

Weitz, Martin M. Dr.

Bibilog.

Div.Sch.
296
.6509756
B581
1976

DUKE
UNIVERSITY



LIBRARY



Digitized by the Internet Archive
in 2013

BIBILOG...



Temple of Israel

Oldest Jewish Congregation in North Carolina

ESTABLISHED MAY 12, 1876
FOURTH AND MARKET STREETS
POST OFFICE BOX 3451
WILMINGTON, NORTH CAROLINA

Dr. Martin M. Weitz, Editor



To the Hebrew Congregation in Newport
Rhode Island

Gentlemen.

While I receive, with much satisfaction,
your Address, reflecting with expressions of affection
and esteem, I rejoice in the opportunity of addressing
you, that I shall always retain a grateful remem-
brance of the cordial welcome I experienced on
my visit to Newport, from all classes of citizens.

The reflection on the days of difficulty and
struggle which our people is rendered the more sweet,
from a consciousness that they are succeeded by days
of uncommon prosperity and security. If we have
wisdom to make the best use of the advantages with
which we are now favored, we cannot fail, under the
just administration of a good government, to become
a great and a happy people.

The citizens of the United States of America
have a right to applaud themselves for having given
to mankind examples of an enlarged and liberal
policy, a policy worthy of imitation. All possess
like Liberty of conscience and immunities of
citizenship. It is now no more that toleration is
spoken of, as if it was by the indulgence of one
class of people, that another enjoyed the exercise
of their inherent natural rights. In happy

the Government of the United States, which gives to
legality no sanction, to persecution no assistance,
inquire only that they who live under its protection
should esteem themselves as good citizens, in giving
it on all occasions their efficient support.

It would be inconsistent with the character
of my character not to avow that I am pleased with
your favorable opinion of my Administration, and
I fervently wish for my people. May the children of
the State of Massachusetts, who dwell on this land, continue
to merit and enjoy the good will of the other inhabitants,
while every one shall sit in safety under his own
vine and fig-tree, and there shall be none to make
him afraid. May the father of all mercies scatter
light and not darkness in our paths, and make
us all in our several vocations ^{where} here, and in his
own due time and way everlasting happy.

Washington

TABLE OF CONTENTS



I. "IN THE BEGINNING" (Bereshith)	3
Dedication To Dr. Samuel S. Mendelsohn	2
Century-Saga Of "Temple of Israel" — Dr. Martin M. Weitz	4
Rabbis At "Temple Of Israel" 1876 - 1976 (Excerpted Letters)	24
Story Of Concordia Society (Sisterhood) — Lena Solomon Bear	27
Remarks And Notes On Our Temple Today — Lilian S. Sternberger	29
Biblical Garden — Mildred Solomon	31
A Collage In Clippings — William Reaves	32
The Jew And The American Revolution — Dr. Jacob R. Marcus	34
II. "NOW THESE ARE THE NAMES" (Sh'Moth)	47
Directory: Temple Membership	48
III. "AND THE LORD CALLED" (Vayikro)	54
Necrology: "We Remember Our Departed"	55
Temple Memorial Tablets	58
IV. "IN THE WILDERNESS OF SINAI" (B'Midbor)	60
Select Decalogues For Our Day	61
All Men Are A Brotherhood	64
V. "THESE ARE THE WORDS" (D'Vorim)	65
A Preface To Books	65
Ancient Biblical Adages	66
Popular Proverbs - Talmud	68
Jewish Medieval Maxims	70
Truisms For Today	71
VI. CENTERFOLD FEATURE	
Photo Of Rabbis — 1922 - 1976	
Notes From Notables	
The Nation..., The State..., The City...	
The State Of Israel	
The Reform Movement	
Century Of Service Certificate	
Photo - Summer Party (1910?)	
VII. COVER - CONTENTS	
Front	Ronald Williams
Inside - Front	Washington's Letter To Jewish Congregations
Inside - Back	Jewish Festivals For Five Years to 1981

Dedication...



DR. SAMUEL MENDELSON

Born: March 31, 1850

Died: September 30, 1922

To one who was a great student and a great teacher, an apostle of Aaron for peace, a disciple of Amos for justice, an interpreter of Maimonides for peace of mind, a translator of Haggai and author of a volume of Bible Law for his people, so that they learn from yesteryears for unborn tomorrows.

To one who loved his faith dearly, and lived for his people sacrificially, who gave this Congregation, this Community and this State a forty-six year ministry of dedication and devotion as his major pulpit, we reverently dedicate this "Bibilog" on this occasion of our Centennial Anniversary.

Zecher Tsaddik Livrocho

“IN THE BEGINNING . . . (Bereshith)

These words begin Israel's Human-Testament-Made-Divine, “man's account of the Divine rather than the divine account of man.”

“In the Beginning,” then, shall be “Book One” of our five-fold Temple of Israel “Bibilog.” “In the Beginning” hereby is offered as our story of creation, in things and in ideals, in substance and in spirit, in forms of organization and in patterns of communal enterprise for Religion and Democracy.



Jacob Barsimson, first known Jewish settler in America, wins concessions for Jews from Peter Stuyvesant, governor of New Amsterdam.

THE CENTURY - SAGA OF "TEMPLE OF ISRAEL"

(From earliest known records to May 1976)

By Dr. Martin M. Weitz, Rabbi, Temple of Israel

In our search for the earliest Jewish settlement in the Lower Cape Fear area, we could not find a date before 1738, when David David is considered by many to have been the earliest known Jewish settler on the site of what is now Greater Wilmington. We are indebted to our local historian-writer, Bill Reaves, author of a series of significant monographs, especially "CIVIL WAR - RECONSTRUCTION" (Volume 5, Sunday, March 7, 1973, *Wilmington Morning Star*) for the basic data that Varrazano is the first New World explorer to land on these shores in 1524, where he encountered friendly Indians; that he was followed by de Gyllor in 1526, who lost a ship on nearby Frying Pan Shoals; that in 1629 King Charles I of England awarded this area first to Sir Robert Heath and then to George, Lord Berkeley, and in 1663, Charles II granted a charter to eight Lords Proprietors for all Carolina. In 1662, a William Hilton explored the river which he named Charles, and after that some New Englanders attempted a settlement which failed. Another effort saw a village initiated as Charlestown, but it too was deserted by 1667. The original charter for Carolina (for both parts) was written by John Locke (by 1663) who went out of his way to encourage Jews to settle in both sectors, but it did not happen that way historically.

In addition to the general reasons for the fifty-year gap cited below by Bill Reaves for the Lower Cape Fear area, Jewish settlement here was not a reality for additional other reasons. One was the imposition of the Anglican Church and its will as the official church for the whole Colony. Another was the later limitation in North Carolina's first constitution (until 1876), a denial of the right to hold office to those who did not accept the truth of Protestantism and the divine authority of the New Testament. (Evidently it was not as strictly enforced in the area of Charleston.)

Major reasons, explained by Dr. Jacob R. Marcus in Volume II of "EARLY AMERICAN JEWRY," include the ever-dangerous presence of pirates, (as Blackbeard, killed November 21, 1718 in the area), poorly run government, in contrast to the seat of the Colony at Charleston, fewer settlements and markets, difficulties in land-holding and lack of diversified attractive economic opportunities by comparison with the Charleston zone. By contrast, Jews came much earlier to South Carolina, attracted by its promise of liberty, religious tolerance, as well as potential for adequate livelihood.

The long history of Charlestown's Jewish community is a record of achievement to City, State and Nation and is an integral feature of America's total Bicentennial. John Archdale, Quaker governor of Carolina - when both Colonies were one - makes first mention of a Jew for all of the Carolinas, in a book, "A NEW DESCRIPTION OF THE FERTILE AND PLEASANT PROVINCE OF CAROLINA," published in London as early as 1707. In it he relates that in August 1695, he employed a Jew as interpreter in talking with captured Spanish-speaking Indians from near St. Augustine, oldest city in North America, founded in 1565. It is probable that this interpreter was a Sephardic Jew who came to the New World via England and the West Indies, and who may have been the first Jewish settler in all the Carolinas then. First *known* Jewish settler in the Carolinas - still one unit - was Simon Valentine, who signed as surety for an administration bond in Charlestown in 1696. In 1697, Simon Valentine, Jacob Mendis, Abraham Avila, and another possible Archdale interpreter (whose name is not cited)

were made citizens under a General Assembly Act for making aliens free for this part of the "Province" - which meant all of the Carolinas then.

By 1749, enough Jews were in Charlestown to form a Congregation, KAHOL KADOSH BETH ELOHIM (Holy Congregation - House of God), and in 1764 a burial ground was made available by Isaac DaCosta, Reader of the Synagogue for "all Jews in North America and the West Indies." It still remains one of America's oldest cemeteries, and was probably utilized by the earliest settlers of Wilmington, who were also of Iberian or Sephardic origin. These relate to the total scope of our historic background for the area, because before the Carolinas were separated in 1712 they were a single province; Charlestown and Wilmington were complementary to each other as the major river-ports of all Carolina.

For fifty years we have a blackout of "happenings" for the whole Lower Cape Fear area due to three factors: (1) The Lords Proprietors closed the Carolina land office, probably due to the failures of 1662 and 1667 and Culpepper's Rebellion in 1677-78; (2) The Cape Fear Indians were no longer as friendly as they were in earlier settlement efforts; (3) a variety of pirates frequented the coves, inlets and islands and often based their headquarters here.

By 1725, Cape Fear was open again for colonization by Governor Burrington, and shortly afterwards Brunswick was founded as a permanent town and lasted until the British destroyed it in 1776 in the American Revolution, when they set sail for Charlestown, South Carolina.

By 1735, a decade later, a John Watson was awarded a land grant in "Precinct New Hanover" - in which a second settlement in the area was anchored. At first it was called New Carthage, then New Liverpool, then Newton and by 1740 was known as Wilmington. It was chartered as a borough in 1760 and had John Sampson as its first mayor. It escaped the fire-fate of Brunswick some miles below in 1748, when three Spanish galleons burned and looted the first permanent settlement. By 1765, the Stamp Act of the British angered the people in this area, as it did elsewhere in the Colonies, and, after some British warships anchored here, they seized some ships and suppressed resistance. The first decisive struggle in North Carolina took place in Moore's Creek Bridge, February 27, 1776, for which a major Bicentennial observance was made this year. During the Revolution in 1780, Major Craig and British troops occupied Wilmington, and a year later General Cornwallis headquartered here before his final and fatal march north and defeat near Yorktown, Virginia.

By 1790, Wilmington was the largest city in North Carolina and one of the world's largest ports for tar, turpentine and kindred ship-products. It was a major stopover for George Washington in April, 1791, during his Southern tour. Since our observance of Temple of Israel's Centennial - 1976 - is in the framework of America's Bicentennial, we survey the above background of general settlements in the Carolinas and Lower Cape Fear areas to make more meaningful later specific Jewish settlement and to indicate that there were Jewish individuals and families here many decades before any organized Jewish settlement was a historic reality. In the JEWISH ENCYCLOPEDIA (published in 1905 by Funk and Wagnalls in New York and London), page 335 of Volume 9, and under "North Carolina," it quotes Isaac Harley in 1826, who estimated that there were then 400 Jews throughout the state. It cites - in 1904 - Wilmington as the largest city in the state and that Aaron Lazarus and Aaron Riviera, Iberian Jews, were the first Jewish settlers in Wilmington,

that Lazarus was born in Charlestown, South Carolina, in 1777 and arrived in Wilmington in early manhood where he became interested in early rail-roading. Riviera, it mentions, was cashier at the Bank of Cape Fear.

It refers to a burial society created here by 1852, a congregation, Orthodox, under leadership of E. C. Myers as Rabbi, in 1867, and a permanent congregation under the name of "MISHKAN ISRAEL" (Temple of Israel), organized by 1873, with a completed sanctuary dedicated in 1876 when S. Mendelsohn was elected its Rabbi and that he was "still discharging his duties" - when this first great Jewish Encyclopedia was published in 1904!

Through the cooperation of Dr. Jacob R. Marcus, of the American Jewish Archives in Cincinnati, Ohio, we have tracked down a number of references that are directly applicable to Wilmington, as a pre-history to the later Jewish community as well as of the Temple of Israel, a hundred years ago. These include Nathaniel Jacob's handwritten invitation to Governor Jonathan Worth in 1867, some records of diplomatic correspondence of the United States with Turkey from 1840-1901, in behalf of the welfare of the Jews of Jerusalem and signed by residents of various contributors (1849-1877), data on Aaron L. Gomez (1822-28) who lived and was born here in 1790s. (More on him later.)

The records also cite Abraham Isaacs, in an eighteen-page manuscript copy of daily prayers in handwriting of Isaacs, grandfather of Sampson M. Isaacs, while last will of Abraham Isaacs quotes Charlestown, South Carolina, 1814. Aaron Lazarus, in these archives, has a letter to a John Huske and Son in Wilmington in 1839. Aaron was known to be one of the earliest Jews to live in Wilmington and was one of the first directors of the Wilmington and Weldon Railroad. In this handwritten letter he discussed transport and related business. Another letter by Lazarus, dated 1823, is to the Anglican Bishop of Virginia regarding the conversion of his son, Gershon, to Christianity. Another letter is by Nathan Joseph to Jacob Isaacs in behalf of aid for the American Society for Amelioration of the Condition of the Jews, in 1820.

There are many strands in the tapestry of the Lopez-Gomez dynasty of families that finger their way into the Cape Fear River and Wilmington. Aaron Lopez-Gomez was the son of Moses Mordicia (Mordecai?) Gomez and wife, Esther Lopez, and was born in Wilmington in the 1790's, probably our oldest Jewish family here. The Gomez family was the wealthiest and most important Jewish family in Colonial New York (as noted in PORTRAITS ETCHED IN STONE by Daniel de Sola Pool). Aaron was also in Tammany, 1813, in local Masonry units. Maria, daughter of Aaron Lopez, the famous Newport, Rhode Island, Colonial merchant-shipper, married Jacob Levy and was a sister of the mother of Aaron Lopez Gomez. In the marriage records of Gershon Mendes Seixas, "Minister" (Rabbi) in New York's famous first synagogue, SHEARITH ISRAEL, and first Rabbi to participate in Washington's inaugural ceremonies, he wrote a marriage contract in Hebrew and translated it in English for Jacob Levey of North Carolina (Wilmington) and Maria Lopez of New Port, Rhode Island, married in Stanford, State of Connecticut, by Mr. Moses Gomez (her brother-in-law) of this city (New York) in the presence of a full MINYAN. Maria died in Wilmington, July 22. 1812 and was buried here, but in March 14, 1819, her nephew, Aaron L. Gomez, whom we met earlier in these pages, petitioned to have her remains brought to New York, probably by ship and reinterred there in Shearith Israel's Chatham Square Cemetery. It is interesting to learn that for two months an appointed committee for this purpose deliberated the matter as to whether burial was to be with her family, including an infant child, Sarah Ann, in the Touro Cemetery in Newport or in New York, as it was finally, for which Aaron L. Gomez paid \$100. A brother of

Aaron L. Gomez, Lewis, was born in Wilmington in 1795 and died un-married at the age of thirty-four on a voyage enroute to St. Augustine, Florida. (This data is more fully covered in the *Publications of American Jewish Historical Society*, Volume XXVII, pages 104, 193, 303.)

Aaron Lazarus is mentioned in the "Jews in Masonry in U.S. Before 1810" in Volume XIX of *American Jewish Historical Society*, in an article by Samuel Oppenheim. He is listed as a member of St. Tammany's Lodge #30, for Wilmington in 1803. In this article he is portrayed as "one of the earliest of Hebrews in Wilmington," as one of the first directors of the Wilmington and Weldon Railroad, and his tombstone in Richmond's Hebrew Cemetery (as recorded in Ezekiel's and Lichtenstein's "*History of the Jews of Richmond*," page 299), refers to him as of "Wilmington, N. C., Born at Charleston, S. C. August 26, 1777, died at Petersburg, Va., October 2, 1841." On May 10, 1803, he married Esther, daughter of Gerson Cohen, probably in Charleston, who died in Wilmington, November 21, 1816. His second marriage was to Rachel, daughter of Jacob Mordecai (who founded the Female Seminary at Warrenton in 1809), March 21, 1821, near Richmond.

This near-first settler deserves a brief geneology:

By first wife; Gershon (Larendon) born in New York;

By second wife: Marx Edgeworth;

Ellen

Mary Catherine

Julia Edith

(and three others - names uncertain)

Dr. Malcom Stern of the Central Conference of American Rabbis and a foremost Jewish geneologist in America, with special books on this theme, has secured much of the data on many of the above names for us, and believes that most of the Lazarus children were born in Wilmington.

In addition to the Lopez, Gomez and Lazarus families, we know of a Michael Levy, a merchant in Edenton, who was caught right in the midst of Cornwallis' maneuvers to capture the Carolinas with the aid of the Loyalists. Commissioned to buy coffee and rum for the planter-merchant, Colonel John Walker, Levey operated in Edenton and New Bern, both highly vulnerable settings. Levey was probably Jewish, or at least of Jewish ancestry.

Another instance of interest occurred at a trial in 1784, when a member of the North Carolina Assembly was accused of theft. One who testified is referred to in the minutes as "Mr. Laney, a Jew."

A Jacob Mordecai settled in Warrenton in 1792. He exhibited a broad acquaintance with literature, history and theology and felt keenly about his people and his religion, although his mother had originally been a Christian. A contemporary of his said that Mordecai was also well versed in Hebrew. He probably received his training in Philadelphia, where he was born, the son of Moses and Elizabeth Whitlock Mordecai. He was the author of an unpublished two-volume work on the superiority of Judaism over Christianity. The manuscript is now in the American Jewish Archives in Cincinnati. Mordecai also established the Female Academy at Warrenton.

From David Goldberg, a graduate-student in history at the University of North Carolina-Chapel Hill, and who is presently researching sources for a proposed "History of Jews in the South," we have number of names, perhaps Jewish in origin, that we add to our roster of Jewish settlement in the area of Wilmington.

Earliest among them would be David David, son of Philip Benjamin who

bought a lot in 1738, according to St. James historical records. David David is cited as probably the first Jew in North Carolina in Harry Golden's short review of Jewry in North Carolina. He also appears as a juror on page forty-seven in *New Hanover Minutes* - a service he did ten times during the 1740's. He was also in the Militia, 1750-52, and during these two years acquired 180 acres of land. He may have changed his religious identity for he is listed as a "subscriber" (member) with a pew, in a history of the St. James Church in Wilmington. His children were intermarried, for their marriages are noted in the records of St. James, as Jane to John Overson in 1775 and Abigail to William Lamb in 1777. The death of David David is cited in 1775.

Joseph Jacobs, an auctioneer and architect, lived in Wilmington from 1775 to 1830. He is mentioned in a booklet, "JEWS IN MASONRY," as senior warden of a lodge in 1807, and upon his death, he is listed in St. James records as "not a parishoner." A Captain Lobb (Loeb?) is mentioned in the *Carolina Gazette*, February 26, 1766, as a sea-captain in Wilmington who later worked for the Attorney General. (There were other Jewish sea captains undoubtedly who put in at the port across the years, but whose names are not now on record.)

A David Ross was listed on December 8, 1769 in the *Cape Fear Mercury* as selling farm products and lumber in the port area. A Jacob Hartman, cited in 1798, in the *Wilmington Weekly* is informed that there is a letter for him at the local postoffice, and on December 4, 1800, the same weekly informs the public that he is looking for an apprentice who ran away from him, while on April 10, 1800, he is mentioned as the manager of a local lottery. By 1822, the same Jacob Hartman has changed his business (es?) by opening a bakery seen in the *Cape Fear Recorder*. But he seems to have married a Christian by 1811 and joined St. James (as recorded for 1811-1814).

Another name of Jewish interest is that of Jacob Suares and in the *Wilmington Gazette* for October 10, 1799, indicates that it has a letter for him and on April 4 and 19, same year, an advertisement in the *Gazette* describes him as a blacksmith, silversmith, whitesmith and gunsmith. Willon Jacobs appears on June 3 and 10, 1800, in the same *Gazette* that a letter awaits him at the post-office and a Mrs. Abram Golden in April, 1811 is so informed in the same paper. Moses Gomez' name is cited on page 13 in *New Hanover County Records* for June 1840, regarding "complaints against him as master overseer" by a servant of his and that he is ordered to treat him better henceforth!

The 1790 census, first in the newly formed United States, referred to Eleazar Levi as head of a family for Wilmington, while the records of St. James includes as "subscribers" such names as Abraham Golden, Jacob Levi and Joseph Jacobs in 1815 - all Christians by now. The *St. James Historical Records* informs us that forty-six pounds of candles were purchased from an Abraham Judah and in 1830 it refers to the death of Dr. Judah!?

Aaron Riviera, mentioned earlier as one of the first Jewish settlers in Wilmington, is in the *St. James Records* as having married a Marina Hunter in 1830 and died in 1838. This same Aaron is a grandson of both Aaron Lopez and Jacob Rodrigues Riviera of Newport, Rhode Island, who helped introduce spermaceti candles to this country, according to Dr. Malcolm Stern.

The Bible record of Aaron Lazarus, the other of our pioneer Jewish settlers here - now in Raleigh, North Carolina State Archives - reveals that Aaron's children were born here between 1805 and 1808, and that he wandered across the state, as far as Smithfield and Hillsborough but that he came to Wilmington for the birth of his son, Marx, in 1822. (His oldest son Gershon is the one who changed his name to Larendon, noted above.) Aaron Lazarus was in Wilmington at least to 1840, when another son was also named Aaron.

We are indebted to Dr. Malcolm Stern for other intriguing information - that many of the early Jewish settlers in Wilmington were closely identified with Masonry. These are more fully cited in Samuel Oppenheimer's work on "THE JEWS AND MASONRY IN THE UNITED STATES BEFORE 1810," with special reference on page seventy-five to North Carolina and Wilmington. Parallel sources include the historic documents and records in the offices of the Masonic Temple on Front Street in Wilmington, dates of which go back to 1789, and earlier, according to Louis Shrier, custodian for these records and life-long member of Temple of Israel.

We learn that Abraham Isaacs was a member of St. Tammany Lodge #30 here in Wilmington, as early as 1798; that Aaron Lazarus was in the same lodge in 1803; that M. Levy is cited for this very lodge also in 1803 (identified also as Judah Mears Levy, who was born in Newport, Rhode Island, June 18, 1778 and who died in the United States Navy at Havana, Cuba, in October 1813). Judah M. Levy was married in Wilmington (wife's name unknown) and left two children, Julia and George, according to Dr. Malcolm Stern, in his impressive and original "AMERICANS OF JEWISH DESCENT," page 116. It is interesting to learn of this continuous interest in Masonry even to the laying of the cornerstone in May 1875, and the dedication of the completed Temple of Israel on May 12, 1876, when local officers of Masonic orders participated fully in all the observances.

Many of us often wondered what was in the background of the sign on Third Street in reference to the home of Judah P. Benjamin, for he too was a singular personality in the lifeline of America that cast a giant shadow in Washington and Richmond, across the heartland of America in the mid-century decades of the last century. He too belongs to our total roster for Wilmington, in the lineage of the others who came from different spaces and places. Judah was born on the island of Nevis, August 6, 1811 and moved to Croix in 1808 - in the then British West Indies - and to Wilmington in 1818. After a sojourn here until 1823, the family moved to Charleston, South Carolina. His father, Philip, was quite an eccentric and in the records of the Reformed Society of Israelites in Charleston, South Carolina, it clearly states that he was expelled! Available records describe the father as a "shadowy" character and as a source of embarrassment. Not so with young Judah - for when the family settled in New Orleans, Judah there became a national name and a political personality of significance.

