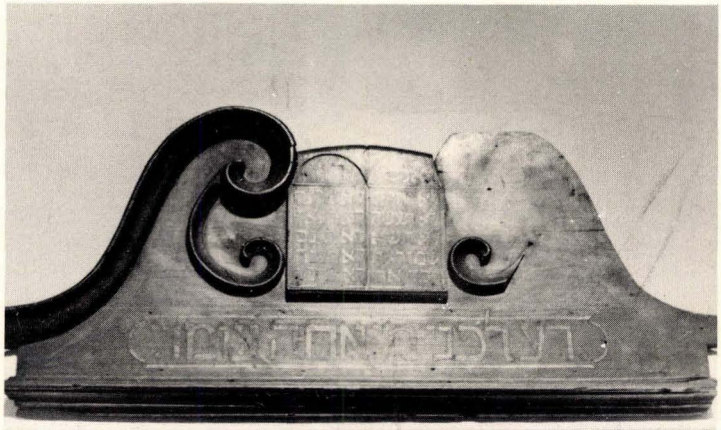
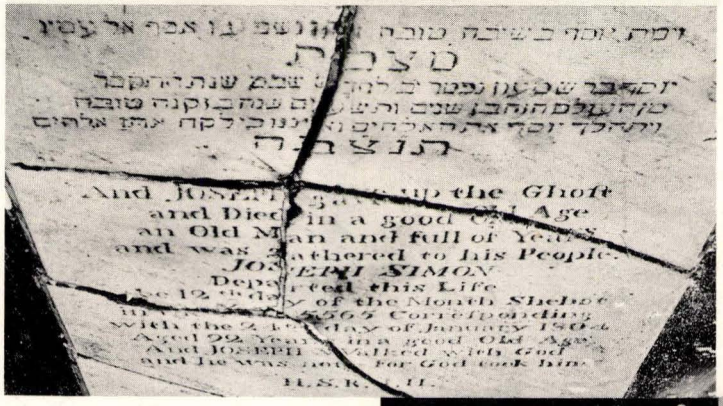
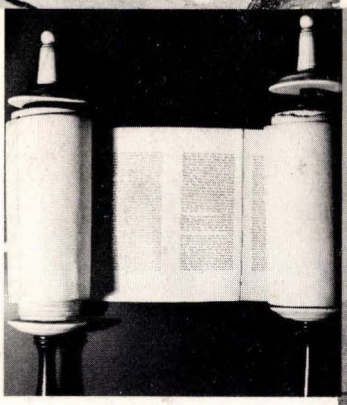


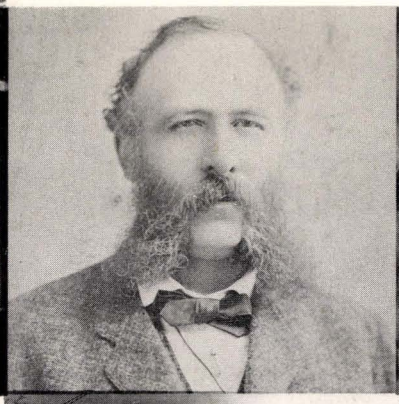
The Jews of Lancaster, Pennsylvania

A Story With Two Beginnings













By David Brener

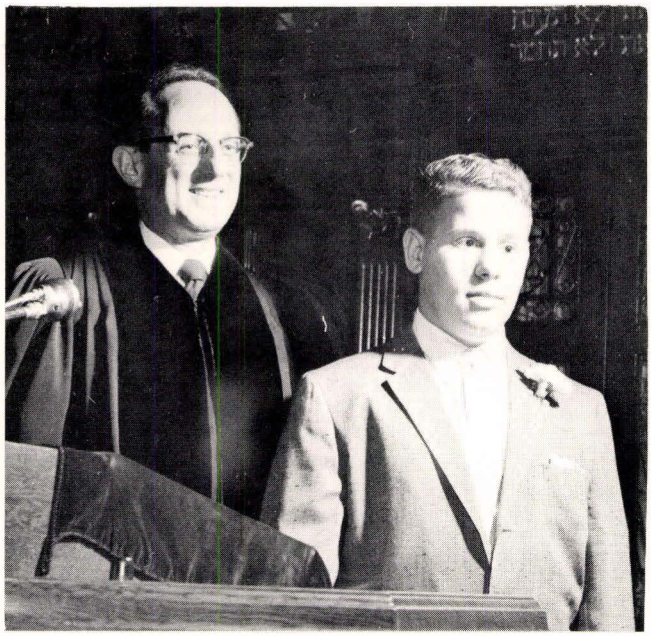
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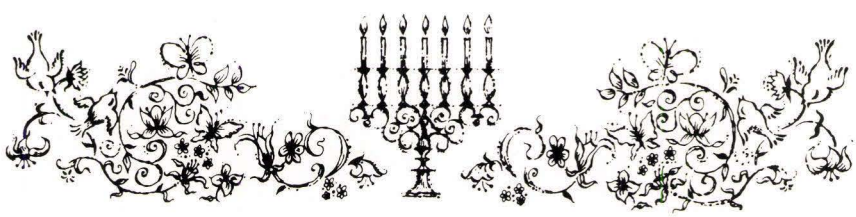


SHAARAI SHOMAYIM, THE "GATES OF HEAVEN"– will always be open– even if there is but one child of Israel – left–Rabbi Lester Roubey with sole Confirmand, Edward Cahn, 1951 and –right–Rabbi Samson Shain with sole Confirmand, Mark Gilbert, 1959.





Every generation of Lancaster Jews has had its outstanding leaders. Men whose lives were devoted to the welfare of their Jewish community. The Twentieth Century was honored by the presence of Dr. Harry A. Elins from 1916 to his death on March 8, 1979. Like Joseph Simon and Abraham and Herman Hirsh, "he walked with God, and he was not, for God took him." This book is dedicated to the memory of Dr. Harry A. Elins (1896-1979)



The Jews of Lancaster, Pennsylvania

A Story With Two Beginnings

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1979

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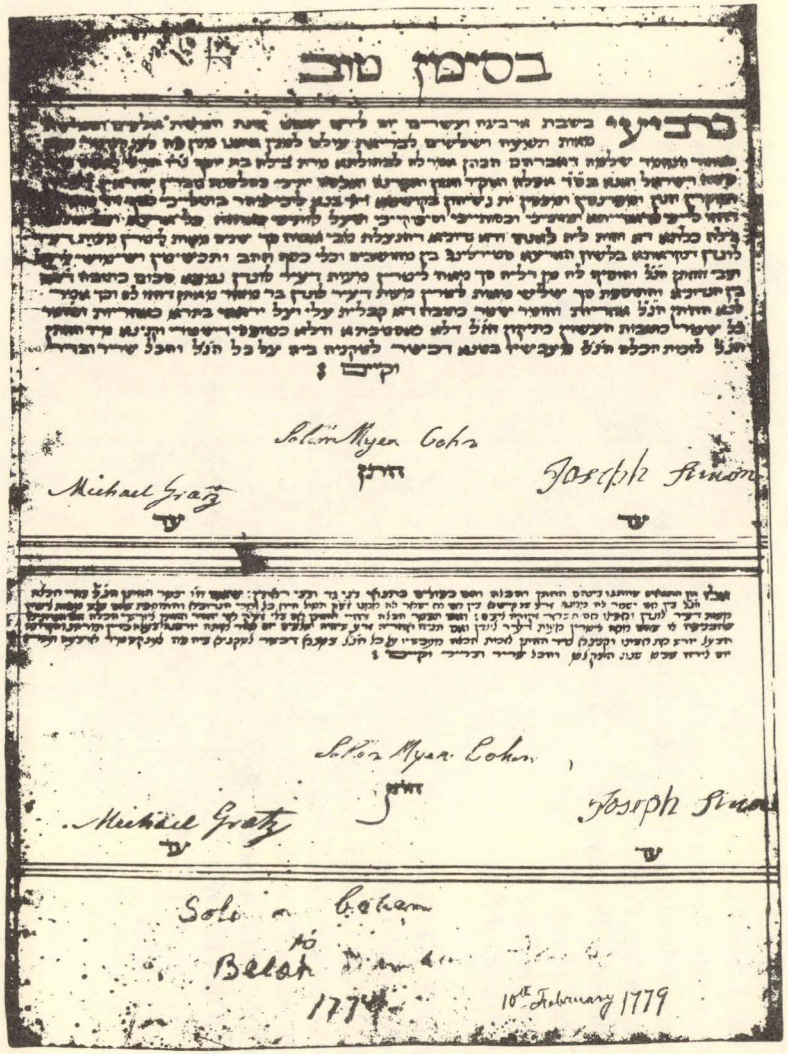
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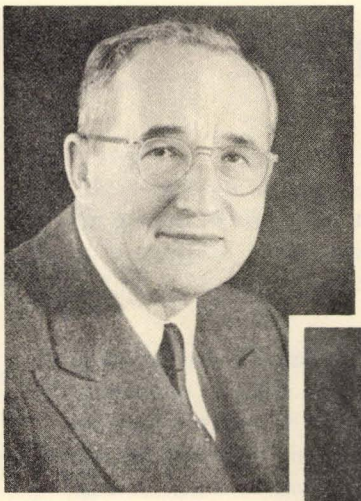
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Marriage Ketubah (contract) of Solomon Myers-Cohen and Belah Simon dated February 10, 1779 (See page 22). This Ketubah is the second oldest in America. (Haym Solomon and Rachel Frank of February 2, 1777 is the oldest). It is signed by Solomon Myers-Cohen, Michael Gratz (brother-in-law of Belah) and Joseph Simon, father of the bride. This Ketubah, published for the first time, is one of many historic items in "The Elsie O. and Philip D. Sang Collection of American Judaica" recently presented to the American Jewish Historical Society.



Charter of Lancaster Lodge No. 228 Independent Order of B'nai B'rith September 30, 1874



Jacob Rader Marcus, founder and only Director of the American Jewish Archives, as he appeared in the book Essays in American Jewish History, published in his honor in commemoration of the tenth anniversary of the founding of the Archives, 1958. In 1956, Dr. Marcus spoke at the 100th anniversary of the chartering of Congregation Shaarai Shomayim.

Foreword



Jacob Rader Marcus, photographed at work which originally appeared in A Bicentennial Festschrift for Jacob Rader Marcus, edited by Bertram Wallace Korn, American Jewish Historical Society, 1976.

It is a pleasure and a privilege to write this foreword to David A. Brener's history of Lancaster's Jewry. The author has worked diligently, has researched widely and, what is equally important, has employed the critical method. This is a good accurate chronicle of a Jewish community that first sank roots about the year 1740. The town's pioneer Jewish settler was Joseph Simon, a full-fledged merchant in the eighteenth century sense of the word: he was a retailer, wholesaler, manufacturer, and an entrepreneur. Strangely enough, he was an illiterate. Actually he was one of the few colonial Jewish merchants who could not read nor write, but it must also be borne in mind constantly that illiterates are not necessarily unintelligent. Simon was a successful and highly respected businessman who carried his records in his head and because of his reputation for honesty his recollections of financial transactions were usually accepted.

During the period of the American Revolution Lancaster sheltered the country's westernmost Jewish community. Unfortunately this eighteenth century Jewish congregation was not destined to survive. By the early 1800's there were not enough Jews in town to hold services. As in most other American Jewish communities the first settlement was not a permanent one. Lancaster Jewry, born in mid-eighteenth century, died only to be resurrected in the middle nineteenth century with the coming of the "Germans." The new Lancaster Jewry, a permanent one, is part of the westward drive of the Americans who by the year 1840 had already reached California. Indeed, in the late 1830's, a Philadelphia Jewish adventurer was already a shopkeeper in the northern California village that was later to become San Francisco.

Mr. Brener's chronicle of Lancaster Jewry runs from the coming of Joseph Simon down to the present, into the 1970's. His narrative assumes importance because it is typical. In some respects Lancaster is a microcosm of almost every Jewish town in the United States. This is certainly true since the mid-nineteenth century arrival of the Central Europeans and the establishment of their synagogues, their schools, their clubs, and their charities. They in turn were followed by the East Europeans. These latter accepted the pattern of acculturation which distinguished the earlier Germans despite the fact that these Slavic newcomers held on tenaciously to many of their traditional practices and observances.

Thus to know Lancaster is, in a way, to know American Jewry. In writing of Lancaster the author has used the felicitous phrase, Portals to the Past. This beautiful illustrated book, a labor of love, is indeed a help to all researchers who seek to understand the course of American Jewish life. When every substantial Jewish community in this country can boast of carefully documented annals then, and only then, will the chroniclers of tomorrow be able to write an authentic history of American Jewry ... from the bottom up, not from the top down.

Jacob R. Marcus

American Jewish Archives
Hebrew Union College–Jewish Institute of Religion
April 1979

Lancaster, Pennsylvania

Lancaster County has a population of 347,300 and Lancaster city, the county seat, 57,690. Lancaster is located in southeastern Pennsylvania about 60 miles west of Philadelphia and about 70 miles northeast of Baltimore.

Lancaster was founded in 1718 as part of Chester County to the east. It was among the oldest colonial inland cities and most important. In 1729, Lancaster County was created. By the mid 1700's Lancaster County had developed into a thriving center of agriculture and commerce. During the Revolutionary War, Lancaster was both the arsenal (with the Pennsylvania rifle and ammunition storage) and breadbasket of the Continental Army. Lancaster, which never became involved in the hostilities, served as "capital" of the United States on September 27, 1777. Lancaster was capital of Pennsylvania from 1777 to 1779 and from 1799 to 1812. Among our native sons were President James Buchanan and steamboat inventor Robert Fulton.

Known as the Garden Spot of the World, Lancaster ranks 12th best agricultural county in America and 2nd on a production per acre basis. Tobacco, corn, wheat and barley are leading crops.

Lancaster has become a major industrial center with many national corporations among its 664 industrial establishments which hire 60,000 workers. Tourism has become a quarter-billion dollar industry with five million tourists coming each year. Lancaster's rich heritage, beauty, the Amish and close proximity to New York, Philadelphia, Washington and Gettysburg make it a popular county for vistors.

Jewish Community ~ 1979

The Jewish community of Lancaster is not large. The Jewish community is just large enough for three congregations: Reform, Conservative, and Orthodox. While we have no Jewish senior citizen's home, there is a strong Jewish Community Center with the Friendship Club (over 55) the most active local social organization. The only national organizations, with active local chapters, are B'nai B'rith and Hadassah. The community is not wealthy but it is above average in income with many multi-generation smaller industrial and retail places of business. The united Jewish Appeal raises about $200,000 per year; a figure that has doubled in recent years and continues to grow.

An informal census lists 750 Jewish family units in Lancaster in 1978 with a total population of 1800. As a comparison, in 1954 the population was 1650. Since the mid 1900's the number of family units has grown but the total population has fallen from a peak of about 2500. The turnover is large with the majority of Jewish residents no longer native Lancastrians. Today 980 individuals are between the ages of 25 and 65 and only 370 under the age of 18. In 1954, the figures were 890 and 480 respestively. We, as a community, are getting older. In 1954, senior citizens totaled 180 and in 1979, 250. Approximately 550 families are affiliated with a congregation and 330 with the Jewish Community Center. Jews represents about one-half of one percent of Lancaster County's population.

Introduction

To begin: to be born.

Birth should be a singular event. Man is born but once with one life to live and one death to contemplate. Yet the Jewish community of Lancaster, Pennsylvania was born twice, from different mothers, to lead two lives which have merged into a single heritage. To begin once, prosper, and fade; to begin again, prosper, and survive. Yet it is a cemetery, symbolic of the memories of the leaders of two settlements, that is the sole link between the community of old and the verile Jewish community of today.

The Diaspora. It is a Greek word meaning the scattering of the seed. The seeds, the Jews, were thrown to the currents of history and time by the Romans, who conquered the Jews and destroyed the Temple in Jerusalem in 70 C.E. From that date until the present the Jews as a people, carrying their religion with them, have moved to all parts of the world. Nations and their governments would welcome or at least tolerate the Jew, only to find it later in their best interests to restrict, persecute or force him to leave. Turkey, Germany, Russia, Spain, Portugal, England, Holland, Brazil, for example, would all see Jews come and go before the first arrival of the Jews in America in the 1600's. The Jews have stayed in America in spite of the theoretical end of the Diaspora: the birth of the State of Israel, the realized dream of the return to Zion.

Why two beginnings for Lancaster's Jews? The Jews who came to America in the 1600's and 1700's were seeking opportunity. Except for those whose ancestors had fled the Inquisition (the Sephardic Jews), coming to America from Spain, Portugal, Holland, Brazil and the Caribbean, the impetus for the colonial Jews who came from Western Europe and England to Lancaster was the prospect of a better life. Things were looking better for Jews in Europe, but they still lived under petty disabilities which severly restricted their rights of marriage, education, occupation, land ownership and inheritance.

It was not surprising, then, that a young adventurous Jew would come to the New World having been encouraged by reports from those Jews already here. It was a fact that many colonies had legal restrictions against the Jews, but in reality such laws were generally ignored. Trying to survive in a new land was a more pressing need than hindering the lifestyle of the Jew.

Jews were merchants and Indian traders in colonial times with a few tradesmen mixed in. It should be kept in mind that by 1740 Lancaster was the outpost to the West. It was the last civilization one met before leaving to barter with Indians or to settle in the wilds of the Fort Pitt and Ohio River Valley areas. Joseph Simon and a number of other Jews came to Lancaster to make a living. Still others came to escape the hostilities of the Revoluntary War. Only several families made their home here.

Time passed, and Lancaster lost its outpost role; the settlers had opened new towns to the west. Likewise, immigration of Jews to America had almost ceased. 2,500 Jews were in America in 1776, and by 1840 it had grown only to 15,000. Those few Jews who came after 1776 did not come to Lancaster. There were no longer opportunities here for the non-farming Jew. Thus, when Joseph Simon died in 1804, the "community" went with him.

The slowing of Jewish immigration to the United States was a byproduct of the French Revolution. New freedoms were being granted to the Jews throughout Europe, and the opportunity of Europe kept Jews from coming to America. With the defeat of Napoleon and the return to the "old order" in Europe, the Jew was again under pressure. Between 1840 and 1880, 250,000 Jews, mostly from Germany, came to America, and Lancaster's second community began with the German peddlers who turned shopkeepers and prosperous merchants. Two and one-half million Eastern European Jews would come to America between 1881 and 1924. The thirty German Jewish households of 1880 in Lancaster would be joined by some two hundred Eastern Europeans by the 1920's. The Community would be further strengthened by those who fled the rise of Hitler and by those who survived the Holocaust. The Lancaster Jewish community today is some 750 families strong.

There are really two different stories to tell. Indeed, this volume is the combination of two separate and quite different historical accounts of the respective communities. To the non-historian the colonial account may be somewhat tedious reading. The story of the Jews of Congregation Shaarai Shomayim and Lancaster from 1840 on should be found more readable and lively; it also contains many more photographs and illustrations.

There are reasons for this dual style.

The colonial story is a revised and enlarged version of an article written for the Lancaster County Historical Society. This historical account is presented with a "scholarly" approach including extensive documentation. I am grateful to the Society for allowing me to reissue the article, which in its original form appeared in the Journal of the Lancaster County Historical Society, Vol. 80, No. 4, December, 1976 under the title: *Lancaster's First Jewish Community 1715–1804 – The Era of Joseph Simon.*

The 19th and 20th century account is a greatly enlarged and revised version of a book published for Congregation Shaarai Shomayim in commemoration of the 120th anniversary of its chartering and the American Bicentennial in 1976. It was originally entitled *Lancaster's Gates of Heaven – Portals to the Past – the 19th Century Jewish Community of Lancaster, Pennsylvania and Congregation Shaarai Shomayim 1856–1976.*

As Dr. Jacob R. Marcus points out in his Forword, the story of the Jews of Lancaster is a mirror of the saga of the Jews in America. While there were significant events that were unique to our Lancaster heritage, we also suffered and prospered with the rest of American Jewry. To know Lancaster's Jews is to know America's Jews. And when one combines that knowledge with an understanding of the Jews throughout all ages in all countries, one begins to understand why the Jews, sustained by their religion, comprise the oldest nation of people on earth.

Sources

Contained in the Appendix at the end of the colonial history is a bibliography which outlines the main sources for the early history.

For the 19th and 20th century history a primary source was local newspapers from 1800 to 1905. The vast majority of social and personal items came from the newspapers. Obituaries were often the only source for biographical information.

Cemeteries, with names, dates and relationships etched in stone, are usually a most reliable source. Amazingly, I was thrown some curves with at least two incorrect dates of birth. Even more shocking were the two years of death that were incorrect. Nevertheless, the cemeteries provided many of my vital statistics.

The minute books of various organizations are a most important source. The minute book of Shaarai Shomayim from 1855 to 1880 is in German and has been placed in the custody of the American Jewish Archives. An oral translation, on recording tapes was made from photostats by Kurt Wolff. The minutes from 1880 to 1916 are missing and have been for at least fifty years. As will be related, the loss of the information contained within those minutes is enormous. The minutes from 1916 to the present are available and a microfilm of them is stored at the Archives.

Scattered minute books of the following organizations are available: Ladies Hebrew Benevolent Society (later Ladies Aid Society), Temple Auxiliary (later Sisterhood of Shaarai Shomayim), B'nai B'rith Lodge # 228 (1904 to 1922), Harmonie Club, Ephrata Hebrew Circle. Yearbooks printed by the Jewish community from 1915 to 1919 provide a summary of yearly activities, but more important for our purpose contain the first formal, though sketchy, history of Shaarai Shomayim.

Shaarai Shomayim Temple bulletins were very helpful. The first one was printed in 1922. Most are missing from 1922 to 1946, but from 1946 on they are bound in the Temple Archives. Since 1946, the Jewish Community Center News has been published.

The courthouse with its deeds, wills, death certificates and marriage records was useful in answering questions about the lives of individual people. The Lancaster County Historical Society with its newspaper room, picture files, city directories, tax records and shelves full of reference books was particulary benefical.

Regretfully, documentation is not complete. The Congregations kept no records of vital statistics (births, deaths, marriages, etc.) until the mid 1900's. No Jewish will (except for Joseph Simon in 1804) was recorded until the 1880's. The city, county and state did not keep complete vital statistics until the late 1880's. The census of 1890, nationwide, was destroyed by fire. Tax lists for many of the important years in the 1840's and 1850's are missing. City directories did not start until 1863.

Generally, eyewitnesses and personal recollections do not exist for the period prior to 1900. There were three exceptions: Mrs. Hilda Gansman Rosen, the late Mrs. Jennie Goldberg Baer (both members of Confirmation Class 1895), and Mrs. Florence Geisenberger Katz. Numerous oral histories were recorded on tape of leaders of the community during the present century.

I can only apologize for any errors and ommisions of which this history may be guilty. Every effort was made to get the facts and to interpret them correctly. Just as I have corrected and expanded upon prior accounts, I anticipate that someone will do the same to mine and I encourage it.

Acknowledgments

Dr. Jacob R. Marcus, who wrote the Foreword, more than anyone else is the inspiration for this historical account. Now in his 83rd year, Rabbi Marcus serves as the Director of the American Jewish Archives on the campus of the Hebrew Union College in Cincinnati. The Archives was founded by him in 1947. He is the "father" of American Jewish history-the first to scientifically study and teach the subject. A past president of the American Jewish Historical Society (1955-58) and author of dozens of books, he is everyone's guiding light in the field of American Jewish history. I greatly appreciate his personal assistance, encouragement and his kind Forword.

On the local level, I am indebted to my Congregation, Shaarai Shomayim, for funding in 1976 much of the work involved in the portion of this book dealing with the Congregation and for allowing me to assume control over its archival material. I thank the many individuals in our community who permitted me to invade the privacy of their minds and personal papers. Of special note was Dr. Harry Elins, who died earlier this year, who was actively involved in Lancaster Jewish affairs from 1916 on. His memory contained more information than I could ever print. Thanks to Doris Harlem and the late Edythe Weisberg for reading my earlier versions and making numerous suggestions and corrections.

Special thanks and credit goes to Alan Gilbert. Alan, over the past several years, spent much time editing my earlier 19th and 20th century history. In addition to many corrections in grammer and form, Alan challenged some of my statements and conclusions. Now residing in Lancaster, Alan took the next step and has researched some of the problem areas. His discoveries have added much to this book. A stickler for details and facts, possessing a fantastic memory, Alan too is dedicated to the history of the Jews of Lancaster.

The Lancaster County Historical Society collections were at my disposal. John W. W. Loose President; John Aungst, Administrator; and Laura Lundgram and Ann Hoeck, Librarians all responded to my every need and pointed me in directions I did not know even existed.

The American Jewish Historical Society and the American Jewish Archives, the two primary depositories of American Jewish historical material, are invaluable sources of otherwise unobtainable information. In addition to Dr. Marcus, Fannie Zelcer of the Archives, Bernard Wax, Director of the AJHS and Rabbi Malcolm Stern, Geneaologist of both organizations, provided much assistance.

To the members of our Jewish community, past and present, I owe debt for their deeds, dedication and determination. Without them there would be no story to tell. I apologize to them for not filling this book with lists of those who donated, worked hard or served as chairperson's of important committees and community happenings. I disciplined myself to include only biographies of those deceased (except rabbis) and lists of charter members and past presidents of various organizations.

Since this is a local history, I wanted my book to be published locally. I was fortunate to find Corplan Consultants, Inc. Their president is Herbert Berman.

I think I must have driven Herb, Lester Lipman (layout) and Carol Dale (layout & typesetting) crazy. The problem with writing and publishing history is that research never ends. A surprise fact or something new may surface at anytime. Just when they thought they had a page finalized, I would ask them to make a minor change. My "minor"change was often a major problem of layout. Their flexibility allowed me to make this book as complete and accurate as possible.

I am grateful for their efforts and suggestions which made this book readable and artistic.

On a more personal level, inexpressible appreciation goes to my wife Kathe and sons Scott and Michael, who had to pretend I didn't exist while I did my research. My parents, Sydney and Fannie Brener, not only let me off work many days, but spent their free time helping read a century of local newspapers.

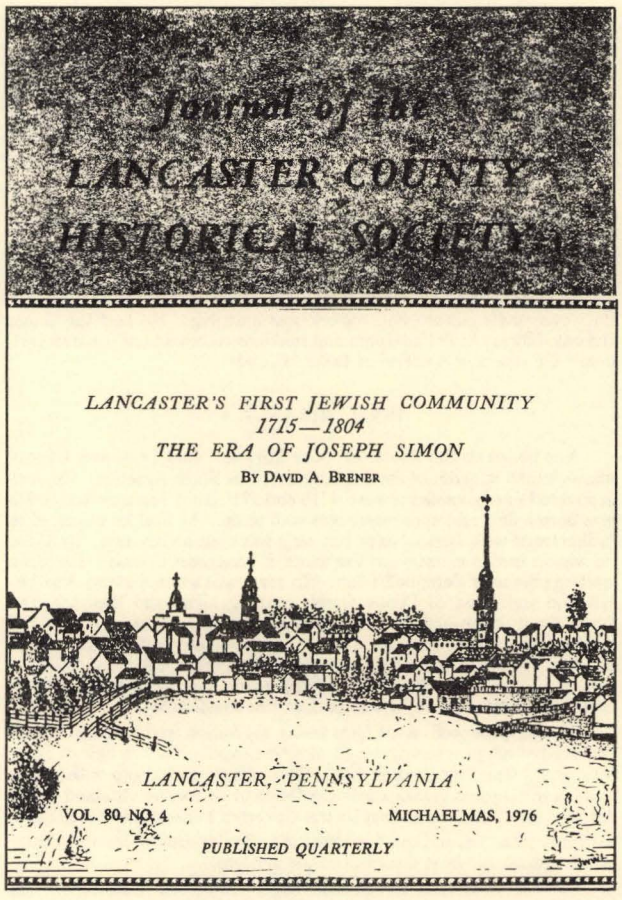
Finally I think I may be forgiven at this point for taking personal pride in the very fact of not having given up, in having overcome the fact that I was and am an amateur or lay historian untrained to write history. Much of local American Jewish history is written by non-professional historians. What we lack in expertise, we try to make up with determination. We view our product not as a scholarly exercise which might or might not have been better written or organized for presentation, but as a hobby that got out of hand, a labor of love for our Jewish heritage that in tangible form we can enjoy today and for generations to come.

Author

David A. Brener was born a fifth generation Lancaster Jew in 1945. Married in 1967 to the former Kathleen Sherman (whose gentile ancestor came to Lancaster County in 1777 as a captured Hessian soldier), they are the parents of Scott and Michael, the next generation.

To become better qualified to join the family wholesale distribution business, United Twine and Paper Company, Inc., he attented and graduated cum laude from Western Michigan University, Kalamazoo, Michigan with a Degree in Paper Technology. Active in Congregation Shaarai Shomayim (his great-grandfather, grandfather and father were all Presidents), he has served as Secretary, Board member and archivist over the past twelve years. He currently serves as Treasurer of the Lancaster Jewish Community Council and was a Board member of the Lancaster Jewish Community Center.

His family tradition in Lancaster (from 1871) and the "putting in order" of congregational records as Secretary, led to his interest in the history of Lancaster and American Jewry. During the Bicentennial year, he wrote the colonial history in the form of an article for the Journal of the Lancaster County Historical Society, on whose Board he now serves. His research efforts led him to contact the leaders of the American Jewish Historical Society to whose national Executive Council he was elected in 1976. He currently serves as Associate Treasurer of the AJHS and as chairman of the Local Jewish Historical Societies Committee and Long Range Planning Committee.



INTRODUCTION

It would be nice to be number One, first. Lancaster Jews are not first; we are fourth. We are the fourth oldest Jewish community in North America.

Lancaster did well however. Only New York (1654), Newport (1677) and Philadelphia (1703-1738) welcomed Jews earlier. All those cities, and several that came after Lancaster, had one thing in common: a natural waterway. Lancaster is landlocked, it had no right to have Jewish settlers before Savannah (1733) Charleston (1749) and other seaports.

Yet Lancaster was the most important inland city in colonial America and it was that importance, as we will see, that attracted Jews here. Although populated much earlier, Lancaster County was born in 1729. From as early as 1715 to his death in 1732, Isaac Miranda, a Jew by birth, would maintain a farm and trading post in Lancaster County. It is his presence that dates Lancaster ahead of a boatload of Jews that arrived in Savannah in 1733.

It was typical of colonial towns to have one or more Jews as their leaders both spiritually and financially. In Pennsylvania, Philadelphia would have Nathan Levy, David Franks and later Michael and Barnard Gratz. The smaller Jewish communities around Lancaster–York, Reading, Easton and Heidelberg (Schaefferstown)–were led by Elijah Etting (1750's), Myer Josephson (1756), Myer Hart (1752) and Barnard Jacobs (1759) respectively. In Lancaster it was Joseph Simon who arrived in Lancaster town no later then 1740.

JEWS COME TO AMERICA

In 1492, on order of the Inquisition, Jews were forced to leave Spain. At first they fled to Portugal (where they were expelled in 1497), Morocco, Egypt, Italy or Holland. Columbus, for his voyage in 1492, had so much Jewish scientific and financial support, that there are those students of Jewish history who feel Columbus may have been of Jewish blood. Nevertheless there were at least six "baptized" Jews with Columbus and one of these, the interpreter of the fleet, Luis de Torres, was the first person to set foot on New World soil.

In 1631, the Dutch captured from Portugal, Recife, Brazil. Under the Dutch, Jews, who had fled there, lived in virtual freedom. It is estimated that some 1,500 Jews emigrated to Brazil. However in 1654, the Portuguese recaptured Recife and the Jews again fled. Some went back to Holland, but others boarded a ship for New Amsterdam (New York).

In September of that year, 23 men, women and children arrived at the harbor of New Amsterdam. They were greeted by Peter Stuyvesant who wanted the ship's captain to turn around and leave without letting the Jews enter his Dutch colony. The captain refused as these poor Jews had not the money even to pay for their voyage to New Amsterdam.

Peter Stuyvesant did his best to restrict the freedom of these newly-arrived Jews. He feared that allowing one minority in would encourage even less desirable minority groups. Many times, under the leadership of Asser Levy, the Jews had to go over his head to the Dutch West India Company to gain the rights that the other inhabitants of New Amsterdam enjoyed. While under the thumb of Stuyvesant, Jews could not purchase a cemetery nor have a formal house of worship.

In 1664, the British drove the Dutch out and New Amsterdam became New York. Almost at once a cemetery was purchased and, with the consent of the English, Congregation Shearith Israel was informally organized in 1686 and given a bonafide charter in 1729. It would be the oldest Jewish Congregation in North America. The second Jewish settlement would be Rhode Island in the city of Newport. The community dates back to 1677 with their cemetery being deeded in 1678. Their synagogue, constructed in 1763, Yeshuat Israel (Salvation of Israel), better known as Touro Synagogue, is the oldest surviving Jewish house of worship in the United States. It is not premature to point out that Lancaster's Congregation Shaarai Shomayim's synagogue on the corner of Duke and James Street is the fourth oldest, still in constant use, in the United States.

JEWISH MOVEMENT INTO PENNSYLVANIA

The Jews of New York and Rhode Island were, for the most part, Sephardic. That is, they were of Spanish or Portuguese blood. The majority of Jews who first came to Pennsylvania were Ashkenazic or Germanic Europeans. Some were even second generation Americans. The Sephardic Jews, who first came to America, were fleeing the Inquisition. Many who came over in the 1700's came of their own free will.

Why did the European Jews come to America? In the eighteenth century, America was not the place of "Golden Opportunity" which it would be for Jews in the nineteenth and twentieth century. Indeed, Europe, by the mid 1700's, was becoming tolerable for the Jews. Protestant Europe, unlike Catholic Europe, did not try to convert the Jew under threat of death. Rather it recognized their skills in commerce and flair for international trade. Slowly, ever so slowly, Jews were gaining respect and freedom in Europe and England.

Still Jews came to America, often over strong objections of relatives and friends. Even though there was progress, Jews still had to live under petty political disabilities. Among these were: having to live in ghettos; wearing of badges; exclusion from honorific office, political rights and the owning of land; not being allowed to join craft guilds or attend schools and universities; exclusion from certain professions; prohibition from marrying; subjection to humiliating oaths and discriminatory taxation; and the restriction of inheritance from father to only one son.

It was from this that the Jews fled to America in the 1700's. Others simply had a lust for adventure. Dr. Jacob Marcus, director of the American Jewish Archives said it best in his *The Colonial American Jew 1492 to 1776* in a chapter titled "Whence, Why, Who, When, Where."[3]

Very little of the traditional anti-Jewish medieval legislation took root in British North America, and so there were fewer laws that hampered Jews. The Colonies possessed no feudal heritage, developed no guilds; knew no prohibitions in the purchase of land. The only truly effective barriers here were nature herself, her savage Indians, and man's own personal incapacity.

The Jews could make progress here because there were no bounds to his freedom of movement, his freedom to settle where he wished and marry whom he would. Capital went further in America than in Europe and competition was less keen. Additionally the American Jew's strong family ties in Europe were a boon to the import and export industry in which they would engage.

Jews were under less pressure when they came to America. They came by choice and were not forced.

The colonial Jew was scarcely ever forcibly uprooted or in flight from a situation of crisis. Desperation led very few Jews to come; there were few indentured servants and fewer criminals among the Jews who sailed to America.

The typical Jewish immigrant of this period was either wealthy enough to have or to have quickly earned the six to ten pounds needed to purchase passage across the ocean. It could be said that the American Jew being wealthier, better educated, fostered by cohesiveness to other Jews and having his family ties in Europe, had an excellent opportunity to find peace, freedom and economic success in America.

Philadelphia

It was only natural that the first city in Pennsylvania and the third in North America to welcome Jews would be Philadelphia. Under pressure, Stuyvesant allowed a handful of New York Jewish merchants to travel down the Delaware for the purposes of trading. The first of these were Isaac Israel and Isaac Cardoso in 1655.

Philadelphia in 1663 was a small settlement of tiny cabins called Wicaco. A "Councillor" named Israel, perhaps Isaac Israel, held the political office of being in charge of this small settlement of Indian traders. Individual Jews appear in Philadelphia records as early as 1703. Yet, it would not be until 1738 that Jewish leadership in the form of David Franks and Nathan Levy would come to start a bonafide Jewish community. Levy would purchase a cemetery and Jews worshiped informally as early as 1740 with congregation Mikveh Israel being chartered in 1771.

William Penn's Philosophy

Pennsylvania was a good environment for Jews. William Penn tolerated minorities. His "advertising agent" Gabriel Thomas wrote this in 1698 to attract Jewish settlers:

The Natives, or first inhabitants of this Country in their original, are suppos'd by most people to have been the Ten Scattered Tribes (of Israel), for they resemble the Jews very much in the Make of their Persons, and Tincture of their Complexions; they observe New Moons, they offer their first Fruits to a Maneto, or suppos'd Diety.....and have a kind of Feast of Tabernacles.[4]

James Logan was not Jewish; he was a Quaker born in Ireland. In 1699 he accompanied Penn on his second visit to Pennsylvania. From 1701 to 1717 he was appointed by Penn as Secretary of the Province or in other words, the man who ran things for Penn. He was absolutely brilliant and among his many languages was Hebrew. His interest in the Jews, their culture and history was amazing. He had the finest Hebraic Library in Philadelphia and in America outside of the universities.[5] He was also a friend of Isaac Miranda.

ISAAC MIRANDA[6]

It is based on the travels of Isaac Miranda, that Lancaster County places fourth in order of Jewish settlement in North America. He emigrated to Pennsylvania between 1710 and 1715 from Tuscany (Italy). He was born a Jew and apparently was well to do. At first he engaged in Indian trade with James Logan but soon went out on his own. By 1720, he was in Indian country, in the wilds of Lancaster County. He ran a trading post near Campbell's Inn. His farm was located along, just below and southeast of Conoy Creek running along the Susquehanna River about seven-eighths mile. It was about 210 acres in 1737 in his son George's name, but was about 500 acres when listed in Isaac's will of 1732. Perhaps his son sold part of it off by 1737. Originally, this land was in Donegal Township, but in 1842 became Conoy Township. When Isaac first settled there, it was part of Chester County.

He did quite well on his farm and in his Indian trading post. There is record of his purchasing a pair of silver candlesticks, a pair of snuffers, and a stand for them in 1720. Through his friendship with Logan and his willingness to take Christian Oaths of Office, he obtained political jobs. In 1723, he was sent by the Governor to negotiate details concerning a mine beyond the Susquehanna. Under orders, he apparently acted against the best interests of the settlers.

In 1726, in a letter to a friend, Logan described Miranda as "an Apostate Jew or fashionable Christian" and warned his friend to be careful in dealing with Miranda. In 1730 the Indians filed a formal complaint against Isaac who they claimed defrauded them. In all probability it was the gullibility and childish wants of the Indians which made them give their valuable furs in exchange for trinkets, mirrors, rum and blankets. Such was the nature of Indian traders.

In 1727, he was an "Agent to Receive and Collect Perquisites (compensations) and Rights of the Admiralty" and later that year he was named "Deputy Judge of the Court of Vice-Admiralty of the Province of Pennsylvania." His time in office was short, and he was fired for failure to carry out an order of the Vice-Admiralty Judge. Corruption of others may have been involved.

Miranda was able to hold these offices because he had converted. In the gentile world of Lancaster County, he led a lonely Jewish existence. There was no minyan (ten males) for services, no Kosher meat and no fellow Jews to observe his Jewish life or lack of it. Worse, there were no Jewesses to court and marry. It was no surprise to the historian that Miranda took a Christian wife and, by default, he and his children left the practice of Judaism.

He was a "wheeler dealer", mixing politics with Indian trading. By the time of his death in 1732, (his place of burial is not known) he was quite wealthy and had extensive landownings. In his will he left a large tract of land along the Rahway River in New Jersey to his son George (also an Indian trader who would be an early partner of Barnard and Michael Gratz); he bequested to son Samuel, 500 acres of land in Donegal (Lancaster County), and to daughter Mary several houses in Philadelphia. Even in death he had politics on his mind. He left to James Hamilton, Esquire (who laid out Lancaster), several thousand acres of land in New Jersey and a large amount of personal property, if he married Miranda's daughter Mary. Hamilton did not marry Mary, but did become Governor of Pennsylvania.

That is about all we know of Isaac Miranda, the first person of Jewish blood to enter Lancaster County. It is he and he alone that places Lancaster ahead of a boatload of Jews that arrived in Savannah in 1733.

Lancaster Town[7]

Before we turn our attention to the arrival of Jews in Lancaster city, we should briefly review some basic facts about early Lancaster.

The Proprietaries of the Colony of Pennsylvania decided to establish a town ten miles from the Susquehanna "situate on or near a small run of water." This land was originally granted in 1682 by William Penn to Richard Wooler of London. His sons in turn granted this land to Samuel Arnold in 1714. In 1730, Andrew Hamilton purchased these 500 acres and sold the land to his son James for five shillings. James then proceeded to plat the town of Lancaster.

Prior to 1729, Lancaster was frequented by Indian traders. Some settled here establishing friendly relations with Indians with whom they bartered powder, blankets, trinkets etc. for valuable furs. By this year it is estimated that Lancaster County had some 3000 inhabitants and what was the beginning of Lancaster city, 15 households.

Originally part of Chester County, the settlers found it inconvenient to travel from Lancaster to the county seat of Chester to transact legal business. Furthermore, no attention was given to the needed roads and bridges. Following a petition of the settlers, Lancaster County was created May 10, 1729, and Lancaster Town was chosen the county seat.

Lancaster soon became the most important inland city in America. It was far enough (two days ride) from Philadelphia to be economically self-sustaining. Emigrants moving into the wilderness of the West stopped in Lancaster to buy cattle, wagons, guns, trading articles, hardware and utensils for their journey. The merchants of Philadelphia and New York would import these items from England and sell them through the Lancaster shopkeepers. Likewise, the furs these Indian traders took in trade would be exported to London by these same big city businessmen. By 1741, Lancaster city had grown to about 300 to 400 citizens.

LANCASTER'S FIRST JEW

From all indications, the first Jew to settle in Lancaster was Joseph Simon who arrived in 1740 or 1741. Certainly prior to that date, Miranda or other Jewish traders passed through or even stayed a while in Lancaster. But Simon was the first to make his home here. One early American Jewish historian in 1888, without proof, stated, that Simon arrived in 1735, but I have not been able to confirm that date.[8] Joseph Simon's obituary of 1804 stated that he had been "63 years in the city."[9] Furthermore, Simon was "naturalized" in 1749. Naturalization was an English law giving certain trading rights to colonists who were not born in England, but who had been in America at least seven years. The bulk of this paper will deal with Joseph Simon and his nephew Levy Andrew Levy who arrived in 1746. At this point, I will merely introduce them, Simon being the first and Levy an early Lancaster Jew.

Identification of Lancaster Jews

As anyone who has researched the pre-Revolution knows, it is no small task to find out who and when settlers arrived or what they did. No birth or death records were kept and, as we will see later, there were no religious records kept either. We can place and date people by the tax lists, wills, deeds and other legal records. Another source that has been used is personal correspondence of early American Jews. Fortunately large collections, referred to in the bibliography have survived.[10] All these sources, when each fact or event is recorded and then taken as a whole, give us some information on Lancaster Jews.

The first thing that became apparent is that with the exception of Joseph Simon, Levy Andrew Levy and Joseph Solomon and their families, no other Jew made Lancaster his home for the bulk of his adult life. When Lancaster was the last civilized outpost from 1740 to 1760, many Jewish traders were in town for various periods of time. After 1763 when Carlisle and Pittsburgh became the westward outposts, the Jewish population declined. It rapidly built up again from 1776 to 1781 when Jews and others fled the British occupied cities such as Philadelphia and New York for the safety of Lancaster. After 1783 the population of Jews dwindled significantly.

It shall be my purpose to identify Jews who were known to have been in Lancaster. I will try to identify what they did here and also to give a short biography of each. By reading this, one can get a feel of the lifestyle of the colonial American Jew. In the appendix is a chart that "logs" the Jews of colonial Lancaster. With the exception of the boatloads to New York and Savannah, most Jews immigrated as individuals. Jewish population in North America by 1776 totaled only about 2,000 out of a total population of two or two and a half million or about one tenth of one percent of the population.

Barnard Itzhak Jacobs [11]

It is only fitting that we start with Barnard Jacobs. He played a role of great importance to the community and to the modern American Jewish historian. He was Lancaster County's Mohel or ritual circumciser. By Jewish tradition and law, each male child must be circumcised on the eighth day of life. Amazing as it sounds, Jacobs' record or diary (when compared to birthdates confirmed from other sources) indicates he was always there on the eighth day whether the birth was in Philadelphia, York, Lancaster, Easton or Reading.

Jacobs' value to the historian is that he kept a record of some 33 rituals he performed between 1757 and 1790. That record has survived and is the property of Congregation Mikveh Israel of Philadelphia. His record has proved invaluable in pinpointing the dates and places of birth and names of parents of the sons of this colonial era. The first seven pages of the book contain the ritual in Hebrew and it is illustrated with drawings of his technique and instruments used.

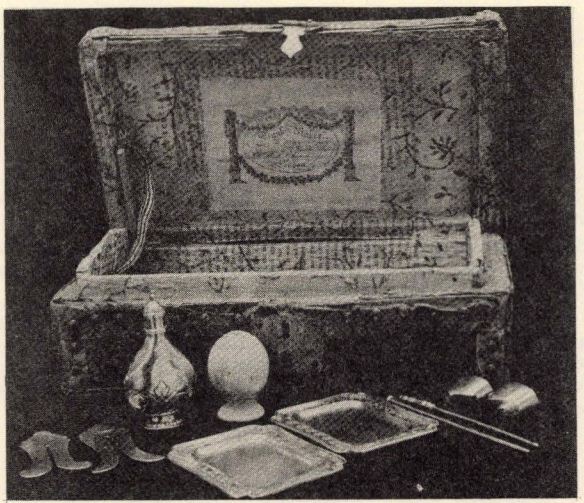
Jacobs was probably born in Germany. By 1757 he was in Heidelberg, then in Lancaster County and now known as Schaefferstown of Lebanon County. In partnership with Isaac Levy, he ran a general store. (One could not make a living in being a Mohel.) In 1770, after both Isaac Levy died and Jacobs' wife Clara, whom he married in 1761, died, Jacob married Levy's widow Judica. Apparently he was respected in Heidelberg by the Christian community. He was given the honorary title "Jew Rabbi" and was made manager of a lottery to raise funds to build Millcreek Church. He was accused of stealing some of the funds, but was completely exonerated.



Circumcision Book of Barnard Itzhak Jacobs, *ca.* 1765

He was in Philadelphia from 1770 to 1776 and spent the war years of 1777 to 1783 in Lancaster. From 1783 to 1788, there is no trace of him. However, in 1788, he was back in Philadelphia for the marriage of his daughter. In 1790, his last recorded circumcision was performed on his grandson, Naphtali Raphael.

He moved to Baltimore about 1790 but was gone by 1796. He did not perform the ritual on his second grandson in 1792. Perhaps he was incapacitated due to old age or even dead by that date.



Circumcision set typical of the type that may have been used by Barnard Jacobs. This one belonged to Moses Mendes Seixas (1744-1809). Courtesy of the American Jewish Historical Society.

Jacobs seemed to have his financial ups and downs. Often he was at odds with Joseph Simon, and Simon had to sue him in 1762 to collect some debts. He was known to have been in prison, but it is not clear if it was for failure to pay debts or for that false accusation of stealing. Yet David Franks once asked Jacobs for money to help ransom a Nathan Levy (not of Philadelphia fame) who was aboard a British prison ship. This would indicate some wealth.

Daniel Mendez da Castro [12]

A prime example of knowing about someone only from legal records, is the story of Daniel Mendez da Castro. His story revolves around a lot and house he owned in Lancaster. This lot was known as Hamilton lot #175 located at the rear of present day 20-32 North Queen Street and is now part of the Central Market Building. Apparently Castro had a shop or store there.

This is what the deeds tell us. On November 10, 1744, he purchased from James Hamilton the above lot measuring 40 feet by 139 feet. As was common with sales by Hamilton, he had to promise to build a house and to pay Hamilton three pounds yearly as "ground rent."

One month later, on December 28, he mortgaged this property to David Franks and Nathan Levy of Philadelphia for 102 pounds. In all probability this was in security for goods sold to Castro for sale in his store. On April 29, 1745, Franks and Levy gave him a second mortgage of 50 pounds.

Joseph Simon, by virtue of power of attorney, on August 15, 1746, guaranteed a third mortgage of 54 pounds to Jacob Franks and Naphtali Hart Myers of Philadelphia.

In a Philadelphia newspaper of December 1746, Castro advised that he was going back to Curacao and called in his debts. He apparently left without clearing up his mortgages however.

These financial dealings came to a conclusion when the sheriff on September 15, 1750, sold at public sale his property to Peter Spyker to satisfy a judgment due Franks and Levy. The property sold for 230 pounds. That is all we know about Daniel Mendez da Castro, which is unfortunate, as he was probably the second earliest Jew in Lancaster.

Isaac Nunes Henriques [13]

Isaac was probably the third known Jew in Lancaster city. He was married in London in 1726 to Abigal Sequeiro and was on that first boatload of Jews that arrived in Savannah in 1733. Economic problems in Georgia and the fear of Spanish Florida (the Inquisition was still on their minds), caused most Georgia Jews to leave the colony. Henriques went to New York and learned the art of being a Shohet (ritual slaughterer). By 1736 he was granted a license as both a Shohet and Bodek (inspector of meat).

He was still in New York in 1741 when he was naturalized. Yet as early as 1743 or by 1747 he was in Lancaster, where on February 3 of that year, he joined Joseph Simon and deeded a cemetery for use by the "Society of Jews settled in and about Lancaster." He lived next door to Simon on the south-west corner of Penn Square and in all probability was the Shohet for the community. Tax records indicate that he was gone by 1756, and he died in Philadelphia in 1767.

Abraham de Lyon [14]

Abraham de Lyon was unique. He left London in 1732 and was on a boatload of Jews who arrived in 1733 in Savannah. However, he was from Portugal and was an expert grower of wine grapes. With the encouragement of the Trustees of Georgia, he planted a vineyard with seedling he brought with him. By 1737 he had excellent grapes. After spending 400 pounds of his own money, he appealed to the Trustees for financial help. Since it was not forthcoming and since slavery (in Georgia at that time) was outlawed, he no longer could afford to grow grapes. Thus he left for New York and was naturalized with Henriques in 1741.

In a New York business record there is an entry in 1743 indicating that de Lyon had "gone to Conestoga", (perhaps with Henriques) a reference to Lancaster. What he did here or how long he stayed is not known. The earliest Lancaster tax list of 1750 indicates that he was gone by then. He was dead by 1761.

Mordecai Moses Mordecai

Abraham de Lyon's daughter Zipporah (born Savannah 1738, died Baltimore 1806) married Mordecai Moses Mordecai in Easton, PA in 1761. Moses was born in Lithuania in 1727, came to America about 1757 and would die in Baltimore in 1809. An excellent account of his life written by Rabbi Malcom Stern is found in the bibliography.

He spent some time in Lancaster, but fails to appear in the tax lists. Two letters dated May 4 and October 19, 1761 were written by Mordecai from Lancaster to the Gratz brothers in Philadelphia.

Sampson Lazarus [15]

Sampson was an early Lancaster shopkeeper. His name first appears in the 1751 tax list. However, by 1757, he seemed to have left Lancaster for Frederick(town), Maryland. He spent part of the War years there helping to care for British War prisoners for the Continental Congress. By 1780, he was back in Lancaster when his daughter Brandly (1752-1825), on March 28, 1781, married Joshua Isaac. Joshua (1744-1810) and his bride (who gave birth to sons in1782 and 1783) left Lancaster in 1785. Sampson left in 1783 and died in New York in 1788.

Joseph Myers [16]

Lancaster tax lists from 1769 to 1780 mention a Joseph Myers as a silversmith in 1771. There is some confusion as to who he was. In New York there lived a famous silversmith named Myer Myers. He had a son Joseph who was born in 1764 and died in Richmond in 1827. Obviously, Myer Myers' son could not have been the Joseph Myers of 1771 at the age of seven. Yet Myers' son Joseph does appear in a religious record in 1780 at the age of sixteen. To further confuse matters, a Joseph Myers appears on deeds of 1753 in Lancaster and a Joseph M. Myers is well documented in Philadelphia Jewish circles in the 1780's. At best, we can say that a Joseph Myers, who may have been three different persons and perhaps Jewish, was in Lancaster from 1769 to 1780 and in 1771 was a silversmith.

Eleazar Lyons [17]

Eleazar Lyons (1729-1816) was a native of Holland. In 1776, in what would be Harrisburg, PA, he married Hannah Levy (1755-1849) also a native of Holland.

Using his hebrew name of Leizer ben Leib he writes from Lancaster on August 6, 1769 to Michael Gratz of Philadelphia. As a clerk for Joseph Simon in Lancaster, Eleazar writes two business letters in 1770 and 1772.

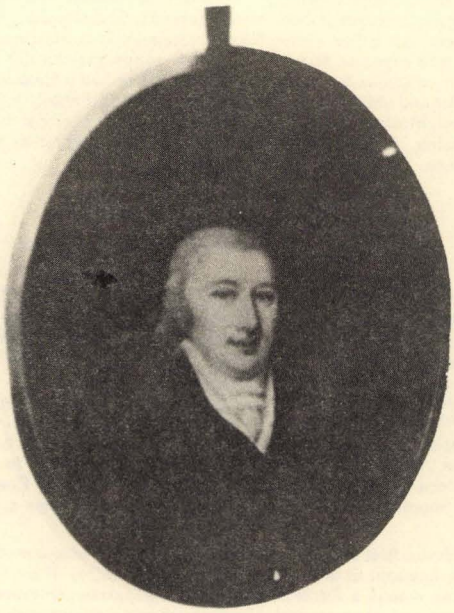
He appears in local tax lists from 1775 to 1781, but a son (Judah) was born in Philadelphia in 1779 and a son (Samuel) in Baltimore in 1781. By 1792 he was in the Dutch colony of Surinam in South America. He later returned to Philadelphia and died there.

Moses Lazarus [18]

It was common practice for Joseph Simon to hire a person to serve as his and the community's Shohet and to teach the children. A letter of 1768 indicates that Moses Lazarus, who had served Simon in that capacity, was leaving the family. When he first came is unknown and as a non-property owner and a boarder of Simon, he did not appear on tax lists. There was a Moses Lazarus who served as Shohet for Congregation Shearith Israel in New York in 1771 and who in 1785 applied for a peddler's license in Baltimore.

Joseph Solomon [19]

Joseph Solomon was born in London in 1710. He married there, in 1738, Bilah Myers-Cohen and became the uncle of Rosa Bunn, the future wife of Joseph Simon. Shearith Israel records indicate that he was in New York as early as 1742. The business record of Daniel Gomez indicates that he was in Lancaster as early as 1744. The Shearith Israel (New York) account book of 1747 stated that a tax on all Jews "to be paid by every person that congregates with us living either in town or Country (the rest of America)." Joseph Salomons (sic) was listed as being in the "Country".



Joseph Solomon (1710-1777), early Lancaster Jew and shopkeeper. Buried in Shaarai Shomayim cemetery.

By 1747 he joined his brother-in-law Hiam Solomon Bunn and his niece Rosa Bunn in Lancaster. In that year he witnessed a deed transferring property (a dowry) from Bunn to Joseph Simon. He was naturalized in Lancaster in 1749.

His name appears on the 1751 to 1775 tax lists with the exception of 1769. It can be assumed that Lancaster became his permanent home. He was a shopkeeper and his name appeared on the list of approved Indian traders in Pennsylvania. From time to time, prior to 1768, he served the community as shohet. He usually filled in when Simon was unable to hire a permanent one.

Solomon may have made a trip back to London in 1769-70. In a 1770 Michael Gratz letter, Gratz signed a bond to secure return passage for a Joseph Solomon from London. This is further confirmed by his name failing to appear on the 1769 tax list and that his son Isaac signed a petition (rather than the father, Joseph) in 1770 for a new road between Strasburg and Philadelphia. In 1763 Joseph Solomon was a charter member of the Friendship Fire Company and assisted in putting out a fire at Joseph Simon's house in 1765.

Joseph had two daughters. Rachel (1747-1797) would marry the tailor Levy Marks (1737-1781). Shinah (1744-1822) would marry Elijah Etting (1724-1778) who was the only colonial Jew in York, Pa. Their son Solomon Etting (1764-1847) would take, as his first wife, Rachel Simon in 1783. In other words, Joseph Solomon's great-grandchildren would be Joseph Simon's grandchildren. However Solomon died in 1777 before the marriage. He is buried in Shaarai Shomayim's cemetery and his stone is readable today.

Joseph Solomon had three sons: Myer (1740-1800), Isaac (1742-1798) and Levy (1748-1827). They worked with their father as shopkeepers but all three eventually moved to Baltimore. Isaac left in 1782 and Myer was the last to leave in 1793. Levy Solomon became quite wealthy and prominent. Isaac and Levy never married. Myer on December 23, 1778 married Catherine (Caty) Bush, and had seven children. Their daughter, Arabella (1786-1826) married in 1805 Zalegman Phillips, who, in 1799 was the first professing Jewish lawyer in Philadelphia. They had numerous children.

Dr. Jacob Marcus relates an interesting story about Myer. Eleazar Lyons, in a letter to Barnard Gratz in 1771, relates that Myer had to be begged to attend religious services. It wasn't that he lacked Jewishness. Apparently he was angry with some local Jews, and by staying away it made it more difficult for them to find the required ten males needed to conduct worship services.

Levy Marks [20]

Levy Marks was a gentlemen's tailor who as early as 1760 travelled between shops in Lancaster and Philadelphia. Levy's date of birth is considered to be 1737. Michael Gratz, in an early will, lists Levy and his brother Henry (1729-1809 a manufacturer of starch) as cousins. In 1764 Levy became part of the Joseph Solomon family by marrying Rachel Solomon. By outfitting the wealthy Philadelphia families, he made a good living. By 1767 he had an indentured servant of his own.

He had the distinction of being the first Philadelphia Jew to join the Masonic Order, having been raised in 1762 to the Third Degree in Lodge No. two. He was a benefactor and trustee of Mikveh Israel during its formation in 1773.

Marks seemed to have spent a good portion of the war years in the safety of Lancaster. In 1777 he joined other Lancastrians in supplying the money to pay for a messenger between Lancaster and the armies of George Washington. In 1777 he petitioned the Continental Congress in hopes of being named to the post of supervising the making of Army uniforms. It appears that he did not get the job. Christopher Marshall, who kept a diary of his personal activities and thoughts during the Revolutionary War period both in Lancaster and Philadelphia, on November 8, 1778 speaks favorably of Levy Marks for inviting him to dinner. In 1780 Levy is listed in Philadelphia records as well as Lancaster and he died in 1781. His son Solomon (1766-1824) was listed as a tailor in Lancaster in 1782, but left shortly thereafter.

Lazarus Isaac [21]

Lazarus Isaac was a "glass cutter and engraver upon glass" who advertised in May of 1773 in the *Pennsylvania Packet* for a job. He was hired by William Henry Steigel, June 14, 1773. He worked for Steigel from August 10, 1773, to February 14, 1774 in the famous Elizabeth Furnace in Lancaster County, and was paid five pound - ten per month. It is comforting to know that some of that famous Steigel glassware was carved by a Jew. There is no doubt that he was a Jew, because his contract, still in existence, was signed in Hebrew. (Lezar bar Yitzhak).

Aaron Levy [22]

Aaron Levy is not unknown to historians of American Jewry. He was thought to have been born in 1742 in Amsterdam and to have emigrated to America in 1760. His first ten years were spent in and around Lancaster and Philadelphia. The earliest official record of Levy was in 1772 when he purchased a lot in the frontier town of Sunbury, Northumberland County. He was listed as a "merchant," a title of higher standing than a "shopkeeper," in early Sunbury tax lists. He had business connections with the Gratzes, Joseph Simon and Levy Andrew Levy (no relationship). He handled imported goods, selling them to the military units and local inhabitants. He also did a little Indian trading and land speculation. During the Revolutionary War, the British encouraged the Indians to raid and massacre Sunbury residents. Levy and his wife Rachel fled and arrived in "safe" Lancaster in 1778. There he bought out Levy Andrew Levy's interest in some of Joseph Simon's enterprises. Levy was patriotic, having served in the militia in Sunbury as well as under Captain John Ewing in Lancaster. An entry in the *Journal of the Continental Congress* indicated that by 1781 he had invested in treasury loans. He left Lancaster about 1782.

Aaron Levy's greatest fame is the 334 acres of fertile countryside in Penns Valley, situated 30 miles west of Northumberland, which he laid out as Aaronsburg in 1786. His dream was to make this city the capital of Pennsylvania. His dream was shattered when in forming Centre County, the authorities by-passed his town and made Bellefonte its County seat. Soon Levy found himself the only Jew in town. He had no children and longed for a Jewish society. So in 1790 he moved back to Philadelphia. He had plenty of land, but no cash. He befriended and "adopted" Simon Gratz, son of Miriam Simon Gratz and Michael Gratz. In exchange for being "taken care of in their old age," Levy turned over almost all of his land holdings to young Simon. In 1805, Simon Gratz took some of this land and created the Borough of Gratz in Dauphin County. Gratz and Aaronsburg were the first two Jewish named towns in America. Levy returned to Lancaster in 1797 to avoid the yellow fever epidemic in Philadelphia. He died in Philadelphia in 1815.

There is an interesting story as to how Levy met his wife Rachel. One day, while walking in pre-Revolutionary Philadelphia, he came upon an indentured servant girl crying on the front steps of her master's house. Levy asked what was wrong, and she explained she was a Jewess and her master demanded she work on Saturday, the Sabbath. Levy at once paid the master her indenture and married the now free lady.

Joseph Cohen

Memoirs of the Cohen family of Philadelphia includes the story of the patriarch of the family Joseph Cohen (1745-1822).

He first came to America in 1768 from Germany via England and clerked with the Gratz brothers in Philadelphia. He returned to England where he married in 1781.

In the 1790's he returned to America. In 1798 he served as shohet for Shearith Israel in New York. By 1799 he was in Lancaster in the house of Joseph Simon as "Household Rabbi". He appears in Lancaster tax records 1799-1801 as a shopkeeper.

The memoir states "She (his third daughter) lived but fourteen months, dying at Lancaster in 1799, shortly before the birth of his son Lewis. Her burial was performed in the fields adjoining his house by his own hands, a ceremony that was only surpassed by his performing on his newly-born son the rite of circumcision, a circumstance of peculiar difficulty from its occurring on the Ninth day of Aav (when he was weak from fasting and), when he was suffering from the loss of a nail on his thumb. (The circumciser used his thumbnail to help perform the operation.) This he supplied with a piece of silver of the same form and, in the presence of the doctor, successfully performed the operation, immediatedly after which he yielded to overwrought nature and swooned away. . ."

Dr. Isaac Cohen

Dr. Isaac Cohen had been incorrectly "dated" by American Jewish historians. He was first reported by Ellis and Evans in their 1883 history of Lancaster County. All we know of him is his calling card dated August 14, 1797. In Monroe Hirsh's article of 1901, the printer incorrectly listed the date as 1747. This error of 50 years would have made him the first Jewish doctor in America. His card reads as follows:

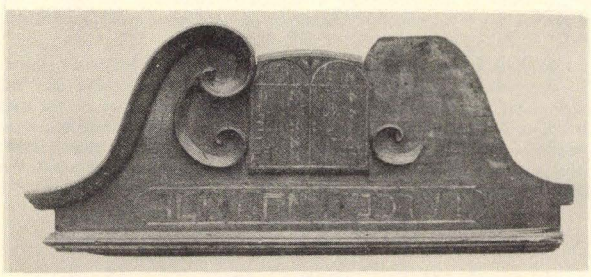
Dr. Isaac Cohen, from Hamburg, Germany, who studied seven years in the City of Copenhagen, informs the public that he has lately arrived in Lancaster, where he intends to practice physic and the art of healing, at the house of John Hatz, inn keeper, at the sign of the Penn Arms, North Queen Street. N. B. Poor persons cured gratis if they can show a certificate from a clergyman that they are really poor. He expects letters addressed to him to be postpaid and those who live at a distance and desire his aid will please send a horse for him. (Ellis and Evans, *History of Lancaster County,* 1883 page 250)

We should stress again that these people in many cases never called Lancaster their home. There is evidence that they were in Lancaster at one time or another during their lives. At best it gives the reader an insight into the backgrounds and lives of various Colonial Jews.

SEVENTEENTH CENTURY JUDAISM IN LANCASTER

It is perhaps hard to believe that America did not see its first trained and ordained Rabbi until the 1800's. The reason is simple enough and although it sounds less than acceptable, we have to accept it. First, the American Jewish Community could not afford a trained Rabbi and second, why would a Rabbi want to leave the comforts and security of England, Holland or Europe for the wilds and dangers of a new World?

Judaism is fortunate in that Jews do not need a Rabbi to properly practice their religion. Basically, a Rabbi is a teacher. Furthermore, it is the tradition of Judaism that the father, within his own family, have the responsibility to teach his children the tenets and heritage of Judaism. Judaism is a home-based religion, and it was this strength that allowed Judaism to survive even in environments where its open practice meant death.



Ark (aron kodesh) from the home of Joseph Simon (1712-1804) used in home worship in Lancaster, Penna. Courtesy of the American Jewish Historical Society.

In effect, a Rabbi was a luxury which the colonial Jew was able to do without. However in New York, Newport, Philadelphia, Savannah, Charleston and other cities, formal congregations did organize with by-laws and separate structures. These congregations did have employees or religious functionaries. That is, they had a Hazzan who was the reader and teacher (although not an ordained Rabbi), a Shohet for ritual slaughtering of kosher meat and a Mohel to perform the ritual of circumcision. In addition they had their President, Officers and Board of Trustees.

Lancaster's Organized Religion

Did Lancaster have an organized Congregation?

It is only natural that the first thing Jews did when settling a new community was to provide for a place of worship and a place of burial. In 1747, Lancastrians, Joseph Simon and Isaac Nunes Henriques, purchased a plot of ground "in trust for the Society of Jews in and about Lancaster, to have and use the same as a burying ground." Total cost of this one-half acre of land was six pounds sterling or about fifteen dollars.[23] In the period 1747 to 1804 only six people were known to have been buried there and five stones remain today. In all probability, others lie in unmarked graves. This Jewish cemetery, the fourth oldest in the United States, belongs to and is maintained by Congregation Shaarai Shomayim.[25] Even today, burials are made in this original plot of land.

With the first requirement obtained, we can turn our attention to the congregation. It is really a matter of semantics. If by "congregation," one means a formal charter and a separate structure in which they worshiped, the answer is there never was a congregation in colonial Lancaster. If by "congregation" one means ten adult males who worshiped together and practiced the rites and ritual of the faith of their fathers in a strange new Land, the answer is an emphatic-yes! These colonial Jews, mostly of Ashkenazic background, worked hard to be "good" Jews.

As we have seen, Lancaster's Jewish population was very fluid. With the exception of the families of Joseph Simon, Joseph Solomon and Levy Andrew Levy, no other Jewish households made Lancaster their permanent home in the 1740 to 1790 period. Three backbones of a Jewish community do not make a congregation.

Yet there is ample evidence that there were at least ten Jewish families in Lancaster during most of that 50 year period. In 1747, Rev. Richard Locke of the Anglican Lutheran Church wrote: "Here are less Quakers than in many other counties, and very few Indians appear—here are ten families of Jews."[26] I assume he was correct, but I would be hard pressed to name those ten families. In the Journal of Witham Marshe, who was secretary for the Maryland delegation to the negotiation of the Lancaster Indian Treaty of 1744, we find this June 27, 1744 entry about a social dance held. "The females (I dare not call them ladies, for that would be a profanation of the name) were, in general, very disagreeable. The dancers consisted of Germans and Scotch-Irish; but there were some Jewesses who had not long since come from New York, that made a tolerable appearance, being well dressed and of an agreeable behavior." Marshe, who said earlier in his journal that there were a few Jews in Lancaster, most have thought the Jewish ladies attractive and the only bright spot in an otherwise dull dance.

Myer Josephson, of Reading, in a letter to Michael Gratz in 1763, tells Gratz "that I am going to Lancaster for minyan for Yom Kippur." What Myer is saying that he is going to nearby Lancaster where he is sure to find ten males required for worship services on this most holy of holidays (Day of Atonement).

A Jewish community was important to the American and Lancaster Jew. In 1784, when the first Lancaster Jewish community was on the decline, Levy Andrew wrote to Michael Gratz. Levy, at the age of 50 with seven children, was in grave financial difficulty and was leaving Lancaster. He writes that he desires:

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to remove to a place were a Congregation of our Society (was) and that I might bring up my children as Jews—this my Dear Sir is part of my troubles & which I often consider of, for a family to be remote from our Society (a Jewish community) is shocking. The Almighty I hope will be my guide and protector, in him I place my trust and hope forgiveness should I be drawn against my will to a strange place (because of my poverty), that my capacity (wealth) cannot afford me to keep a person to kill (meat according to ritual) for me. [27]

Like every other town, Lancaster's Jewish Society, as Levy calls the community, needed four things to properly practice and observe their religion: A Mohel to perform the Abrahamitic covenant on their sons; a Shohet to slaughter meat in accordance with Talmudic precepts;

a Torah and a place of worship; and a Hazzan to serve as reader, teacher and perform marriages. Let us see how Lancaster, without its formal Congregation, provided these basic religious needs.

Of course, Barnard Jacobs from 1757 to 1790 acted as the Mohel not only for Lancaster, but for surrounding communities. His diary lists 33 such rituals during that period.[28] Prior to Jacobs, it was the responsibility of the father or someone else who, in a pinch, had the ability to perform the "operation." After Jacobs, Philadelphia's Congregation Mikveh Israel provided the Mohel.

The community Shohet was provided by Joseph Simon. He would hire and house the ritual slaughterer for the community. Many people filled that job. Among them were Isaac Nunes Henriques, Moses Lazarus and Joseph Solomon. Apparently a Shohet was not always available as this February 23, 1768 letter from Levy Andrew Levy to Michael Gratz indicates:

Moses Lazarus is going to leave our Family, my Uncle (Simon) pay'd him off yesterday— can that man who boarded at Moses Mordecai be spared, and if he would come live with us my Uncle will allow him the Sallery of 20 pounds per year— to kill meat for us and to teach the children— if none to be had at Phila., it is my Uncle's request will write to New York & Endeavr. to get him a Sober man if possible— [29]

Joseph Solomon temporarily filled in but by July of 1768, he would no longer kill for Simon and the community.[30] Yet we can safely assume, that at the insistence of Simon, Lancaster was never without its kosher meat.

Lancaster never had a Hazzan of its own that we know of. Indeed for the marriage of Simon's daughter Miriam to Michael Gratz in 1769, young Gershom M. Sexias had to be brought in from New York at a fee of ten pounds. On his way to London, Michael's brother Barnard made the arrangements. Armed with a letter of introduction to Simon, the father of the bride, Sexias made his way to Philadelphia. Sexias later, as leader of Shearith Israel in New York, would become famous for closing the synagogue and fleeing with the Torahs during the British occupation of New York during the Revolutionary War.[31]

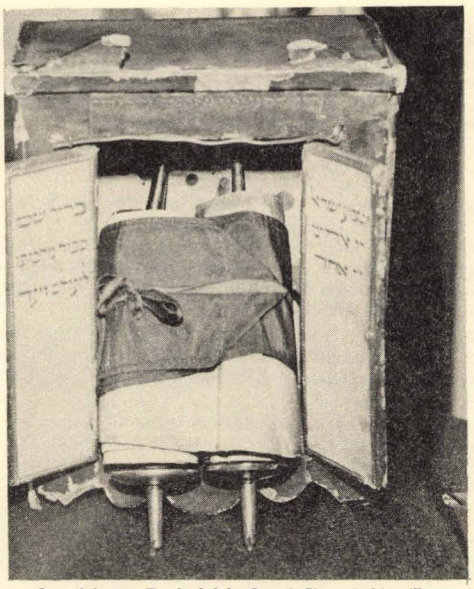
Joseph Simon also provided the place of worship. It was a room in his home on the southwest corner of Penn Square in downtown Lancaster. In the room was an Ark. A portion of that Ark is in the possession of the American Jewish Historical Society. It was presented to them by the daughters (Simon's great-great granddaughters) of Sarah Ann Gratz Hays Mordecai. It is a strange coincidence that the Hebrew inscription on the Simon Ark is the same as the "Know Before Whom Thou Standest" that adorns the arch above Shaarai Shomayim's pulpit. In the Ark, at least by the time of Simon's death, were two Torahs.

Simon's will directed that "the silver plate used or appropriated for the purpose of religious worship in my family and the two rolls (Torahs) containing the Five Books of Moses each shall immediately after the death of Levy Phillips (a son-in-law), who shall have use of them in the family for the same religious purposes during his life, be placed in the synagogue of the Jews of Philadelphia (Mikveh Israel) for the use of said Synagogue and those who worship therein."[32] Mikveh Israel today has those Torahs.

Formal congregations were slow in forming in Colonial America. Jews were in New York by 1654, but Shearith Israel was only informally structured in 1686 with formal Constitutions in 1703 and 1729. Philadelphia Jews informally gathered as early as 1740 and had a constitution by 1771 and a synagogue by 1782. Lancaster and Philadelphia grew up together. Obviously, the proximity of Lancaster Jews to Philadelphia and the strong business and family ties that kept them together, put no pressure on Lancaster for a congregation of its own.

Other evidence for a no Congregation thesis is as follows: In 1761 Simon and Jews from Reading signed a receipt to borrow a Torah from Shearith Israel for use in Philadelphia.[33] In 1782, Simon's gift of twenty-five pounds was the third largest to the Mikveh Israel Building Fund. In 1791, Lancastrian Solomon Etting was the local agent for the sale of "lottery tickets" to raise monies to "enable the Hebrew Congregation of the city of Philadelphia to extricate their house of worship from its present incumbrances."[34] Simon, in 1782, was also trustee appointed for the Mikveh Israel cemetery.[35] These involvements of Lancaster Jews in the Philadelphia community indicate there was no local congregation of their own. Of course, the will of Simon, leaving the Torahs to Mikveh Israel, is conclusive evidence.

Yet Lancaster did come very close to a congregation. During the War, many Jews fled the occupied cities of New York and Philadelphia to the safety of Lancaster. It was only natural that these Jews, now in substantial number, formally organize into a congregation. A Pinkas (offering book) has survived, dated 1781. In it were listed 15 members to-be of a congregation-to-be in Lancaster. Pledges were to be solicited via this book toward the new congregation. However the book was never used and with peace coming shortly thereafter, many Jews left Lancaster.[36]



One of the two Torahs left by Joseph Simon in his will to congregation Mikveh Israel of Philadelphia. The Ark containing the Torah is 18th century, but not Joseph Simon's.

Further evidence of the almost Congregation comes from the Mohel record of Barnard Jacobs referred to above. For Lancaster circumcisions he always used the date and the term "in Lancaster." However, in 1776, and twice in 1782, he uses the phrase "holy Congregation of Lancaster." That is, for those three events, Jacobs considered Lancaster to have a Congregation. Yet, twice in 1777, and 1779, he reverted back to "in Lancaster" and after 1783 it was always "in Lancaster." The 1776 entry coincides with the British occupation of New York. The 1782 entry would coincide with the Pinkas mentioned above.[37]

There are two other references to a Lancaster congregation. In September 1880, in "Statistics of the Jews of the United States" published by the Union of American Hebrew Congregations it is stated that in 1776 a congregation was organized in Lancaster.[38] In 1789, General Edward Hand in a letter to Congress urging the adoption of Lancaster as the nation's capital, wrote this about the largest inland city in America. "There are several places of worship besides a temporary synagogue."[39] He must have meant Simon's home.

In conclusion, we must say there was no formal Congregation in colonial Lancaster. The census of 1790[40] lists only three Jewish households in Lancaster, and when Simon died in 1804, he was the last. In 1837, Rebecca Gratz, granddaughter of Joseph Simon, who had visited Lancaster wrote "the last day I spent in Lancaster I visited his (Simon's) tomb, the fence was broken, cows were grazing among the high grass and weeds covered it— and I came away sorrowful."[41] There was no Society of Jews to care for the cemetery Simon deeded to the community until 1856 when Congregation Shaarai Shomayim was chartered and was declared, by the Superior Court of Pennsylvania in 1903, as the legal heir to Joseph Simon's "Society of Jews in and about Lancaster."[42]

JEWISH LANDOWNERS IN LANCASTER

It would follow, that since few families made Lancaster their permanent home, the number of Jewish landowners in Lancaster city would be small. This is quite correct. Those who felt that they would not be staying long, usually boarded in homes. And because of the Jewish dietary laws, they usually boarded with a Jewish family.

James Hamilton Lays Out Lancaster

James Hamilton was most systematic when he laid out Lancaster. He plotted out some 500 lots in a six square block area around Penn Square. All streets were 65 feet wide, his lots 64' 4-½" by 245' deep, four lots to a half block with a 14 foot alley behind them. In today's term, each of those lots has been sub-divided into several individual homes and later businesses.

Hamilton would sell these lots with two provisions: one that the owner build a house and second that he pay yearly ground rents to Hamilton. These ground rents would vary from three to 15 pounds

yearly. Most of these first lots were sold by 1800, and although most downtown landowners have freed themselves from ground rent, some are still paying them. An excellent and invaluable study of these lots and their original owners appears in the *Lancaster County Historical Society Journal* Volume XLVI No. 2 and 3 of 1942. [43]

Lots Owned By Jews

To determine which Jew owned which lot and for how long is an exercise in futility. Even after a thorough study of these 1700's deeds, one is still quite confused. Often, one deed with its description of the adjacent property owner, is in direct conflict with another deed. Nevertheless, to the best of our knowledge, the following were properties owned by early Lancaster Jews.

Levy Andrew Levy, from at least 1775 to his departure from Lancaster in 1785, lived on lot #508 or 15 North Queen Street. Prior to that, or at least until his marriage in 1762, he lived with his uncle Joseph Simon.

Joseph Solomon, from 1750 to his death in 1777, (and his family thereafter until the 1790's), lived on lot #122 or 3 to 5 East King Street. Daniel Mendez da Castro lived where the Central Market now is or the rear of 20-32 North Queen Street or lot #175. [44]

Joseph Simon's Land Holdings

By far the most extensive Jewish land owner was Joseph Simon. Like most everyone else, in the beginning he boarded with someone. His future father-in-law Hiam Solomon Bunn, in 1748 by the deed referred to earlier, transferred ownership of a lot and house bordered by West King Street and South Queen Street. The lot measured 21' by 48'. This was part of sub-section E of Hamilton lot #178. In a 1762 deed, his lot was described as being 66' by 57' indicating that he had acquired additional land. In 1767, at sheriff sale, he purchased 33' of additional front footage on Queen Street. His ground rent became 15 pounds per year. By the time of his death, these two lots (which adjoined in the rear) had two—three story brick buildings on them. His heirs in 1814, sold them to William Jenkins, noted local attorney for $12,700. Today, the Commonwealth National Bank sits on these lands. [45]

Simon's Open Door Policy

Simon needed his two multi-story dwellings. In addition to his family, which was as high as ten at one time, he housed, at least until 1775, Levy Andrew Levy and his wife. After his daughters married, the sons-in-law often worked as partners of Simon, and they too lived with Father. During the War years, Miriam Simon Gratz, wife of Michael Gratz and their five children lived in the homestead. Additionally, friends such as Aaron Levy, would move in when in town. And of course, Simon had at least two or three slaves or servants at all times.

By the 1780's, however, he was able to rent out his Queen Street home. It is known through correspondence between General Edward Hand and Jasper Yeates (Lancaster attorney and State Supreme Court Justice) that Hand rented from Simon from at least 1781 to 1783 just prior to moving into Rockford. The correspondence tells of a dispute between Simon and Hand concerning subletting the property while Hand was off fighting the War. [46] The 1790 census indicated that his daughter Belah and her husband Solomon Myers-Cohen and their four daughters lived with Simon. In the mid 1790's, grandsons Hyman and Simon Gratz, who were apprentices under Simon, lived with him. [47] At the time of Simon's death, Mathais Barton rented the Queen Street property.

Simon's Place of Business

From at least 1759 (or from 1751 when his partners David Franks and Nathan Levy owned it), Simon ran a store or trading post at 2 to 4 East King on Hamilton lot #127. This store was in operation at his death and was torn down for the Watt and Shand building.

As we will see later, Simon was involved in no less than 12 partnerships. At least four of these operated out of this location, often simultaneously. Levy Andrew Levy, from the 1750's to 1785, was Simon's Indian trading partner and store clerk. From 1759 to about 1775, a hardware store was run in partnership with William Henry - gunsmith, inventor and statesman. From 1784 to 1787, it was a ⅔ Simon-⅓ Solomon Etting partnership and after 1787 to 1804, a partnership with Levy Phillips. The latter two were sons-in-law. [48]

20 West King Street [49]

In 1752, Simon purchased 20 West King Street from Nathan Levy and David Franks for 371 pounds. There is no clear evidence as to what Simon used this for. In 1767 he sold the front part to Christopher Heyne, a tinman and pewterer for 600 pounds. The rear of the lot was Simon's brick stable which was sold to Frederick Steinman, coppersmith, in 1814 for 175 pounds.

226 To 250 West Chestnut Street [50]

At the time of his death, he owned 226 to 250 West Chestnut Street where Shreiner's Cemetery is now. Lot #363 on the Southwest Corner of West Mulberry and Arch Street was purchased by Simon in 1757. In 1769, he purchased lot #365 located between Arch and North Mulberry and, in 1782, lot #366 on the southeast corner of North Mulberry and West Chestnut Street. He rented these homes out, and they were sold by his heirs in 1833 (described as three lots adjoining).

Five Acres In Manheim Township

Actually what Simon owned was in both the city and Manheim Township. The location of this piece of ground, purchased by Simon in 1751 for 110 pounds, eluded your author for quite some time. [51] Fortunately, John W. W. Loose, President of the Lancaster County Historical Society, came to my rescue and determined its location.

The deed of the sale of the property in 1813 described the property as being "on the road to Binkley's Bridge." I quickly found out that Binkley's bridge was the first stone bridge built in the state (at a cost of $17,000) having been built in 1798. It was located along Route 23, to the left of the present metal span, near the Eden Paper Mill. Two "dead-end" roads lead to where the bridge stood. The bridge was destroyed by ice and water in 1857.

My natural assumption was that the property was close to Binkley's bridge. This assumption was wrong, since in the 1700's the location of the property was quite outside of town, on the road to the bridge, but according to today's standards, right in town. It turns out to be a plot of land along New Holland Avenue from the RCA building back towards town to where the row of houses begins. It included the present day fire house, railroad bridge and old Penn Dairies building. When Simon's heirs sold it to Robert Coleman, it was all farmland. [52]

Simon built two buildings on the land and used it either as a small farm or a warehouse for his goods. Starting in 1800, Simon rented this land out to Casper Lorentz and John Slater both listed as laborers.

These properties were those owned by Simon at his death. Deeds indicated he purchased other properties which were sold during his lifetime. In many cases, he purchased property at sheriff sale and later sold it for a profit.

Tax Records [53]

Many early tax records listed only names. Others would detail family size, slaves owned and livestock owned. It might be useful to list some of the information from some of these tax lists.

The lists from 1750 to 1759 gave us names and amounts of tax or value of property. In all these lists, Simon was the wealthiest usually followed by Joseph Solomon and Sampson Lazarus. Levy Andrew Levy was listed, starting in 1757, as a freeman (non-property owner).

1759 listed Solomon as being a shopkeeper with a lot while Simon had a slave age 20, one horse and one cattle. By 1763, Solomon hadn't changed status, but Simon now had three slaves aged 10, 15 and 20, one horse, two cattle and a tenant. In 1771, Simon gained a second horse.

In 1773, Joseph Myers owned a slave, age 25. Simon had three, ages 12, 30 and 40 (only one of which could have been a holdover from 1763). The 1777 list indicates Levy Marks for the first time and he is second only to Simon in wealth. In the War years of 1777 to 1781, the ranking of wealth was, with relative values, Simon 200, Levy Marks 180, Myer Solomon 98, Levy Andrew Levy 28, Aaron Levy 14, Eleazar Lyon 12, Joseph Myers 4, Levy Solomon 1.

The 1781 tax list indicated that all Jews listed took the Oath of Allegiance to the new country. 1782 tells us that Sampson Lazarus had a female slave and a horse and was a shopkeeper, Levy Andrew Levy was a "gentlemen" with two female slaves and one house, Aaron Levy lived with Simon. Myer Solomon had a house, Levy and Isaac Solomon lived with brother Myer, Simon had one slave, one horse and two cattle, and was also a "gentlemen."

1783 lists sizes of households. Simon had seven persons, Levy Andrew Levy eight, Myer Solomon five, and Sampson Lazarus three.

From 1786 to 1790 the only property owners were Solomon Etting (a Simon son-in-law) who had one slave, Myer Solomon who had two houses, two horses, one cattle and one slave and Simon with up to five houses, three lots, two slaves, two horses and two cattle. All were listed as shopkeepers.

1798 United States Direct Tax

The Federal Government conducted a special census of property owner in 1798. Jewish owners listed were:

Meyer Solomon– rented to Alexander McIntire
one house, 16' X 28' brick, 2 story, 6 windows with 72 lights (window panes) with 8' X 12' kitchen. value $1,333

Meyer Solomon– rented to John Gensener
one house 33' X 24' long, 2 story,9 windows with 15 lights. value $240

Joseph Simon– owner and lived in one house 22' X 38', brick, 3 stories. one house 40' X 10', brick with kitchen 2 stories 10 windows with 18 lights. value $2050

Joseph Simon– rented to Mathew Barton
one house 22' X 38' brick, 3 stories. one house 22' X 10' brick with kitchen, 2 stories. one stable 9' X 12' brick, 1 story. value $1950

Joseph Simon– rented to Peter Getz
one house 20' X 24', frame and brick, 1 story.
one house 18' X 24', frame, adjacent, 1 story.
one stable 12' X 16' brick, 1½ story.
value $1680

Joseph Simon– rented to Henry Pile
one house 20' X 25' frame, 1 story, 3 windows
one stable 12' X 10' frame

Joseph Simon– rented to Casper Lorentz
one house 24' X 26' brick, 1 story, 4 windows, 12 lights. one stable 12' X 16' frame. value $400

Joseph Simon– store
one storehouse, 30' X 22' frame. one store 30' X 30' "on the corner of the Court House Square – King Street adjacent to Widow Henry."
value $1860–Limestone

Joseph Simon– owner
one carriage house 40' X 20' frame. On Walnut Street adjacent to Jacob Henry. value $100

Joseph Simon– rented to Casper Lorentz
lot 3½ acres on Road leading to Binkley bridge adjacent to William Bausman (City part).
value $210
lot 4 acres. value $160 (Manheim Township part)

Joseph Simon– owner
one brick stable 18' X 12' on 14 foot alley adjacent to Frederick Steinman. value $150

Jews and Slaves

Jews and Gentiles were quite alike when it came to slaves in the 18th century. Both were importers of, sellers of and owners of slaves. Neither concerned themselves with the moral issue. Slaves were a commodity, cheap labor, and, at the time of the Revolution, it is said that every fifth person in North America was a slave. Jewish tradition and laws did not preclude rigorous labors for slaves. The only restriction, as expressed by the Spanish Jewish philosopher Maimonides, was that "piety and wisdom command us to be kind and just." Jews many times throughout the ages were slaves, as they were in the land of Egypt out of which Moses led them. [54]

As we have seen Joseph Simon owned slaves. He once owned a slave named John who had to be chained and thrown into jail after almost killing a man. Simon eventually sold that slave at a loss. There is a deed dated December 25, 1793, in which Simon sold to Christian Barr a Negro boy named Cudago, age 15, weight 65 pounds, to be held until age 29. [57]

The Philadelphia newspaper the Pennsylvania Gazette on May 22, 1776 ran the following advertisement:

Michael Graybill, goaler of York Town ran the ad seeking to locate "A Negro named John, slave of a Mr. Bogle, of Cumberland County, formerly belonging to Joseph Simon of the Borough of Lancaster."

Levy Andrew Levy once had a slave who preferred freedom with the Indians to servitude under Levy. The slave ran off with a local tribe.[55]

Myer Josephson of nearby Reading, in October of 1762, writes twice to Michael Gratz showing concern for the health of his "nigger wench." The first letter asks Gratz to find some medicine for her kidney problem as the local doctor is no expert. In the second letter he wants to send her to a Philadelphia hospital as the local doctor is an "ignoramus." In July of 1762 he wants to sell his maid as she is always drunk and his wife lives in fear of her. [56]

Although Simon was not an importer of slaves, there is, among correspondence that has survived, reference to Simon's sending slaves to Fort Pitt for various people. It is not clear if Simon was the sales agent for the slave or merely arranging his or her transportation to Fort Pitt.

JOSEPH SIMON — A PERSONALITY PROFILE

Before digging into the events of Joseph Simon's life, we should try to learn a little about Joseph Simon the man. Unfortunately, no portrait of him has survived nor is there evidence that he ever sat for one. His physical size and shape have never been described. He was no weakling however. He traveled far and wide and into areas loaded with dangers. Fathering ten children, the last at age 58 and living to be 94, speak highly for him too.

Simon Was Illiterate

It has always been known that Joseph Simon hired clerks to write his letters. Of the hundreds of letters seen in the original, not one seemed to have been written by Simon. Those written for him by Levy Andrew Levy and Solomon Etting were practically flawless. A letter from England written by his sister in Yiddish, starts out: "Because he (Simon) himself can not read (it) the letter might be withheld; therefore I bothered Mister (Manuel) Josephson (of Philadelphia) and asked hime to please read the letter to you." From this one can assume that Simon could not read Yiddish.

Proof that he could neither read nor write English came as well, from the transcript of a court case Gratz vs Phillips, in 1830, before the Supreme Court of Pennsylvania. A disposition of Simon Gratz, who clerked and wrote letters for Joseph Simon in the 1790's, stated "Mr. Simon, who could neither read nor write 'except his name' "... [59]

Testimonies To Simon's Honesty

There is ample evidence in the written words of others, of the complete and absolute integrity of Joseph Simon. Not one bad word about him has surfaced. He was a wheeler dealer of the first degree. He became wealthy quickly, but did it with class and honesty. There is no reason to believe that he ever cheated anyone. In his many partnerships or joint ventures, he was the silent partner, the one with the brains or money or both.

William Henry, noted gunsmith and community leader, described Simon as "a wealthy Jew of High Character." It is interesting that most Gentiles found it necessary to describe Jews as high character or honest as if this were the exception rather than the rule.

On July 22, 1767, the Reverend Thomas Barton of Lancaster wrote to Sir William Johnson, British Indian Agent, whose son Barton was tutoring.

"Give me leave, Sir, to introduce to your knowledge Mr. Joseph Simon, a worthy, honest Jew and principal merchant of this place, who has always been employed as a victualler to the troops that have been quartered here and has given general satisfaction. This Gentlemen keeps up the silversmith's business and has workman well skilled in making Indian trinkets. If you should at any time be pleased to employ him, he will be grateful for the favor and I am persuaded, will study to serve you faithfully..." [60]

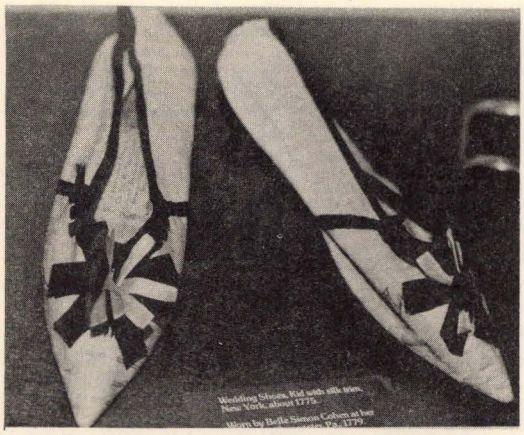
Again on December 7, Barton writes to Johnson.

"Mr. Simon, mentioned in a former letter, is an eminent trader in this town. He keeps the business of a silversmith going, and has for several years supplied the Indians at Pittsburgh with silver truck (trinkets). He sent you, he says, by Colonel Croghan, who is expected here any day, a sample of his work, and begs to recommend himself to your favor in this way. He is esteemed a man fair in his dealings and honest from Principle ..." [60]

Family Member Comments

Simon's granddaughter, Rebecca Gratz, wrote in 1837:

"Ben (her brother) has told you (Ben's wife) of our Grandfather's patriarchal habit of living—of his hospitalities to his brethren and his amiable disposition—he had told you too, how liberally and justly he dealt with all mankind and he was beloved by his neighbors and poor who were within reach of his bounty." [61]



Shoe, bright yellow, worn by Joseph Simon's daughter Belah at her wedding to Solomon Myers-Cohen, 1779. Courtesy of congregation Mikveh Israel, Philadelphia

Simon Gratz, a grandson, stated in a disposition for the case of Gratz vs Cohen on August 5, 1833 "Joseph Simon who was as honest and moral a man that has ever existed ...".[62]

There were obituaries for Simon in Lancaster papers. One stated "though called a Jew, he professed in eminent degree, the Christian virtues of character and brotherly kindness."[63] (As if Jews normally could not have such virtues.) The other stated "he was honest and upright in all his dealings, humane and charitable. He died without enemies, and as during his life, he was beloved by all who knew him."[64]

Alexander Lowrey

Simon was a lifetime friend and partner of Indian trader, Alexander Lowrey. When they both were old, friends suggested that they settle their business accounts as they had never written down their obligations to each other. The story is told by Samuel Evans in 1898. "Mr. Simon was held in high esteem by his fellow-traders and merchants. Several years before his death (he was close to 90), it was suggested to him that he and Colonel Alexander Lowery, who had been connected with him in Indian trade for 40 years, ought to make formal settlement of their partnership affairs, to prevent litigation among their heirs. Accordingly arbitrators were mutually agreed upon, one of whom was the late Adam Reigart, Esq., who in giving account of the affair, stated it was the most unique one he ever witnessed. No books or papers were presented for their inspection. When called upon, Mr. Simon reminded Colonel Lowrey that he paid him a certain sum of money at a certain spring in the far West which was duly acknowledged, and Colonel Lowrey reminded Mr. Simon that he had paid him a certain sum of money when seated on a log in the Indian country, which was not disputed. And thus these old Indian traders referred to transactions which covered a period of 40 years without a jar of dispute."[65]

Mary Simon Levy

Joseph Simon had a sister, Mary Simon Levy, living in London. She was the mother of Levy Andrew Levy and was some 14 years older than Joseph. It appears that for many years Simon sent money to England to support her. Apparently she was widowed early in life. Why she didn't come to America with her son in 1746, has not been determined.

The earliest written record of Simon's and Levy Andrew Levy's sending money for Mary's support came from a letter from Barnard Gratz in London to Michael Gratz in Philadelphia, dated 8/10/1769.

"Compliments to Levy Andrew Levy, hope he will remember his poor mother with something soon, as it is uncertain when she will get something from Trent whom I have not seen yet."[66] Trent was associated with Gratz and Simon in the Indiana Land Company and was in London when Barnard Gratz arrived. Apparently, Simon and/or Levy gave money to Trent to periodically give to Mary.

On January 11, 1770, Barnard wrote to Michael that "Levy's mother is well-gave her 1½ guinea."[67]

A letter written by J. Barnett, London to Barnard Gratz, now back in Philadelphia, on December 3, 1771, states:

"I am very glad that Mr. Simon will remember his Sister by next ship, for THEY are very indigent, and she is in much distress and works very hard, but, poor creature, cannot maintain herself." The "they" in that letter may indicate someone else in the Mary Levy household who has not otherwise surfaced.[68]

In the 1780's, as we will see later, things got financially rough for Simon and horrible for Levy. A letter was received written in Yiddish to Simon from Mary, dated September 1789. Mary would be about 91. Apparently Simon had sent money to Jonas Phillips in London, father of Simon's son-in-law Levy Phillips, for him to give to Mary one-half guinea weekly. She also tells of a ship's captain who indicated she should have received six guineas from Simon and three from Levy but didn't. The letter is very forceful and I quote from it at length.

"If I want to come to him (Phillips) at times to complain about my poverty he answers me, 'what concern of mine is it, do not come to me any more, go to your Kahal' (Jewish Community for charity). My Kahal allows me, since I receive nothing from you any more, two a week. Well, for a long time I have disposed of the nails in the wall (sold them) so as not to die of hunger. In the meantime there is nothing left at all, I will surely die of hunger if you will not have pity on me. Therefore I beg for pity's sake, have pity on me; remember, I am an old stick, and BLIND, cannot move from my place."

"If you cannot afford to allow me much per week, so let it be little, but something for as I heard you lost much money and much that is worth money since the War, which pains me very much, not only for my sake but also for your sake. Still I hope, (as) you carry such a burden of (your) children and yet treat them like Joe Simons (?) that a little for me will not be too much of a burden for you, but not through Yohanan (Jonas Phillips). I also beg, for pity's sake, to let me know about my son Leib (Levy Andrew Levy) whether he is still alive or, God forbid, not. Only let me know whether he is alive, and where he is and how he is, (and) I will be satisfied. As a reward may you have good luck and blessing and success."

Obviously, that is a most distressing letter. One can only hope that Simon and Levy were sending her money, that for unknown reasons, she was not receiving. It should be noted that Levy, four years earlier, in deep financial distress, wrote Michael Gratz in 1785 "received a letter from my poor mother aged 87 years. She received the three guineas I sent her and wish I could send her more but it is not in my power for believe me it is hard struggle to find support for so large a family I have. Yet I am thankful to the Almighty for his goodness and charity towards them."[69] As we have seen, four years later in 1789, Mary does not know where Levy is.

Research in London found in the burial register of the Great Synagogue that a Mary Levy died and was buried on May 19, 1791. Her hebrew name was Miriam Daughter of Samuel Levy and widow of Abraham son of Chaim Levy. This may be the sister of Joseph Simon.

Cecil Roth in his book "The Rise of Provincial Jewry" mentions the circumscision of Manuel ben Hayim Levy (Manuel son of Chaim Levy) in 1733 and his brother Abraham in 1750. These could be two brothers of Levy Andrew Levy who was born in 1734.

The Reverend Dr. David McClure

David McClure (1748-1820) was ordained a minister at Dartmouth College. While appointed a missionary to the Delaware Indians near Fort Pitt, he kept a diary. In it McClure, apparently no friend of the Jews, describes a meeting with Joseph Simon, in Lancaster in 1772.

"We spent the Sabbath at Lancaster and preached. An occurrence happened which shows the strict observance which the Jews pay to their Sabbath."

"We had an order for a sum of money from a gentleman in Philadelphia, on Mr. Abraham (actually Joseph) Simon, a Jew merchant in Lancaster. We arrived on Friday & intending to leave the town on Monday, we waited on him Saturday Morning & presented the order. He said, 'Gentlemen, today is my Sabbath, & I do not do business in it; if you will please to call tomorrow, I will wait on you.' We observed that the same reasons which prevented his payment of the order on that day would prevent our troubling him the day following (Sunday). We apologized for our intruding on his Sabbath, & told him we would wait until Monday. He replied, you are on a journey, & it may be inconvenient to you to wait. He went to call in his neighbor, Dr. Boyd, & took from his Desk a bag, laid it on the table & presented the order to the Dr. The Doctor counted out the money and we gave a receipt. The Jew sat looking on, to see that all was rightly transacted, but said nothing, & thus quieted his conscience against the rebuke of a violation of his Sabbath; but I thought he might as well have done the business himself as by an agent."

"The Jews in general are said to be very strict & punctual in the observance of some of the traditionary ceremonies of their law, (but hesitate not to defraud, when opportunity present. Like their prede-

cessors, ... they neglect the weightier matters of the Law, as Judgment, mercy and faith. They strain at a gnat and swallow a Camel)."

Frankly, Simon did circumvent the restriction of not handling money or transacting business on the Sabbath. Yet it is obvious that this made the diary only because it gave McClure a reason to expound on his feelings toward Jews in general.[69]

JOSEPH SIMON COMES TO AMERICA

There is no doubt that Joseph Simon is the epitome of the colonial Lancaster Jewish Community and vice-versa. He was their leader spiritually and financially. He was the first Lancaster Jew, and he was the last of the first community.

We know nothing of his parents. His tombstone indicates that he was born in 1712.[70] We assume his place of birth was Germanic Europe as his Naturalization rules out an English birthplace. However his nephew, Levy Andrew Levy was born in Oxford, England. Levy was the son of Simon's sister Mary. Mary Simon Levy, from evidence we have, was born in 1698 and was still alive living in London as late as 1789. We can conjecture that the unmarried and fourteen year younger Joseph Simon and his sister emigrated from Europe to England prior to 1734 (the birthdate of the English born Levy Andrew Levy). In all probability, they came to England earlier and perhaps Mary married while in England. Nevertheless she was widowed early in her marriage. It is of interest that Mary's Jewish name was Mindal Masha, daughter of Simon and Levy Andrew Levy's was Leib be Anshel.

Simon was in Lancaster by 1740 or 1741 and his failure to be listed in religious or tax records of New York or Philadelphia prior to that, seems to indicate that Lancaster was his first stop. It appears, that after he established himself, he brought over to America his then 12 year old nephew, son of his widowed sister. For 40 years Levy Andrew Levy would be his clerk and partner, and as we will see, a semi-adopted son as well. In 1746, Simon, then 34, was ready to take a wife.

Rosa Bunn

As hard as it is to find data on colonial males, it is next to impossible on colonial females. However, in the case of Rosa Bunn, who would become Mrs. Joseph Simon, a will and circumstantial evidence gave your author a break.

Rosa Bunn was a member of the Myers-Cohen family of New York fame. I refer the reader to the Appendix for a fuller discussion of the blood relationships. It is sufficient to say that her uncle Samuel Myers-Cohen was Shohet, Bodek and later President of Shearith Israel. Her uncle Abraham was a New York merchant who would have a son that would marry a daughter of Rosa's. Rosa's Aunt Bilah married Joseph Solomon of Lancaster, whom we met earlier. One of uncle Samuel's children, Richea, would marry Barnard Gratz of Philadelphia, an early business partner of Simon.

The old theory concerning Rosa's arrival in America was that she came over with her uncle Samuel Myers-Cohen in 1730. This can be discounted for several reasons. First, since she was born in 1727, it would have been unlikely that her bachelor uncle would hazard a sea journey with a three year old. Second, there is evidence that Samuel was in America no later than 1728 and perhaps even before Rosa was born. Third, when this theory was advanced, her parents were unknown.

Uncle Samuel wrote a will in 1741. In it he left 25 pounds to his sister "Rachel, wife of Solomon (Hiam) Bunn" and "to my niece, Rosa Bunn, 100 pounds when married with consent of my wife."[71]

This will tells us several things. First, that Rosa's parents were Rachel (Myers-Cohen) and Hiam Solomon Bunn. Second, since Rachel was receiving the bequest, Bunn may have been out of America. Third, Bunn's absence is further confirmed by the fact that Samuel's permission or his wife's, was needed for Rosa to marry. Rosa, in 1741, was 14 years old and close to the marrying age.

Hiam Solomon Bunn

The New York Franks' family correspondence mentions Bunn in a 1735 letter.[72] We can conclude that Bunn and family were in America by that date, and that Bunn came over after his brother-in-law Samuel was established. Rosa, who was born in 1727,[73] was most likely born in Europe. Shearith Israel records list Bunn as a Shohet, and we find his name in records of 1740 and 1741 but not again until 1746. His absence from 1742 to 1745 confirms the will and guardianship of Rosa's uncle Samuel. Bunn was naturalized in Philadelphia in 1752 which indicates that he was back in America by 1745.[74]

Rosa and Joseph's Marriage Date

The actions of Uncle Samuel and the movements of Bunn are vital in determining the date of the marriage. Samuel died in 1743 without changing his will. We can guess that Rosa, then 16, was still unmarried. Likewise, it is unlikely that Rosa would have married prior to the return of her father, which was no later than 1745.

