosenour, Benjamin Rosenour, Karl Jacobson, James L.

Cohen, Morris L. Smith, Myer Blumberg, Abraham Brill, and Leo Weinberg. In mid-October the trustees met to effect an organization. At that time David Lowenstein was elected President; Jacob Rosenstock, Vice-President; Benjamin Rosenour, Treasurer and Secretary; and Jeannette Weinberg, Recording Secretary. The President appointed Leo Wineberg as Chairman of the Building Committee and the following as its members: David Lowenstein, Benjamin Rosenour, Jacob Rosenstock, Karl Jacobson, and James L. Cohen.[15]

The building committee held its first meeting several days later, and agreed to a solicitation of subscriptions for the proposed synagogue. Upon completion of the building, it was agreed to employ a resident rabbi who would conduct regularly scheduled services and Sabbath School.

Additional activity within the framework of the synagogue was taking place. Hanukah Greetings from the Beth Sholom Sabbath School were mailed to all potential congregants. "We cordially invite you to be with us at our Hanukah Entertainment to be held in the Masonic Temple, on the second floor, Sunday Evening, December 9, 1917, at eight o'clock. This is the first time a Chanukah Entertainment has been given in Frederick. We think we have a program of interest. We children have been taking great pains in our Sabbath School work and we shall feel terribly hurt if the 'grown-ups' do not come to these exercises on Sunday Evening, December 9. Won't you please attend, and let us see, by your presence, that our first public effort is appreciated."

"Unless you encourage us, our work will be a failure. We need your presence to inspire us. Let us not call in vain. Cancel all other engagements, put all excuses aside, and attend our Hanukah Entertainment. Every moment with us will be filled with joy and laughter. Be sure to bring the Children with you. Respectfully, The Children of the Beth Sholom Sabbath School."

The night of the entertainment pledge cards were available, and they read, "Train a child the way it should go, and when it is old it will not depart from it. — Talmud". On the same card, one pledged to become a patron or patroness of the Beth Sholom Sabbath School with the funds payable to Jeannette Weinberg, Treasurer, not later than January 1, 1918.

Due to the additional number of meetings of the Congregation held in late 1917, the Masonic Temple found it necessary to increase the rent of the room. Beginning with November, the sum was raised to $200 per annum.[16]

Yet Brunswick, having got an earlier start in its planning, became the first to have its building. The newspapers carried the following article: "On June 8, 1919, Beth Israel, the first Hebrew Synagogue in this county, was dedicated with an appropriate and interesting service before a large audience. Following introductory remarks, addresses were delivered by Rabbi R. Rifkin and Rabbi Ben-Zion Isaacson of Baltimore and Leo Weinberg, this city."

"The new Synagogue is a handsome brick building with a seating capacity of about 150. The basement will be used as a Sabbath School. The edifice has a rear gallery and the interior is supplied with appointments which give it an attractive appearance. Work on the building was started some time ago and recently completed. The congregation has a membership of about 40 persons."[17]

As the decade ended, the *American Jewish Yearbook* stated that Frederick had a Jewish population of 144. Each and every one of these people would feel a distinct loss, with the Congregation missing one of its outstanding leaders. The entire city mourned the passing of a prominent entrepreneur. On March 27, 1919, at the age of 74, David Lowenstein died. This Prussian immigrant, who had become not only a man of great means but also a successful and kind benefactor, did not live to see the synagogue which was later built through the pledges he had initiated by his generous donations. But he had helped to ignite the spark!

The City with its clustered spires was to have a place of worship for the people it had nurtured and given a home to, for over one hundred and seventy years. The Jewish immigrant, seeking opportunity and religious freedom, was about to have both in their truest sense. Another beginning![18]

A TEMPLE ATTAINED 1920-1940

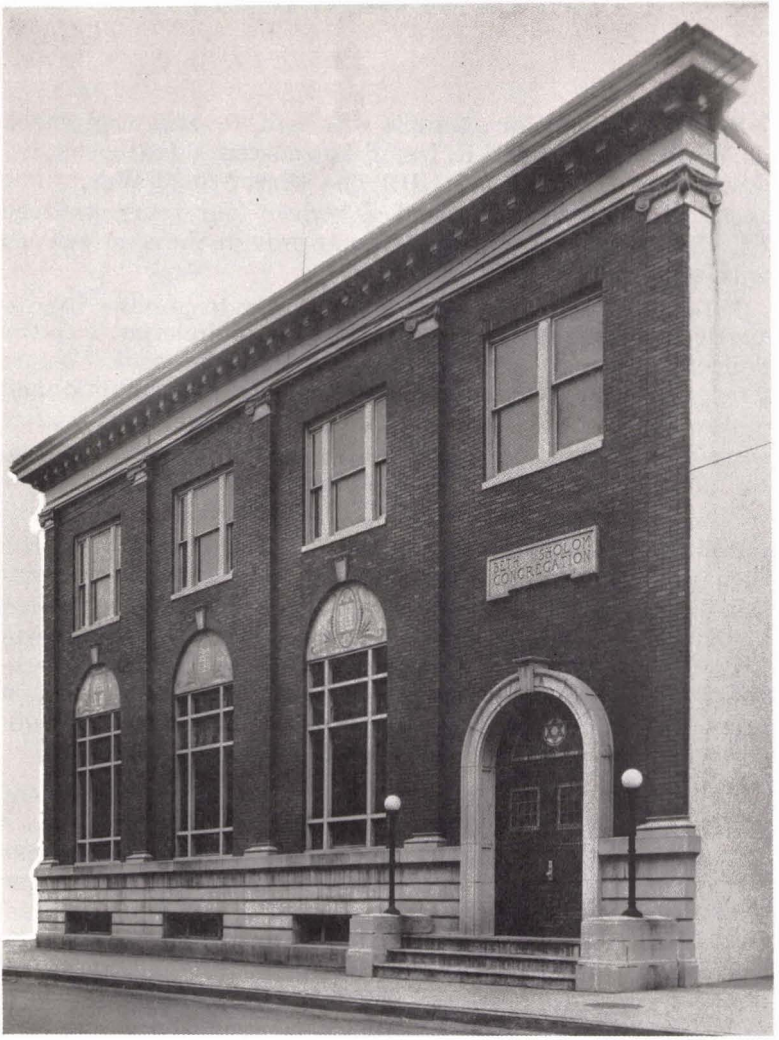
While enthusiasm for a temple was high, several events took place which dampened it. David Lowenstein's death, coupled with the events of 1917-1919, the First World War, put a temporary halt to the project. A wait of four years occurred before additional steps were taken to provide the congregation with a home.

It fell to the Jewish women of the city to provide the incentive for the resumption of activity in conjunction with the project. On March 23, 1921 they met at the Masonic Temple for the purpose of organizing a section of the National Council of Jewish Women. Though community and national service were not overlooked as possible benefits of the organization, the primary reason for the formation of the chapter was the unification of the Jewish women of Frederick.

At their second meeting on April 17, of the same year, the Committee on Religion presented a motion which proposed that "individually and collectively they take steps and action to insure the success of the movement for a Synagogue in Frederick, and to this end, committees be appointed to cooperate with the male members of the Beth Sholom Congregation, and rouse them to a realization of their duty, speedily and without delay". The resolution passed unanimously.

At the same meeting an announcement was made by the guest speaker, Rabbi William Rosenau, Oheb Sholom Temple of Baltimore, that a property on West Second Street had been purchased by Mr. and Mrs. Leo Weinberg, for the purpose of donating it to the congregation in memory of his parents, Samuel and Amelia Lowenstein Weinberg. The building, once the home of the Elks Club, would be the first permanent Jewish house of worship in Frederick. Rabbi Rosenou stated that every Jewish community should have its own synagogue and that it gave him special delight to be honored as the one to make this announcement. The single stipulation with the gift was that the building be properly equipped and maintained as a synagogue.[1]

Following the announcement, contributions and pledges of considerable amounts were made by a number of those attending the meeting. However, before these contributions could be accepted, it was deemed advisable to consult with a qualified architect to ascertain what improvements were necessary. Less than a week later, an architect from Philadelphia



Beth Sholom Synagogue

had been retained to look over the building preparatory to drawing plans and specifications for the remodeling. The building was 32 by 60 feet, and the expectations were to convert it into the handsomest synagogue outside of Baltimore.

The plans were rapidly completed. The synagogue was to have a sanctuary on the first floor, while the second floor would be used for an auditorium equipped for Hebrew School, meetings and entertainments. While the large kitchen would

be located in the basement, a smaller kitchen on the second floor was to be used for serving purposes, and food prepared on the lower floor would be easily accesible by means of a dumbwaiter. Plans called for memorial windows and plaques to Mr. and Mrs. Weinberg. Above the entrance there would be tablets bearing the ten commandments. The floor and ceiling of the Sanctuary were to be decorated with ornate plaster and hardwood. On May 24, 1921 the congregation approved the plans of Architect Edwin L. Rothschild. With ardent approval and deep gratitude, the congregation appointed Leo and Jeannette Weinberg to supervise the remodeling.[2]

Having accomplished their main objective, the Council of Jewish Women turned their attention to the needy of the city. The Children's Aid Society informed them about a family of three little girls, whose mother had died and whose father lay ill with tuberculosis. Touched by their plight, the Jewish women planned a card party to raise the necessary funds to help the family. In their effort to raise such a large sum, the women spent endless hours on their project. The card party, was held at the New City Hotel on June 20, 1921, and was so successful it netted $350. Having received a great deal of assistance from local merchants and citizens, Council publicly thanked them all.[3]

In January, 1922 a life-long resident and member of the congregation died. Abraham Rosenour, son of Bernhard and Sarah was eulogized as follows: "The life of Abraham Rosenour can be epitomized in one word — self-renunciation. All his energy, industry, and initiative were dedicated to the ultimate benefit of others. Duty was his guide. To it he gave himself unreservedly and without restraint. Devotion was the predominant trait of his character. Amid the ravages of a malignant disease, when it was suggested that the adoption of a new cult might yield relief and prolong his life, he refused to yield. With the sublime resignation characteristic of his people, he exclaimed, 'though he slay me, yet will I trust him'. Like Abraham of old, his faith remained firm and unshaken."

Naomi Rosenour, nee Seidenman, wife of Gerald, and Abraham's daughter-in-law, reminisced that Mr. Abe, being the eldest, took over as boss after the retirement of his father, Bernhard. He was liked and respected by his employees. One of these was Mayor Fraley who worked for the Rosenours on a part-time basis.

Abraham Rosenour liked to dabble in corporate stocks, tak-

ing his profits as the value of the stock increased. Naomi recalls that Mr. Abe bought shares of Coca-Cola stock which he then proceeded to sell when they began their initial increase in value, despite the protests of the family. Mrs. Rosenour still laughs when she talks about the transaction, one regretted by the family for many years.[4]

Samuel David Miller moved to Frederick in the late months of 1921. An Austrian Jew, he emigrated to America in 1912, settling for a while in Hagerstown. At the time of their relocation Samuel and Regina Miller had three children; Martin, now deceased; Rose (Mrs. Ralph Gordon); and Henry, deceased. Sam Miller pursued his trade as a shoemaker, eventually opening a clothing and shoe business.

In the ensuing years the Millers became the parents of Deborah, Judy, and twin boys, Saul and Herman. Mr. Miller remained a resident of Frederick until 1963, when he retired to Baltimore with his second wife, the former Etta Ehrlich. Regina Miller, Sam's first wife, died in 1945. Of the six Miller children, only two remain in Frederick. Herman is married to Shirley Jones and they are the parents of Robert Alan, Regina Lynn and Marcie Elizabeth. Saul, Hermans twin, is married to the former Helen Hall. Helen and Saul are the parents of Mark Hall, Michael Ray, Regina Ann, and Matthew Allen.

Other Jewish families became permanent residents of Frederick early in the 1920's. Maurice Sclar and his wife, Freda, moved to Frederick from Gettysburg in 1920. Immigrants from Russia, they arrived in America about 1909. Deciding that they wanted to establish roots in Frederick, they arrived in this city with the following children, all born in Gettysburg: Cecilia, Eva, and Abraham. Following their arrival in town, they became the parents of Rebecca, Frances, and Reuben. Maurice Sclar, a junk dealer, became a prosperous businessman, and remained active in business, social, and religious activities until his death in July, 1959.

Cecilia and Eva Sclar married and moved from the area. The four remaining Sclar children have remained in Frederick. Abraham married Janis Schneider of Baltimore. They are the parents of Jack, Brian, and David. Abe, always active with his father in the family business, remains a member of that firm. Rebecca married Barney Kandel, son of Mr. and Mrs. Phillip Kandel, residents of Frederick during the 1930's. The Kandels are the parents of Diana, now Mrs. Kenneth Tash, residing in Silver Spring, Md., and Sidney, a resident of Washington, D.C. Frances Sclar married William Selzer.

Their children are Julius, Benjamin, Rebecca, Miriam, and Maurice. Julius is married to the former Deborah Zang and they are the parents of Jonathan Henry and Katherine Miriam. Reuben Sclar is married to Sylvia Brandorff of Baltimore. Their children are Ellen and Marlene.

A Russian immigrant, Jacob Simon, who had come to this country with his parents as a small child, moved to Frederick in 1921. Having married Anna Stein, a native of Baltimore, Mr. Simon opened a small business in that city, but finding the competition difficult for the small businessman, Jack decided to make a fresh start in the town of Frederick. His initial attempt at merchandising proved unsuccessful, and when he closed his store, Mr. Simon became associated with the tire business, remaining active in that field until his death in February, 1969. The Simons were the parents of Leonard, deceased, Alvin and Rita.

Alvin, a pharmacist, was married to Mary C. Dudrow and had the following children: Nancy Beth, David, and Rebecca. He is now married to the former Judith Ann Reese. Rita, a nurse, was born in Frederick in 1929 and is married to Paul Gordon, son of Minnie and Dave Gordon, and a native of Frederick also. Their children are Stuart Yael, Hugh Ellis and Myla.[5]

A long awaited event occurred on Sunday, September 2, 1923, one that had taken six years to accomplish, the dedication of Beth Sholom Synagogue. The program included a review of the events from 1917 leading up to that day. The invocation was given by Rabbi Menahem J. Friedman, followed by the singing of "Mah Tovu", led by the cantor, George Castelle. There was a procession of the Scrolls, with the chanting by the cantor and Elsa Baklor. Rabbi Friedman read from the Torahs, and Leo Weinberg presented the address. The Ner Talmid was kindled by Gerald Rosenour, during which a selection, The Eternal Flame, was sung by Elsa Baklor. The program continued as follows: Dedication Prayer, Rabbi Friedman; Dedication Song, Rabbi Castelle; Address, Rabbi Edward L. Israel; Scripture Reading, Rabbi Louis Binstock; Toras Adenoi Temimoh, Cantor Castelle and Elsa Baklor.

The dedication sermon was delivered by the man who, two years previously, had been given the honor of announcing the donation of the building, Rabbi William Rosenau. Following a psalm there was another address by Rabbi Abram Simon. The congregation joined in the singing of Adon Olam, and the closing prayer and benediction were offered by Rabbi Binstock. The final item on the program was the unveiling of

the memorial tablet to Samuel and Amelia Weinberg. This was done by Amelia L. Weinberg, grand-daughter of the commemorated, and daughter of Leo and Rae Weinberg.

The program noted the officers of the synagogue:[6]

Rabbi:
Menahem J. Friedman

Former Presidents:
David Lowenstein—1917-1919
Jacob Rosenstock—1919-1920
Abraham Rosenour—1920-1921
Leo Weinberg—1921-1923

Honorary President:
Aaron Rosenstock

President:
Karl Jacobson

Vice President:
Charles Segaloff

Vice President:
Wolff Cohen

Vice President:
Samuel Miller

Secretary-Treasurer
Jeannette Weinberg

Ass't. Sec.-Treas.:
Mrs. Gerald Rosenour

Trustees:

Abraham Brill
James Cohen
Wolff Cohen
Nathan Cohen
Dave Gordon
Karl Jacobson
Leon Kaufman
Samuel Levy
Mrs. Clara Lowenstein
Samuel Miller
Benjamin Rosenour
Gerald Rosenour
Gerson Rosenour
Aaron Rosenstock
Benjamin Rosenstock
Samuel Rosenstock
Charles Segaloff
Maurice Sclar
Joseph Segal
Jacob Simon

Kalman Sodden
Solomon Stern
David Stolker
Mrs. Clara W. Wachter
Isaac Wasser
Jeannette Weinberg
Leo Weinberg

Three months after the dedication the first wedding was performed in the new edifice. Minerva Cohen, daughter of James and Rose H. Cohen, was married to Royal S. Cohen on December 30, 1923. The James Cohen family had come to Frederick from Lancaster in 1912. They remained here until 1924, at which time they moved to Hagerstown. This Cohen family consisted of the following children: Minerva, Sylvia, Ruth, Albert, born in Frederick, and Shirley, born in Hagerstown. Minerva and Royal Cohen remained in Frederick until their son, Irving, was born in 1925, after which they moved to Washington, D.C.

Albert married Etta Fleisher in Hagerstown. They are the parents of Jamie Lynn and Randy Lee. In 1947 Albert and Etta returned to Frederick where he established the Frederick Construction Company. Sylvia Cohen became Mrs. Cutler, and Shirley Cohen is now Mrs. Magnus.[7]

In 1923, shortly after the High Holidays, Frederick welcomed a new rabbi, Rabbi Morris Clark, who remained about one year. Clark, who had fond memories of his year in Frederick and the Weinberg family, recalled his experiences here in a book he wrote years later. His words are reprinted in the addendum of this book.[8]

The following letter was mailed to the congregants by the President of Beth Sholom Congregation on September 9, 1924, to relate the financial condition of the congregation as well as its spiritual state. "Dear Member. At the approach of a New Year, which begins Sunday evening, September 28, next, I am very proud and happy to make the following announcements. First: Through the kindness of Mr. Leo Weinberg, another $500 has just been paid on the Synagogue debt, thereby leaving the net balance of $7500. The liquidation of the indebtedness has been as follows:

Dr.

November 21, 1922—To amount borrowed from the Frederick County Nat'l. Bank	$ 7,000.00
January 10, 1924—To amount borrowed from the Frederick County Nat'l. Bank	3,000.00
Total	$10,000.00

	Cr.	
Nov. 20, 1923—Contribution—Leo Weinberg	500.00	
Nov. 21, 1923—Contribution—Fred. Sec. Council Jewish Women	500.00	
Mar. 14, 1924—Contribution—Mrs. Clara Lowenstein	500.00	
April 16, 1924—Contribution—Leo Weinberg	500.00	
Sept. 9, 1924—Contribution—Leo Weinberg	500.00	2,500.00
Balance Due		$ 7,500.00

"You will certainly rejoice in this splendid progress that we have thus made in the speedy reduction of our financial obligation. We thus start the New Year in a very encouraging and hopeful manner."

"Second: But the cause for the greatest rejoicing is found in the fact that we have just elected as our Rabbi and Teacher, Rabbi Wolff Willner of Houston, Texas, who not only comes to us highly recommended, but who has already proven himself the ideal man for the exalted position to which we have now elevated him. Rabbi Willner is a man of great personal charm, possessing culture and learning of a high order, and persuasive powers of great merit. He has a lofty standard of spiritual excellence, and his intense Jewishness is such as to make him worthy of our united support and respect.

"Consequently, I appeal to you, now that a New Year is to begin, to give us your fullest co-operation, sustaining both the officers and the Rabbi, by your attendance at Divine Services and your active interest in all congregational functions, so that the future may be productive of even greater results than the past."

"LESHONOH TOVOH TIKKOSEVU—'Unto a good year may you be written.' With this greeting, I not only invoke upon you Heaven's blessings, but I solicit your enthusiasm and loyalty for Beth Sholom, that it may increase its usefulness and power, to the great glory of Israel and Israel's G-D — Faithfully yours, Karl Jacobson, President."[9]

When this letter was written there were about seventy-five members in the congregation. Rabbi Willner was everything described in the letter. He and his wife, Fannie, and his children, Sam and Zillah, settled comfortably into their new town. They immediately became involved in the life of the synagogue and in the lives of all the congregants. As Mr.

Jacobson had predicted, they were admired and respected by the Jews, as well as all other townspeople. Rabbi Willner accepted his place in the community life as Rabbi Goebricher had done before him. On July 4, 1926 he gave the benediction at public ceremonies commemorating the Sesqui-centennial of the United States.

Rabbi Willner witnessed the slow growth of his congregation until it numbered about one hundred, at which time it leveled off. He remained the spiritual leader of Beth Sholom for eight years, and when he did leave it was not from his choice, but through the will of the G-D in whom he believed so strongly. His death on August 23, 1932 left the congregation bereft of a rabbi and friend.

The account of his death in the newspaper revealed the feelings of the people of the town. "Attended not only by members of his own faith, but by Gentiles who valued his acquaintance, brief and impressive funeral services for the late Rabbi Wolff Willner were held Monday afternoon at 5 o'clock in Beth Sholom Synagogue, West Second Street. The entire synagogue auditorium was filled with relatives and friends who mourned the passing of Rabbi Willner, and had the hour of the service been more generally known, many other persons would have attended final rites for the rabbi who held a unique place in the community."

"Protestant ministers, representing the Frederick County Ministerial Association and a large number of members of the Frederick Lions Club, in both of which organizations Rabbi Willner was a member, as well as relatives and other friends were present at the service conducted by Leo Weinberg, President of the Beth Sholom Congregation. After reading a brief ritual, Mr. Weinberg eulogized the beauty of a good life as exemplified by Rabbi Willner. He said he was 'unfettered by the confining bars of denominationalism', and 'unaffected by the narrow limits of doctrinal tenets'."

"'Although a leader of the Synagogue, and a gifted exponent of the Jewish Faith, he could and did stand reverently within the sacred precincts of any Church and feel the presence of a Universal G-D. Whether in his own ritual or the liturgy of those of an opposite Faith, he could and did thrill with adoration. Where he was, and whatever he did, he knew but one Father, His G-D; he recognized but one humanity' ".

Following the service, the body was taken to Baltimore and Rabbi Willner was buried on Wednesday in the Hebrew

Friendship Cemetery. The funeral in Baltimore was conducted by Rabbi Adolph Weisgel of Chizuk Amuno. These services were well attended by the people of Frederick, Jew and Gentile alike.

So profound was the loss felt by his congregation that they composed and published in the Frederick News on September 20, 1932 a proclamation and memorial tribute to Rabbi Willner. The tribute had been adopted by the congregation at a special meeting and read as follows:

"Life is a succession of heart-throbs. Religion is the infinite response to these finite impulses. The quest for truth, the answer to the cry of anguish, the fulfillment of exalter aspirations — the thrill that stirs within us as the beautiful in nature and in art bursts upon our charmed vision-all are embraced in a solemn grandeur, that is most nobly expressed in divine worship. Above all of this; within the folds of human destiny, there is garnered a passion that neither shining substance nor gilded glory can satiate or suppress. It is the yearning for higher happiness, the searching for crowning contentment, the pursuing of perfect peace. Genuine goodliness and graciousness are only found through the sacred influence of the sanctuary. Neither the marketplace nor the theater can supply these. All pleasures, all profits, are cold and cheerless without the spiritual splendors-lifting love and mellowing mercy."

