

February 20th,
1918.

Faculty of the Hebrew Union College,
Cincinnati, Ohio.

Gentlemen:-

Owing to the limited time at my disposal for the submission of my graduation thesis, and the large amount of data, which I have gathered, it was physically impossible for me to present all those aspects of Jewish life, for which I have ample data, and which I should have desired to treat; and will complete in the next few weeks.

I am submitting the subjoined chapters, and trust that they will prove satisfactory.

In view of the fact that I shall in the next few weeks have occasion to complete my study of the remaining phases, which properly belong in a historical treatment of the Cincinnati Jewish community, may I request your permission to add to this thesis the remaining chapters.

Sincerely yours,

Barnett R. Buchner

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Enc 2/67

THE JEWISH COMMUNITY
OF
CINCINNATI.
AN HISTORICAL STUDY.

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CHAPTER I.

Jewish Communal Organization in
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Jewish Communal Organization

Introduction.

Jewish life is a continuum -as such its study reveals a remarkable development lasting over a period of many thousand years.

While the Jews were a political nation living as an independent or even subjugated people on their own soil Palestine, their life problems were simple when compared to the difficulties they encountered as a result of Dispersion. In the Diaspora the problem of the Jewish community as a social group, the heirs of a common inherited life was one of adjustment - political, economic, social, religious, and cultural, to the laws and life of the people in whose midst they were cast. This process of adjustment took on a dual aspect. (1) To obey the laws of the state in whose midst they were permitted to dwell, this was an adjustment to environment and (2) to continue to perpetuate and develop as a people, in an organic way, their own life value which they had inherited. This second was an inner adjustment.

Though the Jew could be compelled because of his subjugated condition to adjust rapidly to the laws of the land, its topographical, cultural, political and economic conditions; or for fear of survival it was not always so simple a task to make the inner adjustment of perpetuating certain life values because of their indigenous characters and their total dependence upon the existence of an independent Jewish state and territory - such for example were the conditions that gradually caused ~~the Temple~~ the Synagog to supplant the Temple, prayer to take the place of

Sacrifice, Beth Hamidrash for Academies of learning, modification of Jewish Biblical and Mishnaic Law in the hands of the Talmudic Rabbis.

The form and content of adjustment were always dependent on the theory of nationalism and sovereignty which held sway in the lands where Jews were exiled to, or which in the course of their wanderings they emigrated to. We shall see that these were of such a nature as to permit the Jew in almost every instance, whether the law of the land shut the Jews up in Ghettos and restricted their physical, cultural, and economic freedom, or gave the Jew liberty to participate in the various aspects of national life of state, that in all instances the laws of sovereignty were of such a nature as to permit the Jews to live as an integrated and organic community. i.e. A life within a larger life where the Jews not only set their own standard of life, but also followed them.

They lived in densely populated areas for they were ^{and} both by instinct/Talmudic law a gregarious people - subject to the same laws, opportunities and privileges, holding property in common, sharing the same racial and religious heritage and what is more important they were regarded by their non-Jewish masters as a separate and distinct homogeneous social group.

All these factors made it possible for the Jews to form their own small and large Jewish communities called Kehillahs. This form of internal Jewish self government and "statehood", if that term may be permitted, have continued for the Jew through out the almost two thousand years of Jewish dispersion, up to the present day. Though the form has changed the principle

remains the same. This has resulted in the development in the Jewish social memory of an "apper ception" for Jewish communal organization, and of an almost instinctive sense of social responsibility of one Jew for the other - which makes for the remarkable and powerful Jewish cohesiveness and social solidarity.

The principle of

כל ישראל ערבים זה בזה

All Israel is responsible for one another. Tho at first this principle was foisted upon the Jew by the oppressive laws especially of taxation and crime to which the Jewish communities of all time have been subject, ~~to~~. It ~~has~~ as a result become woven into the social consciousness of the Jew and is now a matter of "noblesse oblige".

Tho our prime interest in this thesis must be directed to tracing the development of the growth of the Jewish community of Cincinnati which has enjoyed a history of one hundred years ¹ it is my purpose to also show that the Jew coming to live in a democratic state where the Constitution guaranteed the same rights priveleges and immunities to all people regardless of race color sex or creed - in spite of this, instead of casting off his racial, religious, cultural, and social memories and obligation, and merging completely into the new environment - the Jews who founded and developed Jewish life in Cincinnati - a typical American city quite unconsciously perhaps, working under the momentum of social memory and an inherited apperception developed in the cities of this country a form of Jewish communal life which was patterned very largely after the European Jewish communities and which endeavored to make the Jew a member of Society at large in political, economic, linguistic

1. Note first Jew came to Cincinnati in 1817.

and civic sense, and at the same time build up a form of internal organization compatible with the law of the land, and in accord with the sympathy of his neighbors, in which all aspects of his own inner group life. Religious, philanthropic, social, educational, cultural thru which the inherited life value of the Jew could be perpetuated and further developed. Thereby illustrating thru the medium of his own life experience that America does not demand, nor consider it advisable for the ethnic and religious groups which come to lay their heads in her bosom to erase from their make up, even if that were physiologically and psychically possible, all the racial memories which form so important a part of mans psychic life. To make the most of American opportunities and to serve America best - the Jews chose to develop here the vital elements of Jewish communal life.

Jewish Communal Organization
in Ancient, Mediaeval and
Modern Times.

At the rise of the Common Era there were to be found Jewish communities in most of the great centers of the then known world. In Alexandria there was a very large Jewish Community that had a comprehensive internal organizations and enjoyed many political privileges¹. In Rome and also in other Italian cities there arose/early many Jewish religious communities - the one in Rome flourished greatly under the protecting wing of the Empire. There were communities also at Salamis, Corinth, Athens, Delos, etc. at Antioch Iconium, Symrna, Ephesus and other cities on the Mediterranean Coast and in Asia Minor. In the mother country Palestine too, which even as a Roman province retained its essentially Jewish character the whole country formed one community with its center at Jerusalem where the highest religious, judicial, and executive authorities were located. The great difference however which characterized the Communities of Palestine when compared to those of the Diasporas⁵ is the fact that the former were religious communities based on a federation of Synagogs whereas the latter were political communities. For the Palestine Communities Jerusalem was the center where were located the Judicial, Religious and legislature heads. The Jewish Magistrate heads in Jerusalem were held responsible for the gathering in of all taxes levied by their Roman Masters on the Palestinian Jewish communities.

1. See Shürer Geschichte des Jüdischen Volkes im Zeitalter Jesus Christus II P. 499 ff.
XXXXXXXXXXXX

When Jerusalem fell at the onslaught of the Romans the national life of the Jews was replaced by the Communal life on which the Roman form of government was impressed. The principle of Roman sovereignty however was not to foist its own cultural, religious and social life upon the people whom they subjugated. This made it possible as Mommsen says "The Judea became depopulated and was stripped of its wealth for Judea to still remain as heretofore Jewish". The Jewish people in spite of their subjugation continued to regard themselves as a state which had lost only ¹ some aspects of its sovereignty. The Jews still had a central authority in the person of the Patriarch-Nasi to whom was granted the privilege of selecting ² the Communal officers and of levying a tax, which right on the cessation of the Patriarchate was to be transferred to the Emperor.

With the decline of Palestine as a religious and spiritual center and the rise of Babylon in Jewry, the Babylonian Jews became detached from the influence of the Palestinian Communities. They had their own head called the Exilarch or "Resh Galuta" whose authority in purely religious matters was even greater than that of the Palestinian Nasi: for example the Rabbinical ordination granted by the Resh Galuta was recognized in Palestine as well as in Babylon whereas the ordination by a Palestinian Nasi only was ³ recognized in Palestine. The Frankel ⁴ maintains that later the Exilarch lost his ³ political.

2. Aurum Coronarium

3. Sanhedrin 5a also Sabbath 54b.

4. in Monatschrift für Geschichte und Wissenschaft des Judenthums- 1853 P 29.

influence on inner Communal affairs thru becoming a State official, it still may be said that as a result of his jurisdiction over the Jeweries of Babylonia/^{and} the Persian Empire he still continued to wield a strong indirect influence in that he appointed the local Jewish magistrates and was in touch with their internal affairs.

In Palestine and in portions of Babylon and Persia these Jews lived in densely populated centers where they formed the majority of the population. Thus for example in the Jordan Valley there were no Churches to be found up to the fourth century. These Communities whether found in כפרים villages עירון cities of כרכים walled towns were composed of בני העיר full citizens - residents of more than twelve months standing יושבי העיר half citizens - residents of from thirty days to twelve months standing and transients- those who remained less than twenty days in the place.

At the head of the Community was a governing body מו"ב consisting of at least three members but usually of seven and in later time of twelve. If brothers happened to be on the same Board they both had only one vote between them. All communal officers even that of a physician were filled by appointment from the "Court" with the concurrence of the Community. The governing board even where it had absolute authority was expected to be responsive to public opinion and the wishes of the Community. Membership in the Board as well as other Communal offices was sometimes hereditary.

THE GOVERNING BOARD. This body conducted all the

affairs of the Community giving special attention to the charitable concerns of the community. It apportioned communal and municipal taxes according to the fixed regulations and also had charge of the buying and selling of communal property. It also supervised the entire social^{and}/commercial life of the people, fixed weights and measures, prices of food^{and} rates and regulations of labor and wages. It issued police regulations and looked after the peace of the community even having the right to interfere in the private affairs of the individual and when the welfare of the Community was concerned could abrogate old traditions sanctioned by usage^{and}/president. The development of the social intellectual and cultural interests of the Community also fell legitimately under the Governing Boards jurisdiction.

The titles ascribed to the heads of Jewish Communities in the cities referred to in the earlier part of this article are significant. In Rome he was called Gerusiarch or Manhig ¹חנ"ך or Parnas ²פרנס or ³הנה"ק רש"ק Rosh Hakneses. In Sicily he was designated ¹Dienchele or ²M'naal ³מנה"ל keeper of the keys of the Synagogue.

At Cologne the president of the Community was referred to as ²Judenbischof. At Speyer the Archi Synagogue was appointed by the Catholic bishop and was at the head of the Community.

The governing board was subject to the Dayan also ³called "Hakam" or Zaken who was usually appointed by the Nasi

1. Chief district Rabbi
2. Jewish Bishop
3. ~~XXXXX~~ Elder

or Exilarch and he constituted the final authority on ritual, civil and political questions. He decided in money matters unaided but in communal cases was assisted by a **בית דין** Beth-Din composed of three scholars of vote who were usually elected for life thus insuring their integrity, impartiality and respect. They did not draw a salary excepting when devoting their full time to the affairs of the Community. Their jurisdiction was over all civil ritual, religious and political matters. The other officials of the community were the **שליח צבור** messenger of Synagogue who was the leader in prayer and who was usually an unsalaried official, the **קורא** or Reader of the Biblical portion of the week at services - the **מחורגין**¹ who was entitled to compensation. In order to insure the requisite Quorum or Minyan for the service ten men called Batlanim who received a regular salary to attend. Other Minor officials were the Shulklopfer generally identified with the **שופר**² he is known in the Talmud^{as} the one who blew the Shofar at the beginning of the Sabbath. Still later he is called **מקושא דבני שטא**³ "Synagogue.Knocker" who crying "In Schul herein" knocked at the window every morning except on ninth of Ab. The **שמש** also acted as public crier in Synagog invited to the festivities, called together the Council, acted a bailiff of the court **שמש בית דין** arranged for Minyan etc.

The Community elections took place in various countries at various times but generally between Passover and

1. Dragoman

2. Sexton

3. Yer. Bezah 63 a

and Succoth.

A Community consisting of more than ten members was obliged to organize itself as a synagogal community and had to secure a synagogue the judicial religious and educational and social affairs of which were in the hands of a Committee elected from the members of the Governing board.

EDUCATIONAL INSTITUTIONS

The school like the synagogue was a communal rather than a private and congregational institution under the supervision of the Community which appointed the teachers called variously

סופר מלפנא מלמד חינוקום מקרי ינוקא Their salary was paid by the parents of the children of school age, when they could afford it, but in all cases the income was generally so small that the Community out of its public treasury contributed an addition as

צדקה¹. No one who was unmarried or under forty was ever appointed as Teacher. When the school registered forty or more the community appointed and paid for an assistant teacher called¹ כ"ס דוכנא . A second assistant was added when the school grew to fifty pupils - illustrating their almost modern belief that classes should be small if the best teaching is to be done. The private teachers were allowed - a father was expected to send his child to the neighborhood school and could not send him to any other school if ^{such a} ~~XXXXXX~~ school existed. The interesting custom of erecting the school house² adjoining the synagog grew up quite early - the school being considered as vital as the synagog.

ב"ח המדרש

BENEVOLENT INSTITUTIONS

The management of so important a Communal function

1. Relief

was in the hands of a Special Relief Committee, the Chairman of which was called a Gabbai Zdokoh¹. This Committee was generally chosen from the membership of the Board. The mere management involving no direct responsibility was entrusted in^{the} hands of one man - the levying of contributions from which women, orphans and the poor were exempt, was in the hands of two persons working together who had the right to fine delinquents. The distribution of Relief however was in the hands of at least three people - who had to decide on the amount and recipient of relief. The antecedents of those appointed to this office had to be irreproachable and for this reason was often kept hereditary. Jewish Charity was not Sectarian in its application - needy non Jews as well as Jews were to be assisted - but those who persisted in public begging were discouraged by the Relief Committee thru receiving very little. On special festival occasions like Purim on which the giving of Charity² was considered a special Mitzvah³ the poor received additional gifts. The Synagogue was also^{the} a Center of Charity distribution. Orphans^{who} were to be cared for by their guardians but in cases where there were none the local boarded them out and paid for their support.

FUNDS

Irregular or special Communal taxes to meet emergencies were levied only on those who could best afford it, The

1. Chairman of Relief
2. ~~Bill of exchange~~ ^{Bill of exchange}
3. Obligation

funds were managed by a Treasurer¹ who had to be a member of the governing body.

THE BUDGET.

included the following items of expenses.

(1) For the synagogues and its services - to which the full citizens including orphans contributed, (2) For educational institutions such as the building of schoolhouses and occasional relief of teacher to which all members of more than ^{two} /months standing contributed. (3) To the poor funds consisting of (a) the KUPPAH² supported by all members of more than one months standing (b) The Tamhuc³ like our soup kitchen supported by those of more than three months standing and (c) the burial fund supported by those of more than nine months residence. (4) Of for the public safety such as for walls, soldiers welfare etc. to which all full citizens and land owners and even orphans contributed - Talmudic scholars alone being exempted. (5) For the water works to which only those benefited contributed.

The state's taxes were apportioned among the communities which in turn divided the assessment among their members. Only scholars were exempt from the poll tax while the tax on real estate was paid entirely by property owners.

MIDDLE AGES

Until the XIII century however we have no record of any Jewish poor house or hospitals, no orphanages for

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1. 7311
 2. Weekly food distribution fund
 3. Daily distribution of meals.
 4. Israel Abraham's Jewish Life in The Middle Ages.

for the young, or almshouses for the aged. Unlike the Church which permitted these institutions to become integral and separate the Jewish communal institutions provided for everything that the Church supplied but it ^{did so without} ~~did so without~~ specialization, without delegating its duties to semi independent bodies. Thus while the ~~deacons~~ soon ceased to be the general relieving officers of the Church in cases of sickness and poverty,¹ Their Jewish proto type, the Parnassim or lay directors of the synagog retained very wide functions thru out the Middle Ages. In the Middle Ages the different Communities developed their own customs and rules of governing their Communal organizations which did not permit of centralization or the development of Ecclesiastical power of the Rabbis - tho some famous and learned Rabbis who had won world wide reputation left their impress on the practices of several generations of Jews the world over. Simon ben Zemach Duran of Algiers was one of these Rabbi whose 12 generations of Tekanoth issued in 1391 were widely accepted ^{נל} קבלום עליהם ימר חקהל

Role of Rabbi as Communal Leader.

It is interesting to note as seen above that the influence of the Rabbi called ^ר and later ^{רנ} in European countries waned toward the end of the 12 century as a Communal leader. He did not have the power wielded by the Exilarch of Babylon or Naggid of Egypt even as late as the XV century, he was independent of the Community as an unsalaried

1. The monasteries revived something of the Jewish system in the eleventh century.

2. Minhagim

official. In England before the "expulsion there was one "presbyter omnium Judaeorum Angliae" appointed by the King generally for life.

TAXES

Tho however the Jews were jealous of the rights to manager their inner Communal affairs, their internal organization was largely affected by their relations to the external powers. Their entire organization indeed revolved on the pivot of the taxes. Wherever and whenever one casts his eye on the Jewish community of the Middle Ages the observer always finds the Jews in the clutches of extortionate tax collectors. The payment of the taxes were often paid with great difficulty due to the exorbitantly high rate of the levy. In Spain and England at about 1273 even children of ten had to contribute and in the latter country the Jews at times paid one twelfth of the royal revenues. In Anjou the taxes were collected by a "sindicus et procurator universitates Judaeorum". Where the Jews formed one tenth of the population they often paid 1/4 of the taxes more than one half being contributed frequently by the wealthier members of the Community with the concomitant result that the older Jewish aristocracy of learning was replaced by an aristocracy of wealth. Graetz fixes the growth of an aristocracy¹ of wealth among the Jews at the close of the XVIII century.

However I find recorded in Buechler's The Jewish Community of Sepphoris in the Second and Third Century the

1. Gratz History of Jews Eng. Trans. vol. V Ch. VI.

the significant statement "In order to lighten their own share¹ of the taxes the wealthy land owners when apportioning their burdens to each of the tax payers put more than a fair share on the less wealthy inhabitants and even on the poor. The Baraitha² explicitly "condemning them for their wrongdoing to the most wretched poor." Nobody had the power to check the arbitrary allotment of the tax and whoever had the courage to offer resistance was threatened with ~~XXXXXXXXXX~~ denunciation by the Roman authorities who supported the Jewish nobles^X up. The preachers alone had the courage to denounce their unjust dealings in the synagogue and openly called the wealthy "men of the arm" i.e. of violence. They tried to relieve by their strong words the burden of the poor, but succeeded only ⁱⁿ incurring the hatred of the landowners and the other leaders of the community"

Thus we find symptoms of the tendency to supplant the intellectual leadership by that of a wealth as early as the III century.

The original communal organization of Jewry was thoroly democratic in character, the only aristocracy being one of merit and learning, not of property and wealth. This is clearly demonstrable by the following comparison between the division of classes in the fourteen and eighteen centuries. In the former period we read of a large number of Jews being present in synagogue at a festivity and the congregation is divided into "Rabbis, scholars, students and leaseholders" (M. Minz Responsa, Paragrah 101) In Avignon in 1769 the

community is divided into 3 grades. "the first grade includes

1. Who had risen to political and social leadership.

2. Nedarim 32a

persons possessed of 30,000 livres, the second, persons possessed of 15,000 livres, the third persons possessed of 5,000 livres. (Statutes of Avignon - Annuaire Etudes Juives 1885 P 169) and none of lesser wealth were admitted to office.

The democratic basis of the Jewish community system was never of course completely destroyed and either the ordinary business men of moderate property still had the real control of affairs or a compromise was reached in which wealth and numbers were equally deferred to an ideal assignment which according to Israel Abrahams in Jewish life in Middle Ages never worked without friction. *where?*

The indirect effect of this system of taxation had inducibly resulted in the giving to the community a strong control over its individual members. The officers appointed by the congregation itself to levy the taxes must have gained intimate knowledge of each Jew's private affairs and property. The taxes were of two kinds, those inflicted from without and those levied by the community itself for general or special purpose.

It frequently happened that the civil government would confiscate the funds contributed for internal Jewish Communal affairs as was the case in Rome which confiscated the monies donated by Jews of the Diaspora to the poor of the Holy land.

The variety of taxes imposed by Civil Governments upon Jewish communities vary widely. In Portugal the Jews under Saricho II were mulcted of a Fleet tax and were required to "furnish an anchor and a new cable for every new ship fitted out by the crown" (Kayserling Christopher

Columbus P. 4) Thus the Jews also bore a large part in aiding Columbus' voyages both in money and men. The billeting of soldiers in times of peace was a frequent imposition as was also the support of popular Roman sports. In England too the taxes were most galling. In Spain Jews had to pay for king's dinner - they also were subject to a coronation tax, to a meat, and bread tax, etc. etc. (Jacob's Spain Introduction) In the Rhine states the tax collector stood by the sexton and stopped the burial till his fee of two florins was handed to him (Lowenstein Geschichte der Juden in der Kurpfalz P 332) Germany indeed enjoyed the distinction of exacting more fees on more occasions from Jews than any other mediaeval state. The Jewish poll tax lingered on till 1803 when it was abolished by ^{the} payment of an indemnity. The Civil governments imposed these taxes wholesale on the Community which had guarantee for the payment. The taxes therefore had to be apportioned by the Jewish community official on the individual families. For their own internal affairs taxes were imposed on meat, wine, houses, golden and silver ornaments, jewels, wedding gifts, imports and exports (See Eskapa's Tekanoth in ~~אמרי אלהים~~ And in Poland Russia and Hungary where this form of tax continued until very recently Communal officials such as Rabbi Chazan and ~~XX~~ Shamas were paid from proceeds of such collections and (Kibbudim) donations made at weddings and other festivities.

Amidst all this external interference the internal government of Jewries was largely, even in Middle Ages, delegated to Jews themselves. One of the supreme duties of the Jew in every age, but more especially at ^{the} beginning of the Crusade was

the obligation to keep Jewish affairs from the ordinary law Courts. This the Jews did by instituting the "(BethDin) / בית דין

or Jewish court of law; described above. (See famous Tekanah of R. Tam) Frequently the Jewish communities by delegated rights from civil government were even permitted to try Communal as well as Civil case in which Jews were involved as litigants or malefactors. For the informer

7100 the mediaeval Jew had absolutely no mercy, and tho^{the} death penalty was almost never handed down otherwise still upon him death was inflicted. However, according to good Jewish tradition the execution was left in hands of Christian bailiffs (see Lindo Jews in Spain P 150) "the bailiff shall execute the punishment meted out by Jewish law, and enforce the sentence of our magistrates whether of condemnation or acquittal." The Jewish congregations frequently had their own prisons or at least separate rooms in public prisons, (See Ephraim B. Jacob

ספר שו"ת (שער) ספ"ח Paragraph 83 in which it is decided that communal prison must have a Mezuzah affixed to it) were reserved for use of Jewish offenders - Jews also enjoyed special religious and educational privileges in the state prisons.

Jews were also empowered to maintain discipline within their own communal borders. They inflicted corporal punishment and exacted fines but their most horrible instrument

of punishment was unfortunately a moral one - it was that of excommunication which assumed two forms - that of *Middai* lasting only thirty days, and other that of "Cherem" lasting longer. This meant complete religious and social boycott involving also the culprits family unless they renounced him - in this way the greatest mind in Israel, Spinoza was driven from the Jewish fold by the communal fanatic leaders of Amsterdam.

TEKKANOT

Compulsory adherence to, and enforcement of communal regulations lay at the root of Jewish mediaeval Communal organization. The entire communal life was regulated by what was known as the Tekkanot (ordinances or enactments.) The Tekkanot was never drawn up without the local Rabbi's assent, indeed he was frequently the originator of the new regulation. When it had been passed by the Chief of the Community the new law was proclaimed in synagogue on a week day after public notice had been given, and it was held that unless a formal verbal protest was lodged with the authorities immediately, every individual fully submitted to the general agreement, and became liable to the penalties which would accrue in the event of disobedience of the Tekkanot (see the complete account given at the end of Kolbo ed 1525). The penalties took on various forms ~~X~~i.e. fines, public rebuke, deprivation of the right to

fill the high synagogue offices, flogging, imprisonment and excommunication.

The Tekanot was enacted for a limited time generally 5 years after which time it fell into disuse, The the 12 Tekkanots of Simon Duran of Algiers issued in 1391 held for 20 years. The Tekkanoth covered every aspect of Jewish life, i.e. enforcement of monogamy; prohibition^{of} shaving, forbidding the dragging of a Jewish litigant into a Christian Civil Court, tax on meat, restraint on gambling promiscuous dancing between men and women, recasting all laws of marriage and divorce, forbidding the selling of wine to Mohamedans defining the dress and ornaments which a Jewess might wear, the food she and her family might eat, number of visitors a family might admit to their home - punishment for using name of Deity except in prayer - stringent provision against Jews trying to make proselytes and forbidding house to house begging - Regulation as to ^{the} election of Rabbis and teachers and duties of Communal official etc. A large series of Tekkanoth dealt with questions of rent. Rent was not to be raised except for improvements (see Abraham B. Mordecai II 61 § 10 שם ונחלק) restriction of foreign immigration and emigration. Tekkanot~~am~~ against ^{the} assisting/poor of other communities to detriment of local poor. Tekkanot against raising prices of commodities

for which there was an unusual demand. All Tekkannot on questions of social morality continued to be formulated until the present time in the voluminous and remarkable Shailothand Tshubath literature of the Rabbis. In fact the internal communal organization of the mediaeval Jewries held nothing human to be beyond its token- the Community provided as does a well regulated and interested municipality in our own country, all those institutions, facilities and opportunities which further the welfare physical, moral and mental of its citizens i.e. each Community owned all the instruments of Communal life. Foremost among these were the Synagogues and all its utensils - the school houses - libraries, lodges for washing the dead, the ritual bath houses, slaughter houses, lodging houses for travelers and wandering beggars with whom every Jewish community was plagued frequently, the Beth Din - the town hall - large halls for solemnization of marriages, a dance hall (this usually in German and French Communities but not in Spain and East) bakehouses or ovens for Passover Matzos and weekly "schalet" and even cooking utensils for Communal dinners.

Other Communal funds included money for carrying on public worship and study and for philanthropic purposes - funds for the use of ^{the} general body in dealing with the civil government for purpose of preventing the oppression of

of individual Jews. In the Ghettos funds for the purpose of paving and cleaning the streets, building and repairing the gates were raised when needed by taxes on households. The Communal property both real and personal might be bought and sold only thru the Kohol (Communal Council.)

POLISH COMMUNAL ORGANIZATION

The autonomy of the Polish Jewish communities were the most perfect of all those discussed above due to the fact that the Jews constituting an historical nationality with an inner life of its own were segregated by the government as a separate estate, and regarded as an independent social body, this as late as the sixteenth century and lasting over a period of a few hundred years. Tho forming an integral and very large percentage of the urban population the Jews were not officially included in any one of the general urban estates into which the Polish population was divided, whose affairs were administered by the magistracy or trade guild unions, nor were they even subject to the jurisdiction of the Christian law Courts as far as their internal affairs were concerned. They formed an entirely different and independent class of citizens and as such were in need of independent agencies of self government and jurisdiction. Hence the Jewish Community constituted not only a national religious and cultural but also a civil and political entity. They formed themselves as a Jewish city within a Christian city with its separate forms of life, its own religious

administrations, judicial and charitable institutions as did the others in Ancient and Mediaeval times. After the Magdeburg Laws which legalized the Christian urban estates in which the Germans constituted the preponderating element, the Jewish Kahal could not but be legalized. The Kings of Poland as "guardian of the Jews" were especially interested in having the Kahal properly organized since this alone insured the regular payment of Jewish taxes. Moreover the state found it more convenient to deal with a well defined body of representatives than with the unorganized masses.

As early as the period of Royal "paleinatism" during reign of Sigismund I the king endeavored to extend his fatherly protection to the Jewish system of communal self government. His appointment in 1514 of Michael Yosefovich as the "Senior" of the Lithuanian Jews with a Rabbi as expert "adviser" was designed to safeguard the interests of the exchequer by concentrating the power in the hands of a federation of kahals in Lithuania.. On different occasions Sigismund I confirmed the "Spiritual judges" or rabbis (judices spirituale doctores legis) elected by the Jews in different parts of Poland in their office. In 1518 he ratified at the request of the Jews of Posen their election of two leading Rabbis, Moses and Mendel to the posts of provincial judges for all the communities of great Poland, bestowing upon the newly elected officials the right of instructing and judging their co-religionists in accordance

with the Jewish law. In 1541 the King, pursuing the same policy of Centralization, confirmed the appointment of two chief Rabbis over the whole province of little Poland.

The paternalistic attitude of the king receded as Jewish communal organization and leadership grew. The Magna Charta of Jewish ~~XXXX~~ autonomy may be said to be represented by the Charter of Sigismund Augustus issued on August 13, 1551 which embodies the fundamental principles of self government for the Jewish Communities of Great Poland. According to this Charter "the Jews are entitled to elect by general agreement their own rabbis and "lawful judges", to take charge of their spiritual and social affairs. The Rabbis and judges elected in the manner are authorized to expound all questions of the religious ritual, to perform marriages and grant divorces, to execute transfer of property and other acts of civil character and to settle disputes between Jews in accordance with the Mosaic Law (*iuxta retum et morem legis illorum Mosaicae*) and the supplementary Jewish legislation. In conjunction with the kahal elders they are empowered to subject offenders against the law, to excommunication and other punishments such as the Jewish custom may prescribe; the king's interference is solicited in case offender does not recant - he may be put to death. The local officers of the king are informed to lend their assistance in carrying out the orders of the Rabbis and elders"

Later edicts of ^{the} kings of Poland conferred upon the elective representatives of the Jewish communities extensive autonomy in economic and administrative as well as judicial affairs, while assuring its practicability by placing at its disposal the power of royal administration. In Poland the firm consolidation of the regime of Jewish government the kahal merged two concepts the "Community" the aggregats of local Jews on the one hand and on the other the "Communal administration" representing the totality of all the Jewish institutions of a given locality including the Rabbinate. Beginning with the sixteenth century the activities of the kahals assumed larger and larger proportions.

The Kahal Boards in Poland containing a large population amounted to 40 members in smaller towns the number was limited to 10. They were elected annually during the Passover week. As a rule the election proceeded in this unique fashion - a double graded system caused (a) the election by congregational vote of from 5 to 7 electors (borerim) who is in turn elected, after taking an oath the Kahal Elders. The Elders were divided into two groups, Two of these the Rashim and Tubim (the heads and optimates) stood at the head of the administration and were in general charge of communal affairs. They were followed by the dayyanim or judges and gabbaim or directors who managed the Synagoges as well as the educational and charitable institutions. The Rashim

and Tubim formed the nucleus of the kahal - 7 of them making a quorum.

The scope of the kahals activities were as broad as those discussed earlier in this paper.

The capstone of this whole kahal organization were the so called Waads the conferences of assemblies of Rabbis and kahāl leaders. These conferences composed of representatives from different communities were called together in emergency cases and were regarded as the highest court of appeals in deciding knotty legal questions. i.e. When a litigant appealed from decision ^{of the} /local rabbinial court

or when new problems for which there were no parallel in Rabbinic law arose the settlement of or disputes between communities, etc.

Beginning with the middle of the sixteenth century these conferences met at the time of the great fairs when large numbers of people congregated from various places and litigants arrived in connection with their business affairs. The Lublin fair was the chief meeting place, for here was the home of Rabbi Shalom Shakhna the Dean of Polish Rabbinism. These conferences became very frequent toward the end of sixteenth century and functioned not merely in judicial but also in legislative and administrative questions - here they decided the laws to govern the kahal elections, fixed the competency of Rabbis and judges, granted permission for

publication of books - etc. etc. and occasionally these assemblies endorsed by their authority the enactments of the Polish government.

The Conferences were attended by Rabbis and Kahal representatives from the following provinces - Great Poland (the leading community being that of Posen) Little Poland (Cracow & Lueblin) Red Russia (Lemberg) Volhynia (Ostrag and Kremenetz) and Lithuania (Brest and Grodno) Originally the name of the Conference varied with the number of provinces represented in it, and it was designated as the Council of Three or Four or Five Lands. Subsequently when Lithuania withdrew from the Polish Kahal organization establishing a federation of its own and the four provinces of the Crown began to send their delegates regularly to these conferences the name of the assembly was ultimately fixed as the "Council of the Four Lands" (Waad Arba Aratzoth)

The Council was composed of about six leading Rabbis of Poland and of one delegate for each of the principal Kahals selected from among their elders - the number of the conferees altogether amounting to about 30. They met periodically once or twice a year alternating between Lublin and Yaroslav (Galicia). It was the Congress or Sanhedrin of Polish Jewry the guardian of their civil and political rights. It frequently sent its Shtadlanim (representatives) to Warsaw the Polish Capital and meeting place of the Diets

for purpose of securing the ratification of special Jewish privileges which had been violated from time to time by local authorities.

But its chief concern was with the regulation of the inner life, of all aspects of it, which concerned the Jew. The following are a sample of the statutes laid down by the Waad and formulated in 1607 - "in order to foster piety and commercial integrity among the Jewish people they were ordered to pay special attention to the observance of the dietary laws, to refrain from adopting the Christian form of dress, not to drink wine with Christians in pot houses in order not to be classed among the disreputable member of the Community, to watch over the chastity of women particularly in villages where Jewish families were isolated in the midst of the Christian population - and also to restrain the activities of Jewish usurers and to regulate money credit in general. This firmly knit organization of communal inner self determination, democratically, constructed from base to apex could not but foster among the Jews of Poland almost until the time of the division of the Polish Empire a spirit of discipline and obedience to law. It had an educational effect on the Jewish populace which was left by the government to itself - and had no share in the common life of the country. It was under this regime that the high water mark of Rabbinate learning was reached.

From 1648-1658 Poland suffered a general disintegration where right was supplanted by privilege and

liberty by license due to the Russian and Swedish invasions and of course the Jews bled, but the fact that during all this disturbance the Jews were able to hold their own as an organized social unit was principally due to that vast scheme of communal self government which had become an integral part of Polish Jewish life during the preceeding period. Surrounded by enemies, ostracised by all other estates and social groups Polish Jewry guided by the instinct of self preservation endeavored to close its ranks and gather sufficient inner strength to offer effective resistance to the hostile non-Jewish world. Tho the kahāl administration became in 1719 oligarchic in character, losing its original democratic attractiveness, it continued to wield its influence till 1764 when it received a severe blow at the hands of the Polish government when the King, Stanislaw Augustus having framed a new constitution decided to change fundamentally the system of Jewish taxation by fixing a uniform Jewish head tax. For this reasons a general registration of the Jewish population was ordered and tho the Kahal was to act as agent to remit the taxes to the crown, its powers were shorn. In 1764 the Diet passed a resolution forbidding the holding of conventions of District Elders for the fixing or distributing of any tax collections whatsoever, thus ended the glorious career of the Polish Waadim.

Modern Times.