Bunn, shortly after his arrival back in America, came to Lancaster. He joined his brother-in-law Joseph Solomon who was already in Lancaster. In September 1747, Bunn prepared a deed transferring a lot and house to Joseph Simon on the southwest corner of Penn Square. This deed was not recorded until September 1748 because Bunn did not obtain formal possession of the property until May 7, 1748.[75] This might explain the one year period between the writing and recording of the deed. It is logical to assume that this transfer was part of a dowry. Therefore, the actual marriage could have taken place in late 1747 or 1748. A more definite date is impossible to determine as the religious ceremony, if any, does not appear in New York or Philadelphia records. Their first child, Miriam, would be born in December of 1749.

Levy Andrew Levy Was Not A Son-In-Law

For the student of American Jewish history to accept this marriage date arrived at by your author, he must accept the premise that certain facts, accepted prior to my article, are erroneous. I refer those interested to the appendix for fuller discussion. We must disregard the previously accepted theory that Joseph Simon had a daughter Susannah who married Levy Andrew Levy; therefore, the oft quoted fact that Levy was a son-in-law of Simon is incorrect.

SIMON'S EARLY BUSINESS VENTURES

Unfortunately, no hard evidence has been found concerning Simon's activities from 1740 to 1751. It appears from his obituary, referred to earlier, that Lancaster was his home or at least his headquarters during that period. We can conjecture that he was involved in Indian trading and sometime during that period, opened his first store. We do know that by 1751, he operated out of a store on the southeast corner of Penn Square owned by David Franks and Nathan Levy.

Nathan Levy

Simon was a first generation American. Nathan Levy and his brother Isaac were second generation. They were the sons of Moses Levy who arrived in New York about 1702. Moses quickly became a prominent merchant.

In 1737 Nathan and Isaac traveled from New York to Philadelphia and became the first important Jews in Philadelphia. They formed a four year partnership selling imported dry goods and hardware.[76]

David Franks

David and Moses Franks were nephews of the Levy brothers, due to Nathan Levy's sister Abigail's marriage to Jacob Franks. Jacob Franks, who arrived about 1711, was one of the most successful merchants in America. He enjoyed many British contracts for the supply of their troops in the New World.

The Franks brothers, also second generation Americans, came to Philadelphia in 1738 and formed a partnership with the Levy brothers in 1742. The Franks and the Levys, for many years, would be the leading Jews in Philadelphia.[77]

Franks and Levy

The partnership of Franks and Levy was what is called merchant-shippers. That is, they would import from England (as shippers), sell the goods received (as merchants) and export needed raw materials back to England (as shippers). One of the items imported on their ship "Myrtilla" in 1752 would be a bell. This bell, brought to America to ring in the State House in honor of the 50th anniversary of Penn's Charter of Liberties, would eventually be better known as the Liberty Bell.[78]

The partnership of Levy and Franks was very, very strong. On the one hand, they had their fathers in New York, and on the other, their family in London. In the 1740-60 period, Isaac Levy would spend much time in London. Moses Franks left brother David and moved permanently to London when he joined another brother Napthali who was already there. These loyal family representatives in London were invaluable. It was their responsibility to arrange for the purchase of goods to be imported by their American brothers, to sell the goods exported from America and, most important, to keep those British government contracts in force.

The Utility of Simon

Thus, on two fronts, Levy and Franks were well covered. But there

was a third front to their enterprise. Once the goods were unloaded at the docks, they had to be distributed and sold. Also, the raw materials they would export to England had to be secured from the interior of America.

These would be the functions of Joseph Simon. Simon operated out of Lancaster, a land-locked city. He could not directly import or export. He had to rely upon merchant-shippers in both New York and Philadelphia for that. No doubt, in the 1740's, Simon sought out Levy and Franks for the goods they could supply him for trade with the Indians and for the market they provided for the furs he received.

Yet, Simon was of equal value to Levy and Franks. He would purchase or take on consignment a portion of the shiploads of materials. Simon would do three things with these goods. First, he would sell them in his own store. This was his "shopkeeper" hat. He would also wholesale them to other shopkeepers in Lancaster and other towns. This was his "merchant" hat. Third, he would outfit packtrains (and barges when he used waterways) and transport these imported goods to western Pennsylvania and into the Ohio and Mississippi River Valleys. There he would trade with the Indians or sell directly to the growing number of hardy settlers now in that area. Although it has not been proved, Simon is considered to be one of the first white men to reach the Mississippi from the Pennsylvania area during the 1740's and 1750's.[79]

Furs were a big exportable item and in great demand in London. These furs which were taken in trade, would be transported back to Lancaster, stored in warehouses, sorted, culled and prepared for shipment to the counting houses of Levy and Franks. The mode of transportation to Philadelphia was usually wagons operated by Mathias Slough. Slough was a neighbor of Simon's who also ran the White Swan Inn. A typical load of August 17, 1762, consisted of 975 fall deerskins, 501 raccoon pelts, 279 summer deerskins and 173 beaver pelts.[80] It was big business and profitable business.

Levy, Franks and Simon

What certainly was at first a business relationship, soon developed into a full partnership. Simon's expertise in his end of the operation, meant profit to both the Lancaster and Philadelphia partners. There was, after 1748, some relationship by marriage among Levy, Franks and Simon. Moses Levy, the father of Nathan Levy, had a brother Samuel. Samuel married Rachel Asher. Samuel died in 1719 and the widowed Rachel married Samuel Myers-Cohen, the uncle of Simon's wife Rosa.

Beyond any doubt, the partnership of Levy, Franks and Simon was the most daring, adventurous and strongest merchant conglomeration of its time.

Imported Goods Sold By Shopkeepers and Merchants [81]

"The merchants and shopkeepers sold dry goods (textiles and apparel), notions, jewelry, cutlery, china, mirrors, groceries (especially candles and molasses), fish, tobacco, snuff, and wet goods (liquor and wines). He handled drugs, and medicines, Indian goods, cordage and sailcloth, naval stores, lumber, ships and lottery tickets— and there were times when his merchandise included a 'parcel' of Negroes to be sold or hired out, and white indentured servants."

"He would stock most anything his customers wanted. Some of the more unusual items might be— coffin handles, Bibles, psalters, spelling books, millinery, bathing suits, perfume, furniture, hardware, bricks, lime, paint pigments, coal and real estate or rooms for rent."

"Among the luxury goods were— cocoa and chocolate, Jews harps, violins, and silver or anything available in London."

Goods Exported By Shopkeepers and Merchants [81]

"Typical of the items exported to Europe were: timber, naval stores, large quantities of copper ore, flaxseed, furs, potash, pearls, ash, indigo, coconuts, spices, mahogany, dyewood and barrel staves."

Additionally, the merchant-shipper would be involved in coastal shipping which, put simply, was the trading of items from the northern colonies for items of the southern colonies. Again the shopkeepers and merchants were the agents between the suppliers of the raw material and the merchant-shippers. They would often purchase the goods locally and in combination with other lots they purchased, transport them to Philadelphia for sale in America.

The End Of An Era

It was this first partnership that made Simon a very wealthy man. But all good things have to end. Two events terminated this prosperity. The first was the death of Nathan Levy in 1753 at the age of 50 and the second was the hostilities that culminated in the French and Indian War.

The French fought the British for control of the Ohio and Mississippi Valley and the lucrative fur trade of the area. Years before the battles started, Indians attacked pack trains, white bandits took advantage of the turmoil and the bloody massacres scared the traders and settlers back to the safety of the East. In short, Indian trading collapsed for the duration of the War. [82]

All Indian traders were affected. It was common practice, when at all possible, for several traders or merchants to combine their pack trains into a single one. The purpose, of course, was for convenience and greater security. These raids on combined trains caused all the traders to suffer very heavy losses. Levy, Franks and Simon were no exception. Only the magnitude of their operations and overall strength kept them from bankruptcy. Others, many their friends, were not so lucky. Brothers Daniel and Alexander Lowrey were very hard hit. As a token of friendship and to keep the Lowrey's from going under, Simon and Franks on July 6, 1754, waived all interest on a mortgage they held against the brothers. [83]

Wartime Partnerships

The French and Indian War would stretch from 1754 to 1763. Indian trading would not begin again until the British were in control around 1760. Meanwhile, Simon, on his own, and sometimes in partnership with David Franks, involved himself in other ventures.

The actual hostilities of the War did not touch Lancaster. Fortunately, Lancaster citizens had cultivated friendship with the remaining Indian tribes in the area. Yet Lancaster was affected by the War. It was far enough away for safety and was close enough to the British command posts in the coastal East. War materials were stored here and pack trains to the western front passed through Lancaster. Lancaster had numerous gunsmiths to provide some weapons. The citizens often were called upon to house troops.

David Franks had the contract to supply the British troops. Simon as his Lancaster partner, certainly shared in that business. There is record of one of Simon's pack trains meeting up with General Braddock in 1755 during his ill-fated drive to capture Fort Duquesne. Franks was reported to have sold £750,000 worth of supplies to the English.

In 1759, Simon supplied the cloth to make "Baggs" for the British troops. Colonel Henry Bouquet, who gave him a special contract for these bags, complained that Simon only used Lancaster people to manufacture them. "Mr. Simon had no business to make all the Baggs at Lancaster. If he had sent according to my directions the stuff (cloth) to York, Carlisle or Reading, they would have been sooner ready and I would not have complaints every day for Baggs at these places."[84]

The papers of Colonel Bouquet also relate the details concerning Simon and his inn-keeper, neighbor Matthias Slough supplying wagons, men and teams to transport war material from Lancaster and Carlisle to Fort Pitt. These June and July 1763 letters concerned Bouquet's desire to pay per hundred weight hauled and Simon's informing Bouquet that their wagonmasters wanted to be paid per day. The compromise was that the 32 wagon owners would be paid seven shillings six pence per day and 50 shillings per hundred weight.[84A]

Other 1754-1763 Business Ventures

In 1757 Simon purchased a one-half interest from Dr. Samuel Boude, "practioner of physic", in a building and in equipment for the making of pot or pearl ash (potassium carbonate). The building was located on the south west corner of Arch and West Chestnut Street. The men were encouraged by town proprietor James Hamilton who waived their ground rent for seven years, "at which time they will not only know whether the scheme is like to answer their expectations, but will also be able to suit themselves with a proper situation for business." The pot ash was used in the manufacture of glass (Baron Stiegel glassworks of Manheim) and in soap and was often exported. However, by 1767, they were forced to sell their business due to lack of time to properly manage it, forced to sell "all the works therein erected, such as kettles, vats, furnaces, coolers, and every other thing necessary for carrying on the work" but the purchaser would be taught "how to make pot or pearl ash."[85]

In 1759, Simon was a partner of the German blacksmith John Miller who made horsebells, beaver traps and wagon parts.[86] The partnership of Simon with Mordecai Moses Mordecai and John Miller produced "Distill'd Liquors", "Annesses, Caraway seeds, Callamus, Cinnamon, orange, Snake root and spirits" combined to produce what we hope was an acceptable beverage.[87]

Also, during this period Simon was active in lending out money in the form of mortgages. The majority involved property but in the case of Jacob Frederic Curtis in 1756, Simon took as security for a 650 pound loan "Handerchiefs and wearing apparel."[88] Simon did land purchasing also. He often purchased a distressed lot at sheriff sale and later sold it for a profit. In 1754, he purchased from the sheriff, 150 acres in newly

founded Maytown and in 1760 sold them.[89]

Community Involvement

To the extent possible for the non-voting, non-office holding Jew, Simon was involved in civic affairs. In 1759 he was one of the founders of the Juliana Library, which was the third such public library formed in America. There is evidence, that from1759-1761, while he was in partnership with William Henry, the books were stored in their store, a rather odd situation for a man who could not read nor write.[90]

In 1764, he helped to organize the Union Fire Company and was a "doorman" in their organizational structure to fight fires. A 1765 fire at his multi-story home was the impetus for the Friendship Fire Company to purchase ladders to reach the two and three story homes that were popular in Lancaster.[90]

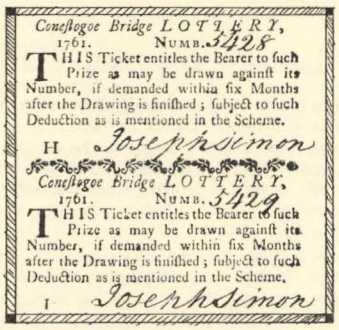
There is and interesting story about the Union Fire Company and a bottle belonging to Joseph Simon. In 1866, Henry E. Slaymaker, then President of the Union Fire Company presented a bottle to the fire Company. It was old-fashioned, moulded in sand, with the name "Joseph Simon 1760" blown on its side. It was filled with 1845 Brandy and was to be held unopened until 1960. The bottle was opened in 1960, the contents found to be undrinkable, and the bottle was left empty in the possession of the Lancaster County Historical Society.

In 1765 Joseph Simon as a member of the Friendship Fire Company signed a petition to the Hon. John Penn to grant repeal of a law providing for a night watch in Lancaster.

In 1770 on January 5, Simon contributed 2 pounds 10, to purchase a bell for "Old St. James Church."

It was very common for lotteries to be run to provide funds for the building of churches, roads, bridges etc. in those years.

The December 10, 1761 issue of the Pennsylvania Gazette newspaper advertised a lottery for the building of a bridge over "Great Conestoga Creek where the Great Road" between Lancaster and Philadelphia crosses it. 13,500 tickets were printed to be sold for $4.00 each. Of the $54,000 to be raised, $8,100 was to be used for the bridge and $45,900 for prizes. Among the managers of the lottery was Joseph Simon. A lottery ticket signed by Joseph Simon, shown below, is in the possession of the Lancaster County Historical Society.



Conestogoe Bridge LOTTERY,
1761. NUMB. 5428

THIS Ticket entitles the Bearer to such Prize as may be drawn againſt its Number, if demanded within ſix Months after the Drawing is finiſhed; ſubject to ſuch Deduction as is mentioned in the Scheme.

H Joseph Simon

Conestogoe Bridge LOTTERY,
1761. NUMB. 5429

THIS Ticket entitles the Bearer to ſuch Prize as may be drawn againſt its Number, if demanded within ſix Months after the Drawing is finiſhed; ſubject to ſuch Deduction as is mentioned in the Scheme.

I Joseph Simon

Joseph Simon In Partnership With William Henry

A most significant partnership of Joseph Simon's was with William Henry. William Henry, a gentile, was a foremost citizen of Lancaster. His life has been told many times, the most recent being in the Papers Read before the Lancaster County Historical Society, Volume LIV, n. 4 1950.

We should briefly spend some time on the biography of William Henry, a leader in civic and national affairs, master gunsmith in the period when Lancaster was making rifles new to the world, inventive mechanic whose application of steam to navigation turned the trend in shipbuilding.

Henry was born in 1729. At the age of 14 and fatherless, he was apprenticed to Matthew Roesser, the leading gunsmith in Lancaster of 1744. He lived with the master on the northeast corner of West King and Concord Streets. By 1750, Henry was making guns on his own. In 1756 he was well known enough to have young Benjamin West paint his portrait holding one of his rifles. Lancaster was famous for its "Pennsylvania Rifle" whose range and accuracy were a vast improvement over the smooth bore, heavy rifles then in common use in Europe and by the British in America. The range and accuracy of the rifle were due to the precision of the rifling (of the bore), the fit of the rifleball, and the proper type of greased buckskin or linen patch to seal the rifling grooves against the escaping powder gases. Making the ball slightly smaller than the bore and encasing it with a greased patch which fit easily into the grooves of the rifle, imparted the spin to the bullet which enabled the weapon to have greater range and accuracy. This rifle, lighter and easier to use, was a major factor in giving the patriots a fire power advantage during the Revolutionary War. Henry alone, during a six month period in 1779, sold to the Continental Congress $60,000 worth of rifles. For reasons unknown, Henry did not put his "mark" on the weapons he made. Although his rifles have survived, not one can be identified as definitely being his.

During the French and Indian War he traveled with and was armorer for Generals Braddock and Forbes. Colonel George Washington wrote in 1758 requesting that Henry "put all the Virginia Arms (Washington's troops) in the best repair you can." Henry started his public career as canal commissioner in 1771. Following the outbreak of hostilities between England and the Colonies, he aligned himself with the patriotic cause with intense enthusiasm. He was on the Committee of Safety for Lancaster, Superintendent of Arms and Accoutrements and assistant Commissary General. He was chief Continental Congress fiscal agent for Lancaster.

During the War, Thomas Paine was his house guest, and Paine wrote his Crisis #5 while in Lancaster. He was a justice of the peace and of the Court of Common Pleas and its president after 1780. He was County treasurer from 1777-1786 and a member of the Continental Congress from 1784-1786. He died in 1786 at the age of 57 cutting off a career that could have risen to much greater heights.

William Henry pioneered in the application of steam power to navigation by testing such a vessel on the Conestoga in 1763. John Fitch, who is credited with the first steam powered vessel on the Delaware in 1787, visited Henry in 1785. Robert Fulton, as a child, must have known of Henry's work, and Fulton sailed his vessel on the Hudson in 1807.

There is some confusion as to when Henry and Simon became partners. Earlier, we stated that he called Simon a "worthy Jew of High Character." It is known that Henry went to Europe for a year in 1760 and from that point until about 1776, he and Simon ran a hardware store in Simon's general store (which was in partnership with Levy Andrew Levy) at 2 to 4 East King Street next to Matthias Slough's Tavern.

Earlier historians had incorrectly thought that Simon was in partnership with Henry from 1750 to 1759 and that Simon financially backed Henry when he opened his own gun shop in 1750. The confusion was due to the translation of Henry's German memoirs written three weeks before his death while he lay dying. There is in it a sentence that reads, "In the year 1759, I ( ) partnership with Joseph Simon of Lancaster in the iron business." One historian has translated the word ( ) as "closed" and another "dissolved." If translated as "closed", it could very well mean that he "closed the deal" to the partnership in 1759, and hence Henry was now free to travel to Europe in 1760. The word "dissolved" must be wrong as the partnership was very much alive as late as 1776. In September of that year, the Journal of the Continental Congress states that Simon and Henry were paid $17 for some drums. This is the last reference to Simon and Henry. The partnership certainly must have ended soon thereafter as Henry became very involved in politics and was already quite wealthy.

Simon handled a full line of hardware, both domestic and imported, as well as rifles made by Henry. They shipped pig iron to Pittsburgh, Baltimore and London; 100 tons alone went to Baltimore. It is of interest to read the list of items printed in the *Pennsylvania Gazette*, February 11, 1762.

"JUST IMPORTED BY THE LAST VESSELS FROM ENGLAND, BY SIMON AND HENRY

And to be Sold Cheap for Cash or Short Credit, at their Hardware Store at the Corner of King Street, next Door to Mr. Matthias Slough's, Tavern-keeper, near the Court House in LANCASTER.

Iron-monger's goods, locks, latches, hinges, bolts, wood screws, frying pans, box irons, sad irons, shovels, and tongs &c. fenders, candlesticks, snuffers, tinder boxes, saws, plains, edge tools, hammers, axes, hatchets, bills, hoes, scythes, augers, dogs, scale beams, gimblets, anvils, bellows, vizes, files, rasps, shovels, spades, trowels, brass cocks, brass candlesticks, clocks, pins, sconces, handles, escutcheons, &c. guns, swords, cutlasses, hammer heads, pistols, horse bells, iron plate, hardware, buckles and chapes, sleeve links and studs, coat and breast buttons, ivory and horn do., tortoise shell snuff boxes, enamelled do., gilt and plated do., paper and painted do., japanned &c. painted waiters, do. trays and tea tables, do. bread baskets, do. tea chests; steel watch chains, do. watch keys and hooks, do. seals &c.; steel spurs, plated do., corkscrews, key swivels and rings, sugar and nail nippers, nut cracks and plyers, gunworms and charges, black quart jacks and pints; brass warming pans; brass chafing dishes; brass mortars and pestles, pig brass, copper tea kettles, brushes and brooms, coffee mills, compasses, nippers, rules, silvered spoons, plated candlesticks,

gun mounting &c., blue pots, crucibles &c., pumice stone, rotten stone, bar lead, clocks and clock work, pewter, cutlery goods, carving and table knives with silver and ivory handles, &c., buck and stag do., ebony and horn do., cocoa and bone do., paper, skin &c., cases for knives and forks, Negroe knives, shoemakers do., childrens knives, knives and forks in sheaths, sheep and horse shears, taylors shears, scissars, razors, horse fleams, brass inkpots, leather, horn &c., steelyards, toys, stone buckles, set in silver, sleeve links and studs, do. shirt and hat buckles, stone waistcoat buttons, necklaces of all sorts, stay hooks, do. silver watches, chains, keys and seals, instrument and toothpick cases, in metal, enamelled or paper, of various sorts, smelling bottles and numerous articles too tedious to mention."

Simon and Benjamin Nathan

In partnership with Benjamin Nathan, Simon ran a store in Heidelberg (Schaefferstown). The exact date of the beginning of this partnership is not known, but the following advertisement appeared in the weekly Philadelphia German Paper "Staatsbote" No. 108, in 1764.

Joseph Simon and Benjamin Nathan

Have for sale in the newly founded store in Heidelberg, in Lancaster County, for cash or short credit, an important assortment of merchandise, just received by the last ships from London and suitable thoughout for the Germans: Fine Broad cloths of all colors, Rattines, Kerseys, half-linened, flannels...duroys, durggets, safathies, thicksets...calimancoes...all kinds of iron ware...window glass, gunpowder and shot...and numerous articles too tedious to mention" [93]

Nathan himself arrived in Heidelberg about 1759.[94] Although the business relationship with Simon and Levy Andrew Levy may have prospered for awhile, by 1773 things had gone sour. From several Yiddish letters on microfilm reel no. 108 of the Gratz-Joseph collection at the American Jewish Archives, a series of events is described about the falling apart of the partnership.

The first letter dated November 11, 1773, was from Joseph Simon to Eleazar Lyon. Simon orders the sheriff to seize Nathan's goods for one year's rent due Simon. Bernard Jacobs then writes a note to Nathan telling him to meet Mr. Simon at his store and to bring the keys to the shop and his trunks. "It might still be better than you think", says Jacobs.

Simon writes to Nathan that he does not find in the trunks the large silver spoon, tea spoons, cream jug, the large bed quilts and many other things. Simon sends back to Nathan his Tallith, Tephillin, prayerbook, Shehitah knife (for kosher slaughtering) and grindstone, so that Nathan could be a good Jew.

Simon mentions that he is keeping the rest of Nathan's books for the charity money. What Simon meant by this is unclear. Perhaps Nathan had used charity money for his own use. Simon accuses Nathan of being dishonest and squandering his money in saloons. If Nathan does not give his (account) books to Bernard Jacobs, Simon will sell his clothes, his wife's clothes and their bed. Nathan later wrote that for 15 days he was without his Tephillin, pots, spoons or bed.

Nathan in a letter to Barnard Gratz complained bitterly about the way Simon brought the sheriff. Nathan quotes Simon as saying "Get out you dem sona vebitch." Apparently the dishonest acts of Nathan really annoyed Simon.

Neither Nathan's drinking nor Simon and Levy's feeling toward him changed after a year. For in a letter to Michael Gratz in 1774, Levy Andrew Levy states:

"Benjamin Nathan could not wait until the eight days (of mourning) expired, but went to taverns drinking and yesterday held vendue (a public sale). His behavior here is most ridiculous. I need not say more, only that he is a worthless rascal; his character will go with him."

A TYPICAL "BUSINESS" LETTER

This letter of August 29, 1762 was written to Barnard Gratz, who, with his brother Michael, was just beginning a long business relationship with Simon. Notice the five different "wagons" or people Simon used to transport his furs to Gratz for export. Letters were the only form of long distance communication available. The contents of the letters would range from pure business to religious matters, to family affairs and even to personality conflicts and rumors. The dozen or so collections of manuscripts that have survived, provide a wealth of information and are a pleasure to read. This particular letter is from the McAllister collection and is re-printed in Byars' Gratz Papers page 57-58.

Lancaster, August 29, 1762.

Mr. Barnard Gratz,

Sir:—I received your favor per Mr. Levy; am obliged to you for your care in getting me a good negro wench; hope she deserves the good opinion you appear to have for her. The 11th November, 1761, I sent you by Hitter's wagon, 8 bundles skins and furs. The furs I desired you to deliver to Mr. Franks. These skins were Simon and Mitchell's. I desired you to keep an account of what you had delivered and to render it *to* me with the account *of* sales, but you have not done it. And November 24th, following, I sent you by Bausmann's wagon, 7 bundles skins and furs of my own and desired you to deliver the furs to Mr. Franks. And June 21st, 1762, I sent you skins by Stricker's wagon and Slough's, of my own. The furs were wrapped with bearskins which I likewise desired you to deliver him. Please to send me the account of what you delivered. Please to buy me a brass blowpipe for my silversmith; any of the silversmiths will tell you where they are to be bought.

By Commodore Shank's wagon, you'll receive:

WP	1 Small Bundle		
	14 damaged	Wt.	52 lb.
	Fall skins. Sell and send me your account directly.		
IS	1 Bundle Fall		
	23 Good Fall		107
do.	1 Small Bundle		
	Summer		39 lb.
SM	3 Bundles Fall Skins		
	90 Skins	Wt.	363 lb.
"	3 Bundles do.		
	72 do.		304
"	1 Bundle, damaged		65

Please sell the above skins to the best advantage for my account and keep a regular account of the same. Send me account of what skins you have delivered Baynton and Wharton. Their skins were all culled here and merchantable; so don't let them cull too much. I wonder Mr. Derham did not give me notice of a vessel up for London and the people all packing below. Don't fail to send me by return of the wagon, tobacco dust. I intend to pack 14 chests *of* skins this week. Tell Mr. Derham to buy no more breeches and not to send up any candles. He may provide 200 or 300 pair fine shoes, mostly all large. There is always too many small amongst what comes up. Please to pay Mr. Michael Gratz £30 and charge to my account. Mr. Henry will be down this week,—so take care to have some money ready for him. You'll receive by Shank 1 beaver blanket to make you a hat and one for myself. If it is not enough, add a little more to it. Send my hat and breeches before the holydays. I beg you may send all the things I wrote you for before and now, by return of Shank's wagon. And send me one gross, saddler's brass tuft nails, not looped but smooth at the heads; and send me one doz. blue melting pots, No. 3. You can pack them up safe in a cask. I am, with regard, Sir,

Your Most Humble Servant,
JOSEPH SIMON.

SIMON AND WESTERN INDIAN TRADE

As the Indian treaties pushed the Indians westward, the Jewish Indian trader went with them. Before the outbreak of the French and Indian War, Simon was an active trader in the area to the west of the Allegheny Mountains. By 1761, he had a house in Carlisle, a stopping off point on the five or six day journey from Lancaster to where Pittsburgh would be at the juncture of the Allegheny and Monongahela Rivers forming the Ohio River.

Indian traders had been in the area since 1725, and by 1745 they numbered about 60. By the outbreak of the French and Indian War, the number had grown to about 150. It wasn't until England gained firm control of the area in 1758, that actual settlement began. Simon, on May 16, 1760, had opened a store or trading post. This was the partnership of Simon, (William) Trent, (Levy Andrew) Levy and Company. The "Company" was David Franks, who because of his position as supplier to the British and his utilization of Simon's store, decided to remain a "silent partner."

Merchandising around Fort Pitt was very risky. On many occasions, the traders fled with their wares inside the Fort for protection from the Indians. On two occasions, they burned their houses and stores so they would not provide shelter for the Indians. Floods in 1762 and 1763 had almost the same effect. The constant task of rebuilding their homes and shops did much to discourage these merchant-traders.

By 1761, the population in the Fort Pitt area had reached 332. The firm of Simon, Trent, Levy and Company had one of the largest trading houses in the area. In 1763, the Indian Chief Pontiac formed a conspiracy with other Indians and went on a rampage throughout Western Pennsylvania in an effort to force the white man from the area. He killed the settlers and traders and destroyed all their property. All of the western posts and forts fell to the Indians except Fort Pitt and Detroit which were under seige.

Simon, in addition to loosing his trading post, was among twenty-three indian traders whose pack train was attacked by the Indians at Bloody Run. All their goods wre seized or destroyed. Simon's company losses alone amounted to close to 25,000 pounds.

Yet the traders would constantly rebuild their posts and settlers would come back after peace was restored. By 1770, 20 homes had been built outside the Fort. Pittsburgh, until 1781, would be a town of traders. Like Lancaster of the 1740's, Pittsburgh was now the last stop west.

The absence of Levy Andrew Levy's name from the Lancaster tax lists of 1759 to 1775 (when he purchased a home in Lancaster) seems to indicate that Levy may have lived or spent much time in Pittsburgh in search of pelts. We know that in 1763, during that Pontiac Indian uprising, Levy was captured by the Indians and then released. He had been "granted" safe passage from Presque Island (in northwest Pennsylvania near Lake Erie) to Fort Pitt. On the way he was grabbed. It is known that he kept a diary, but to the dismay of the historian, it has not survived.

Competition was very keen among the traders. The Indians would come to the other side of the river with a bundle of pelts. They would yell across, and the trader who was the quickest would run for a raft to ferry them across. Once on the other side, the Indians would walk from shop to shop looking for the best deal. Often traders would use rum as bait to get their attention.

The goods the traders would barter with would be cloth or duffel, blankets, checked shirts, axes, knives, guns, powder, rum, tobacco and trinkets. Competition was so keen that the English command tried to restrict the number of traders.

The major competition of Simon, Trent, Levy and Company was the Philadelphia gentile based firm of Baynton, Wharton and Morgan. However, they were forced out of business by 1768. This first Pittsburgh partnership of Simon was so aggressive that its rivals complained that they extended too much credit to the Indians, supplied too much rum during negotiations and cut prices. This first partnership closed in 1769 with Trent owing Simon and Franks some 4,082 pounds. To secure this debt, Trent gave Simon and Franks a mortgage on some 7,500 acres in Cumberland County. As we will relate later, this simple mortgage would eventually wind up in the Supreme Court of the United States some 81 years later.

Other Fort Pitt Partners [97]

From about 1762 to 1765, Simon was also in partnership with Abraham Mitchell who may have been Jewish. Mitchell was one of the signers, in Philadelphia, of the Non-Importation Agreement of 1765.

By 1766 and as late as 1769, Simon was associated with a James Milligan. In 1766, Simon complained to Sir William Johnson about the efforts of Baynton, Wharton and Morgan to open a trading post on the Scioto River thus hindering Simon's "monopoly."

Simon and Mitchell added a partner named McClure. By 1773, it was Simon and John Campbell.

Simon, Campbell and John Connolly

For many years, the colonies of Virginia and Pennsylvania fought for ownership of the Fort Pitt area. This was a complicated affair, but, put simply, both their charters could be interpreted to include the disputed area. Dr. John Connolly was Virginia's administrative deputy in the area. Pennsylvania authorities also had their system of government.[98] In the early 1770's, when Virginia had the upper hand, the loyal Pennsylvania merchants and traders were roughly treated.

The Virginians drove away Indians friendly to the Pennsylvania traders and they taxed each pelt four pence. Simon and Campbell's store seemed to be the only one that prospered. This fact along with their friendship with Connolly seemed to indicate that Simon and Campbell sided with the Virginians claim for territorial jurisdiction. This did not make Simon popular with the other Pennsylvania traders.

Connolly became indebted to Simon and Campbell. He deeded to them several thousand acres of land at what would be Louisville, Ky. Simon and Campbell had planned to found a city at that location during the 1770's. The War delayed their efforts and after the War only Campbell pursued this idea. Simon must have sold his interest in the lands to Campbell.

The Non-Importation agreements forbid the importation of English goods. Among these items was tea, the resulting scarcity of which was quite a hardship for the colonials. To satisfy this demand for tea, the Gratzes smuggled British tea into America. It was impossible to sell this tea in the super-patriotic cities of the east coast without being caught. They did offer it for sale in the Fort Pitt store of Simon and Campbell.

The year was 1775 and luckily Simon and Levy were out of town.

"Before long, however, it became known in the country that Simon and Campbell's store was selling tea, and certain earnest and intolerant patriots resolved to put a stop to it. On the night of August 24, 1775, more than a score of Westmorelanders headed by Colonel Archibald Lochry rode into town. Just what followed is obscure, but at any rate the next morning John Campbell was summoned to appear before the combined West Augusta and Westmoreland committees. He acknowledged that he had tea and delivered up all that remained unsold— two ten gallon kegs, one box and one bag— and this was carried to the liberty pole and there burned." [99]

James O'Hara (1754-1819), who would become Pittsburgh's first important industrialist, received his early training by clerking for Simon at the age of 20. The exact date of the breakup of the Simon-Campbell partnership is not known, but it was active until Campbell was captured during the War. The Revolutionary War killed trading. The Indians would rather scalp (for British bounty) than barter with the Indian traders.

Joseph Simon and Land Speculation [101]

Perhaps the most perplexing aspect of Joseph Simon was his dealings and holdings in the land area west of the Alleghenies. Indeed the whole subject of land ownership in the Ohio River Valley and Pittsburgh is more than just a little confusing.

The interest of the Jew in that area was intense. With the various Indian treaties of the 1700's, the Indians were pushed westward. It follows that the Jewish Indian trader likewise had to travel west of the mountains in search of pelts to take in trade for hardware, guns, rum etc. needed by the Indians. Furthermore, it was apparent that the Indians and settlers that would inhabit that area were a ready market for the goods imported from England. Finally, for those who could obtain huge tracts of land, money could be made by selling lots and creating towns. But we are ahead of our story.

Who owned the lands of the Ohio and Mississippi Valley? Of course, at first it was the Indians. Then in the 1740's, the British and the French were competing for control of the area and the "right" to negotiate with the Indians for land ownership and valuable trading rights.

The French, starting with La Salle, approached the area up the Mississippi from New Orleans. In 1749, they sent Celoran de Blainville into the area. He planted lead plates claiming the territory for France and built a series of forts to solidify its claims.

The British and the Colony of Virginia and its Ohio Company in particular, would, in 1748, send agents into the area to stake their claim and to build a fort at the forks of the Ohio. In 1754, Washington politely asked the French to leave the area, and their answer, in simplified form, was the French and Indian War of 1754-1763.

At first, the French had control, and the fort under construction became Fort Duquesne. General Braddock, in his June 1755 ill-fated attempt to recapture the fort, would be supplied by a Simon pack train he met at Big Crossing, 15 miles above Little Meadow near the Laurel Hills. Eventually, however, by 1758, it was apparent that the British would be victorious.

Now that England controlled the area, Pennsylvania and Virginia would battle, with words, politicians, troops, and overlapping governments for this area of America. Both their respective charters could be interpreted to include the disputed Fort Pitt, Ohio Valley area. In the end, with the Northwest Ordinance of 1787, Pennsylvania would be given this land.

Prior to the French and Indian War, England did not encourage settlement in this area. Yet they were fortunate in having loyal settlers there during the French and Indian War. By Proclamation of 1763, they officially made this western area one huge Indian reservation and forbade white settlers from "All the land and territories lying to the westward of the sources of rivers which fall into the sea from the west and northwest." This, of course, did not keep the white settlers out. There is no reason to believe that Joseph Simon, as an Indian trader, did not frequent this area in the 1740's and 1750's. As related earlier, his formal Fort Pitt trading posts and partnerships started in 1760, even before peace was restored. Simon and his partners were aggressive traders and by the 1770's had a virtual monopoly. It might be said that as native Pennsylvanians, they sold out and became loyal supporters of the Virginian claim to this territory. Yet, it was this close relationship with Virginia and their local agent Dr. John Connolly that gave them their strength.

Land Companies

From as early as the 1740's, land companies would be established to control vast tracts of land. Some companies negotiated directly with the Indians for title to the land; others were given land by the colonial governments; and still others received them as compensation for losses

suffered at the hands of the Indians. But in order to validate these grants, the land companies had to secure a grant from the King. In no case, for various reasons, did the King ever validate any of these grants.

Of the more than ten such land companies, Simon was actively involved in only two. He was joined by other Jews such as Levy Andrew Levy, David Franks, Michael and Barnard Gratz. Gentiles associated with them, who represented the best known Indian traders, were George Croghan, William Trent, William Murray and Sir William Johnson. Supporting their claims in England were the kin of David Franks: brothers Naphtali and Moses, son Moses, nephew Jacob and, yes, Benjamin Franklin. On March 20, 1776 at the Indian Queen tavern in Philadelphia, Simon met with Franklin on land grant matters.

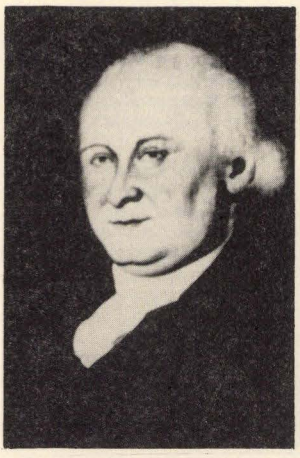
Specifically, Jews were involved this way. In 1754, just prior to the outbreak of the French and Indian War, a combined pack train of many traders was attacked by the Indians with the encouragement of the French. The results were very heavy losses and the participants organized into the "Suffering Traders of 1754" and sought compensation from the Indians and/or the British. They never received any.

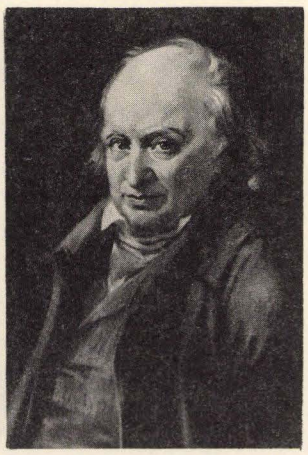
In 1763, after peace was restored and guaranteed by the British, the renegade Chief Pontiac went on a rampage. He managed to capture several British forts and attacked the pack trains of traders. These traders organized as the "Suffering Traders of 1763." The groups of 1754 and 1763, having many people in common, re-organized as the Indiana Land Company.

The Indiana Land Company pushed for compensation from London. In 1765 they sent George Croghan to London to aid the Franks in pursuing their claims. They promised five percent to Croghan and the Franks for their efforts. They were actively aided by Benjamin Franklin's desire for a unified settlement of the West. His son William's interest in the Indiana Company did not retard his efforts either. Nevertheless, their efforts were unfruitful.

The Indiana Company then changed tactics. Under the leadership of Sir William Johnson, the Indians and the British were meeting at Fort Stanwix in New York in 1768. Sir William pressed the claims of the 1763 group. (He denied the 1754 group, as the French, and not the British, were responsible.) The Indians ceded land to the British, some 2,500,000 acres of which was set aside for the 1763 group. This grant included lands east and south of the Allegheny and Ohio Rivers from Kittanning down, or much of southwestern Pennsylvania and part of West Virginia.

Still it was no victory. This land was given to the King IN TRUST for the 1763 group. They still had to have it validated by the King. The King accepted the entire Indian grant, thus moving the allowable land for settlement westward, but did not approve the specific grant to these traders.





Barnard (1738-1801) and Michael (1740-1811) Gratz. Brothers in partnership in Philadelphia and associated with Joseph Simon in many joint ventures. Michael married Miriam Simon and Barnard married Rosa Simon's first cousin, Richea Myers-Cohen.

The politics now swung back to London. The King and his minister still would not help. They feared western expansion. On the one hand, being that far from the ports, the settlers would be tempted to start their own manufacturing outlets. Imported English goods would just be too expensive to haul across the mountains. On the other hand, there were rumblings in the Colonies, and having settlers that far from British troops was not a good idea. To make a long story short, the grant was not validated and the War of Independence took the King out of the picture.

The second Jewish venture was one sponsored by Barnard and Michael Gratz. They sent William Murray, in 1773, into Illinois country to purchase land from the Indians. Carefully following the rules of negotiation (not too much rum), he purchased, for thirty seven thousand dollars worth of goods, two parcels of land. One was the lower triangle where the Ohio meets the Mississippi and the second was northward along the Illinois River. These parcels (the Southern half of Illinois & Indiana) were well chosen for they could control the traffic coming from the south up the Mississippi and from the north down the Illinois from the Great Lakes. There were twenty-two shareholders in what would be first, the Illinois, and later, the Illinois and Wabash Land Companies and eight were Jews. Among the shareholders were: David Franks, his son Moses, his brother Moses and nephew Jacob Franks, Barnard and Michael Gratz, Joseph Simon, Levy Andrew Levy, William Hamilton (of the Pennsylvania and Lancaster family), John Campbell and William Murray. Again the King did not validate this purchase that was far westward of the new 1768 settlement line.

After the War, it was hoped that validity to these grants could be received by the States. Unfortunately Pennsylvania, Virginia and now New York, claimed the Fort Pitt area. Until the State with jurisdiction could be determined, the grants could not be confirmed. Simon and the other Jews involved in the grants felt that Virginia would be given control, and, hence this was another reason why Simon "worked with" Virginia. In the end, the Northwest Ordinance of 1787 gave the land to Pennsylvania and made invalid all grants to land companies by the Indians or England without any compensation to the participants.

If, however, these land grants and companies had been validated, Jews would have owned a major part of the mid-west Ohio and Mississippi Valleys. Instead the massive investment of funds and efforts of Simon and others became absolutely worthless.

Pittsburgh Holdings [102]

Simon did legally own land in the Fort Pitt area. To secure a mortgage of 300 pounds, Simon became owner in July 1775, with Mordecai M. Mordecai, of a plantation and improvements including building, two copper stills, utensils and household furniture on Sucks Run near Pittsburgh. Mordecai was granted a license on September 20, 1775 to run a tavern and to distill hard liquor.

Simon's part of the 1768 land grant was 10,580 acres on Racoon Creek near Legionville (formerly Logstown) some ten miles northwest of Pittsburgh. He also owned 295 acres near "Nine Mile Run" which is where present day Routes 30 and 981 intersect near Ligonier (Fort Ligonier).

In the city of Pittsburgh in the 1780 to 1796 period, Simon owned and sold five lots bordered by Water, Front, Second, Ferry and Market Streets along the Monogahela River. Specifically these were lots #158, 159, 172, 177 and 231 on "Colonel Woods Plan of the Town of Pittsburgh." Simon also owned, along the Allegheny River, lots #73 and 74 between Wayne (10th) Street, Penn Street and the River. What Simon did or used these lots for is not known and I will leave for an aggressive Pittsburgh historian. Nevertheless, Simon had sold all these lands by 1796 as part of his "cashing in" process during his eighty-fourth year.

Pre-Revolution Business Interests

Simon's major thrust of activity from the wind-down of the French and Indian War until the Revolution, revolved around Fort Pitt. He and Levy Andrew Levy considered Indian trading their strength, and west of the Alleghenies was where it was happening.

As related, Simon and his series of partnerships were the strongest trading force in the area. As an example in March of 1765, Simon re-outfitted George Croghan for his trip into Illinois Country. He sold him some $5,000 worth of trading goods among which were: ten dozen silk handkerchiefs, 19 dozen jews harps, 17 tomahawks (one of which almost cost him his scalp when his pack train was raided) and axes, 52 pewter basins, 2,400 gun flints, 36,400 pieces of black wampum (beads), 27 hair plates, 136 wrist bands, 163 dozen broaches, 107 pairs of "ear bobbs" and other items.[105] Croghan's trip was the first major venture into the area for the purpose of earning the confidence of the Indians for future land concessions from them.

With the marriage of Michael Gratz to Miriam Simon in 1769, Simon placed more and more of his business with Barnard and Michael trading as B & M Gratz out of Philadelphia. He was also involved with them in the various land companies. Barnard Gratz would spend two years in London (1769-71) on their combined behalfs.

The correspondence of Michael and Barnard indicates that Barnard, the older brother, did most of the traveling. His letters came from London, New York, Richmond and Fort Pitt. In these letters, we learn of the travels of Simon. Simon too spent the greater part of his days in travel betweeen Lancaster, Fort Pitt, Carlisle and Richmond. Little else

of specifics is known other than the details of business transactions which would not add much to our over-all understanding.

On the local front, his store was still one of the largest and most vigorous in its partnership (in hardware) with William Henry. In the civic area, the only new item was his signing a petition for the construction of a new road between Philadelphia and Strasburg in 1770.[106]

The hardships placed upon the colonist and the colonist's reactions to them, started to affect business. The non-importation agreements made the purchase of goods for resale difficult and more expensive. The providing of silver goods was still a big business for Simon. In December of 1770, he sent to Ephraim Blaine in Cumberland County a quantity of silver truck. In 1776, George Morgan informed governmental agencies that Simon could supply "a good assortment" of silver work "at short notice." Simon and Levy offered to pay "the highest price for skins and furs."[107]



Rebecca Gratz (1781-1869), daughter of Miriam Simon and Michael Gratz. Granddaughter of Joseph Simon. A Philadelphia beauty of charm and culture. A woman of many accomplishments, best known for founding the first Jewish Religious school in America.

LANCASTER JEWS AND THE REVOLUTIONARY WAR YEARS

With the impending revolt against the mother country, Simon, like everyone else, had to take a stand and place his loyalty. Jews were divided. They realized they had it pretty good in America. Certainly, they couldn't vote or hold office, and many colonial laws that should have restricted them or even forbidden them to live within their bounds, were luckily ignored or not enforced. They were left alone, had religious freedom and owned land. Many felt that, in time, England would grant additional freedom to the Jews. Some felt they owed loyalty to the Crown for the freedom they already had.

Others took the other approach. They saw in the promises of the founders of the new country complete freedom for the Jew. They wanted to gain that freedom now. They didn't want to wait for the political process and the King to give it to them. Secondly, most Jews were not born in England and thus felt no loyalty to the King.

So, each Jew took his stand, Tory or Patroit. The patroit who was young enough or so inclined, joined the armies of the young republic. It has been documented by others that many Jews performed heroics and rose to be officers of quality. The patriotic Jews, when their cities were about to be occupied by the British as in New York, Newport, Charleston, Savannah and Philadelphia, either had to flee and risk losing everything of value or stay and try to impress the occupiers of their neutrality. Most fled to safer towns of which Lancaster was a major one to which many a Jew came.

Since Lancaster, during the war period had a population composed of Jews fleeing British occupied towns, it would be logical to assume that they were Whigs or at worst neutral. Indeed, I have not found one reference to a Tory Jew in Lancaster. Its permanent residents Simon, Levy and the Solomon brothers, were most definitely Whigs.

The Fifth Series, Volume VII of the Pennsylvania Archives lists the muster roles or list of the local Militia. In 1776 Levy Andrew Levy is listed as standing guard under Captain Christopher Crawford's detachment of the 1st Battalion. Under the command of Colonel James Ross and Captain Hubley's 3rd Company in 1781 were Levy Andrew Levy, Isaac, Levy and Myer Solomon and Joshua Isaac. This one Company, composed of citizens of Lancaster, contained just about every eligible Jewish resident of fighting age. The roster for this same Company in 1782 included only brothers Levy and Myer Solomon. Levy Andrew Levy is listed with a notation that he "enlisted (sic) a man for the Continental Army agreeable to Law." This could mean that he obtained a substitute. It is recorded that Aaron Levy, then about 39, furnished a substitute for the muster roll of the 8th Battalion of Lancaster in 1781.

Sgt. Isaac Solomon served as Sgt. of the Guard for Lancaster on January 2 and February 1 of 1776. It appears that he was the only Lancaster Jew who strived or was allowed to have rank higher than private. Dr. Jacob Marcus suggests that Lancaster's Isaac Solomon may have been the Solomon Isaac "who participated in the Canadian invasion and was captured at Three Rivers in June 1776."[108A]Isaac's name is missing from the 1777 to 1780 tax lists, but he is back in Lancaster in 1781 as noted above. Dr. Marcus could be correct.

For the most part, the Lancaster Jew stood guard. As Lancaster never endured hostile action, it is unlikely that any Jew was in combat. There is no record of a local Jew serving under George Washington or his generals.

In 1774, Simon was a leading donor to a fund for the relief of Boston citizens who were suffering under restriction imposed by the British after their "Tea Party." Immediately after word of Lexington and Concord reached Lancaster, a call was put out for all lead and powder. Simon and Levy, from the stock in their store, provided two quarter kegs of powder and 200 pounds of lead. In 1777, Simon provided money to pay for a messenger service between Lancaster and the armies of George Washington.[109]

The Economic Front

It is well documented that many Jews served in the active armies of Washington and local militias that saw action. In proportion to the total Jewish population in America (about 1/10th of one percent of the total population), a great number of Jews were heroes, officers and brave soldiers on the front lines. Yet the greatest contribution to the War effort was on the economic front.

The armies had to be supplied. Some of the needed goods could be produced in America itself. Others had to be imported from overseas. From the domestic end, the Jewish merchants would purchase, from the citizens, the blankets, shoes, guns, etc. that were badly needed and sell them to the Army. Contrary to what one may think, very few merchants, Jew or gentile, made money or profited from the War. Often they would purchase the goods with pounds, sterling or paper money only to receive, after considerable delay, from the young government, notes whose value had depreciated far below the cost of the goods.

Goods that could not or were not manufactured in America had to be imported. Prior to the hostilities, the British Empire was the major source of these materials. Of course, they ceased to be a source once War started. Therefore the family ties that the American Jew had in Europe, were vital for getting shipments from France, Holland or Spain. Without these ties, it is hard to imagine if the goods could have been obtained. Additionally, the American Jewish merchant was knowledgeable in supplying troops as many Jews did just that for the British during the conflicts with the French in the 1700's.

Once the goods were on shipboard, they had to evade the British blockade of American ports. Indeed some Jewish merchants lost ships and cargoes when they were accosted or sunk by British gunboats. Likewise, Jews participated in the highly risky, but sometime profitable, adventure of outfitting their ships with cannons and military hardware. They would roam the ocean seeking British ships loaded with war material for British troops. The objective, of course, was to capture the goods for the American cause.

Supplying The Prisoner

The Franks family had long and strong business ties to the British government. David married Margret Evans of gentile, high, Tory Philadelphia society. It was not surprising, therefore, that David Franks, a longtime partner of Simon, was considered to be a Tory. There is no evidence to indicate that he acted against the Patriots, but he kept his strong connections with London. Franks' sister Philadelphia was married to the British General Oliver De. Lancey, and his daughter Rebecca, after being the "belle" of occupied Philadelphia, would after the War, marry General Sir Henry Johnson.[110] Daughter Abigail married Andrew Hamilton.

Yet David Franks served a useful role for the Continental Congress. He was appointed as the supplier for the British prisoners of war held by the Americans. That is, he would be given funds by the British command in New York with which he would purchase the blankets, food and other items required for the British prisoners held in various colonial towns.

It was only natural that Joseph Simon would be one of Franks' agents in this business. Simon cared for men in Frederick(town) and Winchester, Virginia, and in Lancaster, Easton and Reading, Pennsylvania. In November of 1778, for example, Simon provided wood, straw, tobacco, soap, candles and other items for some 285 men of which at least 40 were in Lancaster.[111] Lancaster, during the War, was untouched and was heavily populated with British prisoners of war.

Among the prisoners in Lancaster was a young Hessian soldier captured in the Battle of Trenton in 1776. This soldier, Henry Seybert, was the great-great-great-grandfather of the wife of your author.[112]

The *Journal of the Continental Congress* makes several references to Simon. $426 was paid for blankets delivered to Lancastrian General Edward Hand for use in a hospital he ran in Pittsburgh; $302 was paid for arms supplied in 1778 to the Thirteenth Virginia Regiment and on November 2, 1775, a debt of $2,300 was paid for various items.

Some wartime business correspondence has survived. In a letter dated June 7, 1776, Levy Andrew Levy wrote to Major Ephraim Blaine about blankets:

"I received your favor. I am sorry that I cannot supply you with neither shoes nor blankets. If I had known that the country-made blankets, which are thin and light, would have done, I might have got a few; others not to be had. As I told you when you was here, a collection had been made in this town for blankets for the Continental troops. I cannot get any quantity of good shoes, and those the tanners have are very ordinary. I am, Sir, Your Very Humble Servant, L. Andrew Levy." [113]

On April 4, 1777, Simon writes to Barnard Gratz in Philadelphia asking him to help sell some rifles he has for sale. Notice that the letter indicates a financial problem for Simon; yet he wants raisins at any price:

Colonel Antle? bespoke rifles from me for two companies when Colonel Telonier was here. He said they must not be delivered until further orders. I have about 120 new rifles by me which I want to sell. The price is L6:10 each. The Council of Safety (Lancaster's revolutionary militia) paid me the same. I will be much obliged to you if you will speak to Mr. Peters or to some of the Delegates (of the States meeting in Philadelphia) and acquaint them of the number of rifles I have to dispose of, as I want the money for a particular purpose. I wrote Mr. Rice by Mr. Ziegler to find me some money, as I want to pay off the butchers and bakers. I owe them a good deal and must have some money up.....Perhaps the Virginia delegates will buy my rifles. I want a few pounds of good raisins. Do try to get them for me and send them up this week,—three or four pounds. I don't care what they cost." [114]

Simon had to rely on Franks for payment of the goods he supplied. Franks, in turn, had to collect from the British. The Continental Congress demanded that the British and therefore Franks and Simon, pay all bills in pound specie rather than notes. By 1776, the Continental Congress was having doubts as to the neutrality of Franks and his ability to separate conducting business dealings from passing information to the enemy. His movements were therefore curtailed and he was restricted from traveling to New York to obtain payment from the British command. By 1777, he was thousands of pounds behind in paying Simon and his other agents.

Simon wrote in January 1778 to fellow Jew Elijah Etting of York:

"You'd please to speak to some of the gentlemen members of Congress to know if we may continue as Yousual. Till I hear from Mr. Franks, it is not in my power to make payments. I have to this day some thousands of pounds due me from Mr. Franks." [115]

Simon wanted Etting to get approval from Congress, that was sitting in York, to pay his suppliers in currency rather than specie. While awaiting the answer, he used the forbidden, dubious currency. For this on April 6, 1778, he received a summons from Major General Horatio Gates, President of the Board of War:

"Sir: Mr. Boudinot, Commissioner General of Prisoners, has made to this Board a charge against you as Deputy Commissioner of British Prisoners. You are therefore required to come to York(town) without a moment's delay to explain to the Board such parts of your conduct as appear to be exceptionable." [116]

Simon wrote to David Franks, whose lack of specie was the cause of his problem, on April 9.

"I accordingly went to Yorktown yesterday and waited on the Board. I am blamed for receiving Continental money from you. I promised to acquaint you immediately on my return, that I may have your answer to say there from before the Board of War. This goes under cover to Elias Boudinot, Esq., and I beg that you'll immediately send me an answer, that I may know what I have to do. If it don't suit you to furnish me with specie, I shall be obliged to decline acting as Commissary for the Prisoners." [117]

Having received no answer from Franks, Simon wrote again on May 12, 1778:

".....I waited on the Board of War and acquainted them with the inconveniences I labor under. I have often troubled them and prolonged time still, expecting to hear from you, that you would have answered my letters before this time, respecting my department, how I shall act. I am blamed greatly for not adhering to the resolves of Congress (to pay specie) and the honorable Board of War still indulged me till the first of June.....that I may have early instructions from you how I shall act. I shall prepare my account of imbursements for the prisoners in this and the State of Maryland by the first of June, for settlement, as I must then positively give up my department, respecting the victualling and furnishing the prisoners with necessaries, if not furnished with specie to pay for the same, agreeable to the late Resolves of Congress. And I shall be very sorry and fear the prisoners will be neglected and not supplied with the usual necessaries they received from me. I do assure you, the gentlemen of the Honorable Board of War have not only given me great indulgence, but have acted in regard to the prisoners with a tenderness and feeling greatly to their honor. They also told me that if provisions should be sent out for the prisoners, they will not make it inconvenient or expensive to transport the provisions to the different places, but will receive them at any of the ports of the army of the United States and order their commissary to replace the same quantity at any of the places where the prisoners reside...

I suppose that about 1200 prisoners will be removed (from Lancaster) to Fort Frederick in the State of Maryland. The prisoners are entirely destitute of clothing, of shirts and shoes in particular. Colonel Boudinot ordered the Commissary I employ at Reading to receive no other money from me than specie which I have not.

I have taken the liberty to trouble his Excellency, General Washington to forward it (this letter) to you..... I am now in advance upwards of L15,000 and have been obliged to borrow money." [118]

Finally, in November of 1778, Franks was relieved of his duties. His loyalty and ability to remain neutral were questioned. Hindsight tells us that he did nothing to harm the war effort. He was arrested for treason but found innocent and released. Franks was ordered out of the Country, but returned to America from London after the War. Simon wrote to the Board of War after learning of Franks' dismissal:

"I beg leave to inform your Honorable Board that Mr. David Franks, who is the present British Commissary of Prisoners, has directed me, as his agent, to stop issuing provisions, etc., to said prisoners on the 10th inst., agreeable to a resolve of Congress for discontinuing his acting in said office. I would in consequence thereof, in the meantime, beg of the Honorable Board some information respecting the further supply of said prisoners with provisions, wood, straw, tobacco, soap, candles, etc., their present number being: At Fort Frederick, 140 odd men; at Fredericktown, 50; at Winchester, about 30; Lancaster, about 40; and at Easton, about 25. If your Honors please to appoint me to said business at those different places, I am well convinced of my being able to give satisfaction and on as good terms as any other person whatever." [119] It appears that Simon did not get the job.

Post War Depression

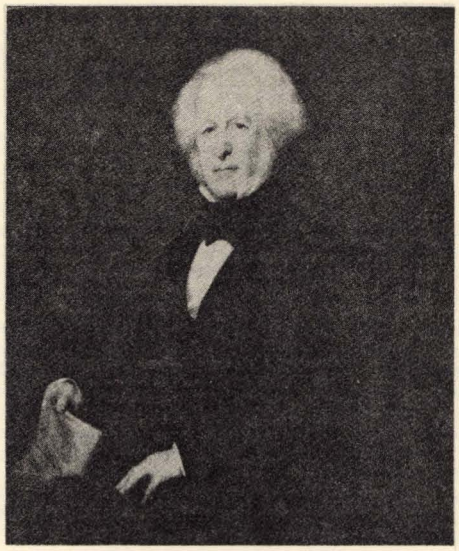
Simon took a financial beating during the War years. Correspondence read indicates that his problems were wide spread, and for the first time, he became delinquent with his creditors. Often he asked for additional time, and out of respect, it was granted. Even his aged sister Mary, in London, as related in her 1789 letter, knew of Simon's financial reverses.

Another letter encouraged his daughter Shinah, who was in Philadelphia with her husband, not to come to Lancaster for a prolonged stay, as Simon was having trouble supporting his own family. The cause of his problems is unclear. Perhaps it falls into two areas. Certainly his difficulties with David Franks and Franks' failure to supply specie, may have cost him a great deal of his personal assets. Franks may have left for England without paying all that he owed Simon. Simon may have been paid in Continental notes that were worth far less than the funds he used to purchase goods.

The value of the lands he obtained from the Indian grants of 1768 and others proved to be quite worthless. Simon may have been land

rich and cash poor. Generally business in Lancaster was just not good and the businessmen in general suffered. Lancaster was no longer the important inland city it once was. Fort Pitt, now Pittsburgh, served that role and Lancaster lost much of its traffic in people heading to the West.

In 1780, Levy wrote to Michael Gratz that French goods (which replaced the unavailable English goods) were "not so saleable as English merchandise."[120] Simon joined other local business men to protest, by means of petition, the Pennsylvania assembly's authorization of 200,000 bills of credit which were to be used as legal tender. The petition stated that this money depreciated as fast as the then famous "Continnentals" and thus "many honest creditors" were cheated when they were paid in paper money, "widows and orphans whose property consisted of outstanding debts, have been greatly injured," and those wishing to defraud were rushing to pay off their debts with these depreciated bills of credit.[121]



Hyman Gratz (1776-1858) grandson of Joseph Simon; brother of Rebecca Gratz and son of Miriam Simon and Michael Gratz. Philadelphia civic and religious leader who founded Gratz College. Attended first class of Franklin (later Franklin & Marshall) College in 1787, his sister Richea also attended that year.

LEVY ANDREW LEVY

Levy Andrew Levy, at the outbreak of hostilities, left Fort Pitt and returned to Lancaster in 1775. He continued as Simon's active partner until 1785 when he left for Maryland. The question that arises is why did he leave? There is that oft-quoted letter of his, referred to earlier, in which he longs for a Society of Jews in which he could raise his children. This, in the final analysis, is not the real reason. A close study of his correspondence with Michael Gratz in the Gratz-Joseph papers,[122] clearly indicates that he was in debt, perhaps broke.

These same letters are strange in one respect. Levy left Lancaster in 1785, and these letters continued until almost 1800, yet Levy never once speaks fondly of Simon, never asks Gratz questions about the Simon family and in general ignores Simon completely. Likewise, Simon's will of 1799 is strangely void of anything substantial for his partner of some 40 years. Simon merely forgives him of any debts owed him personally and leaves him $500. It appears that Simon may have had to pay off some of Levy's debts after Levy left town. It might not be unfair to state that their parting was not friendly and Simon may have been the force that caused him to leave.

Until very recently, Levy Andrew Levy was just a name to the American Jewish historian. It was sort of like Abbott and Costello and Martin and Lewis. When you mentioned the first name, the partner's name was sure to follow. Thus it was with Levy. He was Simon's partner, his nephew (but not a son-in-law) and right hand man for 40 years. There was no attempt to study him on his own merits until the 1970's. As we will see, he was a most interesting figure in his own right.

Ira Rosenwaike was an historian of Baltimore Jewry. Levy Andrew Levy moved to Baltimore and died there in 1829. Mr. Rosenwaike in his "Simon M. Levy" and "The Jews of Baltimore to 1810", is the first one to let Levy stand on his own merits. With the help and encouragment of Mr. Rosenwaike, the story of Levy Andrew Levy can now be told.

It was brought out earlier, that Levy was born in Oxford, England the son of Mary Simon Levy and a father who remains unknown. Another confirmation of Levy's English birth is the fact that he was never Naturalized, and then there is the oft-quoted letter of Simon and Levy to Michael and Barnard Gratz in which they discuss two criminals. These criminals had swindled Lancastrians and Philadephians alike by claiming to have been cousins of Levy. "He (the criminal) told us that he had been brought up with Levy in the same street in Oxford and that his Uncle was married to Levy's mother."[123] (If Mary Simon Levy remarried this is the only reference to that fact.)

Levy, in 1746, after his mother had been widowed or deserted, came to America to live with and clerk for Simon.[124] It was only natural that this would turn into a full partnership and Levy, with his youth, could do many of the physical aspects of trading that Simon no longer wanted to do. Simon had no competent son or male heir, and most certainly Levy indirectly filled this void.

It doesn't appear that Levy did much on his own or out of the sphere of the partnership. The only exception would be in his land ownings, which he bought and sold independently of Simon. Indeed, his hope was to sell his vast land ownings as a way to get out of debt in the 1780's.

Levy's failure to appear on the Lancaster tax roles from 1759 to 1774 indicates that his home may have been in the Fort Pitt area during those years. Few records of that area are available so a more definite idea of his business and personal life is lacking. He was an active fur trader and roamed from Fort Pitt to Detroit and perhaps even to the Mississippi in search of pelts. When fur trade was still cut off during the French and Indian War, he was known to have traveled far down into Virginia looking for Indians with furs. In 1759, he made his way to Winchester, Virginia, where, Dr. Jacob Marcus tells us, he refused to eat bacon.[125]

He may have married out there. His wife was named Susannah, but absolutely nothing is known about her. (see appendix II) Their first son, Levy or Lev, was not circumcised until April 1764 when Jacobs did it in Heidelberg.[126] the child was two years old at the time. It can be speculated that the child was born in Fort Pitt, and on the family's first trip back to Lancaster with the child, the ritual was performed. Other firm evidence of Levy's being in that area was his capture and subsequent release from the hands of renegade chief Pontiac in 1763. The papers of Colonel Henry Bouquet from 1761 to 1763 contain many references to Levy being at Fort Pitt; Carlisle; Niagara, N.Y. and New York City. On June 30, 1761 he was listed as a member of the Fort Pitt militia.[126A]

Levy Children [127]

Levy and his wife Susannah had eight children that we know of. Lev or Levy was born in 1762, Simon 1774-1807, Nathan, born 1777, Joseph 1779-1813, Maria 1772-1819, Benjamin 1782-1783, Elizabeth 1783-1857 and Susan 1785-1863.

Nothing is known about Nathan except that his birth was recorded in Jacob's record. Benjamin, born in 1782, may have been the baby that died in 1783 according to an April 28, 1783, letter of Levy to Michael Gratz in which he tells of his wife's grief over the loss of her baby. Other than the Jacob's entry for Lev, all we know is that twice Levy asked Gratz for information about his son who apparently was in Philadelphia. In a letter of April 22, 1789, he asked if his son was married yet. This could only be Lev, as all the other children would have been too young. Joseph, as related in the appendix, was most likely retarded, although he was apprenticed out in 1799 for a term of ten months and 17 days to George Smith, a gilder and carver.

Elizabeth married Perigrine Falconer (a non-Jew) in 1808 and had three sons, one of whom was retarded. Sister Susan married David Oldden (business partner of Falconer) in 1803, but he died two years later in 1805. They had one son who, too, may have been retarded. All of the Levy children married non-Jews and their children were all raised as Christians. Susan, particularly became a devoted Christian after her remarriage to Dr. Solomon Brickhead, a prominent Baltimore citizen.

Son Simon, as Ira Rosenwaike relates in his article, was a member of the first graduating class of West Point in 1802. The purpose of his article was to prove that Simon M. Levy was the son of Levy Andrew Levy and not Benjamin Levy. Benjamin Levy was a better known and documented Jew of New York, Philadelphia and Baltimore. It was this article in 1971 which exposed Levy Andrew Levy, on his own merits, to the Jewish historian.

Simon Levy joined the army in 1793 and was a sergeant in Captain Lockwood's infantry unit. His performance got him appointed to West Point in 1801. After graduation he was stationed in Georgia, resigned from the army in 1805 and was dead by 1807.

Religious Irony

There is irony in Levy Andrew Levy's life. He was quite religious. His letters are over-done in their reference to the "Almighty" and Levy's thanks to the "Almighty" for the material things that he had. We have the letter he wrote in 1784 concerning his desire to live in a Jewish Society. His disdain for Benjamin Nathan's lack of religious feelings, his attempts to keep kosher even in Winchester, VA., his circumcision of son Lev at the age of two, having traveled from Fort Pitt to have it done, and a letter to Michael Gratz to remind the "shool" (synagogue) to bill him for services rendered is evidence of his religious convictions.

Yet, all his daughters married Christians, and their children were Christians. His moves after leaving Pennsylvania were to Hagerstown, Maryland, and Elizabeth(town), West Virginia (where there was no Jewish society), and only finally to Baltimore (where there was a sizable Jewish Community, but no Congregation). According to St. Paul's Episcopal Church records, of June 8, 1827 "Levy Andrew Levy, A. Jew, a very aged man, was BAPTIZED."[128] Of course, his devoted Christian daughter Susan may have had something to do with it, and in 1827 Levy was 93 and most likely senile.

Levy had a family burial plot at St. Paul's. This was not uncommon, and other Jews such as Benjamin Levy are buried there too. In the plot are buried his wife Susannah in 1807, son Joseph in 1813, Levy himself in 1829 and Christiana Magruder who died in 1813.

One asks who is Christiana Magruder. It really should not matter except that Simon Levy, the West Pointer, had a middle name "Magruder." Was she a relative?

The answer appears to be no. The *Federal Gazette and Baltimore Daily Advertiser* ran this obituary on her March 15, 1813 "Departed this life yesterday morning, Miss Christiana Magruder of this city in the 81st year of her age."

In the *Pennsylvania Packet* of October 27, 1778, the Philadelphia newspaper ran the following notice placed by Levy Andrew Levy. He was trying to locate his "deranged" odd-job helper Blizzard McGruder who had run off. Unlike many ads for runaways, this ad asked that whoever should find him was "not to treat him with harshness or severity." Furthermore Levy's description of his helper's clothing seems to indicate that he was well cared for. This Blizzard McGruder may have been Christiana's father or brother.[129]

Christiana surfaces again in a letter from Levy to Michael Gratz on January 9, 1780 in which "Miss Magruder is now satisfied and thanks you for your kindness."[130] Obviously the Magruders were longtime employees of Levy far above the slave or servant status. The 1790 census lists six females in Levy's family. Susannah and three daughters are four of them and Christiana one of the other two. Simon Levy, now a military officer, may have felt that a middle name was in order and merely selected Magruder. At least that is my theory.

In 1785 on May 25, Levy sold his home to longtime friend Alexander Lowrey for 557 pounds and cut his ties with Simon and Lancaster.[131] His first stop seems to have been Hagerstown, Maryland. In 1793, he was on the Hagerstown Board of Health (perhaps due to his knowledge of Jewish dietary laws) and, in 1795, was listed as a conveyancer (writer of deeds). A letter of Levy's dated February of 1793 was mailed from Hagerstown.

An earlier letter of April 1789 is headed with an Elizabethtown location. Elizabeth(town) could have been Elizabeth, New Jersey or more likely Elizabeth, West Virginia. The latter is logical as he owned lands in that area. The letter tells of his continued poverty and how his family is not with him. The family may have been in Hagerstown or perhaps Baltimore. He tells how his wife is sewing for money and his two daughters working. (This is a little odd since Maria, born in 1772 would have been old enough, but Elizabeth and Susan, born 1783 and 1785, would have been too young.)

By 1799, he was in Baltimore where he apprenticed son Joseph. Indications are that he ran a boarding house at 95 Baltimore Street and later at 39 Hanover Street. Sister Maria first, and after her death in 1819, sister Susan were listed as having a dry goods store and dress shop in support of the family. Levy died in 1829 at the age of 95. Longevity was the rule of this blood line. Uncle Joseph Simon died at the age of 92 and Levy's mother Mary was still alive in 1789 at the age of 91.

JOSEPH SIMON'S LAST YEARS

It was in the 1780's that Simon and Michael Gratz became joint owners of vast tracks of land west of the Susquehanna. When we tell of the problems in settling Simon's estate, we will go into greater detail about these land transactions. What is important now is that Simon bought and sold these lands in his own name. He then was to turn over to Gratz his share of all sales or rentals. By the time of Simon's writing of his will in 1799, Simon and his longtime son-in-law partner were very much in disagreement as to Michael's share of these transactions. Even during Simon's lifetime, court judgments would go against him in favor of Michael. His bitterness was such that he completely wrote out of his will Miriam, and hence, her husband Michael Gratz.

Simon's Last Partnership

After the departure of Levy, Simon continued along as best he could. He was still in debt and may have never worked his way completely out of debt. His new partners were his sons-in-law Solomon Myers-Cohen, (who lived in New York), Solomon Etting (until the death of Rachel Simon Etting in 1791) and Levy Phillips (from his marriage to Leah Simon in 1785 until Simon's death in 1804). In those years he sold off his Pittsburgh properties and other lands of value in the West. His will was written in such a way as to facilitate the disposal of remaining properties.

The following notice announced that end of the Simon-Etting partnership:

NOTICE

"The copartnership of Simons and Etting having expired by mutual consent, on the 8th day of February last, they take his method of notifying those who have any demands against them to call on Joseph Simons for payment; and all those who are indebted to them, are requested to make speedy settlement to said Simons—the books and papers of the copartnership being left in his hands.

Joseph Simons
Solomon Etting

N.B. The ironmongery business, in its various branches, is still continued and carried on by Joseph Simons, who returns thanks to the public for their favors, and begs a continuance of their custom, as nothing shall be wanting on his part to give general satisfaction."

In the early 1790's, until about 1795, grandsons Hyman and Simon Gratz lived with and were apprenticed to their grandfather. Rosa Bunn Simon died in 1796. Simon was never alone, however. In addition to his servants and slaves, he had retarded sons Myer and Moses and daughter Hester, who, by 1795 was about 25. After the death of husband Solomon Myers-Cohen in 1796, daughter Belah and family lived with Simon. Levy Phillips and wife Leah lived off and on in both Lancaster and Philadelphia. Rebecca Gratz, a granddaughter, was a frequent visitor and house guest. Simon did not let old age slow him down. In 1788, he visited Aaron Levy at Aaronsburg, Pa. and, in 1794, he is known to have gone to Carlisle.

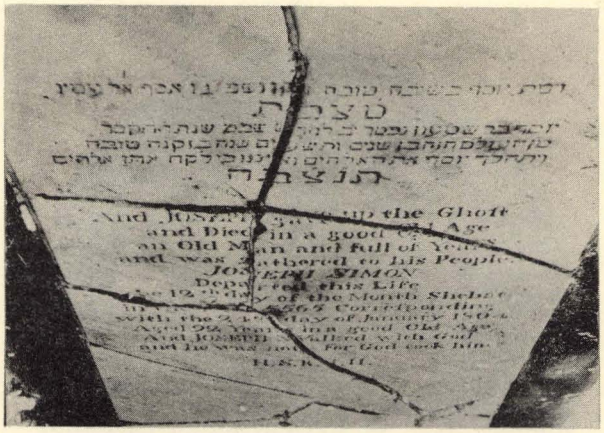
What happened to Lancaster? Why, according to the 1790 census there were only three Jewish households: Simon, Solomon Etting (who left in 1791) and Myer Solomon (who left by 1793)? The answer is fairly obvious. New Jewish immigrants, who trickled in (there was no mass immigration at this time) did not settle in Lancaster. Rather they would choose the bigger cities or the still growing cities to the West.

Most important Lancaster lacked sons of fathers. That is, Simon left no competent male heir to carry on. Levy, Isaac and Myer Solomon left for Baltimore, the first going about 1782 and the last in 1793. They became successful merchants in that larger city. The tailor Levy Marks' son Solomon, also a tailor, was gone by 1782. Lancaster had simply lost its Jewish roots. It had always lacked for stable Jewish families and by 1800 only had Simon left.



Joseph Simon Family plot as it appeared about 1925. Left to right, Hiam Simon, infant son, 1753 or 1759, Rachel Simon Etting 1764-1790, Rosa Bunn Simon 1727-1796. Upper right corner, just right of Rosa Simon's stone, appears Joseph Simon's flat ground level stone.

It is no exaggeration that Joseph Simon in 1740 was the first Jew in Lancaster and at his death in 1804 his family were the last Jews in Lancaster. He was both the beginning and the end of the first Jewish Community in Lancaster.



Tombstone of Joseph Simon (1712-1804) in Shaarai Shomayim Cemetery on East Liberty Street in Lancaster. This Hebrew Burial Ground, deeded in 1747 by Simon "in trust for the Society of Jews settled in and about Lancaster", is the fourth oldest Jewish Cemetery in North America.

INSCRIPTION:

And Joseph gave up the ghost and died in a good old age an old man, and full of years and was gathered to his people.

JOSEPH SIMON

Departed this life on the 12th day of the month Shebot in the year 5565 (January 24, 1804) aged 92 years, in a good old age.
"And Joseph walked with God, and he was not, for God took him."

Obituary

From the *Lancaster Intelligencer and Weekly Advertiser of January 31, 1804:* "On the night of Tuesday last, Mr. Joseph Simon after a short indisposition (died) at the very advanced age of 92 years. He was 63 years a respectable inhabitant of this Borough; during which period, he uniformly supported the dignity of an honest and benevolent citizen. To say more of one, so deservedly esteemed, by all who had the pleasure of his acquaintance, would lend only to lessen the veneration due to the merit of the deceased. Suffice it to say, that, he was a sincere friend, an affectionate parent and an obliging neighbor, he had the happiness of living beloved, and dying regretted. Though called a Jew, he professed, in an eminent degree, the Christian virtues of Charity and Brotherly Kindness."

Post Simon Era

The Lancaster census of 1820 fails to list one Jewish household. Lancaster newspapers from 1804 to 1840 do not list one local Jewish birth, obituary or business advertisement. Certainly, a Jew may have been in Lancaster, but it was a very well kept secret. It would not be until the 1840's that a new Jewish community would grow in Lancaster as part of the mass immigration of Jews to America in the 1840's. A new community whose strength was such that congregation Shaarai Shomayim would be informally organized in 1845. *The Occident*, a Philadelphia Jewish publication, reported in April 1845 and again in 1850 that informal worship services were being held in Lancaster. In 1849 the first known burial in the Henriques-Simon cemetery was made. Finally in 1856, congregation Shaarai Shomayim would be chartered.

THE CHILDREN OF JOSEPH SIMON–THE SECOND GENERATION

Joseph Simon was 35 when he married Rosa who was 20. He started late in life, but still managed to father ten children. Rosa bore children in 1749, 1751, 1753, 1755, 1757, 1762, 1763, 1764, 1767? and 1772? when Joseph Simon was 60. Notice she gave birth every two or three years like clockwork, missing in 1759 for which she made amends by having three, one each in 1762, 1763 and 1764.

Simon was a success in most everything he did, except in providing a male heir. He had three sons and, as we will see, none could carry on his business or name. Of his seven daughters, five married, four to Jewish spouses. It is interesting that he married his daughters off by order of birth, and the youngest was the one that never married. Let us start with the sons of Joseph Simon.

Hiam Simon

Hiam is sheer speculation. His existence was not known until what appears to be the oldest stone in the cemetery was deciphered by the learned members of Shaarai Shomayim. Enlargements of an old photograph were the key that unlocked the mystery. The inscription on the gravestone tells us that "here lieth Hiam an infant son of Joseph."

The second oldest stone in the Simon plot was 1790. Hence, the birth and death of this infant could have been anywhere from 1749 to 1790. Other births of children were confirmed for 1749, 1751, 1755, 1757, 1762, 1763, 1764, 1767? and 1772? The age of the stone would most likely rule out a birth after 1764. Prior to 1764, the only open years are 1753 and 1759. If the child lived for eight days he would have been circumcised. The Jacob Mohel record begun in 1757 and does not list a Simon child in 1759. But if the child died before the eighth day, he could have been born in either 1753 or 1759. It is almost a toss-up, but I have chosen 1753 as the date.

Moses and Myer Simon

Moses Simon was born in 1751 and his brother Myer in 1757. Both were described as "imbeciles" by Markens in his 1888 history of the American Jews. Today, we would call them retarded or weak-minded. The Jacob Mohel record lists Myer as being born in 1757.[136] Mikveh Israel cemetery records list his burial on December 11, 1825, at the age of 68. Nothing else is known about him. There is no Lancaster or Philadelphia obituary for Myer.

Moses is only slightly better documented. His birth date was determined from a Lancaster obituary (he was born prior to the 1757 Mohel record). In the *Lancaster Journal* of March 7, 1816, appeared the first notice of his death. A second, and paid for obituary, appeared in the March 20th paper. "Mr. Moses Simon whose death we announced some days ago was in his 65th year of his age. He will be long remembered by the inhabitants of Lancaster, on account of the ECCENTRICITY of his character and the goodness of his heart." This second obituary is significant when we remember that there were no Jews in Lancaster in 1816. Even though he was retarded, he was apparently loved and well known. Moses died on February 24, 1816, and is also buried in Philadelphia.

Both Myer and Moses (as well as sister Hester) were left by Simon's will in the care of Levy Phillips, his son-in-law. Phillips lived in Philadelphia and was very active in Mikveh Israel which explains why the two sons were buried there and not in Lancaster. There is no evidence that either Moses or Myer was capable of being involved with his father in the business. Their names do not appear on deeds or any other records. Not once were they ever mentioned in family or business correspondence.

John Pearson who had served as a State Senator meeting in Lancaster, (Lancaster was State capital 1799-1812) wrote some notes on his stay in Lancaster in 1801. I quote from his writing as reproduced in Volume 61, No. 2, April 1957 of the Journal of the Lancaster County Historical Society. He describes Moses and Myer Simon:

"There are two singular men in the place, Moses and Myers Simon, sons of a wealthy old man; they are probably thirty-five or forty years old. Last sessions Moses who was a violent federalist attended the senate and Myers the House of Representatives, Moses in consequence hated Gov'r. McKean and could scarcely be prevented from stoning him; the Gov'r. very prudently had him brought into his lodgings conversed freely with him and pretended to make him a General, since which he has become a Republican and now attends the House of Representatives. Myers on the contrary sits in Senate amongst the members peaceably, generally on the step which is at the foot of the Speaker's chair, bows & moves his hat, shakes hands very complaisantly and sometimes brushes their clothes: he rarely speaks; and is this instant sitting by the fire in a chair by Col. Johnston Postlethwaite & c.; as soon as the Speaker takes the chair and calls to order Myers retires to the gallery or place allotted to strangers until the Senate adjourns; he is generally in the chamber as soon as the members and continues usually the whole time whether the house is on business or not. I know not how he employs himself when the house is not in session."

"Moses will frequently get a book in a tavern put himself in a per attitude (as he supposes) to plead, place one foot on a chair, open the book, mark the pages very gravely, address the audience as

if in a Court of Justice on some dispute respecting Adams & and quotes "Hartley No. 2, page 45," recollects himself (since Hartley's death) and swears poor Hartley's dead."

"When the Legislature is not sitting he calls frequently to see every person who is sick with the most anxious solicitude and invariably attends the funeral."

Sarah and Hester Simon

Sarah Simon's only claim to existence is a letter written by Levy Andrew Levy on December 24, 1771 to Michael Gratz. "I am sorry to acquaint you that my Uncle's youngest daughter Sarah was yesterday buried. She was sick about eight days— often had fits." There is room between Hiam's 1753 tombstone and Rachel's 1790 stone, for a 1771 burial. Her date of birth is speculative and is directly tied in with what facts we know about Hester Simon.

Hester Simon, according to the Philadelphia Board of Health, was "about 50" when she died in 1820. Her place of burial is unknown, but, in all probability was Mikveh Israel Cemetery.

The birthdates of Sarah and Hester hinge on each other. Sarah died in December 1771 as Simon's *youngest* daughter. This means that either Sarah was born and died before Hester was born (hence Hester was born not earlier than 1772) or that Hester was born before Sarah (between 1765 and 1771).

Levy, in the letter, calls Sarah the youngest daughter and not a baby. One might assume from this that Sarah was not an infant; perhaps at least two or three. Of course she may have been much older. However, the other confirmed Simon births do not really leave room for a birth prior to 1764. Since it is I who must draw a conclusion, I have chosen 1767 as Sarah's birth and Hester's as 1772. Both of course are (un)educated guesses.

There is conflicting evidence regarding Hester's mental capabilities. Simon in his will included her with Moses and Myer in the trust and in the care of Levy Phillips. As Hester was close to 30 in 1799, one would think that she was unable to care for herself and thus included in the trust. However, Simon made contingencies in case she married (which she never did). This indicates that she was capable of being a housewife.

Shinah Simon Schuyler mentions Hester in a letter to her niece Richea Hays (married daughter of Miriam Simon Gratz), written from Lansingburgh, New York, on April 6, 1795. Keep in mind that Hester would be about 23.

> "So Hetty (Hester) is with you. I hope her conduct may be such as to render (you) all happy. My love to her. Tell her my happiness will depend on her good conduct. Oh, let her be virtious— and she must make us all happy. Poor girl. I think she has been cruelly neglected— let her sisters and you my Richea watch over her. She deserves our compassion."[137]

Shinah's description makes one feel that Hester, too, was weakminded and childish. The need to ask her to be good to make a sister happy is a tactic often used with children.

Rebecca Gratz, niece of Hester, confirms her date of death and provides us with another description of Hester. She writes in a letter of December 31, 1820:

> "Aunt Hetty (Hester) was buried this morning, she had been ill for five weeks- she suffered patiently and was resigned to the will of providence- to regret the departure of one, whose life was brighten'd by few joys and blest with little usefulness would be vain- for in fulfilling the lot assigned her, she had many opportunities for conferring benefits- but she was humble & affectionate & departed in peace."[139]

It is curious that Rebecca Gratz, whose correspondence started before the death of Moses in 1816, never once mentions her uncles Moses and Myer. She chooses even to ignore their deaths. This fact and her description of Hester, seem to indicate that Hester was far more normal than her brothers.

Shinah Simon Schuyler

Shinah, born in 1762, was quite normal. Her date of death has been determined as June 12, 1815.[140] Again, Rebecca Gratz does not mention her death in her correspondence. Shinah married on August 13, 1782, Dr. Nicholas Schuyler (6/13/1755 - 11/9/1824). The wedding was performed by Rev. Henry Ernest Muhlenberg, Lutheran Pastor of Trinity Church in Lancaster.

Nicholas was a physician and during the Revolutionary War served in Colonel Moses Hazen's regiment. For his services during the War, he was granted four lots of 500 acres each in New York State. When the New York County of Rensselaer was organized, he was appointed its first clerk on February 18, 1791. He moved to Troy, New York, where he served as clerk for 15 years until 1806. In 1807, he wrote a letter to the Gratzes feeling them out as to the possibility of his going into practice in Philadelphia or opening an apothecary shop.[142] Apparently, the reply was not optimistic, as they never moved to Philadelphia.



Shinah Simon Schuyler (1762-1815), only daughter of Joseph Simon to marry a non-Jew, Doctor Nicholas Schuyler.

Shinah was the only Simon daughter to marry a non-Jew. Their marriage caused quite a stir in both Philadelphia and Albany. To say the least, Simon was upset and did not approve of the match. Indeed, his will excludes her from the bulk of his estate, but she was left 400 pounds and significantly, if she died, it would go to her husband. They never had any children, although they raised Henrietta (1796-1875), youngest daughter of Nicholas's brother John. She would marry Phillip Van Rensselaer whose son Gratz Van Rensselaer would write a biography of Rebecca Gratz.[143]

Legend has it that Joseph Simon ignored Shinah for most of his life. It is told that during Simon's last illness, Rebecca who nursed him and was in demand in the sick room by Simon, was asked by Joseph, "My dear child, what can I do for you?" Rebecca, with tears in her eyes, replied "Grandfather, forgive Aunt Shinah." The old man sought her hand, pressed it and after a pause said "Send for her." In due course, Shinah came and Simon gave her his blessing and died in her arms.[143]

Shinah was very fond of her two nieces (daughters of Michael and Miriam Gratz) Richea and Frances. In 1791 she wrote them a letter giving advice on finding the right man and telling them to have patience. Richea was 17 and her sister 20 at the time. She also commented on her own situation. She asked "How are my dear Manny's eyes? I hope both my dear parents enjoy their health." This tends to indicate that she did not correspond directly with her parents. The letter continued, "I once lived in the same town with my dear (sister) Bell (Mrs. Solomon Myers-Cohen), tho' I was deprived of her society (ignored due to her gentile husband). I think if she had not a heart of stone she would have stole to see me when there, tho' I forgive her."[144]

Belah Simon Myers-Cohen

Belah, or Bell, was born in 1756 and married right. She married Solomon Myers-Cohen. Solomon was the first cousin of Belah's mother Rosa, but 17 years her junior. They married on February 10, 1779, and their wedding Ketubah has survived.[145] The signatures of Joseph Simon and Michael Gratz appear as witnessess. Belah was 23 and Solomon was 35.

Solomon was a merchant in both New York and Philadelphia. In 1773 he was President of Shearith Israel and in 1781 fled to Philadelphia to avoid the British. Once there he joined the Upper Delaware Fifth Battalion. The tax lists of 1778 showed that he was worth 30,000

pounds. He became involved with Mikveh Israel and served on their board. He and Barnard Gratz handled the purchase of the lot for the new temple in 1782. After New York was again in American hands, he returned there and died in 1796.[146] However, the census of 1790, indicated that they and their four children were living with Joseph Simon in Lancaster. In all, they had eight children, none of whom married.

Belah was active in Jewish affairs too. She was second Directress of the Philadelphia Female Hebrew Benevolent Society. She died January 28, 1833, and shortly before her death, Rebecca Gratz wrote "she is very feeble and infirm, but cheerful, and tries to persuade herself that she shall be stronger—she has trod a rugged path, in the long years of widowhood and poverty—except the constant attention of affectionate children, she has no outward signs of comfort to love this world for—."[147] And to console a mourner, Rebecca said that how it was good to die while physically strong before "her eyes become dim- or her excellent mind decayed- when I think of poor Aunt Bell, and the change that a year, a dying year made in her well being- how trembling the cup of life was held to her lips till she had drained the last drop, I cannot but marvel that her children still mourn— still appear unreconciled to the dispensation which freed her spirit from its worn out tenement."[148]



Solomon Etting (1764-1847) husband of Rachel Simon (1764-1790). Partner of Joseph Simon from 1783 to 1790. Grandson of Joseph Solomon. Later remarried to Rachel Gratz, daughter of Barnard Gratz. Moved to Baltimore where he helped lead the battle for Jewish civil rights.

RACHEL SIMON ETTING

Rachel was born in 1764. In 1783 she married Solomon Etting (1764-1847). Solomon Etting was the son of Elijah Etting, the only colonial Jew in York, Penna. His mother was Shinah Solomon, the daughter of Lancaster's Joseph Solomon. Although Rachel died on January 14, 1790 at the age of 26, she did bear four children. Solomon Etting later re-married to Rachel Gratz, daughter of Joseph Simon's business partner Barnard Gratz.

While in Lancaster from 1783 to 1790, he was a partner of Joseph Simon. As a former Philadephia Mason, Solomon constituted and installed the first officers of Lodge No. 43 of Free and Accepted Masons in Lancaster on April 2, 1785. He served as treasurer and Worshipful Master (1790-1791) of the local lodge. After his second marriage he moved to Baltimore and led the fight for Jewish State civil rights. His "Jew Bill" finally became law in 1825 and Solomon was then elected to Baltimore's City Council and served as its president.

Leah Simon Phillips

Leah, who was born in 1763, married Levy Phillips (1754-1832) in 1785. Levy Phillips, at Simon's death, was his favorite son-in-law, with Michael Gratz out of favor and Dr. Nicholas Schuyler, a gentile, living in Troy, New York. In Leah and Levy's care was left Myer, Moses, and Hester. Simon also left to Phillips his Torahs and other religious articles.

Levy, from about 1790 to 1804, was a partner of Simon, although he lived mostly in Philadelphia. Phillips was in the third layer of Philadelphia society; that is, he was listed as a "gentlemen and merchant." He was extremely active in Mikveh Israel and served as President in 1788, 1793, 1819-1821. During a period in which Mikveh Israel had no Hazzan, Phillips conducted the wedding of Rachel Seixas to Joseph Jonas. He was the only member of Sephardic Mikveh Israel to also donate money to the German Rodolph Sholom congregation when it was formed. To discourage inter-marriage he proposed a By-law (which was defeated) which would have deprived synagogal honors to "a Jew or Jewess who marries a Christian and the son of a Jewess who is not made a Jew according the Law of Moses."[150]

Again, we call upon Rebecca Gratz. She wrote in 1832 "Levy Phillips death has left his poor blind wife entirely destitute, indeed he was so impoverished as to be supported by his nephews for several years previous to his death."[151] Leah, who died August 21, 1842 and Levy Phillips had no children.

Miriam Simon Gratz

Miriam, the first born, married Michael Gratz. Miriam was born in 1749 and Michael in 1740. Their marriage on June 20, 1769 was the social event of the year in Philadelphia. Young Gershom Seixas was brought in from New York to perform the ceremony.

Even though Miriam was the mother of Rebecca Gratz, her death in 1808 came too early to be a part of Rebecca's correspondence. However, Sarah Ann Hays (1805-1894), niece of Rebecca, wrote about her impression of her grandmother Miriam from a portrait she admired, "The sweet placidity of my grandmother (Miriam Gratz) with her folded white hands in her lap, her brilliant black eyes and intelligent face, mingled with sweetness, and a ladylike composure over the whole, which convinces you she was a sweet, quiet, gentle lady."[152]



Miriam Simon (1749-1808), first child of Joseph Simon. Married Michael Gratz, Joseph Simon's business associate, on June 20, 1769. Mother of Rebecca Gratz.

Miriam was one of the incorporators in Philadelphia of the Female Association for the Relief of Women and Children in Reduced Circumstances which was founded in 1801.

Entire books and many articles have been written on the brothers Michael and Barnard Gratz. For our purposes let us say that they were the leading Jewish Merchants in Philadelphia, at that time, and from the early 1760's were associated with Joseph Simon in many joint ventures. However, by the late 1790's, there was a falling out between the Gratzes and Simon. After the retirement from active management of Michael (who died in 1811) and Barnard (who died in 1801) in about 1795, the bad feelings continued with the sons Simon and Hyman Gratz who traded as S. and H. Gratz.

These were the sons, daughters and sons-in-law of Joseph and Rosa Simon. Let us list them again:

Miriam (1749-1808) married Michael Gratz (1740-1811);
Moses (1751-1816) retarded, never married;
Hiam (1753?-1753?) son who died as an infant;
Belah (1755-1832) married Solomon Myers-Cohen (1744-1796);
Myer (1757-1825) retarded, never married;
Shinah (1762-1815) married Dr. Nicholas Schuyler (1755-1824);
Leah (1763-1842) married Levy Phillips (1754-1832);

Rachel (1764-1790) married Solomon Etting (1764-1847);
Sarah (1767?-1771) died as a child;
Hester (1772?-1820) never married.

Now we can turn our attention to the next generation, the grandchildren.

THE GRANDCHILDREN OF JOSEPH SIMON—THE THIRD GENERATION

Leah and Levy Phillips had no children.

Shinah and Dr. Nicholas Schuyler had no children.

Rachel and Solomon Etting had four children. Bilah died as an infant, year unknown. Elijah (1784-1854) never married. Joseph (1788-1856) was unmarried. Miriam Etting (1787-1808) married Jacob Myers on July 31, 1806. They had two sons, both of whom Solomon Etting Myers (1807-1844) and Horatio Gratz Myers (1808-1834) remained unmarried.[153] In all probability after the death of Rachel Simon Etting and the marriage of Solomon to Rachel Gratz, these children went to live with their remarried father. Nevertheless, this blood line ended with the great-grandchildren (the 4th generation).

Belah and Solomon Myers-Cohen had eight children, none of whom married. They were Sarah (1779-1840), Rachel (1783-1850), Elkaleh (1785-1875), Abraham (1787-1859), Samuel (1789-1863), Eleazar (1793-1873), Joseph Simon (1791-1858), and Rebecca (1782-1840). We should note that this third generation was "Cohen" rather than "Myers-Cohen."

Joseph Simon Cohen, named for his grandfather, attended the University of Pennsylvania and graduated in 1813 with a law degree. He was admitted to the Bar and his name is listed among Lancaster's lawyers. In 1829, he lost when he ran for Philadelphia City Assembly. In 1840, he was appointed prothonotary of the Supreme Court of Pennsylvania and served until 1853. While he was in office, his brother Abraham was bail commissioner and Brother Eleazar was search clerk for the court.[154]

Earlier, in 1809, brothers Abraham and Eleazar opened up an apothecary shop selling "a variety of basic pharmaceutical in quantity and a general assortment of Fresh Drugs and Medicines." In 1821, they helped form the Philadelphia College of Pharmacy. Abraham, also in 1800, opened the first Jewish pawn shop in Philadelphia.[154]

Since none of the children married, Belah and Solomon's blood line ended with grandchildren, the third generation.

Miriam and Michael Gratz had twelve children. Some of their descendants are alive today. However, none is Jewish. This family fathered by Michael Gratz, was very successful and famous. We shall try to briefly tell of them.

Solomon was born in 1770 and died in 1774.

Frances (1771-1852) married Reuben Etting (1762-1848). Reuben was the brother of Solomon Etting. He was a U.S. marshal having been appointed by Thomas Jefferson in 1801. They had nine children.

Simon (1773-1839) married a non-Jew Mary Smith. He and his brother took over from B. and M. Gratz and called their firm S. and H. Gratz. They had eight children, all non-Jews.

Richea (1774-1858) married Samuel Hays (1764-1838). They had ten children. Richea, in 1787, was in the first class of Franklin College (later Franklin and Marshall) and was the first Jewish woman so educated.

Hyman (1776-1857) never married. He and Simon were associated in the S. and H. Gratz business. He also was a member of that class in 1787 of Franklin College. He was involved in numerous civic and religious activities in Philadelphia. Before he died, he set up a trust fund which endowed and founded Gratz College. Hyman was treasurer of Mikveh Israel in 1824 and president of the Pennsylvania Company in 1837. Jonathon died young, dates unknown.

Sarah (1779-1817) was unmarried.

Rebecca (1781-1869) was unmarried and quite famous. Many articles have been written about Rebecca Gratz.

Rachel (1783-1823) married Solomon Moses (1774-1857). They had nine children who were raised with the help of Rebecca Gratz.

Joseph (1785-1858) was unmarried. He fought in the War of 1812. Joseph joined brothers Simon and Hyman in business, now known as Simon Gratz and Company. He was a director of the Atlantic Insurance Company. Joseph served on the Board of the Pennsylvania Institution for the Deaf and Dumb, and the Apprentices Library which served tradesmen and artisans.

Jacob (1789-1856) was unmarried. His will however listed a son Robert Henry Gratz. Apparently he had a mistress. He served in the War of 1812. In 1812, when Jacob and brother Benjamin were old enough, the firm of Simon Gratz and Company, became Simon Gratz and Brothers. He was involved with the Union Canal and became its president in 1834. He was also involved with the Orphan Society or Asylum, Pa. Institution for the Deaf and Dumb, Philadelphia Library and the Athenaeum. He was a Representative to the Pennsylvania House and elected to the Pennsylvania Senate in 1839.

Benjamin (1792-1884) had the honor of marrying twice, both times to non-Jews. He was sent by the brothers to look over their land holdings in Kentucky where he settled. He was a lawyer having been admitted to the Bar in 1817. He fought in the War of 1812 and became a 1st lieutenant. In 1819, Benjamin made the move to Kentucky and lived there the rest of his life. He married first, Maria Cecil Gist, in 1819, and then Ann Maria Boswell Shelby in 1843. Benjamin fathered six children one of which, Anna, married Thomas Hart Clay (grandson of Henry Clay) descendants of whom are alive today. It was Mrs. Thomas Hart Clay who turned over to Rabbi David Philipson in the 1920's many letters of Rebecca Gratz. The introduction to his book *"Letters of Rebecca Gratz"* Jewish Publication Society, 1929, tells about the lives of the children of Michael and Miriam Gratz and their grandchildren.[155]

JOSEPH SIMON'S WILL AND ESTATE

On October 26, 1799, Joseph Simon wrote his will. As a man of 87, he thought the time had come to put some order into his affairs. His will is a masterpiece that would impress the highest priced lawyer. It is one of the longest and most complex recorded in the 18th or 19th centuries in Lancaster County. It had to be that way, for he had many contingencies to deal with.

Certain gifts he gave outright. To sons Myer and Moses he gave a bed and two blankets each. Myer (age 42) and Moses (age 58) were both retarded. To unmarried daughter Hester, in her 30's, he gave a bed and four blankets. The only reason one can give for Hester receiving four instead of two blankets was the possibility of her marrying someday.

Daughter Shinah, who married a non-Jew, was given 400 pounds outright. Because of her marriage, she may have been out of favor and excluded from the bulk of the residuary estate. Simon states very clearly that she is to receive only the money and his share of the Indiana Company and nothing more. The shares in the Indiana Company (land grants in the Ohio Valley which were never confirmed by the British or American governments) were worthless. However, Simon, at his death, still clung to a hope of some value. It is interesting, in view of his feelings toward the marriage, that if Shinah died first and if there were no children, then her husband Dr. Nicholas Schuyler would receive this bequest. He could have simply made it null and void.

Levy Phillips, his son-in-law, received his Torahs and other religious articles. He had the right to use them, but, eventually, they were to go to Congregation Mikveh Israel in Philadelphia.



Rachel Gratz (1783-1823) sister of Rebecca Gratz and daughter of Miriam Simon and Michael Gratz. After her death at the age of 40, unmarried Rebecca helped Rachel's husband Solomon Moses, care for her nine children.

In his December 3, 1802 codicil he gave $500.00 outright to Levy Andrew Levy. It is most curious that he called Levy "a friend" and ignored the fact that he was Levy's uncle. Also, in 1802, he left to his two oldest male grandchildren, (still in favor) Abraham Cohen and Joseph Simon Cohen, five shares in the Philadelphia and Lancaster Turnpike purchased in June 1792, and one share in the Susquehanna and Lancaster Turnpike. Until they became of age, they would receive the dividends or interest. If one should die, the other would get his share. If both should die, their children would receive the bequest. If there were no children, the brothers of Abraham Cohen and Joseph Simon Cohen would receive the bequest.

He released from all debts owed to him both Levy Andrew Levy and the estate of his late son-in-law Solomon M. Cohen.

He made a point to exclude from his estate the children born of Solomon Etting and his first wife, Simon's daughter Rachel. I suppose that after the death of Rachel, the children lived with their father who had remarried only a year after the death of Rachel. He married Rachel Gratz, daughter of Barnard Gratz and Simon knew that these children were well taken care of.

Basically, the balance of his estate was divided into two portions. One was a trust and the second his residuary estate. The trust was to care for Myer, Moses and Hester.

His will states that Levy Phillips is to "faithfully take care of my sons Moses and Myer and my daughter (Hester) and to be to them an upright guardian and treat them tenderly and to keep them to reside with him and provide them sufficient diet and drink." Levy Phillips and Simon's daughter Leah Phillips along with her sister Belah Simon Myer-Cohen were executors of the estate.

This trust was to have a value of 6000 pounds or about $15,000. It was to be so invested as to yield about 360 pounds yearly in support. As each died, his or her share of the trust would sink into the residuary estate. If Hester should ever marry, her share of the trust would sink into the residuary estate at the time of her marriage.

The trust was to be funded as follows: First, his personal property was to be sold. Second, his goods on hand and furniture in his store were to be sold. Levy Phillips, his partner in the store, had the first option to purchase these goods at Simon's cost. His 1802 codicil changed that to cost less 20%. He could spread the payment over three to five years, and for the first year he would have to pay no interest to the trust. Simon felt these two assets would cover the trust. However, if they should not, then the rents from his properties or the proceeds from their sale would be used.

By the process of elimination, Levy Phillips was his favorite and most trustworthy son-in-law. Simon had no competent sons. Son-in-law Dr. Nicholas Schuyler was in Troy, New York, and Michael Gratz, as we will see later, was out of favor. Levy Phillips had first right to purchase the Simon Real Estate. So there would be no valuation problem, Simon listed the value in his will. The home he lived in, his stables and garden, and Simon's adjacent home, then rented by a Mr. Barton, were valued at 900 pounds. The store was valued at 600 pounds. His five acres of land in Manheim Township, adjoining property of Adam Weaver and William Bausman on the road to Binkley's Bridge, with its buildings, was valued at 400 pounds. Simon even went so far as to subdivide between his two homes on the southwest corner, the 19 pounds of ground rent he had to pay yearly to the Hamilton Estate.

The residuary estate would be everything left after the outright gifts ($500 to Levy, 400 pounds to Shinah, stock to the Cohen children and the Trust). This was to be divided among his living daughters. It is interesting that, at first, during the lifetime of the daughters, they would receive the interest (which was a product of an investment to yield at least 6%). However, they would never receive the principal. Each daughter's share would go to her children, if any. If there were no children, each daughter's share would go to the eight children of Belah Simon Myer-Cohen. This was changed in his codicils. In his 1802 codicil, Leah received her share outright. In his 1803 codicil, Levy Phillips was given the option to give widowed Belah all or part of her share outright.

Simon had five daughters who could have been eligible to share in this residuary trust. Leah Simon Phillips and Belah Simon Myer-Cohen had full rights with no conditions. Shinah Simon Schuyler, as we related above, was cut out completely. Hester, would be included if she ever married. Miriam Simon Gratz would share under certain conditions.

Apparently prior to the writing of the will, a judgment in a law suit instigated by Gratz was granted against Simon and in favor of Michael Gratz in the amount of 1,075 pounds. Simon resented this judgment and, prior to writing the will, paid half of it off. He stated that if the balance was forgiven, then Miriam would share in the residuary trust. However, in the 1802 codicil, Simon paid off the second half and writes "and whereas I have received many hardships from son-in-law Gratz and his sons (Hyman and Simon) and in the settlement of our accounts they have taken unfair advantage of me, by reason thereof they have, in an indirect way, received a full portion of my estate. . . .I order my executors. . . .to pay to my said daughter Miriam 100 pounds specie. . .at the same time declaring that I do so from a sense of justice, having no dislike to her personally, still retaining all my love and affection to my dear daughter Miriam."

