

History of the Baltimore Hebrew Congregation

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*Note: Unless otherwise indicated all quotations are from A **History of the Baltimore Hebrew Congregation: 1830 -1905** by Adolf Guttmacher, The Lord Baltimore Press, Baltimore, MD, 1905. I am indebted to Ms Sally Plumbaum, Assistant to the Executive Director of the Baltimore Hebrew Congregation, who kindly scanned this hard to find book for me.*

Introduction

Not many Jews lived in Baltimore during the 18th century; by 1796 the entire Jewish population of the city consisted of about 15 families. As late as 1825 Solomon Etting estimated the Jewish population of Baltimore to be about 150. Given this, it is not surprising that the minyan that led to the organization of the Baltimore Hebrew congregation was not established until the autumn of 1829. It first met in the home Zalma Rehine (1757–1843), who had recently relocated to Baltimore from Richmond. On January 29, 1830 the Maryland House of Delegates passed an act incorporating the Congregation as an “official” entity within the city of Baltimore.

The Hebrew name of the congregation was *Nidchei Yisroel*, “The Scattered of Israel.” In its early years it was often referred to as “the first Hebrew Congregation” and later as “the Stadt Shul.” “This latter designation was used to distinguish it from ‘The Fell’s Point Hebrew Friendship Congregation’ (later the Eden Congregation), which was organized in 1838 by a number of co-religionists who had settled in what was then an outlying and, at first, [a] separate district, while the Mother Congregation was located in the center of town.”

Nature of the Congregation

The early membership was largely made up of Jews originally from Holland, many of whom had previously settled in the West Indies. There were commercial ties between Baltimore and the West Indies, and this explains the settlement of Dutch Jews from the West Indies in Baltimore. Beginning in 1835 a number of Bavarian Jews began to settle in Baltimore, and they soon outnumbered the Dutch Jews. “In 1832 the roster of the Congregation contained the names of 29 heads of families; in 1835 there were 41 families, and in 1839 the membership had grown to 59.”

“The Congregation was organized by orthodox Jews, and for many decades the services were carried on according to the old orthodox ritual. The people lived strictly orthodox [lives], observing the very minutiae of the Rabbinical Law. The dietary laws were

conscientiously carried out. The Sabbath and the Festivals were consecrated to worship and to rest, and the ceremonies connected with them were observed in every home. The Congregation, in those early days, was the center of all communal activity; it reflected, far more than today, the religious and social status of its members, for the Congregation entered into the life of everyone. It regulated the religious affairs of the community by appointing Shochtim, maintaining a Mikvah (Ritual bath), and looking after the baking of Matzoth.”

It is important to keep in mind that those who supported the Congregation were, with few exceptions, relatively poor. Most of them struggled just to earn their livelihood. “This may be gleaned from the fact that in 1832 the quarterly dues were \$1.25, and this amount was collected in bi-weekly installments. The offerings were as a rule 6 1/4 cents, the richer men offering 12 1/2 cents.”

Still help was never refused to those who asked, and the members of the Congregation made sure that the poor were cared for in many ways. The minutes indicate that at almost every meeting the Board voted to give relief to some poor stranger, or to some one “who had grown poor in our midst.” Entries such as “Owing to the continued illness of ‘so and so,’ his family is in want and the Board donates \$5.00 to that family” and “A stranger made application to bury his child, and the Board, respecting his poverty, agreed not to make any charge” were not uncommon. Twice a year the Congregation sent money to charities in the Holy Land that assisted the poor.

Sources of Income

In addition to the revenue from dues, the Congregation was funded by the selling of Aliyahs, the making of Mishebeirachs and *Kale Molei Rachamim*. Until 1847 the Aliyahs were sold before the Torah was taken out via bidding run by the sexton in a manner similar to what is still done in many synagogues on *Yomim Tovim*. Later the Board fixed the amount to be paid for Aliyahs.