This leads us down to the period of Emancipation. - a period marking a great transition for the Jew. It spelled political, civil, social, and religious freedom, for him - he was no longer to be regarded as a member of an "inferior race" but was to be taken into the world's fellowship on a par with all people in the great human family. The nations of Western Europe extended under the influence of the French Revolution and the cosmopolitan tendencies of the age, the hand of comradeship to the downtrodden "ghettoite." Why should he not enter into this newer life - he did. The motto which previously had been "every Jew is responsible for every other Jew" - "one for all and all for one," now became every Jew (man) for himself - But despite the Emancipation, the State of Europe still continued to regulate the affairs of Jews differently from all other peoples; especially in those lands where there continued to be retained a ministry of Public worship.

FRANCE AND NETHERLANDS.

The most important community organization in these states was the system of consistories established by Napoleon I on March 17, 1808 which functioned in a modified form almost to our own day. The Consistory was an Ecclesiastical court, governing the congregations of the twelve provinces of France. According to the original decree of Napoleon I

who convened the Jewish Sanhedrim - every department containing 2000 Jews might establish a Consistory. Departments having less might combine with others. Above these provinces there was a central consistory. Every consistory consisted of a grand Rabbi with an assistant/^{Rabbi} where possible and of three lay members, two of whom were residents of the town where the consistory sat. They were elected by twenty-four "notables" who were nominated ^{by} the authorities. In order to become eligible for membership on the consistory an Israelite had to be 30 years of age and never have suffered financial reverses in ~~form of~~ ^{the} bankruptcy, and not have practiced usury. The Central Consistory was composed of three Grand Rabbis and two lay members. Every year one retired and the remaining members elected his successor.

Napoleon demanded that the consistories should see to it that the resolution passed by the Assembly of Notables and confirmed by the Sanhedrim, should be enforced by the Rabbis; that proper decorum should be maintained in the synagogue, that the Jews should take up mechanical trades and that they should see to it that no one evaded military service. The Central consistory watched over the consistory of the various Departments and had the right to appoint the chief Rabbis.

Such Consistory organizations were to be found at the beginning of the nineteenth century in Holland,

Belgium, Luxemburg and Alsace Lorraine. Then the laws governing the consistories were modified in 1844, 1850, 1862, 1872, the latter date marking the introduction of the system of universal suffrage in the elections of the consistories. They functioned till very recently in all these countries. Paris was the seat of the Grand Rabbi of France and the Central Consistory to which the twelve consistories of France sent a delegate. The Consistory governed all aspects of Jewish communal life.

GERMANY & PRUSSIA.

All the states of Germany and Prussia had each its separate regulations for the governing of the Jewish communities; every Jew was obliged to become a member of the Jewish community thru affiliation with a Jewish congregation. This rule was only recently modified so as to make it possible for some non religious Jews to declare themselves "confessionslos"

(1873). A typical instance of a well organized and efficiently managed German Jewish community in recent times was Berlin whose Constitution "Statut für die Jüdische Gemeinde in Berlin" (1902) is a model revealing the ability of the Jew to make an almost perfect adjustment to the environment in which he resides without completely fusing or assimilating with his neighbors. The Berlin Jewish community consists of all the Jews in the city and environs. The Community is represented by a directorate and a College of

representatives elected by the different Jewish groups and institutions of the city, the latter consisting of 21 members and 15 substitutes chosen every three years by a ballot of the whole community. The representative choose the directorate consisting of seven elders and three substitutes. The resolutions of the representatives are confirmed by the directorate. Differences are decided by a special committee of the community or by the board of supervisors. Different branches of the administration such as Religious, Philanthropic, Educational, Social and Economic affairs are in the hands of special commissions with a member of the directorate in the chair. The ministers, readers, teachers and all officials who perform communal functions are chosen by a 2/3 majority of the representatives. The simple German form of city and district organization of Kehillahs gaverise early to a Union of these communities to relate and bring in closer union the affairs of the different communities ~~XXX~~ later in A Union was formed in 1869 and/1883, the latter under the title - The Central Verein Deutscher Bürger Jüdischen Glaubens.

AUSTRIA HUNGARY.

Austria too represents varied forms of Jewish communal organization. The law of March 21, 1890 definitely regulated the Jewish communities ordering that every Jew become a member of the Congregation of the district where

he resides and granting the congregation the right to tax its members. The Kultus Gemeinde of Vienna is the best example of the communal organizations of the Jews of this Empire. The Community is ministered to by a board of 3 members elected by the Jewish tax payers. The expenses of all Jewish Communal organizations and institutions are defrayed by assessments and fees. The assessments are levied on each Jew according to his means, the lowest sum being 10 kronen (2 ^{dollars} / and the highest according to the statute 12000 kronen per year, altho this is occasionally voluntarily exceeded by individuals interested in the community. In 1903 communal taxes amounted to 1,058,809 kronen and were paid by 16,735 members. The total receipts of the community for the same year amounted to 2,243,449 kronen and total expenditures to 2,147,506 kronen, the latter being itemized as follows:

	<u>kronen</u>
Synagogue & ritual institutions	419,900
Religious instructions & Schools	260,235
Hospital	301,731
Almshouse	145,716
Charities	223,431
Cemetery & burials	332,364
Administration & miscellaneous	464,129

The communities of Germany, France, Austria Hungary and other western European countries conduct a

a Jewish vital statistics bureau where are recorded the Jewish births, deaths, marriages, burials and general population of the communities.

DENMARK, SWEDEN AND ITALY

Those containing a relatively small Jewish population all have their particular forms of Jewish communal organizations.

RUSSIA AND ROUMANIA

Where Jewish persecutions and oppressions continued with characteristic Mediaeval barbarity and where the Jews did not until the World War enjoy the freedom of citizenship and were shut up in Poles and Ghettos, continued as was perfectly natural for them, their Kahals. The corruption and deterioration, moral and political which characterized the government of the state, however did not affect the high tone and sense of justice and equality which have always characterized the internal government of Jewish affairs. Wilna and Warsaw, Bucharest and Yassa and all the other Jewish cities of Russia and Roumania continued the maintenance of their inner communal life until the outbreak of the war.

TURKEY AND THE ORIENT

have been the only countries where Jews reside in modern times which have continued to maintain the ancient political character and power of the Old Mediaeval Jewish

Kehilloth. Their head, Hakam, is a State official who acts as the official intermediary ~~XXXXXXXXXXXX~~ between the government and the Jewish community.

ENGLAND AND AMERICA

The organization of Jewish life in these countries under democratic sovereignty have followed the apperception for Jewish communal inner life which the Jews of other countries practiced, with the one modification which is tremendously important, and that is, whereas in other countries of Europe and the Orient communal organization was even after the so called Emancipation forced upon the Jew, in Republican England, ^{and} Democratic America the Jew voluntarily so arranged his inner life whether consciously or subsonsciously that its study reveals on careful analysis, all the elements and principles which entered into the organization of the old Kahals, such are the Unions of Congregations, Federations of Charities, Fraternal organizations and the maintenance of a host of other communal institutions and norms of life which I trust our study of the history of the Jews of Cincinnati will reveal. To sum up our thesis it appears quite clearly that the apperception for communal living has been transmitted as a matter of social heridity from one Jewish generation to another and that wherever the Jew is to be found today whether it be in Democratic or Autocratic states

Jewish life is lived under some form of Jewish communal organization. His problem being (a) how to adjust his group life to the law of the state and the economic, civic, social and cultural conditions of his environment while (b) at the same time perpetuating and developing the specific Jewish life values which have been handed down from the ages.

With a clearer understanding of the constantly evolving and captivating conception of Democracy under which the world seems destined to be governed there will come to the Jews the world o'er a realizing sense of the need of continuing to reformulate and readjust his sense of communal organization to the Democratic state and to develop a school of thought which shall make it possible for the Jew to grapple more successfully than did the many isms and movements such as Reform, Neo Orthodoxy, ~~REXXXXX~~ Conservation, Zionism, the decentralized nationalists parties, all of which arose after the period of Emancipation, and which had for their object and desire, the solving of the Jewish problem of survival which the new Freedom was beginning seriously to threaten.

It is to be hoped that the newer and more recent attempts of the Jews of democratic lands will prove nonsuccessful/ⁱⁿformulating plans whereby the Jews of the Diaspora may continue to lead a communal existence as an in-

tegral part of ~~XX~~ - a world embracing Internationalism.
 Jewish life in America must be teleological - purposeful
 in order that it may survive and thereby make its greatest
 contributions to the synthetic formative culture of
 American life. - It must do this or die.

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PIONEER JEWISH SETTLEMENTS IN
THE UNITED STATES.

CHAPTER II

EARLY IMMIGRATION OF JEWS TO AMERICA.

How came they here? What burst of Christian
hate,
What persecution merciless and blind
Drove o'er the sea - that desert desolate -
These Ishmaels and Hagers of mankind?
They lived in narrow streets and lanes obscure
Ghetto and Judenstrasse, in mirk and mire
Taught in the school of patience to endure
The life of anguish and the death of fire.

- - -

In these beautifully poetic strophes the American poet Longfellow while strolling musingly thru the old Jewish cemetery at Newport characterizes the causes which lead to the coming of the Jews to the new World. It was the Jewish scholar Moses Kayserling of Buda-Pesth, Austria-Hungary in his remarkable work. Christopher Columbus and the participation of the Jews in Spanish and Portugese Discoveries "(1894 translated by Dr. Chas. Gross) who as a result of his own researches into the archives of the Iberian Peninsular settled beyond the shadow of a doubt that

Christopher Columbus had among his crew in the three vessels which sailed from Palos Spain on August 3, 1492 members of the Jewish people. He has shown that a member of the sailing party known as Luis de ~~Lorres~~ was a Jew or a Converso and also Rodrigo Sanchez, a relative of the royal treasurer of Argonian, Spain. Gabriel Sanchez was a Jew and accompanied the expedition as Veedor or Superintendent at the special request of Queen Isabella, and moreover that a sailor Alonso de la Calle the ship physician, Moestre Bernal, and the surgeon Marco were all of the Jewish race. It is further adduced that Luis de ~~Lorres~~ aided Columbus in obtaining a knowledge of the newly discovered Guanahani or SanSalvador, the territories roundabout, and their inhabitants. Rodrigo Sanchez had the honor of seeing land immediately after it was espied by Radrigo de Triano and prior to the cry Tierra! Tierra! on the morning of October 12, 1492.

Another claim also established is that of the great aid lent Columbus by Luis de Santangel his patron and benefactor who interceded for him with royalty and gave largely from his own purse to assist Columbus. Other Jews too contributed not a little to the support of the same enterprise and Columbus derived much value from the astronomical tables of the distinguished Jewish scholar Abraham Zacuto.

Dr. John W. Draper, in his Intellectual Development

of Europe finds in Columbus's diary the statement "after the Spanish monarch had expelled all the Jews from their Kingdoms and lands in January, in that same month they commissioned me to undertake the voyage to India with a properly equipped fleet." Kayserling has corrected the error in the statement that it was the month of April rather than January, but the evidence is conclusive that it was with Jewish assistance that America was discovered, thereby giving the Jew a moral right to regard this new land as a haven where he could come seeking refuge from tyranny and oppression. It was not, however, until the year 1548 or thereabouts that we learn of the settlement of Jews in America. In that year a number of Jews from Holland where they had fled after Spanish expulsion, availed themselves of the freedom and opportunity offered by the Dutch, who then ruled Brazil, and proceeded to South America where they established themselves. This became the central point whence immigration directed its course, however, when in 1624 the Portugese came into power again in Brazil and their oppression and intolerant hand began to be felt, a party of twenty-seven Jews in 1654 set sail from a port in the vicinity of Bahia; bound for what was then called New Amsterdam and which is now New York City. This is the first record of a Jewish settlement in what is now the United States of America.

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Upon their arrival in New Amsterdam they met with the hostility and prejudice of Peter Stuyvesant the Dutch Governor. He wrote to the Directors of the Dutch West India Company who controlled New Amsterdam requesting "that none of the Jewish nation be permitted to infest New Netherlands". The reply that came back was worthy of Holland.

It is because of the historic value of the letter that I give it here as it is reported in Daly's settlement of the Jews in North America (P. 9, -26th of April, 1655)

"We should have liked to agree with your wishes and request that the new territories should not be further invaded by people of the Jewish race, for we foresee from such immigration the same difficulties which you fear, but after having further weighed and considered the matter, we observe that it would be unreasonable and unfair, especially because of the considerable loss sustained by the Jews in the taking of Brazil and also because of the large amount of capital which they have invested in shares of this company. After many consultations we have decided and resolved upon a certain petition made by said Portugese Jews, that they shall have permission to sail and trade in New Netherlands and to live and remain there, provided the poor among them shall not become^a burden to the company, or to the Community, but be supported by their own nation./. You will govern yourselves accordingly. (Documents relating to the Colonial History of the State of New York - Vol. XIV B315.)

The principle herein applied by the Directors of the Dutch West India Company was the same as that applied by the states of Europe at that time to the Jewish communities - "they were to manage their own internal affairs and not become a burden to the Government at large."

Tho the Company permitted the Jews to trade with and settle in New Netherlands, but a year later they prohibited the Jews from building a synagogue and somewhat later again from holding public office or opening retail shops. The Jews had a champion in one of their own number, Asser Levy, who when he could not secure the desired privileges from the provincial government, appealed to Holland and with success, it seems in many instances. He was the first Jew to hold real estate in the New Netherlands.

Under British rule, the Jews in New Netherlands came to enjoy almost equal rights with the other inhabitants despite the antipathy that existed toward Jew and Catholic.

The community at Newport, the most worthy and dignified in colonial times, celebrated by Longfellow in his poem "The Jewish Cemetery at Newport," owes its origin to the unfriendly attitude of Peter Stuyvesant toward the Jewish arrivals in New Amsterdam. Some of them sought the kindlier atmosphere of Rhode Island (1655) where Roger Williams exerted his influence for absolute freedom of conscience. The

community prospered there and attracted many immigrants from Curacao (1690) from Spain, Portugal and West Indies. (1750-1755)

Before the Revolutionary War there were 200 Jewish families in New York. Elsewhere in New England there was still no Jewish communal life until the nineteenth century, only a small number of Jews settling here and there before 1800.

There is a reference to the settlement of a Jewish doctor "Ye Jewish Doctor" Jacob Lumbrozo in Maryland soon after the establishment of the Colony in 1634 tho Jewish communal life in Maryland did not begin until a much later date. It was in this colony that Jews suffered the greatest curtailment of their civil and political rights.

Jews settled in Pennsylvania ten years after its founding as a colony, (1682) tho the first Jewish settler of Philadelphia of whom there is a record was Jonas Aaron (1703.)

The Jewish settlement in Georgia is unique. A few months after the arrival of Ogelthorpe with his band of colonists and immediately after the allotment of public lands at Savannah, a London vessel unexpectedly brought forty Jewish immigrants (July, 1733), who had originally come from Lisbon. Ogelthorpe granted a number of them public land.

Because commercial prospects were more alluring

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farther north, a small number of Jewish Colonists in 1742 left Georgia, most of them settled in South Carolina, and in 1750, a synagogue had been completed in Charlestown. Others settled in Virginia where a congregation was founded in 1791.

The congregations existing in the United States up to 1825 were the following:

Sheareth Israel	1680	New York
Mikveh Israel	1744	Savannah, Ga.
Beth Elohim	1750	Charlestown, S.C.
Yeshuath Israel	1763	Newport, R. I.
Shaaray Shomayim	1766	Lancaster, Pa.
Rodef Sholom	1780	Philadelphia, Pa.
Mikveh Israel	1782	Philadelphia, Pa.
Beth Sholom	1791	Richmond, Va.
B'nai Israel	1823	Cincinnati, Ohio.

The Jewish population of the United States owes its origin to several waves of immigration more or less distinct. The first Jewish settlers were Sephardim, some of whom came directly from Portugal, some indirectly after residence in either Holland, England, Brazil, the Dutch Colonies in South America or the French Colonies in the West Indies. However, Ashkenazim came to America much earlier than is commonly supposed. The Rodef Sholom Congregation in Philadelphia which received its charter in 1802, until a short time ago was believed to be the first German Congregation in America, but there is authority for the statement that it was antedated by Ashkenazic congregations at Newport and Charlestown.

CAUSES FOR JEWISH IMMIGRATION TO AMERICA.

The petty persecutions to which Jews were subjected in Germany after 1730 resulted in the emigration of a large number to America, chiefly to Georgia, New York and above all to Pennsylvania, from where some drifted out further west via the Ohio River.

German Jews were to be found in America as early as 1712 among the earlier settlers of New York and Philadelphia (see German Jewish Emigration to America - Kohler P 88) and the records show that they were prominent far beyond their numbers in this earlier period. Of the German Jews who came to America before the close of our Revolutionary War we may well say that they were above the average in intelligence, and this accounts in a measure for their success. They joined the shules of the Sephardic Jews for purposes of worship, tho socially they remained pretty much aloof from each other.

The first Polish Jews came to America in consequence of the unhappy state of affairs prevailing after the partition of Poland 1772. America, after the Revolutionary war held out alluring prospects of religious and political liberty as well as economic opportunity to the harrassed Polish Jew, and after 1783, a fresh stream of immigration was started which came from Germany and Poland to America via London,

England, which served as a way station on the road to new opportunities in new worlds. From that time on there was a steady flow of Jews to America from Germany, principally from Bavaria, the Rhine provinces and Alsace Lorraine. This wave of German Jewish immigration was heaviest between 1848 and 1850 (after the 1848 Revolution) during which period the general German immigration to the United States assumed its greatest proportions. By 1870 German Jewish emigration had ceased to be an important factor, and those German Jews who had settled here proved like their predecessors, to possess of a genius for adaptation and adjustment to the new conditions. By 1870 most of them had already "found themselves in America." The most marked Jewish immigration in the last 35 years since 1882 to the United States was from Russia, Roumania, Austria-Hungary and in the last 15 years also from the Orient.

The chief cause of the tremendous wave of Jewish immigration from Russia starting with 1882 were the May laws, the main clauses of which read as follows: "As a temporary measure and until a general revision is made of the legal status of the Jews, they are forbidden to settle anew outside of towns and townlets (boroughs) an exception being made only in the case of existing Jewish agricultural colonies.

(2) Until further orders the execution of deeds of sale and mortgage in the name of Jews is forbidden as well

as the registration of Jews as lessees of real estate situated outside of towns and townlets and also the issuing to Jews of powers of stewardship or attorney to manage and dispose of such real property.¹

The May laws may be regarded as an extension of the general principle underlying the creation of the Pale.

As a result of the execution of the law, Jews ~~were~~ were forbidden free movement even within the Pale - their contact with peasantry - their source of economic income was cut off - and debaring them from utilization of land for industrial, commercial and agriculture purposes - a series of wholesale expulsions from the villagers into the towns of the Pale began on the ground of illegal residence.

The Pogroms of 1881-82 which extended in the course of one year over 160 places in Southern Russia also served notice on the Jew that he would be tolerated no longer in Russia and since this year 1881-2 the Jews have immigrated in ever growing numbers to the United States until the outbreak of the world war. The "Curve of Jewish immigration" has its high and low points varying from year to year it has even ^{to date} been steady, some Jew refugees even percolating into the United States over Siberia, and via the Pacific Coast.

Similar repressive measures political, economic and religious as those ^{invogue} ~~invogue~~ in Russia were also characteristic of the attitude of Roumania and Galicia to their Jewish subjects

¹ Samuel Josephs Jewish immigration to United States from 1881-1910 P. 60.

and altho the waves of Jewish immigration from the latter two countries started later than that from Russia, Galician and Roumanian immigration had been very heavy and steady up to outbreak of world War. From 1881 - 1910 there arrived in the United States from Russia 1119059 Jewish emigrants - From Roumania 67059 and from Austria Hungary 281150 making a total influx of Jewish emigrants to the United States from 1881-1910 of 1,562,800.

It should here also be noted that students of the problem of immigration have deduced that ~~XXX~~ Jewish immigration reveals some very decided tendencies that are quite different and distinct when compared to the general immigration movement.

Some of the principal characteristics of Jewish immigration to the United States are as follows.

1. That Jewish immigration consists essentially of permanent settlers
2. It is a family movement which is shown by the comparatively large proportion of women and children
3. Its return movement is the smallest of any as compared both with the large immigration and the number of total emigrants
4. The Jewish emigrants are distinguished by a larger relative proportion and absolute number of skilled laborers than any other emigrant people^{1.}

1. ^{1.} ibid P. 152

Dr. Joseph in summing up his conclusions concerning the characteristics of the Jewish immigration since 1881 has this to say.

"Of all the features of the historic movement of the Jews from Eastern Europe to the United States not the least interesting is their passing from civilizations whose bonds with their mediaeval past are still strong to a civilization which began its course unhampered by tradition and unyoked to the forms and institutions of the past. The contrast between the broad freedom of this democracy and the intolerable despotism from whose yoke most of them fled has given them a sense of appreciation of American political and social institution that is felt in every movement of their mental life"

It should also be noted here that tho there exist almost no reliable statistics concerning the early waves of Jewish immigration to this country, I.e. the Sephardic, Polish, German, it is safe to assume that the characteristics of permanency, and family immigration were true of them - tho they differed in the following respects.

1. They were more literate and 2. were not composed of skilled artisans being rather small merchants and peddlars.

That the Jews have made their specific contribution to the political, Civic, Economic, Cultural and Industrial aspects of American life is so well known as to be even unnecessary of comment.

How have the Jews in this new world of "freedom of opportunity" preserved and developed their own group life and their historic values. This we shall try to show in our historical analysis

of the life of the Jews in Cincinnati, a typical American City with a fairly large Jewish population.

It is important however before proceeding to do this to analyse the specific social forces which have expressed themselves from the earliest settlement of Jews in the country.

The Jews have always represented a complex heterogeneous social group in which many distinct groupings were and are discernable however with no hard and fast lines of demarcation between the groups - the tendency have^{been} rather for groups to merge into and overlap one another. Tho we shall endeavor for reasons of clarity to analyse these groups it must always be remembered that like all other social groups the masses of Jews do not live as a result of conscious planning or thinking - they tend to drift, their lives being subject to all the forces of social imitation and assimilation so characteristic of other groups.

A study of the heterogeneous forces and factors of Jewish life in America today will of necessity show a much more elaborate and complex texture than did the forces and parties among the early Jewish settlers in America - for the early Jewish settlements in the United States were composed of a more homogeneous set of people than is true today.

The early settlers being largely Sephardim or Portuguese were ~~XXXXXXXX~~ all about on the same economic level and all followed more or less the same callings i.e. of peddling later develop^{ing} into small merchants. By religious connections they

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were all strictly orthodox in their daily observances and adhered to the Sephardic minhag of prayer and order of divine services- their Synagogues were patterned after the old Sephardic synagogue of Europe - Example of which are still to be found today in the Shearith Israel Congregation of New York and ^{the} old Sephardic Congregations in Newport, Charlestown and Philadelphia.

When the German and Polish Jews came here in great numbers in the early thirties, forties, fifties and sixties of the last century they carried along with them their orthodox mode of life which differed however from the old Portuguese settlers in that the German Jews observed the Minhag Ashkenaz in their service ritual, ~~the~~ both were strictly orthodox Jews adhering to the laws of the Shulchan Aruch. By the time the German and Polish Jews arrived and settled, the Portuguese Sephardim had become quite acclimated to their new environment and had given up country peddling and taken to small stores which grew in proportion to the ^{ir}ability, native, shrewdness to drive a close bargain and opportunity of the communities in which they dwelt. This fact permitted the German & Polish Jews to follow both by tradition and imitation in the footsteps of their Portuguese prototypes.

However due to these differences in Economic station as well as differences in countries of nativity the Sephardic Jews regarded themselves as the social superiors of the German and Polish Jews whom they lumped together and dubbed "Polanders"

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which term when applied by them carried the meaning of opprobrium and scorn. Besides they regarded their synagog and prayer-book ritual as more rigidly orthodox and hence superiors to recently arrived brethren.

James Picciotto himself of Sephardic origin says comparing the Portugese and German types in his Sketches of Anglo Jewish History P 2. "The original emigrants into England and America from Germany and Poland were undoubtedly placed at a great disadvantage as regards the Spanish and Portugese settlers. These latter were usually men of polished manners of old aristocratic lineage; the former were uncouth illiterate, narrow minded and poor." For a long time prejudice against them lingered in the breast of the pure Sephardi even after the traits that had inspired this ungenerous feeling had ceased to exist. A Sephardi would no more give his daughter in marriage to one of his Ashkenazi brethren than a Brahmin would have affianced a dusky child or his to a Sudrah.

In time the German and Polish Jews became more affluent and their numbers increased. The Saphardic Jewish population remained static, unrefreshed by new increments of immigration - the prejudice slowly broke down.

Describing the growth of the German Jews, Israel Joseph Benjamin, a German Jewish traveller who published in 1862 a two volume work on "Drei Jahre in America" says, "They brought along

however as staff and support over unpromising beginnings, optimism, joined with sound common sense trust in God and a ready arm besides indefatigable industry and inexhaustable perseverance together with those peculiarly Jewish traits economy and sobriety"

In the evaluation of the German Jew there must be called to mind the fact that many of those who came from the Rhine regions had been influenced by the currents of religious reform~~ment~~ and the denationalizing tendencies of the Emancipation, and hence they possessed the requisite apperception for the enlargement and development of Reform Judaism in this country, especially since Reforms in Judaism made it possible for the German Jews to adjust more readily to the economical, and political as well as social conditions of their Jewish environment we must add to this ~~XXXX~~ the fact that most of these recent arrivals were young people who had tasted a little of the modern education at home and who had not yet become immured to the formalisms and legalism of current Orthodoxy. The growing number of American born young as well as the heterogeneous character of the early synogogal membership frequently composed of Portugese, English Dutch, German, Polish, Hungarian, Bohemien and Alsacian Jews all of whom represented a variety of religious development and social culture; accustomed to different modes of worship who yet had to sit side by side in the same synagogue, these elements were altogether too discordant to be conducive to the pro-

motion of unanimity of religious sentiment or the development of socialbility among the members. All these conditions plus the growing economic affluence of the German Jews were fertile ground for the ^{evolution} ~~XXXXXXXXXX~~ of Reform Judaism in America.

With the coming of the Russian, Roumanian, Galit^cian, Oriental Jews to this country since 1881 there have developed a multiplication of Jewish parties and movements that almost phase the imagination. Tho the Nonjew still regards the Jews as a homogeneous social group - there is a vast heterogenerty in side of Jewish life that seems to be ever growing - this growth takes/^{its} roots in the self consci~~m~~ousness of the Jew in the attempts of different groups representing a varying degree of wealth, social position residence in the United States coming from different countries where they were subject to the most diverse forms of social cultural, political and economic influences. Each group in its own way endeavoring to cope with the problem of adjusting the Jew to a rapidly changing back ground. All the parties, groupings and movements represented in American Jewish life today whether transported to our shores from foreign land or concieved of here take their source in this instintive desire to make Jewish life, selfconscious , all are attempts at Jewish group surviva^l under the stimulating yet leveling influences of the Democratic State.

CHAPTER 3

PARTIES, MOVEMENTS AND SOCIAL FORCES IN PRESENT DAY AMERICAN JEWERY.

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PARTIES, MOVEMENTS AND SOCIAL FORCES
IN PRESENT DAY AMERICAN JEWERY.

The fundamental difference arising among Jews in America today proceeds from their attitudes of mind in regard to the best means of Jewish self preservation. It reveals itself best in the variety of group affiliations which Jews affect along religious, fraternal educational, cultural, philanthropic, recreational, social and even economic lines. It is to be seen in the large and small cities in the gregarious tendencies of Jews to live in close proximity to one another all this in spite of the fact that the Jew interacts freely and fully in every aspects of the general American life of his non-Jewish neighbors of which he considers himself an integral part.

Roughly speaking the Jews of America can be divided into two great classes ; A) those that wish to make every effort to continue to remain Jews; B) those who feel the task either hopeless or unnecessary and undesirable and who wish to cease to be Jews and become swallowed up or merged in the life of their neighbors.

Tho there are no statistics available in regard to the relative proportion in each group above described, it may safely be said, that judging from the numerous forms and varieties of Jewish organized self expression which the American Jews have articulated - the first group is in a hopeless minority.

The group which wishes to see the Jews and Judaism disappear is

also to be ^{further} analyzed into two divisions; a) those who wish to make the transition from the Jewish to the Non Jewish mode of living and thinking rapidly and in the course of their own life time and B) those who feel that this process of assimilation and fusion must be gradual;

The first group of Jews in this country who desire an immediate fusion proceed by cutting themselves off in every way from Jewish group life, and as individuals to seek affiliation with Non-Jewish groups be they religious, social, or cultural. Inter marriage is the shortest and safest form that these individuals take.

The second group mentioned under this category realizing the social dangers, physical impossibility, and undesirability to American life and culture which would result from an immediate fusion do not proceed rapidly. They remain affiliated members of Jewish group life, participating more especially in the philanthropic and social reform movements as they affect the Jew - with the intention of preventing the Jews from falling below the level of self respect and self support and thereby checking a slum tendency to develop among their people. They support readily the institutions dealing with the abnormal phase of the Jew such as hospitals, homes for aged, Charities, settlements, delinquency vocational and trade education helping the Jewish sick, orphan and criminal. ~~but~~ Believing as they do in the ultimate fusion of all religious and ethnic groups of which America

is now composed in the great Melting Pot which is seething here, and in the ultimate creation of a homogeneous American nation, they do not affiliate nor support the normal, constructive phase of Jewish life such as Religious and Educational and Cultural institutions. Members of this group frequently prompted in their philanthropic activities by family tradition, pride, or thru imitation of the non-Jews who support similar phases of work. Even when affiliated with the Temples they are lukewarm members motivated in this affiliation by family inheritance or tradition.

In contra distinction to the above groups there are the living masses of the living Jewish people who prompted by a natural, almost instinctive will to live, do all in their power to perpetuate Jewish life and its values in America. They proceed from the philosophy that the Democratic State not only permits but also regards favorably the preservation of what is best in the history, religion, culture and tradition of each ethnic group that is self-conscious and wishes to continue living as a part of our American People. Each group is desirous of making his specific contribution to the synthetic culture of America. This it is believed can be best accomplished by each religious or ethnic group adjusting itself to the factors in the environment, and thru learning to understand which elements they all share in common with one another, so as to better cooperate along these lines, and to also develop mutual sympathy, respect, and toleration for each other in those

elements/ⁱⁿ which each group is different from the other and which
difference they/^{each consider} vital and ~~XXXXXXX~~ desire to develop in order
to preserve their own identity provided in the perpetuation and
development of the differences one group does not interfere with
the rights of the other group to do likewise. This newer phil-
osophy of racial social ammilation in America is in the making
and has been set forth thus far by the following thinkers
and writers:

John Dewey principles of Nationality, Menorah Journal
September 1917;

H. M. Kallen , Democracy versus the Melting Pot, Mation
Feb. 1915;

R. S. Bourne, ★ Trans National America, Atlantic Monthly,
July 1916, also in Menorah Journal, Dec. 1916;

Norman Hapgood , Menorah Journal; Oct. 1916, The Jews and American
Democracy.

Alfred Zimmern , In Future of America; American Journal
of Sociology 1912;

Felix Adler, A. Vision of New York as the Democratic
Metropolis, 1916;

J. Collier, Give the Emigrant a Chance;

(Report of Peoples Institute, Jan. 1914;)

And recently by secretary Lane in his address on Americanism
and in the newer Americanization and Community Center Movements
which emphasise this newer philosophy.

Randolph Bourne-The Jews and Transnational America-Menorah
Journal, Dec. 1916.

Alfred E. Zimmerman-Nationality in the Modern World-Menorah
Journal, Aug. 1918.

Among this group the Jews of America divide into three divisions - all differing as to the question "What to Preserve?"

A) Those who regard the preservation of the Jew in America and Draspora to be possible along religious and cultural lines ~~pre-~~manly and B) those who assert that the Jews of the Draspora are doomed to complete assimilation and only in Palestine developed as a Jewish autonmous homeland can the Jew and Judaism be saved for himself and the world, C) Those who believe that the Jew is destined to perpetuate himself in all parts of the world, Pales-ine included but that this development should proceed along national ethnic political and cultural lines rather than limit itself to merely the religious and cultural phases.

There is of course much overlapping ^{and} ~~the~~ duplication to be found in the analyses above given. This is due rather to the character of the phenomena~~x~~ that we are studying than to the analytical method of this discussion. Qualitative psychical data that ~~is~~ constantly evolving can not be rigidly analysed. To the first group i.e. Religionist belong the Orthodox Reform and Conservative wings in American Judaism; to the second group the Zionists and Hebraists; to the third group the Poale Zion, the Bundists, the Yiddishists, and Hebraists, and Decentralized Nationalists

The Religionists whether they be Orthodox, Reform or Conservative agree that it is the preservation of the Jews as a religious body, as a Kingdom of Priests and a Holy Nation.

towards which the Jews should set their face. They emphasise those forms and expressions of Jewish life which are intimately related with, and grow out of, the Temple and Synagogue and with the religious tradition and ritual of Jewish home and community. To follow this tendency out to its logical conclusions would mean to conceive of the Jewish as a religious denomination like the Christians or Mohamedans or Buddhists and ^{to} further subdivide them into groupings like Catholics, Protestants, Baptists and Episcopaleans.

The extreme tendency in Reform Judaism is to regard the Jews of America for example as a religious denomination different in this respect alone from the other people and alike in all other respects, nationally, culturally and socially.

They would however admit that the Jews are descended from a different race and are opposed to intermarriage.

It would take us too far afield to discuss the historic conditions and cause which gave rise to all these movements. We shall merely outline the specific doctrines of the groups.

REFORMS JUDAISM

THEORETICAL ASPECT

- 1 Jews are a religious sect not a nation
- 2 Mission theory
- 3 Dispersion - desirable and divinely ordained
- 4 Emphasize the Universalistic teachings of the literary
- 5 Prophets and abrogated the legal and moral binding

force of the Talmud, Shulchan Aruch and Rabbinic Codes.

5 Regard Judaism as a historic development which adjusted itself in every age to the philosophic, cultural social, political and economic conditions of the time.

6 Emphasises the study and value of Biblical science and research which is resulting in the formulation of a new Theology based on Historic development.

The Practical Aspects.

1 Abrogation of dietary laws

2 All laws for observance of second day holidays abolished

3 Introduction of prayers in the vernacular and revision of prayer-book omission of prayers for restoration of Zion and Temple sacrifices

4 Introduction of decorum and Aesthetic forms in ritual of Temple service

5 Organ and mixed choir in divine services

6 Introduced family pews - men and women sit together

7 Abolished the wearing of hats for men at divine service

8 Laws of marriage and divorce slightly altered especially

in regard to Levitate

9 Gave women equal place ^{with} ~~and~~ men in regulation of Temple affairs

10 Sponsored and developed the Sabbath and Sunday School
Emphasising religious Education of girls as well as boys

11 English Sermon featured at divine services.

ORGANIZATIONS MAINTAINED.