Simon had another cute clause. If any heir filed suit against this will, then all costs to fight the suit would be deducted from his or her share of the estate.

This is the "gist" of his will. It is apparent that he was as fair and as thorough in death as he was in life.

After his death in 1804, his executors Leah and Levy Phillips and Belah Myers-Cohen followed the wishes of Simon as expressed in his Will. How much was Simon worth when he died? The inventory of his personal property and notes and debts due him have survived and is the property of the Lancaster County Historical Society. The value of the items was listed as 3,176 pounds. His executors sold his home and another property with a house on it for $12,700. His store on Penn Square was sold for $6,500. A small lot near the square was sold for 175 pounds. Three houses on Chestnut Street sold for $700. Five acres in Manheim Township was sold for 500 pounds.[157] Converting everything to pounds his *minimum* estate value was 12,000 pounds or $30,000. He was a very wealthy man for those days. We, of course, don't know of other assets he had that may have escaped us. My guess is that he was worth more than that.

Estate of Joseph Simon In The Courts

Before the Simon estate could be settled, legal actions would be taken which would conclude with a decision of the Pennsylvania Supreme Court in 1830 and the United States Supreme Court in 1850. The former case was Gratz vs Phillips and the latter Gratz vs Cohen. Both cases go back to the partnership of Simon, Levy Andrew Levy, David Franks and William Trent, in Pittsburgh in 1760. They involve mortgages, deeds, and transfers which took place over the next 60 years. Although both cases dealt with the Simon estate, they were actually two separate actions with different charges and counter charges.

SIMON GRATZ, JOSEPH GRATZ AND JACOB GRATZ, administrators of MICHAEL GRATZ, deceased, against LEVY PHILLIPS, LEAH PHILLIPS AND BELAH COHEN.

This court action is very, very complicated and your author suggests that those interested refer directly to the Report of the Case by William Rawle, Charles Penrose and Frederick Watts in their Volume 1 no. 2 of "Reports of Cases adjudged in the Supreme Court of Pennsylvania" May Term 1830. Additionally, reference can be made to court actions leading up to this one as listed in the above report.

The partnership of Simon, Levy, Franks and Trent, formed in 1760, ceased to operate in 1763 after the Indian raids on their storehouses which placed them in debt. By 1769, William Trent still owed Simon and Franks 8,164 pounds. To secure that debt, Trent gave, to Simon and Franks a mortgage on 7,500 acres in Cumberland County, Pennsylvania.

Additionally, and this will be important later, Trent gave to Simon, to secure a private debt owed to Simon alone, lands which were to be known as the "Proctor Lands."

By the end of 1769, Simon and Franks held a mortgage on 7,500 acres of land to secure Trent's debt. As we have learned, the War came and went, and Franks was exiled to London. While in London, Franks became indebted to Amos Hayton. As payment of this debt, Franks conveyed *his* interest in the Trent mortgage to Tench Coxe and Issac Hazelhurst in 1786.

Franks later returned to America. Either due to old age or dishonesty, Franks conveyed this *very same interest* in the Trent mortgage to Barnard and Michael Gratz on May 18, 1790.

Several days thereafter, Simon, not knowing about either of these two transfers, foreclosed on the Trent mortgage and bought at sheriff sale 12 tracts of lands (of 15) that were part of the mortgage. Simon was advised of the Franks to Gratz transfer (but not the London transfer) and executed a declaration of trust dated August 2, 1790, in which he promised to pay to Gratz one-half of all proceeds from sales of these lands or rentals.

Over the years, various tracts of these lands were sold and Simon made payments to Michael Gratz. Apparently, Gratz felt that Simon had not paid him enough and brought suits to that effect. Prior to Simon's writing of his will, a judgment must have been made to Michael Gratz. Simon in his Will, as we will recall, wrote out Miriam and Michael Gratz, due to Simon's having to pay this judgment which he felt was unfair.

In May of 1802, Thomas Billington, who had become agent for the Londoners Coxe and Hazelhurst, contacted Simon concerning the Franks transfer in 1786. Simon, through son-in-law Levy Phillips (who was his agent), got Simon Gratz, who acted for his father Michael Gratz, to indemnify Simon against any claims of the London group. Simon died in 1804.

It is at this point that conflicts arise. Trent had transferred to Simon the "Proctor Lands." Simon, who could neither read nor write, throughout his life assumed incorrectly that his "George's Valley" lands were the "Proctor Lands." Simon's books, which were kept for several years by Simon Gratz (a party to the suit), accounted for these "George's Valley" lands on his own account and all other lands as part of the Simon and Franks (Gratz) arrangement. After Simon died, the Gratz estate tried to collect proceeds from Simon's sale of the "George

Valley" lands. They had previously been paid for the sale of other lands which Simon thought to be the "Proctor Lands." That is, Gratz tried to collect twice due to the Simon error; first on the supposed "Proctor Lands" on which they were paid in error and second, on the "George's Valley" lands to which they were entitled. The Simon heirs wanted a financial off-set on this double payment.

The Simon heirs also tried to make a case that the transfer from Franks to Gratz was invalid due to the previous transfer to the London group. This was disallowed since the London group transferred their interest to a George Davis in 1793 who later sold it to the Gratz people for $600 in 1806. This, in effect, made Gratz the holder of both transfers.

The lower court ruled in favor of the Gratz heirs and ordered Levy Phillips, who had been receiving cash from sales of Simon property, to pay to Gratz heirs their share. The Simon heirs then appealed the ruling.

The Gratz heirs then added another facet to the case. They came upon a document signed by Levy Andrew Levy which would have made null and void the deed of transfer from Trent to Simon of the "Proctor Lands." If Simon alone did not own these lands in the first place, they would have been part of the original Simon and Franks mortgage. The argument of the Simon heirs was that Levy Andrew Levy did not have the power to act for his uncle. Therefore, this document of Levy's is not acceptable. From the opinion of Justice Huston:

By the evidence he (Levy) had no authority: he (Levy) says (in a disposition) "I never executed any other deed of defeasance than the one in question. I frequently wrote letters, signed receipts and other papers of consequence for him, by which he at all times considered himself (Simon) bound. I kept all his books of accounts, for upwards of thirty years; never had a written power of attorney"

Now to me this presents the idea of a clerk in a store, or acting partner, and not an attorney in law or fact as to lands. He (Levy) does not say (in the disposition) any of those important papers related to lands, or that he had authority to execute this, or that Joseph Simon knew of it. (The disposition was taken in 1816 on another court matter and Levy, who died in 1829, was not available as a witness in this case).

Another part of the case was that only Levy Phillips received monies from the sale of lands. Therefore, Leah Phillips and Belah Cohen should not be held responsible to pay the Gratz heirs. The case listed both Phillips and Belah as *individuals* and not as *executors* of Simon's estate. The court ruled that they were accountable, particularly Leah Phillips as wife of Levy Phillips. The final decision of the Pennsylvania Supreme Court was to order a new trial to determine what, if anything, was owed by Levy Phillips to the Gratz Estate. As we will see, the new trial never took place.

Simon Gratz's Executors And Others, Appellants, v. Samuel M. Cohen And Eleazer L. Cohen

SUPREME COURT OF THE UNITED STATES DECEMBER TERM 1850

"Where a deed was executed by an aged women, the sole surviving executrix of her father, with power under the will to sell, with a view to put an end to a long family litigation in which some judgments had been obtained, and other suits were then existing, and who owned the whole or nearly the whole of the residuary interest of the estate; and the settlement was made with deliberation, and, under advice of business friends, and the consideration of the deed was a sum of money in hand, with a stipulation on the part of the grantee, that he would pay over any surplus which the lands might yield after paying all reasonable expenses and legal claims,— this deed cannot be set aside on the ground of fraud"

The decision of the Supreme Court of Pennsylvania in 1830, let stand until a new trial, awards to the estate of Michael Gratz from the estate of Joseph Simon. Although legal appeals were still under way, as of 1832, the Simon estate still owed the Gratz estate $7,916 from one judgment and $2,967 from another judgment.

Levy Phillips died in 1832 leaving only Leah Phillips and Belah Myers-Cohen as living executors of the Simon estate. During the year between the death of Levy Phillips and Belah Cohen, Leah made overtures to Simon Gratz (administrator of the estate of his father Michael Gratz) to settle these debts and court actions still pending. Her motivation seemed to be a desire to settle, once and for all, the estate of Joseph Simon. Belah was dying and Leah, infirm and almost blind, wanted to terminate her role as executor. The estate of Simon still owned lands which she was incapable of managing or selling. Furthermore she was destitute.

During the year in which Belah was dying, and without Belah's knowledge or that of her eight children, Leah met several times with Simon Gratz both at his counting house and at her home. Simon Gratz made her a proposition to settle the litigation and estates and advised Leah to seek the counsel of gentlemen friends. She sought their advice and agreed to terms as set forth by Simon Gratz.

They waited until Belah died on January 28, 1833. Then Leah, as sole executrix, could act on her own. On February 15, 1833, only 17 days after Belah's death, the agreement was consummated. In exchange for dropping all legal actions in opposition to the awarded debts of the Simon estate to the Gratz estate for $7,916 and $2,967, and for $1,500 in cash payable to Leah, Leah conveyed title to 17 tracts of land still in the estate of Simon. In addition, Simon Gratz, after he sold these plots, would turn over to the Simon estate any profits (over and above $7,916 + $2,967 + $1,500) that he might realize. This transaction settled and closed the estate of Joseph Simon.

When Joseph Simon Cohen, representing the children of Belah, found out on June 13, 1833, about the deal, he became enraged. It was this group's feeling that Leah "sold out" their late mother's, and hence their interest, in the Simon estate too cheaply. However, it was not until 1839 that they filed suit. The reason for that was that they waited for the five years to pass which made null and void the $7,916 award. This claim was not pressed due to the agreement (verbal only) between Gratz and Phillips. They, likewise, just beat the deadline for suit in their case. Their case was based on the fact that negotiation took place while Belah was alive and without her knowledge, Leah and Simon Gratz had conspired to defraud Belah, and hence, her children, from her share of the Simon estate. Simply put, the lands, in their opinion, were worth more than the $12,483 in value received by Leah Phillips.

The first court to hear the case was the Circuit Court of Appeal for the Eastern District in 1848. The court sided with the Cohens and ordered that the value of the lands be ascertained as of 1833 (the date of the agreement). This was done and $9,415.29 plus interest from October 14, 1843 was awarded to the Cohens. The Gratz heirs then appealed to the Supreme Court.

Simon Gratz had died in 1839 and Leah Phillips in 1842. Hence, both the Circuit Court and the Supreme Court had to hear the case without the benefit of the only two people who knew the whole story. Each, however, had given dispositions in early 1839 after the suit was filed by the Cohen's.

The Supreme Court reversed the decision of the lower court. They made several points. The first was that Leah, as sole executrix in February of 1833, had every legal right to sell or transfer the Simon lands. The second was that Belah Cohen, from as early as 1812, had been advanced approximately $6,500 by Levy Phillips from her share of the Simon estate. Therefore, she received what, in the final accounting, was far more than her fair share. The third point made was that in settling family litigation, different values must be put on transactions than would be put on those of complete strangers.

Mr. Justice Woodbury delivered the opinion of the court:

"—Some time prior to 1804 Joseph Simon and Michael Gratz purchased in partnership large tracts of land in Pennsylvania, the title deeds running to the former alone, under an agreement to account to the latter for half the proceeds. As sale of them were made from time to time, difficulties and litigation arose between them as to proceeds. . .all of which appear to have been decided against Simon.

He complained much that Gratz had obtained from him more than he was entitled to. Accordingly, when Simon made his will and died in 1804, he forbade by the last codicil, any portion of his estate going to Michael Gratz or his wife Miriam, who was the daughter of Simon. . . .

By the death of Mr. Phillips in 1832, and of Mrs. Cohen in January 1833, Mrs. Phillips had become the sole surviving executrix, and she in February 1833, proposed to Simon Gratz, executor of Michael Gratz, to make final settlement of the claims on his part against the estate of Joseph Simon. At that time, Simon Gratz held unsatisfied a judgment against Levy Phillips and Mrs. Cohen, which had been recovered in 1831 for $7,916.73.

There was another action pending, which was brought by Gratz's Executors against Simon Executors, in which an award had been made to Gratz for $2,967, but exceptions had been taken to it, not yet acted on.

At that time, too, Mrs. Cohen had received from Simon's estate, as early as 1812, $1,008, which, with interest to 1833, amounted to near $6,500, and none of it had ever been refunded by her. . . . .

Now the $1,500 in money, and the $10,000 in the two judgments, with interest, were probably very near the value of the lands as situated in 1833. But to remove all doubts as to the fairness and fulness of the consideration, Simon Gratz further agreed to pay over to Mrs. Phillips any surplus the lands might yield after paying all reasonable expenses and legal claims. . . .

It is next said (by the Cohens) in support of the alleged fraud, that Mrs. Phillips was an aged female (69), little accustomed to business, and likely to be over reached by so shrewd and capable a man as Simon Gratz. But Mrs. Phillips though aged, is proved to have been intelligent and capable. She applied to him (Gratz) rather than he to her to make the settlement, and he suggested the advice and aid of her business friends rather than attempting a secret and sudden settlement. Full time was given to make inquiries and cal-

culations, rather than using haste. Though Mrs. Phillips did not confer with the plaintiffs, she was not bound to consult the Cohen heirs more than others; and the contract by Simon Gratz to pay over any surplus secured and eventual interest of theirs as fully as they themselves could have done, and wisely put an end to a protracted family litigation, as expensive and ruinous as it was derogatory.

He (Simon Gratz), too, could manage it better than any female, and instead of taking advantage of her, or any body she represented, he became liable to account for any surplus, if any should occur. . . .

In fine, we are at a loss to see any strong indications of fraud in any part of this transaction, either by S. Gratz or Mrs. Phillips; and most of what appears, at first, in some degree objectionable, seems reconciled with perfect integrity when we advert to the legal presumptions in favor of those charged with misbehavior, and to the family connections between the parties and the preponderating equites of the case.

But in the family settlement it is proper to look to equitable circumstances, and not to expect all such technical formalities as prevail between strangers. The consideration actually paid in money was $1,500, and though Mrs. Phillips may have regarded it as for her rather than the estate of Simon, yet it made little difference, as she was the only residucary devisee of Simon surviving; and if Mrs. Cohen had been already paid more than her share, as seems probable, this sum would virtually go to Mrs. Phillips alone, as it would first in or belong to the estate, and then to her as devisee. It was in fact also paid to her for matters connected with the estate, and while she was executrix of the estate, instead of being, as argued (by Cohens), a personal bribe to her."

Thus, in 1850, Joseph Simon could finally rest in peace.

I

Early Jewish Settlement in Heidelberg (Schaefferstown) — Fact or Fiction

A thorny debate for local historians, has been the early "Jewish" community in Heidelberg. Heidelberg, now known as Schaefferstown, was originally in Lancaster County, but is now part of Lebanon County.

The question is: Was there one or two colonial Jewish communities in Heidelberg? I shall attempt to present both points of view without taking sides.

There is no dispute concerning a Jewish community that began about 1759. In that year Barnard Jacobs, the mohel, settled "on the Millcreek Road, five miles above Conrad Weiser's Tavern." Others known to be in town about that time were Isaac Levy, Nathan Wolf and Jacob Levy.[158] We recall, that until 1773, Joseph Simon and Benjamin Nathan were partners in a general store as well.

The Earlier Community?

Earlier by 1723, Conrad Weiser is said to have led a sizable number of German families from the upper Susquehanna River in New York, down to the area in question. They called it Heidelberg, because of its "resemblance to that German community." Either as part of this group, or on their own, a few Sephardic Portuguese Jewish traders may have settled among these Germans.

Among these Germans were religious exotics and eccentrics or Pietists. Julius Friedrich Sachse tells of them:[159]

"Jewish Indian-traders, whose headquarters were near Schaefferstown from 1720 on, made themselves potently felt among the Pennsylvania Germans. In their wanderings from community to community in search of peltry, they soon became acquainted with isolated religious groups, each one intent on fanning the flames of its own fanaticism. These German settlers' whose reason was almost dethroned with religious excitement and vagaries', on coming in contact with Jewish traders were deeply influenced by their beliefs . . .Jewish religious practices seem to have been widely imitated. Circumcision was practiced. Dietary laws were strictly observed."

"Several German families not content with a partial following of the Mosaic code 'returned to the old dispensation, and with these accessions quite a Jewish community was formed in Lancaster County."

"They built a log house of worship on an old Indian trail 'the first synagogue in the American desert'. They employed a Hazzan, whose home adjoined the synagogue. Nearby they buried their dead. To what extent these practices actually made Jews of these theologically confused Christians, we are not in a position to say."[160]

Julius Sachse, the first to report on these "Jewish Christians" wrote on them in the 1890's. In 1908, Mr. Peter Borry, then 99, told of the existence of an old log building called "The School." In this building he took singing lessons as a child. This building, could have been the old synagogue. Mr. Borry also recalled a building called the "Jew House." He was uncertain if this was the same as "The School."

There also exists a statement of Elizabeth Rex who was born in 1776. She declared that an old limestone building, at the corner of Sheetz's Alley, was the Jewish House of Worship. Two of these three buildings, could be the same building and one could be the synagogue and the other the home of the Hazzan.[161]

Additionally, as late as 1886, limestone walls still stood around what is supposed to be the old Jewish Burial Ground. The cemetery was clearly indicated on an 1875 map of Schaefferstown as being 185 feet to the east of Market Street near the Landis Cemetery. Mr. Samuel Clark of Lebanon, who has devoted a lifetime to the study of the Jews of Heidelberg, excavated part of this cemetery in May of 1955 with Sam S. Farver an archaeologist. They discovered five graves— four children and one adult. However the coffins and state of the bodies, indicated a burial no earlier than 1820. It should be pointed out that this was only part of the supposed Jewish cemetery and further excavations were not made.[162]

What have we said? There seems no doubt, that by tradition, there was an early community of people who practiced Jewish religious traits. In all probability, they worshiped in a separate building and may have had a residence for their leader. No doubt too, they buried their dead in a small cemetery. Indeed some citizens of this town, even today, do not mix milk and meat. This habit handed down through the generations, is part of the Jewish dietary laws.

What is important is this. If these early settlers were to be considered as true Jews, then Schaefferstown, as Heidelberg, would have a Jewish community older than Lancaster and more sophisticated than Philadelphia in the 1720's.

One fact is clear. The community we discussed, is not the few Jewish traders. We are talking about former Christians, who on their own, returned to Judaism. That is the key: Were they true converts, were they Jews? Some theologians argue that they could be considered Jews. However, most leading American Jewish historians (many of which are Rabbis) do not consider them as Jews.

Rabbi Dr. Jacob Marcus states:

"To be sure there were Jews in Heidelberg during the decade of the 1750's. Barnard Jacobs, for instance, lived in the neighborhood at a time when the Judaizers (self-converted Christians) were flourishing. Jacobs, moreover, functioned as a Rabbi of sorts for the Jews throughout the area, but his circumcision book, which is still existant, makes no mention of the circumcision of a single proselyte. Some recollections of Jacobs probably lingers on in the Schaefferstown story; late traditions have in all likelihood merged into one to make him out the Rabbi of the Judaizing Sabbatarians and to recast his home as the synagogue or shul. If there ever was a Jewish cemetery. . . .it was probably a private burying ground for the two or three Jewish families who lived in the town and in its immediate environs. The Schaefferstown Jewish community never existed outside the inventions of American folklore"[163]

The creation and sub-dividing of Lancaster County is as follows:

Lancaster from Chester County 1729
York from Lancaster County 1749
Cumberland from Lancaster County 1750
Berks from Philadelphia, Chester and Lancaster Counties 1752
Dauphin from Lancaster County 1789
Adams from York County 1800
Lebanon from Dauphin and Berks 1813

II

Simon's Marriage Date & Susannah Levy Not A Simon

If my conclusion is to be accepted, I must correct an existing assumption and head off a potential observation. Since 1898, Levy Andrew Levy has been referred to as both a nephew and a son-in-law of Joseph Simon. According to Samuel Evans in his "Sketch of Joseph Simon" which appeared in the Papers Read Before the Lancaster County Historical Society, Volume III, 1898, Levy Andrew Levy was married to Susannah Simon.

This statement of Evans has never been documented and, unfortunately, has been repeated by almost all American Jewish historians since that time. Part of my research was to determine the birthdate of all Simon children. Susannah's had previously never been determined. The Jacob's Mohel records list a birth to the Levy-Susannah union in 1762. If we assume that Susannah was no younger than 15, then her date of birth could have been as late as 1747. That date is a little too

close to the Simon-Bunn marriage date of 1747-1748. Ira Rosenwaike, a historian of Baltimore Jews (where Susannah died), found an obituary for her in a Boston paper (Baltimore papers had none). It indicated that she was about 62 when she died in 1807. This would demand a 1745 birth which is definitely too soon for the Simon-Bunn marriage.

I began to challenge the previous assumption that Susannah Levy was a Simon daughter. Her obituary did list a middle initial of "S" which could stand for Simon. There also was hereditary insanity in both the Simon and Levy families which could link Susannah to Simon. But this is the only evidence found to support the daughter theory.

In addition to her date of birth, there is other evidence to prove that she was not a Simon daughter. Joseph Simon in 1799 wrote a very long and complicated will. In it he mentions every living son, daughter and son-in-law and labels each as such. Susannah is not mentioned at all and Levy Andrew Levy is mentioned, forgiven of debts, left $500 and called a friend. Anyone who reads this will, which mentions people favorably and unfavorably, can not fail to appreciate the importance of this omission.

Additionally, in the will, Simon lists all male grandchildren of age. He fails to mention Simon Levy, or Lev Levy the eldest sons of Levy Andrew Levy.

Simon's other daughters, Miriam and Shinah, were family correspondents as was his granddaughter Rebecca Gratz. Miriam and Rebecca lived in Philadelphia, Shinah in Troy, New York, and after 1785, Susannah Levy in Maryland. However not once was Susannah mentioned; yet most all the other sisters or aunts and uncles of Rebecca were.

Isaac Markens, in 1888, wrote his book, the first on American Jewish history, *"Hebrews in America."* He did *not* state that Levy Andrew Levy was a son-in-law of Simon. He did state, however, "Levy Andrew Levy, was a partner in the store (with Simon) for many years AND Simon's sons-in-law etc. also at various periods, associated with him." He separates Levy from the confirmed sons-in-law.

Levy, in a sworn statement in 1816, described himself as "first a clerk and then a partner of Joseph Simon." He does not mention son-in-law but, in all fairness, does not mention his nephew status either. Simon raised Levy from the time he was 12 and it would be doubtful that he would have encouraged Levy to marry his own daughter or Levy's cousin.

The most conclusive evidence is found in Byar's book *B and M Gratz* published in 1916. In it, he repeats the statement of Evans that Levy married Susannah Simon. Yet, in the "Errata" section, after the index, he refers to that passage and states "Mordecai Papers (his source)- Joseph Simon had no daughter Susannah." Apparently, Byars found in those Mordecai Papers (which to date your author hasn't) evidence to disprove Evans' statement. These papers belonged to sisters; Laura and Miriam Gratz Hays Mordecai in 1916. The current depository of these papers is unknown.

All the above, when taken as a whole, leads to the conclusion that Susannah Levy, born about 1745, was not a Simon, and, hence, the marriage date of 1747 or 1748 is still valid.

As to other possible candidates for the position of Mrs. Levy Andrew Levy, I have two observations. Jacob Feldman, a researcher of the Jews of Pittsburgh, mentioned to me a Susanna Sly, daughter of George Sly who lived in Pittsburgh about the time Levy Andrew Levy was in the area as an Indian trader. The "S" in Susannah S. Levy's obituary could stand for Sly. However, the evidence is quite circumstancial.

I reject the possibility presented by Rabbi I. Harold Sharfman in his Jews on the Frontier, Henry Regnery Company, Chicago, On pages 20, 287 and 288, Sharfman concludes that Susannah Magruder is Levy's Susannah. He presents as fact to his reader what has not yet been proved with hard evidence. (See main article for Magruder family and their relationship to Levy Andrew Levy). The truth is that as of this writing (1979), we do not know who Susannah was.

Simon in *February* 1747 was one of two local Jews who purchased a cemetery for use by the "Society of Jews in and about Lancaster." One does not create a cemetery unless one has someone to bury. If Simon buried a child, then again a 1747 marriage date would be invalid. Yet the oldest stone still standing has been translated as "here lieth an infant son Hiam of Joseph." There is no date on the stone, and one could state that this is why the cemetery was purchased. But there was a co-deeder along with Simon, and his name appeared *first* in the deed. It was Isaac Nunes Henriques who came to Lancaster about 1746. Perhaps, since his name was listed first, it was he who had someone to bury and the stone has either long since vanished or was never there in the first place. We know Isaac had a wife and her date and place of death is unknown, or he could have buried a child of theirs. Also, if Simon was married, and if he was the motivation behind the cemetery, then why wasn't his wife Rosa, Hiam Solomon Bunn or Joseph Solomon co-deeders or at least witnesses? As related, I have estimated the date of the Simon child's death as 1753.

III

Heredity Insanity

In the Joseph Simon family and in the Levy Andrew Levy family there is record of male insanity or retardation. This bad gene could be used to make a case of a blood relationship between Susannah Levy, often described as a Simon daughter and the six confirmed daughters of Joseph and Rosa Bunn Simon. (Excluding Sarah who died very young)

In brief, the defective gene in the mother is given to the children in the following manner. 50% of the males will be *affected* and 50% of the females will be *carriers*. No sons can be carriers and no daughters can be affected.

Joseph Simon's wife was Rosa Bunn who was a carrier. Simon and Rosa had three sons. One died at or near birth and the other two, Moses and Myer, are documented as being insane or retarded. However, they lived to be 68 and 65 respectively. This details the Simon-Bunn male offspring. 100% of the males that lived were affected or at worst 67% of all sons.

Simon and Rosa had six (or counting Susannah) seven daughters who lived to adulthood. Hester (1770-1820) never married. Her mental abilities were doubtful, too. She along with retarded Moses and Myer was included in a trust set up in Simon's Will of 1799. Yet, Simon made a provision in case she should marry.

Shinah (1762-1815) and Leah (1763-1842) were both quite normal, married but had no children. Therefore, we can not determine if they were carriers.

This leaves three or four (Susannah) other daughters. Miriam (1749-1808) both married and had normal offspring. Nor is there any evidence of insanity in the children of Miriam's children. Miriam had five sons (a sixth died at age two) and four daughters. Of the four daughters, two married and had normal children.

Belah (1756-1833) married and had four sons and four daughters. All four sons were normal and never married, and all four daughters were normal and never married. Thus, Miriam and Belah seem to have been non-carriers.

Rachel (1764-1790) married Solomon Etting in 1783. Before she died in 1790 she bore four children. Bilah died as an infant. Miriam (1787-1808) married and had sons who were healthy and commissioned officers in the armed forces. Sons Elijah (1785-1854) and Joseph (1788-1856) were retarded and never married. Their half-sister Frances (Solomon Etting was re-married to Rachel Gratz after Rachel Simon Etting died) left instructions and provisions in her will of 1847 for the care of Joseph and Elijah. Also note that Elijah and Joseph lived to be 69 and 68 just as Moses and Myer lived to old age.

Of the three or four (Susannah) Simon-Bunn daughters that married and had children, two (Miriam and Belah) were non-carriers and one (Rachel) was a carrier. If the 50% rule is assumed, and if Susannah was a Simon daughter, then the odds are that she was a carrier.

It just so happens that the evidence indicates that she may have been a carrier. Susannah and Levy Andrew Levy had four sons and three daughters.

Of the sons, Levy and Nathan, all we know is their date of circumcised via the Jacobs' Mohel record. Perhaps they died at or near birth. In any event, we cannot determine their sanity. Son Simon, as we have learned, was a West Point graduate. Son Joseph, evidence indicates, may have been retarded. He never married, was never listed in Baltimore Directories and was not the bread winner of the family. His sisters, who ran dress shops, were. However Joseph, at the age of 20, was apprenticed out to George Smith, a gilder and carver. This would indicate his ability to perform a craft, but there is no evidence that he ever succeeded. He died in 1813 at the age of 34. If we assume that he was retarded, then 50% of the male Levy-Susannah children were retarded.

Of the three Levy daughters, one, Maria, never married but was quite normal. Elizabeth and Susan did marry. Susan had one son, George, who died at age 21 with this obituary "his whole life was once continued course of suffering and disease." His young age at death and the inference of physical problems could negate any mental problems, but we cannot be sure of that.

Elizabeth had three sons. Two seemed normal one having married. The third was definitely retarded as stated in Elizabeth's will "my beloved son Comegys Falconer, he being insane." Thus of the four Levy-Susannah grandchildren who were males, two were normal, one possibly retarded and one insane for a 25% or 50% outcome.

The evidence seems to indicate that Susannah was a carrier. The

question is where did she get the bad gene? If, from Rosa Bunn Simon, then she was Joseph Simon's daughter and her birth in 1745 shatters my date of 1747 or 1748 for the Simon-Bunn marriage. Yet, she could have received the gene elsewhere. Such a gene was not uncommon. Her mother could have been completely unrelated to Rosa Bunn, and this is merely a strange and awkward coincidence. Or her mother could have received the gene from the same source as Rosa. That is, Susannah's mother could have been a sister of Rosa or a first cousin of Rosa. Perhaps someday we will know. But for now we can only wonder.

SOURCES: The information on the Simon family is the product of the author's own research and information supplied through correspondence with Rabbi Malcolm Stern and his articles referred to in the Bibliography. Information on the Levy Andrew Levy family comes from correspondence with Ira Rosenwaike of Baltimore and his articles as listed in the Bibliography.

IV

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The following bibliography contains a listing of publications that I found useful and those to which the reader can turn for information.

Three books and two people were particularly valuable to me. I found that to be most useful, a book must be well footnoted. Such footnotes enabled me to go back to the source and pick up valuable information on Lancaster, which the author because of his subject, did not relate in his book. In this regard, Wolf and Whiteman's *History of the Jews of Philadelphia* and Dr. Jacob Marcus's (Director of the American Jewish Archives) *Colonial American Jew 1492 to 1776* in three volumes, were a gift from heaven. Indeed, it is these two books that I recommend as primary reading for anyone interested in American Jewish history.

As a ready source of Jewish colonial correspondence, Byars' *B and M Gratz* was superb. This book which traced the lives of Barnard and Michael Gratz through their letters, is an excellent source. Written in 1916, it does contain errors in the explanatory notes, but having the often difficult to read colonial letters "translated" saved time and effort.

Rabbi Malcolm Stern, Genealogist of the American Jewish Archives, and Ira Rosenwaike, an historian of Baltimore Jews, and your author exchanged correspondence and thoughts. I appreciated greatly their interest in my project and their willingness to provide me with information and to act as friendly adversaries to my many theories.

Now in his eighties and a legend in his own time, Dr. Jacob Marcus is the father of American Jewish history. I am grateful for his taking time to respond to my questions and the privilege of meeting him in person. The staff of his American Jewish Archives in Cincinnati was most helpful.

The American Jewish Historical Society in Waltham, Mass. and its staff also quickly responded to my requests for information. I am proud to be serving on their national Executive Council.

John W. W. Loose, Mrs. Charles Lundgren, and John Aungst of the Lancaster County Historical Society were most helpful in digging out those long forgotten and lost facts on colonial Lancaster Jews.

Not to be overlooked are the historians and their efforts that proceeded me in the study of Lancaster Jews. The honor of being first goes to a non-Jew Samuel Evans. In his *History of Lancaster County* published in 1883, appears a chapter on the Jews. He followed that with an article on Joseph Simon in Volume III of the Papers Read Before the Lancaster County Historical Society in 1898. Monroe Hirsh, a son of a founder of Congregation Shaarai Shomayim, in Volume V in 1901 expands Evans' work into a general Lancaster Jewish history. Henry Necarsulmer in 1919 writes about Lancaster Jews in Volume IX of the American Jewish Historical Society Publications. These people were the last ones to "dig" into the colonial period. Their histories aroused my curiosity and stimulated me to refer to their sources. The seventy-five years of historical research that has passed since their efforts, have enabled me to expand and correct their stories.

H. M. J. Klein devotes a chapter to the Jews in his four volume *A History— Lancaster County Pennsylvania* published in 1924. His son, Frederic Shriver Klein, in 1955 updates the work of his father and presents many new facts in "A History of the Jews of Lancaster" in commemoration of the tercentenary of the arrival of Jews in America in 1654.

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V

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A Word about Footnotes: Your author is not fond of footnoting. Indeed to properly footnote takes tremendous time and effort. Nor do I concur with the theory that you can judge the value of the work by the number of footnotes. However, while doing my research, I was extremely grateful when authors footnoted their original source. Whenever possible I went back to the source to confirm what I had read as well as to find new information, important to Lancaster, but not to other authors. The best footnoting I found was by Edwin Wolf 2nd, and Maxwell Whiteman in the "The History of the Jews of Philadelphia." Their references were invaluable.

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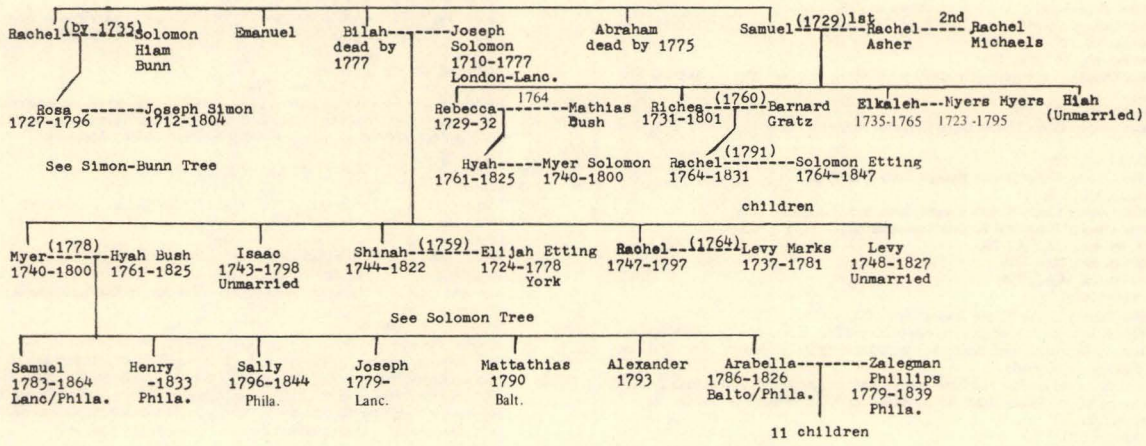
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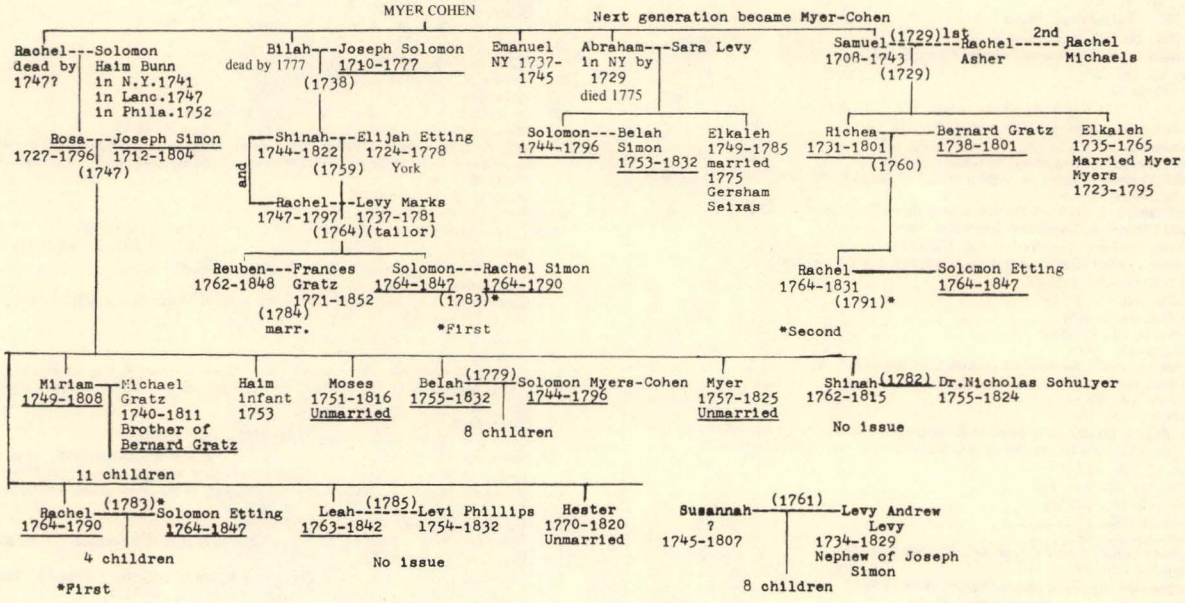
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VI

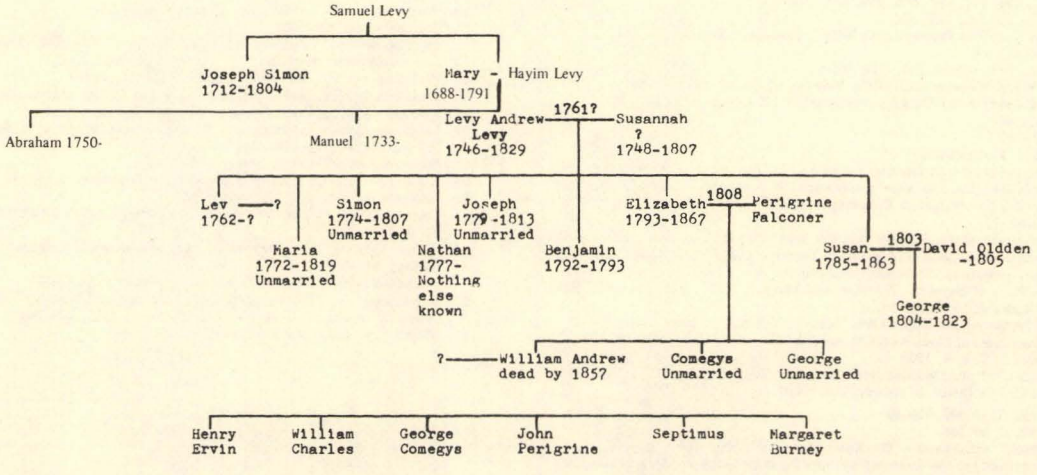
MYER – COHEN



SIMON-BUNN



LEVY ANDREW LEVY



VII

NAME, BIRTH, DEATH, COMMENTS	IN LANCASTER FIRST	LAST	PERIODS IN WHICH THEY WERE IN LANCASTER 1740 to 1749	1750 to 1759	1760 to 1769	1770 to 1775	1776 to 1783	1784 to 1790	1791 to 1793	1794 to 1804
SOLOMON HIAM BUNN— father-in-law ? - in Phila. 1752. Father of Rosa Simon	1746	?	X							
JOSEPH SIMON— father, husband, uncle 1712 Europe— 1804 Lancaster	1740	1804	X	X	X	X	X	X	X	X
ROSA BUNN SIMON— wife, mother 1717 Europe— 1796 Lancaster	1746	1796	X	X	X	X	X	X	X	X
MIRIAM SIMON GRATZ— daughter 1749 Lancaster— 1808 Philadelphia married Michael Gratz in 1769 lived in Lancaster during War	1749	1769 1783		X	X		X			
MICHAEL GRATZ— son-in-law 1740 Europe— 1811 Philadelphia lived in Lancaster during War							X			
MOSES SIMON— son- retarded 1751 Lancaster— 1816 Philadelphia	1751	1804		X	X	X	X	X	X	X
BELAH SIMON MYERS-COHEN— daughter 1755 Lancaster— 1833 Philadelphia married Solomon Myers-Coheh 1779	1755	1780 1790's		X	X	X	X		X	
SOLOMON MYERS-COHEN— son-in-law 1744 NY— 1796 NY sometime partner of Simon who lived in Lanc., Phila. and NY.							X			
MYER SIMON— son- retarded 1757 Lancaster— 1825 Philadelphia	1757	1804		X	X	X	X	X	X	X
SHINAH SIMON SCHUYLER— daughter 1762 Lancaster— 1815 Troy, NY. married Dr. Nicholas Schuyler 1782	1762	1782			X	X	X			
RACHEL SIMON ETTING— daughter 1764 Lancaster— 1790 Lancaster married Solomon Etting 1783 his first	1764	1790			X	X	X	X		

NAME, BIRTH, DEATH, COMMENTS	IN LANCASTER FIRST	LAST	PERIODS IN WHICH THEY WERE IN LANCASTER 1740 to 1749	1750 to 1759	1760 to 1769	1770 to 1775	1776 to 1783	1784 to 1790	1791 to 1793	1794 to 1804
SOLOMON ETTING— son-in-law 1764 York, Pa.— 1847 Baltimore partner of Simon 1784-1790							X	X		
LEAH SIMON PHILLIPS— daughter 1763 Lancaster— 1842 Philadelphia married Levy Phillips 1785	1763	1790's			X	X	X	X	X	
LEVY PHILLIPS— son-in-law 1754 ? - 1832 Philadelphia partner of Simon from 1790 to Simon's death in 1804. lived in Lanc. and Phila.								X	X	X
HESTER SIMON— daughter, unmarried 1772? Lancaster— 1820 Philadelphia	1770?	1804				X	X	X	X	X
HYMAN GRATZ— grandson 1776—1857 Philadelphia Apprentice to Simon									X	
SIMON GRATZ— grandson 1773 Phila.-1839 Phila. apprentice to Simon									X	
LEVY ANDREW LEVY— nephew (of Simon) father 1734 London— 1829 Baltimore clerk and partner of Simon	1746	1785	X	X	X	X	X	X		
SUSANNAH (?) LEVY— wife 1745 ?- 1807 Baltimore married Levy Andrew Levy about 1761	1761?	1785			X	X	X	X		
* *										
ELEAZAR LYONS 1729 Holland— 1816 Philadelphia wrote letters for Simon, his clerk?	1769	1781				X	X			
ABRAHAM DeLYON Savannah in 1733, then NY, then Lanc. 1743	1743	?	X							

VII

NAME, BIRTH, DEATH, COMMENTS	IN LANCASTER FIRST	LAST	PERIODS IN WHICH THEY WERE IN LANCASTER 1740 to 1749	1750 to 1759	1760 to 1769	1770 to 1775	1776 to 1783	1784 to 1790	1791 to 1793	1794 to 1804
ISAAC NUNES HENRIQUES – Shohet ??-1767 Philadelphia Savannah in 1733, then NY, then Lanc. co-deeded Lanc. cemetery with Simon 1747	1740's	1756	X	X						
JOSEPH MYERS– silversmith 1764 NY– 1827 Richmond son of Myer Myers of NY fame	1769	1781			X	X	X			
DANIEL MENDES Da CASTRO ?? - ?? left Lancaster for Curacao	1740's	1740's	X							
BARNARD JACOBS– ritual circumciser ? - 1790's Baltimore ran store in Heidelberg, Lanc. County	1759	1783			X	X	X			
AARON LEVY 1742 Amsterdam– 1815 Philadelphia refugee during War	1778	1782					X			
SAMPSON LAZARUS– father - 1788 NY in Maryland in 1770's	1750	1760's 1783		X	X		X			
JOSHUA ISAAC– son-in-law 1744 ? - 1810 married Brandly Lazarus 1781 in Lancaster	1770's	1785				X	X	X		
JOSEPH SOLOMON– father 1710 Europe– 1777 Lancaster Uncle of Rosa Bunn Simon, storekeeper and sometime Lancaster Shohet for Simon	1746	1777	X	X	X	X	X			
BILAH MYERS-COHEN SOLOMON– mother ? ? – died between 1748-1777 married Joseph Solomon in London 1738	1746	?	X	X	?	?				

NAME, BIRTH, DEATH, COMMENTS	IN LANCASTER FIRST	LAST	PERIODS IN WHICH THEY WERE IN LANCASTER 1740 to 1749	1750 to 1759	1760 to 1769	1770 to 1775	1776 to 1783	1784 to 1790	1791 to 1793	1794 to 1804
MYER SOLOMON– son 1740 London– 1800 Baltimore shopkeeper with and after Joseph Solomon	1746	1793	X	X	X	X	X	X	X	
ISAAC SOLOMON– son 1742 NY– 1798 Baltimore shopkeeper with and after Joseph Solomon	1746	1782	X	X	X	X	X			
RACHEL SOLOMON MARKS– daughter 1747 Lancaster– 1797 married Levy Marks in 1764	1747	1782	X	X	X	X	X			
LEVY MARKS– son-in-law, tailor 1737 Europe– 1781 Philadelphia shops in Lancaster and Philadelphia	1764	1781			X	X	X			
SOLOMON MARKS– grandson, tailor 1766 Lancaster– 1824 Richmond tailor in Lancaster tax list 1782	1766	1782			X	X	X			
SHINAH SOLOMON ETTING– daughter 1744 NY– 1822 Baltimore married Elijah Etting of York 1759	1746	1759	X	X						
SOLOMON ETTING– grandson 1764 York, Pa.– 1847 Baltimore married Rachel Simon 1783 his first then Rachel Gratz in 1791							X	X		
LEVY SOLOMON– son 1748 Lancaster– 1827 Baltimore shopkeeper with and after Joseph Solomon	1748	1783								
* * * * * * * * * * * * * * * * * * *										
Mordecai Moses Mordecai	1761	1761			X					
Joseph Cohen	1799	1801								X



LANCASTER'S GATES OF HEAVEN



PORTALS TO THE PAST

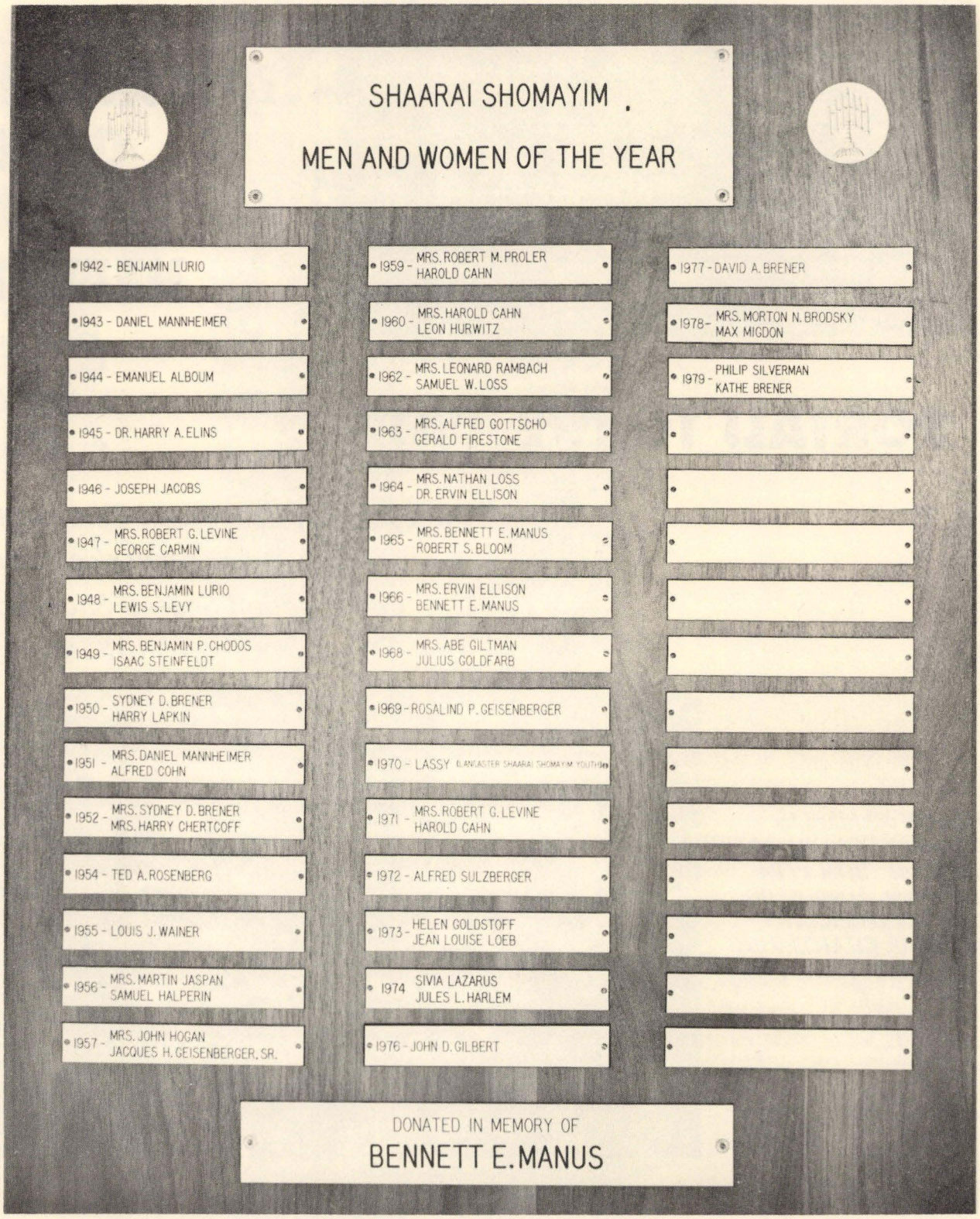
The 19th Century Jewish Community of Lancaster, Pennsylvania and Congregation Shaarai Shomayim 1856–1979

Orignally published by Lancaster's CONGREGATION SHAARAI SHOMAYIM in commemoration of the 120th ANNIVERSARY OF THEIR CHARTERING NOVEMBER 19-21, 1976



Reproduction of postcard sold by member Isaac Steinfeldt – circa 1910. Constructed in 1896, Synagogue is the 4th oldest still in constant use in the U.S. Reform Congregation Shaarai Shomayim was chartered in 1856. Cemetery, 4th oldest in America, was deeded in 1747 to Colonial leader Joseph Simon, "In trust for the Society of Jews settled in and about Lancaster."

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SHAARAI SHOMAYIM
MEN AND WOMEN OF THE YEAR
1942 - BENJAMIN LURIO
1943 - DANIEL MANNHEIMER
1944 - EMANUEL ALBOUM
1945 - DR. HARRY A. ELINS
1946 - JOSEPH JACOBS
1947 - MRS. ROBERT G. LEVINE
GEORGE CARMIN
1948 - MRS. BENJAMIN LURIO
LEWIS S. LEVY
1949 - MRS. BENJAMIN P. CHODOS
ISAAC STEINFELDT
1950 - SYDNEY D. BRENER
HARRY LAPKIN
1951 - MRS. DANIEL MANNHEIMER
ALFRED COHN
1952 - MRS. SYDNEY D. BRENER
MRS. HARRY CHERTOFF
1954 - TED A. ROSENBERG
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1959 - MRS. ROBERT M. PROLER
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1960 - MRS. HAROLD CAHN
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1962 - MRS. LEONARD RAMBACH
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GERALD FIRESTONE
1964 - MRS. NATHAN LOSS
DR. ERVIN ELLISON
1965 - MRS. BENNETT E. MANUS
ROBERT S. BLOOM
1966 - MRS. ERVIN ELLISON
BENNETT E. MANUS
1968 - MRS. ABE GILTMAN
JULIUS GOLDFARB
1969 - ROSALIND P. GEISENBERGER
1970 - LASSY LANCASTER SHAARAI SHOMAYIM YOUTH
1971 - MRS. ROBERT G. LEVINE
HAROLD CAHN
1972 - ALFRED SULZBERGER
1973 - HELEN GOLDSTOFF
JEAN LOUISE LOEB
1974 SIVIA LAZARUS
JULES L. HARLEM
1976 - JOHN D. GILBERT
1977 - DAVID A. BRENER
1978 - MRS. MORTON N. BRODSKY
MAX MIGDON
1979 - PHILIP SILVERMAN
KATHE BRENER
DONATED IN MEMORY OF
BENNETT E. MANUS

Preface

This history of the 19th and 20th century is not a glorification of Shaarai Shomayim. All too often, in the interest of self-esteem, organizations have written historical summaries that exsalt their past and ignore the embarrassments. Previous histories of our Congregation, either on purpose or by lack of knowledge, have not printed all that could have been told. What was exposed, for the most part, was accurate, but it was also positive and self-serving to the organization. Today, the historian demands the truth. The era of the glorified history has ended.

For practical purposes, the history of the Jews of Lancaster can be divided into three parts. The first is the Colonial period extending from 1740 to 1804. For the most part, it is the story of Joseph Simon, the only important Jew of Colonial Lancaster.

The second period starts about 1839. The years between 1804 and 1839 are completely void of Lancaster Jewish activity. Starting with 1839 and continuing to the 1880's, the study of Lancaster's Jewish community is a study of the history and members of Shaarai Shomayim. Founded in 1855, Shaarai Shomayim would stand alone as Lancaster's only Congregation until the organization by the Eastern European Jewish immigrants into congregations starting in the 1880's.

The second period is also characterized by the small number of Lancaster Jews. By 1880, there were only thirty families connected with Shaarai Shomayim. Although formal genealogical studies were not made, the few families involved allowed for a detailed study of the people who made up the Congregation. With such a small congregation, the deeds and misdeeds of any one member reflected upon the synagogue and Jewish community as a whole. Thus, the story of the second period is as much people oriented as it is congregation oriented.

The third period starts in 1880 and continues to the present. The German Jews or Western European immigrants, were no longer alone in Lancaster. As second generation, established Americans, they would see themselves vastly out-numbered by the Eastern European Jews, or "Russian Hebrews," as the newspapers called them. Their life-styles would not be compatible. The local press took delight in reporting the conflicts within the "Russian Hebrew" community.

For two reasons, by 1910 my approach in writing this congregational history must change. On the one hand, by that date, the membership had grown to over 60 families. It would no longer be possible to dwell on the individual Jew. Secondly, your author must avoid the problem of including some people and their accomplishments, while inadvertantly omitting others. Thus, congregational events occupy the spotlight and people and names (except rabbis and presidents) rarely appear. The only exception is to list the names of descendants of early Jews *who still live in Lancaster.*

Post Simon Years

By 1804, only one Jewish family was left in Lancaster. In that year Joseph Simon died at the age of 92. He was the first Colonial Lancaster Jew in 1740 and the last in 1804. He was both the beginning and the end of the first Lancaster Jewish community.

Joseph Simon's death brought an abrupt end to the first Lancaster Jewish community. There would be no ties in blood or marriage between the Simon era and the era of Congregation Shaarai Shomayim. The only tangible evidence of the earlier community which the new Jewish immigrants would find in Lancaster would be the cemetery.

The cemetery they would find would be in deplorable condition. As early as 1837, Rebecca Gratz, granddaughter of Simon, would write about her visit to his grave in Lancaster.

"The last day I spent in Lancaster I visited his tomb – the fence was broken, cows were grazing among the high grass and weeds that covered it – and I came away sorrowful . . . "

The first priority of the new Jewish community would be to restore this sacred burial ground.

The only reference to a Jew in Lancaster County between 1804 and 1839 was the Will of Lazarus Levi. Levi lived first in Philadelphia where he was active in the Masons. In the Pennsylvania Evening Post of July 12, 1777 he "warns the public that they are forbid to trust the subscriber's wife, as he will pay no debts of her contracting." On March 21, 1780 he married the widow Magdalena Feuerstein Lufft and purchased a lot in her town of Reamstown (Lancaster County) on August 24th of that year. In his will dated May 25, 1808 (he died in December, 1808), he mentions his wife Magdaline, a gentile, his daughter Elizabeth and her husband Peter Snyder who shamefully left her. In it he requested that, "if the weather permits, they should carry my body to the Borough of Lancaster to be buried in the Jew's burial ground according to their custom." There is no evidence that he was buried in the cemetery.

German Jewish Immigration

In 1820, the Jewish population in the United States was estimated at only 4,000 – an insignificant increase from the 2,500 of 1776. Lancaster would gain few, if any, residents during that period. The few Jews who arrived would either join an existing Jewish community, or the more venturesome would travel west to seek their fortune.

Jews had lived in Germany since the beginning of the Christian era, when Roman legions brought them as slaves into the Rhine Valley from Palestine. Charlemagne, in the eighth century, invited the participation of Jews in finance and commerce and encouraged the migration of Jews from Islamic Europe. In medieval Europe, the Jews were subjected to periodic outbreaks of mass anti-Jewish hysteria. Therefore, they developed their own lifestyles, separate from the gentile community. As long as they were tolerated by their "host" country, they would be happy living their lives apart from the rest of the society. As their environment became hostile, they would move on.

Moses Mendelssohn (1729-1786) emphasized Judaism as a system of ethics and encouraged the Jew to become part of the secular world. His efforts and liberal reforms instituted by Napoleon brought the Germanic Jew into the mainstream of European life. Jewish political disabilities were reduced and even restrictive Prussia, in 1812, decreed near equality and citizenship to Jews.

Had Napoleon not met his Waterloo, the mass immigration of Jews to America may never have occurred. In 1815, the Congress of Vienna nullified the rights of German Jews. Former attitudes toward Jews returned, and the restrictions on economic opportunity and freedom of marriage surfaced again. It became apparent that there was no future in Germany for the industrious, young German Jew.

Peddlers

In 1840, the Jewish population in America was 15,000; by 1850, it had grown to 50,000 out of a total population of 23,000,000. In all, from 1812 to 1880, five million would emigrate from Germany and some 200,000 of these were Jews. More Jews would come from Bavaria than from other German states due to the harshness of anti-Jewish laws, and they fled Austria, Hungary, Bohemia, and Rumania as well as Germany. It would be the Jews of western Europe who would form Lancaster's second Jewish community, settling here during the 1840 to 1860 period.

More often than not, the new Jewish immigrant would become a peddler. Peddling was attractive for a practical reason: it offered a quick means of accumulating capital while at the same time requiring almost no investment. The hope was to start out with pack on back, graduate to horse and wagon and finally to open a store. Indeed, Altman's, Bloomingdale's and Nieman-Marcus, to name a few department stores, started exactly that way.

The life of a peddler was no joy. He usually spent weeks on the road, unable to speak proper English, and often despised due to an undeserved reputation for dishonesty as a result of Shakespeares' Shylock image. Yet he was a welcome sight to those living far from the cities. He would bring news as well as the needed goods. Among the Lancaster-based peddlers who eventually opened stores would be Moses Geisenberger, Levi Rosenstein and brothers Herman and Joseph Strauss.

There was a strong element of danger in peddling. The peddler would travel hundreds of miles, constantly carrying cash or merchandise, and was an obvious prey to the robber and murderer.

Lazarus Zellerbach

Peddler Lazarus Zellerbach was a victim of foul play in Lancaster. He never lived here; his home base was Philadelphia, and Lancaster was merely part of his territory. His story, however, in the Lancaster papers, was the first mention of a Jew since the death of Joseph Simon in 1804. The story unfolded starting March 7, 1839.

"A case of murder which for blackness of barbarity and ferocity, is unparalleled in the annals of history, has lately degraded our neighborhood.

A number of boys, while engaged in playing upon the race course (where Franklin & Marshall College now stands), a short distance from the city, discovered the body of a man, whom they reported to a passerby as being drunk. The traveller riding in his saddle saw in the distance the body, and upon examination found the man dead. Information was at once sent to the coroner, who held a regular inquest and found a verdict of 'murder by person unknown'. Afterwhich the body was moved to the house of Mr. Anthony McGlinn, for the inspection of the public, and to undergo a post mortem examination.

The body had evidently laid some time. The eyes were sunken and absorbed. The clothes that must have been deluged with blood were washed by the frequent rains and the body preserved from decay only by the coldness of the weather.

From what we could learn there were fifteen or sixteen wounds inflicted on the body, two or three of which were sufficient to prove fatal. The principal wound was in the neck of about two inches in length, severing several muscles, the juglar vein and the artery of the face. In addition to these there were three wounds on the chin and chest, together with violent contusions on the forehead and the bridge of the nose was broken. There were four direct stabs in the back of the neck, one in the abdomen, over the stomach and two in the right thigh. His hands were shockingly lacerated, consisting of a long deep incision on each hand, evidently produced by grasping a sharp instrument and having it drawn through. There were several stabs in the hands, showing a disposition to hold the hands up, while the thrusts were made at him."

The paper, *The Examiner and Democratic Herald*, was a weekly paper. This above section of the article was written prior to identification of the victim; the second part of the article follows.

"P.S. Since writing the above, the body has been recognized and borne away by those who appear to be afflicted relatives and friends. The deceased was a Hebrew or Jew, a Pedlar of Dry Goods, Jewelry and German Silver. His name was Lazarus Zellerbach. His hat, coats, etc. were recognized, and his person plainly identified. He left Philadelphia about five months since, and should have returned with about $1,000. He was seen in Pittsburgh about ten weeks since, and had then nearly sold out, secured United States Bank money for other paper, and was requested by a friend to accompany him direct to Philadelphia. But as he had to collect some debts at Reading, Berks County and at Harrisburg, he could not go direct to the city. He promised to be there by Easter. He is said to have been a quiet man and could scarcely have been led into a quarrel. That he was in the habit of carrying money without showing it; generally keeping a small purse for change."

The mayor of Lancaster offered a $300 reward and the governor of the state $250. The editorial in the paper affirmed the tragedy of this most brutal murder ever to have occurred in Lancaster. As we will see, peddling was a common occupation of the Jewish immigrant and robbery or death was a constant danger for these men who often traveled alone away from their home base for months at a time.

The murderer was captured in Baltimore where he was trying to sell some of the stolen items. His name was Henry Kobler Musselman. Lewis Willman, Musselman's servent, was also charged with murder, but he turned state's evidence. He testified that Musselman told him that he came with Zellerbach from Cleveland, Ohio, to Pittsburgh, from whence they traveled on foot together toward Lancaster. When within a mile of the city, Zellerbach stopped to "ease" himself. At that time, Musselman took a stone and struck him on the head, and then took his knife and stabbed him and threw the body over a fence, after robbing him of his peddler's pack, containing watches, jewelry, etc.

On the basis of Willman's testimony and of other physical evidence, Musselman was convicted of murder in August of 1839 and hanged on December 20, 1839. Justice was swift in those days.

A transcript of the trial yields further information. Lazarus was murdered on February 6 and the body found on the 27th. Fellow Jewish peddlers testified at the trial: Moses Baker who had known Lazarus since the age of 4 or 5 and went to school with him in Germany; Emanuel Reinhamer who was a second cousin; Joseph Lafferty and Jacob Koch. Isaac Liebenstine who knew Lazarus's parents and who came to America with Zellerbach in September 1835. They lived at Balz on the Rhine River and landed at New York.

Testimony also revealed that Lazarus would make one or two trips a year from Philadelphia into Pennsylvania, Pittsburgh and on into Ohio. He was 27 or 28 years old, of stout build, with reddish hair and 5' 7½" tall. He was unmarried with no American relatives except Emanuel Reinhammer.

1840's

From the 1839 tragedy of Lazarus Zellerbach we can move into the decade of the 1840's. It was during these ten years that the pioneer Jews would arrive to form the nucleus of the present Lancaster Jewish community.

The local newspapers of the 1840's were completely void of reference to this new Jewish community. Therefore, from local sources, we have no information on the character of the community.

The Occident, the Jewish paper published by Isaac Leeser of Philadelphia, stated in its April 1845 edition that ". . . they have meetings for prayer in Wilkes-Barre and Lancaster, Penna., and there is some prospect that in both places there will be soon formed permanent Congregations." In 1850, he again states that weekly meetings are being held.

Beyond that, the only evidence of Jewish community activity was a burial in the cemetery on September 6, 1849. It would be the first documented burial in the 1747 Hebrew burying ground since that of Joseph Simon in 1804. The honor belongs to Julia Rosenstein Stern. Her tombstone is carved with her date of birth (1820) and the fact that she was the wife of Eli Stern. There is no local obituary for her, and the courthouse has yielded no evidence of her husband's or her existence. Her maiden name "Rosenstein" would be a name of distinction in the early Lancaster Jewish community, and we can conjecture that she was a sister to one of the Rosensteins whom we will soon meet.

Our study of the 1840's must now turn to the handful of Jews whose names appear in legal documents and the press. It would be nice to know who was the first Jew in Lancaster at that time, the father of the second community. Unfortunately, we cannot know with certainty who was the first.

DAVID ROSENSTEIN

The Lancaster City census for 1840 provides us with only one potential Jewish name. David Rosenstein was listed as being 29 years old and from Germany. His wife, also from Germany, was named Sophie, age 27. They had a daughter age 11 and a son, Israel, age 2. Both were listed as being born in Germany which indicates that David arrived in America no earlier than 1838. There appears on our Congregation's 1855 charter the name "D. Rosenstein". However, the 1850 Lancaster census fails to list David Rosenstein. The first names of his family, his place of birth and his occupation (peddler) all indicate that he was Jewish.

JOSEPH ECKSTEIN

Perhaps the first Jew was Joseph Eckstein (1796-1890). When he died at the age of 94, his obituary indicated that he came to America in 1836, settled in Philadelphia, and one or two years later came to Lancaster. His place of birth was Regensburg, Bavaria. Philadelphia's Congregation Rodeph Shalom lists a Joseph Eckstein as early as 1832 and 1838. The Lancaster cen-

sus of 1850 indicates that he was 56, a peddler married to Caroline, age 42, with a son William 6. His name appears on the charter of Shaarai Shomayim. He was on the committee to write the constitution and was the first Hazzan (or reader) at the salary of $5 per year. He became a Trustee in 1859 and Vice President of the Congregation in 1866 and 1872. In 1867 he was hired to clean the Temple and lived next.door for $80 per year rental, plus water. In later years, due to his age and financial plight, he was given free membership.

He was licensed in 1847 and 1848 by the city as a "pedlar on foot". In the 1860's he and son William were boxmakers on Orange and Shippen Streets. William (1844-1925) moved to Philadelphia in 1870.

Joseph outlived two wives; his first wife, Caroline (1809-1859) and his second wife, Henrietta (1814-1890) who died only six days before him. She was born in Prussia, according to the census. Joseph and his wives are buried in Shaarai Shomayim cemetery.

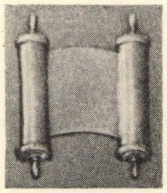


NATURALIZATION

The Naturalization records in the courthouse are of great value to the historian. These records list the date and former country of those in Lancaster County who became United States citizens. By working backwards, one could determine the latest date of arrival of the new citizen. The law stated that to become a citizen one must live in America for five years and in Lancaster for one year, or if he turned 21 and had been in America for three years, he was eligible. Neither Joseph Eckstein nor David Rosenstein were naturalized in Lancaster which confirms their prior residency elsewhere. On the other hand, although it is unlikely, those who fail to appear on the Lancaster records may have chosen either not to become citizens, or may have taken the oath after leaving Lancaster.

ABRAHAM ROSENSTEIN

Abraham Rosenstein was naturalized on October 6, 1848. The 1850 census lists him as a trader, age 29, from Germany. His wife, Hannah, age 27, from Germany, and his mother (?) Sarah, age 63, also lived with him. He fails to appear in any other records or on the 1855 charter.



PEDDLER LICENSES

Apparently, the number of peddlers or traders selling in Lancaster County became a problem. Therefore the county decided to issue licenses to those who wished to do business within its borders. The courthouse no longer has these lists, but both in 1847 and 1848, newspapers listed those who received licenses. One was authorized to "peddle on foot with back pack or cart" or "with horse and wagon".

ALEXANDER GOODMAN

Alexander Goodman was among the 1847 peddlers who could use a horse and wagon. He also appears in the 1850 census as a trader, age 32, from Germany. His wife was Henrietta, age 24, from Germany. They had a son, Israel, age 1, born in Pennsylvania. Alexander was on the 1855 charter and was our first Treasurer. Shortly thereafter he must have left town, as he fails to appear in later records.

SELIGMAN BROTHERS

Stephen Birmingham's Our Crowd, The Great Jewish Families of New York, brought to the attention of many the fact that Jewish peddlers, prior to obtaining their success, worked in the Lancaster area.

Eight sons of David Seligman of Baiersdork, Bavaria, would come to America in the 1830's and 1840's. They started as peddlers, turned to clothing manufacturing during the Civil War and later as J. & W. Seligman and Company international financiers. On pages 35 to 38 of his book, Birmingham tells of brothers Joseph, William, and James renting a store in Lancaster in 1840 as the base of their peddling operations. In May 1841, they sent for their brother Jesse to come join them in America.

In 1891, Jesse gave an autobiographical address at Delmonico's in New York city: "After remaining in this city (New York) for two weeks, I found that my supply of cash was diminishing very rapidly, and that I had just sufficient money left to take me to Lancaster, Pa, where my three older brothers, Joseph, William and James, were then in a small business. I remained in Lancaster a few weeks, during which time I learned the English language to some extent . . . . . My brothers consulted as to what was the best course for our future, and as brother James, in the year 1840, was a pioneer in the South (Alabama), going there and remaining during that year, and returning with a net profit of about $800, we concluded . . . that we would better our condition by removing to that section of the country."

Although there is no reason to doubt the stay of the Seligmans in Lancaster, no legal (tax lists, census, ect.) record of their soujourn could be found.

WILLIAM FRANK AND SAMUEL DREYFOOSE

William Frank was a founder of the Jewish community of Pittsburgh in 1846. He started out as a peddler, but later became a successful glass manufacturer near Pittsburgh. Part of his memoirs in the possession of the American Jewish Archives, tell of his experiences in Lancaster which led to his marriage.

"During these weeks (in 1840) I made the acquaintence of and purchased goods from Blum & Simpson (of Philadelphia), who gave me credit for goods to the extent of $100, to go peddling out of the city. I peddled in Lancaster County one year and sent my parents $700, for them to come to America with. They came, ... "

On a train ride from Harrisburg to Philadelphia, William spoke to a fellow Jew (Samuel Dreyfoose) from Lancaster who had recently married. "I told him that if I could meet a desirable girl, I would marry also. He said if I would stop at Lancaster, he would introduce me to his wife's cousin, who was living with them, ..." William and Ephraim Wormser, brother of the young girl, travelled together to Philadelphia and met at Synagogue. "What do you think of my sister?" I said, "I had made inquiries about her, and that if she would have me, I would be willing to marry her." He suggested that William write to her. He proposed by letter and fourteen days later on October 18, 1843 Pauline Wormser and William Frank were married in Lancaster. Moses Rau of Philadelphia's Rodef Shalom performed the ceremony. There is no record of William and Pauline Frank living in Lancaster after their marriage.

Earlier, on May 18, 1843, Samuel Dreyfoose had married Therese Pappenheimer. Samuel Dreyfoose first appeared in Lancaster tax lists in 1843 and for the last time in 1847 as a peddler. In the Dreyfoose household were Thesese's first cousins Simon, Ephraim and Pauline Wormser (whom William Frank married). A brother of Thesese, Samuel, was found in the 1840 York County census. Three children of Samuel Dreyfoose were born in Lancaster: Laura 1844, Wallace 1846, Zerlina 1848. By 1848 the Dreyfoose Family had moved to Cincinnati.

HENRY LIEBEN

Henry Lieben (Levan) appears on the 1847 list with "on foot with pack" rights. According to *The Occident,* he married Miss Fanny Herzog of Munzeshiet, Baden, Germany. She was the sister of Jacob Herzog whom we will meet shortly. Henry appears on the 1855 charter and we will relate what happened to him when we discuss the 1850's.

Other peddlers on the 1847 and 1848 lists, of whom we know little else, were Samson Rosenberger, Hersh Loeb, Henry Kohn and Benjamin and Abraham Weill. The Weills appear in Rodeph Shalom records in the 1840's.

1840's COMMUNITY LEADERS

The two leading Jews in Lancaster in the 1840's and 1850's were Jacob Herzog and Moses Geisenberger. Their personal stories were quite a contrast, and their involvement in the formation of Shaarai Shomayim proved very different. Jacob Herzog would be our first President. Moses Geisenberger would not be on the charter nor appear on the early membership lists.

JACOB HERZOG

Jacob was born in 1817 in Baden, Germany. This is confirmed by the marriage of his sister to Henry Lieben, the census and his naturalization on July 6, 1844. Although his naturalization indicates an arrival no later than 1839, he fails to appear in the 1840 census or on the 1841 local tax list. He does appear on the 1847 tax lists. Unfortunately, the lists from 1842 to 1846 have not survived.

Jacob married the widow Fanny Heiss Weaver, a non-Jew. The date of marriage is not certain. Fanny's first husband, John Weaver, died on September 8, 1838. Her father, Jacob Heiss, wrote a will on May 26, 1841, in which he lists Fanny as being a widow. The 1841 tax list names Fanny as a widow and the 1847 list fails to mention her. This indicates that she was married to Jacob by then. This is further confirmed by the 1850 census which lists a son, Jacob, Jr., as being six years old. Therefore a marriage in 1842 or 1843 would be logical.

That same census lists a John H. Weaver as being 13, who apparently was Fanny's son from her first marriage. Jacob wasted no time in fathering children. In addition to Jacob, Jr., there are listed in the 1850 census: Catherine (age 4), Elizabeth (3), and Joseph (3 months).

Jacob Herzog was not a peddler. The 1847 tax list indicates that he owned property, most likely a store. The 1850 census lists him as a merchant, a classification far higher than the "trader" others were labeled. The 1850 Moody and Bridgen's map of Lancaster indicated that Jacob Herzog had a store in the middle of the west side of the second block of North Queen Street. His wealth could be attributed to his marriage to Fanny who may have inherited money from her late father. On May 16, 1849, for example, he mortgaged a lot on Middle Street (now Howard Avenue), which Fanny had inherited, for $4,926.41. This may have been security for goods he purchased for his store, as the holders of the mortgage were Philadelphia Jewish merchants and companies (Bernheimer, Einstein and Company, Goldstine and Brothers, and Blum & Simson).

No doubt it was in Herzog's home that services were held, and it was Herzog who, as will be confirmed in the 1850's, re-claimed and improved the Henriques-Simon cemetery for the new Lancaster Jewish Community.



Advertising Card of Moses Geisenberger's "The Golden Lamb" Dry Goods Store.



MOSES GEISENBERGER

For whatever reason, Moses Geisenberger was not involved in the formation of Congregation Shaarai Shomayim. In fact, he did not join the Congregation until about 1890 when his son Lionel joined. A check of the Reform Congregations Rodeph Sholom and Keneseth Israel of Philadelphia also fail to find Moses on their roster. There was a barely legible entry in 1839 in Rodeph Sholom's records, which may have been Moses Geisenberger. Apparently, Moses was among a large group of 19th century Jews who never affiliated.

Historically this fact is somewhat disappointing, as Moses was most probably the first Jew of the second, and current, Lancaster Jewish community. The story goes that Moses and his sister Henrietta arrived in Philadelphia in 1833 after a one hundred three day sea journey. He stayed in Philadelphia only a short time; he put a pack on his back and peddled his way to Lancaster.

Moses fails to appear on the Lancaster or Philadelphia 1840 census. The local press, more than once, reported that Moses Geisenberger operated a dry goods store, "The Golden Lamb," at 112 N. Queen Street from as early as 1843. He was granted a license to peddle with a horse and wagon in 1847. He and unmarried sister Henrietta (1820-1892), who lived with Moses until her death, appeared on the 1850 Lancaster census.

A Geisenberger family Bible has survived and it indicates that Moses was born May 15, 1816 in Bibergau, Bavaria. His sister was born February 12, 1820 in Traustadt, Bavaria. Moses' first granddaughter Florence Geisenberger Katz, born 1885, and now living in Chicago, relates that Moses' father was Simon of Bavaria. However, when Jews were required to take last names, Simon, a goat herder chose Geisenberger which means "Goat Mountain".

Moses married Rosanna Rau (1831-1892) of Philadelphia on October 25, 1857. The Rau family was quite prominent both in Bavaria and Philadelphia. In 1877 she served as the first President of Lancasters Ladies Hebrew Benevolent Society and held that position at the time of her death.

Granddaughter Florence recalls Moses' home above the store. As a youngster she would enter the home via a long dark hall which led to a huge dining room and kitchen. The yard behind the house stretched to the next street. There, in an out-kitchen, she recalls chickens being slaughtered. Each Sabbath Moses would sit in his rocking chair and give to her five cents as Sabbath "gelt".

Moses was among the most wealthy and respected Jews in Lancaster. His name would constantly appear on the list of donors to numerous charitable causes. He was the first Lancaster Jew appointed to the Lancaster Board of Trade. Although he rarely advertised, his dry goods store was among the most popular in Lancaster. He was known for his honesty and fair prices.

In 1869 a Torah sold to Moses by Fanny Herzog, widow of Jacob Herzog, was donated by him to the Philadelphia Jewish Hospital. This Torah was owned by Jacob Herzog and used by the Congregation. The widow, who was at odds with Shaarai Shomayim, refused to return it to the Congregation after Jacob died in 1858.

In 1892, after both Moses' wife and sister had died, a Julia Geisenberg came to Moses' household to care and keep house until Moses died. Julia had come from Memphis, Tennessee. Although family tradition states that Julia was not a relative, research has proved otherwise.

Moses in his will called Julia his neice. With the help of Geisenberg descendants in the South, the graves of Isaac Geisenberg (1822-1865 at Monroe, Louisiana) and his sister Henrietta Geisenberg Bowers (1831-1870 at Milliken Bend, Louisianna) were located. Isaac was the father of Julia Geisenberg. Safe in Israel are the records of the Bibergau, Bavaria, Germany Jewish community. In these records are the births, deaths and marriages of the Geissberger (Geisenberger) family.

To make a complicated story short, Marx Geissberger (1751-1835) was the father of Simon (Moses' known father). Simon (1791-1865) was married four times and widowed each time. As it turns out Moses was a step-brother of Isaac and Henrietta. Of more interest is that at least three of Simon's wives were from the Rau family. Likewise Moses married a Rau and his son Lionel married a Rau.

It is significant that the first name in the 19th century Lancaster Jewish community has survived into its fifth generation, the only fifth generation Shaarai Shomayim family to carry the name through all the generations. Moses had two sons: Isaac (1864-1938) and Lionel (1861-1932). Two other children, Marcus (1859-1860) and a still born (1858), died as infants.

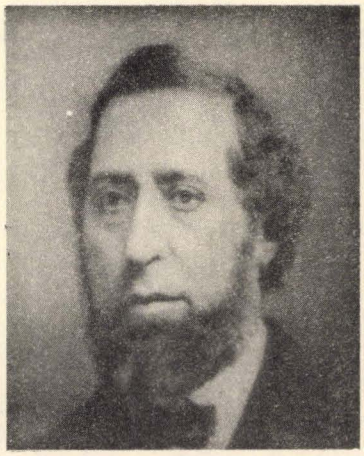
Lionel, in 1884, married Rosalind Rau, (1865-1941) his first cousin. They had six children: Florence (1885-), Stanley (1887-1974), Harold (1890-1918), Willard (1893-1893), Herbert (1895-1946) and Jacques (1901-1970). Stanley married Leane Rich Rosenthal (1897-1976) in 1919 and they lived in Lancaster their entire lives. They had no children.

Jacques Geisenberger married Mildred Levy Schaul in 1928. Their son Jacques Jr., is the third generation of the Geisenberger Law firm started by Lionel. The fifth generation is comprised of Steven, Robert, Lynn and Richard. With three sons, the Geisenberger name should continue for many more generations.

Moses is a most perplexing individual. He did good deeds his entire life. Even in death he left money to Shaarai Shomayim as well as the Jewish Orphan's Asylum and Jewish Hospital of Philadelphia. He, his wife, sister Henrietta, son Isaac and the two infants, are buried in Mt. Sinai Cemetery in Philadelphia.

Why he never joined Shaarai Shomayim until late in life, may never be known. Perhaps, its early orthodoxy was not to his liking. Maybe, while a good person and most highly respected, he just wasn't religious. It really doesn't matter. Moses Geisenberger was a good start for the Lancaster Jewish community.

GEISENBERGER FAMILY NAME–
FIVE GENERATIONS STRONG–
ONLY FIVE GENERATION FAMILY
IN TEMPLE FOR WHICH NAME HAS
SURVIVED.



Moses Geisenberger
(1816-1904)

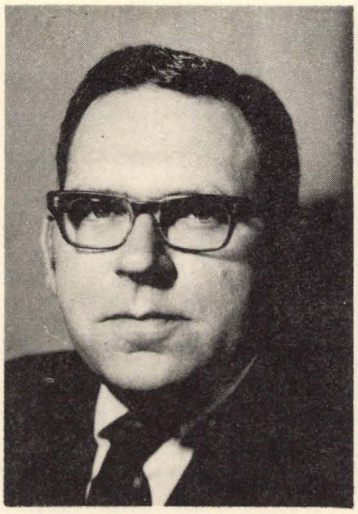


Julia Geisenberg
(1863-1932)



CIRCA 1916
Lionel Geisenberger (1861-1932)
Surrounded by sons, left to right
Harold (1890-1918)
Jacques (1901-1970)
Herbert (1895-1946)
and Stanley (1887-1974)
Sister Florence (1885) lives in Chicago.

Jacques H. Geisenberger Jr.
(1931) and his children
Steven (1957)
Robert (1960)
Lynn (1962)
and Richard (1964)





1850's

The decade of the 1850's would be years of contrast. They would start where the 1840's left off, with a handful of Jews living in and about Lancaster. The middle years would experience the joy of their organization into Congregation Shaarai Shomayim. The decade would end with the bitterness and divisiveness caused by tragedy in the personal life of Jacob Herzog.

Little can be said about the early 1850's. The various sources of information yield nothing. The entrenchment of the Jew into the community continued. Moses Geisenberger and Jacob Herzog became more established in their respective businesses and continued as the leaders of the Jewish community. As they accumulated wealth and success, they became the visible Jews to the non-Jewish community. In that role, they did well, as later references indicated that they were well liked and respected.

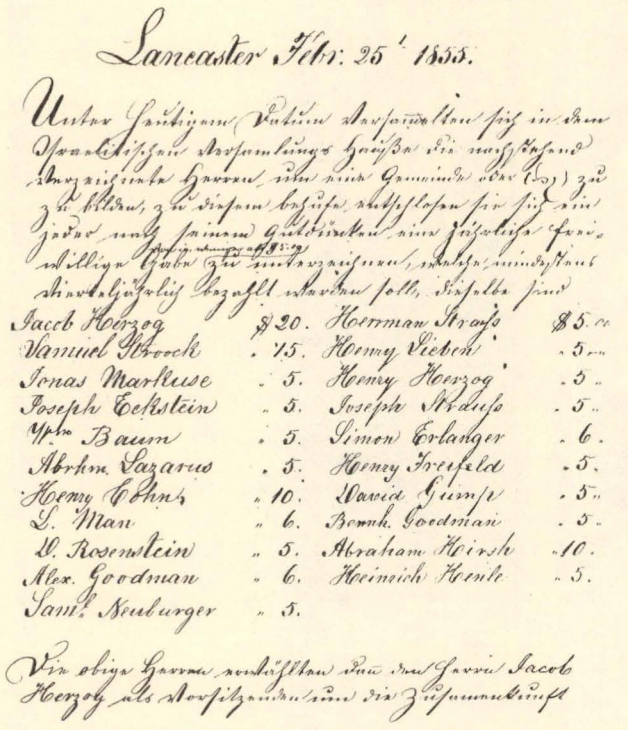
Evidently, during these first five years of the 1850's, more and more peddlers and merchants made Lancaster their home base. On February 25, 1855, Jacob Herzog as chairman gaveled to order the organizational meeting for the yet unnamed Congregation. Twenty one Jews had come to form a Congregation. "And they knew not Joseph"; they had no way of knowing of Joseph Simon and his Colonial Lancaster Jewish Community, which they were about to bring back to life. Joseph Simon, to them, was an ornate stone in their cemetery. They were meeting to continue where he left off.

The first formal responsibility was to pledge their spirit and resources to the new Congregation. Thus, it is recorded on the first page of the first minutes book:

JACOB HERZOG	$20	HERRMAN STRAUSS	$ 5
SAMUEL STROOCK	15	HENRY LIEBEN	5
JONAS MARKUSE	5	HENRY HERZOG	5
JOSEPH ECKSTEIN	5	JOSEPH STRAUSS	5
WILLIAM BAUM	5	SIMON ERLANGER	6
ABRAHAM LAZARUS	5	HENRY FREIFELD	5
HENRY COHN	10	DAVID GUMP	5
L. MAN	6	BERN GOODMAN	5
D. ROSENSTEIN	5	ABRAHAM HIRSH	10
ALEX. GOODMAN	6	HEINRICH HENLE	5
SAM NEUBERGER	5		

The second order of business was to hire Abraham Lazarus for $ 50 per year to advise the Congregation. The following officers were then elected: President – Jacob Herzog; Vice-President – Samuel Stroock; Treasurer – Alexander Goodman; Secretary – Henry Lieben, Trustees: D. Rosenstein, Simon Erlanger and L. Mann. Herzog, Lazarus and Goodman were appointed to look for a Shohet or kosher slaughterer. Goodman, Lieben, Lazarus, Eckstein and Rosenstein were appointed to write a constitution.

The young Congregation met again on March 4, 1855. At that meeting the name Shaarai Shomayim was ratified. A butcher was found and fines proposed for missing meetings. On March 11, the fine was set at 12½¢, but if you were out of town, not at home, or could give a good reason, the fine would be waived. Joseph Eckstein would be paid $5 to read at Saturday morning services which started at 7:30 A.M.



Lancaster Febr. 25 / 1855.

Unter Genehmigung Publikum Versammlung hiesiger Israelitischen Versammlungs Gemeinde die nachstehend verzeichnete Herren, eine Gemeinde oder (Congregation) zu errichten, zu diesem Behufe, unterschreiben sich hiermit, jeder nach seinem Gutbefinden eine freiwillige Gabe zu unterzeichnen, welche innerhalb Einem Monat hierauf bezahlt werden soll. Hiermit sind

Jacob Herzog	$20.	Herrman Strauß	$5.00
Samuel Stroock	15.	Henry Lieben	5.00
Jonas Markuse	5.	Henry Herzog	5.00
Joseph Eckstein	5.	Joseph Strauß	5.00
Wm. Baum	5.	Simon Erlanger	6.
Abrhm. Lazarus	5.	Henry Freefeld	5.
Henry Cohn	10.	David Gump	5.00
L. Man	6.	Bernh. Goodman	5.
D. Rosenstein	5.	Abraham Hirsh	10.
Alex. Goodman	6.	Heinrich Henle	5.
Saml. Neuburger	5.		

Die obige Herren versammelten sich und erwählten Jacob Herzog als Vorsitzenden, um die Zusammenkunft

First page of minute book written in German – February 25, 1855

There must have been opposition to the fine system, so at the March 18 meeting it was changed. Missing regular meetings would cost nothing, but it would cost 25¢ if you missed a general meeting. A by-laws committee was appointed and an English translation of the Constitution from German ordered written. Until 1880, all minutes of the Congregation were in German.

The next meeting was on October 30, 1855. Seats were to be sold at auction at a minimum cost of 50¢ to members and $1.00 to non-members. Julius Weill was hired as the first cantor and teacher at $150 per year.

On February 17, 1856, the first formal conversion to Judaism at Shaarai Shomayim was conducted. Jacob Herzog had married a non-Jewish widow. Therefore her children were not Jewish. Rev. Isaac Leeser, of Philadelphia, came to Lancaster and accepted into the Jewish faith Jacob, Jr., Elizabeth, Joseph and Clara Herzog. Isaac Leeser also brought with him a check for $50 from Hannah Isaac and Sylvia Hendricks of Philadelphia to help care for the cemetery. The relationship of these women to the Lancaster community or their motivation is not clear. A Hannah Isaacs (1792-1867), who died in New York, was a daughter of short-time Lancaster colonial resident Joshua Isaac(s). Joshua was not buried in Lancaster however. There was $45.07 in the treasury.

On May 4, the dues were set at $10 per year with an admission fee of $5, payable in advance. Some members had not paid their original pledges and were dropped from membership. On October 19, 1856, Jacob Herzog was given $23 to pay for the formal chartering expenses. On November 18, 1856, the courthouse in Book N Vol 8, page 378 recorded officially the existence of Congregation Shaarai Shomayim.

Who were these charter members? Jacob Herzog, Alexander Goodman, Henry Lieben, D. Rosenstein and Joseph Eckstein were members of the community in the 1840's. Little else, Lancaster Countywise, is known about: Samuel Stroock, Henry Cohn, L. (Leon) Man(n), Jonas Markuse, Abraham Lazarus, Samuel Neuberger, Henry Herzog (possibly related to Jacob), Henry Freifeld, David Gump, Bernhard Goodman and Heinrich Henle. We can conjecture that some were peddlers based in Philadelphia or elsewhere, friends of Herzog who by choice or persuasion attended the first meeting. By that date of the formal charter, they all had disappeared from Congregational records. As the table shows on a following page, many of these charter members have births of sons recorded in the Mohel record of the closest congregation – Rodeph Shalom in Philadelphia.

Simon Erlanger was a native of Wurttenberg, Germany. He was born in 1818. His wife, Henrietta, was born in Bavaria about 1830. The 1860 census lists three children (Sarah, Abraham and Charles) the oldest born in Pennsylvania in 1852.**David Gump** and Simon had a clothing store at 70 N. Queen as early as 1857. By 1859 it was called S. Erlanger Co. The minutes of the Congregation indicate that he left Lancaster in 1872. He served as secretary, treasurer, vice-president and as president in 1864-65. Son Abraham, of the New York Firm of Erlanger & Co., would visit Lancaster in 1894 after an absence of 25 years, according to the local newspapers.

William Baum was from Bavaria and was naturalized in 1845. He appears in the 1850 census as a trader or peddler, age 36, with a German wife and four children (Levi 11, Rosanna 5, Aaron 4, and Simon 2). By 1860, he had left Lancaster.

Herman and Joseph Strauss were probably brothers. **Herman Strauss'** obituary stated he was born in 1824 in Massan, Frankfort-on-the-Rhine, Germany. He came to the United States about 1851. He was a pedlar his entire life, and starting in 1852, he was in business with his brother Joseph. Their store, Strauss & Co., was located at 33 N. Queen Street. Herman lived at 43 W. Frederick. Their sister Caroline was married to Levi Rosenstein.

As one might expect of a peddler, Herman was rugged and hard working. Unwilling to accept competition, the newspaper of September 21, 1879, tells of 55

year old Herman picking a fight with another peddler. The result was a $5 fine. On the other side of the ledger, the papers reported that on January 24, 1874, Herman came to the aid of a drunk with over $600 in cash on him. Herman took him to the Keystone Hotel. The man, once sober, thanked Herman for his honesty and for finding him a place to sleep it off.

Herman must have been a devoted family man. His wife was the former Betka Ostheim, (born Westphalia, Prussia, 1835, died 1916) daughter of Joseph Ostheim, who would follow his married daughter to Lancaster in the late 1860's. The ages of his children indicate that Herman and Betka were married as early as 1857. The various censuses indicate that they had at least ten children. Daughter Amelia, who clerked in the Strauss store, died in 1887 at the age of 21. The newspaper ca-count of her death stressed that she was well liked in the community. When Herman died on August 6, 1915, at Zion House in Lititz, he was the last of the charter members of the Congregation. Nine children survived him. Only son Edward, age 52, lived in Lancaster. To the best of our knowledge, there are no local descendants.

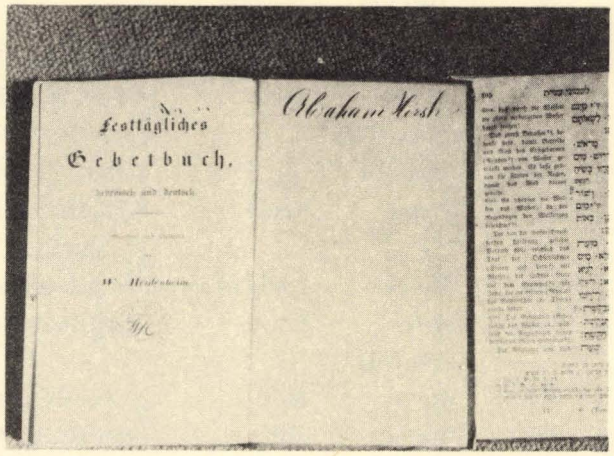
Joseph and Herman Strauss, according to the minutes, left Lancaster about 1859, but returned in 1862.

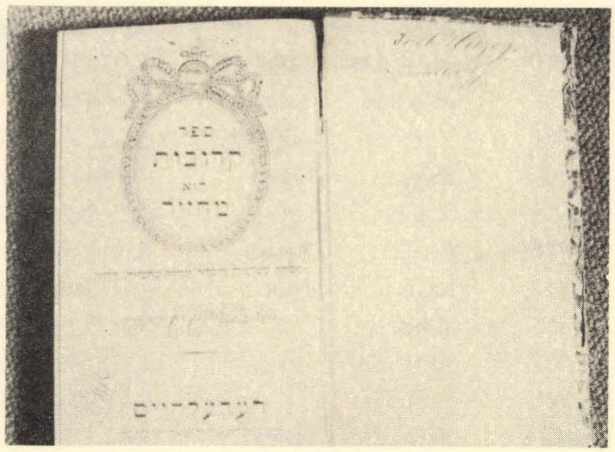
There were at least three Joseph Strausses in Lancaster prior to 1900. One was the charter member, another was a peddler and shoe merchant, and the third was the son of Lehman Strauss who arrived in the 1870's.

The charter's **Joseph Strauss** was married to Theresa Loeb, sister of Julius Loeb. Julius Loeb, starting in the 1860's, would be a life-long resident of Lancaster. These brother-sister and by-marriage relationships are important. They were the motivation which brought many Jewish families to Lancaster. The success of one's relative and his encouragements was all that was needed.

The 1860 census lists Joseph, age 27, from Massan, a jeweler. Wife Theresa was 21, from Haughenburgh, Massan, Germany. Sons Morris (3) and Lewis (2) were both born in Pennsylvania. From as early as 1856, he had a store, for in that year the papers report that he was robbed. The location was 14½ N. Queen Street, but by 1866 it was 33 N. Queen Street. Joseph Strauss died on November 16, 1866 as a young man of 45.

His widow continued to run the store. She had little choice since the 1870 census indicated that in addition to Morris and Lewis, Adolph, Amelia and Isaac had arrived. The store, throughout the years, was located at 122 N. Mulberry, 54 N. Queen and 143 N. Queen. In 1873, she formed a partnership with Adolph Jessel of New York. After the latters marriage to a daughter of Jacob Loeb in 1873, he left Theresa to work for his father-in-law. In 1884 she sold her shop as her sons formed a tobacco partnership. At her death in 1904, sons Morris, Lewis and Adolph were tobacco dealers, daughter Amelia was the widow of Bruno Astrich, and Issac lived in York. One of the daughters of Lewis Strauss is Jeanette Strauss Silverman of Lancaster.





Two prayerbooks in German and Hebrew, used for worship in then Orthodox Shaarai Shomayim in 1850's. These two books, owned by Jacob Herzog and Abraham Hirsh, were printed in Germany.

LEON BAUM assumed the presidency in 1858. We know from the minutes and city directory, that he had a "fancy goods" store at 31 North Queen Street. He joined the Congregation on May 4, 1856. Records indicate the he was gone from Lancaster by 1865. Strangely, his name fails to appear on the 1860 census. Buried in our cemetery, in undated graves, are Esther and Sarah Baum. Rodeph Shalom's Mohel Record lists a Lancaster birth in November, 1859.

BIRTHS OF LANCASTER, PA. MEMBERS' CHILDREN IN THE MOHEL RECORD OF CONGREGATION RODEPH SHALOM, PHILADELPHIA, 1848-1864

Compiled by Malcolm H. Stern

Register No.	Child's Name		Son of	Born	Place
	Hebrew	English			
378	Aryeh	Leopold	ABRAHAM HIRSCH	Mar. 25, 1855	Phila.
407	Moses	Marx	ISAAC & BABETTE GOLDMAN	Jun. 29, 1855	Lanc.
425	Eleazer		SAMUEL STROOCK	Sept. 9, 1855	Phila.
455	Ephraim		SIMON ERLANGER	Dec. 4, 1855	Lanc.
509	David	Tetzli	ABRAHAM HIRSH (dropped the "c")	June 25, 1856	Lanc.
564	Moses	(child of an unmarried woman)	CAHN	Jan. 1, 1857	Lanc.
593	Asher (Anshel)	Edwin	BERNHARD GOODMAN	Apr. 20, 1857	Phila.
595	Moses	Morris	JOSEPH STRAUS	Apr. 22, 1857	Lanc.
608	Moses	Zalman	SIMON ERLANGER	June 14, 1857	Lanc.
610	Simon	Simon	JACOB HERZOG	June 21, 1857	Lanc.
682	Abraham		HERMAN HIRSH	Mar. 22, 1858	Lanc.
710	Judah Lev	Louis	JOSEPH STRAUS	June 9, 1858	Lanc.
731	Solomon	Zalman	Rabbi MOSES ARON	Sept. 22, 1859	Lanc.
788	Mordecai	(Marcus)	MOSES GEISENBERGER	June 27, 1859	Lanc.
806	Simon	Simon	(HERMAN) HIRSCH	Sept. 3, 1859	Lanc.
824	Shalom		L(EON) BAUM	Nov. 14, 1859	Lanc.
828	Israel	Aaron	Rabbi MOSES ARON	Nov. 20, 1859	Lanc.
872	Isaac	Isaac	SAMUEL STROOCK	May 16, 1860	Columbia
875	Moses		SOLOMON LYCHENHEIM	June 11, 1860	Lanc.
887	Mordecai	Adolph	JOSEPH STRAUS	Aug. 16, 1860	Lanc.
908	Ephraim		DAVID GUMP	Oct. 13, 1860	Lanc.
924	Naphtali	Harry	ABRAHAM HIRSH	Dec. 9, 1860	Lanc.
992	Eleazer	Lazarus	Rabbi MOSES ARON	Oct. 1, 1861	Lanc.
1015	Abraham	Albert	LEOPOLD HIRSH	Jan. 11, 1862	Lanc.
1021	Daniel	Tetzli	(unmarried) ELLEN GREENWALD	Feb. 20, 1862	Lanc.
1022	Benjamin		ABRAHAM HIRSH	Feb. 21, 1862	Lanc.
1142	Solomon	Salomon	HAIM MOLLER	June 20, 1863	Lanc.
1170	David Dov	Theodore	ABRAHAM HIRSH	Nov. 7, 1863	Lanc.

NOTES:

Spellings of Hirsh (Hirsch) are inconsistent.

The unmarried mothers (Heb. "min ha-p'nui") may have been married to gentiles, but their marriages would not have been recognized by an Orthodox mohel, who used their maiden names.

Israel Aaron's father, Moses Aron (always with one "a"), is referred to by the abbreviation - "Ha-CH." - standing for Chacham, which means an ordained rabbi (literally "wise one"). No one was more lost for appropriate occupation than these transplanted European rabbis, so he was fortunate to be used as a reader.

DAVID GREENAWALD ran a grocery store, according to the 1856 and '57 papers. He died on December 28, 1862 while serving as Treasurer of the Congregation. His wife Esther (1804-1869), is also buried in our cemetery.

David and Esther Greenawald had five daughters and two sons. One daughter Fanny (1834-1876) was the first wife of Abraham Hirsh. A second daughter Lena (? -1902) married Rabbi Charles Austrian.

RABBI CHARLES AUSTRIAN

Rabbi Austrian was born on March 24, 1836 at Ehrstadt, Baden, Germany. He was the son of Rabbi Joseph Austrian. He was educated at the University of Berlin. At age 17 he was a cantor for his home town and later a Rabbi for a Congregation in Manheim, Germany.

In 1861 he came to the United States and served a New York Congregation. In 1863 he accepted a pulpit in Pottsville, Pennsylvania. Lena Greenawald and he were married in 1865 and in 1866 he accepted a pulpit in Springfield, Illinois. He left there in 1875 for Temple Emanuel in Chicago. He died in Chicago on September 21, 1895, but was brought back to Lancaster for burial. Lena and Charles had no children. When Lena died in 1902, she too was buried in Lancaster.

MOSES AARON joined the Congregation in 1859. but was a paid reader as early as 1858. In 1861, he was hired as the Congregation's Shohet. His salary would be $60, paid quarterly, and he promised to slaughter twice a week. Moses died in 1865. His wife Lezetta (Setta), born in Nassau, Hesse, Germany, continued to run their grocery store at 77 Locust Street until she left Lancaster in 1886. She died in 1898 and is buried with her husband in Lancaster. A son, Israel, was born on November 20, 1859. Perhaps the best kept historical secret in Lancaster concerned Israel Aaron.

RABBI ISRAEL AARON

Israel Aaron would be among the four students in the first graduating class of Rabbis from the Hebrew Union College in Cincinnati. The story goes that Moses Geisenberger personally recommended and introduced the young lad to the school's founder, Rabbi Isaac Mayer Wise. Israel, while home on summer break in July 1879, was pressed into service to conduct funeral services for Mrs. Jacob Loeb. The local papers reported his ordination as Rabbi on July 12, 1883.

In 1960, Joseph L. Fink writes about Israel Aaron in his article, "*Israel Aaron the First Graduate of the H. U. C.*," for the *Journal of the Central Conference of American Rabbis.* "Among the early German settlers of Lancaster, Pa., was a Jew, Moses Aaron, a native of Darmstadt, Germany. Before coming to the United States in 1850, Aaron had been an officer in the grand ducal army of Hesse. Perhaps his forthright Jewishness, which surely limited his rise in rank in the German army, explained his emigration. . .

When (the first class) completed its studies in 1883, young Israel Aaron, with a surname initial "A", became the first Rabbi to be ordained by the Hebrew Union College."

His first Congregation was in Fort Wayne. There he married the former Emma Falk. After four years, he went to Congregation Beth Zion in Buffalo, New York. In 1912 he was honored by that Congregation for his twenty-five years of service. One day later, he died.

The renowned Rabbi David Philipson was his classmate for eight years, and a dear friend. It was appropriate that in 1913 Rabbi Philipson wrote the memorial address on Rabbi Israel Aaron for the Yearbook of the Central Conference of American Rabbis. Israel would be the first of his three classmates to die. "He, like his classmates, was subjected to a severe test. These young men were to give evidence to an observant public as to whether rabbis, trained in an American institution of Jewish learning, would really prove equal to the requirements of leadership in Jewish Congregations. How well he measured up to expectations . . ."

Lancaster, a small Jewish community, without a Rabbi, gave birth to the very first graduate, the very first American born and trained Reform Rabbi, the first pupil of Isaac Mayer Wise.



Lancaster's Israel Aaron, First graduate in the first class of Rabbi Isaac Mayer Wise's Hebrew Union College

HIRSH BROTHERS

The name **Abraham Hirsh** appears on the charter. Abraham was a relative newcomer to Lancaster, having arrived just the year before. He was the first of five brothers and one sister who would make their presence felt in Lancaster. With Moses Geisenberger uninvolved in

Congregational affairs and Jacob Herzog, as we will see, removed from power, the Hirsh family would be the power behind the Congregation until the 20th century.

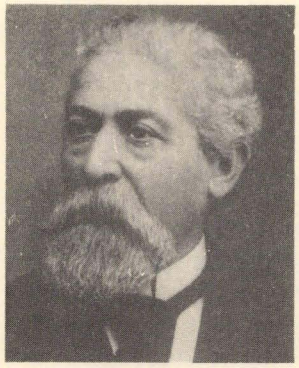
Their parents were Dorothea and Meyer Hirsh from Heckstein near Wormson Rhine, Hesse Darmstadt, Germany. As was so typical of the German Jewish family, which recognized no glorious future for their children in Germany, they sent, one by one, their sons across the Atlantic. As the first son earned money, he would pay the passage for his brothers and sisters. Abraham (1827-1905), although the eldest son, was not the first to come to America. Third born Leopold (1833-1901) had already been in America a year, when he and Abraham, in 1852, went to Reading and sold fancy notions. Shortly thereafter, they opened two stores in Danville, Pa.: a notion store and a clothing store. Abraham then opened a jewelry and watch store in nearby Sunbury. When brother Herman (1829-1889) arrived in 1854, they opened the Hirsh and Brother store on the northwest corner of Penn Square where the former Greist Building now stands. By the end of the century, they would become one of the largest retailers in central Pennsylvania.