While in Wilmington (1818-1823), approximately for a similar span of years as did Woodrow T. Wilson some fifty years later, when his father was pastor here for the First Presbyterian Church on Third Street, the Benjamin family lived with a Mr. and Mrs. Jacob Levy on Third and Ann Streets. Jacob Levy was a great-uncle to Judah P. Benjamin and a great-grandfather to Lewis Levy of Fayetteville, N. C., of Robert W. Tyler, now at Burlington, Massachusetts. Mr. Levy was recognized as a respected merchant and Mrs. Levy was a great-aunt to young Judah. His father never became a naturalized citizen, a circumstance which later aided Judah when he decided to flee to England, after the collapse of the Confederacy and where he renewed a status as a British subject. While in the Wilmington area, he was educated in Fayetteville, followed by two years (1825-7) in Yale University as one of its most brilliant students in its history. After the family moved to New Orleans, when Judah was seventeen, he pursued the study of law in a legal office, common practice even to the present century. In 1832, at the age of twenty-one, he was admitted to the bar in Louisiana. It was not long until he became a famous lawyer, an advocate of States rights, an owner of slaves, and

by 1852, a senator for his state in Washington, with an easy re-election six years later. He was even offered an Associate Justiceship of the Supreme Court by President Franklin Pierce, which he graciously refused. He tendered his resignation to the United States Senate when his state voted to join the Confederacy, and served with great distinction in the Cabinet of Jefferson Davis, as Attorney General, Secretary of War (even taking blame on himself to shield Davis when it was impossible to secure adequate war supplies) and Secretary of State. He probably bore more cabinet portfolios than any man in American history with the single exception of Elliott Richardson! In the failure of the Confederacy, he and Jefferson Davis fled Richmond together, but since he did not wish to renew his oath to the United States, he went on to England where he was welcomed as a British subject and to a great new life in London.

He began an impressive third career in London, was admitted to the bar in 1866, made a Queen's Counsel to reigning Victoria in 1872 and became famous as an author of "SALES" and other legal works and as a great English jurist. He also earned as much as \$100,000 a year at his professional zenith in London. After sixteen years in law, he retired when Bench and Bar gave him a banquet. He died in Paris in 1884, at the age of seventy-three. Though he married a Catholic girl in New Orleans when twenty-two, he considered himself a Jew and defended his people at all times. Throughout his career he was at his desk a 8:00 a.m. daily and would not leave it until 1:00 or 2:00 a.m. to complete his labors, and through it all he preserved his courtesy, calm and capacity - with good cheer.

Rabbi Isaac M. Wise once met him in Washington and was dismayed that he quoted only Shakespeare while Daniel Webster quoted the Bible most expertly, in a discussion on religion in the home of Daniel Webster. Then too in debates with Webster and others, he was referred to as "an Israelite with an Egyptian conscience." He was also called the "brains of the Confederacy."

As Hyam Salomon in the preceding century in civil life served the American Revolution, so too Judah P. Benjamin was the outstanding Jew in public service in the Civil War period. Though he made and lost several fortunes (as when the Mississippi River flooded his sugar plantations), we remember him best as lawyer, author, statesman, United States Senator, Secretary in three major cabinet posts in the Confederacy and later prime legal expert in Great Britain. We also recall that Wilmington was his home for five years - 1818 to 1823.

A parallel but different story from Judah P. Benjamin centered about Jacob Henry, son of Joel and Amelia Henry, who was elected to the Legislature of North Carolina in 1808, to represent Carteret County. This experience became a case in state history and a basic milestone for legislative freedom. In 1809 Representative Mills of Rockingham County, demanded that Henry be expelled from the Assembly on the grounds that he had not taken his oath of office on the New Testament and the legislative body was compelled to try him on the charges. Finally, Judge William Gaston of Cumberland, a Catholic, ruled that the legislature was above all civil offices, and that hence the religious test for office need not apply to the General Assembly. Then Henry arose to speak. Some of the things he said apply now as they did then:

"who among us (he asked) feels himself so exalted above his fellows as to have a right to dictate to them their mode of belief? Shall this free country set an example of persecution which even the returning reason of enslaved Europe would not submit to? Will you bind the conscience in chains and fasten conviction upon the mind in

spite of the conclusions of reason?... Are you prepared to plunge at once from the sublime heights of moral legislation into the dark and gloomy caverns of superstitious ignorance? Will you drive from your shores and from the shelter of your constitutions all who do not lay their oblations on the same altar, observe the same ritual, and subscribe to the same dogmas? If so, which among the various sects into which we are divided shall be the favored one?"

Of his own faith, Henry said:

"The religion I profess inculcates every duty which man owes to his fellow men; it enjoins upon its votaries the practice of every virtue and the detestation of every vice: it teaches them to hope for the favor of heaven exactly in proportion as their lives are directed by just, honorable, and beneficent maxims. This, gentlemen, is my creed; it was impressed on my infant mind, it has been the director of my youth, the monitor of my manhood, and will, I trust be the consolation of my old age..."

"I do not seek to make converts to my faith, whatever it may be esteemed in the eyes of my officious friend, nor do I exclude any man from my esteem or friendship because he and I differ in that respect. The same charity, therefore is not unreasonable to expect, will be extended to myself because in all things that relate to the State and to the duties of civil life, I am bound by the same obligations with my fellow-citizens, nor does any man subscribe more sincerely than myself to the maxim: Whatever ye would that men should do unto you, do ye so even unto them, for such is the Law of the Prophets."

The charge of Representative Mills was dismissed. Jacob Henry was permitted to hold his office, and he completed his term, serving North Carolina ably. It was not until 1876, however, that a North Carolina constitutional assembly fully enfranchised the Jews - the very year when the earliest Jewish congregation in Wilmington and in North Carolina was in process of formation.

From the foregoing historic perspective, we have attempted to do the following:

1. To go as far back as available in the era of exploration in the Carolinas and especially in the Lower Cape Fear area and relate it to permanent settlement followed in Wilmington;
2. To check back as far as possible in the saga of Jewish settlement in the area with major focus on Wilmington;
3. To indicate that some Jewish settlers were here as early as 1738, and that most of them were Sephardic in life-pattern, Iberian in origin and that they were inter-related with the foremost Jewish families in New York, Newport, especially Charlestown and other nearby colonial centers - and that there were many births and some burials in Wilmington - for a limited time;
4. To reveal the reality that they flourished in commerce and port-related enterprise in general, and that they preserved a limited Jewish experience - via home observances and services, at least for major festivals (Orthodox) and that many of them travelled by sea for significant events as marriages to other cities where they had family and where they shared business ventures;
5. To specify that though all came as Jewish settlers, many of them were lost to Jewry through conversion and intermarriage, especially to the oldest Protestant congregation here, before and after 1800, especially because of

absence of available Jewish brides, and that many of their progeny may still be in the vicinity under different names;

6. To chart a prelude with the appearance of Iberian Jews and before the arrival of German Jewish settlers after the failure of revolutions in Germany about 1848 and the emergence after hiatus in time - of a Jewish cemetery in 1855 and a Jewish congregation, our own, in 1867.

Basic sources for the development of the Temple of Israel since its inception may be found in:

"THE OCCIDENT" published in Philadelphia by Rabbi Isaac Leeser;

"THE AMERICAN ISRAELITE" in Cincinnati by Dr. Isaac M. Wise;

"THE DAILY POST" and "EVENING STAR" in Wilmington, North Carolina;

"CHRONICLES OF THE CAPE FEAR RIVER" in Raleigh by James Sprunt (1916);

"AMERICAN JEWISH ARCHIVES IN CINCINNATI" by Dr. Jacob R. Marcus.

It may be best to quote some of the original writings, to retain their flavor and savor a century ago, as well as to provide authenticity and continuity for this document.

As the late Dr. Karl Rosenthal intimates in his introduction in 1951 - when Temple of Israel observed its Seventy-Fifth Anniversary, "Our rabbinical sages of old use to say, 'First comes the cemetery, then comes the city.' "

The Hebrew Cemetery, established March 6, 1855 (5615), preceded the congregation by twenty years, much as the same way as it happened in many cities with Jewish residents. In 1852, a CHEVRA KADISHA (a Purification Society) was organized for proper burial rites. Isaac Leeser reported in 1855 in the column for his "OCCIDENT" (Volume XIII):

Wilmington, North Carolina.-

On the 6th of March the Israelites of this principal city of North Carolina dedicated a piece of ground in the Oak Dale Cemetery for a burying-place of their own. The exercises were conducted by Mr. Leeser, who stopped during the day on his journey through there; he also delivered an address to the audience, which consisted of about twenty Israelites and at least two hundred of other persuasions. Since our return we have heard that sufficient funds had been raised to place a proper railing around the lot in question, which is, we think, about sixty-five feet square, and is eligibly situated.

Isaac Leeser himself was present for a dedicatory address at the Oakdale section, as reported in 1856:

"The Israelites of Wilmington had till lately no proper burying place of their own; but had to carry their dead considerable distances to Charleston, or Norfolk and Richmond, for interment. While there were but few families scattered over the State, they had to submit to this both troublesome and expensive method of disposing of the remains of their deceased friends. But when they had gradually increased in Wilmington sufficiently to form a charitable society, their first care was to accumulate funds to buy a piece of ground dedicated to receive the mortal remains of their friends and kindred. It now happened that the citizens of Wilmington lately followed the example of other towns, by laying out a public cemetery in a tract of land called Oak Dale; the Israelites resolved to lay a square of ground and have it fenced in by a proper railing, for their own purposes. As Mr. Leeser was expected to pass through on Tuesday, the 6th of March, he had offered them his services to

conduct the religious exercises suitable to the opening of the ground; he was received by a committee consisting of Messrs. D. Teller, David Kahnwiler, and A. Lyons, at the railroad station, early in the morning of the above day, and in the afternoon a number of Israelites, amounting to about twenty males and two ladies, all in fact who were able to attend, went out to the cemetery, where there were many Christians who had been invited by notices posted at sundry places, and who testified by their close attention and decorous demeanor that they fully sympathized with their Jewish fellow-citizens in the act of dedication. The service consisted simply of reading Psalms XCI and XVI in Hebrew, the last being afterwards given in the English; the blessing, 'Thou art mighty, O Lord, Forever,' was then recited."

There was a cemetery but not as yet a congregation. It is likely that laymen shared an Orthodox service in homes for a number of years. We hear again from the Rabbi in Philadelphia, Isaac Leeser, via his "OCCIDENT" for March 8, 1860 (Volume XVII, No. 50):

"Wilmington, NC -

We have spoken with several gentlemen residents of this, the largest place in North Carolina, and they informed us that they had worship during the fall holy days, and that everything went off very satisfactorily. We have been promised some particulars of matters there; but they have not yet reached us. A collection was also taken up for the Morocco refugees which amounted, if we understood aright, to twenty-eight dollars. Perhaps by the time our next number appears, we may have been put in possession of other points relating to this growing community; and it would afford us sincere pleasure could we announce to our readers that they had fully organized, and secured the services of a pious minister. It is time they were busy in the good work, and we trust that they will not neglect it much longer."

Though services were assuredly conducted for the Holy Days in special settings in an Orthodox pattern, since Reform was not fully developed for some years, and a MINYAN (quorum) would meet in individual homes as necessary, it was not until 1867 that a congregation was established. This became the first Jewish Congregation in the state, in Wilmington, then the leading city in the state. It must be remembered that Isaac Leeser was interested in an Orthodox perspective, and that he campaigned far and wide through his periodical "OCCIDENT" and by his travels across the Eastern half of the country, in creating many Orthodox Congregations, of which the one in Wilmington was exemplary. He fought unceasingly against Dr. Isaac Mayer Wise in Cincinnati, Ohio and Rabbi David Einhorn in Baltimore, Maryland, and their organized efforts in behalf of Reform Judaism. Leeser took great pride in what he considered his achievements in Wilmington - a cemetery in 1855, and an Orthodox Congregation in a temporary home in 1867, and the prospects of a permanent edifice by 1875-6. As early as 1867, he castigated against Reform as "strange fire on the altar," and in the pages of the "OCCIDENT," Volume XXV, 1867, published this lengthy report on his creation in Wilmington:

"Wilmington, NC -

We lately announced that a congregation had been formed in the principal business town of North Carolina, and we have now the satisfaction to state that we were honored, just before the commencement of the holy days, with a card, admitting us to the dedication of the synagogue, on the 29th of September, the eve of

Rosh-hashanah. We have since received a letter from the Rev. E. M. Myers, brother of the Charleston minister, who has been elected Hazan (Cantor) of the new Body. HE STATES THAT EVERYTHING HAS BEEN ORGANIZED ON ORTHODOX PRINCIPLES, AND THAT THESE WILL BE PRESERVED IN ALL PUBLIC AFFAIRS. Of course the minister cannot be responsible for the conduct of individuals; but we trust that they will conform to the religion in honor of which they have at length established a house of worship which was so long needed, and which in view of the large number of Israelites in the place, was for many years past within their means. From a slip of the *Daily Post* we learn that, up to the date of dedication, \$1,934 had been subscribed for the synagogue by the Jewish inhabitants of Wilmington. There are twenty-three parties who gave \$50 and upwards, who are regarded as members, and thirty-three others, and one widow lady, who are contributors; no doubt many of these will be full members before long. There is, from the numerical force there exhibited, strength enough in this body to be self-sustaining and to promote all the objects of their association; in fact, they start with a larger contributing list than many now flourishing communities in the larger cities. Only let them be of good courage and faithful, and they cannot fail."

In these and related reports, he cites these names as first officers of this newly established congregation: Nathaniel Jacobi as President, and I. D. Ryttenberg as Treasurer and indicates for other vacant offices folks are to "apply to them direct." Several reports refer appreciatively to the Ladies' Concordia Society, which preceded the Congregation by some years and which helped it become a reality.

In an account in the *Wilmington Evening Star* for September 30, 1867, the dedication exercises for the newly-formed congregation are described in some detail:

"By a courteous invitation we were present to witness the inaugural ceremonies on the occasion of dedicating to the service and worship to the Lord God of Israel the new synagogue. This being the first instance of the kind, either in this city or state, the occasion was one of much interest, especially with our Jewish fellow-citizens. Accordingly, besides the congregation proper, there were assembled a considerable number of our most influential citizens - several of them accompanied by their ladies.

The building, in the rear of the old Presbyterian church lot, on Front Street, had been selected for remodling, which has been done in accordance with the rules and usages prescribed. A full programme of the proceedings was put into our hands, and at the hour named the ceremonies began. These were conducted with some solemnity. The chanting of the appropriate Psalms and Scriptures, in the language of Moses, Isaiah and David, the language in which our Bible was written, was admirably intoned by the Pastor... Much to our surprise and gratification, the Pastor, the Rev. Mr. Myers, made an excellent address in English, having reference to the circumstances of his mission and prospective residence amidst the Jewish community of Wilmington... The Reverend gentleman concluded with a short exhortation from a text taken from Deuteronomy... To some of those who yesterday met with the

assembled of God's ancient people, must have occurred the remembrance of the last words of Moses: Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help and who is the sword of thy excellency."

The following is a list of the officers of the synagogue: Rev. E. M. Myers, Minister, Mr. Nathaniel Jacobi, President; Mr. G. Rosenthal, Vice-President; Mr. I. D. Ryttenberg, Treasurer; Messrs. H. Marcus and A. Wronski, Trustees; Mr. M. Ryttenberg, Hon. Secretary.

It will be noted that the first official Jewish congregation was motivated largely by Rabbi Isaac Leeser by his many visits here, that it was Orthodox in nature, that the "Reverend" Myers was a Chason (Cantor) or reader, rather than a Rabbi, who probably came from Charleston, South Carolina, where his brother was Rabbi and that there were continuous links in the lifeline between Charleston and Wilmington since earliest settlement days; that the women's group preceded the Congregation, that others already applied for the vacancies (?) and that the new Congregation on Front Street looked forward in growth and backward in tradition at the same time.

Leeser hoped that this young new congregation would help his campaign for an American Orthodoxy (for there was no Conservatism as yet) throughout the Carolinas against the invading influence of emergent Reform, especially from Cincinnati, Ohio, and the Founding Father of American Reform, Isaac Mayer Wise.

The early congregation utilized an old refurnished Presbyterian Chapel on Marcus Alley, between Dock and Orange Streets. Difficulties arose with reactions to Orthodox Services, to Mr. Myers, and even to some of the policies initiated by the officers. Attendance diminished, membership declined, and revenues - and the great hopes of 1867 ceased to be. In these dire circumstances, they gave up the "Chapel" and Nathaniel Jacobi came to the rescue with informal services and increased attendance at the home of Mr. and Mrs. Nathaniel Jacobi.

It was not long until the impact of Isaac Mayer Wise was felt fully and freely here in Wilmington as it was all over the country. By 1873, he established a Union of American Hebrew Congregations (in which he hoped to enlist ALL congregations, Orthodox as well as Reform) and by 1875, he created the Hebrew Union College in the basements of the Mound Street and Plum Street Temples - both in Cincinnati. This is now the oldest and largest Jewish Seminary in the world - with campuses in Cincinnati, New York City, Los Angeles and Jerusalem.

A reference here might be of interest regarding the emergence of what came to be known as Conservative Judaism: When Reform Judaism observed its Fifth Birthday (1878) at a leading hotel in Cincinnati, Ohio, it was to be a salute to Isaac Mayer Wise and his gifted leadership of the Reform Movement in America. This event was a call to ALL congregations to join together under his banner, regardless of divergent views. It was even arranged that a Jewish caterer take care of details, to avoid trespassing on sensibilities. Unfortunately, neither the caterer nor the dinner were double-checked and the dinner, in a sense, was a disaster for Reform for it helped incubate the Conservative Movement! We might say, facetiously, that the Conservative Movement was "founded" on a "shrimp and crab cocktail!" Here is the original menu which did so much "damage" to early Reform:

MENU

Amontillado	Little Neck Clams (half shell) Potages Consomme Royal
Sauternes	Poissons Fillet de Boef, aux Champignons Soft-shell Crabs a l' Amerique, Pommes Duchesse Salade of Shrimps
St. Julien	Entree Sweet Breads a la Monglas Petits Pois a la Francase
Diedescheimer	Relevee Poulets a la Viennoise Asperges Sauce Vinaigrette Pommes Pate
Roman Punch	Grenouilles a la Creme and Cauliflower Roti Vol au Vents de Pigeons a la Tyrolienne Salade de Laitue
G. H. Mumm Extra Dry	Hors D'Oevers Bouchies de Volaille a la Regeurs Olives Caviv, Sardeiles de Hollands Brissotins au Supreme Tomatoe Mayonaise Sucres IceCream - Assorted & Ornamented Cakes
Martell Cognac	Entremets Fromages Varies Fruits Varies Cafe Noir

The people in Wilmington probably never heard about or heeded these "disturbing" details about the "party" in 1878 in Cincinnati. They assuredly heard about Isaac Mayer Wise and his great and appealing reforms in his new magnificent Plum Street Temple built in 1863, as men and women sharing the family pews together, uncovered heads for men, mixed choirs, LATE Friday evening services (about 8:00 p.m.), the use of organ music, "MINHAG AMERICA" (Reform Prayer Book), modern interpretation of the Bible and Talmud, and many other changes in the ancient tradition. They certainly knew by now of the Hebrew Union College as well as the Union of American Hebrew Congregations - his prime institutions by then - and read his colorful and eventful weeklies, *The American Israelite* and *Deborah* (for women). Then, too, he wrote over a dozen books on religion, eight novels, and travelled the land as "an Ambassador of Good-Will in the Court of Public Opinion."

A new congregation was attempted some years later under the guidance of Dr. Isaac Mayer Wise and based on his "MINHAG AMERICA" (American Prayerbook). We read the pages of the *American Israelite* for November 8, 1872 (Volume XIX, Number 19) instead of the "OCCIDENT" for further news

about Wilmington and its new orientation for local Jewry. Dr. Wise himself probably wrote this item for November 1872:

"There is no Hebrew congregation in the State of North Carolina, and none outside of Charleston, in South Carolina. It is, therefore, of particular interest to learn that our co-religionists of Wilmington, N. C. have resolved to establish a "MINHAG AMERICA" congregation in that city, and to erect a synagogue. The meeting held Sunday 27th ult., was called to order by Mr. Weill, who acted as chairman protem when a permanent organization was effected, and Mr. Bear was called to the chair. Some forty men responded to the call, resolved upon the construction of a congregation, the erection of a synagogue, the adoption of the Minhag America, and subscribed \$3,000 on the spot, to carry out all these points. We wish them success and God's blessing."

This event took place in the home of Mr. A. Weill and the first recorded minutes of the new congregation called MISHKAN ISRAEL, "Temple of Israel," are dated December 8, 1872. The first election was conducted with the following officers: President - Solomon Bear; Vice - President - A. Weill; Treasurer - Nathaniel Jacobi; Secretary - J. L. Macks; Directors - F. Rhein-stein, S. Levy, M. M. Katz, H. Greenewald, H. Marcus.

The first committees were established and they comprised the following:

Finance: A. Weill, H. Brunhild, Sol. Bear;

Building: A. Weill, F. Rhein-stein, William Goodman, M. M. Katz, S. H. Fishblate, D. Kanweiler and Sol. Bear;

Soliciting Donations: F. Rhein-stein, A. Weill, S. H. Fishblate, Sol. Bear, M. M. Katz, Sol. Levy, Nathaniel Jacobi, William Goodman, P. Newman, H. Brunhild, H. Marcus, S. Hanstein.

This also was the first attempt for a Reform Congregation to be housed in a new Temple. The group turned again to Philadelphia to find a mentor of Reform spirit and stature, Dr. Marcus Jastrow, Rabbi of Rodeph Shalom Congregation, outstanding Rabbi and civic spokesman. He was invited to visit in Wilmington to conduct a wedding and help form a permanent congregation. Since he initiated a number of reforms into what had been an old Orthodox Congregation in Philadelphia, they thought he indeed might help the Wilmington group in its search for a "gradual modification of the old Orthodox ritual." We find him here on November 21, 1872, where he addressed "a general meeting of Israelites in the City Court Room and under the chairmanship of Mr. Solomon Bear, an organization was effected and committees were named to solicit members and subscriptions and to locate a suitable location for a synagogue," according to Author Sprunt in *Chronicles of the Cape Fear River*.

From the earliest ledgers of the Congregation we have ample proof that enough Jewish families participated generously to guarantee in time the creation of a suitable edifice. This investment in the future was sanctioned by a growing spirit among all groups in the Port City and Christians too shared in offerings for the new Congregation, much in the same spirit as did Benjamin Franklin a century earlier when he aided the fledgling Jewish congregation MIKVE ISRAEL, in Philadelphia. In a few weeks a sum of \$2,100 was raised by a total of fifty-seven donors.

After four years, a lot was purchased at Fourth and Market Streets and a temple was planned for \$20,000. The lot, say the records, "is just across from St. James Cemetery which shelters the ashes of the builders of Wilmington,"

according to Sprunt. This lot was secured from Mrs. Mary Jane Langdon, whose great-granddaughters lived next door to the temple as late as 1951. On May 20, 1875, ground was broken, on the very centennial of the Mecklenburg Declaration of Independence, and the cornerstone was set, with participation of local Masonry, and Dr. Marcus Jastrow was invited back again for this historic experience to present the major address. According to Sprunt's CHRONICLES, the Hon. Alfred Moore Waddell represented the city as Mayor and the Masonic Order which shared in the corner-stone ceremonies. A variety of churches also took part and this was followed by a banquet in the City Hall for which approximately 300 were present. From AMERICAN JEWISH ARCHIVES we received a transcript of the exact proceedings for the corner-stone ceremonies.