Union of American Hebrew Congregations
Hebrew Union College and Teachers Institute
Department of Synagog and School Extension
Federation of Temple Sisterhoods
Central Conference of American Rabbis

ORTHODOX JUDAISM

Theoretical Aspects

- 1 Literal belief in the divine inspiration of the Bible
- 2 Belief in the 13 articles of Faith (Maimonides)
- 3 Firm belief in Talmudic and Rabbinic laws as codified
in Shulchan Arach and later codes
- 4 Belief in the return to Zion in Messianic Age

Practical Aspects

- 1 Rigid adherence to laws and customs and ritual of daily
life and practice as laid down in Talmud, Shulchan Aruch,
and later Rabbinic codes.
- 2 Maintenance of traditional synagog ritual and prayerbook.
- 3 Strict observance of Dietary laws
- 4 Great tenacity and persistence in preserving old forms
of orthodox ghetto life.

ORGANIZATIONS MAINTAINED

Jewish Ministers Association of America
Rabbi Isaac Elchanan Theological Seminary
Union of Orthodox Jewish Congregations of America

United Orthodox Rabbis of America
Mizrachi

Jewish Academicians of America

CONSERVATIVE JUDAISM

Theoretical

- 1 Judaism and Jew regarded from point of view of historical continuity and evolutionary development.
- 2 A Modicum of Reform wherever compatible with Rabbinic interpretation.
- 3 Palestine as Jewish home land with Diaspora developing complementarily
- 4 Regard for Jewish tradition

Practical

- 1 Decorum in Synagog Service
- 2 Family Pews
- 3 Equal recognition of men and women in synagogal life
- 4 Prayer book revisions prayers in the vernacular
Congregational singing
- 5 English Sermon
- 6 Observance of Dietary laws, traditional laws of marriage and divorce circumcision Sabbath and Festivals
- 7 Introduction of week day congregational School for boys and girls
- 8 Institutional Synagog

ORGANIZATIONS MAINTAINED

United Synagog

Jewish Theological Seminary

Teachers Institute

Union of Jewish Women

Zionists

Divided into four main parties

- 1 Political
- 2 Cultural (Achad Haam)
- 3 Poale Zion
- 4 Mizrachi

Theoretical

Common to all Parties

- 1 Basle Programme. The Establishment of a legally assured home land for the Jewish people in Palestine.
- 2 Recognition of Jews as a National Ethnic group
- 3 Full development of all phases of Jewish life possible only in Palestine as Center.
- 4 Insistence on equal political, civil, religious and cultural rights for Jews of all lands
- 5 Furthering the colonization of Jews in Palestine

INSTITUTIONS COMMON TO ALL ZIONISTS

- 1 International Zionist Congress
- 2 Jewish National Fund
- 3 Colonial Trust Company
- 4 Palestenian Colonies and Institutions

- 5 American Zionist organization
- 6 Order Bene Zion

Political Zionists

Desire the establishment of a Jewish political State in Palestine guaranteed by International League of Nations

Cultural Zionists

Believe in

- 1 Theories of Achad Haam
- 2 Small Colonization
- 3 No need for political Statehood
- 4 Cultural autonomy sufficient
- 5 Hebrew as National language
- 6 Stress the Cultural, secular as well as religious phases of Jewish group life.
- 7 Palestine a spiritual center radiating Jewish influence to the Diaspora Jewries and world at large

Organizations

- 1 National Hebrew Schools in America
- 2 Histadruth Hivriyth (Federation of Hebrew Speaking Societies in America)
- 3 Hebrew Press of America

Poale Zion

- 1 Regard Jews as presenting a dual problem as proletarian and as Jews
- 2 Solution thru International Socialism and Palestinian Center former to solve economic problems of masses of Jewish workers in Diaspora - latter to solve specific problem as Jews

- 3 Believe in Cultural and political development of Jews in Deaspora on which is dependent the form of solution in Palestine
- 4 Advocate Cooperative ownership of all means of production and distribution in Palestine by Jewish settlers.
- 5 Equal importance given to Yiddish and Hebrew as National language of Jew
- 6 In Deaspora emphasize development of Yiddish literature language and secular Jewish cultural life
- 7 Initiate National Radical Schools

ORGANIZATIONS MAINTAINED

- 1 International Poale Zion Congress
- 2 Cooperative Socialistic colonies in Palestine
- 3 Yiddish press in Deaspora, Hebrew press in Palestine
- 4 Union of National Radical Schools in America
- 5 National Jewish work ingmens Alliance
- 6 Jewish workingmens Socialist Congress
- 7 Representation at Socialist Internationale

Mizrachi

Are Zionists

- 1 Emphasising orthodoxy as basis of Jewish commonwealth.
- 2 Attempt to Religioniz~~e~~ Zionism
- 3 To propogate Zionism among Orthodox Jews

Organizations Maintained

- 1 International & National Mizrachi organization
- 2 Taehkemoni Schools in Palestine

3 Rabbinic Zionist Hebrew Press

Bundists

This is a party of Jewish workingmen founded in Russia in the days of 1905 and 1907. Revolution. Its cardinal doctrine is the preservation of Jewish people in lands of Diaspora thru the socialization and overthrow of autocracy in all countries where it is the reigning form of government - especially Russia. They are Diaspora Nationalists - agreeing in every particular with the Poale Zion as to Revolutionary, Socialism, and secular Yiddish culture for Jews of all lands - excepting that they do not believe in Palestine as the Center for Jewish people. Their hope is in the Diaspora.

Their primary function in the heydays of Russian Revolution in 1905, 07 was to revolutionize the Jewish proletariat and masses of Russian/Poland especially, Lithuania and Poland.

Organizations

- 1 Yiddish radical press in Europe and America
- 2 Representation at Socialist International
- 3 Arbeiter Ring in America
- 4 Jewish Labor Unions in America
- 5 Jewish Socialist Congress

As a direct offshoot from this group is a party of Yiddish speaking radical Socialists who are direct assimilationists believing in Cosmopolitan rather than in International Socialism - for them there exist no Jews or Russians or French-

men but proletariats who speak Yiddish, Russian, French - etc all having the same problem: the overthrow of Capitalism and the establishment of World wide Socialism.

DIASPORA NATIONALISTS

This is a party which follows the teachings of Dubnow the great Russo Jewish Historian who in "Die Grundlagen des National Judentums" (translated by Dr. I. Fredlaender 1905) emphasises the possibility and desirability of cultural autonomous development of Jewish life in lands of Diaspora pointing out the fact that for such a development and future Palestine is unnecessary as the Center besides be regarded as a Chimera.

They advocate equal rights for Jews in all lands of Diaspora.

2 Secular rather than religious cultural development in vernacular such as Yiddish and Hebrew and in America English as language mediums.

3 Political fealty to governments where Jews live

4 Encourage Jewish folk songs, music Jewish art,

theatre, and all forms and phases of ~~social~~ educational social, fraternal, recreational ~~life~~ and cultural group life.

Yiddishists

Is the name given to those Zionists and Diaspora Nationalists who regard ¹⁾ Yiddish as sole and only national language of the masses of the Jewish people.

2) Who desire Yiddish to be used as literary and cultural medium of Jew in Palestine as well as Diaspora.

3) Who regard Hebrew as the language of the past religious literature of the Jews; but which is hardly understood and no where spoken by masses of Jewish people.

They advocate the

- 1 Development of Yiddish secular culture and literature
i.e. the translation of worlds classics in literature, sciences, and philosophy, into Yiddish.
- 2 Yiddish schools and universities
- 3 Yiddish theatre and Journalism

Hebraists

This party is composed of Zionists and Diaspora Nationalists who regard Yiddish as a mongrel tongue which has suffered a mushroom growth and is destined to die -

They advocate

- 1 Hebrew as the Only National Language of the Jewish People
- 2 Foster the Speaking writing and reading of Hebrew in
Diaspora and Palestine
- 3 Maintain National Hebrew schools where secular culture
is taught in Hebrew
- 4 Support Hebrew speaking clubs and societies, Hebrew
press, Hebrew theatre, etc.

We have thus endeavored to analyse the heterogeneous parties and movements whose influence is felt in the institutions norms of life etc. of every community where Jews are to be found in relatively large numbers, and which manifest their in

fluences on the institutions and phases ~~XXXXXXXXXX~~ of American Jewish Communal life. Infact it is almost impossible to understand the variety of Jewish institutions, organizations etc without relating them to these social outlooks of the different parties and movements in American Judaism which gave them birth and which continue ~~x~~ to support and develop them.

The ultimate synchronization of all these groupings in a harmonious Jewish Communal life developed along democratic lines where each party may have the opportunity to develop its own specific contribution to inner Jewish life, so that the Jew and Judaism in America may better make its specific contributions to the culture of America. This is the problem of American and other Diaspora Jews.

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Chapter IV

HISTORY OF THE JEWS OF CINCINNATI.

1817 - 1918.

STUDIED FROM THE POINT OF VIEW OF
COMMUNAL DEVELOPMENT

"Je N'enseigne pas, je raconte"

MONTAIGNE.

PREFACE.

This study of modern Jewish history was undertaken by the writer, in order to determine to what extent the Jews of Cincinnati, in the last one hundred years since their earliest settlement here, developed along the traditional lines of Jewish Communal inner organization that was characteristic of Jewish life in the old world from the period of their dispersion in 70 A.C.E. almost down to contemporaneous times.

This problem of communal organization for the Jews living in Republican lands is one that will in time commandeer the careful study and attention of the best minds in Jewry.

We have been drifting too long and our adjustment or rather lack of adjustment is probably one of the primary factors in the present day disintegration that we see so rampant in the communal life of our people in America.

What is needed is community study and analysis of the forces and tendencies of Jewish organized life in America, so that the facts may be known. This we feel can best be accomplished thru the medium of a Communal Survey, of all the aspects involved in the life of the Jewish community.

Such a survey should be preceded and base itself on a historical analysis such as it is my purpose to present in this study. This is essential not alone because we of the present stand on the shoulders of the past, and can not even if we will it, escape from the hereditary forces which make us the children of our parents but also for comparative purposes so that we may fully realize just

how much better or worse our work is, than was that of a past generation, thereby determining one standard as a measure in the scale of progress.

It is the hope that what is presented here represents a link in the chain of Jewish continuity and also an addition to our knowledge of American Jewish history that I take leave to present it, in partial fulfillment of the requirements of graduation to the Faculty of the Hebrew Union College.

Respectfully,

B. R. BRICKNER.

Cincinnati,

February 1919.

INTRODUCTORY NOTE.

It ought never be said in historical discussion that a certain date marks the end of one period and the beginning of another for in the events of men in time there really never is any such artificial break. Especially is this true when considering ancient or mediaeval history where all the social facts which entered into the making of the period and which should be known before such an assertion can be made are as yet unknown, i.e. that 476 marks the Fall of Rome, or that the Middle Ages came to a close in 1492 - statements which are to be found in the old history texts but which modern historians such as Robinson and Seignibes discard.

However in order to assist the student of history in comprehending and locating historical events and tendencies, it frequently becomes necessary merely as a mechanical device to make such artificial distinctions.

For such purposes we shall take the liberty of dividing the 100 years of Cincinnati Jewish history into the following periods.

1) 1817 Arrival of the first Jewish settler to 1830 the date which marks the coming in ever increasing numbers of the German Jews to the city.

2) 1830 thru the Civil War 1865

3) 1866 to 1881 the date which marks the arrival of the Russian and East European Jew to Cincinnati.

4) 1881 - 1918 The modern period.

JEWS OF CINCINNATI

PIONEER PERIOD

1816 - 1830

Cincinnati, Dec. 25th, 1843.

Rev. Isaac Leeser,

Dear Sir:-

In accordance with the request to furnish you "with a history of the settlement of the Jews in Ohio" with much pleasure I attend to that subject, and shall probably be more minutes than many would consider necessary: (little did he appreciate how thankful we of a later generation are to him for having been so minute in his recital of the early settlement of Jews in Cincinnati). You must indulge me in this weakness, as everything connected with the settlement of our nation, and the establishment of our holy religion in this city and state renews within me feelings of gratitude and veneration to the great Author of our being, who from a single individual (Joseph Jonas is here referred to) alone adoring his Unity, has in a few years 1843 assembled in this holy city two considerable congregations, numbering more than eighteen hundred souls".

Thus writes the pioneer Jewish settler to the Editor of the Occident in the year 1843. 1.

In view of the fact that we have no better evidence and no more reliable testimony and account of the Pioneer settlement of the Jews in Cincinnati, the Queen City of the West, we shall permit him

1. Occident Vol. I P. 547

" II P. 29, 143, 244

to tell the story as far as it goes (1843) and interpolate from time to time information which the writer has gathered from various other sources such as Congregational minute books and histories early City directories, newspapers, interview with old settlers, etc.

It was in the month of Oct. 1816 that a young man arrived in New York from the shores of Great Britain to seek a home and a residence in the New World. This individual's name was Joseph Jonas from Plymouth, in England. He had read considerably concerning America and was strongly impressed with the descriptions given of the Ohio River, and had therefor determined to settle on the banks at Cincinnati. This he was encouraged in by a relative he met ~~and~~ with, in New York. On arriving at Philadelphia he was persuaded to settle in that city, and took up his residence for a short time with the amiable family of the late Mr. Samuel Joseph (peace be unto him). Here he became acquainted with the venerable Mr. Levi Philips, who took a great interest in him, using many persuasive arguments not to proceed to Ohio. One of them was frequently brought to his recollection. "In the wilds of America and entirely amongst Gentiles you will forget your religion and your God".

But the fiat had gone forth, that a new resting place for the scattered sons of Israel should be commenced, and that a sanctuary should be erected in the great West, dedicated to the Lord of Hosts to resound with praises to the ever-living God. The individual

solemnly promised the venerable gentleman never to forget his religion nor forsake his God.. He received his blessing and taking kind leave of the kind friends with whom he had resided, departed for Pittsburg, on the second of January 1817. On his arrival he found navigation of the Ohio stopped by being frozen over. He procured profitable employment during the winter, being a mechanic (watch maker) and at the breaking up of the ice was wafted on the bosom of this noble river to the rising city of Cincinnati, where he arrived on the 8th day of March 1817. (Two years before the city received its charter which was in 1819) 1.

[The city then contained about 6000 inhabitants but the only Israelite was himself. (If there were any Jews among the population prior to his arrival he certainly did not know of it, tho it is probable that some Jews who had drifted into this part of the country had inter-married or else were not living as Jews. A curious circumstance 2. brings this probability to light. In the year 1821 a dying man by the name of Benjamin Leib or Lape requested that some Jews be called to his dying bedside. In answer to his request Morris Moses and Joseph Jonas appeared in the chamber of death. Drawing near, the dying man informed them that he was a Jew by birth, that he had come here when there were no Jews living in the town, that he had married a Christian, indeed had reared his children in the Christian faith, but now that he felt his end approaching he had them called to his bedside and entreated them to

1. see Cist's Directory of Cincinnati 1841.

2. narrated in Dr. Philipson's "The Jewish Historical Society

Vol.8 1900 P. 43-44 - also in History of Congregation Bene Israel

P. 26-27

grant his dying ~~xxxx~~ request and to bury him as a Jew according to the rites of the Jewish faith. His wish was fulfilled.

Continuing his narrative Jonas writes "With the assistance of the God of his ancestors he soon became established in a lucrative and respectable business and his constant prayer was, that he might be a nucleus around whom the first congregation might be formed to Worship the God of Israel in this great western territory. Solitary and alone he remained for more than two years, and at the solemn festival of our holy religion in solitude he was obliged to commune with his Maker. Some time in December 1818 his heart was delighted with the arrival of his lamented and ever valued friend David Israel Johnson (from Portsmouth, England) with his wife and infant child. But they were bound for Brookville, Indiana, and again for a while solitude was his portion.

In the month of June following (1819) three members of our nation arrived, viz. Lewin Cohen of London, Barnet Levi of Liverpool, and Jonas Levy of Exeter, England, and the following 811 יום טוב (1819) were duly solemnized without a Minyan in Cincinnati, and probably in the Western Country, for the first time. My friend D.I. Johnson being summoned from Brookville, joined us on this occasion. It was he who was the Kol Nidre Chazan conducting the service in a pleasing manner. A few days afterwards the solitary sojourner was joyfully recompensed by the arrival of his brother, Abraham-Jonas, his sister and her husband, Morris and Sarah

Moses. There also came with them Philip Symonds, his wife and child, all from Portsmouth, England. We began from this time forth to form a community of Israelite.

The first directory of Cincinnati ever published was issued in 1819, ^{and} contains the name of Joseph Jonas, silversmith 121 Main St, on P. 128. The name of Lape or Leib is not mentioned, neither does it contain any other Jewish names. It states however that Joseph Jonas was one of the officers of the Cincinnati Royal Arch Chapter of Masons having been one of the officers of the first Vail. The directory of 1825 further mentions Joseph Jonas as one of the Past Masters of the Miami Masonic Lodge No. 46, founded in 1818.

In 1819 the first Jewish child to be born in this country west of the Alleghany mountains was the son of David I. and Eliza Johnson born at Connersville, Feb. 21, 1819. Connersville and Brookville were frontier stations to which the Indians came to change furs and other products with the whites for ornaments and money. It was here that Phineas Johnson had gone to settle about the same time Jonas arrived in Cincinnati. It was he who tried to persuade Jonas to leave Cincinnati and go on with him to Connersville but not succeeding he went on alone later inducing his brother and sisterinlaw to come and join him. However, two years of bitter experience contending with the hardships of a frontier station convinced David I. Johnson to join the small Jewish settle-

ment in Cincinnati. It was here that the first Jewish child ever born in Cincinnati first saw the light of day. It was a baby boy that was born to the young couple on June 2, 1821, the late Frederick A. Johnson who died on Jan 20, 1893 having attained the age of 72. ~~The first~~ In view of the fact that there was no Mohel in the midst of the small group of Jewish pioneers to perform the Abrahamic rite of circumcision, it was not administered until 6 years later when the rite was performed to the two brothers, one eight (who was born in Connersville) and other six, and they were duly circumcised. 1. The first Jewish girl to be born in Cincinnati and west of the Alleghenies was born to the same proud parents in 1823. She later became Mrs. Selina Abrahams and was well known in this city where she spent all her life.

"In 1820 arrived Solomon Buckingham, Moses Nathan and Solomon Minken all from Germany, and the שְׁמִינִיּוֹת of 1820 were solemnized in due form with the legal number (this time) and a Sepher Forah. In 1821 arrived Solomon Moses, from Portsmouth, England. In 1822 arrived Phineas Moses and Samuel Jonas another brother of the solitary and now were our hearts rejoiced for the prospects of a permanent congregation were ~~ear~~ at hand. During the ensuing year 1823 arrived Simeon Moses from Barbadoes and Morris and Joseph Symonds from Portsmouth, England. We are now arrived on 'terre ferme' and have official words for reference.

(On the 4th of January 1824 a majority of the Israelites

1. see Hahn's article on The Primitive Jewish Settlements in America in American Jews Annual 1887.

On the 4th of January 1824 a majority of the Israelites in Cincinnati assembled at the residence of Morris Moses who was called to the chair and Joseph Jonas appointed secretary; when the following proceedings took place, and the subjoined preamble was adopted. "Whereas it is the duty of every member of the Jewish persuasion, when separated from a congregation to conform as near as possible to the worship and ceremonies of our holy religion, and as soon as a sufficient number can be assembled to form ourselves into a congregation for the purpose of glorifying our God and observing the fundamental principles of our faith, as developed in the laws of Moses. With these impressions the undersigned persons convened at the residence of Morris Moses, in the city of Cincinnati, State of Ohio on the 4th day of January 1824, corresponding to the fourth of Shebat 5584."

Present - Morris Moses, Joseph Jonas, David I. Johnson, Jonas Levy, Solomon Moses, Simon Moses, Phineas Moses, Samuel Jonas, Solomon Buckingham and Morris Symonds."

Sundry preparatory resolutions were adopted, a committee on Constitution and by laws appointed, and the chairman authorized to summon every member of the Jewish persuasion. We then find the following proceedings officially recorded.

"In accordance with a resolution of a convention which met at the residence of Morris Moses, in the city of Cincinnati, state of Ohio on the 4th day of January 1824, corresponding with the 4th of Shebat 5584, a full convention of every male of the Jewish

persuasion or nation was convened at the house of the aforesaid Morris Moses in the said city and state on the 18th of January 1824 corresponding with the 18th day of Shebab 5584.

Present Joseph Jonas, Morris Moses, David I. Johnson, Philip Symonds, Abraham Jonas, Jonas Levy, Solomon Buckingham, Solomon Minken, Solomon Moses, Phineas Moses, Samuel Jonas, Simeon Moses, Morris Symonds, Joseph Symonds, Morris Moses being in the chair and Joseph Jonas, Secretary, a constitution and by laws were adopted and the following officers duly elected. Joseph Jonas, Parnass; Phineas Moses and Jonas Levy, vestrymen, Resolutions were then passed to procure a room and to fit it up as a temporary place of worship." Thus was formerly launched the first synagogue in Cincinnati which has continued to our day under name of K.K. Bene Israel.

The Cincinnati Directory of 1825 gives proof of the fact that a room was procured as a temporary place of worship. It says among places of worship in Cincinnati "there are twelve Churches in Cincinnati, two for Presbyterians, two for Methodists, one for Baptists, one for Episcopaleans, one for Friends, one for German Lutherans, one for Wesleyan Methodists, one for Catholics, one for New Jerusalem and one for Africans. The Scotch Presbyterians hold worship in the College Chapel and the Universalists hold worship occasionally in the Court House. The Jews occupy a part of a private dwelling for divine worship." There is no place perhaps on earth, it adds containing the same number of sects of divine

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worshippers, where greater harmony exists on the account of religious principles than in Cincinnati".

This spirit of religious tolerance and mutual cooperation and respect for one another has continued to be characteristic of the people of Cincinnati to the present day.

The same directory makes mention of the following names of Jews.

David I. Johnson - merchant Elm between Third and Fourth St.
English.

Abraham Jonas - auctioneer Broadway b. Fifth and Harrison
Store 101 Main St.

English.

Joseph Jonas - watch maker Broadway b. Fifth and Harrison
shop 117 Main St. - English.

Jonas Levy - watch maker and silversmith. Lower Market.

English.

Phineas Moses - merchant Broadway b, Fifth and Sixth
Store 179 Main. English.

Solomon Moses - merchant Broadwayb. Fifth and Harrison.

English.

Solomon Moses - merchant Sycamore b. Third and Fourth Sts.
Store 179 Main St. English.

Moses and Jonas - auctioneers 101 Main St.

S. & P. Moses - merchants 170 Main

Eleazar Symonds - merchant residence 88 Main St.

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Store 29 Lower Market. English.

Morris Symonds - merchant 38 Lower Market. English.

In the course of this narrative it should also be reported that the year which saw the foundations laid for the first synagogue in Cincinnati also witnessed the first Jewish marriage to take place in this city. This union took place between Morris Symonds and Rebekah Hymans who were married on September 15, 1824 by Joseph Jonas. Three other couples were married before the year 1830 when these events became more frequent. viz. Simeon Moses and Jane Joseph, ~~xxxxx~~ married by David I. Johnson Nov. 21,, 1827. Phineas Moses and Elinor Bloch married by Simon Bloch May 4, 1829, and Abraham Jonas and Louisa Bloch married on Oct 11, 1829 by Simon Bloch. 1. Tho it seem a bit strange to us that a layman should tie the knot in marriage let it here be stated that this was and is in entire conformance with good Jewish tradition and teaching.

"From the period of the arrival of the first Israelite in Cincinnati continues Mr. Jonas to this date (1843) the Israelites have been much esteemed and highly respected by their fellow citizens. Many persons of Nazarene faith residing from 50 to 100 miles from the city hearing there were Jews living in Cincinnati came into town for the special purpose of viewing and conversing with some "of the Children of Israel, the holy people of God".

1. see Philipson History of Congregation Bene Israel P, 18-19.

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One old Quakeress said to Mr. Jonas, "Art thou a Jew? Thou art one of God's chosen people. Wilt thou let me examine thee?" She turned him round and round and at last exclaimed, "Well thou art no different than other people."

Jonas in commenting upon the attitude which the Jews should take in the New World says, "From the experience which we have derived by being the first settlers of our nation and religion in a new country we arrive at the conclusion, that the Almighty will give his people favor in the eyes of all nations, if only they conduct themselves as good citizens in a moral and religious point of view, for it is already conceded to us by our neighbors that we have the fewest drunkards, vagrants or individuals amenable to the laws of any community according to our numbers in this city or district of the country; and we also appreciate the respect and esteem those individuals are held in, who duly conform to the principles of our religion, especially by a strict conformity to our holy Sabbath and festivals."

It is surely interesting to note that as early as 1843 the Jews of this city had established for themselves an enviable record as model and law abiding citizens and that as a result of this had won the esteem of their non-Jewish neighbors. This is a tradition which the Jews of Cincinnati have cherished and lived by to the present day.

"The original founders of our congregation were principally from Great Britain, and consequently their mode of worship was

after the manner of the Polish and German Jews" attesting to the fact that our early population was come originally from Poland and Germany to England which was for so many Jews merely a station before their departure for the New World. Jonas continues "but being all young people they were not so prejudiced in favor of old customs as more elderly people might have been and especially as several of their wives had been brought up in Portugese congregations. Jonas no doubt in his allusion to the wives of some of the members being raised in Portugese Congregations has reference I think to the daughters of the well known Portugese minister of Philadelphia Mendel Seixas who gave his two daughters Lucia Orah and Rachel in marriage to Abraham and Joseph Jonas respectively and who departed their lives shortly after their betrothal, the former in 1825 and the latter in 1827. It may also have been the case that some of the other members had married daughters of Portugese Jews in London but we have no record of this."

As result of the above mentioned conditions Jonas states "that we therefore introduced considerable chorus singing into our worship in which we were joined by the sweet voices of the fair daughters of Zion, and our Friday evening service was well attended for many years as the Sabbath morning". This innovation of Congregational singing in which the women joined may be said to have been the beginning of Reform as it was strictly in violation of the accepted Orthodox traditions of synagogal ritual.

"At length however large congregations of our German brethren settled among us. Again our old customs have conquered and the sweet voices of our ladies are seldom heard, but we so far prevailed as to continue to this day (1842), the following beautiful melodies; the 29th Psalm **מִסִּיחַ לְדָוִד** which is chanted as the procession slowly proceeds to deposit the Sepher Forah in the ark, also the En Kelohenu **וְהִנֵּנוּ כְּאֵל** and after the services concluded none attempt to quit their seats until the beautiful hymn Adon Olom **אֲדֹנָי יְיָ אֱלֹהִים** "Universal Lord" is finished, being sung by all the Congregation in full chorus.

Bernard Bettman who until his death (1915) 1. was very prominent in Jewish Communal as well as civic life of the city in commenting upon the motives for the settlement of the early German and Polish Jewish pioneers says as follows in an address at the opening exercised of the Hebrew Union College (1912).

"It is within the memory of men standing in this place today that the first few isolated Jewish settlers in the seabords of this country were joined by a large and constantly increasing immigration of their co-religionists who came to seek and find in this fair land of freedom the rights which were deprived them in countries that gave them birth. As a rule they came poor, rich only in indomitable energy strict integrity and habits of industry and economy, they were used to hard work and they toiled."

The Cincinnati Directory of 1829 notes one synagogue which it lists among the religious organizations of the city.

1. for Biography see Hebrew Union College Monthly Nov. 1915.

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It contains the names and occupations of the following Jewish settlers.

Joseph Alexander - merchant, corner of Linden and Syracuse
home 5th bet. Broadway and Deer Creek.

David Johnson - merchant 25 Lower Market.

Joseph Jonas - watchmaker - 125 Main St. boards at Wm.
Dermisens.

V. Levy - auctioneer.

Solomon Merkin - merchant, Main cor. of 4th.

Morris Moses (De Young & M. Moses) Clothing store 5th bet.
Main and Walnut.

Moses Moses - Clothing store Upper Market Space

Phineas Moses (S.A.P. Moses) home Elm b. 4th & 5th sts.

Moses, S.A.P. - merchants Main bet. 4th & 5th sts.

Benjamin Silver - merchant 5th East of Broadway.

Isaac Symonds - clothing store cor. B'way and Front.

Joseph Symonds)

) Clothing Store 29 Lower Market

Lewis Symonds)

Morris Symonds " " " " "

Philip Symonds " " " " "

The Directory of 1834 contains the above names, and adds the
names of:

Samuel Jonas - Clothing Store Main near 5th.

George Jonas - Clothing Store cor 3rd and Main

The same directory locates the Jewish Synagogue at 4th St. between Sycamore and Broadway- Joseph Jonas Parnas. (This is a mistake it should read - on East side of Broadway below Sixth St.

Along in the years between 1820 - 30 there also arrived in Cincinnati some Dutch Jews by the name of Jacob L. Workum who also brought his wife Sarah with him. They came via New Orleans, and up by boat over the Mississippi and Ohio Rivers, Also a number of Alscatian Jews came during this period prominent among whom were the Mayer family.

Tho the Synagogue had been started and the Jewish settlers were prospering they were unable to maintain a Chazan and Sh^olhet and hence the services were read and chanted in rotation by Messrs. David I. Johnson, Morris Meses and Joseph Jonas. The Congregation had purchased burial ground three years previous to the organization of the Congregation and at this time, Jonas Levy was the Schochet. The congregation elected Messers. Morris Moses and David I. Johnson Parnass and Gabah for the year 5586 about which time Nicholas Longworth from whom the cemetery ground had been acquired gave the Congregation a piece of land adjoining the burial ground. During this year a committee was appointed to correspond with several congregations for the purpose of procuring aid aid from other Jews in order to build a Synagogue. Applications at ~~for~~ this time says Jonas were responded to from Charleston, S.C. and a remittance forwarded to us of one hundred dollars, also

fifty dollars from Benjamin Elkin of Barbados W.I. The names of all the donors were duly recorded - twenty dollars were also received from Joseph Andrews of Philadelphia. Some time in the year 5588 the corresponding building Committee reported 16 lbs. 2s, equal to \$71.55 received from the congregation of Portsmouth, England.

The copy of the letter which the Congregation sent to Charleston S.C. appealing for funds was found by Dr. Philipson Its historical value is of paramount importance and so I take the liberty of reproducing it here.

To the Elders ~~of the Jewish~~ of the Jewish Congregation of Charleston: Gentlemen.

Being deputed by our Congregation in this place, as their Committee to address you in behalf of our Holy Religion, separated as we are and scattered thru the wilds of America as children of the same family and faith, we consider it as our duty to apply for assistance in the erection of a House to worship the God of our forefathers agreeably to the Jewish faith. We have always performed all in our power to promote Judaism and for the last four or five years, we have congregated where a few years before nothing was heard but the howling of the wild Beasts, and the more hideous cry of savage men. We are well assured that many Jews are lost in this country from not being in the neighborhood of a Congregation, they often marry with Christians and their posterity lose the true worship of

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God forever. We have at this time a room fitted up for a synagogue two manuscripts of the law, and a burying ground in which we have already interned four persons, who but for us would have lain among Christians. One of our members also acts as ^{Chie} Shoehet. It will therefore be seen that nothing has been left undone, which could be performed by eighteen assessed and six unassessed members. Two of the deceased persons were poor strangers and buried at the expense of the congregation, one of whom was brought to be interned from Louisville, ~~xxx~~ a distance of nearly 200 miles.

To you gentlemen we are mostly strangers and have no further claim on you, than that of children of the same faith and family, requesting your pious and laudable assistance to promote the decrees of our holy Religion. Several of our members are however well known both in Philadelphia and in New York, namely Mr. Samuel Joseph formerly of Philadelphia, Messrs. Moses and Jonas and Mr. Joseph Jonas, the two Mr. Jonas's have both married daughters of the late Rev'd Gershon Mendes Seixas of New York. Therefore with confidence we solicit your aid to this truly pious undertaking, we are unable to defray the whole expense and have made application to you as well as the other principal congregations in America and England, and have no doubt of ultimate success.

It is also worthy of remark that there is no congregation within 500 miles of this city and we presume it is known how each of access (these were days of no railroads either, it was only by

river route that Cincinnati was accessible) we are to New Orleans and we are well informed that had we a synagogue here, hundreds from that city who now know and see nothing of their religion would frequently attend here during holidays (and they might have added come here to live)

With sentiments of respect and esteem, we are,
Gentlemen,

Your obed't serv'ts

S, Joseph, Cha.

Joseph Jonas.

D. I. Johnson.

Phineas Moses.

I certify the above is agreeable to a Resolution of the Hebrew Congregation of Cincinnati.

July 3, 1825.

Joseph Jonas, Parnas.

The subscription Committee continued to appeal for funds during year 5589 subscriptions amounting to \$280 were collected from Jews of New Orleans. During the month of July 5589 = 1829 the Congregation purchased a lot of ground on the East side of Broadway below Sixth Street, on which they later built their Synagogue in 1834.

During the month of August 1829, Messrs. Joseph Jonas, David I. Johnson and Phineas Moses were appointed a special Committee

to draft a constitution for the purpose of procuring a charter and on the eighth of January 1830 Morris Symonds, Joseph Jonas Morris Moses, David I. Johnson, Solomon Moses, Joseph Symonds, Phineas Moses, Abraham Jonas, Samuel Jonas, Samuel De Young Henry Hyman, Simon Bloch, David Lewis, Simon Symonds, Bernard Le Jeune, Lewis Bevi and Benjamin Silvers and all other Israelites who may apply and their successors were by an act of the general assembly of the State of Ohio declared to be "constituted a body corporate and politic, under the name and style of Kal Kodesh Beneh Israel according to the form and mode of sorship of the Polish and German Jews in Cincinnati" and on the 5th of September following, corresponding with the 11th of Elul 559p, the requisitions of the charter were complied with and following named gentlemen were duly elected to the several offices attached to their names, which fice officers form the vestry.

Morris Moses, Parnas (Warden Senior)

Bernard Le Jeune, Gabah Zedokah.

Benjamin Silvers, Gabah Behh Hiam, (Warden Junior)

Joseph Symonds, Treasurer.

David G. Seixas, Secretary.

It is interesting to note that one of the officers was designated as Gabah Zedokah or Chairman of Committee on Charity (Relief) showing that at this time what we today term social service and charity were still integral parts of the synagogue in 1830.

This was especially true of the Portugese and English Synagogues, for such was their tradition.

All Benevolent and aid functions, burying the dead, feeding the hungry, distributing Matzos to the poor for Pesach, visiting and nursing the sick, clothing the naked and educating the young in the religion and traditions of their people were all aspects of an active and well organized synagogue.