CHARLES, GABRIEL AND CECILIA HIRSH

As early as 1857 Charles (1835-1871) and Gabriel (1840-1913) Hirsh operated Charles Hirsh and Company clothing store. The store was first located at 79½ N. Queen Street. The city directories list the locations in later years as: 1863–80 N. Queen Street; 1865 to 1879–170 N. Queen Street and from 1882 to 1888–160 N. Queen Street.

Charles was naturalized in Lancaster in 1858 and was living here when he died at age 36 in 1871. After his death Gabriel (who was naturalized in 1862) operated the store but lived in Philadelphia where he had other business interests.

A sister of the Hirsh brothers, Cecilia (1832-1911) in 1860 married Jacob Selig (1830-1912) in Europe. When Jacob and Cecilia came to America in 1883, he became a resident manager of the store. In 1898 and 1903 the store was located at 236 N. Queen Street and in 1905 at 10 W. Chestnut. By 1907 the store was out of business.



Jacob Selig (1830-1912), Vice-President 1885-1887, 1889-1891, 1897-1908. Made an "Honorary" Vice-President of the Congregation.

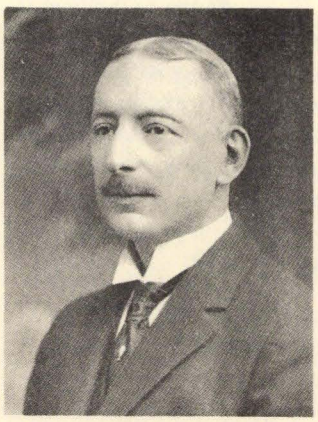
Brothers Abraham, Herman and Charles confined themselves to Lancaster and died here, having devoted their entire lives to the Congregation. Leopold and Gabriel would live in Lancaster from time to time, but at the time of their deaths were Philadelphia residents. Abraham and Herman were business leaders and highly respected and, as we will see, their antics would find them the subject of many newspaper articles.

ABRAHAM HIRSH

Abraham was married to Fanny Greenawald (1834-1876). After her death, he married the widowed Mrs. Abraham Sussman of Bellefonte, Pa. Fanny gave him nine children. (Leopold 1855-1895; David 1856-1922; Cecilia 1858-?; Rose 1859-1940; Harry 1860-1946; Benjamin 1862-1912; Theodore 1863-1866; Estelle 1866-? and Charles 1869-?). Leopold married a Nettie Gultman of West Virginia and he died in Portland, Maine. Harry and David were tobacco dealers and left Lancaster about 1902 and 1899 respectively. Benjamin operated a livery at 128-130 Cherry Street and was quite a horseman and horse fancier. He left Lancaster about 1907. Cecilia married Morris Horkheimer of West Virginia. In 1892 Estelle married Henry Ryder of Lancaster and Rose, also in 1892, married Isaac Drucker and after his death, the widower Henry Weill.

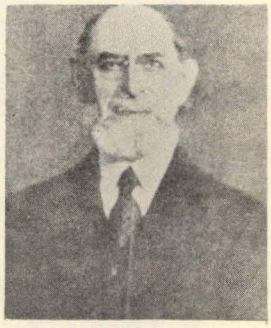
HERMAN HIRSH

Herman married, on May 19, 1857, Miss Augusta Bernheim (1833-1922) of Philadelphia. They had five children. Abraham became the famous Dr. A. Bern Hirsh of Philadelphia and New York. Cecilia (1861-1899) married Henry Kohn of Philadelphia. Clara (1862-66) died at age four. Clarence (1871-1894) worked in the Lancaster store until his death at the age of 23. Monroe Hirsh (1869-1917) would never marry, worked in the store, was the first historian of Lancaster Jews and a vice-president of the Congregation. Simon Hirsh (1859-1934) lived his life in Lancaster and was a President of the Congregation. He married the former Heloise Goldsmith



Monroe Hirsh (1869-1917) Son of Herman Hirsh, first Temple historian of Lancaster Jews. Treasurer–1903-1909, 1914-1916

(1860-1911). Daughter Irma (1888-1953) married Daniel Manheimer (1871-1951). Daniel Manheimer was a member and officer of the Congregation for over sixty years.



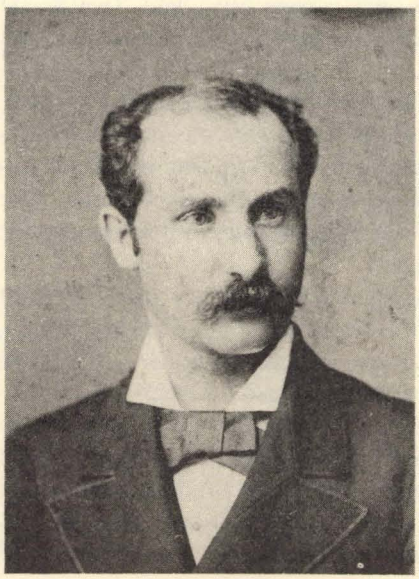
Dr. A. Bern Hirsh
Son of Herman Hirsh

DR. A. BERN HIRSH

Herman Hirsh's first born was Abraham on March 22, 1858. After graduation from high school he became a newspaper man first in Lancaster and then in York. However he turned to medicine and graduated from Philadelphia's Jefferson Medical College in 1882.

He set up practice in that city and served as professor of orthopedic surgery at Philadelphia Polyclinic Hospital. He served as vice-president of the American Electro-Therapeutic Association and editor of the medical journal "Weekly Rosters".

During World War I he served in the Army Medical Corps. By 1921 he had set up practice in New York City limited to Roentgenology. He edited the "New York Medical Journal" and was a founder of the American Congress of Physical Therapy. He retired in 1942. He died in 1945 the widower of Olga Tachau Hirsh. They had no children.



Adolph Albert
(1845-1926)
Husband of
Amelia Selig
Albert



Amelia Selig Albert (1861-1924)
Daughter of Cecilia Hirsh Selig

LEOPOLD HIRSH

Leopold's Lancaster obituary gives his place of birth as Beckstein, Hesse-Darmsdadt, Germany in 1833. He came to the United States in 1851, to be joined in a few years by his brothers.

In 1859 he married Elizabeth (Betty) Bernheim (1843-1891) of Philadelphia. Since Herman Hirsh had married Elizabeth's sister Augusta, we have a case of two brothers marrying two sisters. Another Bernheim girl, Rosette, if not another sister at least a relative, would marry Joseph Joseph who came to Lancaster in 1888.

Leopold was a partner in the Hirsh Brother Store until his death. However in 1873 he became a resident of Philadelphia and helped found Hirsh, Frank and Company of that city. Mason Hirsh of New York, a cousin, was also part of that firm.

Leopold had three sons. Charles B. and Ralph B. were Philadelphia residents. Harry B. Hirsh (1864-1944) graduated from University of Pennsylvania in 1883 with a degree in Engineering. He founded Belmont Iron Works and retired as President in 1920. He served as an officer of the Jewish Hospital of Philadelphia and the National Farm School in Bucks County, Pennsylvania.

The five Lancaster Hirsh brothers and their children were respected and influencial members of the Lancaster community. Their successful clothing and jewelry stores made them wealthy and they invested in



Mrs. Abraham Hirsh (1834-1876)
Fanny



Mrs. Herman Hirsh (1833-1922)
Augusta



Miss Settie Selig (1866-1945)
Daughter of Cecilia Hirsh Selig

real estate. Abraham was a long time member of the Board of Trade and help establish Lancaster's street railroad (trollys) and the Quarryville railroad. In spite of the five brothers having no less than 18 children, there are no local Hirsh descendants except for Mrs. Hortense Missimer daughter of Rose Hirsh Drucker.

1850's NEWSPAPER JOTTINGS

The Lancaster papers are not helpful in giving us insight into Jewish life during the 1850's. They ignored completely the chartering of the Congregation and gave no notice of Jewish holidays on a local scale, or even the fact that services were being held. They would report only that Jews, nationwide, were observing Rosh Hashonah.

On July 18, 1856, they reported that a young "Hebrew" named Moses Greenawalt was arrested for acting suspiciously late at night after a fire of dubious origin was started. Moses swore his innocence on the *"Five Books of Moses"* and was released with a warning not to be out late at night.

The newspaper merchant lists from 1856-59 mentioned these merchants at various times: Clothing – Joseph Strauss; Gumph and Erlanger (later S. Erlanger); Cohen and Mann, (later Mann and Co.); Hirsh and Brother; and Charles Hirsh. Dry Goods – Leon Baum; Jacob Herzog; and Moses Geisenberger, Grocery – David Greenawalt Jewelry – Hirsh and Brothers; and Gabriel Hirsh. The paper reported on October 1, 1856, that Joseph Strauss's store was robbed.

Jacob Herzog First President

The most embarassing Jewish event of the 1850's and the one that, unfortunately received the greatest newspaper coverage and attention of the non-Jewish citizens was the crisis and tragedy surrounding Jacob Herzog.

Herzog, who had arrived in the 1840's and who by the 1850's was well established, was beyond any doubt the leader of the Jewish community. He owned the Torah and provided the place of worship. His children, as noted above, had been converted to Judaism by the renowned Isaac Leeser of Philadelphia.

Leeser recognized Jacob's leadership in the following article in his Occident of October, 1855:

"On the next festival of Simchath Torah the Israelites of this flourishing town (Lancaster) will have the pleasure of dedicating a new Sepher, the present of Mr. Jacob Herzog. And we seize this opportunity of awarding to this public spirited gentleman our meed of praise for his truly disinterested munificence in helping forward the new congregation, which has of late gradually assembled in Lancaster, he having, if we err not, supplied the Synagogue, at an expense of about Seven Hundred dollars. Contributed to the burying ground (which, having belonged to the ancient inhabitants, who had long since either moved away or died out, had fallen in unauthorized hand, he had secured again for its former object at great trouble and vexation) full Three Hundred dollars, besides giving his time and attention to other acts of private and public good."

In all previous histories of our Congregation, Herzog was listed as our first President and after that little was said about him. This could have been attributed to his leaving Lancaster soon after the chartering. Yet initial research indicated that he died in Lancaster in 1858, and the German minutes, when translated into English, added to the confusion.

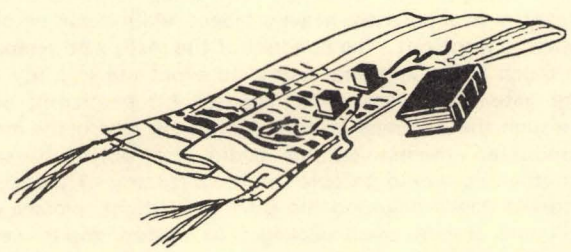
POWER STRUGGLE

During a rather confused meeting of October 18, 1857, Jacob Herzog dismissed all members of the Board and all officers. New elections were held, and he was re-elected and his step-brother (or brother-in-law) Henry Lieben was re-accepted into membership. A separate meeting chaired by Leon Baum and the Hirshes, and attended by a different group of Jews, was held on January 18, 1858, at which Leon Baum was elected President.

The Congregation had opposing officers and Boards. On January 31, 1858, it was reported that Herzog had died. The minutes of the February 2nd meeting appointed a committee to go to the widow Herzog and others, to "get back" what ever belonged to the Congregation. On February 8, the locks were changed on the cemetery. It was obvious that the widow Herzog was at odds with the Congregation and would not give to them the Torah and other religious articles purchased by Jacob for the use of the Jewish community.

The mystery surrounding these events disappeared when the newspapers of late 1857 and early 1858 were read. The reason why Jacob Herzog was never included in previous histories became apparent. The Congregation was upset with the events and hid the story from future generations. They were not wrong in doing so. The result of their efforts is that, by 1916, no member of the Congregation knew of or what happened to Jacob Herzog.

Perhaps, it should not be written. Yet, it is now 120 years after the events happened. No member of the Herzog family is Jewish. The Lancaster Jewish Community is well established and what happened to embarrass them in the 1850's will have no effect on the Congregation in the late 20th century.



Saga of Jacob Herzog

The only source of information is the Lancaster newspapers. Thus it is appropriate that it be told today exactly as it was told to the citizens of Lancaster in 1857. The first event in the saga was reported on August 28, 1857.

"BOLD BURGLARY ON THE RAILROAD — A thousand dollars worth of goods stolen. On Tuesday morning last, [August 25] one of the boldest robberies that has taken place in this neighborhood for a long time was committed on the Philadelphia and Columbia Railroad, between Dillersville and the Little Conestoga Bridge, about a mile or two miles west of the city. The Night Express Freight Train from Philadelphia reached this city about twelve o'clock, and at twenty minutes thereafter left the depot for Columbia, and while between the places named, several large boxes containing silks and other valuable goods were thrown from one of the cars, but the loss was not discovered by the agent until the cars reached Columbia, when the door of the car was found open. Just before leaving this city, the agent examined the locks of this car and found it secure, and it is supposed that while the locomotive was taking water a short distance below the depot, the robbers unlocked the car and got in, and that on nearing the bridge, where the cars usually run very slow, they jumped off, after they had thrown out the goods."

"About the same hour of the morning, the gate-keeper on the Harrisburg turnpike was aroused from his sleep by someone trying to get through the gate, and on going out found a horse and wagon, the driver of which stated that he was in a hurry, paid the toll and also for a ticket for the next gate, which he said it was his intention to pass through. An hour or so afterwards, the gate-keeper was again woke up from his sleep, and on going out found the same wagon, the same driver, with three or four other men, and the wagon was apparently heavily laden, while it was empty when it went out. The conduct of the men, who seemed in much haste, and endeavored to avoid the scrutiny of the gate-keeper, somewhat aroused his suspicion, but through the darkness and the manner in which the men conducted themselves, he could not positively say whether he would be able to recognize any of them. A short distance beyound the gate, at daylight, a piece of silk and several small packages of cotton goods were found, which corresponded with goods since discovered and supposed to be part of those stolen."

HERZOG ARRESTED

In no time at all, Officer Baker apprehended those suspected of the robbery. Arrested was John Trumpy and his brother and Henry Lieben. Henry Lieben was identified in the press as being a Jew and a step-brother of Jacob Herzog. (They may have meant brother-in-law as Henry Lieben, as we pointed out, married Miss Fanny Herzog). Also arrested and released on $5,000 bail was Jacob Herzog.

John Trumpy had turned states evidence and implicated both Lieben and Herzog. Before we continue with the various newspaper accounts, it should be pointed out that Herzog was held in high esteem by Lancaster non-Jews. His arrest came as a shock. He was arrested because some of the stolen goods had found their way into his possession at his store.

"It appears that Trumpy, on Wednesday morning [the day after the robbery], sold goods to Jacob Herzog, in North Queen Street, to the amount of $500, which he [Trumpy] brought there in a wagon, but as Mr. Herzog has been dealing with Trumpy for several years past he supposed all was right. Some of the goods bought by Herzog correspond with those lost, the others cannot be identified. The boxes [stolen] were directed to a firm in Kentucky [via a Philadelphia merchant]."

"It was stated to us that officer Baker traced the goods to the store of Jacob Herzog in North Queen Street, and found in two large boxes, all answering the description given in the bill of goods. This would convey the impression that Mr. Herzog was implicated in the Robbery, and was cognizant of the goods being stolen and consequently received them as such."

"Mr. Herzog has called upon us and stated that it is not true. He states that through him the thieves were brought to justice, and had it not been for him, the goods and thieves would not have been discovered as soon as they were."

"His statement materially alters the case, and puts entirely another view upon the matter. The goods were brought to him by John Trumpy and offered for sale. These at first he unconditionally refused to buy at all from the low figure [price] at which they were offered, that they had been stolen, and in order to find out if his suspicions were founded or not, he asked Trumpy for his bill or invoice, stating at the same time that if this were done, he would purchase them. Trumpy

would not do this, but said that he had purchased them of Mr. Kimball, of Second Street, Philadelphia. Mr. Herzog, not knowing of such a house on Second Street, referred to a Philadelphia directory, but found no house of that name in it. He then asked again for the invoice, when Trumpy pulled from his pocket a piece of paper, which he shook at Mr. Herzog saying, 'this is it,' but he would not hand it to him."

"Mr. Herzog then kept the goods, but not being satisfied, went to his attorney, J. B. Amwake, Esq., and related the whole affair to him. Mr. Amwake then went to the Mayor, and made complaints against Trumpy, and had him arrested."

Thus, the above is Jacob Herzog's story as to how he came into possession of these stolen goods. He gave his account to the newspaper. One paper responded as follows:

"The anxiety of Mr. Herzog to get us to give him credit, editorially, for being the cause of Trumpy's arrest, will not explain the matter. Had he not attempted to induce us to lie for him — to state what he knew to be false — we might not have felt called upon to expose his duplicity in this matter. Justice to Officer Baker, who did trace the goods to Herzog's store, before the latter said anything to the Mayor about it, compels us to put the matter before the public in its proper light. His conduct all through has been that of a guilty man, and were we at liberty to state all we know, our readers would have no difficulty in believing that Officer Baker did trace the goods to Herzog's store and that the statement authorized by Herzog was an ingenious attempt to dodge the force of the circumstantial evidence accumulating against him".

TRIAL OF LIEBEN

At the trial of Lieben, the following evidence was taken. Keep in mind that Trumpy had turned states evidence in exchange for a light sentence.

"Mrs. Sarah Trumpy [mother of John Trumpy] testified that early in the morning of the day of the robbery, they were awakened by 'little Herzog' [as Lieben was commonly called] and her two sons, who had some goods they wished to leave there for some time. "Big Herzog" [Jacob Herzog] came later in the morning and purchased the goods, packing up a handkerchief full of them himself, which he carried away, — later in the day the remainder of the goods were taken away in a wagon. Lieben and John Trumpy and his brother locked the door of the room containing the goods and took the key with them."

John Trumpy testified that on August 22, three days before the robbery, "John Gimple, Henry Lieben Jacob Herzog and himself had a conversation at Shoenberger's at which the robbery was arranged, and that Jacob Herzog gave them orders to go out to the Little Conestoga Bridge and fetch the goods which Gimple was to throw off the night freight express car."

The crime was then committed; at about four o'clock in the morning the goods were taken to Trumpy's home, where Lieben made a bill of value for the goods which Trumpy then took to Jacob Herzog. Mary Kuhns, a sister of Trumpy living at home, corroborated her brother's statement.

After the Commonwealth presented its case, the defendants' counsel decided not to offer a defense. The jury, after a short deliberation, returned a guilty verdict. Lieben made a statement declaring that he was innocent and that they had sworn against him. He begged to be sentenced to the local jail where his friends and family could visit him. The judge sentenced him to two and one half years hard labor at Eastern Penitentiary.

This was not the trial of Herzog, only the trial of Henry Lieben. John Trumpy, for turning states evidence was sentenced to three months in Lancaster County Jail. Lieben and Trumpy were tried in the January,1858 term of the court. The trials of all three had been postponed from the November 1857 term due to illness of a material witness. That was stated in the November 25, 1857, papers.

HERZOG'S ANGUISH

The above newspaper accounts and trial of Lieben, if taken as the truth, indicate that Herzog was very much guilty. Let us now return to September of 1857 and see what events transpired concerning Herzog.

On the basis of officer Baker's investigation, Herzog was arrested.

"On the way to the Mayor's office [with Baker], he [Herzog] was followed by an eager and wondering crowd whose side remarks were neither complimentary nor elegant. Arriving at the Mayor's office, a dense crowd was in attendence, in endeavoring to force through, which we came near having our breath squeezed out. While awaiting the arrival of Herzog's counsel, quite a scene occurred between the accused and officer Baker. The latter volunteered some advice relative to the matter of having bail ready, when Herzog told him to mind his own business; that he coveted not advice from him; and that he talked too d----d much about other people's business."

Herzog was let out on bail to await his trial, which we mentioned was to be postponed from November to January.

Were Herzog and Lieben framed? Were they being framed because they were Jews? It was some four months between the robbery and the date set for the trial.

Newspaper accounts again describe what happened to Herzog.

"Ever since Herzog's alleged complicity with the robbery of the Pennsylvania Railroad Company's car, he has been pursued by a relentless malignity, which was untiring in hunting up every act which would possibly be made to militate against his character for honesty and integrity. Some of the very men [Jews] whom he aided and assisted in business, and who at one time were indebted to him for their daily bread, were the most earnest in this unwarrantable crusade. Under this

persecution — although before a temperate man — he began to use spiritous liquors and (for a week before the trial date) was constantly under their influence. At these times he constantly alluded to his troubles and frequently asserted that he could not long endure them. . . . At an interview with his legal advisers. . . , his mind was so unsettled and his language so different from what it had previously been as to leave the impression upon their minds that he meditiated suicide. They counseled and advised him to take rest, and when he left them he appeared to be much calmer. On the Saturday (before his trial), he was taken so ill — the effects of excessive drinking the night before, that his family physician was called in and prescribed for him. On the afternoon of that day, he sent for one of his counsel to whom he represented that on account of sickness he would be unable to attend court the following Monday, and wishes to know how to proceed to have his trial continued until the April Term.

"It appears that Mr. Herzog went to bed on Saturday night as usual, and was not missed by his wife until about three o'clock in the morning, when she found that he had left the house. She at once wakened a member of the family, and upon proceeding down stairs found several letters which he had written, and among them one stating his intention to commit suicide, and that they would find his body on what is known as "the Steam Mill property' on the railroad, of which he was the owner. There was another letter subsequently written, in which he stated that he had been to the Steam Mill, but that he was so much disturbed by the barking of the dogs, that he had chosen another spot, and that they would find his body in Haldy's Marble Yard, in the rear of his own store. He also stated in one of the letters, that as soon as they made the discovery, they should call in Messrs. John Lippincot, David Reese and Lewis Haldy, whom he desired to act in the premises.

" These gentleman having been called up, together with Mr. John Weaver, the deceased step-son [Fanny's son from her first marriage], a search for the body was begun and Mr. Lippincott finally discovered it hanging from the limb of the apple tree which stood in the lower part of the yard, a few feet from the door of Mr. Haldy's workshop.

" When found, the body was hanging in such a position as to indicate extra-ordinary deliberation and coolness in the act. The one foot was but two inches from the ground, while the other was thrown up sidewise and resting upon the tressel on which he had stood while adjusting the cord round his neck. He evidently let himself down easily and perhaps died without a struggle. The most remarkable feature of this case was the entire absence of the usual appearance presented in the countenance of those who die by strangulation. The eyeballs had not started, nor did the tounge protrude; neither did his countenance present that livid and gastly appearance most invariably seen in those who have thus died. An examination of the body showed that life was extinct. It was cold and stiffened and had been apparently hanging for sometime. The body was subsequently cut down and carried into Reese's Hotel, where Coroner Summy held an inquest, the jury returning a verdict in accordance with the facts.

" On Thursday last [before the suicide on Saturday] he had ordered his coffin to be made by Mr. Weidler, to whom he gave minute details as to its construction. In consequence of the custom of the Jews interring their dead in an ordinary rough square box, no suspicions were excited as to the real purpose for which this box was intended.

" The deceased left a wife and five children, the youngest of which is an infant. Those who were present [at the scene of the suicide] hope never to look upon such a scene again.

" It seems that Herzog must have improved his last hours by attending to business as several letters were found on his table. He gave directions as to his funeral, expressing his desire that none of the Jews should attend it, except two whom he named. Although he had for many years been a prominent man among this sect [Jews], of late he believed, not without foundation, that they were all against him, and for weeks past his mind was variously affected by the load he had to carry. Among his papers was found a 'statement', reported outside to be 'a confession' but his counsel, no doubt at the request of his grief stricken family, have very properly withheld it from publication.

" He was a man of generous impulses and devotedly attached to his wife and children. In another letter found upon the table, written immediately before his death, and directed to Mr. Newhouse, of the firm of Newhouse and Co. of Philadelphia, he also affirms his innocence and declares before God his innocence of the crime alleged against him. The senior member of the firm, who was in the city yesterday, says that he had done business with Herzog for years, and that he never knew or dealt with a more prompt and honorable man. We conceive its due not only to the memory of the deceased, but to the widow and children whom he left behind, that this bright and honorable phase in the character of Jacob Herzog should not be left unrecorded, remembering that in the charity of the world 'men's virtues are written in water, while their misdeeds live on in brass.' He has gone to meet his God, and whether guilty or innocent of the charges laid at his door, He alone knows."

Newspapers during this era without television and radio, were quite vivid and complete in every detail. The narrative above is quoted from the various newspapers and edited to present the story in the only way it could be told.

BURIAL OF HERZOG

Herzog died on Sunday and was to be buried on Monday as per Orthodox custom. Note that he did not wish any Jews, except two he named (but never published) to be there. Indeed, there is no stone, and Jewish law provides that suicide victims be buried without a marker and near the fence. The oldest cemetery chart shows his plot, but it was not next to a wall. Once dead, Herzog was still not left in peace.

"FUNERAL OF JACOB HERZOG — The remains of Jacob Herzog were yesterday, at 5 o'clock, interred in the Jewish burial ground on the Northeastern borders of the city. Before the arrival of the funeral train, quite a large number of persons of both sexes had congregated around the open grave, many of whom were attracted there through a report circulated yesterday, that an attempt would be made to prevent the peaceful burial of the remains by some of the Jewish persuasion,

who were the bitter enemies of Herzog while living. In the morning, about eleven o'clock, a number of these persons went to the ground and filled up the new-made grave, and took authority over the premises. The grave, however, was re-opened, and a body of special police detached for the purpose of maintaining order, but their aid was not required, as no further disturbance occurred. The sympathies of the large crowd were apparently in favor of the unfortunate man, and had any attempt been made to arrest the interment of the body, the most serious consequences would have resulted."

Several weeks later we read:

"Not withstanding the veracity and social position of the gentlemen who constituted the inquest called to inquire into the cause of Jacob Herzog's death, and the very respectable and intelligent physician, who in open court swore that he had viewed the dead body of Herzog, there are hundred of 'in quid nuncs' in our city who seriously believe that Herzog is not dead. The latest story afloat is, that on Saturday night on which poor Herzog took his departure, a long, mysterious looking box was taken from the express freight train and carried into Herzog's store, and that this same misshapen box contained the remains of some poor unfortunate who had 'shuffled off this mortal coil' in Philadelphia and New York and was brought from thence to this city to do service for Herzog. This, they speedily do, and forthwith there is taken from the box a representation of the cunning Jacob, which is speedily taken to the back yard — hung by the neck, discovered, cut down, inquest held, sent home and buried the next day as the body of Jacob Herzog. While all this is transpiring, Jacob is on his winding way laughing heartily at the whole Gentile tribe whom he had so cunningly deceived and misled."

It is predictable that when in 1888, 1901 and 1914, the first histories of the Congregation were written, the story of Jacob Herzog was completely omitted. He was still within the memories of those living and it was not an age in which "dirty linens" were hung out for all to read in histories. I surmise, that if your author did not stumble upon this story, it would always remain untold. Today's society demands the truth. This is the tragedy of Jacob Herzog. For 40 years he lived an honorable life, was a devout Jew and fathered our Congregation. The last six months of his life were a personal dishonor and in no way harm the reputation of our Congregation. As we know, the Congregation has survived.

HERZOG'S FAMILY

As those confused minutes indicated, between the arrest of Herzog and his death, there was a power struggle between those who wanted to keep Herzog in power and those, the vast majority, who wanted him out. His death settled the dispute and the Congregation settled down into a process of accepting new members and collecting dues. Herzog's widow never returned his Torah to the Congregation. Later minutes indicate that, for whatever reasons, Moses Geisenberger, who had purchased the Torah from Fanny Herzog, presented it to a Philadelphia Jewish institution. Fanny's refusal to turn over the cemetery gate keys caused the Congregation to install new locks. Needless to say, Fanny Herzog and her children left Judaism after Jacob's suicide. She continued to live in Lancaster first at 405 N. Prince Street, and at her death in 1903, she was living at 31 W. Lemon Street.

Daughters Clara (1855-1940) and Elizabeth (1847-?) married and were widowed early in life. There are no local descendants.

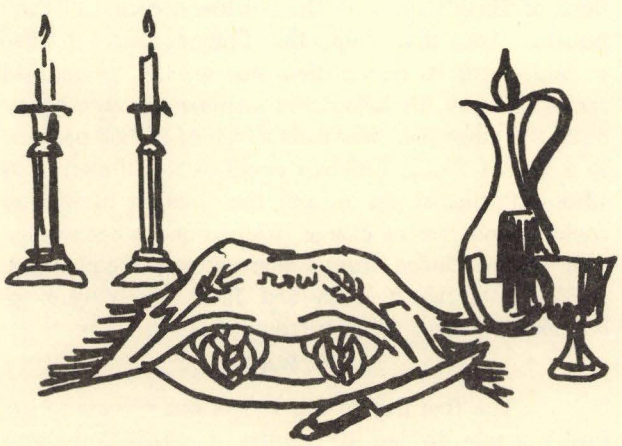
Son Jacob (1844-1924) distinguished himself first as a fire chief and later as a police officer. He married and had six children. There are local descendants.

Son Joseph (1850-?) continued to run the grocery store until he was arrested and convicted for numerous counts of forgery in 1884. He was sent to prison, and after his release operated a livery stable until he left town about 1910. He was married.

Son Samuel (named Simon in a June 21, 1857 entry in Rodeph Sholom's Mohel Record) clerked first in the family store and later for others. He died a bachlor in 1928.

1850's END

By the end of the decade the officers of the Congregation were: Leon Baum, President; Abraham Hirsh, Vice-President; Simon Erlanger, Secretary; Herman Hirsh, Treasurer; Joseph Eckstein and David Greenawald, Trustees. Other loyal members were: Leopold Hirsh, Moses Aaron (who read at services), Joseph and Herman Strauss (who were temporarily out of Lancaster), and Julius Weill (who was paid $150 per year to serve as reader and teacher).



1860's

According to the minutes, the Congregation continued to meet regularly during the first half of the 1860's. Financial matters such as keeping the dues current were high on the agenda. In September, 1861, Moses Aaron was appointed shohet for the community. Smoking on the Sabbath was officially forbidden on December 25, 1862. In April, 1863, Moses Aaron was given a raise to $60.00 per year. He would have to slaughter twice weekly. Meetings in 1864 and 1865 were held in Joseph Eckstein's home at East Orange and Shippen Streets. His home may have served as the temporary synagogue as well.

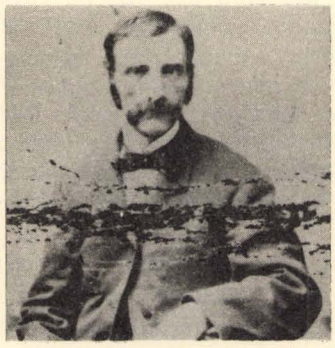
On October 1, 1865, the Congregation donated $25 to the Board of American Israelites, to help those Jews who were in need of money, clothes and food. By April 1, 1866, services were being held on the upper floor of Hirsh's store on the northwest corner of Penn Square. On that date, the Congregation decided to budget for its first professional teacher, reader and cantor. To pay his salary, the membership raised their dues; the range then was from a high of $92.60 per year to a low of $3.12. Children could attend the religious school starting at age 6, and the children of widows could attend free of charge. Widows and other women were still excluded from Congregational membership. A. Adler, Abraham Hirsh and Jacob Loeb were appointed to observe the instruction of the children.

CIVIL WAR

The first half of the 1860's was witness to the Civil War that divided the country. The logical question is, did any Lancaster Jews fight in the war? By 1862 a draft had been instituted. On September 10, 1862, Moses Greenawalt (the young man previously caught out late at night) and Gabriel Hirsh were exempted due to their alien status. On July 18, 1863, Leopold Hirsh was drafted, but in all probability he was exempted. There is no record of any other Lancaster Jew being drafted.

LEHMAN STRAUSS

In our cemetery, there is only one person's grave plot marked with an emblem indicating service during the Civil War. That person is Lehman Strauss (1842-1892). Lehman was unrelated to Joseph or Herman Strauss. According to family tradition, as he was disembarking in New York from the boat which brought him to America, he was "enlisted" in the army of the North on April 2, 1863. He served as a Private with Co. B, 23 N.Y. calvary. He was discharged on June 27, 1865. He was German born and his occupation was tailoring. He and his wife Fanny (1857–1934) came to Lancaster about 1878. The 1880 census gives his occupation as peddler, mentions his wife Fanny age 22, from Germany, and a young infant, Sigmund, born in February 1879. They lived at 360 S. Queen Street in 1882 and at 504 Woodward Street at his death. A daughter, Hattie (1883-1919), married Isaac Ortzman. She and her son Lehman Ortzman (1900-1919) are buried in our cemetery. Young Lehman Ortzman served his country (188 Aero Squad) during World War I.



Lehman Strauss (1842-1892)

Civil War Discharge Papers, Lehman Strauss, only Civil War veteran buried in our cemetery. "Enrolled" in New York April 2, 1863, he was just leaving his ship. He was a tailor, 5' 2" tall, and his native land was Germany.



RELATIVE JEWISH WEALTH

The expense of the War caused an income tax to be imposed upon the Lancaster citizen. This tax, loaded with exemptions, gives us a relative comparison of the wealth of various Lancaster Jews. As a general rule, the tax of the Jews, as listed in the papers, was about average or slightly above average when compared to everyone else. The chart below lists taxable incomes after deductions.

	1866	1867	1868	1869
A. Adler	$ 136	$ —	$ 434	$ —
Leopold Hirsh	1475	—	246	—
Herman Hirsh	1475	—	246	362
Abraham Hirsh	1475	—	246	362
Moses Geisenberger	654	88	—	230
Jacob Loeb	300	402	673	243

NOTE: The Hirsh brothers were partners in business.

NEWSPAPER ITEMS

The following Jews were acknowledged in a June, 1866, paper for donating to the new Home of Friendless Children: Hirsh Brothers, $25.00; A Sommerfeld, Moses Geisenberger and Jacob Loeb, $5.00 each.

The newspaper carried the sad news that Theodore Hirsh, son of Abraham and Fanny Hirsh, died at the age of 3, on November 20, 1866. Just one day earlier, Joseph Strauss, age 45, died leaving his widow Theresa to run his store. The Jewish merchants of 1865 were:

Jewelry — Hirsh and Brothers
Dry Goods — A. Adler and Moses Geisenberger
Clothing — Hirsh and Brothers, S. Erlanger, Charles Hirsh & Co.
Variety store — J. Strauss & Co. and Jacob Loeb.

In addition, Adolph Sommerfeld, by January 1866, had opened a Hoop and Skirt Manufacturing Company, in the Howell Building at 64 North Queen Street.

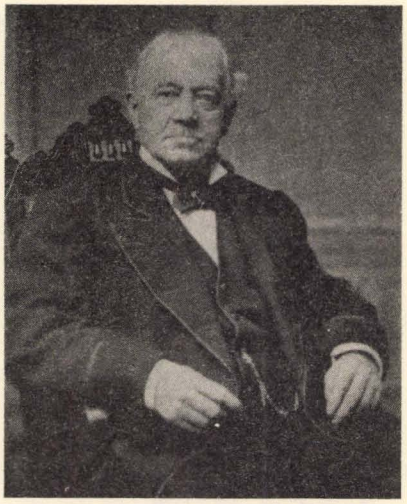
MEMBERSHIP – 1867

As the important year of 1867 began, the membership of the Congregation consisted of: Abraham, Leopold, Gabriel and Herman Hirsh, Joseph Eckstein, Levi Rosenstein, Abraham Cohen, Adolph Sommerfeld, Jacob Loeb, Julius Loeb, Adolph Albert, Simon Erlanger, Herman Strauss, David Gumps, Herman Miller, and Adolphus Adler. There were several new names on the roster.

LEVI ROSENSTEIN

Levi Rosenstein, according to his obituary and his 1856 Naturalization, was in Lancaster by 1845. Born in 1814 in Prussia, he came to America with his wife Caroline (1824-1915–sister of Joseph and Herman Strauss), who was born in Massan, Germany. The census lists the following children: Albert–1855, Rosa–1856, Hattie–1858, Emma–1861, Morris–1864 and Isaac–1867. At the time of Levi's death in 1897, Albert was a Lancaster merchant and Temple leader, Morris lived in Lancaster and Isaac in New York and Emma Rosenstein Goldberg (Mrs. Israel Goldberg) and Hattie (single) were established in the millinery business in Lancaster.

Levi at first was a peddler; then a grocer. In 1874, he and Albert operated a shoe store at 129 N. Queen Street, and by 1880, he had retired from the "Red Front" clothing store run by son Albert.



Levi Rosenstein (1814-1897)
Vice President–1872, 1874, 1875, 1877 and 1879.

ADOLPH SOMMERFELD

Aldolph Sommerfeld had arrived in Lancaster in 1866 and was gone by 1875. However, he was very active in the Congreation and served as President in 1868 and 1871. His Hoop and Skirt Manufacturing Company was located first at 64 North Queen Street, but later at 15 E. King Street. On February 24, 1867, the newspaper reported that he married Miss Cecilia Lisner of Baltimore in a ceremony conducted by Rabbi Benjamin Szold.



A. ADLER

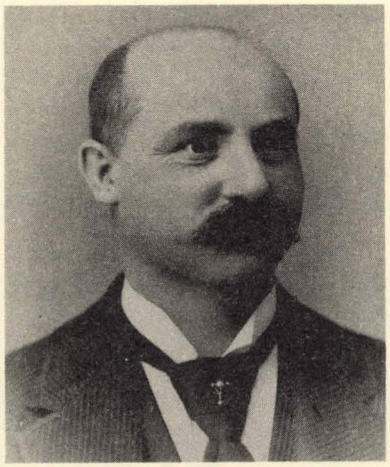
Adolphus Adler (1830-1885), who always was known as, and signed his name as, A. Adler, arrived in Lancaster from Baltimore in 1863. He ran a dry goods store located at 60 N. Queen St. and then, at 43 West King Street. He was quite active in the Temple and in numerous other organizations in town. His premature death was caused by a slow gas leak in his room in the Reading Hotel of that city. At that time, he was a salesman for the firm of Stern and Fisher of New York. Apparently, on a night in April, 1885, he was overcome by the gas fumes. He was found alive and brought to Lancaster, where, in July, he died. He left sons Scott (in Indiana) and Monroe (in Texas). His daughter, Belle, became Mrs. Louis Sondheimer of Lancaster. His wife Rebecca (1837-1895) is buried with him in our cemetery.



ADOLPH ALBERT

Adolph Albert (1845-1926) was born in Warsaw, Poland and came to Lancaster about 1865. He immediately went to work for the Hirsh Brothers, where he remained for 55 years until his retirement in 1920. The newspaper reported that Adolph left for Europe in June of 1878. He must have been encouraged to do so by the Hirshes, as he returned with his wife-to-be and was married on October 6, 1879. His wife Amelia (1861-1924) was the daughter of Jacob and Cecilia Hirsh Selig.

Daughter Dorthea (1884-1945) never married and died in Lancaster. Adolph's son, Sigmund Albert, a gentle person, was appointed to West Point in 1897. He was one of the few 19th century Jews to be appointed. A fellow member of his 1895 confirmation class recalled that he left West Point due to anti-semitic heckling. Adolph Albert served as Secretary, Treasurer, and Vice-President of the Congregation.



Adolph Albert (1845-1926)
Secretary—1868-1871, 1881-1886;
Treasurer—1872, 1878
Vice President—1876, 1888, 1892-1895

HERMAN MILLER

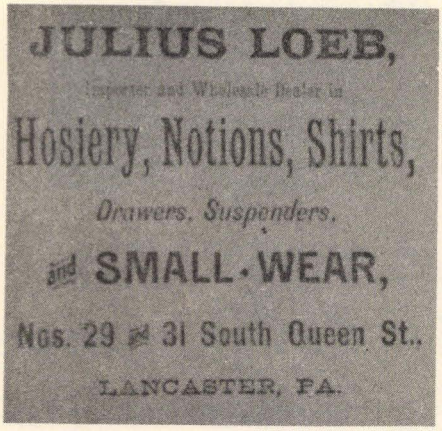
Herman Miller (1832-1911) arrived in Lancaster about 1860. He and wife Sarah (1826-1904) were born in Prussia. He was a tanner by trade, and ran his tannery, in conjunction with a small grocery store, at 610-614 East King opposite the prison. At his death, he was boarding with Mrs. Sara Slotkin. His will listed a son Solomon (1863) in New York, a daughter Dora (1861) (Mrs. Julius Haugwitz), and a sister-in-law Rachel Sampson. Money was left to a sister Frieda Miller of Plunsk, Poland.

JULIUS LOEB

Julius Loeb (1839-1914) came to Lancaster about 1865 from Rhine Province, Prussia, Germany. His first wife Johanna (1836-1901) was born in Montebaues, Germany. He came to America between 1866 and 1869. It is not clear if they married in Germany or in the United States. After the death of his first wife, Julius married Miss Julia Geisenberg. On December 28, 1909, Rabbi Joseph Krauskopf of Philadelphia officiated. Julius Loeb's sister Theresa was the widow of Joseph Strauss. Julius had four children by his first wife: Jenny

(Mrs. Simon Middle of Brooklyn) born 1869, Carrie (Mrs. Charles Leopold of New York City) born 1875 and sons Morris of New York City, born 1873 and Leon who remained in Lancaster, born 1878.

Julius spent his life in the notions business on a wholesale, rather than a retail, level. By 1866, he was located at 141 E. Chestnut St., and by 1873 at 143 N. Queen St. In December 1876, he advertised that he wished to sell his business, so that he could return to live in Europe. In August of 1877 he left for Europe but returned to Lancaster by November 1877. He stated that Europe was no longer to his liking. He went back into the notions business with a store first at 6½ E. King Street and later at 33-35 S. Queen Street. The papers reported that in 1887, he had 50 employees and his stockings were sold throughout the United States. He was a highly respected business leader, was the first president of the Southern Market, and on the Lancaster Board of Trade.



JACOB LOEB

Jacob Loeb was not related to Julius Loeb. Jacob (1818-1900) was born in Bavaria, Germany. His wife Theresa (1826-1879) was also from Bavaria. He came to the United States about 1835 and spent time in several cities. The birthplace of his children illustrates this! Fanny, 1853 (Georgia); Rosabella, 1855, William, 1857 and Lena, 1859 (all South Carolina); Amelia, 1861 (New York); Bertha, 1868 and Frank, 1873 (Lancaster). In addition, there was a child born in 1878 and a daughter Clara (twin of Bertha), who died in 1868 at two months of age.

In 1863 Jacob Loeb's millinery store was located at 40 N. Queen Street, in 1865, at 31 N. Queen Street and by 1871, at 26-28 N. Queen Street. He opened a branch store at 208 Locust Street, Columbia, in 1874 under the direction of his son-in-law and partner Adolph Jessel, who han married daughter Fanny. In 1875, daughter Rosabella (1855-1923) married Moses Bachenheimer (1843-1916) of Columbia. Lena Loeb married David T. Hirsh of York. In 1876, Jacob sold out to his son William Loeb, who took George Bamberger as a partner. Adolph Jessel took over the Columbia store on his own. William Loeb renamed his store "Bazaar of Fashion". His mother Theresa died in 1897; she, as a milliner, had been a drawing card to the store. Her death and funeral were widely covered by the papers. William also ran stores in Allentown and Philadelphia, which he sold in 1881. He must have run into further financial problems, as the Lancaster store was sold at auction in 1882.

In September, 1880, William married Miss Lottie Schwarz of Philadelphia. She died 4 years later leaving William with a 3-year-old child and an 8 month old baby. By 1888 William and his father and family were living in Providence, Rhode Island. The papers reported that they visited friends in Lancaster on June 28, 1888. Jacob Loeb died in 1900 at the house of his daughter (Rosabella Bachenheimer) in Columbia, Pa.

Son-in-law Jessel continued to live in Lancaster, and from 1883-1885 he ran a store in Marietta. In 1886 his store at 33 S. Queen was one of the first in Lancaster to have telephone service. He sold out in 1890 and moved to Altoona, PA.

Jacob Loeb suffered a double tragedy in 1892. Within 3 weeks time, two of his daughters, Bertha Kortosky and Amelia Rothchild, died in childbirth. Both are buried in our cemetery.

ABRAHAM COHEN

Abraham Cohen (1794-1875) was the father of Theresa (Mrs. Jacob) Loeb. He came to Lancaster about 1866. He lived most of his life in New York, and when he died was buried there with his wife and children. His death in 1875, at the age of 81, was covered with a large article in the paper. He had been a soldier under Napoleon, authored several literary works, was learned in Hebrew, French and German, and, during his later years in Europe, was a Rabbi.



Orange Street Synagogue

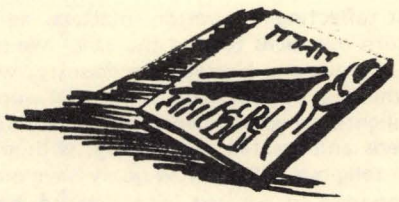
By the mid 1860's, the Jewish population and their wealth made the obtaining of a synagogue a feasable undertaking. Services had been held at various places to date. First there was Jacob Herzog's store or home. There is mention of a little wooden building on Beaver Street, now covered by the rear of the Southern Market building. Next, a building on East Chestnut Street, between Shippen and Plum, owned by Mr. Frederick Curie, who was superintendent of the Norris Locomotive Works. The final temporary synagogue was the third floor of the Hirsh Store on the northwest corner of Penn Square.

On October 15, 1866, the minutes report that the Congregation purchased a house and lot on the southwest corner of East Orange and North Christian Streets for $2,000 with $1,000 down. To finance the purchase, 40 shares in the property were to be sold at $25 each. Hirsh and Brothers purchased 21, Jacob Loeb purchased 3, Herman Strauss 2, Simon Erlanger 2, Adolph Sommerfeld 2, A. Adler 6, and four were unsold. Adler, Hirsh and Loeb were appointed to oversee the tearing down of the house and the construction of the Temple.

On December 1, 1866, A. Adler, Secretary, placed an advertisement in the *Daily Evening Express* that "A committee will go around in the course of the next week to collect funds subscribed for the erection of the Hebrew Church. The building is now in progress and in consequence the money will be needed. The cornerstone of said church will be laid next Tuesday, December 4, at 2 PM." We assume that the use of the word 'church' was the editor's and not Adler's.

CORNERSTONE LAYING

On December 6, 1866, the same paper carried this on the cornerstone laying ceremonies:



"CORNERSTONE LAYING: The cornerstone of the Hebrew Church, on the southwest corner of East Orange Street and the alley between North Queen and North Duke Streets, and directly west of the First German Reformed Church, was formally laid yesterday afternoon.

The ceremony was opened by the reading of the following address in the English language, by Mr. J. Loeb, a member of the congregation engaged in the erection of the church edifice:

'Fellow citizens: We have gathered here to lay the cornerstone of the house in which we intend to worship the Most Holy, the Architect of the Universe. For many years we have deeply felt the want of a house of worship. Like homeless children, we were wandering

from one place to another. Like our ancestors in the times of Moses and Joshua, we continued our pilgrimage, carrying with us the Holy Arc, with the roll on which are inscribed the precepts of Jehova, revealed to our ancestors by thunder and lightning on Mount Sinai. But our congregation has been too small in number and our means so scant that, a few months ago, we could not entertain the idea of purchasing the ground, much less to build a house of worship. But the united will of man may accomplish great things under the guidance of God.

The faith of Israel has, in many instances, great resemblance with that of the patriarch Jacob, who was afterward called Israel, and from whom we have inherited the name by which we are called at the present day. Let us, therefore, cite one incident, which has been the guiding star through his whole life. (Genesis, chapter 28, and 10 to 22, the vision of a ladder.) Jacob left his home, his parental residence, and all that was dear to him, to escape the persecution of his debased brother, who had threatened to kill him. I am not referring to the history of Israel in past centuries, when our fathers suffered vilest denunciations, the cruelest persecutions and death by the thousands, from the hands of a willfully misguided populace. At the present day there are vast countries in the Eastern Continent where Israelites are denied the rights of citizenship, denied the right to educate their children in their inherited belief, and in one of these countries even their lives are in jeopardy, and for what? For nothing else but for their strict adherence to the precepts and commandments of God. We, decendents of Israel, have preserved the ancient custom to turn our faces toward the east during our worship, for in the east are places sacred to our memory. There is Mount Sinai, where three thousand years ago, we received the Ten Commandments. There stood the holy temple, a model of architecture, erected under King Solomon, as a shelter to the Holy Arc, and as a place of gathering for those who were longing to pour out their heartfelt grief or joy before the Most Holy.

But reflecting on worldly matters, only reluctantly we turn our faces toward the east. We have left home, and arrived in a blessed free country, where we are living among a prejudiceless and liberal population, under an enlightened government, where men are judged by their deeds and treated accordingly, without reflection on their religious belief. How nobly have our fellow citizens responded to our call for assistance; how liberally have they contributed to lighten our burden in building a house of worship.

Fellow citizens, you will find in times coming that your assistance has not been given in vain. You will find that the offerings you have laid down on the holy altar will bring blessings upon you and your children, for the foundation of our religion and corner stone of our spiritual temple is brotherly love. We will build up this house for worship. We will pray to the Most Holy for your welfare, as well as for ours. We will support to the utmost of our ability the beneficial public institutions. We will teach our children to love our Government, the best on earth. Genesis, chapter 28, verse 22: 'And this stone, which I have set for a pillar shall be God's house, and of all that Thou shalt give me I will surely give the tenth unto Thee.'

When Mr. Loeb had concluded, Mr. J. Cohn, a member of a Hebrew Church from New York, delivered a written address in the German language, which concluded the exercises.

The ceremony of laying a corner stone of a Hebrew Church, or Synagogue, was never before performed in this city, and the novelty of the occasion drew together quite a crowd of persons. Most of those present, however, were somewhat disappointed, on account of no Rabbi, as the Pastor of a Hebrew congregation is sometimes called, being present to conduct the services.

The Hebrew congregation in this city have no pastor, at present, but expect to secure the services of one when their new place of worship is finished. There are fourteen families attached to the congregation in this city. (emphasis added)

The new structure will be 45 feet on Orange Street, by 30 on the alley, and 20 feet to the top of the square. It will be but a single story in height, with circular-head door and windows. The front or entrance will be on Orange Street, and the pulpit on the east side. There will be three turrets on the Orange Street side — one on each corner and one on top of the gable.

Joshua W. Jack, who furnished the plan and specifications for the building, is superintending its construction. Messrs. Gibson and Buchanan are laying the bricks.

When completed, which will be during the present winter, the building will contribute much toward the adornment of that part of the city in which it is located.

The cornerstone is of Montgomery marble, and was made by Lewis Haldy. Though the ceremonies were held yesterday, the placing of the stone in its position in the building did not take place until today. The stone was laid in the southwest corner, a few feet from the ground. A number of coins, some United States currency, &c., with a list of National, State and City officers, &c., were deposited in a tin box in a cavity of the stone."



On December 30, 1866, the minutes tell us that various members of the Congregation were sent to other cities to solicit funds to help build the Temple. Abraham Cohn and Jacob Loeb went to New York, A. Adler and Abraham Hirsh to Baltimore and Jacob Loeb and Herman Strauss to Philadelphia. There is no report as to their success.

DEDICATION CEREMONY

The Dedication of the Orange Street Temple on September 13, 1867, was covered by the local press.

"CONSECRATION OF THE SYNAGOGUE

Consecration of the new Synagogue of the Shaare Shomain [Shaarai Shomayim] Congregation of this city, was consecrated yesterday afternoon with impressive ceremonies. It is situated on Orange Street, adjoining the First German Reformed Church, and though small, is a very elegant and neat brick building.

The Congregation assembled at 3 o'clock, in the old Synagogue, on the third floor of the Hirsh Building, northwest corner of Center Square, where the Afternoon Service was held, after which the procession to the new Synagogue took place.

Sherry's Silver Cornet Band with the Marshal, marched at its head, followed by the two Scroll Bearers, carrying the written scrolls or books of the law, encased in richly ornamented velvet bags. Then came the children of the congregation, dressed in white, followed by the female members; then the invited guests, and the male members of the congregation in the rear. The procession passed down North Queen Street, the band playing, and turned up Orange Street to the Synagogue.

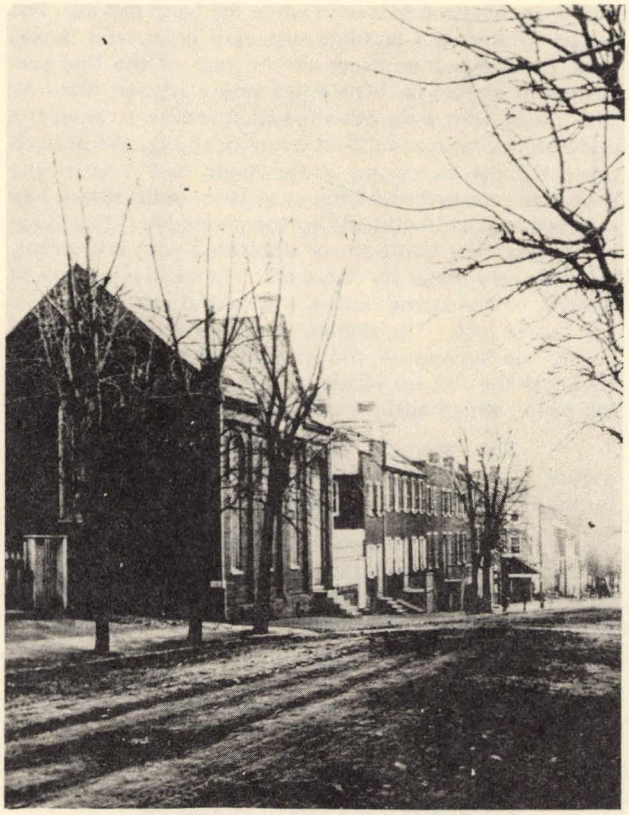
Arriving at the door, Miss Fannie Loeb, the beautiful young daughter of Jacob Loeb, took her station on the uppermost step, bearing in her hands on a rich white satin cushion the key of the Church, which she presented to A. Adler, Esq., the president of the Congregation, in the following exceedingly neat language, speaking with the utmost self-possession and ease:

MISS LOEB'S SPEECH

'I am unable to express in words the deep-felt rejoicing of my heart, at the honor conferred upon me by our worthy congregation, in selecting me to present to you the key to this, our new sanctuary.

Let us look upon this day as a day given to us by the Lord to rejoice in His Holy Will, and bow to His omnipotent power. And more especially should we, the young ones of our community, invoke the blessings of the Most Holy upon this structure and upon us, and ask of Him that in this new house of worship the true light of religion may ever shine upon us; and may He also imbue our tender and youthful hearts with the true doctrine of our faith, and adorn our souls with those virtues which please God and men.

Open now, dear sir, the gates of righteousness and let us enter and praise the Lord that He granted us the favor to add one more to the number of houses that are dedicated to His Holy Will.'



Orange Street Synagogue of Shaarai Shomayim. Located on Southwest corner of Orange and Christian Streets – Dedicated September, 1867.

Mr. Adler received the key speaking as follows:

MR. ADLER'S ADDRESS

'It is with the profoundest gratitude and with unbounded joy that I now receive this key from your tender hands. This day should indeed be, to us all, a day of joy and gladness. We see today realized the long felt yearnings of our heart. Small in number, though we are, we succeeded in erecting an edifice that would do honor to a thrice greater Congregation, for God blesses and good will crowns with success all that is undertaken to the glory of His name.

Worthy brethern, we have abundant reason to pour forth in this house, our most heartfelt thanks to the Almighty; He has done admirably with us, as He always did with our small tribe. He gave us favor in the hearts of our fellow citizens, and prompted their goodwill to aid us in our enterprise, and help us carrying out our religious endeavors. This new sanctuary must therefore be double dear to us, as an institution devoted to the services of the Father of all, and as a visible token of the brotherly relation in which we stand to our Christian fellow-citizens; for this let us thank our heavenly Father.

Let us now enter this house with love,
Love to God and men,
Love to our religion,
And love to our country.'

A Hebrew verse was then sung by the Reader and the choir, after which Mr. Adler unlocked the door

and the procession passed in while the band played. The crowd around the building was very great, and it was with difficulty that those in the rear of the line succeeded in getting in. The entry way was soon filled by the crowd, who were not allowed, however, to enter the audience room so as to fill it uncomfortably. We noticed present Judge Long and Judge Hayes, and most of the Protestant clergymen of the city, who, with others, had received special invitations to the ceremony. The Synagogue was very handsomely decorated with evergreens, and was very elegantly fitted up. The gas fixtures are of bronze, of handsome design, the central chandelier having twelve jets. The Bimah, or pulpit, is at the eastern end of the Synagogue, the audience facing it; behind the Bimah is the Arc, or recess in the wall, closed by a sliding panel, which again is covered by a beautiful curtain.

The assembly being seated, the introductory prayer, "*Ma-Tobu*", was recited from the Prayer Book by the Reader, the Rev. A. Kaiser, of Baltimore.

The scroll bearers had been standing at the door of the audience room, and now advanced into the Synagogue, bearing the scrolls; the congregation arose, and the Reader and choir sang the following saluting hymn:

CHOIR

Shout and sing, ye servants of the Lord.
See here comes of God the holy word.

READER

On Sinai grows a tree of knowledge,
That sweet fruit does forever bear;
In vain endeavors human language
Its precious blessings to declare.
Happy and blessed is surely he
Who reaps fruits of this golden tree.

On Sinai shines the sun so brightly,
That light does shed upon our way;
Oh, let us be enlightened daily
By Sinai's blissful heaven's ray.
For happy is that man on earth
Who in the Torah finds his mirth.

The Torah that to us was given,
That is the tree, that is our pride,
That is our sunshine, our light of heaven,
Our joy, our pleasure and delight.
He who ever God's word does guard,
He has in God his blissful part.

The choir was composed of two female singers and three male, one of whom played the organ. They were all from Baltimore, and their music was exceedingly fine, and was highly appreciated by those who had the pleasure of listening to it. One of the lady singers in particular had a very rich and powerful voice. The Cantor, Rev. A. Kaiser, also had one of the finest male voices which we have ever had the pleasure of listening to. Whether it was entirely owing to the excellence of the execution or may have been partially attributable to the softness of the Hebrew tongue in which most of the singing was done, certain it is, that we have seldom been entertained with as "dulcet symphonies and voices sweet," as those which attended the consecration of this pretty though not huge fabric.

The scroll was now brought to the Bimah, and the Reader and choir again sang a Hebrew Psalm. The congregation resumed their seats and the Preacher, Rev. B. Szold, of Baltimore, recited King Solomon's consecrating Prayer (First Kings, Chapter 8).

At the conclusion of this Prayer, the congregation arose, the Reader took the scroll and sang the verses from page 193 of the Prayerbook. The Preacher and Reader then faced the Arc, bearing the scroll, and after the singing of a Hebrew Psalm, the curtain being drawn aside, the scroll was placed in the Arc (the recess before mentioned) and the Reader having recited the concluding verse (p. 193) the Arc was closed by drawing over it the curtain, and the congregation resumed their seats.

The Rabbi, Rev. Szold, now preached the Dedication Sermon, upon the text -- "Observe My Sanctuaries and Revere My Sabbaths." The discourse was most able and instructive; the Rabbi claiming that man was created to labor, and that it was a duty which he should fulfill; the Seventh day was given as a day of rest, and its religious observances should be strictly kept. Without labor, man could not accomplish any of the great aims of life, nor could he enjoy his seasons of relaxation unless they were fairly earned by his exertions. He claimed that the Christian Religion was founded upon the Jewish, and could not sustain itself without relying upon the more ancient faith. He was glad to hear of the liberal spirit of the Christians of Lancaster, which had prompted them to lend their material aid towards the building of this Synagogue, regarding it as an evidence of their friendly feeling towards their Jewish fellow-citizens, and as evidence of the respect which the Israelites amongst us had won by the uprightness of their walk in all their paths of life.

The concluding exercises were Psalms for the Introduction of the Sabbath — pages of Prayerbook 116-122, No. 55, 56, 57. Evening Service, pages 124-150. Concluding Hymn, page 6, No. 6. Concluding Prayer.

Throughout the proceedings, the congregation sat with their hats on, and after a most interesting service, lasting about two and a half hours, they were dismissed about 6½ o'clock.

This (Saturday) morning, being the Jewish Sabbath, service was held in the Synagogue, commencing at nine o'clock, and a sermon was preached in German."

INFLUENCE OF RABBI SZOLD

The dedication was a successful event. The renowned Rabbi Benjamin Szold, cantor Rev. Kaiser and the choir, all from Oheb Shalom of Baltimore, participated in the ceremony. Ten dollars was given to each choir member and other members of Oheb Shalom to cover their expenses. Former United States President James Buchanan, who had been invited, sent a letter congratulating the Congregation and expressing his regrets for not being able to attend.

Hungarian-born Rabbi Benjamin Szold had influenced our Congregation, he had become Rabbi of Oheb Shalom in 1859, and held that position for thirty-three years. With Rabbi Marcus Jastrow and others, he

represented the middle path of American Judaism. They could not accept Reform Judaism as advocated by Isaac Mayer Wise and yet, recognized the limitations of Orthodoxy. Therefore, Rabbi Szold modified the Orthodox prayerbook to represent his convictions and helped found what would be called the Conservative movement.

The Congregation, on September 22, 1867, shortly after Rabbi Szold's participation in the dedication, decided to use his prayerbook and ritual. The use of this prayerbook, the decision to have a religious school, the discontinuance of wearing the Talis on September 12, 1867 (except for the reader or when taking the Torah out of the Ark), the family pews authorized on September 8, 1867, and the organ purchased by Abraham Hirsh in 1868 all signify that with the erection of the new synagogue, Orthodoxy at Shaarai Shomayim was gone forever.

NEW RULES

With the sophistication and expense of a synagogue, stricter rules concerning membership and seats had to be enacted. Seats were to be sold at auction (minimum price $5.00), and could remain with the same family indefinitely. High holiday seats were to be sold to non-members for $2.50, and single working sons of members would also have to pay $2.50. Services were to last one-half hour on Friday and one hour on Saturday. The president had the right to select the prayers. There was no uniform prayerbook in those days. The Congregation still could not afford a rabbi.

OTHER BOARD ACTIVITIES

Rev. Joseph Stein, hired in April of 1867, was told in December to do his job or resign. When his contract expired in April of 1868, it was not renewed. However, Stein's services were used from time to time as a permanent teacher and reader could not be found. The hours for religious school were set at Sunday 10-12, Wednesday 4-6 and Saturday 2-4. A fine of 60¢ would be imposed for speaking out of turn during a meeting. Every member would be called to the Torah during services, and Herman Miller was appointed to keep order during the services. Seventy-five dollars yearly would be paid to Mr. Stetler, the butcher, to slaughter for the Congregation.

The only new member to join the Congregation in the second half of the 1860's was William Eckstein, son of Joseph Eckstein. Non-members in Lancaster could buy seats for $1.50 per month. The Congregation had to borrow $1,100 from the Hirsh Brothers at 6% interest and had to seek payment of dues three months in advance, to meet financial obligations.

HERZOG TORAH

Even though it had been almost a decade since Jacob Herzog's death, the Congregation was still concerned about getting back the Torah which his widow refused to give them. It was reported on April 22, 1867, in the minutes, that Fanny Herzog had sold the Torah to Moses Geisenberger. The Congregational leaders, convinced she had no legal right to sell what they believed to be Congregational property rather than her own, sued for return of the Torah.

On August 13, 1867, the minutes relate that the legal action against Moses Geisenberger was lost. The saga of the Congregation's first Torah came to its conclusion with the following notice in Volume XXVI of *"The Occident":*

"An Aron Hakodesh (ark) has been constructed at the (Jewish) Hospital (of Philadelphia) and placed in the reception room. A Sepher Torah (book of the law), with the necessary ornaments have been deposited therein. These have been loaned to us by Mr. Moses Geisenberger of Lancaster, through the influence of Mr. S. Hecht. Mr. G. has also presented us with a suitable marble tablet on which are engraved the Ten Commandments, and which decorates the top of the ark."

Mr. S. Hecht is Samuel Hecht of Philadelphia. From Bavaria, he arrived in Philadelphia in 1835, possibly with Moses . He became quite wealthy and helped organize the Philadelphia Hospital. His daughter Sarah would marry E. M. Cohen, president of Shaarai Shomayim from 1897-1914. After his death, she married the widower Albert Rosenstein.

A 1976 check with Albert Einstein Medical Center of Philadelphia (the successor to the Jewish Hospital), disclosed that when the Medical Center dismantled its synagogue, the Torahs were given to the Moss Rehabilitation Center. Moss' Torahs were checked for any markings that could identify the "Geisenberger" Torah. None were found.

CONTACT WITH RABBI WISE

Isaac Mayer Wise made at least two formal contacts with the Congregation. The first was a letter in September of 1867 urging care for returning Jewish soldiers, and the second was an informational circular in May of 1868. The 1860's closed with a strong, unified membership of about 15 families. The Congregation was firmly entrenched in Lancaster as the city's only Jewish Congregation.



Memorial Stained Glass Window

1870's

The decade of the 1870's would prove to be stable and good years. The agony and crisis of birth in the 1850's were well behind them. The building of the Temple, the maturing of the Congregation so to speak, were completed in the 60's. Now the Congregation, of sound mind and body, prepared to enjoy the fruits of its labor. The Congregation had reached maturity and respectability. The majority of the members were well-to-do, above average in income, a position that each and everyone worked hard to obtain. They were all first generation immigrants, self-made men. The purpose of their coming to America, to which they were pushed from family and home by parents concerned for their future, had been fulfilled. Many would return to Germany, for visits of several months, to show Mama and Papa that their decision was right and to encourage others to come to America. Yes, the 1870's would be very good years.

CONGREGATIONAL ACTIONS

Congregational minutes were quite business-like with very little controversy indicated. More bonds on the new Temple would be sold to pay off the $1,100 that the Hirsh Brothers had lent the Congregation in 1868. The loan was then paid off and each bond holder (both old and new), owned a share in the property. On July 3, 1870, in a pre-Fourth of July celebration, $850 of these bonds were burned by their owners as an Independence Day contribution to their Congregation.

Mr. Joseph Stein, hazzan, died in December 1870, and the Congregation decided to continue his salary to his widow until April 1, thus providing her with funds for his funeral expenses and other needs. Joseph Eckstein would assume his duties temporarily.

Seats for holidays were sold at $4 per family. Mr. Julius Weill, a local German teacher, was hired as teacher for $200 per year. There was dissatisfaction with Mr. Weill, and Mr. William Frankenstein replaced him in September of 1873. By 1875, he was earning $250 per year as teacher and reader.

Meetings of the Congregation were scheduled for the first Sunday of each month in the rooms of the Imperial Club, as the synagogue did not have a meeting room. It was the obligation of all members of the Congregation to attend each monthly meeting. The fine for missing a meeting was set at 50¢. Monthly dues were payable at each meeting. Minimum dues were $1.25 monthly. Dues above that minimum were set in a very efficient manner. As the expenses of the Congregation increased and a deficit occurred, the members would not leave the meeting until each person set his dues at the proper level. The proper level was reached when everyone's dues, added together, balanced the budget. By the end of the decade, dues ranged from Abraham Hirsh's $60 per year down to the minimum of $15. In addition to dues, members had to pay for High Holiday seats and were expected to make numerous one-time contributions for unexpected Congregational expenses, and in commemoration of joyous personal occasions.

NON-MEMBER BURIALS

The problem of non-member burials in the cemetery came up in 1878. Since Shaarai Shomayim had the only Jewish burial ground in Lancaster, non-member burials had to be permitted. The fee was set up based on the age of the deceased; under 1 year – $10, 1-10 – $20, 11-21 – $40 and over 21 – $50; payable in advance. The Congregation bore the cost of maintenance of graves. Perpetual care and yearly grave maintenance fees were concepts yet to come.

RIGHTS OF WIDOWS

At the same meeting in 1878 the status of

widows came up. Previously, widows and unmarried women could not become members of the Congregation. From time to time, by special action, seats had been assigned to widows of former members. As a result of that meeting, widows could now become members for $6 per year but could not vote, debate at meetings or hold office. By 1880, there would be three widows this affected: Theresa Strauss, widow of Joseph Strauss since 1866; Lezetta Aaron, widow of Moses Aaron since 1865; and newcomer Rebecca Levy, widow of Sylvester Louis Levy and mother of member Morris Levy.

FREE CHILDREN'S SCHOOL

In June of 1877, it was suggested that a free school be opened for all Jewish children. Mr. Frankenstein, who was serving as hazzan, shohet and part-time teacher, told the Board that he was not qualified to handle the new school. Nevertheless, he was hired at $360 per year. This was raised to $400 in 1879, which was his last year with the Congregation. Mr. A. M. Bloch was hired to replace him at $500 per year.

The organ, which had been rented, was purchased for $62 in October 1877. On April 6, 1879, the Secretary was instructed to give notice to all members whose dues were six months in arrears. At that same meeting, English became the official language of the Congregation. Minutes would no longer be written in German. Dues would continue at a minimum of $15, but in December each member would announce how much more he would pay and sign his name next to that amount.

MEMBERSHIP PROCEDURE

A committee of three would be appointed to inquire into the "character" of each prospective member and report at the next meeting. If they recommended his admission to membership, a majority at a membership meeting would have to approve their decision. If the committee opposed membership for the person, it would take a two-thirds vote to over-rule the committee. However, no person could be a member until he paid his admission fee of $25, signed the Constitution and By-laws, and paid one month's dues in advance.

An unmarried son of a member, regardless of age, would be a member as part of his father's membership. A married son, if approved for membership, would not have to pay any admission fee.

By the end of the decade the membership listed Abraham Hirsh, Herman Hirsh, A. Adler, Julius Loeb, Jacob Loeb, Adolph Albert, Joseph Eckstein, Herman Miller, Herman Strauss, and Levi Rosenstein and the new members who had been added during the decade: John Stein, Joseph Strauss, Albert Rosenstein, Charles A. Reece, George Hoffman, Morris Levy, Philip Bernard, Joseph Ostheim and Morris Gershel.

P. C. NOOT – JOSEPH EISENSTEIN

Philip C. Noot and Joseph Eisenstein both joined in the 70's and were dropped from membership by 1880 for financial reasons. Eisenstein was a peddler based in Columbia. P. C. Noot as early as 1878 was in the cigar business. In addition to his Temple affiliation, he was an officer of the local B'nai B'rith chapter. Both men would be mentioned, from time to time, in the papers during the next twenty years.

JOSEPH STRAUSS

Joseph Strauss most likely was not related to Herman Strauss or Herman's late brother Joseph. Yet, in 1870, a Joseph Strauss was part of the widow Theresa Strauss's household. His occupation then was listed as peddler. He was married on February 21, 1875, to Rebecca Reinenberg of York by Rabbi Cohen (of Baltimore?). He operated the "Popular Shoe Store" at 60 N. Queen Street from 1879. On December 16, 1884, the sheriff sold his store and he was out of business. He left town shortly thereafter.

ALBERT ROSENSTEIN

Albert Rosenstein (1854-1928) was the son of Levi Rosenstein. He was the first second generation German Jew to marry and reside in Lancaster. In 1868, he went to New York to work in an importing firm run by his Uncle Adolph Strauss. (His mother Caroline was also a sister of Herman and Joseph Strauss). In 1876 he married Hannah Rosenthal. Hannah's brother Morris and sister Carrie (Mrs. Louis Gansman) would come to Lancaster in the 1880's. Albert's daughter Florence would, in 1900, marry Rabbi Isidore Rosenthal (no relationship).

Upon Albert's return to Lancaster he became a merchant tailor at 65 N. Queen Street. In 1887 he formed the Lancaster Silver Plate Company and Pennsylvania Cane Company which later became one of the largest umbrella and cane producers in America. In 1911 he started the United Novelty Company with his son Edwin Rosenstein and later with Rabbi Rosenthal. After his wife Hannah died in 1916, he married Sarah Hecht Cohn, the widow of Edward M. Cohn. He was a hard worker for the Jewish community all his life.



Albert H. Rosenstein (1854-1928) Chairman Building Committee 1895, Secretary 1887-1893, Board member eleven years.

JOSEPH OSTHEIM

Joseph Ostheim (1843-1912) was born in Westphalia, Prussia (Germany) and came to America about 1859. His father was an exporter of Westphalian hams! His mother was Rica Ostheim (1804-1894). She lived in Lancaster and died in the home of Joseph's sister Betka (Mrs. Herman) Strauss.

Joseph's wife was Bena Ostheim (1844-1904) whose obitury indicated she was born in Hanover and came to Lancaster about 1874. Three children of Joseph and Bena died prior to maturity: two infants and son Louis, age 11. There is record of two of their daughters, Flora and Clara, being confirmed at Shaarai Shomayim.

Joseph had some New York family. Uncle Meyer Ostheim helped found Temple Emanuel and is mentioned many times in their 1840-1850 minutes. Sister Jennie married into the Schiff family of financiers. Another sister was Mrs. Julia Benoit.

In 1866, Joseph was a peddler living at Water and Lemon Streets. By 1877 he operated a wholesale grocery outlet at 244 N. Water Street. For quite a while he did well, and in 1878, the papers report that he bet a competitor a barrel of pickles on the outcome of a local election. Joseph lost the bet and the Children's Home enjoyed the barrel of pickles. In 1887, operating as Jos. Ostheim and Co., he was located at 218 N. Water Street and a member of Lancaster's Board of Trade. However, by 1888, he was bankrupt and had become a traveling salesman for S. R. Moss, a member of the Congregation who was in the cigar business. There are no local descendants.



MORRIS GERSHEL

Morris Gershel (1829-1906) led an interesting life. He came to America from Bressen, Germany, as a very young man. In 1849 he joined the Gold Rush and went to California. He then went to Australia for a number of years. He returned to Lancaster by 1877 and went into business with his brother as L. Gershel and Bros., tobacco dealers. His wife was named Alice (1852-1918). Their daughter Carrie married Abraham Sondheimer, a Lancaster horse dealer. Morris served on the Board of the Temple and was Vice-President in 1880.



Alice Gershel (1852-1918) Wife of Morris Gershel, Treasurer and Secretary of Ladies Temple Auxiliary

Alice Gershel's brother Herman Curiel's obituary gives some interesting background on them both. The Curiel family was of Spanish Jewry decent. Their family, the obituary reported, helped finance a Columbus voyage to America. Although buried in the Gershel family plot, Herman Curiel lived in New York. Alice Gershel thus was Lancaster's only Sephardic Jew.

PHILIP BERNARD

Philip Bernard (1838-1906) was born in Prussia. His wife Sophia Jacobs (1842-1887) was born in England, but her parents were from Prussia. Bernard was a tobacco dealer located at 155 N. Queen Street. He was an active Temple member serving on the Board, as Treasurer, and as President from 1882-1884. He was residing with his son Samuel in San Francisco when he died. His son Morris lived in Columbia.

His nine-year-old daughter Katie died in 1876. In a rather unusual article article in November, 1877, the to-be-unveiled stone was described by the local paper. The Bernard stones are among the most beautiful in the cemetery.

"A BEAUTIFUL TRIBUTE: "We have been very much gratified by seeing a handsome piece of marble work, executed by our quiet friends of McClure's marble works, 25 S. Queen Street. We refer to the tomb, intended to be placed over the remains of the beloved daughter of Mr. Philip Bernard.... It belongs to the transition period of the early English style. The base, covering the whole grave, is hewn out of a solid piece, pierced by an aperture large enough to form an enclosed bed for flowers, at the head of which is erected the headstone, bearing the inscription both in Hebrew and English...."

SIX GENERATIONS



REBECCA LEVY–(1808-1895)



Morris Levy (1851-1921) with wife Carrie Hoffman Levy (1858-1945)



Irene Levy Jacobs (1884-1938)



Fannie Jacobs Brener (1913-)



September 26, 1975 – Rabbi Samson Shain oversees handing down of the Torah from 4th generation to 6th generation-Sydney Brener (1911), to David Brener, to Scott Brener (1970).



Lewis Levy
Future Congregation President,
son of Morris Levy,
Father of Jean Louise Loeb
Circa mid 1880's

HOFFMAN, LEVY AND REECE

George Hoffman, Morris Levy and Charles A. Reece were related by marriage. George Hoffman (1820-1905) came to America from Bavaria in 1840. His first residence was Charleston, South Carolina. About 1872, he came to Lancaster. He worked as a tailor for a few years and later was a salesman for various local businesses. His wife Fannie (1820-1913) was also born in Bavaria. One daughter, Mrs. Henry Clark, lived in Richmond, son Jacob lived in Statesville, North Carolina, son Lee lived in Florida, and daughter Carrie was married to Morris Levy.



Carrie and Morris Levy – 40th Wedding Anniversary-1918-standing in rear - Harry Levy, Frank Levy, Olga Pirosh Levy, Milton Levy, S. Lewis Levy; middle row - Fannie Levy Sycle, Irene Levy Jacobs, Joseph Jacobs; bottom row - Anna Pirosh Levy, Robert Scyle, Morris Levy, Carrie Levy, Monroe Levy; grandchildren on steps - Fannie Jacobs, Herbert Levy, Dorothy Scyle.

Morris Levy (1851-1931) came to Lancaster about 1871 with his widowed mother Rebecca Levy (1808-1895). Rebecca, born in Prussia, was the wife of Sylvester Louis Levy, who died in 1868. Rebecca was married in Europe and came to America about 1857. They lived in Memphis, Tennessee, prior to coming to Lancaster. Rebecca Levy's other children were Jacob (twin of Morris) who settled in Alabama; Mary (Mrs. J.M. Tobias) of New York and Esther Levy Reece.

Morris Levy married Carrie Hoffman (1858-1941) in 1878. In 1872, Morris was a clerk living at 202 W. Walnut Street. Later he operated the Boot and Shoe Store which opened at 146 N. Queen Street in 1873. He moved to 5 East King Street in 1874 and then to 3 East King in 1886. He later became engaged in the tobacco business with his sons Lewis, Harry, Monroe, Milton and Frank. Lewis (1879-1965) married Flossie Vermont (1893-1966), and daughter Jean (Mrs. Roland) Loeb is a local descendant. The two daughters of William Pirosh married two Levy brothers. Monroe (1882-1952) married Anna Pirosh (1888-1949), and Herbert Levy of Lancaster is their son. Milton (1887-1935) married Olga Pirosh (1892-1937). Frank (1891-1950) and Harry (1881-1964) also married, but there are no local descendants. Morris had two daughters: Fannie married and moved to Richmond. Irene (1884-1930) married Joseph Jacobs (1883-1951), and daughter Fannie (Mrs. Sydney) Brener is a local descendant.

Morris Levy was very active in the Congregation and served as President (1920-1923). Son Lewis, son-in-law Joseph Jacobs, and grandson-in-law Sydney Brener would also serve as Temple Presidents. Morris's sister Esther (1845-1933) married Charles A. Reece.

Charles A. Reece (1846-?) came to Lancaster from Memphis Tenn. in 1870. He opened the "Parlor Shoe Store" at 42 West King Street. By 1879, he was at 26 E. King Street. He became a very successful and respected business man. However he sold his store in 1881 and moved to Easton. He was back in Lancaster by 1883, and opened a cigar factory on South Queen near Vine Street. In 1886, he opened a shoe store but by October, 1886, he was in financial difficulty. He left Lancaster and moved to New York. He had a daughter Jennie, born in Tennessee, who visited Lancaster in 1893, and a son Monroe, born in Pennsylvania in 1873. Three infants are buried in Lancaster: George S. Lewis, and Sophia.

Charles was born in the northern part of Prussia and came to America in 1859. In 1861 at the age of 15, he enlisted in the 41st New York Regiment and served until 1863. In 1864, he re-enlisted in the 8th New Jersey Volunteers and was a First Lieutenant by the end of the Civil War.

Although wife Esther is buried in Lancaster, Charles' date and place of death is not known.

JOHN STEIN

John Stein operated a dry goods store at 122 S. Queen Street. The 1870 census indicates he was 38 and from Prussia. His wife, Caroline, was 34, also from Prussia. They had a son Lewis, age one. John was not wealthy and was on and off the membership rolls until Abraham Hirsh guaranteed his dues. In 1891, he and his family, including daughter Minnie Stein who gave a surprise farewell party for them, moved to New York. Minnie Stein would often return to Lancaster for special social events and parties.

NEWSPAPER NOTES, 1870's

It was during the 1870's that the newspapers began to realize that the Jewish community existed. Jewish religious and secular events enjoyed wide coverage and yield us much information.

COMMUNITY INVOLVEMENT

When possible, the Lancaster Jew would involve himself in public affairs. In February, 1874, Adler, Jessel, Hoffman, Jacob Loeb and Ostheim petitioned the Lancaster School Board for another German and English school. The request was granted, but it is not clear what they were asking for; perhaps it was just a teacher and not a school.

In addition to Abraham Hirsh, Moses Geisenberger and Charles Reece served on the Board of Trade.

Spelling bees were popular then. A bee held in April, 1875, saw Simon Hirsh fail on the word 'cerine' (he spelled it c-y-r-i-n-e). Worse yet, Israel Aaron, a future Rabbi, misspelled 'chaplain' as c-h-a-p-l-i-n.

DELINQUENT DUES

The Congregation had to insist on financial integrity from its membership. To insure that everyone was paid up prior to attending High Holiday services in September of 1873, they gave officer Roy, of the local police, a "black list" of those owing money. Officer Roy was posted at the door to the Synagogue and no one passed until he paid up.

NEWSPAPER CLIPPINGS

It was common practice for the papers to list the local churches each Saturday. It was customary then, as now, not to include the Jewish places of worship. However, in a special article in 1874 on local religious groups, they listed us. "Hebrew-corner East Orange and Christian, services irregular". The name Shaarai Shomayim was rarely used. The place of worship was usually called Orange Street Synagogue.

The vendor list of 1874 included: shoes – C. A. Reece, Morris Levy and Joseph Strauss; Clothing – Gabriel Hirsh (170 N. Queen) and Hirsh and Bros.; and dry goods and clothing – John Stein, A. Adler and Moses Geisenberger.

The following article appeared in the newspaper on March 18, 1878:

"The Feast of the Purim, one of the most important in the Jewish calendar, begins today and will continue for three days. Yesterday being the eve of the anniversary, a celebration was held in the synagogue, on East Orange Street, in the afternoon, by the Sunday School connected with the Congregation. This school, organized last June, represents about fifteen Hebrew families of the city, and has an attendance of from thirty to thirty-five, who are divided into two classes, comprised respectively of the younger and older children. The programme yesterday consisted of singing, recitations, etc., by the pupils of the school, who all acquitted themselves in a very creditable manner, and made the occasion one of very enjoyable interest."

The article goes on to state that William Frankenstein the hazzan opened with a prayer and then followed remarks in German, and speeches in English by Jacob Loeb and A. Bern Hirsh. The children then presented their part of the program.

Over 50 couples danced at the Purim Ball, held at Robert's Hall to the music of the Taylor Orchestra.

The papers always published the grades of the boys at Boys' High. They afford us the opportunity to compare our Jewish students with the others. The final grades of 1873 show that A. Bern Hirsh (son of Herman) scored 85 and was 5th of 17 in his class. Israel Aaron scored 83 and was 6th of 21. Not too good, but what do grades mean, anyway? A. Bern later became a most respected doctor of Philadelphia and New York and Israel, we recall, became a rabbi.

NEEDLING JESSEL

A cute story, of dubious medical authenticity, was reported on August 1, 1874. "One and a half years ago, Adolph Jessel ran a needle into his hand and was unable to get it out. Today, he felt an itch on his shoulder and upon scratching, the needle came out."

FIRST WEDDING IN ORANGE STREET SYNAGOGUE



The newspaper did mention on August 8, 1871, about a kitchen fire at the home of Abraham Hirsh. But a most interesting article was coverage of the wedding of Fannie Loeb to Adolph Jessel. Fannie was the daughter of the wealthy merchant Jacob Loeb, and Mr. Jessel was from New York but was currently working for the widow Theresa Strauss. It was the very first wedding held at the new Temple and was quite a curiosity for the local citizens. The "white haired grandfather" in the article was Abraham Cohen. This beautifully written article was dated March 11, 1873:



A HEBREW WEDDING — Interesting Occasion: For some time past the all engrossing topic of conversation in social circles in this city has been the contemplated event of a magnificent Hebrew or Jewish wedding — a real genuine Jewish wedding, to be consummated in the Orange Street Synagogue. The high contracting parties named in connection with the affair were Miss Fannie Loeb, daughter of our well-known citizen, Mr. Jacob Loeb, on the one part; and Mr. Adolph Jessel, a New York merchant, on the other. Yesterday was the time, and five o'clock in the afternoon the hour, appointed for the event. By invitation the reporter of *The Express* was present, and although we do not approve, as a general thing, of laying matters so sacred before a curious public, yet the occasion was so interesting, so novel, so grand, so impressive that we cannot refrain from a description of it.

Long before the hour appointed for the solemn ceremony, hundreds of persons might have been seen wandering their way up Orange Street to the synagogue, many of them without invitation and consequently without cards of admission, vainly hoping that the doors of the synagogue would be open, and that they might crowd in promiscuously, to the exclusion, even, of the invited guests. This vain hope, however, was quickly dispelled on reaching the temple, as it deserved to be. True, they managed to effect an entrance into the vestibule, but they found the inner door guarded by a stalwart officer, who bravely resisted all appeals for admission. There stood the crowd — swaying and surging — not a spare foot of standing room — and a majority of that crowd of the "female form divine." They would not go out. What was the natural consequence? The floor was over-burdened, the very walls were almost pushed from their bearings, and something must give — there must be expansion. A dull thud, followed by creaking, grating sounds, and shrill shrieks from the ladies. The floor had given way, and down it went with its seething mass of humanity as far as it could go — luckily not far, for there was no cellar underneath. The floor soon rested upon the ground, the ladies became more calm, and one of them even remarked that she would stand there and see what was to be seen "if it killed her." Was such admirable pluck ever seen before? Could the curosity of the opposite sex possibly reach such a climax as to utterly over shadow all fear of personal danger? We doubt it. Finally the policemen drove the crowd from the vestibule, the invited guests were admitted to the inner temple by the doorkeeper, and at five o'clock precisely the bridal party entered the temple, having been conveyed there in carriages.

As the party passed up the main aisle, the organist — Prof. Carl Maiz — struck up a grand march, lending much attractiveness to the occasion. The entre was made in the following order, there being four bridesmaids and four groomsmen: Miss Rosa Loeb, sister of the bride, accompanied by her brother, William Loeb; Miss Isabella Grohs, of Philadelphia, accompanied by Mr. Joseph Strauss, of this city; Miss Carrie Hoffman, of this city, escorted by Mr. Isadore Grohs, of Philadelphia; Miss Amelia Lowenstein, of Williamsport, escorted by Mr. Claramyer, of New York; next the bride, Miss Fannie Loeb, leaning upon the arm of her father, Mr. Jacob Loeb; and the procession ended with Mrs. Theresa Loeb, mother of the bride, escorted by the groom, Mr. Adolph Jessel. The party was grouped around the altar in the following order: The bridesmaids on the extreme right, the bride and groom in the center, while the four groomsmen occupied the left. In the rear stood the father and mother of the bride, while her venerable white-haired grandfather stood not far off. The bridesmaids all wore white, with the exception of one, and she wore a beautiful pearl-color; the dresses were made full and trailing, caught up here and there with wreaths and sprays of flowers. They looked exceedingly well. The groomsmen were in full dress — faultless black, with white vests and white kids.

But the bride was the center of all attraction: dressed in pure white — as pure and white as her youthful brow — with a veil trailing upon the floor. Her head was crowned with a wreath of orange blossoms, and from the wreath hung pendant and mingled with the folds of her veil sprays of the same material; while the only decorations which she wore on neck and ears were jewels set with orange blossoms. Her dress was faultless.

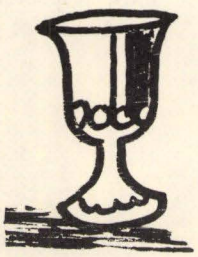
Among the prominent guests we noticed Dr. Jno. L. Atlee, sr., Mayor Pyfer, Rev. A. H. Kremer, Rev. W. T. Herhard, and many of the substantial professional and business men of the city. The building was crowded, and a novel look was given to the assemblage by the wearing of hats, all the gentlemen present keeping their tiles upon their heads, according to Jewish custom.

When the ceremony began there was a rush made to the front, and the undue pressure upon the floor caused a joint to give way with a noise that resembled the discharge of a pistol. The floor went down in the center a distance of fully two feet, and grave apprehensions of a serious accident were entertained, there being a deep cellar underneath. All stood calm and tranquil, however, and the danger was averted. The ceremony was performed by Dr. Benjamin Szold, a Rabbi from Baltimore, who had been summoned for the occasion. He began with an address in the English, one of the most solemn and impressive we have ever heard, enjoining upon bride and groom their respective duties, and giving such counsel as would be necessary for their future quidance. in their new relations. After the address a glass of wine was handed to the groom and he drank of it; then, handing it to the bride, she drank of the same cup. This was symbolical of the cup of joy — to drink from one cup — his joys to be her joys, and her joys to be his. A second cup was handed them, and they again drank in a similar manner. This was the cup of sorrow. United in one common life — all joys, spiritual and temporal, to be enjoyed equally by both; all sorrows to be borne alike by both. Then followed a benediction in the Hebrew, after which the groom placed a ring upon the forefinger of the bride's right hand, speaking these words — "Be betrothed unto me by this ring, according to the law of Moses and Ezra." And the bride answered simply "Yes." Then the Rabbi pronounced these words: "In the name of our Holy Religion and in the name of the law of this State, your marriage in proper order is declared." And the ceremony was ended.

At seven o'clock in the evening the reception took place at the residence of the bride's parents on North Queen Street. The house was brightly illuminated, and a large and happy throng were assembled. Congratulations to the bride and groom, to the amiable mother and father, to the venerable but light hearted grandfather, and music and social converse occupied the first hour. At eight o'clock supper was announced, and the large and brilliant company sat down to a most bounteous repast, which was presided over with the rare grace which Mrs. Loeb so largely possesses, and with that courteous attention for which Mr. Loeb cannot be excelled. Substantials and liquids were dealt out with a liberal hand, and all felt that "it was good to be there." The first toast of the evening was given by Dr. Jno. L. Atlee, sr., who wished that "the newly wedded couple might be spared to celebrate as many wedding anniversaries as had been allotted to him — which would be fifty-one on the next day (today)." The toast was loudly applauded, and other toasts followed, but none of them could quite come up (in point of fact) to that of the venerable Doctor.

After this feast was concluded (which was principally composed of the lighter eatables), the company returned to the parlor, where sociability reigned supreme until 10½ o'clock, when a second supper — a most substantial and elegantly prepared meat supper — was partaken of. At a little after 12 o'clock the wedding party took their departure for Philadelphia, from which point, they will proceed West. After a short absence the bride and groom will return to this city, where Mr. Jessel intends engaging in mercantile business.

The occasion was, from beginning to end, most refreshing and enjoyable, and the first Jewish wedding that ever took place in a synagogue in this city will long be remembered by those who had the good pleasure to be present, as an event worthy of all pleasant recollection.



While the young couple was still on their honeymoon, the Congregation took up the matter of the repairs to the floor of the synagogue. At the March 20 meeting of the Congregation, a motion of Charles A. Reece that Jacob Loeb pay only half of the cost of repairs was rejected. The majority felt that he should pay all of it. This decision was affirmed again on May 18, and President Abraham Hirsh was ordered to collect from Mr. Loeb. On June 17, the newspaper reports that Mr. Hirsh is suing Mr. Loeb for the cost of repairs. On June 24, the alderman orders Mr. Loeb to pay $31.52 to the Congregation. Mr. Loeb says he will appeal, but the papers fail to report on any such appeal. Meanwhile, Jacob Loeb had been boycotting Congregational meetings and would not return until July 4, 1875.

HIRSH MATTERS

Several events concerning the Hirsh family made the papers. Abraham's brother Gabriel got into some trouble with a joke. In 1870, for whatever reason, Gabriel used to ridicule a Jacob L. Levy born in Poland. Gabriel placed in his store window a caricature of a "Polack" with the words "A bloody Polack, Levy by Name". Jacob Levy then made a complaint, and Gabriel was hauled into Court on a libel charge. Abraham Hirsh testified that he had purchased a series of caricatures in Philadelphia and sold them to his brother who placed them in his window for resale. Secondly, there were plenty of Levys around and this card was not meant for any one in particular. Gabriel was found "not guilty".

Another Hirsh story broke in October of 1877. This time Herman was the central figure. Herman had sold a boy some clothing. The boy returned to the store and wanted his money back. An argument followed. Herman then took the boy outside and kicked him in the stomach.

Prior to 1874, Abraham, Leopold and Herman ran a combined store on the northwest corner of the Square. In that year they split up. Hirsh and Brothers was dissolved. Abraham stayed at 6 and 8 North Queen and ran the jewelry, notions and millinery business. In 1888 Abraham sold out and retired. Leopold and Herman formed Hirsh and Brother and ran the men's clothing store at 2-4 North Queen Street. Herman's sons Monroe and Simon managed the store after Herman died in 1889. Simon (Monroe died in 1917) closed the store in 1922.

For many years, it had been the custom of Fanny (Mrs. Abraham) Hirsh to take "unleavened bread" to the printer of the paper during Passover. Each and every year, he thanked her publicly in the paper. On June 8, 1876, Fanny Hirsh died at the age of 42. The tradition was carried on by Augusta (Mrs. Herman) Hirsh. On April 17, 1878 an article telling about the Holiday of Passover mentions: "We are indebted to Mrs. Herman Hirsh for her annual contribution of unleavened bread, which comes in the form of large, thin, light brown, crisp and brittle cakes".

Gabriel made the papers again when in 1877, while remodeling his store, he built a bay window on his second floor. Apparently this was against some city ordinance and the Mayor ordered him to tear it down. Hirsh refused and when the street commissioner came over to tear it down, Hirsh got a court injunction to stop him. Eventually, Hirsh lost in a higher court.

It was all academic, anyway, for in April, 1879, a fire broke out on the third floor of that building where a laundry was located. There was extensive damage on that floor as well as on the second floor, on which Julius Loeb ran his wholesale notion business. Total damage was estimated at $7,000.

The last Hirsh near-tragedy was when, on the way back to Philadelphia from a visit, the horse and wagon carrying 80-year-old Mr. Bernheim (father of Mrs. Leopold and Mrs. Herman Hirsh) and Herman's daughter Cecilia, upset. Luckily no one was hurt.

FRIENDLY COMPETITION

Business is business, even among co-religionists and friends, as shown in the following newspaper article.

April 22, 1878: "Belligerent Clothing Dealers — This morning about half past eleven there was quite an excitement on North Queen Street for a short time. A. Rosenstein and G. Hirsh keep rival clothing stores on the same side of the street, a few doors apart. A man was passing the stores, and Rosenstein and two boys named Nixdorf and Hambright, who are employed at Hirsh's each endeavored to get him into their stores. A rain of words soon began and it was not long until the parties both began hitting each other."

November 9, 1878: Al Rosenstein, clothes dealer on North Queen Street, this morning dressed Billy Howater, the boot-black, in a red flanned suit, and putting a placard upon him, telling the people to buy their clothing at Rosenstein's, started him through the streets with circulars to distribute. Howater alleges that Gabriel Hirsh, a rival in the clothing business, tore the placard from him, tore some of his circulars, and then "butted' him. . ."

1878 CONFIRMATION SERVICE

The first recognition of the "Feast of Shevuoth" and the rite of Confirmation was on June 8, 1878. We don't know the date of the first Shaarai Shomayim Confirmation Service.

"Last night the anniversary of the giving of the ten commandments to Moses on Mt. Sinai was celebrated in the Jewish synagogue, on East Orange Street. This was also the occasion of the confirmation of children, and the synagogue was filled to its utmost capacity, a large number of Gentiles being present. The room was very handsomely trimmed with flowers, bouquets and evergreens and the gas was kept burning during services which began at 7 o'clock. - - - - - - The Confirmation services were then begun by the singing of an appropriate hymn, after which Rev. Mr. Frankenstein, preached a sermon in the German language. . . . He argued the necessity of the religious training of all children. The habit of Bar Mitzvah was the custom of graduating the

boys on their thirteenth birthday, and it was necessary for them to be proficient in the knowledge of their religion. It was a very old Eastern custom and was exclusively for boys, but there is now a new school which originated about 50 years ago. Among the originators was Dr. Phillipssohn, of Madgeburg, Germany, and one of the beliefs of the more modern forms of this religion was the confirmation of all children on this day of every year. The requirements of all children are the same with one exception, that it is not necessary for all to be thirteen years of age."

Three girls, not named, ages 13 to 15, were in this class. [Possibly Herman Hirsh's daughter Cecilia (1861-1899), Herman Strauss' daughter Amelia (1866-1887) and Joseph Strauss' daughter Amelia (1862-1941)] This "new school", of course, was Reform Judaism which Shaarai Shomayim was quickly adopting. Bar Mitzvahs, apparently, were not held and indeed, not one was reported in the minutes or newspapers.

LADIES HEBREW BENEVOLENT SOCIETY

The Ladies of the Lancaster Jewish community formally organized as "The Ladies Hebrew Benevolent Society" in 1876. This was not a Shaarai Shomayim organization. Testimony to this was that Mrs. Rosanna Geisenberger, wife of non-member Moses Geisenberger, was elected President. She held that position until her death in 1892. Mrs. Herman Hirsh was Treasurer and Mrs. Morris Gershel, Secretary. The object of the society was to lend material assistance wherever needed, to work for the welfare of Judaism, to distribute charity and philanthropy among the needy and unfortunate Jews in the community and to aid in all enterprises for the improvement of the Temple.

The Temple minutes recognized their existence when, on October 7, 1877, the secretary was instructed to tell the President of the Ladies Society that their meetings could not be held in the sanctuary, but that they could use the room on the second floor for 50c per meeting.

THE WOMEN BEHIND THE CONGREGATION . . .

The oft quoted saying is that "behind every man there is a woman." Regarding Shaarai Shomayim, nothing could be truer. Despite the fact that they were second class Jews, without the right of membership, or debate or vote, the women took great interest in the Congregation. Eventually, as the Congregation continued along the road to Reform, women were put on an equal footing. First widows, by special Board action were granted seats in the sanctuary. Later, widows could be members at a reduced rate, but without the right of debate and vote. Today, a family membership is husband and wife, each with a vote.

It has always been the women who noticed



The real power behind the Congregation. Almost all of the women of the Congregation attended a farewell luncheon for Olga Lurio who was moving from Lancaster. The year is 1924 and the location the Iris Club located at 323 N. Duke Street. Seated on left side of table: Mrs. Matilda (Morris)Michaelis, Mrs. Carrie (Jonas) Fox, Mrs. Rose (Henry) Weill, Mrs. Sarah (Albert) Rosenstein, Mrs. Bertha (Jacob) Lyons, Mrs. Rebecca (Louis) Strauss, Mrs. Dora (Herman) Stein (just a small part of her face can be seen), Mrs. Ida (Myer) Cohn. Seated rear of table: Mrs. Dora (Benjamin) Lurio, Mrs. Olga (Meyer) Lurio, Mrs. Sara (Joseph) Goldberg. Seated right side of table front to back: Mrs. Carrie (Morris) Levy, Mrs. Julia (Julius) Loeb, Mrs. Carrie (Abraham) Sondheimer, Mrs. Martin Frank, Miss Settie Selig, Mrs. Matilda (Joshua) Sherman, Mrs. Ben Lichtenstein, Mrs. Ameilia (Bruno) Astrich, Mrs. Hortense (Louis) Lyons. Standing in rear left to right: Mrs. Rosalie (Max) Marx, Mrs. Molly (Myer) Dembo, Mrs. Gertrude (Harry) Elins, Mrs. Rose (Morris) Strauss, Mrs. Isaac Fuld, Mrs. Rae (Benjamin) Stein.

what the Temple needed and arranged for its purchase. The original Temple had no kitchen. The women pressed for cooking facilities, and three kitchen remodelings later, we have our present facility. It was the women who enlarged and beautified our social hall, their last effort during the Bicentennial year. It was the women who have taken great interest in the religious school, and have, since the beginning, donated funds to defray the cost of teachers and supplies. It was the women who sponsored the many social events which keep a Congregation united in more ways than religion. We could go on and on. The aims of the women's group continue to be unselfish service to their Congregation and community.

FIRST WOMEN CONGREGATION PRESIDENT

When Frances (Jean) Ellison assumed the presidency of the congregation in 1978, she epitomized the historical dedication and leadership women have given to Shaarai Shomayim. Her husband Dr. Ervin Ellison served as Temple president from 1965 to 1968, making them the first husband and wife to hold this office.

LADIES AID SOCIETY

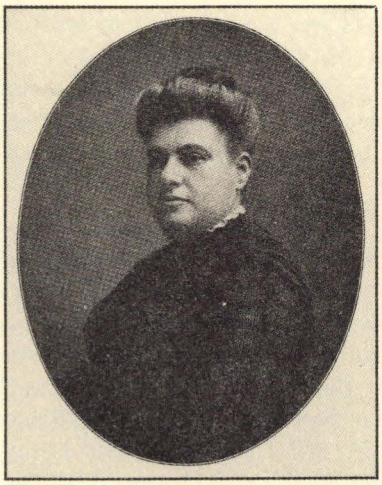
The pioneer women's organization, the Ladies Hebrew Benevolent Society continued throughout the years. In April of 1919, the name was changed to Ladies Aid Society. In 1924, an effort was made to disband the organization. This was thwarted when several of the charter members of the Society reminded the current leadership that as long as five members wanted to continue the organization, it could not be dissolved. In the mid-twentieth century, its main purpose was to supply flowers for the pulpit, provide for children's parties at the religious school and for Congregational receptions. In addition to their nominal membership dues ($1.20 per year in 1940) contributions were given in honor of happy occasions or in memory of departed loved ones. By 1950, the organization ceased to exist. Today many of the functions of the Ladies Aid Society have been assumed by the Sisterhood.

YOUNG LADIES AID SOCIETY

As early as 1887 an organization known as the Young Ladies Aid Society was in existence. From the start, this was an arm of the Temple and raised money for temple projects. An early project of theirs was the religious school. From the names listed, it seemed to be comprised of unmarried ladies. As such, it may have been a sister organization of the Ladies Hebrew Benevolent Society, which was composed of married ladies. As late as 1892, it was running its fourth annual charity ball. This organization may have ceased to exist by the time the Ladies Temple Auxiliary was formed.

LADIES TEMPLE AUXILIARY

When it appeared likely that the Congregation was going to build a new Temple or at least find additional classroom space, another women's organization was founded. It was called the Ladies Temple Auxiliary and its first president, elected in 1894, was Mrs. Hannah Rosenstein. They held numerous fund raising events, community wide, in support of the building fund.



Hannah Rosenstein (1854-1916). Mrs. Albert H. Rosenstein, first President of Ladies Temple Auxiliary, President of Ladies Hebrew Benevolent Society.

JUNIOR LADIES TEMPLE AUXILIARY

In 1911, the Ladies Temple Auxiliary president, Mrs. E. M. Cohn, encouraged the establishment of the Junior Ladies Temple Auxiliary. Membership in the Ladies group was limited to married women. This new group was limited to unmarried young ladies and thrived socially until 1922 when it merged with the Sisterhood.



Rosanna Rau Geisenberger (1831-1892), wife of Moses Geisenberger

TEMPLE SISTERHOOD

On December 10, 1919, the Ladies Auxiliary voted to join the National Federation of Temple Sisterhoods and, thus, became the Temple Sisterhood. It continues today as the strongest arm of the Temple.

B'NAI B'RITH

The second known formal organization of Lancaster Jews was the Independent order of B'nai B'rith (Sons of the Covenant). Founded on a national scale in New York in 1843 as a social, mutual aid and insurance group, it had become a program of philanthropy and political action for the protection of Jewish rights by 1868.