Transcript of Proceedings in connection with the Laying of the Corner Stone of The Temple of Israel, Wilmington, N. C., July 15, 1875, as copied from the Minute Book of St. John's Lodge, A.F. & A.M.:

THE GRAND LODGE OF NORTH CAROLINA convened in St. John's Hall, Wilmington, N. C., Thursday, July 15, 1875, A. L. 5875, at 4 p.m., and was opened in ample form by H. H. Munson, Acting Grand Master.

A dispensation from Most Worthy Grand Master George W. Blunt, appointing Brother H. H. Munson to act in his stead on the occasion was read.

The object of the meeting was explained to be the laying of the Corner Stone of the Temple of Israel, and the following Grand Officers were appointed:

R. W.	S. S. Everitt	as Deputy G. M.
R. W.	A. Wronski	as S. G. W.
R. W.	T. G. Robinson	as J. G. W.
R. W.	W. N. Holt	as G. Treas.
R. W.	J. C. Munds	as Secy.
Brother	W. A. Williams	as S. G. D.
Brother	J. W. Wolvin	as J. G. D.
Brother	W. M. Poisson	as G. Chaplain
Brother	J. Price	as G. Marshall
Brother	A. Carpenter	as G. Steward
Brother	W. R. Kenan	as G. Steward
Brother	B. G. Bates	as G. Tyler

The procession was then formed (with the Jewish Congregation), and proceeded to the side of the building.

The Grand Master, with the prescribed ceremonies of the order, assisted by his Associate Grand Officers laid the Corner Stone, after which an Oration was pronounced by Brother Alfred W. Waddell of St. John's Lodge, Number One.

The benediction was then pronounced by the Acting Grand Chaplain. The procession re-formed and proceeded to the City Hall and partook of a collation, spread by the Congregation of the Temple of Israel, after which the procession was again formed and returned to St. John's Hall.

The minutes have been read and approved, the Grand Lodge was closed in ample form.

James C. Munds,
Acting Grand Secretary

For this event Nathaniel Jacobi sent to Governor Jonathan Worth in Raleigh inviting his presence for the corner-stone ceremony.

Rabbi Samuel Mendelsohn came here on February 29, 1876, largely under the guidance of Dr. Jastrow, whose student he was for many years and whose niece he married. He was invited to Wilmington from Norfolk, Virginia, where he served Temple Beth El. He guided this congregation for approximately forty-six years, from 1876 to 1921, from its infancy through its full maturity. He presided over the service of dedication on May 12, 1876, a significant event in the history of Wilmington, as attested by the full-page tribute accorded it by the entire community. This singular "happening" was described most colorfully in this edition:

"On entering, the eye is dazzled with the colors of blended light that stream in through the richly stained glass windows. The carpet is brilliant with flowers of the warmest hues, scattered in garlands and bouquets on the emerald surface. The altar is covered with imperial purple velvet, and on each side of it stand the seven typical lights supported by two bronze columns, in front of which are two marble basins filled with flowers upheld by marble cravatides. Vases of flowers are stationed in graceful profusion, and crowns of roses and evergreens hang from the chandeliers around the room. The Ark is of white marble and grey stone, excepting the two black tables of stone which are of black marble, bearing on their surface the Ten Commandments traced in Hebrew with glittering gilt letters. The 'santum sanctorum,' which was exposed to view in one part of the interesting and impressive ceremonial, seems to be draped with the same rich Tyrian dye as the altar, combined with folds of lace. In the Holy of Holies were deposited the 'Scrolls of the Law' inclosed in silken coverings, on which were inscribed two Hebrew characters, abbreviations for 'The Crown of the Law.'"

It is of interest to cite that the stained-glass windows were free from Bible or other characters due to the mistaken idea then that such were not permitted in a Synagogue, for even Orthodox Congregations did and do permit figures even in bar-relief, for such are not considered as "graven images" or idolatry. A most notable tribute to the new temple came from Dr. Wise's AMERICAN ISRAELITE (New Series, Volume IV, No. 21): "for simple elegance this temple is unsurpassed in the United States."

The MORNING STAR in Wilmington had this to say about Dr. Mendelsohn's address of dedication: "The sermon was first addressed on Jewish liberty as slowly won from the ages, and then an exhortation to his own people to be true to their history, tradition and faith...A sketch of the condition of his race in North Carolina followed with appropriate reference to the devotion of the Jews to the laws of the land...He spoke feelingly of the Christians who had assisted his people in building their temple. The temple was not the walls, not the pomp of ceremony, but it was the spirit of the worshippers...The worship must make the people better. This was a place to pray not only for the welfare of the Jews, but for that of Christian friends, a place to teach the broadest humanitarianism, the truest charity."

Throughout his ministry, Dr. Mendelsohn conducted Sabbath and Festival services, life-cycle events from birth through death, and related activities in congregation and community, with sincerity, dignity and ability. A Sabbath School flourished and life in the Congregation was effective and affirmative.

During its first half-century, it had a succession of but three presidents, adequate testimony to its stability. In instances of crises, both leaders and Rabbi cooperated creatively to maintain the Temple as a force for Jewish survival and revival, as a House of Prayer, a House of Study and a House of Assembly, the three classic functions of a congregation.

A milestone was reached on June 9, 1878, when Temple of Israel joined the Union of American Hebrew Congregation with which it has been affiliated since. It was awarded a Centennial Certificate of Membership at the 1975 convention in Dallas, Texas, when it was received for us by Alan Oppenheimer, son of Mr. and Mrs. Frank Oppenheimer. Another milestone, under Dr. Mendelsohn, was achieved when the "Union Prayer Book" published by the Central Conference of American Rabbis, replaced the earlier Jastrow Prayer Book. This too gave way in 1975 to the "newly revised" editions of 1945 for both Sabbath and Holy Days.

A Sisterhood pre-dated the Congregation by several years and was called the "Ladies Concordia Society." Its purpose was to "promote the cause of Judaism and to aid by its funds the maintenance of the temple of worship in our midst." It has given constant support to all major needs of the congregation and currently maintains the Religious School, sponsors festival dinners and events, as Chanuko, Purim and Passover, in cooperation with the Rabbi and faculty and congregation, helps with receptions and hospitality and special temple needs. A feature is the Biblical Gardens since its inception, adopted as a national project and so described by the National Federation of Temple Sisterhoods. Almost seventy-five years ago, from funds it raised, Concordia secured a parsonage or "rabbinate," gave an organ to the temple, provided curtains for the Ark, covers for the pulpit, mantles for the Torahs, flowers for the Altar, and presented two memorial lamps when Dr. Mendelsohn died. It also aided with new sidewalks, repaired the Sanctuary and walls and other needs across the years. In 1939, when the Congregation gave up the parsonage for an apartment house (managed by the late Max Warshauer), the Concordia Society awarded its Orange Street lot to the Congregation. It has helped the children with religious education across the generations, for "he (or she) who teaches a child labors with God in His Workshop."

From its first presidents, Mrs. Nathaniel Jacobi, Mrs. A. Shrier, and Mrs. A. Liebman, through its latest president, Mrs. Max Kahn, Concordia has been a source of strength and inspiration of many-faceted values for the life of the Congregation in its entirety.

As Dr. Karl Rosenthal indicates in a summary of Temple of Israel for its Seventy-fifth Anniversary on May 12, 1951, this Temple has taken literally the great life-goal of Jeremiah when he bade the Jewish people even in his time (Chapter 26), "Seek ye the peace of the city in which ye are, and pray for it unto the Lord...plant vineyards...raise families...build homes..." The members of this historic Congregation have taken to heart the prophetic teachings of the generations, labored for truth and justice and peace...even unto sacrifice. This was exemplified by participation of its sons and daughters in the wars of America. During World War I, two sacrificed their lives, Arthur Bluententhal, after whom the Wilmington airport was named, and Edwin Sternberger. In World War II, three were called unto death: Robert Goldberg, son of Mr. and Mrs. Aaron Goldberg, James Herzberg, son of Dr. and Mrs. Mortimer Herzberg; Arthur A. Schwartz, son of Mr. and Mrs. I. Schwartz. Many scores were involved with a record of service, in this Congregation, in shared responsibility for the Civil War through Vietnam, across the century.

A number of civic experiences were also memorable and creditable across the years. These include the Solomon Towers (1972), a tribute to Harry Meyer Solomon, also a gift of a school building in 1911 by Sam Bear (now an open lot across from New Hanover High School) and the name of Isaac Bear Hall for the new business building on the present campus of the University of North Carolina-Wilmington, as well as a Memorial Wildflower Preserves there in honor of the late Herbert Bluethenthal, dedicated on November 8, 1974. A number of benefactions have been anonymous in nature but by a limited number of congregants in Temple of Israel to the Congregation and to civic life in the city. A large number are active participants in civic clubs, city and county programs of many values for the public welfare. This has been so throughout the century of its life.

This spirit was manifested in civic friendship in the hour of need, according to James Sprunt's "CHRONICLES:"

"But while the congregation is pursuing the even tenor of a Jewish institution and the Temple of Israel naturally resounds with the worship of the God of Israel, the Scriptural word employed by Dr. Mendelsohn in the course of his dedicatory sermon, 'mine house shall be called an house of prayer for all people' was practically exemplified during the spring of 1886 and thereafter. On the 21st day of February the beautiful and commodious edifice of the Front Street Methodist Episcopal Church went down in ashes in a conflagration that destroyed an appalling number of buildings, and the congregation became homeless. The morning of February 23, however, brought relief to that congregation in the form of a cordial invitation for the rabbi and directors of the temple, tendering to their grieving friends the use of that sacred edifice for any and all occasions that require a church, and in general, to make the temple their religious home. The invitation was gratefully accepted, and for a little over two years the bereft Methodist Episcopal Congregation regularly worshiped there, and the Young Men's Christian Association of that church met there. During that time there never was a conflict of the hours of service between the owners of the building and their guests. When either congregation needed the temple for special services, its minister informed the minister of the other congregation, and between them the hours were conveniently arranged. And not only did the ministers accomodate each other in the matter of time, but several times one took the place of the other when the other was out of town."

The temple was offered likewise to the First Presbyterian Church, January 1, 1926, in a similar disaster, but was not utilized because of need for larger facilities on Sundays.

The same spirit was "inherited" in our own contemporary years, when for three continuous years (1974, 1975, 1976), exchanges of pulpits and congregations were shared successively with St. James, First Baptist, and Grace United Methodist Congregations, and when other parallel events were ecumenic "happenings" that served Temple of Israel and the larger community in an expanding spirit of fellowship. The account of the story of Temple of Israel in the larger framework of history of the Lower Cape Fear area, could not be complete without a roster of its Presidents who guided it, and of the Rabbis who sustained it in their life-labor, and who, together with the many others as officers, board members and co-workers, have preserved its fiscal and physical maintenance and the Rabbis who have perpetuated its heritage from the past and project its goals and ideals into the future..."unto this very day."

Solomon Bear
Bernhard Solomon
Marcus W. Jacobi

December 1872 to February 1904;
February 1904 to January 1923;
February 1923 to January 1928;

Others who followed, according to their terms of office, to this very Centennial are:

Harry Solomon	1951 through 1952;
Robert Kallman	1952 through 1953;
Solomon Sternberger	1954 through 1956;
Aaron Goldberg	1956 through 1957;
Frank Oppenheimer	1958 through 1959;
Dr. Samuel Warshauer	1960 through 1961;
Sigmund Solomon	1962 through 1963;
Harold Blakeman	1964 through 1965;
David Zipser	1966 through 1967;
Jessie Weiner	1968 through 1969;
Melvin Mack	1971 through 1973;
Fred Sternberger	1974 through 1975;
Dr. Henry Schafer	1976 -

The Rabbis who have occupied this historic pulpit and served the congregation and the larger community via the Four P's of the Rabbinate, Pulpitaring, Pedagogical, Pastoral and Public Relations, are as follows:

Dr. Samuel Mendelsohn - February 1876 to September 1922. (Since almost half of the life-line of Temple of Israel has been served so long and so well by this one Rabbi, we dedicate this booklet to him.)

* Rabbi Harvey Wessell - September to November 1, 1922; (probably the shortest record of service, due to an invitation then from Har Sinai Congregation in Baltimore, Maryland);

Rabbi Frederick I. Rypins - September 1, 1923 to September 1928;

* Rabbi Benjamin Kelson - 1928-1936;

* Rabbi Mordecai M. Thurman - 1936-1945;

* Rabbi William Sajowitz - January 1946-January 1947;

Rabbi Pizer Jacobs - January - September 1948;

Dr. Karl Rosenthal - September 1949 to July 1952;

* Rabbi David Greenberg - September 1952 to September 1953;

* Rabbi Jacob Sober - 1954-1956;

* Rabbi Israel Kaplan - September 1956 to June 1957;

Rabbi Howard L. Fineberg - September 1957 to December 1972;

* Dr. Martin M. Weitz - January 1974...

(* Rabbis now living).

Temple of Israel has served the Jewish and general community continuously and creatively for over one hundred years, from 1876 to 1976. It is the oldest Jewish congregation in North Carolina, so commemorated by an historical street-marker, authorized January 29, 1951 by the Department of Archives and History in Raleigh and so observed by a special plaque presented February 6, 1976, by the Historical Wilmington Foundation at a special service. It has been an affiliate of the Union of American Hebrew Congregations since 1878 and was awarded a citation for "Century of Illustrious Spiritual Services" at the Biennial Convention of the Union of American Hebrew Congregation at Dallas, Texas, November 1975. It has been host to countless thousands of servicemen during war years and also even in recent years from a variety of faiths and a diversity of cultures, a spiritual home-away-from-home for them, as well as a fulfillment of hour-fold

function across this Centennial in the larger format of America's Bicentennial.

THE TEMPLE OF ISRAEL IS:

1. A "Blockhouse" of strength, and armory of spirit, a source of religious creativity against chaos, uncertainty and anxiety. It is a means of sustenance from the past, and a strength for the future.
2. A "Schoolhouse" for all ages and persons. "The world rests on the breath of school-children". ... "I have learned much from my parents, more from my teachers, but most from my pupils."
3. A "Powerhouse" which generates spiritual energy to withstand not merely the barbs of prejudice, but the arrows of misfortune.
4. A "Lighthouse" in an era of darkness, for the quest, "Let there be Light."



Judah P. Benjamin, recognized as "the most famous Jew" in 19th Century America.



Aaron Lopez, owned one of America's largest merchant fleets, a major factor in the Colonies' ability to revolt.



Haym Salomon was twice arrested by the British and twice escaped execution.

RABBIS AT "TEMPLE OF ISRAEL" — 1876 - 1976

Note: These are excerpted from epistles from all surviving rabbis who have served Temple of Israel since the death of Dr. Samuel Mendelsohn in 1922, and who have answered our letter of invitation to share: "What Are Your Most Significant Impressions of Your Year(s) Here?" We have heard from all save one...

Rabbi Harvey E. Wessel: 1922

"I came to Wilmington from Asheville where I had gone in 1919 as a student in my last year before ordination to officiate for the Holy Days and was asked to return as rabbi. I came to Wilmington as a very young man, following closely upon the death of the elderly Rabbi Samuel Mendelsohn. (The CCAR Yearbooks give the year of his death incorrectly as 1923.) I recall hearing it said that a son of his was professor of mathematics at CCNY (now CUNY) and the one who was credited with breaking the secret military code of Japan and that his wife was a Jastrow, sister of the Morris J. and Joseph J. Jastrow, professors at the U. of Pennsylvania and U. of Wisconsin, all children of the great Marcus Jastrow, compiler of the highly esteemed Talmudic Dictionary of 1926. Robert Jastrow, probably a member of this scholarly family, is a present-day great in the NASA program and on the origin and age of the universe."

"Youth has its advantages and these were mine in Wilmington for the little while before I was released to go to Baltimore. I was popular; people came to Temple to hear me and to my book talks which Mrs. Herbert Bluethenthal arranged for me to give in homes (or a home) - a pattern which persisted everywhere I went afterwards. Also, I associate with Wilmington the doubts when I enrolled in an evening law school, as if I might some day choose to switch callings, but not for any discouragement that I suffered at the time. I also remember that the president of the Congregation politely and discreetly disapproved of some evidences of my youthfulness, innocent enough in themselves - my dancing, I believe - and noticeably only in contrast with the age of the prior occupant of the pulpit - or so I fondly believe to this day."

"Give our love most particularly to Janet Bluethenthal with whom association on a trip to Israel recently and by an occasional letter through the years remained my single, constant tie with Wilmington. I am grateful to you for the remembrance that now renews and shows 'special concern for your (my) time in Wilmington.'"

Rabbi Benjamin Kelson (by his daughter): 1928 - 1936

"Rabbi Kelson remembers Wilmington as a quaint Southern city. The Rabbi, Boston-born, and his wife, Jeannette Spicer of New York and Springfield, Massachusetts, were given in Wilmington a glimpse of a Southern town retaining the atmosphere of the old South before the War Between the States. Their daughter is a native of Wilmington. The Rabbi remembers the wharves, the old homes that remained from antebellum days, brick houses, the river that led to the park and to the Atlantic Ocean, and the smell of fish."

"The Rabbi was developing himself as a religious leader. He made an impression not only upon the members his congregation, but upon the whole general community. He was a leading member of the Rotary Club. The Reform community was predominantly of American background and exemplified some

of the best aspects of modern Judaism in those days. Rabbi Kelson was able to fit himself into this atmosphere, and at the beginning of his ministry he showed the ability to bring out humane values that everyone should understand. The Rabbi remained in Wilmington for eight years."

Rabbi William Sajowitz: 1946 - 1947

"Both Ruth and I join in sending you our heartfelt greetings on this significant occasion. This was our first pulpit after ordination and contained some important experiences, valuable friends, and the beginning of a very satisfying rabbinate. Wilmington's mixture of young and old, of deep rooted tradition, plus Wrightsville Beach, was great."

"Ruth and I are both well. We have been blessed with two lovely daughters and a fine son-in-law, and are still busy reaching out to combine families and faith to add to the roots and growth of both."

"I envy you the privilege of having Dr. Marcus - there is no finer!"

Rabbi David Greenberg: 1952 - 1953

"Please convey to your congregants our profound good wishes on this significant anniversary and our prayerful hope that this historic congregation will continue to serve God and humanity into the infinite future."

"Marilyn and I came to Wilmington for the High Holy Days shortly after the tragic, sudden passing of Dr. Karl Rosenthal and were so taken with the beauty of the area and the warmth and faithfulness of the congregation that we determined to stay until it was my turn to enter the naval chaplaincy. We look back on the period as an idyllic honeymoon, the best possible introduction to a career of service to Judaism."

"We experienced hospitality and friendship. The Bluethenthals made available to us their home on the empty autumnal beach at Wrightsville. We have been beach people ever since. Lena Bear drew for us the family tree showing the interrelationships of all the families. Kallmans, Warshauers, Solomons, Newmans, Jacobis and many more welcomed, guided and aided us."

"With rare understanding and appreciation of my desire to continue my studies they encouraged me to journey each week to Chapel Hill."

"The young couple who came to Wilmington as newlyweds now have five children, three of whom are in college already. Our oldest is engaged to be wed. After twenty-five years of service in Wilmington, the Navy and Scarsdale, we remember Wilmington with nostalgic affection and gratitude for what we learned and experienced there."

Rabbi Jacob M. Sober: 1954 - 1956

"Upon reflection upon the years of my ministry to Temple Israel from 1954 to 1956, it appears to me that this phase in the history of the Temple was part of a larger period."

"Most members of the congregation had raised their families and seen them leave their respective homes to build their own lives elsewhere. For those who had stayed the retrospective phase of life had come."

"Naturally, this sunset mood was carried over from individual experience into the life of the Temple. Concern with community affairs was more

important and challenging, especially since there was almost no influx into the congregation.

"However, life does not move in a straight line; it move in cycles, and a new beginning must follow a period when tasks were completed. The transitory period in between is one of rest and reflection."

"The years of my ministry were part of that period of transition which cultivated pride of past accomplishments and the desire to preserve them."

"In the meantime, no doubt the first steps will have become visible which will get the Temple ready to serve a new generation and thus add a new chapter to its proud history."

Rabbi (Emeritus) Israel L. Kaplan: 1956 - 1957

"It brings back very pleasant memories of the year I served as interim spiritual leader, the warm hospitality of the Congregation and the fine leadership as President in Mr. Goldberg, who took such a personal interest in me and provided all the comforts and delights as host, to a Rabbi Emeritus who flew every other weekend to serve the members of the Congregation and the children in the Religious School. There were not too many highlights that occurred during the 1956 year, except to add that I enjoyed every minute of it. I became known as the Flying Rabbi for the following two years when I went by air to serve the Temples at Gadsden, Alabama and Albany, Georgia."

"Mine is rather a unique Rabbinate in that after serving my members in Jacksonville for thirty years, 1916 to 1946, I still could not remain inactive in helping the many communities that were without a rabbi during the next thirty years."

"I recall vividly my attending your Yom Kippur service at Atlantic City and more pleasurably our receiving our honorary D. D. degrees from our Alma Mater, and spending the lovely evening together at the home of Abraham Cronbach."



THE STORY OF CONCORDIA SOCIETY AT TEMPLE OF ISRAEL

By Lena Solomon Bear (May 13, 1882 - July 21, 1975)

NOTE: This was presented in 1965 as a review and we include it here for our Centennial materials - for perspective today - in 1976.

I have been asked to give a history of our temple. I feel most unqualified for this undertaking except that the matter of years permits me to look back longer than any other member of the congregation. Many incidents in my life have given me a feeling of love and veneration for our historically interesting and religiously important place of worship. It is historically interesting because it was the first Jewish place of worship to be built in North Carolina under the inspiration of Dr. Marcus Jastrow who was brought here from Philadelphia to talk about the religious needs of the community. A site was purchased at the southeast corner of Fourth and Market Streets. Ground was broken in March 1875 and the cornerstone was laid on June 15th of that year under the auspices of St. John's Lodge of the Order of Masons. Incidentally, Dr. Jastrow's prayer - book was used for many years in our temple service.

Since the new membership for this young group was confined to men, the women were anxious to aid in the work and an auxiliary was formed at that time and named Ladies Concordia Society. Mrs. Nathaniel Jacobi was the first president.

Members of the young congregation contracted with the Abbotts Building Company for the erection of the building at a cost of \$20,000. James Walker, architect, drew the plans and Captain R. S. Radcliff was engaged to superintend the work. It was said of Sol Bear, the first president, that when anyone wanted to find him while the temple was being built that he was never at his home or place of business but he was watching each day's work in the erection of our beautiful building. It was no easy matter to finance the building, but the generosity of Christian friends, as well as the enthusiasm and determination of the early members made it possible. All records seem to be lost so I cannot find the names of the charter members.

In appreciation of the sense of friendship and to serve our first needs, Rabbi S. Mendelsohn taught that our temple should be a place of worship for all the people. Our temple was offered to the Congregation of Front Street Methodist Episcopal Church when its building was burned and this offer was accepted for worship and used for over two years. Again, when St. Paul's Lutheran Parochial School building was burned we offered our schoolrooms for their use, but this area was too small, therefore the offer was not accepted. All of this follows our teaching that all men are brothers and we welcome them all according to the quotation over our entrance, "Blessed are they who come in the name of the Lord."

May I here presume to add a personal note. I attended Sabbath School from primary to senior class. I won a Sir Moses Montefiore medal. I was confirmed and was brought regularly to services and was allowed to teach. I was married here; my oldest daughter was married here; my children's births and names were announced from this pulpit; my husband was brought here for his funeral service and, may I add, I have fought single - handed to keep the doors of the temple open for Sabbath morning services.