HISTORICAL DEVELOPMENT

FROM 1830 - CIVIL WAR 1865

DEVELOPMENT FROM 1830 CIVIL WAR 1865

The earliest record of seatholders at this date 1830 of the congregation show it to have consisted of 32 males and 20 female adults a total of 52.

During the Years 1826 - 32 the small congregation sustained a severe loss in the deaths of Samuel Joseph (1826) and also the wives (2) of Messars Jonas who were sisters (1826-27) and Simon BLock (1832) who had filled the office of Parnas and volunteered for a considerable time as Shoehel and Mohel. He had come from Richmond Va. to settle among the Jews of Cincinnaati.

Mr. Joseph Jonas in his account tells us that nothing of any importance took place from 1830-34 excepting a gradual increase of the population (mostly Germans).

In 1834 Messars Joseph Jonas, Elias Mayer and Phineas Moses were appointed a building committee of the congregation with full powers to raise additional funds, collect materials, make contracts etc. It is with gratification that the Congregation recorded the donations of \$25.00 each from 52 fellow citizens, gentlemen of the Christian faith.

In view of the organic connections and strong social bonds which the congregation maintained with their brethren in the other cities of the United States and Europe - further appeals for assistance were graciously met - collections were taken up and sent from Baltimore, Philadelphia New York. The congregation Shearith Israel of New York

sent five large brass chandeliers which "Should the Congregation refuse to use them were to be returned"-they were used with much pleasure. With loans from the city banks and the money already collected the Congregation was enabled to build its synagog - and on July 11, 1835 corresponding to 14th day of Sivan 5595 "the foundation stone was laid with suitable enclosures and inscriptions and with all due form and ceremony attended with prayer - It was solemnly deposited in the presence of the building Committee and members by the Rev. Joseph Samuels our venerable pastor" who was the first Rabbi and Reader of the Congregation - he passed away a few years later.

The officers for the year 5596 during which year the synagog was completed were Joseph Jonas Barnas, Elias Mayer Gobah Zedokah, Pheneas Moses Treasurer Building Committee, Benjamin Moses Gabah Beth Hiam, Morris B Mann Secretary.

The Synagog building is described as being eighty feet in length thirty three in breadth and having a handsome Doric front. The synagog provided a balcony for the women - it was built in accordance with strict orthodox ritual.

On the 9th of September 1836 the building was officially consecrated and dedicated; many of the Christian Clergy and friends were present to witness the ceremonies.

Even as late as 1830 says Mr. Jonas "thru-out the whole

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Mississippi Valley from the Alleghany mountains to the city of New Orleans, included, excepting Cincinnati, not a single community of Israelites is to be found, tho numerous Jewish families and individuals were located in all directions, but not another attempt at Union and the worship of our God appeared to be dead in their hearts"

In 1837 during the time in which Mr. Morris Moses was Parnas, the Congregation bought the adjoining lot of ground and added it to the Cemetery with a "Metaher House" (where the ritual attention was given to the corpse before burial)

True to their traditions that Jewish life could not be perpetuated without the religious education of the young the synagog established a Hebrew School in the basement of its building. Mr. David Goldsmith was appointed the first teacher. The records of the Congregation dating back to Sept 6th, 1863 show that Mr. David Mayer was elected Parnas. Rev. Hertz Judah, Hagam, and Rabbi, and Mr. David Goldsmith Shochet and Shamas which positions he filled in conjunction with that of Hebrew teacher. The Shazan and Reader supervised the supply of Kosher meat, distributed by the Motzos, etc; besides performing his own duties as Reader.

The congregation had no doubt become affluent and felt that it was essential that the Communal and religious affairs of the community required the election and support of the religious dignitaries above referred to.

An opportunity was also given the congregation in

this year to reciprocate for the kindness and financial support shown it by the Charleston congregation a few years before. The synagog of the latter congregation had been consumed by a fire and when the appeal reached Cincinnati for aid \$119.50 was immediately raised and forwarded to Charleston, inspite of the fact that the Cincinnati Congregation was still heavily indebt on its own synagog.

During 1838 the community began to branch out into other forms of communal organization besides congregational. In this year was organized and incorporated the "Hebrew Beneficent Society of Cincinnati." They maintained a burial ground for the poor. Their dues were \$3.00 a year - and their membership in 1842 amounted to 140 . The society was organized for mutual aid purposes, if any of the members were prevented from attending to their several avocations, thru sickness or accidents, they are entitled to demand four dollars a week "the officers were Morris Moses and Philip Symonds Gqbahim - Simon Crouse, treasurer, Henry Hart, secretary - It should be pointed out that the term Gqbah (president or Head) which we find they used was carried over from the older communal, Jewish organizations in Europe whose official heads were similarly designated. It is frequently maintained in recent times that it was the Russian Jews who gave the first great impetus to the thousands of Jewish Mutual aid societies which are to be found in America to-day - the fact above quoted and other instances which we shall have

occassion to mention in the course of this paper will prove that the early German or Polish Jewish immigrants were the true initiators of this form of Jewish Organization. It was all in accordance with the olden spirit of Jewish communal organization for the Jews to systematize and make provision for their own inner communal life as well as in thoro obedience with the promise the Jews gave to Peter Stuyvesant. In ~~the~~ the same year there were organized two other societies by the Jewish women - the one "The Hebrew Ladies Benevolent Society" composed altogether of the wives and daughters of the older so called Portugese and English Jews (the latter being in fact descendants of German and Polish Jews who settled first in England before coming to America) and who had come to Cincinnati as pioneer Jewish settlers. These regarded the German and Polish Jewish settlers whose arrival in Cincinnati was more recent, as beneath them socially and financially - they were dubbed "Polanders", and the social intercourse among the men was much more easy - among the ~~women~~ women there was a decided line of social demarcation. It was for this reason that we find the organization of "the German Hebrew Ladies Benevolent Society" occurring simultaeneous with the above mentioned society. The purpose of both of these societies was to assist distressed widows and ~~or~~ orphans. The membership fee being \$3.00 per year - collected in installments of 25cents per month. Both organizations continued to prosper and exist until the early sixties.

Meanwhile immigration especially of the German Jews was growing. Between 1838-1840 the young German Jews had become so numerous in Cincinnati that they quite outnumbered the older settlers. These immigrants came chiefly from the small villages of Bavaria, and Baden. This immigration was caused not merely by the oppressive legislation against Jews by the German government but largely I believe as a result of the wonderfully attractive letters which their American relatives sent to the folks back home of the wonderful possibilities and opportunities in this country. Most of these immigrants were young folks in search for opportunities, but many were young betrothed couples ~~ex~~ who were prohibited under one of the laws of Bavaria and the Duchy of Baden to marry. These couples came here and married soon after landing. The German immigration continued to grow and became strongest between 1848-56 especially during the turbulent days of 1848 in Germany. The extent of the German Jewish migration is indicated by the fact noted by the German writer Gerstaecker in his "Amerikanische Welt und Strombilder" published in 1849¹ who after many years residence and travel in America says, "that only one twentieth of the German immigrants to America were Christians." This in spite of the fact that the journey across the ocean was long and tedious and accompanied by many discomforts especially for Jews who were poor and observers of the dietary laws. The

1 See Allgemeine Zeitung des Judenthums Vol 13 P 649

trip to Cincinnati after arriving in New York was generally made either to New Orleans by boat and then up the Mississippi and Ohio, or to Pittsburg via the canals system, which was extensively used in those early days, ~~which was~~ before the over land railroads, then via stage coaches over the mountains to Pittsburg and from Pittsburg via boat in the Spring, ~~Summer~~ or Fall for during the winter the Ohio was generally frozen over, up the Ohio river to Cincinnati¹.

These immigrants became peddlars for they were not artisans and besides had been accustomed to peddling or were small village merchants in the old country. Their peddling tours frequently carried them away over large tracts of territory and led to new Jewish settlements near & far. Thus Jonas records in 1843 the first settlement of Jews and the foundation of a congregation in Cleveland, Cuyahoga County Ohio situated on the shores of Lake Erie, "this he prophesies is likely to be a very thriving settlement as it is in a very wealthy portion of the State." That his predictions have been more than fully realized is clear. In order that these newer immigrants should be able to receive accommodations in the way of board & lodging numerous Jewish boarding houses arose the most prominent being the one of Wolf Fechheimer located at 5th and Sycamore where the so called "bessere Deutschen" stopped.

The Jewish population of Cincinnati increased from a few hundred in 1830 to 1800 -2000 in 1843-44, and jumped to² 4000 between 1849-54 in a total population of 155,000

1 See Wiser Reminiscences P 239
2 Max B. May Biography of Isaac M. Wise Pl53 also table showing growth of Jewish population in Cincinnati

During the year 1841 the congregation Bene Israel flourished. It became necessary to erect additional seats and enlarge the ladies balcony. Several additional Sefer Torahs were procured and placed in the ark with due ceremonies. The seating capacity of the synagog was now two hundred and fifty for men and one hundred for women. During the year 5601 Mr. Elias Mayer was elected Parnas, the Hebrew School was reorganized and improved and Mr. David Barnard appointed teacher.

In the same year the congregation suffered the loss of Mr. David I. Johnson who had been the second Jewish settler of Cincinnati and truly devoted to the interests of the community.

A departure of great significance took place during the year 1840 which I wish to note here. Toward the end of the thirties there were in and about Cincinnati a number of young and energetic German Jews who altho religiously inclined were not altogether favorably impressed with the strictly orthodox ritual of Bene Israel synagog.

Most of these young people had emigrated from Bavaria, Wurtemberg and Baden where they had come under the influence of the German Reform movement especially the teachings of Rabbi Leopold Stein of Burgkunstadt and Frankfort.¹ Their dissatisfaction was heightened by the fact that the older settlers taunted and looked down on the younger immigrants and

¹ See Mays I. M. Wise P. 159

crystalized in the foundation of another Congregation which they called K. K. Bene Yeshurun. They elected S. E. Levy, President, Mr. Elsaser, Temporary Minister and adopted the Polish Minhag. The congregation first worshiped in a rear room of Mr. Workums house on Third St. between Sycamore and Broadway. On February 28th, 1842 the congregation was duly chartered.

We shall have occasion to recur to the History of this congregation in a later chapter.

The year 1842 witnessed the establishment of a Jewish Sunday School in Cincinnati and one of the first in the country. It was on the 24th of April that a number of ladies of the congregation Bene Israel met at the vestry room and commenced the establishment of this school, Nominating Mrs. Louisa Symonds their first superintendent. Some time later finding that this new task seriously interfered with other duties, she resigned her office when by an unanimous vote of the teachers Mr. Joseph Jonas was requested to superintend the school. The School had a registration of forty two pupils which number was steadily increasing. The subjects of instruction were no doubt Jewish Biblical history and catechism. No sooner had the school gotten well under way than the "Rabbonim" or Melamdin¹ "fearing that their craft was in danger" launched a bitter campaign of hostility against the school for meeting on Sunday with the result "that most of the German and some English children are pre-

1 Private teachers

vented from attending" thus started the evergaging controversies without which the Jewish community never seems to be able to do without.

In the month of Heshvan 5603¹⁸⁴³ the Hebrew Benevolent Society was formed, its first President was Mr. Phineas Moses with a membership of seventy and growing prospects. It seems that the ambition for becoming President of something or other was getting the better of some leading Jews in the community.

The religious status of the community in 1843 are best described by Mr~~x~~. Jonas himself.

"The congregations in this city are continually increasing, their character stands high for morality, honesty and sobriety, sorry am I to say that I cannot state the same of many of them from a religious point of view. If only a few of the most able and respectable would commence sincerely keeping their Sabbaths and Festivals, it would have considerable influence on the minds of their erring brethren" It does seem as if history repeats itself for the characterizations made at later periods of conreligious conditions all seem to emphasise the same laxness of the Jew to be observant and still Judaism persists.

The Cincinnati Directory of 1841 entitled "Cincinnati its Early Annals and Future Prospects" reports on P 98,99 the existence of a Jewish Synagog^{on the} east side of Broadway between

Street

Fifth and Sixth 'M. A Moehring Parnas, and New Jew's Synagog
south side of Third between Sycamore and Broadway, Jonas Levy,
Parnas. It also contains the advertisement of

S. J. Menkin, 216 Main St.

Agent for

Newstadt and Barnett

of

Birmingham and London, England,

Manufacturers of German Silver and Jewelry Cutlery and Fancy goods.

also the card of

Joseph Jonas

Stock and Exchange Broker,

50 W. Third St.,

Solvent bank notes, gold and Silver exchange on New York, Phila-
delphia, and Baltimore bought and sold at most favorable market
rates.

The Cincinnati directory of 1842 reveals on examination the fol-
lowing Jewish names, occupations and residences:-

First Ward

Simon Cohen - Tailor - Main, between 7th and 8th Sts.
Lewis Ernstein, (Newhous E. & Bernheimer) Sycamore between New & 7th
Jacob Benjamin Brushmaker, Fifth between Main & Sycamore
Fechheimer Goldschmidt & Co., Wholesale & Retail Dry Goods store
Corner 5th & Sycamore
Fechheimer, Abraham (F. Goldschmidt & Co.) Cor. 5th & Sycamore
Fechheimer, Marcus (F. Goldschmidt & Co.) boards W. Fechheimer
Fechheimer, Aaron (F. Goldschmidt & Co.) boards W. Fechheimer
Fechheimer Wolf - Coffee house - Sycamore Between 5th & 6th
Fredman, Raphael, peddler - Cor. 5th & Sycamore
Lewis Goldschmidt (Fechheimer G. & Co.) boards W. Fechheimer
Judah Hart - Reader at Jewish Synagog First Ward
Henry Lewis - Dry Goods Merchant, 54 W. 5th & Pork Merchant
Sycamore Between 6th & 7th Cor. Main & Webster
Charles Levi - clerk - Main between 5th & 6th
David Marks - peddler - cor. Main & Woodward
Joseph Marischin- Peddler Abyaiol between Main & Sycamore

ward Two

Mrs. Sarah Abrahams - boards P. Moses
Elias Bernheim - Boarding house Vine between 4th & 5th
I. H. Goldberg - Dry Goods merchants, 5th bet. Walnut & Vine
Joseph Goldberg (J. & Hg) boards J. Goldberg.
Jacob Hart - Schoe Store, Cor 5th & Ladge
Mrs. Rebecca Joseph - Elm Bet Longworth & 6th
Solomon Kahn - Fifth St. House - 5th & Walnut & Vine
Ed. Kahn-Pedlar - 6th bet Elm & Plum
Aaron Kahn - boards Sol.Kahn

Isaac Liebenstein - trader boards D. Pfisterer
 E. & D. Mayer - merchant tailors, cor Main & Church Alley
 Solomon Menkin - Jewelry, Hardware & Commission store
 Main bet. 4th & 5th
 Morris Moses - 4th bet Race & Elm
 Phineas Moses, Wholesale Dry Goods merchant -24 Pearl
 Centre bet Vine & Race
 Simon Moses - broker cor. 3rd & Walnut ; Elm bet Centre & 6th
 Montagu L. Moses - broker boards Mrs. E. Richey
 Abraham Strauss - pedlar boards S. Kahn

Third Ward

Joseph Abrahams - clothing store - Main bet L. Market & 2nd
 Solomon Cohen - clerk boards Cin. Hotel
 A. A. Cohen - Eye Infirmary - Main bet Lower Market & 2nd
 Wolf Cohen - tailor - boards L. Tammenwald
 Samuel Drueker - Clerk - boards A. Levy
 Isaac Emanuel - Clerk, boards Cin. Hotel
 M. Ezekul - liquor merchant - Pearl bet Main & Walnut
 boards Cin. Hotel
 Wolf Goldsmith, Clothing Store- Main bet Front & 2nd
 David Goldsmith - Cor. Symmes & Pike
 Julius Goodhart - clerk - boards J. Goodhart
 Judah Hart - Auction store - Front bet Sycamore & Broadway
 Heidelberg Siesengut & Co., Clothing Store, Front bet Broadway
 and Sycamore
 Simon Heidelberg (H. & Siesengut) Broadway bet 2nd & Congress
 Morris Hirschman - boards J. Riel
 Jacob Kornbluth- tailor boards J. Goodhart
 Wm. Krauss (W. L. K.) Front bet Main & Sycamore
 Krauss W. & L, Clothing store, Front bet Sycamore & Broadway
 Lehman Krauss - (W. L) boards Wm. Krauss
 A. Levy & Brothers Clothing Store , Front between Sycamore &
 Broadway
 Alexander Levy (A. L. & Bros) Broadway bet Front & 2nd
 Mordeci Levy (A. L. & Bros) boards A. Levy
 Nathan Levy (A. L. & Bros) boards A. Wolf Sr.
 David Levy (- Picture dealer - boards J. Workum
 Mayer & Cohn Clothing Store - cor Main & Front
 August Milius - Front bet Sycamore & Broadway
 Leopold Milius - Clerk - Front bet Sycamore & Broadway
 Wm. Milius - clerk - boards L. Milius
 Ferdinand Milius - clerk - Front bet Sycamore & Broadway
 Milius & Co. Clothing Store - Front bet Sycamore & Broadway
 Emanuel Oppenheimer - 2nd bet Sycamore & Broadway
 Isaac Oppenheimer - clerk - boards E. Oppenheimer
 Abraham " clerk - boards E. Oppenheimer
 Mrs. Ann E. Oppenheimer - grocery - Front bet Kilgus & Canal
 Benedict Sachs - Clothing Store - Front bet Main & Sycamore
 between Sycamore & Broadway
 J. Sachs - clerk - boards B. Sachs
 E. Samuels - watchmaker - Sycamore bet Front & Yeatman - boards
 J. L. Workum
 Simon & Goodhart - drygoods store - L Market bet Sycamore & Broad.
 Joseph Simon - tailor - Broadway bet Front & 2nd

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Samuel Levi - Pedlar - John between Catharine & Richmond
Samuel Nusbaum - Pedlar - Fulton between Kemble & Richmond
Joseph Nusbaum - Pedlar - Corner Catharine & John
Henry Meyers - Dry goods merchants, London, I. John & Fulton
Solomon Samuels - Pedlar - 6th between Plum & W. Row

Advertisement Cincinnati Directory 1842 P. 333

S. Menken
Fourth between Main & Walnut Sts.
Cincinnati
Agents for
S. J. Newstadt & Barnet
of
Birmingham & London England
Manufacturer of German Silver Jewelry Cutlery & Fancy Goods.

In view of the fact that the area of Jewish settlement had spread over the lower part of the city and a number of families had crossed the Rhine ¹ it became necessary to found a congregation in that part of the city. To that end toward the end of the year 1847 a number of Jewish young men met and February 17, 1848 the congregation Ahabath Achim ² was started. Its first services were held in a hall on the second floor of a building on the north west corner of Pleasant and 15th St.

The first Jewish Sewing Society in Cincinnati was founded in 1846 for the purpose of clothing the poor. It co-operated with the Ladies Hebrew Benevolent Societies of which it was an integral part. Officers were Mrs. E. Mayer, Directress Miss Hortense Mayer, Secretary, and Mrs. A. Moss, Treasurer. The leading spirit in the Communal activity of the city was the spiritual guide of the Bene Yeshurun Congregation Rabbi James K. Gutheim who later left to accept a call of the congregation in New Orleans.

1 Canal

2 Brotherly Love

It seems fair to deduce from this record that the Jews were taking their place in the commercial life of the city and were developing business lines such as clothing, dry goods, and general merchandise with which they had dealt in the countries from which they had emigrated.

Many of these merchants had as already noted earlier, first been peddlars, then prosperity led them into becoming small merchants which branched out into wholesale and manufacturing undertakings. The peddler supply trade in Cincinnati was from 1843 until very recently in the hands of Jews. This was due to the fact that Jewish immigrant peddlars preferred to deal with Jewish merchants because they could obtain credit more easily, and secondly because Jews had been accustomed to trade with one another. In order that the Reader may have a connected sequence of the leading events as they occurred in the development of the Cincinnati Jewish community, I shall briefly sketch them here in outline form, characterizing the different periods whenever they permit of interpretation.

1846 First Ladies Sewing Society organized.
First case of arrest by Police of a Jew for violating Sunday law. This problem continued to perturb Jews of this city for many years.

Founding of Congregation Adath Israel by German and Polish Jews called the Polische Shul .

1847 K. K. Bene Yeshurun elects James K. Gutheim

Rabbi and Reader

1848

New Synagog building of K. K. Bene Yeshurun dedicated on Lodge St.

New Congregation Ahabath Achin organized in what was then the upper part of the city across the Canal; same congregation that year consecrated its cemetery in Clifton

1849

Organization of the Talmid Yeladim Institute

~~Institute~~ first Jewish secular & religious day school in Cincinnati

K. K. Ahabath Achim erect a synagog building on Race St. between 15th and Liberty, eighty members

Jewish Hospital founded

Society for Relief of Jews in Palestine started by

Hyman Moses, Nathan Malzer and J. K. Gutheim

Contagious Cholera plague carried off many of Jewish population

1850

Allemania Society founded

1851

Noyoth the parochial school of K. K. Bene Israel starts its sessions

1852

K. K. Bene Israel dedicates its New synagog on Broadway and 6th St. , consists of 170 members English Jews.

Shaare Shomayim Congregation merged with K. K. Bene Israel

1853

Marks the election of Dr. I. M. Wise as Rabbi of K. K.

Bene Yeshurun membership of congregation 180 German Jews

This congregation had always been considered strictly orthodox and the election of a Rabbi who was known to

to be one of the leaders of Reform was startling. The Occident in commenting on Wise's election has this to say, "Cincinnati was always considered an Orthodox center in the East. The consequences of this act upon the West remain to be seen."

1854 American Israelite founded.

1855 First B'nai B'rith lodge organized, Beth El Lodge #4. Dr. Max Lillienthal another "Reformer" elected Rabbi of K. K. Bene Israel, an ultra orthodox congregation. This causes secession of a part of the ultra orthodox membership and formation of K. K. Sherith Israel, Nathan Malzer leader of the orthodox forces.

K. K. Sherith Israel consecrates its own cemetery on Lick Run.

1855 Introduction of Reforms in the Synagog ritual of K. K. Bene Jeshurun and Bene Israel.

First confirmation exercise held.

Dr. Lillienthal commences to write a series of articles on Reform ³, opening of Zion College, the precursor of the Hebrew Union College. Opening address delivered by Governor Solomon P. Chase of Ohio.

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1. Wise's Reminiscences P. 239.
 2. Occident Vol. I, No. 4.
 3. Menhag America.

- 1856 Hebrew General Relief Society founded
Phoenix Club Organized
K. K. Sherith Israel received its State charter
Talmid Yelodim Institute dedicates its school house
on Lodge St. adjoining Bene Yeshurun Synagog
- 1857 First call to Federation of existing Jewish Charitable
institutions and societies issued by Dr. Lillienthal
Protest meeting called against illiberal attitude of
Switzerland to Jews.
- 1858 Community organizes to act on Mortara case of Bologna
- 1859 First Brith Abraham Lodge organized
- 1860 Community organizes for Relief of Moroeacan Jews who were
then in distress
K. K. Sherith Israel dedicates its new synagog on Lodge
St. between 6th and 7th Streets.
- 1861 First Young Mens Hebrew Association organized.
A number of Cincinnati Jews enlist on Union side at
beginning of Civil War.
- 1862 United Jewish Cemetery of K. K. Bene Israel and Bene
Yeshurun dedicated on Walnut Hills
- 1865 K. K. Ahabath Achim elects Dr. Illowy, Rabbi
The Civil war as is noticeable marked quite a lull in
Communal building which recommenced as soon as the war was over.
Owing to the fact that the Jewish merchants had prior
to the war practically controlled the clothing business, the war
gave them an opportunity ^{for} ~~for~~ increased profits thru government
contracts for soldiers uniforms. and supplies.

The Cincinnati Times of December 6th, 1861 reports, "the following is an exhibit of the amount of clothing manufactured by Messers Mack Stadler & Glaeser since Aug 1st."

	pieces
Infantry Pants	64,624
Cavalry "	4,254
Infantry Overcoats	31,276
Cavalry "	4,254
Infantry Jackets	33,351
Cavalry "	4,234
Blouses lined	37,055
" Unlined	12,500

1858

It is also reported in Israelite June 27, 1862 that Charles Kahn has been awarded the contract for furnishing fresh beef for the armies of Kentucky and Tennessee, which comprises the district of Ohio under General Buel.

As a result of this increased business the Jewish merchants of Cincinnati became immensely wealthy and bought a vast amount of property and real estate ¹.

A little before and after the Civil War, the war causing a lull in immigration to Cincinnati, a number of Polish and Lithuanian Jews from Liboria and Suwalk ^{had arrived and} ~~who~~ formed a colony of about fifty families. They had their own Shochet, Mr. Solomon who is still with us. They took up their residence in the vicinity of 6th Street, Kenyon Ave, Findlay Market, Court St. and Central Ave. They all became peddlars and organized a small congregation in 1865 which met on Central Ave. and 8th St. This later grew into the Beth Tephillah congregation. prominent among these Jews were Schachne Isaacs, Max Isaacs, ^{brothers} who were in the

1 - See Buel October, May 1863, January 1, 1864.

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wholesale Dry Goods and Notion business, which catered to the peddlers trade.

Aaron Nathan - Kalman Hirschman, also in wholesale notion and Dry Goods business.

Moses Rosenbaum - Osher Pulaski and Simon Folk. This was the nucleus for the later tides of Russian immigration which came to Cincinnati.

The coming of Dr. Wise and Lillienthal to the spiritual and what later became the communal leadership of local Jewry caused a decided battle royal to break out between the Orthodox and Reform wings which continued for quite a while before it abated. It led to the bringing here of Isaac Leeser from Philadelphia first in November 1851 and again in Sept. 1857. The first time to warn against dangers of Reform then spreading in East and West and second time to dedicate a Sepher Torah for Sherith Israel Congregation and to attack Reform which had been making a steady headway in three of the five local congregations. Cincinnati in 1857 possessed five congregations with a membership of six hundred, two of which could still be considered strictly Orthodox. Its estimated Jewish population was between 6000 and 7000. Many of the

Orthodox leaders, ^{maintained} Leeser among them, that Reform was bringing "dis union and an unhappy contentious spirit among the Jews of America which was bound to end in disaster" "Tho all these religious charges were taking place, the Sabbath was observed by many even of the business men, and religion was discussed with an earnestness which is not witnessed even in Atlantic cities" ¹ This from Leeser .

Dr. Wise in discussing conditions during this period among the general population of Cincinnati in 1856 says:-
"Frivolity and indifference was the order of the day and atheism and hatred of all religions were rampant among the Germans in Cincinnati, especially under the aegis of Freeman's Hall".
Discussing the internal conditions both among Orthodox and Re-
² form Jews, Wise says:- "As everywhere in America, so also were the differences, prejudices and jealousies between the congregations in Cincinnati. These were caused mostly by the national prejudices, brought from Europe. Englishmen, Poles and Germans, and among the latter, north and south Germans old and Rhine Bavarians, Hessians and Alsatians, etc. entertained no kindly feelings for one another. They teased each other whenever opportunity offered itself, this led to malignity at times. Further there were the individual interests and the pride of every congregation which found expression in raillery, an additional and special disagreement between the Bene Israel and Bene Yeshurun was caused by the opposition of the latter having been organized in opposition to the former

1 In Occident Nov. 1857

2 Remembrances P. 275, 278

by the Germans as against the predominating English and used the "Minhag Ashkenaz instead of Minhag Polen;" therefore harmonious and friendly cooperation between these two congregations was out of question. Tho they cooperated wonderfully well in all communal matters and their respective Rabbis were dear and mutual friends and colleagues. In spite of the feelings of hostility between the two congregations Bene Israel and Bene Yeshurun, the former invited Dr. Wise to become the joint Rabbi of both congregations in fact electing him for life at a general meeting of the Board, by a vote of ninety three to twelve. The resolution read as follows:-

"That the rabbi of Bene Yeshurun congregation, is hereby elected for life rabbi of Bene Israel Congregation, with the understanding that he is to preach alternately in both synagog, and to discharge all rabbinical functions in both congregations".

"That the Bene Israel Congregation proceed at once to build a school, and the said Rabbi is elected superintendent of this school.

"That the Bene Israel Congregation contribute as much as the Bene Yeshurm Congregation toward the support of the Rabbi¹. Dr. Wise temporarily assumed the Rabbinical functions in Bene Israel proceeded to open a school called Noyoth, but naught came of the whole project because of the firm opposition of Bene Yeshurun ^{which} ~~who~~ stoutly opposed giving Bene Israel the

1 See Wise's Reminiscences P 276

benefit of their Rabbi.

"Orthodox Rabbis engaged in continual warfare, which raged for years with slaughterers, butchers, womens bathhouse keepers, Matzoth bakers, Bthragian dealers and Menhagin peddlers."

Leeser in remarkin~~g~~on the large Jewish Population there said in 1857 during his visit:- "We notice on walking thru the streets the marked features which the Jews give to the popula^{tion} proportion to general population than in any other American city. How much good could be done if they were united the more so as the wealth of many is unquestionably great to judge from appearances, and liberality is not wanting either."¹

Leeser proved himself to be a close observer when he commented on the generous charitable spirit of the Cincinnati community. Economically the Cincinnati Jewish community had prospered greatly. The Jews had captured and monopolized the clothing in-^{as}dustry both manufacturers and merchants, in entire West and Southwest . "There were in 1858 over 200 Jewish wholesale merchants and manufacturers and about four hundred retail dealers and mechanics, giving employment to about 4,000 operatives. Their credit was excellent and well established was their reputations. Several of the Israelites own and cultivate their own farms in outskirts of city among them being Messers Elsas, Springer, and Trounstine, the latter making farming his exclusive business. As citizens they are highly respected for their industry which

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contributes largely to the prosperity of the city; for little trouble they give the police courts and are rarely represented in penitentiaries and for their entire lack of political office seeking."

The opinion of Rev. Dr. Conway who was one of Cincinnati's most prominent citizens and divines at this time is^{1.} worthy of notice.

My defense of the Jews made them my friends and important friends they were, many of the families being highly cultivated as well as wealthy. Their Rabbis were as able and learned as any in America. Dr. Isaac M. Wise was a man of great good sense and energy. He recognized even before I did myself that my Christianity (Unitarianism) so far from being inimical to his race and religion gave support to both. He wished his race and religion to have the credit of having produced Jesus. I was invited at times to lecture before Jewish societies and was entertained in their companies. I speedily discovered that the majority of Dr. Wise's synagogue were not believers in

1. In Autobiography of Moncure Daniel Conway, Volume 1, page 274-5. About that time 1858 a little recrudescence of prejudice against the Jews occurred in connection with an organization called the Cincinnati Zouaves Guard, against which I protested in the papers, and I even attacked Shakespeare on account of the figure of Shylock just then being impersonated on our stage.

Supernaturalism but simple Deists. The other Jewish society, (Bene Israel Congregation) that of Dr. Lilhenthal was also liberal, but more cautiously so. These did not have the same desire that I found in Rabbi Wise 's to impress the general community with a belief in the accord of Judaism with modern Science and Philosophy."

Among the learned professions¹ we are represented says Israelite¹, by two Rabbis, Wise and Lilhenthal, three physicians, Bettman, Frank and Rosenfeld; four lawyers, Abrahams (two brothers) Johnson and Wolf; about ten public school teachers among them, Bittenwieser, Cohn, Dr. Dessar, Lipman, Dr. Mayer Mayerstein, Schornbrun, Dr. Veit, Miss Sichel and others. Israelites belong to almost all fraternities, Masons, Odd Fellows, Druids Red Men, Haugari and the Mercantile Library Association, Etc.

They support their own Temples, synagog, Charities, etc. spending about \$60,000 per year. Among their institutions are 2 Religious Schools³, a Jewish Hospital, Benevolent Societies to support the resident or travelling poor; four Literary and Social societies; a District Grand Lodge and four B'nai Brith Lodges".

One very noteworthy phenomena⁴ which can not be overlooked in dealing with the progress and development of Cincinnati, Jewry from earliest times is this. Most of the

¹ June 18, 1858

² Talmid Yelodum Institute and Noyoth

³ Teacher in one of the High Schools

leading English and German Jewish families who were falling heir to communal leadership, were "landesleute" had come from the same towns in Germany, they intermarried among one another and thereby formed a most homogeneous group, which took a family pride in communal leadership. Besides the radiating influences of their two powerful and visioned leaders Wise and Lillienthal, account for much of the initiative in communal advancement which characterized Cincinnati even in these early days and caused it ^{to} stand out as the Queen City among the Jewish communities of America. Whether Cincinnati would have attained her enviable reputation without Wise and Lillienthal is doubtful.

The Reform Rabbis ^{preached} that the Jews were a religious group the community only, ~~they still~~ continued to erect all those forms of inner Communal life such as the societies and institutions mentioned above covering aspects of Jewish life other than merely the religious which were so characteristic of the olden European Jewish Kehillas.

Thus the tradition for Jewish communal organization was being continued even here in the New World.

We have now reached a point in our historical narrative where the Jewish community seems ^{have} to attained a strong conscious sense of its communal responsibilities. Its activities begin to branch out into a maze of aspects religious, educational, philanthropic, social, economic, fraternal, etc. that can best be treated in separate chapters.

Our object shall be to trace the development of social tendencies and attitudes rather than a mere narration of incidents, some important, some curious, for what we generally mean by the trite statement that "history repeats itself" is not that incidents that happened in the past recur, for this is almost impossible when once we realize that as we progress the social conditions and circumstances which give birth to an Event change with the passing of time. What we really mean it seems to me is that ideas, movements, tendencies in life which arose at one period in the past have the characteristic tendency of lingering on and developing into motivating powerful influences out of which a series of events follow. It is because we are primarily interested in seeing how the communal, organizational, phase of Jewish life which we regard as a continuum has molded itself under the stimulating liberal influences of Democracy that this study in modern Jewish community building was undertaken.

HISTORICAL DEVELOPMENT

1865 - 1881

1881 - 1918

(Briefly sketched)

1865 - 1881.

The period following the Civil War found the Jews of Cincinnati quite affluent and in a position to engage a series of communal undertakings which had been held in abeyance during the War. The following narrative of events clearly illustrates that it was during the period between 1865 - 1881 that the curve of communal activity reached one of its highest points.

1866. Cholera and its concomittant distress.

Jewish Hospital dedicated at Third and Baum Sts.

New Temple, Bene Yeshurun, dedicated at Eighth and Plum Sts.

K.K. Ahabath Achim dedicate their new temple on John St.