"He whose toil and talent were dedicated to our upbuilding — our own Rabbi Willner — was the living exemplar of these adoring attributes. His whole life was the bright reflection of religious rarest radiance. Creed could not conscript his soul; doctrine did not diminish his intellect. His heart cherished liberty, his mind craved liberality. Within these, he associated all men as his kindred, all peoples as his peculiar concern."

"To him, religion was living for his fellow-men. Like the ideal of Diety that he sought to exemplify, Rabbi Willner was unrestricted in his dispensations. He saw the 'Beauties of Holiness' in all places where G-D's name was praised, and through whatever forms of worship his beneficence was extolled. Rabbi Willner ministered unto all classes and conditions of men, as members of one human family-children of the same Universal Father."

"In his life, our Rabbi translated into lofty action and helpful service, the sublime lesson of Judaism as taught by Micah-he loved mercy, did justly, and walked humbly with his G-D. Rabbi Willner advanced the cause of Israel, and before the entire community, glorified the name of the Jew."

"In his death, Rabbi Willner's memory, his influence and inspiration, are as fadeless lights, defying the eclipse of enshrouding forgetfulness and of effacing time, for the wise shall shine as the brightness of the firmament and they that lead many to righteousness, as the stars, forever and ever."

"To his friends we commend his heritage and his honor, to his followers, his fervency and his fidelity, and to his family, his love and loyality — the consolation of his surviving spirit, his deathless faith."

Rabbi Willner was the ninth in a line of rabbis in his family. One of thirteen children, he came to this country from Germany with his parents when a boy of thirteen. He was a man of great intelligence and was highly educated. He held a masters degree from Yale, a PHD from John Hopkins University, and had written the prayer books for the Musaf service (the additional service after the reading from the Torah on the Sabbath, new moons, and festival services), and a Haggadah prayer book used at the Seder services on Passover. Wolff Willner married Fannie Willner (no relation, although they traced their lineages back seven generations to be certain), and they had two children. Their daughter Zillah is now Mrs. Kohn and lives in New Jersey. Their son Samuel, named for both his grandfathers who were Samuel Willner, married Frances Dick. They are the parents of three daughters: Judith, a teacher now doing additional studying at Oxford; Emma, who became a bride in September, 1971; and Sarah, a senior at Emerson College in Boston. Frances Dick Willner died in December, 1967.

The rabbi's widow Fannie remained a resident of Frederick for several years after his death, finally moved to Baltimore, and died there in June, 1945.[10]

On September 28, 1932 Rabbi Emil Friedman of New York was elected to fill the void caused by Rabbi Willner's death. During his term, the congregation held a unique ceremony in November, 1932, on the occasion of the cancellation of the greater portion of the synagogue debt. Recognition was given Mrs. Clara Weinberg Wachter, who had donated an amount of money equivalent to seven-tenths of the total indebtedness, making possible a more rapid settlement of the congregation's obligation.

A program conducted by Rabbi Friedman to celebrate the event began with brief religious services. At the conclusion of the more formal service, Benjamin Rosenour introduced Benjamin Rosenstock who presented a framed testimonial in honor of Mrs. Wachter's gift. Clara Wachter was so moved

by the unexpected recognition that, later in the evening, she responded by announcing her intention to establish a permanent endownment fund for the benefit of the synagogue.

More than 150 guests, including persons from Baltimore, Washington, Hagerstown, Roanoke, and Lexington, Virginia, partook of a banquet prepared by Michael Peregoff, a member of the congregation. An entertainment followed dinner, and the program included musical and novelty numbers: vocal solos by Mrs. W. Whitehill, accompanied on the piano by Rhea Gordon; toe dancing by Miss Billie Burall; and instrumental pieces by Ernie Berger and Max Borg.

Speeches were given by Dr. Charles Schepsie, Hagerstown, A. I. Ellin, Brunswick (later of Frederick), and by the Toastmaster, Ben Rosenour. An additional oratory was presented by Amelia Weinberg.

A decision was made by the congregation to frame the notes which had been paid, rather than having the usual and more traditional burning. Members of the committee for the celebration were Michael Peregoff, Benjamin Rosenour, Jr., Karl Jacobson, Samuel Miller, Henry Skudowitz, Louis Hirsch, and Benjamin Rosenstock. Arrangements for the dinner were made under the supervision of Mrs. Leo Weinberg, Minnie Kessler, Celia Sclar, Rose Peregoff, Mildred and Rhea Gordon.[11]

The happiness of the moment was short-lived, for Frederick Jewry lost an old and respected resident. Although Abraham M. Landauer was over 81 years old in January, 1933, his death on the tenth of that month came as a shock. Born and educated in Frederick, he had been a successful merchant, and at the time of his retirement had turned over the family business to his son, just as his own father, James, had done before him. The business had been started prior to A. M.'s birth and almost one hundred years prior to his death. The people of Frederick were used to seeing him, in his retirement, conversing with a close group of friends in the lobby of the hotel or at the harness shop of his good friend, John Schell. He died at the home of his son, Irving, on Rosemont Avenue.

Landauer's funeral service was conducted by Rabbi Friedman. Pallbearers were Benjamin Rosenour, Jr., William Storm, O. Leonard Storm, James Harris, J. W. L. Carty, and Dr. B. O. Thomas. Mr. Landauer was interred at Mount Olivet Cemetery. His survivors included his son, two daughters, and the following brothers and sisters: Henrietta, Minnie, Rose, Benjamin, and Julius.

A. M. Landauer was considered a quiet and personable man

with a large circle of friends. He was much admired for his kind and thoughtful deeds during his lifetime in Frederick.[12]

In 1933 Rabbi Friedman left Frederick. Rabbi Theodore Shabshelowitz became the resident rabbi, administering to a congregation of 125 persons.

Shabshelowitz was leader of Beth Sholom when they celebrated the tenth anniversary of the dedication of the synagogue. The activities on November 5, 1933 began with a religious service and re-dedication. The sermon of re-dedication was delivered by Leo Weinberg, President of the congregation, following the opening prayer, which was given by Rabbi Abram Simon who had been present at the dedication in 1923. In addition to Rabbi Simon, Rabbi Adolph Coblenz, and Rabbi Elhannah H. Golomb took part in the services. Members of the congregation who were honored in memorium during the services were:

Amelia Lowenstein Wineberg — 1910
Samuel Wineberg — 1916
Kate Blumenberg Landauer — 1916
David Lowenstein — 1919
Jacob Rosenstock — 1920
David Weinberg — 1921
Abraham Rosenour — 1922
Jennie Rosenour Stern — 1923
Aaron Rosenstock — 1924
Frederika Graham — 1929
Elmer E. Wachter — 1929
Solomon Stern — 1930
Rabbi Wolff Willner — 1932
A.M. Landauer — 1933
May Rosenour Smith — 1933
Wolff Cohen — 1933

A dinner was served in the auditorium following the services after which, the congregation sat back to enjoy the play presented by The Judean Players. Organized in September, 1933 the Judean Players was composed of the younger members of the congregation: President, Sylvia (Mrs. Emanuel) Weinberg; Secretary, Mildred Gordon; Treasurer, Samuel Willner; Adviser, Jeannette Weinberg; Ernest Berger; Leah Frances Berger; Herbert Goldberg; Rhea Gordon; Louis Hirsch; Harry Kessler; Minnie Kessler; Nathan Jacobson; Martin Miller; Abraham Sclar; Celia Sclar; Eva Sclar; Emanual Weinberg; and Avrum Lubman. The play, entitled "Their Anniversary", was directed by Ernest Berger.

The committee on arrangements for the program consisted of Michael Peregoff, Jeannette Weinberg, Dave Gordon, Louis Hirsch, Karl Jacobson, Samuel Miller, Gerson Rosenour, Benjamin Rosenstock, Henry Skudowitz, and Herman Weener.

Trustees were Ernest Berger, Maurice Cohen, Abraham Ellin, Dave Gordon, Mrs. Annie Goldberg, Oscar Hirsch, Louis Hirsch, Abraham Hamburger, Karl Jacobson, Nicholas Joseph, Edward Kessler, Mrs. Clara Lowenstein, Samuel Miller, Michael Peregoff, Gerson Rosenour, Benjamin Rosenour, Jr., Benjamin Rosenstock, Mrs. Nettie Rosenstock, William Rovin, Maurice Sclar, Albert Segaloff, Jacob Simon, Barney Shapiro, Henry Skudowitz, Arthur Stern, Jacob Silverman, Mrs. Clara W. Wachter, Herman Weener, Emanuel Weinberg, Henry Weinberg, Jeannette Weinberg, Leo Weinberg, and Mrs. Wolff Willner.[13]

This was the last affair that Clara Lowenstein was to take part in, for she died at the city hospital on December 19, 1933 of a heart attack. Clara Stern Lowenstein was brought to this country by her parents, Aaron and Maria Meyer Stern, when two years old. She resided in this city for the better part of her 83 years, the exception being a short residency in Baltimore in the early 1900's. She had been a member of the Lady Board of Managers of the city hospital which was one of her favorite interests. Because of this interest, she had directed that her funeral be held at the Nurses Residence. In compliance with those wishes, the services were conducted there on Wednesday, December 20, 1933. Miss Amy Day, R.N., prepared the observant Jewess for her burial in the manner prescribed by Jewish law, in a pure linen dress taken from her trousseau, and she was buried near her husband, David, in the Hebrew Friendship Cemetery. With her demise came the end of another early Frederick Jewish family. She was survived by nieces and nephews only, her brother Philip, having predeceased her.[14]

Rabbi Shabshelowitz remained as leader of the Frederick congregation until 1936. Even after he took up his duties as rabbi for the Beth Jacob congregation in Cumberland, he maintained a residence in Frederick for some time. His duties in Frederick were assumed by Rabbi Meyer J. Goldman, but the new rabbi seemed to leave a great deal to be desired in his attitudes and theology.

The congregation held a meeting in the Law Building in Frederick, on Sunday, March 15, 1936 to ascertain the answer to the question of Orthodox or Reform Judaism for Frederick.

The rabbi, according to the president, Leo Weinberg, in an address to the members of the synagogue, insisted upon enforcement of his own views, despite protests from the congregation and the president. Obviously supported by a handful of "discontented, envious individuals," the rabbi was considered by the majority of the members a bon vivant, indolent and infirm individual. Goldman was accused of implanting serious doubts in the minds of the children by corrupting their belief in a personal G-D. The president directed the congregation to decide whether they preferred a sincere, respectable, devout Jewish Leader to a man who considered the Torah as a mercenary means of livelihood.

Because of the rabbi's repudiation of the established principles of Judaism and the flagrant violation of the conditions of his contract, the congregation was urged to vote for his dismissal. They complied with the wishes of the president, and the contract was ended as of April 15, 1936.[15]

Following the dismissal of Rabbi Goldman, Rabbi Abraham I. Rosenberg was selected to fill the pulpit of Beth Sholom, and he stayed in Frederick until August, 1937. The procession of rabbis had begun, and the endless parade of men to act as spiritual leader in Frederick would continue for twenty years.

Rabbi Baruch E. Rabinowitz served Beth Sholom congregation from August, 1937 until July, 1938. He was followed by Ludwig Roeder, who was rabbi in this city from July, 1938 to August, 1939. In August, 1939 Rabbi Hans Hirschberg came to Frederick, and his tenure as rabbi lasted two years.

The city directory for the late 1930's indicated that the number of congregants, 125, had not changed in several years. The following families were new residents of Frederick during the early years of this chapter and the early 1930's.

Charles and Hannah Segaloff

Albert and Sarah Segaloff and children

Barney and Helen Shapiro, and Jules and David. The Shapiros are now residents of Thurmont, but still active in the Jewish life of Frederick. Their son, Jules, married Rose Halpert. Their children are Lewis, Gary, Steve, and Danny.

Morris and Rachael Cohen

Samuel Dreyfus

Abraham and Rebecca Hamburger. The Hamburgers were the parents of several children, but only two daughters lived in Frederick. Dorothy was the wife of Henry Skudowitz, and Anna was married to Clarence Rosen-

bloom. The Skudowitzs had no progeny, but the Rosenblooms were the parents of a daughter, Rhoda.

Mrs. Annie Goldberg, and sons
Morris and Adele Gold
Joseph and Rebecca Joseph (parents of Mrs. Karl Jacobson)
Nicholas Joseph (son of the above)
Louis and Naomi Polikoff



Interior of Beth Sholom Synagogue

Kalman and Rebecca Sodden. The Soddens were the parents of Alexander, Mary, Samuel, and Dora. Alexander lives in Baltimore and Dora, now Mrs. Epstein lives in Hampton, Virginia. The Soddens were residents of Frederick from about 1919 to 1926.

Joseph and Ethel Segal. Mr. Segal was employed by Lowenstein and Wertheimer.

Leon and Hilda Kaufman
Mr. and Mrs. Leder
Ethel Wasser
Jacob Silverman
Wolff Cohen

In the 1930s the following families arrived in Frederick:

Joseph and Selma Blum. The Blums became the parents of Sanford and Gayle. Sanford married Carol Schiff of Baltimore, and they are the parents of Charles,

Michael, and Mark. Gayle is employed in Baltimore.

Ernest and Leah Frances Berger. Their children are Henry and David. Leah Francis Weinberg Berger died in 1948. Ernie is now married to the former Ruth McLean.

Abraham and Sarah Ellin. The Ellins moved to Frederick from Brunswick in 1932. Their children are Betty and Morton. They now reside in Baltimore as do both their children and their families.

Louis Hirsch

Oscar and Gertrude Hirsch. The parents of Albert, Frances, and Frank, they remained in this city until the early 1960's. Of their children, Albert also remained in Frederick. He married Zelda Needle of Baltimore. Their children are Howard, Hedy, and Michael. Gertrude Hirsch died in Baltimore in 1964, Oscar in 1969. The Albert Hirsch family also resides in Baltimore now.

Mr. and Mrs. Philip Kandel came to Frederick in 1934. They eventually moved to Baltimore. Only their son, Barney, who married Rebecca Sclar, remains in Frederick.

Joseph and Edith Lash and children came here about 1936, but remained only a few years. Mrs. Lash was related to the Hirsch family.

Mr. and Mrs. Robert Mower and three children. The Mowers came to Frederick in late 1938. They moved to Baltimore in the early 1940's. Robert Mower was a shoe repairman.

Ernest and Belle Nasher arrived in Frederick in 1938 and remained residents. They became the parents of two daughters, Rosalind and Jacqueline. Rosalind lives in Frederick and Jacqueline in California. Belle Nasher died in 1966. Ernest is now married to the former Eve Selsky. As of this writing, the Nashers are restauranteurs.

Michael and Lena Peregoff came to this city in the early 1930's. They were the parents of Rose and Arthur. The senior Peregoffs remained here until the death of Mrs. Peregoff in the early 1960's. Their children married and live elsewhere.

Additional members of the Jewish population during this period were Herman and Florence Horowitz and their son Harvey, Adolph Hirsch, Ruth Maas, Isador Staad, and Max Solomon.

William and Ida Rovin located in Frederick about 1932. They became the parents of Harry and Sonya. Harry

is married to the former Susan Land and they are the parents of one son, Todd. Sonya married and lives elsewhere.

Louis and Marjorie Schoolman. Doctor Schoolman began the practice of medicine here in 1935. His wife was the former Marjorie Adams of Middletown. They are the parents of David and Dinah. Both children have married and live elsewhere.

Henry and Eleanor Serepca came to Frederick about 1937. Their children are Mark and Steven. Steven is married to the former Phyllis Berger and their children are David and Paul. Mark Serepca resides in Washington, D.C.

Herman and Sonia Serepca Weener became residents of Frederick about 1930. Their son, Stanley, was born in this city, but is now married and a resident of Pa. Herman Weener died in the 1950's. Sonia Weener married Ned Levien. Both died in the 1960's.

Irving and Lenore Weil remain residents of Frederick, Weil having arrived in Frederick about 1930.

Jack and Jean Weissman have been residents of Frederick since 1937. They are the parents of two daughters, both born in this city. Marcia, now Mrs. Harold Ribakow; and Bernice, now Mrs. Seymour Brothers, reside with their respective families in Baltimore. Mr. Weissman was in merchandising originally, but is now with the State Roads Department.

Irving (Ike) and Rebecca Wolberg became Fredericktonians in 1938. Their daughter, Marian, was born in Frederick, but she now resides in College Park, Md., with her husband, Gene Weiss and children.

Other documented Jews who made this city their home for a short time during these two decades were Leonard Solomon, Harry and Rose Solomon, Samuel Kauffman, J. Rosenwasser, Alf Goldberg, and Ben and Eva Libby.[16]

The small Maryland town of Frederick nestled at the foot of the Catoctin Mountains had seen at least four immigrations of new Jewish families by 1940, as well as many other new families of various religious beliefs, but the largest single influx of Jew and Gentile was yet to come. Forces were at work, on an international scale, which would turn this small community into a thriving city. New residents would play a major role in the social, economic and religious life, as well as the political life of the town and state. Frederick was about to have an awakening and was destined never to return to its quiet country way of living.

MAKING A LIVING 1890-1930

1890-1930 would see the Jewish population of Frederick at its lowest number in almost fifty years. Many Hebrews came to the town but stayed just a short while, and left little impression on the community.

Basically, the Jewish business community was made up of the Rosenour Brothers, the Rosenstock Brothers, Lowenstein and Wertheimer, and the Landauers. Each of the above expanded and reinvested in other enterprises until they all became men of wealth.

Lowenstein continued his interest in real estate as well as in various manufacturing enterprises. The Union Manufacturing Company, of which he was president, employed two hundred and eighty women and twenty men and boys. Each week they produced 2,400 dozen pairs of hose. In 1891 he organized the Frederick City Shoe Manufacturing Company and the Homestead Building Association. The shoe factory, in thirty days, made three thousand pairs of footwear. By 1893, he had built and sold nine homes in the Lowenstein subdivision, east of East Street on Third.

His retail clothing business flourished. It is recorded that Lowenstein and Wertheimer made trousers for one of Pawnee Bill's giants appearing in the Pawnee Bill Show. They measured forty inches in the inseam and were one of the longest pairs of trousers ever made in Frederick. In the late 1890s David Lowenstein moved to Baltimore but returned to Frederick repeatedly to follow the progress of his various business interests.[1]

The Rosenstock Brothers continued their clothing business on East Patrick Street and were very successful at that location. However, in 1891, Aaron and Jacob Rosenstock organized the Frederick City Packing Company, to can the farm products grown in the local area. Eventually, this industry became the major business interest of the Rosenstocks.

The Rosenour Brothers continued to expand their clothing business, taking over both connecting storerooms, and opening another store at 6 East Patrick Street. In addition, the Rosenour Brothers also purchased real estate in Frederick, until their properties were quite substantial.

A. M. Landauer prospered too. His wholesale notions and grocery business supplied a wide area of Western Maryland.

Landauer also took the plunge in real estate, initially investing in 1890 in a 153 acre farm in Knoxville.[2]

Occasionally, a new Jewish face or enterprise appeared in Frederick. J. Hirchberger and Company of Baltimore opened a clothing store at 34 West Patrick Street. It was managed by J. M. Polock and Simon Hirchberger, but was not a successful venture, closing its doors in a very short time. David Liebman, also from Baltimore, opened a cigar and tobacco business which lasted for approximately two years.

With competition slowly fading, the merchants of Frederick reached an agreement to close their shops at 6 P.M., this shortening their day by two hours.[3]

Another familiar Jewish businessman became inactive. Retiring in January, 1895 for the second time, Samuel Wineberg sold to his son, David, the boot and shoe business he had conducted on North Market Street. Although he was no longer the proprietor, Samuel remained in the store, helping his son run the business.

The turn of the century found Solomon Stern appointed as the Hall Officer at the Maryland House of Corrections and Clara Wineberg working in Hagerstown as a window decorator for Miller and Wineberg. Henry Wineberg was the partner in this business.

Financial institutions continued to find the Jewish merchant an asset to their Boards of Directors. A. M. Landauer was elected in 1904 to his 17th term on the Board of the First National Bank. David Lowenstein was selected to serve on the Board of the Farmers and Mechanics Bank in the same year.

In 1909 Lowenstein was listed as a director of the Baltimore and Washington White Cross Milk Company. This company did a substantial business, and built the plant on Wisner Street which later became the Sealtest plant.[4]

Soon the influx of immigrants to the United States was so great that many new Jewish businessmen found the competition in the larger cities where they first settled too keen. As they sought out smaller communities, many found their way into Frederick.

In 1908 Samuel Brill, a junk dealer came to Frederick, to be followed within a year by Samuel Kessler, tailor, Morris Kessler, tailor, and Abraham Brill, carpenter. Brill remained in Frederick for two decades, becoming a cabinet maker and refinisher of antiques.

LOOK BEFORE YOU LEAP.

Remember we are still in business and that we are selling clean new

SHOES AND OXFORDS

of the very latest styles, not some old shop-worn goods. You can buy new from us just as cheap as old from some one else. Call and be convinced. Also a fine assortment of

Stylish Straw and Soft Hats.

DAVID WINEBERG

OPPOSITE CITY HALL.

je3d&w1y

BROKEN SIZES.

Quite a few broken lots and odd sizes in our Clothing Department. Perhaps there's one to fit you. If so, you can get it at a sacrifice. Some of the choicest things of this season's production included in this line. We are now cleaning up our odds and ends. It might pay you to give us a little look, as our time is yours. All the latest novelties in Men's and Boys'

STRAW HATS

to be seen in our Hat Department. Bright, new and clean stock in our Shoe Department. We meet all competition. Compare goods and prices. If our goods and prices don't please you, we don't want you to buy. Just received a new line of hot weather clothing.

LOWENSTEIN & WERTHEIMER,

Head-to-Foot Outfitters.

It seemed that Frederick had no end of attraction for tailors. In 1909 Abraham Leibshutz, the third tailor in two years, settled in town. In 1911 Myer Blumberg and Boris Brill came to this city, the former a shoemaker, and the latter a house painter.

The previous year, Karl Jacobson opened a business in Frederick. At first he carried millinery only, but eventually, he started a business on South Market Street dealing in clothing, millinery, dry goods, notions, and rugs. Jacobson and his sons remained at this location for over fifty years, Nathan carrying on the tradition after his father's death, until the mid 1960s.

Two years later in 1913 Morris Zitelman, a junk dealer, and Samuel Hoose, a tailor, arrived in town. Samuel Kessler and Hoose joined together and opened a ladies tailor shop at 38 E. Patrick Street.

In 1913 another Jewish merchant, Dave Gordon, opened a shop for men's clothing. Over the years, Gordon additionally operated a furniture business contiguous to the clothing store. The clothing business survived and after Dave Gordon's death, his son, Henry, continued it in partnership with his mother. Today, fifty-eight years later, this business continues to flourish, having expanded into boys' clothing as well.