In the course of the years, we have had twelve different Rabbis, namely, Dr. Samuel Mendelsohn (who received his doctorate from the University of North Carolina). Our first Rabbi gave forty-six years of service and lesser terms were served by Harvey Wessell, Frederick Rypins, Benjamin Kelson, Mordecai Thurman, William Sajowitz, Pizer Jacobs, Dr. Karl Rosenthal, David Greenberg,

Jacob Zaber, Israel Kaplan and Howard Fineberg. We have been privileged to have our religious services conducted by these fine men, and for the organizational leadership our presidents have been Solomon Bear, who served thirty-two years, Bernhard Solomon, who served nineteen years, and Marcus Jacobi, who served five years and I must tell you that these earnest men attended faithfully not only Friday night services but every Saturday morning. Following these long-term officers were Herbert Bluethenthal, Harry Solomon, David Jacobi, Aaron Goldberg, Clarence Sternberger, George Caplan, Solomon Sternberger, Dr. Samuel Warshauer, Robert Kallman, Sigmond Solomon, and Harold Blakeman.

During the years there have been no radical changes made in the exterior or interior of the temple except for those changes in the basement made to meet the needs of the Sabbath School and for social functions.

Our interests were broadened by affiliation with the Union of American Hebrew Congregations, an organization of Reform Temples with headquarters and college in Cincinnati, Ohio (now in New York City for several decades).

It may be interesting to note as part of our history that various gifts have been made through the years. No bequests are mentioned. Samuel Bear, Jr. offered to put in Memorial Windows but these were refused because of the Second Commandment, (believed erroneously at the time to be so - Editor's note).

Our women's auxiliary, called the Ladies Concordia Society, has given a parsonage house. This was originally a wooden-frame building on Orange Street between Fifth and Sixth Streets. (I remember when Mrs. Mendelsohn moved in she said she was sure she would enjoy living there as soon as she got rid of the roaches and bed bugs!) The house eventually was torn down and replaced by our present apartment building, one apartment of which is presently used as a parsonage for our Rabbi. I must mention that the responsibility for this building's careful supervision was given by our Mr. Max Washauer. Concordia also gave our fine people an organ, and I have been told, though I cannot verify it, that \$1,000 was given by the Goodman-Liebman family to lift the final indebtedness on this organ.

The handsome chandelier was given by Mr. and Mrs. Liebman as a memorial to their son. The big Torah was given by the Jacobi family after the death of Mr. Nathaniel Jacobi. The small Torah was given as a memorial for Mrs. Sam Bear, Sr. The decoration for the Torah was given as a memorial for Sam Bear, Jr. Mrs. Mendelsohn gave a handsome Menorah Light, a handsome silver goblet and an esrog dish. Mrs. Bernhard Solomon gave the hymnal racks for each pew in the temple and the pulpit reading lamp. Silver candlesticks were given by Mrs. Henry Bear. The big bronze vase in front of the pulpit was given by friends as a memorial for Mrs. Marcus (Blanche) Jacobi. Red draperies for the Ark and Pulpit were given by Mrs. Louis Shrier and Mrs. Debbie Shrier Kahn. White draperies (for Holidays) were given by Mrs. Nettie Stern. The stop-handrail was given by Mrs. Louis Shrier. A fine Bible was given by Mrs. Joseph Jacobi. The United States flag was given by Mrs. Karl Rosenthal. A Shofar was given by Mr. Willie Rosenman. Carpeting was given by Sabbath School children through their Carpet Fund Society. A Bible-stand was given through use of Pulpit Fund money collected by Dr. Rosenthal. Prayer-books have been given by various members of the congregation.

In 1951 our temple proudly and with great dignity celebrated a Seventy-Fifth Anniversary and this year 1965 we will celebrate with equal pride ninety years of honorable Jewish life in this community. Our membership at present is forty-one paying members and twelve contributing members.

I feel that your temple stands as a symbol to tell our little world here that Judaism lives on and I pray that it may grow from strength to strength.

(This is updated by a special article from 1965 - where Mrs. Bear leaves off - to the present, by Lillian Sternberger of our congregation).

REMARKS AND NOTES ON OUR TEMPLE HISTORY

by
Lillain S. Sternberger
(March, 1876)

Dr. Weitz has asked me, as one of the oldest members of the Temple, in point of membership, to revise and bring Mrs. Bear's history up to date.

I would rather not disturb her interesting personal memoir, but I will add a few remarks, before completing the last ten years of our history.

My memory of the Mendelsohn's is most vivid. He was a stern scholar, who, when he was not at the Temple, spent his time in the study of the parsonage.

He was quite renowned and had the honor of translating the Book of Haggai for the Jewish Publication Society Bible, published in 1917.

Mrs. Mendelsohn was much more sociable. She taught kindergarten class in the Sabbath School, and supplemented their meager income by teaching German and baking. She delighted all the children with her wonderful talent to tell us fairy tales.

Every Passover, they invited the Confirmands to their home for Seder.

We were fortunate to have other outstanding Rabbis of whom space does not allow me to speak. However, I would like to mention Dr. Karl Rosenthal, formerly Rabbi of the Berlin Reform Congregation, who came here in 1949, shortly after arriving in this country, having been forced to leave Germany.

His wife, "Trudie" as she affectionately is known to all, was trapped in Holland, and confined to a concentration camp for many years. She still lives here, but unfortunately, Dr. Rosenthal died suddenly in 1952.

The Ladies Concordia Society was actually organized before the Temple was built, for the purpose of promoting the cause of Judaism and aiding by funds and services in maintaining the Temple. It is a member of the National Federation of Temple Sisterhoods. Concordia has contributed to the Temple's material needs, has helped in operating costs, and has supervised the maintenance of the Temple and operation of the Sabbath School.

In early days, they had two celebrations - the Concordia "birthday party" and the Purim Ball. The latter was held at the old Harmony Circle Club and began in early afternoon with games, dancing, and then a grand march of the children to the supper. Following this, the Sabbath School presented a play. In days of little activities for children, this event was excitedly anticipated weeks in advance.

Later, Concordia sponsored Chanukah suppers, public Seders, Oneg Shabats, and a break-the-fast at Yom Kippur. During World War II, the lounge was remodeled, and affairs given there for the armed forces.

After the Harmony Club was disbanded, affairs were given in the Temple lounge or various halls.

Mention has been made by Mrs. Bear of the Brotherhood services. Each year, our Rabbi exchanges pulpits for a service with a neighboring pastor.

Since 1965, changes have taken place in the Temple. Besides the Temple Presidents already mentioned, the following members have served: Frank Oppenheimer, David Zipser, Jesse Wiener, Melvin Mack, Robert Berman, Fred Sternberger, and Dr. Henry Schafer.

The 90th Anniversary was celebrated by services in the Temple and there was also a celebration for the 95th Anniversary - Temple services, receptions, and a memorial service, which the young people helped to conduct, and a banquet. On

this occasion, present members as well as former ones, scattered over the country, contributed in excess of \$15,000 to make necessary repairs to the Temple building.

In December, 1972, we were shocked at the sudden death of our beloved Rabbi, Howard Fineberg, who had served us so faithfully and so well. He was a gentle, fine person, loved and respected by the entire community.

The Congregation was without a Rabbi for an entire year, but not without a leader. Our President, Robert Berman, ably took over. He conducted services each Friday night, reading the Hebrew and giving us a sermon. He even gave his time to prepare a student for his Bar Mitzvah.

In July, 1973, Dr. Martin M. Weitz visited us and agreed to take over the pulpit in January, 1974. He came several times that fall for special events.

We are most fortunate to have Dr. Weitz. He is a scholar, a dynamic leader, and a compassionate pastor. He has made a name for himself throughout the city.

There has been a definite change in the composition of our membership over the years. Some years ago, a young Rabbi left us in the middle of the season, complaining we were all too old.

Today, there are descendants of only seven or eight of the original families in the Temple.

With the growth of the city, industry has brought many young families to us. Our present membership is seventy-two and there are thirty-two children in the Sabbath School. These young people are contributing an enormous amount of time and energy to our community. The women are active in Concordia Committees - the men are interested in Temple affairs.

We older members welcome this new blood. We feel with the approach of our Centennial Year, we may well turn over our Temple to their capable hands. We are all contributing once again to the fund for Temple maintenance - and look forward to the start of another century, knowing that with a devoted and brilliant Rabbi, and an enthusiastic congregation, our Temple will continue to grow and to promote the cause of Judaism here, and throughout the world.



A GROUP PORTRAIT: Circa 1900

Back row: Ike Solomon, Henry Weil; Second row: Julius Taylor, Jake Solomon;
Front row: Extreme right, Lillie Taylor Weil

THE BIBLICAL GARDEN

*A project of Ladies Concordia Society
By Mildred Solomon*

The grounds along one side of the Temple of Israel had always posed a problem. The space was too small for an activity area or for parking cars, so the tiny yard was simply planted with grass and mostly ignored.

In 1963, Ruby Zipser and Blaine Warshauer were delegates to District Eight Convention where one of the speakers lectured on "Biblical Gardens." When these delegates returned home, they reported on this to Concordia and cited a book, "ALL THE PLANTS OF THE BIBLE," by Winifred Walker (114 flowers, fruits, shrubs, herbs), published by Harpers, New York, 1943. This was subsequently purchased by Marie Kahn. The book aroused the members with an idea for planting the "problem" space next to the Temple. With membership approval, the several fund-raising projects to acquire the resources to go forward, the Biblical Garden was begun.

Sue Burke, a member of Sisterhood then, and a nationally known horticulturist, was in charge of research to select the plants mentioned in the Bible which would successfully grow in North Carolina. A neighbor and friend of the Temple, Mr. Augustus Moore, became interested in our efforts and volunteered to draw the landscape plans. The garden was planted in its entirety under a contract with a local nursery. Later members added the statue, benches and markers. Additional bulbs and annuals have been added on an annual basis.

A formal dedication with noted civic leaders, newspaper and photographic coverage took place May 12, 1971, as part of the Ninety-Fifth Anniversary celebration of the Temple. A bronze plaque commemorating this event was placed on the building. To preserve the story of the garden's progress, an album was kept with art-work by Marie Kahn and copy by Mildred Solomon. Since the garden would interest District #8 because the plan was initiated from its meeting, the Album was offered to District #8 for consideration as Ladies Concordia Society's contribution to the "Project of the Year." District #8 subsequently awarded Ladies Concordia Society for the best "Project of the Year," and sent the Sisterhood a tablet so indicating. This plaque hangs in the Temple Lounge as a reminder of what some imagination and much hard work may accomplish.

District #8, in turn, forwarded the Album to National Federation of Temple Sisterhoods as the District's foremost effort of that year, and surprisingly, National Federation of Temple Sisterhoods mimeographed an adaption of the entire program for distribution to Sisterhoods all over the world. As a result of this publicity, for some time Ladies Concordia Society received requests to assist other Sisterhoods in starting similar gardens.

The Biblical Garden is included in "*Wilmington Garden Tours*" and the Garden enhances the charm of Temple of Israel which also is in the Archives of the Wilmington Historic Society.



A COLLAGE IN CLIPPINGS

By William Reeves

— Rev. S. Mendelsohn, D. D., Rabbi, Temple of Israel, (colored) corner of First Baptist Church (colored) corner of Fifth and Campbell streets, this afternoon at 3 o'clock. 3-14-1886 S

7-12-1889

Death of Mr. Morris Bear

Mr. Morris Bear, senior member of the firm of Morris Bear & Bro., whole sale dry goods merchants of this city, died suddenly yesterday afternoon at Marion, McDowell county, at which place he had just arrived, while on a journey through the western part of the State for the benefit of his health. Information of the sad event was received here by telegraph, and arrangements were at once made for the removal of the remains of the deceased to this city for interment. The body is expected to arrive here this evening and the funeral to take place tomorrow at 9.30 a. m. Mr. Bear was a native of New York and about 41 years of age. He had been engaged in business in Wilmington for the past 21 years, and was one of its most successful merchants. He was a man of generous nature, a kind heart, and was devoted to the interests of the city of his adoption.

Temple of Israel. 9-27-1878 S
With the setting of this day's sun the 5638 A. M. closes, and the 5639 begins, according to the Jewish chronology. Services will be held and an appropriate sermon delivered by the Rev. S. Mendelsohn, at the synagogue, this evening, at 5.30, and to-morrow morning at 10 o'clock.

4-6-1925 ND

Sternberger-Solomon Wedding Plans.
Tomorrow afternoon at 5 o'clock the marriage of Miss Lillian A. Solomon, daughter of Mr. and Mrs. Sigmund Solomon and Alfred Isaac Sternberger, son of Mr. Rebecca Sternberger and the late Jacob Sternberger, will be solemnized at the Temple of Israel, Rabbi Frederick Rypins officiating.

The bride-elect has chosen for her maid of honor, Miss Lucille Sternberger, sister of the groom, the bride's maids are to be three of the bride's cousins, Miss Elizabeth Solomon of Wilmington, Miss Florette Schloss of New York, and Miss Florence Rothschild, of Elkins Park, Pa. The flower girl will be little Miss Barbara Greenwood, of Philadelphia, niece of the bride.

The groom will have for his best man, his brother, Henry Sternberger, and the groomsmen will be Nathan Jacob, Abram Solomon, Julius E. Sternberger, of this city, Herman Langford of Newbury, S. C., and James Jones, of Fayetteville.

Following the ceremony the bridal party, relatives of the young couple, and a few friends will be the guests of the bride's parents, Mr. and Mrs. S. Solomon, at a dinner and dance at the Casanova hotel.

2-16-1909

HERE TO ATTEND WEDDING

Prominent People From a Distance Arrive for Ceremony Tomorrow.

A large party of friends and relatives from a distance have arrived to attend the marriage of Miss Rachel Julia Solomon, daughter of Mr. and Mrs. B. Solomon of this city, and Mr. Joseph Blumenthal, son of Mr. and Mrs. Samuel Blumenthal, of Philadelphia, which will be solemnized tomorrow afternoon 5 o'clock at the Temple of Israel, in this city, the Rev. Dr. S. Mendelsohn officiating.

In the party are Mr. and Mrs. Samuel Blumenthal, Mr. and Mrs. Joel Berg, Mr. Harry Kline, Mr. Abe Levy, Messrs Aaron and Abe Blumenthal, Miss Edna Blumenthal and Mr. and Mrs. L. Brunhill of Philadelphia; Miss Edna May, Rome, Ga.; Mr. and Mrs. Eugene Lyon, Cincinnati; Miss Helen Solomon, Chevy Chase College; Mr. Harry Solomon, University of North Carolina, and Mr. Joe Blumenthal. Many of the visitors either formerly resided here or have many friends in Wilmington, who are delighted to welcome them for their present visit.

The groom, who is son-in-law of the firm of Blumenthal Brothers, Mr. and Mrs. S. Blumenthal and Miss Edna Blumenthal, of Philadelphia, are guests at the home of Mr. Henry C. Bear, Sixth and Princess streets, and Mr. and Mrs. Joel Berg, of Philadelphia, are guests at the home of Mr. and Mrs. A. Shrier, on Market street.

DEAR—DUMFRIES—In Richmond, Va. on the 2nd inst. by the Rev. Dr. S. Mendelsohn, of Washington, S. C., and Miss Katie Deimlich, of Richmond, Va.

The A. David Company
Has filed articles of incorporation with Colonel John D. Taylor, clerk of the superior court, and is organized for a charter.

The incorporators are MESSRS. A. David, Edward E. David and Lewis Stein, and they subscribe to the entire capital stock, which is set at \$25,000 divided into shares of the par value of \$100 per share, with power to increase the capital stock to an amount not exceeding \$100,000.

The object of the company will be to conduct in this city a wholesale and retail clothing and general merchandise business and general merchandise.

Duration is requested for thirty years.

— Mr. Sol. C. Weil, of this city, was yesterday granted a license to practice law by the Supreme Court. Mr. Weil is a young man of decided talent and a diligent student, and we have no doubt he will succeed in his chosen profession. 1886

Entertainment 11-15-1887 S

Concordia Society, a benevolent association of ladies of the congregation of the Temple of Israel, will give an entertainment to-morrow night at Concordia Hall—a repetition of the enjoyable festival given several weeks since, but which, owing to bad weather, so many persons were prevented from attending. Music for dancing will be provided.

FUNERAL OF MRS. SOL BEAR.
7-19-1900 S

Conducted from Residence in This City Yesterday Afternoon.

A large number of friends gathered yesterday afternoon at 5 o'clock to attend the funeral of Mrs. Sol Bear, which took place from the family residence, No. 115 North Fifth street. The services were by Rev. Dr. Mendelsohn, rabbi of the Temple of Israel, and were very impressive. The interment was in the Jewish cemetery at Oakdale and many beautiful floral offerings were laid upon the grave in token of the very high esteem in which she was held in the community. The following were the pall bearers.

Honorary, Messrs. A. Weil, and N. Jacob, active, Messrs. S. Solomon, J. L. Greenwald, George Honnutt, J. Well, A. Shrier, William Goodman, L. Blumenthal and A. David.

10-16-1889
Symposium
Mr. Leopold Blumenthal and Miss J. Dannenbaum were united in marriage yesterday morning at 8 o'clock at the Temple of Israel, on Fourth and Market streets. The ceremony was performed by the Rev. Dr. S. Mendelsohn and a large number were present to witness the nuptials. The decorations for the occasion were very pretty and at the conclusion of the ceremony congratulations and floral tokens were showered upon the happy pair. They were also the recipients of many handsome and valuable presents.

Mr. Blumenthal is a prominent merchant of Wilmington, being junior partner of the wholesale dry goods house of F. Rheinstein & Co., and his bride, a beautiful and accomplished young lady of our city, is a sister of Mrs. F. Rheinstein. The bridal couple left on the 9 a. m. northbound train and will take an extensive Northern tour. We wish them much happiness and a safe return.

The Temple of Israel
During the warm weather workmen were busily engaged, both with hammer and brush, in making considerable improvements to the Temple, especially in increasing the seating capacity. The work was completed in time for last Thursday evening's wedding, and with this morning, beginning at 11 o'clock, the regular Saturday services will be reopened and continued 9-3-1882 M

SAD FUNERAL YESTERDAY

Remains of Late Mr. Nathaniel Jacob
Laid to Rest With Honors of Odd
Fellows—Services Very Large-
ly Attended.

11-7-1907

After solemn and most impressive funeral services from the Temple of Israel, Fourth and Market streets, yesterday afternoon at 3 o'clock, Rabbi S. Mendelsohn, D. D., officiating in the presence of an immense throng of sorrowing friends and members of the bereaved family, the remains of the late Mr. Nathaniel Jacob, who passed away at his home in this city Tuesday morning, were laid to rest in beautiful Oakdale cemetery with the biggest honors of the Grand Lodge of Independent Order of Odd Fellows, of which fraternity the deceased in life was such a devoted member for so long a number of years. The throngs which gathered to pay a last sad mark of respect to this good man were so large that the seating capacity of the synagogue was overtaxed to accommodate them and many had to remain outside. Among the large crowds in attendance were members of the four subordinate lodges of Odd Fellows in the city and Campbell emancipation No. 1 I. O. O. F., of which Mr. Jacob was a constant member for many years. Members of the Board of Directors of the Mechanics' Association also assembled at their office on Princess street and attended the obsequies in a body, while there were many individual friends not only from Wilmington but elsewhere in this vicinity.

The funeral hymns were rendered by a special choir at the synagogue and a large number of very beautiful floral tributes were laid upon the casket. Dr. Mendelsohn paid a beautiful tribute to the life and character of Mr. Jacob and his words in this particular struck a responsive chord in the hearts of his auditors.

From the synagogue the long funeral procession moved slowly to Oakdale cemetery where the burial was with Grand Lodge honors. Grand Master Perrin Buebee officiating and other Grand Lodge officers participating being Grand Trustee C. B. Edwards, Past Grand Representative C. F. Lumsden, Grand Treasurer R. J. Jones and Superintendent J. F. Brinson, of the Orphans' Home at Goldsboro of which Mr. Jacob was the founder and one of the trustees. Grand Master Buebee and Messrs. Edwards and Lumsden arrived yesterday morning from Raleigh to attend the obsequies and Superintendent Brinson came in on the same train from Goldsboro, also to be present.

The pallbearers for the funeral were as follows: Honorary Mr. Richard J. Jones, Dr. D. W. Bullcock, Rev. A. D. McClure, D. D., Mr. W. M. Hanks, Mayor William E. Springer, Mr. Marsden Bellamy, Mr. F. McQueen and C. B. Edwards, of Raleigh; active, Messrs. A. David, A. Ebrler, C. C. Covington, Isaac Bear, L. Blumenthal, William Goodman, D. Wilborn Davis and Colonel Walker Taylor.

A QUARTER CENTURY.

Temple of Israel Congregation Celebrates Its Twenty-fifth Anniversary.

The congregation of the Temple of Israel last night celebrated the twenty-fifth anniversary of its organization. Rev. Dr. S. Mendelsohn, the rabbi who dedicated, twenty-two years ago, the handsome temple now used by the congregation, officiated, and delivered an interesting discourse from Psalm 116, 13: "I will take the cup of salvation and call upon the name of the Lord." He reviewed the work of his extended pastorate in an interesting manner.

At the conclusion of his sermon Dr. Mendelsohn presented Mr. Solomon Bear, who had been president of the congregation since its organization, a handsome silver loving cup, gold lined and bearing the following inscription: "Presented to Solomon Bear by the members of the Temple of Israel on his 25th anniversary as president." Bear accepted the gift in a few feeling remarks.

A feature of the meeting was the reading of a letter from the Ladies Concordia Society signed by the secretary, Mrs. Mendelsohn, and congratulating the Society on its quarter-century work. 12-10-1898 D

Dr. Mendelsohn Re-elected.

The congregation of the Temple of Israel held a meeting last night for the purpose of electing a minister, according to the custom practiced annually. The Rev. Dr. Mendelsohn, who has faithfully performed the duties of this office for twelve years, was re-elected.

Dr. Mendelsohn is greatly beloved, not only by his congregation, but this entire community, and his election to his sacred office so many successive years is evidence that he still holds the affection and confidence of his people. 2-22-1888 M

Irving Literary Association.

At the regular meeting of the Literary and Debating Association, held at their Hall on Monday night, the following officers were elected for the ensuing term: President, Isaac Bear; Vice President, Frank; Recording Secretary, A. Fish; Corresponding Secretary, S. I. Reichman; Librarian, M. Engel. 10-22-1873 S

We are glad to learn that this Association is in a flourishing condition.

— Mr. M. M. Katz has admitted his son, Mr. Robert J. Katz, to an interest in his dry goods business, which will hereafter be conducted under the firm name of M. M. Katz & Son 1890

The Temple of Israel.

The Congregation Temple of Israel contemplate considerable improvement of their house of worship this summer. The Rev. Dr. Mendelsohn will take a vacation about the latter part of this month, and during his absence it is proposed to put new glass in the windows, and cover them with wire screens in order to protect them from the stone-throwing gamins of the city. The building will also be ceiled and repaired. 5-5-1888 M

A Brilliant Marriage.

A brilliant wedding was that of Mr. Louis N. Schiff, of Charlotte, and Miss Carrie Rosenthal, one of Wilmington's loveliest young ladies, celebrated last night at 9 o'clock at the Temple of Israel in this city.

The Synagogue was brilliantly lighted and tastefully arranged for the occasion, and about the altar was a rare display of geraniums, calla lilies, begonias, palms, marguerites, etc.

Mrs. Cushing presided at the organ and Mrs. McFarlane Mrs. Muse, Professor J. Baker and Mr. Alex. S. Holden constituted a quartette which charmingly sang the bridal chorus from "The Rose Maiden." At the conclusion of the chorus the bridal party entered in their order, and Mr. Schiff and Miss Rosenthal were united as man and wife, in the presence of a large assemblage of friends. The ceremony, performed by the Rev. Dr. S. Mendelsohn, Rabbi of the Congregation, performed the ceremony according to the beautiful and impressive rite of the Hebrew faith.