1867. Out of 437 inmates at Longview only 7 were Jews.

1867. Mutual Endowment Association of the Bnai Brith organized.

1868. Jews in civic affairs (Israelite, Feb.21,1868.)

Mass meeting called to protect German Emigrants by German Immigrant Aid Society to do away with abuses of ships plying between Hamb^urg, Germany, and New York, due to lack of physcians and sanitation. Many deaths have occurred at sea. On the committee are Marcus Fechheimer, who is one of the Vice Presidents; and on Committee of Resolutions to bring matter before Secretary of State is Squire Renau and Dr. Lillienthal, who suggests writing to Count Bismark, Premier of New German Confederation.

1869. Controversy begins over the reading of the Bible in the Public Schools, to which Catholics and Jews were opposed.

1869. K.K.Bene Israel dedicates its new temple at Eighth and Mound Sts.

Beth Tephilla (Shachne Shul) organized.

1872. Lodge of Independent Order Free Sons of Israel organized.

Large fair in aid of Cleveland Orphan Asylum held at Music Hall.

1873. Union of American Hebrew Congregations formed.

Hebrew Union College opened.

1874. First lodge of Keshet Shel Barzel organized in Cincinnati.

1879. Dr. Wise demands the Revocation of Russo American Treaty on account of Russian discrimination against naturalized American Jewish citizens holding or acquiring land in Russia.

During this period from 1861 - 1881, there were five congregations in Cincinnati besides a few Orthodox Chevras which held Minyan and services. The four social clubs, Allemania, Phoenix, Eureka, and Harmony, provided the social and recreational entertainment for the community, - balls, theatricals and banquets being held during festival of Purim and Hanukah.

The Religious Schools were growing in number and in 1873 there were five schools with a total enrollment of over 700 pupils. Most of these schools were maintained by the congregations. They held sessions on Saturday and Sunday mornings; tuition was free, and the curriculum consisted of Religion, History, Bible, and Hebrew.

The Cincinnati Directory of 1880 records Jewish women's organizations:

Allemania Women's Society.

Deborah Frauen Lodge No.1.

Jewish Women's Society.

The community was growing.

1881 - 1918.

The year 1881 marks the beginning of a new era for the Cincinnati Jewish Community. It was in this year that the Russian and East European immigration "en masse" started. The reasons for this migration we have already discussed elsewhere. Owing to the suddenness of the "invasion", the Jewish community was unprepared to handle the many problems of relief. Education, vocational placements, etc., which the new immigrants caused to arise. These immigrants were from Kiev, Yekaterin~~in~~ Slav, Odessa, Wilna, Kovna, and the other Lithuanian and Southern Russian centers of Jewish population. Among those who came and who soon rose to a position of affluence and leadership in their own group were Messrs. Manischewitz, Hilkowitz, Hershel Sachs, L. & H. Rosenberg, Blachschlaeger, Miller, and others.

During the week of Oct. 21, 1881, there arrived in Cincinnati 26 male Russian Jewish refugees. Their occupations were those of artisans, clerks, traveling grain buyers, and petty merchants.

Positions were readily found for the mechanics, and the others were fitted out with packs of small notions, etc., and sent out into the surrounding country to peddle. They were assured that under no circumstances would they be neglected or permitted to become dependent.

The following weeks witnessed the arrival of an additional 123, among them 23 families with 44 children.

The "Israelite" of July 21, 1882, reports the arrival of 250 Russian Refugees from Liverpool. Forced to spend the night in the Little

Miami Railway depot, where the employees supplied them with bread and coffee. Then they were removed to the grounds of the Jewish Hospital. The Ladies Sanitary and Educational Aid Society was soon on hand. \$2000 was raised for immediate use. Donations began to pour in, including a check of \$100 from Chas. P. Taft, of the Times-Star Publishing Co. Committees to take care of the new arrivals were organized. From other non Israelites there came checks:

Lane & Bodley Co.	--	\$100.
Wm. Henry Davis	--	25.
T.C. Campbell	--	25.
Capt. John Kyle	--	20.
German Immigrant Aid Society		150.

Meanwhile the community was appealing for funds to clothe, feed, and house these new arrivals.

During the week of Feb. 24, 1882,⁽¹⁾ a meeting of representatives from the various congregations of the city was called to form a communal committee which should have charge of providing for the refugees as long as they kept arriving.

An organization was affected called the Hebrew Immigrant Aid Society of Cincinnati. The following committee was appointed to solicit funds: Julius Freiberg, Ike J. Friedlander, H. Marks, E. Newman, L. Pappenheimer. Another committee to take charge of the Refugees and to devise and report a plan for further action consisted of M. Loth, Henry Stix, Max Isaacs, Dr. M. Lillienthal, L. Fletcher. Thus the best and most able of the

(1) See Israelite, Feb. 24, 1882.

Community were enlisted in the support of their newly arrived brethren.

The ladies organized schools, a Sanitary and Educational Aid Society in the Plum St. Temple vestry, to clean, feed and clothe the poor children of the immigrant families.

The Young Men's Hebrew Association formed evening classes for teaching of English, American History, and Civics. The Mound St. Temple (Bene Israel) opened a Sabbath School for the children - in fact, everything possible was done to make these new comers feel at home. The results were worth while. In July 1882, 21 of these Russian refugees applied for their declaration papers at the Probate Court, thus showing their intention of becoming citizens of their newly adopted country.

At a meeting of the Russian Refugee Relief Committee of Cincinnati held in the vestry rooms of the Plum St. Temple, it was reported that \$20000 had been distributed, and 1300 people had already been cared for by the Society.

In the issue of Israelite, May 26, 1882, Dr. Wise in an editorial entitled "The Future of Judaism and Russian Immigration", pointed out the dangers arising from the Russian Jewish Immigration "en masse" to this country. They were:

- 1) The strain on the existing Jewish Charities, which were not prepared for this emergency.
- 2) The culture and manners of the immigrants were entirely in form different from our own. "Unless", he says, "they adopt American culture, they will disturb our social status and do considerable damage to the good reputation which our co-religionists have established for themselves."

He therefore suggested the following plan of procedure.

- 1) All minors should be sent to the public schools to learn English.
- 2) All minors should be sent to Sabbath Schools.
- 3) Send the young people to night school.
- 4) Let every immigrant at once declare his intention of becoming an American citizen.
- 5) Education of Russian Rabbis to elevate and enlighten the Russian Jews - and suggested that some of their young men be sent to the Hebrew Union College to study for the Ministry.

This programme reveals the patronizing, yet true, attitude which the German Jews adopted in the treatment of their Russian brethren - it was always the danger that these "boorish Russians" would reflect on their own standing with the non-Jewish community that prompted their desire to see them hastily Americanized by which process the German Jews implied a desire to eradicate from the Russian Jewish "psychic" those elements which they considered "Ghettoish" - that the Russian Jews soon detected and bitterly resented this charitable patronizing attitude soon became evident in the struggle for self-realization, mutual self help, and self development which started among the new settlers, and which resulted in the undertaking of many communal enterprises by the Russian Jew.

Following up his earlier editorial, Dr. Wise on June 30, 1882,⁽¹⁾ wrote suggesting the settlement upon free government land of the Russian Jewish immigrants. Here was an opportunity to settle the

(1) See Israelite.

Jews on the soil again. The call was heeded and a colony composed of 20 families consisting of 60 souls, of Russian Jews left for the wilds of Kansas under the direction of Messrs. Leo Wise and Charles Davis, to found the Beerseba Colony. To further assist the colonization movement, an organization known as the Maccabees, was formed which superseded the Russian Relief Committee. Its officers were M. Loth, President, and Leo Wise, Secretary. The name of this society was later changed to the "Hebrew Union Agricultural Society". At a still later date in the early part of 1909, Dr Deutsch succeeded in stimulating the founding of Jewish truck farmers in the environs of Cincinnati.

That the Russian Jew has made good and adapted himself readily to his new environment, seeking out and creating new opportunities, and above all proving himself to be thoroughly selfrespecting and "no shnorrer" has been evidenced many times. Their present affluence and struggle for Jewish leadership and representation in communal affairs, attests to their ability and desire for self realization.

In 1897⁽¹⁾ Dr. Wise, who was so fearful in 1882 lest the Russian Jew jeopardize the standing of the German Jews in this country, writes as follows:

It is assumed that there are 8000 Russian-Polish Jews in Cincinnati, driven there by the barbarous wrath of Alexander III. Among them:

4 physicians

1 druggist

(1) See Israelite, April 29.

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2 lawyers.

1 civil engineer.

3 professors at the Hebrew Union College.

5 graduate Rabbis.

Many of the men and women work in factories, shops, and stores, or at their own mechanical trades; others are bakers, butchers, tailors, shoe-makers, carpenters, glaziers; a small number do business in their own stores, mostly in the grocery line, cigar making, retailing of clothing, general furnishings, or as hucksters and peddlers in all kinds of goods.

Very few, mostly the new-comers, are absolutely poor, so that the wards of the charities amount to one per cent of that population. Police and criminal records and penitentiary and jails show that their morals are good. Hardly any Jewish names are on that list. They send their children regularly to public schools, a very fair proportion go through the High Schools. They support four congregations with synagogues of their own, five without building of their own, and one Talmud Torah. A large number of them go to Sabbath Schools connected with the Temples. They support a goodly number of Schochtim and Chazanim, all poorly paid, and only one Rabbi. In politics this Russian-Polish community is fully Americanized."⁽¹⁾

1881-1918.

1881. Beth Tephilla Congregation acquires and moves into its own synagogue building.

Movement of Jewish population to the Hills started first to Walnut Hills - later to Avondale.

(1) See Israelite, April 29, 1897.

1882. Death of Dr. Max Lillienthal.

Attempt to colonize Russian Jewish refugees in Kansas.

Call to Federation of Jewish Charities at annual meeting of Jewish Hospital.

1883. Home for Jewish Aged and Infirm founded.

1884. Jewish Ladies Society started for the relief of sick poor.
Plum St. Temple Industrial School for girls started - move
in the direction of Vocational Education.

1885. K.K. Shearith Israel dedicated its new synagogue on Richmond
and Mound Sts.

Synagogues - 1885.(1)

Bene Israel Eighth and Mound Sts.

Beth Tefillah 184 Longworth St.

Judah Kaletsky, Rabbi.

Beth Hakneses 359 Central Ave.

Elias H. Hilkwitz, Rabbi.

Ahab^{ark} Achim John and Melancton Sts.

Aaron Posmanyk, Rabbi.

Bene Yeshurun Eighth and Plum Sts.

Dr. Wise, Rabbi.

Beth Hamedrash Hagodol 342 Central Ave.

Abraham Fox, President.

Adath Israel Seventh and Walnut Sts.

Henry Kuttner, Rabbi.

Shearith Israel N.E. cor. Ninth and Walnut Sts.

Kesher Yisroel N.E. cor. Mound and Richmond Sts.

E.L. Schlesinger, Rabbi.

(1) See Cincinnati Directory, 1885.

Jewish Societies and Associations 1885.

Allemania.	N.W. cor. Fourth and Central Ave.
Allemania Women's Society.	474 Walnut St.
Chevra Kadisha.	Central and Wade Sts.
Chevra Gemilos Chasadim Jewish Women's Lodge.	Central and Wade St.
Deborah Frauen Lodge No.1.	Ninth and Central Ave.
Hebrew General Relief.	57 W. Third St.

Meets every Sunday morning from 10 - 11.

Judah Touro Cemetery Association.

Meets at Germania Hall 22 W. Court St.

Phoenix Club.	N.E. cor. Court and Central Ave.
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In Phoenix Hall.

Union of American Hebrew Congregations.

Hebrew Union College 44 W. Sixth St.

Young Men's Hebrew Association Ninth and Walnut Sts.

Bnai Brith.

7 Lodges.

Independent Order Free Sons of Israel.

3 Lodges.

Order Keshet Shel Barzel.

6 Lodges.

1886. K.K. Beth Hamedrash Hagodol founded - new Orthodox Russian

Jewish Congregation.

1887. The Cincinnati Club organized for social and literary purposes.

Jewish Shelter Home founded by Russian Jewish Orthodox Jews.

1889. Talmud Torah Society formed for instructing poor Jewish Orthodox children.
1890. Jewish Hospital buildings in Avondale dedicated.
1890. Not a single Jew among the 544 inmates of House of Refuge.
1891. Kitchen Garden Society organized.
1892. First day nursery in Cincinnati started.
1893. Gemilath Chasodim Society (Hebrew Free Loan Association) founded by Russian Jews.
1895. K.K. Beth Hamedrash Hagodol dedicates its new synagogue 718 Kenyon Ave.
1896. Formation of United Jewish Charities - a federation of existing Jewish Charitable Societies and Institutions. Branch of Alliance Israelite Universelle formed.
1897. Plum St. Temple Industrial Schools for boys organized.
1898. First Zionist Society in Cincinnati, the Ohave Zion, started. Federation of Jewish Charities of America launched in Cincinnati.
1899. Jewish Settlement founded.
1900. Death of Dr. I.M. Wise.
1901. Losantiville Country Club formed.
1902. Foster Home dedicated. Yad Charutzim Synagogue dedicated on Clinton St.
1903. K.K. Bene Yeshurun builds Reading Road Sabbath School, Avondale.
1906. Mass meeting called for Russian Jewish Defense organization.

1906. Council Of Jewish Women organized.
Temple of K.K. Bene Israel in Avondale dedicated.
Convalescent Home dedicated.
1907. Society for the erection of an Orthodox Old Folks Home organized.
1908. The beginning of influx of Oriental Turkish Jews into Cincinnati.
Organization of Free Burial Society (Chesed Shel Emeth) by Orthodox Jewish women.
1912. New buildings of Hebrew Union College opened in Clifton.
- 1913.. Home for Orthodox Old Folks dedicated on Walnut Hills.
1913. Founding of Jewish Labor Lyceum.
1915. Orthodox Congregation K.K. Tifereth Israel dedicated on Walnut Hills.
Opening of School for Jewish Social Service to train workers - Principal Dr. Boris D. Bogen.
1915. Temple Center movement started.
1) Wise Center.
2) Rockdale Center.
1916. Organization of Jewish Co-operative Society.
1917. Dedication of K.K. Keneseth Israel Synagogue, Avondale.
Dedication of K.K. Adath Israel Synagogue, Avondale.

Oriental Jews in Cincinnati.

In 1900 there came to the United States a new tide of Jewish immigration, quite different in character and social composition from the streams of Jewish immigration that had come to America heretofore. These were the Oriental Jews who had emigrated from the Levantine and commonly called Turkish or Spanish Jews. Cincinnati received its quota of these new immigrants. These newcomers settled mostly in interior communities. As compared to the Russian Jewish immigrants they must be regarded as an entirely different social group, in their occupations, socio-psychological and religious outlook.

Their growth in Cincinnati is as follows: (1)

1908	there	were	34.
1909	"	"	60.
1910	"	"	95.
1911	"	"	116.
1912.	"	"	182.
1913	"	"	219.

(Since the war all immigration from Orient ceased).

These figures did not include 27 native born children and three wives of Russian extraction.

"The Cincinnati Oriental Jewish Community was closely interrelated. There were two groups - one consisting of 8 families, totaling 45 in-

(1) Statistics taken from Maurice B. Hexter's study, "The Dawn of a New Problem in Jewish Charities," vol. LV, no. 5.

dividuals who had come from Salonica in European Turkey; the other group from the Dardanelles consisted of 42 heads of households, making 174 in all."

These immigrants were Sephardic in their religious outlook, and their ritual was entirely different from that of the European Jews. Upon their settlement in Cincinnati, they ~~were~~ completely isolated themselves from the rest of the Jewish community. Their language was different from the Yiddish of the Russian, Polish, Galician, and Roumanian Jews, it being Ladino - a mixture of Hebrew, Spanish, Turkish and some little Yiddish. They had their own synagogue, and coffee house.

Their residences were, quite unfortunately, almost entirely located in the segregated district of Cincinnati, where the housing conditions are bad. Their capacities for assimilation of American ideas were almost nil, which showed itself in that very few of them became naturalized. Most of them were ^{not} skilled in any trades as were the Russian Jews - this is clearly revealed by the following classification of the occupations in which they were engaged in 1913:

Trades and Transportation

Insurance solicitor	1
Salesman in post card shop	5
Candy stand	2
Hot tomalies	5
Peddlers	3
Vegetable dealers	2
Pool room	-2
Total	20

Manufacturing and Mechanical Trades

Tin factory (unskilled)	30
Matzós Bakery (Manischewitz), (unskilled)	8
Candy factory (unskilled)	4
Shoemakers	10
Tailors	14
Pressers	5
Blacksmith	1
Carpenter	4
Cigar Maker	1
Total	<u>77</u>

Domestic and Personal Service

Waiters	9
Busboys	3
Common Laborers	2
Total	<u>14</u>

Their weekly incomes ranged from \$4.00 to \$20.00 per week - the median wage being \$10.00 per week.

They had their own society called "La Hermandad" - the Brotherhood, which was founded in 1910. Their coffee houses act as their social center and club.

Mr. Hexter, after a careful survey of their situation, recommended among other things "need for trade education, - recreational facilities and Americanization".

In 1883 the St. Louis Jewish Tribune paid the Cincinnati Jewish community a tribute which, in my estimation, still holds good today.

"Cincinnati is the center of Jewish American life. Its Jews wield a stronger and more popular influence as leaders and initiators of religious and social enterprise in American Judaism, though there are communities in the United States far older and more numerous - their elementary strength is more vigorous in their intellectual work.

"There are three salient and indispensable causes for Cincinnati's success. First - The homogeneous character of Cincinnati Jewry. The bulk of them were Bavarian and kindred Jews. The South-German Jew has a peculiar blend of good qualities. He combines:

Scrupulosity with enterprise,

Sobriety with vivacity,

Thriftiness with generosity,

Ambition with modesty.

"Second - The topographical and ethnographical position of Cincinnati, the Queen City. Its population ranks among the more refined and prosperous, thoroughbred, liberal Americans, making Cincinnati one of America's great municipalities. The Roman Catholic Church flourished there, also Protestant aggressiveness and education. Stimulated by their neighbors, the Jews tried hard to keep pace with the rest of their fellow-citizens.

"Third - The fortunate coincidence of having men like Wise and Lillienthal as their spiritual leaders. There were no tornadoes of

of Rabbinical wrath and jealousy. The two worked harmoniously together."⁽¹⁾

The Israelite supplements the following other causes:

- (a) The Cincinnati Press was always well disposed towards them.
- (b) Cincinnatians are a liberal class of people.
- (c) The Jewish laity consisted of men like Henry Mark, Marcus Fechheimer, Phil Heidelbach, Jacob Seasingood, Moritz Loth, Solomon Levi, B.Bettman, Julius Freiberg, B.Simon, Abe Friedlander, Max Thurnauer, Solomon Friedman, A.Aub, and others.

It should however be added that since that date the sons and daughters of the older Jewish residents have continued in the footsteps of their parents. The Russian and East European Jews, too, are doing their share in furthering the advancement, not alone of their own brethren and "landesleute", but also adding to the prestige and glory of the fair name of the Cincinnati Jewish community.

As we glance over the variety and number of organizations, institutions, all modes of articulated self expression which the Jews of Cincinnati have developed embracing every aspect of religious, economic, cultural, philanthropic, recreational and social life, we feel justified in drawing the deductions that they have without state compulsion, and with the whole hearted sympathy of their non Jewish fellow citizens, organized all the elements of

(1) See Israelite, June 1, 1883.

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an inner Jewish life which bear the traces of the old norms of inner Jewish communal organization under which the Jews lived in European lands - the tradition has been carried on, in spite of the persistent claims made by Rabbis of the radical reform wing of Judaism that the Jews are merely a religious community. If this were true, then there would be no room nor justification for the many sided inner Jewish development quite apart from the purely religious phase which we find extant. The Jew remains what he historically was - a Jewish social group bound together by a common racial, historical, and cultural past in which the religious note was and continues to be dominant. Heir to a common past, enjoying a common present, they look forward to a common Jewish future. Studying the Jew's past while analyzing his present, there seems to be no reason to despair of a glorious Jewish future.

In the further chapters of this history we shall discuss in detail the many sided Jewish activities, both of a civic, as well as of a Jewish communal nature.

Chapter IV

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BRIEF HISTORICAL SKETCH OF
THE DEVELOPMENT OF CINCINNATI FROM
EARLIEST SETTLEMENT
TO PRESENT DAY .

* * *

HISTORICAL SKETCH OF CINCINNATI.

* * * * *

Cincinnati known as the Queen City of the West is located in Hamilton County which was the second County established in the Northwestern Territory. It was formed Jan. 2, 1790 by proclamation of Governor St. Clair and named after General Alexander Hamilton. The facts concerning the early settlement of Cincinnati are these: In the winter of 1787-88, Matthias Denman of Springfield, New Jersey, purchased of John Cleves Symmes a tract of land comprising 740 acres, with the object of forming a station, and laying out a town on the Ohio side opposite the mouth of the Licking River and establishing a ferry which last was especially important. The old Indian war path from the British Garrison at Detroit here crossed the Ohio River and here was the usual avenue by which savages from the North had invaded Kentucky. Denman paid five shillings per acre in Continental scrip or about less than \$125. in specie for the entire plot. He called the proposed town Losantiville, a name formed by him from the Latin "os" mouth, the Greek "anti" opposite and the French "ville", City from its position opposite the mouth of the Licking River. This name it retained until the advent of Governor St. Clair, Jan. 2, 1790, who being a member of the old Revolutionary Army Society of Cincinnati, expressed a desire to change the name to Cincinnati, which was complied with.

EARLY BEGINNINGS OF CINCINNATI.

* * * * *

As soon as the settlers landed (Dec. 1788) they commenced erecting three or four cabins, the first of which was built on Front, east of and near Main St. The corner table of land as well as hills were then covered with forest land and it was thru the table forest land that the first streets were cut. As these were laid out they extended from Eastern Row, now Broadway, to Western Row, now Central Ave. and from the river as far north as the Northern Row, now Seventh St. The majority of the early settlers were from New Jersey, Pennsylvania and Maryland.

In 1791, Cincinnati had little increase in population--about one-half of the population was attached to the Army of St. Clair and many were killed in the Wars with the Indians.

In 17⁹2 about fifty persons were added by immigration to the population of Cincinnati, and a house of worship was erected.

The year 1795 found the village with ninety-four cabins, ten frame houses and about five hundred inhabitants. In 1800 the population was estimated at seven hundred and fifty; and in 1802, Cincinnati was incorporated by the Territorial Legislation. In 1805 its population mounted to nine hundred and fifty souls. It is from this period that we date the rapid and extra^ordinary advancement of our young city. The nationality of Cincinnati was composed of the English and Scotch, who were the first to settle, tho in point of numbers, the Germans formed at least one-third of the adult population and ^{to} ~~form~~ their number and nationality constituted the most important ingredient of the Community. See (Cincinnati Directory

1829 and Asts' Directory of Cincinnati, 1841).

In 1825 the foreign born population of the village lined up as follows: (See Directory 1825.)

From England-----	192
" Germany-----	52
" Prussia-----	2
" Austria-----	1
" Holland-----	2
" Poland-----	1

In 1841 the foreign born of the city were as follows:
(See Cast's Directory 1841).

From Germanic State	3440	equals	28%	of total Population
" England	786	"	6%	" " "
" Holland	14	American Born	54%	"
" Russia	3			

The facts show that in 1841, 50% of the total population was foreign born.

The growth of population in Cincinnati in 10 year periods from its earliest settlement to 1880 is as follows:

<u>YEAR</u>	<u>POPULATION</u>
1800	750
1810	2540
1820	9602
1830	24831
1840	46338
1850	115436 (heavy German increase due to 1848 Revolution in Germany)
1860	161044
1870	261239
1880	258768

An interesting fact concerning the German population of the city which was settled in the tenth and nineteenth wards, was, that there were no persons reported as unable to read or write, whereas in the 13th there are 1097 who cannot read and 1685 who can not write. (Israelite Dec. 9, 1870).

During the Civil War Cincinnati, which was located on the Northern side of the Mason and Dixon line fell in with the Northern cause and displayed great enthusiasm, and its soldiers much heroism. Both the Irish and German Contingents which formed a very large element in the population sprang with alacrity to the cause of the Union. 'The Siege of Cincinnati' and 'Morgan's Raid'--two of the notable events during the war, still stir the imagination of old Cincinnatians.

In 1877 a characterization of Cincinnati, given by an Eastern Divine of note reads: "Cincinnati is the exceptional city of the world for the social character of its people and the wise generosity and the public spirit of its wealthy men and citizens generally." (See Howe's Historical Collections of Ohio, P.781).

In 1875 the London Quarterly Review in an article on National Education in the United States, chose three cities, New York, Boston and Cincinnati as having model educational facilities.

"The School System of Cincinnati is famous throughout the United States. That beautiful city regards itself as decidedly modern and more enlightened as respects education than either New York or Boston--and in this claim she is not unwarranted." (Quoted in Israelite May 28, 1875.)

Cincinnati of 1880 was noted for its remarkable public spirit--its Music Festivals and Industrial Expositions, its remarkable natural scenery made lovely by its rising hills towerng

up 300-400 feet, which ^{are} were mounted by inclined railways, ^{and} which led to picnic grounds, beer gardens and delightful band concerts, conducted by the noted leader Thomas, out of which later grew the Cincinnati Symphony Orchestra. A love for good music, good beer and beautiful flowers, are results of the original peculiar character of the large German population which formed practically the backbone of Cincinnati.

It is interesting to read the following extract from ^WHowe's Historical Collections of Ohio, P. 787, concerning the Jews (1877)

..... "An excellent and very wealthy part of the German Element is the Hebrew. They however, are German, but little more than in language. Everywhere they are the same peculiar people...."

" The routine of their domestic daily lives, the preparation of their food, etc. is regulated by certain rules and ceremonies which form an essential part of their religion so that they never can socially, assimilate with other peoples. There is but little visiting between the families of Jews and Gentiles."

THE COMMERCIAL & INDUSTRIAL GROWTH OF
CINCINNATI IS CLEARLY SHOWN IN THE
FOLLOWING TABLE.

* * * * *

PAST, PRESENT AND FUTURE PROSPERITY OF CINCINNATI:

VALUE OF PRODUCTS AND MANUFACTURES
1840--1872.

CLASSIFICATION	VALUE OF PRODUCTS & MANUFACTURES.		NUMBER OF HANDS.	
	<u>1840</u>	<u>1872</u>	<u>1840</u>	<u>1872.</u>
Fine Arts	170,100	695,196	139	144
Miscellaneous	700,920	6600,662	462	2,018
T O T A L S	<u>\$16366,443</u>	<u>\$143,486,</u>	<u>9,049</u>	<u>58,508</u>

"Prosperity in Cincinnati will be increased when the Cincinnati Southern Railroad is completed, as it opens within a short distance on territory teeming with the best quality of coal, iron-ore and magnificent lumber."

PAST, PRESENT AND FUTURE PROSPERITY OF
CINCINNATI.

* * * * *

STATISTICS MADE IN THE ANNUAL REPORTS OF
THE CHAMBER OF COMMERCE

and

THE BOARD OF TRADE
FOR THE YEAR-----1872.

CLASSIFICATION	VALUE OF PRODUCTS AND MANUFACTURES.		NUMBER OF HANDS.	
	1840	1872	1840	1872
Iron	\$ 1,725,549	\$25,725,431	1250	10,237
Other Metals	658,040	4,344,650	466	1,573
Wood	2,095,837	15,231,080	1426	8,294
Leather	1,086,750	7,966,514	888	5,209
Food	5,269,617	17,729,944	1567	2,621
Soap Candles, etc.	433,940	8,436,039	142	1,011
Clothing	2,009,850	13,229,215	1217	14,503
Liquors	307,500	21,536,831	110	1,870
Cotton, Wool, etc.	411,190	1,418,800	359	808
Drugs, Chemicals, etc.	458,250	2,473,650	114	602
Stone & Earth	258,300	3,666,719	301	1,568
Carriages, Cars, etc.	117,000	2,216,642	87	1,268
Paper	669,600	1,332,097	512	432
Book Binding, etc.		702,853		353
Printing & Publishing		4,551,180		2,258
Tobacco		5,568,343		3,549

C I N C I N N A T I T O D A Y

TOPOGRAPHY

Cincinnati is situated on the north Bank of the Ohio--the center of the City being one and one-half miles from the mouth of the Millcreek. The Little Miami River empties into the Ohio about seven miles above the Millcreek. The Big Miami is some ten or twelve miles below. All these streams flow from North and it is between the Big Miami and Little Miami that the main bluffs extend into the heart of the City. There is a small plateau between these bluffs just above the mouth of Millcreek. The plateau is from thirty to sixty feet above high water and covers approximately twenty-eight square miles. It was ⁱⁿ the plateau ^{that} where Cincinnati was originally located. It was not until 1880 when the city basin became rather densely settled and immigration to the city was on the increase that the hills were settled.

Along the foot of these hills is one long thoroughfare. The railroads operate along the entire river front as well as on both sides of the Millcreek. From the top of the bluffs along the Ohio the ground is very broken and undulating.

The streets along this part of the City are for the most part built along ridges or thru natural depressions and follow the line of easiest grade.

DENSITY OF POPULATION. The city is comprised of twenty-six wards. One-third of these wards have a density of population from six to thirteen times as great as the density of the whole population of the City. Wards fifteen and seventeen are the most congested; wards sixteen and ten follow next in order of density of population.

NOTABLE FACTS CONCERNING CINCINNATI

T O D A Y.

* * * * *

Cincinnati's population is 463,800. Its proportion of foreign born to native is smaller than for any other large American City. This in spite of the fact that at one time it had a very large percentage of foreign born.

The five most important industries in Cincinnati are:

Foundry and machine shop products,

Slaughtering and Meat Packing,

Clothing, men's and Women's,

Printing and Publishing

Boots and Shoes, including cut stocks

and findings.

Cincinnati produces more soap than any other city in the United States. Cincinnati is a city of skilled labor commanding high wages.

It is primarily a city of homes.

It has an equable climate-- the Mean annual temperature of 55.1.

Cincinnati has one of the most efficient health departments in the United States. The death rate in Cincinnati for all causes during 1916 was 16.41 per thousand population.

Its car system covers the whole city and is unified.

Its Public Utilities, such as Water Works, Gas and Electricity and Telephone, are good.

It is a City of Music Lovers. Cincinnati supports the Symphony Orchestra, the May Festivals and two colleges of Music.

It is noted for its Art Institutes, such as Rockwood Pottery, Art School and Museum.

Technical Education has been greatly developed in Cincinnati. The Ohio Mechanics Institute, Co-operative Course in the Engineering College and Continuation Classes, all attest to this.

Its Public School System is one of the first in America leading from Kindergarten thru the University of Cincinnati; Cincinnati being the only city in America owning a fully organized Municipal University with Schools of Liberal Arts, College of Engineering, College of Medicine Graduate School, Teachers' College, College of Commerce and School of Household Arts.

It possesses a remarkable developing Park System.

Cincinnati is the only City in the Country owning a Steam Railroad.

It is a Socially minded Community where Social experimentation such as Social Unit plan receives careful attention.

These and many other facts too numerous to mention here are some of the characteristics of the Queen City of the West in whose midst the Jewish Community has lived and worked for the last 100 years.

chap VI

STATISTICS OF JEWISH POPULATION

IN CINCINNATI.

1843-1918

STATISTICS OF JEWISH POPULATION OF CINCINNATI
1843-1918.

The following table shows graphically the growth of the Jewish population from 1843-1918. The population earlier than 1843 grew rapidly from a single individual in 1817.

The figures given are mere estimates ascertained roughly as in the case of the Matzos estimate or by mere impressions of the estimator. The writer is in a position to know how inaccurate are such estimates. The figures given are the only ones we have, and therefore serve at least to show us the "trend" of the growth.

It is indeed regrettable that the Jewish communities of America have not to this day taken sufficient interest in the problem of Jewish vital statistics, to work out a method of recording Jewish statistics of population, birth, deaths, marriages, and inter-marriages, soldiers and sailors of Jewish faith in Army, and Navy, and ^migration, etc.

There have been a few attempts made at scientifically and statistically (the only method possible, since census taking in larger communities would be too costly, and would prove inaccurate, due to inability to commandeer the information) determining the Jewish population of certain communities, notable among these are 1) Dr. Barnett's study of Jewish population of Maryland and Baltimore based on death rate method- 1.

2) Joseph Jacobs studies-2

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1. see American Jewish year Book. 1902
 2. see American Jewish Year Book, 1912 and 1914 also Jewish Communal Directory 1912, New York City, where he estimates Jewish population of New York City on a basis of a few methods such as Cohen & Levy method, death rate, marriage rate, birth rate, immigration, etc,

- 3) The United States Census Bureau 1910 on basis of Yiddish speaking.
- 4) Walter Laidlaw of New York on Census of Federation of Church or synagogue Affiliation also used in Cincinnati in 1912.
- 5) Mr. Chalmers on basis of density of population for a certain given district 1.
- 6) Method used by Dr. Alex. Dushkin in his study of Jewish population of New York City. 2. This method consists of determining the percentage of attendance and absence in Public Schools on Rosh Hashonah and Yom Kippur.

1. American Journal of Statistics July 1913 Article on Jewish population in New York City

2. see Jewish Communal Register New York 1918.

JEWISH POPULATION IN CINCINNATI.

<u>YEAR</u>	<u>JEWISH POPULATION</u>	<u>HOW OBTAINED</u>
1843	1800	Joseph Jonas article on Jews of Ohio - Occident Vol,I P.547.
1844	2000	Joseph Jonas in Occident Vol.II P. 247.
1849	4000	Matzos Estimate - Occ.March 1849 states Jewish population had increased to such an extent that 20,000 lbs. of Matzos had to be baked counting 5 lbs. per person. "When Congregation at Cincinnati was first established they baked about 100 lbs. of Matzos This year 1849 it takes them 6 weeks to prepare the quantities required by machinery and fears are entertained that the time may not be sufficient as over 20,000 lbs. will hardly satisfy the demand made."
1854	4000	Max B. May's I. M. Wise P.153.
1855	6000	Editor of Israelite. 1.
1857	7000	Bruehl S. in Occident Vol.15, P.133.

