Sons of the Covenant, Brothers of the Lodge: Fraternal Order...

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SPEAKERS

Abby Glogower, Question, Jennifer Cole

Jennifer Cole 00:00

I'm very proud to introduce my colleague Dr. Abigail Glogower, who will be sharing her presentation today, sons of the Covenant brothers of the lodge, fraternal orders and immigrant identity in 19th century Louisville. Dr. Glo Gower is a curator of Jewish collections and the Jewish community archive here at the Filson. Initially trained as an art historian, she earned her doctorate in visual and Cultural Studies from the University of Rochester, where her dissertation focused on group identity formation and representation in 19th century America. Abby has worked in public, academic and special collection libraries. She's conducted education, programming and curatorial work in a diverse range of museums and cultural institutions, including Brooklyn Museum, the Spiritist Jewish Museum, the George Eastman Museum, and the National Women's Hall of Fame. The Filson and the Collections Department especially, I've been very lucky to have Abby join our team bringing her thoughtful consideration, warm and generous attitude and her brilliance. So I want to welcome Abby up to the podium. And I know you all are going to really enjoy her lecture today. So.

Abby Glogower 01:18

Brilliance All right, we'll see. Thank you so much for being here. It's a wonderful group. And I hope you'll find this even half as interesting as I have been finding it. So since we're going back to the 19th century, today, I thought I'd begin by evoking the famous Harvard scientist Louie Agassi, who was known for his particular a peculiar teaching approach with his zoology students, he would give a student a fish specimen in a jar with the simple instruction, look at your fish. And they would have to do that for days on end, observing and sketching what they saw. And after spending a lot of time with one fish, he would bring them more fish, so that they could begin to characterize a species and order a kingdom. So I'm not going to share with you the kind of grades I got in high school biology. But there's a wisdom here that's actually relevant to the things I do like to study, namely history and art. And that wisdom is that there's a relationship between the big picture and the small picture, the micro and the macro, inform each other. So when I look at the products of history, I try to always look two ways at once at
the small picture, which is local and specific and granular, but also at the bigger picture, where we look for broader trends and movements, you know, the capital H stuff of history. So since today, we're going back to 19th century German immigrant and Louisville I, I will summon the term zeitgeist, we'll put that in our mind, which means kind of the spirit of the time, you know, that invisible atmosphere of a present that shapes and influences a given time and place. So that time and place we're going to is Louisville, roughly between the years of 1848 and 1876. So it's a pretty small little slice of time, with a little bit before and after. And my hope is that when we're done, you'll have a better sense of what life was like for, you know, a particular sliver of the local population during that time. And those were the German Jews who were flocking to Louisville to start a new life and a new culture in a new place, the United States of America. So like them, we're going to be covering a lot of ground. Alright, so without further ado, I will begin to introduce you to my fish. There are actually books I told you, I'm a very bad scientist. And I'm going to talk a little bit about how these books came to us. As you heard in the introduction, I have the privilege of building archival collections here at the Filson documenting Jewish life and Louisville. So shortly after my arrival, one of our wonderful board members, Dr. Morris waste, showed up one day with these books tucked under his arm. And he said, these are a donation from Mr. Irwin Sherman, and he's been taking care of them for a long time. They're very important for the early Jewish history of Louisville. And I said great, but for legal purposes we need to do some paperwork, right? So I was able to get in touch with Mr. Sherman, who very kindly filled out a formal deed of gift. And I'm thrilled that he is here joining us today. Hello, Mr. Sherman, thank you for these treasures. And I'm really looking forward. Like I said, this is just the beginning, we're only beginning to look at these fish, right. So today what we're going to be doing is, is looking at some background creating some context, right the water that they swimmin, if you will. So, in a nutshell, what you're looking at are record books that date back to the 1850s and 60s for two Jewish fraternal lodges here in Louisville. So on the left, we have a ledger book from the independent auditor of B'nai Brith, har Moriah, Lodge number 14, which was founded here in Louisville in 1852. And then on the right, we have a membership book, and a minute book for another lodge that opened a few years later, in 1860 called the Mendelssohn Lodge, and hang on to that name Mendelssohn. Because it's going to come back around in my talk, right? So in here, I give a little peek of some of the stuff that we have inside. And I'll come back to some of these things. But we see a whole lot of bookkeeping and numbers and official minutes and records as as as well. So like I said, there's a lot of material in here, and we're just getting started with it. So you know, stay tuned. Think of today as kind of like a research trailer for a big blockbuster, you know, project. Stay tuned. All right. So, like I said, both of these lodges were members of a US born Jewish fraternal organization called B'nai