The beautiful bride wore a white corded silk, trimmed in a wealth of duchesse lace, en train, and she carried in her hand a large bouquet of bridal roses and lilies of the valley. Her principal ornament was a double heart pendant of diamonds, the gift of the groom. The maid of honor was Miss Nettie Rosenthal, sister of the bride, and the best man was Mr. Ed. Rintels, of Wilmington, formerly of Charlotte. The attendants were Miss Mamie Bear with Mr. Harry Rosenthal, and Miss Louise Katz with Mr. Leo Bruhl.

The ushers were Messrs. S. J. Flaum, of Charlotte and Mr. Sim Schloss, of Wilmington.

The bridesmaids wore dresses of white silk tulle, empire style, and carried lovely bouquets of bridal roses and lilies of the valley. The attendants and ushers were in full evening dress.

The happy pair received many gifts of beauty and value, and were the recipients of unbounded congratulations. An elegant ball was given in their honor last night at the rooms of Harmony Circle.

The bride is a daughter of the late Mr. G. Rosenthal, of this city, and was one of the most popular young ladies of Wilmington. The groom is a popular and well-known young merchant of Charlotte. They will leave the city this morning at 9:30 o'clock on an extended tour North.

The Jew and the American Revolution

by

DR. JACOB R. MARCUS



THE WAR AND ITS BEGINNINGS, 1775

THE United States in 1976 will find Jews, together with their fellow-citizens, celebrating the bicentennial of the American Revolution. From the ranks of the Jewish community—now 6,000,000 strong—have emerged about two dozen Nobel Prize winners during the last generation. It is the most affluent, the most generous Jewry the world has yet known; the gross national product of its social and cultural institutions totals annually about \$1,500,000,000. This imposing complex of societies and organizations is a far cry from the Jewry of 1776 with its maximum total of 2,500 men, women, and children ensconced for the most part in the tidewater towns of Newport, New York, Philadelphia, Charleston, and Savannah.

Like their neighbors, this miniscule American Jewry of the 1770's was not happy with the new fiscal and political policies Great Britain was formulating for her empire. With the French driven out of North America after the Seven Years' War, the colonists were expected to carry their share of the burden by defraying part of the expense of the long, hard conflict. To achieve this end, imperial controls were tightened; the new empire was to be much more closely integrated. The American people reacted to these pressures in the mid-1760's by signing nonimportation and nonconsumption agreements, boycotting English goods and industry. Since the menace of the French had been removed, the colonists no longer needed the mother country and moved toward autonomy. Taking advantage of the emergent national consciousness which had been shaping itself for almost a generation, the extremists pushed for independence and began piling up military supplies. In the attempt to anticipate an uprising, the British marched on Lexington and Concord in April, 1775, and the war was on.

LOYALISTS

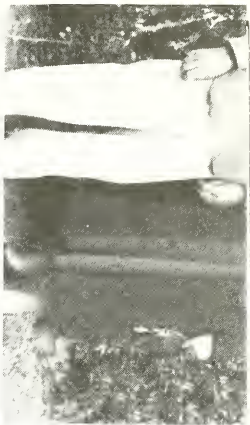
THE overwhelming majority of Americans were not happy about the thought of war that spring and summer of 1775. Even after the Battle of Bunker Hill, the Continental Congress hoped to evade a full-scale struggle and ordered a fast day in July. There is reason to believe that the Jews assembled in their chapels all the way from Newport to Savannah and prayed devoutly for peace. Out on the Pennsylvania frontier, in the growing village of Northumberland, Mrs. Aaron Levy and her nephew attended a makeshift Presbyterian service and prayed with their neighbors for the cessation of hostilities. But this war, too, was irrepressible, and Jews, like all others, had to take a stand.

In determining their loyalties, Jews did not differ from their fellow-Americans. Some were Loyalists (Tories); others were Whigs; in between were those who swung from side to side as need and circumstances dictated. No one will ever know with any exactitude where the American people and the Jews among them stood in those sad days. Even families split—there were Gomezes, Frankses, and Hayses in both camps. This was a civil war. In the larger towns, some Jews too poor even to go into exile and hoping to keep their little shops open accepted the authority of the British crown. Some of the rich and powerful, too—Jews like the Franks clan, army purveyors—remained loyal to the crown. The Loyalists were grateful for the economic security of the empire; they resented its expanding fiscal demands and bureaucratic controls, but they knew that as businessmen and as Jews they were more happily situated than any other Jewry in the whole world. It is true that Jews here were politically disabled, but this could be expected to change in time; rebellion and violence were not the answer. Some of these Loyalists were driven into exile. Devoted to a Great Britain that had been so good to them, they sacrificed their estates and even their lives. Isaac Hart, the cultured Newport merchant shipper who had fled to Long Island, was bayoneted and clubbed to death by patriotic Whigs.

NEUTRALS AND WHIGS

BECAUSE most Jews were in commerce, supporting themselves as petty shopkeepers, they were rather conservative. The thought of revolution and secession frightened them. They had a great deal to lose. They, too, grumbled at the Stamp Act and the import duties, but they were not willing to go to war to decide whether the colonies were to be part of a loosely federated or a well integrated empire. In order to survive, these individuals did what they had to do. These are the men who in their perplexity halted between two opinions. The humble Jewish businessman Philip Moses was typical of this group. He soldiered with the Charleston militia, but when the city was taken by the British he, like most of his Christian and Jewish neighbors, swore allegiance to the English; his only other choice would have been to leave town—which later, indeed, he did, quitting Charleston for Whiggish Philadelphia. A number of Jews certainly lived and shifted about in the twilight zone between Whiggism and Loyalism, for there were probably as many kinds of Whigs and Loyalists as there were Jews.

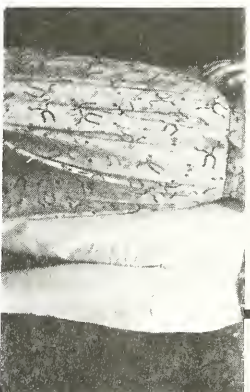
Whether successful or not, the American Jews were primarily businessmen, literate and intelligent. In agrarian America they were nearly all part of a respected middle class, though politically they were second-class citizens denied the vote in some colonies and forbidden office in all the colonies. The political disabilities which they had to endure disturbed and humiliated them. They were fully aware that—potentially at least—political discrimination went hand in hand with economic disadvantages and social prejudice. All this they felt keenly. A growing number were native Americans, children of the 1760's, the decade of protest. Young Jacob Mordecai typified the new generation. In 1774, at the age of twelve, this young patriot, armed and clad in a hunting shirt, joined a



DR. AND MRS. KARL ROSENTHAL



RABBI DAVID GREENBERG



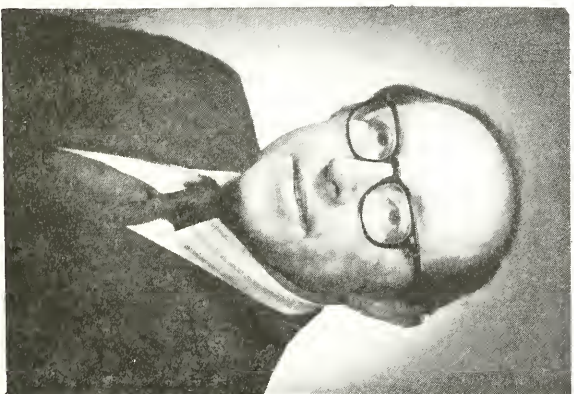
RABBI AND MRS. JACOB SOBER



RABBI ISRAEL KAPLAN



RABBI AND MRS. HOWARD FINEBERG



DR. MARTIN M. WEITZ

PHOTO OF RABBIS — 1922 - 1976

United States Senate

WASHINGTON, D.C. 20510

January 7, 1975

Weitz
Circle - Apt. C
North Carolina 28401

Thank you very much for the kind invitation to participate in the anniversary of the oldest Jewish congregation in North Carolina.

I certainly enjoy being with you for this event, but the schedule will not permit me to do so. I have already been planning for that weekend in May.

Again, thank you for the invitation. Please keep me in the future.

Best wishes and warmest regards,

Sincerely,

Robert Morgan
Robert Morgan

JESSE HELMS
NORTH CAROLINA

United States Senate

WASHINGTON, D.C. 20510

October 29, 1975

Rabbi Martin M. Weitz
Temple of Israel
1 South Fourth Street
Wilmington, North Carolina 28401

Dear Dr. Weitz:

I know that it is a source of pride for all residents of Wilmington that the Temple of Israel, the oldest Jewish congregation in the State of North Carolina, will shortly observe its 100th anniversary.

This is a meaningful occasion not only for the Temple of Israel, but for the people of North Carolina; and I would like to take this opportunity to express to you and your congregation my sincerest wishes for your continued success in promoting the great Judeo-Christian tradition among the citizens of our state. It is a tradition that has been badly weakened in our own time; but with a spiritual rebirth of the American people and the kind of dedication that the Temple of Israel has displayed, this tradition will continue to exercise a dominant influence in our daily affairs.

I extend my genuine thanks to you and your congregation for being the fine citizens that you are.

Sincerely,

Jesse Helms



Congress of the United States
House of Representatives
Washington, D.C. 20515

March 3, 1976

Temple of Israel
Wilmington, N.C. 28401

Dr. Weitz:

I extend my sincerest congratulations to Temple of Israel on the occasion of their 100th anniversary.

I am honored to represent in the United States Congress the Jewish community in the State of North Carolina, and I am privileged to note your long history to our state.

For each and every one of you in the congregation that has made Hebrew prayer:

The Lord bless thee,
and keep thee;

The Lord make his face
to shine upon thee,
and be gracious unto thee;

The Lord lift up his
countenance upon thee,
and give thee peace.

Shalom,
Charlie Rose
Charlie Rose

COMMITTEE ON AGRICULTURE
SUBCOMMITTEES
CHAIRMAN FAMILY FARMS AND
RURAL DEVELOPMENT
DISSEMINATION AND RICE
TOBACCO
COMMITTEE ON HOUSE
ADMINISTRATION
SUBCOMMITTEES
CHAIRMAN ADMINISTRATION
ON COMPLETION



City of Wilmington

NORTH CAROLINA

February 6, 1976

OFFICE
OF THE
MAYOR

Rabbi Martin M. Weitz
Temple of Israel
Wilmington, North Carolina

Dear Rabbi Weitz:

We have great admiration for those who founded the Temple of Israel, the first Jewish congregation in North Carolina. Their vision and wisdom has been very beneficial to our City. In behalf of the citizens of the City of Wilmington, I extend our congratulations to the Temple of Israel for 100 years of service to its congregation and the City of Wilmington.

In looking through the pages of history in Wilmington, we find many lasting contributions made by the members of your congregation to our City throughout these 100 years. Many of these contributions will continue throughout our future.

Your Centennial theme, "For Faith and Freedom" certainly blends with the Bicentennial celebration of our United States of America.

We wish for your congregation - and the City of Wilmington - an unending future of freedom.

With best wishes, I remain

Sincerely,

Ben B. Halterman
Ben B. Halterman
Mayor



OFFICE OF THE PRESIDENT OF ISRAEL

Jerusalem, 2 March 1976

לשכת נשיא המדינה

Dr. Martin M. Weitz
1220 Columbus Circle - Apt. C
Wilmington, N. Car. 28401
U.S.A.

Dear Dr. Weitz:

President Katzir has asked me to explain how much he regrets that the inordinate burden of official duties in recent weeks has delayed his attention to other - and certainly not unimportant - matters. One such was the autographing of this photograph for you. It is accompanied by his pleasant memories of your visit and by best wishes to you and your wife. Still another was the matter of greetings to your congregation, in celebration of its hundredth anniversary.

The President hopes, Dr. Weitz, that you will convey his warm congratulations to the membership of Temple of Israel. A century of Jewish devotion in the same congregation is no small matter at all, particularly if that congregation was established in the New World, in the midst of an area with a relatively small Jewish population. The President trusts that Temple of Israel's second century will find its members living peaceful and creative lives in a world that realizes humanity's nobler aims. Above all, for them and all Jews, he dreams of a

דאס מיינ
רײַזש
מאָר פֿון ירושלים
MAYOR OF JERUSALEM

17 Shevat 5736
January 17, 1976

Rabbi Dr. Martin M. Weitz
Temple of Israel
c/o 1220 Columbus Circle, Apt. C
Wilmington, North Carolina 28401
United States of America

Dear Rabbi Weitz,

On the occasion of the 100th anniversary of the founding of the Congregation of the Temple of Israel, I am sending you and the members of your congregation my very best wishes. Being the oldest Jewish congregation in the State of North Carolina, the state which stands for "Faith and Freedom," you have the noble task of contributing to the strengthening of our tradition. I know you will do everything to continue your efforts in building the Congregation and in furthering its ties with the State of Israel in general, and with Jerusalem in particular. May you be blessed in your work, and may you see the fruits of your efforts.

Many happy returns of the day.

Sincerely yours,

Teddy Kollek
Teddy Kollek



HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

January 30, 1976

Temple of Israel
Fourth and Market Streets
Wilmington, North Carolina

Dear Members of Temple of Israel:

It gives me great pleasure to express my heartfelt congratulations to all of you of the Temple of Israel on the occasion of the 100th anniversary of your congregation. Your Temple's history marks a proud and venerable tradition. Your city had the earliest Jewish settlement of significance in all of North Carolina, and the Jews who founded your Temple, their successors who maintained it, and the rabbis who served it, could not but be aware of the role Jews have played in the early history of your state and in the American Revolution.

You are indeed justified in linking your Centennial and the Bicentennial of our country and to think of your mission as one "For Faith and Freedom."

Our College-Institute, the alma mater of most of your rabbis, is also celebrating its Centennial this year. Thus, we join you in mutual rejoicing: may the next century be a fruitful and happy one for you and for us and for all of Israel.

Office of the President
615 North Broad Street, Philadelphia, Penna., 19123

World Union for Progressive Judaism

March 10, 1976

Temple of Israel
460 Alpine Drive
Wilmington, North Carolina 28401

Dear Friends:

While the Psalmist says "A thousand years in Thy sight are but as yesterday when it is past," in the lives of men and women one hundred years is no mean achievement. As President of the World Union for Progressive Judaism, I salute you and your Rabbi, my long-time friend and colleague, as you celebrate your 100th Birthday.

A century of service to a community must stir the memories and challenge the dreams and hopes of a dedicated constituency. May you begin your second century with high hopes and commitment.

What you do, redounds not only to your credit but to our national and worldwide Movement, which brings to life the treasured traditions of the past and harmonizes them with time and place in every generation.

"Be strong and of good courage!"

Faithfully,

David H. Wise

Rabbi David H. Wise
President

DHW:rbhl

890 FIFTH AVENUE, NEW YORK 10021 • (212) 249-

המקדמים

CENTRAL CONFERENCE

90 MADISON AVENUE • NEW YORK

Temple of Israel
460 Alpine Drive
Wilmington, North Carolina 28401

Dear Friends:

I rejoice with Temple of Israel and I send the hearty felicitations of the American Rabbis to you all.

I have happy memories of my visit among you for my association with an honorary Tar-Heel. May Temple with strength, pride and renewal of my dear school-mate,

May you find joy and peace in the years ahead.

AJL/s

Greater Council
רבי

To Rabbi Martin M. Weitz
The President
Temple of Israel
South Fourth
Wilmington,

GREETINGS

at the celebration
anniversary

We look with
whom spirit
an inspiration
in the Car

Strengthen
Make visible
Let Torah

The truth
"In Thy light

ur beloved nation

er-
ant
o-

J. L. D. C.
PRESIDENT
E. R.
CHAIRMAN

A "PROFILE" OF A SUMMER PARTY...Circa 1910



WHOM CAN YOU IDENTIFY IN THIS PHOTOGRAPH, FROM YOUR OWN FAMILY?

boys' military company which escorted the delegates to the Continental Congress as they rode into Philadelphia.

Not being of English stock, the Jews, most of them natives of Central Europe, often believed that they owed the English little. To be sure, their lot had fallen in pleasant places; they did enjoy many liberties and opportunities in British America, but these only whetted their appetite for more. As Whigs they were not satisfied with half a measure of freedom; they wanted it full and whole. Unlike the Loyalists, they were not willing to wait. They were not gradualists. The Whigs, nearly always a minority group, were eager to embrace these responsible, substantial, middle-class reinforcements. Many of the Jewish Whigs were ardent patriots; they left their shops, homes, businesses, and warehouses in New York, Newport, Savannah, and Charleston, preferring exile to life under British rule. Gershom Seixas, the minister of New York's Remnant of Israel (Shearith Israel), packed up the Torahs and moved with many of his elite to Connecticut.

The Jews in colonial America never constituted more than one-tenth of 1 percent of the population; yet in Georgia it was a Jew who took the lead in establishing the first "American" government in that province. Mordecai Sheftall was a native whose father had come to Savannah shortly after the arrival of Oglethorpe himself. In the late summer of 1774, Sheftall became the head of the Parochial Committee of Christ Church Parish; he assumed the leadership of the new *de facto* county government implementing the anti-British boycott-resolutions of the Continental Congress. When the war moved into an active phase, he became the commissary general for Georgia's militia and Continental troops. Knowing the part he had played, the British, when they took Savannah in December, 1778, imprisoned him for about a year and a half before allowing him to return to his family. Sir James Wright, the British governor, was well aware that Sheftall was one of the "liberty" leaders. Reporting back home to his superior in London, the governor suggested that the Georgia Jews not be allowed to return to the province and that Jewish newcomers be entirely excluded:

For these people, my lord, were found to a man to have been violent rebels and persecutors of the king's loyal subjects. And however this law may appear at first sight, be assured, my lord, that the times require these exertions, and without which the loyal subjects can have no peace in the province or security in this province.

SOLDIERS

MORDECAI SHEFTALL's career during the Revolution was hardly typical. He was the highest ranking Jew in the Revolutionary forces, for his office carried the titular grade of colonel. Two other Continentals became lieutenant colonels—quite an achievement when it is borne in mind that no one could hold a military office in the British-American colonies unless he took a Christian oath. David Salisbury Franks was an American who had moved to Canada, the fourteenth colony. When General Richard Montgomery took Montreal from the English, the civilian Franks lent the troops money, sold them supplies, and advanced them funds when there was not a farthing in the military chest. Looked upon by the British as one of the principal leaders of sedition, Franks had to flee with the American forces when they were driven out. He joined them as a volunteer, remained in the service throughout the war, and rose to the rank of lieutenant colonel.

An even more enthusiastic patriot was Franks's fellow Pennsylvanian Solomon Bush, who became a kinsmen of Mordecai Sheftall when Sheftall's son Moses married Bush's sister Nelly. Young Solomon Bush joined the army in the early days because he wanted to "revenge the rongs of my injured country." He soon rose to the rank of deputy adjutant general of the state militia. Severely wounded in a battle near Philadelphia, he was carried to his father's home till betrayed to the British by a "villain." The English were kind enough to parole the wounded officer, but while receiving medical treatment from them, he discovered that a spy had infiltrated Washington's headquarters. Bush lost as little time as he could in alerting the Whigs.

Isaac Franks, a Whig member of this widespread Anglo-American clan, became a lieutenant colonel in the Pennsylvania militia, but that was after the war. In 1776, at the age of seventeen he enlisted in a regiment of volunteers, arming and equipping himself at his own expense. After the Battle of Long Island, when his company retreated to New York City, he was captured by the British and thrown into prison. Three months later this daring youngster escaped in the dead of winter, crossing the Hudson in a leaky skiff with only one paddle. Arriving on the Jersey shore, he rejoined the American forces and remained in the service until 1782. For most of these years he was a forage master and a noncommissioned quartermaster in and about West Point. The highest rank he reached during the Revolution was that of ensign in a Massachusetts

regiment. After six years of practically continuous service with the Continentals, this veteran retired at the ripe age of twenty-three and went into business in Philadelphia. Achieving a modest degree of success, he bought the Deshler House in Germantown. During the war this attractive home had served the British briefly as army headquarters; in 1793, during the yellow fever epidemic, Franks rented the place furnished to President Washington. After the scourge had abated and the President had vacated the mansion, Washington could not fail to notice as he scrutinized his bill that Ensign Franks had charged him for six missing items: one flat-iron, one large fork, and four platters.

How many Jews served in the militia and in the Continental line? That will never be known, no matter how carefully one checks the records in the National Archives. Combing the lists will indeed bring to light the names of Cohens, Levis, Moseses, and Solomonses. Some of these men were born Christians; Joseph Smith was not. After enlisting in the Third Maryland Regiment at the age of twenty-three, Smith saw service in Pennsylvania, the Jerseys, and the South. Wounded at Camden, South Carolina, in 1780, he fell into British hands and remained a prisoner until he returned home to Baltimore. In signing the company payroll, he made his mark. When he applied for a pension after the war, it developed that Smith's real name was Elias Pollock; he could write, but the only script he employed was the Hebrew. Why had he concealed his name? He may well have been a runaway debtor seeking to escape imprisonment; he may have been an indentured servant or a Maryland "transport," a criminal serving out his term in the colonies. Or the simple answer may be that, fearing prejudice, he adopted the innocuous Anglo-Saxon "Smith" to conceal his Jewish origin.

The Jewish historian Barnett A. Elzas documented the presence in South Carolina of at least thirty-four Jewish Revolutionary War veterans, among them a few Georgia refugees. Most of these Jews served under Captain Richard Lushington, whose outfit was known—rather erroneously—as the "Jew Company." The Jews who served in his command did not constitute a majority, but since most of them were King Street shopkeepers, all bunched together, they had been conscripted as a group. They gave a good account of themselves. One of the captain's men was Jacob I. Cohen, who fought with his comrades at the Battle of Beaufort. Lushington certified in 1779 that Cohen had "in every respect conducted himself as a good soldier and man of courage." Five years later, as a member of the Richmond firm of Cohen & Isaacs, Cohen hired a frontiers-

man named Daniel Boone to survey his lands on the Licking River in distant Kentucky.

The most distinguished Jewish Carolinian of Revolutionary days was Francis Salvador, a member of one of the richest Jewish families in England. After Joseph Salvador, Francis' uncle and father-in-law, had lost his money, he repaid his nephew to whom he was indebted by ceding to him large tracts in the Carolina hinterland. They were known as the "Jews' Lands." When young Francis lost his own fortune, he left his London family behind and, in 1773 and 1774, carved out a large plantation for himself in South Carolina's Ninety Six District. Salvador soon emerged as a Whig leader. It may not be difficult to guess what motivated him. Twenty years earlier his uncle, then one of the great financiers of the empire, had helped sponsor a Jewish Naturalization Act. After passing, it had been speedily scuttled by Parliament in a wave of anti-Jewish hostility and scurrility. Uncle Joseph Salvador had been hooted out of a London theater. Who can doubt that Francis Salvador, cultured and wealthy, never forgot that back in London he was only a second-class citizen? Because of his background, he was immediately accepted in good Carolinian society and was invited to sit in the rebel provincial congresses and in the first general assembly of the new state of South Carolina. Salvador was the first unconverted Jew to serve in an American legislature. By 1776, this attractive young man had become a member of a number of important committees and thus a notable political figure.

When the British army and navy struck at the east coast in 1776, and their allies, the Indians and Tories, moved in to massacre the settlers and farmers on the western frontier, Salvador rode twenty-eight miles to rouse the militia. On the night of July 31-August 1, the punitive expedition which he had joined was ambushed. Salvador fell, shot and scalped by the Indians. He may have been the first Jew to die in defense of the new United States. Today in Charleston's City Hall Park there is a plaque dedicated to his memory:

Born an aristocrat he became a democrat,
An Englishman he cast his lot with America;
True to his ancient faith he gave his life
For new hopes of human liberty and understanding.