<u>YEAR</u>	<u>JEWISH POPULATION</u>	<u>HOW OBTAINED</u>
1860	10,000	Matzos Estimate - Only 1800 lbs. given to poor showing that poor = about 300.
1861	9000 - 10,000 10,500 - 11,000	Editor of Israelite - Feb.8,1861 According to Matzos estimate-500 poor.
1870	12,000	Editor of Israelite estimates Israelite Nov.18,1890.
1872-1874	12,225	Editor of Israelite estimate Jewish population as 1/18 of total - Israel- ite July 12,1872, July 11,1873, June 1874.
1891	15,000	Quoted in Isralite July 16,1891 in general estimate of Jewish pop- ulation of United States. New York = 250,000 Chicago = 60,000 Philadelphia = 40,000 Cincinnati = 15,000
1897	16,000	Editorial in Israelite on growth

<u>YEAR</u>	<u>JEWISH POPULATION</u>	<u>HOW OBTAINED</u>
		of Russian Jews in Cincy over 8000 having come since 1881 - 1.
1900	15,000	Estimated in article on Cincinnati - Jewish Encyclopedae article written by Dr. Philipson.
1905	17,500	American Jewish Year Book 1914-15 P. 354.
1907	25,000	American Jewish Year Book 1914-15 P. 354.
1910	7,737	Stated Yiddish as their mother tongue in 1910 U. S. Census, P.354.
1912	30,000	Estimated by the Continuation Com- mittee of World in Cincinnati. Editor of Israelite says this figure is excessive - Israelite Nov.7,1912.
1912	28,000	American Jewish Year Book 1914-1915.
1918	25,000	American Jewish Year Book 1917-1918.

1.see Israelite April 29, 1897.

Chapter VII

THE JEWISH CINCINNATI COMMUNITY AND THE NON - JEWISH ENVIRONMENT.

I. American Intolerance to the Jews.

(Historical discussion)

II. Attitude of Non-Jew to Jew in Cincinnati.

III. The Bible and the Cincinnati Public School Controversy.

IV. Jewish Apologetics.

V. Instances of DISCRIMINATION in Cincinnati.

VI. Cases of Sunday Law violations by Jews.

AMERICAN INTOLERANCE AGAINST THE JEWS.

The perfect liberty in which the various denominations live side by side by in the United States, and the feeling of strength and union and brotherhood to which it has given rise, and which it constantly fosters, makes it an unpleasant ^{task} for the historian ^{to dwell} on those days in which the spirit of intolerance and persecution had gained a foothold even on our blessed soil, and for a time threatened to wage as bitter a war against liberty of conscience as it formerly did and still does in the benighted lands of the Old World. The early Jewish settlers in the United States were not in the enjoyment of perfect equal rights. Roger Williams' proclamation: "All men may walk as their consciences persuade them, every one in the name of his God," did not meet with an immediate acceptance by his colony, still less by the more intolerant colonies adjoining his. America witnessed then a scene not unlike that which was enacted at about the same time in Holland. The intolerance of the barely emancipated Jews of Amsterdam against Baruch Spinoza for differing in some of his theological conceptions from the accepted Jewish creed of mediavalism had its counterpart in the persecuting spirit which was displayed against all dissenters by the early Puritan Fathers, who themselves had sought our shores and had preferred the wilds and dangers and hardships of a New World to escape the intolerance of the old. As might have been expected the people that sent Roger Williams in midwinter into the wilderness for opposing Massachusetts' theocratic form of government, the people

that in Virginia banished the Quakers and proscribed their return as a felony that made it penal in parents to refuse to have their children baptized, that made it obligatory on the dissenters to build the churches of the Anglicans, the people that in Massachusetts hanged the Quakeress, that in New York threatened the penalty of death on a Catholic priest for bringing sacrament to the dying, that people could not be expected to extend a hearty welcome to the degraded and universally maligned Jews of the seventeenth century. In the year 1645 a majority of the House of Delegates of the Old Colony reported in favor of an act to "allow and maintain full and free toleration to all men that would preserve the civil peace and submit unto government; and there was no limitation or exception against Turk, Jew, Papist, Arian, Socinian, Nocolaitan, Familist or any other;" but the governor refused to put the question and so stifled the law. (Bancroft's "History of the United States." Vol.I., chap.12.) In the year 1762 the Superior Court of Rhode Island refused to naturalize the Jews "as wholly inconsistent with the first principles upon which the colony was founded, and a law of the same now in force." The Catholic Lord Baltimore, of Maryland, granted religious liberty to Christians only, and the Quakers of Pennsylvania enacted a law that all offices of the colony must be filled by professed Christians. As the colonies grew older their intolerance became severer. Massachusetts, New Hampshire, Connecticut, New Jersey, North and South Carolina and Georgia made church

attendance compulsory, inflicted punishment for denying the inspiration of Scriptures. South Carolina declared Protestantism to be the religion of the State. Delaware made the belief of the Trinity a requisite for all officers. In 1737 the Legislature of New York unanimously passed this statute: "Resolved, That it not appearing to this House, that persons of the Jewish religion, have a right to be admitted to vote for Parliament men, in Great Britain, it is the unanimous opinion of this House that they ought not be admitted to vote for representatives in this colony." North Carolina forbade as late as 1826 the election of any Jew to office and Maryland sentenced a Jew for having spoken disrespectfully of Jesus.

... JEWISH EMANCIPATION IN THE UNITED STATES.

Not till 1785, not till Thomas Jefferson arose and valiantly championed a repeal of all laws that restricted the free exercise of religious belief, did religious liberty exist in the United States, or were Church and State completely severed. The preamble of the law, known as the "Act to establish Religious Freedom," written and defended by Jefferson, and finally accepted December 16, 1785, deserves an honored place in the history of Judaism. The preamble reads thus:

"Whereas Almighty God hath created the mind free; that all attempts to influence it by temporal punishments, or burdens, or by civil incapacities, tend only to beget habits of hypocrisy

and meanness. * * * That the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established or maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical. * * *

"Be it therefore enacted by the General Assembly, that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever; nor shall he enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief; but all men shall be free to profess and by argument to maintain their opinions in matters of religion; and that the same shall in nowise diminish, enlarge, or affect their civil capacities," etc.

Since then the Jews have enjoyed perfect liberty of conscience, with some slight exceptions, as in New Hampshire, where, up to 1877, all State officers were required to be Protestants, and where the pupils of the public schools are still compelled to listen daily to the reading of the Old and New Testaments; or in Massachusetts, where the Supreme Court decided that the Sabbath (Saturday) observing Jew is not permitted to pursue his vocation on Sunday. The most noted

act of intolerance against the Jews in the United States was the famous Order No. 11, by General U. S. Grant. The facts concerning Order No. 11 are these: In the winter of 1862-63, while General Grant was operating down in Mississippi, the Confederate were smuggling supplies and medicines through the Union lines, and receiving a great deal of aid and comfort through the smugglers, a majority of whom were Jews. Grant became annoyed and exasperated at this class of intruders, and determined to put an end to their traffic. During the first week in January, 1863, an order was issued from Grant's headquarters expelling all Jews, regardless of sex, age or previous condition, from the entire department, which included the States between the Ohio River and Louisiana. This order required all Jews living in Kentucky, Tennessee and Mississippi to emigrate within a few days, and very naturally aroused not only the Jews directly affected, but the Jews in every part of the Union. That General Grant had ever given any serious thought to this order is hardly probable. The rank and file of his own army included thousands of Jews, and Order No. 11 embraced the loyal and law-abiding Jews as well as the disloyal and mercenary scamps who were carrying on the business of smuggling. The obnoxious order was revoked by President Lincoln within forty-eight hours, through the intercession of Dr. I. M. Wise, Rabbi, of Cincinnati, who hastened to Washington for that purpose.

Cincinnati has from the earliest beginnings been a most tolerant city. Jews have held public office both elective and appointive at all times, and as we shall show in a later chapter dealing with the Jews in Public Service, there was never any hostility to Jewish candidates for office on account of their religious affiliation or race.

The attitude of the Non-Jew to the Jew in various walks of life has been most gracious without being in the least condescending. This we noticed first when Joseph Jonas the pioneer Jewish settler was according to his own statement "permitted free social ^{inter-}course with his gentile neighbors" and his admittance into membership of the Cincinnati Royal Arch Chapter of Masons, where he held the office of First Vail. When the Jews were erecting ~~their~~ their first synagogue in 1834 Jonas further tells us that "fifty-two gentlemen of the Christian faith, our fellow citizens gave us towards the building \$25 each."1. It was Nicholas Longworth who donated outright in 1826 a piece of land adjoining the original purchased cemetery the value of 500 dollars.

In 1853 Dr. A. H. Baker, then Professor of Surgery in the Cincinnati College of Medicine addressing the annual banquet of the Talmid Yelodim Institute said, "The Jews of Cincinnati have reached a position of dignity and attainment in all social, civil, religious intellectual life of Cincinnati that is unsurpassed, by even the native descendants of Pilgrim fathers or sires of American Indepen-

1. note Occ. Vol.2, P.144.

dence. 1.

In 1868 when Dr. Lillienthal had accepted a call to the pulpit of Temple Emanu El, New York, a Committee of prominent citizens headed by Judge Bellamy Storer requested the Board of Trustees of Bene Israel Congregation to hold a meeting with them at Judge Storer's house. It was urged at this meeting that Dr. Lillienthal was too valuable citizen for the community to lose, and that every effort should be made to retain him. 2.

As early as 1860 the Rev. Dr. Conway preached very friendly sermons in his Church in which he lauded the Jews as citizens and urged that Jews live up to their priestly mission. 3.

The intimate friendship of Dr. Wise and the late Thomas F. Vicks^{er}, Unitarian Minister, librarian of the Public Library and Rector of the University of Cincinnati. (4.) as well as his most friendly relationship with the Catholic Archbishops Purcell and Elder all attest to the most pleasant feelings between Jew and Non-Jew. It was in 1867 that C.W. Starbuck, President of the Cincinnati Relief Union in his annual report says about the Jews of Cincinnati, "When I did not solicit them, they asked for permission to subscribe, tho they are the only ones in Cincinnati who support their own poor, but Mr. Trownstine gave me 100 dollars and introduced me to other Jewish merchants who gave liberally." 5. On many different occasions the Jews were praised for their liberality and civic loyalty.

1. see Minute book of Talmud Yeladon Institute.

2. Dr. Phillipson - Max Lillienthal, P. 64.

3. Israelite May 11, 1860.

4. see May - I.M. Wise P. 378 —

5. Israelite June 19, 1863.

Dr. S. Lillienthal and Wise were on many occasions invited to speak from Christian pulpits. Dr. Lillienthal being the first Rabbi in America to speak from a Christian pulpit, 1867. (1) (He spoke in Unitarian Church on subject Free Church and Free State.) Since then Jewish ministers have been frequent visitors in Christian pulpits. In 1897 there was effected in Cincinnati the first Union Thanksgiving Service among the liberal Christians and Jewish Congregations of the City, which continues till this day. The first Union Service was held at the Mound St. Temple, the Rev. Geo. A. Thayer, Unitarian Minister preached the sermon. (2)

There were and are numerous Societies where Jews and non-Jews mingled freely and as social equals (3), there being only one case on record where a Jew was refused admission to membership of the University Club on basis of his religion (4). Confirmation of this spirit was voiced by both Drs. Wise and Lillienthal. The latter on the occasion of his 25 anniversary of coming to Cincinnati said: "Cincinnati took the lead in fostering a brotherly sentiment between Jews and Christians. It is a bright gem in the diadem of our Queen City. On many a public occasion she has constantly shown that she honors the man and the citizen and disregards all denominational differences."

There have however been occasions and Non-Jews who have sullied the fair name of Cincinnati thru displaying their animosity to their Jewish fellow citizens. From time to time especially in

1. see Israelite March 15, 1867

2. Israelite Nov. 8, 1897. —

3. Israelite March 15, 1898 - Feb. 20, 1885.

4. Israelite April 13, 1893.

the years between 1856 and 1868 some of the Cincinnati newspapers permitted the publication of news items which were purposely colored to discredit the fair name of some Jew; but these notices were always retracted and usually apologized for. On the whole the Cincinnati Press has been most liberal in its attitude, frequently printing page long histories of Jewish progress in Cincinnati, and praising the Jews in public office, and in the commercial pursuits of the city. On one occasion notably in 1856 (1) both Drs. Wise and Lillienthal and some leading Jewish citizens were compelled to take exception to a Thanksgiving Proclamation which as Governor Chase later explained, and apologized for, inadvertently contained the phrase "issue this proclamation as becoming a Christian people". When it was explained to the Governor that this was unbecoming the liberal tradition of the State and country, and contrary to the law of the land which separates Church and State the phrase was expunged and never recurred.

On two other occasions (1869-1873) when attempts were being made by the Sectarian bigots to introduce the name of the Christian Saviour, and other religious clauses, into the State Constitution; the Jewish community of Cincinnati, as well as Cleveland, Columbus, Dayton, etc. were stirred up by Dr. Wise to send prominent Jewish delegates to object. Dr. Wise wrote, "We want free schools, and free Colleges without any sort of religion in them. We want State institutions purged of sectarianism. Wanting this as we do, have your men there to do it." (2)

1. see Israelite Nov. 21, 1856.

2. Israelite Jan 24, 1873.

In 1876 during the Campaign of Col. Barnes Republican Candidate from Hamilton County. Dr. Wise urged the Jews and all liberal citizens to defeat him because he had supported a petition to Christianize the Ohio Consitution.(1)

1. Israelite Vols. 27 issues 16 and 17.

THE BIBLE AND THE PUBLIC SCHOOL CONTROVERSY.

Reading of the Bible and Bible Study have been and still are today a problem vexing the educational and religious leaders of America. If as it is universally admitted the Bible is the master book of all literatures, and the text book of Judaism and Christianity, why should its reading be forbidden in the public Schools of this country. The answer is, that in spite of the Christians being the major element in our American population, the organic law of the land separates the Church from the State and the Bible is primarily a religious book, whereas the Public Schools are the instrument of all peoples.

In 1852 the Cincinnati Board of Education adopted a resolution providing that the opening exercises in every department of the school system, should commence by reading a portion of the Bible, by, or under, the direction of the teacher with the appropriate hymn singing by pupils. On September 28, 1855 (1) the Israelite said editorially "We agree to have the Bible read in the Common Schools. But this is not the case nor is it intended to be the case. There is used in the public schools an English translation, or rather a version of the Bible. It is well known that every sect has another version of certain portions of the Bible. All sects are entitled to equal rights, hence all versions of the Bible should be read in the Public Schools." This argument was cogent. Dr. Wise did not carry his point. Meanwhile agitation was going on against the reading of Bible in Public Schools. On Nov. 1, 1869 the Cincinnati Board of Education considered the question again and by a

1. Israelite 1855 issue no. 12.

majority vote it was resolved that "Religious instruction and reading of religious books, including the Holy Bible, are prohibited in the Common Schools of Cincinnati, it being the true object and intent of this rule, to allow the children of the parents of all sects, and opinions, in matters of faith and worship, to enjoy alike the benefits of the Common School fund." This raised a storm of criticism and a fiery controversy ensued. Prominent Christian citizens engaged eminent council to enjoin the Board from excluding the Bible from the Common Schools, claiming that the resolutions were in violation of law and against public policy and morality, and an abuse of authority ~~xxx~~ vested in law. In its issue of Oct 8, 1869 the Israelite took a vigorous stand on the matter. "We are opposed to Bible readings in the Schools --- As Jews we do not want any one to teach our young ones the religion of our fathers. We do it all ourselves."

. " From a general standpoint however we are opposed to Bible reading in the School. The American people consist of a conglomeration of nationalities and sects united by the Constitution and laws of the United States, their common interests, and the love of liberty and independence. The gist of the whole matter is, we agree to disagree on every point except public government, which we agree to support, maintain and obey." Dr. Wise here set down in a few words the attitude of the Jew to American life. Citizenship and nationality are not one and the same conception - the former implies loyalty to country of birth or adoption; its laws, language

customs and economic factors. The latter calls for attachment and devotion to religion, culture, ideals, habits or life etc. of one's family and people - the two in a democratic land supplement and compliment one another - they conflict only when the majority group wish to make this country Christian in religion, Anglo-Saxon in culture ideals, and habits of life.

Dr. Wise continues, "These public schools are institutions for the education of free, intelligent, and enlightened citizens. That is all. To this end we need good secular schools and nothing else. The State has no religion. Having no religion it can not impose any religious instruction on the citizen, adult or child. The Bible is a book of religion. All admit this. By what right is it imposed on the public schools?"

On November 2, 1869 Messrs. Sage and Henkle, William A Ramsey and King, Thompson and Avery filed a petition in the Superior Court of Cincinnati in behalf of Minor et al vs. the Board of Education to enjoin the Board from excluding the Bible.

Messrs. Stanley and Samuel R. Mathews, George Hoadley Stallo, and Kittredge and Walker and Connor, City Solicitors, represented the majority members of the Board. The case was elaborately and exhaustively argued before Judges Hagans, Storer, and Taft by Messrs. Sage/ Ramsey and King for the Bible reading, and Messrs. Stallo, Hoadley and Stanley Matthews against the reading. The court granted the injunction. Judges Hagans and Storer each delivering a favorable opinion, Judge Taft dissenting. The Board of Education

carried the case to the Supreme Court of Ohio where the judgment of the lower court was reversed and the right of the Board of Education to dispense with the reading of the Bible fully established. (1)

The argument on which the supreme court of the State decided against the Bible reading in the public schools was, that if the Bible reading is paramount to religious worship, it has no place in the public schools, if it is merely to be used as a text-book then the Board of Education alone has the right to decide on the question.

Tho this ended the matter finally for the Board of Education, and no attempt has since been made to introduce religious exercises in the Cincinnati public schools, excepting for an occasional Christmas Celebration tactlessly introduced by some teacher or principal. The problem arose again at a meeting of the Board of Directors of the University of Cincinnati in Feb. 1878. (2)

"As to the advisability of introducing the reading of the Bible at the weekly convocation exercises." The Committee to whom the matter had been referred reported favorably because as they maintained a clause in the will of McMicken the man who had endowed the University was to be interpreted as favoring it. The report was objected to by Dr. Lillienthal a member of the Board and Judge Hoadley and the matter was tabled and then dismissed.

1. see Board of Education vs. Minor 23 Ohio State Reports 211, also May - I.M. Wise P. 246 - 249. Philipson's Max Lillienthal P. 106 107; 120, 474 - Israelite Oct. 8, 1869, Oct 22, Nov. 5, Dec. 10, Dec. 16, Dec. 24 and successive issues.

2. see Israelite March 1, 1878.

Jewish Apologetics in Cincinnati

In the early days of 1860 -70 religious and interdenominational polemics ran high. Dr. Wise and Lillieuthal representing the liberal wing of American Judaism were frequently called upon and challenged to state the Jewish view of ^{Jesus} ~~Jews~~ and Christianity, especially because of their liberal and universalistic tendencies; To these challenges Lillieuthal & Wise replied thru frequent lectures and articles. As a result of this period of Dr. Wise's activities we have his book on "Judaism and Christianity." Their Agreements and Disagreements 1883). As early as 1859, Dr. Lillieuthal found himself engaged in a controversy over the self same problem with Protestant ministers, the proceedings of which are reported in Deborah January 14th, 1859 and succeeding issues.

In April 1860 some Catholic priests of the Philomena Church refused to grant absolution to some Catholic servant girls because they were employed in Jewish families. On learning of this Dr. Lillienthal addressed the following letter to ¹ Archbishop of Cincinnati.

Right Reverend Sir:

Some priests of your diocese officiating at the Philomena Church of this city, refused during the last week to grant absolution to some Catholic servant girls because they were in the employ of some Jewish families; however after the

1 Cincinnati Daily Times April 11, 1860

the girls entreaties, the rite of absolution was performed under the condition that they should leave those families without delay.

We consider this behavior on the part of the men ordained to teach and preach love and good will to all men, an act of fanatic bigotry, an insult to our American institutions. Such abuses and prejudices date from days of fanaticism of mediaeval ages, but are a violation of the spirit of humanity which in our days, endeavors to unite mankind into one common brotherhood.

We Hebrews of this age respect and regard every man whatever his creed. It is quite immaterial to us whether he worships in a church, a mosque, a synagog or a heathen Temple provided he is an upright, charitable man and a good citizen, but we look with scorn and indignation on all men who in our days are carried away by searian obsolete doctrines and by a misunderstood zeal, to sow discord among fellow men and fellow citizens.

At the same time I am under the saddening obligation to inform you, that in case this demeanor will be continued by the clergy under your command, a league will be formed by the Hebrew merchants of this city, for discharging at once all of the thousands of Catholic workmen at present engaged by their large mercantile houses.

These men will comply with the command issued by your clergy in the confessional chair. For the fatal and disastrous consequences resulting from such a measure we will

hold responsible those men with whom such prejudices originate and by whom they are imported into this country of civil and religious liberty.

I trust you will exercise the great influence which your high office gives to you to prevent such a lamentable calamity. To foster and to promote peace and good will is the duty of every upright man; how much more that of a priest.

With the highest regard and consideration Right Reverend Sir,

Yours Dr Lillienthal

Rabbi Broadway Synagog

Cincinnati, April 11, 1860.

The letter had the desired result. On Jan 20, 1869
Archbishop J. B. Pur¹cell issued a pastoral letter in which the following passage occurred, " We live with people our earthly lot is cast among them who do not believe in Jesus Christ. One class of our fellow citizens whose ancestors cried out, "His blood be upon us and our children" who maintain that he was not God but a vile imposter, and therefore justly slain by their forefathers, and this they teach on every Sabbath in their synagoges."

It goes without saying that this calumny was not left unanswered. Drs. Wise and Lillienthal as well as the Unitarian Minister Dr. Vickers entered the fray with success, the Archbishop apologized.²

¹ Catholic
² ~~Feb~~raeilito Feb. 5th, 1869

As late as 1880 the polemic still waged. In the Israelite of October 1st, 1880 we find a reply to the public letters addressed to the Jews on this problem by Dr. Priestly which were duly replied to by David Levi of this city.

5

CASES OF DISCRIMINATION IN CINCINNATI.

In March 1867 a number of large and small insurance companies issued an order to their agents not to accept any insurance policies from Jewish merchants. As soon as the notice became public it roused the ire and resentment of the Jewish Community. A mass meeting of protest was called signed by Philip Heidebach and Henry Mack at the Allemania Hall at which the following resolutions were drawn up:-

1 That no Jewish Merchant was to deal with any agent or company who represent the insurance companies signed to the antisemitic discriminatory order.

2 That all Jewish merchants cancel all their¹ policies with such companies.

The effect on the company was instantaneous.

In August of 1868 an interesting letter is to be found in the Israelite of August 7th. It was written by Jewish laborers and addressed to the Editor Dr. Wise; it complains bitterly that gentile firms in the city were discriminating against Jewish applicants for work and that when they work

¹ See Israelite April 5, 1867

on the streets on the Sabbath they are ridiculed by Jews. Dr. Wise in commenting on this letter reveals the interesting fact "that it is safe to assert that whereas there are less than five Jews employed in Gentile Commercial houses of Cincinnati from Fulton St. to Mill Creek and the River to the Hills there is scarce a Jewish wholesale house in which there is not employed from one to three Gentiles, many of whom whenever the Coast ^{is} clear for purposes of free conversation damn the Jews without reserve"

Dr. Wise closes his article with an appeal for reciprocity by the Gentile firms. The incident stands by itself and does not require comment, tho there are still firms that advertise "only Christian need apply", we are happy to state this condition is rapidly disappearing.

The Jewish merchants of Cincinnati always alive to their mutual obligation and feelings of organic attachment to their brethren in other cities took decided action when Judge Hilton acting for A. T. Stewart & Co. excluded a Jew from their hotel at Saratoga, ^{as a} result forty two of the leading Jewish merchants in town signed a public statement which was printed in the daily press not merely protesting against such nefarious discrimination, but pledged themselves to boycott the firm of A. T. Stewart & Co., and not do any further business

1 Mr. Seligman of New York

with them.

From time to time Jews in this City complained of molestation by young Christian hoodlums without being given proper police protection. This state of affairs became much aggravated when large numbers of Russian Jewish immigrants landed here, we note this from the fact that in 1899¹ the Hebrew Protective Club was formed by the Russo Jewish immigrants of Cincinnati "for protection against repeated outbreaks by some toughs" .

This however was never a serious menace to Jewish safety.

Cases of violation of Sunday Law by Jews in Cincinnati.

In the Occident of April 1846² we find the following record towards the end of 1845.

"The court of Common Pleas of Hamilton County, Ohio has reversed the decision of the Mayor of Cincinnati who fined several Israelites for transacting business on Sunday. The ordinance upon which his action was founded was decided to be unconstitutional and at variance with a spirit of free toleration. The judge in his charge to the jury remarked that a Jew or person of any denomination, who conscientiously keeps one day holy, may prosecute his avocations on every

1 See Israelite May 4, 1899

2 Volume four Page 57

other day, but he must not commit a nuisance to the community. His business however can be no more a nuisance on Sunday than on any other day.¹ The case was ably argued for the applicants by C. H. Brough and O. M. Spencer"

In 1846 Jacob Rice was fined for violating a Cincinnati ordinance in selling goods on Sunday. It was held that his plea that as a conscientious Jew he observed Saturday as the Sabbath was proper, the ordinance being unconstitutional so far as Rice was concerned.¹ This case was taken to supreme court of Ohio at Columbus and as a result the decision of the Lower Court was concurred in by the higher court, the decision reads "the ordinance of the Cincinnati Council prohibiting bartering and selling on Sunday is void as to those who conscientiously observe the Seventh day of the week as Sabbath"².

In April 1857 the Common Council of Cincinnati³ again passed a rigid Sunday observance law with the result that it met with the displeasure of even the non Jewish element in the City. The Commercial of Friday July 31st
1. (See the City of Cincinnati Vers. Jacob Rice 15 Ohio Reports 225, 1846; also see Occident Vol V pp 112 et seq. 164 et seq.

2 Occident vol 4 P 563

3 See Israelite April 10, 1857

printed a long communication and editorial in which it was pointed out that if the Sabbath is at all commanded which it surely is, the day, no less than the institution itself, it is maintained is fixed by the will of God; wherefore all attempts at investing Sunday with a religious sanct^l-inn must be fruitless; a majority may pass a law to compell all inhabitants to rest on that or any other day; but it, after all leaves the question to be repeated without any conscientious compunctions at a subsequent period which would be impossible if the day had divine Sanction"¹ In 1858, July, Isaac Marks an Ice dealer was fined five dollars for delivering ice on Sunday altho he stated that he was a conscientious observer of the Seventh day Sabbath.²

³ Again in 1859 we find recorded the case of City vs. Joseph M. Schloss who was arrested for exposing goods for sale on Sunday. It was admitted that the defendant was an Israelite and a conscientious observer of the Jewish Sabbath. Prosecuting Attorney Johnson submitted to Judge Love the various decisions Pro and con upon the Sunday question as decided by the Supreme Court of Ohio. Judge Love basing his decision on case of Rice Vs. City of Cincinnati⁴ decided in the defendants favor and case was dismissed. The case

1 See Occident vol XV P 231

2 Occident vol XVI P 218 19

3 See Occident XVII P 126 Israelite Aug 18, 1859

4 15. Ohio 225

came before the Supreme Court of Ohio which sustained the
Lower Court.¹

In April 1871 and April 1878 there was a recurrence of the problem, in the former the case was David Bearman² vers City discharged in favor of Bearman. and latter it was Billigheimer³ vers State of Ohio. Billigheimer was connected in a Cincinnati police court for unlawfully performing common labor Sunday May 31, 1874 by carrying on his usual business. Billigheimer pleaded that as an Israelite, he closed up his billiard room at 6th & Broadway Friday May 29th and kept it closed until 7:30 P. M. Saturday May 30.⁴ The intervening period being the Jewish Sabbath. The evidence showed that Billigheimer occasionally observed the Jewish Sabbath and that at times he closed his business on Sunday, in which event he worked on Saturday as usual. For this reason the Appellate Tribunal held that the lower court "may have thought the defendants' custom of Keeping open his saloon indifferently as between the two days was not that "conscientious" observance to which the statute refers." In closing our discussion on the chapter dealing with the attitude of the Non Jews to Jews in Cincinnati, I think that

1 Occident Dec 8, 1859

2 Israelite May 5, 1871

3 32 Ohio State 435 , 1877

the attitude was shown to be on the whole quite liberal. It was therefore most fitting that one of Cincinnati's own Jewish sons Moses Ezekiel should have sculptured into ~~the~~ stone the beautiful statute of Religious Liberty which the Jews of America donated to the people of America and which now stands in Fairmount Park, Philadelphia.

Chapter VII

ECONOMIC ASPECT OF JEWISH LIFE IN CINCINNATI.

- I - Introduction.
- II - Jews in Commerce and Industry
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ECONOMIC ASPECT OF JEWISH LIFE IN CINCINNATI.

The German Economist and Sociologist Werner ⁸ Lombart, in his studies on the Jews' part in the development of modern capital¹ and international trade, accuses the Jew of possessing an instinctive predeliction for commerce and trade, rather than for production of commodities.

Finding the Jews of the Middle ages and Modern Times as merchants and traders, and money lenders, rather than as farmers or artisans, he concludes that it is the innate character of the Jew to play the role of the middle man or bourgeoisie, thereby functioning in the history of civilization, as one of the factors in the exploitation of the producing class. He draws all of the natural implications, political and social from this peculiar economic position of the Jew in history, and predicts that with the Socialization of the means of production and distribution, the Jews will be forced out of their historic economic position. Survival will then be a difficult, if not an impossible process, is his prediction.

We cheerfully accept, as a matter of historical data, the fact that the economic position of the Jew has been that of the "middleman or Klein bourgeoisie" and that his contributions to the development of modern capital have been incalculable, in fact, capitalism would have been impossible without the Jew, but where we quarrel with Prof. Lombart is in the deduction that he draws from this historic position; namely that the Jew possesses an instinctive tendency to trade.

The Jewish genius for adaptation and assimilation has under the pressure of social and economic, historical forces, given the Jew only one opportunity for economic survival, and that was barter.

1-(See The Jews and Modern Capital)

When we consider the restrictive and oppressive legislation of the middle ages and even modern times, in regards to the Jews, prohibiting his tenure of land, the guilds refusals to admit him into the trades and crafts, his forcible confinement to the Ghetto, out of which free movement was prohibited, the many laws preventing his engaging in the great variety of occupations, etc., we are compelled to formulate the thesis that the only opportunity open to the Jew at all times was to initiate and develop those economic possibilities which were available, and in which the population of the City or State in which he was tolerated were not engaged. In this way, the Jew did not become a competitor, whereas through initiating new enterprises, he really added to the economic prosperity of the State. During the Middle Ages, most people of Europe were largely provincial, and travel over land routes was dangerous and subject to the raids of robber barons who levied heavy imposts and taxes. Sea faring too was hazardous and cargoes were conveyed at the risk of their owners. The Jews were the only International people of the world at the time. They were to be found in Germany, France and Spain, all through the Orient and Norther portions of Africa. They were brethren, familiar with one common international language, Hebrew. Under these conditions, they developed international trade and commerce, which was only possible when based on international credit, which at bottom rests on mutual interest, trust and confidence. Thus the Jews alone could manage and hence was laid the basis for international trade relationship.

They brought slaves, silks, spices, indigo, dyes, jewels, etc., from the East in exchange for the products of Europe.

A modification of Biblical law, by the Rabbis (Hillel's Eteriska) permitted them to charge interest on money loans, thus the Jews be-

came the great money lenders of the World, lending to Popes, Kings and Feudal Lords.¹

When allowed by the Polish and Russian legislation to buy ^{and settle on} land, they organized farming colonies, and showed that they could become good farmers and later, when permitted to become artisans in Russia, in the latter part of the 19th Century, the Jew entered the garment, building, shoe, leather tanning and other trades.

Even in this Country with successive waves of Jewish immigration and freedom of economic opportunity, the Jews have developed a great many forms of commercial and industrial enterprises. It is now conceded that the Jews have monopolized the garment industry in all its branches in this Country, both as entrepreneurs and proletarians, and are entering not merely into many other occupations and trades, but are also flocking into the professions of law, medicine, dentistry, engineering, etc.

The economic position of the Jew in the past and present is due not to an instinctive tendency but rather to social, political and economic historical forces, for which the Jew is hardly to be held responsible.

The Economic history of the Jews in Cincinnati is indeed a varied one. Starting out as peddlars, the early settlers soon became small merchants of dry goods, clothing, notions, boots, shoes, etc., only to be followed by more recent immigrants who took up peddling when[^] the older settlers left it off and developed it further. These new pedlar\$ recruits bought their merchandise largely from Jewish merchants. Thus the directory of 1846, informs us that Mr. Forchheimer & Co., were Importers of Looking Glass Plates at 15 E. Fourth St., that J. & L. Abrahams were merchant tailors at Main between Third and Fourth Sts. Herry Abram, peddler, that Bettman Price & Co., dealt in Dry Goods, as did J. & H. Goldberg, Wolf Goldsmith, Adam Goodheart, Heidelbach Seasingood & Co., John Alexander, C. Kiefer & Co., Samuel Solomon and a few others.

Most of the firms listed, however, dealt in clothing and some later became prominent in this business, ^{Those} and who are listed in the Directory of 1846 are:

Abraham Fechheimer, Moritz Heidelbach, Philip Heidelbach, Heidelbach Seasingood & Co., May Levi & Co., Mayer & Cohen, Sacks & Bro., and others.

In 1850-51, the Directory begins already to record the entrance of Jews into the liquor business, i.e., Samuel N. and Henry Pike, manufacturers of alcohol and pure spirits, Canal near Walnut Sts., also that of Lewis Abraham and H. Brachman and A. Fatman & Co., as an Importer of Havannah Cigars.

Seven out of the 13 manufacturers of clothing in 1850 were Jews and 9 out of 26 names listed under Dry Goods Merchants were Jews.

In 1855, scanning the advertisement cards of Jewish merchants in the daily press, we find them as dealers in Jewellery, watches, shirts, shoes, clothing, dry goods, furniture, trunks, valises, hardware, and

also two dealers in Hebrew books, tzizis, mezzuzas, Tephillum, Ethrogim and other Jewish ceremonial objects.

According to Official statistics of Ohio, there were manufactured in Cincinnati in 1858, merchandise whose value amounted to \$48,990,500. by 23,615 employees operating in 503 establishments. Among these clothing is the largest item. The clothing trade alone gave employment to 12,000 workers and its value was estimated at \$15,000,000. This branch of business was exclusively in the control of Jews.¹

One of the daily papers under date of Sept. 2, 1859, says: S. Levy & Bros. have erected a large business house on Walnut St., which vies with our commercial mansions. It is located in heart of business area and will be occupied as a wholesale wine and liquor house, with a large distillery. This was the beginning of an era when Jewish merchants erected some of the largest business plants known in Cincinnati.

Though the Year 1860 brought with it a political and financial panic which greatly disturbed business, the tax lists of the Dry Goods and Clothing business both of which are in the hands of Jews, showed that \$20,000,000. worth of business had been done,

In the year 1860, the Cincinnati Directory shows that the Jews had practically a monopoly of the clothing and dry goods, caps and notions business of the City. They were also entering the Distilling and liquor business in growing numbers. Among their professional men they had four lawyers and three physicians, but no druggists, dentists or engineers.