Looking East on Patrick Street from the Square Corner. Second store sign reads "Sol Stern, Clothing." Picture circa turn of the Century.



"The Square Corner" showing Rosenstock Brothers on N.E. Corner and Citizens National Bank on S.E. Corner. Circa Late 1800's.

Edward Kessler arrived in town in 1916 with the occupation of junk dealer. Eventually, he opened a men's clothing store which, at his death, was carried on by his daughter, Minnie. Minnie and Herman Stern continue to operate this business fifty-five years later.

Kessler's son, Harry, opened a clothing store just below the square on South Market Street. Though Harry Kessler died at an early age, this business has been continued by his widow, since remarried, Kay King, and her son, Richard Kessler. Melvin King also plays an active part in the store.

Another well-known Frederick family arrived in 1919, when Maurice Sclar opened his business, the Reliable Junk Company. This business prospered, and concurrently he conducted a clothing business. A few years after his death, the clothing business was discontinued, but today, fifty-two years later, his family carries on the junk business. It truly remains a family business with his two sons, Abe and Reuben, and his daughter, Rebecca, and her husband, Barney, daily active in its management.

That same year the Segaloff family opened a store. Charles Segaloff and his son, Albert, ran a men's clothing business in Frederick for over twenty years.

Several years previously, James Cohen had opened the Frederick Savings Store, a general merchandise business. Though James would eventually move from Frederick, after a number of years in the town, his son, Albert would return to open a General Contracting business and become a leader in his field in this part of the state.

Around the same period additional Jews came to town. Leon Kaufman was one of these organizing a business selling ladies' wear and named "The Leader". Kalman Sodden also took up residence establishing a clothing business.

Sometime previous to 1920, Nicolas Joseph arrived in Frederick to work at his brother-in-law's business, Karl Jacobson's. As a side line, he sold used articles in a shop of his own, at times disposing of valuable antiques for a fraction of their value.

In 1921 a number of new businesses opened in Frederick. Morris Cohen had a men's clothing store on South Market Street. Abraham Hamburger and his son-in-law, Henry Skudowitz, opened a ladies' shop, merchandising in this town for about thirty years.

Jacob Simon came to Frederick in 1921. His first business venture, a clothing store, proved unsuccessful. He remained in town, employed as a successful tire merchant for over forty years, until his death in 1969.

Samuel Miller settled here in 1922. Mr. Miller, a shoemaker, expanded into men's shoes and clothing. He continued this business for over forty years until his retirement.

In 1923 one of the oldest continuous businesses changed hands. Rosenour and Sons was sold outside of the family. A group of Baltimore businessmen which included S. Rosenbloom, Nathan Cohen and Wolf Cohen, the manager, purchased it. The next year more new stores opened. The Hub, a ladies' wear shop was opened by Morris Gold, and Louis Polikoff opened the Quality Department Store.

Three years would pass before additional Jewish business men came to town. In 1927, Jacob Silverman managed a new shop, The Irene, a ladies' dress store. Concurrently, Barney Shapiro arrived in town to open his clothing store. Mr. Shapiro was a merchant in the city for over thirty years, eventually retiring to Thurmont to help his son, Jules, in the liquor business.[5]

As the Gay Twenties came to an end, the Jewish merchant once again was prominent on the Frederick Business scene. The faces had changed; new ones had come and left. Yet this period was the spawning time for successful ventures, many of them a familiar sight for forty years or longer. Some are still prominent today.

GROWTH AND THE WAR 1940-1950

According to the Federal census, the population of Frederick changed only minutely between 1930 and 1940, from 14,434 residents to 15,942. The city budget was $360,549.81 for 1939-1940.

One piece of property within the western limits of the city, the Municipal Airport, rates special mention at this juncture. It included slightly more than 92 acres, and had been leased to the Federal Government on August 1, 1929 for use as an emergency landing field. The total valuation of the land and improvements was $45,327.29. In 1931 this airport was made the permanent training field for the annual encampment of the 104th Aero Squadron of the 29th Division, Maryland National Guard. The airport was named Detrick Field in honor of Doctor Frederick L. Detrick, flight surgeon of the unit.

This piece of land was destined to play an important role in the growth of Frederick, as a result of world affairs; a role that affected the entire area and population, including the Jews in the town. Shortly before the attack on Pearl Harbor, the country, in its efforts to mobilize as rapidly as possible, developed every facility at its disposal. Fort Detrick was one of the first temporary posts to be made a permanent installation.

Temporary housing was erected and the Chemical Corps found a home. Men and women from all over the United States, uprooted from their normal lives, found themselves stationed in this small Maryland town. They affiliated themselves with the church of their choice in order to become better acquainted with the town and the townspeople, thus easing their entree into the community life. A Wac from Philadelphia shared Seder with the Simon family, while a soldier had Shabbos dinner at the home of Jeannette Weinberg. Their names for the most part go unrecorded, but for several years many made Frederick their home.

Soon after the United States entered the war, the Maryland State Guard was called into active service to safeguard against possible sabotage. Practice blackouts were held in the city, and a civil defense unit was established. The 104th Observation Squadron, formerly a part of the 29th Division of the Maryland State Guard, was stationed at Detrick for the term of its military service. An excerpt from the 1942 News-Post Yearbook reflects the feelings of the citizens at that time:

"With an experience dating back to colonial days, Frederick participates wholeheartedly and unstintedly in another national crisis, and can be depended upon to do its full share in every patriotic undertaking looking to final victory".[1]

In the schools teenage citizens were running newspaper drives to aid the war effort. They had regular drill practices in conjunction with the Victory Corps, each student wearing an army style cap and armband to denote which division of the corps he was associated with. Many local people planted victory gardens to raise their own vegetables and ease the shortage of commercial foods.

Rabbi Hirschberg, his wife, and two daughters left Frederick in August, 1941, turning over the pulpit of Beth Sholom Synagogue to Harris Hirschberg, a relative. Services continued as usual in all the churches. At the synagogue, Hebrew School was conducted in the afternoons, following public school classes.

Leo Weinberg had been a man of great individualism. His speeches were regarded by those who heard them as near masterpieces. Although he had been unsuccessful in his attempt to gain a seat in Congress or to win his election for Attorney General in 1938, he carried Frederick County in the latter by a wide margin. During the course of his law career in this city, he argued some of the county's most celebrated cases, and was unusually successful in defending more persons in the courts of this state than any other local attorney in his generation.

His death on Thursday, September 17, 1942 was sudden and a shock to both family and friends. His obituary in the local newspaper filled several columns, and his abilities as lawyer and orator were extolled. While this obituary was more than adequate to praise the public man, an obit written two years previously by Leo Weinberg himself, told much more of the private man. This account had been prepared as Weinberg's way of editing the events of his life, so that when the time came for the paper to publish the notice of his death, the editor would have information Weinberg felt important. He and the editor agreed it was a good idea to file these lines against future need. The obituary in the paper did include many salient points about the man's career, personality, and philosophy, but several of Mr. Weinberg's own comments, omitted from the newspaper, should be added here.

"Today there passed to the supreme stillness of devouring dust, one of the most contradictory and combustible characters ever to flourish and fade upon our local stage. Leo Weinberg,

lawyer, scholar, orator, actor, if not by will of Shakespeare, then by his own peculiarities, which set him adrift amid many shifting scenes, now bright, now somber, is no more.————During his first year at Frederick High School, on his composition entitled 'Value of Literature', his teacher wrote, 'Leo, take a few feathers from the wings of your imagination, and stick them in the tail of your judgement.' From that time, both fact and fancy were in hopeless conflict.————His whole nature was, he confessed, a contradiction. He said, as a Saint I am a complete failure, as a sinner I am only a partial success.————He was thoroughly Jewish. His Hebrew name was Yehudah, signifying Judah or the Lion. On many occasions, especially when his cases were such as to arouse public interest and feeling, with the sentiment of the community against his contention, the boldness and unexampled courage of the lion were his".

Truly a remarkable man he was born, as he said, "at noon on January 20, 1885, when the icy breath of winter was blowing upon field and forest, avenue and thoroughfare. The violence of the elements reflected in his own nature, which was both fiery and kindly".[2]

He was the youngest son of Amelia and Samuel Wineberg. His own daughter, Amelia, was particularly endowed with his oratorical prowess. His daughter, Esther, having seen her father in action in the court and undoubtedly impressed with his ability and knowledge, took up the practice of law. Jurisprudence was not the only area affected by his death; the synagogue also felt his loss.

Frederick had lost another longtime resident in 1940 when Charles Segaloff died. Segaloff, a merchant, had been in Frederick for about thirty years at the time of his death. Segaloff's son Charles and his family remained in Frederick for some years following his father's death.

In June, 1943 Rabbi Harris Hirschberg left this community and in 1944 his position was filled by Rabbi Israel I. Halpern. The congregation began to increase its membership in the '40's when the following Jews moved to Frederick:

Louis and Regina Baumwald and Frances, Irving and June
Jules and Claire Bernstein
Meyer and Ann Chertoff and Gordon and Douglas, both of whom were born in Frederick
Mr. and Mrs. Finegold
Morris and Adrienne Guggenheim and David.

Chertoff and Guggenheim were connected with Fort Detrick. Morris Guggenheim died in 1970. Chertoff, Finegold, Richard and Monica Bernstein, son and daughter-in-law of the elder Bernsteins, and Adrienne and David Guggenheim remain residents of Frederick.

Additionally, these people became members of Beth Sholom Congregation in the '40's:

William Hurwitz who, shortly after his arrival here, married Marilyn Rudo of Baltimore. Their children are Ellen, Danny and Jeffrey.

Morton and Terri Reitman and Lynn and Marcia, both born in Frederick.

Dr. and Mrs. Melvin Rabstein, both veterinarians, whose daughters Jean, Susan and Linda were born in Frederick.

Theodore Lichtenstein came to Frederick and met and married a young woman, Beryl Nelson, who was attending Hood College. Their children are Theo, Jr. and Nelson. Theo, Sr. and Beryl were killed in an auto accident on the eve of leaving for a European vacation (in 1968) which would have been a return to his homeland for the wartime immigrant.

It was during this decade that Angelo Kramer, son of Rabbi Ludwig Kramer, came to Frederick with his wife, sister, and two children, a daughter Anna, and a son, Felix. Miss Kramer died in the early 1960's. Angelo Kramer died in 1964, and his wife died in 1968. Both children are married and living elsewhere.

With the end of World War Two, Fort Detrick was turned into a research center, and many of the scientists who had been stationed here during the war years, by then very much at home in this town, decided to remain. Benjamin Warshowsky was one. He met and married Mary Happ. They are the parents of Jay David and Abby.

Leonard and Charlotte Spero also came to Frederick in the late 1940's. They are the parents of Ellen and Debbie, born in New York, and Abby and Sally, born in Maryland.

Nat and Eunice Winters arrived in Frederick and with their baby son, Rick, established a home in Frederick, and a business in Brunswick. Irving Kolker, brother of Eunice Winters, and a partner in the business, became a resident of Brunswick following his marriage to Ruth Uhm in 1956. Their children are Robert L. and Patricia A.

Doctor Joseph Lerner and his family made their home at Ijamsville where the doctor operated a sanitorium. They remained in this area until his retirement in 1969, at which time they moved to Hawaii.

A pharmacist, Doctor Joseph Marmor, also located in Frederick during this period. He married a local woman, but Mrs. Kate Marmor is deceased, as is his third wife Lydia S. Marmor. Joseph Marmor died on October 16, 1971.

Other families whose names appeared for a short while on the records of the congregation but who have since moved to other places are: Mr. and Mrs. Berkman, Louis Cooper, Louis Berkowitz, Bernard Bodoff, Jacob and Dorothy Goldberg, Harry Jablow, Nathan Mannis, Joe Titchell, Alan Sagner, Mr. and Mrs. Harry Schwartz, Mr. and Mrs. Wagonberg, and Mr. and Mrs. Harry Moss.

With the departure of Rabbi Halpern another era came to an end. For the next decade Frederick was without a resident rabbi. Young men studying for the rabbinate came to Frederick from rabbinical schools in Baltimore or New York for Sabbath Services or High Holidays.

Two of these students were Kopel Weinstein and Bernard Lipnick. From information obtained from Mr. Joseph Weinstein, a feature writer for the Baltimore *Jewish Times,* we learned that Kopel, his brother, commuted to Frederick in the 1940's. Arriving here early on Friday afternoon, he conducted Friday night and Saturday morning services, and taught the children their Hebrew following services on Saturday morning or in the afternoon.

Bernard Lipnick was acting rabbi in 1946, his name appearing on the program for the Silver Anniversary Dinner of the Frederick Section National Council of Jewish Women. There were others who acted in the capacity of rabbi, but again due to insufficient records, or a total lack of them, these students names go unrecorded.

Beginning in this same era and continuing until about 1965, Rabbi Maurice Shudofsky came from Michigan each year prior to the High Holidays and remained until after Yom Kippur. Often he acted as cantor and rabbi. When a student was available, Shudofsky acted in whatever capacity he was needed. In any case, his presence lent dignity and gave enjoyment to the congregation. His face became a familiar and welcome sight on the Bima of the synagogue.

Fort Detrick continued to be a factor in the increasing population growth of the city. While the site was no longer

a large military installation, research continued and expanded, requiring more scientists and related personnel to investigate new fields of interest to medicine and national defense. Many of the additional jobs thus created were filled by Jews who, moving to Frederick, swelled the size of the congregation. Moreover, as the population of the town grew, new businesses and some industry moved into the city, bringing with them Jews who also added to the number of members of the synagogue. Things were indeed looking up for the Jewry of Frederick.[3]

A GOAL ACHIEVED

After the Second World War Frederick began to awaken to the need for new business and industry. Development of economic additions to the community met with resistance as usual from some of the still staid citizens, but it was inevitable that necessity would eventually overcome the resistance.

A few small industries opened, and subsidiary plants of large industries, such as the American Optical Company, located near the city limits.

In addition new merchants arrived in Frederick, some of them Jewish. This expansion in the number of Jewish families with their small children again raised the question of more adequate religious training for the children, and of available counseling for adults and children alike by a resident rabbi.

Having been president of the congregation for many years, Jeannette Weinberg knew the amount of funds necessary for establishing a rabbi and his family in Frederick. She also felt she knew the financial capabilities of the comparatively small congregation, and concluded that the enterprise would be too difficult for the congregation to handle. An explanation to this effect to the members of Beth Sholom Congregation temporarily put a halt to the exhortations of a number of them.

Meanwhile the city continued to expand its boundaries and, to the east and west of the town, new housing developments sprang up in areas that had previously been farmland. Shopping centers were constructed, attracting a portion of the buyers from the once flourishing center of town to the more conveniently situated stores. Parking became less of a problem in the new commerical sites, and the shops were new and more modern. Individual family income, for the most part, was far above the pre-war standards. New Jewish families who resided in Frederick during this decade are listed below. For the sake of clarity they are listed with any information that was available on their families, and if they are still in residence as of 1971, such is indicated by an R after the names.

Ira and Paula Abelow, Ralph, Eugene, Jonathan, and Evan (R)
George Alter
Arthur Altshuler
Charles and Vida Arotsky (R)

Reuben and Bonnie Caplan, Craig and Sharon (R)
Bob and Marilyn Chaiken
Edward and Mildred Cherry (Edward deceased) (R)
Jack and Joan Cohen
Jack and Judith Davis, Rebecca, Matthew and Tim
Herbert and Helen Decker, Joanne
Harold and Jo Feldman, Gail and Kathleen (R)
Samuel and Shirley Freed
Harold Glassman (R)
Charles and Charlotte Glick, Fred, Michael, Cindy, and David (R)
Michael and Minnie Goetz
Sheldon and Marilyn Goldberg
Eugene and Mimi Goldschmidt
Milton and Joyce Gordon, Marc, Bruce, and Jackie (R)
Irving and Mildred Gray, Cecilly and Lisa
Louis and Janice Greenberg, Mark
Maurice and Florence Guss, Samuel, Michael, and Tuvia (R
Frank and Rosalie Hardy, Margaret, Edward, and Michael
Lee and Dorothy Kupferberg, Steve, Jeff, and two daughters
Otto and Ruth Landman, Wendy, Jessica, and Jonathan
Daniel and Selma Lapedes
Sidney and Harriet Leopold, Linda (dec.), Lois, and Mary Beth (R)
Irving and Ruth Levin
Al and Leila Lieberman
Mr. and Mrs. Sol Nelson
Harold and Shirley Neufeld, Howard, Kenneth, Marjorie, and Matthew (R)
James and Janice Rimler
Norman and Rose Marie Roth, Susan, William, and Joseph
Sol and Julia Singer
Gilbert Skoff
Alex and Ruth Smallberg, Jerry, Elaine, and Sheila (R)
Sidney and Ruth Stern
Ellis and Pat Tonik and children (R)
Robert and Judy Kahn and son
Jack and Betty Wagaman, Mark, Joan, and Iris
Lawrence and Beth Ware
Ruth Weisberger (Mrs. David) (R)
Ira and Debbie Weinstein, Joseph, Marc, and David
Henry and Re West (R)
Eugene and Marian Zebovitz, Thomas, Steven, Margaret,

Shirley, Edward, and Steve Rosenweig (R)
Leonard and Mary Zimmerman, Daniel, Irving, and Lisa (R)
Abe Pital
Al and Eleanor Fernelius
Joshua and Esther Leise
Seymore and Marjorie Globus

The majority of these newcomers found themselves in this community owing to the fact that a member of the household had accepted employment at Fort Detrick. A large number were scientists and Detrick, having converted to a research center under government auspices, was employing persons in the scientific field.

Business and professional people were also settling in Frederick. Upon arrival each newcomer became involved in community activities. Their interests ranged from the Community Theater to Scouting, the Workshop for the Mentally Retarded, Montevue Home for the Aged, various business and civic organizations, local Jewish organizations, and public school projects.

Continued use of rabbinical students to conduct services in the synagogue brought Ralph Kestenbaum to Frederick on a part-time basis from 1951-1953. When he was no longer available, a relative, Ephriam Kestenbaum, took over in his stead until 1955 as part-time spiritual leader conducting services on the week-ends and during holy days. Hebrew school classes were still held on Saturday following services or in the afternoon.

Meyer S. Cohen was acting rabbi for one year from 1955 to 1956, and with his departure, the congregation arranged to have Henry Bamberger take over the rabbinical duties. Bamberger also acted in this capacity for only one year.

After continued pleas by members of the congregation that part-time religious education and lack of a resident spiritual leader was intolerable and after being convinced that financial backing could be arranged, Miss Weinberg began to interview applicants for a rabbi for Beth Sholom Congregation. The appointement of Rabbi Yehudah E. Perkin launched a thriving religious period for the Jews of Frederick. Perkin, his wife and small son spent more than a year here; because of dissention over some of the rabbi's ideas and the possibility of causing factionalism, his contract was not renewed. However his presence here had laid the ground work for the continued

growth of a program to promote Judaic activity, and had proven to the president, Miss Weinberg, that it was financially feasible for the congregation to employ a rabbi on a resident basis. Immediate action was taken to locate and hire another ordained rabbi for the synagogue.

It was during this period that an attempt was made to start a second congregation. Heretofore, the ideology of the Beth Sholom Congregation was a mixture of Orthodox-Conservative. These concepts were not appealing to a number of the younger congregants who felt that Reformed Judaism better served their spiritual needs. Additionally disenchantment with the leadership of the congregation was prevalent. Therefore, a group began to hold services on the third floor of 14 E. Patrick Street, stressing Reformed Judaism. Not only did they hire a student rabbi, Rabbi Bamberger, but they also conducted a Sunday School for the children at the same address. Though this congregation was short-lived, one of their festivities, the community seder, is continued even today by the Beth Sholom Congregation.

Solomon Hyman and his wife came to Frederick in 1959. Under his aegis, a Sisterhood, that had had an initial organizational meeting while Perkin was still rabbi, began to function purposefully. Hebrew and Sunday Schools were established on a regular schedule, and the Jewish children began to reap the benefits of well-regulated sessions of Hebrew and Jewish History.

Judaism and the synagogue as a center of activity once again took on meaningful significance for the congregation. Little more than one hundred years had elapsed since Sussman Goebricher had arrived in Frederick. A new rabbi would soon arrive and certain events would suggest that history does indeed have a way of coming full circle.[1]

MAKING A LIVING-MODERN TIMES

As the new decade began, even though it carried with it the depression years, Jewish businessmen displayed continued faith in the community by settling in Frederick. They found gainful employment in one of the local businesses or factories and enjoyed the contentment of small town life. Since the period beginning with the year 1930 and continuing to the present is most recent history, for the purposes of this text, a mere listing is set forth showing the approximate year the person came to Frederick and the business in which he was employed.

1930-Oscar Hirsch-Frederick Cloak and Suit Store—ladies clothing
Joseph Schwarzman—men's clothing
Herman Weener-Rosenour's Dept Store—men's and women's clothing
Alf Goldberg—clothing

1931-Gilbert Lowenthal—Gilberts-ladies clothing
A. Handin—Overland Store-ladies clothing
Louis Hirsch—Frederick Cloak and Suit Store-ladies clothing
Irving Weil—Weil Brothers-Cars, tires, and heating oil

1932-Ernest Berger—Bergers Book Mart-books and gifts
Abe Ellin—Ellins-men's wear
Michael Peregoff—Peregoffs-meat market
Harry Solomon—Metropolitan Life Ins. Co.-insurance
William Rovin—New York Sample Shop-ladies clothing

1934-Phillip Kandel—Sagners-clothing manufacturing
Royal Cohen—BonTon Shop-ladies wear
Isidor Stadd—Sagners-clothing manufacturing

1935-Herman Horowitz-ladies clothing
Leonard Solomon—Metropolitan Life Ins. Co.-insurance
Louis Schoolman-physician

Benjamin Libby—Metropolitan Life Ins. Co.-insurance

1936-Joseph Blum—Allen's Cut Rate-drugs and cosmetics
Joseph Lash—Metropolitan Life Ins. Co.-insurance
Robert Mower-shoemaker

1937-Henry Serepca—Henry's-department store
Jack Weissman-ladies wear
Irving Yulman—United Department Store-general merchandise

1938-Ernest Nasher-ladies clothing

1939-Jack Friedman—Earle's Shoe Store-shoes

Although the forties would continue to see an influx of merchants, it was also during this decade that the first of the Fort Detrick personnel settled in town. These persons were, for the most part, highly educated, technically trained scientists, engaged in top secret defense work involving bacteriological warfare agents and related projects. From these came numerous finds that turned their work into life-saving endeavors. From their new-found techniques came new drugs and new laboratory methods that enabled the medical world to conquer a number of diseases.