COMMERCE

THOUGH not a soldier, still another member of the Franks clan rendered a great service to the new Continental Army. In 1776, as Washington was preparing in Boston to move against New York, the general requested Congress to send him \$250,000 in hard coin to pay off the militia whose term of service had expired. Washington's problem was not to raise the money, but to transport it to Boston past hostile Tories. Shipping the specie by boat and evading the British sea patrol was too hazardous. It was at this juncture that John Hancock called upon "three gentlemen of character"—among them, Moses Franks—to cart the money secretly to Washington's headquarters. It took them two weeks to reach Boston, unfortunately too late to meet the needs of the militia, but the cash was used to satisfy the regulars. The total expense incurred in this trek north amounted to \$238.

The fact that 100 or more American Jews may have served in the armed forces is of no great historic significance. Their commercial activities were far more important in an agrarian economy where industry and manufacturing were minimal and the coasts were blockaded by the powerful British fleet. The farmers and townspeople had to have yard goods and tea; it was imperative that the soldiers be supplied with uniforms, blankets, and shoes. One way to relieve the shortage was to arm merchant ships and send them out as privateers to prey on enemy commerce. This Jews did, arming small ships heavily and packing them with large, tough crews who scoured the seas for valuable British cargoes.

Many an American who joined or financed a privateer dreamt of striking it rich. Impoverished Mordecai Sheftall decided to try his luck. After his imprisonment and exile from British-occupied Georgia, he determined on a bold stroke to recoup his losses. In one way or another he managed to secure hold of a twenty-ton sloop, the *Helty*, sold shares in her to secure working capital, loaded her with thirty men including a Negro slave, and armed her with eight guns, tomahawks, blunderbusses, and boarding pikes. Then he set sail on what was to be a most inglorious adventure. The English captured the *Helty* and scuttled her, but the persistent Sheftall raised and reoutfitted the vessel. He tried his luck once more, but never struck it rich; indeed, it is questionable whether any of the Jewish merchants of that day made any "big money" lying in wait for British merchantmen.

After a fashion, privateering was a form of blockade-running. Many

American ships got through the English naval barrier, for the enemy could not guard every cove and inlet of the long coast. Certainly one of the most daring of the blockade-runners was the firm of Isaac Moses & Co. Its three partners Isaac Moses, Samuel Myers, and Moses Myers had an Amsterdam buying office which shipped their goods to Dutch St. Eustatius in the Caribbean. From there the company's ships made the run to an American port, trusting to fate that they could slip past the cordon set up by the English cruisers. Isaac Moses and his associates were great Whigs. Shortly after the War broke out in 1775, when the Americans set out to conquer Canada, the three partners voluntarily offered the Congress \$20,000 in hard currency in exchange for Continental paper which—as they might have foreseen—ultimately proved worthless. If it was any consolation, they received the grateful thanks of John Hancock for their generous gift.

Isaac Moses & Company operated on a large scale; Jonas Phillips, of Philadelphia, was not so ambitious. One of Phillips' blockade-running letters, written in July, 1776, has been preserved. It was dispatched via St. Eustatius to an Amsterdam kinsman, a prominent Jewish merchant in that city. Enclosed in the letter was a broadside copy of the Declaration of Independence which had just been published by the Americans. Phillips did not expatiate on the revolt, merely remarking laconically that the Americans had 100,000 soldiers, the British 25,000 and a fleet. What was going to happen? Only God knew, but before the war was over England would be bankrupt. In an appendix to the letter, Phillips got down to business, asking for cloth, apparel, notions, and medicines. The letter was written in Yiddish, no doubt with the expectation that if the British intercepted it, they would let it go by because they could not read it. That was a vain hope, for the ship, which sailed from St. Eustatius, was taken, the letter was impounded, and just because the English could not read it, they concluded that it was in code. It rests today in the English Public Records Office in Chancery Lane.

Since the quartermaster department of the Revolutionary armed forces was primitive and inadequate, the government turned to civilian purveyors for badly needed supplies. Many, if not most, Jewish merchants of that day were purveyors on a large or small scale, offering the government clothing, gunpowder, and lead. Harassed for lack of funds, the authorities took their time before settling accounts; some trusting suppliers were never paid at all. One of the merchants who were never reimbursed for their advances was Levy Solomons, of Canada, a brother-in-law of the brilliant David Salisbury Franks. Solomons, a Whig, served the American

troops in Canada in 1775 and 1776, helping them establish hospitals and lending them money. When the Americans were forced to retreat, this zealous patriot provided the sick and the wounded with transportation on their way to the border. The British, knowing where his loyalties lay, seized his goods and furniture on July 4, 1776, and threw them into the street; his neighbors shunned him and refused him shelter.

The Jewish businessmen of the period were nothing if not ingenious; there was no supply job that they would not undertake. Exiled to Philadelphia, the New York fur trader Hayman Levy became a garment manufacturer producing breeches and shirts in the local poorhouse. The tailor Levy Marks petitioned Congress—unsuccessfully—to give him the job of superintending the manufacture of army uniforms. Levy's cousins, Barnard and Michael Gratz, turned to anything that offered a profit. They exported tobacco from Virginia, outfitted troops, and shipped supplies to George Rogers Clark, who was dedicated to the task of driving the British out of the western frontier. Michael Gratz's father-in-law, Joseph Simon, a Pennsylvania pioneer, manufactured rifles in Lancaster with his gunsmith partner, William Henry. Out on the Ohio frontier, one of Simon's companies, Simon & Campbell, provided the Indian commissioners with goods for pacifying the natives. The Gratzes performed the same service in New York State, where the Iroquois had to be held in check. The Americans could not afford to fight on two fronts: against Indians in the back country as well as the English in the East. In short, the Jewish importers, wholesalers, and blockade-runners managed—no one really knows how—to ferret out goods even in the darkest of days. The shopkeepers distributed them. This relatively successful job of keeping commodities flowing was the real Jewish contribution to the war effort.

POLITICAL GAINS

WHEN the war was over, the Jewish Whigs were very proud of their party's achievements. Those New Yorkers who had gone into exile returned home in late 1783 and sat down to write Governor George Clinton a letter:

Though the [religious] society we belong to is but small when compared with other religious societies, yet we flatter ourselves that none has manifested a more zealous attachment to the sacred cause of America in the late war with Great Britain.

They were happy that they now enjoyed full political equality, for they were fully conscious of the fact that theirs was the only state of the thirteen where Jews were privileged to hold office. Still unemancipated, Jews in all the other states waited for the fulfillment of the Great Promise made in the Declaration of Independence: "All men are created equal." Finally, in 1786, Virginia began to move when it passed Jefferson's Bill for Establishing Religious Freedom. A year later Congress adopted the Northwest Ordinance which guaranteed religious and political freedom in the new states to be formed in the future north of the Ohio and west of the Alleghenies. When the federal constitution was approved by a majority of the states in 1788, the Jews were satisfied: Article VI declared categorically that no religious test would ever be required for any office under the federal government.

The adoption of the United States Constitution was one of the most important events in the entire history of Diaspora Jewry. There had been nothing like it since 212 C.E., when the Emperor Caracalla granted citizenship to all free men in the Roman empire. American Jewry was the modern world's first free Jewry. One can well understand why the Jews of Philadelphia joined so gladly in the Federal Parade of July 4, 1788. In this, the greatest spectacle that America had yet witnessed, the Christian clergy walked arm in arm with "Rabbi" Jacob R. Cohen. When the parade was over, the tired but happy Children of Israel clustered around a kosher table of their own at Bush Mill to munch crackers, salmon, almonds, and raisins. It was a great day; the messiah was just around the corner!

Unfortunately, something delayed him. There were still eleven other states which withheld office from Jews. The very summer the Constitution was being debated Jonas Phillips wrote to the constituent convention. In his letter, the only one sent it asking for religious equality, Phillips pointed out to the assembled politicians that the 1776 Pennsylvania organic statute contained a Christian test oath. He asked the federal convention to take action against it. But of course the federal delegates had no authority to alter any state constitution; states' rights were paramount. The eleven laggard commonwealths were slow to honor the commitments implicit in their individual bills of rights. It took 100 years after New York emancipated its Jews before the last sluggard, New Hampshire, permitted Jews and Catholics to serve in a legislative office—in 1877.

HAYM SALOMON

PHILLIPS was not the only Pennsylvania Jew who deeply resented the exclusionary test oath in Section X of the state's constitution. Many other Jewish Whigs felt as he did. Among them was the immigrant Haym Salomon, who had landed on these shores about the year 1775. Polish-born Salomon, then thirty-five years of age, became almost overnight an impassioned patriot as he peddled among the American troops stationed on New York's northern borders. He was so well-known as an ardent Whig that, when the British occupied New York City, they arrested him and threw him into one of their infamous military prisons. He might have perished there had he not been released by the German mercenaries who served the British. It is very probable that one of the German-Jewish quartermasters who had accompanied the "Hessians" induced their general to free and employ him. Salomon went to work for them, but operated underground as an American agent inducing Hessian officers to resign and helping French and American prisoners to escape. Unfortunately, the British finally caught up with him. If he had not fled, he would certainly have been executed. He escaped to Philadelphia, leaving behind a wife and an infant child. After some two years of struggle, Salomon achieved a degree of affluence. Because of his remarkable linguistic skills, he became a financial agent for the consul general of France and the treasurer of the French army. By 1781, he was probably the best known bill broker in the country, and it was in that capacity that Robert Morris, the Superintendent of Finance, employed him to sell the bills of friendly governments. Preparing to undertake the Yorktown campaign which was to end with the surrender of Cornwallis, the Americans needed large sums of money to equip their troops. Salomon's job was to serve Morris as an alchemist; he was to transmute paper into gold, and this he did.

Because the delegates to the Continental Congress were often in need, they were driven to borrow money to tide them over. In the summer of 1782, a necessitous delegate from Virginia appealed to Salomon for help—and not in vain. "I have for some time past been a pensioner on the favor of Haym Salomon, a Jew broker," wrote James Madison to his friend Edmund Randolph, and in a later letter he reported how Salomon had again rescued him. "The kindness of our little friend in Front Street, near the coffee-house, is a fund which will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense." That same year, as Philadelphia Jewry set out

to build its first synagogue, Salomon was the most generous contributor.

It is obvious why a man like Salomon who had risked his life twice because of his Whig convictions would feel hurt that his state saw fit to treat him as a second-class citizen. As a member of the board of the new synagogue, the Hope of Israel, he joined with them and the congregation's cantor-minister in 1783 in a vigorous protest to Pennsylvania's authoritative Council of Censors, asking them to remove the offensive test oath. The protestors accomplished nothing. Two years later Salomon died and lies today in an unmarked grave in the Spruce Street Cemetery. Five years after this "Jew broker" was laid to rest, Pennsylvania did remove the discriminatory clause. On Wacker Drive in present-day Chicago there is a monument commemorating the services of Salomon to the beloved land of his adoption. General Washington stands tall and erect on a pedestal of black marble flanked on his right by Robert Morris, on his left by Haym Salomon. The legend underneath runs:

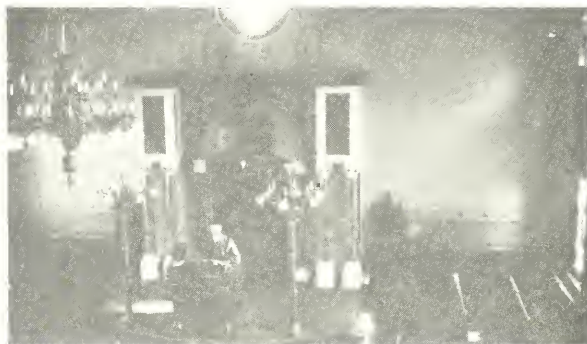
The government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens . . .

In the spring of that same year Mordecai Sheftall had sat down and written a letter to his son Sheftall Sheftall. By that time young Sheftall was already a veteran with at least five years of service behind him. He was twenty-one years of age. When only sixteen, he had been appointed an aide to his father with the title of Assistant Deputy Commissary of Issues. When father Mordecai was captured by the British in 1778, Sheftall Sheftall was also imprisoned. In 1781, some time after his release, the young commissary was charged by the United States government with the important task of bringing relief to General William Moultrie and his fellow-prisoners in Charleston. Sheftall was the flagmaster of the flag of truce sloop *Carolina Packett*. He completed the mission successfully. Charleston was Sheftall Sheftall's second home. As the megalopolis of the American South, it was always attractive to Mordecai's son; it was a market center and, what was even more important, could boast a number of Jewish girls. In April, 1783, while on one of his trips to the big city, Sheftall received a letter from his father telling him that the war was over:

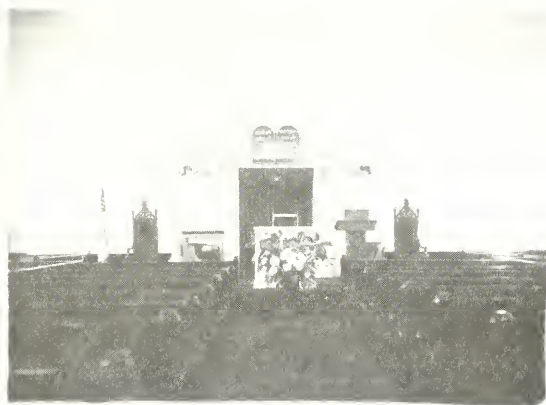
Every real well wisher to his country must feel him self happy to have lived to see this longe and bloody contest brot to so happy an issue. More especially as we have obetained our independence . . . An entier new scene will open it self, and we have the world to begin againe.

“NOW THESE ARE THE NAMES” . . .(Sh’moth)

The second Book of Moses, known by the Hebrew Word, **Shemoth**, opens with “These are the Names!” Be this then, our title for “Book Two” of our Temple of Israel Bibilog, for “now these are the names” and “ye shall take a count of the sum of the children of Israel — After their numbers.” Here then follow names and numbers — a Directory, and other records of value not alone for the days but for the years.



INTERIOR OF TEMPLE...Circa 1910



INTERIOR OF TEMPLE...1976

TEMPLE OF ISRAEL DIRECTORY

NAME	RESIDENCE	PHONE	BIRTHDAYS	CHILDREN	BIRTHDAYS
Alpern, Mr. Leonard Mrs. Natalie	1131 Forest Hills Drive	762-0652	April 8 February 12	Mrs. Vicky Scott Mrs. Linda Knowles	November 27 August 19
Apicella, Mr. Matthew Mrs. Dorrohy	444 Monroe Avenue Carolina Beach, N. C.	458-8494	September 6 January 14	Mark David Steven	September 30 December 21 September 22
Bear, Mrs. Mamie N.	2F Oleander Court Apts.	762-7305	August 4	Janet Bear Durham Dr. Sigmund Aaron Bear	January 9 August 2
Berelowitz, Mrs. Grace	1250 Columbus Circle	763-2395	October 6		
Berman, Mrs. Bette	210 Dover Road	791-1803	August 19	John Phillip	April 29 March 2
Berman, Mr. Robert T. Mrs. Norma	1239 C Columbus Circle	762-8624	September 26 September 15	Ricky Jackie	January 16 May 30
Bizar, Comd. Richard S. Mrs. Alice	3332 Chalmers Drive	791-3243	September 16 August 10	David Sharon	June 17 October 17
Blakeman, Mr. Harold R. Mrs. Lillian	2210 S. Live Oak Pkwy	763-6101	May 28 June 10	Michael Hollace Lesley	April 19 January 13 April 10
Block, Mr. Fred L. Mrs. Jeri	1119 Forest Hills Drive	763-2329	November 17 June 22	Lynda Barbara Billy	September 8 February 16 February 24
Block, Mr. Joseph	1618 Princess Street	762-5354	November 20		

NAME	RESIDENCE	PHONE	BIRTHDAYS	CHILDREN	BIRTHDAYS
Bluthenthal, Mrs. Janet	1704 Market Street	762-9730	August 16	Herbert, Jr.	March 22
				Mina Kempton	January 28
				Joan Pomerantz	October 10
				Arthur	August 30
Fineberg, Mrs. Miriam F.	23 B Cypress Grove Apts.	763-7239	July 6	Dr. Beth Fineberg	August 23
Forrester, Mr. Henry	411 South 18th Street	762-0229	December 17	Dr. Sherri Rhoda Forrester	August 8
Mrs. Tina			July 3		
Goldburg, Mrs. Lucille	707 Market Street	762-7497	August 7	Dr. Walter Goldburg	September 27
				Mrs. Evelyn Ullman	July 19
Goodman, Mrs. Melanie K.	207 South Third Street	762-5067	December 18	Betty Rosenthal	December 3
				Carol Stern	August 25
				Melanie Eckstein	May 15
Grossman, Mrs. Joyce	121 Nun Street	763-8763	April 11	Danny	May 21
				Susan	November 13
Grossman, Mr. Leonard	Box 9111		February 26	Danny	May 21
	Wrightsville Beach, N. C.			Susan	November 13
Grotsky, Dr. Howard	649 Long Leaf Acres Dr.	791-3736	December 20	Kevin	June 1
Mrs. Gail			April 19	Kimberly	April 11
Guld, Mrs. Esther	1618 Princess Street	762-5354	March 18	Mrs. Ted Parker	April 27
				Mr. Howard Guld	April 16
Harris, Mr. Lesley K.	121 Bedford Road West	686-7990	July 3	Stuart	December 11
Mrs. Regina			March 9	Heather	December 19
Heinberg, Mr. William W.	2711 Columbia Avenue	762-2739	February 9	Beth	August 4
Mrs. Ellen			February 11	Kim	September 27
				Joshua	January 4

NAME	RESIDENCE	PHONE	BIRTHDAYS	CHILDREN	BIRTHDAYS
Jacobi, Mr. David Mrs. Lucile	313 Colonial Drive	762-3953	December 9 August 4	Blanche J. Blumenthal Eloise Jacobi Conrad	December 29 September 27
Jacobi, Mr. Nathan J. Mrs. Hulda	2714 Columbia Avenue	762-6279	December 6 September 1	Mrs. Herbert Falk, Jr.	August 21
Kahn, Mr. Max Mrs. Marie	146 Wintergreen Road	791-3854	December 8 June 17	Rachel Betsy Paul	July 13 September 4 December 15
Kallman, Mrs. Edith M.	1117 Princeton Drive	763-5113	June 30	Ginnie Lippa Gerald Kallman John Kallman	October 6 May 18 December 25
Kallman, Mrs. Pauline	1230 D Columbus Circle	762-6486	July 4	Robert	June 14
King, Mr. Philip Mrs. Susan	Post Office Box 325 Southport, N. C.	457-6871	April 17 February 13	Philip King III Mrs. Otto J. Lehrack Mrs. Thomas Lasley	December 24
Levine, Mr. Albert M. Mrs. Shirley	1980 Hillsboro Road	763-1249	October 29 April 8	Jeannette Harris King Stephen Sharon	December 10 February 20 May 9
Lucas, Mr. Robert Mrs. Edith	1221 Essex Drive	762-0028	July 2 December 23		
Lutz, Mr. John Mrs. Truda	100 North Shore Drive Jacksonville, N. C.	346-6925	June 22 March 29	David Lisa	November 11 November 11
Mack, Mr. Melvin L. Mrs. Grace	4636 Long Leaf Hills Dr.	791-2416	July 27 June 2	Marilyn Ruth Edward James	June 30 April 16

NAME	RESIDENCE	PHONE	BIRTHDAYS	CHILDREN	BIRTHDAYS
Miles, Mr. Joseph L. Mrs. Patsy	505 Robert E. Lee Drive	791-8038	November 12 September 27	Mitchell Howard	October 20 April 11
Moore, Mrs. Evelyn R.	1222 C Columbus Circle	762-7902	April 21	Dr. Horace Moore, Jr.	November 4
Offerman, Mr. Max H. Mrs. Muriel	500 North Harrell Street Wallace, N. C.	285-3682	October 26 July 22	Sheri Lori	October 1 April 16
Oppenheimer, Mr. Frank Mrs. Loraine	2902 Park Avenue	762-8876	January 24 August 28	Alan	January 18
Plisco, Mr. Leo O. Mrs. Florence	3911 Gillette Drive	799-3647	July 21 March 4	Mrs. Marilyn Pinsky Mr. Irwin Plisco	October 20 February 12
Reamer, Dr. Richard A. Mrs. Sallie	2007 South Churchill Dr.	799-7171	February 14 January 4	Alan Sarah Anne Miller	January 4 March 4
Roseman, Dr. Irvin A. Mrs. Patricia	2007 South Churchill Dr.	763-8358	March 12 December 10	Mark Michael	January 16 November 27
Rosenthal, Mrs. Trudie	1206 Columbus Circle	763-6970	March 14		
Sattin, Mr. Albert Mrs. Faye	253 Dallas Drive	799-7009	July 29 March 1	Robert Harvey Andrea	May 10 February 17 February 21
Schafer, Dr. Henry E. Mrs. Molly	401 Sierra Drive	799-0516	May 24	Jeff Herman February 25	September 19
Scott, Mr. John V. Mrs. Vicki	610 Mohican Trail	791-5398	November 29 November 27	Jeff	October 20
Seidel, Dr. Murray Kaye Mrs. Judith Wynne	5232 Myna Circle	799-3100	January 28 July 4	Derek Birch Torrey Blayne	July 9 November 29

NAME	RESIDENCE	PHONE	BIRTHDAYS	CHILDREN	BIRTHDAYS
Shrensker, Mr. Warren L. Mrs. Judy	213 Yorkshire Lane	791-4765	August 28 June 12	Jeffery Brian	October 13 May 13
Shrier, Mr. Louis W.	1224 Columbus Circle	762-3218	March 3		
Shrier, Mrs. Lucille	1224 Columbus Circle	762-3218	February 25		
Simon, Mr. Joseph	518 Alpine Drive	762-0117	November 18	Mrs. Stephen Gonsalves	April 13
Solomon, Mr. Abram S. Mrs. Mildred	3832 Sweetbriar Road	799-3749	June 24 July 30	LCDR John Solomon Ellen S. Deutsch Laura J. Solomon	November 30 August 26 April 17
Solomon, Mr. Adolph O. Mrs. Gwen	2705 Wrightsville Avenue	763-2638	January 25 September 12		
Solomon, Mrs. Harry (Louise)	103 Forest Hills Drive	762-5654	September 12	Marie Solomon Kahn Jean Solomon Turner Catherine Ann Solomon	May 17 October 24 May 15
Sonsky, Mr. Murray Mrs. Virginia	1917 Jackson Street	763-1377	May 18 October 27		
Stein, Mr. Leon Mrs. Iris	2402 Gillette Drive	762-5600	February 25 January 15	Lena Amy	August 15 November 22
Steinberg, Mr. Jerome Mrs. Barbara	3607 Bethel Road	799-6877	April 8 April 21	Robyn Marla Jodi	October 1 June 9 January 13
Sternberger, Mrs. Alfred	402 Colonial Drive	762-3504	January 1		
Sternberger, Mrs. Anna B.	2902 Cambridge Drive	762-5891	April 24	Mrs. Barbara Cone, Jr.	July 19
Sternberger, Mr. Frederick Mrs. Chris	4028 Halifax Road	799-3745	January 6 November 1	Kenneth William	April 26 September 18

NAME	RESIDENCE	PHONE	BIRTHDAYS	CHILDREN	BIRTHDAYS
Sternberger, Mr. Harold Mrs. Leona	1810 Nun Street	762-5329	September 24 October 3		
Sternberger, Mr. Henry	707 Market Street, Apt 2	762-7497	March 21		
Sternberger, Ms. Sadibel	2913 Hydrangea Place	762-6441			
Thompson, Mr. Ronnel Mrs. Yvonne	430 Cape Fear Boulevard Carolina Beach, N. C.	458-8540	April 20 November 8	Robert Philippe	October 21 May 6
Vasos, Mr. Thomas J. Mrs. Renetta	237 Devonshire Lane	799-5517	October 19 September 9	Todd Trisha Troy Tina	September 22 October 27 March 4 December 31
Warshauer, Mrs. Max	705 Market Street	763-3272	March 4	Samuel Bernard Albert	January 24 December 3 November 2
Warshauer, Dr. Samuel E. Mrs. Miriam	2917 Hynrangea Place	762-8388	January 24 March 1	Joan Fox Sarah Freedman Maxine Baker Edward Warshauer	September 25 February 23 February 28 June 24
Weil, Mr. Theodore M.	137 Windemere Road	799-4923	September 12	Mark Bryan Aaron	March 23 November 26 August 21
Weitz, Dr. Martin M. Mrs. Margaret K.	1220 C Columbus Circle	762-1000	August 2 October 24	Mimi Levinson Dr. Jonathan David	June 6 December 24
Zipser, Mr. David B. Mrs. Ruby	1650 Country Club Road	762-1375	May 12 December 9	Janet Michael	May 6 January 9

“AND THE LORD CALLED” . . . (Vayikrah)

Book Three of the Book of Life thus begins; and so all life doth harken unto an endless end...“and the Lord called”...Here then, printed in preserving pages even as they are engraved in deserving hearts, are names of dear ones, as they are inscribed in our Shrine, accompanied by words of memory and Psalms of solace, preservative of the life-force of Israel...so we may recall the departed for blessing.