The outbreak of the Civil War, found the Jewish clothing merchants prepared to supply the Government with uniforms and military apparel and as a result the Jews enjoyed the greatest prosperity. This was manifested in the enlargement of their plants (The Jewish merchants erected
(1-See Israelite April 1, 1859)

ted some of the finest mercantile buildings in Cincinnati) and the building of splendid mansions, Temples and Communal Institutions.

In 1865 there were enrolled as members of the Cincinnati Chamber of Commerce, 41 Jewish concerns, which steadily has grown in number until the present day.

In the year 1860 there were registered in the Cincinnati Directory, 63 Jewish concerns or about 98% of all those engaged either as manufacturers or as wholesale dealers of clothing. By 1865 a number of these concerns had consolidated and there were to be found but 43 very large clothing establishments.

In 1870 we find 37 firms listed and in 1910 only 31. The highest point reached by Jews in the clothing line in this city, was just before the Civil War. The Jewish monopoly of the clothing business in Cincinnati was to such an extent in the hands of Jews that practically all of the Members of the Cincinnati Clothiers Association were Jews. This continued until about 1910, when the Clothiers Association disbanded due to the shifting of clothing centers to other cities.

However, in the Liquor Business, from a few concerns in 1860, the list grew to close on 40 in 1914, and these rank as the largest in the country. In fact, it might truthfully be stated that the liquor market of America is located in Cincinnati, and that the Jews of Cincinnati were in control of it.

In other lines too, the Jews of Cincinnati have excelled. Thus in 1876, the tax list on cigars, shows that not alone is Cincinnati a very prominent tobacco and cigar manufacturing town, but that the Jews lead in this business, as is evident from the amount of taxes paid by the largest seven firms, in Cincinnati, five of which are Jewish:

1. S. Lowenthal & Co.	\$55,044.
2. Weil Cohn & Co.	43,581.
3. Krohn Feis & Co.	28,308.

4. H. Teety & Bros (Not Jewish)	\$17,763.
5. L. Newburger & Bros.	14,760.00
6. M. Hods	13,204.50
7. Voige & Winter (Not Jewish)	9,300.

A list of cigars and cheroots sold by ten of the leading manufacturers of this City from Jan 1, 1887 to June 30, 1887

	<u>Amt of Cigars</u>	<u>Taxes Paid</u>
Roth Burner & Feist (Jew.)	4,958,000	\$14,874.00
Krohn, Feiss & Co. (")	3,880,000	11,640.00
Haas Bros.	3,214,000	9,642.00
H. Tietig & Bro.	2,801,000	8,403.00
S. Lowenthal & Co (Jew.)	2,533,000	7,599.00
Fritz Bros.	2,004,500	6,013.50
L. Newburger & Bro (")	1,947,500	5,842.50
R.M. Bishop & Co (")	1,500,000	4,500.00
Myres & Mannheimer (")	628,250	1,884.75
J.H. Luke & Co.	584,500	1,753.50
	<u>cheroots</u>	
Roth Brunner & Feist (Jew.)	3,595,000	10,785.00
J.H. Luke & Co.	1,146,000	3,438.00
Myers & Mannheimer (Jew.)	596,250	1,788.75
L. Newburger & Bro. "	201,000	600.00

In 1878 the Cincinnati Hotel Company was capitalized at \$500,000. at its incorporation and among the incorporators were: Jacob Elsas, Henry Leurs, Philip Heidelberg. "The Company proposes to build a Hotel at the S.W. Corner of Fourth and Central Aves."

During the time when large masses of Russian Jews began to arrive in Cincinnati, from 1881-1912, the clothing and cigar industry were gradually shifting from Cincinnati to Cleveland, Chicago and Detroit. There followed from this, that we have never developed any really large Jewish tailoring class in Cincinnati, as have New York, Cleveland, Chicago, also that as a result of the shift in the clothing market, we did not attract proportionately, as many of the East European immigrants as did the other large cities.

The Russian and East European Jews of Cincinnati developed rather along the line of customer peddlers and small merchants and a comparatively small percentage entered the needle industry. However, a

(large number, especially) in the years between 1906-12, during which Russian immigration was still heavy, there came to Cincinnati a class of Russian and East European Jews who were tailors by trade, having learned and plied their trade in the larger industrial cities of Russia. They naturally entered the clothing factories of Cincinnati. Women as well as men worked in these factories as operators, pressers, buttonhole makers and finishers.

It was during these years also that the Jewish needle trades were becoming strongly Unionized throughout the larger industrial cities of America, especially in Chicago, Cleveland, Philadelphia, Baltimore, Boston and of course New York, was this the case. Cincinnati did not lag behind. There was organized here a branch of the Garment makers Union, which became affiliated with the National Federation of Labor and also with the International Jewish Garment Makers Federation, whose headquarters were in New York. This Union still exists.

JEWS AS BANKERS

Money lending and Banking have been the traditional old Jewish callings. As early as 1854, we find the Jewish firm of A. Mayer & Co., Bankers & Exchange Brokers, 2 Columbia Bldg.¹

In 1861, in Cincinnati, the firm of B. Simon & Co., added^{to} their wholesale clothing business, also a Banking Department. It was from the Clothing business that the Jews of Cincinnati entered banking.

In 1866 we find the Banking concern of Heidelberg, Bauer & Co., also Espey, Heidelberg & Co.

In 1867-68 Solomon Leob, a member of the clothing firm of Kuhn, Loeb & Netter of Cincinnati, left for New York, where he founded the banking concern of Kuhn, Loeb & Co.,

The Cincinnati banking concern Kuhn Netter & Co., was part of the older clothing firm in which both Kuhn & Netter were partners.

In 1869, the banking firm of Seasingood, Netter & Co., was organized and located at 37 West Third St.

In 1873, Herman Le^{vi} & Co., 72 W. Third St., went into the Banking business.

In 1870, the Chamber of Commerce reports, the bank of Espey Heidelberg & Co., capitalized at \$200,000. and Seasingood Netter & Co., at \$160,000.

In 1880 there were three Jewish banking houses, that of Espey Heidelberg & Co., S. Kuhn & Sons and Seasingood Sons & Co., out of a total of fourteen private banks.

In 1886, the banking house of Espey Heidelberg & Co., became a National Bank under the name of Ohio Valley National Bank, the heads of the firm being James Espey, Theodore Bauer, B. Bettman and
1-(Israelite Aug. 25, 1854)

David Wachman.

Thus also in 1887 the bank of Seasingood Sons & Co., was succeeded by the Equitable National Bank.

In 1907, the Pearl St. Market Bank was incorporated with a capital of \$100,000.00 to promote additional banking facilities for merchants in the "bottoms" The heads were Samuel Lehman, Gabe S. Weil and Abe Bloom, all Jews.

In 1910 witnessed the end of the old bank of S. Kuhn & Sons, which transferred its deposits to the Third-Fifth National Bank. Mr. S. Kuhn retired to devote his time to philanthropic work. The participation of Jews in Banking in 1914 can readily be seen from the following list:

Market National Bank
Pearl Market Bank
Peoples Saving Bank

Julius Fleischman, Pres.
Samuel Lehman, Vice Pres.
Max Silberberg,
Alfred M. Cohen
L.V. Marks

A.J. Frank - Bankers and Brokers.
First National Bank
P.J. Goodhart - Bankers & Brokers
E.L. Heinsheimer " " "
M.E. Moch & Co. " " "
Seasingood Mayer & Co " " "
Weil Roth & Co. " " "

Edgar Friedlander

Thus the Jew in Cincinnati has taken an active part in the making of financial progress of the city.

JEWS IN THE INSURANCE BUSINESS

As early as 1855, we find the Jews of Cincinnati engaged in the Insurance business. The Israelite of Sept. 1, 1855, states that "Samuel E. Mack has been appointed Agent in City and vicinity for the Home, The Firemans, The Western Massachusetts Fire Insurance and New York Life Insurance Companies."

Mr. Henry Mack in 1857 was elected a National Director of the Home Insurance Co., of New York.

For reasons which it seems difficult for me to explain, the years of 1864-66 finds most of the prominent Jewish names of the City identified either as incorporators or Directors of some of the larger insurance Companies doing business in Cincinnati, thus,

The Franklin Insurance Company of Cincinnati with a capital of \$150,000.00 had on its Board of Directors, Joseph Trownstine of A.J. Trownstine & Co., and among its stock holders are to be located the names of Elias Bloch, F. Eckstein, Marcus Fechheimer, Samuel E. Fechheimer, Freiburg & Workum, Glazer & Bros., M. Hellman, Eli Johnson, J.H. Lowenstein & Bro., Mitchell & Rammelsberg, Mendensohn & Frohimer, Henry Moch & Co., B. Meyerberg, Louis Stix & Co., I.C. Strauss, L. Shoenbrun, A. & J. Trownstine & Co., Louis Wald & Co.

This would indicate to me that this concern was practically a Jewish concern.

The same is almost true of the Germania Fire & Marine Insurance Co., of Cincinnati, Capital \$300,000.00 among whose directors are to be found the following Jewish names: P. Heidelbach, of Heidelbach, Seabergood Co., James Lowman of Lowman & Bros., H. Schroder of H. Schroder & Co., Benno Speyer, Banker No. 9 Third St., B. Frenkel of Aub Frenkel & Co., Max Glaser of Glaser Bros., A. Louis of A. Louis & Co., Wm. Guiterman of Guiterman Bros.,

A number of Jews are represented on the Boards of the National Insurance Co., of Cincinnati. The Magnolia Fire & Marine Insurance Co., and United Fire & Marine Insurance Co. Some of the leading Insurance in the City have always been Jewish dating from the time of 1860. This being a form of the brokerage business, it is perfectly natural to expect the Jews to have engaged in it, for brokerage, like banking is one of the traditional Jewish vocations.

JEWS IN THE PROFESSIONS

The two professions in which the Jews have been represented almost exclusively have been Law and Medicine. The latter has been one of the traditional Jewish professions, dating back to the Middle Ages, some of the greatest Jewish philosophers and scholars are reputed to have been physicians.

In this profession the Jews of Cincinnati have excelled. Some of the city's most notable and expert medical Professors, surgeons and practicing specialists are Jews.

It was in 1860¹ that Dr. Wise in one of his vigorous editorials, urged upon the Jewish merchants to give their sons a collegiate and professional education and training, instead of permitting them to merely graduate from High School and then enter the mercantile line.

The Jews have always taken advantage of the opportunity of professional training, wherever and whenever it was offered, largely because as skilled and trained physicians or lawyers they become indispensable to the population in which they dwell.

The appeal did not fall on deaf ears. As early as 1860, we find Jewish students at the Harvard Law School. Among the first Cincinnati Jews at Harvard were I. Simon and Jacob Schroder; the former graduated in 1861, the latter graduated from the Law School in June 1869, and received an appointment in the Office of the United States Attorney General. Daniel J. and Julius F. Workum were also among the early Jewish students to attend Harvard Law School. Once the precedent had been set it became quite customary for the sons of Cincinnati Jews to go to Harvard to study Law, for its Law School was already then famous.

1-(See Israelite Nov. 9, 1860)

In 1883, we have a record of four such Jewish students at Harvard College, they are S. Marcus Fechheimer, Walter Forchheimer, Oscar Lowman and Jesse Lowman. In 1884, there were five, Wally Forchheimer, Max Winkler, Solly Swartz, Julian Mack and Julius Workum.¹

Julian Mack, now Judge of the Circuit Court, made a remarkable record in Harvard Law School, winning a scholarship in 1885. In 1887 he won the honor of being chosen orator of his graduating class and also the foreign fellowship being the only Jew who had ever won it and which entitled him to a three years study abroad.

S. Marcus Fechheimer completed the regular four year collegiate course in three, and registered for Post Graduate work as a candidate of Master of Arts Degree.

In 1886, Judge Hoffheimer and Alfred Mack were students at the Harvard Law School. 1890 found 9 Cincinnati Jewish men at Harvard and 1904 six. Every year Cincinnati has had its quota at Harvard.

JEWS IN LAW

In 1853 Joseph Abraham was the sole Jewish lawyer in the city. In 1854 he was joined by Edgar M. Johnson and in 1856 the law firm of Edgar M. and James W. Johnson was formed. In 1858 came a new addition to the number of Jewish lawyers, Jacob Wolf and by 1865, the Cincinnati Directory records the following Jewish names among the attorneys at Law:

Jos Abraham, Isaac Miller, Samuel A. Miller, Simon & Heinsheimer, Benno Speyer, Jacob Wolf, --- Johnson.

This number grew to nine in 1869 and fourteen in 1876, which was increased to twenty-one in 1880:

Jos Abraham	289 George St.
Victor Abraham	16 Marmer Temple
Bernard Bettman, Jr.	26 Johnston Bldg.
Aaron Goldsmith	5 Marmer Bldg.
Edgar Johnson	
Samuel Johnson	
M. W. Johnson	
Max Kohn	
Adam Kramer	
Louis Kramer	

Lipman Levy
Wm. Mayer
Isaac Miller
Sam'l Miller
Morris Sacks
S. Heinsheimer
I. Simon
Israel Simon
F. Spiegel
Chas Spritz
Jacob Wolf.

In 1910 there were 53 Jewish attorneys at Law in the City of Cincinnati, some of whom have been Professors at Law at the Cincinnati Law School. The Librarian of the Law Library in Cincinnati was for many years a Jew,

JEWS IN MEDICINE.

Before the year 1860 there were just four Jewish Physicians in the city. They were Drs. Bettman, Frank, Rosenfeld and Mayer, the latter a frequent contributor to the Israelite, who in June 1859 graduated from the Ohio Medical College of Cincinnati. The facilities and schools for the study of Medicine have always been good in Cincinnati, which accounted for the fact that a larger number of our young men took their medical training here, leaving the city of European Schools only to do Post graduate professional work.

In 1865, there were five Jewish Physicians.

In 1866, we read that Josph Aub, M.D. who had graduated from the Cincinnati Medical College had gone to Europe to further perfect himself in the Science of Medicine. This I think is the first instance of a Jewish physician from Cincinnati to ^{go} went to Europe to study.

From 1867-1869 there were registered in the local Medical Colleges three Jewish students, Illovery, Brown and Hyman. In the latter year Dr. Illovery succeeded in competitive examinations given by City Hospital for Internship. That year Cincinnati could boast of seven Jewish Physicians, Bettman, Rosenfeld, Frank, Stark, Heller, Aub and Illovery.

Prominent in the affairs of the Cincinnati College of Medicine and Surgery was Dr. Max Lillenthal, Rabbi of K.K. Bene Israel. He was in 1870. Chairman of its Board of Trustees, and on several occasions delivered the graduation address. In Feb. 1870, he presided at the twenty seventh annual commencement exercises and his address appealed to Cincinnatians for the establishment of a University. This year witnessed the graduation of Gabriel Kaiser from the College, he being the third Jewish graduate from the Cincinnati College of Medicine and Surgery.

In 1871 Dr. Joseph Aub returned from his studies abroad and started his practice in the City. He was also appointed lecturer in the City Hospital. This marked the beginning of the glorious role which Jewish physicians have played as teachers and professors of Medicine in the Cincinnati Medical Schools.

In 1873-74 there were two more additions to the Jewish Medical Corps. They were Drs. Joseph Ransahoff and Philip Zenner, who graduated in 1873. Dr. Ransahoff became Assistant Physician at the City Hospital and the following year won the gold medal of the Ohio Medical College for the best essay on a medical subject.

In 1876, the Jewish Community counted ten of her sons in the profession of medicine who were practicing in her midst. They were: Bettman, Frank, Rosenfeld, Stark, Illowry, Forchheimer, Zenner, Aub, Tauber and Marcus.

The first Jewish Dentist to graduate and practice in Cincinnati was C.H. Rosenthal, who completed his course at the Miami Valley Dental College of Cincinnati in 1878. Those originally from Fort Wayne, Ind., he decided to settle in Cincinnati. He died in Cincinnati in 1914, after having practiced here for 40 years. In 1910, the number of Jewish Dentists in Cincinnati was nine.

The Israelite in its issue of June 16, 1876, took occasion to praise the growing tendency of young Cincinnati Jews to enter the professions, but lamented the fact "that there were no Jewish Architects or Engineers or Even Druggists among our co-religionists."

By 1879 there were three more names written on the Jewish Physicians roster of Cincinnati. They were Joseph Eichberg, Jefferson Bettman and Jacob Block, the latter two having won gold medals at the Cincinnati Medical College. Four of our physicians held professorships in the lo-

cal Medical Colleges - they were Drs. Aub, Forchheimer, Ransahoff and Tauber.

In 1884, Dr. Sigmar Stark was appointed Second House Physician of the German City Hospital, but left in 1885 to accept an appointment offered him as Assistant Physician of the Royal Gynecological Institute at Dresden, under the auspices of the famous Professor Dr. Leopold.

The first son of a Russian Jew to enter Medical practice in Cincinnati was Dr. Hillkowitz, son of Rabbi Hillkowitz, the Orthodox Rav of the City, showing the love and aptitude of the Russian Jew for study.

Between the years 1884, 1887 the Cincinnati Jewish Community sent eight of its sons into medicine. In the latter year, Dr. Joseph Grabfield was appointed Professor of Chemistry at the Technological Institute at Boston.

The number of Jews in this profession in Cincinnati continued growing until in 1910 there were forty Jewish physicians and nine Jewish dentists in the City, many of whom rank not alone high in their profession as specialists and consultants in the City, but are also known nationally for their skill and learning. The Cincinnati Medical Schools have always had Jewish Professors on their staff.s

It should, however, be here added that Dr. Joseph Ransahoff was in 1889 elected President of the Cincinnati Academy of Medicine - the first time a Jew ever received this honor, tho many Jewish physicians have since held this office.

In 1902 Cincinnati also added to her Jewish physicians, the name of Ruth Bernheim, a granddaughter of Dr. I.M. Wise. She is the only Jewish woman physician in the City.

Agricultural Activities
of
Cincinnati Jewry .

AGRICULTURAL ACTIVITIES OF THE JEWS IN CINCINNATI

Introduction.

There is a tendency when treating the problem of the Jew as an agriculturalist, to go very far afield. It is maintained by some that the Jews having been originally in Biblical days an agricultural people, should go back to the calling of their forefathers. Others on the contrary maintain that since they have not been tillers of the soil for nearly two thousand years, it is folly to expect Jews to make a success at it, at this late date. It seems to me that both sides have overlooked the single fact that the only inducement to engage in agriculture, or indeed in any occupation is the individual profit and satisfaction expected therefrom. If a man can improve his condition, not necessarily financial, on a farm, it is a good reason for becoming a farmer. If not- there is every reason for his staying away. As for the Jewish farmer, it does not always occur to either side that in so far that he is human first and Jewish after, he is actuated by the same motives, and must be judged by the same standards as the average human being. Had our Jewish Communal leaders both abroad and in America, i.e., Cremeux, Sir Moses Montefiore, Baron Rothchild, Baron De Hirsch, Isaac M. Wise, Jacob H. Schiff and many others who have been interested in settling the Jews on the soil, thought this way, the many failures experienced would have been avoided.

The movement of the Jew to the farm is ^{not} of recent date. Already, as early as 1170, Benjamin of Tudela, the Jewish traveller, records the finding of Jewish farmers settled in Palestine and in 1481, Volterra located a Jewish farmers colony at Gaza. The attempts at Palestinian Settlement by Jews of the latter part of the 19th Century by Cremeux, Montefiore and Rothchild and later by the Russian Bilu and Lovers of Zion Societies of Russia are too well known to merit repetition. The

Zionist Colonies in Palestine in recent years have proved the fact that the Jew can become a successful farmer in Palestine.

In Russia too, there were attempts at colonizing the Jews on farms as early as 1806 and by 1810 some 1690 families were to be found in colonies founded in Southern Russia. This Russian Jewish colonization venture was the outcome of a commission appointed by Emperor Alexander I, in 1802 to study the Jewish question. It was as a result of the recommendation of this Committee of a plan to colonize the Jews in Western and South-Western provinces, that the Government in 1806 granted 80,000 acres of land for this purpose. In spite of the vascillating and later discriminatory policies of the Russian Government, the Jewish colonists had a hard and precarious experience. Still in 1898, a report of the Jewish Colonization Association, shows that there were 296 colonies consisting of 10,550 Jewish families totaling 63,342 Jewish souls settled on farms with an area of 269,378 acres, all in the Southwestern and Southern provinces of Russia.¹

In Western European Countries there were practically no Jewish Farmers.

The attempts of the Jewish Colonization Association I.C.A. to settle Russian Jews in Argentina in 1891 was and still is an experiment of doubtful success. In Canada too there are to be found Jewish Colonies which settled as early as 1884.

IN America the attempt to colonize Jews on the soil commenced very early.

The Arrarat Colony founded by Major Mordecai Manuel Noah in 1820 who acquired about 17,000 acres of land on Grand Island in the Niagara River near Buffalo, as a refuge for the Jews, proved premature. It only remains in the shape of the Corner stone of a monument placed in 1825, now reposing in the Buffalo Historical Museum. In rapid succession, came the Jewish colony Shalom, established in Ulster County,

New York, 1837.

In 1843, the first issue of the Occident¹ contained an article pleading for a colony in the United States where Jewish farming and agriculture might once more be reinstated: "IN such a society excellent men and worthy women might spring up who would deserve to be called an ornament to Israel and an honor to mankind."

The real beginning of the Jewish Agriculture movement in the United States is contemporaneous with the influx of Jewish immigration which was set in motion by the reign of lawlessness and persecution that swept over Eastern Europe in the eighties of the last century. A number of the immigrants came from Agricultural districts and it was only natural that "back to the soil" should have become the motto of their well wishers, the older American Jewish settlers.

There were three motives which account for the desire on the part of the better element among the American Jews to settle their Russian immigrant brethren on the soil:

The one was political - it had generally been understood that the opposition to the Jew derived a great deal of its force from the sentiment that the Jew was not a producer and that he was too eager to make money in the easiest way possible. It being felt that through settlement on the soil, one derived the right to claim to possess it.

The second motive was social, i.e. the desire to improve the physical condition of the Jews who were forming themselves into the ghettos of the large cities and to free them from the degrading competition in sweat shop and factory with all its implications of disease, squalor, lack of a living wage, etc.

The third motive is given by Dr. Wise in our own City: "The ragged poor refugee immigrants whose culture and civilization were far below

ours, should be settled on the free land where they could develop without becoming a danger to the well established reputation that the older German American Jews had acquired."

The attempt to settle these new arrivals on the soil was started in every one of the larger centers of America - New York, Philadelphia, Boston as well as Cincinnati.

In 1881, the first agricultural colony of Russian Jews in the United States settled on Sicily Island, Louisiana, other colonies followed in rapid succession in North and South Dakota, Colorado, Oregon and New Jersey, and our own attempt in Kansas.

The movement is still a powerful one, and its success has been noteworthy, for there are today agricultural colonies of Jews in almost every State of the Union. These Jewish colonies have a national organization which holds annual conventions, manages a co-operative loan bank, the buying and selling co-operatively of Jewish farmers produce and machinery sends lecturers to the colonies, etc. The Jewish Agricultural and Industrial Aid Society of New York City endeavors to stimulate Jews to settle on the soil, assists them in the buying of farms with expert advice and money, publishes a Yiddish and English Agricultural Journal, etc. The National Farm School at Doylestown and the famous Jewish Agricultural Colonies and School at Woodbine New Jersey, are some of the expressions of the progress along the line of "returning Jews to the Soil."

THE CINCINNATI EXPERIMENT.

"An Humble Plea for a Russian Colony" thus Dr. Wise began an editorial in the Israelite of June 30, 1882. In this article, he pleaded for the organization of Cincinnati Jews for the purpose "of making as many farmers as we can out of the recent Russian Jewish arrivals." He pointed out the two colonies of Louisiana and New Jersey and the fact that there was free Governmental land available in Kansas, of which any many twenty years old may claim 160 acres, provided he swears his intention of becoming an American citizen, pays \$15.00 - \$18.00 entrance fee, takes possession of the land, builds a house on it, cultivates a part of it and after having lived on it for five years he receives an unencumbered title to the property and is a citizen and freeholder." The editorial further states that some preliminary steps had been taken. Twenty Russian families united by their own choice and free will, some of whom were practical farmers in Russia have organized under the leadership of Mr. Charles Davis, who had already corresponded for them with the Government and obtained an option on the Kansas Land. The Russian Emigrants Aid Society of Cincinnati had appointed a Committee consisting of Abraham Trounstine, Isaac M. Wise and Joseph Abrahams with full power to act in giving the necessary assistance to the Colony. He appealed for funds with which to aid the colonists during the first year of their settlement stating that this experiment if successful "would prove a solution to the problem what to do with the Russian Immigrant, so that he might be an honor to themselves and to us."

In the Israelite, issue of Aug. 4, 1882, Dr. Wise writes again on the subject, answering the objection that Russian Jews are not fit for farming by saying that some of them are and since most of them are able

bodied and willing, they will with proper assistance succeed.

To bring the whole matter to a head, sixty Russian Jews, men, women and children left on Wednesday, Aug. 2, 1882, for the Colony selected in Kansas, accompanied by Messrs. Leo Wise and Charles Davis. The colony to be known under the name of the Berseeba, was to be located in Cimarron, Foote County, Kansas. Each family and also every young man was supplied with a large basket of eatables, prepared by the Ladies Sanitary and Educational Aid Society. Along the route at the various stopping places, co-religionists had prepared similar baskets. The leaders were empowered by the Society to buy whatever was necessary and to engage a practical farmer to superintend the colony. The rules and regulations for the governing of the colony on a co-operative basis had been carefully work out and Julius Cohen and Lippe Goldman, Israel Weissmann and Moses Edelheitz had been elected the officers, each member of the colony took a solemn oath that he would obey the officers and work in unison for the benefits of all.

Mr. Leo Wise, one of the two guides, submitted his official report of the Beerseba Colony to the Emigrant Aid Society of Cincinnati, Aug. 29th, 1882¹. The journey to Cimaron, the location of the Colony and the many advantages of the soil are described. The settlement was located twenty miles from a railroad station and the settlers had to be brought to the land chosen, 2720 acres in all, in trucks and wagens, the journey consuming two days.

The first few days found much dissatisfaction in the Colony, for it was to the open prairie that they came. There were no houses, tents or even a shelter to lay under. "The women and children and most of the men finding shelter in dug outs, and in one unoccupied deserted house, and some slept on the open prairie" The report states that neither the men nor the women had the slightest idea of what was necessary to be done-

1-(SEE ISRAELITE SEPT 11, 1882)

some of the unmarried men after the first few days wanted Railroad tickets back to Kansas City." However, after the first week some semblance of order was established. An experienced farmer was engaged as Superintendent, wells were dug, the erection of sod houses was begun, arrangements were made for a common store house and school. The structures were of what was known in Kansas as sod houses 12 x 24 feet in the clear, with one eight foot wall and twelve foot ridges, two windows and a protected doorway and door.

They were comfortable in both summer and winter. Each family was apportioned land and every family lot had a house of its own. The land as a rule had a frontage of 1/4 mile and a depth of one mile.

In his recommendations Mr. Wise suggested "that under the most favorable circumstances the colony could not become self-supporting in less than one year, and that each family be furnished with two fresh cows with the calves, 12 chickens, 12 ducks and two geese and also be supplied with seed, wheat and rye and that the colony be visited by some one in authority every two months."

During the month of October 1882, there was organized in Cincinnati an organization called the Maccabbees to assist the Beerseba Colony as well as to settle Russian Jews as farmers and in this organization was merged the Russian Relief Society. Appeals were sent to all Jews of Cincinnati to join, membership was to be only one dollar a year. The Officers were M. Loth, President, M.H. Marks, Moses Krohn, Joseph Trounstine and Alexander Straus. An appeal was also sent to all Jewish Communities in the United States in the endeavor to nationalize this movement. The idea received very favorable comment from the Jewish press.

The Beerseba Colony lasted for about two years, but had to be given up and the attempt proved a failure, all because the time did not yet

seem ripe, nor were the advantages to be had in settling far away from a Jewish Center, attractive to a class of immigrants whose instincts were strongly gregarious and who had been accustomed to living in densely populated Jewish Communities, besides it did not pay financially, the opportunities in the trades in the larger cities were so much superior to that of farming that the farms were deserted, most of the settlers returning either to Cincinnati or settling in Kansas City, Chicago, etc. Thus came to naught an experiment which had enamoured the hearts of so many in the Cincinnati Jewish Community.

At a much later date, in 1901, there was founded in Clermont County Ohio, about twenty miles from Cincinnati, a colony of Jewish farmers. The Colony was entirely spontaneous and un-subsidized. It was organized by people who had grown weary of the sweat-shop and its inadequate support. The Colony consisted of thirty families, who lived as farmers. They held their synagog services in the rooms of one of the farmers home. Owing to their proximity to Cincinnati many summer boarders came to spend a week or two with them, from which the farmers derived quite an income. The farmers sold their butter, milk, cheese and eggs in the City. The festivals and holidays were always joyously celebrated. Dr. G. Deutch, Professor of History at the Hebrew Union College, was a frequent visitor and advisor of the colony. It was through his efforts that there was effected an organization of these farmers, in 1911, for the purpose of forming a school synagogue and recreational Center.¹ The colony is still in existence and its members are prosperous.

There was another Colony started about the same time in Brown County which consists of about eight to ten Jewish families.

1- (See Israelite Dec. 21, 1911)

Chapter VIII

THE JEWS OF CINCINNATI AND THE CIVIL WAR.

THE JEWS OF CINCINNATI AND THE CIVIL WAR.

The active participation of Cincinnati Jews in the Civil War was not as numerous as one might expect. I have been unable to obtain from the official Civil War records and roster, the names of the men of Jewish faith, though I have carefully examined the sources where the names are gathered. This is due to the fact that the names are classified by Regiments and Divisions, whereas the Cities and Counties of residence are not stated.

From the newspapers of the time, personal interviews with old settlers and Civil War veterans, I have learned the names of the following Cincinnati Jews who fought on the Union Side:

The Menken Brothers, sons of Solomon Menken, one of the old Jewish settlers, (3) enlisted in 1861.

One of the brothers of the late Nathan D. Menken, inspired by patriotic ardor for the cause of the North, organized a body of cavalry in the early days of the Civil War and was chosen Captain and was engaged in over thirty battles and skirmishes in West Virginia. At the second battle of Bull Run, his horse was shot under him. As Commander of General Pope's body-guard, he won the esteem and admiration of all for his bravery, courtesy and firmness. At the end of the War, he resigned his commission and joined his brothers in business at Memphis.¹

Philip Trounstine enlisted in the 61st Regiment, Company B, of the Fifth Ohio Cavalry and was promoted in turn to a Captaincy and Majority.²

C. Heidelbach, served in 122nd Infantry and was captured and served three years.

A. Heidelbach, served in 122nd Infantry.³

Isaac Simon had just returned from Harvard Law School, when he en-

1- (Markens-The Hebrews in America p.172

2- Wolfs American Jew Patriot and soldier and citizen.)

3- (Israelite Sept. 4, 1862)

listed in the Gun Boat Service of Mississippi and later received his Commission.¹

Captain Julius Ochs was appointed Ordinance Officer between St. Louis and Cincinnati.

Lieutenant Hart appointed a Quartermaster of Platt Zouaves Regiment.²

M.M. Marks was appointed Major to Col. Peters, Kentucky Regiment.

Captain L. Schloss appointed Adjutant of the same Regiment.³ He was killed in the battle near Mumfordsville, Ky. His body was brought to Cincinnati and buried in the Cemetery of the Polish Congregation.⁴

Albert Traub went to War in the 28th Regiment as Second Lieutenant and was promoted to a Captaincy.⁵

Captain Wolf was Assistant Medical Director of Dept. of Ohio, stationed at Knoxville, Tenn.

--Sperber appointed Assistant Surgeon in National Guards.

Herman Mosler, Company C, 6th Infantry Regiment.

Mr. Knopp, teacher of Talmid Yelodum Institute.

Abe Seinsheimer,

Col. M. Silberberg.

Leo Wise enlisted on Gunboat in 1863.

The list is entirely incomplete.

The fact that it was perfectly legitimate to pay for "substitute" who took the place of those who were to be drafted, possibly accounts for the small number of names to be found in the list of Jews who went to War from Cincinnati.

The attitude of some of the Cincinnati Jewish Community was not altogether in favor of the War.

1-(Israelite Sept.5,1862)

3- (Israelite Dec 6,1861)

2-(Israelite Oct 11,1861)
4-(Israelite Dec 20, 1861) 5-(Is.Apr 10,1863)

Dr. Wise wrote numerous editorials before the War broke out in which he stated his disfavor with War, especially because of the depressing effect it would have on business and the financial as well as physical welfare of the County.

The Israelite between 1861-65 was remarkable in its almost total ignoring of the Civil War.

Mr. Max J. Kohler, student of American Jewish History in his article on "The Jewis and the Anti-Slavery Movement"¹ accuses Dr. Wise of sanctioning slavery and being opposed to the Civil War.

Max B. May, however, in his biography of I.M. Wise, page 245, says: "Why Mr. Kohler misinterpreted these articles (referring to articles by Dr. Wise in Israelite of 1861) in so sweeping, false and unjustified a manner, is difficult to understand --"

Dr. Wise was a Jeffersonian Democrat. Though patriotically American, he was unalterably opposed to any restrictions upon personal liberty (The keeping of slaves was a question in point) and to War.

The Israelite had suffered severely during the panic of 1857 and its circulation was impaired. It was just beginning to recover when the War broke out. The Israelite in 1861 had numerous subscribers in the South. There is no doubt about Dr. Wise's opposition to the War and disunion before the attack on Fort Sumter; he hoped for a compromise.

Dr. Wise in the Israelite of April 19, 1861, under the caption "Silence Our Policy" explains why the Israelite took a neutral stand on the War. He said:

"We do not choose sides with one of the parties. We cannot, not only because we abhor War, but also because we have dear and near friends and near relatives, beloved brethren and kinsmen in either sec-

tion of the Country, that our heart bleeds in thinking of their distress, of the misery that might befall them. Therefore silence must henceforth be our policy, silence on all questions of the day, until conciliation shall move the hearts of millions to a better understanding of the blessings of peace, freedom and Union."

This was it seems to me hardly the correct policy to pursue, for a man given to strong convictions, fearless and brave on all questions.

Joseph Jonas, then a Representative from Cincinnati in the State Legislature, tried to defend slavery in a speech which he made in the House of Representatives. He was a Jacksonian Democrat and a copperhead.¹ It was during the Civil War that he left Cincinnati and went to Mobile to live at the home of his daughter.