The 1940s-Louis Baumwald—Sagners-clothing manufacturing
Julian Bernstein—Claire Frocke Mfg. Co.-clothing manufacturing
Julius Finegold-tailor
Jacob Goldberg—Frederick Iron and Steel Mfg. Co.-foundry
Morris Guggenheim—Fort Detrick
William Hurwitz—Colonial Jewelry Store-jewelry and gifts
Irving Kolker—Peoples Home Furnishers-home and auto store
Angelo Kramer—variety store
Dr. J. Lerner—Riggs Sanitarium-rest home
Theodore Lichtenstein—Frederick 5 and 10 Cent Store-variety shop

Nathan Mannis-tailor
Dr. Joseph Marmor—Marmor's Pharmacy-drugs and medicines
Harry Moss—Frederick Iron and Steel Mfg. Co.-foundry
Melvin Rabstein-veterinarian
Morton Reitman—Fort Detrick
Charles Rosenbloom-salesman
Harry Schwartz—Works Project Administration
Leonard Spero—Fort Detrick
Max Wagonberg-salesman
Benjamin Warshowsky—Fort Detrick
Nat Winters—Peoples Home Furnishers-home and auto supplies
Irving Wolberg—Princeton Shoe Store-shoes

The next ten years, like the previous ten, found new Jewish families arriving in Frederick in large numbers. The Fort Detrick population continued to expand, these new people finding the town a pleasant change from the more metropolitan living that many had experienced.

the 1950s-Ira Abelow—Fort Detrick
Charles Arotsky—government auditor
Arthur Brown—Fort Detrick
Reuben Caplan—Colonial Music Company-musical instruments, etc.
Robert Chaiken—Fort Detrick
Meyer Chertoff—Fort Detrick
Albert Cohen—Frederick Construction Company-general contractor
Jack L. Cohen—Fort Detrick
Jack Davis—artist and instructor at Hood College
Herbert Decker—Fort Detrick
Harold Feldman—engineer
Samuel Freed—Fort Detrick
Harold Glassman—Fort Detrick
Charles Glick—Fort Detrick
Eugene Goldschmidt—Fort Detrick
Sheldon Goldberg—Fort Detrick
Milton Gordon—Fort Detrick
Colonel Irving Gray—Fort Detrick

Louis Greenberg—Fort Detrick
Maurice Guss—Fort Detrick
Frank Hardy—Fort Detrick
Ned Levien—Rosenour's-department store
Irving Levin—Belle's Hat Shop-millinery
Otto Landsman—Fort Detrick
Alf Lieberman—Fort Detrick
Harold Neufeld—Fort Detrick
James Rimler—certified public accountant
Sol Singer—Fort Detrick
Alex Smallberg—Fort Detrick
Ellis Tonik—Fort Detrick
Jack Wagman—Fort Detrick
Ira Weinstein—Fort Detrick
Henry West—Frederick Memorial Hospital—pharmacist
Eugene Zebovitz—Fort Detrick
Leonard Zimmerman—Fort Detrick

The 1960s noted a change in the new residents. The Fort Detrick influx had leveled off and most of the new faces in town belonged to employes of industries new to the area.

The 1960s-Norman Bernstein—children's merchandise
Joe Cody—personnel agency
William Cotlier—Fairchild Hiller—airplane industry
Louis Edelman—Sagners—clothing manufacturing
Felix Eichtersheimer—shoes
Martin Extract—musical instrument technician
Ivan Goldberg—Fort Detrick
Joe Gottesman—Fairchild Hiller—airplane industry
Jack Gruber—Fort Detrick
Sidney Halle—Fort Detrick
Charles Holly—salesman
Melvin King-Kings Men's Wear—clothing
Maxwell Klugerman—Fort Detrick
Eugene Klupt—dentist
Edward Koenigsberg—physician

Eli Krotman—Gilbert's—ladies wear
Allen Massey-Price Electric Company—electronics manufacturing
Herman Mills—Fort Detrick
Melville Moses-Everedy Manufacturing Co.—housewares mfg.
Joseph Papermeister-Damascus Pharmacy—drugs and medicines
Alex Passen-Sagners—clothing manufacturing
Milton Puziss—Fort Detrick
Lee Rosenfeld-Sagners—clothing manufacturing
Daniel Ruck-Fairchild Hiller—airplane industry
Morton Siegel-W F M D—radio station
Sidney Silverman—Fort Detrick
Mitchell Small—Fort Detrick
Donald Tick-East Coast Relay—government communications
Elliott Weinberg-Easter Seal Treatment Center—physical therapist
James Wright-Price Electric Company—electronics manufacturing[1]

FULL CIRCLE

It was more than mere chance that brought Rabbi Morris Kosman to Frederick in the summer of 1961 to become the spiritual leader of Beth Sholom. Like his early predecessor, Sussman Goebricher, Kosman found a congregation needing guidance and organization. Morris Kosman, his wife, Carol, and five children, Sima, Zahava, Buci, Devorah, and Avrohom, settled into the community rapidly. In September, 1961 they became the parents of another son, Chaim, and within three years another daughter, Risyl. Like Goebricher, the new rabbi was the father of seven children.

As one of the congregants said to the rabbi several months after he had begun to initiate supplemental studies and services that he considered important, "Rabbi, I can see what you're up to—you're starting with the children, but you'll soon get around to the adults." This innocent statement was a harbinger of the many fine programs Rabbi Kosman would establish during the next ten years. They were launched without hesitation but slowly at first. His enthusiasm soon became so contagious that few could refuse to participate in at least one of his efforts designed to capture the interest of his congregation, and instill or rekindle their dormant zest for things connected with Judaism.

He started adult education courses, Oneg Shabbats (informal gatherings following Sabbath services on Friday night), a course in Yiddish, current events discussions, and literary discussions, and he encouraged those who were interested to attend classes at the Baltimore Hebrew College. A sizable class began the trek to Baltimore on Monday nights. The group met at the rabbi's home, drove to the city, and attended lectures on Jewish History, the Hebrew Language, Archeology, Israel, and Socio-economics. Education and a better understanding of their heritage was the rabbi's aim in encouraging the group to attend these classes in Baltimore, and also attend the programs he established through the synagogue.

These were not, however, his only goals. Friday nights found members of local church groups, Sunday School classes, civic and social clubs attending services at the Synagogue. When the Sabbath Services were completed, the visitors had refreshments with the congregation at the Oneg Shabbat, and then were taken back to the Sanctuary to see the Torahs

and have the opportunity to discuss Judaism, or ask questions concerning Jewish traditions and beliefs.

Always willing to correct misconceptions about the Jew and Judaism, the rabbi made himself available to many groups in the area for speaking engagements. One way or another, he managed to acquaint more local people with the tenets of Judaism and the inside of the synagogue than had previously availed themselves of the always open doors of Beth Sholom. Rabbi Kosman has represented his congregation at meetings of Women's Clubs and Scout functions, and as a member of the Frederick County Ministerial Society. He is a member of Kiwanis and of the Board of the Frederick County Chapter of the American Red Cross, and he was the first chairman of the Human Relations Council with which he remains active. He was a founder of the Scott Key Center for Retarded Children.

Each fall the Kosmans open their home to entertain not only members of their congregation, but increasingly large numbers of the community, regardless of their religious affiliation. The rabbi and his family love all people and work for the betterment of mankind as a whole, and their lives reflect their humanitarianism.

With a young and active rabbi to lead them, the congregation soon found the facilities for Hebrew and Sunday School inadequate. There was insufficient space to hold classes for all grades because, with the quality of Jewish education improving, more parents were enrolling their children, making the situation more urgent. A home at 1011 North Market Street was purchased to function as a center for classes and large meetings, with the ultimate objective to build a new Sanctuary and social hall.

A previously sporadic newsletter began regular circulation, with a monthly edition of some length going to congregants and former congregants, as well as anyone else interested in the activities of Beth Sholom Synagogue.

New members of the congregation during the 1960s were:

Mr. and Mrs. Norman Bernstein
Nat and Miriam Blum, Michael, Marcia, and Bruce (R)
Richard and Jill Cody, Ricky (R)
William and Eleanor Cotliar, Shelly, Arthur, and Phyllis (R)
Dr. and Mrs. L. Eanet (Gaithersburg)
Louis and Selma Edelman, Steven, Robert, and

David (R)
Felix and Lila Eichtersheimer (Felix deceased) (R)
Commander and Mrs. Leon Eisman
Martin and Bunny Extract, Beth and Gary (Martin deceased)
Richard Fendrich
Mr. and Mrs. Harold Friedlander
Ivan and Sharon Goldberg, Micki, Judy, and Lisa
Stanley and Sandy Goldberg (R)
Jack and Pat Gruber
Sidney and Dorothy Halle, Roselle, and Tami (R)
Richard Hammerschlag
Theodore S. Herman
John and Trudy Horowitz, Elizabeth, Susan, and Daniel (R)
Mr. and Mrs. Sheldon Janowitz
Leonard and Celia Kaufman
Samuel and Eleanor Kaufman (R)
Mr. and Mrs. Daniel Kayne
David Kiefer
Joe and Sheila Gottesman and son
Max and Eva Klugerman, Carol (R)
Eugene and Gayle Klupt, Mark and Evan (R)
Joel and Grace Koehl and four sons (R)
Edward and Beverly Koenigsberg, Scott and Robin (R)
Mr. and Mrs. L. Kreitman
Eli and Claire Krotman, Stephanie, Donna, Jane, and Michael (R)
Marshall and Doris Landay
Alberto and Inez Levin
Neil H. Levitt
Mr. and Mrs. Irving Magin (R)
Alan and Felice Massey, Stuart
Robert and Rosalie Middlemas (R)
Herman and Marian Mills, Sheryl, and Stephanie
Shelly and Roxanne Morov
Melville and Janet Moses, Ellen and Michael
Mr. and Mrs. Nachman
Mr. and Mrs. Marvin Oppenheim (R)
Mr. and Mrs. Max Paley (R)
Joseph and Ruth Papermeister, Carol and Terry (Damascus) (R)
Mr. and Mrs. Sam Parket (R)
Alex and Sonia Passen, Lynn, and Mark (R)
Elliott Perlson
Jerry and Sally Ann Pincus, Bobbie, and Susan (R)

Albert and Helen Potash, Rachelle, Martin, and Shana (R)
Milton and Penny Puziss, Matt, Marla, and Jon
Morton and Rosalie Rappaport
Harold and Eleanor Reiter
Sam and Harriet Reitman
Dr. and Mrs. D. Richter
Martin Rosenberg
Lee and Pat Rosenfeld, two children (Lee deceased)
Col. and Mrs. H. Rubin
Daniel and Ida Ruck, Chuck, and Marilyn (R)
Anthony Schwartz
Dr. and Mrs. Philip Shapiro (R)
Joel Sheinmel
Mrs. Kate Sherby (Mrs. Harry, mother of Mrs. Manuel Weinberg) (R)
Morton and Millie Siegel, Ellen, and Larry
Sidney Silverman (R)
Mitchell Small
Mr. and Mrs. Jack Smith (Hagerstown) (R)
Justain Swain
Barry and Bernice Tarshis, Larry
Donald and Ruth Tick, Grace, Debbie, and Susan (R)
John J. Tothkopf
Elliott and Elizabeth Weinberg
Mr. and Mrs. Sheldon Weinstock
Mr. and Mrs. Harold Weisberg (R)
James and Ruthe Wright and Craig (R)
Sidney and Lee Yaverbaum

The years covered in this chapter were active and productive for the congregation. Sisterhood, Council, and the Hadassah Chapter carried out programs to aid the synagogue and the community. Each organization in its own sphere of service, did much to stimulate its membership.

On Saturday, October 5, 1968 the congregation held a Jubilee Year Dinner-Dance at the Red Horse Steak House. A short program consisted of a welcoming speech by the president, Milton Gordon, installation of new officers by the rabbi, remarks by the new president, Louis Edelman, and recognition of Charter members of the congregation.

Another occasion to celebrate was the fiftieth anniversary of the Frederick Chapter of the National Council of Jewish Women in June, 1971. This affair, held at the Francis Scott Key Hotel was also largely attended.

Having reached the year 1971 that sees a relatively large Jewish populace and active synagogue membership, this reconstruction of the history of the synagogue and of the participation of Jews in Frederick society has spread over a period of 229 years. It is not a new experience to see some of the Jewish residents of this community come and depart, to assume new positions, and make homes in other cities. Few of the original families of the later congregation remain. With the slated closing of the research facilities at Fort Detrick, many more Jewish families may well leave this city. It has been established that the number of Jews beneath the clustered spires diminished, only to grow stronger time and again. Just as one begins to think the end of the Jewish population in Frederick has come, some force brings another influx of these people to town.

Perhaps the words of Rabbi Kosman best reflect the feelings of all Jews, here and gone, who have lived beneath these spires. "With deep gratitude, I thank G-D that we are able to observe the 50th anniversary of Beth Sholom Congregation. In the years that will follow we must find peace in our hearts, and strength in our bodies to continue the beautiful traditions so strongly imbedded in our Frederick History. With each other's assistance, let us work steadfastly to promulgate the spiritual treasures of Judaism, let us be steadfast in the ways of G-D, that his blessing rest upon us and all his people."

It is encouraging to know that when the Jews of Frederick made the decision to have a Temple, they attained that goal. When the uncontested need for a resident rabbi presented a challenge, the Jewish people of the community met that challenge. It is unlikely that the continued growth of this city and county will not beckon to more Jewish families to establish themselves here and, with the coming years, meet and resolve many new challenges and achieve any goal they set for themselves.[1]

FRATERNALLY YOURS

That the Jews, even in colonial days, were active in forming, joining, and participating in various civic and fraternal organizations is a well-documentated fact. Early Masonic organizations contained many Jews. Several studies on the Jewry in the Masons in early America list dozens of that religion, even though the total Jewish population supposedly numbered only one thousand.

Isaac Lyons was a particularly dedicated Mason, having belonged to a Philadelphia Masonic Lodge in the early 1800's prior to his coming to Frederick. This may explain why he named his son, George Washington Lyons. Washington had been closely associated with Freemasonry as early as 1753.

The period following the Civil War appeared to be the era in which the Jewish men of Frederick joined with their Gentile neighbors in forming various fraternal and civic organizations. Although membership may have predated the War between the States, records of organizations prior to that time were not well kept, except for the Masonry. They document that Reverend Sussman Goebricher was a member of Columbia Lodge No. 58 Ancient Free and Accepted Masons in 1862.

Other Masonic groups also had Jewish members. The Enoch Chapter No. 23, Royal Arch Masons listed Henry Goldenberg at its first meeting in March, 1866, and elected Philip Stern its High Priest. Julius Neuwahl became an early participant in this lodge also.[1]

In 1873 Lynch Lodge No. 163, A.F. and A.M. was formed; Philip Stern was one of the organizers. Julius Neuwahl was elected Treasurer, and Philip Stern served as Master of the Lodge. In 1879 Isaac Lowenstein was elected Worshipful Master, with Julius Neuwahl also holding an office. Philip Stern served as Treasurer during that year. This particular Masonic Lodge contained many Jewish members, a number of whom held offices over the years.[2]

Columbia Lodge, meanwhile, elected Henry Goldenberg as its Secretary and Solomon Kingsbaker as the Senior Warden. Goldenberg served as the secretary for eight years until his departure from Frederick. Goebricher was a member of this lodge for over forty-six years.

Over the years, the various Masonic Lodges listed Jewish members, even into modern times. Yet the incidence of

membership became rarer and rarer, almost to the point of raising the question of deliberate exclusion. This was strange, considering the Jews interest in the organization and their service in the early years of those groups' existence.[3]

Freemasonry was not the only interest of the local Jewry. A number of them appeared so involved in organizations, that it was a wonder that their businesses did not suffer. Some served as officers of various organizations at the same time. Others were busily organizing several new lodges.

A chapter of the Knights of Pythias, Stoddard Conclave No. 3, was formed in Frederick in 1869. Philip Stern was its first Recorder, advancing the next year to Vice Supreme Knight and finally Sir Knight Commander in 1871. A. M. Landauer appeared as an officer in 1875. The Jews interest in the Knights of Pythias continued for many years. An item appeared in an issue of the 1905 *Frederick News* describing the preparations for the first statewide meeting of the organization in Frederick. Helping with the arrangements were Ben Rosenour, Jr., Rose Stern, and the Misses Wertheimer.[4]

In 1877 a fraternal lodge, The Knights of Honor, Mutual Lodge No. 603 was formed to help widows and orphans. Its first chief officer was Isaac Lowenstein, with Samuel Wineberg also filling an elected office. Future years found Jews serving as officers: Hartzog Wineberg in 1879; David Lowenstein in 1880; Samuel Wineberg in 1886, and Emanuel Lowenstein in 1891. During these years Julius Neuwahl was listed as a member.[5]

Another organization, The Mount Olivet Encampment, No. 9, Independent Order Odd-Fellows, listed Jews as officers and members. Philip Stern served as Chief Patriarch in 1874 and 1881. An additional lodge within the IOOF order, Adam Lodge No. 35, elected Stern its Noble Grand in 1874, the same year that he headed the Mount Olivet Chapter. Solomon Kingsbaker served as chief officer of the Adam Lodge in 1878 and the Mount Olivet Lodge in 1879. Julius Neuwahl shared this honor with Kingsbaker in 1878.[6]

It seemed the interest in new organizations, during this period, was endless. In 1880 the Ancient Order of United Workingmen, Lodge No. 14 was formed with Isaac Lowenstein as its first master. The following year David Lowenstein served as the Vice Dictator and Hartzog Wineberg as the Guardian.[7]

In 1873 Solomon Kingsbaker was selected to be Sachem, chief officer of the Chippewa Tribe, Improved Order of the

Red Men. In 1889 Aaron Rosenstock became a trustee of the Fraternal Mystic Circle.[8]

The energies of a number of the Jewish men in the city were boundless. Their activities encompassed civic organizations, athletic groups and political parties. In 1871 David Lowenstein and Henry Goldenberg served on committees involved with a city-wide carnival, part of the County Fair. Isaac Lowenstein helped on an arrangements committee for the May Ball, honoring the Frederick Coronet Band in 1877. Jacob Rosenstock, Lewis Bergen, and A. M. Landauer participated in arranging the City Carnival in 1884. Aaron Rosenstock and Lewis Bergen served as Secretary and Treasurer, respectively, in the SKIDS Band, a local marching and dancing musical group. In 1887 Jacob Rosenstock, Julius Landauer, and David Goebricher were also members of that band.[9]

A public library association was formed in 1879 with David Lowenstein as a member. This group called itself The Mechanical and Mercantile Library Association. According to Scharf's *History of Western Maryland,* this group was "flouishing" in 1882.[10]

Baseball held a special appeal for a few of the Jews in Frederick. In 1873 Aaron Rosenstock played center field on a local team called the Bulldozer Ball Club, while Lew Bergen was center fielder for the Baby Baseball Club. Isaac Lowenstein's love for the game continued even after he moved to Hagerstown. In 1884 he was elected President of the Baseball Association of that town.[11]

Politics fascinated some of the Jewish men. Henry Goldenberg was the first known Jewish candidate in Frederick; he was elected Councilman of Ward 4 in 1877. Ensuing years found David Lowenstein serving as an Alderman, Leo Weinberg an unsuccessful candidate for State Senator, and more recently, Manuel Weinberg and Herman Miller as Magistrates. In 1884 Aaron Rosenstock served as Vice President of the Young Mens' Democratic Club. Activity in the two political parties and on the state central committees attracted a number of Jews including the Rosenstocks, the Rosenours, the Weinbergs, and currently a number of the young Hebrews of this city.[12]

Fire companies have listed most of the earlier Jewish men of Frederick. In the 1800's a law required membership of each male in the town in a fire company in his section of the city. A number of Israelites held various line and administrative offices in these fire companies, including some that served most recently. The most notable of this service remains with

the Rosenstock family. Jacob Rosenstock served as President of the Independent Hose Company from 1907 to 1920, and Benjamin Rosenstock, his son, was president of this same fire company from 1938 to 1968, a total of forty-three years of leadership.[13]

Civic groups have also had Jews serve them well. In some cases, Jews served on committees, while other Frederick Jews have held offices, giving untiring effort to make their community a better place to live. Rotary, Junior Chamber of Commerce, Jaycee Wives, and The League of Women Voters, to mention a few, have had presidents who were Hebrews, as well as others serving in a variety of official capacities. Their contributions to their community are well documented.

Of course there were also Jewish organizations to which the local Jewry belonged. The activities and membership of the Frederick chapters of The Council of Jewish Women, Hadassah, B'nai Brith, and the Sisterhood of Beth Sholom Congregation are discussed elsewhere in these chapters.

Jewish organizations are not a recent thing. Tobias Meyers was a member of the United Hebrew Benevolent Society of Baltimore in 1834, the year of its founding. Although he moved to Frederick in later years, he continued this membership.

The obituaries of several Jewish men of the 19th century provides an insight into membership in various groups. In 1885 Isaac Lowenstein's death notice listed his membership in the Hasmonea Lodge No. 45 B'nai Brith and the George Jacob Lodge No. 123 Kesher Shel Barsel of Baltimore. The obituary of Julius Neuwahl listed his membership in the Salem Lodge of the Brothers of the B'nai Brith of Harrisburg, Pennsylvania, as well as the George Jacob Lodge of Free Sons in Baltimore. It can be safely assumed other members of the Frederick Jewry of those years belonged to these groups.[14]

From all of this it can be seen that the Jews of Frederick participated over the decades in the formation and activities of most of the fraternal, civic, political, athletic, and musical groups in the city. That they were and are good citizens is indisputable. Their help in building Frederick and their continuous interest in its progress is the heritage upon which present Jewish residents must build.

ADDENDUM

RABBIS

RABBI WEIL
-1858

Sunday, October 24, 1858 "Sussman Goebricher was married to Miss Regina Mendel. The ceremony was performed by the "Schecter", Mr. Weil. This was the first Jewish wedding ever celebrated in our town (to my knowledge)." The above entry was taken from the diary of Jacob Engelbrecht. His reference to Rabbi Weil was the only source of information. However he made no mention of Weil being from another town as was his custom if such was the case.

RABBI SUSSMAN GOEBRICHER
10/23/1858-8/31/1860,
12/20/1860-5/31/1864, 1868-3/29/1876,
12/20/1876-1890

Rabbi Goebricher was born in Baden, Germany August 25, 1827 and died in Baltimore December 3, 1908. He is buried in the Baltimore Hebrew Cemetery. His wife, Regina, was born April 11, 1834 and died November 6, 1895. In the 1859-1860 William's Directory of Frederick, his residence was listed as the north side of Second Street, between Record and Bentz. The Goebricher's were the parents of Philip, Meyer, David, Matilda, Sarah, Alexander, and Eva. Further information on the family can be found in the text.

RABBI WILLIAM JACOBI
1864- 8/25/1866

Rabbi Jacobi's wife was named Mary. On October 31, 1865 they became the parents of a daughter, Yetta, in Frederick. In 1881 Rabbi Jacobi is listed at 44 South Bond Street, Baltimore, Md. By 1886 he had died, and the Baltimore Directory lists his wife as a widow.

RABBI ISAAC MARKS
8/25/1866-1867

The only reference to this man appears in the Engelbrecht Diary, confirming the date of arrival and departure.