LIFE AND DEATH IN A SINGLE BREATH . . .

A Psalm for Life . . . Psalm 23

The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul; He guideth me in straight paths for His name's sake. Yea, though I walk through the valley of the shadow of death I shall fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. . .



“And a Poem for Death . . .

It is in the appointed pattern of life, that the Spring which buds in exalted beauty must leave the Summer of its blossoming when Autumn's mature glory graciously goes down to the grave of Winter. May those who mourn the passing of their departed ones ever keep their memory green with the divine tenderness of human love and honor them by erecting their own lives as monuments to their memory. May every word and every deed bespeak the sentiments ever cherished. May the words our lips would utter be made real in the doings of our hands. Let us take comfort together in that the handiwork of the bereaved be completed with us, the memory of their lives be poetry for us. Let us then perceive that the going of a dear one is as a song that is sung, a flower that is faded, a sun that is set, a day that is done . . . as we sense God in the twin-mysteries of BREATH AND “DEATH” . . .



“THE ROLL CALL UP YONDER”

“And the Lord called” . . . the living ever remember the dead—and here the names of the living “stand up” for the names of the departed; “deep calleth unto deep” to recall names for blessing and to relay their living spirit. Those whose anniversaries are cited are included ; . .



WE REMEMBER



OUR DEPARTED...

YARHRZEITS (Chronologically)

January

Marcus W. Jacobi	3rd
Rosalie Jacobi	3rd
Henry C. Bear	4th
Herman Turkel	5th
Herman Schafer	5th
Elizabeth Demelman	8th
Jennie Gold	14th
Rosalie Jacobi Newman	14th
Frederick Rheinstein	16th
Adolph Goodman	18th

February

Joseph N. Jacobi	1st
Fred D. Bear	4th
Sarah Platzek	9th
Bernhard Solomon	13th
Max Warshauer	14th
Devora Shrier Kahn	14th
Solomon Sternberger	17th
Blanche Mack	18th
Leonard Mack	19th
Stanley Mack	20th
Goldie Weiner	20th
Hannah Shrier	20th
Harriss Newman	22nd
Louise Teitle	22nd
Solomon Bear	24th

March

Monroe L. Shrier	1st
Samuel Bear, Jr.	3rd
I. W. Solomon	5th
Alan Rice	6th
Jacob David Gold	6th
Rebecca David	15th

YARHRZEITS (Alphabetically)

January

Henry C. Bear	4th
Elizabeth Demelman	8th
Jennie Gold	14th
Adolph Goodman	18th
Marcus W. Jacobi	3rd
Rosalie Jacobi	3rd
Rosalie Jacobi Newman	14th
Frederick Rheinstein	16th
Herman Schafer	5th
Herman Turkel	5th

February

Fred D. Bear	4th
Solomon Bear	24th
Joseph N. Jacobi	1st
Devora Shrier Kahn	14th
Blanche Mack	18th
Leonard Mack	19th
Stanley Mack	20th
Harriss Newman	22nd
Sarah Platzek	9th
Hannah Shrier	20th
Bernhard Solomon	13th
Solomon Sternberger	17th
Lousie Teitle	22nd
Max Warshauer	14th
Goldie Weiner	20th

March

Samuel Bear, Jr.	3rd
Sigmund Bear	27th
Leopold Bluehenthal	28th
Rebecca David	15th
Jacob David Gold	6th
Alan Rice	6th

Joseph Schwartz 19th
 Sigmund Bear 27th
 Leopold Bluethenthal 28th
 Solomon Sternberger 29th

April

William Goodman 3rd
 Sophie Liebman 10th
 Jacob Sternberger 11th
 Helen Shirley Kornhauser 17th
 Abraham Shrier 18th
 Carolyn Schwab Rice 19th
 Michael George Blakeman 28th

May

Harry Philip Berman 1st
 Frances Levite May 12th
 Annie Dannenbaum 18th
 Rebecca B. Sternberger 28th
 Marshall Shrier 31st

June

Anna Turkel 6th
 Ida Mendelsohn Blakeman 13th
 Nathan Gold 17th
 Harry Kanter 19th

July

Isaac Shrier 4th
 Linda J. Newman 8th
 George Sternberger 9th
 Abram David 11th
 Alfred Klaus Rosenthal 12th
 Henrietta Bear 17th
 Fannie Bear Hahn 20th
 Lena Solomon Bear 21st
 Rabbi Karl Rosenthal 23rd
 Esther Mendelsohn 28th
 Alfred Sternberger 28th
 Louis Shrier 31st

August

Samuel Bear, Sr. 2nd
 Harry M. Solomon 4th
 Edward Tanzer 9th
 Isaac Platzek 10th

Joseph Schwartz 19th
 Monroe L. Shrier 1st
 I. W. Solomon 5th
 Solomon Sternberger 29th

April

Michael George Blakeman 28th
 William Goodman 3rd
 Helen Shirley Kornhauser 17th
 Sophie Liebman 10th
 Carolyn Schwab Rice 17th
 Abraham Shrier 18th
 Jacob Sternberger 11th

May

Harry Philip Berman 1st
 Annie Dannenbaum 18th
 Frances **Levite** May 12th
 Marshall Shrier 31st
 Rebecca B. Sternberger 28th

June

Ida Mendelsohn Blakeman 13th
 Nathan Gold 17th
 Harry Kanter 19th
 Anna Turkel 6th

July

Henrietta Bear 17th
 Lena Solomon Bear 21st
 Abram David 11th
 Fannie Bear Hahn 20th
 Esther Mendelsohn 28th
 Linda J. Newman 8th
 Alfred Klaus Rosenthal 12th
 Rabbi Karl Rosenthal 23rd
 Isaac Shrier 4th
 Louis Shrier 31st
 Alfred Sternberger 28th
 George Sternberger 9th

August

Barbara Bear 11th
 Samuel Bear, Sr. 2nd
 Hannah S. Bretzfelder 19th
 Aaron Goldberg 30th

Barbara Bear 11th
 Hannah S. Bretzfelder 19th
 Aaron Goldberg 30th

September

Johanna Schloss 4th
 Lemuel F. Demelman 4th
 Samuel N. Bear 6th
 Isaac M. Bear 10th
 Rosa Eclaefer 12th
 Clarence Bear Sternberger 13th
 Frank Weiner 16th
 Ida L. Solomon 19th
 Gertrude Schwartz 27th
 Julius Earl Sternberger 27th
 Pauline A. Tanzer 30th
 Rabbi Samuel Mendelsohn 30th

October

Samuel Zipser 4th
 J. Irving Bear 11th
 George S. Rosenthal 14th
 Johanna Bluethenthal 17th
 Gustav Dannenbaum 21st
 Helen B. Jacobi 29th

November

Nathaniel Jacobi 5th
 Sidney A. Carroll 6th
 Karolina Goodman 6th
 Abraham Liebman 19th
 Estelle Shrier 23rd
 Rose Kornhauser 29th
 Sigmund Solomon 30th

December

Julius Weil 1st
 Betsy Willner Shrier 2nd
 Bernard Goodman 6th
 Rabbi Howard Fineberg 7th
 Lillian Hayman 10th
 Herbert Bluethenthal 18th
 Bertha B. Shrier 22nd
 Solomon Kallman 22nd
 Harry R. Gold 23rd
 Herman Horn 25th
 Amelia L. Solomon 27th

Isaac Platzek 10th
 Edward Tanzer 9th
 Harry M. Solomon 4th

September

Isaac M. Bear 10th
 Samuel N. Bear 6th
 Lemuel F. Demelman 4th
 Rosa Eclaefer 12th
 Rabbi Samuel Mendelsohn 30th
 Gertrude Schwartz 27th
 Johanna Schloss 4th
 Ida L. Solomon 19th
 Clarence Bear Sternberger 13th
 Julius Earl Sternberger 27th
 Pauline A. Tanzer 30th
 Frank Weiner 16th

October

J. Irving Bear 11th
 Johanna Bluethenthal 17th
 Gustav Dannenbuam 21st
 Helen B. Jacobi 29th
 George S. Rosenthal 14th
 Samuel Zipser 4th

November

Sidney A. Carroll 6th
 Karolina Goodman 6th
 Nathaniel Jacobi 5th
 Rose Kornhauser 29th
 Abraham Liebman 19th
 Estelle Shrier 23rd
 Sigmund Solomon 30th

December

Herbert Bluethenthal 18th
 Rabbi Howard Fineberg 7th
 Harry R. Gold 23rd
 Bernard Goodman 6th
 Lillian Hayman 10th
 Herman Horn 25th
 Solomon Kallman 22nd
 Bertha B. Shrier 22nd
 Betsy Willner Shrier 2nd
 Amelia L. Solomon 27th
 Julius Weil 1st

MEMORIAL TABLETS — TEMPLE OF ISRAEL

<i>Name</i>	<i>Birth</i>	<i>Death</i>
Lena Solomon Bear	May 13, 1882	July 21, 1975
Solomon Bear	March 16, 1883	February 24, 1904
Henreitta Bear	August 17, 1846	July 17, 1900
Samuel Bear, Jr.	November 13, 1853	March 3, 1916
Abram David	July 4, 1844	July 11, 1914
Rebecca David	January 1, 1849	March 15, 1898
Lemuel E. Demelman	September 20, 1859	September 4, 1915
Elizabeth Demelman	April 18, 1826	January 8, 1896
William Goodman	February 26, 1843	April 3, 1911
Bernhard Goodman	November 25, 1845	December 6, 1913
Nathaniel Jacobi	January 21, 1828	November 5, 1907
Rosalie Jacobi	July 6, 1836	January 3, 1900
Joseph N. Jacobi	July 5, 1870	February 1, 1918
Frederick Rheinstei	November 14, 1841	January 16, 1899
Sarah Platzer	January 11, 1823	February 9, 1899
Isaac Platzer	November 15, 1821	August 10, 1862
Alexander Liebman	October 3, 1836	November 19, 1917
Samuel Bear Sr.	January 17, 1837	August 2, 1903
Barbara Bear	July 5, 1847	August 11, 1917
Isaac Shrier	March 5, 1841	July 4, 1920
Betsy Willner Shrier	March 12, 1850	December 2, 1916
Fred D. Bear	July 28, 1888	February 4, 1922
Johanna Schloss	July 30, 1861	September 4, 1922
Rabbi S. Mendelsohn	March 31, 1850	September 30, 1922
Sophie Liebman	August 16, 1834	April 10, 1925
Abram Shrier	February 17, 1838	April 18, 1912
Hannah Shrier	March 28, 1846	February 20, 1925
Isaac M. Bear	September 29, 1872	September 10, 1907
Henry C. Bear	October 18, 1878	January 4, 1925
Leopold Bluethenthal	September 5, 1860	March 28, 1928
Marcus W. Jacobi	August 15, 1867	January 3, 1928
J. Irving Bear	January 26, 1884	October 11, 1930
Hannah Bear Hahn	February 17, 1861	July 20, 1930
Adolph Goodman	June 1, 1880	January 13, 1920
Karolina Goodman	July 11, 1849	November 6, 1930
Johanna Bluethenthal	October 14, 1867	October 17, 1933
Sigmond Bear	August 5, 1870	March 27, 1935
Marshall Shrier	December 24, 1878	May 31, 1938
Sigmund Solomon	August 25, 1844	November 30, 1940
Hannah S. Bretzfelder	November 1, 1874	August 19, 1942
Esther Mendelsohn	April 15, 1854	July 28, 1942
Linda J. Newman	May 26, 1868	July 8, 1943
Louis Shrier	November 22, 1880	July 31, 1943
Bernhard Solomon	October 12, 1854	February 13, 1943
Edward Tanzer	March 26, 1854	August 9, 1921
Pauline A. Tanzer	November 2, 1863	September 30, 1936
Ida L. Solomon	July 15, 1865	September 19, 1944
Gustav Dannenbaum	July 23, 1869	October 21, 1945

<i>Name</i>	<i>Birth</i>	<i>Death</i>
Samuel N. Bear	May 9, 1918	September 6, 1946
Solomon Sternberger	March 16, 1870	March 29, 1947
I. Jacob Sternberger	September 17, 1868	April 11, 1911
Rebecca B. Sternberger	July 19, 1874	May 28, 1950
Max Warshauer	January 16, 1880	February 14, 1949
Helen B. Jacobi	August 28, 1873	October 29, 1950
Amelia L. Solomon	March 10, 1861	December 27, 1951
Rabbi Karl Rosenthal	July 17, 1889	July 23, 1952
Monroe L. Shrier	June 20, 1876	March 1, 1953
Estelle Shrier	October 7, 1872	November 23, 1954
Harriss Newman	October 2, 1897	February 22, 1954
Julius Weil	July 25, 1867	December 1, 1955
Isaac Weil Solomon	October 15, 1873	March 5, 1958
Clarence B. Sternberger	August 31, 1896	September 13, 1961
Harry M. Solomon	December 6, 1890	August 4, 1962
Rosalie J. Newman	August 1, 1909	January 14, 1964
Solomon Kallman	December 22, 1889	December 23, 1965
Julius Earl Sternberger	December 25, 1897	September 27, 1966
Annie M. Dannenbaum	August 18, 1883	May 18, 1968
Herbert Bluethenthal	September 18, 1890	December 17, 1971
Rabbi Howard L. Fineberg	February 22, 1901	December 10, 1972
Albert R. Berelowitz	July 7, 1909	June 16, 1973
Aaron Goldberg	August 28, 1892	August 30, 1975



80TH BIRTHDAY OF SIMON SOLOMON, 119 S. Lumina Ave. Wrightsville Beach;
 Back row: Ida Solomon, Lee Solomon; Center row: Harry Solomon, Simon Solomon,
 Ile Solomon; Front row: Helen Solomon, Lilian Solomon.

“IN THE WILDERNESS OF SINAI” . . . (B’Midbor)

Verily these words open up on Book Four of the Bible . . . Serve they not as verbal signposts for our contemporary “Wilderness” that we too may sight even a “Sinai” somewhere in our midst? Might not we also find stardust in desert sand, capture a vision from Nature’s heights and depths, and carve a Decalogue or two on Tablets of Stone? . . . And may not our Two Tablets be “Religion and Democracy?” Here then are a few, though true, “Decalogues” for today, the world’s great faiths in great formulæ, indications so that we find a “Sinai,” even in “the wilderness of Sinai,” if we but look unto the sky . . .

■ ■ ■



■ ■ ■

A PRAYER

God of Nations:

Happy are we who dwell under the flag of America! Here men are free; here men are equal; here men are guaranteed inalienable rights; here men, respecting difference, learn to live together as brothers. Blessed is this sacred heritage of ours! Out of overflowing hearts, we give Thee thanks, O Lord!

Make us mindful, we pray Thee, of the price paid for this heritage. Our forefathers traversed uncharted waters; they endured the hungers and perils of the frontiers; thy shed their blood on many battlefields in defense of the nation’s ideals. The flag we honor is the symbol of their heroic pioneering, of their age-old quest for a land of freedom, peace and brotherhood.

God of our fathers; endow us with the heart of the pioneer and the patriot that we of this generation may do our part to preserve this sacred heritage. May we guard it with that eternal vigilance which is the price of liberty. May we cherish it with a love that kindles into flame in the hour of crisis.

We know that pillage and carnage have been wrought for the glory of a flag, that the earth has been ravaged by flame and fury for love of country. Do Thou inspire our patriotism with Thine ancient law and covenant that we may measure the greatness of the glory of our nation not by the vastness of its domain, nor the surfeit of its gold, nor the might of its conquests, but by the freedom of our people, the sacredness of our rights as men, the equal opportunity and fair play and good-will of our way of life.

America, our America! Thine, Almighty God, be the grace to bless it! Ours be the will to preserve it for our own blessing and the blessing of the nations of the earth!

DECALOGUE OF THE BIBLE: Moses

1. I am the Lord thy God; thou shalt not have strange Gods before Me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.



DECALOGUE OF THE ART OF PRAYER: Nahman of Bratzlav

1. When you cannot pray with proper concentration try your utmost to speak the words in a spirit of belief in their truth.
2. Let your heart hear what your mouth speaks if you wish to offer proper prayer.
3. The prayer of an individual is not heard unless he concentrates upon it, but the prayer of the many is heard, even if not all of them are not whole-hearted.
4. Do not ask that God change the laws of nature for you.
5. Limit your requests for your material needs, but ask all you wish in Torah and piety.
6. Clothe the words of your prayers in grace; namely, pronounce them carefully and with sincerity. Would you number your words and ignore their meaning when addressing a superior?
7. Every word of your prayer is like a rose which you pick from its blessing. From them you form new bouquets of blessings, until you have pleaded a wreath of glory unto the Lord.
8. Forget everybody and everything during your worship. Forget yourself and your needs. Forget the people of whom you have need. Then in truth you may worship the Lord.
9. When you offer prayer, imagine yourself as one who is newly-born; without achievements of which to be proud; without high family descent to make you arrogant. Forget all dignity and self-esteem. Remember only your Maker.
10. Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Lord.



DECALOGUE FOR THE INDIVIDUAL: Elbert Hubbard

1. Thou shalt think well of thyself and well of thy neighbor.
2. Thou shalt add to the health, wealth, and happiness of the world.
3. Thou shalt be on good terms with sunshine, fresh air, and water.
4. Thou shalt get eight hours sleep a day.
5. Thou shalt eat moderately, and exercise every day in the open air.
6. Thou shalt love the memory of thy mother, and be true to the friends that have done so much for thee.
7. Thou shalt recognize the divinity in all men.
8. Thou shalt remember the week-day to keep it holy.
9. Thou shalt remember that thee can only help thine by helping other people, and that to injure another is to injure thyself, and that to love and benefit others is to live long and well.
10. Thou shalt love the stars, the ocean, the forest, and reverence all living things, recognizing that the source of life is one.

TEN COMMANDMENTS FOR PARENTS

■ ■ ■

PAUL M. PITMAN

■ ■ ■

1. Thou shalt love thy child with all thy heart, with all thy soul, with all thy strength but wisely, with all thy mind.
2. Thou shalt think of thy child, not as something belonging to thee, but as a person.
3. Thou shalt regard his respect and love not as something to be demanded, but something worth earning.
4. Every time thou art out of patience with thy child's immaturity and blundering, thou shalt call to mind some of the childish adventures and mistakes which attended thine own coming of age.
5. Remember that it is thy child's privilege to make a hero out of thee, and take thy thought to be a proper one.
6. Remember also that thy example is more eloquent than thy fault-finding and moralizing.
7. Thou shalt strive to be a sign-post on the highway of life rather than a rut out of which the wheel cannot turn.
8. Thou shalt teach thy child to stand on his own feet and fight his own battles.
9. Thou shalt help thy child to see beauty, to practice kindness, to love truth, and to live in friendship.
10. Thou shalt make of the place wherein thou dwellest a real home— a haven of happiness for thyself, for thy children and for thy children's friends.

■ ■ ■

DECALOGUE FOR THE FAMILY:

Author Unknown

1. Thou shalt not worship in different churches, nor neglect to erect a family altar for home devotions.
2. Thou shalt not be a matrimonial illiterate, but assure a successful mating life by studying a good textbook on the subject.
3. Thou shalt not be selfish about leisure time.
4. Remember to keep out of debt, sharing thy goods with each other.
5. Honor thy mate, publicly, and privately, by affirming the other's accomplishments.
6. Thou shalt not resort to deception, being fair in all circumstances.
7. Thou shalt observe all laws of health and beauty in body, mind and soul.
8. Thou shalt create a mutual perception of activity, daily arousing the other's pleasurable curiosity.
9. Thou shalt neither nag nor criticize, being as courteous to each other as thou art to friends.
10. Thou shalt keep each other at the center of interest in objective planning.

TEN REASONS FOR THE TEMPLE

1. The Temple is the heart of Jewish life. The continuity of Israel depends upon its effectiveness.
2. It provides religious sustenance by interpreting our traditions and our history.
3. It ministers to the moral and spiritual welfare of the family and community.
4. It provides instruction for children in its Religious School.
5. It provides adult education through its many programs.
6. It is a civic institution for the members of our faith.
7. It is a social organization through which life-long friendships can be formed.
8. It provides a cultural background against which modern problems are viewed in perspective.
9. It conveys the message of Judaism to the world.
10. In its affiliated organizations—it aims to reach all in a family.

■ ■ ■ DECALOGUE: BROTHERHOOD

WALTER W. VAN KIRK

1. I will respect all men and women regardless of their race or religion.
2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.
3. I will exemplify in my own life the spirit of good-will and understanding.
4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether by kings, dictators, or demagogues.
5. I will not be misled by the lying propagandists of those who seek to set race against race or nation against nation.
6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism, or anti-Protestantism.
7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.
8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.
10. I will do more than live and let live; I will live and help live.

■ ■ ■ DECALOGUE OF DEMOCRACY

MARTIN M. WEITZ

1. Love thy country and keep it a land of freedom.
2. Thou shalt not bow down before dictators, nor serve political idols—for their iniquity is until the third and fourth generation.
3. Thou shalt not take the name of the Constitution and Supreme Court in vain to hide thy selfish motives.
4. Remember the election day—to keep it holy; thou, thy son, thy daughter, thy man-servant, thy maid-servant, shall refrain from labor but not from voting on this day.
5. Honor thy "father"—right to believe—and "mother"—right to ballot—so that thy days may be long in the Republic in which thou livest.
6. Thou shalt not kill—Freedom, Justice, Peace—any ideal.
7. Thou shalt not commit political adultery, or flirt with dictatorships.
8. Thou shalt not steal length of liberty's life nor bread from the hungry by thy indifference.
9. Thou shalt not bear false witness against Democracy nor slander thy neighbor in the name of patriotism.
10. Thou shalt not covet any form of government, its powers, and its troubles.

ALL MEN OF WORLD ARE TRULY BROTHERS!

The fact that men are brothers and should live as such has been recognized in the religions of many lands and many ages.

Selwyn Gurney Champion, an English physician, has recorded a study of the world's major faiths in a book, "The Eleven Religions," published by E. P. Dutton & Co. It contains 4,890 quotations.