Dr. Lillenthal during the crucial months immediately preceding the Civil War preached a number of sermons in which he advocated the preservation of the Union; he deprecated the differences between the North and the South and urged the adoption of measures for the continuation of peaceful relations between the two sections of the Country. At the close of the War and especially on the occasion of the assassination of President Lincoln, both Dr. Wise and Dr. Lillenthal preached notable addresses in which they lauded the great work of President Lincoln, in keeping the Union one and unseparable.

Both Congregations Bene Israel and Bene Yeshurin held Memorial Meetings in honor of the dead President.²

Later in 1867, when the conditions in the South were so appalling and aid was needed in reconstructing their lives, Dr. Lillenthal lectured in aid of the Southern destitutes and appealed for sympathy and mercy to Southerners in order "to bind up the wounds."³

On July 22nd, 1861, Congress passed an Act providing for the ap-

2-(Israelite Apr.21,1865)

(1) - (See Israelite March 22,1861)
3- (Israelite April 12,1867)

pointment of additional army Chaplains by vote of the Field Officers and Company Commanders. One of the clauses stated that "he must be a regular ordained Minister of some Christian denomination." This gave Dr. Wise an opportunity to stir up the Jewish Communities to have this objectionable condition stricken out or modified so as to include Ministers of religions other than Christian. Petitions were circulated suggesting that the Jews of the Country organize to protect their rights.

Conditions in Cincinnati during the War were perfectly regular, though the City was under Marshal law which compelled the business houses to close at 4:00 P.M. The effect was not much felt - strangers were perfectly free to walk about unmolested and business went on as usual.

One of the most unexpected occurrences which took place during and after the Civil War was the frequent accusation by Cincinnati papers of the Jew as being smugglers and unpatriotic. The Press and Gazette of Cincinnati on Aug. 1, 1861, accused the Jews whose ancestors smuggled for eighteen centuries, of smuggling goods across the Ohio River into Kentucky. The Editor of the Israelite admitted that one half of the Cincinnati trade is in the hands of Jews and "we should not wonder that some Jews do a good deal of smuggling, but why accuse their ancestors."¹ The Enquirer too, in October 1861 accused the Jews of profiteering from soldiers by overcharging for blankets, etc. The Enquirer recanted. The truth of the matter was that the Jewish clothing merchants true to their contracts in spite of the low price at which Government orders had been taken were meeting their obligations..

The Presbyterian Witness in October 1866, took occasion while reporting the dedication of the Bene Yeshurun Temple to say: "The War was a rich harvest for the Jew, while but few of them entered the military service, many of them became contractors. Thus immense fortunes were

¹-(Israelite Aug 2, 1861)

amassed. These are now being expended in building synagogues and dwellings, buying real estate, etc." Tho Dr. Wise tried to refute the charges, it is true that some Jews acted as smugglers and most of the clothing manufacturers and wholesale dealers as well as Dry Goods merchants amassed large fortunes.¹

In 1869 the New York Sun reprinted an article in the Cincinnati Commercial which accused Henry Mack, one of Cincinnati's most prominent citizens and devoted Jews, who had been appointed Chairman of the Military Committee of Hamilton County during the War, of buying up cotton in the South during the War, when the North needed it most and of having special permission to bring it across the lines and sell it at an exorbitant profit in the North. The article also accused the Jews of having been smugglers of guns, garments, whiskey, etc.

The liberal press, however, never made any such charges, but rather took up the cudgels in behalf of liberty and freedom when the unfamous Grant order No. 11 was issued. In the revocation of the order, which was largely affected through Dr. Wise's intervention, Judge B. Storer and Judge Pellow assisted with their legal advice.

On the Committee organized by Judge Hoadley, which appealed to the people of Ohio and Indiana and Kentucky, for aid on behalf of sick soldiers was Mr. Abraham Aub.

In 1865, when a call came from Chaplain Gotthelf of Louisville calling for funds and books for Military Hospitals, it was the Beth El Lodge of Bnai Brith that took the lead in seeing to it that the appeal did not go unheeded.²

During the War, the Trustees of the Union Jewish Cemetery on Walnut Hills, passed a resolution permitting the burial of all Jewish soldiers who fell in battle, regardless of the side on which he had fought, in their cemetery, taking full charge of the costs of transportation of the

body, burial, etc.

On Thanksgiving Day, 1868, a Monument presented by Mr. Jacob Elsas was erected over the graves of these heroes. The monument carved out of brown stone, stands sixteen feet high and rests on a white granite base. It is surmounted by a spread eagle cast in bronze.

The dedication addresses were preached by Drs. Wise and Lillenthal. The monument bears the inscription:

"They died for their Country and the names
of those who lie under the cold sod."

Chapter IX

J E W S O F C I N C I N N A T I .

IN THE ARTISTIC AND MUSICAL LIFE OF THE CITY.

JEWS OF CINCINNATI
IN THE ARTISTIC AND MUSICAL LIFE OF THE CITY.

There has been much discussion of late, as to the question, is there distinctive Jewish Art or Music? Regardless of what the decision may be on this mooted point, there is no doubt that wherever and whenever the Jew was permitted to develop freely his interests and talents in the Arts and Secular Culture, he always took full advantage of the opportunity.

The Jews of Cincinnati were of course, no exception to the rule. Ex-President Taft, himself a Cincinnati, in a recent statement voiced the following sentiment:

"Every one who lives in a community like that of my home City of Cincinnati knows that none of the great charities, none of the theatres, none of the societies for art, artistic development or music, could live if it were not for the support of the Jews. I believe it to be true that the Jews are not very rich, but they are all engaged in making a good living -- and so it is that they are a most important part of every community."

CINCINNATI JEWS IN ART.

Two of America's most prominent Artists of Jewish descent, Moses J. Ezekiel and Henry Mosler, were Cincinnatians, both by residence, tho' not by birth.

Moses Jacob Ezekiel was born in Richmond, Va., Oct. 28th, 1844. He was educated at the Virginia Military Institute, from which he was graduated after serving as a Confederate soldier in the Civil War. Having decided artistic talent, he early decided to study art. He painted first "The Prisoners Wife" which received favorable comment.

His inclinations leaning more towards sculpture, he started modelling. One of his first successful efforts in the new field was his "Cain, or the offering rejected" In 1868 he removed to Cincinnati and there modeled a statue of "Industry" which was displayed at Bontes Art Store on Fourth St.¹ It evoked favorable criticism. Wishing to perfect himself as a Sculptor and there being no Art School in Cincinnati at that time, he decided to leave for Germany, and studied in Berlin under the Sculptor Rudolph Siemering. Ezekiel was the first American Jew to turn his attention to Sculpture.

During the year 1873, while still in Berlin, his model in relief entitled "Israel" and a sketch model for a group "Adam and Eve finding the Slain Abel" were awarded the Michael Beer Prize of Rome.

It was during a visit to America in 1874 that he executed the remarkable statue of "Religious Liberty" the tribute of the Independent Order of Bnai Brith to the Centennial Celebration of American Independence. The Statue was unveiled in 1876 in Fairmount Park, Philadelphia.

1-(See Israelite, March 12, 1869)

Upon his return to Rome, Ezekiel leased a portion of the ruins of the Baths of Diocletian, and transformed them into one of the most beautiful studios in Europe.

His works are numerous and some are famous. Hewas elected a Member of various academies and was Knighted by the German Emperor.¹

Henry Mosler, was born in New York City, June 6th, 1841. As a child he was taken to Cincinnati and commenced the study of Art, When only ten years of age. In 1861, at the outbreak of the Civil War, he was engaged by Harpers Weekly to draw war sketches in Kentucky.² In 1863, he left for Germany where he studied drawing under Professor Mucke and painting under Kindler; later he also studied in Paris. 1866 witnessed his return to Cincinnati. He devoted his time to genre pictures. It was during his stay in Cincinnati, that he painted the portrait of Dr. I.M. Wise and also a picture of the Plum Street Temple.³

In 1874, he again returned to Europe where he spent the next twenty years in Munich and Paris. His painting "The Return of the Prodigal Son" exhibited 1879 in the Paris Salon, won for him honorable mention. It had been painted ⁴ in his Cincinnati Studio. Later, 1888 it was purchased by the French Government for the Luxemburg Gallery, being the first work so purchased from an American artist. He received many medals and honors and elected into membership of numerous academies. His son Gustave and daughter Edith both devoted themselves to art, the former having won the medal at the Paris Salon in 1902/

1-(For Biography see Jewish Encyclopedae - American Jewish Year Book 1917-18 Markens - The Hebrews in America) 2-(Israelite Nov1,1861)
3-((Israelite Dec.25,1868) 4-(City of Cincinnati Book 1888)

Another Cincinnati who has attained quite an excellent reputation as a portrait painter is Leo Mielziner, son of Dr. Moses Mielziner who was at one time President of the Hebrew Union College. Leo Mielziner recently painted a portrait of General Pershing of the American Expeditionary Forces in France which was most favorably commented upon. The portrait of his Father, which he executed hangs in the library of the Hebrew Union College.

Though Ezekiel, Mosler are perhaps the only two Cincinnati Jewish Artists who received national and inter-national reputations, our community can boast of a number of Jewish names who attained more than local prominence.

In 1874 Samuel J. Abraham, son of Joseph Abraham, prominent in Congregational and Communal Affairs, exhibited a painting which the former executed at the Exhibition of the McMicken School of Design.¹

In 1879 The local press gave prominence to the work of Louis Steinberger which was judged to be the product of a developing talent.

In 1883 - Miss Nettie Illoy, daughter of Rabbi Illoy exhibited a beautiful piece of figure painting on tapestry and a very elegantly carved musical cabinet, both pieces being greatly admired at the Exhibition.²

In 1885 - Raphael Strauss assisted by the Artist Aubery, executed a portrait of Mrs. Adolph Ochs, daughter of Dr. I.M. Wise. He later painted many other portraits and pictures, the best known being the one called "One Cent a Glass" which shows a little girl selling lemonade.³ His Son Robert B. Strauss is a talented and able engineer. He was graduated from the University of Cincinnati and his design of a bridge over the Neva River was accepted not alone by the Russian Government but also by the Danish for a bridge in the Copenhagen. 1-(Israelite June 1874) 2-(Israelite Oct 1883) 3-(Israelite Oct 7 1897)

hagen Harbor. He invented a birdge that lifts entirely out of the way permitted^{ing} water craft to pass without danger.¹

In 1887 - Miss Florence Strasburg an art student at the Cincinnati Art School modeled and executed a bust of Dr. I.M. Wise; in 1893 she had painted 25 canvases, among them "The Empty Chair" "A good Fellow", etc

In 1892 - Miss Lazarus became quite prominent as a landscape painter.

In 1897 - Miss Jennie Faller, Miss Rose Zenner and Mrs. W.B. Segal exhibited.

In 1901 - Miss Sadie Schwartz's work won praise for high merit at the Fall Festival of Portrait Paintings.

JEWS OF CINCINNATI IN MUSIC.

The Jews fondness for music is traditional. His sons and daughters have at all times ranked among the great vocalists and instrumentalists of the World.

Cincinnati being what might be called a German city was and is still characterized by the traditional German love of Music. The two Musical Colleges, the May Festival, the Saengerbund and the Cincinnati Symphony Orchestra would all have been impossible without the remarkable combination of the German and the Jew, both elements consciously promoting and furthering musical matters in the City. Musical concerts and entertainments have always been a vital part of the recreational aspect of Jewish life in Cincinnati.

As early as 1868, a musical society composed of Jewish vocalists and instrumentalists gave a grand concert and operetta at Melodeon Hall for the benefit of the Cincinnati Temples. Max Liebling was the Musical Director.¹

The Orpheus Orchestra as well as the Cincinnati Amateur Orchestra, the latter under the baton of Prof. Bloom contained the names of many sons of prominent Cincinnati Jewish families, to wit: Oscar Pappenheimer, Chas. Swarts, Chas H. Stix, Alexander Hyman, Victor Trounstone, Sidney Bettman, James Freiberg, Samuel Jonap, George Pollock, Chas. Stix, Jacob Wein, E.A. Straus and others. This illustrates the fact that Jews were lovers of music and were not contented by merely being auditors but taught it to their children. Sholem Aleichem the Yiddish humorist in his novel "Stem-penu" depicts a small Russian Jewish village where the violin is to be found in every Jewish home. In our days in America the piano and

1-(Israelite Oct. 30, 1868)

VIOLIN are to be found in almost every middle class and well to do Jewish home - especially is this true of the Cincinnati Jewish Community.

In 1869 Dr. Max Lillenthal was elected President of the Citizens Committee to arrange for the Convention of the "National Saengerbund" which was held in Cincinnati during May 1870. Jacob Elsas was Chairman of the Building Committee and Daniel Wolf and Lewis Seasongood were members of the Finance Committee.¹

Again a Jew in 1897, the Hon. Bernard Bettman, U.S. Collector of the Port, President of the United Jewish Charities and Hebrew Union College, was unanimously elected President of the National Saengerbund Festival when it was held in this city in 1897.²

The Enquirer (July 10, 1870) said: "In Cincinnati, the Jews are the most liberal patronizers of Concert and Opera."

Many Israelites from out of town were attracted to the City by the May Festivals.

When in 1874 Wagner had insulted the fair name and wounded the pride of the Jew by his bitter anti-Semitic statements, the Editor of the Israelite appealed to the Jews of Cincinnati to boycott the German Opera troupe which was performing Wagnerian Opera. For it was a well known fact that the Jews were the most liberal patrons and attendants at the Opera.

In European Cities no respectable Jewish singer took part in Wagnerian roles and the Jews avoided attending the Wagnerian Operas when given.³

In 1876, Miss Clara Bernstein who later studied in Italy (1883) was chosen one of the soloists for the Centennial Music Festival, which was given at Pikes Opera House.⁴

1-(Israelite Dec 3, June 30, 1869-70)
3-(" Jan 28, 1875)

2-(Israelite Aug. 26, 1897)
4- " Apr 21, 1876)

In 1879 Dr. Bernard Tauber who was one of the prominent Jewish physicians of the City and who had specialized in acoustics, was appointed Professor of Acoustics, Anatomy and Physiology of the Larynx and Ear at the College of Music.

In 1883, Musical Cincinnati was stirred by two musical prodigies, the little Jewish Wetzler children. The same year Miss Hattie Holfstein received the Spring Gold Medal at the June Examination of the College of Music.

In 1884, Mr. S.E. Jacobson was appointed Concert Meister of the Cincinnati Orchestra and in 1894, Mr. Victor Trounstein was elected to the same office by the members of the Symphony Club of Cincinnati which was composed of 52 instrumentalists and 250 vocalists.

In 1904, the Commercial Tribune speaks in highest praise of the honors bestowed upon Miss Jessie Straus violinist who out of 250 competitors was chosen soloist for the Sousa band concerts.

The interest of the Jews of this City in the Cincinnati Symphony Orchestra since its founding in 1895 was always great. Both by financial and moral support they upheld the Orchestra. During the season of 1895, there are to be found 52 Jewish names among the contributors to the Orchestra Fund. In 1895-96 the Second season, the Jews continued their support. Mrs. L.N. Stix who has stood loyally by the orchestra to this day, was elected a member of the Board of Trustees.

In 1899, Mrs. J. Walter Freiberg was also elected to the Board.

In 1903, Mrs. J. Walter Freiberg was elected first Vice President of the Board, an office which she holds at present.

The Orchestra Fund, subscribers list, and stockholders list, have always contained a very large number of Jewish names.

The Orchestra itself counted one Jewish violinist in 1900 and 1901 and two in 1905-06, the next season, this was increased to three. In 1916-17 there were also 3 Jewish players in the Orchestra.

Today there are to be found many Jewish students in the Conservatories and Art Schools of our City.

Chap VI

JEWS OF CINCINNATI IN PUBLIC SERVICE.

It is not only in the public service, but in the private life of the city, that the Jews have made a mark. In the police, fire, and other departments, they are well represented. In the public schools, they are also well represented. In the private life of the city, they are also well represented. In the public life of the city, they are also well represented. In the private life of the city, they are also well represented.

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Jews of Cincinnati in Public Service.

One of the best standards to measure the ability of the Jew "to adjust" to his new environment, and also to determine the contribution of the Jew to the general life of the community of which he feels himself as an integral organic part, is to determine the extent to which the Jew enters into the political, civic, social, economic, and educational life of the city.

In this chapter we shall endeavor to outline the elective and appointive offices which the Jew of Cincinnati has held in both city and state; to give the office held, the years of service and political party of which he is a member, wherever the information was available. For the purpose of compiling this record newspapers, directories, City and State Registers, were carefully reviewed and data cumulatively gathered.

It should categorically and almost dogmatically be stated that the Jews have at all times regarded themselves as Americans in matters of politics and in the entire history of the Jews of Cincinnati there has never been a time when the Jews voted as Jews, or sponsored any political issue as particularly Jewish - the Jewish genius for assimilation is clearly demonstrated in the sphere of politics and public service.

Federal Office.

U.S. Collector of Internal Revenues. (appointed)

Bernard Bettman - Republican - appointed by President McKinley,
1897, 1902.

U.S. Commissioner. (appointed)

Joseph L. Adler 1912.

U.S. Appraiser of Customs. (appointed)

Nathaniel Newburgh - Democrat - appointed by President
Cleveland, 1885.

U.S. Gauger. (appointed)

Leopold Goldberg, 1878.

Presidential Electors. (elected)

Bernhard Bettman 1896.

For President Wm. McKinley.

Alfred M. Cohen 1912.

For President Woodrow Wilson.

Assistant U.S. Attorney General. (appointed)

Jacob Schroeder 1868 - Court of Claims.

Jews appointed to West Point Military Academy.

Jacob Bloom 1869.

Clarence Pichel.

Foreign Consuls. (appointed)

David Eckstein - to Victoria B.C. 1870-77.

State of Ohio.

Judge Superior Court - (elected).

Harry M. Hoffheimer - Republican.

Benton S. Oppenheimer - 1914-1916.

Frederick S. Spiegel - 1907-1911.

Court of Appeals - (elected).

Walter Shohl 1919-21 Republican.

State Senator - (elected).

James Brown -

Alfred M. Cohen 1897-1899 Fusion.

Charles Fleischman 1881-2, 1896-7 - Republican.

Edgar M. Johnson 1913-

Henry Mack 1888-90 - Republican.

Louis Pink 1915-16 - Republican.

Walter Shohl 1916-17 - Republican.

Max Silberberg 1903 Republican.

House of Representatives - (elected).

Max Friedman 1917-18.

Harry M. Hoffheimer in 74th General Assembly - Republican.

Joseph Jonas 1859-1861. First Jew to serve in State Legislature - Democrat.

Fred A. Johnson 1885 - Democrat.

Max Silberberg 1901 - Republican.

House of Representatives (cont.)

Arthur Spiegel -

Fred S. Spiegel -

Daniel Wolf 1883 - Democrat.

State Board of Pardons - (appointed).

Nathan Drucker 1887 -1891.

Ohio Constitutional Convention - (elected).

Julius Freiberg 1875 - Republican and Democrat jointly.

Members of Governor's Staff - (appointed).

General Lewis Seasongood 1882 - Quartermaster of State -
rank of General.

Sam Trost.

State Board of Reform School - (appointed).

Daniel Wolf 1898.

Chief of Bureau of Statistics - (appointed).

Fred S. Spiegel 1880.

City and County.

Judges of Court of Common Pleas - (elected).

Max B. May 1912.

Jacob Shroder 1886-1891 - Republican.

Frederick S. Spiegel 1901 - Republican.

Mayor - (elected).

Julius Fleischman 1901-1906.

President of Council - (elected).

Simeon M. Johnson - Democrat 1916.

23
President of Council (cont.)

Julius Reis 1880-86. First Jew to reach city office as high in rank.

County Commissioner - (appointed).

Samuel Weil, Jr. (1914-16)

County Board of Control - (appointed).

Morris Bauer

Louis Krohn

County Solicitor - (elected).

Fred. S. Spiegel 1891.

County Clerk - (elected).

Louis G. Bernard 1874 - Democrat.

Tax Commission - (appointed).

George B. Harris

County Military Committee - (appointed).

Henry Mack 1861-65. During Civil War.

Trustee of Longview Asylum - (appointed).

Max Fächheimer

Chas. Fleischman (1889-1898)

Prosecuting Attorney - (elected).

Harry M. Hoffheimer 1900-06 - Republican.

Assistant Prosecuting Attorney - (elected).

Alfred Bettman 1910-12

Louis Fernberg 1914-18 - Republican

Arthur M. Harris 1913-18 - Republican

24
City Solicitor - (elected).

Alfred Bettman 1912-14 - Progressive.

Jesse Lowman 1907.

Saul Zielonka 1916-1920

Assistant Corporation Counsel - (appointed).

Joseph L. Adler

Harry M. Hoffheimer - Republican.

Assistant City Solicitor - (appointed).

Leonard Fernberg 1912-14 - Democrat.

Edgar M. Johnson 1857-61 - Republican.

Benton S. Oppenheimer 1906-08

Chauncey Pichel 1917-19 - Republican.

Samuel Stern 1914-18 - Republican.

Saul Zielonka - Republican.

Board of City Improvements - (appointed).

Daniel Wolf 1879-83.

City Charter Commission - (appointed).

J. Walter Freiberg 1913.

Criminal Bailiff - (appointed).

Joseph Moses 1879-93.

Constable - (elected).

Sam Bloom 1877 - Republican.

Market Superintendent - (appointed).

Jos. M. Ray 1882.

City Board of Equalization - (appointed).

Julius Freiberg 1870

Joseph Trounstine

Chief Deputy Sheriff - (appointed).

Louis G. Bernard 1883

Joseph Moses 1873

Wm. Renau 1858

Assessor - (appointed).

M. Simon 1877 - Republican.

Board of Alderman - (elected).

J.M. Brunswick 1875

Julius Reis 1874-1886 - for six years President of Board.

Wm. Renau 1886-88

Members of Council - (elected).

Daniel Bauer 1880-1918.

Morris Bauer 1873-1890 - Republican - President 1887.

Alfred M. Cohen 1884

David Heinsheimer 1877-78 - Republican.

Charles Kahn 1868-70 - Republican - Vice Chairman.

Gus. Lowenstein 1881-89 - President.

Henry Mack 1859-63 - Republican.

Morris Moses 1848

Gabriel Netter 1871

I.M. Ray 1880-1882

Julius Reis 1882

Enoch L. Stricker

Daniel Wolf - 1865-1877 - Democrat - President.

Simon Wolfstein 1877-78 - Republican.

Trustee of Southern Rail Road - (appointed).

Philip Heidelberg 1876

Henry Mack 1876

Water Works Commissioner - (appointed).

Maurice J. Freiberg 1896

David Heinsheimer 1890

Chas. Hilb 1875

Samuel Trost 1885-90

Mrs. Henry Rosenbaum 1898

Board of Public Safety - (appointed).

Abe Furst - Democratic.

Walter Friedlander 1916-18.

Police Commissioner - (appointed).

Julius Reis (1885)

Board of Fire Trustees - (appointed).

Abe Furst 1884-1897 - Democratic - President.

Chas. Fleischman 1886-1890

Chas. Kahn, Jr. 1873

Joseph M. Rice

Trustee of Sinking Fund - (appointed).

Julius Freiberg 1896-01

George W. Harris 1912-19

Harry Levy 1901

Lewis Seasingood 1875

Board of Public Service - (appointed).

May Fechheimer 1890

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Board of Public Service (cont.)

Wm. S. Marx 1906-1908 - Democrat.

Samuel Weil 1907-1909

Social Service Board - Charities and Corrections.

Max Senior 1912

Hospital Commission - (appointed).

Louis S. Levi 1912

Wm. Ronsheim 1889

Park Board.

Jacob Elsas 1870-73 - Republican - Chairman.

Julius Fleischman

Adam A. Kramer

Irwin M. Krohn 1912

Max Senior

Board of Health - (appointed).

Samuel Trost 1882

Sam Weil, Jr.

Justice of the Peace - (elected).

Leopold Block

Samuel Bloom 1857

Fred. A. Johnson 1870-1885 - Democratic.

E. Peter Joseph 1871-81

M. Muller

Wm. Renau

Directors of University of Cincinnati - (appointed).

James Brown 1883

Rev. Dr. Max Lillienthal 1872-82.

Max May

Emil Pollack 1910-

Dr. Joseph Ransohoff

Lewis Seasongood 1871-83.

Edward Senior

Samuel W. Trost

Rev. Dr. I.M. Wise 1882-89

Dr. David I. Wolfstein 1912-

Union Board of High Schools - (appointed).

Rev. Dr. Max Lillienthal 1861-

Emil Pöllak 1909-

Jacob Shroder 1893-1919.

Isaac Simon - one term.

Board of Education - Members of School Board - (elected).

Samuel Ach 1905-

Bernard Bettman 1886-1898 - Republican.

James Brown 1878-1882 - Democratic.

Dr. G. Deutsch - 1907

Dr. L.J. Fogel 1893 - Democratic and Republican.

Edgar M. Johnson 1869-73

W.J. Klein

Louis Kramer 1882-84

Board of Education - Members of School Board (cont.)

Rev. Dr. Max Lillienthal 1860-1869 - 1881-1882 - Republican
and Democratic.

Henry Mack 1863-77 - Republican.

Isaac Mack 1870-72

Dr. J.C. Marcus

Dr. Raphael W. Miller 1902-04 - Republican.

Joseph Moses 1874-1878; 1883-85.

Emil Pollak 1905

Isaac Simon 1874-78

Fred. S. Spiegel 1880

Rev. Dr. I. M. Wise 1880.

School Examiner 1875-88.

Public Library - (appointed).

James Brown 1883

Dr. Henry W. Bettman 1901

Henry Mack - Chairman of Building Com. 1885-1889 - Republican.

Chamber of Commerce -(Officers).

Julius Freiberg 1892-3 Secretary.

1894 Elected honorary member.

Maurice J. Freiberg 1895-96 President.

Simon Greenebaum 1904 Director.

Samuel Trost 1884, 1886 - Exposition Commissioner.

Henry M. Rubel Director 1907.

Morris F. Westheimer 1903 Director.

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For the biographies of most of the men whose names are listed in the Roll of Public Service, as well as for biographical records of other prominent Jews of Cincinnati, we may refer to the many year books and volumes on Cincinnati, i.e.

History of Cincinnati and Hamilton County 1894.

Cincinnati the Queen City by C.F. Goss. Vols I-IV.

Greve, Centennial History of Cincinnati. Vol. I & II.

Contains an article on Jews of Cincinnati by
Max B. May.

Cincinnati the Queen City of West, G.M. Roe, 1895.

Howe's Historical Collections of Ohio. Vol. I & II.

Cincinnati the Queen City 1914.

Published by Cuvier Press Club.

American Jews Annual 1888.

Article on American Jews in Public Office by
Abraham Lewis.

NOTABLE EVENTS OF JEWS IN PUBLIC SERVICE

During the Presidential Campaign of Andrew Jackson, Joseph Smith was one of the ablest leaders advocating the former election.

1818 - Dr. Rice editorially exposed the "Know-Nothing Party" because of its opposition to immigration and its advocacy of American for Americans. He points out that their xenophobic opposition to the free trade was nothing more than their "philistinism" and that their opposition to their secret conclusion is a crime. The majority of foreigners in the country should oppose the "Know-Nothing Party" because they seek to curtail the rights of foreigners and refuse them the privilege of self-government.

NOTABLE EVENTS OF JEWS IN PUBLIC SERVICE.

- 1840 - Jews were - Year by Year.
- 1841 - John Field in Virginia, who nominated President Polk.
- 1842 - Democratic Convention at Carthage nominated Dr. Rice for Senate but he declined because of the fact that he was a member of the United States Institute, an office that he sought to create.
- 1846 - Dr. Rice and a number of prominent local Jews appear the candidacy of General S. S. Grant for President of the United States because of his insubordination order for 11 during Civil War.
- 1871 - Dr. Miller in his address at the dedication of the Union Bank in New York City to the celebration of the 100th anniversary of the American Revolution and the 100th anniversary of the American Revolution and the 100th anniversary of the American Revolution.
- 1883 - Louis Brandeis, Chief Justice of the Supreme Court, was appointed Commissioner of the General Land Office.

NOTABLE EVENTS OF JEWS IN PUBLIC SERVICE -
YEAR BY YEAR

During the Presidential Campaign of Andrew Jackson, Joseph Jonas was one of the Ohio leaders advocating the former's election.

- 1855 - Dr Wise editorially attacks the "Know-Nothing Party" because of its opposition to immigration and its advocacy of America for Americans. He points out that their ostensible opposition to the Catholics from holding public office and their "flirtation" with Jews, admitting them to their secret conclaves is a blind. The majority of Israelites being foreigners should oppose the "~~Know~~ Nothing party" because they seek to curtail the rights of foreigners and refuse them the privilege of self government, and of ~~bearing arms~~ to defend^{ing} their rights.
- 1856 - Jews took a prominent part in the National Democratic Convention held in Cincinnati which nominated President Buchanan.
- 1863 - Democratic Convention at Carthage nominates Dr. Wise for Senate but he declines nomination at the request of Bene Yeshurim⁴ and Talmud Yelodim Institute, on ground that he cannot be spared.
- 1868 - Dr. Wise and a number of prominent local Jews oppose the candidacy of General U.S. Grant for President of the United States because of his discriminatory order No. 11 during Civil War.
- 1871 - Dr. Lillenthal in his address at the dedication of the Tylor Fountain appeals to Cincinnatians for greater interest in their civic and political and commercial enterprises - "For Cincinnati is rapidly losing its prestige as the Queen City of the West."
- 1873 - Lewis Seasongood, Henry Mack, Isaac Mack, M. Joseph, Abraham, appointed Commissioners to Vienna Exposition.

1873 - Dr. Wise during the Temperance Crusade in Cincinnati preached against Prohibition saying "that the use of wine or strong drink as a beverage is no moral wrong nor can it properly be called a waste of property. The abuse of anything not criminal or immoral does not justify the abolition or prohibition, thereof."¹

1- (May B. May - I.M. Wise P. 362-363.)

- 1874 - Henry Mack^w as Chairman of the Building Committee which erected the Public Library at an expenditure of \$383,594.53, work acclaimed as having been done at minimum cost.
- 1875 - After having served twelve years as a member of the Board of Education, the citizens of the 18th Ward petition Mr. Henry Mack to permit his name to be nominated for that office again. Commercial said "To no single man is Cincinnati more indebted for efficient labor performed in public office than to Mr. Henry Mack."
- 1875 - Julius Reis first Jew to be elected Vice Mayor of Cincinnati.
- 1877 - Louis Heinsheimer appointed by Governor of Alabama to post of Assistant Commissioner of Emigration for that State.
- 1881 - Henry Mack as Trustee of Southern Railroad presented a plan to the Board of Trustees which if followed would affect a saving of several million dollars to the City.
- 1881 - Mr. Alfred Seasingood elected Vice President of the Executive Committee of the Inter-National Cotton Exposition held in Atlanta.
- 1881 - Edgar M. Johnson nominated unanimously as Lieutenant Governor of Ohio on Democratic ticket.
- 1883 - Nathan Drucker appointed a delegate to represent the Cincinnati Board of Trade at the National Convention of Boards of Trade and Chambers of Commerce that met in Washington.
- 1885 - Nathan Drucker introduced a Registry Law in Cincinnati that will insure fair and just ballot and maintain order and quiet at the polls on election day.
- 1887 - Alfred M. Cohen appointed by the Hon. Chas H. Stephens, President^t of the Common Council of Cincinnati to arrange for the celebration of the Centennial Anniversary of the State of Ohio.
- 1887 - Nathan Drucker elected President of Board of Trade and Transportation.

- 1889 - Mrs. Henry Rosenbaum first Jewish woman in the City to be appointed Public Office, as Director of Work House.
- 1896 - Maurice J. Freiberg appointed by Gov. Bushnell one of the Commissioners to elect the new water works.
- 1900 - Alfred M. Cohen and Julius Fleischman; both Jews, were candidates on opposing parties for Mayor -- Fleischman was elected.
- 1902 - Enquirer states that "Senator Alfred M. Cohen is the only Democrat in Hamilton County who in forty years was twice elected to the Ohio Senate."
- 1911 - Gov. Harmon names Alfred M. Cohen the representative to the Conference of the American Society for Judicial Settlement of Inter-National disputes.
- 1911 - Alfred M. Cohen nominated for Governor of State by Democratic party.
- 1912 - Max Senior selected by Mayor Hunt a member of the newly created Bureau of Charities and Corrections. Purpose of Bureau:
- 1 - To provide for a corps of social workers.
 - 2 - To confine the use of the City Hospital to the sick poor.
 - 3 - To banish the "Bums" from the Workhouse.
 - 4 - To consolidate all charitable and medical activities in the City.
- 1912 - Alfred Bettman named Chairman of the Executive Committee of Ohio Association of City Solicitors.

IS THERE A JEWISH VOTE?

A study which the writer made of the vote in Jewish Wards 13, 15, 16, 17 and 18 on Jewish and non-Jewish candidates for office over a series of recent years, and a comparison of this vote with the general city vote on candidates and issues with which statistics it is not proposed to burden this paper, reveal the uncontrovertible fact that there is no "Jewish Vote." The Jew is an independent voter, usually scratching his ballot and voting for whomever he considers the best man. Though a Jewish candidate who happens to be well known as a Communal worker frequently obtains a slightly higher percentage of votes in so called Jewish wards.

Since the coming of the Russian Jews in large numbers, to the City, the Wards in which they live roll up a larger percentage of Republican votes than heretofore - tending to indicate that they have "fallen in" with the major party.

Though the Socialist Party of Cincinnati counts a number of Jews among its leaders, the vote in Jewish neighborhoods is not always a progressive one, as was evident from the vote on the Green Car Franchise in 1915. The Five Jewish wards, 13, 15, 16, 17 and 18 rolled up 55% of their vote for Franchise, the progressive tendency being indicated by a negative vote.

The quota of Jews to be found in the Party Councils at present of the Republican and Democratic parties is small yet representative of the best civic element in the Jewish fold. In the Woman Suffrage Party of Cincinnati, the factative leadership is in the hands of Jewish Women.

In the organizations which foster the civic and social pride of the city, such as the Mens and Womens City clubs, Chamber of Commerce, Council of Social Agencies, Social Unite Organization, etc., and during the

War, the Liberty Loan, Red Cross and War Saving Stamps, Four Minute Speakers, War Chest, etc. Committees, the Jews of the Community take a leading and prominent part.

It is, however, a fact, that the Jewish contingent represented in all these patriotic civic and social service movements in the City is almost exclusively drawn from the native born or German Jewish Reform element of the Jewish Community.

The Orthodox Russian element of population, though gradually developing powers of internal leadership and initiative, is still unrepresented in the affairs of City and State. This is regrettable because this element of our population has become affluent and thoroly Americanized and should develop an interest in contributing its share to the larger civic, political and social life of City State and Country.