The Lancaster chapter met for the first time on October 27, 1874. The Lancaster papers simply reported that it was a beneficial and charitable organization from which $1,000 would be given to the widow of a deceased member. The first officers were: President – Abraham Hirsh; Vice-President – Philip Bernard; Corresponding Secretary – P. C. Noot; Financial Secretary – A. Adler; and Treasurer – Julius Loeb. George Hoffman, John Stein, Lewis Gansman, Herman Hirsh, Jonas Fox, Adolph Albert, Joseph Strauss, Morris Levy, Herman Miller, Adolph Jessel, Moses Bachenheimer, Albert Rosenstein, Charles A. Reece, Joseph Ostheim and William Frankenstein were charter members.

On September 30, 1874, the Lancaster chapter was formerly installed as Lodge No. 228 by the Rev. George Jacobs of Philadelphia's Grand Lodge No. 3. By that date, Philip Bernard had become President and P.C. Noot, Vice President.

Shaarai Shomayim would dominate B'nai B'rith for years to come. Rabbi Isidore Rosenthal, in 1894, would re-organize the chapter and keep it alive for almost a half century. A second lodge, called Jehuda Leib Gordon Lodge #443, would be organized in 1893 for the benefit of the Eastern European Jew. It was named for a contemporary Russian Hebrew poet. This chapter was short-lived. Today B'nai B'rith Lodge #228 continues its vital role of monitoring the environment in which the Jewish community of Lancaster lives as well as sponsoring Hillel chapters at local colleges.



Samuel Livingston, (1885–1978), as president of B'nai B'rith in 1916. Vice-president of Temple 1928-1929, .

PRESIDENTS B'NAI B'RITH
LANCASTER LODGE NO. 228

1874	Abraham Hirsh	1938-39	Jules Sternberg
1874	Philip Bernard	1939-40	Marshall Cohen
1876	Charles A. Reece	1940-41	Gerald Lestz
1883	Adolph Jessel	1941-42	Dr. L. M. Shear
1897	Adolph Gansman	1942-43	Dr. Louis Law
1907	Isaac Steinfeldt	1943-44	Jules Sternberg
1908	M. I. Smith	1944-45	Louis Wainer
1909-10	Robert Eisenberg	1945-46	Harry Yoffee
1911-13	Edward M. Cohn	1946-47	Alex Sklar
1913-14	Howard Liveright	1947-49	Israel Blatt
1914-15	Samuel Siesel	1949-50	Ted Rosenberg
1915-16	Morris Rosenthal	1950-51	Myer Siegel
1916-17	Samuel Livingston	1951-52	Murray Keltz
1917-18	Richard Goldberg	1952-53	Dr. Leon Robbins
1918-19	William Levy	1953-54	Leonard Rubin
1919-20	Dr. Benjamin D. Stein	1954-55	Louis Weisman
1920-21	Rabbi Isidore Rosenthal	1955-56	H. Lee Greene
1921-22	Dr. Benjamin D. Stein	1956-57	Dr. David Silverstein
1922-23	Isaac Steinfeldt	1957-59	Edward Harris
1923-24	David E. Solomon	1959-60	Louis Weisman
1924-26	Dr. Harry A. Elins	1960-61	Norman Shapiro
1926-27	Samuel Livingston	1961-64	Dr. Herbert I. Berman
1927-28	Harry Cohen	1964-65	Harold Kotler
1928	Albert Rosenstein	1965-66	Gus Schwartz
1928-30	Morris Rosenstein	1966-68	Moe Miron
1930-31	Dr. Harry A. Elins	1968-69	Al Month
1931-32	Benjamin E. Cohn	1969-71	Moe Miron
1932-33	Saul Solomon	1971-74	Dr. Alan Bernstein
1933-34	Dr. Harry Silver	1974-75	Herman Zweifach
1934-35	Dr. Benjamin Chodos	1975-76	David Halperin
1935-36	Dr. J. Stanley Cohen	1976-77	Moe Miron
1936-37	David Morris	1977-79	Milton Goldstein
1937-38	Harry Lapkin	1979-	LeRoy Greenspan

1880's

Whereas the 1870's were years of stability and joy, the 1880's would be filled with maturity and excitement. The Lancaster Jewish population would increase. Not only would friends, in-laws and relatives of "original member's" swell the population, but the Eastern European immigration of Jews would more than double the Jewish population. Of course, the majority of these Russian Jews, or "Russian Hebrews," as the newspapers always referred to them, were very orthodox. They found the reforming Shaarai Shomayim not suited to their religious needs. Some, however, through choice or marriage, did affiliate with Shaarai Shomayim.

Secondly, the Congregation would hire better and more expensive hazzans and teachers. Shaarai Shomayim would become more professional. By 1884, the first ordained Rabbi would be hired. The cycle of growth would be completed. Twenty-one men meeting around a table, struggling to define and form their Congregation, worship in a rented room, the building of a Temple, the beginning of a religious school and finally a Rabbi were signs that Shaarai Shomayim had made it.

LOST MINUTES

Starting in 1880, the 36-year gap of lost minutes would begin. We suffer by losing the week to week and month to month thinking of the leadership. Those 36 years were so important – a Rabbi hired, the swing to Reform completed and a new Temple built. We must review these events through secondary sources and hope our loss is not too great.

It was most fortunate that the *Reform Advocate* (Pennsylvania edition), published by Emil G. Hirsh, in Chicago, on August 9, 1913, ran a lengthy article on the "Jews of Lancaster." It is obvious that the author of this article had access not only to the memory of those who lived during the 1880-1900 period, but also to those minutes, now long lost. I will draw heavily upon that article and will quote from it verbatim. It is the only source we have.

Rev. A. M. Block, who had been hired in 1879 as teacher and reader, resigned to go to Akron in March of 1880. The High Holiday services of 1881 were conducted by a Rev. Berg. In 1882 Henry Weill was hired as hazzan.

"In 1882 Moses and Lazarus Pioso and Simon B. Hirsh (son of Herman Hirsh) were elected to membership and among the members at this time were L(ouis) Sylvester, Joseph Blumauer, J(oseph) Ostheim, S. Weiner, Mr. (Moses) Bachenheimer, A(dolph) Jessel, Lewis, Herman and Bruno Astrich, L(ouis) Gansman, G(eorge) Hoffman, J(onas) Fox, J(ulius) Lederman, E. M. Cohn, H(erman) Miller, A(dolph) Albert, J(oseph) Strauss, Jacob and Julius Loeb, A(braham) and H(erman) Hirsh, J(ohn) Stein, A. Adler, L(evi) Rosenstein, A(lbert) Rosenstein and Philip Bernard." It was Philip Bernard who was mainly instrumental in securing free text books for the public schools of this city.

"In November, 1882, the Congregation advertised for a minister. They corresponded with Rev. Samuel M. Laski, who was appointed on the first of January 1883 for one year." At this time, the ritual of Dr. Szold and Dr. Jastrow (conservative pioneers) was used." On February 4, 1883, the first School Board of the synagogue was appointed, consisting of Julius and Jacob Loeb, Herman Hirsh, Julius Lederman and Adolph Albert. In May, 1883, it was moved that a committee be appointed to see about a choir. Mrs. Luckenbach was appointed choir leader."

The *American Israelite* of February 2, 1883 reported that Shaarai Shomayim had switched from Szold's ritual to Isaac Mayer Wise's Minhag America.

RABBI MORRIS UNGERLEIDER

By late 1883, the Congregation had the resources to enable it to hire its first ordained rabbi. The man selected, the first Rabbi of Congregation Shaarai Shomayim, was Rabbi Morris Ungerleider. As the minutes for his period are missing, we must rely on what few letters that have survived, the newspapers and articles written about him.

He was born in Missols, Hungary, in 1863, and was educated at Presburg, where we assume he was ordained. When hired by Shaarai Shomayim, he was only 20, but this was not his first pulpit. He was already employed by a Trenton, N.J., Congregation.

On January 10, 1884, Philip Bernard, President, on his "Tobacco and Cigar at Wholesale" business sta-

tionery, wrote the contract between "The Hebrew Congregation Shaari Schomaim of Lancaster and the Rev. Morris Ungerleider . .to be engaged for the term of one year — February 1, 1884 (5644) for the position of Chasan, Minister, Teacher and Schocet. The latter duties to be performed . . . until such time as another proper and suitable person can be procured. . . is also to act as Supt. of the Sunday School in conjunction with the School Board. . . . the salary to be Eight Hundred Dollars per year — payable monthly in advance." signed by Bernard as President, A. Albert, Secretary, and Board members Abraham Hirsh, Julius Lederman and Bruno Astrich.

Rabbi Ungerleider was an European trained Rabbi. Our first American educated Reform Rabbi would come later. Rabbi Ungerleider later became a member of the Central Conference of American Rabbis. On January 16, 1884, he replies: to President Bernard!

"Enclosed please find agreement as undersigned by me, and trust that you will not censure me for not having returned this sooner, as my Congregation did not meet until last evening at which time my resignation was presented and after considerable debate was finally accepted."

Rabbi Ungerleider prays "And now may it please God that this act may be with His entire sanction, for the welfare of the Congregation Shairy Shomaime, myself and the entire people of Israel, Amen."

To prepare for his arrival, he forwarded copies of music, including "En Kalenhenu" for the choir to practice. He also asked where he might send his "Earthly affects to."

He must have been very well liked while Rabbi of Lancaster. The newspapers, reflecting the gentile community, reported on him in favorable terms. After his first five months, when he was apparently in bad health, the papers reported:

"Rev. Dr. Ungerleider, minister of the Hebrew Congregation of Lancaster, will leave this evening on a journey to the West, to spend his two months' vacation and recuperate his impaired health."

"Mrs. Bernard. . . last evening presented Mr. Ungerleider, in the name of the Hebrew Aid Society, with a purse [money]. . . . "Rev. Mr. Ungerleider, Allow me, dear sir, in the name of the ladies of our congregation, to present you with this purse, as a slight token of our personal esteem and sincere friendship. Please accept it, sir, and use it with our best wishes and prayers for your speedy recovery to good health. At the same time accept our thanks for your many acts of kindness shown to the dear children of our Sabbath schools. Our best wishes are yours for a pleasant journey and a safe return."

He did return, restored, and continued to serve the Congregation. Again, in June of 1886, a special vacation request was granted. The newspapers report:

"At a regular meeting of the Congregation 'Shairy Shomaim' held in the vestry rooms of the synagogue, a communication from its Rabbi. . .was received, wherein he expressed a desire to visit his former home in Europe and asked the Congregation to grant him a leave of absence. His wish was unanimously acceded to. WHEREAS, For the past two years and six months the Rev. Morris Ungerleider has been officiating as Rabbi of the Congregation 'Shairy Shomain'. From his installation up to the present time he has labored zealously for the good and welfare of its members, has succeeded in bringing the congregation to its present high status.". . .

"Resolved, That we extend to him our best wishes for his safe journey, a speedy voyage, and may he return to us in renewed health, vigor and spirits."

His speedy voyage left from New York on June 7 to Breman, and he returned on September 2. The return trip took nine days and ten hours.

Rabbi Ungerleider performed at least two Confirmation services. The papers covered the second on May 16, 1888, by pointing out that it was the first in two years. The portrait of this class with their Rabbi has survived. It consisted of six girls ages 13-15: Nettie Strauss (daughter of Herman Strauss), Carrie Loeb (Julius Loeb), Helen Lederman (Julius Lederman), Estelle Joseph (Joseph Joseph), Minnie Stein (John Stein), and Cecilia Pioso (Moses Pioso).

His last High Holiday sermon to the Congregation was published verbatim in the Daily New Era on September 7, 1888. Sometime between then and April of 1889, Rabbi Ungerleider left Shaarai Shomayim. But before he left, on November 4, 1888, as a result of his influence, the Congregation passed a resolution formally adopting Reform Judaism.

After leaving us, he served Congregations in Paducah, Kentucky; Evansville, Indiana; and several in Chicago. In 1899, he accepted the superintendency of Michael Reese Hospital in Chicago. In 1902 Rabbi Ungerleider accompanied the body of Lena Austrian from Chicago to Lancaster for burial. Rabbi Charles Austrian's widow was a patient at Michael Reese Hospital. In his ten-year stay there, he looked after the needs of the many Jewish patients. The rest of his life was spent in the Chicago Home for Aged Jews, where, until the end, he conducted services. The last service he conducted was Yom Kippur in 1934. He died shortly thereafter on October 21, 1934.

When we celebrated our 75th anniversary in 1931, Rabbi Ungerleider was invited to participate. Unfortunately, by then he was too feeble and weak to undertake the journey.

The *"Reform Advocate"* magazine of 1913 remembers Rabbi Ungerleider in an article on Lancaster. "Dr. Ungerleider has attained distinction as a brilliant scholar — learned in Talmudic lore and an authority on biblical matters. He was, during his residence in this city, a member of the Ministerial Association of Lancaster,

and was very popular with his colleagues. He possesses a broad and generous mind and a very winning personality, and will always be remembered for his deeds of charity. No man ever gave more bountifully to those less fortunate than himself."

Rabbi Tobias Schanfarber, in a memorial presented at the Central Conference of American Rabbis in 1935 stated:

"His was a ministry of high idealism. His whole life was characterized by duty, which to him meant continued usefulness and a yearning for God and man. Though not a genius as a Rabbi, he was always genial and gentle and won the love of those who knew him best."



Rabbi Morris Ungerleider - Superintendant of Michael Reese Hospital in Chicago, circa. 1905

Rabbi Morris Ungerleider came as a young man to lead a Congregation in the later stages of its first generation. He was quite a bit younger than the leadership, but he taught us about and opened our door to Reform Judaism. Photograph on back cover shows Rabbi Ungerleider on pulpit of Orange Street Temple.

Two gifts to the Congregation were noted by the *Reform Advocate* article. One was a beautiful silver menorah presented to the Congregation by Rabbi Ungerleider as a remembrance of his trip to Europe. Mrs. L. G. Austrian presented a lamp, the "Light Everlasting", in memory of her parents.

REMOVAL OF HEAD COVERINGS

"On September 19, 1886, a special meeting of the congregation was called . . . . to ask that measures be taken in regard to removing hats during services. Again in June, 1887, a special meeting was called to consider the resolution of Bruno Astrich concerning the covering of heads. Rev. Ungerleider gave his views on the subject, and, after a lengthy debate, Herman Hirsh (President of the Congregation), decided that 'those members who wished to remove their hats in Synagogue during services be permitted to do so.' "

We can infer that the decision to remove hats was not unanimous. President Hirsh ended the meeting with a compromise. Apparently, the feeling was that one must be black or white, Reform or not Reform. Therefore on November 4, 1888, in the thirty-second year of its existence, Congregation Shaarai Shomayim adopted Reform Judaism with this resolution:

Lancaster Pa. Nov. 4, 1888.
To the President and Members of Congregation
Shairay Shomaim

Whereas the time has now arrived for the members, of this Congregation to adopt a decided stand point as to their future guidance and principles, and

Whereas, it is, deemed highly necessary for the good and welfare of this Congregation, and for the continuance of its future existence, and unity, that the continuous point of, dissention be, at once removed, and, a final settlement, and understanding be, arrived at, and

Whereas, we are in duty bound to take into consideration the present age, the customs of this land and its usages,

Therefore be it resolved that the members of this Congregation in meeting assembled herewith, adopt the principles, usages, and ceremonies of Reform Judaism as, their future basis and guide, Resolved that the services, mode of Worship, ritual customs and ceremonies, be in conformity with Reform Judaism, and be it Resolved that all former rules and regulations contrary to same by herewith revoked, and . . . (balance of resolution not found)

REFORM JUDAISM

The resolution above is both significant and typical. It is important to Shaarai Shomayim for they formally recognized the passing of traditional orthodoxy in favor of the liberal concepts of Reform Judaism. Yet the same realization came and would come to practically all German Jewish Congregations in America.

What is Reform Judaism? Frankly it is beyond the scope of this book to even begin to tackle that question. However, some points must be made to properly interpret what has already been related and to understand the conflicts the next immigration of Jews to America would create in Lancaster.

Reform Judaism as a movement to bring the Jews of Germany into the mainstream of German life, started in the 1780's. The liberal element of rabbis in Europe hoped to elevate the German Jew from the status of a nation within a nation to a culture within Germany. Likewise as early as 1824 in Charleston, South Carolina, an attempt was made to establish a "Reform" Congregation in America. Historians will debate if the growth of America's Reform movement was its own entity or merely a transplant from Europe. Yet, it wasn't until the 1841-57 period, when the first ordained rabbis came to America, that Reform Judaism in America really took root. It is no coincidence that these rabbis, Leo Mirzbacher, Max Lilienthal, Isaac Mayer Wise, Bernard

Felsenthal, David Einhorn, Samuel Adler, etc., who pushed Reform so hard, were German trained rabbis.

Reform Judaism was a change of tradition, ritual and lifestyle. The laws and disciplines of thousands of years which kept the Jews separate as a nation no matter where they were on earth, were modified or dropped in Reform. Why? The third paragraph of the resolution above states the reason. Dr. Kaufmann Kohler once declared that "the Jewish religion has never been static, fixed for all time by an ecclesiastical authority, but has ever been and still is the result of a dynamic process of growth and development."**

Historically, the Jews adapted their religion and practices to survive in hostile times. Not so in America. The German Jew was surviving very nicely, he adapted for acceptance. Nathan Glazer observed "the characterization of nineteenth-century Reform as the religion of economically comfortable Jews who wanted to be accepted by the non-Jewish world. All the changes in ritual introduced by Reform brought Judaism closer to American middle-class Protestantism; to acquire a religious service more in keeping with their social status. The reformers attached and eliminated every ceremony, every ritual, every prayer that did not immediately and in a rather simple-minded way conform to their view of the truth (as defined by nineteenth-century scholarship) and so serve for spiritual and ethical uplift. The age-old practices of Judaism were denounced as superstition, and any prayer that could not be believed literally was branded a lie no self respecting man should be asked to repeat."++

What were these changes? Some changes were those of belief, ritual or principles. Reform Judaism almost by definition does not tolerate any strict standards which all Jews, Rabbis or Congregations must live by. The Union of American Hebrew Congregations and the Central Conference of American Rabbis, both Reform Jewish organizations, are at best federations. Yet in 1885 (called the Pittsburgh Platform) and in 1937 (called the Guiding Principles), attempts were made to set forth some basic concepts of Reform Judaism. A chart on page 137 of Rabbi Sylvan Schwartzman's book *The Story of Reform Judaism* summarizes these concepts. (See page 85) Note that the forty-two years between 1885 and 1937 produced some major changes. That is the beauty of Reform Judaism: its ability to change with the world around it.

There were also some tangible changes. Most Congregations that were Reform by 1900 did not start out as Reform. They were German Jewish Congregations, more or less orthodox, that slowly evolved into Reform. They never planned to become Reform; they just arrived there one day. Each Congregation in America moved at its own pace and events happened in different order. A lot depended on their rabbis and their leadership and Reform zeal. The following is a listing of the sequence of events that Shaarai Shomayim went through over a forty year swing to Reform.

1866 - Congregational joint recitation of prayers replaced by readers
Friday night services started

1867 - Men and Women sit together
Introduction of choir and organ
Shortened prayers and service
Szold (conservative) prayerbook used
Bidding for Torah blessings eliminated
Discontinuance of talis (prayer shawl)

1878 - Confirmation started for boys and girls and Bar Mitzvah eliminated

1879 - German and Hebrew replaced by English and less Hebrew for sermons

1883 - Isaac Mayer Wise's (Reform) prayerbook used

1884 - No week day Religious or Hebrew school

1887 - Wearing of hats made optional

1888 - Resolution to adopt Reform Judaism

1892 - Sunday morning service established (later dropped and started again in 1917)
Joined Union of American Hebrew Congregations (Reform group)
Hired first graduate of Hebrew Union College school for Reform Rabbis
Second day observance of holidays eliminated
Wearing of hats eliminated

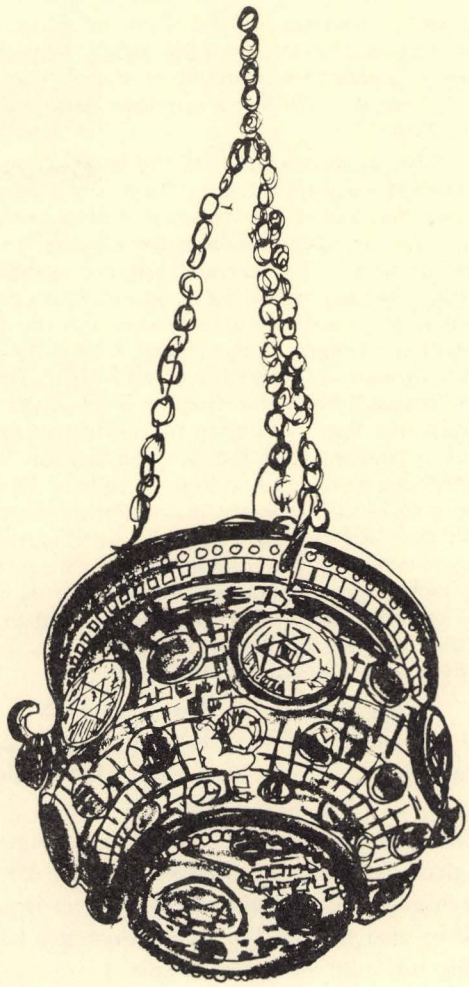
1896 - Union Prayerbook written by Reform Rabbis of the Central Conference of American Rabbis used.

**Rabbi Kaufmann Kohler (1843-1926), a president of the Hebrew Union College, in his *Jewish Theology Systematically and Historically Considered*, New York, 1918.

++Nathan Glazer, *American Judaism*, second edition revised, University of Chicago Press, 1971

A COMPARISON OF THE PITTSBURGH PLATFORM AND THE GUIDING PRINCIPLES

	The Pittsburgh Platform—1885	The Guiding Principles—1937
JUDAISM'S GOD-IDEA	Judaism presents the highest idea of God	Judaism's God-idea is central in the Jewish faith and its most important contribution to religion
RESURRECTION AND IMMORTALITY	Reform rejects all belief in heavenly rewards and punishments in hell, as well as bodily resurrection. Instead, Reform believes only in the immortality of the soul	Man possesses an immortal soul
MESSIANIC BELIEF	Reform no longer expects the coming of a personal Messiah. Rather, it regards the present time as the approach of Israel's Messianic Age of truth, justice and peace	In cooperation with all peoples, Israel hopes to establish a Messianic Age of justice, truth and peace upon earth
PALESTINE	A return of the Jews to Palestine is *not* sought	All Jews are obliged to aid in the upbuilding of Palestine as the Jewish Homeland
THE JEWISH PEOPLE	Jews are no longer a nation but a religious community	Jews are bound together by their common history and religion. Even non-religious Jews remain members of the Jewish people
THE MISSION OF ISRAEL	Israel welcomes the aid of other faiths in helping it fulfill its Mission of spreading the teachings of the one God	Israel's mission is to spread the knowledge of God and cooperate with all men in bringing about the Messianic Age
SOCIAL JUSTICE	It is the duty of the Jew to help solve the issues of social justice	Judaism strives for a just society in which poverty, tyranny, slavery and hatred are abolished
WORLD PEACE		Judaism seeks a peaceful world founded on justice and strives for strong international organization to prevent war
RELIGIOUS PRACTICE	Only ceremonies in keeping with modern life are acceptable. Laws regulating diet, dress, and ritual purity are abolished	Jews are expected to participate fully in the Jewish life of the home, synagogue, school and other institutions. Judaism requires prayer, observance of the Sabbath and holidays, symbols and ceremonies, and the use of Hebrew
JEWISH TRADITION	Judaism is a developing religion. It must preserve its connection with the past but the Bible and Talmud as a whole are no longer binding	Reform recognizes that Judaism is a developing religion. The Written and Oral Law are the source of Judaism but must be adapted to the needs of each generation
JUDAISM AND SCIENCE	Judaism and science are not in conflict. Biblical stories of miracles and other incidents are legends of earlier times	The discoveries of modern science do not conflict with the essential teachings of Judaism



Shaarai Shomayim's Eternal Light

ORANGE STREET STAINED GLASS WINDOWS DEDICATED

JUNE 9, 1886 —"The Jewish synagogue, Shairy Shomaim, was crowded Tuesday evening by a very large audience, among whom were many Gentiles. The occasion was the beginning of the Hebrew Feast of Weeks, a festival in commemoration of the giving to Moses on Mount Sinai, of the ten commandments.

"The festival this year was rendered more interesting from the fact that three very beautiful memorial windows had been placed in the synagogue by members of the Hirsh family, and the officiating priest, Rev. Ungerleider, preached a special sermon on the occasion. The windows are of fine stained glass of handsome design, and were made to order by Benjamin H. Shumaker, of Philadelphia. At the top of the window nearest the altar is a handsome cut glass anchor, above which is the word "Hope." Near the middle of the lower panel of the window is the inscription: In memory of my dear parents, Myer and Dorothea Hirsh, by their son, Herman Hirsh.

"The middle window, presented by the children of Abraham Hirsh, is of different design from the other but equally beautiful. In the upper panel is a crown over which is the word "Victory." In the centre panel is the inscription: "In memory of our beloved mother, Fannie Hirsh.

"The third window, next the entrance of the synagogue, is a duplicate of the first window, except that in the upper is a dove with extended wings, bearing in its beak a scroll on which is inscribed the word "Peace". On the middle panel is the inscription: "In memory of my dear parents, Myer and Rosasalla Gothelf, by their daughter, Dora Hirsh.

"To add to the beauty of the synagogue the altar and reading desk were trimmed with a profusion of fragrant flowers and foliage plants, while the chandelier, pillars and the recess in rear of the pulpit were decked with trailing vines.

" The services of the day were conducted by Rev. Ungerleider, who took his text from the second chapter and both verse of the Song of Solomon: "My beloved, is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself at the lattice.

" The appropriateness of the text will at once be seen when it is considered that Hirsh is the German for hart, and that roe is the feminine of hart or deer, and that all the memorial windows were presented by the Hirshes or harts. The reverend priest in accepting the beautiful windows made many appropriate comments. He said that on entering into the natural life our first sentiment is "Hope"; if our efforts are rightly directed we are crowned with "Victory," and finally enter into eternal "Peace." Then reversing the order of his similies the priest said that in entering the synagogue we should enter it in "peace," here the rich and the poor stand on equal footing; here we come to pray, to hear the word of God and to receive religious instruction that enables us to gain the "Victory" over worldly selfishness, and to give us "Hope" for the coming life. He called attention to the fact there was room for more memorial windows on the opposite side of the room, and he had an abiding hope that it would not be long before they too would be filled by beautiful tributes to the dead."

When the Orange Street temple was sold in 1894, the windows were excluded from the sale. They were not used in the new Synagogue. The Hirsh memorial windows of the new temple are copies of the old windows. The old windows of the Orange Street temple were given to Congregation Degel Israel for use in their new synagogue constructed in 1900. After Degel Israel moved to their new facility on the Columbia Pike, their building was sold to Ray's Temple. Later, the temple and the windows (which could not be salvaged) were torn down during Lancaster Re-development in the 7th Ward.

"BENJAMIN" DESCRIBES LANCASTER - 1888

"Benjamin", who writes as if he is a Lancaster resident, whose identity has not been learned, submitted an article on Lancaster which appeared in Rabbi Isaac Mayer Wise's *The American Israelite* on June 4, 1888:

LANCASTER, PA.

"While numerous places in which the Hebrew faith flourishes are putting forth claims to notice through your valuable columns, it can not certainly be considered presumptuous for us to claim a share of notice too, and especially in view of the fact that we wish to show how rapid has been our congregation's growth here in a few years' time, under the leadership of one well qualified in every respect to be our leader. In February, 1884, there came among us Rabbi Morris Ungerleider, a man young in years but rich in the experience that fits men to take the burdens of heavy enterprises upon them. He found at his new post of duty a synagogue that hardly made pretensions to being comfortable, and entirely devoid of beauty. How could it be so? It was a small, uncouth looking building, with whitewashed walls. But it was the best the congregation could afford, for it was poor. With an enthusiasm that withstood every discouragement and an energy that never flagged, Rabbi Ungerleider began the work of building up his congregation. There was the best of material at hand, for in the city were many of the faith, honored business men, and women of high standing in society, wealthy and influential. Four months after the new rabbi's arrival he began agitating the question of rebuilding the synagogue. People of the faith outside the congregation were interested and by the end of the first year of his ministry the improvements he desired had been made. Now, the congregation worships in a handsome building located on a prominent street. The whitewashed windows have given place to beautiful stained glass memorial windows, the interior of the building is rich with bright colors, the pulpit furnishings are fine enough for the most pretentious place of worship, and handsome vestments deck those who assists in the Lord's service. The congregation of twenty has increased to forty-three members, all married persons, and it labors under no inconveniences of debt, for all it owns is clear of incumbrance.

"There was no Sunday school here when the Rabbi came, now there is a flourishing one with 46 pupils and 3 teachers. The Rabbi is the efficient Superintendent. Twice every year it holds entertainments, and so popular have these become that the Synagogue can scarcely hold the crowds that come to hear the exercises. The choir of the Synagogue is a quartette and is one of the best in the city. An innovation introduced by the Rabbi in the services is most important. Formerly they were conducted in Hebrew in the old German style, but now they are held mostly in English.

"There was but little organization among the congregation formerly, but this has all been changed. He has organized a Ladies' Hebrew Society, a Young Ladies' Benevolent Society and the Lancaster Relief Sociey, the latter for the purpose of aiding poor Hebrews who pass through the city. These societies hold frequent social entertainments, and the gatherings always number many Gentiles among them, so throughly pleasant are they.

"The rabbi is a classical scholar and stands high among our local clergy for learning. His lectures are noted for the deep research they display, and are attended every Friday evening by large congregations, many Gentiles among the number.

"The press frequently publishes abstracts of his sermons, and occasionally the sermon entire. The excellent command of the English language possessed by the Rabbi is of incalculable service to him, as an example, the last confirmation services that were held on Shebuoth, May 16th, gave proof of what we have stated. There were present seven of the most learned and influential ministers of our city: the Rev. Dr. J. G. Mitchell, of the First Presbyterian Church, the Rev. Dr. J. Max Hark, of the Moravian Church; the Rev. Dr. J. M. Fitzell, of the First Reformed Church; the Rev. J. R. T. Gray, of the First Methodist Church; the Rev. J. Edward Pratt, of St. John's Episcopal Church; the Rev. Thomas Thompson, of the Memorial Presbyterian Church; the Rev. Dr. F. A. Gast, Professor of Franklin and Marshall College. So eloquent was the Rabbi in addressing the confirmants that every eye filled with tears, not alone those of the

congregation, but those also of Christian ministers. Among the people generally of the city he is well known and is not only highly respected, but is much beloved. So high does he stand with his congregation that all think there are none like him, and this being said, what stronger praise can we give him. We consider ourselves a truly happy and prosperous people."

BENJAMIN,

June 4, 1888

ORANGE STREET TEMPLE RENOVATED

The renovations to the Orange Street synagogue are further detailed in this article.

A DEDICATION AT LANCASTER, PA.

"The synagogue of the Hebrew congregation, called the "Sharai Shomaim," or "Gates of Heaven," at the corner of East Orange and Christian Streets, says the Daily Examiner of the 13th inst., was erected in 1867, when the congregation was few in number and was a plain structure with a cheerless interior. But in the past four months a wonderful change has been wrought. At the suggestion of the members of the Ladies' Hebrew Benevolent Society, it was decided to remodel and beautify the synagogue, and a Building Committee was appointed as follows: Al. Rosenstein, chairman; Julius Loeb, Joseph Strauss, David Lederman and Lewis Gansman. The committee at once procured plans for the contemplated improvements, from Jacob Northdurf, and proceeded with their work, which was completed yesterday, the result being that the synagogue is now one of the prettiest little churches in the city.

"In the first place, the cellar was deepened to make room for a Victor heater, which will heat the church. The main room was lengthened eight feet by removing a wall which separated it from a wide vestibule, and two small vestibules were erected, while a gallery was built across the west end of the church, which will be used by the Sunday school and choir. The walls have been beautifully papered, in imitation of fresco, the benches have been repainted, imitation stained glass windows have been put in, new and beautiful gas fixtures have been added, the altar has been handsomely gilded, and a magnificent stained glass window, (the gift of the rabbi, the Rev. Dr. Morris Ungerleider) has been placed in the east end of the building, just above the altar. This window contains the Ten Commandments, in Hebrew, and adds greatly to the appearance of the building. Nor is this all; parquet flooring has been laid in the vestibule, an excellent organ has been placed in the choir gallery, elegant carpets have been laid in the aisles and on the altar platform, and three handsomely upholstered chairs — one for the Rabbi, one for the President of the congregation and one for the Vice-President — also adorn the altar platform, chairs and carpets having been the gifts of the members of the Ladies' Hebrew Society. The altar curtain, which is very rich in appearance, was presented by the young folks of the congregation. Two posts, each containing four gaslights, have been removed from the rear to the front of the building, thus adding to the brilliant effect of the altar. The Building Committee have done their work well and deserve the praise that has been given them.



First block of North Queen street and Penn Square during parade in 1880 for the Garfield-Arthur ticket. Notice people on porch of (Abraham) Hirsh's clothing store at 6-8 N. Queen Street. Brothers Herman and Leopold's store was next door at 2-4 N. Queen Street. Part of Jacob and William Loeb's Bazaar of Fashion can be seen on extreme right center at 26 N. Queen street.

Photograph courtesy of Lancaster Newspapers.

" But while the Building Committee directed the work, their plans were executed by skilled artists. The firm of J. B. Martin & Co. laid the elegant carpets, papered the walls and ceiling in skillful imitation of frescoing, put in the beautiful windows and laid the parquet flooring of the vestibules. D. Rapp did the carpenter work; Brimmer & Tucket the gilding and painting, Byron Brown, the graining; Peter Ruth, the bricklaying; Flinn & Breneman put in the new gas fixtures and bronzed the old ones; A. C. Kepler put in the Victor heater and J. M. Kepler supplied the upholstered chairs. The material and the work are all of the best so that the Synagogue will be substantial as well as handsome.

" The usual dedication services were held Dr. Morris Ungerleider officiating, and included a short address by Mr. Phil Bernard, the President. In conclusion, the Examiner says: The Rabbi, Rev. Dr. Morris Ungerleider, preached the dedication sermon in German, taking for his subject, "The Building of the Second Temple," and the dedicatory services were closed by the singing of the Psalm 130 by the choir. The regular Sabbath evening services followed.

" The services were interesting throughout particularly to the guests, who had never been in the synagogue before. The musical part of the service was especially fine. Mrs. H. H. Luckenbach was leader of the choir and organist; Miss Leila Bear, Soprano; Henry Mellinger, Basso, and Henry Weill, Tenor."

RABBI SOLOMON SCHAUMBERG

Rabbi Ungerleider had left in late 1888 or early 1889. The Congregation immediately sought a replacement. In April, 1889, Rabbi Solomon Schaumberg assumed the pulpit. He stayed only one year, for by May of 1890, the papers reported that the Congregation was interviewing for a Rabbi. Rabbi Schaumberg went on to Easton.

The only thing we know about Rabbi Schaumberg is that he almost lost his life here. The Daily New Era reports on May 29, 1889:

"Two Lancastrians Cross a Railroad Track Right in Front of a Passenger Train: Rev. Schaumberg, Rabbi of Synagogue Shairy Shomaim and Mr. Michael Davis, the tobacco dealer, made a very narrow escape from a terrible death on Tuesday afternoon near Columbia. They were driving along the Lancaster and Columbia turnpike, chatting, when they heard a train on the Reading and Columbia railroad approaching. Not knowing how near it was Mr. Davis whipped up the horse and started for the railroad. When too late to draw back they heard the train come thundering along and Mr. Davis, realizing that their only safety lay in moving forward, urged the horse forward with whip and voice. The track was cleared, but none too soon, for the buggy had barely crossed the last rail when a passenger train flew by. It was the narrowest escape from a terrible death that either gentlemen ever had."

So the Congregation ended the 1880's the same way they entered: without a Rabbi. But this situation would soon be rectified in 1890.

GARFIELD RESOLUTION

The newspaper coverage of the 1880's was quite good. Many religious and social events were reported, continuing the trend started a decade earlier.

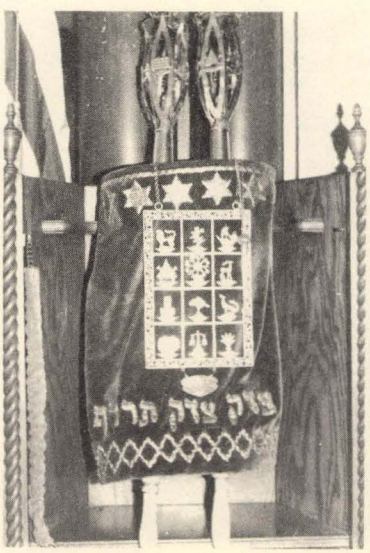
The shooting of President Garfield and his lingering until death produced outcries from Lancaster religious groups. The members of Shaarai Shomayim met in prayer for the wounded President on July 9, 1881. Levi Rosenstein, the tempory hazzen, "offered a fervent prayer in Hebrew". "Mr. Jacob Loeb, in eloquent language, gave utterance to the abhorrence which all right minded people feel at the crime. . . " A resolution was then passed expressing the sympathy of the Lancaster Jewish community and the hope for the recovery of the President. A copy of the resolution was sent to the White House.

HEBREW SOCIAL UNION

An association of Jews called the "Hebrew Social Union" was organized in the 1880's. This organization seemed to exist for purely social gatherings. Its membership included many who did not belong to the Congregation. Mr. Lewis Sylvester, their President in 1880, was not a member of the Congregation.

The first event reported was a Purim Ball Masque held in March of 1882. It was held at Excelsior Hall (125-127 East King Street).

"Visitors were present from New York, Philadelphia, Baltimore and other cities. The total number of persons at the ball was about 130. The grand promenade took place at ten o'clock, and about 75 persons were in mask, or 'enmasque'. At 12 o'clock, midnight, all unmasked, and then a magnificent banquet was partaken of. From then on, until three o'clock this morning, all the latest dances known to the art were danced. It was a most enjoyable affair, reflecting credit upon the good management which characterizes the social occasions of our Hebrew fellow citizens."



One of Shaarai Shomayim's five sacred Torahs standing in the Torah holder on the pulpit.

Another newspaper article described the following activities in April, 1884.

"Hebrew Social Union — A combination of Literature, Music and Social Festivities. Something new — at least to Lancaster — took place in the rooms of the Hebrew Social Union, at Grant Hall (34 N. Duke), on Thursday evening, where the members of that energetic society gave as entertainment that combined literary and musical exercises with social festivities. The literary and musical part given in the early evening, was most admirable, and proved a source of great enjoyment to those who had the good fortune to be invited guests. At the conclusion of these exercises the social festivities began, and dancing and feasting were kept up until two o'clock this morning. The members of the club sang songs, played instruments or recited."

ROCKY SPRINGS OUTING

That August, the Social Union sponsored an afternoon at Rocky Springs. "Over a hundred ladies and gentlemen were present, most of whom went to the Springs about 3 o'clock. Good music had been provided for dancing, which was continued until midnight. The ride home was one of the most delightful features of a day of unbounded pleasures."

CHARITY BALL

In 1884 another social/charity organization was reported on. "The first grand ball of the Ladies Hebrew Benevolent Association, this city, took place at Maennerchor Hall, (240 N. Prince St.), and was a grand success in every particular. The officers of the association are as follows: President — Mrs. Moses Geisenberger, Treasurer — Mrs. Herman Hirsh, Secretary — Mrs. A. Adler, Mr. (Albert) Rosenstein was Master of Ceremonies, and, with his wife led the grand promenade which was participated in by one hundred and two couples. Hundreds of others were present who did not participate in the dance."

LANCASTER HARMONIE CLUB

Apparently the Hebrew Social Union gave way to the Mercantile Association as sponsors of the Purim Ball. It was held in Eshelman's Hall (43-45 North Duke Street) in 1887 with fifty couples in attendance.

By March 10, 1889, the Mercantile Association became Lancaster's Harmonie Club and proudly dedicated the opening of their meeting rooms on the second floor of the Locher Building located on the southwest corner of Penn Square. The first officers were H. J. Ryder, President; Julius Loeb, Vice-President; Louis Astrich, Secretary and Albert Rosenstein, Treasurer.

There were Harmonie Clubs throughout the United States. They were organized by the German Jewish communities. The one in Los Angeles was established in 1857 by unmarried Jewish men. The by-laws provided for the club to disband when the first member married. In 1862, the first member fell to cupid's arrow and the organization dutifully ceased to exist.

Lancaster's Harmonie Club filled the social needs of the German Jewish community (Eastern European Jewish immigrants were excluded until the early 1900's). Shaarai Shomayim had a social hall (which doubled as classrooms), but no useful kitchen until the 1920's. Thus all social events, public and private, were usually held in the Harmonie Club rooms and catered by Isaac Grootfield (1865-1928).

Throughout the years the Harmonie Club kept moving around town. City directories locate the club as follows: 1893-99–Martin's Hall (135 E. Chestnut Street); 1900-08–135 E. Church Street; 1909-11 and 1921-27–402 N. Queen Street; 1912-19–148 N. Duke Street; 1929–Western Union Building (164 N. Queen Street); 1930-33–Wheatland Hotel (160 N. Queen Street); 1939-65–9th floor of Hotel Brunswick; 1965-76–Host Town and at present 237 West Chestnut Street.

At its peak the Harmonie Club had over 70 members and as late as the early 1950's held large community social events. However as the congregations and community center became more active socially, the Harmonie Club's role declined. It remains active today for those who enjoy playing card games and during the 1972 Jewish Community Center Building Fund drive contributed $500 toward the new building.

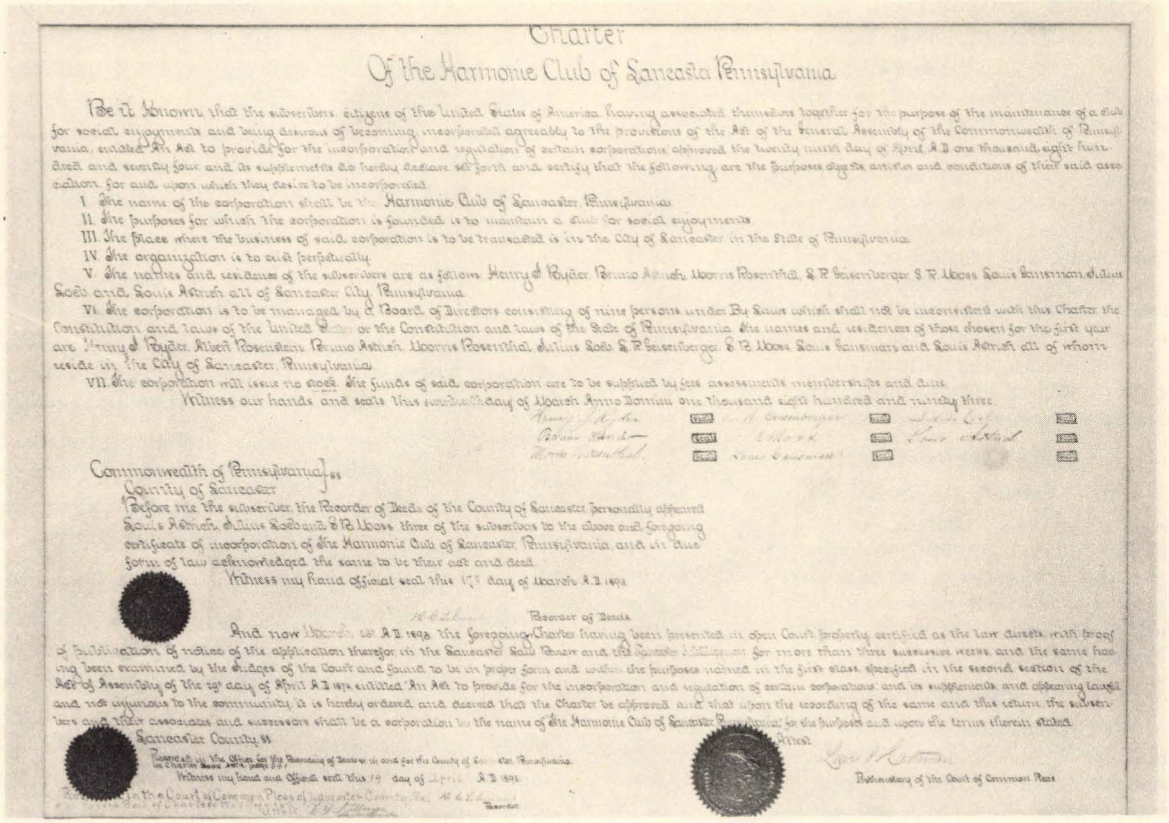
YOUNG LADIES AID SOCIETY

Still another social organization, one dedicated to the betterment of Shaarai Shomayim, was the Young Ladies Aid Society of the Congregation. In 1887, they held a multi-day supper at Eshelman Hall to raise money. "The tables are furnished with neatly written bills of fare, and the menu for the supper, the price of which is twenty-five cents, is oysters in every style, chicken, corned beef, tongue, Saratoga chips, beets, pickles, biscuits, bread and chow-chow. The extras to be had are mock turtle soup, chicken salad, tea, coffee, ice cream and fancy cakes."

In January, 1889, the Hebrew Charity Ball was held at Maennerchor Hall. This elegant affair raised almost $800, which was distributed to the Soup Fund (to feed poor people), St. Joseph Hospital, Ladies Hebrew Benevolent Society and the Young Ladies Aid Society.

JOHNSTOWN FLOOD RELIEF

In June 1889, the terrible Johnstown flood occurred. Under the leadership of B'nai B'rith, $410 was raised to aid the victims. Of that total, $224 was raised from Temple members, $45 from the Young Ladies Aid Society, $35 from the Ladies Hebrew Benevolent Society and the balance from the membership of B'nai B'rith. $214 was also raised for relief of Williamsport citizens.



Charter

Of the Harmonie Club of Lancaster Pennsylvania

Be it known that the subscribers, citizens of the United States of America, having associated themselves together for the purpose of the maintenance of a club for social enjoyments and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the incorporation and regulation of certain corporations" approved the twenty ninth day of April A.D. one thousand eight hundred and seventy four and its supplements do hereby declare as set forth and certify that the following are the purposes objects articles and conditions of their said association for and upon which they desire to be incorporated.

I. The name of the corporation shall be the Harmonie Club of Lancaster Pennsylvania.

II. The purposes for which the corporation is founded is to maintain a club for social enjoyments

III. The place where the business of said corporation is to be transacted is in the City of Lancaster in the State of Pennsylvania.

IV. The organization is to exist perpetually

V. The names and residence of the subscribers are as follows. Henry J. Snyder, Bruno Aurich, Morris Rosenthal, S. P. Seiserberger, S. P. Moore, Louis Sanderman, Julius Loeb and Louis Aurich all of Lancaster City Pennsylvania.

VI. The corporation is to be managed by a Board of Directors consisting of nine persons under By Laws which shall not be inconsistent with this Charter the Constitution and laws of the United States or the Constitution and laws of the State of Pennsylvania. The names and residences of those chosen for the first year are Henry J. Snyder, Albert Rosenstein, Bruno Aurich, Morris Rosenthal, Julius Loeb, S. P. Seiserberger, S. P. Moore, Louis Sanderman and Louis Aurich all of whom reside in the City of Lancaster, Pennsylvania.

VII. The corporation will issue no stock the funds of said corporation are to be supplied by fees assessments memberships and dues.

Witness our hands and seals this [illegible] day of March Anno Domini one thousand eight hundred and ninety three.

Commonwealth of Pennsylvania } ss
County of Lancaster

Before me the subscriber the Recorder of Deeds of the County of Lancaster personally appeared Louis Aurich, Julius Loeb and S. P. Moore three of the subscribers to the above and foregoing certificate of incorporation of the Harmonie Club of Lancaster Pennsylvania and in due form of law acknowledged the same to be their act and deed.

Witness my Hand & Official seal this 17th day of March A.D. 1893.

Recorder of Deeds

And now March 18th A.D. 1893 the foregoing Charter having been presented in Open Court properly certified as the law directs with proof of publication of notice of the application thereof in the Lancaster Daily News and the Lancaster Intelligencer for more than three successive weeks and the same having been examined by the Judges of the Court and found to be in proper form and within the purposes named in the first class specified in the second section of the Act of Assembly of the 29th day of April A.D. 1874 entitled "An Act to provide for the incorporation and regulation of certain corporations" and its supplements and appearing lawful and not injurious to the community it is hereby ordered and decreed that the Charter be approved and that upon the recording of the same and the return the subscribers and their associates and successors shall be a corporation by the name of the Harmonie Club of Lancaster Pennsylvania for the purposes and upon the terms therein stated.

Attest

Prothonotary of the Court of Common Pleas

Lancaster County ss

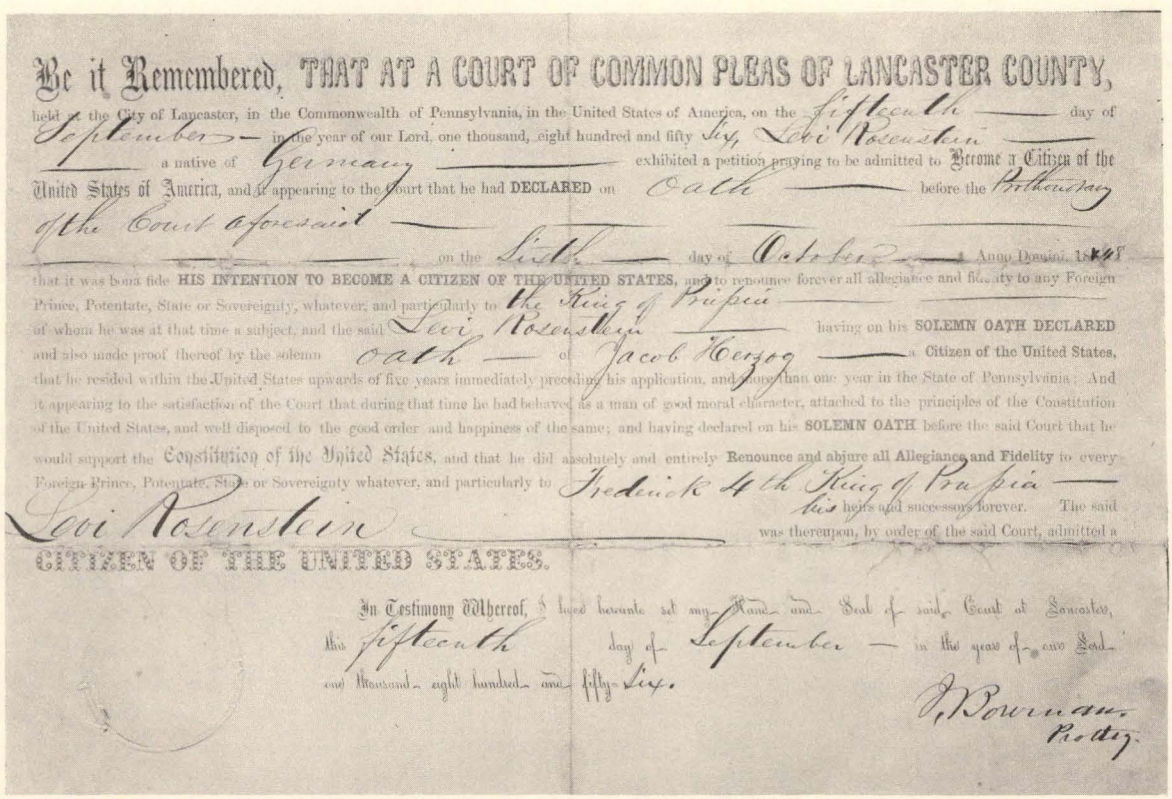
Recorded in the Office for the Recording of Deeds in and for the County of Lancaster Pennsylvania in Charter Book No. 4 page 5 &c.

Witness my Hand and Official seal this 19 day of April A.D. 1893.

Recorder

Recorded in the Court of Common Pleas of Lancaster County in Misc. Book Vol. 2 page 5 &c.

Charter of the Harmonic Club of Lancaster Pennsylvania - March 17, 1893



Be it Remembered, THAT AT A COURT OF COMMON PLEAS OF LANCASTER COUNTY, held in the City of Lancaster, in the Commonwealth of Pennsylvania, in the United States of America, on the Fifteenth day of September in the year of our Lord, one thousand, eight hundred and fifty Six, Levi Rosenstein a native of Germany exhibited a petition praying to be admitted to Become a Citizen of the United States of America, and it appearing to the Court that he had DECLARED on Oath before the Prothonotary of the Court aforesaid on the Sixth day of October Anno Domini, 1856 that it was bona fide HIS INTENTION TO BECOME A CITIZEN OF THE UNITED STATES, and to renounce forever all allegiance and fidelity to any Foreign Prince, Potentate, State or Sovereignty, whatever, and particularly to the King of Prussia of whom he was at that time a subject, and the said Levi Rosenstein having on his SOLEMN OATH DECLARED and also made proof thereof by the solemn oath of Jacob Herzog a Citizen of the United States, that he resided within the United States upwards of five years immediately preceding his application, and more than one year in the State of Pennsylvania; And it appearing to the satisfaction of the Court that during that time he had behaved as a man of good moral character, attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same; and having declared on his SOLEMN OATH before the said Court that he would support the Constitution of the United States, and that he did absolutely and entirely Renounce and abjure all Allegiance and Fidelity to every Foreign Prince, Potentate, State or Sovereignty whatever, and particularly to Frederick 4th King of Prussia his heirs and successors forever. The said Levi Rosenstein was thereupon, by order of the said Court, admitted a CITIZEN OF THE UNITED STATES.

In Testimony Whereof, I have hereunto set my Hand and Seal of said Court at Lancaster, this fifteenth day of September in the year of our Lord one thousand eight hundred and fifty Six.

P. Bowman
Prothy.

Citizenship Declaration of Levi Rosenstein - September 15, 1856. Witnessed by Jacob Herzog. Allegiance to Frederick 4th - King of Prussia was renounced.



1931 – Harmonie Club meets at the Hotel Brunswick for a birthday party for Capt. Joseph Goldberg. Standing at rear, left to right– Jerome Dunie, David Barbanell, Rabbi Daniel Davis, ? Cohen, Sam Gabrotsky, Capt. Goldberg, Rabbi Isidore Rosenthal, Israel Goldberg, G. Myers, Meyer Dembo, Leon Jacobs, James Miller. Seated around left table, from left– David Morris, Samuel Miller, Morton Lazarus, B. Harry Silver, Meyer Jacobs, Ben Cohn, Sam Livingston, Sonny Spiro, Dr. Benjamin Chodos, Max Kohn, Robert Levine, Harry Levy. Seated around right table, from left– Meyer Cohen, Miles Goodman, Irving Frank, I. Shane, Albert Lurio, Irving Beckhart, Ben Wolf, Sam Cohn, Benjamin Lurio, Abe Kranich.



Harmonie Club, January 20, 1941. Dinner given in honor of Rabbi Isidore Rosenthal: standing left to right– Myer Jacobs, Louis Wainer, B. Harry Silver, Max Chaitt, Edward Rosenstein, Irving Frank, Jules Sternberg, Robert Levine, Jack Levin, unknown, Walter Zweifler, Joseph Rabinowitz, Harry Elins, Leon Meyers, Albert Lurio, Jim Miller, David Barbanell, John Berman, Ben Wolf. Seated left to right–Abe Kranich, Sam Morris, Myer Dembo, Isidore Rosenthal, Israel Goldberg, Samuel Miller, Sam Livingston, Benjamin Chodos.



Lancaster's Harmonie Club–1950: Standing–Left to Right: Benjamin Wilson, Sam Ansel, James Miller, Leonard Peitzman, Robert Levine, Morris Estreicher, Sam Morris, Mac Kimmel, Petsy Cramer, Jacob Parman, Leon Myers, Jack Bergsman, Harry Kimmel, Alex Sklar, Walter Zweifler, Harry Elins. Seated–Left to Right: Jack Levin, Jerome Dunie, Paul Friedman, Joseph Rabinowitz, Stan Werman, Albert Lurio, Sandy Wilson, Simon Cantor, Arthur Price, Abe Oberson, Allen Alboum, Myer Jacobs.

COTTON PLANT

In the category of oddities, the papers reported on October 5, 1882: 'There is now to be seen in the window of Morris Levy's (shoe store), 5 East King Street, a curiosity in the shape of a cotton plant about six feet high. The plant contains many bolls, the lower having burst and showing their white products of silky cotton. It was brought from Marion, South Carolina, by Mr. George Hoffman, father-in-law of Mr. Levy, and grown by an old darkey, 'Uncle Dick', on the plantation of Mr. Henry Clark, brother-in-law of Mr. Levy. It is a first-class object lesson."

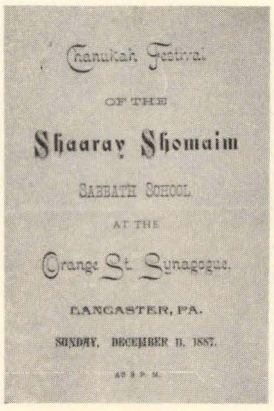
TWO-DAY HOLIDAYS

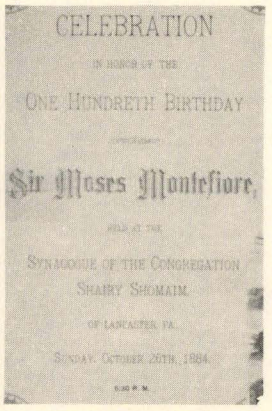
An article in 1884 on the local celebration of the High Holidays reports that Shaarai Shomayim still observed the Holidays for two days in accordance with Orthodox tradition, rather than one day according to Reform Judaism practice.

Another interesting note was reported in the article about the funeral of Herman Hirsh, who died in May of 1889. "According to strict Jewish custom, business is not immediately suspended on the death of a person, the closing of the business places of the deceased and their relatives not taking place until the body is buried; but, in deference to American custom, the store of Messrs. Hirsh & Brothers was closed immediately after the death. It is still closed, however, and will be until Friday, in obedience to the custom among this people of mourning for three days after the funeral."

SIR MOSES MONTEFIORE

The first Congregational event for which the printed program has survived, was the 1884 service in honor of the 100th birthday of Sir Moses Montefiore. Montefiore was a great European Jewish leader, philosopher and philanthropist. The papers carried the event, reporting a standing room crowd. Of interest is the description of a Torah, given to the congregation and still in our possession. "During the service there was exhibited to the audience a Torah, or scroll of the five books of Moses, which had a prayer said over it by Sir Moses in the winter of 1848, while himself and his wife were en route to Jerusalem. The scroll was then in the city of Posen, Prussia, where the baronet was the guest of the Bruden Vereia congregation during his stay. It (the Torah) has been in the possession of the Bernard family for 150 years, being now the property of Philip Bernard, of this city. It is used in the synagogue here. Mr. Bernard remembers having seen Sir Moses when he visited Posen, although the former was then but eight years of age."


Chanukah Festival.
OF THE
Shaaray Shomaim
SABBATH SCHOOL
AT THE
Orange St. Synagogue,
LANCASTER, PA.
SUNDAY, DECEMBER 21, 1884.


CELEBRATION
ONE HUNDRETH BIRTHDAY
Sir Moses Montefiore,
SYNAGOGUE OF THE CONGREGATION
SHAARY SHOMAIM
SUNDAY, OCTOBER 26TH, 1884.

Two early Temple programs. Notice different "official" spelling of Congregational name.

LIBRARY STARTED

As a result of a speech by Mr. Al Rosenstein entitled "What our Sabbath-school is, what it wants and what it ought to be" and remarks by Rabbi Ungerleider, 64 volumes and $16 were donated to start a library for the religious school.

A series of articles were written about various businessmen of Lancaster. Moses Geisenberger was the first Jew selected, on December 11, 1886, as subject for an article. "Mr. M. Geisenberger is the other gentleman who has been on North Queen Street since 1843. Indeed he has been there longer than that, and his dry goods store is one of the best known in the city. Years of experience enable him to grasp all the best bargains in the trade, and he is consequently always 'up to the times'. He has borne an unspoiled reputation all these years, is one of the most active members of the Board of Trade, as he was one of the most active in the old Board; as merchant and citizen, he enjoyes the respect of the whole community, the legitimate fruit of a life of well-doing."

The papers reported his retirement in 1889.

BOARD OF TRADE–1887

Symbolic of the apparent acceptance of the Jew in Lancaster's business community, was the relatively large number of Jews who served on Lancaster's Board of Trade in the year 1887.

Bruno Astrich, fancy goods and millinery, 13 East King Street.

Louis Gansman, Gansman and Bro., merchant tailors and clothiers, 68 N. Queen Street.

Moses Geisenberger, dry goods, 112 N. Queen Street.

Herman Hirsh, Hirsh and Bro., clothing, 2-4 N. Queen Street.

Julius Loeb, wholesale notions, 33-35 S. Queen Street.

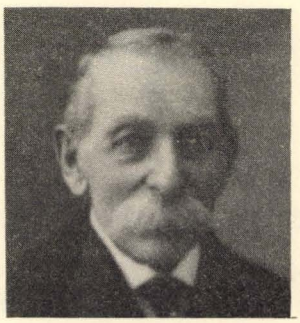
Joseph Ostheim, Joseph Ostheim & Co., wholesale grocer, 218 N. Water Street.

Albert Rosenstein, merchant tailor, 37 N. Queen Street.

NEW FACES, 1880's

JONAS FOX

Jonas Fox was born in Carlsbad, Bohemia, in 1840. He came to Lancaster in 1866 and at once became associated with the Hirsh Brothers Store. In 1891, he was honored for twenty-five years of service to the Hirsh's. He married Miss Carrie Newman (1856-1934) in 1878, and they had one son, Oscar (1880-1927). Oscar, who lived in Denver had a son Harold Joseph Fox. Jonas Fox served as secretary of the Congregation from 1906 until his death in 1911.



Jonas Fox (1840-1911)

Secretary
1906-1911

GANSMAN BROTHERS

Adolph, Louis and David Gansman were another set of brothers in the clothing business. The 1880 census listed the Louis Gansman household as: Louis, age 28, merchant from Bavaria; Carrie (his wife), age 22, born in Pennsylvania; daughter Clara, age 2, brothers David, age 30 and Adolph, age 22. They opened their store in 1878 at 66-68 N. Queen Street.



Adolph Gansman (1857-1941)
Vice-president-1896 and 1924,
Board member for ten years

Brother David died or left Lancaster by 1900. Louis died January 20, 1901. His widow Carrie, sister of Morris Rosenthal and sister of Mrs. Albert Rosenstein, then left Lancaster to return to her family in Philadelphia. Adolph remained in Lancaster and retired from his store on the southwest corner of Orange and Queen Streets. He died in 1941.

ASTRICH BROTHERS

Bruno, Louis and Herman Astrich were brothers. They were the subject of many complimentary articles in the Lancaster papers. This 1885 article provides some background on the brothers:

"Astrich Palace of Fashion. The store, as is known to almost every man, woman and child in this community, is located at No. 13 East King Street, and it is a veritable 'Palace of Fashion'. The Astrich Brothers belong to a family of merchants. Their father [[Abraham] was an extensive grain merchant in Prussia [[Pleschen, Posen in Prussia], and the eldest of the brothers, Mr. Bruno Astrich [born December 27, [1853] came to America in 1868, and entered at once the extensive establishment of his uncles (A & R Ettinger, dealers in fancy goods) in New York, where three of his mother's brothers have been uninterruptedly in mercantile life for a period of 35 years. In 1871 Louis Astrich (born 1855) came to America and entered the establishment of his uncles, where Herman — the decorative artist of the store in this city — also entered in 1877. So much for the early training of a family who, as residents of Lancaster have developed more new features in mercantile life than generally falls to the lot of one house to develop. For instance; they were the first people here to introduce an overhead railway, and the only ones now in this city having a railway that carries goods as well as cash — doing both errands on one trip. They were also the first merchants in this city to adopt the wrapping counter — one certain place in the establishment where all purchases were carefully wrapped, thus avoiding mixing of different customers' goods and avoiding all confusion. They also introduced floral spring openings, occasions when they would tax the florist to produce flowers enough to make the display, and occasions that were much enjoyed for their beauty and novelty.

"Messrs. Astrich Brothers located at the present place of business, 13 East King Street, in 1880, introducing a line of millinery, trimmings and notions that had never before been seen in this community. . . . the firm found it necessary to enlarge, in 1882, adding considerable depth to their room — now 150 feet deep — and putting in a new front, with two of the most magnificent show windows to be seen anywhere, 11 by 6 feet."

The overhead railway was detailed in this September 20, 1884 article:

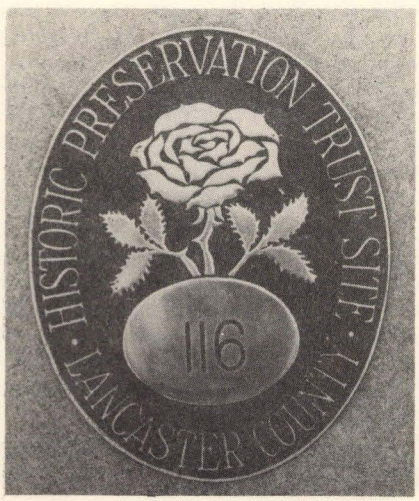
"The wooden overhead railway, for carrying cash from the salesman to the cashier, is reasonably familiar to our readers, but Astrich Brothers have just had completed an arrangement for carrying goods to the packing department and cash to the cashier, all in one trip. (it) consists of overhead wires, to which are at-

tached good-sized baskets. In these baskets the goods purchased, as well as the money given, are placed, and then, by pulling a lever, they are sent to the packer's and cashier's desks. . . . the packing counters are very much elevated above the floor, erected in the centre of the store. Here the basket makes its stop, and after the goods have been taken out and packed, the cash is handed through a pigeon hole to the cashier. The entire length, more than 100 feet, is transversed in ten seconds, and the operation is noiseless. This is the second store in this State, thus supplied, Strawbridge and Clothier, of Philadelphia, having secured the first."

The Astrich store also had the most electric lights in Lancaster in 1888, some 35 lamps with 1,200 candle power. In 1889, they purchased a ten horsepower electric motor to run their overhead fans, their elevator and a new railway system for the cashier.

In 1889 they moved to a new store at 115-117 N. Queen Street. Herman, the year before, had opened his own store in Harrisburg at Third Street near Walnut. In 1894, Louis moved to Allentown and opened a store The partnership was dissolved later in that year with each brother assuming control over a store.

In 1885, Bruno married Amelia Strauss (1862-1941) daughter of the widowed Theresa Loeb Strauss. Louis married Bertha Baumgardner of New York. Herman married a Lancaster girl, Emma Binkley, in 1891. Bruno would be a dynamic person in Lancaster. He was a president not only of the Congregation, but also of B'nai B'rith. He helped organize the Harmonie Club. As President of the Congregation from 1888 to 1897, he was the force behind the building of the new Temple. He died in January 1897 at the age of 43. The *Reform Advocate* reports: "When Dr. Rosenthal delivered the solemn rites of burial, the Temple was filled to overflowing with a vast audience of men and women of every sect who mourned his loss. He has been spoken of by his friends as 'a man without guile or deceit'."



Both the Shaarai Shomayim Duke Street Temple (#116) and the Henriques-Simon Cemetery (#117) have been included in the Lancaster County Historic Preservation Trust.

A son, Arthur, died at age 6 months in 1889. Son Bertram, born in 1897, after his father's death, died unmarried in 1923 at the age of 26. Daughter Gertrude Astrich Martin (1891-1922) is buried in Lancaster. Daughter Estelle (1886-1977) married Dr. Benjamin Chodos (1886-1958) of Lancaster.



GOTTSCHALK AND LEDERMAN

The Hirsh brothers and Moses Geisenberger did not participate in the competitive "Grand Spring Opening" showing of new fashions game. Due to their many years in business, they merely announced that the new stock was in. Their loyal customers would come into the store without being enticed by flowers and give-aways.

One Jewish store that did compete was Gottschalk and Lederman. They had taken over Jacob Loeb's Baazar of Fashion store at 26-28 N. Queen Street. Astrich Brothers, who opened in 1880 and Gottschalk and Lederman, who opened in 1882, were newcomers to Lancaster. They needed a device to attract customers and the Spring opening was it. In March of 1882, both stores opened one day apart. Part of Gottschalk and Lederman's affair was "a cologne fountain and an elegant music box, the latter continually furnishing delightful music. Tonight every lady who calls will be presented with a bottle of perfume and an illustrated card."

The principals of this new store were Herman and Emil Gottschalk and Julius, David and Joseph Lederman. Nothing regarding Shaarai Shomayim is known about the Gottschalks. Julius Lederman became a member and served on the Board off and on during the 1880's and 1890's. Although Julius and wife are not buried here, two sons are, George Washington (1876-1881) and Sidney (1886-1891).

Additionally, an 1880 guide to Lancaster businesses lists the Lederman brothers as also operating a tobacco packing house on Lemon Street at Arch Alley. They began business in New York in 1860 and opened in Lancaster in 1872. They employed 50 and packed 3000 cases of leaf tobacco per year.

In July of 1891, a tragedy struck the family of Julius Lederman. His young son Sidney was literally cut in two by a shifting train at the corner of Walnut and North Prince Street. He was returning home with a package from the dressmaker.

He arrived at the crossing, and observing the shifting of cars, stopped and waited until he thought they were finished. He then started to cross on the tracks. Unknown to him, the railroad was performing a "flying shift" in which a car is cut from the train and allowed to run downhill a short distance without being attached to an engine, and hence out of control. A brakeman and watchman saw what was happening, but could do nothing to prevent it.

Public sentiment and the coroner's inquest condemned "the railroad company from cutting trains loose without giving sufficient notice, and deem it absolutely necessary for better protection to have gates placed at these crossings." Mr. Julius Lederman later sued the railroad.

"Russian Hebrews"

Congregation Shaarai Shomayim, made up of western European Jews, was alone in Lancaster from its chartering until the 1880's. Therefore, until 1880, the history of the Congregation and its members is the history of the Lancaster Jewish community.

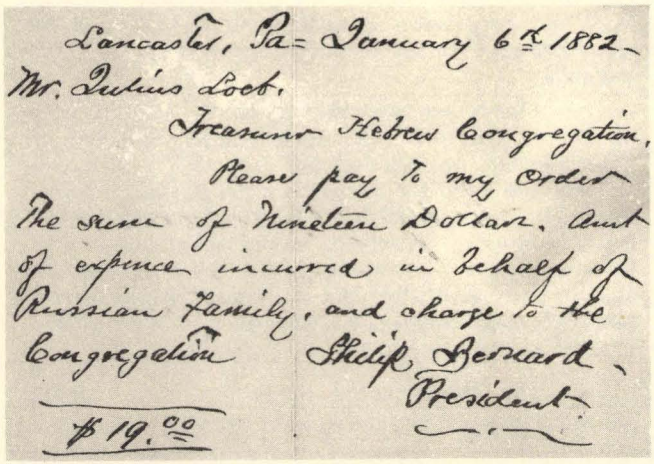
The year 1881 was an eventful one in the history of the Jews, Alexander II of Russia was assassinated; and his son Alexander III became Czar of Russia. It became the new Czar's policy to make the Jews the scapegoat responsible for the uprising of which his father was the victim. The Czar's principal advisor advanced a simple formula concerning the Jews: a third would be forced to emigrate, a third would accept baptism and a third would be starved to death. The violence of the pogroms followed.

After the violence ended, restrictive laws were passed. Jews had to close business on Christian holidays, quotas effectively kept the Jews out of schools and laws were enacted to drive the Jews into poverty. From 1881 until 1914, some two million Eastern European Jews would reach America.

The emigration of the German Jew had practically ceased by 1880. Starting in 1850, with the Prussian constitution, and ending in 1871 with all of the former German states, Jews were given full emancipation, and the political disabilities which had caused Jews to emigrate were gone.

It was quite a contrast. The German Jew, well into his second American generation, was proud, wealthy and accepted. His brothers from Eastern Europe were destitute. It was a shocking reminder to the German Jews of their past, a past they had forgotten or of which they did not wish to be reminded. Yet, nationwide, the American Jew generally reached out to help their co-religionists settle and start a new life in America.

In Lancaster, as across the nation, help and total acceptance were two different things. The Russian Jew, proud of his strict Ashkenazic Orthodoxy, found Shaarai Shomayim's road to Reform completely unacceptable. The Russian Jews made Locust, Rockland and Middle Streets (now Howard Avenue) their places of residence. There is no reference anywhere, formal or otherwise, in Shaarai Shomayim's records, of the arrival of these brothers. It is safe to assume that the two groups did not mingle and went on peacefully leading their respective lives. Indeed, those who remember speak of a total seperation of the communities. One person recalls that her mother, a Russian Hebrew, was turned away when trying to attend services at Shaarai Shomayim.



Lancaster, Pa. January 6th 1882.

Mr. Julius Loeb.

Treasurer Hebrew Congregation,

Please pay to my Order

The sum of Nineteen Dollars, Amt

of expence incurred in behalf of

Russian Family, and charge to the

Congregation Philip Bernard.

President.

$19.00

A voucher signed by President Philip Bernard for $19 which he used to aid an early Russian family. Dated January 6, 1882.

A vivid example of the social separation between the German and Russian Jewish communities, was related by a former member. As a young lady in the first decade of the 1900's, she was very much infatuated with a young man from the Orthodox community. When her relationship was revealed to her father and grandfather, she was told in no uncertain terms to break it off.

NEWSPAPER COVERAGE

The Lancaster newspaper took notice of these new Jews in town. Many people had forgotten the strange Orthodox ways of the German Jews some forty years ago. They reported, unfairly and in exaggerated form, anything newsworthy from this community. The

first notice of the Russian Jew appeared on September 23, 1880. This incident clearly brings to light the problems the Eastern European Jews with their language and custom barrier would encounter:

"A SERIOUS MISTAKE-HOW A HEBREW PEDDLER WAS SENT TO THE WORKHOUSE WITHOUT HAVING COMMITTED ANY OFFENSE — About eight days ago a Hebrew was committed to the workhouse for thirty days, through a misunderstanding. It seems that the man came from the interior of Russia, and was a peddler by occupation. He will be recollected as the man who was referred to, at the time, as having a large and valuable pack of goods in his possession, and that the goods were supposed to have been stolen. The truth was that the man, who, like all persons from the interior of Russia, speaks a singular lingo, was unable to make himself understood. It was the day before the Hebrew Fast when this stranger, who had only been here three weeks, desired a cheap lodging place. He would not ply his vocation on Fast Day, and his funds were low; so he asked a 'guardian of the peace' to conduct him to a cheap lodging house. He was accommodated, he found a very cheap lodging house — the station house. The next morning, being unable to make himself understood, he was committed to the work house for thirty days, for vagrancy.

"Finally he succeeded in communicating with his Hebrew friends in this city, and, after eight days of imprisonment, he was released. His papers were examined, and a bill for the goods in his possession, written in Hebrew by a Baltimore merchant, was found. Being conscientious his religion would not permit him to eat meat at the work house, and as there was nothing else on the bill of fare but dry bread, he was nearly famished when released. He will never ask a policeman to conduct him to a lodging-house again".

The papers noted the comparison between Shaarai Shomayim and the Russian Hebrews in an article about High Holiday Services: "The Russian Hebrews met on the second story of Fulton Hall, and to see those humble people, without altar or any religious paraphernalia of the synagogue, chanting their prayers and performing their various rites, was a scene not soon to be forgotten."

RUSSIAN HEBREW WEDDING

The first wedding was reported on January 10, 1887:

"On Sunday evening, at 7 o'clock, a wedding took place on Duke Street, this city, the ceremony being performed according to the custom of the Russian Jews, of which there are now a large number living in the Seventh Ward. Some hundred and fifty persons were present, including several Lancastrians, to whom the exercises were a novel experience. The groom was John Luire, aged 22 years, born in Prussia. The bride was Annie Dunie, whose age is also given as 22 and her birth place Germany on the marriage license issued by Clerk of Orphans' Court Keller, on January 5. The ceremony was performed by Rabbi Cantor. The Russian Jews have a room, which answers the purposes of a synagogue, in a house on South Duke near Low (now Chester) Street. The bride's home is with her brother, at the corner of Duke and Green Streets. Here the bride's friends gathered, while the male guests assembled at another house on Middle street. These latter, being notified at the proper time, proceeded to the house where the bride was in waiting, when the whole party marched to the synagogue. The bride and groom, who according to the custom, had been obliged to abstain from eating or drinking anything from sundown on the previous day, then met. Previous to leaving the house, the male guests, each bearing a lighted candle, formed a circle around the bride, who was clearly veiled. Raisins were then thrown at her and about the room, the idea being to use something sweet, indicating the sweets of unalloyed love. Arriving at the synagogue, everything was found in readiness. A large canopy of dark stuff had been nailed to the ceiling, beneath which the ceremony took place. A circle was now formed, environed by the lighted candles, in the centre of which the groom was placed, the bride, accompanied by two bridesmaids and two groomsmen, marching around him and singing. The knot was then tied, a ring being used, and as soon as ended the men quickly, caught hold of the canopy and pulled it down upon the newly-united couple. The entire ceremony ended with the veil being lifted from the bride's face and a glass of wine placed on the floor and crushed to pieces by the foot of one of the groomsmen, indicating the destruction or removal of any cause of trouble, the groom being supposed to enter upon a new and happy life. A number of the female guests took advantage of the privilege of kissing the groom. The entire party now returned to the bride's home, where the man and wife broke their long fast by partaking of coffee and bread together, after which a feast was served to the guests. A violin and harp furnished music during the evening and the festivities were continued until a late hour."

RUSSIAN PEDDLERS

On July 13, 1886, the papers comment on their peddlers' occupation.

"The Russian Hebrews who have settled in the Seventh Ward, this city, are a curious lot, and they have many traits that are worthy of emulation. Their industry and their powers of endurance are proverbial. They peddle all sorts of goods, but principally tinware, which they manufacture themselves, and the packages of the latter which they carry on their backs contain goods enough to stock an ordinary store, and would cause a pack mule to fall in its tracks. Monday is their usual day for starting their trips to the country, and when they take their departure from Pennsylvania or Reading railroad stations it is a signal for all other people thereabouts to suspend work, and — look at these wonderful fellows, with their big packs. The scene presented at the Pennsylvania railroad station, as these Hebrews started on their rural trip this week, was a curious one, and scores of people gathered about the peddlers and they deposited their burdens on the platform preparatory to taking passage on the train."

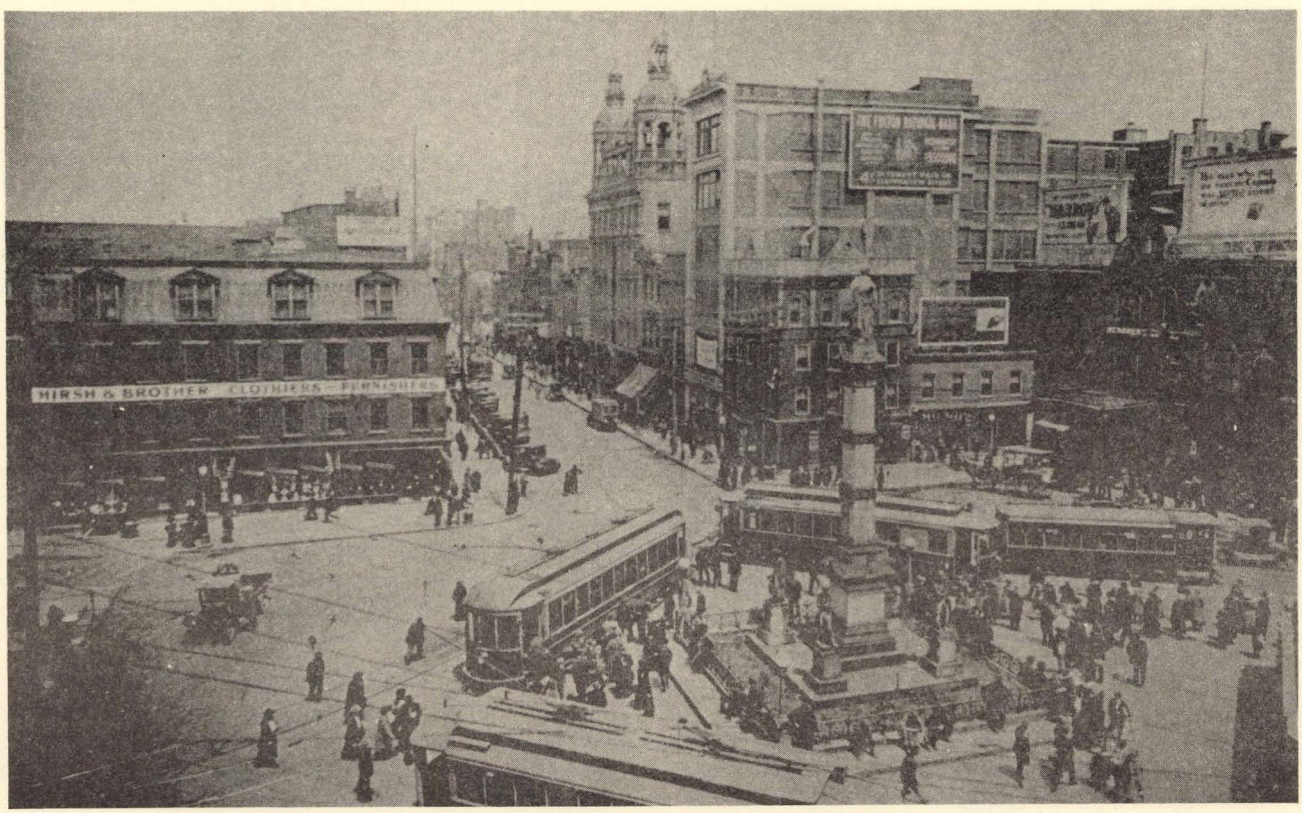
With the exception of his using the train, rather than horse and cart, the Russian Jewish peddler was not different from his German counterpart many years earlier. Whereas the German Jews were ignored by the press, dur to their small numbers, the Russian Jews were noticed. The German Jews came to Lancaster one at a time over twenty years. The Russian Jewish colony arrived quickly and in great numbers. As might be expected when a large group arrives en masse, factions developed. It was in 1889 that the papers started to report on factions and fights within the Congregation.

"Alderman Donnelly; . . . gave a hearing to Morris Gipple, on the charge of having committed an assault and battery on S. Goldberg and Joseph Cohn . . . and for disturbing a religious meeting. The trouble occured in the Synagogue of the Russian Jew colony on Locust Street, last Sunday evening, growing out of a quarrel of two factions in the congregation. Goldberg is the president of it, and Cohn the secretary. It was shown at the hearing that Gipple had attempted to tear away the books from the secretary and then assaulted him, afterwards, turning his attention to the president, whom he knocked down and kicked so severly that he afterwards required medical attention."

Another such report was issued in September 1889 "If the congregation of the Synagogue Chiseka Chamouna (Chizuk Emunah which was chartered in December 1887), Russian Hebrews, situated on Locust Street, are not mobbed some time by the weary people who reside in the neighborhood of the building they will have good reason to congratulate themselves. Ever since the synagogue was built, about two years ago, two rival factions have been fighting over the control of affairs. Scenes of violence have occured here time and time again in the place devoted to worship and numberless lawsuits have resulted. The police have been called in more than once to preserve order and this was the case again on Sunday. During their rows they disturbed the entire neighborhood, sometimes keeping up the quarreling until late in the night. Sunday was the time appointed for the election of two new officers of the congregation and as the usual row was expected a policeman was requested to be present."

These articles, which continue well into 1890's, describing the affairs of the Orthodox community, are unfortunate. The pain of birth has to be endured, even by religious bodies. The end result, of course, was a viable Congregation meeting the needs of the Jews of Lancaster. Shaarai Shomayim had the Herzog affair and its bitterness. Degel Israel and its predecessors, (Chizuk Emunah, Hagudah Sholom and Kesher Torah) had their factions. Shaarai Shomayim organized with a handful of families. The Russian Hebrews enjoyed 50 to 100 families and suffered from the problem that was inevitable. "The more, the merrier" failed to apply.

Northeast and northwest corner of Penn Square circa 1920 Notice Hirsh & Brother Store



1890's

The 1890's started out without a Rabbi. On May 9, 1890, the papers report:

"The Congregation of the Synagogue Shairy Shomaim are about securing another Rabbi, to take the place of the one who lately resigned. That they will have no difficulty in securing one may be inferred from the fact that over a score of applications have already been received. The charge here is a very desirable one."

RABBI J. SCHWEITZER

Although the exact date could not be found, Rabbi Rev. Dr. J. Schweitzer was hired by June 26, 1891. It is logical that he was hired that previous fall, in time for the High Holidays of 1890. On that June 26 date, one of the few examples of fellowship between Shaarai Shomayim and the "Russian Hebrews" took place. The article is both humorous and serious.

"TWO RABBIS ROBBED. They go to the Conestoga for a Bath and Wicked Boys Get After Them. The two Rabbis of the city, Rev. Dr. J. Schweitzer and the Rev. Vogel, of the Russian congregation, are now mourning a loss that befell them through going to bathe in the Conestoga. It occurred on Thursday evening, at the place called Lady Shade, to which place they had repa red for a quiet bath. But they found a large crowd of boys ahead of them and only Dr. Schweitzer ventured into the water. The boys did not know him, but they were up to the usual boyish tricks and 'soused' him, the result of which is that he didn't stay with them long. On the way back to the city he discovered that he had lost $74 and so informed his companion, the Rev. Vogel. The latter then told the other that while he was in swimming some of the boys had approached him and struck him back of the neck, at the same time jerking from his vest pocket his silver watch, which he failed to recover." The police investigated without results.

Whether for that reason or another, Rabbi Schweitzer had left Lancaster by the fall of 1891. The papers reported on September 24, 1891, that "The services (for the High Holidays) will be conducted by a rabbi student of the Cincinnati Hebrew Union College, Mr. Marcus Salzman".

ISAAC M. WISE LETTER

On February 16, 1892, President Bruno Astrich received a handwritten letter from Isaac M. Wise:

"One of the graduates of the Hebrew Union College (of 1889) Rev. Hyman Elkin is now with his father in Hartford, Connecticut. He is perfectly able to fill the vacancy in your congregation. You can reach him by letter c/o Rev. Dr. Elkin, Rabbi in Hartford, Connecticut, and I can but advise you to correspond with him.

"We will have this year but one graduate in July next.

"Is your congregation a member of the Union of American Hebrew Congregations? If not, why not? Yours respectfully, Isaac M. Wise"

Rabbi Wise's last sentence was a strong recommendation to the Temple to join the UAHC. No doubt his suggestion and the desire to hire a graduate from his college, caused the Congregation to join the Union on October 9, 1892.

It was reported earlier on January 30, 1892, "The Rev. Dr. Karasch of Hoboken, N.J., is now in Lancaster, the guest of Mr. Bruno Astrich, on trial at the Synagogue Shairy Shomamim, which has been so long without a Rabbi. He is a native of Germany, but has been in this country three years. He officiated at services held last evening and today (Saturday), and tomorrow afternoon at 2 o'clock will conduct services in the English language and lecture in German."

It is interesting that German, even at this late date, was still used in the services. Rabbi Karasch did not assume our pulpit and my guess is that the Congregation was holding out for an American trained Rabbi from Isaac Mayer Wise's Hebrew Union College.



Four generations: Sara Goldberg, (1854-1928) Dora Goldberg Lurio, (1877-1953) Gertrude Lurio Elins (1895-1954) and Robert and Herbert Elins. circa. 1924.

RABBI CLIFTON H. LEVY

Several months later, they found their man in Rabbi Clifton Harby Levy. On March 16, 1892, he was listed as an out of town guest at a Harmonie Club social evening. It was reported on March 24: "The Rev. Clifton H. Levy, will arrive in Lancaster from New York. . . . The new Rabbi is a native American, born in New Orleans and is a graduate of the Hebrew Union College, of Cincinnati, Ohio. He is thirty-three years of age, and is married. Young as he is, he has already established an enviable reputation as a rabbi"; (Rabbi Levy was actually 24)

Rabbi Clifton Harby Levy was perhaps the most renowned Rabbi ever to serve Shaarai Shomayim. As we will see, he lived to age 95 and addressed our Congregation, as honored guest, in 1956, in celebration of the 100th anniversary of our chartering. Although he stayed in Lancaster but two years, he accomplished much. In a letter to Rabbi Daniel Davis on October 30, 1931, he replies to Rabbi Davis's inquiry:

". . . am glad to outline some of the things that were done while I was in Lancaster. The religious school was reorganized, and teachers trained for the work, done under the peculiar difficulty of having all classes in the small Temple then in use. Attempts were made for a better understanding between Jew and Christian, holding the first Union Thanksgiving Service in the Methodist Church, and inviting some of the leading ministers to occupy our pulpit, from time to time.

"Help was given to York, Pa. in establishing a Religious School. The Fund for the New Temple was started and the planning done. A series of lectures on the 'Heroes in Jewish History' given by me was published in the *Reform Advocate* of Chicago."

Omitted from his letter was the fact that Rabbi Levy finished the swing to Reform, eliminated the two day observance of Holidays and motivated the Congregation to formally join the Union of American Hebrew Congregations. He also abolished the covering of heads during services, which had been optional since 1887. He was very firm on the second-day observance issue. He presented the following ultimatum to his Congregation on August 29, 1892:

"Whereas it has become known that at the last quarterly meeting the matter of discontinuing services on the second day of Rosh Hashonah by this Congregation, was not disposed of. I consider it due you to say that according to my belief, clearly and openly stated, not only is any second day observance unnecessary, but it is wrong. Therefore, I shall find it impossible to officiate for the Congregation on that day, while I am always ready to do all that I rightfully can for the interest of the People."

There was no question who was the boss of the Congregation. For the first time, the lay leadership had to share their power with their religious leader. Decorum was important to Rabbi Levy. In the 1893 program for Yom Kippur was the demand that no one leave his seat except during organ interlude between phases of the service. Furthermore, there would be no congregating or talking in the vestibule. For all this leadership, still in the Orange Street Temple, Rabbi Levy was paid $125 per month.

Although only a recent graduate of the College (1890), he had already established his national reputation. He was invited by famed Rabbi Krauskopf of Phila-

delphia to dedicate the new Keneseth Israel Temple and officiated at the death of the Rabbi's wife. In September 1893, he was invited to read a paper at the Congress of Religion, in Chicago. His discourse was published verbatim. He brought honor to Lancaster and recognition of this city's Jewish community. A man of his talent could not stay long or be properly compensated in Lancaster. In 1894, he took the pulpit of Eden Street Synagogue in Baltimore.

A newsy letter written by Clarence B. Hirsh (son of Herman Hirsh) to Theodore Joseph on December 22, 1893, gives some insight into Rabbi Levy's leaving. Theodore, at the time, was a student at the Hebrew Union College in Cincinnati.

"Concerning Clifton Levy: his term will expire April 1st, '94. The Congregation wanted to give him $1500 per as they will be about $500 behind to April 1st on this year's total expenses. They can only raise $2100 and as the total expenses, at $2000 for Levy, would be $2700, as it is this year, it is out ot the guestion. Sorry, Levy is a very good man but the burden is too much for our small Congregation. Levy would remain at the $1500 rate till he would get a place: he would take our good money over the summer on his vacation & than go away at Rosh Hashonah; but the Congregation won't have it that way; consequently Dr. Levy departs April 1st. News to you!"

Rabbi Maurice J. Bloom presented the memorial on Rabbi Levy for the Central Conference of American Rabbis in June of 1962:

"Thus ended the long life and distinguished career of Clifton Harby Levy, the son of Eugene Harby and Almeria Moses Levy, prominent early citizens of New Orleans, Louisiana, and descendants of American Jewish pioneers who came to the new world in 1740.

"Clifton Harby Levy was born on June 21, 1867, in New Orleans. He was graduated from the University of Cincinnati with the degree of A.B. in 1887, and was ordained at the Hebrew Union College in 1890 (72 years ago). His first rabbinate was at Congregation Gates of Hope in New York City, and he served at the same time as superintendent of classes for immigrant children under the Baron de Hirsch Fund, which was one of the first organized efforts at Americanization. He was Rabbi of Congregation Shaarai Shomayim in Lancaster, Pa., from 1892 to 1894, when he moved to the Eden Street Synagogue in Baltimore, Maryland, where he opened the first Jewish kindergarten in a religious school. There he also launched the movement to establish the first United Hebrew Charities, in addition to editing *THE JEWISH COMMENT*, and attending the Johns Hopkins University.

"Levy was the founder and rabbi of Tremont Temple in the Bronx, New York City. Simultaneously and thenceforward he contributed to numerous periodicals and newspapers on archeological and Biblical subjects. In 1923 he organized the Center of Jewish Science in New York City, and continued as its director till his last days, emphasizing the spiritual values of Judaism.

"He was made art editor in 1939 of the *Universal Jewish Encyclopedia*, and in 1942 he embarked upon a five-year project as editor of *The Bible in Pictures*, designed primarily for religious schools.

Till the very end of his life, Rabbi Levy continued to be active as a writer and a significant contributor to some of the most popular periodicals, newspapers and syndicates of the land."

In 1893 among his fellow rabbis at a Central Conference of American Rabbis meeting, he expressed his opinion on conversion to Judaism.

"We are a proselytizing people. If we pray for the great day on which all nations are to worship the one God, it is our duty to open the gates. We should not bar Gentiles by any rites, but if they have the heart of a Jew and the hand of a Jew, they should be accepted".

At the same meeting he proposed and had passed, the following resolution concerning women:

"Whereas, We have progressed beyond the idea of the secondary position of women in Jewish congregations, we recognize the importance of their hearty cooperation and active participation in congregational affairs; therefore be it.

"Resolved, that the Executive Committee have prepared for the next Annual Conference a paper tracing the development of the recongnition of women in Jewish congregations, and expounding a conclusion that women be eligible to full membership, with all privileges of voting and holding office in our congregation."

In a 1905 Central Conference of Amercian Rabbis debate over asking gentile businessman to allow their Jewish workers time off for the Sabbath, he demonstrated his forceful, practical thinking:

"I would like to present to you the layman's point of view. You cannot ask large firms to permit their Jewish employes to go away on Saturday when they expect a large amount of business. You will make yourselves ridiculous because you are showing a lack of common sense. Let us get to the facts. This is a matter of bread and butter. This permission, if given, means a loss of a large amount of profit, which counts with these men. This is the way in which the business man looks at it. Your academic discussion of this question has no weight with them. You can appeal to them as long as you want. But the appeal that they will agree on is that at the end of the year the balance sheet shows up bad. What are they going to do when they let these young men and women attend the services. Shall they get extra help? That costs money. The proposition in their eyes is not businesslike."

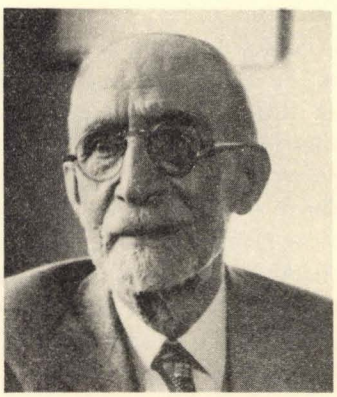
Rabbi Levy was an active member of the Central Conference of American Rabbis. In 1917, he debates on the unpopular Zionist movement:

"It was not the idea of the majority to declare that the Zionists are not Jews nor yet that Zionism is not doing Jewish work. But even the prophet of old warned against political alliances. We as Jews are in-

terested especially in the development of religion. Judaism is built upon the religious consciousness. We are not denying the right of any or all of our colleagues to espouse the cause of Nationalism; we maintain that the great contribution of reform Judaism is the thought that Judaism is a universal religion."

In 1938 he presented some views on anti-Semitism during a rabbinical debate on the subject:

"No one has the right to question my Americanism. I am just as much a Jewish American as my neighbor is a Christian American, and my religion does not in any way qualify my Americanism. The only answer that we can give to anti-Semitism is to develop the right kind of American Jew. Let us not waste time with fine theory. When you have reared the right kind of Jew, he will be your answer to the anti-Semite. The characters which you develop in your religious schools and in your synagogue is the answer we will give."



Rabbi Clifton H. Levy served our Temple in 1892–1894

DECISION TO BUILD A NEW TEMPLE

Rabbi Levy and his expertise certainly were the prime motivations for the construction of a new Temple. Membership was up and our religious school was utilized by non-members as well. The quarters were cramped. The decision to plan for a new Temple was made in 1892.

While the minutes for this period are missing, we do have the Ledger listing the paying members and their payments of dues. From this book, we can determine the membership that made the decision to plan for a new Temple:

Mrs. A Adler
Adolph Albert
Bruno Astrich
Louis Astrich
Moses Bachenhiemer (Columbia)
Edward M. Cohn
Jonas Fox
Julius Fox
Louis Gansman
Adolph Gansman
Moses Geisenberger (the first official notice of his membership)
Lionel Geisenberger (his son)
Morris Gershel
Max Gorta
Max Goldsmith
Mrs. Herman Hirsh
Abraham Hirsh
Simon B. Hirsh
Harry Hirsh
Clarence Hirsh
David T. Hirsh (York)
J. Harris
Joseph Joseph
A. Kessler
Morris Levy
Julius Loeb
Julius Lederman
Herman Miller
Jacob Mayer
S. R. Moss
Daniel Manheimer
Mrs. Lazarus Pioso
Moses Pioso
Joseph Ostheim
Frank Pentlarge
M. Parker
William Pirosh
Albert Rosenstein
Morris Rosenthal
Solomon Rosenthal
Henry Ryder
Robinson
Mrs. Joseph Strauss
Louis Sondheimer
Joseph Sondheimer
Jacob Selig
Morris Strauss
Charles A. Samuels
Lewis Strauss
Isaac Strauss
Adolph Strauss
Henry Weill

These fifty-two members paid annual dues ranging from $81 down to $12. The first record of the intent to secure a new Temple was in the papers on July 7, 1892:

"The lawn fete held at Conestoga Park on Wednesday evening for the benefit of the building fund of the Sabbath school of the Synagogue Shaarai Shomayim, was a complete success, several hundred people attending it, and quite a number being from out of town. . . . A great sum of money was realized by the entertainment. The Sabbath school of the Synagogue has held its sessions heretofore in the place of worship, but as more spacious and suitable quarters are needed, it is intended to secure a hall somewhere. The congregation of the Synagogue are now considering the question of erecting a new place of worship, larger and more handsome than the present edifice at East Orange and Christian Streets, and if the pending negotiations are successful a desirable building site will soon be secured."

JOINT THANKSGIVING SERVICES

Meanwhile, Rabbi Levy had arranged for the first joint Thanksgiving service. On November 24, 1892, Thanksgiving morning, he spoke at the Duke Street Methodist Church. On December 30, 1893, their Rev. Dr. J. T. Satchall, preached at Shaarai Shomayim.

"It was a practical discourse, based on scriptural truths, and was received by all with the deepest attention. As a leading member of the congregation remarked afterwards, 'It was the kind of sermon that goes down in the heart'."

REAL ESTATE TRANSACTIONS

This appeared in the November 1, 1893 papers.

"The Jewish Synagogue — Auctioneer Joel L. Haines on Tuesday evening offered at public sale at the Franklin House (120-22 N. Queen) the Synagogue Shaarai Shomaim, at East Orange and Christian streets, and two small brick dwellings in the rear of it. The highest bid offered was $5,525, and the trustees refused to allow it to be sold at that figure."

Nevertheless, on February 8, 1894, "The Congregation. . . .have purchased from Bauman and Eaby real estate agents, a fine site for a new place of worship. It is the [late Bernard] Mulhattan property at the northwest corner of North Duke and James streets, the fronting on the former being 70 feet, with a depth of 90 feet. The congregation will erect a handsome synagogue there." On May 29, 1894, young Sigmund Albert, placed the first stone.

1896 *Congregation* **5655**

SHAARAI SHOMAYIM

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ADOLPH GANSMAN *Vice-President*

EDWARD M. COHN *Treasurer*

MORRIS STRAUSS *Secretary*

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Rabbi

ISIDORE ROSENTHAL.

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ADOLPH GANSMAN-SOLOMON R. MOSS-EDWARD M. COHN

LIONEL R. GEISENBERGER.



MEMBERS' DUES LEVEL

On July 12, 1894, the Board of Trustees set up the following six levels of dues: $96, $72, $60, $48, $36 and $24 per year. A committee of two would be appointed to assess each member. Those who felt they were classified too high (or low), could appeal to the Board.

RABBI ISIDORE ROSENTHAL

In April, 1894, Rabbi Levy left the Congregation. On July 6, 1894, Rabbi Isidore Rosenthal, a graduate of the Hebrew Union College of Cincinnati, conducted three services and presented the following sermons: Sacrifices and Charity, False Fires, and Culture and Religion. "Rev. Rosenthal is a fluent speaker and comes highly recommended," was one paper's evaluation.

He was hired and was described by the papers on August 30, 1894.

"The Rev. Rosenthal is a native of New York City, 23 years of age, unmarried, and graduated this summer from the Hebrew Union College of Cincinnati with the highest honors, he having delivered the valedictory address. His first sermon as Rabbi was "Judaism and its Rabbis'. . . he treated the development of Judaism, showing how it had changed in its ceremonies and rites, and the speaker deduced the principle from these facts that as it had changed in the past, the Rabbis could again at the present day make necessary changes on traditional lines. Reformed Judaism does not mean the complete tearing away of traditional forms, but of those features objectionable to modern ideas. The discourse was an able one and showed that the new Rabbi is a man of Liberal ideas and broad mind."

Rabbi Isidore Rosenthal was truly a unique and remarkable man. Had this history been written twenty years earlier, we could have benefited from the memory of many more people. Today, only a handful remember him and fewer yet were confirmed by him. He was a dominant force within the Congregation which he served for twenty-seven years as Rabbi, and he remained in Lancaster until about 1940.

He was born on May 10, 1872 in Greensport, Long Island, New York. He was the son of Bernard and Ernestine (Witkowski) Rosenthal. He attended the Hebrew Preparatory School of Temple Emanuel in New York City. At the age of 13, he entered the Hebrew Union College in Cincinnati on a scholarship. During his years at the Hebrew Union College, he also attended the University of Cincinnati. After eight years of study and one lost due to illness, he was ordained a Rabbi in 1894 and was valedictorian of his class. The university of Cincinnati bestowed a Bachelor of Arts degree on him.

New York, July 19, 1894

Mr. B. Astrich

President of Congregation

Lancaster Pa

Allow me to thank you as representative of the Congregation for the honor conferred upon me in electing me to fill the pulpit of your city. I accept the obligations thus imposed upon me and appreciate the honor highly and hope by my future actions and activities to merit the confidence that has been thus centered in me. I hope and intend to exert all my energies to bring the Congregation of Lancaster to a full and complete realization of their duties as Israelites and as a community in Israel. May the future speak for itself.

Respectfully Yours

Rev. Isidor Rosenthal

His enthusiasm for baseball almost got him expelled from the Hebrew Union College. He played on the University of Cincinnati baseball team which had games scheduled on Saturday. Playing on the Sabbath was forbidden, even for a Reform Jew, by the Hebrew Union College. Isidore played under a false name anyway. However, on Saturday he broke his leg sliding into home plate. That mishap revealed his true identity and his teachers convinced Rabbi Isaac Mayer Wise not to expel him from the University.

When interviewed at the age of 80, he recalled, "When they (college officials) met me at the station in Cincinnati, and saw how small I was, they called me Tom Thumb". Since that time, his family and friends, called him "Tommy."

In 1900, in a move that would tie him closely to the Lancaster Jewish community, he married Florence Rosenstein, daughter of Albert Rosenstein and granddaughter of Levi Rosenstein. Hence, she was third generation of one of Lancaster's oldest and most influential Jewish families. Florence just missed by two years being confirmed by her future husband.