RABBI LUDWIG KRAMER
3/29/1876-12/ /1876

Rabbi Kramer was the father of a later resident of Frederick. The unique story of this family can be found in the text.

RABBI MENAHEM J. FRIEDMAN
1923

Rabbi Friedman was spiritual leader of the congregation at the time the synagogue was dedicated. While his stay was of short duration, he also acted as Shohet for the congregants just as his predecessors had done.

RABBI MORRIS CLARK
1923-1924

Rabbi Clark arrived in Frederick shortly after the High Holidays in 1923. His memoirs include thoughts on his stay in Frederick and appear in the addendum.

RABBI WOLFF WILLNER
1924-1932

At the time Rabbi Willner was in Frederick the congregation numbered about 75 members. Willner resided at 6 East Patrick Street until 1931 when he moved to 122 North Court Street. Rabbi Willner was born in 1863 and died in Frederick August 23, 1932. His wife, Fannie Willner, was born June 20, 1873 and died June 3, 1945. Both are buried in the Baltimore Hebrew Friendship Cemetery. They were the parents of a son Samuel and a daughter Zillah.

RABBI EMIL FRIEDMAN
1933

News-Post Yearbook 1933
"Frederick Beth Sholom Synagogue, West Second Street, Rabbi Emil Friedman, residence, 412 North Market Street."

RABBI THEODORE SHABSHELOWITZ
1934-1936

News-Post Yearbook
Polk's City Directory
"Frederick Beth Sholom Synagogue, West Second Street, Rabbi Theodore Shabshelowitz. Residence, 2A College Avenue. Congregation numbers 125." In 1936 the place of residence changed to 365 Madison Street.

RABBI MEYER J. GOLDMAN
1936

News-Post Yearbook 1936
"Frederick Beth Sholom Synagogue, West Second Street, Rabbi Meyer J. Goldman, 320 Lindbergh Avenue.
Rabbi Theodore Shabshelowitz, Beth Jacob Congregation, Cumberland, Md. Residence, 365 Madison Street, Frederick, Md."

Students:
SIDNEY RIBACK
ALTER ABELSON
SAMUEL EPSTEIN
4/ /1936-1/ /1937

With the dismissal of Rabbi Goldman these men alternated as acting Rabbi for the Beth Sholom Congregation.

RABBI ABRAHAM I. ROSENBERG
1/ /1937-8/ /1937

News-Post Yearbook 1937
"Frederick Beth Sholom Synagogue, West Second Street, Rabbi Abraham I. Rosenberg. Residence, 103 East Patrick Street."

RABBI BARUCH E. RABINOWITZ
8/ /1937-7/ /1938

News-Post Yearbook 1938
"Frederick Beth Sholom Synagogue, West Second Street, Rabbi Baruch E. Rabinowitz. Residence, 103 East Patrick Street."

Students:
JOSEPH MARCUS
CHARLES RUBEL
1938

RABBI LUDWIG ROEDER
7/ /1938-8/ /1939

Student: DAVID PANITZ
1939

RABBI HANS HIRSCHBERG
8/ /1939-9/ /1941

News-Post Yearbook 1940-1941
Polk's City Directory 1940-1942
"Frederick Beth Sholom Synagogue, West Second Street, Rabbi Hans Hirschberg. Population, 125."

RABBI HARRIS HIRSCHBERG
1942-6/ /1943

News-Post Yearbook 1943
Polk's City Directory 1942-1943
"Beth Sholom Synagogue, Rabbi Harris Hirschberg, residence 116 West Church Street."

Student:
SEYMOUR PANITZ
1943

RABBI ISRAEL I. HALPERN
1944

Student:
KOPEL WEINSTEIN

According to Mr. Joseph Weinstein, a feature writer for the Baltimore *Jewish Times,* his brother, Kopel, spent many weekends in Frederick during the 1940's. He conducted services and instructed the young people in their Hebrew studies for several years.

RABBI BERNARD LIPNICK
1946

Sunday March 31, 1946 the Frederick Section, Council of Jewish Women celebrated their silver anniversary with a dinner in the auditorium of the synagogue. Rabbi Lipnick's name appeared on the program. At the time he was a Rabbinical student, but in his last year of school.

Student:
RALPH KESTENBAUM
1951-1953

Kestenbaum was spiritual leader on a part-time basis.

Student:
EPHRIAM KESTENBAUM
1953-1955

Ephriam Kestenbaum was a relative of the previous rabbi, and assumed the pulpit on the same part-time basis.

RABBI MEYER S. COHEN
1955-1956

No information available.

RABBI HENRY BAMBERGER
1957-1958

No information available.

RABBI YEHUDAH E. PERKINS
1959-1960

Rabbi Perkins was the first resident rabbi that this small congregation had in some years. He, his wife and small son, resided at 3 West Church Street. His appointment sparked the beginning of a thriving religious time for the Jewish community.

RABBI SOLOMON HYMAN
1960-1961

Rabbi Hyman and his wife resided at 101 East Second Street.

RABBI MORRIS KOSMAN
1961-

Rabbi Kosman and his wife, Carol, arrived in Frederick during the summer of 1961. Their first residence was a rented home on Elm Street. Within two years the congregation had bought the house at 28 East Third Street as a home for the Rabbi and his family. In June, 1971 the congregation sold the home on Third Street and bought a larger home at 101 East Second Street. This building was erected as a home by Jacob Rosenstock, was subsequently sold to another family, and is now the property of Beth Sholom Congregation. The Kosman's are the parents of Sima, Zahava, Buci, Dvora, Avrohom, Chaim, and Risyl.

RABBI MAURICE M. SHUDOFSKY

No list of men who have served as spiritual leaders of this congregation would be complete without the name of this man. Shudofsky came from Detroit, Michigan for a long period of time during the '40's and '50's to assist or conduct services during High Holidays. He was a quiet dignified man, and his nature is reflected in the following poem which he wrote.

THERE'S A HUSH

There's a hush before Kol Nidre
On dread Atonement Day,
A hush of awesome quiet
As we begin to pray.

There's a hush as we sit waiting
To approach the Mercy Seat,
With hush of silent prayer
Our hearts the Judge entreat.

There's a hush before Kol Nidre
Steeped in choked emotion,
A hush of silent sadness
Sealed with silent devotion.

Maurice M. Shudofsky

OFFICERS OF BETH SHOLOM SYNAGOGUE

1917-1919

President: David Lowenstein

1919-1920

President: Jacob Rosenstock

1920-1921

President: Abraham Rosenour

1921-1923

President: Leo Weinberg

1923

President: Karl Jacobson
Honorary President: Aaron Rosenstock
V. President: Charles Segaloff
V. President: Wolff Cohen
V. President: Samuel Miller
Sec.-Treas.: Jeannette Weinberg
Ass't Sec.-Treas.: Mrs. Gerald Rosenour

1924

President: Karl Jacobson
V. President:Samuel Miller
V. President: Wolff Cohen
Sec.-Treas.: Jeannette Weinberg
Ass't Sec.-Treas.: Mrs. Clara Wachter
Chairman, Executive Committee: Leo Weinberg
Rabbi: Wolff Willner

1925-1932

no records

1933

President: Leo Weinberg
V. President: Karl Jacobson
V. President: Samuel Miller
Sec.-Treas.: Jeannette Weinberg
Auditor: Mrs. Clara Wachter

Trustees:

Ernest Berger
Maurice Cohen
Abraham Ellin
Dave Gordon
Mrs. Annie Goldberg
Oscar Hirsch
Louis Hirsch
Abraham Hamburger
Karl Jacobson
Nicholas Joseph
Edward Kessler
Mrs. D. Lowenstein
Samuel Miller
Michael Peregoff
Gerson Rosenour
Benjamin Rosenour
Benjamin Rosenstock
Mrs. Nettie Rosenstock
William Rovin
Maurice Sclar
Albert Segaloff
Jacob Silverman
Jacob Simon
Barney Shapiro
Henry Skudowitz
Arthur Stern
Mrs. Elmer Wachter
Herman Weener
Emanuel Weinberg
Henry Weinberg
Jeannette Weinberg
Leo Weinberg
Mrs. Wolff Willner

1934-1936

no records

1936

President: Leo Weinberg

1937-1959

no records

1959-1960

President: Jeannette Weinberg
V. President: Benjamin Rosenstock
V. President: Samuel Miller
Secretary: Meyer Chertoff
Ass't Sec.: Leonard Zimmerman
Treasurer: Charles Glick
Ass't Treas.: Herman Miller

1960-1961

President: Harold Feldman
V. President: Samuel Miller
V. President: Jack Wagman
Secretary: Leonard Zimmerman
Ass't Sec.: Reuben Sclar
Treasurer: Charles Glick
Ass't Treas.: Milton Gordon

1961-1962

President: Alex Smallberg
V. President: Samuel Miller
V. President: Morton Reitman
Secretary: Frank Hardy
Ass't Sec.: Nathan Jacobson
Treasurer: Charles Glick
Ass't Treas.: Milton Gordon

1962-1963

President: Morton Reitman

1963-1964

President: Harold Neufeld
V. President: Barney Kandel
V. President: Leonard Zimmerman
Secretary: Ira Abelow
Ass't Sec.: Nathan Jacobson
Treasurer: Milton Gordon
Ass't Treas.: Charles Glick

1964-1965

President: Reuben Caplan
(due to personal commitments, Caplan resigned shortly after election and was replaced by Arthur Brown.)
V. President: Arthur Brown
V. President: Harold Neufeld
Secretary: Abraham Sclar
Treasurer: Charles Glick

1965-1967

President: Arthur Brown
V. President: Nathan Jacobson
Secretary: Abraham Sclar
Treasurer: Charles Glick
Religious Practices: Harold Neufeld, Alex Smallberg

1967-1968

President: Nathan Jacobson
V. President: Louis Edelman
Secretary: Milton Gordon
Treasurer: Charles Glick

1968-1969

President: Louis Edelman
V. President: Alex Passen
Secretary: Milton Gordon
Treasurer: Jerry Pincus

1969-1970

President: Alex Passen
V. President: Milton Gordon
Secretary: Harold Neufeld
Treasurer: Jerry Pincus

1970-1971

President: Milton Gordon
V. President: William Cotliar
Secretary: Daniel Ruck
Treasurer: Eugene Zebovitz

1971-1972

President: William Cotliar
V. President: Maurice Guss
Secretary: Charles Arotsky
Treasurer: Eugene Zebovitz

FREDERICK SECTION NATIONAL COUNCIL OF JEWISH WOMEN

To begin with, there must be a need before there can be action, and this was evident to the Jewish women of Frederick in 1921. As stated in the *Daily News,* Tuesday, April 19, 1921, "the local Jewish women realize their most important work lies in the establishment of a Synagogue for the Jewish Community of Frederick, and to this end they will direct their future energies".

The minutes of March 23, 1921 set forth the original organization:

"Realizing that in unity there is strength, and appreciating the necessity for co-operative and harmonious action, the Jewish women of Frederick met Wednesday, March 23, 1921 on the second floor of the Masonic Temple for the purpose of organizing the Frederick Section, Council of Jewish Women. Mrs. Henry Oppenheimer, State Organizer of the Baltimore Section, called the meeting to order. Mrs. David Lowenstein was selected as temporary chairman and Miss Jeannette Weinberg, temporary secretary. In a very careful and clear manner, Mrs. Oppenheimer explained the aims and purposes, rules, and regulations of this organization. The following officers were then elected:

President: Mrs. David Lowenstein
1st Vice President: Mrs. Aaron Rosenstock
2nd Vice President: Mrs. Abraham Rosenour
3rd Vice President: Mrs. Benjamin Rosenour
Recording Secretary: Mrs. Leo Weinberg
Corresponding Secretary: Miss Jeannette Weinberg
Treasurer: Miss Rose Stern
Auditor: Mrs. Elmer E. Wachter

Thereupon a motion was adopted that the directors consist of the twelve remaining members whose names are as follows:

Mrs. Abraham Brill
Mrs. James Cohen
Mrs. Dave Gordon
Mrs. Fredericka Graham
Miss Rebecca Heidleberger
Mrs. Karl Jacobson

Mrs. Joseph Joseph
Mrs. Jacob Rosenstock
Mrs. Leon Kaufman
Mrs. Solomon Stern
Mrs. Kalman Sodden
Mrs. Charles Segaloff

A motion was made and carried that this Section meet the third Sunday of each month, unless otherwise provided. It was decided that dues should be $3.00 per year, payable by the first of May, one-third of the amount to be paid to the National Council as per capita tax. The President appointed the following standing committees:

Religion and Religious Schools

Mrs. David Lowenstein, Chairman
Mrs. Abraham Brill
Mrs. Dave Gordon
Mrs. Kalman Sodden
Miss Jeannette Weinberg

Education and Legislation

Mrs. Leo Weinberg, Chairman
Mrs. Charles Segaloff
Mrs. Leon Kaufman
Mrs. Abraham Rosenour
Miss Rose Stern

Philanthropy

Mrs. Benjamin Rosenour, Chairman
Mrs. Frederika Graham
Mrs. Elmer E. Wachter
Mrs. Aaron Rosenstock
Mrs. Solomon Stern
Mrs. Karl Jacobson
Mrs. Joseph Joseph

Memberships

Mrs. Aaron Rosenstock, Chairman
Mrs. Solomon Stern
Mrs. Charles Segaloff

Finance

Miss Rose Stern, Chairman
Mrs. E. E. Wachter
Mrs. James Cohen

Publicity and Purity of Press

Miss Rebecca Heidleberger, Chairman
Mrs. Jacob Rosenstock
Mrs. Abraham Rosenour
Miss Jeannette Weinberg

Program

Miss Jeannette Weinberg, Chairman
Mrs. David Lowenstein
Mrs. Aaron Rosenstock
Mrs. Benjamin Rosenour
Miss Rebecca Heidleberger
Miss Rose Stern
Mrs. E. E. Wachter
Mrs. Leo Weinberg

Mrs. Leonard A. Hecht, President of the Baltimore Section, Council of Jewish Women, then addressed the meeting. In a most pleasing manner, she told of the achievements of the Baltimore Section, its progress and development. Her remarks were an interesting revelation of the many and varied activities of the Baltimore Section, and its great benefits, social, moral, religious, and benevolent. She made a most inspiring appeal which touched the hearts of all present.

Mrs. Hecht very generously offered to furnish the necessary talent and lecturers for six meetings, and assured the Section of her willingness to aid in every way possible. By a unanimous vote, the Corresponding Secretary was instructed to extend an invitation to Dr. William Rosenau, Rabbi, Eutaw Place Temple, Baltimore, Maryland, to deliver an address at the next meeting Sunday, April 17, 1921. By a rising vote of thanks, the Section indicated its appreciation of the effort of Mrs. Oppenheimer and Mrs. Hecht, in perfecting our organization.

The Section then adjourned to meet Sunday, April 17, 1921, at 2 P.M. Thus, amid encouragement and enthusiasm, was formed for the first time in the history of Frederick, a Section of the Council of Jewish Women. May this auspicious beginning

be the forerunner of a bright and useful future — a future that will unite into a matchless sisterhood, Jewish Women dedicated to high ideals, fulfilling rich hopes, and lofty purposes. Verily, a new day has dawned. Let us be glad and rejoice therein. Respectfully, L. Rae Weinberg, Recording Secretary."

During that first year of Council the membership rose to 34 women, and they began to put into action the plans that had brought them together. At the second meeting, April 17, 1921, the Committee on Religion presented a motion to the organization, which was adapted unanimously, stating, "Individually and collectively they take steps and action to insure the success of the movement for a Synagogue in Frederick, and to that end, committees be appointed to co-operate with the male members of the Beth Sholom Congregation, and rouse them to a realization of their duty speadily, without delay." It was at that same meeting that Dr. Rosenau made the announcement of the Weinberg gift of a building designated as a synagogue. The Council of Jewish Women had won the war before the battle began, but they remain an active force in the Jewish Community fifty years later.

During those fifty years, the Council has participated in endless projects and performed countless acts of benevolence, such as: they provided Matzos for the Jewish children attending the Maryland State School for the Deaf; within three months of their founding, they sponsored a card party and realized $365.00 for a needy family; and they made generous contributions to the Soldiers Memorial Fund of Frederick, The Jewish Relief Fund of Baltimore, The American Legion Memorial Fund, The American Jewish Relief Fund, The Denver Children's Hospital, The Near East Relief Fund, The Salvation Army, The Ukranian Fund, The Milk and Ice Fund for the Aged, The Purim Relief Fund, The American Pro-Falasha Fund, The Mississippi Relief Fund, the National Farm School, The Jewish Consumptive Fund, The American Red Cross, The Leo Levi Memorial Hospital, The Palestine Light House, The German-Jewish Children's Fund, The United Appeal, and more recently the Hebrew University High School in Israel, The Frederick Community Action Committee, The Easter Seal Treatment Center, The Sheltered Workshop for the Mentally Retarded, and The Heart Fund, to name a few.

Not only have the women of Council been generous with their money, but they have given unselfishly of their time to the following representative projects: bingo and birthday parties at Montevue Home for the Aged; service to the Aging;

service to the Foreign-Born; Ship-a-Box; equipment to the Harmony Grove School; teachers in the Hebrew and Sunday Schools of the Synagogue; Sewing Circle to make items of clothing for the National Farm School in Philadelphia; sold candy to purchase a piano for the auditorium of the Synagogue; visits to the sick; Masked Ball for Purim; musicals for the congregation and guests; receptions for rabbi's wives; children's entertainments at Chanukah; preparation of congregational dinners; activities in connection with Social Welfare, contemporary Jewish Affairs, social legislation and international relations; they have rolled bandages for the Red Cross; acted as chaperones for teen-age community dances; aided in the clean-up of the Roger Brooke Taney Home; hosted members of the Armed Forces stationed at Fort Detrick at picnics and socials; and participated in local School Board Nominating Conventions.

Two women who distinguished themselves in the service of Council were Mrs. Leo Weinberg, who served as Recording Secretary from 1921 to 1950; and Miss Jeannette Weinberg, who was Corresponding Secretary from 1921 to 1932, and President from 1932 to 1950. However, through the years, many Jewish women have worked for Council on committees and projects, even though they may never have held an office.

On June 5, 1971 Council celebrated its fiftieth anniversary with a dinner-dance at the Francis Scott Key Hotel. A similar celebration was held on the occasion of their twenty-fifth anniversary in 1946.

Membership 1971

Mrs. Ira Abelow (Paula)
Mrs. Nat Blum (Miriam)
Mrs. Joseph Blum (Selma)
Mrs. Meyer Chertoff (Ann)
Mrs. William Cotliar (Eleanor)
Mrs. Louis Edelman (Selma)
Mrs. Felix Eichtersheimer (Lila)
Mrs. Harold Feldman (Jo)
Mrs. Charles Glick (Charlotte)
Mrs. Milton Gordon (Joyce)
Mrs. Dave Gordon (Minnie)
Mrs. Paul Gordon (Rita)
Mrs. Morris Guggenheim (Adrienne)
Mrs. Maurice Guss (Florence)
Mrs. John Horowitz (Trudy)

Mrs. William Hurwitz (Marilyn)
Mrs. Nathan Jacobson (Gladys)
Mrs. Sam Kaufman (Eleanor)
Mrs. Barney Kandel (Rebecca)
Mrs. Richard Kessler (Frannie)
Mrs. Melvin King (Kay)
Mrs. Eugene Klupt (Gayle)
Mrs. Edward Koenigsberg (Beverly)
Mrs. Sidney Leopold (Harriet)
Mrs. Gilbert Lowenthal (Fran)
Mrs. Robert Middlemas (Rosalie)
Mrs. Melville Moses (Janet)
Mrs. Harold Neufeld (Shirley)
Mrs. Alex Passen (Sonia)
Mrs. Albert Potash (Helen)
Mrs. Daniel Ruck (Ida)
Mrs. Abraham Sclar (Janis)
Mrs. Reuben Sclar (Sylvia)
Mrs. Henry Serepca (Eleanor)
Mrs. Barney Shapiro (Helen)
Mrs. Jules Shapiro (Rose)
Mrs. Jacob Simon (Anna)
Mrs. Alex Smallberg (Ruth)
Mrs. Donald Tick (Ruth)*
Mrs. Irving Weil (Lenore)
Mrs. Ben Warshowsky (Mary)
Mrs. Jack Weissman (Jean)
Mrs. Nat Winters (Eunice)
Mrs. Irving Wolberg (Becky)
Mrs. Eugene Zebovitz (Marian)
Mrs. Leonard Zimmerman (Mary)

Life Members

Mrs. Morris Kosman (Carol)
Mrs. Harry Sherby (Kate)
Mrs. Emanuel Weinberg (Sylvia)
Mrs. David Weisburger (Ruth)

*President 1971-1972

OFFICERS OF THE NATIONAL COUNCIL OF JEWISH WOMEN, FREDERICK SECTION

Records and minute books for the years 1926 to 1950 are missing. Names of officers listed here for the missing years were taken from programs and newspaper items.