According to Maryland Law, it was required to proclaim an upcoming marriage on three successive Shabbosim before the wedding. “The sexton proclaimed the marriage, and the Congregation charged for such proclamation from \$1.00 to \$4.50. The last recorded proclamation is dated May 28th, 1881.”

“Most curious is a system of fines that obtained in the Synagogue as late as 1873. This was prompted by the same paternal and disciplinary spirit that made the Congregation the arbiter of the religious and communal life, and is, without doubt, a remnant of the ghetto-life in Europe. For the purpose of fining, three kinds of tickets were used. A white ticket was sent through the sexton by the president, or one of the officers, to the offender as a warning. If this was not heeded, a blue or red ticket followed, the former being a fine of 25 cents, the latter of 50 cents. There were fines for talking during services; for chewing; for gathering on the pavement in front of the Synagogue; for bringing children under five years of age to services; for putting away the talith before services were over; for leaving

the Synagogue during services without the permission of some officer; for singing *L'Dovid Boruch* louder than the Chazan at the going out of the Sabbath.”

These fines were not inconsequential. One dollar in 1845 is worth at least \$23.30 in 2011 dollars.¹

The Congregation’s Day School

In 1840 Rabbi Abraham Rice became the first Rov of the Congregation. He was the first Orthodox rabbi to settle permanently in America. Rav Rice was a Talmud Chocham of stature and probably the only person in the United States at the time of his arrival who was competent to pasken *sheilos*.

Rabbi Rice realized something that we take for granted today, namely, that the future of Judaism depends on children receiving a thorough Torah education. Sadly, opportunities for Jewish education in 1840 in Baltimore were minimal at best. (The same was true throughout America during the 18th and 19th centuries.) For Rabbi Rice education of Jewish youth was his first and major concern, and he set out to remedy this situation in Baltimore in what was then a bold and innovative manner.

Rabbi “Rice had as his objective to establish a Jewish all-day school where there would be taught a variety of Hebrew subjects in its Jewish department, as distinct from a yeshivah which taught Talmud exclusively in its Jewish department.

“The curriculum of the proposed all-day, all-boys school would be concentrated upon religious studies, which included reading Hebrew, some Hebrew grammar, translating Siddur [prayerbook], T’nach [Scriptures], biblical history, and commandments; secular studies included the three r’s: readin’, ritin’, and ‘rithmetic, grammar, spelling, geography, and composition. At this time there was not one such school in all America. [Rabbi] Rice insisted that only an intensive Jewish education in America could build the future of Judaism.”²

In 1841 Rabbi Rice opened a Hebrew day school under the auspices of the Baltimore Hebrew Congregation named the Hebrew and English Benevolent Academic Association of Baltimore. It was the first Jewish all-day school in America under the auspices of an Ashkenaz congregation. “It is noteworthy that the selection of an English teacher was considered of such great moment as to be entrusted to a committee of American-born and educated Christians, who were supposed better to understand the needs of the future citizen.” Rabbi Rice realized that while most of his congregants spoke German, their offspring were more likely to use English in their daily lives and hence should be able to read, write and speak English properly.

Within a few years the school admitted girls, since it was realized that they also needed a Jewish education. The school was initially fairly successful. Isaac Leeser (1806 – 1868), who for many years served as the Chazzan of Congregation Mikve Israel in Philadelphia and was in the forefront of Orthodox endeavors during the 19th century, had occasion to

visit the school in 1851. In the February, 1851 issue (Volume VIII, No. 11) of his publication the **Occident**³ Leeser wrote:

“We could only find time to visit the oldest Synagogue [the Baltimore Hebrew Congregation], though it is not yet four years old, in Lloyd Street, both to look at the school, which is kept in the basement, on Thursday, and to attend worship on the Sabbath, and though we did not find all as we could have wished it, we saw enough to please any friend of Israel. There were assembled about two hundred children of both sexes in four class rooms, under as many teachers, two of whom are for Hebrew and the others for English.”