Practically everyone who remembers Rabbi Rosenthal made three observations. One was that he never wanted to be a Rabbi and was led in that direction by his parents. The second was how handsome this young 22-year old Rabbi seemed to all the young ladies. The third universal observation was that he was a masterful and eloquent speaker.

He was considered the best orator in all of Lancaster. Those who remember say how he would put passion into every speech or sermon, sometimes closing his eyes and working into a sweat. He was politically oriented. Most of his sermons were on current topics and problems of the city, state and world. Very few of his sermons were of religious origin.

Rabbi Rosenthal was very much in demand to speak at numerous churches, clubs and organizations. He was very out-spoken and took firm stands on many an issue. He was once asked if he believed everything he said and replied that he believed it while saying it. Often, when his actions differed from his words, he would say "Do as I say and not as I do."

He was a brilliant man, dedicated to his tasks, and knowledgeable in his religion. He was an academic Rabbi but not particularly religiously oriented. He was more a teacher than a minister. He used to joke after Yom Kippur morning services that he was going home for lunch. Some of the Congregation felt that there was more truth than jest in that yearly remark.

As a teacher he was firm and strict. A certain student always made too much noise when entering the classroom. As a last resort, the Rabbi made him take off his shoes so that he could enter quietly. On Sunday during religious school he would teach only Hebrew. Confirmation classes were held during the week at his law offices downtown.

One former student recalls how her fear of Rabbi Rosenthal caused her not to be confirmed. Each confirmand was given a catechism on Judaism to memorize. This student had been ill and missed several classes and hence did not have it memorized. The Rabbi told the class that anyone who did not know it next week would not be confirmed. This young lady, then age 12, was raised never to doubt the word of her parents, much less her Rabbi. Hence, aware that she could not possibly learn it by next week, she stopped going to class or religious school. Her mother would send her, but she went elsewhere instead of going to class. Eventually, when the truth came out, everyone wondered why Rabbi Rosenthal did not care enough about his students to report to her parents that she was skipping classes.

He was an ardent supporter of Reform Judaism and constantly changed the services to make them more attractive to his Congregation. When attendance at Saturday morning services fell in 1917, he introduced Sunday morning services. Attendance at these Sunday services was good, between 70 and 120. Many of the faces in the Congregation were non-Jews skipping their church services just to hear the Rabbi speak.

With a family to support, Rabbi Rosenthal was never happy with his rabbinical pay. When hired in 1894, he was paid $125 per month. After 22 years he got his first raise to $166 per month. It was not surprising, then, with his great talent for speaking, that he studied law. He studied in the offices of Chief Justice William Keller of the Pennsylvania Supreme Court. On June 18, 1901, he and Lionel Geisenberger went into the practice of law together.

His "moonlighting" had its practical side benefits. He and Lionel successfully defended the right of the Congregation to own the 1747 Henriques-Simon Cemetery before the State Supreme Court in 1903. From 1907-1910 he was City Solicitor. From 1917-1923, he was 6th Ward Select Councilman.

Rabbi Rosenthal retired from Shaarai Shomayim on December 9, 1919. In his letter to the Congregation, he cited financial reasons. In truth, he probably was also tired of being a Rabbi. He was very much involved in politics and wanted to cover new ground.

He continued to fill in from time to time until his replacement was found. In the 1920's he became the first flying Rabbi. He would leave from Lancaster by small plane each Friday to conduct services at Temple B'nai Israel in McKeesport, Pennsylvania. It took a lot of

faith in one's religion in those days to fly by plane over the mountains.

Rabbi Rosenthal continued to live in Lancaster until about 1940. He became associated in business with his father-in-law in the Unite(Novelty Company and ran it for a few years as President after Albert Rosenstein died in 1928. However, in 1933, he opened a law office at 33 N. Duke Street.

He was very much involved in B'nai B'rith and served as President and Secretary of the local chapter as well as serving as President of District # 3. His Congregation always gave him time off to attend the national conventions. He was also President of the Young Men's Hebrew Association; head of the Board of United Hebrew Charities; Secretary of the Lancaster Charity Association; Chaplain of Lodge #43 of Masons; and member of the Boards of Red Cross and Salvation Army. He helped organize the Lancaster Public Library and was a member of the Lancaster County Historical Society and Lancaster Kiwanis Club.

At the age of 80, Rabbi Rosenthal was living in Atlantic City. Due to illness of their regular Rabbi, he conducted services there at Temple Beth Israel.

Rabbi Rosenthal, perhaps the greatest orator in our Congregation's history, died in 1954, at the age of 82. He is buried in Shaarai Shomayim's cemetery.



FOUR GENERATIONS: Caroline Strauss Rosenstein (Mrs. Levi Rosenstein - seated right); Albert and Hannah Rosenstein (standing); Florence Rosenstein Rosenthal (seated left)and Albert (in lap) and Bernice Rosenthal. Circa 1905



Rabbi Isidore Rosenthal, 1920's.

ORANGE STREET TEMPLE SOLD

On January 24, 1895, the Orange Street Temple was sold to John H. Hienieny for $5,500. He purchased "a two story brick synagogue and a two story brick dwelling house". Excluded from the sale were "six memorial windows, one window above the arc, the arc and gas fixtures, all furniture, consisting of pews, chairs, pulpit and organ". It is assumed that the organ and pews were sold as mentioned earlier. The windows were given to Congregation Degel Israel for the Chester Street Synagogue built in 1900.

In May of 1895, the Congregation entered into a contract with George H. Oster of Lancaster to "furnish all materials, erect and finish a synagogue, to be built on the corner of North Duke and James Street, in accordance with the drawings and specifications as furnished by James H. Warner, architect" for the sum of $11,000.

The new owner of the Orange Street property was to take possession on June 1, 1895. As the new Temple would not be completed until April 1896, one wonders where they worshiped. Lionel Geisenberger, in a 1919 Temple publication, answers that "after the sale of the old building, the Congregation used Martin's Hall [135 East Chestnut Street, now a parking lot], then the little church at 128 N. Mulberry Street, opposite Shreiner's Cemetery, then the old Temple on Orange Street."

That same temple publication tells us that the total cost of the new Temple was $24,596.84. The land was $5,700, and construction was $11,800. The balance of $7,100 must have gone into furnishing and other finishing touches. A $44.00 dues bill from the Union of American Hebrew Congregations indicated a membership of 88.

CORNERSTONE LAID

On July 1, 1895, the cornerstone was laid for the new Temple. The event was well attended and well covered by the papers in a two column article. Lodges #43 and #476, Free and Accepted Masons of Lancaster and Lodge # 286 of Columbia and Lodge #298 of Marietta, took part in the ceremony. Placed in the cornerstone



One of seven marble Yahrzeit plaques that hung in sanctuary prior to 1920.

was a copy of the charter; membership lists of the Congregation and the Ladies Temple Auxiliary; names of the rabbi, officers and building committee; copies of the local papers; clippings of papers containing accounts of the laying of the first stone of the foundation; copy of the Intelligencer of September 14, 1867, containing the account of the dedication of the old synagogue; names of national, state and city officers; coins of 1895; names of officers of the Crand Lodge of Masons; the architect and contractor of the Temple; and a history of the Congregation. Rabbi Rosenthal gave an eloquent address and the event was closed with a benediction from Rev. Satchell of the First Methodist Church.

ARCHITECTURE OF NEW TEMPLE

On April 18, 1896, the papers reported that the Temple was almost completed and announced the Dedication ceremony plans. Included in the article is a description of the building. It was a disappointment that a picture or line drawing of the Temple was not part of the article. In almost every case of the completion of a new building, such an illustration was included with this type of article, but not one of the three Lancaster papers carried a picture.

"The style of architecture is the classic Renaissance, and is a most scholarly example of that period. The structure is of brick, with pressed brick facings, and New England red sandstone trimmings. The main front on Duke Street presents a striking appearance and at once impresses one by the bold treatment so characteristic of this order of architecture.

In the centre of the front there is a large gable, the apex of which is fifty feet high, and in the centre of that gable there is a magnificent and ornate rose window, with molded and carved trefoils, while above the window is a molded arch of brown stone. Continuing down on the line of the main gable is found the main entrance. This is composed of three massive carved brownstone columns which support a stone entablature, with a massive stone balustrade above and arched doorways below. The treatment of the doorway is especially bold. On either side of the main gable there is a square tower, seventy feet high, surmounted by a graceful and beautifully proportioned copper dome. The latter is octagonal in shape, having eight windows, or perforations, one on each side. The effect of the bronzed appearance of the copper work is extremely pleasing to the eye, when seen in conjunction with the massive doorways and beautifully proportioned windows and gabels which form the composition on East James street, and which are all properly subordinated to the towers themselves. It forms a grouping of buildings which is not easy to describe, but which should be seen to be thoroughly appreciated. The interior of the edifice is as pleasing and successful as is the exterior. The Sunday school room, which is on the first floor, has four entrances, two from James street and two from the Duke Street side of the building. The school room is 45 feet long, with a seating capacity of 400. This is finished in hard wood, with sliding glass partitions, and the walls tastefully frescoed. The main auditorium is on the second floor. It is a room 48 feet long and 45 feet wide, with a ceiling 30 feet high at its highest point. The organ loft and choir gallery are at the western end of the building, with the ark and pulpit below. The whole is surmounted by a massive and impressive looking arch, which springs from a cluster of four columns on each side, and it intersects with the moldings of the ceiling."

DEDICATION OF NEW TEMPLE

The day of the Dedication arrived. It was to be the finest hour of Lancaster's Jewish Community. The Temple was finished and it was beautiful. In only forty years, the Congregation had grown from a minyan to 70; from a room in a store to a magnificent edifice and Rabbi Dr. Isaac Mayer Wise, the American father of Reform Judaism, was to dedicate the Temple. The Lancaster newspapers tell of that eventful day.

THE NEW TEMPLE WRECKED

A Terrific Explosion Occurs in Shaarai Shomayim's Handsome Building.

GAS ACCUMULATED IN THE FLOOR.

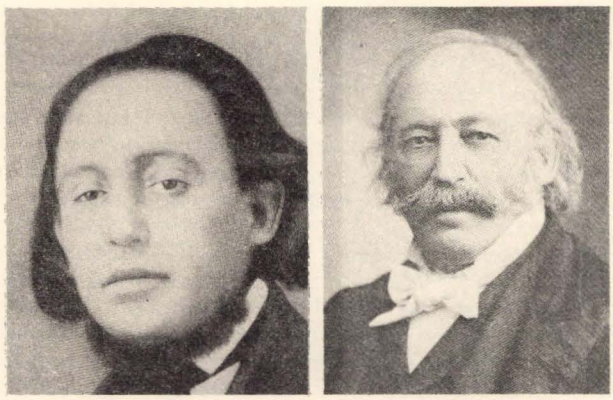
In Searching for a leak in the Gas Pipe Plumber George Delmott Lighted a Match with Serious Results — A Wide Breach Torn in the Floor — Several Thousand Dollars Damage — Janitor Grootfield Injured.

A terrific explosion occurred about 11 o'clock Friday morning in the New Shaarai Shomayim Temple, at the corner of Duke and James streets, which wrecked the interior of the beautiful edifice and resulted in the serious injury of the janitor, Issac Grootfield. The temple had just been finished, and it was to have been dedicated Friday night.

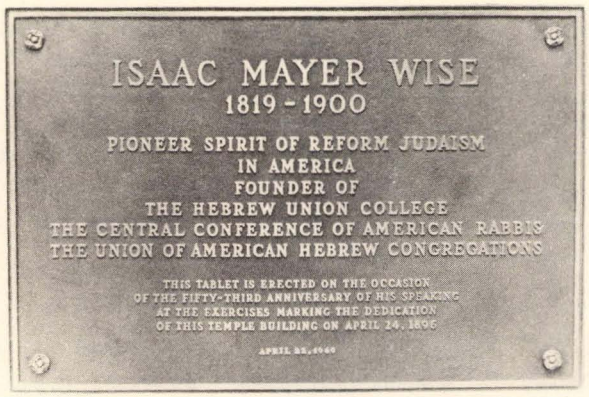
A LEAK IN THE GAS PIPE

Thursday it was noticed that an odor of gas pervaded the Temple. As all the gas jets were properly

closed, it was concluded that there was a leak in the gas pipe, and Friday morning a plumber was sent for to locate it. Everts & Overdeer sent George Delmott and Frank Deen to the Temple. Delmott began to search for the leak. He started in the main auditorium, on the second floor, where the odor was strongest. Thinking that the gas was escaping from a break in the gas jet, he struck a match to pass it about the jet in the usual way of locating leaks.



Rabbi Isaac Mayer Wise (1819-1900), father of Reform Judaism in America, founder of both the Hebrew Union College and the Union of American Hebrew Congregations, as he looked in 1856, when we were chartered, and when he dedicated our Temple.



Bronze plaque erected on April 22, 1949 when remodeled Social Hall was named the Isaac Mayer Wise Memorial Hall.

A MAN INJURED

When he lighted the match a terrific explosion occurred; a great shaft of smoke and flames shot up from the floor on the other side of the room, fully forty feet away from him; the heavy furniture was hurled about the place, broken panes of glass clattered on the floor and pavement and a dense cloud of dust filled the room.

Janitor Isaac Grootfield had been cleaning the furniture preparatory to tonight's dedicatory services. He was working just a few feet from where the flames came through the floor. He was knocked down, and, struggling to his feet, covered with cotton padding that had been blown from between the carpets, he ran for the door. He weakened, and was about to fall when caught by several men who had rushed into the Temple. Seeing that he was badly injured, they put him on one of Boettner's bread wagons, which was just passing, with instructions to the driver to take him to the nearest physician.

THE TEMPLE ON FIRE

Flames were leaping up from a gaping breach in the floor. Contractor George Oster was sitting on a ladder in the auditorium watching Delmott. When he saw the fire he quickly ran out, and with George Keeport, a paperhanger who had been working in the neighborhood, and several others started for the Pennsylvania Traction Company's car barn on North Queen street. Keeport sent in a call for the fire department from box No. 18, at that place.

Meantime, George Deen tried to extinguish the fire. The joist and laths between the floors were burning. Several men who had heard the explosion came and helped Deen, and the flames were soon under control with buckets of water. When the firemen arrived they completely extinguished them with the chemical machines. The fire did small damage.

A SAD SIGHT

The effect of the explosion was terrible. The report was heard distinctly a couple of blocks away. The floor looked as if it had been ripped open by some giant power; and the auditorium and large Sunday School room just beneath it, but a few minutes before resplendent in handsome new carpets and furniture, fresh paint and beautiful decorations, were sad sights. The floor had been torn up the entire way across the building, and the opening was about ten feet wide. Broken laths, blackened by the explosion, stuck in every direction from this rude gap, and bits of plaster and dust from it covered the benches and carpets.

FORCE OF THE EXPLOSION

The force of the explosion was terrific. The heavy oak benches, or pews, in the auditorium, which had been firmly screwed to the floor, were torn from their fastenings and thrown about the room. Not only were the benches blown apart where the pieces had been nailed together, but in some the solid oak plank forming the seat was split. Almost every bench in the room was moved. Downstairs, in the Sunday School room, the benches were also knocked topsy turvy. Here not one of the beautiful stain glass windows escaped without having some of its panes shattered. In some cases the heavy iron screens that protected the glass were twisted and torn loose. The handsome chandelier was blown from its place. Upstairs, also, the windows were broken and pieces of wood were hurled into the ceiling, which was beautifully decorated, making ugly dents. The ceiling of the Sunday School room was also papered in a handsome design, and this, too, was ruined. Heavy steam pipes run along the ceiling, and where the explosion was most severe they were bent downwards.

The large pipe organ was slightly damaged. Mr. John Brown, of Wilmington, the builder of the organ, happened to be in town and will examine the instrument.

The loss cannot be estimated exactly, but it is thought that it will amount to several thousand dollars. The temple is insured for about $11,000 in companies represented by H. N. Howell, Bausman & Eaby, S. D. Bausman, Rife & Breneman and H. R. Breneman. The insurance men claim that their policies cover the damage done only by the fire. This is very slight, most of the loss being from the effects of the explosion. The whole floor was ruined; but the walls are thought to have been undamaged.

GROOTFIELD'S INJURIES.

Janitor Grootfield was driven from the temple to Dr. M. L. Herr's office and, after receiving temporary treatment, was taken to the Lancaster General Hospital, where Dr. M. L. Davis attended him. He was suffering greatly from shock. The force of the explosion had partially paralyzed his legs. His front hair and eyebrows were singed by the flames and both arms were burned to the elbow, his shirt sleeves having been rolled up. It is believed he escaped internal injury. [He fully recovered]

GAS BETWEEN THE FLOOR.

From an examination made after the explosion, it is believed that the gas pipe which ran across the building, in the floor, had come apart at one of the joints. The gas escaped from this opening, and as the space between the floor was almost perfectly air-tight it accumulated there. When Delmott lighted the match the flame was carried by the gas in the room to that between the floor of the auditorium and the ceiling of the Sunday School room. The gas was turned on a couple days ago by the gas company, but as the pipes then leaked — although the location of the leak was not known — it was turned off. It was turned on again Thursday, but, owing to the leak, was shut off about 5 o'clock in the evening. It is said that the plumber turned on the gas again Friday morning.

DEDICATORY SERVICES POSTPONED.

The entire congregation and their friends are downcast over the unfortunate occurrence. Extensive preparations have been made for the dedication, and Thursday evening a rehearsal of some parts of the service was held in the Temple. Everybody was then delighted with the appearance of the handsome auditorium, and looked forward to a happy culmination of their efforts during the next few days. Now the dedicatory services have been postponed indefinitely. Dr. I. M. Wise, president of the Hebrew Union College, of Cincinnati, and Rev. C. H. Levy, of Baltimore, who were to assist in the exercises, arrived here Friday morning; but the other clergymen were telegraphed not to come. However, the supper for the clergymen and prominent citizens will be held tonight in Martin's Hall, and on Monday night the dedicatory ball will be held in Maennerchor Hall."

The following day, an editorial appeared expressing the sympathy of the entire community to Shaarai Shomayim. This was followed by an editorial urging inspection of all new construction prior to gas being turned on. In spite of the sorrowful event, the dedication ball was held at Maennerchor Hall, (135 W. Chestnut Street) and service at Martin's Hall.

SCHEDULE A.

Detailed statement of actual loss and damage by fire on the Jewish Synagogue of the Shaarai Shomayim Congregation at Lancaster, on April 24, 1896.

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Gas fixtures consisting of eight burners and twenty side lights damaged		75.00
Organ damaged to amount of		100.00
500 yds.carpet, 500 yds. lining, 20 yds. rubber and about 50 squares matting, the whole originally costing $460.and not worth after the fire over $200. damaged		260.00
36 benches on first floor,scorched smoked damaged &c. requiring to put them into their condition before the fire-		50.00
5 new benches on second floor destroyed, worth		100.00
10 " " " " requiring repairs		50.00
350 ft. steam pipe damaged that will cost to repair it		40.00
1 radiator		10.00
250 ft.gas pipe and fittings destroyed,costing to replace		35.00
Stained glass window with three half circle transoms, 12 windows containing 300 ft. of glass, one large window on second floor, 36 ft. of glass, 7 windows broken costing originally $700.damaged so that to replace them will cost		350.00
Painting to the building,inside wood work of Sunday School room and main auditorium,painting to the stairways reglazing and repairing of sashes,will cost		175.00
Frescoing the smoked and damaged ceiling and sides of Sunday school room and painting of walls and stairs		200,00
400 yds. Plastering destroyed in building at 25 cts.		100.00
Window screens and windows needing repairs		10.00
Electric wiring and connection with chandelier cost to repr.		75.00
Estimated amount of lumber required to restore building as follows:		
2000 ft. yellow pine flooring	70.00	
5 spruce joists 3 x 10 x 18	6.50	
4000 spruce lath at $3.00 per 1000	12.00	
75 ft. pine bridging	2.00	
700 ft. hemlock boards	9.50	100.00
Carpenter work required to restore place will be as follows:		
Replacing benches, first floor	15.00	
second floor	40.00	
Relaying floors	38.00	
Relaying sash, wash boards &c.	50.00	
Nails cord &c.	15.00	
Scaffolding for bricklayers	10.00	
Covering floor sills,stairs &c.	5.00	
Joists, shoreing &c.	47.00	220.00
Brick work:		
Cutting bricks for arch	5.00	
Bricks and mortar	12.00	
Bricklayer and help	33.00	50.00
Scantling for frescoing and plastering		
Lumber	76.00	
labor	64.00	140.00
Cost of mill work:		
wash boards	6.00	
Beads	2.00	
Mouldings	2.00	
Door	5.00	
5 set of sash at $2.00	10.00	25.00
Cleaning and hauling debris	25.00	
Scrubbing floors and building	25.00	50.00
		$ 2215.00



Dedicatory Services.

Friday, April 24, 1896.

March—Priest's March from Athalie (Mendelssohn), ...ORGAN.
(Congregation rises as procession reaches pulpit.)

"Ma Tovu," .....CHOIR.
How good are Thy tents, O Jacob, Thy tabernacle, O Israel. Through Thy great mercy, O God, I come to Thy house and bow down in Thy Holy Temple in the fear of Thee. O Lord, I love the place of Thy house and the abode in which Thy glory dwelleth. And so I bow down, adore Thee, O God, my Maker. May my prayer be offered in an acceptable time; mayest Thou in the greatness of Thy mercy answer me according to Thy faithfulness.

"Seu Sheorim,".....CHOIR.
Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, for the King of Glory shall enter. Who is the King of Glory? The Lord of Hosts—He is the King of Glory.
The Torah which God gave through Moses is the heritage of the House of Israel. Come ye and let us walk in the light of the Lord.
Hear, O, Israel, the Lord our God is one.

"Ez Chajim," .....CHOIR.
It is a tree of life to them that lay hold of it and the supporters thereof are happy. Its ways are ways of pleasantness and all its paths are peace.
(Congregation resume seats.)

Kindling of the Perpetual Lamp,.....MR. L. ROSENSTEIN.
Be blessed, O Lord, our God, King of the Universe, who hast given health and strength and permitted us to live to celebrate this festive day of the dedication of this house to Thy glory. Amen.

Anthem—Lead, Kindly Light (Buck), ...CHOIR.

Presentation of Key, ...MISS HILDA GANSMAN.

The task is done—the Temple stands,
A master-work from master hands,
A monument of stately grace,
An honor to our faith and race.

The doors are open—and our hearts
To all the joy our faith imparts;
Here we may seek for truth divine,
Here virtue finds a fitting shrine.

Accept the key! The door it opes,
To nobler aims and higher hopes:
Here may we all in concord dwell,
And spread the fame of Israel.

Presentation of the Key to the President of the Congregation,
By the Chairman of the Building Committee,
MR. A. ROSENSTEIN.

Address of Acceptance by the President,.....MR. B. ASTRICH.

Anthem—Lord God of Heaven and Earth (Spohr),.....CHOIR.

Dedicatory Prayer,.....RABBI CLIFTON H. LEVY.

Dedication Anthem—{Psalm cxxvii. verse 1 / Psalm lxxxiv. verses 1–4} Gilchrist, CHOIR.

Except the Lord build the house, they labor in vain who build it.
How amiable are Thy dwellings, O Lord of Hosts.
My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.
Yea, the sparrow hath found a house, and the swallow a nest for herself; even Thine altars, O Lord of Hosts, my King and my God.
Blessed are they that dwell in Thy House, they shall be ever praising Thee.

Dedication Sermon, ...REV. DR. ISAAC M. WISE, Cincinnati.

Anthem—Fear ye not, O Israel (Dudley Buck),...SOPRANO SOLO.

Sermon, ...RABBI ISIDORE ROSENTHAL.

Sabbath Evening Service,.....UNION PRAYER BOOK, pages 16–48.

Anthem—Hear Our Prayer (Mascagni),.....SOPRANO SOLO.

Address, ...REV. DR. J. KRAUSKOPF, Philadelphia.

Concluding Service and Benediction,
REV. DR. H. BERKOWITZ, Philadelphia.

SECOND DEDICATION.

After repairs were made, a second dedication ceremony was held on September 8, 1896. Levi Rosenstein kindled the perpetual light. The keys to the Temple were presented to Edward M. Cohn by building committee chairman Albert Rosenstein. The other members of the committee were Julius Loeb, Solomon R. Moss, Edward M. Cohn, Louis Gansman, Adolph Albert, Adolph Gansman and Lionel Geisenberger. The newspaper reported the following memorials:

"Window, in memory of Henrietta and Rosanna Geisenberger by Moses Geisenberger; window, in memory of Leah and Jacob Rosenthal, by Mrs. A. Rosenstein, Mrs. Louis Gansman and Mr. Maurice Rosenthal; window, in memory of Julia Weill and Lazarus Pioso, by Mrs. Lazarus Pioso; window in memory of departed members, by Ladies Benevolent Society; window in memory of departed members, by B'nai B'rith Lodge #228; coverings for Torah, by Mrs. [Aldolph] Albert and Mrs. Simon Hirsh; pulpit furniture donated by Young Ladies Aid Society; organ donated by the Ladies Temple Auxiliary Society; Ark, donated by Mrs. Herman Hirsh; Sunday school furnishings, donated by member of O.S.M., and pulpit scarf, donated by Mrs. Albert Rosenstein."

At the turn of the century the membership of the Temple was:

Adolph Albert
Mrs. Bruno Astrich
Moses Bachenheimer
Max Berliner
Edward M. Cohn
Meyer Cohn
Jonas Fox
Julius Fox
Martin Frank
Adolph Gansman
Louis Gansman
Lionel Geisenberger
Moses Geisenberger
Morris Gershel
Joseph Goldberg
Isaac Golden
Abraham Hirsh
David T. Hirsh
Mrs. Herman Hirsh
Monroe B. Hirsh
Simon B. Hirsh
Joseph Joseph
Louis Kramer
Morris Levy
William Levy
Julius Loeb
Benjamin Lurio
Meyer Lurio
Daniel Manheimer
Max Marx
Charles Mayer
Jacob Mayer
Herman Miller
Herman Moss
Sigmund Moss
Solomon R. Moss
Joseph Ostheim
Moses Pioso
William Pirosh
A. L. Pollock
A. Potts
Henry Ryder
R. Robinson
Albert Rosenstein
Mrs. Levi Rosenstein
Maurice Rosenthal
Solomon Rosenthal
Ludwig Ruppin
Charles A. Samuels
Jacob Selig
Abraham Simmons
Samuel Siesel
Joseph Sondheimer
Louis Sondheimer
Herman Strauss
Louis Strauss
Morris Strauss
Julius Schafer
Henry Weill

ITS ONLY A NAME

Among the problems of the Congregation solved with the building of the new Temple, was a very serious one. The name of the Congregation, translated from Hebrew, is "Gates of Heaven". But, how was the Hebrew for Gates of Heaven transliterated into English? Throughout the years, many versions of the spelling were used. The permanent, if perhaps not the correct one, is etched in stone above the doors on North Duke Street: SHAARAI SHOMAYIM. Here are just a few of the earlier spellings:

1855 – in Isaac Lesser's *Occident* – Shaaray Shamayim
1856 – on charter in court house – Sharei Shomain
1867 – newspaper dedication of Orange Street synagogue – Shaare Shomjim
1880 – Temple seal – Shairy Shomain
1884 – by Philip Bernard President of Congregation – Sharri Schomaim
1884 – by newly elected Rabbi Morris Ungerleider – Schairy Schomaine
1885 – Temple Plaque – Shairy Shomym
1885 – newspaper article on Confirmation – Sharai Schomaim
1887 – newspaper article – Schaarai Schomaim
1888 – in congregational resolution to adopt Reform Judaism – Shairay Shomaim
1888 – *American Israelite* publication – Sharai Shomaim
1888 – Confirmation program – Shaaray Shomaim
1889 – newspaper article – Shairy Shomaim
1894 – deed of sale of Duke and James land – Shairy Shomain
1895 – Confirmation program – Shaarai Shomaim
1895 – deed of sale of Orange Street Synagogue – Shomain

SOCIAL NOTES – 1890's

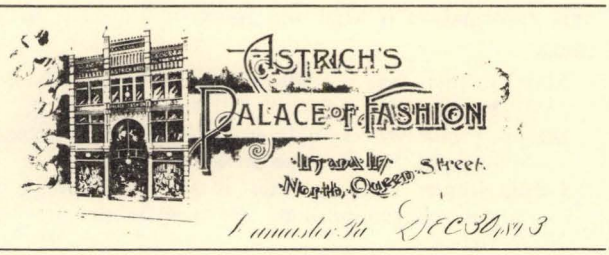
On March 3, 1892, a twenty-first birthday party was given for Daniel Manheimer. Daniel was a shipping clerk for S. R. Moss. In addition to other gifts, a gold watch and chain was presented to him by Mr. and Mrs. Moss.

On September 8, 1892 the wedding of Henry Ryder and Miss Estelle Hirsh took place in the home of her father, Abraham Hirsh. About sixty guests attended the ceremony conducted by Rabbi Clifton Levy. The young couple left by train for Niagara Falls. Mr. Ryder was employed by S. R. Moss.

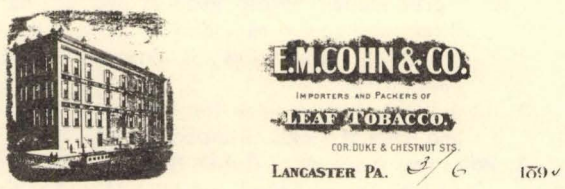
The Harmonie Club continued to be the most active social club. They held their Purim Ball yearly, and hardly a month passed without some social activity. In March of 1893, they moved from their rooms in the Locher building (2 W. King Street) to new elegant quarters in Martin's Hall.

In October of 1893, a second lodge of B'nai B'rith was formed in Lancaster. The lodge was called Jehudah Leib Gordon #443. The newspaper article stated it was formed for the "Russian Hebrews," but its first president was Albert Rosenstein. Among the other officers were other members of Shaarai Shomayim: Adolph Gansman, Jonas Fox and Meyer Lurio. Only Secretary Philip Firman was a non-Shaarai Shomayim person. Other charter members were Rabbi Clifton Levy, Bruno Astrich, Herman Miller, Louis Gansman, Louis Astrich, Morris Strauss and Isaac Golden. This organization appeared to have been short-lived, however. The purpose of the lodge may have been to "Americanize" the Russian Hebrews.

In 1897, the Congregation lost two of its hardest–working leaders. Levi Rosenstein, who had come to Lancaster in the 1840's and who had served the Congregation in many capacities, including filling in as hazzan, died at the age of 83. Bruno Astrich, president of the Congregation during the building of the new temple, died at the age of 44.







1890's Letterheads of places of business of Shaarai Shomayim members.



Charles Samuels "The Bon Ton" - Left side of Woolworth Building. Circa 1900.

NEW MEMBERS, 1890-1900

There are many new names on the 1892 and 1900 membership lists. Because of the large number, we can only briefly identify these newcomers. Often, the only information is what was found in the city directories.

Max Berliner was a cloth cutter at 421 S. Queen Street.

Martin Frank was a milliner at 13 E. King Street, living at 711 N. Duke Street.

Louis Kramer was a partner of Joseph Goldberg in the tobacco business. He lived at the Stevens House.

Issac Golden was an agent at 34 Locust Street. Arthur Golden is his grandson.

William Levy lived at 603 N. Lime Street.

Charles S. Mayer operated the Parisian Cloak and Suit Store at 28 E. King Street. He lived at 48 E. Orange Street.

Jacob Mayer was a buyer of leaf tobacco at 345 N. Prince Street and lived at 618 N. Duke Street.

William Pirosh and Abraham Simmons were partners in a pawnshop and jewelry store at 20 N. Queen Street. Abraham Simmons was married to Rose Pirosh, sister of William Pirosh and lived in York. William Pirosh lived at 350 E. Chestnut Street and served as Vice President of the Congregation. Herbert Levy is a descendent of William Pirosh.

A. L. Pollock was a clerk for Pirosh and Simmons and lived at 453 S. Shippen Street.

A. Potts was manager of Cohen Brothers pawnshop at 137 N. Queen Street and lived at 346 S. Queen Street.

Max Marx was a traveling Diamond merchant, living at 140 N. Plum Street. His wife was Rosalie Rosenstein.

Ludwig Ruppin was a cigar maker at 409-11 Lancaster Avenue and lived at 556 West James Street.

Julius Schafer worked at Lancaster Supply at 46 W. King Street and lived with the Hirsh's at 129 N. Duke Street.

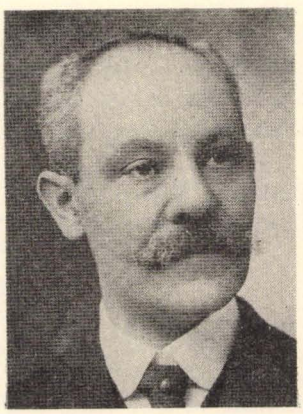
Max Gorta was a foreman living at 214 E. Frederick Street.

Max Goldsmith was a tailor living at 161 E. King Street.

Frank Pentlarge was in the leaf tobacco business at 32 W. Lemon Street and lived at the Stevens House.

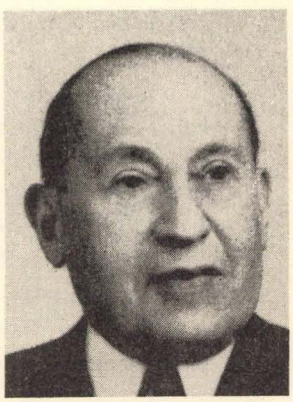
Daniel Manheimer managed the Imperial Cigar Company which manufactured cigars at 349 N. Market Street. He lived at 709 N. Duke Street. When he died in 1951, he had been an active Temple member for 60 years and had been made an honorary trustee for life.

Lionel Geisenberger (1861-1932) was the son of Moses Geisenberger. He married Rosalind Rau of Philadelphia in 1884. He was a Philadelphia merchant until his mother died in 1892. In that year he sold insurance at 616 N. Duke Street. By 1894, he was dealing in leaf tobacco, and in 1898 he handled gas appliances and phonographs at 27 E. Orange Street. He studied law, and he and Rabbi Isidore Rosenthal practiced law together from about 1901 to 1920. His son Jacques H. Geisenberger was a President of the Congregation and his grandson Jacques H. Geisenberger, Jr. is a senior partner in the law firm his grandfather founded.



William Pirosh (1857-1935). Vice-president 1914-1924.

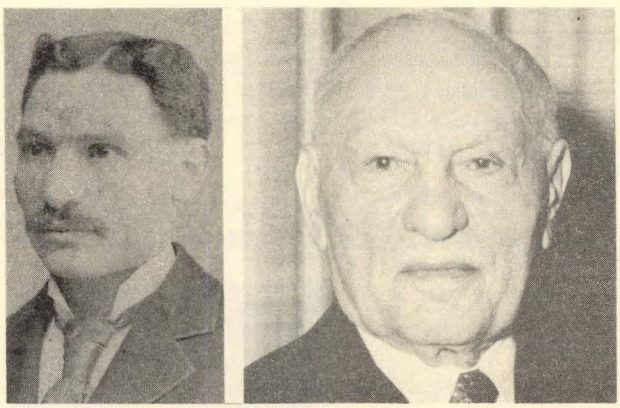
Daniel Manheimer (1871-1951) Vice-president 1931-1938, made Honorary Trustee for life in 1943. Member of Temple for 60 years.



Meyer (1861-1956) and **Benjamin** (1867-1959) **Lurio** were brothers, the sons of Minnie and Moses Lurio of Lithuania. Meyer was the first to arrive in Lancaster, in 1879. Brother Benjamin followed shortly thereafter, and they were partners in the wholesale notions business, located first at 13½ E. King Street.

Meyer lived at 37 S. Lime Street. Rae (Mrs. B. D.) Stein is his daughter. Benjamin lived at 213 Rockland Street. In 1895 he married Miss Dora Goldberg and shortly thereafter joined the Congregation. He held many offices, including treasurer from 1918 to 1932. The story goes that after he stepped down as treasurer, an audit was made of his books. To no one's surprise, it was determined that Benjamin Lurio had added thousands of dollars from his own pocket, on more than one occasion, to keep the Congregation going.

In 1943, Benjamin Lurio was honored as the first person to be named an Honorary Member of the Board of Trustees for life. When he died in 1959, at the age of 92, he had been a member of the Temple for 64 years. Blanche (Mrs. Alex) Stein is a daughter of Benjamin Lurio.



Benjamin Lurio (1867-1959), Treasurer 1918-1932, First Honorary member of the Board of Trustees for life.

Solomon R. Moss was one of four children born to Isaac Moss of Prussia. Born in May, 1852 he was educated in the Frankfort public schools. In 1872 he came to the United States, and first clerked in a New York dry goods store.

He became a travelling salesman for several large tobacco houses in New York and for eight years manufactured cigars in Altoona, Pennsylvania.

He came to Lancaster in 1889 and with his brothers Herman and Sigmond operated one of the largest cigar manufacturing enterprises and leaf tobacco dealers in Pennsylvania. At his peak he employed over 800 and had sales well in excess of one million dollars.

In 1881 Mr. Moss married S. E. Ryder of New Haven, Conn. They had two children Lester and Albert.

Sigmund Moss (1856-1919) is buried in Lancaster. Solomon died in Lancaster October 23, 1932, but his body was later removed to another location by his descendants.

Edward M. Cohn was born on May 17, 1853 near Cassel, Kuhrhessen, Germany. He was the son of Gustav Cohn a prominent physician and noted Jewish scholar. Edward's mother, the former Rachina Week, died when he was one year old.

In 1874 Edward came to the United States with a relative and clerked for five years with a New York City importer of mirrors. In 1879 he came to Lancaster as an agent for a California tobacco house. At the same time he dealt in leaf tobacco for his own account at 334 N. Queen Street. Later his Pennsylvania Cigar Company moved to the corner of Duke and Chestnut Streets.

On April 11, 1881 he married Sarah Hecht of Philadelphia. Edward Cohn was very active in Shaarai Shomayim and served as President from 1897-1914; a 17 year term that has not been surpassed.

Edward died on September 18, 1916, and is buried in Philadelphia. However, his widow Sarah (1859-1940) married the widower Albert Rosenstein in 1919.

Moses Pioso (1838-1901) and **Lazarus Pioso** (1841-1887) were brothers who dealt in horses. It was a common occurrence for the papers to report the number and quality of horses they shipped to New York. Lazarus's daughter, Julia, married Henry Weill. Henry Weill was also a horse dealer, and both he and Lazarus were agents of Benjamin Weill of New York. Moses had ten children, one of whom, Clementine, married Julius Fox. His sons, Gabriel, Abraham, Henry and Samuel lived in Lancaster for a while.



Moses Pioso
1838-1901



Sarah (Mrs. Moses) Pioso
1834-1915

Julius Fox may have been related to Jonas Fox. He came to Lancaster in the 1880's and in 1894 married Clementine Pioso, daughter of Moses Pioso. He managed a branch of E. M. Cohn Company in York but later moved to New Jersey. Two infant children of theirs (1897 and 1898), under two months old, are buried in our cemetary.

Morris (Maurice) Rosenthal (1856-1937) was not related to Rabbi Rosenthal. He was born in Philadelphia and married Etta Rich of Boston in 1893. Her father, Israel Rich, was a prominent cigar dealer in that city and later was associated with his son-in-law as a tobacco dealer in Lancaster. Morris had two daughters; Mrs. Jeanne Barron of New York City and Leane, who married Stanley Geisenberger, grandson of Moses Geisenberger. Morris had two sisters with local ties. Sister Carrie had married Louis Gansman and sister Hannah had married Albert Rosenstein. Morris served as trustee of the Congregation for many years.

Joseph (1846-1920) and **Louis Sondheimer** were Lancaster horse dealers. Louis had married Belle, the daughter of A. Adler, and later became a tobacco dealer. Joseph was married to Rachel Hirsh (probably no relation to any Lancaster Hirsh), and he his wife both died on June 29, 1920. They had a son Abraham (1877-1949) who married Carrie (1879-1924), daughter of Morris Gershel.

Henry Weill was born in Alsace, France in 1860. His father, Benjmain Weill, was a horse dealer in Alsace; an occupation which his four sons would engage in. Henry's brother Benjamin would come to the United States, while Myer and Solomon stayed in Europe.

Henry's mother died when he was 13. He left home and by the age of 20 Paris had become his home. In 1881 he came to Lancaster and with his brother Benjamin began buying and selling horses. This partnership lasted ten years. Henry was by far the largest horse dealer in Lancaster with a sales stable at 200-216 West Orange Street. He would export as many as 2000 horses a year to London. In 1897, he became engaged in the leaf tobacco business as well.

On August 26, 1884, Henry married Julia Pioso a native of Alsace and the daughter of Lazarus Pioso who also dealt in horses. She died in 1895 at the age of 29. He was left a widower with 4 daughters ages two months to 8 years. Daughters Blanche (Mrs. A. Israel) and Adeline (Mrs. Max Cohen) left Lancaster. Beatrice (1889-1947) died in Lancaster unmarried. Rose married Earl Wolf of the Groff and Wolf Department store. On April 3, 1900, Henry married the widow Rose Hirsh Drucker (1859-1940), the daughter of Abraham Hirsh. Henry Weill died in 1929.

Joseph Goldberg (1867-1936) was born in Samotschin, Russia. He came to Lancaster in 1897 after living first in San Francisco and then in New York. He was a tobacco dealer.

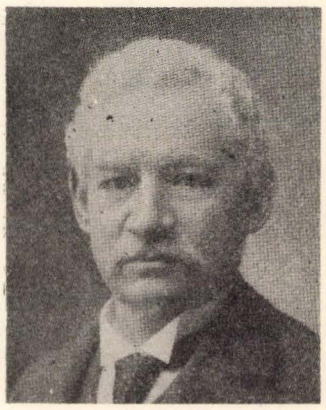
Samuel Siesel (1849-1916) was born in Hesse Darmstadt, Germany. He came to Lancaster in 1893. He was a tobacco dealer.

CHARLES A. SAMUELS

Charles Albert Samuels was born August 23, 1863 in New York city. His father was Marcus Samuels who came to America from Posen, Germany and engaged in the millinery business in New York. Charles was one of ten children, many of whom owned stores throughout the country.

Charles quit school at age 15 and worked with two wholesale millinery establishments. In 1890, he came to Lancaster and opened his "Bon Ton" store at 13 East King Street. When the Woolworth Building was completed (29 North Queen Street), he moved into that building in 1901. By 1923 Charles Samuels had moved to Atlantic City. The Bon Ton store later moved to 14 East King Street and then to 59 North Queen. It went out of business about 1950 .

On June 7, 1891 he married Hattie Leopold of Louisville, Kentucky, and a daughter was born in 1901.



Israel A. Rich (1844-1915) Vice-president 1914

Joseph Joseph (1835-1900) was a cattle dealer who came to Lancaster in 1888 from Nevvillec, Alsace Lorraine. His wife was Rosette Bernheim (1848-1911) who was born in Kuettolsheim, Alsace Lorraine, the child of Otto and Babette Bernhiem. They had a daughter Estelle (1878-1961) and sons Alfred (1869-1946) and Theodore.

RABBI THEODORE JOSEPH

Theodore Joseph was born in 1875 in France. Theodore was educated in Lancaster, and he graduated from Cornell University in 1896 and from the Hebrew Union College in 1899. He was the second Lancaster Jew to become a Rabbi. From 1900 to 1906, he served Temple de Hirsh in Seattle, 1906 to 1909 in Chatanooga, Tennesse; 1909 to 1911 Third Street Temple in Troy, New York; and 1912 to 1915 Kenneseth Israel in Allentown, Pennsylvania. From 1919 until his death in 1957, he was an administrative Rabbi in New York and other cities and served at B'nai Jeshurun at Leavenworth, Kansas. He came back to Lancater as an old man and died here.

ISAAC STEINFELDT

Isaac Steinfeldt (1882-1963) became a member of the Congregation in 1908. Born in Russia, he was the son of Benjamin and Sarah Fletcher Steinfeldt.

His father came to America in 1888 to seek his fortune. In 1890, his mother, who had remained in Russia, brought him and two sisters to Lancaster to join their father. After they were re-united, Benjamin and Sarah had four more children. Among those living in Lancaster are Mrs. Helen (Benjamin) Wolf and Mrs. Pauline (Samuel W.) Cohn.

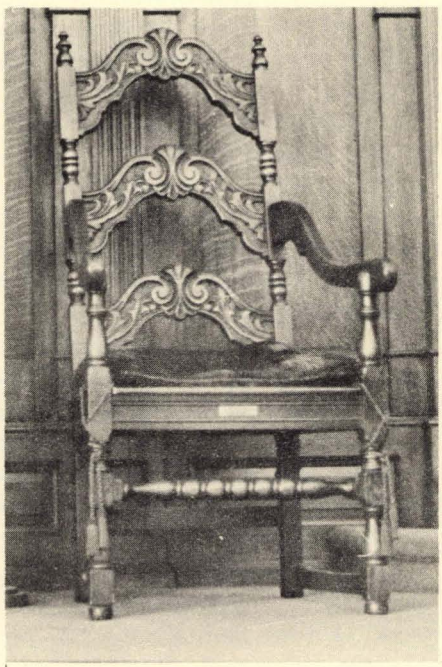
Ike Steinfeldt was a pioneer in two fields in Lancaster. He was one of the very first, in 1904, to print and sell colored picture postcards. Among his postcards, which today are collectors items, is a full color picture of the Temple taken about 1910.

He was one of the first to sell Pennsylvania Dutch souvenirs, and as such, created tourist interest in Lancaster some fifty years ago. His first store was located at Queen and Orange Streets, but by 1910 he had a wholesale and retail cigar, cigarette and tobacco business, which he combined with selling newspaper, magazines and novelties in the original Hotel Brunswick.

Isaac was a devoted Temple member, assuming many chairmanships and serving on the Temple Board for twelve years.

In addition to his two sisters living in Lancaster, his daughter Dorothy Steinfeldt and niece Mrs. Marilyn (Dr. Mark) Wesler still live here.





One of Four pulpit chairs donated in memory of Carrie Fox

Orthodox Community

The "Russian Hebrews," as the papers continued to call the Orthodox Eastern European community in the Rockland, Locust and Middle (Howard) Street area, continued to organize their religious institutions.

For our purposes, the arrival of the Eastern European Jew can be divided into two phases. The first, which formed the first Orthodox congregations, started in the early 1880's after the Russian pogroms of 1881 and restrictive May Laws of 1882. The second major thrust began as a result of the violent pogoms of 1903 to 1905.

The arriving Russian Jew was poor, pious, devoted to family and group, and somewhat rebellious. He had known only the autocracy and cruelity of the Czar; democracy was an unknown concept. Full citizenship, freedom and self-government had to replace the ability to bribe or flee from the agents of the Czar. He had left a peasant, medievel economic life for an advanced economic system of huge factories and specialization. While a few could utilize their Russian trades and skills, most in Lancaster could not. At that time the garment industry, which employed so many in New York, was not available in Lancaster.

Few families were wealthy enough to emigrate as a single unit. Most often the father came over first, worked, saved and one by one brought his oldest children, and then the mother and young ones over. It often took three to six years to accomplish this. Lancaster had numerous families with a group of children Russian born and an equal number Lancaster bred.

New York was the port of entry of the Russian Jew. Many would stay in that crowded lower east side which became the home of the Jew. Others, through the efforts of German Jewish organizations, would be "removed" to other parts of the country. Like the earlier German immigration, family and success attracted additional Jews to Lancaster.

Because of sheer numbers, the thorough study of each arriving East European family was not attempted for this work. However, the following is a sampling of some of the Jews who arrived in Lancaster prior to 1900 and who helped form the Orthodox congregations. Their approximate date of arrival and first and most recent (1900) occupations are listed.

Henry Sorkin	1880	peddler, notions, dry goods, wholesaler
Meyer Lurio	1882	notions, hosiery, clothier, wholesaler
Philip Firman	1884	peddler, news dealer
Isaac Golden	1884	peddler, agent, dry goods
Henry Sulcov	1884	laborer, notions and underwear, tailor, silverplater
Simon Dunie	1884	peddler, clothier, dry goods, junk dealer
Max Dunie	1886	peddler, dry goods, grocer
Harry Berman	1886	notions, dry goods, clothier
Adam Ansel	1886	peddler, grocer
Abraham Padrasic	1886	peddler, grocer, dry goods
Abraham Eisenberg	1888	peddler, engineer, laborer, hebrew teacher
Louis Feldser	1888	peddler, grocer, salesman
Benjamin Steinfeldt	1890	laborer, peddler
Joseph Cohen	1890	tailor, peddler, rag peddler, clothier
Abram Kleinman	1890	shoemaker
Isaac Miller	1890	laborer, peddler, junk dealer
Benjamin Kimmel	1890	peddler, junk dealer
Simon Cohen	1890	peddler, dry goods, grocer
John Smith	1892	peddler
Eli Ben Lestz	1892	peddler
Louis Kimmel	1894	peddler, junk dealer
Philip Silberman	1894	meat market (Kosher)
Isaac Busansky	1894	peddler
Louis Solsky	1896	peddler
Abraham Shear	1896	peddler, polisher, umbrella handle maker

CHIZUK EMUNAH

On December 9, 1887 a group chartered Congregation Chizuk Emunah and purchased a one story wooden frame building on the northeast corner of South Duke and Locust Streets. The single room was twelve feet by fourteen feet and held fifty worshippers. It cost $900 and the young Congregation could only afford a $100 cash down payment. The first officers were: Philip Firman, President; Sebse Goldberg, Vice-President; Joseph Cohen, Secretary; Harry Berman, Treasurer and Jacob Cantor, H. Sulkow and Benjamin Cramer, Part of the charter stated: "The ceremonies and prayers at divine service shall be conducted in conformity with the Polish Ritual and all members shall worship with heads covered."

Congregation Chizuk Emunah purchased a cemetery in Lancaster Township off the Millersville Pike in 1888 for $400. As there are no known burials in the Shaarai Shomayim cemetery of any early Eastern European Jews, it remains a mystery where they were buried prior to obtaining this cemetery. The papers added to the mystery with this curious article dated July 22, 1890:

"A Superstition among the Russians — The Russian colony of this city recently secured a new cemetery in which to bury their dead. The burial place is located on the Millersville turnpike. There seems to be a superstition among these people in relation to burying the first body in a new cemetery, the Russians not desiring that one body should rest alone in such a place. The result was that nobody would bury their dead here. On Monday the first interment took place, a child of a family named Feldser, of Quarryville, being buried. There have been several deaths since the purchase of the cemetery, but nobody would venture to make the first burial."

On October 6, 1890, the papers report a "spirited" election for officers between the two factions of Chizuk Emunah. The former President was defeated and a new slate of officers elected. The next day the paper reported what happened at the first religious service held after the election:

"President Henry Sulcov occupied the chair [of the president], the vice president's seat being vacant on Monday evening due to the absence of the recently elected officer, Isaac Golden . . . the meeting [service] was in progress when ex-President Philip Firman entered the synagogue and forcibly pulled

Sulcov from the President's chair. Philip Firman who was accompanied by his wife and children, then ursurped the seat of honor. The ejected President made no effort to regain the chair, but the audience became excited and made threatening demonstrations, the meeting finally ended in a riot. Officer Dorwart, who happened to be in the neighborhood, entered the place, but the Russians resisted arrest and prepared to 'make it warm' for the officer. Finally, with the assistance of Constable Crawford, the rioters were dispersed."

RABBI L. VOGEL

In August of 1891, incumbent Rabbi L. Vogel became the center of a controversy. One faction of the Congregation, anxious to relieve Rabbi Vogel of his duties prior to the end of his contract, advertised for a new Rabbi. This new man was interviewed, put on "trial" and then hired. This was done at a meeting in a private home. The opposing factions say it was done illegally "over three kegs of beer," and the meeting should have been held at the synagogue and was not properly called.

Not so, said those who elected the new Rabbi. They "deny the statement of the rival faction that Rabbi Marquis was elected in a private home, with various irreligious surroundings. The election was held in the synagogue, and was perfectly regular. A picnic that was held after the election for the benefit of the new rabbi probably gave rise to the wrong reports".

HAGUDAH SHOLOM

The factions continued to battle until on September 13, 1892, the two groups split and Congregation "Augs Solomon" (Hagudah Sholom, chartered formally December 31, 1892) was formed. Their membership was listed at fifty families. This division into two congregations finally ended the unfair newspaper reporting of battles in the Seventh Ward.

DEGEL ISRAEL

The papers report that on September 18, 1896, Congregation Degel Israel was chartered. Congregation Chizuk Emunah contray to previous accounts, continued to function under its own name until at least 1908.

However, on March 21, 1900, the papers report:

"A joint meeting of the Degel Israel and Chisek Amuna congregations was held Saturday afternoon in the synagogue on Chester Street for the purpose of uniting to build a new synagogue. President Isaac Golden of Degel Israel congregation presided, and the meeting was well attended. Rabbi Levin addressed the meeting and after some discussion it was unanimously agreed to unite in the erection of a synagogue. The latter will be erected on Chester Street near Duke, and the contract has been awarded. About $200 was raised at the meeting."

What is both unusual and gratifying is the participation of Rabbi Isidore Rosenthal in the events surrounding this merger and new synagogue. It was reported on April 16, 1900, at the election of officers:

"Elected were President Isaac Golden; Vice-President, Philip Firman (President of Chizuk Emunah); Secretary, J. Goldberg; Treasurer, Israel Yanko; Trustees, J. W. and B. Cohn and H. Hoffman. During the evening Rabbi I. Rosenthal delivered an address."

Rabbi Rosenthal opened the cornerstone laying ceremonies on April 22, 1900, with a prayer, and Lionel Geisenberger, on behalf of Congregation Shaarai Shomayim, congratulated the Degel Israel members on their progress. On September 17, 1900, the newspaper reported the dedication of the new synagogue:

SYNAGOGUE DEDICATION

The new home of the Congregation Degel Israel now ready for Divine Worship.

In the presence of a large congregation the new synagogue of Degel Israel on Chester Street, near South Duke Street, was formally dedicated to the purposes of divine worship on Sunday afternoon.

The impressive services began with a procession into the synagogue to a march played by Burger's Orchestra. The procession was led by Rabbi Canter Samuel Federman of New York who recently was elected Rabbi of this congregation, and Rabbi Leventhal, of Philadelphia, each bearing symbols of the faith. Following them was Miss Sarah Firman, bearing the key in a beautiful floral basket, and she was in turn followed by the officers of the congregation. The services were conducted by Rabbi Federman, and after reciting a poem befitting the occasion, Miss Firman presented the key. The history of the congregation, as read by the Secretary, showed that, on September 23, 1895, sixteen persons formed the organization. The membership has now increased to seventy-five. At first services were held at No 3 East King Street, but later a house on Chester Street was secured. Last March ground for the new synagogue was broken and the corner-stone was laid on April 22.

Prayer was then delivered by Rabbi Leventhal, who formally dedicated the building. An able sermon was delivered by Rabbi Rosenthal, of the Temple, and Mr. L. R. Geisenberger made an address.

The synagogue is a neat, two-story brick structure. The benches are oak and the walls and ceiling are handsomely frescoed. The building represents an expenditure of about $5000.

In the evening another meeting was held, at which Rabbi Leventhal made an address, appealing for support for the Romanian Jews.

The show of unity between Shaarai Shomayim and the Orthodox community was a good sign. Yet, many interviewed by your author still recall hard feelings between the two communities well into the 1910's. A plausible explanation for Rabbi Rosenthal's participation was that in the early 1900's the Degel Israel Rabbi did not speak English well enough. With the

public attending, using Rabbi Rosenthal was only natural.

KESHER TORAH

The orthodox synagogue was truly the focal point of their Jewish community. Not only was it a house of worship, but also a theatre, university, and social hall. With so many people and so much activity, differences naturally developed. The firey passions of an internal quarrel caused a cleavage that resulted in the chartering of Congregation Kesher Torah on August 29, 1911. Hagudah Sholom whose membership had informally merged back into Degel Israel by 1900, was still "legally" in existence when they sold their cemetery to Kesher Torah on December 5, 1911. Kesher Torah exisited until it merged back into Degal Israel on October 1, 1920.

DEGEL ISRAEL CEMETERY

The present day Degel Israel cemetery was not originally purchased by them. Located off the Millersville Pike on Charles Road, it is three parcels of land. On October 5, 1888, Chizuk Emunah purchased one part. The other was purchased by Hagudah Sholom on August 25, 1892. Chizuh Emunah, when it merged with Degel Iseael, transferred its cemetery to Degel Israel. Hagudah Sholom, as mentioned above, first sold theirs to Kesher Torah who transferred it to Degel Israel on March 5, 1914. On February 19, 1929, Degel Israel purchased additional land bringing the cemetery to its present size.

DEGEL ISRAEL AFTER 1900

The Chester Street synagogue was enlarged in 1911 and renovated. In 1923, an overheated boiler caused a fire which consumed the building. The sacred scrolls of the Torah were saved, but most everything else, including records for future historians, were lost. In 1929, the synagogue was renovated and enlarged to a seating capacity of 500.

Religious instruction and afternoon education for the Orthodox children started as early as the first orthodox congregation. On January 6, 1914, the educational system, known as Talmud Torah, purchased a building at 407 Chester Street and on September 10, 1927, 409 Chester Street. Afternoon classes were held in these buildings which were turned over to Congregation Degel Israel on August 25, 1931. Hebrew was taught daily in addition to "Sunday" School.

In February, 1956, a building was purchased at 124 North Prince Street for use as a Hebrew School, meeting rooms and social hall. In 1961, it was sold

ORTHODOX RABBIS AND READERS

CHIZUK EMUNAH (Strengthening of Faith) 1887-1908
Synagogue –North side of Locust near Rockland Street.

1888	Abraham Friedgood	1897	Maximillian Cohen
1890-91	L. V(F)ogel	1898	Jacob Levy
1892-96	Marcus Cohen	1899-08	Wolf Levin

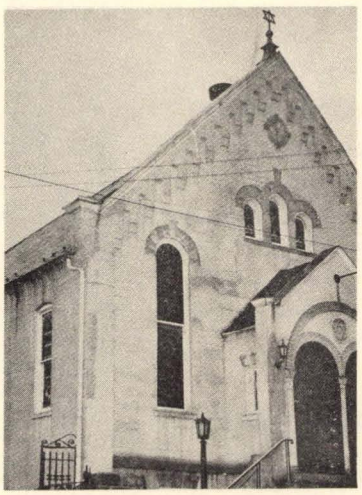
HAGUDAH SHOLOM (Group of Peace) 1892-1911
Synagogue-none–met in homes
Names of Rabbis or readers, if any, have not survived

DEGEL ISRAEL (Israel's Banner) 1896-1979
Synagogue–416 Chester Street

1896-00	Mordecai Cohen	1935-36	Harry Blott
1900-03	Samuel Federman	1937-45	Joshua Weiss
1903-05	Harry Cantor	1945-48	Maurice Landes
1907-08	Abraham Silverman	1948-56	Joshua Goodman
1909-10	Harry Goldstein	1957-59	Leon Wengrovsky
1911-13	Solomon Levine	1959-62	Ephram Solomon
1913-14	Harry Cantor	1963-67	Irwin Borvick
1914-17	Hyman Musnitzky	1968-75	Jerome Dattelkramer
1918-19	Mendel Levin	1976-78	Menachem Rosenthal
1920-27	Harry Cantor	1979-	Joseph Ozarowski
1928-34	Gershon Weinberg		

KESHER TORAH (Crowning of the Law) 1911-20
Synagogue- 436 Rockland Street

1916-18	Charles Mischle	1919-24	Henry Schreiber

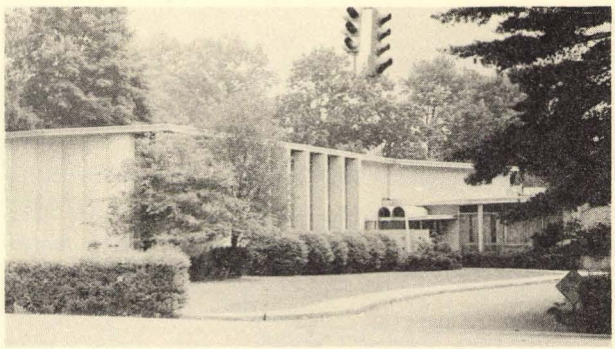


First Degel Israel Synagogue 416 Chester Street- built 1900

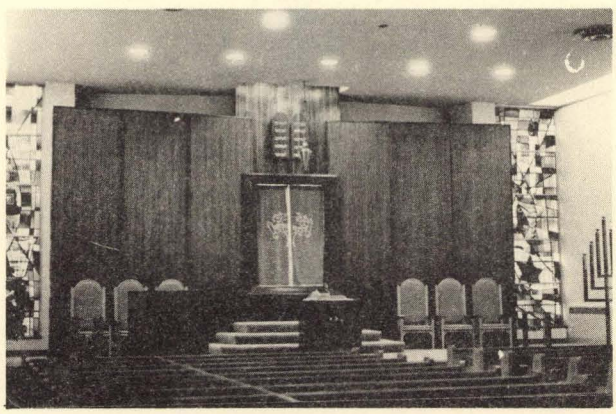


Interior of old synagogue of Congregation Degel Israel, Chester Street.

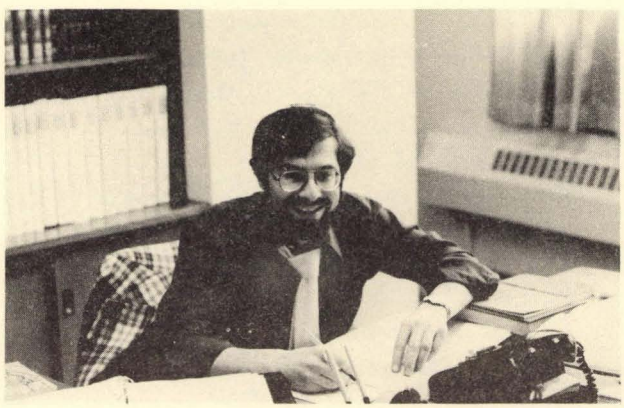
to finance the purchase of property at 1120 Columbia Pike on which a new synagogue would be built. On August 24, 1964, a procession of members of Degel Israel, some carrying the sacred Torahs, moved from Chester Street into their new beautiful $400,000 synagogue. In 1976 a home was built for Degel Israel incumbent Rabbi and their family.



Congregation Degel Israel present synagogue- 1120 Columbia Avenue.



Congregation Degel Israel sancturary, Columbia Ave.



Rabbi Joseph Ozarowski

Past Presidents
Congregation Degel Israel

ISAAC GOLDEN	SAMUEL LEVY
MORRIS JASCHIK	SAMUEL MILLER
HYMAN MISHKIN	JACOB LESTZ
LEWIS SIEGEL	WILLIAM SHAPIRO
ISAAC MILLER	CARL MIGDON
B. W. SHEAR	A. J. CANTER
BARNEY SHEAR	HERMAN LYONS
JACOB SHAPIRO	JACOB MILLER
SIMON DUNIE	DR. JULIUS SANDHOUSE
CHARLES DUNIE	MYER A. SIEGEL
DAVID MILLER	STANLEY L. SELFON
WILLIAM ANSEL	JEROME DUNIE

Lancaster, Pa.
3rd March 1893

To the President Officers & Members
of the Congregation Shaari Shomaim
of Lancaster Pa

Gentlemen

It is with deep regret that I have to bring complaint against Rabbi Clifton Levy you have all been informed of the unjust dismissal of my daughters from Sunday School through your worthy President I received a letter stating that my daughters had been expelled from Sunday School through an unfortunate mistake & that they should be unstated to their rights in Sunday School & Confirmation Class, this has not been done, my daughters returned to Sunday School on Sunday last the 26th of Feby Rabbi Levy merely tolerated them no excuses were made for the unjust dismissal & the aversion shown since toward my children by the Rabbi has been so pointed that I cannot further inflict such cruelty upon them by sending the same to the Sabbath School so long Rabbi Levy is their teacher If the Honorable Board of Officers & Members think that the Rabbi has been justified in his unmanly treatment towards my children I cannot longer be a Member of your worthy congregation

Respectfully
Morris Gershel

Complaints from members against the Rabbi were recorded even before 1900. On March 3, 1893 Morris Gershel complains. His daughters were re-instated to religious school with Carrie Gershel a member of Confirmation class 1893. Note the handwriting.

Twentieth Century

As we continue in the period of missing minutes, another source of information is diminished: the newspapers, whose value in providing information on individual people and social events was tremendous, were not read on a daily basis after 1905. The first reason was that time did not permit, and, second, the papers were now quite lengthy. Jewish news was no longer an oddity, and there was less of it covered.

By 1900, Rabbi Rosenthal had already surpassed all other Rabbis in length of service on our pulpit. He would continue for another 20 years, and the Congregation would be molded into his image. For every year he stayed, the Congregation gained stability and membership.

In 1900, the Ark of the Covenant containing the sacred scrolls, the Torahs, was remodled by a gift of Mrs. Edward M. Cohn in honor of her parents 50th wedding aniversary.

CEMETERY COURT DECISION

In 1902 and 1903, in a series of Court decisions, Congregation Shaarai Shomayim was declared the rightful heir to, and hence legal owner of, the Henriques-Simon cemetery deeded to the "Society of Jews" in Lancaster in 1747. The Congregation had assumed control of the cemetery in the late 1850's. These court proceedings, in which the Congregation was represented by Lionel Geisenberger and Rabbi Isidore Rosenthal, attorneys, are more fully described in another section of this book.

1900's SHORTS

One of the few documents that has survived from 1902 is a lovely hand-written-and-colored booklet sold by the Ladies Temple Auxiliary as a fund raiser. Entitled "A Wilderness of Sweets," with a hand-colored cover picture of a girl holding a cat, this booklet contains 15 recipes for home-made candies. It is truly beautiful, and it must have taken a lot of work to hand prepare each one.

On September 15, 1900, the newspapers reported that Meyer Lurio, Moses Geisenberger and Jacob Selig gave money to the Galvenston, Texas flood fund.



Vanilla sugar Candy.

Two pounds granulated sugar, two thirds of a cup water, one third of a cup vinegar, butter size of an egg, two tablespoonfuls of vanilla, one tablespoonful of glycerine. Boil all except the vanilla without stirring for twenty to thirty minutes. Just before pouring on plates to cool, add a small teaspoonful of soda or cream of tartar. While cooking, pour the vanilla over the top. Pull it very white. If you can succeed in twisting it a twist it will become creamy.

In October, 1900 the Business Mens' Club of Lancaster was formed with the following Jewish members: Albert Rosenstein, Morris Rosenthal, S. R. Moss, I. S. Baer, Henry Weill, Joseph Sondheimer, Morris Levy, Lionel Geisenberger, George Hoffman, Isaac Golden and Max Cohen.

COMMUNITY YEARBOOK

Starting in 1914, and unfortunately only continuing until 1919, a yearbook of Jewish community activities was published. These booklets, contained a yearly summary of all Jewish organizations and numerous pictures of the leadership of the community. It also contained, in serial form, a short, incomplete history of the Congregation.

RELIGIOUS SCHOOL – 1910's

The religious school during those years had an attendance of from 18 to 30 children. Yearly prizes were given to reward those students "for faithful attendance at the Synagogue services and classes and excellence in deportment and classroom work." Jeanette Strauss Silverman and Herbert Levy were consistent winners. It was a requirement that all children attend Saturday morning services; Rabbi Rosenthal strictly enforced that rule. Hebrew, of course, was required of all pupils.

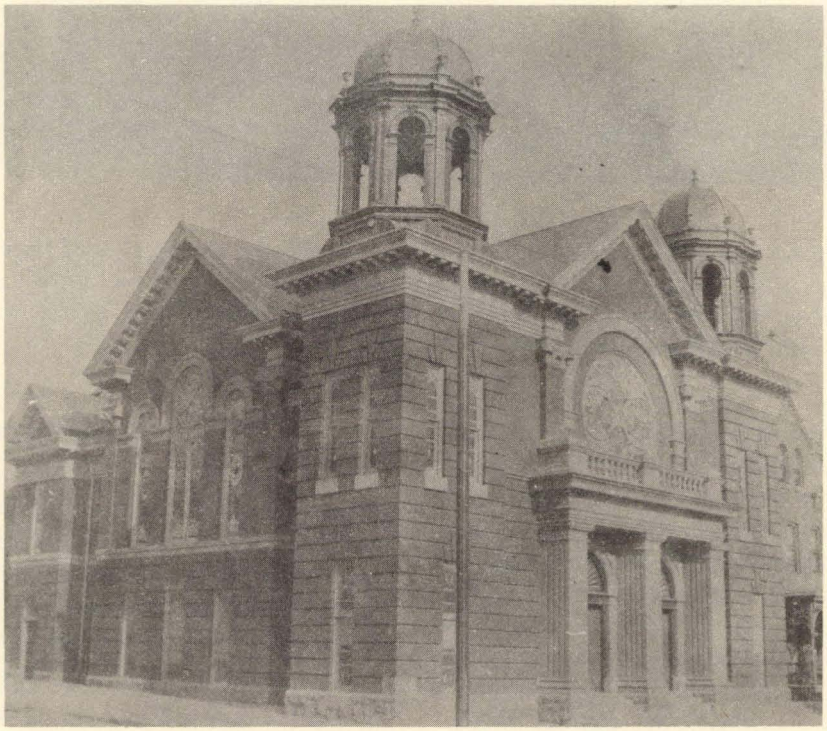
TEMPLE AUXILIARY – 1910's

Ladies' Temple Auxiliary, as Sisterhood was then known, and the newly created Junior Temple Auxiliary (unmarried post-confirmands regardless of age), continued to be the fundraising arms of the Congregation. They had assumed the interest on the Temple mortgage and had been providing funds to run the religious school. The "married group" enjoyed a membership of some 40 to 50 ladies and in 1915 alone raised over $1,100.

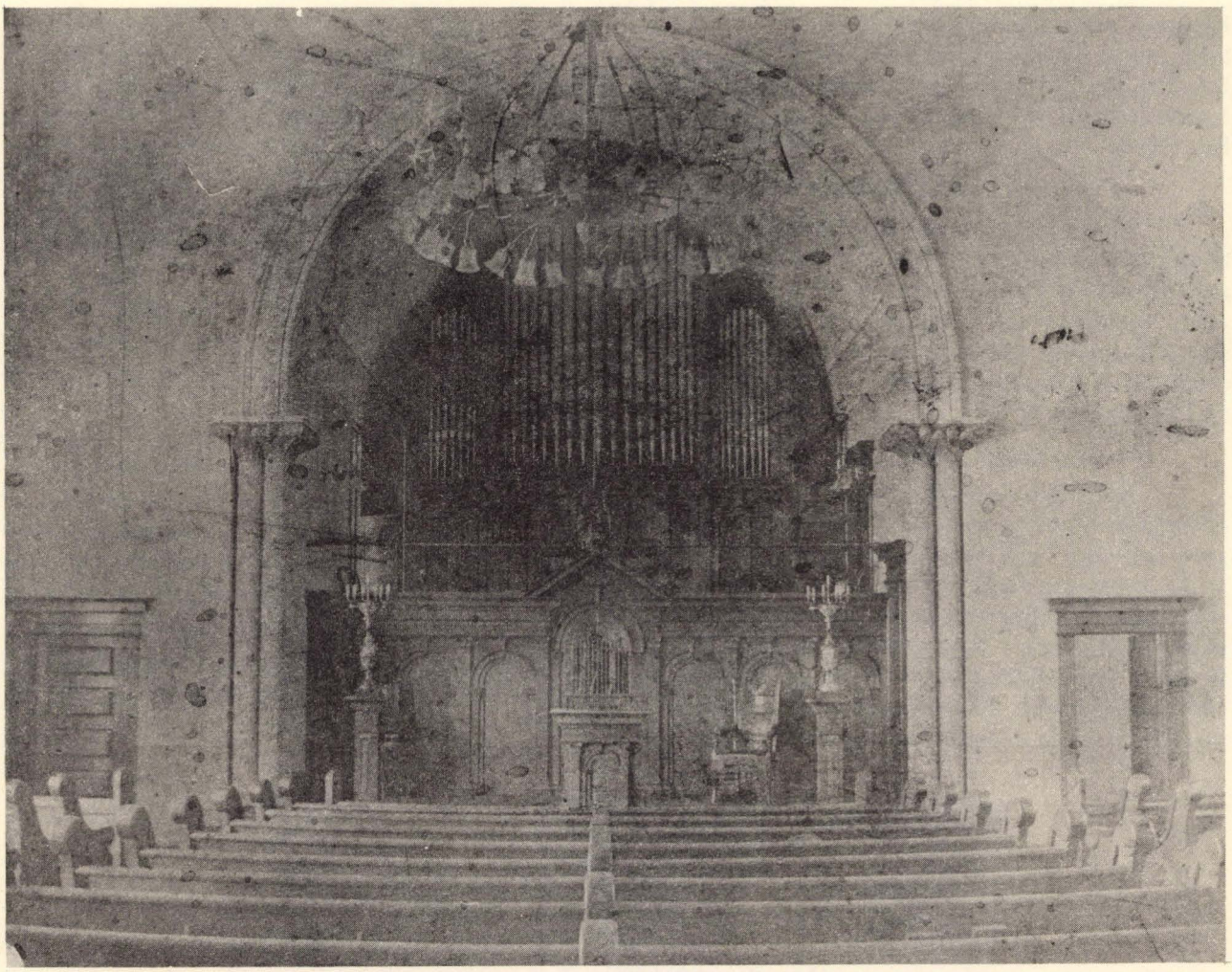
During the War, the ladies organized into an arm of the Red Cross. They sewed over 250 hospital garments and 4,936 bandages, compresses, etc. for the war effort.

On July 12, 1916, the Congregation as a whole suffered a great loss when Hannah (Mrs. Albert) Rosenstein died. She had been a pillar of the Congregation for years, serving as first president of the Auxiliary and as president of the Ladies Hebrew Benevolent Society as well. As a memorial to her, a Sefer Torah was purchased.

Records show that in 1906 we paid $44 as dues to the Union of American Hebrew Congregations, and $5 was given to the young lad brought in to blow the Shofar.



Shaarai Shomayim Duke Street synagogue – on day of dedication, prior to explosion – April, 1896



Very early picture of Sanctuary of Duke Street Temple. Notice Eternal Light that hangs from long chain from ceiling. Also notice old Ark that "looked like a bank tellers window", notice choir loft with bar across, but no curtain. Organ is at extreme left of Choir loft. Notice wooden pews, old lecturn, Menorahs and overhead chandelier.

Yahrzeit, or the reciting of the Kaddish at Sabbath services on the anniversary of the death of a loved one, had always been a tradition of our Congregation. When a loved one died, a member of the Congregation, for the appropriate donation, could have the name of the departed carved onto huge white marble wall placques. By 1921, the number of names so carved was 37 on 7 placques. The Sisterhood, in that year, realizing that as our Congregation grew this system would become impractical, presented to the Congregation a lighted bronze placque. Each person to be remembered would have a bronze plate cast and hung on this new plaque for the appropriate Sabbath service. The original, given by the Sisterhood, is to the right of the pulpit. An exact duplicate was donated by a Temple member in 1946.

B'NAI B'RITH 1910's

B'nai B'rith, under the strong leadership of Rabbi Isidore Rosenthal, was the most active it had ever been. He had re-organized the chapter, and with the inspiration of his out-spoken nature and strong political aggressiveness, the members went to work on anything that brought ridicule to the Jewish community.

B'nai B'rith was truly Rabbi Rosenthal's favorite organization and the one for which he worked the hardest. His whole life was spent in service to that organization. He served as local President and Secretary and as District #3 President. He would attend all national conventions, and the Congregation freely gave him permission to do so. Rabbi Rosenthal was political by na-

ture and did not mince words when speaking out against an injustice.

As an example, ever since Jews had arrived in Lancaster, the papers rarely omitted in articles about local Jews the fact they they were a "Jew" or a "Hebrew," Their coverage of the Russian Jewish community is an all too vivid example. As Secretary of B'nai B'rith in 1904, Rabbi Rosenthal wrote this letter to all local newspapers:

"The people of the Jewish faith in the City of Lancaster are both subscribers and advertisers in your valuable paper. As such they feel that no avoidable unpleasantness should be placed in the way of their enjoyment in reading your publication. We the undersigned have therefore been appointed a committee of Lancaster Lodge No. 228 I.O.B.B. to kindly request you, if it meet with your intelligent approval, to see that the words 'Jew' and 'Hebrew' are used only in relation to the religious activities of the Jewish people. We believe these terms should only be applied in this way and never in connection with the offenses and misdimeanors of an individual who happens to be a member of the Jewish denomination. Their use in that way only tends to bring ridicule and reproach upon your fellow citizens who differ from the rest only in their religious beliefs and whom we feel, you would not intentionally slight. Trusting this sentiment will meet with your hearty approval, we beg to remain. . ."

The replies from the various editors, agreed with the Rabbi. Some lines from their letters:

"Perhaps as long as twenty years ago this subject was taken up with me by prominent Hebrews of Lancaster, and they drew a distinct line between Jew and Hebrew, giving to the former a religious significance and to the latter one of nationality. It is not the province of any newspaper to use either a religious or race term to bring ridicule or reproach upon a specific class of people. However, occasionally there arises situations in newspaper work where race designation become essential. . . I will remember when it was considered the right and only thing to do when a Hebrew became the subject of a new item, to write him up as a Jew and put in all possible insinuations. [This practice has stopped] mainly because the Jew or Hebrew, whatever you may call him, by his daily life, demonstrated he is worthy of the same consideration and courtesy accorded any other American."



Lionel Geisenberger (center) and Rabbi Isidore Rosenthal, law partners in their office at the rear of 123 East King Street about 1902.

At the same time, B'nai B'rith was writing to movie houses to make sure that films which ridicules Jews would not be shown in Lancaster and the "offensive cartoons entitled "Samuel and Sylenz" should not appear.

When pen wasn't in hand, the lodge brought in guest speakers, such as Stephen S. Wise, founder of the Jewish Institute of Religion in New York. They annually sponsored a "public seder" which attracted in excess of 100 people. During the first World War, for the American Relief Committee, the lodge raised almost $15,000 for the relief of Jews suffering in the war zone.

SIMON WOLF

In April, 1904 B'nai B'rith brought to Lancaster for a speaking engangement at the Temple, Simon Wolf. Simon Wolf (1836-1923) was among the most outstanding Jewish leaders in America. Based in Washington, D.C., he was the unofficial world Jewry ambassador. He served almost all major Jewish organizations and supported all causes except Zionism. He is best known for his two books: *The Presidents I Have Known 1860 to 1918* and *The American Jew as Patriot, Soldier and Citizen.* The latter book was written in 1895 in response to an 1891 statement in the "North American Review" that no Jew served during the Civil War. Simon listed 6000 Jews who served with the Union and more than 1000 who fought with the Confederacy. The charge to hear this remarkable man speak on "The American Jew" was 50¢.

CURRENT TOPICS CLUB

A Current Topic Club (probably the first combined men's and women's organization in Temple history) was formed during these years. An interesting topic discussed, because it is still being discussed today, was: "Is a physician ever justified in refusing to prolong life."

SUNDAY SERVICE

Rabbi Rosenthal was always looking for ways to raise attendance at Sabbath services. In 1917, the Saturday morning service was dropped and an 11 A.M. Sunday morning service was held. Attendance on Sunday morning, following religious school which started at 9:30, was good, with the sanctuary "always well filled."

REACTION TO RUSSIAN POGROMS AND MASSACRES OF JEWS

Government sanctioned violence against the Jews of Russia increased in intensity during the first years of the 1900's. It climaxed with over a thousand Jews being massacred on the last day of October and the first days of November 1905. As in earlier years, mass meetings were held throughout the Jewish communities in America to aid the Russian Jews.

On Sunday November 12, 1905, a meeting of Jews and non-Jews was held at Martin's Hall in Lancaster. Rabbi Rosenthal as President of B'nai B'rith presided over the meeting. It was decided to form an organization to raise monies for the relief of the Russian Jews. L. Ruppin was elected President, M.M. Brash as Vice-President, Lionel Geisenberger as Secretary and Morris Rosenthal as Treasurer. Solomon R. Moss and Joseph Goldberg were appointed to receive subscriptions. Over $3,000 was sent to Jacob Schiff who was treasurer of the national committee that raised over one million dollars. A great portion of the Lancaster contribution was from non-Jews.

Although over the previous half-century there were numerous national and world-wide Jewish events that could have been reported in the Lancaster press, the situation in Russia was the first editorial found relating to the Jew in America. Although horrified and sympathetic toward the Russian Jew, the editorial echoed the feeling that these poor Russian Jews had better leave Russia, but America is not the place they should come to. It was typical of the anti-semitism of the era. Quoted in part from the November 15, 1905 editorial page:

"Where Shall They Go?"

"Will Russia ever become a country in which the Jew can dwell in safety as well as prosperously, is after all the main question that confronts the Jewish race. ..... The Russians may even be sincere in their promises of protection, but of what avail are all these things against a sudden outbreak on the part of the populace here and there throughout the country at which a Jew-hating Governor or magistrate may temporarily close his eyes, or even lend his tacit encouragement.....There is, no doubt, much sympathy for them (Jews) among some of the countries of Europe, but is there any one that is likely to offer them an asylum where oppression and tyranny will never come and where they may be left to work out their destiny in their own way?..... South America, with its expansive areas of unsettled territory, probably offers the best field yet suggested whereon to locate the millions which are certain to leave Russia.....There the prejudice is not so strong against them. Settled in large communities, they might speedily become capable of self-protection....."

Note the subtle desire to "ghetto" the Jew in a far off country away from the American prejudice. Although the Zionist movement was strong and controversial, Palestine was not suggested as the future homeland.

"GUYED THE RABBI

"Worshippers Accused of Disturbing Sacred Hebrew Feast. Peter Glotstein, a well-known Hebrew resident of the Seventh Ward, acting as first trustee of the congregation Degel Israel, has brought suit before Alderman Doebler against Julius and Morris Proler, John Schmidt, Simon and Max Leapman, Morris Apple and --------- -Hoffman, charging them with disturbing a

religious meeting.

Peter alleges that at the recent solemn feast of Rosh Hoshannah, while the sacred rites of the festival were being observed, the accused disturbed divine worship and acted in a most sacrilegious manner by "guying" the Rabbi, one Cohn, the cut and figure of whose clothing seemed to be an object of mirth and ridicule for the accused parties. Bail was furnished for a hearing" (Lancaster New Era October 19, 1905).

MORTGAGE LIQUIDATED

A reception was held on March 31, 1919, in honor of President Louis Samler who was stepping down and moving to New York. In an eloquent speech, President Samler, voiced the hope that the Temple mortgage could be liquidated. Either on cue or in the passion of the moment a Temple publication relates:

"Rabbi Rosenthal at once took up the challenge. He outlined the needs of the Congregation and showed how this burden of debt had seriously hindered the constructive work of the Temple. Amidst scenes of indescribable enthusiasm, the members vied with each other in their generous donations, and within twelve minutes, the grand sum of seventy-three hundred dollars had been pledged, leaving a surplus in the treasury of the Congregation."

The 25th anniversary of the ordination of Rabbi Rosenthal was celebrated with a dinner in his honor on June 6, 1919. The mortgage was burned and a purse of $2,5000 given to the Rabbi.

The yearbook for 5679 (1918-1919) listed all Lancaster Jews who were serving in the War and gave a short biography of each. Thirty-six young men served. Julius Lyons and Abraham Golden gave their lives in the service of their country.

RABBI ROSENTHAL RESIGNS

Rabbi Rosenthal resigned as Rabbi on December 9, 1919, but continued to conduct services, from time to time, until at least 1921. His motivation for giving up his post was varied. He was a lawyer and perhaps sought the financial rewards of that field and possible association in the business of his father-in-law. He was in politics, having won the Sixth Ward Select Councilman post. His interests apparently ran far afield of his rabbinical duties. On June 20, 1920 honorary life membership was bestowed upon him.



Circa 1920, back row- Esther (Mrs. Charles A.) Reece, Carrie (Mrs. Morris) Levy, Rose (Mrs. Morris) Strauss, Julia Geisenberg (Mrs. Julius) Loeb, Morris Levy, front- Fannie Jacobs (Mrs. Sydney Brener) and sister Carolyn. Esther Reece and Morris Levy were brother and sister.

POST-ROSENTHAL YEARS

The post-Rosenthal years would not be trouble free for the Congregation. Rabbi Rosenthal was the first and only Rabbi to stay in Lancaster any length of time after leaving our pulpit. He would for many years be a lay member of the Board of Trustees and vigorously involved in the day to day operation of the Temple. He would occupy a front pew in the sanctuary and his presence was felt by the three short-term Rabbis that followed him on our pulpit. He had established his own brand of Reform Judaism at Shaarai Shomayim, and if he did not approve of what the new Rabbi was doing, the new Rabbi was the first to know.

Rabbi Morris Youngerman

Rabbi Rosenthal at his retirement was earning $2,000. His first successor, Rabbi Youngerman, started at $3,600. When hired in 1921, Rabbi Youngerman, age 22, had just graduated from the Hebrew Union College. The conflict was on. There must have been resentment that a youngster in his first year, still wet behind the ears, was earning almost twice the salary that Rabbi Rosenthal made in his twenty-sixth year.

Rabbi Morris Youngerman was a quite, polite and gentle person. He was very popular with the majority of the Congregation. He was religious-school oriented, and it was with some fear and humility that he approached the Board regarding the Sunday morning services established by Rabbi Rosenthal. He stated that he could not devote enough attention to religious school if he had to prepare and conduct services on Sunday morning. The Board allowed him to drop Sunday services and to reinstate Saturday morning services.

At the same time, he asked that religious school teachers be paid, as he found it difficult to control or make suggestions to the incumbent volunteer staff. If the teachers were paid, he would be able to act as the principal and make requests of his staff. This, too, was granted.

He published, again after asking for funds from the Board, the first Temple bulletin. His first monthly issue was February, 1922. Unfortunately, only two of his bulletins have survived. Unmarried, he lived three houses from the Temple at 512 N. Duke Street.

The religious school of the Congregation had been opened to all Jews of Lancaster county regardless of membership status with the Congregation. 115 students were enrolled in 1922. Classes were held in every possible area of the Temple (There was no separate religious school building then). The downstairs social hall had been divided into classrooms by partitions and the choir loft and sanctuary were also used. Still, for that large number, there was not room enough. Hence, the high school met on Saturday from 11 a.m. to noon and the lower grades on Sunday from 10 to 11:45 a.m. Many of the children were non-members from Degel Israel and some came from Ephrata, Columbia, Mt. Joy and Marietta.

Religious school teachers were paid from $5 to $10 per month. The Board of Trustees was increased in number by two to eleven, and these additional seats were reserved and assigned to women. For the first time, women could vote on Congregational decisions, and if a man paid $72 in dues, his wife could be listed as a member.

It was during the 1920's that the power structure of the Congregation changed. The Rosenstein, Rosenthal, Samler, Granat faction, representing the second generation German Jew was losing control of the Congregation to the Lurio, Levy, Pirosh, Goldberg faction which represented more recent immigrants and former Eastern European Orthodox Jews. The former group, out of respect to Rabbi Rosenthal, opposed the new ways of Rabbi Youngerman. The latter supported him. Neverthless, Rabbi Youngerman was rehired in 1922 at the $3,600 figure. The Congregation adopted the new revised Union Prayer Book written by the Central Conference of American Rabbis.

During the next year, Rabbi Youngerman received an offer from Wilmington, North Carolina to go there at $4,500 per year. An emergency meeting was held and the membership voluntarily increased their dues to give him a raise to $4,200.

By the time of the annual meeting of 1923, Rabbi Youngerman suffered from poor health. He was gentle by nature and was not strong enough to withstand the constant criticism of Rabbi Rosenthal. He talked to the Congregation and resigned. Various officers and members of the Congregation did likewise, including President Morris Levy. However, later he, Rabbi Youngerman, and the various members rescinded their respective resignations.

However, on July 20, 1923, Rabbi Youngerman wrote from Cincinnati:

844 Windham Ave.,
Cincinnati, Ohio.
July 20th, 1923.

Mr. Robert M. Granat,
Pres. Temple Shaarai Shomayim,
Lancaster, Pa.

My dear Mr. Granat:–

I want to apologize for not having written to you sooner. The truth of the matter is, I have been in a very unhappy frame of mind, and I did not want to write until I had definitely determined upon a course of action.

During the past three weeks I have given very careful thought to the matter of my continued service as Rabbi of your congregation. I have weighed the matter from every angle and have come to the conclusion that I can no longer continue as your Rabbi, either in justice to myself or in justice to the congregation. The aggravation which I suffered during the past two years has greatly impaired my health. I am terribly depressed in spirit. In short, both physically and spiritually, I am not equal to the job. I am particularly concerned about my health. My physician has strongly urged me not to subject myself to any possible strain similar to that which I underwent of late, and while the chances are that things may run along smoothly during the coming year, I greatly hesitate to gamble on the situation because in doing so I may be jeopardizing my future.

Under these circumstances I feel that I shall not be able to serve the congregation to the best of my ability. My morbidity would naturally be reflected in my relations with the members of the congregation, and in my rabbinic work. I therefore beg that the congregation release me. I have as yet no pulpit in view but I believe that I shall obtain one in due time. If you will write at once to Dr. Julian Morgenstern, Pres. Hebrew Union College, he will help you to fill my vacancy.

I regret that I did not adhere to my resignation from the start [in April], so that no embarassment to the congregation might be entailed by my action. However, at the time I yielded to your persuasion and to the pressure of other members in the congregation. Now that I have been able to reason the matter out calmly I am convinced that it would be both for my good and to the interest of the congregation that we separate. I want to leave in the friendliest of spirits. I have nothing but the highest regard for the congregation as a whole and shall be ready at all times to promote its well being.

Anticipating your early reply, I am with cordial greetings and earnest good wishes,

Sincerely yours,

Morris Youngerman

Rabbi Youngerman died on October 21, 1924. In his memory, a $1,000 scholarship was established at the Hebrew Union College by our congregation, and his second congregation Beth Eloim of Charleston, West Virginia. The bookcases in our library were also presented in his memory. His memorial for the Central Conference of American Rabbis was written by Hyman Iola in 1925:

"Born in the year 1899, in Russia, he came at the age of six to America together with his parents who soon settled in Cincinnati, . . . As a student, he won recognition and honors and as a man, endowed with rare spiritual gifts, with unfailing love for his people and unshaken convictions, he won the respect and admiration of all those who were fortunate to know him. . . .Rising above physical incapacity, he demonstrated the ascendancy of the spirit; knowing that his ailment was fatal, he planted courage and faith in the hearts of others; always conscious that his life would not extend over many years, he never once faltered in his efforts to bestow upon others the benedictions of his spirit. . . . He was a teacher by instinct and the children who somehow detect worth, flocked to him as if nature decreed it."

Rabbi Youngerman was an excellent Rabbi. If he had the strength and health to fight back or had he appeared at some other time in our history, he could have been one of the great rabbis of Shaarai Shomayim.

Dr. Nathaniel Cantor

The next spiritual leader of the Congergation was Nathaniel Cantor. Temple membership stood at 95 when Fall of 1923 arrived, and we had no rabbi for the holidays. Six pages of minutes on September 21, 1923, reported verbatim the debate on whether Nathaniel Cantor should be hired. He had been highly recommended by Rabbi Stephen S. Wise of New York, the recent founder of the Jewish Institute of Religion. The Institute was a college to prepare men to be ordained as Reform rabbis. In a way, it was competition to the Union Hebrew College in Cincinnati.

I have avoided calling Mr. Cantor a rabbi. There is every reason to believe that he was never ordained, or for that matter, formally trained as a rabbi. He was however, a most brilliant young man. When hired, his wife (the widow of his brother) was traveling throughout the West seeking funds for Rabbi Wise's new school. She was then to head to Europe for the same purpose. Mr. Cantor was still attending school in New York and would have to commute each week. Furthermore, President Morris Levy was concerned about a "radical" trial sermon he gave, but after talking to Mr. Cantor was convinced that "he was perfectly sincere and not radical in his theories". Cognizant of the fact that some 80 congregations were without rabbis, and that Mr. Cantor was far superior to others interviewed, he was hired for one year at $4,000.

Background information on Nathaniel Cantor was hard to find. Since he was never a Rabbi, the American Jewish Archives and Central Conference of American Rabbis yielded no information. His obituary was located, after quite a bit of detective work, in the Buffalo Evening News of December 5, 1957. From it we learn:

Nathaniel Cantor was born in Indianapolis, Indiana, on November 26, 1898. He attended public school in Buffalo, New York, and earned a bachelor of arts degree from Columbia University in 1921. In 1925, he earned a doctor of philosophy degree in anthropology from the same institution. (From 1923 to 1925, while earning that degree, he served our Congregation.)

At Columbia he studied under Professor Franz Boaz, one of the world's foremost anthropologists. In 1929, he received a doctor of laws degree from the University of Buffalo, winning the Daniel's Thesis Prize. He was appointed a full professor at the University of Buffalo in 1932 and became head of the Departments of Anthropology and Sociology in 1942. He held that position when he died in 1957.

Dr. Nathaniel Cantor was a nationally known criminologist. In 1931 he published *"Crime, Criminals and Criminal Justice."* Later books of his on the subject were *"Crime"* and *"Crime in Society."* He wrote many other articles and served on numerous national panels. He became a very famous man after leaving our employ.

He served our Congregation through Confirmation in 1925. It became apparent to him that being a rabbi was not his calling. There was one Confirmation class during his tenure, and he left no lasting impression on those who were taught by him or knew him. There is one exception, however. One student vividly remembers her class being lined up against a wall and having Dr. Cantor tell them that there was no God. In June of 1924, the Board had to instruct Dr. Cantor to read the prayers as they were written in the prayer book and to refrain from adding his personal modifications to them. It is of interest that his attempt at being a rabbi was not reported in his obituary.

The Buffalo Evening News wrote an editorial on the passing of Dr. Cantor:

"Although it ended early, at 59, Dr. Nathaniel Cantor's life was a success — in that very special sense that only teachers, and only a few of them, can achieve. . . . He was also a scholar, a sociologist nationally known for his work and his writing in the field of criminology. . . . But more than a scholar's scholar, Dr. Cantor was a student's teacher. . . . Well, for one thing, he treated his students as individuals. He never talked down to them. He respected their ideas, assumed that each one was an intelligent person and there to learn. . . ."

Jewish Institute of Religion

A School of Training for the Ministry, Education, Research and Community Service

SYNAGOGUE HOUSE
West 68th Street
Near Central Park
NEW YORK

September 29, 1923.

Mr. Robert M. Granat,
36 East Fulton Street,
Lancaster, Pennsylvania.

My dear Mr. Granat:

I am delighted to learn that Mr. Cantor has been elected to act as rabbi for your congregation for the ensuing year. He is a man of ability, and I am of the hope that he may serve your congregation with earnestness and fidelity. We trust that his coming to you will bring nearer together your own congregation and the Jewish Institute of Religion, and I shall be very glad, some day in October or November, if you and Mr. Cantor desire it, as he seems to do, to come to Lancaster with a view to initiating an arrangement of sympathy and helpfulness between your community and the Institute.

Faithfully yours,

Acting President.

Rabbi Raphael Goldenstein

In July, 1925, Rabbi Raphael Goldenstein was hired at $4,000 per year. He was a bona fide graduate of the Hebrew Union College. He did postgraduate work at the University of Chicago. Prior to coming to Lancaster, he held pulpits at Temple Anshe Emeth, Pine Bluff, Arkansas; Albuquerque; Pasadena; and Lake Charles, Louisiana. He was an experienced Rabbi who would not be influenced by the presence of Rabbi Rosenthal.

He was quite reticent, and soft spoken, yet firm and organized. He started to publish the bulletin which had been dropped after Rabbi Youngerman left. Most important, he bound all his bulletins, community yearbooks from 1915 to 1919 and other written materials which otherwise would have been lost. In one of his bulletins, the tombstone inscription of Joseph Solomon, buried in 1777, was printed. Today, one cannot read the stone.

Rabbi Goldenstein made changes to suit himself. Saturday morning services, which Dr. Cantor had terminated, were resumed. Attendance at Saturday services averaged about 75. He had a poster printed which was hung in the major hotels advising all guests when our services were held. He changed the ritual for the Kaddish:

"The Kaddish will be recited in the future by mourners only. The Congregation is requested not to

arise when that sacred prayer is read by the Rabbi. From days immemorial the custom has been in Israel that the mourners only rise while the others remain seated. . . . It was only during the World War that this custom had been changed for obvious reasons, when all were asked to rise in honor of the noble dead at the time Kaddish was recited."

He advised the Congregation to "Never make the terrible mistake of giving parties on Friday nights. Refrain from accepting invitations for Friday evening no matter how important. Remember that Friday nights belong to the Temple and the Home, devoted to Prayer, instructions, religion and the joy of friendship."

Rabbi Goldenstein used the bulletin to request things needed by the Congregation. Monthly he would list the gifts he had received. The source of the third of our five Torahs was thus revealed (one was presented by the Bernard family and another as a memorial for Hannah Rosenstein). "A Sepher Torah, medium size with plush cover by Mr. B[enjamin] Lurio, in memory of his departed parents."

Religious school, free and open to all Jews, had an enrollment of 85 and was held Sunday from 10 to 12. There still not being adequate rooms, the number of classes was limited to Kindergarten, Junior class, Intermediary, Senior class, Pre-Confirmation, Confirmation class and Post Confirmation Class. Rabbi Goldenstein did not teach but served as Superintendent.

The Rabbi started a new custom whereby each member of the Confirmation class at Saturday services was requested to "ascent the pulpit, and read, each in his turn, the translation of the Torah every Saturday morning."

Added to the pulpit was a "large, new, revised edition Bible [presented] by Mr. A[braham] H. Sondheimer in loving memory of his wife Carrie Sondheimer" and a stand to hold it.

The temple choir during 1925 included an organist, soprano, alto, tenor, bass, assistant soprano, assistant bass, assistant tenor, violinist and cornetist. It must have been sweet music.

There was some controversary during Rabbi Goldenstein's tenure. One involved Rabbi Isidore Rosenthal. Apparently he officiated, without permission, at a wedding and funeral of members of the Congregation. Rabbinical courtesy requires two things before a non-incumbent Rabbi can perform religious duties: That the former Rabbi hold the title of Rabbi Emeritus and that he have permission of the incumbent Rabbi Goldenstein.

A letter from Isaac E. Marcuson, Secretary of the Central Conference of American Rabbis, dated June 30, 1927, requests verification or denial that Rabbi Rosenthal was ever made Rabbi Emeritus. Apparently, Rabbi Goldenstein had complained to the Conference.

Joseph Jacobs, who had just stepped down as President of the Congregation replied on July 5, 1927: "beg to inform you that no such position exists in the Congregation, nor has it ever been created here, – obviously Rabbi Rosenthal is not Rabbi Emeritus."

The second situation involved gossip that Rabbi Goldenstein extended his rabbinical association to a social relationship with some of the women of the Congregation. The Rabbi was unmarried and rumors persist to this day. The Rabbi did not seek re-election in the Spring of 1927. Joseph Jacobs wrote the following letter in behalf of Rabbi Goldenstein:

September 23, 1927

To whom it may concern,

Having been President of Congregation Shaarai Shomayim during the term of Rabbi R. Goldenstein, I naturally have been interested in the controversy existing between Rabbi Goldenstein and Rabbi Rosenthal and I herewith wish to state that during his stay at Lancaster he has upheld his office in every way as a perfect gentlemen and Rabbi.

One of our members . . . whose name has been used by Rabbi Rosenthal in his counter charges, has approached me on Sept. 16 and was very much upset over the fact that his name was mentioned, and he denied to me that he was ever approached by any women or others, and he knows nothing other than common gossip about the charges made.

Hoping that this matter will be settled to the satisfaction of both concerned, I am,

Respectfully
Joseph Jacobs.

Though here a short time, Rabbi Goldenstein, involved himself within the Jewish Community. He became President of the re-organized Jewish Welfare Association, whose income of $410 in 1926 was used to aid local charity cases. In 1925, the JWA decided against joining the newly established Community Chest of Lancaster. Today, its successor, the United Jewish Welfare Fund under the direction of the Lancaster Jewish Community Council, continues the good work of that organization.

Rabbi Goldenstein had the unique honor of being elected an honorary member of the Lancaster

Council of Jewish Women, Council of Jewish Juniors (young women), Temple Sisterhood, The Harmonie Club and the Hillel Society of Franklin and Marshall. He addressed the Council of Jewish Juniors on the subject of inter-marriage which "won the undivided attention of his listeners and his sincere plea was unanimously and enthusiastically received."

Our Union Thanksgiving joint service was held yearly with the Unitarian Church of our Father. M. T. Garvin, representing the "Men's Liberal Club" of the Unitarian Church, invited Rabbi Goldenstein to speak to them on "The Reform Movement in Judaism."

Rabbi Goldenstein's widow of thirty years, replied to a request from Dr. Jacob Marcus of the American Jewish Archives for bibliographical information on her husband:

"I married him November 12, 1930 and he died July 3, 1933. In the short span of our marriage and the great length since his death I never knew enough to make up a biography.

He was born December 29, 1885 in Bachshisarai, Russia. He went to the Yeshiva at Mir, Maschil. He went to the University of Cincinnati for his undergraduate work and the Hebrew Union College and later took post-graduate work at the University of Chicago in 1914. He was ordained in Cincinnati on June 10, 1916.

His early training was as a Chassid and when he graduated the Yeshiva he was named a Maschil. He came to Portland, Oregon and there entered the Preparatory school, I think Allan Preparatory School. He later changed his whole religious attitude to reform Judaism. Initially, when communism came into play in Russia he hoped it would be the Utopia of man. He went back to Russia and was sadly disillusioned but he was fired by the debasement of man's inhumanity to man. He told me that when he went to speak at a pulpit, somewhere, in the South, he spoke against the Jews using the negroes badly and he had to be escorted out of town by a protective group.

He was extremely honest, filled with idealism and had a natural tact. He felt a great reluctance to "give advice" unless honestly sought after. I remember asking him why he did not offer advice to members of his congregation who seemed bewildered and were destroying themselves, he answered, "I am not God's trapsha [appointed by God]. If and when they sincerely seek my help I will give it but I do not want to mix into other people's lives merely because I may recognize their confusion."

He loved his work but mostly he loved working with children and they loved him. Whenever they would see him they would cling to his trouser legs and follow him everywhere.

In 1932 he accepted the pulpit at the Ahva Sholom Congregation in Portland, Oregon and in July [1933] he died. There was honestly a great loss to mankind. Most of us have so little to give but by his quiet and gentle strength he brought comfort and hope wherever he went."

In 1925, the Board found it necessary to warn Sisterhood that certain individuals were using liquor at its dances and that this practice must stop. Prohibition was still the law, and this plus any religious reasons there may have been, must have caused the Board to issue the warning. Likewise, the President of the Congregation was given the right to censor all information from Sisterhood going to the "press" or into the bulletin. What brought about this action is not known.

It was resolved that "politically this Congregation is not a unit and supports no candidate for political office, and its property is not to be used or placarded for such purposes".

It was not the best of times between 1920 and 1927. The Congregation had to wean itself from Judaism as advocated by Rabbi Rosenthal. Three Rabbis would be victims of this process. Yet, the trouble was mostly internal and the purposes of the Congregation did not suffer. The Congregation remained strong, continued to educate its children and took care of religious requirements. Five Presidents and their administrations, coupled with the rabbinical turnover, did not create stability. All this would change with the arrival of Rabbi Daniel Davis.

You are invited by

Congregation Shaarai Shomayim

to attend Divine Worship
at Reform Jewish Temple

Corner Duke and James Streets

Minister

Rabbi Raphael Goldenstein

Services are held

Every Friday evening - - - - 7:45
Every Saturday morning - - - 10:30
Every Holiday evening - - - 7:45
Every Holiday morning - - - 10:00
Religious School every Sunday morning at 10:00

The Synagogue is located only a few blocks from Penn Square, and within a walking distance from the heart of the business center.