1921

President: Mrs. David Lowenstein (Clara Stern)
1st V. P.: Mrs. Aaron Rosenstock (Isabelle Heidleberger)
2nd V. P.: Mrs. Abraham Rosenour (May Ring)
3rd V. P.: Mrs. Benjamin Rosenour (Hannah Siegel)
Rec. Sec.: Mrs. Leo Weinberg (Rae Grumbine)
Corr. Sec.: Miss Jeannette Weinberg
Treas.: Miss Rose Stern

1922

President: Mrs. David Lowenstein
1st V. P.: Mrs. Abraham Rosenour
2nd V. P.: Mrs. Frederika Graham (Blumenberg)
3rd V. P.: Mrs. Leon Kaufman (Hilda)
Rec. Sec.: Mrs. Leo Weinberg
Corr. Sec.: Miss Jeannette Weinberg
Treas.: Mrs. Charles Segaloff (Hannah)

1923

President: Mrs. Abraham Rosenour
1st V. P.: Mrs. Elmer E. Wachter (Clara Weinberg)
2nd V. P.: Mrs. Jacob Rosenstock (Nettie Brafman)
3rd V. P.: Mrs. Karl Jacobson (Katie Joseph)
Rec. Sec.: Mrs. Leo Weinberg
Corr. Sec.: Miss Jeannette Weinberg
Treas.: Mrs. Charles Segaloff

1924

President: Mrs. Elmer Wachter
1st V. P.: Mrs. Frederika Graham
2nd V. P.: Mrs. Wolff Willner (Fannie Willner, Rabbi's Wife)
3rd V. P.: Mrs. Karl Jacobson
Rec. Sec.: Mrs. Leo Weinberg
Corr. Sec.: Miss Jeannette Weinberg
Treas.: Mrs. Charles Segaloff

1925

President: Mrs. Elmer Wachter
1st V. P.: Mrs. Wolff Cohen
2nd V. P.: Mrs. Wolff Willner
3rd V. P.: Mrs. Frederika Graham
Rec. Sec.: Mrs. Leo Weinberg
Corr. Sec.: Miss Jeannette Weinberg
Treas.: Mrs. Charles Segaloff

1926-1928

President: Mrs. Elmer Wachter
Rec. Sec.: Mrs. Leo Weinberg
Corr. Sec.: Miss Jeannette Weinberg

1929-1931

President: Mrs. Wolff Willner
Rec. Sec.: Mrs. Leo Weinberg
Corr. Sec.: Miss Jeannette Weinberg

1932-1945

President: Miss Jeannette Weinberg
Rec. Sec.: Mrs. Leo Weinberg

1946

President: Miss Jeannette Weinberg
1st V. P.: Mrs. Herman Weener (Sonia Serepca)
2nd V. P.: Mrs. Emanuel Weinberg (Sylvia Sherby)
3rd V. P.: Mrs. Irving Weil (Lenore)
Rec. Sec.: Mrs. Leo Weinberg
Treas.: Mrs. Clarence Rosenbloom (Anna Hamburger)

1947-1949

President: Miss Jeannette Weinberg
Rec. Sec.: Mrs. Leo Weinberg

1950

President: Mrs. Herman Weener
1st V. P.: Miss Rose Stern
2nd V. P.: Mrs. Dave Gordon (Minnie Friedlander)

Rec. Sec.: Mrs. Ralph Gordon (Rose Miller)
Corr. Sec.: Mrs. Nathan Jacobson (Gladys Speilman)
Treas.: Mrs. Irving Wolberg (Rebecca)

1951

President: Mrs. Herman Weener
1st V. P.: Miss Rose Stern
2nd V. P.: Mrs. Dave Gordon
3rd V. P.: Mrs. Nat Winters (Eunice Kolker)
Corr. Sec.: Mrs. Nathan Jacobson
Treas.: Mrs. Irving Wolberg

1952

President: Mrs. Emanuel Weinberg
1st V. P.: Mrs. Jack Weissman (Jean Yankellow)
2nd V. P.: Mrs. Nathan Jacobson
Rec. Sec.: Mrs. L. Sutton
Corr. Sec.: Mrs. Louis Greenberg (Janice)
Treas.: Mrs. Harry Moss (Minnie)

1953

President: Mrs. Jack Weissman
1st V. P.:
2nd V. P.: Mrs. Nathan Jacobson
Rec. Sec.: Mrs. Leonard Zimmerman (Mary Harris)
Corr. Sec.: Mrs. Louis Greenberg
Treas.: Mrs. Harry Moss

1954

President: Mrs. Jack Weissman
1st V. P.: Mrs. Nathan Jacobson
2nd V. P.: Mrs. Morris Guggenheim
Rec. Sec.: Mrs. Leonard Zimmerman
Treas.: Mrs. Abraham Ellin (Sarah)

1955

President: Mrs. Jack Weissman
1st V. P.: Mrs. Nathan Jacobson
2nd V. P.: Mrs. Lawrence Ware (Beth)
Rec. Sec.: Mrs. Leonard Zimmerman
Corr. Sec.: Mrs. Daniel Lapedes (Selma)
Treas.: Mrs. Abraham Ellin

1956

President: Mrs. Lawrence Ware
1st V. P.: Mrs. Meyer Chertoff (Ann)
2nd V. P.: Mrs. Sidney Stern (Ruth)
Rec. Sec.: Mrs. Leonard Zimmerman
Corr. Sec.: Mrs. Jack Cohn (Joan)
Treas.: Mrs. William Selzer (Frances Sclar)

1957

President: Mrs. Lawrence Ware
1st V. P.: Mrs. Meyer Chertoff
2nd V. P.:
Rec. Sec.: Mrs. Leonard Zimmerman
Corr. Sec.: Mrs. Jack Cohn
Treas.: Mrs. William Selzer

1958

President: Mrs. Meyer Chertoff
1st V. P.: Mrs. Charles Glick (Charlotte)
2nd V. P.: Mrs. Ellis Tonik (Pat)
Rec. Sec.: Mrs. Abraham Sclar (Janis Schneider)
Corr. Sec.: Mrs. Eugene Goldschmidt (Mimi)
Treas.: Mrs. Harold Neufeld (Shirley Lazerowitz)

1959

President: Mrs. Meyer Chertoff
1st V. P.: Mrs. Charles Glick
2nd V. P.: Mrs. Ellis Tonik
Rec. Sec.: Mrs. Abraham Sclar
Corr. Sec.: Mrs. Arthur Altshuler
Treas.: Mrs. Harold Neufeld

1960

President: Mrs. Jack Weissman
1st V. P.: Mrs. Ellis Tonik
2nd V. P.: Mrs. Harold Neufeld
Rec. Sec.: Mrs. Elliott Weinberg
Corr. Sec.: Mrs. Barney Kandel (Rebecca Sclar)
Treas.: Mrs. Irving Wolberg

1961

President: Mrs. Jack Weissman
1st V. P.: Mrs. Ned Levien (Sonia Serepca Weener)
2nd V. P.: Mrs. Harold Neufeld
Rec. Sec.: Mrs. Elliott Weinberg
Corr. Sec.: Mrs. Barney Kandel
Treas.: Mrs. Irving Wolberg

1962-1963

President: Mrs. Ned Levien
1st V. P.: Mrs. Maurice Guss (Florence)
2nd V. P.: Mrs. Emanuel Weinberg
Rec. Sec.: Mrs. Milton Gordon (Joyce)
Corr. Sec.: Mrs. Barney Kandel
Treas.: Mrs. Elliott Weinberg

1964

President: Mrs. Ned Levien
1st V. P.: Mrs. Robert Middlemas (Rosalie)
2nd V. P.: Mrs. Milton Gordon
Rec. Sec.: Mrs. Martin Extract (Bunny)
Corr. Sec.: Mrs. Eugene Zebovitz (Marian)
Treas.: Mrs. Elliott Weinberg

1965

President: Mrs. Maurice Guss
1st V. P.: Mrs. Robert Middlemas
Rec. Sec.: Mrs. Sam Reitman (Harriet)
Corr. Sec.: Mrs. Eugene Zebovitz
Treas.: Mrs. Jack Weissman

1966

President: Mrs. Maurice Guss
1st V. P.: Mrs. Robert Middlemas
Rec. Sec.: Mrs. Eugene Zebovitz
Corr. Sec.: Mrs. Leonard Kaufman (Celia)
Treas.: Mrs. Marshall Landay (Doris)

1967

President: Mrs. Morris Kosman (Carol, Rabbi's wife)
1st V. P.: Mrs. Maurice Guss
Rec. Sec.: Mrs. Eugene Zebovitz
Corr. Sec.: Mrs. Reuben Sclar (Sylvia Brandorf)
Treas.: Mrs. Meyer Chertoff

1968

President: Mrs. Morris Kosman
1st V. P.: Mrs. Maurice Guss
Rec. sec.: Mrs. Edward Koenigsberg (Beverly)
Corr. Sec.: Mrs. Reuben Sclar
Treas.: Mrs. Meyer Chertoff

1969

President: Mrs. Eugene Zebovitz
1st V. P.: Mrs. Maurice Guss
Rec. Sec.: Mrs. Morris Kosman
Corr. Sec.: Mrs. Albert Potash (Helen)
Treas.: Mrs. Sidney Yaverbaum (Lee)

1970

President: Mrs. Eugene Zebovitz
1st V. P.: Mrs. Alan Massey (Felice)
Rec. Sec.: Mrs. Morris Kosman
Corr. Sec.: Mrs. William Cotlair (Eleanor)
Treas.: Mrs. Eugene Klupt (Gayle)

1971

President: Mrs. Donald Tick (Ruth)
1st V. P.: Mrs. Maurice Guss
Rec. Sec.: Mrs. Richard Kessler (Fannie Fribush)
Corr. Sec.: Mrs. William Cotlair
Treas.: Mrs. Eugene Klupt

B'NAI BRITH

The story of B'nai Brith in Frederick began early in 1944. On March 13 of that year, the District Grand Lodge No. 5 located in Roanoke, Virginia granted to Frederick Lodge No. 1529 a charter, upon the application of these men:

Jules Bernstein
Bernard Bodoff
Joseph Blum
Louis Cooper
A. I. Ellin
Jack Friedman
Oscar Hirsch
Albert Hirsch
A. Hamburger
H. Israel
Harry Jablow
I. J. Wolberg
Harry Schwartz
Harry Kessler
Angelo Kramer
Theodore Lichtenstein
N. Mannis
Robert Mower
Samuel Miller
E. Nasher
M. Peregoff
Clarence Rosenbloom
William Rovin
Benjamin Rosenour, Jr.
Jack Weissman
Henry Serepca
Benjamin Rosenstock
Rabbi Israel Halpern
Dr. L. R. Schoolman
Alan Sagner
Jacob Simon
Barney Shapiro
Maurice Sclar
Herman Weener
Max Wagonberg
Irving Weil
Manuel Weinberg

Nathan Jacobson, a member of B'nai Brith who joined shortly after the charter was granted, recalls that the first president of the chapter was Jules Bernstein, the second was Herman Weener, and the third was Mr. Jacobson.

B'nai Brith held their meetings at the Frederick Jewish Community Center. This room was initially over the Earl Shoe Store on the second floor of 9 North Market Street, then the center moved to a room over the J. J. Newberry Variety Store, also in the first block of North Market Street (no. 36), and finally was located in Kemp Hall on the corner of Church and Market Streets.

The Community Center was used for other purposes than a meeting room. It was a social center for the Jewish community, and was used for parties and entertainment that could not be held at the Synagogue.

Since the records of the B'nai Brith meetings are lost, there is no method of determining what activities they conducted.

In January, 1961 the charter was revoked owing to inactivity of the Lodge, but the charter was returned and the Lodge re-instated in January, 1968. The men who were members at the time the Lodge was re-instated were:

Ira Abelow
Ernest Berger
Dr. Arthur Brown
Albert Cohen
Louis Edelman
Jack Friedman*
Dr. Harold Glassman
Dr. Maurice Guss
Sidney Halle
William Hurwitz
Barney Kandel
Rabbi Morris Kosman
Eli Krotman
Ernest Nasher*
Alex Passen
Albert Potash
Abraham Sclar
Alex Smallberg
Dr. Benjamin Warshowsky
Nathan Jacobson

Nasher and Friedman were original charter members. The prime purpose of the B'nai Brith Lodge in Frederick since 1968 has been to support the program of the National office

of B'nai Brith, as opposed to being used for social activities. The men belonging to the Lodge endorse the Anti-Defamation League, Hillel organizations on university campuses, support an organized voice in the United Nations, and promote adult education programs sponsored by B'nai Brith.

BETH SHOLOM SISTERHOOD

In the early months of 1959 it became evident to a small group of Jewish women that there were things to be done in the synagogue by way of repairs and remodeling. In many large synagogues these jobs including the cost of them are taken care of by the women of the congregation. With regular funds of the congregation already allotted to the daily upkeep of the synagogue and the new resident rabbi, these women decided it was time for Beth Sholom to have a sisterhood. Previous attempts to form a new group of any type had brought dissent, since new activity would necessarily involve the same women who were already active in the Council of Jewish Women. Some were afraid that it would cause a loss of interest in Council. Others contended that Council was performing many of the same functions of a sisterhood even though it was not Council's prime purpose to do so.

Since the women felt the number of Jewish women in Frederick was now large enough to maintain two service clubs within the syngogue without loss of interest or membership to either one, they decided to attempt formation of a sisterhood.

An organizational meeting was held at the Synagogue with approximately a dozen women and Rabbi Perkins in attendance. Discussions about immediate needs were held, and priorities were listed, with certain women assigned to investigate ways to raise funds for the projects. Rabbi Perkins departure seemed to put a damper on their enthusiasm although their intentions had been good, and the formation of a sisterhood was shelved for nearly two years.

In January, 1961 with the encouragement of the new rabbi, Solomon Hyman, Beth Sholom Sisterhood was chartered and the women lost no time organizing. They put into action the projects to raise money for repairs and remodeling in the synagogue.

From the inception of sisterhood, the women have proved the value of the organization to the synagogue, the congregation, and the Sunday School. Fortunately the threat to Council not only did not materialize but Council and Sisterhood have worked side by side in many activities.

Since 1961 Sisterhood has equipped and maintained the kitchen of the synagogue, sponsored the Friday night Oneg Shabbats, served the model seders for the Sunday School,

presented the Confirmands and Bar and Bas Mitzva children with Bibles, catered luncheons for simchas, purchased a copying machine for the office of the synagogue, made contributions to the Youth Group, given contributions to the Israel Emergency Fund, contributed to the purchase of the air conditioning unit for the synagogue, bought material and made tablecloths for use in the social hall, hung new drapes and placed a new curtain on the stage in the social hall, donated a sound projector to the Sunday School, given blackboards to the Sunday School, purchased new dishes for the kitchen, and held Chanukah parties for the children.

Sisterhood hosted a reception for the rabbi's wife when Carol Kosman moved to Frederick, served the breaking of the fast meal following Yom Kippur, hosted joint membership teas with the Council of Jewish Women, and maintained a gift shop service for the congregation.

In addition to the services they have rendered the congregation and the synagogue, they have donated periodicals to the synagogue library and reestablished the lending library. They have also been responsible for luncheon and fashion shows, dinner-dances, theater parties, bagel and lox suppers, splash parties, and numerous other social functions.

Sisterhood has not suffered the usual middle-child neglect, nor have other synagogue activities lost ground; rather all aspects of synagogue life have benefited from the formation of a sisterhood in Frederick.

OFFICERS OF BETH SHOLOM SISTERHOOD

1961-1962

President: Mrs. Morton Reitman (Terri)
V. President: Mrs. Alex Passen (Sonia)
Rec. Sec.: Mrs. Nathan Jacobson (Gladys)
Corr. Sec.: Mrs. Harold Feldman (Jo)
Treas.: Mrs. Leonard Zimmerman (Mary)
Directors: Mrs. Alex Smallberg (Ruth)
Mrs. Eugene Goldschmidt (Mimi)
Mrs. Nat Winters (Eunice)

1962-1963

President: Mrs. Harold Feldman
V. President: Mrs. Reuben Sclar (Sylvia)
Rec. Sec.: Mrs. Sidney Halle (Dottie)
Corr. Sec.: Mrs. Irving Gray
Treas.: Mrs. Leonard Zimmerman
Directors: Mrs. Nat Winters
Mrs. Barney Kandel (Rebecca)
Mrs. Maurice Guss (Florence)

1963-1964

President: Mrs. Reuben Sclar
V. President: Mrs. Alex Passen (Sonia)
Rec. Sec.: Mrs. Leonard Spero (Charlotte)
Corr. Sec.: Mrs. Abraham Sclar (Janis)
Treas.: Mrs. Alex Smallberg
Directors: Mrs. Albert Cohen (Etta)
Mrs. Irving Gray

1964-1965

President: Mrs. Alex Passen
V. President: Mrs. Leonard Zimmerman
Rec. Sec.: Mrs. Leonard Spero
Corr. Sec.: Mrs. Harold Neufeld (Shirley)
Treas.: Mrs. Jack Wagaman (Betty) until 12/15/64
Mrs. Ernest Nasher (Belle)
Directors: Mrs. Morton Reitman
Mrs. Abe Sclar

1965-1966

President: Mrs. Leonard Zimmerman
V. President: Mrs. Louis Edelman (Selma)
Rec. Sec.: Mrs. Sanford Blum (Carol)
Corr. Sec.: Mrs. Shelly Morov (Roxanne)
Treas.: Mrs. Ernest Nasher
Directors: Mrs. Leonard Spero
Mrs. Seymour Stern (Lee)

1966-1967

President: Mrs. Harold Feldman
V. President: Mrs. Morton Reitman
Rec. Sec.: Mrs. Ivan Goldberg (Sharon)
Corr. Sec.: Mrs. Albert Potash (Helen)
Treas.: Mrs. Milton Gordon (Joyce)
Directors: Mrs. Barney Kandel
Mrs. Abe Sclar

1967-1968

President: Mrs. Abe Sclar
V. President: Mrs. Paul Gordon (Rita)
Rec. Sec.: Mrs. Harold Neufeld
Corr. Sec.: Mrs. Seymour Stern
Treas.: Mrs. Ike Wolberg (Rebecca)
Directors: Mrs. Morton Reitman
Mrs. Louis Edelman

1968-1969

President: Mrs. Sanford Blum
V. President: Mrs. Louis Edelman
Rec. Sec.: Mrs. Harold Neufeld
Corr. Sec.: Mrs. Barney Kandel
Treas.: Mrs. Daniel Ruck (Ida)
Directors: Mrs. Nathan Jacobson
Mrs. Sidney Leopold (Harriet)

1969-1970

President: Mrs. Daniel Ruck
V. President: Mrs. Louis Edelman
Rec. Sec.: Mrs. Sanford Blum
Corr. Sec.: Mrs. Alan Massey (Felice)
Treas.: Mrs. Ivan Goldberg

1970-1971

President: Mrs. Daniel Ruck
V. President: Mrs. Louis Edelman
Rec. Sec.: Mrs. Sanford Blum
Corr. Sec.: Mrs. Alan Massey (until November, 1970)
Mrs. Sidney Leopold
Treas.: Mrs. Donald Tick (Ruth)
Directors: Mrs. Nathan Jacobson
Mrs. Abe Sclar

1971-1972

President: Mrs. Sanford Blum
V. President: Mrs. Paul Gordon
Rec. Sec.: Mrs. Daniel Ruck
Corr. Sec.: Mrs. Herman Miller (Shirley)
Treas.: Mrs. Barney Kandel
Directors: Mrs. Maurice Guss
Mrs. Alex Passen

SISTERHOOD MEMBERSHIP 1970-1971

Mrs. Nathan Blum (Mickey)
Mrs. Sanford Blum (Carol)
Mrs. Joseph Blum (Selma)
Mrs. Meyer Chertoff (Ann)
Mrs. Albert Cohen (Etta)
Mrs. William Cotliar (Eleanor)
Mrs. Louis Edelman (Selma)
Mrs. Harold Feldman (Josephine)
Mrs. Ivan Goldberg (Sharon)
Mrs. Charles Glick (Charlotte)
Mrs. Milton Gordon (Joyce)
Mrs. Dave Gordon (Minnie)
Mrs. Paul Gordon (Rita)
Mrs. Maurice Guss (Florence)
Mrs. Sidney Halle (Dorothy)
Mrs. John Horowitz (Trudy)
Mrs. William Hurwitz (Marilyn)
Mrs. Nathan Jacobson (Gladys)
Mrs. Barney Kandel (Rebecca)
Mrs. Sam Kaufman (Eleanor)
Mrs Maxwell Klugerman (Eva)
Mrs. Irving Kolker (Ruth)
Mrs. Eli Krotman (Claire)
Mrs. Felix Eichtersheimer (Lila)
Mrs. Sidney Leopold (Harriet)
Mrs. Gilbert Lowenthal (Fran)
Mrs. Robert Middlemas (Rosalie)
Mrs. Herman Miller (Shirley)
Miss Rosalind Nasher
Mrs. Harold Neufeld (Shirley)
Mrs. Alex Passen (Sonia)
Mrs. Albert Potash (Helen)
Mrs. Donald Tick (Ruth)
Mrs. Morton Reitman (Terri)
Mrs. James Rimler (Janice)
Mrs. Maurice Sclar (Freda)
Mrs. Abraham Sclar (Janis)
Mrs. Reuben Sclar (Sylvia)
Mrs. Henry Serepca (Eleanor)
Mrs. Jules Shapiro (Rose)
Mrs. Jacob Simon (Anna)
Mrs. Alex Smallberg (Ruth)

Mrs. Herman Stern (Minnie)
Mrs. Seymour Stern (Lee)
Mrs. Benjamin Warshowsky (Mary)
Mrs. Irving Weil (Lenore)
Mrs. Emanuel Weinberg (Sylvia)
Mrs. David Weisburger (Ruth)
Mrs. Jack Weissman (Jean)
Mrs. Nat Winters (Eunice)
Mrs. Ike Wolberg (Rebecca)
Mrs. Eugene Zebovitz (Marian)
Mrs. Leonard Zimmerman (Mary)

HADASSAH

The newest of the Jewish organizations in Frederick, Hadassah was chartered April 8, 1970, with the following charter members:

Mrs. Ira Abelow (Paula)
Mrs. Sanford Blum (Carol)
Mrs. Richard Cody (Jill)
Mrs. Albert Cohen (Etta)
Mrs. William Cotliar (Eleanor)
Mrs. Louis Edelman (Selma)
Mrs. Ivan Goldberg (Sharon)
Mrs. Joe Gottesman (Sheila)
Mrs. Sidney Halle (Dorothy)
Mrs. Barney Kandel (Rebecca)
Mrs. Gilbert Lowenthal (Fran)
Mrs. Melville Moses (Janet)
Mrs. Alex Passen (Sonia)
Mrs. Albert Potash (Helen)
Mrs. Morton Reitman (Terri)
Mrs. Daniel Ruck (Ida)
Mrs. Sol Schiffman (Sybil)
Mrs. Henry Serepca (Eleanor)
Mrs. Steven Serepca (Phyllis)
Mrs. Barney Shapiro (Helen)
Mrs. Jules Shapiro (Rose)
Mrs. Harry Sherby (Kate)
Mrs. Alex Smallberg (Ruth)
Mrs. Emanuel Weinberg (Sylvia)
Mrs. James Wright (Ruthe)
Mrs. Leonard Zimmerman (Mary)

Hadassah, the Womans Zionist Organization of America, is a national organization whose main purpose is raising funds to supply medicine, healing, and research for all peoples in Israel. Toward this end, they maintain the Hadassah Hebrew Medical Hospital in Israel. Of secondary importance, but quite vital, is their support for the Zionist Youth Activities Program in the United States.

Locally, Hadassah has completed one year of activity at this writing, and raised funds to support the National Organization by having a Dessert Bridge and a Las Vegas night.

During their first year they also co-sponsored a program for the congregants with the other Jewish organizations in Frederick. Rabbi Levy Smolar of the Baltimore Hebrew Col-

lege spoke on "Jewish Youth Today", and the evening was so successful that Hadassah, Sisterhood, Council, B'nai Brith, and the Synagogue are planning another program of the same type.

Hadassah's officers for the year 1970 were:

President— Mrs. Louis Edelman
Vice President—Membership— Mrs. Melville Moses
Vice President—Fund Raising— Mrs. James Wright
Vice President—Hadassah Medical Organization— Mrs. Albert Cohen
Vice President—Zionist American Affairs— Mrs. Sidney Halle
Programs— Mrs. Joseph Gottesman
Treasurer— Mrs. Sanford Blum
Corresponding Secretary— Mrs. Barney Kandel
Recording Secretary— Mrs. Morton Reitman

Officers for the year 1971 are:

President— Mrs. Louis Edelman
Vice President—Membership— Mrs. James Wright
Vice President—Fund Raising— Mrs. Jack Rosenthal
Vice President—Hadassah Medical Organization— Mrs. Albert Cohen
Vice President—Zionist American Affairs— Mrs. Sidney Halle
Corresponding Secretary— Mrs. William Cotliar
Recording Secretary— Mrs. Morton Reitman
Treasurer— Mrs. Sanford Blum

Reprinted from Rabbi Morris Clark's *My Scrap Book*

Memoirs of Rabbi Morris Clark

LEO WEINBERG

Beth Sholom Synagogue, Frederick, Md.