We cite just 10 of the quotations which show that the Golden Rule is a teaching of 10 of the 11 religions. Here they are, in the alphabetical order of the religions:

1. **BUDDHISM**—"Hurt not others with that which pains yourself."
2. **CHRISTIANITY**—"All things whatsoever you would that men should do to you, do ye even so to them, for this is the law and the prophets."
3. **CONFUCIANISM**—"Is there any one maxim that ought to be acted upon throughout one's whole life? Surely the maxim of loving kindness is such—do not unto others what you would not they should do unto you."
4. **HEBRAISM or JUDAISM**—"What is hurtful to yourself do not to your fellow man. That is the whole of the Torah and the remainder is but commentary."
5. **HINDUISM**—"This is the sum of duty: do naught to others which if done to thee would cause thee pain."
6. **ISLAM or MOHAMMEDANISM**—"No one of you is a believer until he loves for his brother what he loves for himself."
7. **JAINISM**—"In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and therefore should refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves."
9. **TAOISM**—"Regard your neighbor's gain as your own gain; and regard your neighbor's loss as your own loss."
10. **ZOROASTRIANISM**—"That nature is good only when it shall not do to another what is not good for its own self."

THE ELEVENTH RELIGION, missing from that list, is Shinto, the religion of Imperial Japan. Shinto has no Golden Rule.

Most of us regard the Golden Rule as the chief, at least the most practical, part of our religion. It gives us respect for the other fellow's religion to know that he, too, has the Golden Rule.

The fact that the Golden Rule has been taught by many religions, in ages, shows that the mind of man has always seen that, by the very nature of humanity, we are bound to live together.

Brotherhood, then, is not something we may choose or not choose, if we would live. Inescapably, we are brothers and must live as such or suffer the consequences.

■ ■ ■



“THESE ARE THE WORDS” . . . (D’Vorim)

And what may they be? “These are the Words” suggestive of Israel’s ancient, medieval, and modern wisdom, random reflections on books, character, education, science, faith, family, friendship, et al, from Bible and Talmud as well as from “Contemporary Commentary” or “Modern Midrash.”

“These are the words” then which begin Book Five of the Bible and which end Book Five of our Temple Bibilog.



A PREFACE TO BOOKS: (FROM A MEDIEVAL LEGACY)

Some notion of the high regard in which the Jew held the Book in particular and books in general may be obtained from even the most casual survey of the traditions in the care of books that have been in vogue for centuries.

Some of the most venerable practices were as follows: It was prohibited to lay anything upon a book, not even a volume of oral law of the Prophets. Nor was it permitted to sit on a bench upon which a book is lying. “And anyone who is more rigid—even to the slightest degree—in the respect he pays to books, such a one is indeed honored.” Needless to say, it was prohibited to place a book on the floor. A book which has fallen on the ground must be picked up at once and kissed.

If two men are walking together, and one is carrying a book, the latter has priority in going in or out of a door. If it become necessary to save books and other precious valuables from fire or water, books must be saved first, for it is written “Honor the Lord more than your wealth.” A teacher, in his anger toward a pupil, may not strike him with a book, nor may the pupil protect himself with a book, unless it be for the protection of life or limb. A man may not use a book in order to shield himself from the sun or smoke or cover himself so that he would not be seen. If ink happens to fall upon a book and on a garment—even if the garment be ever so precious—he must first clean the book. It is prohibited to write in a book. One may not touch the Book unless he has first thoroughly cleaned his fingers; if he has kissed his children whose faces are not altogether clean, he may not immediately after kiss the Book. One may not permit a child to play upon a table set aside for the use of books.

When buying a book, one must not say, “It is not good,” “It is too expensive,” of a book which is not properly proof-read, it is not permitted to say, “It ought to be burned”—but rather “It ought to be hidden.” Two brothers who are dividing their father’s heritage may not say one to the other, “You take the book and I will take the dog.”

It is necessary that books be dusted from time to time. Cases and cabinets and shelvings used for housing sacred books are considered as sacred articles and when they are no longer fit for use, must be hidden away and not permitted to be used for any other purpose than for the keeping of books. Fine books ought to be graced with a fine binding, and books ought to be kept in fine cases. Sacred books are not to be kept with secular in the same case.

ANCIENT BIBLICAL ADAGES



Oppression turneth a wise man into a fool; and a fight destroyeth judgment. There is not a righteous man upon earth who always does good and never sins.

In the day of prosperity be joyful; in the day of adversity be hopeful. Wisdom is better for a country than weapons of war; but ignorance, even among a small number, is a great loss to a country.

Whoso keepeth his mouth and his tongue keepeth his soul from trouble.

Men do not despise a thief, if he steals to satisfy his hunger.

Hatred stirreth up strife; but love covereth all transgression.

Whoso loveth knowledge, loveth correction; but he who is brutish hateth reproof.

The wages of the righteous is life; the increase of the wicked is sin.

Where no wise direction is, a people falleth; but in the multitude of counselors there is safety.

A good name is rather to be chosen than great riches.

Hear counsel and receive instruction that thou mayest be wise in thine old age.

Reprove not a scorner lest he hate thee. Reprove a wise man and he will love thee.

A virtuous woman is a crown to her husband; but she that doeth shamefully is as rottenness in his bones.

Learn to do well, seek justice, relieve the oppressed, judge the orphan rightfully and plead for the widow.

Prosperity retards and weakens religion, while depression promotes and strengthens it.

A rebuke entereth deeper into a man of understanding than a hundred stripes into a fool.

Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth.

Do not be too frequent a visitor in thy neighbor's house, lest he be sated with thee and hate thee.

Boast not of tomorrow for thou knowest not what the next day may bring forth.

Let another man praise thee and not thine own mouth.

To do justice and righteousness is more acceptable to the Lord than sacrifice.

There are friends that one hath to his own hurt; but a loving friend sticketh closer than a brother.

Happy is the many who findth wisdom and the man who obtaineth understanding.

There is he who pretendeth himself rich yet hath nothing; there is he who pretendeth himself poor yet hath great wealth.

The wise shall inherit honor; but as for the fools they carry away shame.

He that is greedy of gain troubleth his own house; but he that hateth even gifts shall live cheerfully.

Better a little with righteousness than great revenue with injustice.

Where there is no vision the people perish; but he that keepeth the law happy is he.

Buy the truth and sell it not; also wisdom, instruction, and understanding.

Death and life are in the power of the tongue, and they that indulge it shall eat the fruit thereof.

Better is a dry morsel and quietness therewith, than a house full of feasting with strife.

Make no friendship with a man that is given to anger, and with a wrathful man thou shalt not go.

Remove not the ancient landmark which thy fathers have set.

Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, he would be utterly contemned.

Better it is to be a lowly spirit with the humble than to divide the spoil with the proud.

He who despiseth his neighbor, sinneth; but he who is gracious unto the humble, happy is he.

Most men will proclaim their own goodness; but a faithful man who can find?

A word fitly spoken is like apples of gold in settings of silver.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

If thou meet thine enemy's ox or his donkey going astray, thou shalt surely bring it back to him.

Righteousness exalteth a nation, but sin is a reproach to any people.

The stranger that sojourneth with you shall be as a home-born among you and thou shalt love him as thyself.

And proclaim liberty throughout the land and unto all the inhabitants thereof.

Justice shalt thou pursue so that thou mayest inherit the land, which the Lord giveth thee.

Wash yourself, make yourself clean, put away the evil of your doings; from before mine eyes cease to do evil.

The vile man shall no more be called liberal, nor the churl said to be noble.

Hate the evil, and love the good, and establish justice in the gate.

Let justice well up as waters, and righteousness as a mighty stream.

Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice, that useth his neighbor's service without wages, and giveth him not his hire.

Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother.

The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.

Hope deferred maketh the heart sick; but desire fulfilled is a tree of life.

Who is the man that desireth life, and loveth the days that he may see good therein? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it.

Devise not evil against thy neighbor seeing that he dwelleth securely by thee.

Envy thou not the man of violence and choose none of his ways.

Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich.

A man that flattereth his neighbor spreadeth a net for his steps.

Judge the poor and the fatherless; do justice to the afflicted, and the destitute; rescue the poor and the needy, deliver them out of the hand of the wicked.

Happy are they that keep justice; that do righteousness at all times.

Is wisdom with aged men, and understanding in length of days?

The way of a fool is straight in his own eyes; but he who is wise hearkeneth unto counsel.

My people have gone into captivity for lack of knowledge.

Confidence is an unfaithful friend, in time of trouble, is like a broken tooth and a foot out of joint.

How much better it is to get wisdom than gold, yea, to get understanding is rather to be chosen than silver.

POPULAR PROVERBS FROM THE TALMUD



(Selected from Agadic section of the Talmud)



He who gives charity in secret is greater than Moses himself.

The birds in the air even despise the miser.

There are three crowns; of the law, the priesthood, the kingship; but the crown of a good name is greater than they all.

To slander is to murder.

When the thief has no opportunity for stealing, he considers himself an honest man.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.

The soldiers fight, and yet the kings are heroes!

If there is anything bad about you, say it to yourself.

It is a good sign in man to be capable of being ashamed.

If you wish to hang yourself, choose a big tree.

Get your living by skinning carcasses in the street, if you cannot otherwise, and do not say, I am a priest, I am a great man; this work would not befit my dignity.

Youth is a garland of roses, age is a crown of thorns.

Not the place honors the man, but the man the place.

Whosoever runs after greatness, greatness runs away from him; he who shuns greatness, greatness follows him.

Commit a sin twice, and you will think it perfectly allowable.

He who knows the facts, yet does not testify in favor of his neighbor cannot be punished legally, but is guilty morally.

Rabbi Samuel says: It is forbidden to steal the good opinion of one's fellowman, even that of a non-believer.

There is nothing more important than the preservation of human life.

The law of the land is supreme.

No man can testify against himself.

Never break thy promise to a child, lest thou teach it to speak falsely; as it is written; "They have taught their tongue to speak lies."

He who gives his young daughter in marriage to an old man to gain a material benefit thereby, breaks the commandment: "Thou shalt not dishonor thy own daughter."

He who gives his daughter to an ignorant man, might as well have her tied and thrown before a lion.

The child loves its mother more than its father. It fears its father more than its mother.

Whosoever lives unmarried, lives without joy, without comfort, without blessing.

If thy wife is small, bend down to her and whisper in her ear.

It is woman alone through whom God's blessings are vouchsafed to a house.

The house that does not open to the poor shall open to the physician.

Mar Ukba used to send four hundred zizim to a certain poor family in his neighborhood. One day his son reported to him that when he visited the home to deliver the money, found the head of the family drinking very expensive wine. "This indicated," said Mar Ukba, "that he has been accustomed to a higher standard of living. I shall, therefore, double his allowance in the future."

Let thy neighbor's house be as dear to thee as thine own.

Even a non-believer who takes up the study of science shall be considered equal to the high priest. For the law says: "Those are the things that man should do in order to have life everlasting. It does not say: priest, Levite, Israelite, but man—any man! It is well to study, even though it first be with evil intent; for science rewards its study with love and affection, and that which was started with evil intent, is continued with good intentions thereafter.

Science and learning will bring peace to the world.

Knowledge is not the main thing in life, but the use of it.

Woe to the wise and learned man who are not virtuous. Woe unto him who has no dwelling and tries to build a door to it.

He who educates a child deserves the name "father," better than he who merely begat it.

Rabbi Chanina said: I have learned much from my teachers, more from my companions, but most from my pupils.

Why was man created on the last day of the week? In order that he be taught modesty. For should he ever attempt to exalt himself, he would be told that even a fly preceded him in creation.

The sword comes into the world because of three things: because of justice being delayed, because of justice being perverted, because of those who render wrong decisions.

The liar is not believed even when he tells the truth.

No man is envious of his son or pupil.

The world can exist without wine, but not without water.

Judge all men by their merits.

Not learning but doing is the chief thing.

Pass not judgment upon thy neighbor until thou hast come into his place.

Where there are no men, strive thou to be a man.

It is not incumbent upon thee to complete the work, but neither art thou at liberty to desist from it altogether.

Be rather a tail to lions than a head to foxes.

The character of a man may be recognized by three things—his cup, his purse, and his anger.

Evil inclination is at first slender as a spider's thread, and then strong as a rope. The greater the man, the more violent his passion.

The famine lasted for years, but it did not enter the house of the working man. Better to be a servant in the temple of an idol than to take alms.

He who remains unwed does not deserve the name "man!" For the Bible says: "Man and wife created He them and He called their name 'Man'."

Peace in the home is the foundation of marital happiness.

When married people are true and faithful to each other, then God dwells with them and blesses them.

Do not grieve your wife without cause, for tears come easy with her.

If you have made a promise to a child, keep it! For otherwise it learns to lie.

Prayer is Israel's only weapon, weapon inherited from its fathers, a weapon tried in a thousand battles.

Hospitality is the most important part of Divine worship.

The Sabbath may be violated for the sake of the living; even in the case of a newly born babe; but not for the sake of the dead, even if it be David, King of Israel.

"Love thy neighbor as thyself." Rabbi Akiba remarked: This is one of the fundamental principles of the Torah.

Rabbi Simeon said: There are three crowns, the crown of the Torah, the crown of the priesthood, the crown of royalty: yet the crown of a good name excelleth them all.

JEWISH MEDIEVAL MAXIMS

■ ■ ■

(Culled from Works on Popular Aphorisms)

■ ■ ■

The Jews give both to build the Temple and to make the golden calf. Israel is compared to the stars of heaven and to the dust of earth; if it rises, it rises to the stars, and if it falls, it falls even to the dust. The true Jew is distinguished for three qualities: sympathy, modesty, and benevolence.

So live that people may speak well of thee at thy grave. The just needs no memorial, for his deeds are his monument.

If thou borrowest money, thou dost purchase thee an enemy.

If a poor man eat a chicken, either he is sick or the chicken is sick.

When a Jew is hungry, he sings; when the courtier of the castle is hungry, he whistles; when the peasant is hungry, he beats his wife.

If only two Jews remained in the world, one would summon to the synagogue and the other would go there.

Every man knows that he must die, but no one believes it.

Better a noble death than a wretched life.

A man can bear more than ten oxen can draw.

God forbid that we should experience all that we are able to bear.

Ten enemies can not do a man the harm that he does to himself.

A man can eat alone, but not work alone.

The wife exalteth her husband and casteth him down.

Give thine ear to all, thy hands to thy friends, but thy lips only to thy wife.

A third person may not interfere between two that sleep on the same pillow.

Fools generally have pretty wives.

Grace is worth more than beauty.

Love tastes sweet, but only with bread.

Benevolence is better than sacrifice.

The beggar doth more for the giver than the giver for the beggar.

Who practiceth friendship entertaineth God Himself.

If thou spitteth into the air, thy spittle will fall on thine own face.

Pride is a mask for faults.

If one in the family has hanged himself, say not unto them "Hang up the fish" for this might be deemed an allusion. Be persecuted rather than persecute.

A word is worth one dinar, silence is worth two. Like a bee, a word has honey in its sting.

The tongue of slander kills three: him who is slandered, him who slanders, and him who listens.

TRUISMS OF TODAY

Suggestive Aphorisms of the Day and Decade



Much of our money is spent in the effort to make ourselves believe that other people believe us superior to themselves.

On the day of my condemnation, I shall be the chief of my condemners.

Enslavement to pleasure is less perilous than enslavement to ambition.

The love of praise precludes the love of mankind.

Many are successful, but few are serene though unsuccessful.

Success is glorious. Still more glorious is the resignation to defeat.

The status of him who does not is the same as that of him who can not.

The dirty hand that hurls the bomb is not more objectionable than the clean hand that imposes the muzzle.

Philosophers must repair the damage caused by the orators.

The past is the raw material out of which the future is made.

Submission to wrong? How can there be any other kind of submission?

Right requires no submission.

The message may be sound though the messenger may be not sound.

Our grievances against other are displaced grievances against ourselves.

Wishes unextinguished in achievement can be extinguished in renunciation.

A fool's hell is no wiser than a fool's paradise.

It is one of the illusions of life, the feeling that our success makes others like us and our failure makes others dislike us.

The heart that has suffered earthly woes can not be content with earthly joys.

Better, O God, that frustrated I turn to Thee than successful from Thee.

Saintliness is social realism.

Scientific ignorance is not religious knowledge.

A service is not religion. At its best it is a groping for religion; at its worst it is a substitute for religion.

A sacrifice is a sacrifice only for those who are unwilling to make it.

The person that hates you, respect him. He is God's messenger sent to ransom your soul.

Religion can not become a reality until it ceases to become a mask.

The bi-products of the finite are the products of the Infinite.

"I fear no evil." Nay, it is the good times that are perilous.

Every church persecutes those who take its professions too seriously.

If you would climb the stairs to God, you must keep close to the bannisters of truth.

Standing on a heap of wreckage, I touch the stars.

Where anything ends, there God begins anew.

—A. Cronbach

Religion must be used. That is what it is here for. Not to be petted, and cuddled, and adorned, and worshipped for its own sake, but to be used for the fulfillment of man's destiny upon this earth.

—John H. Holmes

There are those who look askance at recreation services. To them we can only say: Is there any investment quite so sound as the conservation of our human resources through more adequate outdoor recreation?

—Thomas E. Dewey

The manner in which the hours of freedom are spent determines, no less than labor and war, the moral worth of a nation.

—Maurice Maeterlinck

Start where you are with what you have; make something of it; never be satisfied.

—George Washington Carver

We cannot turn the clock back to unmake the conditions which have given rise to twentieth-century inherited prejudices, but we can refuse to accept the false notion that hate or fear of each other is an inevitable trait of human nature.

—Mildred Horton

Analyzing what you haven't got as well as what you have is a necessary ingredient of a career.

—Grace Moore

Nowadays, with our machine-made leisure, there could be a Renaissance, except for a hangover from the period when leisure was considered bad for people. Activities in spare time are thought of as valuable for preventing delinquency or staving off boredom, and that is a negative attitude. I'd rather think of these activities as an outlet for creative powers, a means of release, so that citizens may rise out of standardized mediocrity and . . . fulfill themselves.

—Mark McCloskey

Heaven is not a mythical place; it can be found right down in the heart of the man who has found the work he loves and the woman he loves.

—Helen Rowland

Whatever is right or wrong in our world is exactly what is right or wrong in the individual human heart.

—Margaret Leckie

Knowing how to read does not mean that one reads or even thinks.

—Pearl Buck

I hold the unconquerable belief that science and peace will triumph over ignorance and war, that nations will come together not to delay but to construct, and that the future belongs to those who accomplish most for humanity.

—Louis Pasteur

The sacred rights of man are not to be rummaged from among old parchments, or musty records. They are written as with a sunbeam in the whole volume of human nature by the hand of divinity itself and can never be erased by mortal power.

—Alexander Hamilton

We need justice. We need toleration, honesty and moral courage. These are modern virtues without which we cannot hope to control the forces science has let loose among us.

—I.A.R. Wylie

The four cornerstones of character on which the structure of this nation was built are: Initiative, Imagination, Individuality and Independence.

—Eddie Rickenbacker

It is not the facts which guide the conduct of men, but their opinions about facts; which may be entirely wrong. We can only make them right by discussion.

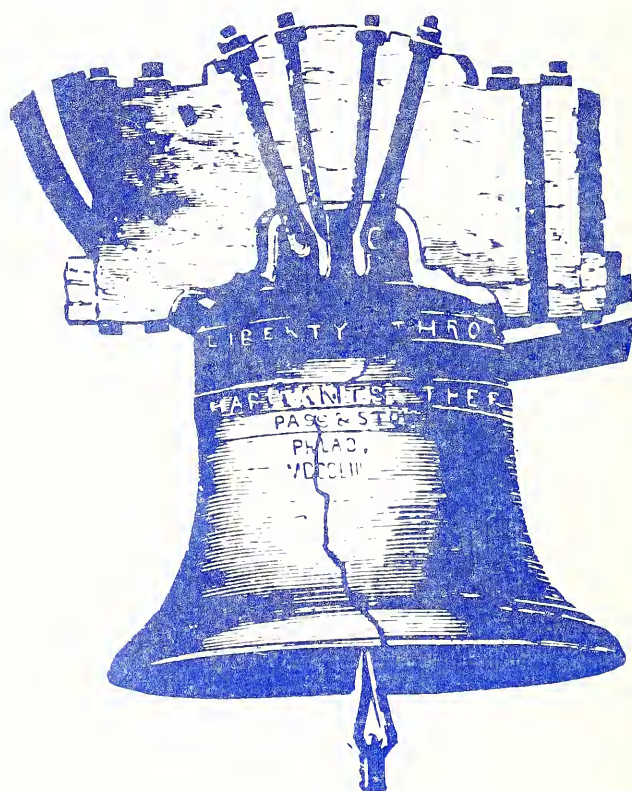
—Norman Angell

No theory of the universe can be satisfactory which does not adequately account for the phenomena of life, especially in that richest form which finds expression in human personality.

—B. H. Streeter

JEWISH FESTIVALS FOR FIVE YEARS: 1976 - 1981						
Festival	1976	1977	1978	1979	1980	
Rosh Hashono Eve	Fri. Sept. 24	Mon. Sept. 12	Sun. Oct. 1	Fri. Sept. 21	Wed. Sept. 10	Sept. 10
Rosh Hashono	Sat. Sept. 25	Tues. Sept. 13	Mon. Oct. 2	Sat. Sept. 22	Thurs. Sept. 11	Sept. 11
Yon Kippur Eve	Sun. Oct. 3	Wed. Sept. 21	Tues. Oct. 9	Sun. Sept. 30	Fri. Sept. 19	Sept. 19
Yom Kippur	Mon. Oct. 4	Thur. Sept. 22	Wed. Oct. 11	Mon. Oct. 1	Sat. Sept. 20	Sept. 20
Succoth Eve	Fri. Oct. 8	Mon. Sept. 26	Sun. Oct. 15	Fri. Oct. 5	Wed. Sept. 24	Sept. 24
Succoth: First Day	Sat. Oct. 9	Tues. Sept. 27	Mon. Oct. 16	Sat. Oct. 6	Thurs. Sept. 25	Sept. 25
Simchat Torah Eve	Fri. Oct. 22	Mon. Oct. 3	Sun. Oct. 22	Fri. Oct. 12	Wed. Oct. 1	Oct. 1
Chanuko: First Night	Thurs. Dec. 16	Sun. Dec. 4	Sun. Dec. 24	Fri. Dec. 14	Tues. Dec. 2	Dec. 2
	1977	1978	1979	1980	1981	
Purim: Eve	Thurs. Mar. 13	Wed. Mar. 22	Mon. Mar. 12	Sat. Mar. 1	Thurs. Mar. 19	Mar. 19
Purim: Day	Fri. Mar. 14	Thurs. Mar. 23	Tues. Mar. 13	Sun. Mar. 2	Fri. Mar. 20	Mar. 20
Pesach: Seder	Sat. Apr. 2	Fri. Apr. 21	Wed. Apr. 11	Mon. Mar. 31	Sat. Apr. 18	Apr. 18
Israel's Independence (Iyar 5)	Sat. Apr. 23	Fri. May 12	Wed. May 2	Mon. Apr. 21	Sat. May 9	May 9
Shebuoth: Eve	Sun. May 22	Sat. June 10	Thur. May 31	Tues. May 20	Sun. June 7	June 7
Shebuoth: Day	Mon. May 23	Sun. June 11	Fri. June 1	Wed. May 21	Mon. June 8	June 8

LATE CORRECTIONS: *Directory*: Solomon, Sigmund, *Wife*; Charlotte, *Phone*: 254-4700; *Address*:
 Wrightsville Beach, *Birthday*: Solomon (June 2), Charlotte (February 15)



DATE DUE

[illegible]

DEMCO 38-297

Duke University Libraries



D02469006R

Duke University Libraries



D02469006R