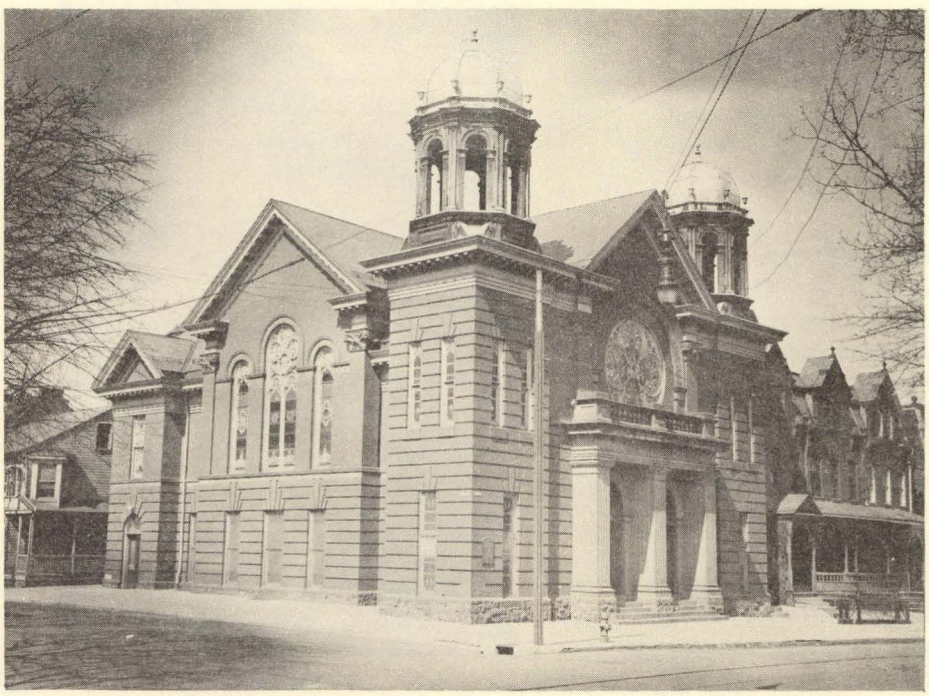


RELIGIOUS SCHOOL OUTING–CIRCA 1930

Front Row Left to Right: Unknown, Unknown, Harriet Kahn Hiken, Adraine Miller Balen Unknown, Betty **Chodos Buch,** *Robert Elins, Unknown, Helen Gansman Graves, Jean Levy Loeb, Hannah Jacobs Jones, Unknown*

Middle Row: Dorothy Kranich Laufer, Unknown, Helen Levy Wolton, Corine Kahn Relif, Joanne Cohn, Annette Berman Myers, Beatrice Cohn Heims, ––– Zeidman, Helen Shuster Krohnberg, Elaine Miller Proler, Carolyn Jacobs Rachstein

Rear Row: Norman Eisenberg, Frank Stein, Norman Blankman, Ted Stein, Robert Miller, Irving Frank, Herbert Elins



TEMPLE SHAARAI SHOMAYIM–1931

Temple Renovations

During the Summer of 1925, the first major renovations to the Temple were completed. The original temple was described in a newspaper article reprinted earlier. At that time there were only two large rooms. The one on the first floor was completely open with only four pillars for support of the second story. On each corner of the west wall were two small rooms. In each room, on the interior side, were stairways going up to the second floor. On the James Street side there were two entrances to this large room on the first floor. The room was below street level and hence a number of steps were descended before entering through the door. Today, the door closest to Duke Street still exists, but it has been closed off for years. The original door farthest from Duke Street was replaced when the new religious school building was constructed.

The original shape of the building was a modified keystone. Instead of angular sides, the sides were straight. The top of the keystone was the west side of the building. In reality, it was a small rectangle on top of a square. Sliding glass partitions on the first floor allowed for conversion into separate classrooms. The walls were frescoed.

The upstairs or sanctuary today is very much like it was originally. The walls were frescoed and gas rather than electric fixtures were in use. The seating was wooden pews with cushions. The Bimah or pulpit was six inches lower than it now is and the ark was different. The eternal light hung from a long chain from the ceiling and the present choir loft railing is not original.

Two rooms existed above the downstairs ones. The left room (viewed as one faces the pulpit) served as the stairway down to James Street. The right one. which also contained a stairway (whose entrance door can still be opened), served as it does today - as the entrance to the Bimah and choir loft. The organ, of course, was a pipe organ.

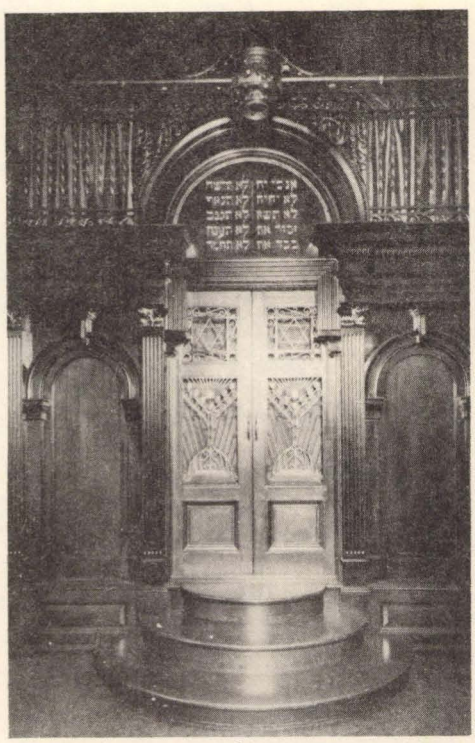
Sometime between 1896 and 1925, the following changes were made. A platform stage, without curtains, was constructed along the west wall.(The present stage is located along the original outside North wall of the Temple. An alley walkway separated the original Temple and the 508 N. Duke Street property.) From the specifications for the 1925 improvements it appears that the glass partitions used to make separate religious school rooms had been replaced with something more substantial. The minutes often referred to certain Sunday school rooms that needed cleaning. Alongside the original stage, in a separate room, it is assumed, was a library with bookcases which were moved in the 1925 renovations.

Upstairs, the only changes known to us were the conversion to electric lights and the painting or plastering over of the frescoed walls.

The 1925 changes added to the northwest corner of the building. A two story "L" shaped addition was added. Downstairs, both sides of the "L" were used for the first kitchen in the Temple. A doorway was cut from the small room to the kitchen (as it is now) and a second door just inside the main auditorium (where a serving half door is now). There was a rear door from the back of the kitchen to the alley. New partitions were constructed for the religious school rooms.

Upstairs, the west side of the "L" became the Rabbi's study, which had a doorway to the north side of the "L" or the combination Library Board room. This room later became a closet and is now the archives room. A doorway was cut between the small room to the right of the sanctuary and the library.

In 1929, the funds that had been raised to build a mortuary chapel at the cemetery were used to purchase a new organ from M. P. Moeller Company of Hagerstown, Maryland. It was a "three manual and pedal instrument." It contained 1,311 pipes (the pipes above the choir loft are ornamental) ranging in size from 16 feet long and 11 inches in diameter to less than an inch long and a pencil lead in diameter. The cost of the organ was $8,742, and donations to the Organ fund were recorded for posterity in a "Golden Book" in our possession.



New Ark of the Covenant constructed in 1929.

ARK AND CHOIR LOFT

During the same year, with funds donated by a member of the Congregation who thought our original ark looked like a bank teller's window, the ark and choir loft were re-constructed. The present hand-wrought doors to the Ark of the Covenant were made by Theodore Davis. Matching railings were installed, with curtains, in front of the choir loft. The eternal light was then hung in its present position from the new choir loft railing.

TEMPLE HOUSE – 508 N. DUKE STREET

The need for additional classroom space was pressing. The Congregation had to expand. The building next to the temple on Duke Street, owned by Adolph Gansman, was purchased for about $6,000. The building was renovated, with a lavatory built under the first floor stairs, the kitchen torn out, glass panes put on doors, and closets constructed. The end result was a religious school building with nine classrooms. A Temple Ball was held and a souvenir advertising book was published to raise money. The renovations cost almost $1,000. A doorway was constructed from the existing upstairs Library to the former Gansman residence. At that time, this was the only connection between the buildings.

Around the same time, the stained glass windows were repaired, painting and redecoration accomplished and new carpeting laid in the sanctuary.

NEW SEATING – 1941

By 1940, it was clear that the sanctuary could no longer seat everyone who wished to attend High Holiday services. The orginal wooden pews could seat only 212 people. At first the possibilty of adding a balconey was discussed. Later, under the chairmanship of Harry Chertcoff, local theater owner, it was decided to install theater type seats. These, the present seats, were installed and capacity increased to 312 persons.

In 1944 an ambitious program for major improvements was started. The project was called "The Temple of Tomorrow". A superb twenty-page brochure was published detailing the costs and scope of each proposed renovation.

Among the projects proposed and eventually completed were: The enlargement of both the first-floor kitchen and second-floor library by closing off the old alley between the Gansman building and the Temple. A side benefit of this was the creation of a passageway on the first floor between the Temple and the religious school building. Total estimated cost: $3,300.

SOCIAL HALL

The second project was the modernization of the "Temple Center" or social hall. This area was originally utilized for religious school rooms. The stage was to be moved from the west wall to the north side of the room. The old stage was nothing more than an elevated platform within the room. The new stage would utilize the former alley without taking space from the social hall itself. In addition, new lighting and ceiling would be installed and wainscoting added. Total projected cost: $2,300.

ARCHIVES SAFE

The third project was an archives safe. This was installed between the wall of the addition to the library and the sanctuary wall. In it are kept the minutes and valuable religious articles for safekeeping. Total cost of this project was $500. "Temple of Tomorrow" projects were completed by 1947.

While yearly improvements and maintenance were always being undertaken, the next major improvements came in 1960. The Gansman Building, now known as the Temple House, could no longer safely be used as a school building. The Congregation purchased, for $10,000, the building at 39 W. James Street which adjointed the Temple. This house was razed, and the present religious school building, recently named in memory of Rabbi Samson A. Shain, was constructed. At the same time, the kitchen was modernized. The cost of this project was $60,000.



Mrs. Elaine (Robert) Proler, Mrs. Ann (Harold) Cahn and Mrs. Reba (Alfred) Gottscho show off the newly-remodeled Sisterhood kitchen-1960.

In the construction of the new religious school, modifications had to be made to the existing building. On the second floor, a doorway was built between the library and the new building. The rabbi's study was converted to a closet (later an archive) and the first floor of the Temple House modified to provide an office for the Rabbi as well as one for his secretary.

The old door from James Street to the Temple building and the stairs up to the sanctuary were replaced. The new religious school was constructed at street level; hence stairs were built from the social hall up to the level of the new James Street entrance.

AIR CONDITIONING

In 1971 Sisterhood spent $6,250 to air condition the social hall, now called the Isaac Mayer Wise Memorial Hall. The Congregation followed Sisterhood's leadership and in 1973 air conditioning was installed in the sanctuary. In celebration of the 120th anniversary of the Congregation, the Sisterhood again completely remodeled the social hall. New vinyl wall covering was installed, beautiful display cabinets for the Judaica shop built, improved lighting installed, the floor sanded and refinished, and a handsome new curtain hung on the stage.

In 1978, the 12 foot diameter original (1895) stained glass "Rose" window on Duke Street was removed, cleaned and restored. An exterior protective shield was erected. An elevator was installed in the Religious School Building to aid those who find the many steps to the sanctuary a burden.

Throughout the years, the members of the Congregation have not hesitated to keep their synagogue as modern as their religion. Yet, all improvements have been made keeping the original design of the building untouched. The fourth oldest synagogue still in constant use in America looks today very much like it did in 1896.

MORE LANCASTER RABBIS

David Max Eichhorn was born in Columbia, Pennsylvania in 1906, the son of Joseph and Anna Eichhorn. He was a member of Shaarai Shomayim's 1921 Confirmation class. He entered Hebrew Union College in 1924 and was ordained in 1931. His first congregation was Sinai Temple, Springfield, Massachusetts. His other congregations were Sinai Temple, Texarkana, Arkansas (1935-1939) and Temple Israel, Tallahassee, Florida (1939-1942), and he served as chaplain in the United States Army (1942-1945).

While serving as chaplain, Rabbi Eichhorn accompanied combat troops throughout Europe. He was one of the first Americans to enter Paris when it was retaken. He was with the troops when Nuremburg and Munich fell. He labored many weeks in behalf of the Jewish survivors after his soldiers liberated Dachau concentration camp.

After the war, and until 1968, when he retired, Rabbi Eichhorn served as Director of Field Operations of the Federal Chaplaincy Program for the National Jewish Welfare Board.

Rabbi Eichhorn has written and lectured extensively on the subjects of conversion and intermarriage. In 1956, he was granted an honorary degree of Doctor of Hebrew Letters by the Hebrew Union College – Jewish Institute of Religion.

His son Jonathan was ordained a Rabbi by the Hebrew Union College in 1962. Today, Rabbi Eichhorn lives in semi-retirement serving Temple Israel of Satellite Beach, Florida.

Augustus F. Loeb was born in Hungary on January 1, 1910. He was the son of Martin and Fannie Loeb of Lancaster. He was confirmed in 1925. Prior to entering the Jewish Institute of Religion in 1935, "Gus" graduated from Franklin and Marshall Summa Cum Laude with an academic record that few have matched.

His first congregation was Temple Sholom in Plainfield, New Jersey. In 1943, he enlisted as an Air Force chaplain and was separated from the service in 1946.

In 1947, he moved to St. Louis where his wife, the former Estelle Asckenasy was raised. There he entered the business world, but did not withdraw from Jewish communal life. He worked for and assumed leadership in the Zionist Organization and the American Jewish Congress.

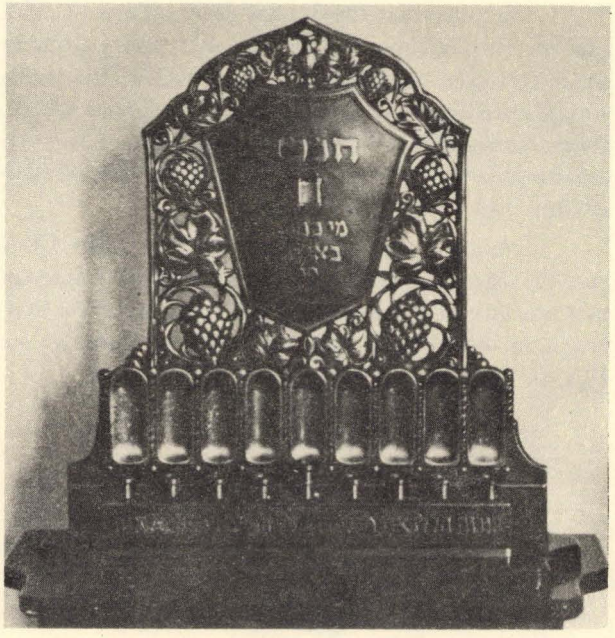
Hayim Goren Perelmuter wrote of Rabbi Loeb in a 1963 memorial for the Central Conference of American Rabbis: "His love of Jewish learning was ever a dominant phase of his being and his books were ever at his side, with the scholar's desk his hours of recreation after the day's encounter in the world of commerce and industry. For him, in very truth, his Torah was not 'a spade wherewith to dig' but an all-consuming passion of his existence. In many ways he was the very embodiment of the best that Judaism can teach." Rabbi Agustus Loeb died on June 2, 1963.

Lewis Siegel (1892-1963) was a life-long hard worker for Congregation Degel Israel and the Jewish community in general. Two of his sons became orthodox rabbis. They earned their ordination from Rabbi Issac Elchanan Theological Seminary which is attached to Yeshiva College in New York. **Stanley Siegel** was a Chaplain during World War II and then earned a law degree from Yale. He never occupied a pulpit.

Myer Siegel after ordination attended Harvard University from 1941 to 1942. He then volunteered as an army chaplain, but was too young to recieve a commission. Thus, for nine months, Myer occupied a pulpit in up-state New York before entering the service. After his release from the service, Myer returned to Lancaster into his father's business, Siegel Ansel Bag and Burlap Company. Myer has been most active in the Jewish community serving as presi-

dents of Degel Israel, Jewish Community Center and Council. Myer of course, is called back into rabbinical service during those times in between Degel Israel rabbis.

Oscar Kline son of David and Celia Kline, earned his ordination from Baltimore's Ner Israel Theological Seminary in the 1950's. He serves a pulpit in Newark, New Jersey.



Hanukah Menorah

Rabbi Daniel Davis

Rabbi Daniel Davis was elected to a two year contract, at $5,000 per year, in June of 1927. A native of Baltimore, early in life Daniel Louis Davis decided to become a Rabbi. His ambitions were fostered by a deeply pious mother, and he was wisely guided by Rabbi William Rosenau of Baltimore. He attended Johns Hopkins University and enrolled at the Hebrew Union College in 1923. His first pulpit, after ordination in 1926, was Temple Beth El in Hammond, Indiana.

Rabbi Davis was a fighter. His concern for the needs of his Congregation did not prevent him from serving the greater Lancaster community. He became the conscience of the community, the champion of the consumer.

RADIO FORUM

In 1929, at the invitation of WGAL radio, Rabbi Davis directed and spoke on a program called Radio Forum. This was a non-sectarian and non-partisan program on which the Rabbi aired opinions on the issues confronting the Lancaster citizen. He would solicit questions and viewpoints from his listening audience and air them on his show.

His Radio Forum, as reported by the local press, became one of the most popular radio programs in Lancaster. "The Radio Forum in the Rabbi's hands has been more than merely a means of educating a wide public, but it has crystalized and channelized public opinion. The Rabbi believes in democracy and in the necessity of training an intelligent public to make democracy work. He tells them what to do about the facts. He urges them to voice their objections to bad government and to protect against unfairness."

Although he covered many topics and problems on the air, his greatest battle, and the one which received the most coverage, was his fight with the Pennsylvania Power and Light Company. This was an era of federal investigation into the cost of electricity and gas charged by the privately owned public utilities.

On the local front, the Rabbi was concerned about the high price of energy. "He hammered away at the simple fact that Lancaster, located but little more than ten miles from one of the greatest sources of electric power production in the East, was paying a rate higher than the average for the country. An exhorbitant rate that was preventing the great mass of domestic consumers from enjoying in full measure the God-given blessing of electricity extracted from the water power of their own river."

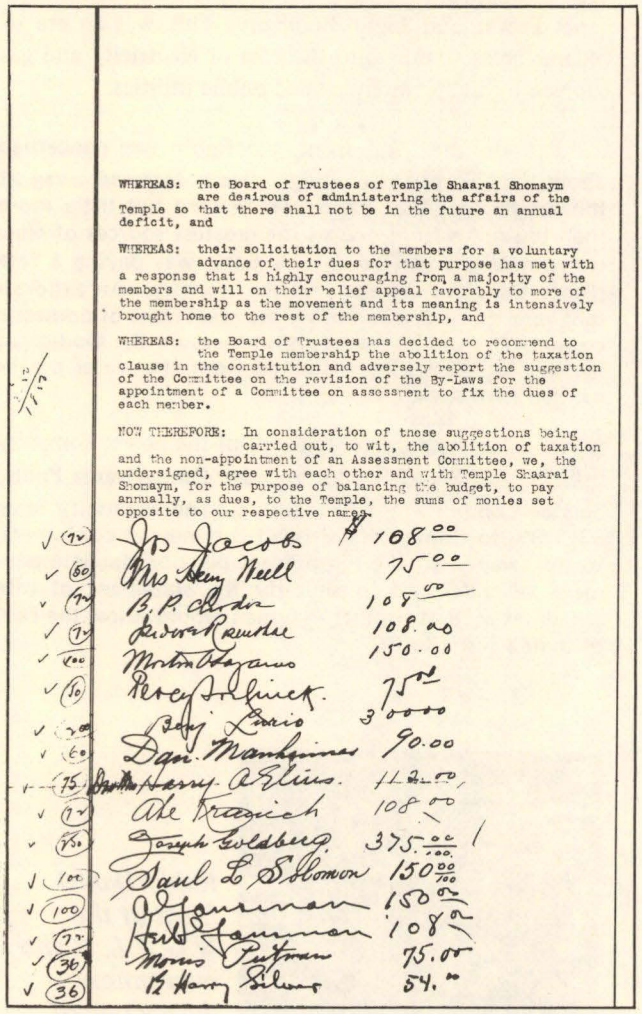
He made three demands of the power company utilizing his Radio Forum and the Pennsylvania Public Service Commission. "To reduce gas and electricity rates 33 1/3% to domestic and small commercial consumers, to do away with the ten percent penalty (for late payment of bills) and to simplify the statement of rate schedules so that ordinary layman would know the cost of their electricity."



Rabbi Daniel Davis at the W.G.A.L. Radio microphone during one of his radio forum broadcasts-1932.

He hoped that his forums and face to face conference with the head of the Public Service Commission and local manager of Pennsylvania Power and Light Company would bring the desired results.

When the results were not forthcoming, Rabbi Davis organized the Utility Consumer League, which quickly boasted over 2,000 members. Armed with signed statements from his membership, he presented an ultimatum to the power company to meet their demands, or he would call for a vote on the proposition for a municipally-owned light and power plant for Lancaster in the Fall, 1935, election. Inspite of his efforts, little progress then or today, was made in lowering rates.



WHEREAS: The Board of Trustees of Temple Shaarai Shomaym are desirous of administering the affairs of the Temple so that there shall not be in the future an annual deficit, and

WHEREAS: their solicitation to the members for a voluntary advance of their dues for that purpose has met with a response that is highly encouraging from a majority of the members and will on their belief appeal favorably to more of the membership as the movement and its meaning is intensively brought home to the rest of the membership, and

WHEREAS: the Board of Trustees has decided to recommend to the Temple membership the abolition of the taxation clause in the constitution and adversely report the suggestion of the Committee on the revision of the By-Laws for the appointment of a Committee on assessment to fix the dues of each member.

NOW THEREFORE: In consideration of these suggestions being carried out, to wit, the abolition of taxation and the non-appointment of an Assessment Committee, we, the undersigned, agree with each other and with Temple Shaarai Shomaym, for the purpose of balancing the budget, to pay annually, as dues, to the Temple, the sums of monies set opposite to our respective names.

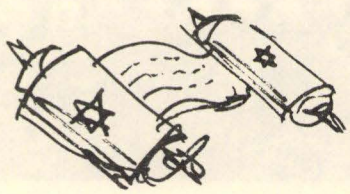
VOLUNTARY DUES INCREASE 1931. Deficits caused by the Depression were cleared via this document. Each signer raised and set their dues at the amount indicated. Previous level appears in pencil at left. Twenty-three additional names appeared on a second page.

RABBI DAVIS' CONGREGATION

The Rabbi did not neglect his Congregation. On the home front, he tried new ideas to bring his membership to services. In 1929, he started the "forumized service." He would give his sermon from the pulpit and then open the "floor" to questions and comments. He conducted an "Open Forum"' in which he would invite controversial speakers to talk to the Congregation.

He organized the Temple Brotherhood in 1927 and for the first time, the men had an auxiliary group in which to render service to the Congregation. The youth groups were organized from within the religious school. Junior Congregation was established composed, of post-confirmands who wished to continue their religious studies until high school graduation.

A lovely tradition was started by Rabbi Davis and his charming wife Sonia. After Rosh Hashonah morning service, the Rabbi and the President of the Congregation would have an open house-reception at the Rabbi's home.



DEPRESSION

External factors made Rabbi Davis' years difficult. The depression rolled in, and he was faced with a Congregation which could no longer properly finance the operation of the Temple. The leadership of the Congregation took the realistic position that support of the Congregation by its members must not decline. The Temple deserved its share of what few dollars were earned by its members. They saw to it that religion was not on the bottom of the shopping list.

Historically, any deficit in any one fiscal year, had been made up via an across-the-board assessment on the membership. The Board recognized that some members of the Congregation would be forced to resign if an assessment was imposed. Therefore an agressive campaign was launched to get a 50% voluntary dues increase from those who could afford to do so. The action was successful and the assessment was avoided.

Rabbi Davis did not sit on the sidelines while the lay leadership struggled. In 1932, he volunteered to take a $500 cut from his $5,000 pay. He took another $500 cut in 1933. His January 4, 1932 letter to Temple Secretary Harry Elins expressed his philosophy:

January 4, 1932.

Dear Dr. Elins:

Realizing as I do, the earnest efforts of the Board of Trustees of our Congregation toward maintaining, unhampered and undiminished the activities of our congregational life during the past year, I wish to do my part in encouraging them in the work they have so successfully done. For the period of my reelection, or for such time as may be deemed necessary, I shall be willing to accept the sum of forty-five hundred dollars as an annual salary in lieu of the amount I am now receiving.

I hope that this sacrifice on my part may encourage our Board and every member of our Congregation to do all in their power to support the needs of our congregational life. I feel most deeply the demands and problems of our times and I am convinced that the unslackened maintenance of our religious life is worthy of any sacrifice, however great, that we may be called upon to make, In that spirit of devotion to the ideals of Judaism I call upon the membership of our Congregation to assert their loyalty to it and its future. It can only be wasteful and destructive to neglect our Congregation; it will be the most profitable and constructive move that we can now make to uphold it with every sacrificial and loyal deed we are capable of.

With best wishes for the continued growth and increasing influence of Congregation Shaarai Shomayim and with kindest personal regards, I am

Faithfully yours,

Daniel L. Davis



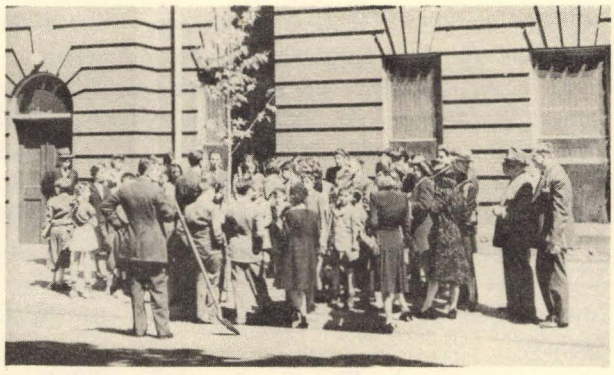
Mrs. Sarah Cohn, wife of Edward M. Cohn. After his death in 1916, she married the widower Albert Rosenstein. She was President of both Temple Auxiliary and Ladies Benevolent Association.

The choir in mid-1932 was notified that we could no longer afford their services. They responded by volunteering to sing for $15 each for the High Holidays and free for the balance of 1932. The Sisterhood, which had been paying for religious school salaries, had to borrow from the Congregation to meet payroll. The Sisterhood then advised the Congregation that they would no longer assume this responsibility. Therefore, the teaching staff reverted back to volunteers.

All in all, there was co-operation to keep the Temple going. Yet, the Board did not hesitate to take actions, such as denial of seats and suspension of membership, against those members whose dues were in arrears. Additionally, for the first time non-members of the Temple would be charged for sending their children to our religious school. Forty of the ninety in the school were non-members. The fees were $15 for one child, $25 for two children and $30 for three or more.

75th ANNIVERSARY

Yet, in spite of the gloom, the Congregation found joy in the celebration of the 75th Anniversary of its chartering. The weekend of November 20-22, 1931, was set aside. Rabbi Davis, through careful research, prepared the first complete history of the Congregation. A twenty-page booklet, with pictures and beautiful silver foil cover, was published. Rabbis Clifton Levy and Isidore Rosenthal participated as did Dr. Julian Morgenstern, President of the Hebrew Union College.



Planting new trees on James Street circa early 1940's. Walter Wilson with shovel and Rabbi Davis to extreme right. Notice old James Street entrance and how one had to step down to enter first floor.

WILLIAM ROY AND WALTER WILSON

In 1930, two personnel changes were made. Mr. William Z. Roy, organist and choir director, re-

signed for health reasons, after 36 years of service to the Congregation. Walter Wilson was hired as sexton at $75 per month. He would continue to serve the Congregation for 31 years. Walter, who could neither read nor write, rarely, if ever, made a mistake in putting up the weekly memorial plaques. He was dedicated to the Congregation and was loved by all. When he died in 1973 at the age of 90, the Congregation permitted his burial in our cemetery.

REFUGEES

Another external factor to challenge Rabbi Davis, was the Jewish refugees fleeing Nazi Germany. The forces of the Congregation were mustered to help settle these fellow Jews. Housing, clothing, jobs and guidance were arranged. The Temple extended free membership the first year in an effort to bring them into the mainstream of Jewish community life. The policy of acceptance of the German immigrants fleeing Hitler was the exact opposite to that accorded to the Eastern European Jews fleeing the Czar some fifty years earlier.

LAY SERMONS

In 1941, in an effort to increase participation in Temple activities, a series of ten lay sermons were delivered by various members of the Congregation under a program called Ten Services to Intensify Temple life. The Temple League (youth group) sponsored the publication of the Temple bulletin.

WORLD WAR II

World War II presented still another challenge for Rabbi Davis. Our Congregation would lose to the military the young lifeblood of the membership. Rabbi Davis and the Congregation sought their protection with their prayers and welcomed them home with joyous festivities. The dues for these sixty-seven soldiers and their families were suspended during the War and for one year thereafter. Norton Solomon and Jacob Israel Silver died on the battlefields on November 8 and 12, 1944. Their names and those of the two young men who gave their lives in World War I are permanently displayed on the Yahrzeit Memorial Plaque to the right of the pulpit.

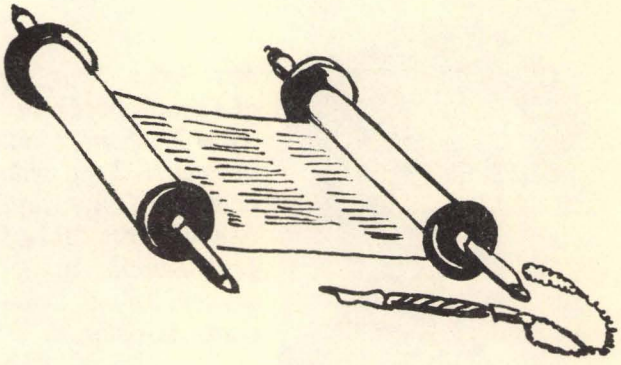
During the War, the Temple social hall was used as 6th Ward air warden training center. The Red Cross also met there, and the women of the Congregation prepared bandages and sewed garments.

In 1941, when children were urged to stay home due to an epidemic of polio, Rabbi Davis broadcast his High Holiday services over radio for their benefit. In the 1944-46 period, the Congregation interviewed for a cantor, but none was ever hired.



Yahrzeit Memorial Plaque, erected by Sisterhood in 1921, with names of the four Congregational young men who died in combat.

In 1946, the Congregation took one of its rare political positions. It opposed a new policy of the School District of Lancaster to allow children to leave school an hour early, once each week, to attend after-school religious instruction. The Jewish community opposed this on the premise of separation of church and state. By allowing the children time off, the public schools were thought to be unduly encouraging religious instruction during the week.



On June 16, 1946, for the first time in history, two weddings were performed in our sanctuary on the same day. United in marriage were Sally Hoffman and Albert Edelson in the morning and Lester Brener and Helen Stein in the afternoon.

90th ANNIVERSARY

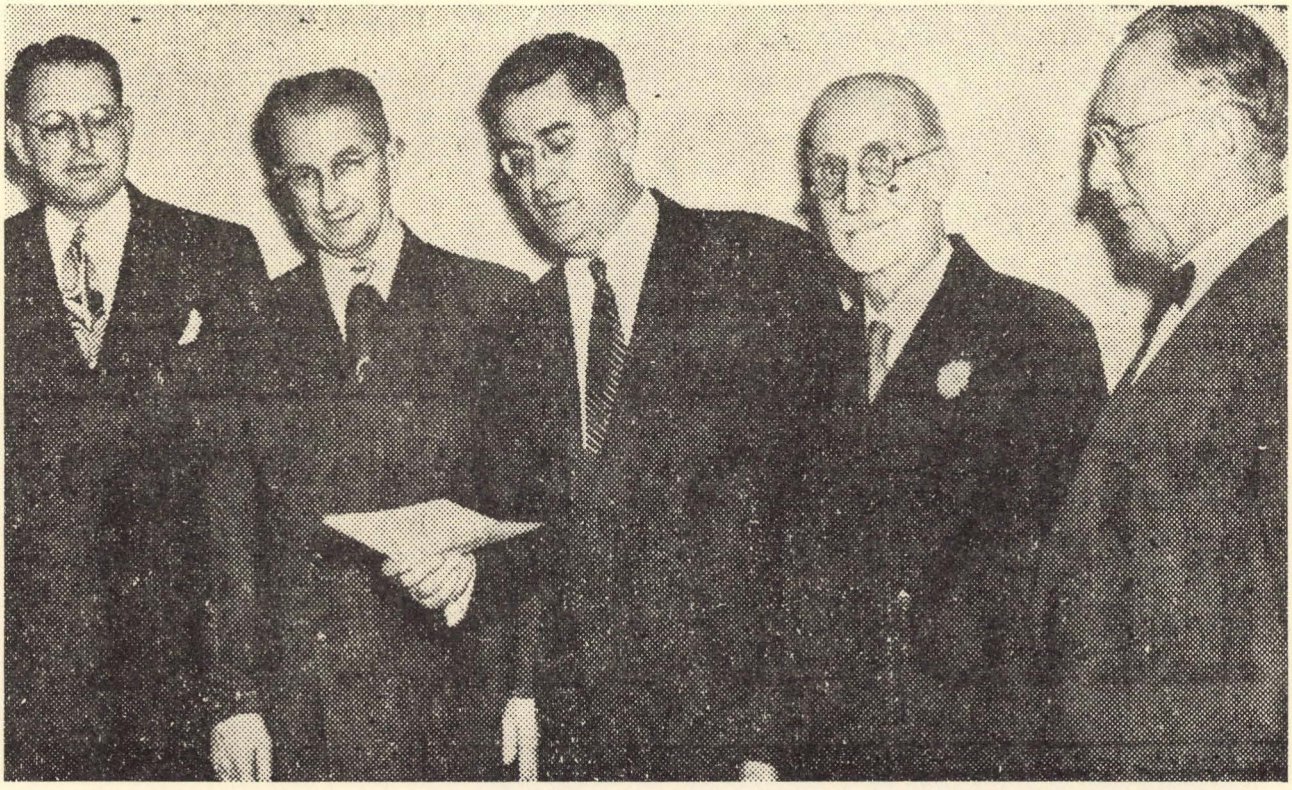
Temple membership had reached an all time high by November, 1946, when Shaarai Shomayim celebrated its 90th Anniversary. Rabbi Davis again prepared an historical booklet for the occasion, and Rabbis Levy and Rosenthal, together with Dr. Jonah B. Wise, son of Isaac Mayer Wise, were our honored guests.

Rabbi Davis was appointed to the Mayor's Post War Planning Commission and frequently served as an arbitrator in labor controversies.

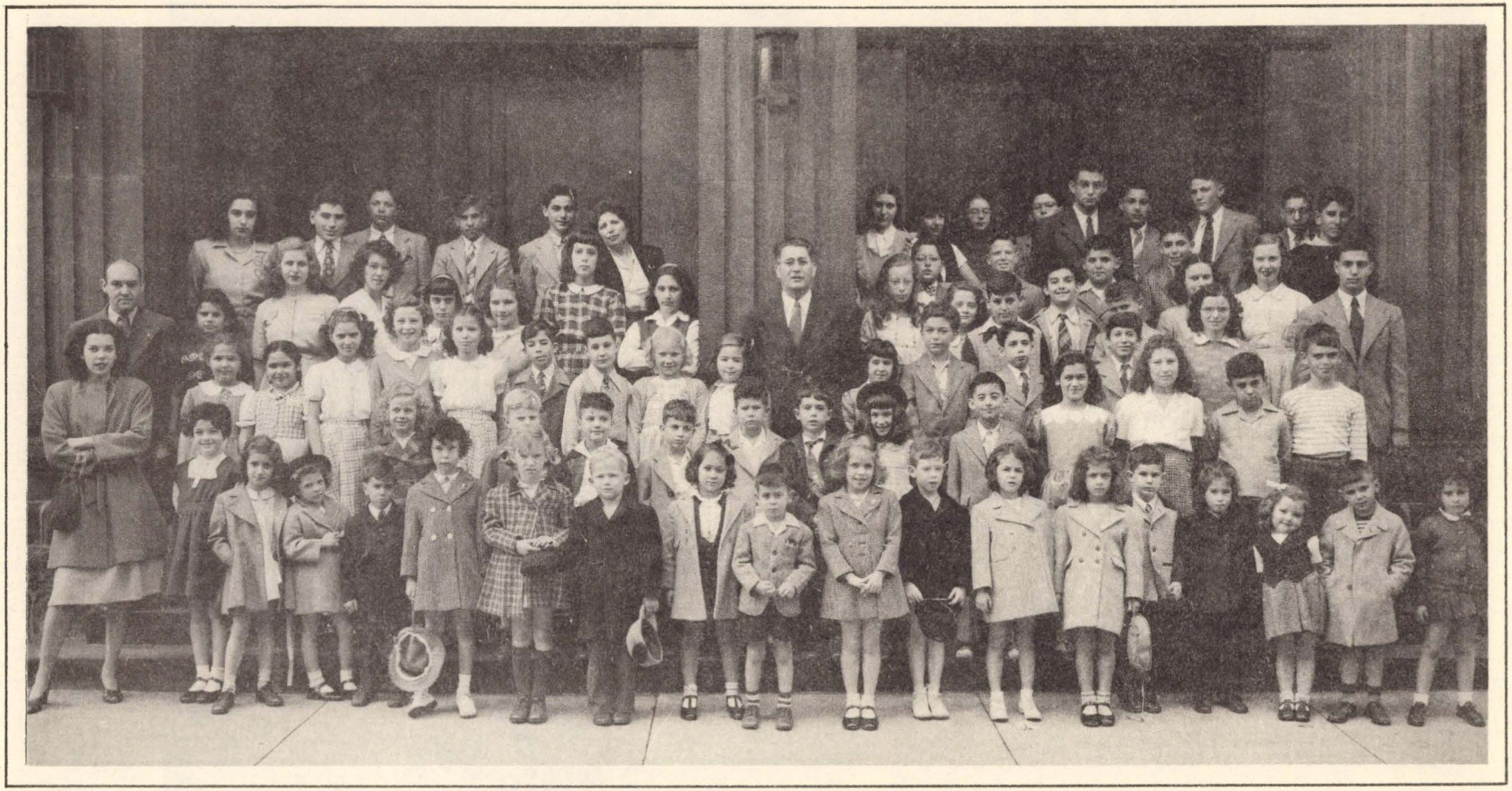
Many remember Rabbi Davis; he confirmed them, conducted their Bar Mitzvahs, married them. He gave leadership to a Congregation desperate from the seven years of numerous changes in religious and lay leadership. He maintained that stability through economic and worldwide hardships. When he resigned on June 21, 1947, he left the Congregation in its strongest position of the twentieth century.

A farewell dinner was held for Rabbi Davis on December 15, 1947. The Congregation presented to him the keys to a 1948 Nash, and to his wife, a full set of sterling silver flatware. It was a suitable token for twenty years of service. Yet, in a gesture that was so typical, he offered to return the car and raffle it off for the benefit of the current "Temple of Tomorrow" building fund. His offer was shouted down by a chorus of voices from a wet-eyed Congregation.

Rabbi Davis did not leave Shaarai Shomayim for another Congregation. He left us for thirty-five Congregations. He assumed the post of Director of the New York Federation of Reform Synagogues. In that post he authored numerous booklets on Reform Judaism, and when he retired in 1971, the thirty-five congregations had grown to one hundred fourteen. He fostered good will among his congregations and encouraged them to embark on joint projects for the betterment of their communities and their religion. Rabbi Davis died in 1974 at the age of 70.



Participants in 1946 90th Anniversary celebration reading letter from President Harry Truman. Left to right - Sydney D. Brener, Dr. Harry A. Elins, Rabbi Daniel L. Davis, Rabbi Clifton H. Levy and Rabbi Jonah B. Wise.



Religious School, 1946-47 – Rabbi Daniel Davis

PUPILS IN THE RELIGIOUS SCHOOL SHOWN ABOVE

Nadine May, Carol Solomon, Rochele Price, Steven Leapman, Stephanie Rambach, Rhoda Greenberg, Jeffrey Roth, Sheila Allison, Steven Barnett, Roslyn Lyons, David Law, Gail Parman, Linda Ansel, Barry Zook, Itarae Blatt, Toby Meyers, James Brener, Roslyn Roth, Doris Sulcove, Carol Giltman, Barbara Cannon, Elaine Giltman, Leslie Blatt, Herbert Zook, Betty Allison, Vicki Weisberg, Gloria Cannon, Samuel Rothman, Stanley Lipsitz, David Halpern, Steven Weber, Robert Slotkin, Sandra Rosman, Robert Wascou, Myrna Trimble, Harriet Green, David Meyers, Eugene Greenberg, Charlotte Weinstock, Jordan Kleinman, Fredric Silver, Bernard Silver, Joy Levine, Betty Morse, Leatrice Leapman, Elaine Weinstock, Gabrielle Aronsohn, Elaine Rosman, Jacqueline Goberman, Sari Guffenberg, Marilyn Loss, Jere Roth, Jack Lipsitz, Edward Cahn, Leslie Solomon, Ann Geisenberger, Betty Stein, Walter Zweifler, Irwin Moss, Lawrence Cantor, Michael Cahn, Marla DeWecke, Lawrence Chaitt, Mark Kessler, Sidney Lurio, Gerhart Wolff, Peter Strauss, Phyllis Canter, Estelle Sklar, Jacques S. Geisenberger, Herbert Stein, Franklin Kessler, Fred Cohn. *(Reprinted without change from 90th anniversary book)*



Rabbi Daniel Davis Farewell Banquet, December 14, 1947, Hotel Brunswick.

GREETINGS

THE WHITE HOUSE
WASHINGTON

October 28, 1946

Dear Rabbi Davis:

Hearty congratulations to you and through you to Congregation Shaarai Shomayim as you celebrate the ninetieth anniversary of the founding of the Congregation.

The steady progress through nine decades of this venerable religious body bears eloquent witness to the wisdom of the Fathers of the Constitution in guaranteeing freedom of conscience in the organic law of the land.

That freedom and the accompanying safeguards of freedom of education, freedom of speech and of press and the right of assembly constitute a priceless heritage. My anniversary message to the Congregation is for all Americans to hold fast to these fundamentals to which we owe our happiness as a nation.

Very sincerely yours,

Harry Truman

Rabbi Daniel L. Davis,
Congregation Shaarai Shomayim,
Duke and James Streets,
Lancaster, Pennsylvania.

Rabbi Lester Roubey

Shaarai Shomayim had rabbis who were strong in different areas. Rabbi Rosenthal was an outstanding orator, Rabbi Youngerman was gentle and kind, Dr. Cantor was thrust into a role he could not play but later became well known as a brilliant teacher and an expert in criminology. Rabbi Goldenstein was truly dedicated and stressed the importance of religion and the synagogue and Rabbi Davis was a champion of the people. Rabbi Lester Roubey was a scholar and an intellectual.

Rabbi Lester Roubey was born in Baltimore, Maryland. He received Masters and Doctorate degrees from Johns Hopkins University. He was an instructor of Romance languages at Hopkins. During the war, he enrolled in the Hebrew Union College and was ordained in 1947 with a Master of Hebrew Letters.

Shaarai Shomayim was his first pulpit. His interpretation of Reform Judaism was very liberal. This brought him into conflict with certain segments of our Congregation. During the Davis years, the pendulum of Shaarai Shomayim's brand of Reform Judaism had swung to the right. In 1933, the ritual of Bar Mitzvahs, which had been dropped in the 1870's in favor of confirmations, was celebrated again. Rabbi Davis returned to the wearing of the talis and a robe. Tradition had returned to Shaarai Shomayim.

There was opposition in 1948 to Rabbi Roubey's re-election. There was no doubt as to his abilities or sincerity; the only issue was his Reform Judaism versus what Shaarai Shomayim was used to. As a result of his re-election, there was a voluntary change in Temple leadership.

Rabbi Roubey continued to serve our Congregation until 1953. During his tenure the Congregation adapted to his style of Religion and grew in strength. With his encouragement, the Brotherhood was re-activated. After he left, it again became inactive. In the fall of 1949, he introduced the Congregation to the new Revised Union Prayerbook which was used until 1977.

In April of 1949, the social hall of the Temple, recently re-decorated, was named in honor of Rabbi Isaac Mayer Wise. Rabbi Wise, the founder of American Reform Judaism, had dedicated our Temple in 1896. Later in 1949, Rabbi Roubey conducted an educational institute of Jewish history and practices for the clergy of Lancaster.

It has generally been the tradition of our Congregation that the pulpit belongs to the Rabbi. Within the limitations of our by-laws, the Rabbi has a free hand to conduct services and religious rites in the manner in which his background and feelings dictate. As a result of Rabbi Roubey's liberal Reform practices, the Congregation lost a dozen members to the newly-organized Conservative Temple Beth El. Prior to Beth El, the Lancaster Jew with Conservative leanings had to compromise his viewpoint and join either Reform Shaarai Shomayim or Orthodox Degel Israel.

Perhaps the greatest controversy during Rabbi Roubey's tenure, and one which in the final analysis was not critical, revolved around the State of Israel, Zionism and the Israeli Flag. For some time, the Zionist flag had been on our pulpit along with the American Flag. After Israel became a sovereign state, the Zionist flag became the national flag of Israel. Members of the Congregation who were not Zionists, supported by Rabby Roubey, declared that it was improper to display the flag of another country. One day the flag mysteriously disappeared, never to be seen again. The Board on September 9, 1949, made a resolution in support of the non-display of the missing flag. In 1978, the Board authorized the display of the Israeli Flag.

Rabbi Roubey was an excellent teacher, and this was recognized as one of his strengths. The differences over Reform Judaism disappeared by 1950 and the Congregation enjoyed unity thereafter. The Rabbi was well known within the community serving as a member of the Mayor's Civic Committee, as secretary of the Lancaster Torch Club, as the leader implementing a program for

Jewish students at Franklin and Marshall College, and as an adjunct professor of religion at the College.

In December of 1952, Rabbi Roubey accepted the pulpit of Temple Mizpah in Chicago. In 1954, he returned to Pennsylvania as Rabbi of Reading's Temple Oheb Sholom. Today, Rabbi Roubey serves Temple B'nai Israel in Baton Rouge, Louisiana. There he enjoys his first love by also being a professor of French and Italian literature at Louisiana State University.

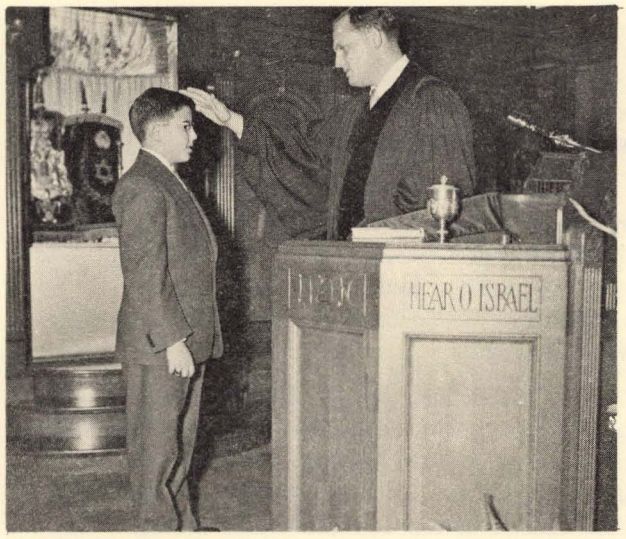
Mid-Twentieth Century

RABBI WILLIAM SANDERSON

Early in 1953, Rabbi William Sanderson, recently discharged as a chaplain in the Navy, assumed our pulpit. He was confirmed in 1941 at Congregation B'nai Israel, Little Rock, Arkansas, and was a graduate of the Hebrew Union College-Jewish Institute of Religion.

In celebration of the 300th anniversary of the landing of Jews in New Amsterdam, New York, in 1654, the Lancaster Jewish Community Center retained Dr. Frederic Shriver Klein to write the first official history of the Jews in Lancaster. Dr. Klein, of the Department of History at Franklin and Marshall College, with the approval of our Board and the cooperation of Rabbi Sanderson, utilized our archival material. His 46 page booklet presented, for the first time, an historical account of all aspects of Lancaster Jewry.

Rabbi Sanderson was quite popular during his short tenure in Lancaster. His form of Reform was more



Rabbi William Sanderson and Bar Mitzvah James Brener 1954.

"middle of the road" and less liberal and controversial than Rabbi Roubey's. On December 16, 1955, Rabbi William Sanderson submitted his resignation to President Jacques Geisenberger which stated in part: "It is with sincere regret that I do so (resign), but I feel (it is) in the best interests of the Temple which I serve." On December 17, Rabbi Sanderson pleaded guilty to a charge of disorderly conduct before Alderman James T. Taylor, Coatesville, and was fined $100 and costs. The incident which led to the charges occured several days prior to his resignation. The Congregation continued his salary until he assumed the pulpit of Temple Emanuel in Spokane, Washington.



Religious School circa 1953-54—Rabbi William Sanderson

ELEANOR ROOSEVELT'S VISIT

On Monday February 21, 1955, Eleanor Roosevelt visited Lancaster. The honor brought to Lancaster was tainted by an anti-semitic, anti-Black incident.

As part of the Brotherhood Week observances in Lancaster, the former first lady was invited to attend the Brotherhood Banquet and to hold a televised interview and press conference. Rabbi William Sanderson was a member of the committee responsible for the visit of Mrs. Roosevelt.

Colonel and Mrs. J. Hale Steinman were asked to host a reception for Mrs. Roosevelt at the conclusion of the day's activities. Colonel Steinman was the publisher of the two Lancaster newspapers. Initially the party was to be held at the Steinman home, but as the number invited increased, the Colonel moved the event to the Hamilton Club.

The Hamilton Club, a private club of which Colonel Steinman was a member, had a long standing tradition of not admitting Jews or Blacks into membership. Rabbi Sanderson and other local citizens brought to the attention of the Colonel that in all probability Mrs. Roosevelt would not attend his reception due to her policy of not frequenting places that discriminate. The Colonel responded by saying that it was his party and that he would hold it where he pleased.

The situation was brought to the attention of Mrs. Roosevelt by several people including Mr. Epstein of the New York office of the Anti-Defamation League of B'nai B'rith. Upon her arrival in Lancaster, Rabbi Sanderson met privately with Mrs. Roosevelt to discuss the situation with her. Mrs. Roosevelt did not attend the reception.

The situation created quite a stir both locally (between the independent Lancaster Advertiser newspaper and the Colonel's two papers) and nationally. The local papers quoted Mrs. Roosevelt as saying:

"I was very sorry I was unable to attend. I think in Brotherhood Week it would have been perhaps more consistent for the committee to have thought ahead and realize that it would not be possible to have a party I could attend, which was not open to all people."

The Philadelphia Inquirer reported that Mrs. Roosevelt's secretary told them that it would be "paradoxical" for her to attend and that it was her policy "not to attend a reception in a place like that, and most particularly in Brotherhood Week."

The New York Times on February 24 also reported the Lancaster event. Mrs. Roosevelt in her United Feature Syndicate national column stated:

"MISUNDERSTANDING – A reception, to which I did not go, was given after the meeting. It was a private party and some misunderstanding had arisen as to the place it was to be held. I felt, that on an occasion when we were celebrating brotherhood, my presence would mean less in a group where everyone might not feel completely welcomed. My absence probably was not even noticed, since I was told this was a large reception and very well attended."

It did not ease Mrs. Roosevelt's mind that Jews and Blacks were invited to attend the reception. The fact that they would be uncomfortable in a club to which they could not join was the main issue. Mrs. Eleanor Roosevelt was a very brave woman who stood by her principles.

ANTI-SEMITISM

Anti-semitism is both historical and relative. It has always followed the Jew wherever he went and always will. Regretfully, it will never die. Recognizing that fact, anti-semitism becomes a relative phenomenon. It has been as devastating as the Holocaust and yet as simple as a school boy fight over being called a "kike". Each Jew has to draw his own line; each is more or less sensitive and understanding.

Most historical accounts in this book are facts. An historical review of anti-semitism in Lancaster is my opinion; my interpretation of what I have heard, known and read. Except for isolated incidents that precede this section and which follow, there have been minimal problems between Jew and gentile in Lancaster. As will be related the areas of concern to the Jewish community have been in the area of civic, business and social clubs as well as in the executive level of local industry. By the 1970's most of these injustices have been corrected.

Although it can hardly be called anti-semitism, we Jews recognize our own social injustices to each other. The separation and coldness between the German Jew and newly arrived East European Jew lasted from the 1880's through the 1920's both in Lancaster and across America. The Harmonie Club, a strong German Jewish social organization, utilized the "black ball" system throughout its history until very recent times.

AMERICAN JEWISH COMMITTEE REPORT

The Eleanor Roosevelt affair and a report issued by the Pennsylvania–Delaware Office of the American Jewish Committee, brought unnecessary attention to a lingering area of anti-semitism in Lancaster. The report issued in October 1966, stated that 36 private clubs in 13 communities in the region were "believed to be discriminatory." Regretfully for Lancaster, no clubs were named except the Hamilton Club of Lancaster

which was made into a "case history".

The report related the Roosevelt affair as well as another series of events of the 1960's. A Jew who was transferred into Lancaster to head a local industry was honored at a luncheon at the Hamilton Club in 1963. He later realized that he could not become a member whereas other business leaders of his stature were. It was also a "source of irritation" to him, that as an ardent golfer, members of his staff could belong to certain country clubs and he could not.

"It was felt within the Jewish community that the time had come to test the pattern of exclusion at the Hamilton Club by having the name of a Jewish citizen of impeccable reputation and civic accomplishment who could not be challenged as a newcomer submitted for membership. Accordingly, several members of the club proposed a leading Jewish attorney."

Membership procedures, it was reported, required the Board to "vote" on each applicant with white or black balls. If two or more black balls are voted, membership is denied. The vote on the Jewish attorney and on a second leading Jewish citizen, contained more than two black balls.

Written and verbal protest were lodged with the Hamilton Club by local non-Jewish organizations. Some business and civic groups threatened to stop holding functions at the club. An attempt to raise the number of negative votes from two to five failed.

The Lancaster Jewish Community Council wrote a letter on June 8, 1965 to the Officers and Members of the Board of the Hamilton Club. The letter recognized that the "great majority" of the membership were in favor of these two applicants, but that "a very small minority effectively exercised their religious prejudices." The Council felt the "necessity to express their deep concern to you at the discrimination based solely on racial and religious grounds. We (the Council) believe that such arbitrary discrimination is immoral and indefensible. It is abhorrent to basic American ideals and tends to weaken and destroy the inner strength and unity of our country and of our community."

One June 23, 1965, the Secretary of the Hamilton Club responded to Myer Siegel, President of the Council: "please understand that neither the Charter nor By-Laws of the Club contain any discriminatory provisions on Membership. However, it is a Social Club and under the By-Laws, an applicant for membership is denied admission to the Club if two or more members of the Board vote against him. This occurs with some frequency. We must take exception to the implication in your letter that discrimination based solely on racial and religious grounds is being rigidly enforced as a Club policy."

The sensitivity to exclusion from private clubs and country clubs is more than just not being able to join. The AJC report states: "The existence of club bias cannot be dismissed as a trivial matter, a byroad in the battle against bigotry. Club life is intimately bound up with the business and economic life of the community in which Jews have become increasingly a part . . . " Important business is transacted over lunch and in meetings at the Hamilton Club. Membership in private clubs is a measure of one's stature. "As soon as (one's) name goes up for membership, you know he ought to be watched. He's "a comer", states the report. The road to advancement for the young corporate Jewish executive and to success for the independent entrepreneur, is blocked by his inability to be a part of the pretigious clubs in town.

As related the Hamilton Club was the AJC's case history. At that time during the 1950's and 1960's, anywhere in America, similar stories could be related about other private clubs. It merely demonstrated the most pervasive and institutionalized form of anti-semitism then found in America. To the dismay of Jew and gentile, the wall around the Hamilton Club, at this writing, has not been penetrated.

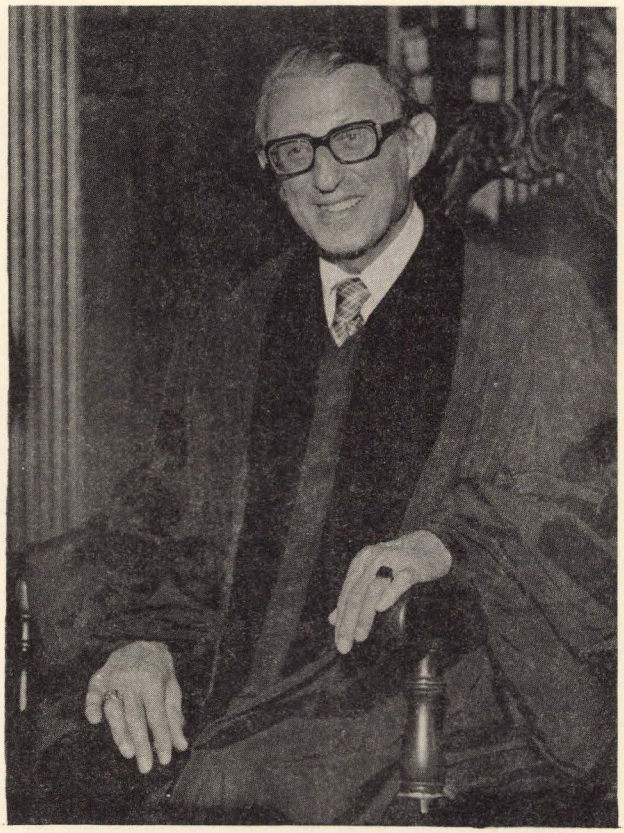
Other forms of subtle anti-semitism existed in past years. More than one neighborhood was off limits to the Jewish house hunter. Rabbi Samson Shain who came to Lancaster in 1956 as a past president of the Hot Springs, Arkansas Rotary Club, was, eight years later, the first Jew admitted to the Lancaster Rotary Club. A local women was the first local and state Jewish officer of the PTA in the 1950's. Unknown to me at the time, I was the first Jewish boy permitted to attend an exclusive white glove dancing class known as Junior Cotillion.

More examples could follow. Two points need stressed: Non-hostile anti-semitism existed across America and much progress has been made in correcting many of the injustices. However, as long as Jews, Blacks, Hispanics and other minorities are considered "outsiders" in the community, true equality can never be a reality.



NOTE: The first edition of this book published in commemoration of Shaarai Shomayim 120th Anniversary, was dedicated to Rabbi Samson Shain who died amidst preparations for the celebration.

Dedication



Rabbi Samson Shain on the Pulpit, 1974
Russo and Russo, Lancaster

RABBI SAMSON AARON SHAIN
1906-1976

"He was the very epitome of all that was good; he loved people and was concerned for the welfare of every human being. The man was charming, kind, and gentle. He spelt his name in Hebrew: 'shin', two 'yods', and a 'nun'. The two 'yods' and the 'nun' following the 'shin' add up to seventy in Hebrew numerals; Samson lived to be seventy. The 'shin' which began his name is the symbol of Shaddai, God the Almighty. This Rabbi lived his life in the shadow of a God he adored. His name as a whole spelt Schoen, 'beautiful'. His was a beautiful soul. We shall long treasure his memory."

Rabbi Jacob Marcus, founder of the American Jewish Archives and Professor of History at Hebrew Union College in Cincinnati; part of his memorial prepared for the Yearbook of the Central Conference of American Rabbis.

"Like Moses in his day, 'His eyes were undimmed and his vigor unabated' to the very end. Rabbi Shain suffered no gradual loss of powers. His step was firm — even chipper, his voice clear and strong, and his enthusiasm unbounded to the very end. And like Moses of old, who was not privileged to see the fulfillment of his final dream — to enter the promised land, but only to behold it from the distance, so too Rabbi Shain was not destined to be physically present at his Congregation's forthcoming 120th anniversary and Bicentennial celebration — A final dream he told me over and over again he hoped to realize before retiring from the active Rabbinate and Temple Shaarai Shomayim."

Rabbi Paul Rosenfeld, Congregation Beth El, Eulogy at funeral services for Rabbi Samson Shain. Rabbi Rosenfeld was a colleague and friend for twenty years.

Rabbi Paul Rosenfeld called it a dream; I call it a goal. Rabbi Shain spoke with enthusiasm about the coming 120th anniversary and the Bicentennial. After all, his first year with us was our Centennial year, and in spite of his freshman status with the Congregation, he participated in the event to the fullest extent.

Out of love for his country and congregation, Rabbi Shain wrote, in Hebrew and English, paraphrases of the Psalms of David in honor of these two events. These works are not only a tribute to two things he loved, but also to his unique and superior prowess in the Hebrew language.

Second only to his love of Judaism, was his love of history. Testimony to this was the many articles and booklets he wrote and which were published in various historical and academic journals. Just prior to his final hospitalization, John W. W. Loose, President of the Lancaster County Historical Society, asked permission to print his "Ode to the United States on its Bicentennial and to the Rededication of its People to the Principles of the Declaration of Independence". It appeared in their journal four months after his death. It was Rabbi Shain's encouragement and help that was a prime motivation in the writing of this Congregational history and

the history of the Jewish community of colonial Lancaster. Prophetically, he often stated that he wished he had time to write it himself.

Yet, in spite of his love of Judaism and history, and his strong desire to be a part of this anniversary celebration, death claimed Rabbi Shain on March 9, 1976, eight months short of his goal. It was his fervent desire to survive, to complete a cycle, to participate in the event, and to serve his Congregation, that kept him alive during a two year battle with cancer. This goal of living till November 21, 1976 was probably the only goal in his life that he set for himself, which he failed to attain. He was a forceful and dedicated man, but his power was second to God's. The epitaph which appears on the tombstone of Joseph Simon (1740-1804), the first Jew to live in Lancaster, is appropriate: *"And he walked with God, and he was not; for God took him".*

God took Rabbi Shain from us and from his many friends in the Lancaster community. Only now, as perfect strangers tell our members of their sorrow and how Rabbi Shain touched their lives, do we know how much he was loved and respected. We can not reverse the will of God. We can, however, and we do now and forever, dedicate this history of Congregation Shaarai Shomayim to his memory.

His maternal grandfather was Rabbi Joseph Zvie, who for many years served the community in "Shantz" a suburb just outside of Kovno, Lithuania. His grandfather died in 1895 and his grandmother, Goldie Levine, took her young children to live in Palestine.

His paternal grandparents were Samson and Rina Shain who operated a small business in Kovno. They both lived to an old age and died there.

His parents were Rabbi Jacob Gerson and Sarah Freda Shain. The pogroms in Russia caused his father to leave for America in 1901. Two years later, he was financially able to bring over his wife, three daughters and two sons. Boston, Massachusetts became their home.

His youngest sister was born in America in 1904, and Rabbi Samson Aaron Shain was born in Boston on May 1, 1906. He was the youngest of his four sisters and two brothers, yet they all survive him.

His sisters Jessica Lavine, Anna R. Cohen and Rhoda S. Poust, now living together in Florida, remember:

"(Their) Father was self-educated. He was learned in Hebrew. He and mother attended synagogue diligently. Father instructed us in Jewish education. Prayers were a must. He earned his living as a Mohel. He also was a teacher of Hebrew. He was authorized to perform wedding ceremonies. Very often he performed the ritual of conversion on non-Jewish young men who had pledged to marry into the Jewish faith."

"He studied diligently by himself, Torah, Mishna, Gemora, etc. He became a scholar in Rabbinic Lore. Both parents were strict moralists. Mother being the daughter of a Rabbi, kept our home kosher to all degrees. We had to abide. This was the atmosphere in which Samson Aaron was reared."

"Father passed away in Boston in 1950, at the age of 80. Mother passed away in Boston in 1954, at the age of 80. Both are interred in sacred ground which permits for burial only the ultra Orthodox who were known to have kept the Sabbath holy."

"Samson was a cheerful youngster. He learned things quickly. The happy time came when he was old enough to begin school like the rest of us. He went through grade school easily. He attended Boston English High School. He had many friends among his classmates and children in the neighborhood. He joined them in after-school activities, playing ball, tennis, skating, going to the movies but never shunning his studies."

"After he graduated from high school, he entered Hebrew College. The College aimed at training teachers to advance the study of Hebrew culture and scholarship. Hebrew was the exclusive language of instruction in all courses."



Samson A. Shain, bottom left, as member of the First Graduating Class of Boston's Hebrew College, 1925.

Dr. Nisson Touroff, Dean of the College, was a friend and admirer of Rabbi Shain. With his proficiency in Hebrew, being a scion of Rabbis and with the encouragement of Dr. Touroff, Samson Shain decided to become a Rabbi.

He graduated from Hebrew College in 1925 at the age of 19. Rabbi Stephen S. Wise, who would become an important and recurring person in his life, was

the graduation speaker. He then entered Harvard, and with the help of money earned as a teacher in a Hebrew school, Samson Shain graduated with a Bachelor of Arts degree in 1929.

He then entered the Jewish Institute of Religion in New York, headed by Rabbi Stephen S. Wise. This institution later would merge with the Hebrew Union College. He studied there for three years and spent his fourth year in Palestine. It was during that year that he developed a love of Israel, a yearning that would see him return five more times. He also studied at Columbia University while attending the Institute and was the first recipient of the Charles W. Wilot Scholarship Award. Rabbi Wise ordained him a Rabbi with a degree of Master of Hebrew Literature.

Having been ordained a Rabbi, his first pulpit was at Hyannis, Massachusetts. There he organized and led the first synagogue in the area, Cape Cod Synagogue, from 1933 to 1935. In September 1935, Rabbi Wise installed him as Rabbi and Executive Director of Conservative Sunnyside Jewish Center in Sunnyside, Long Island, New York. When he came to Sunnyside, the Center was headquartered in a store. When he left, it occupied a new building, built under his leadership. In between, during the thirteen years he served there, according to an editorial bidding him farewell, Rabbi Shain was involved in "setting up a library and improving the curriculum, staff and spirit of the Hebrew and Sunday Schools; raising funds for the United Jewish Appeal and preaching Zionism when both were unpopular and a Jewish State was just a dream, and building a beautiful children's choir and fostering activities for youth."

The editor continues, "Rabbi Shain has left a most friendly impression on all races and creeds in this community just as he will, in time, in his new surroundings, and, this paper doubts whether there is even one person of any denomination who has had the privilege of knowing Rabbi Shain that didn't find him the epitome of spiritual and inspirational leadership." He left Sunnyside for Nassau Community Temple in Hempstead, Long Island in September of 1948. Under his leadership, they too built a new Temple.

During his tenure at Sunnyside, he was granted a leave of absence to serve his country. In July of 1942, at the age of 36, he enlisted in the armed forces as a chaplain. He served at Fort Benning, Georgia, where he was a Captain and for 18 months in Europe as a Major. He returned home in 1946, but continued in the Air Force Reserve from which he retired as a Colonel.

On February 13, 1944, while serving in the armed forces, Rabbi Shain married Miss Lillian Elizabeth Litoff of LaFollette, Tennessee. They were married at the Jewish Institute of Religion in New York by Dr. Stephen S. Wise, founder of the Institute.

Before assuming the pulpit of Congregation Shaarai Shomayim, Rabbi Shain served the Jewish community of Hot Springs, Arkansas, where he was president of both the Community Council of Garland County and the Rotary Club and resident lecturer in Old Testament at Henderson State Teachers College. He was made an honorary citizen of Hot Springs by Mayor Floyd Housley.



Major, Rabbi Samson A. Shain, World War II

In 1956, Rabbi Shain, his wife and three young daughters came to Lancaster. In the score of years to follow, his involvement in the civic affairs of Lancaster would earn him and his Congregation the respect of the Lancaster community. He served both as Chaplain and Hebrew instructor at Franklin and Marshall College.

The Lancaster Chapter of the National Conference of Christians and Jews benefited from the fruits of his labors. He became their President in 1964 and inaugurated the Annual Brotherhood Banquets which continue to this day. In 1970, he was presented with their highest honor: The Human Relations Award presented in cooperation with the Lancaster City-County Human Relations Committee.

In 1961, he was recognized by his peers who

conferred upon him an Honorary Doctor of Divinity degree in a New York ceremony officiated by Dr. Nelson Glueck, President of the Hebrew Union College – Jewish Institute of Religion.

He served as president of the Lancaster Torch Club and Sphinx and Perfect Ashlar Lodge, F&AM 604. He was an active member of the Rotary Club and Lancaster's Downtown Minister's Association.

In 1965, the local chapter of B'nai B'rith presented him with their "Man of the Year" Award. The Wheatland Sertoma Club presented him with their "Service to Mankind Award".



Meyer Siegel presenting Rabbi Samson Shain The B'nai B'rith Man of the Year Award, 1965

Rabbi Shain was a prolific writer. Among his works are *"The Sermon and Modern Hebrew Literature"*, *"The Story of Arkansas Jewry"*, *"Biblical Place Names in Arkansas"*, and *"Old Testament Place Names in Lancaster and other Pennsylvania Counties"*. He published an English translation of *"Folks and Their Gods"* from the Hebrew of *The Guide to the Perplexed of our Time* by the Jewish philosopher Rabbi Nachman Krochmal.

In 1969, he had a role in an educational television film, entitled "So Where Are You, God?" which won for Channel 33, Hershey, a special award from the National Conference of Christians and Jews.

Rabbi Shain's involvement in the Lancaster community carried on a tradition of Shaarai Shomayim. All Rabbis of Shaarai Shomayim, were the spokesmen of Judaism in the community. Each in his own sphere of interest, made an impact and brought honor to his Congregation.

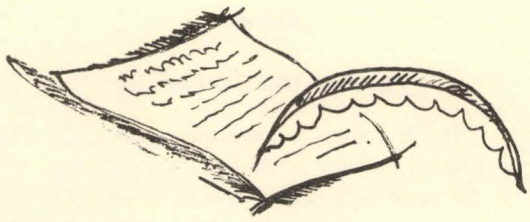


Being presented Human Relations Award jointly by National Conference of Christian and Jews and the Lancaster City-County Human Relations Committee–1970

Rabbi Samson Shain lived a life full of Judaism. He was born into ultra-orthodoxy and a heritage that fostered his love of his religion. He chose to attend the Jewish Institute of Religion, a school which trained Reform Rabbis. Yet, in his dual capacity as Executive Director and Rabbi of Sunnyside Jewish Center, he led a Conservative Congregation for fifteen years. As a chaplain in the army, he conducted services for all. As the years passed, he became a strong advocate of Reform Judaism and did not sway from his convictions, even in circumstances when it would have been expedient to do so. In 1965, he authored and gave to each member of the Congregation, his *"Guide for Religious Practice at Shaarai Shomayim"*. It remains today as tangible evidence of his Reform Judaism.

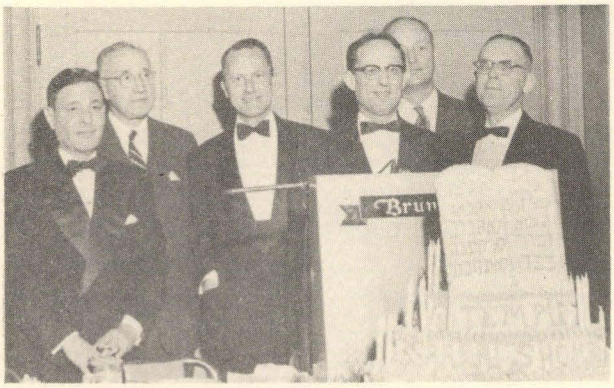
"These little capsules of experience explain part of what your Rabbi has been to many of us: an integral part of our life. You are a most fortunate congregation, for you were served by a man rich in spirit and wise in his years. Samson Shain promulgated his Judaism with vitality. He lived his life in such a manner that he remains the finest example to all of us. Up to the time of his death he demonstrated his philosophy: that he was engaged in life; that he was committed to living; that he vibrated with love. We shared the riches of your spiritual leader because you had the wisdom to bring him to Lancaster and share him with us."

Robert E. Payson for the Congregation of the Unitarian Church of Lancaster.



100th ANNIVERSARY

Rabbi Samson Shain was elected in April of 1956. He arrived just in time to be part of the 100th anniversary celebration, and in spite of being "new" prepared an excellent historical booklet. Dr. Marcus, Director of the American Jewish Archives and the undisputed leader among American Jewish historians, was featured guest. Rabbi Roubey and Davis and, yes, ninety-year old Rabbi Clifton Harby Levy, gave addresses and prayers at the centennial event.



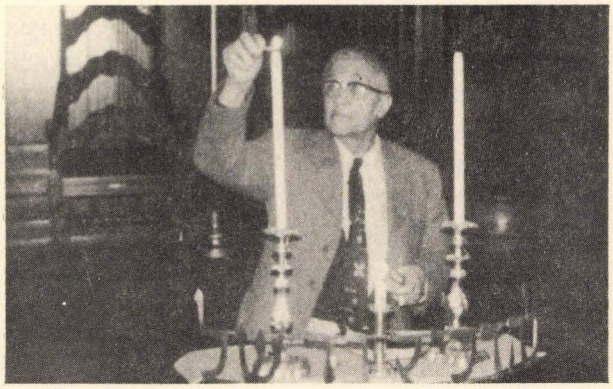
100th Anniversary Banquet, 1956, Left to right: Herbert Levy-general chairman; Dr. Jacob Marcus, Director of American Jewish Archives, Cincinnati, Frederick de Wolfe Bolman, Jr., President Franklin and Marshall College; Rabbi Samson A. Shain; Mayor Kendig Bare of Lancaster; Jacques H. Geisenberger, Congregation President.

NEW RELIGIOUS SCHOOL

By 1958, the third floor of the old Temple House could no longer be safely used for religious school. A building fund was started, and in 1959, the property adjoining the Temple on James Street was purchased for $10,000. The James Street building was demolished, and a religious school was erected at an approximate cost of $60,000. It was financed partly by endowments and partly by a five year $80 assesment.

ETERNAL RECORD BOOK

In 1962, the Congregation authorized the keeping of Eternal Record Books. In these books, retroactive as far back as possible, would be recorded births, deaths, marriages, Bar and Bat Mitzvahs, Confirmations, and conversions. The Rabbi is responsible for maintaining these vital statistics.



Walter Wilson, sexton from 1930 to 1961, preparing candles for Friday Night services.

BOARD ACTION

In 1961, after 31 years of loyal service, 79 year old Walter Wilson retired as sexton. The congregation awarded him a $100 per month pension.

In 1961, a conflict arose concerning the Rabbi and Board of Trustees meetings. Since the 1920's, the Rabbi had attended all Board meetings and was requested to leave only on rare occasions. The Board passed a resolution declaring that henceforth the Rabbi should make his report and then leave. The majority of the Board felt that full and frank deliberations among Board members may be inhibited by the Rabbi's presence. The President of the Congregation strongly felt that the Rabbi, the only one who is involved in the day-to-day operation of the Temple, must be present for the entire meeting so that his opinions can be solicited and his information received. As a result of the refusal of the Board to reverse their policy, the President felt he could no longer effectively lead the Congregation and resigned. Later the policy was reversed by a future Board.

ELECTRONIC ORGAN

In 1964, an electronic organ was purchased from Mr. Sebastian Gundling for $15,500. It would be the third organ of the Temple.

ENDOWMENT FUND

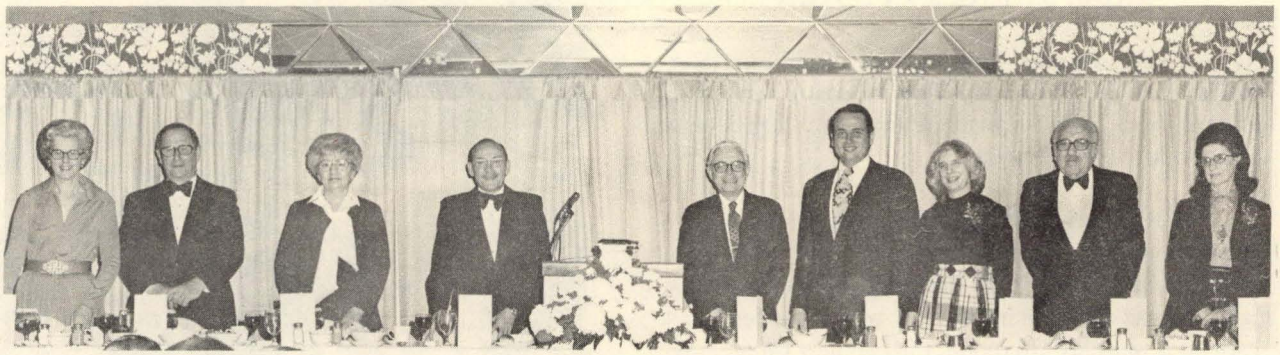
In 1964 the Endowment Fund of the Temple was created. Monies deposited in that fund would be invested, and the interest (never the principal) would be used, from time to time, for projects as the Board of Trustees should determine. The sources of funds would be monies left or donated to the Temple for its general use or specifically for the Endowment Fund, and the profit on the sale of memorial plates. Any person who leaves $500 to the Endowment Fund would have his name placed on the Endowment Fund Plaque.



RELIGIOUS SCHOOL – 1956

JUNIOR AND SENIOR DIVISIONS OF THE RELIGIOUS SCHOOL

(Front row, left to right): Yakof Saturen, Douglas Feltman, Irving Rachstein, Sandra Chaitt, Therese Gottscho, Sandra Orzack, George Harlem, Richard Wagar, James Brener
(2nd row): Margorie Parman, Susan Solomon, Dore Feltman, Diane Jaspan, Janice Oldstein, Linda Roth
(3rd row): Alan Loss, Marjorie Rubin, Regina Slotkin, John Gilbert, teacher of 10th Grade, Mrs. Carolyn Rachstein, teacher of grades 8 & 9, Rabbi Shain, Nancy Shapiro, Edward Cahn, teacher of grade 7, Gayle Estreicher, Andrew Sheren, Judy Saturen.
(Absent when picture was taken—Barry Alboum, Carol Alboum, Samuel Barnett, Mark Gilbert, Robert Kimmel, Joseph Mirsky, Richard Oelbaum) (unedited from 100th anniversary booklet)



One Hundred & Twentieth Anniversary Banquet, Congregation Shaarai Shomayim, Host Farm Resort, November 20, 1976. Head table, left to right–Mrs. Ervin Ellison, Chairperson; Dr. Ervin Ellison; Mrs. Samuel Halperin; Samuel Halperin, Toastmaster; Dr. Bertram W. Korn, Rabbi K'neseth Israel Synagogue, Philadelphia, Pennsylvania; Rabbi Stanley Funston; Mrs. Stanley Funston; Samuel Loss, President Shaarai Shomayim and Mrs. Samuel Loss.



RELIGIOUS SCHOOL – 1956

KINDERGARTEN THROUGH SIXTH GRADE OF RELIGIOUS SCHOOL

(Seated, 1st row, left to right): Mitchell Loeb, Stephen Gottscho, Philip Sater, Carol Friedman, David Ansel, Mark Manoff, Joel Hurwitz, Stephen Migdon, Bruce Silverstein, Kenneth Firestone
(2nd row): Clifford Firestone, Stanley Oldstein, Judy Goldberg, Richard Bloom, Jerry Kornfield, Terry Belsinger, Marilyn Wagar, Perry Stiefel, Richard Finkelstein, Dennis Robbins, Miss Vick Weisberg, teacher of the 1st grade
(Standing, 3rd row): Bendy Saturen, Steven Kimmel, Nikki Roth, Phyllis Friedman, Frances Proler, Debbie Slater, Rosanne Miller, Judy Peitzman, Martha Brodsky, Deborah Lane, Beth Ann Myers, Alan Gilbert, Martin Hurwitz
(4th row): Mrs. Leon Hurwitz substituting for Mr. Richard Ulin, teacher of Grade 3; Mrs. David Oldstein substituting for Mrs. Leonard Peitzman, teacher of Grade 2; Patricia Finkelstein, Valerie Rambach, Carol Sulzberger, Susan Wagar, Judy Shain, Paula Shain, Joyce Shain, Ellen Feld, Vicki Rubin, Mina Law, Mrs. Leonard Rambach, teacher of the Kindergarten
(5th row): Miss Betty Stein, music teacher; Mr. Stanley Wolloch, teacher of Grade 4; George Rothman, Brad Brodsky, Andrew Belsinger, Howard Goldberg, James Hirshberger, David Halperin, Lee Melen, Rabbi Shain, Stuart Loss, Alex Sater, David Brener, Barry Hogan Dr. Israel Saturen, teacher of Grade 5; Mr. Jules Harlem, teacher of Grade 6
(Absent when picture was taken—Donald Kornfield, Ralph Ellis, Barbara Ellison, James Ellison, Nancy Ellison, Carol Green, Jeffrey Green, Richard Greenstein Barbara Halpern, Herbert Migdon, Paula Mirsky, Richard Mirsky, Debbie Newfield, Kathy Oelbaum, Roberta Peitzman, John Perlis, Michael Proler, Marjorie Shapiro, Paul Sheren, Betsy Trilling, Connie Wainer, Ellen Wascou, Marilyn Wascou, Benjamin Zimmerman.) (unedited from 100th anniversary booklet)

RABBI STANLEY FUNSTON

Rabbi Stanley Funston came to Shaarai Shomayim in 1976. Previously Rabbi Funston served as assistant Rabbi in Jacksonville, Florida and for 13 years at Asheville, North Carolina.

Under his tenure, the Religious School obtained much needed audio-visual aids and other equipment; Oneg Shabbats (receptions) were held after each Friday night service; Hebrew instruction was expanded to 4 years on a weekday afternoon; the two new Union Prayerbooks (Gates of Prayer and Gates of Repentance) were adopted and a Men's Club re-vitalized. Rabbi Funsston assumed a pulpit in Monticello, New York in September, 1979.



Rabbi Stanley Funston surrounded by his girls: standing–Lori, wife Gita and Robin; in front–Terry

Youth Activities

It is often said that one of the most important and vital desires of a Jewish congregation is to teach the children and foster their love for Judaism; to educate them to live a Jewish way of life and to understand what it means to be a Jew; to make our children aware of our heritage and the importance of remembering that, over and above anything else, they are Jews.



October 20, 1961–Rosanne Miller, daughter of Mr. and Mrs. Lester Miller, received congratulations and a congregational gift of Sabbath candlesticks from Rabbi Samson Shain. Rosanne (now Mrs. David Selfon), age 13, was the first Bat Mitzvah in the history of Shaarai Shomayim. The first Lancaster Bat Mitzvah was Frances Rubin, daughter of Mr. & Mrs. Leonard Rubin of Temple Beth El on October 24, 1954. Previously, Bar Mitzvah was limited to boys. The reading from the Torah on that day is symbolic of the transition from childhood to adulthood and follows a year of intensive religious studies.

RELIGIOUS INSTRUCTION

Thus, from the beginning, someone was hired to teach the children. This function was no less important than securing a Shohet to slaughter meat in accordance with Talmudic precepts. The synagogue, whether temporary or permanent, in the rear of a store or in a separate structure, was the only Jewish island within a Christian community.

BAR MITZVAH – CONFIRMATION

It had been Orthodox tradition that the male child, at age thirteen, be accepted as a "man" into the faith of his fathers. He would be called to the Torah in a religious rite called Bar Mitzvah. The minutes of our Congregation and the newspapers never mentioned or reported a Bar Mitzvah. This fact, when coupled with the knowledge that there was no ordained Rabbi until 1884, leads to the conclusion that Shaarai Shomayim even while still Orthodox, may not have performed Bar Mitzvahs,

As the newspaper account of hazzan William Frankenstein's 1878 confirmation indicated, our Congregation did not believe in limiting this sacred training to male children alone. Hence the ritual of Confirmation, which included girls of age 13 to 15, was practiced. Indeed 80% of the confirmands prior to 1900 were girls. Why the boys failed to participate is not known. Bar Mitzvahs would not be held at Shaarai Shomayim until 1933, when Rabbi Daniel Davis conducted the Bar Mitzvah of Leonard Peitzman. Today, in a ceremony called a Bat Mitzvah, girls are called to the Torah with status equal to that of the boys. Two years later, at age 15, they complete formal religious school by being confirmed.

In February 1957, the Board of Trustees adopted the following resolution concerning Bar Mitzvah and Confirmation:

> Resolved that since Confirmation is a requirement in Reform Judaism and Bar Mitzvah is optional, all Bar Mitzvah candidates and their parents shall be required by the Rabbi to agree that the Bar Mitzvah candidate shall continue his religious education through Confirmation and in default of such agreement no preparation for the Bar Mitzvah shall be undertaken.

YOUTH GROUPS

From as early as 1888 (Young Ladies Aid Society) to as late as 1922 (Junior Ladies Temple Auxiliary) the unmarried ladies of any age (Miss Settle Selig was a vice-president in 1917 at 51), organized as a "Youth" group to serve the Temple. Young men did not; as soon as they were old enough, they joined the Temple. Eventually, the youth, both male and female, would be organized as part of the religious school structure and not separate from it. Thus by 1930 the Temple League was in existence. Often there would be a younger group (12 to 14) and an older group (15 to 17). Evenutally this youth group chose to affiliate with NFTY (National Federation of Temple Youth, a Reform Congregation national organization) and today LASSY (Lancaster Association of Shaarai Shomayim Youth) is a member of PFTY (Pennsylvania Federation of Temple Youth) which is a state division of NFTY. In 1970, in recognition of service to their Temple, LASSY was presented the "Man and Woman of the Year Award" given by the Congregation.

In addition, during the tenure of Rabbi Davis, a junior congregation was formed. This group participated in services, usually on Saturday morning, and was comprised of post-confirmation youth who remained in religious school until graduation from high school.

Other Twentieth Century Jewish Organizations

UNITED HEBREW CHARITY SOCIETY

The United Hebrew Charity Society, the forerunner of our present day Jewish Community Council, had been organized in June, 1902 to give aid to charitable cases, both local and transient. In 1912 it became the United Hebrew Charities. In addition to aiding poor Jews or Jewish travelers in Lancaster, funds were sent to national and overseas causes. Every year a plea was made for more members in the society at $3.00 per year. Membership which in earlier years had been high, had dropped to a low of 40. This organization had male and female members.

They ran a sewing school, free of charge, for children of the newly arrived Russian Jews. The instructors were ladies of the Congregation, and upward of 70 children would attend.

INDEPENDENT ORDER SONS OF JACOB

Another short-lived fraternal organization formed in Lancaster was Lodge No. 17 of the Independent Order Sons of Jacob. The officers elected at the first meeting at Union Hall on Lime and Locust Streets on November 11, 1906 were: Charles Jacobs, President; Louis Barbanell, Vice-President; D. Barbanell, Recording Secretary; D. Iscovitz, Financial Secretary, Israel Yanko, Treasurer; Isaac Epstein, Inside Guard; P. Adrosovitz, Outside Guard and Peter Glotstein, Z. Loss and J. Boch, Trustees. It was defunct by 1915.

LADIES HEBREW CHARITIES

Founded in 1906, the Ladies Hebrew Charities continues today quietly dispensing monetary aid to individuals and worthy causes. Unlike the Ladies Hebrew Benevolent Society (later Ladies Aid Society) which was founded by German Jewish women in 1876, Ladies Hebrew Charities was formed by Eastern European Jews. In later years their membership became broadly based. They too dispensed aid to transients and needy families. They also had a Shiva committee which would go into homes of the bereaved to render help and prepare food.

Their annual "ball" was a leading social and fund raising event in Lancaster. Dues today (as they were thirty years ago) remain at $3.00. Now with a membership around 30 and a budget of $200, the organization supports the Blind Association, Red Cross, transients and other worthy causes.

COUNCIL OF JEWISH WOMEN

The Lancaster Council of Jewish Women was formed no later than the early 1920's and perhaps earlier. Its first president was Florence Rosenthal, wife of Rabbi Rosenthal. It was affiliated with the National Council of Jewish Women which was founded in 1893. It is a social welfare organization that has programs in education, social and legislative action and community service for children, youth, the aging and the disadvantaged in the community.

The membership consisted in the early days almost exclusively of German Jewish ladies. As Reform Jews, in those days, they were anti-Zionist and were not pleased when Hadassah, a Zionist group, was started locally in 1932. Indeed, few belonged to both organizations. The Council performed community service until it "died out" in the early 1950's.

MIZRACHI ORGANIZATIONS

The Orthodox, East European Jewish community in the late 1920's formed a Men's and Women's Mizrachi Organizations. Unlike the Council of Jewish Women, this was a Zionist organization founded nationally in 1925. Locally, it too became inactive in the 1950's.



Shaarai Shomayim Yourth, circa 1927: rear left to right-Ruth Booth, Helen Levy, Loenore Chertcoff, Fannie Jacobs, Charlotte Margoshes; front-Sanford Manheimer, Augustus Loeb, Gerald Lestz, Lester Miller.

HADASSAH

In March, 1932, the local chapter of Hadassah was organized. Hadassah, founded in 1912 by Henrietta Szold, daughter of Rabbi Benjamin Szold who dedicated the Orange Street Temple in 1867, is the leading women's Zionist organization. When organized nationally, by federating a number of existing "Daughter's of Zion"

societies, it had a dual purpose: to promote Jewish institutions and enterprises in Palestine and to foster Zionist ideals in America. The principal task then, as now, is to provide health care for those living first in Palestine and now Israel. From 1934 to 1954, Hadassah's Youth Aliyah program rescued some 62,000 children from Germany and elsewhere in Europe and settled them in Israel.

The first officers of the Lancaster Chapter of Hadassah were: Mrs. Lewis Shear, President, Mrs. Ben Wilson, Vice-President, Mrs. L. Winer, Recording Secretary, Mrs. Herman Hurshman, Corresponding Secretary, and Mrs. M.S. Karp, Treasurer.

Lancaster Hadassah today remains active in its untiring support of the State of Israel and the needs of its people.

Presidents
Lancaster Chapter of Hadassah

MRS. LEWIS SHEAR	MRS. ISRAEL SATUREN
MRS. BENJAMIN LURIO	MRS. IRVING RIBNER
MRS. SAUL SOLOMON	MRS. MILTON FEIFER
MRS. DAVID GUFFENBERG	MRS. MILTON GOLDSTEIN
MRS. MELVILLE B. SOLOMON	MRS. ROBERT JOHNSON
MRS. SAMUEL A. HALPERIN	MRS. HARRIET RHOADS
MRS. SAMUEL SLOTKIN	MRS. MYERLIN HOBMAN
MRS. LEON ROBBINS	MRS. SUMNER GERMAIN
MRS. LEONARD MIRSKY	MRS. ROBERT DANA

JEWISH WAR VETERANS

With the encouragement of the Harrisburg chapter, the Lancaster chapter of the Jewish War Veterans was formed on November 14, 1945. The Lancaster chapter was known as Benn-Solomon Post No. 358 in honor of Norton Solomon (1917-1944) and Maurice Benn (1916-1944), Lancaster natives who lost their lives in France during World War II. The first officers were: Commander–Jack Belsinger, Sr. Vice Commander–Emanuel Payman, Jr. Vice-Commander-Max Migdon, Adjutant–Bernard Mishkin and Quartermaster–Alex Migdon.

Nationally, the Jewish War Veterans of the United States of America was founded in 1896. Among their goals are the maintenance of true allegiance to the United States, combating bigotry and defamation of Jews and the encouragement of universal liberty, equal rights and full justice to all men.

On the local front, the chapter aided the returning servicemen in securing all benefits due them and helping them re-adapt to civilian life. The vets also made sure that markers were placed on graves of all veterans. The most important part of the Jewish War Veterans was the Ladies Auxiliary. The Ladies upheld the social end and spent many hours visiting the sick and wounded at the Veterans Hospitals, particularly the one in Coatesville. At its peak the organization had some 75 members veterans of World War I and II. By the late 1950's, the organization became inactive.

YOUNG MEN'S HEBREW ASSOCIATION

From the *Reform Advocate* article on Lancaster in 1913, we learn:

"The Y.M.H.A. of Lancaster, composed of members of the congregations of Temple Shaarai Shomayim and Degel Israel, was founded in August, 1911, with seven members. It has been a success since the very moment of its inception, and its membership has steadily increased until it now numbers one hundred twenty. The association recently moved into its new quarters on West King street, where it is now able to offer its members every advantage, having a beautifully equipped gymnasium, a very fine library and a Sunday school with a very efficient corps of teachers. Members of the association are now planning to establish a Hebrew School. The aims and purposes of the Y.M.H.A. are of a lofty character and its members hope to keep its present high standard and realize all its ideals. Rev. I. Rosenthal of the Temple Shaarai Shomayim is its worthy President; Joseph Goldberg, Vice-Pres.; Frank Yaffee, Sec'y; and Isaac Golden, Treas."

When various members of the Congregation were asked about the Y.M.H.A., they remembered knowing of it, but could not recall its having a building with a gym. Also, no one seemed to remember when or why the organization ceased to exist.

The 1913 city directory listed at 12 West King Street the United Hebrew Charity Association and the South End Club. What the South End Club was is a mystery, but perhaps the Y.M.H.A. used the facilites at 12 West King. In all probability, the United Hebrew Charity Association may have been sponsor of the Y.M.H.A.

However, in 1925 and 1927, the city directories list the Y.M.H.A. at 48 East King Street. By 1929, no record of the organization could be found.

THE FRIENDSHIP CLUB

Beyond any doubt, the most active organization in the Lancaster Jewish community is the Friendship Club! It is also the most restrictive! You have to be over 50 years old to join. They meet at the Jewish Community Center building two to four times a month for programs, fellowship and dinner. Yearly they travel to a Pocono or Catskill Mountain resort and have joint affairs with the nearby cities of Harrisburg, York and Reading.

With the encouragement of a similar club in Harrisburg, the Club was born in September, 1967. Jack Cohen was elected as the club's first President, a position he held until 1979. The original name of the Club was

"Golden Agers", but within a few years the current name was chosen.

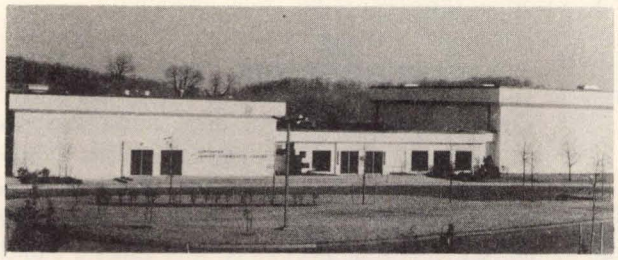
In its early months the membership was some two dozen. Today some 150 men and women of the community participate in the club's varied activities. Proving that age is no barrier to youthful fun, the club's membership roles include active members into their 90's.

LANCASTER JEWISH COMMUNITY CENTER

On December 19, 1943, the president of B'nai B'rith called to order a meeting to organize a Lancaster Jewish Community Center Association. Forty-five people attended this session. Lancaster Jewry, it was felt, needed a central organization to fill social, cultural, and athletic needs that wasn't tied to any religious element or national fraternal or Zionist organization. A clearing house for Jewish community activities and unified responses to external events were needed.

The first officers were elected on February 13, 1944: President–Emanuel Alboum; First Vice-President–Lewis Siegel; Second Vice-President–Robert Levine; Secretary–Harry Lapkin and Treasurer–Harry Yoffee. A building was purchased at 219 East King Street for $13,500 and $20,000 was spent on improvements over the next three years. By 1945 the Center had over 300 family members at $20 per family.

The Center nursery school started in 1947 and continues today. Camp Taemonh, the Center summer day camp, started in 1947 using Maple Grove pool. Later in 1950, after the Center purchased the former Kepler lodge with its 36 acres and 125' by 47' swimming pool, Camp Taemonh was held at those facilities located some ten miles from Lancaster along Route 324 at Martic Forge. In the late 1960's 8.8 acres of land was purchased along what was old Route 222 in Manheim Township. In

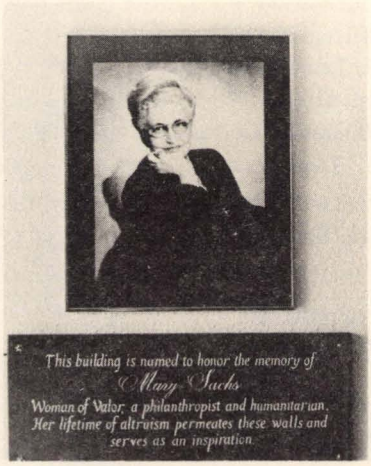


Jewish Community Center - erected 1974

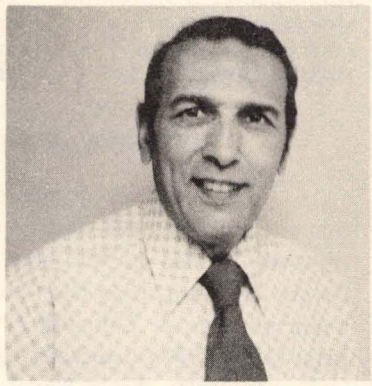
1972 a successful fund drive resulted in the erection of the Mary Sachs Building of the Lancaster Jewish Community Center complete with outside pool, play area, athletic field and tennis courts. The $500,000 facility was occupied in 1974. In 1978 a new fund drive will result in a second floor being added in the next couple years.

The Jewish Community Center is non-sectarian offering varied programming in the areas of culture, education, social and athletic. It has been a United Way agency since 1959.

The ladies of Center Auxiliary furbished the new kitchen and continue to work hard for the Center.



Mary Sachs



Larry Pallas
Executive Director

Since 1965, Larry Pallas has served as Executive Director of the Center. A native of Brooklyn, New York, Larry came to Lancaster from five years as Assistant Executive Director of the Akron, Ohio Jewish Center. Previous to that he served the Center in St. Louis. Larry holds a Master of Social Worker Degree from George Warren Brown School of Social Work. He is a charter member of the National Association of Social Workers and a member of the Academy of Certified Social Workers.

In addition to his Center duties and Jewish community affiliations, Larry serves as Executive Director of the Jewish Community Council and is the local United Jewish Appeal professional. He is active within the Lancaster community as a member of Rotary and past president of the local chapter of National Conference of Christians and Jews. Larry is ably assisted by Paul Spiegel, program director.

PRESIDENTS
LANCASTER JEWISH COMMUNITY CENTER

1943-45	Emanual Alboum	1960-62	Arthur Price
1945-47	Harry Lapkin	1962-64	Myer Siegel
1947-49	Alex Sklar	1964-66	Marvin Feltman
1949-50	Harry Yoffee	1966-68	Herbert Lazarus
1950-52	Ted Rosenberg	1968-71	Dr. Howard Robbins
1952-54	Louis Wainer	1971-74	Arthur Silber
1954-56	Hyman Mishkin	1974-76	Jack Belsinger
1956-58	Dr. Leonard Mirsky	1976-78	Dr. Marvin Daley
1958-60	Dr. Leon Robbins	1978-	Julius Goldfarb

EXECUTIVE DIRECTORS
LANCASTER JEWISH COMMUNITY CENTER

1944-46	Harry Dobkin	1958-62	Nisson Pearl
1946-49	Herman Melitzer	1962-65	Arnold Piskin
1949-51	Sigmund Taft	1965-	Larry Pallas
1951-58	Irving Ribner		

UNITED JEWISH COMMUNITY COUNCIL OF LANCASTER

On March 21, 1950 the United Jewish Community Council of Lancaster was born. The stated objects of the organization are as follows:

"To deal with matters of general concern to the Jewish community; to act as the instrument for expressing and implementing the local Jewish community viewpoint as expressed by the Board of Directors; to develop an intelligent and effective public opinion on Jewish problems and interests; to foster cooperation among all elements of the Jewish community; to create a better understanding among Jews and non-Jews; to help safeguard and defend the civil, political, economic and religious rights of the Jewish people; to raise, collect, and distribute funds on a community-wide basis; to coordinate Jewish fund-raising activities; to coordinate the activities of the local Jewish community."

Harry Lapkin was elected as the first president of the Council. Through the years, the Council has fulfilled its purposes quite well. It has acted on numerous occasions as the single voice of the Lancaster Jewish Community; it co-ordinates the many Jewish organizations in Lancaster to avoid conflicts in dates and duplication of efforts and it has assumed the responsibility to raise monies for the United Jewish Appeal and other worthy local, national, and international causes.

The Council is made up of the Presidents of all local Jewish organizations, the Rabbi and representatives at large from the community.

COLUMBIA, PENNSYLVANIA

About twelve miles west of Lancaster is the town of Columbia, Pennsylvania. Settled in the 1720's and situated along the Susquehanna River (which flows from New York State into the Chesapeake Bay), it was an important center of commerce in the 1800's. First a ferry and later, in 1811, the first of three bridges was constructed to carry people and goods across into York County. To keep the Confederate Army from entering Lancaster County and on to Philadelphia, the second Columbia bridge was burned on June 28, 1863.

As a center of trade it is not surprising that Jews lived and operated businesses in Columbia. As early as 1874 **Jacob Loeb** ran a branch millinery store at 208 Locust Street. He then turned the "territory" over to his sons-in-law. **Moses Bachenheimer** (1843-1916) by 1875 ran a clothing store located at 37-39 Locust Street and continued in business until the mid-1900's. Moses had married Rosabella Loeb (1855-1923) in 1875. They had a son Leon (1878-1964) and Irene (Mrs. Abraham Walker of York, PA).

Another son-in-law was **Jacob Rothschild** (1852-1907). He came to the United States from Hesse-Darmsdadt, Germany in 1869. By 1875 he was in Columbia as a clerk for Moses Bachenheimer. In 1880 he is listed as owning his own shoe store at 236 Locust Street. By 1897 he was no longer listed in the city directory. His sister was Mrs. Isaac Sondheimer of New Orleans who may have been related to the Lancaster Sondheimers. Jacob had married Amelia Loeb (1861-1892).

Jacob Loeb's daughter Fanny in 1873 married **Adolph Jessel**. By 1882 he was in the millinery business at 308 Locust Street, later in Marietta, and by 1890 had moved to Altoona, PA.

Unrealted to Jacob Loeb were **Selig** and **Martin Cohen** who by 1876 opened a branch of their Philadelphia Shoe Store at 142 Locust Street. They had other stores in Lebanon, Harrisburg, Allentown and Pottsville. Selig lived in Columbia until about 1896 and Martin always made Lebanon his home. By 1896 **Moses Heineman** (a nephew) managed the store known as S. Cohen and Company. Later the name was changed to Heineman's Department Store at 245 Locust Street run by his son Samuel. The store continues in business today.

Isaac A. Fuld and **Meyer J. Bachman** opened a clothing store at 212 Locust Street about 1886. By 1896 each ran their own store. As late as 1921 Fuld's clothing store was located at 426 Chestnut Street. He was an

active Shaarai Shomayim member until leaving Lancaster in the 1940's.

Millard L. Bernard, son of Philip Bernard, as early as 1896 had a millinery and fancy goods store at 254 Locust Street. The Bernard family continued to run the store until the 1920's at 442 Chestnut Street.

1899 the Astrich family operated a branch store store known as Astrich Palace Royal at 219-221 Locust Street. The store was open for only several years.

Joseph Eichhorn (1878-1964) came to Columbia about 1896 and by 1909 operated a clothing store at 250 Locust Street. Joseph's son Max became a Reform Rabbi.

Solomon Rosenthal (1852-1918) in 1909 was a cattle dealer and ran a stockyard on Alley G between 3rd and 4th streets.

The Jews of Columbia, for the most part, travelled to Lancaster for religious purposes. Some, however, also affiliated with the Congregation in the city of York about 15 miles to the southwest. German Reform Congregation Beth Israel of York held services as early as 1879.

By the 1920's under the leadership of Isaac Fuld, Joseph Eichhorn, S. Yablonovitz, Harry Yablonovitz, Moey Harlem and others, a branch religious school of Shaarai Shomayim was set up in Columbia. It functioned until the early 1930's. Today among Columbia's 12,000 population are but a handful of Jews.

LEBANON, PENNSYLVANIA

Although not now part of Lancaster County, a follow-up on the colonial Jewish community of Scheafferstown is not out of place. We will recall from the colonial section of this book, that the community was headed by the mohel Bernard Jacobs in the early 1750's.