"In 1923, right after the High Holidays, Rabbi George Zepin, Director of Synagogue Activities, sent me to accept a post as Rabbi at the Beth Sholom Synagogue, Frederick, Md. I had just left my position in Poughkeepsie where I had spent a year in trying to establish the Old Vassar Temple as a modern Reform Temple. But the oldtimers there were "die-harders" and there was little unity in the administration of the business management of the institution. The dues money was not forthcoming amply enough, though my salary had just been raised by the Board for the coming year, and the prospects for success did not look too bright. Therefore, I welcomed the opportunity to make a change.

I was met by Mr. Weinberg, the President of the Shul (they rather liked to call it Shul) and he took me to his home. When I say his home that meant to the Shul. Because they were both one. Not that I mean to say that the Shul was conducted in Mr. Weinberg's home. He had a beautiful home connected by a tunnel to a most unique and attractive newly-built Shul.

Here is the story of how it came to be built. At the conclusion of the N'ILAH services, September 26, 1917, the then President of the congregation, David Lowenstein, of blessed memory, announced that the hour had come when the Jews of Frederick, about 40 families, should begin work on a new Synagogue to house all Jewish activities.

Amid great and solemn joy, the structure came into full and legal existence. But for the lack of competent leadership as well as spiritual enthusiasm, the group was unable to conduct religious services on Friday nights. On March 27, 1919, Mr. Lowenstein departed this life, without seeing the full fruits of his toil.

But his nephew, Leo Weinberg, a young flourishing attorney, and a promising leader, cognizant of his dream, and with the precious memory of his dear parents, Samuel and Amelia Weinberg, deeply imbedded in his heart, resolved that an active synagogue, throbbing with Jewish spiritual activity, should become a reality at the earliest possible moment. He therefore applied to the Union of American Hebrew Congregations to send him at once a young capable Rabbi, an organizer and an educator.

Somehow or other, Leo-as I had to call him after that-was highly enthusiastic, and began to lay out plans with full con-

fidence that I was the man of his dream. . . After my first question-Leo, what is this Shul to be-orthodox, conservative, or modern? In the flash of an eye, he retorted "All Three." And indeed, it was-Friday night it was Conservative; Saturday morning at 7 o'clock it was orthodox, and on Saturday morning, at 10 o'clock it was reform, with mostly women, a few elderly men and children in full strength.

Have you ever tried to conduct a minian on a Saturday morning in a community of about 20 men including the Bar-Mitzvaed boys? I guaranty you it is no cinch — But for Leo it was a challenge — and he won out handsomely. Never during all his years as president, did he fall down on the job. . .

At six in the morning, every Saturday, he went to the phone and drummed up a Minian. He would call, if need be three or four times. But at seven o'clock the desired number of men were there, sometimes even as many as fifteen showed up. The Shacharis and the Mussaf were both davened with a High Kedusha. The scrolls were read with a Cohen, Levy, and Yisroel for Aliyos. The little group joined heartily, in singing the responses in Hebrew, and at the close the Rabbi found time to give a five minute sermon in Yiddish. And every one sped forth from the Shul to his business with a hearty Gut Shabos on his lips, to every one present.

But Leo and the Rabbi walked back to the house, the Rabbi chanted the Brochos, and the three children, all girls, as well as sister Jeannette, who was Leo's right hand in all Schul matters, sang Amen! and then the Shabos morning breakfast was served. At table Leo would enjoy to learn new Hebrew hymns, and important ritual frases that he would snatch from the Hebrew services. His most beloved Hebrew frase that he would often repeat was: "Adonoi Moloch, Adonoi Melech, Adonoy yimloch l'olom voed!"

Leo Weinberg was one of the most outstanding men I remember in all my career. He was magnanimous, charitable, and a true Jew, beloved by Jew and Gentile alike. With Leo Weinberg for a President, which Rabbi would not be elated and successful in his great task and the sorrows that befall him during the course of his ardduous duties. . .

Leo died quite a young man, you might say in the prime of life, and on his death-bed he appointed his sister, Jeannette Weinberg, to the presidency of the Shul. This position she holds to this day. Jeannette is a capable and spiritually minded woman. She keeps her business closed on Shabos, and gives most generously for Tsedoko. . .

Secher Tzadik Liv'rocho"

Reprinted from Rabbi Morris Clark's *My Scrap Book*

Why Fear Death?

(Leo Weinberg's Favorite Memorial Service)

"We have just passed through another autum which is the season of decay and death of all plant life. This dreary season naturally suggests to us that it is the universal experience of mankind likewise. It is not a pleasant thought for the great majority of people, however, to contemplate the hour of death. How should we look at the end of all flesh without becoming morbid and panicky? More than that, we must learn to face death sensibly. The fear of death must inevitably mark the joy of living.

"Unfortunately we have inherited a great many dark notions which fill our minds with gloom. Death has been pictured to us under every possible aspect of horror, until at the very mention of its name we shudder. It makes us think of decay, pain and separation; in short of everything from which the human flesh shrinks. We must try to find some other way of looking at death.

"The problem of the loss of loved ones is one that each individual must learn to solve himself, varying with the existing circumstances, but not so the problem of death itself. In order to help us master the situation of fearing death, we must first try to remember that death is universal, unavoidable and similar in the case of each individual person. I don't pretend being one of those who have mastered this problem, and I am therefore preaching to myself as well as to you. I do not know how I shall meet my end when it comes; but I know how I should like to meet it. I hope my attitude in this matter will be helpful to you likewise.

"Science maintains that the fear of death is an instinct hard to overcome. It is native of us. We may be able to master it at times, but we cannot free ourselves from it all the time. The fear of death is only one form of the love of life. If we were not filled with the love of life, very few of us could reach the age of maturity. The love of life is much stronger than our fear of death, hence, why the human race lives on and on. . .

"Jean Jacques Rousseau even went so far as to say that "he who pretends to face death without fear is a liar". Now, this may seem a bit discouraging! But when we look into the matter a little closer we find that it is impossible to love anything and not fear that we may lose it. And we love nothing

as much as we do love life. Therefore, we must learn to control our passion for life as we must learn to control our passion for food, sex, and all the natural human instincts.

"The Russian scientist, Feodor Metchnikof, said that if we lived normally and took the proper care of our bodies, we could live to about 150 years, and in that case our love of life would be supplanted by a longing to die.

"However, the length of our life cannot always be measured by the number of years we have lived. A man may die old at thirty and young at 80. Time is not the measure of life, but action is. Our task is not to live long, but to live well-with depth of feeling, range of vision, capacity for service, and idealism that calls for self-sacrifice. For instance, the soldier has no fear of death, when he rushes in to do battle for a cause that he believes just. The martyr has overcome death as he stands at the auto-da-fe, and the patriot who faces a firing squad for the love of his country knows no fear of death.

"In additon to our inherited fear of death, we have allowed our minds to become filled with all kinds of superstitions and nonsense. The church with its doctrine of hell and torture after death has added a great deal of horror to the believer's conception of the hereafter which adds terror and agony and strengthens immeasurably the fear of death. We have time enough to wait until we cross the bar, and dead men tell no tales. . .

"There are too many people who are haunted as Hamlet was by the ghosts of their ancestors. Somehow, millions of people find themselves disturbed by the fantastic stories of the ignorant masses who talk about something they know nothing about. The whole thing is a blank, and no one has ever come back with one fact about the entire mystery of death. Would it not be much wiser if we would entrust our souls to the All-wise Father who brought us here, and in His great love will remove us henceforth by a fate that only God can decide for us. . . Perhaps, it would be more sensible — to wait and see. . . He who lives right has nothing to fear — not even Death. . ."

Letter Sent By Philip Stern
to Editor of *Frederick Examiner*

Letter From Germany

Thungen, Bavaria
May 26, 1881

We left New York precisely at 2 o'clock on May 7th, and after receiving on board the U.S. mail, which was about 3 o'clock, we steamed out to sea. At 5 o'clock, after leaving Sandy Hook, the pilot left us, and then we were to see nothing but the Heavens and waters for 10 days. Of course we had a taste of sea sickness and a pretty large taste of it. It was fully five days before I could stand on my feet. On board ship everything was lively. We had music every morning at 10 o'clock by a brass band, and in the evening from 9 to 11 o'clock, by a string band.

There is no lack of eating on ship. Breakfast is served from 7 to 8 o'clock; at 10 there is a lunch; at 12 o'clock, dinner; then at 3 o'clock lunch again; supper at 7 o'clock, and then at 9 o'clock another lunch. Wines, beer, and drinks of every description can also be had on board.

Our rate of speed was from 310 to 335 miles per 24 hours, but in case of fog only ¼ speed is made and the whistle is blown every minute. We only experienced foggy weather for about 10 hours and that was on our first day, but everybody felt safe with Captain Neynaher on the bridge, as he is the most careful captain on the line. If the fog were to continue for 3 days and nights he would not leave the bridge. After a most pleasant ride of 10 days, in which we had nothing but fair weather, we sighted land, and at 7:30 p.m. on Tuesday, 17th, we passed the Needles, and shortly afterward anchored, and the passengers and mail for Southampton were taken ashore.

At 2 o'clock, a.m., we again started and entered the English Channel, also here we had calm water, but rainy weather, which prevented us from going on deck and enjoying the sights on shore. After passing the Channel we entered the North Sea and arrived at the mouth of the Weser at 10 o'clock, a.m. on Thursday, the 19th, here we took on the second pilot, the first we took on before we reached the Needles, and who had just come out on the steamer Donan, and at 11 o'clock, we were at Bremer Haven. Here a train was in waiting and at 4 o'clock we left for Bremen, where we arrived about six o'clock. My watch which was still indicating Frederick time, stood at 12:45, thus showing 5¼ hours difference between

the two points. We remained only in Bremen till 10:40 p.m., when we took the train for Hanover.

Our baggage was not examined at the Cusom House; at 1:30 a.m., we arrived at Hanover, where we waited 30 minutes in the finest depot we have ever seen, and then left for Gottingen, where we arrived at 4 o'clock, a.m., and where we again changed cars for Wurzburg, to which place our baggage was checked. Our route up to this time was altogether through level country, very finely cultivated and all of the roads through Germany have trees planted on each side of them which make them very pleasant to travel over.

From Gottingen, noted for its fine University, we traveled over mountains, till we reached our destination, being about 1 hour's ride from Wurzburg, and where we arrived at 2:30 p.m. The people in this section of the country all live in small villages or towns, you find no farm houses like with us, they each one own so much land, which they till; they mostly cultivate barley, which is the principal product, also rye and potatoes, corn there is none and wheat very little here, but in other sections more is cultivated. There are no fences here at all; all are designated by stones, and no one trespasses on the other. The villages or towns are situated about 1 mile each from the other. The houses are built of stone, and have either slate or a kind of brick roof. They are built two stories high and each yard is enclosed with a high stone wall, the entrance to the yard is through large doors, which are always kept closed, and you have to ring a bell, before gaining admission, as mostly the entrance to the house itself, lies through the yard.

The people, as a general thing, are sober and industrious. On Tuesday last I took a drive in a carriage to Wurzburg. The country through which we passed was most beautiful, on the one hand fine cultivated lands, on the other high hills planted to the top with grapes. You would hardly think it possible that people could go so high up to cultivate them. On approaching Wurzburg the first object which attracts your attention, is the Fortress, which stands on a high hill and commands the city and country around. It is invested with 8,000 troops, and on entering Wurzburg, you find almost as many soldiers as civilians.

In Wurzburg I visited the King's Palace and surrounding gardens, of which I will try and give you a faint description. The Palace is built on the style of the Deaf and Dumb Institute, with large centre and two wings; we entered from the centre, passing through a large court yard, and then entered the right wing, where we ascended two flights of long stairs, which

brought us into the outer rotunds built of grey stone, the ceiling of which was painted in 1752, and represents Asia, Africa, Europe and America. We were then conducted through the following rooms: 1. White Marble Room; 2. Room Napoleon occupied in 1814; 3. Tea Chambers, furnished in yellow and gold, walls corresponding; 4. Play Room; 5. Several rooms with choice paintings from old Masters; 6. Portraits of distinguished officials of Wurzburg from 1314 to the present time; 7. Reception room of the Queen; 8. The Echo Room; 9. Company Room, furnished in green satin; 10. Queen's Room, of satin and embroidered velvet; 11. Queen's sleeping room; 12. Queen's toilet room; 13. Queen's servant room; 14. Queen's waiting women's room; 15. The chapel or church of the palace; 16. Room of the body guard of the King; 17. Concert room walls of china, porcelain and marble; 18. King's reception room; 19. King's company room; 20. King's sleeping quarters; 21. King's toilet room; 22. King's waiting room; 23. King's library; 24. Room King occupies, furnished in silver, the ceiling representing the 12 signs of the Zodiac; 25. The finest room in the Palace, called the Crystal Room, of solid glass and gold, costing 2,000,000 Thalers alone, a secretaire, made by a convict; it contains 88 drawers, each drawer finely inlaid; convict was afterwards pardoned; 26. Room where the walls were covered with a fine woven material made in Wurzburg; 27. The Throne Room-Stores of Marble and Gold. Room where the painting on the walls represent the Battles of Alexander. The length of the Palace is 600 Bavarian feet, and you can see through the entire length of same.

There are in it 316 Rooms, 947 Windows, 34 Kitchens, 5 large Saloons; we were conducted through 62 rooms, all of which were finely and handsomely furnished, in one of the rooms was a glass case, and in it a representation of Abraham about to offer up his son Isaac and the angel interposing, all cut from Ivory. In the evening we visited the Gardens which are open to all, and heard a concert by an Artillery Regiment Band of 60 pieces, the music of which must be heard to be appreciated. There is a concert in every evening by one or other of the bands attached to the various regiments around the city.

The Garden is beautifully laid out in the fine walks and is always thronged of an evening, it contains many rare plants and choice flowers, Fountains and Hot Houses which are filled to overflowing with Plants and Fruits. In Wurzburg, we remained two days, viewing many of the beautiful streets of the city. One of the peculiarities in the German States is the difference between the way the railroads are built here, and

in the United States, here they belong to the Government, and are finely constructed, everything is nice and clean along the railroad, and in the cars, and in traveling in them you do not hear that noise we hear in the United States, you ride easily and comfortable here and can converse in low tones and easily hear each other. I shall stay in the place I am at present, where my uncle Mr. Schlasinger and wife live, for about 10 days, and shall then go to a bathing place to which I have been ordered by a professor of Wurzburg, and after staying there awhile, I shall travel somewhat through the continent.

Yours,
P. S.
(Philip Stern)

Letter Fom Germany

Thungen, Bavaria
August 1, 1881

FRIEND HARRY,

On last Monday, the 25th of July, we left Neheim for Dusseldorf, where we arrived at 8:30 A.M., breakfasted and then started out in the rain to see the city. We first visited the Art Gallery, and afterwards the Jaeger Hoff, the residence of the Prince of Hobensollern.

We also witnessed a review of a regiment of Uhlans. The street cars here are divided into two sections, one furnished with cushioned seats and the other part wooden ones, the fare for the former being fifteen Pfumig, and the latter Ten Pfumig, or about 2½ cents. We saw a great number of small carts here, all drawn by dogs. At one o'clock we repaired again to the depot and departed for Cologne, which is about one-and-a-half hours ride from Dusseldorf.

Here we put up at the Hotel Du Dorne, right by the side of the Cathedral, which we visited the next morning and spent two hours there very pleasantly. We provided ourselves with a guide, who conducted us through the edifice and explained all about it to us. To attempt to write all about this magnificent building would simply be impossible, yet I will endeavor to give you a little outline of the same. The length of the Cathedral is five hundred and five feet, and it has three spires — two in front and one in the centre; the two front ones are just as high as the Cathedral is long, and the centre one is

346 feet high. — It is supported by one hundred and four pilasters or columns of immense size. It contains one hundred and twenty-eight windows, some of which cost fifty thousand Thalers each. It also contains five hundred and seventy-six statues, 1 picture, painted in 1242; 1 cross, one thousand years old. —

The clock or bell was cast of sixteen cannon, it weighs five hundred tons and requires twenty-eight men to wind it up. We were shown one shrine which was presented to the Cathedral and which cost two million Thalers, it was of gold and contained eleven hundred and sixty-four precious stones. We were shown windows five hundred years old, some of the sixteenth century; an iron pulpit cast in 1544, in fact one could write for a month and not describe all the contents of this immense structure. After leaving the Cathedral we went to the Museum, which is filled throughout with many chioce works of art, here we also spent several hours, and then we visited the Jewish Synagogue, which is also a beautiful structure of Moorish architecture, built after the style of the Alhambra. —

This Synagogue was built by a Banker Oppenheimer, who alone gave three hundred thousand Thalers towards building the same. We also visited the Flora, which is a short distance from the city where we saw a most beautiful collection of rare flowers and plants of all description. On Wednesday morning, nine o'clock, we left Cologne per steamer "Kaiser Wilhelm" on our trip up the Rhine. From Cologne to Bonn the scenery is not worth mentioning, but from Bonn to Coblentz, and thence as far as Maiuz it was most grand.

We passed village after village, castles and ruins without number. At Coblentz the great Fortress Ehrenbreitstein, situated among the high hills there, was a most beautiful sight, The Lorlei Rock. In the evening at 7 o'clock, we came to "Bingen, sweet Bingen." Here most of the passengers left the boat, as it is but a short distance from Wiesbaden, the great watering place, for which place most of them were bound. It was a noticeable fact, that out of the two hundred passengers on the "Kaiser Wilhelm", hardly twenty-five spoke the German language. Almost all were either Americans or English, indeed one could hardly get out of the impression but that he was traveling in America, instead of Europe. But all united in saying that the trip up the Rhine was a most glorious and delightful one. At 10 p.m., we arrived at Mainz or Mayance, as it is called in English. Here we passed the night and next morning visited the Dove Church, which is the principal object of interest here. It is older than the Cologne Cathedral, but not as handsome, by a great deal. At 10 o'clock a.m., we left

Mayance, crossed the Rhine on a ferry boat to Castelle, and there took the cars for Wiesbaden, where we arrived thirty minutes later. Here we also took a guide, who conducted us through the various places of interest there, namely, the Conversation House, the Greek Chapel, the King's Castle, Music Hall, the park, which abounded with tame deer, ponds filled with fish, on which were numberless Black and White Swans, thence to the "Brunen", or spring, whose water we tasted, and which is the balm for rheumatism, for which disease it is especially beneficial. It comes out of the earth at a temperature of 154 degrees Fahrenheit or 54 degrees Raumer. The number of guests here to the present time is 42,000. At 2:12 p.m., we again boarded the train for Frankfort on the Main, where we arrived at 3:45 p.m. On our way to Frankfort we passed through a very finely cultivated country — of corn there was plenty here, and it was the first we saw in Germany. It was just harvest time, and we saw as many, if not more, women in the field than men.

On our arrival at Frankfort we repaired to our hotel, the Frankfurter Hof, and then took a carriage and drove through the city, visiting the Schiller, Goethe, Guttenberg, and Hessian monuments, the latter erected to a number of Patriots who opposed the entry of Napoleon's troops into Frankfort, and who were buried where they fell; the Exchange, the Reich's bank, Opera House, Mozart Place, Masonic Hall, Eshenheim Thor. City Library, the Dome Church burnt in 1867, since rebuilt; the Judengasse, Rothschild's old house and banking house, and other houses and places too numerous to mention. In the evening we visited the Opera House and saw the comic opera of "Fledermans" and in the morning we visited the Zoological Gardens, where there is a very fine collection of all descriptions, from the lion to the monkey, and the eagle to the sparrow. As we wanted to get to Thiingen by evening, we were therefore somewhat limited in our time in Frankfort, leaving there at 11 o'clock A.M., and getting here by 3 P.M.

We shall however, go there again for several days next week to see the exposition which is now open there. I would also like to describe to you one place we visited in Cologne, and which I forgot to mention to you. It was in the vicinity of the Flora and was called the "Panopticum" and in it was a display of wax figures so natural that one could hardly throw off the impression but what they were alive. There were some 40 groups and among them the Battle of Sedan, which represented King William, Moltke, Bismarck, and half a dozen other generals in a council of war, all so perfectly made, as

in life. I have a full catalogue of all the groups and figures, which I shall bring along on my return home. As I know of nothing more to write at present I will close with my best regards to you and all the boys.

Yours, &c., P.S.