Unfortunately, the establishment of free public school education led to a decline in enrollment and the school ceased to function in 1870. Parents at that time chose to send their children to a public school rather than a Jewish religious school, not realizing that they were paving the way for their offspring to assimilate.

While it functioned the school managed to educate a number of young people who remained observant Jews. One such person was Dr. Aaron Friedenwald (1836 – 1902) who attended the school and remained an observant Jew throughout his life - something almost unheard of for a 19th physician.

The Synagogue Grows

“The Baltimore Hebrew Congregation outgrew its quarters every few years. At first it occupied a room, corner of Bond and Fleet streets, over a grocery; then it moved in 1832 to North Exeter Street, near what is now Lexington Street. In 1835 the Congregation occupied an one-story dwelling on High street near the bend, between Fayette and Gay Streets. In 1837 the Congregation had grown sufficiently prosperous to buy a three-story brick dwelling, corner of Harrison Street and Etna Lane.” However, within a few years this facility also became inadequate, and the membership decided to erect the first synagogue building in Maryland. The result was a beautiful structure located on Lloyd Street that, in addition to the beautiful main sanctuary, also housed a Bais Medrash, four classrooms, a mikvah, and an oven for baking matzos in the basement. The building was completed in 1845 and dedicated with much fanfare.

By 1860 building had become too small to seat all of the Congregation’s members and their families, so the original structure was enlarged by a 30 foot extension on its eastern end.

Today the Lloyd Street Synagogue Building is an historic sight that houses the Jewish Museum of Maryland.

The Move to Reform

Increased membership proved to be both a blessing and a curse, in that it attracted some people who were influenced by the Reform movement. At first they demanded minor

innovations, but, as time went on, they pushed for more and more changes. There were constant conflicts and dissensions. Reform was affecting most synagogues in America by the middle of the 19th century, and the Baltimore Hebrew Congregation was no exception.

“The religious status of the Congregation had remained unchanged for nigh two decades from the time of its organization. About 1845 the need of some minor reforms in the service of the Synagogue was apparent. In that year Rabbi Abraham Rice, the leader of the ultra-orthodox in America, proposed the abolition of some of the Piyutim (Poems). Though advocated by Rabbi Rice the proposition was defeated by the Congregation. Not until 1860 was the greater part of the Piyutirn omitted from the services. That the movement for reform must have gained in strength is evidenced by the fact that a law was passed in 1850 which made it obligatory upon anyone holding office or to be chosen for office, to keep his place of business closed on the Second Day of Yom-Tob. In 1853 a vice-president was charged with having acted contrary to the law passed in 1850, and he was asked to resign, unless he pledged himself to keep his place of business closed on the Second Day of the Festival. In the supplementary act to the charter passed in 1851, it is stated clearly: ‘That no alterations be made in the present mode and form of worship, and in the rites and ceremonies now used, except with the assent of two-thirds of the male members in attendance at the regular called meeting.’”

Although every attempt at innovation was fought by those members committed to Orthodoxy, they were soon in the minority and could not stem the rising tide of Reform. In 1853 confirmation of girls was introduced; in 1857 *Duchening* was abolished; in 1866 the Haftorah was read in German instead of in Hebrew.

In 1870 a petition was presented to the Congregational Board asking for the introduction of “moderate” reforms including having a mixed choir. “The petitioners begged for a speedy introduction of moderate reforms [so] ‘that the religious life of the Congregation may not suffer.’” At a special meeting called to consider this petition, it was defeated by a vote of 32 for and 39 against. It looked like the Orthodox members of the Congregation had won.

However, “a few months later the Rabbi of the Congregation, A. Hofmann, in a lengthy communication to the Congregation, proposed a number of changes in the ritual. Rabbi Hofmann proposed that those prayers be shortened which were characterized by repetition, that those prayers be abolished which were revengeful in spirit, which referred to the restoration of animal sacrifices and which were contrary to the genius of the age and country in which we live. He also proposed the elimination of all talmudical sections from the ritual, on the score that they were not prayers.”