As with Lancaster, that colonial community also died out. Few German Jews settled in Lebanon (as Scheafferstown later was re-named and it wasn't until the Eastern European Jewish peddler arrived that the community grew in size. In 1907 Congregation Beth Israel was formed and services held in homes until the membership of twenty-five purchased a building on the southeast corner of Cumberland and Old Cumberland Streets in 1915. In 1918 the Congregation moved into the third floor of the Samler Building at Eight and Cumberland Streets. In 1929, with ninety members, the Congregation purchased the vacant Emanuel Evangelical Church on Chestnut Street. With membership close to two hundred, a beautiful Temple was dedicated in 1953 at Eight and Oak Streets.

THE EPHRATA HEBREW CIRCLE

Twelve miles northeast of Lancaster is Ephrata, a city of about 11,000 people. It is an old town, settled in the early 1700's by various Christian religious orders. During colonial times Jewish merchants and traders passed through Ephrata although there is no record of a Jew residing there.

Starting with the Eastern European influx of Jewish immigrants, the population of Jewish businessmen grew. By the early 1900's the population of Jews generally was between 20 to 30 families. The religious needs of the Jewish community were met by traveling to Lancaster, or to Reading (15 miles) or even Lebanon (30 miles).

However, in 1936 the community leaders met to form a civic and social organization to be known as



Purim Mas Bal, 1925: seated, left to right - Gertrude (Mrs. Harry) Elins, Dora (Mrs. Ben) Lurio, Gertrude (Mrs. Albert) Lurio, Anita (Mrs. Walter) Zweifler, Blanche (Mrs. Herb) Gansman, Flossie (Mrs. Lewis) Levy, Mabel Vermont; standing- I. Shane, Regina Shane, Fred Scharf, Pauline (Mrs. Sam) Cohn, Walter Zweifler, Abe Kranich, Dr. Harry Elins, Agnes Elins.

The Ephrata Hebrew Circle. On January 19, 1936 they elected the following officers: President–Herman Shore, Vice-President–Mr. Joseph Harris, Treasurer–Mrs. Abe Cohen and Secretary–Miss Goldie Solodar. Dues were $5.00 to join and $.50 per monthly meeting. In later years membership was open to those living outside of Ephrata, but who worked in Ephrata.

The minutes indicate three goals for the organization:

(1) To help the needy Jewish transients.
(2) To help financially Jewish health organizations.
(3) To find a small place of their own to congregate and associate.

Their first benefactors were two organizations in Denver, Colorado: the National Jewish Hospital and the National Home for Jewish Children. They held a community seder, donated to the United Palestine Appeal (later United Jewish Appeal), Joint Distribution Committee, American Red Cross and $5.00 to the Ephrata Merchants Association in 1936 to purchase Christmas gifts for needy children. In 1948 they made a $5,000 donation to the Ephrata Hospital Building Fund.

In 1937 the youth formed the Junior Ephrata Hebrew Circle which was short-lived. The Ladies Auxiliary to the Circle was founded in 1949. A building was purchased for $16,500 in 1958 on South State Street in Ephrata to house the Circle's activities.

In recent years as the population of Jews in Ephrata has decreased, the Ephrata Hebrew Circle has become dormant socially. Their building was sold in the early 1970's. However, the funds of the Circle are invested prudently and many worthy causes receive contributions yearly. The recent Lancaster Jewish Community Center Building Fund was the recipient of a $1,500 grant.

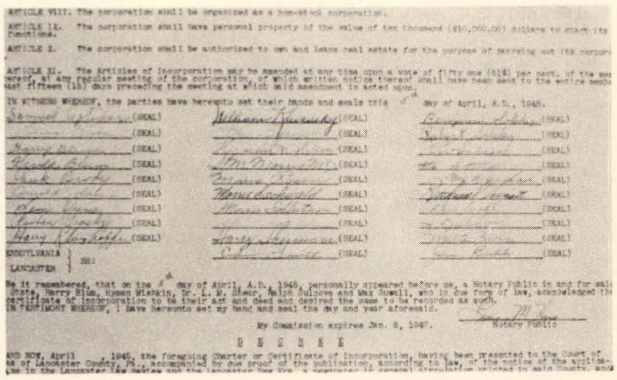


TEMPLE BETH EL

Conservative Judaism, although recent to Lancaster, had its roots laid in the mid-1800's by rabbis such as Isaac Leeser, Sabato Morais and Benjamin Szold. The creation of a new rabbinical school in 1887, the Jewish Theological Seminary of America in New York, gave new thrust to Conservative Judaism. In simple terms the Conservative Jew sits in the middle. He is uncomfortable with Orthodox Judaism in relationship with the American scene, but yet can not religiously accept the tenets of Reform Judaism. The Conservative Jew is close to Orthodoxy in theology and liturgy, but resembles Reform in being responsive to the American enviroment and innovations which its houses of worship have adapted.

As early as the late 1920's, some second generation children of the Eastern European orthodox Jew wanted to start a Conservative Congregation. But the strength of the two existing Congregations, the small number of Jews in Lancaster and financial requirements worked against any serious effort. Finally in 1945 under the leadership of Hyman Mishkin, Harry Blum, I. Yablon, Benjamin Solsky and others, a group of Degel Israel members along with some from Shaarai Shomayim, formed Beth El.

The charter was issued on April 13, 1945 with the following signatures on it: Sam Aptaker, Louis Blum, Harry Blum, Harold Blum, Chick Brody, Arnold Cohen, Leon Dunie, Reuben Grosky, Harvey Klinghoffer, William Klivousky, Ben Lyons, Hyman Mishkin, S.M. Morris, Morris Rosen, Morris Sachawald, Morris Schlecter, Dr. L. M. Shear, Harry Sherman, Andrew Smith, Benjamin Solsky, Robert Solsky, Ralph Sulcove, Max Swell, Max Weisman, Rothermel Wise, Ben Wohl, I. Yablon, Milton Zwirn. Dr. Lewis M. Shear was elected first President.



Signers of Charter of Temple Beth El, April, 1945

The first religious service was for Rosh Hashonoh, 1945, ushering in Jewish new year 5706. Starting in September 1945, the following Rabbis served for one year each: Philip Listokin, Felix Aber, Abraham Zemach and Samuel Epstein. Rabbi Paul Rosenfeld was elected in September 1950 and is completing his thirtieth year on Beth El's pulpit.

Beth El's synagogue was purchased in 1945. It was the former Baker Mansion and the site of the home of Caleb Cope on one of the original lots when Lancaster



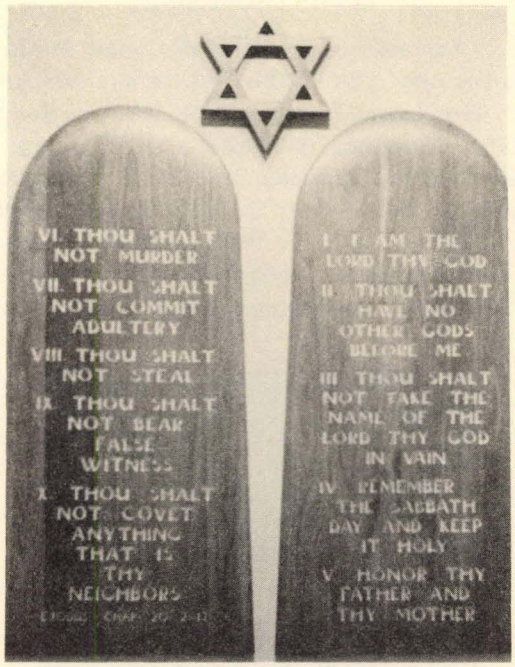
Temple Beth El, 25 N. Lime Street

Presidents Temple Beth-El

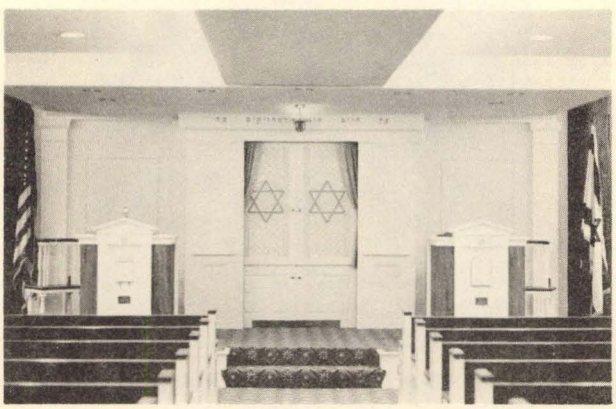
DR. LEWIS M. SHEAR	1945–47
DR. ISADOR SIEGEL	1947–48
SAUL L. SOLOMON	1948–51
DR. HAROLD FINKEL	1951–52
ARTHUR PRICE	1952–57
NORMAN B. PEARL	1957–59
HARRY YOFFEE	1959–62
STANLEY FRIEDMAN	1962–66
CHARLES GOLIN	1966–68
MURRY SIMS	1968–72
JACK BAUM	1972–74
LOUIS WEISMAN	1974–78
GORDON FREIREICH	1978–

was laid out in the early 1700's. An education wing and social hall was added to the building in 1962. A second floor was added to the wing in 1965. Beth El's cemetery, dedicated in 1954, is located on a 3 acre tract in Warwick Township ½ mile north of Lititz.

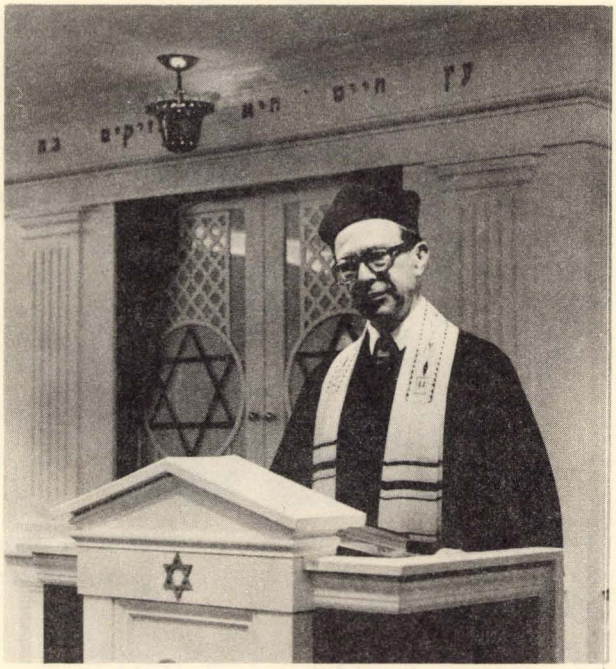
In 1948 a small group of Shaarai Shomayim members joined Beth El. Rabbi Lester Roubey, who had replaced Rabbi Daniel Davis, stressed a more liberal definition of Reform Judaism than his predecessor. This made some of the more traditional oriented members uncomfortable and thus the change of affiliations. Today Beth El's membership stands at about 180, the second largest in Lancaster.



Wood carving of Ten Commandments in Temple Beth El.



Sanctury of Temple Beth El



Rabbi Paul Rosenfeld of Temple Beth El.

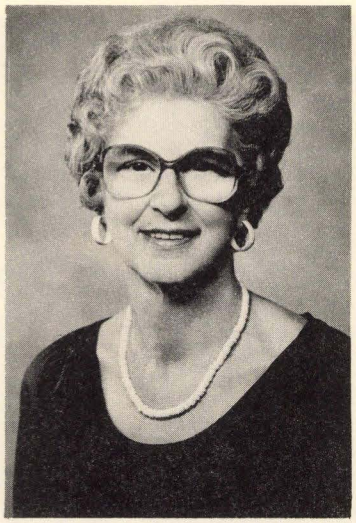
RABBI PAUL ROSENFELD

Rabbi Paul Rosenfeld of Temple Beth El is completing his thirtieth year on their pulpit. His tenure of loyal service is the longest of any Lancaster Rabbi.

A native of Rumania, Rabbi Rosenfeld's father came to America seeking a better life in the early 1930's. He was a baker and after several years brought the rest of his family to the United States and settled first in Patterson, New Jersey. Later the family moved to Brooklyn, New York where in 1945 son Paul graduated from Brooklyn College. In 1946 he earned his Rabbinic ordination from Rabbi Chaim Berlin Rabbinical Academy. Graduate studies took Rabbi Rosenfeld to the University of Cincinnati in 1948 and 1949.

While in Cincinnati he served on the pulpit of Young Israel Congregation in 1947-48 and helped form, and served as first spiritual leader of, Congregation Beth Am from 1948-1950. He came to Temple Beth El in 1950.

In addition to his pulpit duties, he serves as adjunct staff member and counselor to the Jewish students at Franklin and Marshall College, chaplain at the Veterans Hospital in Coatesville, Penna. and as advisor on religious programs for WGAL-TV. He is a past president (1967-69) of the Eastern Pennsylvania Region of the Rabbinical Assembly.



Frances (Jean) Ellison, wife of former President Dr. Ervin Ellison, first woman president of Congregation Shaarai Shomayim, elected May 1978.

Jewish Political Activity

Prior to 1900, about a dozen Jews were members of the Board of Trade. However, there is no record of any Jew elected to a political office during the 19th century.

From 1907 to 1910 Rabbi Rosenthal and Lionel Geisenberger served as City Solicitors. Rabbi Rosenthal served as 6th Ward Select Councilman from 1917 to 1923.

Florence Rosenthal, wife of the Rabbi, served on the Board of Health in 1931 and on the School Board for several years in the mid-1930's. Stella (Mrs. James) Miller served on the Lancaster School Board from the late 1930's to the early 1950's. More recently, in the mid-1950's, Dr. Roland Loeb served in that elective post.

Dr. Lewis Shear of Degel Israel, physician and pharmacist, served in various financial capacities for the city government from the late 1930's to mid-1940's. He served as Director of Accounting and Finance, Tax Collector, Treasurer, and City Commissioner. Samuel W. Loss served as elected city Controller from 1970 to 1977.

The honor of holding the highest elected post belongs to Marshall Cohen, who in 1941-42 served as representative in the Pennsylvania State General Assembly.

PROFESSIONALS

It is an impossible task to list all the doctors, dentists and lawyers of the Jewish faith in Lancaster. We can mention briefly those who were first or who have risen to positions of leadership within their respective professions.

PRE-1925 DOCTORS AND DENTISTS

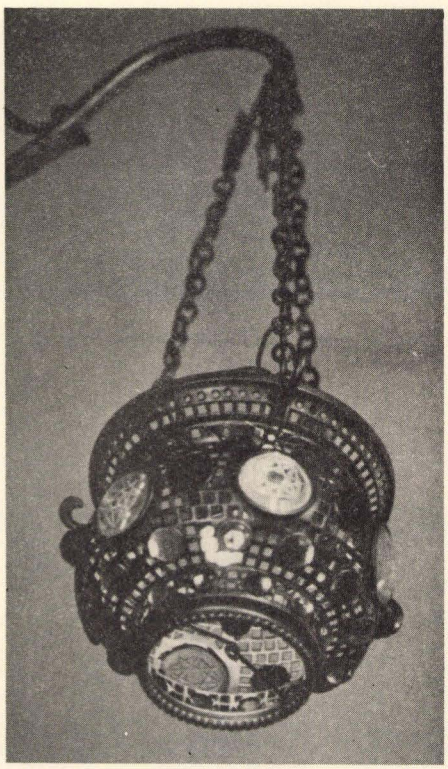
Three early physicians were Dr. Harry Pomerantz, Dr. Lewis Shear and Dr. Joshua Sherman. Three early dentists were Dr. Harry A. Elins, Dr. B.D. Stein and Dr. Charles Stein. Dr. Benjamin Chodos was the first Lancaster Jewish Doctor of Veterinary Medicine.

The first and only Jewish doctor elected as President of the Lancaster County Medical Society was Dr. Roland Loeb in 1975.

Today there are no fewer than 30 Jewish Physicians and dentists serving the Lancaster community.

LEGAL PROFESSION

Lancaster can boast of many fine Jewish lawyers. The only Jews admitted to the local bar prior to 1923 were Lionel Geisenberger and Isidore Rosenthal in 1901. Throughout the years, other prominent Lancaster attorneys included Jacques H. Geisenberger, Jacques H. Geisenberger, Jr., Marshall Cohen, Herbert Levy and Alexander T. Stein. Jacques Geisenberger and Alex Stein distinguished themselves by being elected as Presidents of the Lancaster County Bar Association.



The Eternal Light above
Ark of the Covenant
Congregation Shaarai Shomayim

A Pause To Reflect...

Perhaps it is queer to ask, but of what importance is the historical account you have read and I have written? Why was it written at all? Many books are pubilshed by authors to make a living. As anyone knows who has published local history, the best hoped for is break-even. Yet something caused your author, a non-writer with limited expertise in historical research, to spend effort, time and money to produce what is in your hands.

Pride and premonition are the key words that come to my mind. I have tremendous pride in what my Jewish forefathers have done for us in Lancaster. I say "us" not in error. Sure they did for themselves, but they built foundations that hopefully will carry Lancaster Jewry for several generations. They all had to struggle; each wave of immigration: the colonial, the German, the Eastern European and those who fled and survived the Holocaust. Certainly by the end of their first generation their standard of living was high and this enabled the next generation to move even higher up the ladder of economic success. It is often said that throughout history the Jews had to work twice as hard to get half as far.

But my premonition, my fear, is for the future. Is their foundation so strong that our apathy will not destroy it. Why is it that the young have no interest in Jewish affairs religious, service, fraternal or otherwise? Why is it that on the list of priorities, Jewish support is always the optional item? Why in our Jewish community of close to 750 familes are only about 500 affiliated with a Congergation and 90% are dues payers only without giving of their time? Why is Lancaster so typical of most every Jewish community in America in these areas of concern?

The answer is that we are too cozy in our security. For the first time in thousands of years, we Jews feel free and safe. We have become assimilated not only through inter-marriage, but also through our non-involment in activities that remind us that we are Jews. In our desire for the better and freer life, the Jewish birthrate is below the replacement level of the parents. There is that real possibility that prosperity and freedom will cause the Jews to disappear in America. How ironic that good times might do what anti-semitic acts of violence failed to do.

I write about the past for I can't bear to look forward. But if we Jews study our history and learn from it, we can't help but make our future more secure.

Henry L. Feingold in an article on *The Condition of American Jewry* for the 1976 edition of the American Jewish Yearbook, expounds on the unique relationship between Jews, their history and survival:

> It may be that the relationship of Jews to their history contains a clue to their mysterious survival as a people. Jews have customarily displayed a special talent for historical accretion. The seminal events of their history, from the Exodus to the Holocaust, are deeply embedded in their religious culture. By cherishing and internalizing their history they were able to retain a strong sense of peoplehood, which sustained them through their frequent uprootings and rerootings. The sheer length of time Jews have acted and been acted upon in history is a deterrent to relinquishing the tradition - a fact the new prophets might consider when they sound the alarm over the rapid acculturation of American Jewry. The millennia of history weigh each succeeding generation with a special sense of responsibility to the past.
>
> At the same time, Jewish survival poses an historical problem. It is a standing reminder to synthesizers like Marx and Toynbee of the fallibilty of the very conception of nomothetic or historical law. The problem goes beyond survival. Jews seem to play a disproportionately active role in contempary affairs. Caught in the interstices of major historical events they continually find themselves in the spotlight. It turns out that the "Jewish question", a perennial in Western history, is not a question at all, but an exasperating historical condition, for, as nations discover, Jews are not as malleable as other peoples.
>
> Jews then are a people which has learned to use its history as a cultural cement. Time posing a seemingly insoluble historical problem. The puzzling fact is that, at some time in the last few decades, history's central position in the Jewish cosmology, at least its American aspect, was subsumed by a new critique stemming primarily from sociology and the newer social sciences. One ought not to be surprised at the unseating of the historical discipline. It seems to have occurred everywhere and may be part of the temper of the times. But, in addition, the weakness of the American Jewish historical enterprise may at least in part account for the failure of the historical perspective to make its weight felt.

I am not alone in my fears. For over sixty years historian-sociologists have predicted the demise of the American Jewish community. Obviously they have

been wrong, and thus I too am too pessimistic. Yet it has been a sad commentary how fired up and "Jewish" we American Jews became during the 1967 War and the Yom Kippur War of 1973. Never did we raise so much money so quickly to aid Israel so that a homeland for the Jews will survive. That is the key element in the problem. The young have not lived through what their fathers and grandfathers have. When the young fear for their survival, and know they are in danger because they are Jews, not by religion, but by birth, then the apathy will be gone.

Obviously I am not hoping for any such external threat. By knowing our Jewish heritage and re-arranging our priorities, we can accomplish the demise of apathy and head off with alertness any external threat. Frankly, the Jew today in America, in his present state, could not do what those in this book have done.

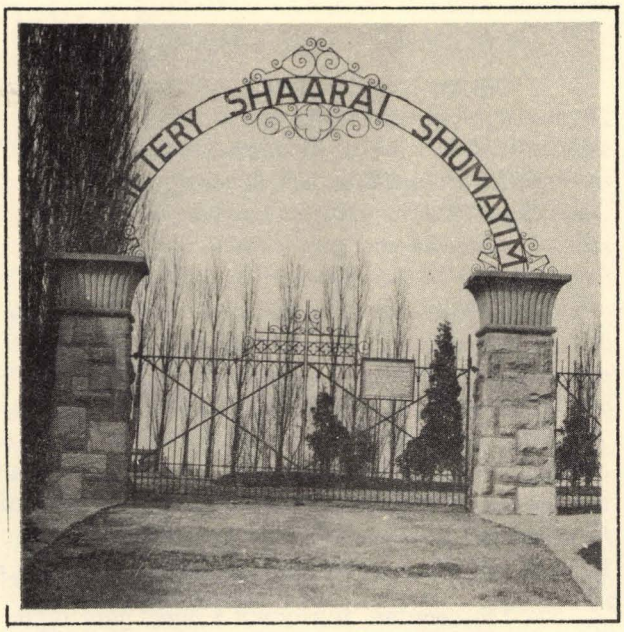
I am not ashamed to admit that I engage in hero worshipping. Nor am I embarrassed to state that my heros are those who were the leaders who built our Lancaster Jewish Community. I have five generations behind me in Lancaster, and although I won't live to see it, there better be at least five more in front of me.

If one gains anything from reading this work, let it be an appreciation of his Jewish heritage. If we learn and live by their example, we cannot go astray.



Sanctuary, Duke Street Temple, interior 1975.
"Know Before Whom Thou Standest"

Shaarai Shomayim Cemetery



Main gate to Cemetery. Name portion erected about 1917. Picture taken about 1930.

The first reaction to the study of cemeteries is frequently quite negative. "Let the dead lie in peace," one is tempted to say, or, "Isn't there something sacrilegious in walking among and disturbing the graves?" Indeed, to some, it is quite uncomfortable to even talk about cemeteries, much less discuss them in a statistical light.

Cemeteries were important to each new Jewish community. After the Jews settled themselves, the first two things they did were to establish their religious identity and to purchase a plot of land for burial. Which came first was usually a matter of chance. A congregation, informal or formal, or even religious services, could not be started without the required minyan (ten adult males). Yet, as soon as there was a Jewish death, the need for a cemetery was immediate, with or without a minyan.

Often the official and religious records fail the historian. Sometimes they did not even exist, or were incomplete or lost due to fire or theft. The tombstones in a cemetery are eternal. Names, dates and sometimes relationships are carved on them; how they are grouped, in family plots or side by side may yield personal relationships. The life-long resident and most natives who left, returned, to make Lancaster their final resting place. From a name and date we often find a will, and entry in a city directory, a family listing in a census, an occupation. The cemetery as a final resting place gives the historian his first clue.

EARLY CEMETERIES

The Jews of New Amsterdam, who had arrived in the fall of 1654 and who already had their minyan, were farsighted. In July of 1655, they applied to Peter Stuyvesant for a plot of land to be used for a cemetery, even before anyone had died. Stuyvesant, who personally did not want the Jews within his city, denied their request. However, in February, 1656, after someone had died, the request was granted, and a plot of ground (whose location is no longer known) was converted into a cemetery.

The second Jewish cemetery in America was deeded on February 28, 1678, to the Jewish community of Newport, Rhode Island. Although Jews were in Philadelphia earlier, it required the death of his child in 1740, to compel Nathan Levy, who had arrived in 1737, to purchase the Spruce Street Cemetery.

LANCASTER'S OLDEST JEWISH CEMETERY

On February 3, 1747, for the sum of six pounds, two Lancaster Jews made a purchase. It was only the fourth time that such a purchase was made by Jews in America. These two Jews purchased a burial ground from Thomas Cookson, chief burgess of Lancaster City. The two Jews were Isaac Nunes Henriques and Joseph Simon. They were neighbors on the southwest corner of Penn Square. Henriques had been in town since about 1746, having first arrived in Georgia in 1733

and then come from New York where he had lived since 1736. Joseph Simon had come to Lancaster by 1740.

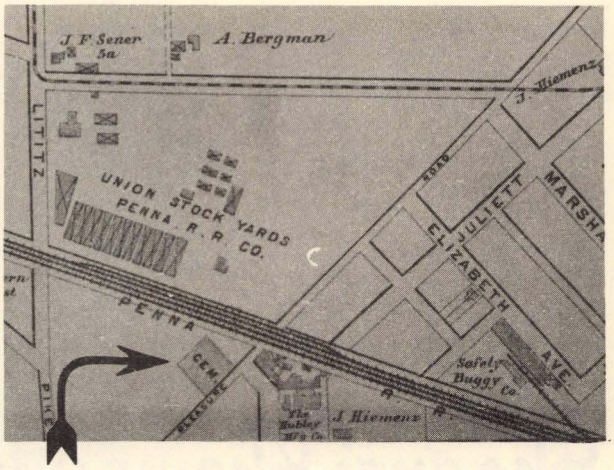
Quoting from the deed: *"Witnesseth, that said Thomas Cookson and Margaret, his wife, for the consideration of the sum of six pounds, current money of the Province aforesaid, to them in hand, paid by the said Isaac Nunus Ricus* (sic) *and Joseph Simons* (sic)*. . . have granted, bargained and sold, aliened, released and confirmed and by these presents do for themselves and their heirs fully, freely and absolutely grant, bargain and sell, alien, release and confirm unto said Isaac Nunus Ricus and Joseph Simons and to their heirs and assigns forever, all that certain piece or parcel of ground situated in the Township of Lancaster, in the said County; to have and to hold the said piece of ground . . . for ever In Trust for the Society of Jews settled in and about Lancaster, to have and use the same as a burying ground."* (Record Book B, pp. 441-442, Lancaster County Court House.)

The question is why was a burial ground purchases at this particular time? In New York, the Jews at first were not allowed to buy a burial ground, but later, due to a death, they were granted permission. In Philadelphia, Nathan Levy purchased a burial ground only after one of his children had died. We can reach the same conclusion about Lancaster.

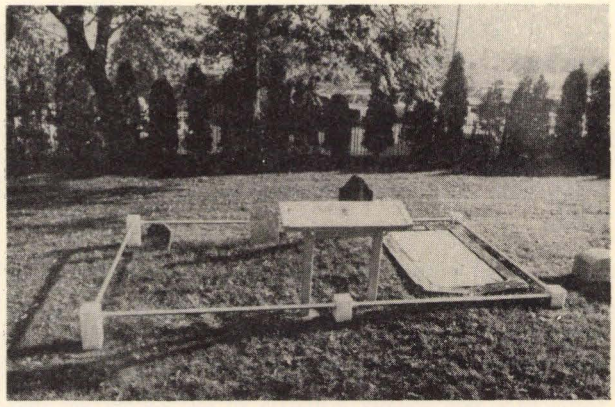
Research indicates that Joseph Simon was unmarried in February of 1747. This eliminates the theory that he purchased the cemetery to bury an infant son who lies beneath an undated stone, the oldest in the cemetery. It is believed that Simon's parents were never in America. Therefore, it is logical to assume that Simon had no one to bury in February of 1747.

This theory is further supported by the fact that Simon's name is the second on the deed and not the first. Indeed, by 1747 Simon may not have been in a financial position to purchase the ground. One could conclude that it was Isaac Nunes Henriques who had reason to purchase the cemetery. As a neighbor of Simon and a fellow Jew, Henriques would quite naturally include Simon on the deed.

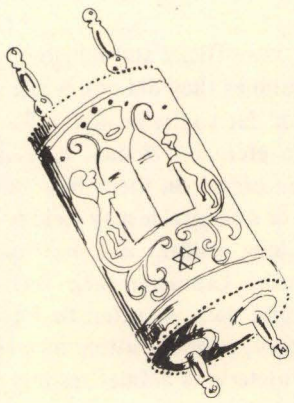
Henriques was married, and his wife is known to have been alive in 1733. The date of her death and place of burial are unknown. Perhaps she died in Lancaster in 1747. Or, perhaps, they had a child who died. Quite frankly, we may never know; there are only five gravestones that date from earlier than 1849, and none of these stones is from the Henriques family. It is possible that someone else is buried there and there was never a stone, or that the stone has long since disappeared. For example, Joseph Solomon's wife Bilah's date and place of burial are unknown.



Old Lancaster city map showing Henriques-Simon (Shaarai Shomayim) Cemetery. Notice how Pleasure Road ran from Liberty Street, across railroad tracks into Manheim Township. Entrance to old section of cemetery was on Pleasure Road.



Joseph Simon family plot with historical marker display.



18th CENTURY BURIALS

The five oldest gravestones in the Lancaster cemetery are as follows:

HIAM (?) SIMON
1753? or 1759?
"Here lieth Haim an infant son of Joseph,
May his soul rest in peace"

The facts indicate that this son of Joseph and Rosa Simon died at or near birth in 1753 or 1759.

* * * * *

"Here lieth the body of Joseph
Solomon who departed this life
on Friday, the ninth day of
February, Anno Mundi, aged
sixty-eight in the year 1777.
May his soul rest in peace."

Joseph Solomon was the uncle of Rosa Bunn Simon. He lived in Lancaster from about 1746 until his death. His wife, Bilah, was alive in 1741 but had died by 1777. She may have been buried next to her husband. There is no record of when or where she died, or of the place of her burial.

* * * * *

"Here lieth the remains
of Rachel Etting, wife
of Solomon Etting, who
departed this life on
January 14, 1790."

Rachel Etting was a daughter of Simon who married Solomon Etting in 1783. She died young and her husband then remarried and moved to Baltimore.

* * * * *

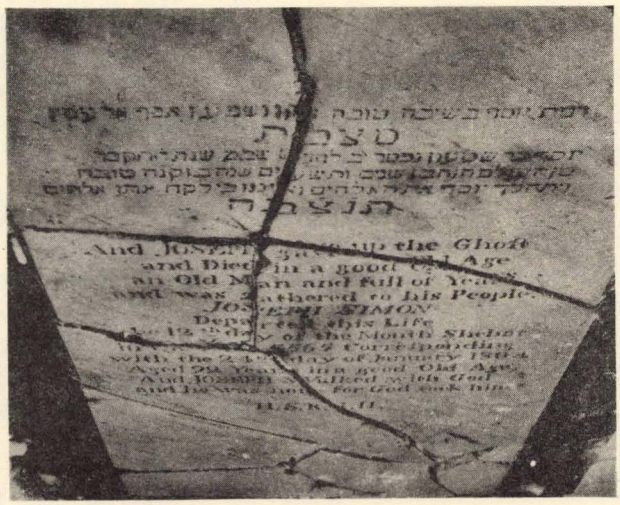
"The body of Mrs. Rou
Simon, wife to Mr.
Joseph Simon, who
departed this life
the 3d day of may 1796
in the 68th year of her age."

Rosa Bunn Simon was the wife of Joseph Simon.

* * * * *

"And Joseph gave up the Ghost,
and Died in a good Old Age
An Old Man, and full of Years
and was gathered to his People.
Joseph Simon
Departed this Life
the 12th day of the month
Shebot, in the year 5565,
Corresponding with the 24th
day of January, 1804, aged
92 years, in a good Old Age
'And he walked with God, and
he was not: For God took him.'"

Joseph Simon was, of course, the co-founder of the cemetery.



Flat ground level tombstone of Joseph Simon.

Joseph Simon's family plot showing original bar fence around plot. (see short post and rod just to right of Rosa's stone. Picture taken 1931. From left to right- Hiam Simon, Rachel Simon Etting, Rosa Bunn Simon and Joseph Simon.



OTHER POSSIBLE BURIALS

Those five tombstones are the only evidence of eighteenth-century burials in this colonial cemetery, but it would be naive to believe that no other Jews died in Lancaster between 1747 and 1804. Research has determined that Sarah Simon, a daughter of Joseph's died in 1771. There is room between Hiam's 1753 (or 1759) stone and Rachel's 1790 stone for Sarah to lie in an unmarked grave. It is also known that a child of Levy Andrew Levy (a Lancaster resident and nephew of Simon), died in 1783. Additionally, Rosa Bunn Simon's father, Solomon Hiam Bunn, had lived in Lancaster, was known to be in Philadelphia in 1752, but the date and place of his death are unknown. All these Jews may have been buried here, but been lost to the historian.

The Simons, Solomons and Levys were the only longtime residents among the colonial Lancaster Jewish community. Other Jews who may have died here may have been transported to Philadelphia or New York for burial. This possibility is very likely, in as much as after 1783 it was obvious that Lancaster would lose its Jewish community, and that therefore the care of the graves in future years was uncertain.

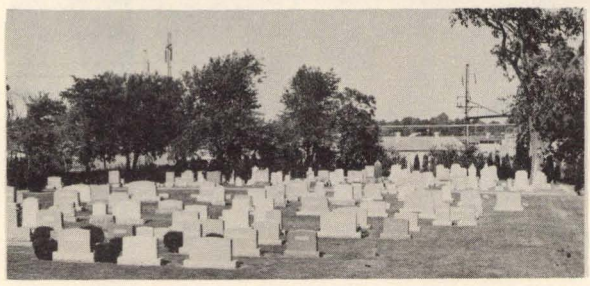
POST SIMON YEARS

With the death of Simon, the Jewish community of Lancaster became non-existent. Indeed, there was absolutely no one to care for the graves. Rebecca Gratz, the granddaughter of Joseph Simon, wrote on November 5, 1837: "I remember & feel a yearning to view the old Lancaster Homestead . . . and felt offended that it should have fallen into strange hands as long as one of his children survived who might have been sheltered by its roof . . . but dissensions crept in . . . and when the good old man was gathered to his fathers . . . there was no son to reign in his stead . . . the last day I spent in Lancaster I visited his tomb . . . the fence was broken, cows were grazing among the high grass & weeds that covered it . . . and I came away sorrowful."

There is no way to know who, if anyone, was buried in the Jewish Cemetery from 1804 to 1849. Its existence was known to Lancastrians, and certainly any Jew who died in Lancaster during that period could have been buried there. As in the Joseph Simon era from 1747 to 1804, there was no congregation or similar organization to keep burial records. The city and state governments kept no such records. Those buried in unmarked graves will always remain unknown.



Cemetery, looking northeast from main gate 1930. Note railroad water tower toward which the now closed Pleasure Road had gone. Pleasure Road was removed from the city map, and Shaarai Shomayim gained 15 ft. on the southeast side. Notice also the private hedges that formerly enclosed each family plot.



Shaarai Shomayim Cemetery 1976

Lancaster newspapers were read for obituaries for the period 1804 to 1850. No deaths of local Jews were reported. The first documented burial was that of Julia Rosenstern Stern, wife of Eli Stern, whose tombstone provided the date of September 6, 1849. So far no other documentation on her or her husband has been found.

Known burials from 1849 to 1860 include: Moses Kahn, 1855; Isaac Riesser, 1856 (this date is known only because permission to bury him was granted in the minutes of the Congregation); Jacob Herzog, 1858; and Caroline (Mrs. Joseph) Eckstein, 1859. There certainly were others, as there are no fewer then ten old stones that cannot be read.

The oldest cemetery map that has survived was drawn about 1890. On it are names for stones which cannot be read or dated. A check of public records has yielded some of their dates. In addition, on this early chart are eight plots marked "unknown," This leads to some speculation. Does the term "unknown" mean that someone was buried there, but could not be identified in 1890? Or were these plots sandwiched between known burials and hence there was the risk of finding someone if they tried to bury there? All such unknown graves have or had no stones.

There are six distinct burial zones in the cemetery. Area one was the Joseph Simon family plot with its known four burials from 1753 to 1804. Area two is the plot of Joseph Solomon who died in 1777.

The third area covered two types of burials. It is an area of single rather than family grave plots. It was here that the early German immigrants of the 1840's and 1850's buried their dead. As someone died, they took the next adjacent grave plot. Also in this area are many children who died between 1850 and 1909. The burial of adults in this area ended about 1880.

The fourth area, still in the old part, is comprised of 4- and 8-grave family plots. Burials in this area seem to have started in 1880. Children or strangers, who required single plots, were buried in the third area during this period. Many of these family plots had their own private hedges.

The fifth area is comprised of 2-, 4- and 8-grave family plots in the part of the cemetery purchased in 1910 and in areas gained by renovations. The sixth area was purchased in 1978. It is 6000 square feet adjacent to existing land which will assure adequate space for several generations.

CEMETERY CHRONOLOGY

Apparently, when the German immigrants found the old cemetery, it was in poor shape. Evidence indicates that they put up a wooden fence and gate. The man most responsible for obtaining and fixing up the cemetery was Jacob Herzog, Shaarai Shomayim's first President.

The Occident, Isaac Leeser's Philadelphia Jewish periodical, in October, 1855, reported that Herzog for $300 secured ownership of the cemetery from "unauthorized hands."

CEMETERY REFERENCES IN EARLY MINUTES

The early German minutes of the Congregation make several references to the cemetery. From these minutes we learn:

October, 1855 – Money was needed for the cemetery.

October 19, 1856 – President reported that Isaac Riesser, a non-member, was buried for a fee of $10.

February 2, 1858 – Jacob Herzog had died. Congregation stated that it owned the cemetery. Apparently the widow Herzog was not too cooperative.

February 8, 1858 – Two members of the Congregation were authorized to remove the old locks of the cemetery and put new ones on. (This was the first reference to a gate and fence around the cemetery.)

September 22, 1861 – It was decided to purchase a metal gate for cemetery.

December 17, 1866 – Cemetery to be cleaned up in the spring.

March 29, 1868 – Repairs to cemetery were authorized.

March 15, 1869 – Congregation trustees given responsibility for cemetery upkeep.

June 6, 1870 and April 9, 1871 – Cemetery fence (still wooden?) to be whitewashed.

May 18, 1873 – $15 was donated from Philadelphia to help clean up cemetery.

May 24, 1874 – $10 was authorized to paint the fence again.

June 17, 1874 – Non-member Joseph Ostheim was allowed to bury a child for $20. The fee had been lowered from $40.

On August 18, 1878, the Daily Evening News carried the following article:

"Vandalism at the Hebrew cemetery.

We are informed on the most reliable authority that the vandalism practiced at the Hebrew cemetery in the northeastern part of this city, is becoming unendurable. Not only are cows and cattle driven into the enclosure to pasture, but tombstones are broken down and defaced by some ruthless hand that is evidently moved by something more than thoughtlessness — by

the worst of deviltry and malice. Fortunately those interested in the proper keeping of this burial place have a clue to the outlaws who are perpetrating these indecencies, and if the evidence of their guilt can be fastened upon them they will be dealt with in the severest manner, as they deserve to be."

Today we are still victums of vandalism, although cows are no longer the culprits.

The minutes from 1880 to 1916 are lost, so we lose track of the cemetery for a number of years. We do know that money was always a problem. A letter granting a raise to $40 per year to Joseph Goodersdorf for caring for the cemetery has survived. The only income was from sale of grave plots and whatever the Congregation budget could afford. Maintenance was not charged to survivors of those buried. In later years a Perpetual Care Cemetery Fund would be started, from which the interest would be used to care for graves.

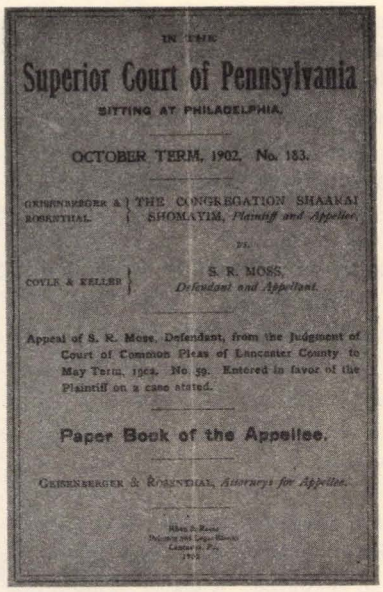
On November 16, 1886, Mr. Horace Moses of Philadelphia realized where his great-grandfather Joseph Simon was buried. He writes: "Enclosed please find cheque for fifty dollars to be used for the repairs to the Jewish cemetery of Lancaster in which my great grandfather Joseph Simon is interred." Money from a trust he set up is still received yearly by the Congregation.

COURT CASE

With the founding of additional Congregations in the 1880's in Lancaster, our Congregation felt it in its best interest to formally establish its ownership of the cemetery. The original deed in 1747 left the burial grounds to "the Society of Jews settled in and around Lancaster." Certainly all Jews in and around Lancaster did not belong to Congregation Shaarai Shomayim. Perhaps this point was brought to our attention by non-Congregational members.

In any event, a "test" case was started in the Lancaster County courts by members of the Congregation led by Solomon R. Moss. It was Mr. Moss's position that he was a Jew "in and around Lancaster" and that therefore he had the right to be buried there free of charge. In effect, he stated that Shaarai Shomayim had no right to assume ownership and charge $50 for burial plots.

We are fortunate to have a copy of the Paper Book of the Appellee (Shaarai Shomayim) whose case was handled by the law firm of Lionel Geisenberger and Rabbi Isidore Rosenthal. The position of the Congregation was:


IN THE

Superior Court of Pennsylvania

SITTING AT PHILADELPHIA.

OCTOBER TERM, 1902. No. 183.

GEISENBERGER & ROSENTHAL | THE CONGREGATION SHAARAI SHOMAYIM, *Plaintiff and Appellee.*

vs.

COYLE & KELLER | S. R. MOSS, *Defendant and Appellant.*

Appeal of S. R. Moss, Defendant, from the Judgment of Court of Common Pleas of Lancaster County to May Term, 1902. No. 59. Entered in favor of the Plaintiff on a case stated.

Paper Book of the Appellee.

GEISENBERGER & ROSENTHAL, *Attorneys for Appellee.*

Paper Book of the Appellee, prepared by Geisenberger and Rosenthal, for appeal of Cemetery Legal Case, 1902.

"That said society of Jews prior to the year 1856, took and had and since the incorporation of said society, said Congregation Shaarai Shomayim, has taken and had entire management and control and exercised exclusive ownership and possession of said burial ground described in the [Simon and Henriques] deed, has fenced and enclosed the same, and expended large sums of money in its care and maintenance and has sold and continues to sell lots and graves in said cemetery for the purpose of raising the necessary funds for its care and maintenance. That none of the heirs of Isaac Nunes Henriques or Joseph Simon have since said incorporation [of Congregation Shaarai Shomayim] made any claim whatever to said burial ground. That there was no other society of Jews incorporated or in existence at the time of the incorporation of Shaarai Shomayim (in Lancaster)."

The Court of Common Pleas of Lancaster County, May Term, 1902, ruled in favor of the Congregation. Mr. Moss then appealed to the Superior Court of Pennsylvania sitting in Philadelphia. On March 12, 1903, the judgement of the lower court was upheld, and we quote in part the opinion of W.D. Porter:

"the heirs of the grantor [Henriques and Simon] have no interest direct or remote in the property. The beneficial interest passing under this grant did not vest in all members of the Hebrew race, without regard to their place of domicil, nor did it vest in the individual members of that race who resided about Lancaster. 'The Society of Jews, settled in and about Lancaster . . . clearly indicates a religious society, organized for the purposes of their faith . . . There was at the date of this

grant a society of Jews in Lancaster, which then held religious services in the house of Joseph Simon,and which regularly continued its organization, worshipping in various places, until 1856, when it became duly incorporated [as Shaarai Shomayim]. We are of opinion that this Congregation has the exclusive right to control this land for purposes of burial."

One of the court's assumptions may have been false. There do not appear to have been regular services held in Lancaster after the death of Simon. However, in 1903, the information evidently was that there were services. It could have made a difference if that tie between worship in Simon's home and Shaarai Shomayim was known to be non-existent.

After ownership was legally determined, the Congregation purchased additional land from H. Z. Rhoads for $2,000. This parcel, acquired on July 25, 1910, on the western side, almost doubled the size of the cemetery.

Running along the southeast side of the cemetery was Pleasure Road. This road was access to a water tower that stood along the railroad tracks. By 1917, the City had taken off its map that portion of Pleasure Road. Therefore, the cemetery gained half of the land, or a strip 15 feet by about 400 feet. It would not be until 1960, however, that the fence on the southeast side would be moved to enclose this land.

In 1917, a new entrance was built from Liberty Street to the new section of the cemetery. Previously, to enter the cemetery, one would travel on the now closed Pleasure Road to an entrance in the center of the north side of the old section. The present ornate gate and Congregational name was erected. Also in 1917, it was decided to set aside one-third of the proceeds from the sale of grave plots for maintenance of the cemetery.

From as early as 1915, a fund had been growing to build a mortuary chapel. By 1929, $783 was in that fund, but the Congregation dropped the idea and used the money to help pay for the 1929 organ.

In 1931, the private hedges that enclosed most family plot were removed to the fences. This gave the entire cemetery privacy. In 1943, another hedge was moved back to the northeast wall, yielding additional burial ground. In 1954 a fire destroyed a wooden storage shed, and a cinder block one was built.

In 1954, it was decided to bill heirs $5.00 per year for each grave for which perpetual care was not purchased. In 1972, $150 perpetual care was made mandatory, and efforts were made to convert those still paying $5.00 per year. New shrubs and trees were planted along the new roadway created when the fence was moved fifteen feet to the southeast.

In 1976, a new storage shed was built. The Simon family plot has been enclosed with a bar fence and an historical marker erected with the story of Joseph Simon and pictures of the Simon stones when they still could be read. In 1978, 6000 square feet of additional land was purchased for $5000. This new ground will provide a final resting place for several generations.

Today the census of the forth oldest Jewish cemetery in America is approaching 400. Shaarai Shomayim is proud of the care it has given its departed loved ones.



Rabbis

Congregation Shaarai Shomayin



Rabbi
Morris Ungerleider
1863-1934
1884-1889

Rabbi
Clifton Harby Levy
1867-1962
1892-1894

Rabbi
Isidore Rosenthal
1872-1954
1894-1920

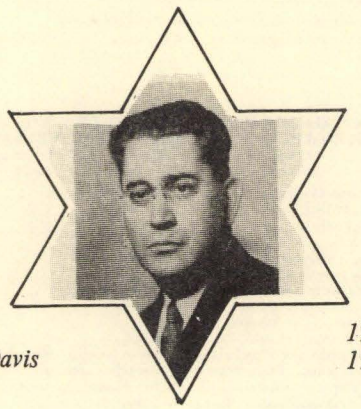
Rabbi
Morris H. Youngerman
1899-1924
1921-1923



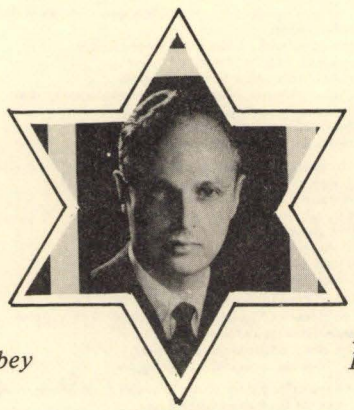
Dr.
Nathaniel Cantor
1898-1957
1923-1925



Rabbi
Raphael Goldenstein
1885-1933
1925-1927



Rabbi
Daniel L. Davis
D.D.
1904-1974
1927-1947



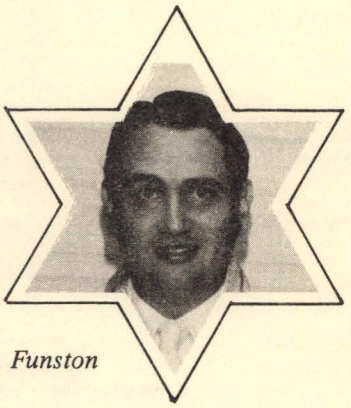
Rabbi
Lester Roubey
Ph.D., D.D.
1915-
1947-1952



Rabbi
Wm. A. Sanderson
1925-
1953-1955



Rabbi
Samson A. Shain
D.D.
1906-1976
1956-1976



Rabbi
Stanley R. Funston
1937-
1976-1979

"Know Before
Whom
Thou Standest"

WITH APOLOGIES TO KING DAVID, SWEET SINGER OF ISRAEL

ODE TO THE UNITED STATES ON ITS BICENTENNIAL AND TO THE REDEDICATION OF ITS PEOPLE TO THE PRINCIPLES OF THE DECLARATION OF INDEPENDENCE



Rabbi Samson A. Shain - Photo taken in the last week of Oct. 1975.

We bless America at all times,
praise of it is ever in our mouths.
We glory in its democratic system,
let the world hear and rejoice.
Exalt our Republic with us;
let us extol its name together.
We turn to its branches for justice,
and they grant it to us;
and from all dictatorships they preserve us.
We contemplate the great of our Presidents and are radiant;
and in our hearts there is a feeling of pride.
Here was a disadvantaged who called,
and the Nation responded;
from most of his troubles it delivered him.
The representatives of the people camp around their citizens and rescue them.
Taste and see how goodly is our Land: happy the subjects who reside in it.
Respect the arm of the Law, you its inhabitants,
for those who respect it lack no protection.
Repudiators of the Covenant of our Founding Fathers are reduced to despair,
but those who live justly, peace of soul is their lot.
Come, Sons of America, listen to its Sages,
they will teach you what to do for your country.
Who is the individual who longs for life, who desires years of contentment?
He who guards himself from deceit, his mouth from slander.
Shuns deception and tends to loving kindness; lives at peace with his neighbor.
The eyes of the Administration are on those who obey the Law,
its ears attentive to their demands.
The face of the judges turns against violators of the Law,
to fine and confine them.
Wrongdoers cry in their consciousness of transgression;
the judges hear and are merciful.
America is close to the needy; the unfortunates it helps.
Though the troubles of the righteous be many,
the Government will deliver them from most.
Keeping all their rights and possessions intact; not one of them is lost.
The evil doing of the wicked is his deathblow;
he who abominates rules will totter.
The Government supports its strangers and foreigners;
all who take refuge under it shall not want.

In commemoration of the approaching 200th anniversary of the Declaration of American Independence, I find it fitting to compose the lyric poem below, in the language of the Hebrew Bible from which came the inscription on the Liberty Bell, "Proclaim liberty throughout the land unto all the inhabitants thereof." The ode is an alphabetical, acrostical paraphrase of Psalm 34. I have added an English translation and am happy to be able to publish it in our Bulletin, in the first month of our Bicentennial year, 1976.

RABBI SAMSON A. SHAIN.

מִזְמוֹר לְאַמֵּרִיקָה, לִקְרַאת יוֹבֵלָה הַמֵּאתַיִם וּלְהִתְקַדְּשׁוּת אוּכְלוּסֶיהָ לְעִקָּרוֹנוֹת שֶׁל הַצְהָרַת עַצְמָאוּתוֹ.

בְּבַקָּשַׁת סְלִיחָה מֵאֵת הַמֶּלֶךְ דָּוִד, נָעִים זְמִירוֹת יִשְׂרָאֵל.

גְּרְסָה חֲמִשִּׁית שֶׁל סֵפֶר תְּהִלִּים, פֶּרֶק ל״ד.

אֲבָרְכָה אֶת אֲמֵרִיקָה בְּכָל עֵת, תָּמִיד תְּהִלָּתָהּ בְּפִי.

בְּשִׁיטָתָהּ הַדְּמוֹקְרָטִית תִּתְהַלֵּל נַפְשֵׁנוּ, יִשְׁמְעוּ כָּל הָעוֹלָם וְיִשְׂמָחוּ.

גַּדְּלוּ לָרְפּוּבְלִיקָה אִתָּנוּ, וְנָרוֹמְמָה שְׁמָהּ יַחְדָּו.

דָּרַשְׁוּ מִסְנִיפֶיהָ צֶדֶק וְיִתְּנוּכֶם, וּמִכָּל רוֹדָנוּת יִשְׁמְרוּכֶם.

הֶרְהַרְנוּ עַל גְּדוֹלֵי נְשִׂיאֵינוּ וְנָהַרְנוּ, וּבִלְבָבֵנוּ רֶגֶשׁ כָּבוֹד.

זֶה נָכֶה־גּוֹרָל קָרָא, וַהֲלְאֹם עָנָה, וּמֵרוֹב צָרוֹתָיו הוֹשִׁיעוֹ.

חוֹנִים נְצִיגֵי הָאוּמָּה סָבִיב לְאֶזְרָחָיו וַיְחַלְּצוּם.

טַעֲמוּ וּרְאוּ כִּי טוֹבָה אַרְצֵנוּ, אַשְׁרֵי הַגָּרִים הַיּוֹשְׁבִים בָּהּ.

יִרְאוּ זְרוֹעַ הַמִּשְׁפָּט, תּוֹשָׁבֶיהָ, כִּי אֵין מַחְסוֹר הַגָּנָה לִירֵאֶיהָ.

כּוֹפְרֵי בְּרִית אֲבוֹתֵינוּ הַמְיֻסָּדִים רָשׁוּ וְנִדָּכְאוּ, וְהַחַיִּים בֶּאֱמוּנָתָם שְׁלֵוַת נֶפֶשׁ מְנָת חֶלְקָם.

לְכוּ בְנֵי אֲמֵרִיקָה, שִׁמְעוּ לְגִבּוֹנֶיכֶם, סִיעַ לְמַדְיָנָה יְלַמֵּדוּכֶם.

מִי הָיְחִיד הַכּוֹסֵף לְחַיִּים, אוֹהֵב שָׁנִים לִשְׂבוֹעַ בְּחֶלְקוֹ.

נוֹצֵר נַפְשׁוֹ מִמִּרְמָה וּפִיו מִדֶּבָּה.

סָר מֵהָרַע וְעֹשֶׂה לְחֶסֶד, חַי בְּשָׁלוֹם עִם רֵעֵהוּ.

עֵינֵי הַהַנְהָלָה לְשׁוֹמְרֵי חֹק, וְאָזְנֶיהָ אֶל דְּרִישׁוֹתֵיהֶם.

פְּנֵי הַשּׁוֹפְטִים בְּמַחֲלְלֵי הַדִּין, לְעָנְשָׁם וּלְאַסְרָם.

צָוְחוּ עֲבָרֵינִים כִּי פָשָׁעוּ, וְהַדַּיָּנִים שָׁמְעוּ וְחָמָלוּ.

קְרוֹבָה אֲמֵרִיקָה לַזְּקוּקִים לִישׁוּעָה, וְאֶת הָאוּמְלָלִים תַּעֲזוֹר.

רַבּוֹת הַצָּרוֹת שֶׁל יִשְׁרֵי דֶרֶךְ, וּמִכֻּלָּן תַּמְלִיטֵם הַשָּׁלָטוֹן.

שׁוֹמֶרֶת זְכוּיוֹתֵיהֶם וְנִכְסֵיהֶם, אֶחָד מֵהֶם לֹא יֹאבָד.

תְּמוֹתַת רָשָׁע רָעָתוֹ, וְתוֹעֲבֵי חֲלָכָה יְמוֹטוּ.

תּוֹמֶכֶת הַמֶּמְשָׁלָה בְּגֵרֶיהָ וְזָרֶיהָ, וְלֹא יֶחְסְרוּ כָּל הַחוֹסִים בָּהּ.

ש. א. שַׁיין

A PSALM FOR SHAARAI SHOMAYIM ON THE OCCASION OF ITS APPROACHING ONE HUNDRED AND TWENTIETH ANNIVERSARY

(With apologies to David, King of Israel, diplomat, soldier, musician and poet who lives and has not died.)

Sing forth, O pursuers of justice, to Shaarai Shomayim;
it is fit that truth seekers acclaim it.
Praise it with the organ;
with the guitar sing to it;
sing it a new song;
play sweetly with the fiddle.
For the doctrine of our house of learning is right
all its activities are hewn to the line.
Its trustees desire honesty;
the devotion of its officers is known to all.
By the utterances of its Rabbis faithfuls of Israel are formed,
in the works of their spirit their people find comfort.
They heap up the waters of Judaism like a mound,
offering challenges to their membership.

The Jewish and non-Jewish communities appreciate the Rabbis of Shaarai Shomoyim;
all who come to their Sanctuary are inspired.
For they speak, and the Congregation learns;
they hold forth, and it feels the Presence.
Shaarai Shomayim frustrates tendencies to coolness of spirit,
bring to naught inclinations to apathy.
What Shaarai Shomayim teaches endures forever,
the words of its pulpit, for many years.

Happy the people whose House of Prayer is Shaarai Shomayim;
the Jews it takes to be its own.
Its Rabbis watch from their cathedras;
they see all who need their guidance.
From their Study they gaze
on all the sick who require visitation -
They hearten them,
pray for their complete recovery.

No House of Prayer can prosper with too little Torah and too little activity;
and no House of Assembly thrive without the loyalty of its
Trustees, Officers and Rabbis;
money alone is false hope for support;
all its "business" provides no staying power.

Truly the eye of its Rabbis is on those who thirst for the word of the Lord,
who wait for the Rabbis faithful care,
to save them from despair,
and satisfy their lust for life.
The hope of Israel lies in a Temple like Shaarai Shomayim,
it is our prop and stronghold.
in it our soul rejoices,
in its atmosphere we trust.
May its goodness be upon us,
as we look forward to its blessings.

In commemoration of the approaching one-hundred-twentieth anniversary of Shaarai Shomayim, I found it fitting to compose in Hebrew, the sacred language of our Jewish people, and translate into English, the ode below, a paraphrase of Psalm 33.

RABBI SAMSON A. SHAIN.

בְּבַקָּשַׁת סְלִיחָה מֵאֵת דָּוִד, מֶלֶךְ יִשְׂרָאֵל, הַמְּדִינַאי, גִּבּוֹר הַחַיִל, הַזַּמָּר וְהַמְשׁוֹרֵר, חַי וְהַקַּיָּם.

מִזְמוֹר לְהֵיכָל שַׁעֲרֵי שָׁמַיִם לִקְרַאת שְׁנָתוֹ הַמֵּאָה וְעֶשְׂרִים.

רַנְּנוּ, רוֹדְפֵי צֶדֶק, בְּשַׁעֲרֵי שָׁמַיִם, לְשׁוֹחֲרֵי אֱמֶת נָאוָה תְּהִלָּה.

הוֹדוּ לוֹ בְעוֹגָב, בְּקִתָּרוֹס זַמְּרוּ לוֹ.

שִׁירוּ לוֹ שִׁיר חָדָשׁ, הֵיטִיבוּ זַמֵּר בְּכִנּוֹר.

כִּי נָכוֹן לֶקַח בֵּית כְּנֶסְתֵּנוּ, וְכָל פְּעוּלוֹתָיו בְּקֶו יָשָׁר.

אוֹהֲבִים מְפֻקָּחָיו כְּנוּת וֶאֱמֶת, מְסִירַת נֶפֶשׁ פְּקִידָיו יְדוּעָה לְכֹל.

בְּמוֹצָא פִי רַבָּנָיו נֶאֱמָנֵי יִשְׂרָאֵל נוֹצְרוּ, וּבִיצִירוֹת רוּחָם מִתְנַחֲמִים נוֹהֵיהֶם.

כּוֹנְסִים כְּהַר יָם הַיְּהָדוּת, נוֹתְנִים אֶתְגָּרִים לְחַבְרֵיהֶם.

יוֹקִיר אֶת רַבָּנֵי שַׁעֲרֵי שָׁמַיִם הַקָּהָל הַלֹּא־יְהוּדִי כַּיְּהוּדִי. מֵהֶם יִתְלַהֲבוּ כָּל בָּאֵי הֵיכָלוֹ.

כִּי הֵם אָמְרוּ, וְהַקָּהָל לָמַד, הֵם דִּבְּרוּ וְהוּשְׁרָה.

שַׁעֲרֵי שָׁמַיִם הֵפֵר נִטְּיָה לְקְרִירוּת נְשָׁמָה, הֵנִיא מִפְּנֵה לְאֲדִישׁוּת.

תּוֹרַת שַׁעֲרֵי שָׁמַיִם נִשְׁאֶרֶת לָעַד, דִּבְרֵי בָּמָתוֹ לְשָׁנִים רַבּוֹת.

אַשְׁרֵי הָאֲנָשִׁים שֶׁשַּׁעֲרֵי שָׁמַיִם בֵּית תְּפִלָּתָם, הַיְּהוּדִים שֶׁקִּבֵּל לְחֶבְרָתוֹ.

מְקֻתְּדָרְתָּם מְסַתְּכְּלִים רַבָּנָיו, רוֹאִים כָּל דּוֹרְשֵׁי הַדְּרָכָה.

מְחַדֵּר לְמוּדֵיהֶם מְתֻבּוֹנָנִים, רוֹאִים כָּל הַחוֹלִים הַצְּרִיכִים בִּקּוּר.

מְעוֹדְדִים כָּל לְבוֹתֵיהֶם, מְבָרְכִים אוֹתָם בִּרְפוּאָה שְׁלֵמָה.

אֵין בֵּית מִדְרָשׁ מַצְלִיחַ בְּמִעוּט תּוֹרָה וּפְעוּלָה, וְאֵין בֵּית תְּפִלָּה נָצִיל בְּלִי הִתְמַסְּרוּת מְפֻקְּחָיו. פְּקִידָיו וְרַבָּנָיו.

שֶׁקֶר הַמָּמוֹן לְבַד לְתוּשִׁיָּה, וּבְרֹב מַשָּׂא וּמַתָּן לֹא יִמָּלֵט.

הִנֵּה עֵין רַבָּנָיו לְצַמְּאִים לִדְבַר ד׳, לַמְיַחֲלִים לְחַסְדּוֹ.

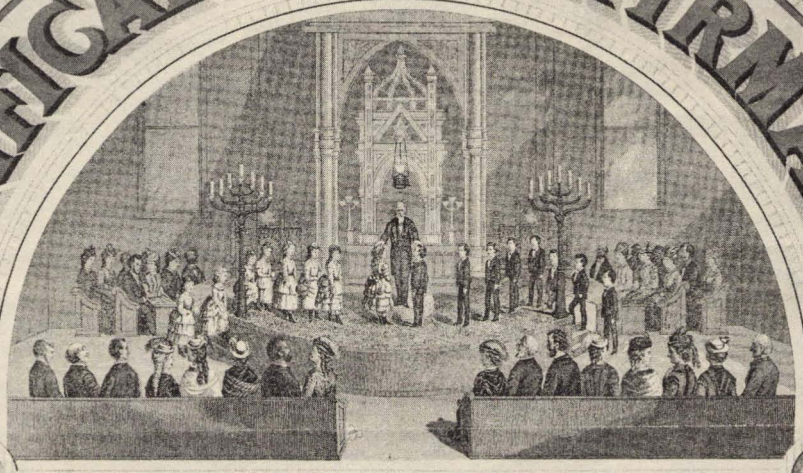
לְהַצִּיל מִיֵּאוּשׁ נַפְשָׁם, וּלְהַשְׂבִּיעַ תְּשׁוּקָתָם לְחַיִּים.

תִּשׁוּעַת יִשְׂרָאֵל בְּמִקְדָּשׁ כְּשַׁעֲרֵי שָׁמַיִם. מִשְׁעֲנֵנוּ וּמִשְׂגָּבֵנוּ הוּא.

כִּי בוֹ תָגֵל נַפְשֵׁנוּ, בַּאֲוִירָה שֶׁלּוֹ בָּטָחְנוּ.

תְּהִי טוּבָתוֹ עָלֵינוּ, כַּאֲשֶׁר צִפִּינוּ לָהּ.

CERTIFICATE OF CONFIRMATION.



THIS IS TO CERTIFY

That **Cecelia Pioso** was duly confirmed in the presence of the Congregation Shaaray Shomaim at Lancaster Penna on the Sixth day of Sivan 5648 1888 by the undersigned,

Bruno Ostrich — Prest
Albert Rosenstein Secy.

Morris Mayerleider
Minister of the Congregation

MOTTO.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

Prov XXII. 1



CONFIRMATION CLASS – 1888

Sitting left to right; Helen Lederman, Cecilia Pioso, Carrie Loeb, Estelle Joseph
Standing; Nettie Strauss, Rabbi Ungerleider, Minnie Stein

Confirmation Classes...

Through the Years and Previously Unpublished Photographs

It was most unfortunate that no formal record of Confirmation classes was kept until the 1920's. Classes prior to that date are known only if a picture was located or if the local newspapers happened to write an article on the service. Thus, although classes were not held each and every year, some of the years which are missing may have actually had a class. Starting with 1926, the date after the class date refers to the issue of the Temple Bulletin that contains that classes' picture, roster and married names.

1878 (no picture)
Newspaper reports that three girls, not named were confirmed and that this was the second confirmation service ever held. First class was probably no earlier than 1876.

1884 (no picture)
Moses Greenbaum
Clarence Hirsh
Clementine Pioso
Rhea Pioso
Jennie M. Reece
Eli Stein
Louis Stein
Ida B. Strauss

1888 (picture)
Estelle Joseph
Helen Lederman
Carrie Loeb
Cecilia Pioso
Minnie Stein
Nettie Strauss

1893 (no picture)
Clara E. Gansman
Carrie Gershel
Hettie Gorta
Adela Lederman
Flora V. Ostheim
Bertha Pioso
Gertrude L. Rau
Florence S. Rosenstein

1895 (picture)
Sigmund Albert
Oscar Fox
Hilda Gansman
Jennie Goldberg
Miriam Lederman
Harry Levy
Lewis Levy
Clara Ostheim
Flossie Pioso
Helen Rosenstein

1896 (no picture)
Names unknown

1898 (picture)
Bertha Fox
Bertha Gershel
Gussie Gorta
Esther Jaffee
Monroe Levy
Emma Pirosh
Dora Rosenthal

1900 (picture)
Dorothea Albert
Irene Levy
Albert Moss
Anna Pirosh
Gertrude Rosenthal

1901 (no picture)
Estelle Astrich
Hilda Lurio
Samuel Lurio
Flossie Marx
Adeline Weill

1902 - no class

1903 (no picture)
Irma Hirsh
Milton Levy
Mary Lurio
David Rosenthal
Beatrice Weill

1904 - no class

1905 (no picture)
Harold Geisenberger
May Grootfield
Dora Lurio
Miriam Rosenthal

1906 (picture)
Gertrude Astrich
Mignon Brash
Frank Levy
Olga Pirosh
Selma Sondheimer
Blanche Weill

1907 - no class

1908 (no picture)
Florence Cohn
Minett Dembo
Rita Goldberg
Fannie Levy
Blanche M. Lyons
Rosa Moss
Fannie H. Ryder

1909 - no class

1910 (no picture)
Mary Cohn
Helen S. Frank
L. Herbert Geisenberger
Leo Lichtenstein



CONFIRMATION CLASS – 1895
Seated: Miriam Lederman, Clara Ostheim, Jennie Goldberg, Flossie Pioso. Standing: Oscar Fox, Lewis Levy, Helen Rosenstein, Rabbi Isidore Rosenthal, Hilda Gansman, Sigmund Albert, Harry Levy.



CONFIRMATION CLASS – 1898
Standing: Berta Fox, Unknown, Rabbi Rosenthal, Monroe Levy, Berta Gershel, Seated: Dora Rosenthal, Unknown, Emma Pirosh. Two girls, Gussie Gorta and Ester Jaffee are the unidentified individuals.



CONFIRMATION CLASS – 1900
Standing; Dorothea Albert, Rabbi Isidore Rosenthal, and Irene Levy. Seated: Albert Moss, Gertrude Rosenthal and Anna Pirosh.



CONFIRMATION CLASS – 1906
Olga Pirosh - rear left
Frank Levy - rear 2nd from left
Gertrude Astrich - rear 2nd right
Blanche Weill - rear right
Selma Sondheimer - left front
Rabbi Rosenthal - sitting
Mignon Brash - right front

Mary Lichtenstein
Gertrude M. Lurio
Adrian H. Ryder
Arthur Adler Sondheimer
Rose P. Weill

1911 - no class

1912 (no picture)
Bertram M. Astrich
Elsie Lang
Adaline L. Lurio
Rachel Elsie Lurio
Julius Lyons
Leane Rich Rosenthal
Sylvia Samler

1913 - no class

1914 (no picture)
Anna Hirsh Cohn
Ella Lyons
Rosalie Marx
Albert Rosenstein
Louise Siesel

1915 - no class

1916 (picture)
Jacques Herts Geisenberger
Sigmund Charles Lurio
Max Myer Lyons
Bernice Helen Rosenthal
Lawrence Max Samler

1917 - no class

1918 - no class

1919 (no picture)
Edith Ansel
Mildred Sylvia Frank
Carolyn Rosenstein Goldberg
Robert Harold Lichenstein
Albert Bernard Rosenthal
Jean S. Rosenthal
Jeanette Theresa Strauss

1920 - no class

1921 (no picture)
Hortense Goldberg Baer
David Max Eichhorn
Helma Martha Holzman
Israel Philip Newberg

1922 - no class

1923 (picture)
Bessie Canter
Janet Clafter
Helen Eichhorn
Robert Granat
Sadie Harlem
Solomon Holzman
Pauline Katz
Libbie Levin
Herbert Levy
Blanche Lurio
James Rosenthal
Eva Shear
Bernice Steinfeldt
Eugene Strauss
Annabelle Weinberg
Robert Yablonovitz
Simon Yablonovitz

1924 - no class

1925 (no picture)
Ethel Apteker
Ruth Booth
Ruth Eisenberg
Helen Karp
Alexander Korn
Augustus Loeb
Fannie May
Reba Miller
Beatrice Proler
Ira Rubenstein

1926 – MAY 1976
Louis Brisk
Frances Eisenberg
Bernice Isecovitz
Pearl Karp
Beatrice Korn
Alexander Loeb
Barnard Mishkin
Marie Shear
Arthur Steinfeldt

1927 – APRIL 1976
Lucille Clafter
Sylvia Edelson
Fannie Jacobs
Helen Levy
Eleanor Miller
Sara Yablonovitz

1928 – (picture)
Arthur S. Golden
Sanford Manheimer
Charlotte Margoshes
Albert Shear
Jeanette Shear
Lillian Sisking

1929 - no class

1930 – DECEMBER 1975
Leo R. May
Abraham Yablonovitz
Lucille Yablonovitz

1931 – NOVEMBER 1975
Irwin Forman
Roland A. Loeb
Norton Louis Solomon
Theodore L. Stein
Rosabelle Yablonovitz

1932 (no picture)
Annette Berman
Robert B. Chodos
Louisa Lazarus
Pauline Lazarus
Robert L. Miller
Ruth M. Pomerantz

1934 (no picture)
Betty A. Chodos
Ruth R. Huppert
Richard A. Lazarus
Helen J. Levy
Esther A. Mishkin

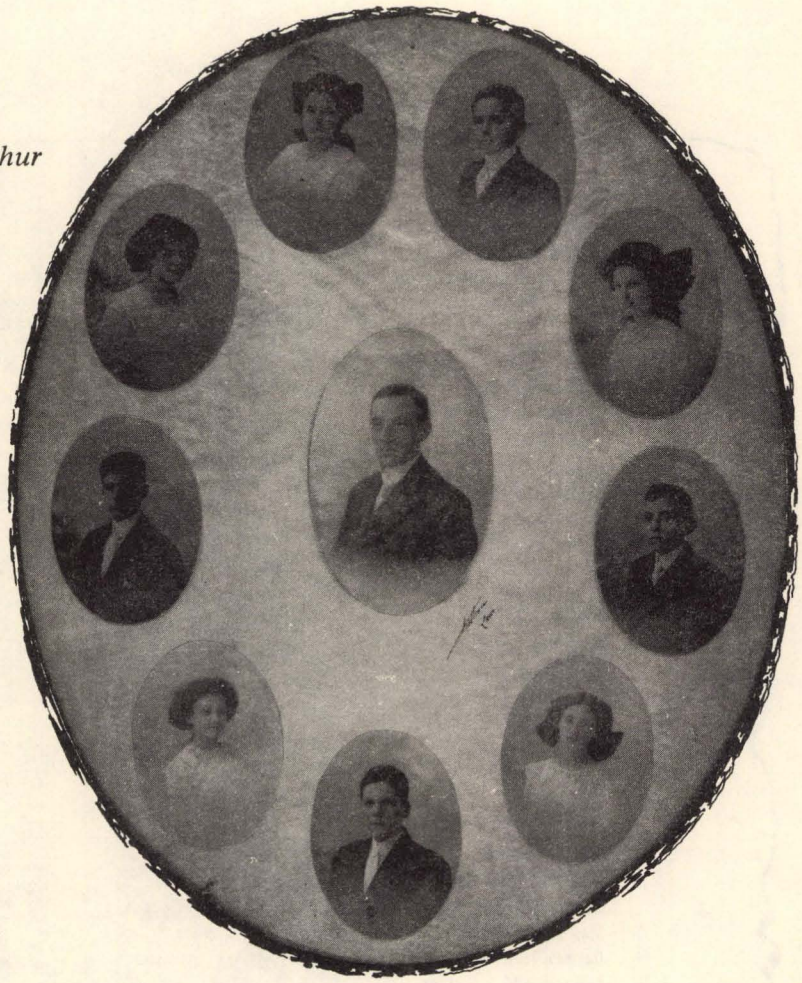
1935 – APRIL 1974
Beatrice L. Cohn
Carolyn Jacobs
Corinne E. Kahn
Ruth Loeb
Selma Ludwig
Elaine C. Miller
Leonard H. Peitzman

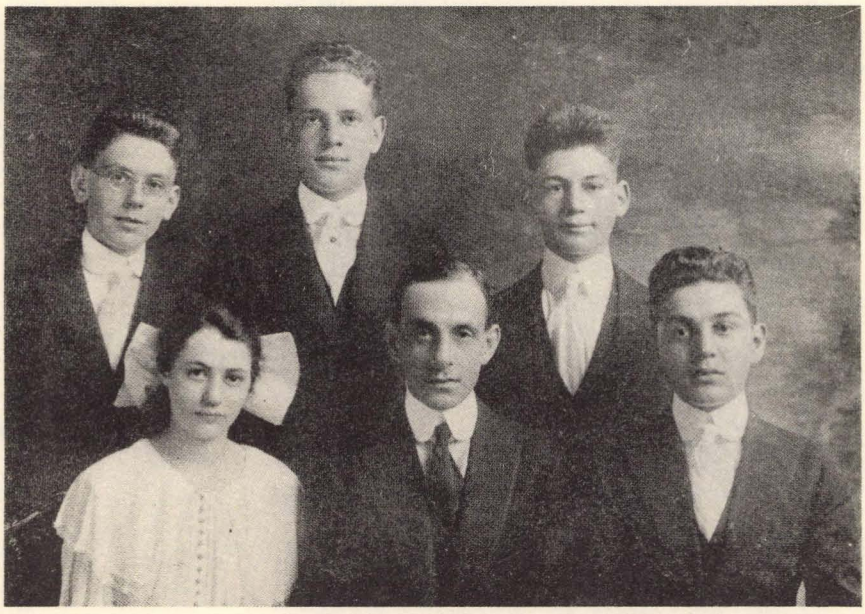
1936 – MARCH 1974
Audrey E. Chertcoff
Herbert S. Elins
Irving Frank, Jr.
Miles F. Goodman, Jr.
Dorothy R. Kranich
Selma S. Solomon
Franklin S. Stein
Sylvan H. Stein

1937 – JANUARY 1974
Norton B. Eisenberg

CONFIRMATION CLASS 1910

Clockwise from top right: Leo Lichtenstein, Gertrude Lurio, Arthur Adler Sondheimer, Helen S. Frank, L. L. Herbert Geisenberger, Mary Lichtenstein, Adrain H. Ryder, Rose P. Weill, Mary Cohn, Rabbi Isidore Rosenthal is in center.





CONFIRMATION CLASS 1916

Front: Bernice Helen Rosenthal, Rabbi Isidore Rosenthal, Lawrence Max Samler
Rear: Jacques Herts Geisenberger, Sigmund Charles Lurio, Max Myer Lyons

Beatrice Rineer
Zola L. Shear
Dorothy C. Steinfeldt

1938 – FEBRUARY 1974
Margaret L. Acker
Rita Berman
Robert M. Elins
Alberta R. Feldser
Helen Louise Gansman
Hannah Jacobs
Harriet K. Kahn
Evelyn L. Lapkin
Minna Lestz
Jean Louise Loeb
Adrienne H. Miller
Percy S. Shoemaker
Shirley G. Wainer
Sanford A. Wilson
Janet Helen Yablonovitz

1939 – JUNE 1973
Floramae Gerson
Arline Hoffman
Doris A. Stein
Rosemarie Wagar
Adele Yablon

1940 – APRIL 1973
Marian J. Krane
Rhoda J. Krane
Gerald P. Rolfe

1941 – FEBRUARY 1973
Sally Hoffman
Zelda Lebed
Helen Lurio
Patricia Myers
Arline Rabinowitz
Alvin Trilling

1942 – OCTOBER 1972
Ethel Berman
Girard Brady
Barbara Cantor
Baruch J. Davis
Carolyn Moss

1943 – JUNE 1972
Marianne Isenberg
Paul E. Kessner
Irene Betty Lapkin
Elaine Lestz
Sibyl Elaine Levin
Phyllis D. Stein

1944 – MAY 1972
Pauline E. Carmin
Elaine J. Cohn
Ann S. Edelson
Anne Jacobs
Elliot N. Krane
Z. Alan Loss
Pauline Myers
Marsha E. Romanoff
Beryl R. Sherman
Rosemary Strauss
Lora Sussman
Morton Trilling
Edith G. Yoffee
Frances J. Yoffee
Jane T. Zweifler

1945 – APRIL 1972
Vera B. Brady
Arthur Kimmel
Doris Minkoff
DeVera Myers

1946 – JANUARY 1972
Lawrence S. Cantor
Jacques H. Geisenberger, Jr.
Joy Roberta Levine
Irwin D. Moss
Estelle Sklar
William H. Stein
Marilyn Andrea Wolf

1947 – JUNE 1971
Phyllis L. Cantor
Frederick Cohn
Frank K. Kessler
David M. Kessner
Herbert S. Stein

1948 – APRIL 1971
Ann Geisenberger
Jacqueline Lois Goberman
Sari Lee Guffenberg
Betty Joan Stein

1949 - no class

1950 – MARCH 1971
Gabrielle Aronsohn
Barbara J. Cannon
Carol S. Giltman
Elaine L. Giltman
Sidney F. Lurio
B. Harry Silver, Jr.
Donald H. Stein

1951 – JANUARY 1971
Edward Cahn

1952 – NOVEMBER 1970
Marilyn Loss
Betty Morse
Jere Roth
Frederic Silver
Robert Wascou

1953 – OCTOBER 1970
Bette Louise Allison
Nadine Sandra May
Toby Florence Milberg
Rosalind Roth

1954 - no class

1955 – APRIL 1970
Samuel B. Rothman
Charlotte Gay Weinstock
Vicki Weisberg
Stuart Wolnek

1956 – FEBRUARY 1970
Shelia Allison
Stephanie Estreicher
David Halpern
David Law
Roslyn Lyons
Gale Mary Parman
Stephanie Louise Rambach
Marcia Richman
Robert Slotkin
Carol Solomon

1957 – JANUARY 1970
Carol Alboum
James Brener
Sandra Chaitt
Douglas Feltman
Andrew Sheren

1958
George S. Harlem
P. Alan Loss
Sandra Mae Orzack
Yaakov Avram Saturen
Nancy M. Shapiro
Richard D. Wagar

1959
Mark E. Gilbert



CONFIRMATION CLASS OF 1923

Bottom row, left to right: Libbie Levin, Helen Eichhorn, Sadie Harlem, Blanche Lurio
Second row: Annabelle Weinberg, Rabbi Morris Youngerman, Eva Shear
Third row: Janet Clafter, Herbert Levy, Bessie Canter, Soloman Holzman, Pauline Katz, Robert Granat, Bernice Steinfeldt
Top row: James Rosenthal, Robert Yablonovitz, Eugene Strauss, Simon F. Yablonovitz

1960 – NOVEMBER 1969
Peggy Baer
Samuel Barnett
Dorey Feltman
Therese Gottscho
Frances Guffenberg
Diane Jaspan
Marjorie Parman
Irving Rachstein
Linda Roth
Regina Slotkin
Susan Solomon

1961 – OCTOBER 1969
David A. Brener
Brad J. Brodsky
James H. Ellison
David N. Halperin
Barbara Sue Halpern
Hermine Michelle Law
Paula E. Shain
Paul E. Sheren
Carol M. Stone

1962 – OCTOBER 1962
Stuart H. Loss
Lee A. Melen
Herbert Migdon
Michael Gary Proler
Dennis S. Robbins
Alex Joel Sater III
Joyce Hope Shain
Marilyn Irene Wascou

1963 – APRIL 1964
Andrew I. Belsinger
Barbara Ann Ellison
Clifford Alan Firestone
Nikki Rae Roth
Kathy Oelbaum
Valerie Rambach
Carol Ann Sulzberger
Patricia Leslie Finkelstein
Jeffrey Lee Greene

1964 – JUNE 1964
Kathie Blank
Martha Brodsky
Alan Gilbert
Richard Greenstein
Martin Hurwitz
Steven Kimmel
Rosanne Miller
Beth Myers
Judy Peitzman
Harry Rosman
Philip Sater
Judy Shain

1965 – OCTOBER 1965
Ralph A. Ellis
Phyllis Joan Friedman
Arnon Eli Garonzik
Steven W. Gottscho
Mitchel Levy Loeb
John H. Perlis
Frances Elizabeth Proler
Deborah Janice Slater
Betsy Carol Steinsnyder
Alan David Stone
Ellen F. Wascou
Benjamin Eli Zimmerman

1966 – JUNE 1966
Terry Lee Belsinger
Robert D. Blank
Richard A. Bloom
Nancy Elaine Ellison
Kenneth H. Firestone
Elan D. Garonzik
Carol F. Greene
Perry A. Stiefel
Constance Ann Wainer

1967 – OCTOBER 1967
Jean Susan Burdick
Carol Ann Friedman
Joel Michael Hurwitz
Steven Migdon
Roberta Ann Peitzman
Bruce Michael Silverstein

1968 – SEPTEMBER 1968
Maxine Gillman
Richard A. Gottscho
Jill Greenstein
Frank P. Homburger
Lois Ann Laynor
Anne S. Lazarus
Jessica J. Loeb
David Miron
Beth Perlis
Peter E. Singer
Pamela Wainer
David J. Wise
Judith S. Zimmerman

1969 – SEPTEMBER 1969
Pamela Baer
Robert Myles Ellison
Jay Alan Kravits
Ben Lazarus
Laurie Solomon
Shelley Stiefel
Elaine Fay Sulzberger
Deborah Wise

1970 - no class

1971 – OCTOBER 1971
Marsha-Jo Baron
Margaret S. Ellison
Eve A. Homburger
Michael P. Lazarus
Michael H. Orstein
Scott D. Silverstein
Jonathan Slater
Debra L. Wainer

1972 – SEPTEMBER 1972
Gwen Goldfarb
Lewis Aaron Moses, II

1973 – NOVEMBER 1973
Kellie Chaitt
Dore H. Feifer
Steven J. Geisenberger
David Hahn
Aaron Pallas
Nanci Prial
Robert Richin
Stephen H. Sugarman

1974 – SEPTEMBER 1974
Steven Michael Leapman
Cindy Faye Machles
Sharon Lee Moses
David Paul Rubinsky
Steven Michael Steinsnyder

1975 – JUNE 1975
Robin Abrahams
Amy Marcia Feifer
Ronald P. Garonzik
Emily Lucy Germain
Mark Sheffer
Darren W. Oleski
Paula Silverstein

1976 – SEPTEMBER 1976
Peter H. Freedman
Robert A. Geisenberger
Joni B. Moss
Steve Seidman
Beth E. Sheffer

1977 – OCTOBER 1977
Stacey L. Feifer
Margaret Hoffinger
Michael Adam Kane
Vicki Lazarus
David Oleski
Joseph Ira Pallas
Joseph L. Slotnick

1978
Shari Gayle Abrahams
Lynn Geisenberger
Lisa Jill Moss
Susan Ellen Steinsnyder

1979
Mirah Ada Germain
Jonathan David Kane
Tracy Lynn Machles
Abby Ellen Orstein

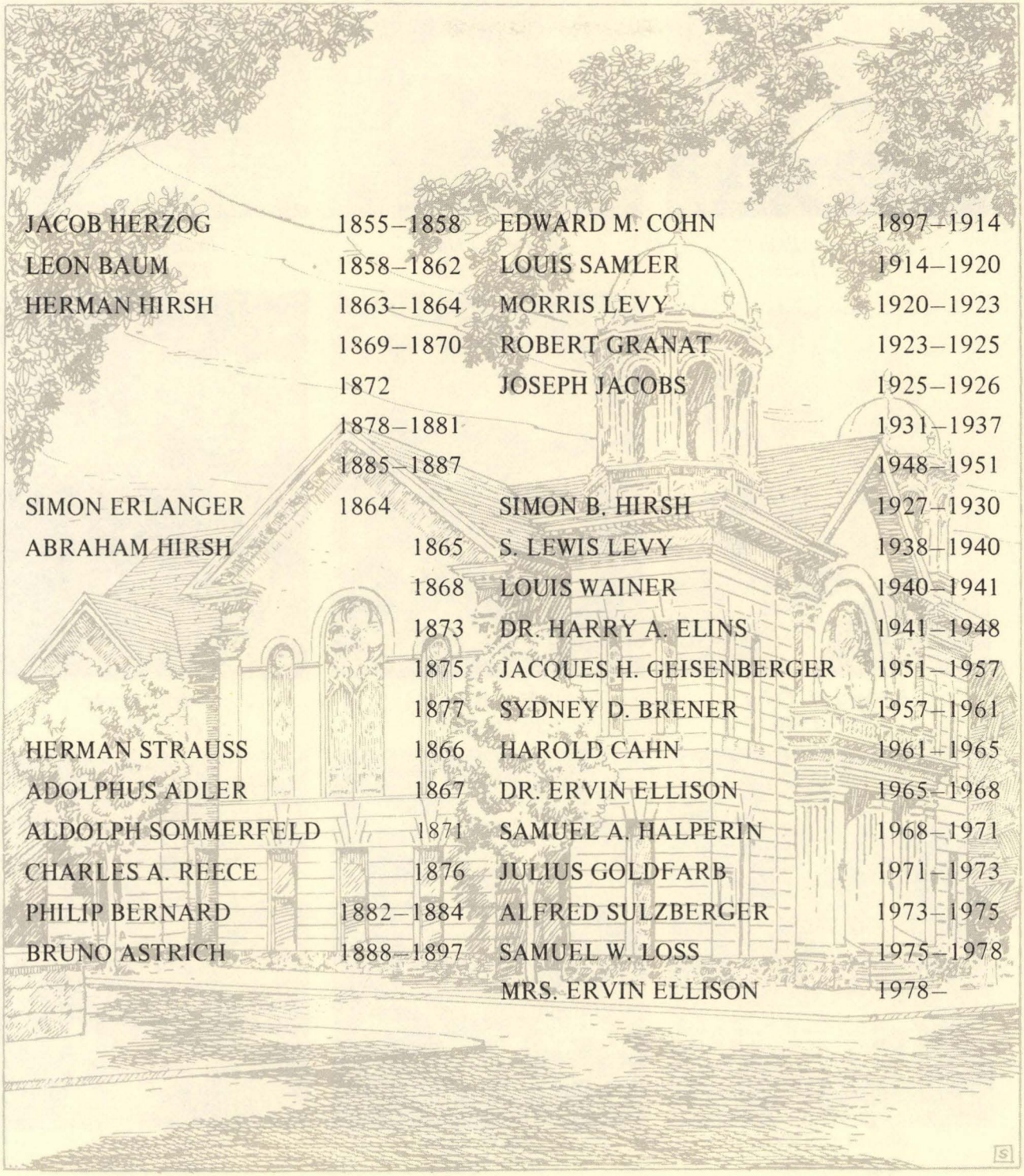
Presidents

Temple Auxiliary/Sisterhood

MRS. HANNAH (ALBERT) ROSENSTEIN	1894–1910 ?
MRS. SARAH (EDWARD M) COHN	1911?–1918
MRS. SARAH (ALBERT) ROSENSTEIN	1918–1921
MRS. DORA (BENJAMIN) LURIO	1921–1929
MRS. ESTELLE (BENJAMIN) CHODOS	1929–1932
MRS. IRMA (DANIEL) MANHEIMER	1932–1933
MRS. ESTELLE (BENJAMIN) CHODOS	1933–1936
MRS. RUTH (SAMUEL) MORRIS	1936–1940
MRS. DOROTHY (HARRY) CHERTCOFF	1940–1941
MRS. DOROTHY (LEON) JACOBS	1941–1942
MRS. HARRIET (MAX) CHAITT	1942–1943
MRS. HELEN (HARRY) KIMMEL	1943–1945
MRS. ELIZABETH (SAMUEL) KRANE	1945–1947
MRS. ELEANOR (ALLEN) ALBOUM	1947–1948
MRS. EDYTHE (MAURICE) WEISBERG	1948–1950
MRS. FANNIE (SYDNEY) BRENER	1950–1952
MRS. RUTH SHARPLESS	1952–1953
MRS. AUDREY (MORTON) BRODSKY	1953–1954
MRS. LEAH (JOHN) HOGAN	1954–1956
MRS. ELAINE (ROBERT) PROLER	1956–1958
MRS. ANN (HAROLD) CAHN	1958–1960
MRS. MARGOT WILSON	1960–1962
MRS. REBA (ALFRED) GOTTSCHO	1962–1964
MRS. JEAN (ERVIN) ELLISON	1964–1966
MRS. IDA (MARTIN) JASPAN	1966–1968
MRS. SHIRLEY (MAC) KIMMEL	1968–1969
MRS. ROSALIND GEISENBERGER	1969–1970
MRS. SIVIA (NORMAN) LAZARUS	1970–1972
MRS. SUSAN (WALTER) BAER	1972–1974
MRS. REBA (ALFRED) GOTTSCHO	1974–1976
MRS. VIVIEN (CHARD) PERKINS	1976–1977
MRS. ROSANNE (DAVID) SELFON	1977–

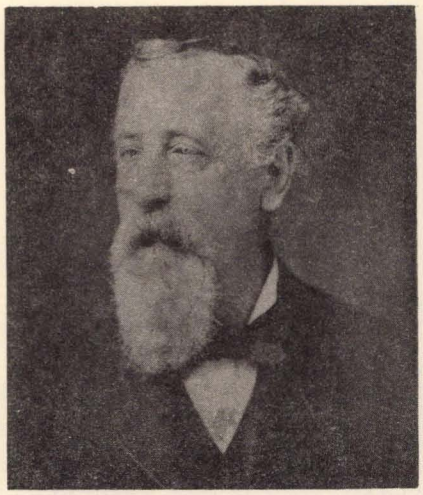
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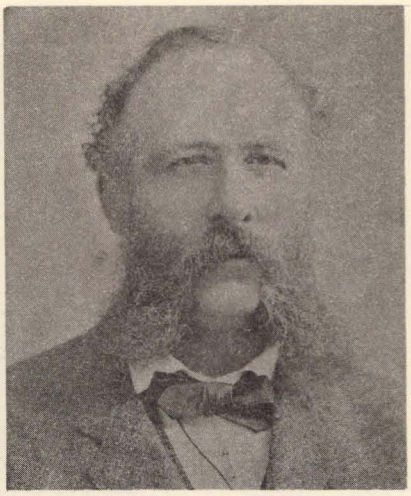


JACOB HERZOG	1855–1858	EDWARD M. COHN	1897–1914
LEON BAUM	1858–1862	LOUIS SAMLER	1914–1920
HERMAN HIRSH	1863–1864	MORRIS LEVY	1920–1923
	1869–1870	ROBERT GRANAT	1923–1925
	1872	JOSEPH JACOBS	1925–1926
	1878–1881		1931–1937
	1885–1887		1948–1951
SIMON ERLANGER	1864	SIMON B. HIRSH	1927–1930
ABRAHAM HIRSH	1865	S. LEWIS LEVY	1938–1940
	1868	LOUIS WAINER	1940–1941
	1873	DR. HARRY A. ELINS	1941–1948
	1875	JACQUES H. GEISENBERGER	1951–1957
	1877	SYDNEY D. BRENER	1957–1961
HERMAN STRAUSS	1866	HAROLD CAHN	1961–1965
ADOLPHUS ADLER	1867	DR. ERVIN ELLISON	1965–1968
ALDOLPH SOMMERFELD	1871	SAMUEL A. HALPERIN	1968–1971
CHARLES A. REECE	1876	JULIUS GOLDFARB	1971–1973
PHILIP BERNARD	1882–1884	ALFRED SULZBERGER	1973–1975
BRUNO ASTRICH	1888–1897	SAMUEL W. LOSS	1975–1978
		MRS. ERVIN ELLISON	1978–

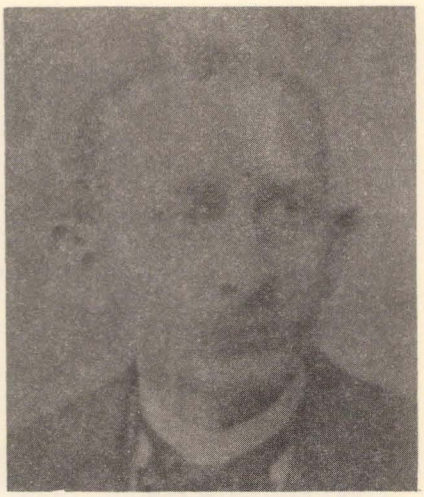
Presidents



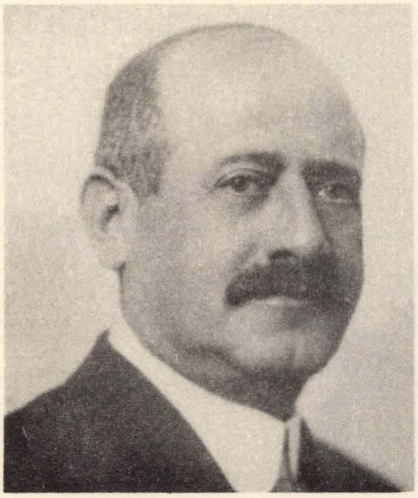
Herman Hirsh
1829–1889



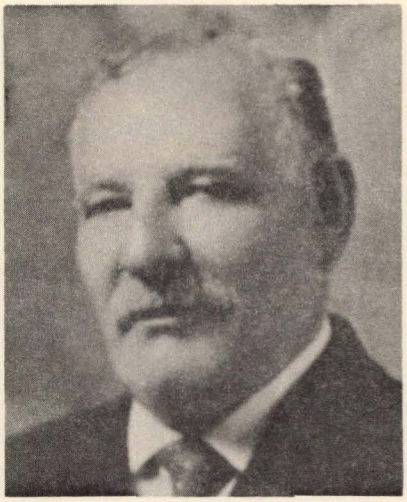
Abraham Hirsh
1828–1905



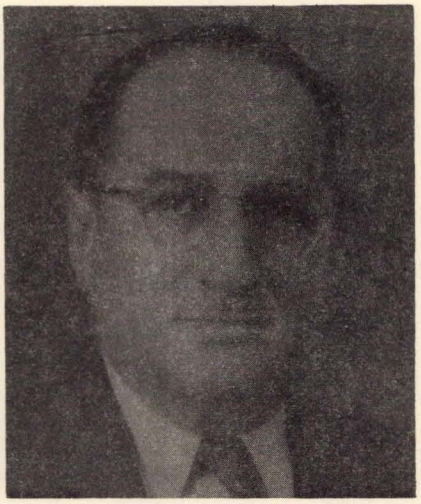
Bruno Astrich
1853–1897



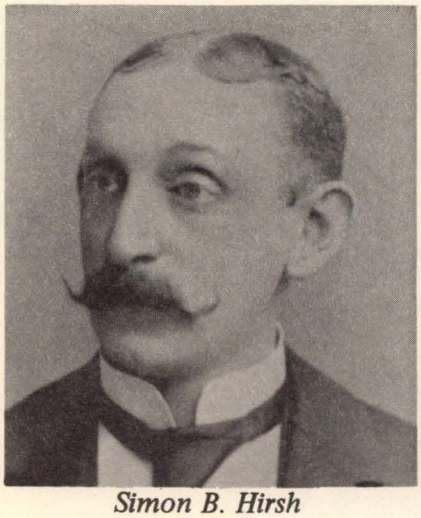
Edward M. Cohn
1854–1916



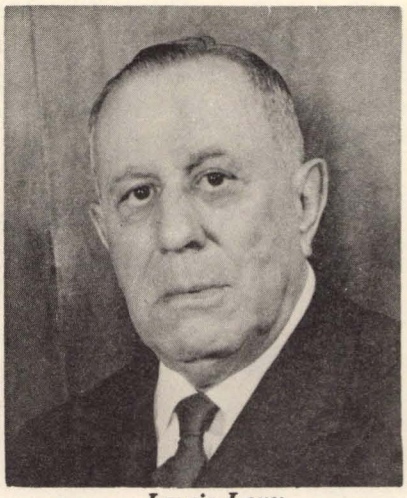
Morris Levy
1851–1931



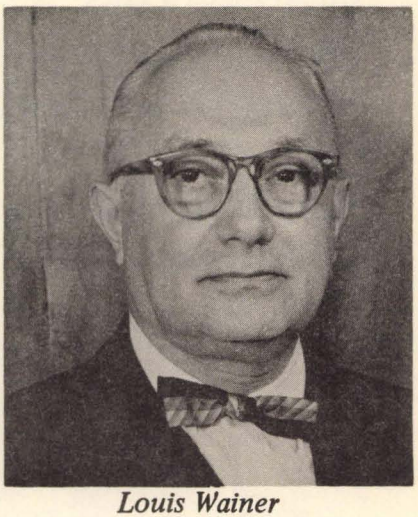
Joseph Jacobs
1883–1951



Simon B. Hirsh
1859–1934



Lewis Levy
1874–1965

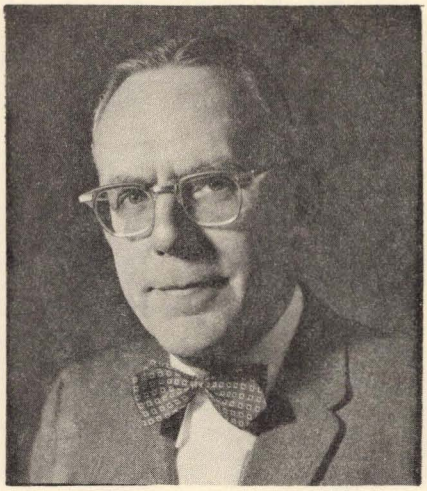


Louis Wainer
1898–1965

Presidents



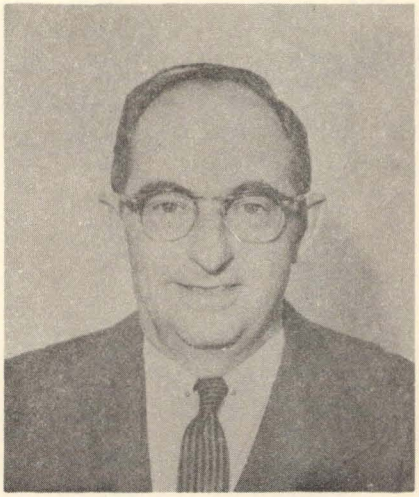
Dr. Harry A. Elins
1896–1979



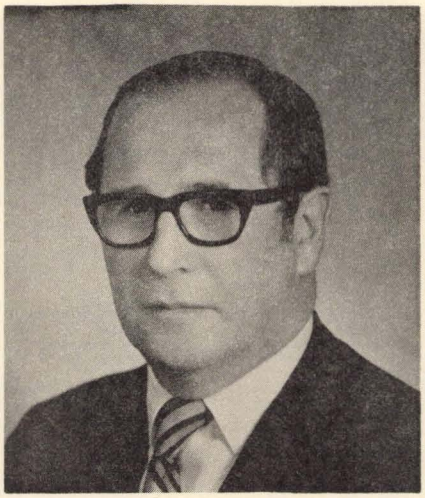
Jacques H. Geisenberger
1901–1970



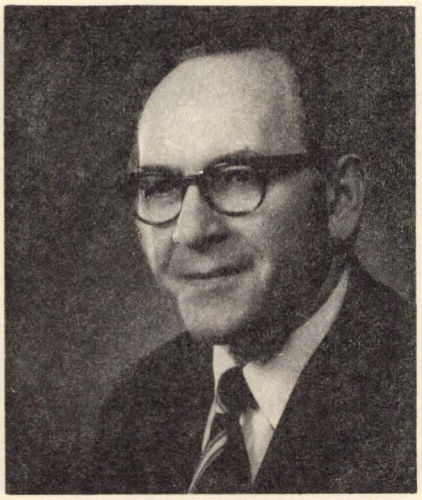
Sydney D. Brener



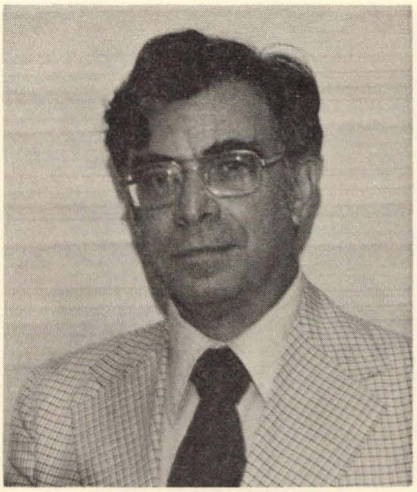
Harold Cahn



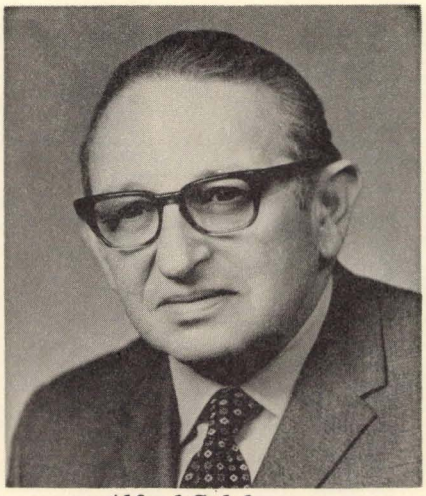
Dr. Ervin Ellison



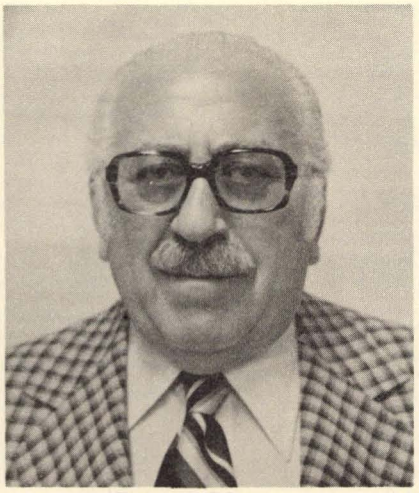
Samuel A. Halperin



Julius Goldfarb



Alfred Sulzberger



Samuel W. Loss

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1888—Rabbi Morris Ungerleider on Pulpit of Orange Street Synagogue.



Joining Rabbi Isaac Mayer Wise (seated in front), the founder of Reform Judaism in America, at a Rabbinical Conclave in Atlantic City, New Jersey in 1898, are three Rabbis with Lancaster ties. Standing (circled) left to right: Rabbi Isidore Rosenthal (1872-1954, served Lancaster from 1894-1920); Rabbi Israel Aaron (1859-1912, born in Lancaster); and Rabbi Clifton H. Levy (1867-1962, served Lancaster from 1892-94).