KEY TO ABBREVIATIONS

AOM	*Archives of Maryland*
BDEAJ	Rosenbloom, *A Biographical Dictionary of Early American Jews*
CMSP	*Calendar of Maryland State Papers*
ED	Engelbrecht's Diary
FCCH	Frederick County Court House
FE	*Frederick Examiner*
FH	*Fredericktown Herald*
HBC	Guttmacher, *A History of the Baltimore Hebrew Congregation*
PAJHS	*Publications of the American Jewish Historical Society*
PE	*Political Examiner and Public Advertiser*
SHWM	Scharf, *History of Western Maryland*
WHFC	Williams, *History of Frederick County*

NOTES

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1. Cunz, *The Maryland Germans*, 4
2. Fein, *The Making of An American Jewish Community*, 9
3. Brumbaugh, *Revolutionary Records of Maryland*, 233
4. Goodman, *American Overture*, 3

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1. Marcus, *The Colonial American Jew*, 39; Levinger, *History of the the Jews in the United States*, 23-37, 59-65
2. Goodman, *American Overture*, 12-13; Marcus, *Early American Jewry*, 106-110
3. McSherry, *History of Maryland*, 12-25
4. Davis, *The Day Star*, 54-64
5. *Ibid*, 66-67

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1. FCCH, 1753-59 Judgements, 78
2. BDEAJ, 22-23, 84; Historical Society of Pennsylvania, Hebrew Documents-Letter-Solomon Bush to Henry Lazarus
3. WHFC, 24
4. PAJHS, Vol. V, 116; *Universal Jewish Encyclopedia*, 392, BDEAJ, 39-40
5. FCCH, Circuit Court Records, 1752-1754
6. Ibid, Judgement Records, Liber M, 65; Liber H, 618, 661, 749; BDEAJ, 88-89, 94-95
7. Scharf, *History of Baltimore City and County*, 37; WHFC, 28-68, 662
8. *Ibid*, 47-64
9. FCCH, Circuit Court Records, Liber I, 283, 298, 729, 748, 753, 1080; Judgement Records, Liber M, 102, 206, 209; Land Records, Liber F, 1007
10. SHWM, 493; *Maryland Gazette*, March 27, 1760
11. FCCH, Judgement Records, Liber M, 100, 108; BDEAJ, 92, 157-158
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16. FCCH, Land Records, Liber N, 119; Liber V, 1
17. Nead, *The Pennsylvania German*, 239
18. Historical Society of Pennsylvania, Hebrew Documents-Letter-Solomon Bush to Henry Lazarus
19. BDEAJ, 83
20. *Maryland State Papers, Convention Procedure*, 184-189
21. Brumbaugh, *Revolutionary Records of Maryland*, 2-24

22. Hall of Records, Annapolis, Maryland, Frederick County Original Wills, Box 8, Fld. 4
23. SHWM, 425; PAJHS, Vol. IX, 29-44
24. SHWM, 425
25. Blau, *The Jews in the United States*, 38; BDEAJ, 36
26. WHFC, 139
27. Fein, *The Making of An American Jewish Community*, 13-24; BDEAJ, 27 35-36
28. PAJHS, Vol. XXI, 159; Vol. XXVII, 41, 43, 253; Vol. IX, 36; Death Records of Congregation Shearith Israel, Vol. 2

THE JUDEOPHOBIA OF BENNETT ALLEN

1. WHFC, 430
2. *Maryland Historical Magazine*, Vol. 38, 320-332
3. *Maryland Gazette*, September 29, 1768

MAKING A LIVING 1748-1840

1. FCCH, 1753-59 Judgements, 78; Brumbaugh, *Revolutionary Records of Maryland*, 13; Hall of Records, Annapolis, Maryland, Frederick County Original Wills, Box 8, Fld. 4
2. FCCH, Circuit Court Records, 1753-59, Part II, Liber H, 661
3. WHFC, 222-223
4. FCCH, Land Records, Liber N, 119; Book of Judgements, Liber H, 797-798
5. Nead, *The Pennsylvania German*, 48-49
6. SHWM, 363
7. CMSP, Number 4, Part I, 114; Hall of Records, Annapolis, Maryland, Calendar No. 662, Vol. 9, 273
8. *The Key*, February 17, 1798
9. WHFC, 171-172; FH, May 13, 1805
10. *The Key*, May 8, 1799
11. PE, April 30, 1828; FCCH, Naturalization Records
12. WHFC, 334
13. FH, August 27, 1831
14. FH, December 1, 1831

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1. *The Jewish Encyclopedia*, 360, 361; *The Universal Jewish Encyclopedia*, 392; Blau, *The Jews in the United States*, 38
2. *The Jewish Encyclopedia*, 361; SHWM, 1225-1226
3. PE, April 30, 1828; FCCH, Naturalization Records; HBC, 22
4. FCCH, Insolvent Fees, 1818-1827
5. ED, April 11, 1825
6. ED
7. ED, 1825, April 4, 1826, WHFC, 210
8. ED, January 3, 1821
9. ED, May 12, 1821

10. ED, March 24, 1822
11. ED, December 31, 1924; WHFC, 182-185
12. ED, July 4, 1826
13. ED, 1824-1825; WHFC, 253-256
14. WHFC, 205
15. WHFC, 186
16. Markell, *Short Stories of Life in Frederick*, 35-44
17. WHFC, 209, 216
18. FH, October 1, 1831
19. ED, March 12, 1833
20. Cunz, *The Maryland Germans*, 202
21. ED, June 6, 1833, October 23, 1835, April 12, 1838, September 19, 1839; FE, August 10, 1836
22. *Baltimore City Directory 1835-1836;* FCCH, Naturalization Records; HBC, 19-21; Hall of Records, Annapolis, Maryland, Alphabetical Listing of Marriage Licenses, No. 113-Baltimore; United States Census of 1840, Frederick County; FCCH, Land Records, September 13, 1842
23. FCCH, Naturalization Records; FE, April 19, 1843
24. FCCH, Naturalization Records
25. Rubenstein, *History of Har Sinai Congregation;* FCCH, Naturalization Records
26. *Frederick Visitor*, April 2, 1840
27. FCCH, Naturalization Records
28. *Republican Citizen*, November 25, 1842
29. ED, June 3, 1847
30. Blau, *The Jews of the United States*, 67
31. United States Census of 1850, Frederick County; FE, July, 1850
32. FE, October 2, 1850
33. FCCH, Naturalization Records; ED, July 16, 1852
34. FCCH, Naturalization Records
35. SHWM, 1420
36. ED, August 29, 1854
37. FCCH, Naturalization Records
38. Fly leaf of Prayer Book of Stern Family, Beth Sholom Congregation Archives
39. *The Occident*, December, 1856
40. FE, August 19, 1857
41. FCCH, Naturalization Records; FE, October 14, 1863
42. FCCH, Naturalization Records; FE, November 2, 1859
43. FCCH, Naturalization Records; ED, September 5, 1859; *The Occident*, Vol. XVI, 1859

MAKING A LIVING 1840-1860

1. WHFC, 229-235, 259-264; Markell, *Short Stories of Life in Frederick in 1830*, 58-61, 71-73
2. FE, April 19, 1843, August 16, 1843, May 15, 1844
3. United States Census of 1840, Frederick County; FE, June 17, 1842
4. Johnson, *Over the Counter and On the Shelf*, 41-47; ED, Novem-

ber 11, 1842
5. FCCH, Equity Docket, Vol. 5, 383, 400; Vol. 7, 11, 110; Vol. 8, 510; FE, February 14, 1849
6. FE, April 25, 1849, October 17, 1849
7. FE, October 16, 1850, October 30, 1850, April 6, 1851, March 17, 1852
8. FE, February 4, 1852, March 31, 1852, June 6, 1852
9. FE, December 27, 1852
10. WHFC, 180, 395, 554-557; SHWM, 493-495
11. United States Census of 1850, Frederick County; FE, July 28, 1852
12. FE, October 19, 1853, April 18, 1855, December 19, 1855, April 9, 1856
13. FE, April 9, 1856, May 14, 1856
14. FE, May 21, 1856, June 25, 1856, April 28, 1858
15. FE, May 21, 1856, August 25, 1858
16. FE, May 4, 1858, August 25, 1858, January 4, 1860
17. FE, February 28, 1855, December 1, 1858, July 29, 1859
18. FE, December 1, 1858, October 10, 1860, November 28, 1860

THE WAR YEARS 1860-1865

1. ED, March 29, 1860; *Williams Frederick Directory 1859-1860;* WHFC, 540
2. FCCH, Naturalization Records
3. United States Census of 1860, Frederick County; Records of Har Sinai Cemetery, Baltimore; Records of Baltimore Hebrew Cemetery; Fly leaf of Stern family prayer book, Beth Sholom Congregation Archives
4. ED, April 23, 1860, August 30, 1860
5. *The Occident,* Vol. XVIII, August 23, 1860, August 30, 1860, September 6, 1860; ED, September 18, 1861, August 2, 1861
6. WHFC, 249, 287-297, 369-372; McSherry, *History of Maryland,* 366; Scharf, *History of Baltimore City and County,* 126-139
7. ED, May 8, 1861, June 19, 1861; FE, January 15, 1862
8. ED, August 28, 1861; Stern, *Americans of Jewish Descent,* 116; Papers of Frederick Historical Society, *Prospect Hall*
9. *Valley News Echo,* Vol. 3, No. 8, August 1, 1862
10. ED, August 8, 1861 to May 30, 1862
11. FE, August 27, 1862, October 1, 1862, October 29, 1862; ED, September 6, 1862 to September 11, 1862
12. FE, September 22, 1862; SHWM, 253; ED, September 18, 1862 to September 30, 1862; *The Deborah,* Vol. VII, December 12, 1862
13. Simonhoff, *Jewish Participants in the Civil War;* Korn, *American Jewry and the Civil War,* 118-119
14. Cunz, *The Maryland Germans,* 303
15. ED, June 15, 1863; FCCH, Naturalization Records
16. FE, October 14, 1863; FCCH, Naturalization Records
17. *The Occident,* Vol. XXI, April, 1863; Vol. XXI, February, 1864; ED, May 31, 1864

18. United States Census of 1870, Frederick County; Wertheimer Family Bible; Mt. Olivet Cemetery Records, Frederick, Maryland
19. Records of the Baltimore Hebrew Friendship Cemetery, Baltimore, Md.; ED, July 6, 1864 to July 14, 1864; WHFC, 384-389
20. FCCH, Birth Records; HBC, 39; *The Occident*, Vol. XXI, February, 1864
21. ED, April 10, 1865

MAKING A LIVING 1861-1865

1. ED, August 2, 1861; FE, September 6, 1861, December 20, 1861, January 15, 1862
2. Simonhoff, *Jewish Participants in the Civil War;* PAJHS, Vol. 17, 71; Korn, *American Jewry and the Civil War*, 122-123
3. PAJHS, Vol. 17, 71-76; Korn, *American Jewry and the Civil War*, 123-155; Simonhoff, *Jewish Participants in the Civil War*
4. FE, February 18, 1863, November 25, 1863
5. ED, June 27, 1861, July 17, 1861
6. ED, September 6, 1862
7. ED, November 1, 1862
8. FE, April 15, 1863
9. FE, July, 1863; ED, June 15, 1863 to July 7, 1863, July 11, 1864
10. ED, July 16, 1864
11. FE, August 24, 1864, April 5, 1865

THE REBUILDING 1865-1870

1. Records of the Baltimore Hebrew Friendship Cemetery; United States Census of 1860, Frederick County
2. Ibid; FE, July 12, 1865, February 4, 1880, January 25, 1888
3. FCCH, Naturalization Records; Records of the Baltimore Hebrew Cemetery
4. FE, September 27, 1865, March 13, 1878; FCCH, Naturalization Records
5. ED, August 25, 1866; *The Occident*, Vol. XXIII, March, 1866, April, 1866
6. FCCH, Naturalization Records; United States Census of 1870, Frederick County
7. FE, April 10, 1867, October 9, 1867, October 17, 1869
8. FCCH, Naturalization Records; United States Census 1870, 1880, Frederick County; FE, March 29, 1882, July 26, 1882
9. United States Census of 1860, 1870, Frederick County; FE, June 8, 1887
10. ED, August 26, 1869; FE, June 23, 1869, August 4, 1869
11. FE, October 13, 1869
12. *Miller's Frederick City Directory, 1886-1887;* FE, December 20, 1876, March 10, 1880
13. WHFC, 334-335, 401-402; SHWM, 492-493

QUIET TIMES 1870-1880

1. FE, October 14, 1863, October 6, 1869, October 20, 1869, May 4, 1870, August 26, 1874; Hall of Records, Marriage Licenses, Baltimore County
2. Handlin, *Adventures in Freedom;* United States Census of 1870, Frederick County
3. FE, January 12, 1870, May 4, 1870
4. FE, January 19, 1870, November 2, 1870, May 10, 1872; ED, June 26, 1871
5. FE, November 13, 1872, December 11, 1872
6. FE, January 8, 1873, May 7, 1873, October 1, 1873
7. FE, February 4, 1874; United States Census, 1880, Frederick County; Records of Baltimore Hebrew Friendship Cemetery
8. Baltimore City Directory of 1874; FE, September 2, 1874
9. FE, August 26, 1874; Wertheimer Family Bible
10. FE, September 1, 1875
11. FE, January 29, 1876, December 20, 1876; ED, January 29, 1876
12. FE, February 7, 1877, March 28, 1877, June 27, 1877, December 26, 1877
13. FE, May 23, 1877, August 8, 1877, October 10, 1877
14. FE, January 9, 1878; *Daily News,* April 29, 1916; United States Census of 1880; Records of Mt. Olivet Cemetery, Frederick Maryland
15. Cunz, *The Maryland Germans,* 303; SHWM, 249; Records of Har Sinai Cemetery, Baltimore, Maryland
16. FE, November 14, 1877, August 7, 1878, October 2, 1878
17. FE, February 5, 1879, March 12, 1879, July 2, 1879
18. FE, September 10, 1879, October 1, 1879, November 19, 1879
19. FE, November 12, 1879, November 30, 1881, February 1, 1882

MAKING A LIVING 1865-1890

1. Johnson, *Over the Counter and On the Shelf,* 19-40; FE, March 15, 1865
2. FE, July 12, 1865, October 11, 1865, March 2, 1866, May 2, 1866
3. FE, December 18, 1866, January 2, 1867, April 24, 1867
4. *The Occident,* Vol. XXV, August, 1867; SHWM, 544-545; WHFC, 552-554
5. FE, November 20, 1867, February 19, 1868, May 13, 1868
6. FE, April 22, 1868, September 30, 1868, November 4, 1868, July 5, 1871
7. FE, November 4, 1868, January 19, 1870; FCCH, Plat Book
8. FE, September 14, 1869, April 6, 1870, September 27, 1871
9. ED, May 2, 1871; FE, November 13, 1872, May 5, 1875
10. ED, December 11, 1872, September 2, 1874
11. FE, March 31, 1875, November 24, 1875, December 8, 1875, February 14, 1877, April 8, 1877, August 7, 1878, April 2, 1879
12. FE, September 25, 1878, November 25, 1878, November 13, 1879, December 3, 1879, September 22, 1880

13. FE, July 30, 1879, February 4, 1880, February 12, 1881, June 22, 1881, September 14, 1881
14. FE, April 5, 1882
15. FE, September 12, 1883, December 25, 1883
16. FE, February 6, 1884, February 13, 1884, March 5, 1884
17. FE, March 5, 1884, March 19, 1884, April 16, 1884, May 28, 1884, December 23, 1885
18. FE, September 15, 1886
19. FE, February 4, 1880, July 20, 1887, March 26, 1884, December 21, 1887
20. WHFC, 619-620; FE, April 25, 1888, October 2, 1889
21. FE, March 28, 1888, February 26, 1890

END OF AN ERA 1880-1900

1. Census of the United States of 1880, Frederick County; WHFC, 402-405, 506, 524-528
2. FE, March 10, 1880
3. FE, July 14, 1880, September 22, 1880, October 13, 1880; Records of Baltimore Hebrew Friendship Cemetery
4. FE, December 1, 1880, May 11, 1881, May 26, 1881, July 28, 1881, August 1, 1881, September 7, 1881, September 28, 1881
5. FE, October 19, 1881, February 1, 1882, August 23, 1882, January 3, 1883; WHFC, 566-569
6. FE, July 19, 1882, May 21, 1883, August 8, 1883
7. Stern Family Bible; Records of Baltimore Hebrew Friendship Cemetery; FE, August 29, 1883, November 24, 1886, July 23, 1890
8. FE, May 21, 1884, July 2, 1884, January 20, 1886, January 12, 1885
9. FE, May 20, 1885, August 19, 1885
10. FE, September 23, 1885, March 17, 1886, June 23, 1886, July 14, 1886, August 25, 1886; Records of the Baltimore Hebrew Friendship Cemetery
11. FE, March 17, 1887, July 13, 1887, September 22, 1877, January 29, 1896
12. FE, May 30, 1888
13. ED, August 23, 1850; Records of the Baltimore Hebrew Friendship Cemetery
14. Friedman, *Pilgrims in A New Land*, 164-166, 177, 185-195; Levinger, *A History of the Jews in the United States*, 141-157, 175-191, 261-281, 286-289
15. Conversations with Myer Kaplon; FCCH, Naturalization Records
16. FE, March 20, 1889, June 5, 1889, April 26, 1893; Records of the Baltimore Hebrew Friendship Cemetery
17. United States Census of 1860, Frederick County; Conversation with Samuel Rosenstock; FE, September 22, 1886, February 16, 1891, January 13, 1900, January 11, 1905
18. FE, July 24, 1889
19. FE, February 26, 1890; Records of the Baltimore Hebrew Friendship Cemetery; Conversation with Mrs. Naomi Rosenour
20. FE, July 23, 1890, November 15, 1892

21. FE, April 26, 1893, November 15, 1893, November 13, 1895; Records of the Baltimore Hebrew Cemetery, Baltimore Hebrew Friendship Cemetery, Mt. Olivet Cemetery, Frederick, Maryland, Har Sinai Cemetery, Baltimore; 1905 Jewish Social Register of Baltimore
22. *Daily News*, December 4, 1908; Records of the Baltimore Hebrew Cemetery; WHFC, 540; *The Baltimore Sun*, December 6, 1908; FE, January 19, 1896, February 12, 1896
23. FE, December 11, 1895, July 22, 1896, September 23, 1896, October 14, 1896; *The Daily News*, January 19, 1898, February 3, 1898, February 7, 1898, February 17, 1898, February 26, 1898, March 4, 1898, April 15, 1898; Records of the Baltimore Hebrew Friendship Cemetery
24. Johnson, *Over the Counter and On the Shelf*, 36-39

THE PRACTICE OF HIS RELIGION

1. Goodman, *American Overture*, 1-11; Levinger, *A History of the Jews in the United States*, 101-111; ED, May 12, 1821
2. Census of the United States 1790, Frederick County; FCCH, Registry of Wills
3. Ibid; BDEAJ, 70; Stern, *Americans of Jewish Descent*, 93; Marcus, *The Colonial American Jew*, 1310; *Republican Citizen*, April 1, 1842
4. ED, January 3, 1821; *Frederick Visitor*, November 14, 1839
5. PAJHS, Vol. 9, 39-41
6. Hall of Records, Annapolis, Maryland, Frederick County Original Wills, Box 8, Fld. 4; PAJHS, Vol. 21, 159; Vol. 27, 41, 43, 253; Vol. 9, 36
7. Friedman, *Pilgrims in a New Land*, 163-174; *The Occident*, Vol. I, 1843; Vol. XVI, January 12, 1859; Vol. XIX, February, 1862; Vol. XX, February, 1863; Vol. XXI, November, 1863; Vol. XXII, June, 1864; Vol. XVII, October 11, 1859
8. HBC, 22
9. FE, October 5, 1853, May 31, 1854
10. ED, August 23, 1850; FE, April 15, 1857
11. ED, October 25, 1858, August 11, 1860
12. *The Occident*, Vol. XVIII, August 23, 1860, August 30, 1860; Vol. XVIII, September 6, 1860; Vol. XXIII, March, 1866
13. FE, September 12, 1883

NEW HOPE

1. FE, January 3, 1900, January 24, 1900, October 10, 1900
2. FCCH, Naturalization Records; FE, June 19, 1901; *American Jewish Year Book 1902-03*
3. FE, 1904, January 4, 1905, October 13, 1909, January 11, 1905, August 30, 1905; Records of Mt. Olivet Cemetery, Frederick, Maryland
4. FCCH, Naturaliaztion Records
5. FE, February 24, 1909; FCCH, Naturalization Records

6. Records of Baltimore Hebrew Friendship Cemetery; FE, August 18, 1910
7. Beth Sholom Congregation Archives
8. FCCH, Naturalization Records; Beth Sholom Congregation Archives
9. Ibid; *Daily News*, October 27, 1913
10. Beth Sholom Congregation Archives
11. *Daily News*, April 28, 1916; Records of Baltimore Hebrew Friendship Cemetery
12. *Daily News*, April 29, 1916
13. FCCH, Naturalization Records
14. *Daily News*, September 28, 1917
15. FCCH, Articles of Incorporation 1917
16. Beth Sholom Congregation Archives; *Daily News*, September 16, 1918
17. *Daily News*, June 9, 1919
18. *American Jewish Year Book 1918-19; Daily News*, March 28, 1919

A TEMPLE ATTAINED

1. Minutes of Council of Jewish Women, March 23, 1921, April 17, 1921; *Daily News*, April 19, 1921
2. *Daily News*, April 20, 1921, May 24, 1921
3. Minutes of Council of Jewish Women, May and June; *Daily News*, June 22, 1921
4. Beth Sholom Congregation Archives; Conversation with Naomi Rosenour
5. FCCH, Naturalization Records
6. Beth Sholom Congregation Archives, Dedication Program
7. Cohen Family Records
8. Clark, *My Scrap Book*
9. Beth Sholom Congregation Archives
10. *Frederick News*, August 25, 1932, September 20, 1932; Conversation with Samuel Willner
11. *Frederick News*, November 28, 1932
12. Ibid, January 10, 1933, January 13, 1933, January 17, 1933, January 20, 1933
13. Beth Sholom Congregation Archives, Tenth Anniversary Program
14. *Frederick News*, December 20, 1933; Conversation with Amy Day
15. Beth Sholom Congregation Archives
16. Frederick City Directories; Beth Sholom Congregation Archives

MAKING A LIVING

1. *Valley Register*, February 13, 1891, May 22, 1891; FE, January 18, 1893, April 26, 1893; WHFC, 619-621
2. FE, June 4, 1890; *Valley Register*, January 30, 1891
3. FE, December 6, 1893, May 22, 1895; *Daily News*, February 7, 1898, March 26, 1898

4. FE, January 8, 1895, May 29, 1901, January 13, 1904; WHFC, 617-618
5. Frederick City Directories

GROWTH AND THE WAR

1. *The News-Post Year Books*, 1930, 1931, 1940, 1942
2. *Frederick News*, September 18, 1942; News-Post Archives, Leo Weinberg
3. Frederick City Directories, 1940 to 1950; Beth Sholom Congregation Archives

A GOAL ACHIEVED

1. Frederick City Directories, 1950 to 1960; Beth Sholom Congregation Archives

MAKING A LIVING — MODERN TIMES

1. Frederick City Directories, 1960 to 1970

FULL CIRCLE

1. Frederick City Directories, 1960 to 1970; Beth Sholom Congregation Archives

FRATERNALLY YOURS

1. WHFC, 540, 542-543; ED, April 12, 1838; SHWM, 548
2. WHFC, 541-542; FE, January 15, 1879; SHWM, 547-548
3. WHFC, 536-541; SHWM, 546-547
4. FE, December 29, 1869, July 5, 1871, December 30, 1874, May 31, 1905; SHWM, 548
5. FE, May 9, 1877, July 11, 1877, July 15, 1877, December 31, 1877, January 6, 1866; *Daily News*, January 21, 1891
6. FE, January 14, 1874, January 22, 1873, July 9, 1873, July 11, 1877, January 9, 1878; WHFC, 516
7. FE, June 2, 1880, December 29, 1880; SHWM, 549
8. FE, January 5, 1876, March 27, 1889; WHFC, 547-548; SHWM, 548
9. FE, October 4, 1871, April 8, 1877, January 16, 1884, November 26, 1884, January 26, 1887
10. FE, December 31, 1879; SHWM, 551
11. FE, July 18, 1883, April 23, 1884
12. FE, February 7, 1877, March 28, 1877, August 20, 1884
13. Conversations with Benjamin Rosenstock
14. HBC, 22-23; FE, September 23, 1885, January 25, 1888

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Book of Judgements

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Land Records
Marriage Records
Naturalization Records
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Record of Wills
Voters Records

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Oaths of Fidelity to the United States
Original Wills
Patents
Private Documents
Rent Rolls

Miscellaneous

Minutes of the Frederick Section of the Council of Jewish Women
Archives of the Beth Sholom Congregation (as gathered by the authors)
Anniversary Programs
Letters
Membership Lists
Miscellaneous Documents

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Presented by the Frederick Section, National Council of Jewish Women.

September 5, 1972
Frederick, Maryland