Despite that fact that similar reforms had been rejected by the vote taken earlier, those suggested by “Rabbi” Hofmann were approved by a vote of 56 in favor to 22 against. In addition, the resolution for a mixed choir was reintroduced and also approved!

Twenty members of the Congregation then took the matter to civil court seeking an injunction preventing the Board from carrying out these reforms. “An agreement was finally entered into and the case allowed to sleep on the dockets of the court. The majority of the complainants then resigned from the Congregation in December, 1870, and January, 1871.” Shortly thereafter they established Congregation Chizuk Amuno which adhered strictly to Halacha.

Other reforms followed in 1873 - mixed seating was introduced, a three year cycle for reading the Torah was adopted, and the wearing of Taleisim, calling up for Aliyahs, and the saying of Mishebeirachs and Kale Molei Rachamim were discontinued. In 1878 the use of the venerable Rodelheim siddur was done away with. “During the ministrations [1886 – 1890] of Dr. [Aaron] Bettelheim the [observance of the] second day of the Festivals was done away with.” Sadly, Baltimore Hebrew Congregation, once a bastion of Orthodoxy, was now a full-fledged Reform temple.

On February 3, 1889 the synagogue building which had once been the centerpiece of traditional Judaism in Baltimore was sold to the newly organized Lithuanian Roman Catholic Parish and became the Church of St. John the Baptist!

Conclusion

The fate of Baltimore Hebrew Congregation is not unique in the annals of American Jewish history. Many synagogues that had started out as Orthodox institutions became Reform temples during the 19th and early part of the 20th centuries. Ostensibly their goal was, as the petitioners for reforms in the rituals of the Baltimore Hebrew Congregation had opined, “that the religious life of the Congregation may not suffer.” We know, of course, that they failed miserably. Instead of preserving Judaism, they opened the door to the abandonment of Jewish observance and the assimilation of hundreds of thousands of Jews through intermarriage.

It seems that even Dr. Adolf Guttmacher (1861 – 1915), who was ordained by the Hebrew Union College in 1889 and was the spiritual leader of the Baltimore Hebrew Congregation when he wrote its history, realized this to some extent. On page 51 he writes:

“The present religious conditions of the Congregation require some notice. While the material prosperity of the Congregation is all that can be desired, spiritually there is, indeed, much room for improvement. The conditions are the same here that obtain in all other large cities. On the great Holydays the seating capacity of the Temple is taxed to the utmost. During the last three years many who desired to affiliate with the Congregation could not be accommodated with seats. The Sabbath services are well attended by women and children, but the men are in a woeful minority. But what is most discouraging is the fact that as the fathers, who attended services regularly, die, the sons, though retaining the membership, do not come to the House of God except on rare occasions. The work in the Sabbath School, however well and conscientiously done, cannot possibly counteract the religious indifference of the home. Boys and girls, after

being Bar Mitzvah and confirmed, soon drift away from the Synagogue. How to re-attach the youth to the Synagogue is a problem that presses hard for solution. The only remedy must be looked for in the home. The home must be made Jewish again. The Sabbath and Holydays must be made to stand out from the rest of the days.”

Time and time again it has been proven that the only way to ensure the preservation of Judaism is through strict adherence to *Halacha*, and that other approaches are doomed to disaster.

¹ See <http://www.measuringworth.com/index.php>. Other methods of computing the value of an 1845 dollar in 2009 give higher values.

² **The First Rabbi, Origins of Conflict Between Orthodox & Reform** by Rabbi I. Harold Sharfman, Joseph Simon Pangloss Press, 1988 pages 109 – 113.

³ <http://www.jewish-history.com/Occident/volume8/feb1851/news.html>