breath. And that is Hebrew for depending how you translate it, sons of the Covenant, or children of the covenant. Hebrew is one of those gendered languages. So the plural for children is also you know, the word for sons. And if a neighbor sounds familiar to you, as I'm sure it does, to many in the room, that's because this organization still exists today, I'll be it in in a different kind of form. It's so happens that it's now called B'nai Brith International, and it's a global advocacy and humanitarian aid organization that just so happens to be celebrating its 170/5 anniversary in 2018. So today, we're going back 175 years, roughly to the very beginning. Now, this image is funny, because I actually pulled this off the internet from an article about B'nai Brith that was recently written, and featured on a website called dating advice.com. So they're talking about B'nai breath as a great way to meet, you know, Jewish singles. And, yeah, you know, when I was a teenager, I would beg my very observant Orthodox Jewish parents to let me go to the B'nai Brith youth dances because I knew there would be mixed dancing. And so, you know, my opportunities for that were very few. So, you know, it's funny that the, you know, the more things change, though, the more they actually stay the same. Because one of the main reasons B'nai Brith was formed back in the 1840s was so that American Jews could meet each other and amongst other things get married. So it's funny, you
they could also have a fair degree of autonomy, meaning that Jewish leaders, rabbis specifically could be guaranteed some measure of protection from anti-Semites. Azzam and violence. And stick around. As long as they paid their taxes and they didn't leave their prescribed area, they most of history for the Jews in Europe. So in the Middle Ages, the rulers who were nice, let Jews participate in the church, they didn't really have a citizenship status, like we think of in terms of modern citizenship today. And this is very hard for us to imagine. Because, you know, we live in a country where we think, Oh, it doesn't matter if you're Jewish or Catholic, or, you know, Muslim, but you can be a full citizen of the United States. That's, that's not really how it was for most of history for the Jews in Europe. So in the Middle Ages, the rulers who were nice, let Jews stick around. As long as they paid their taxes and they didn't leave their prescribed area, they could be guaranteed some measure of protection from anti-Semites. Azzam and violence. And they could also have a fair degree of autonomy, meaning that Jewish leaders, rabbis specifically
could determine the rules for their community. But even into the modern period, the Jews really existed kind of at the pleasure of the king, right. And they could be expelled by one state at any point and then absorbed into another depending what economic niches needed to be filled in these different states. So you know, for example, one of those niches was money lending that was expressly prohibited by the church. So as the Jews were kind of made into de facto handmaidens of, of capitalism and commerce, they weren't permitted to join trade guilds. And they were rarely permitted to own land. So they're engaging in mercantilism and finance. This is portable work that suited a learned but precarious people who were often being chased from one place to the next. So as we move into the 18th century, some of the German states are realizing, Oh, these Jews are good for business, we should really kind of, you know, keep them around, maybe we don't want to kick them out. So these communities in the German states begin to enjoy a bit more stability, but it comes at a cost. And they were subject to very strict rules governing where they could live, who and when they could marry, what kind of jobs they could hold, et cetera. And they were also being subjected to more top down German control over their community rules and structures. So the kind of rabbinic authority is being undercut by a secular civic authority. So when you take that six situation and mix in a healthy dose of the Enlightenment, rationalist philosophy kind of making its way through Europe and the 18th century, you get a big shake up in, you know, Jewish theology, culture and practice. And what you get are a lot of Jews in these German states who are striving to modernize and to Germanized. At the same time, they really want to bring, you know, Judaism, in greater harmony with other religions and other bodies of knowledge, like modern science, math, et cetera. So they really wanted to participate in German intellectual life, as Jews, but also as German equals. And this period is often called the Husker law, which is a Jewish word meaning, you know, knowledge or learning. And it begins in Germany in the 18th century, and then it spreads eastward through the 19th century. And probably one of the most famous figures of this movement was the DESA born philosopher, Moses Mendelssohn. For Whom the Louisville Lodge was most likely named. So Mendelssohn was himself an observant Jew who was the son of a Torah scribe. But he managed to gain a really expansive education in German, and classical languages and in philosophy. I put up some of his major works here, I think, in some ways, the most exciting one is, you know, he did the first translation of the Torah, into German, what have you been doing with your lives? You know, while he was writing these major treatises and palling around with the big philosophers of his time, so it was the 19th century begins, you know, we're in the age of revolutions, you know, the age of John Locke's natural rights of man, emancipation is very much on the minds of German Jews. And you can see how the United States, even just the idea of the United States, would have looked very attractive to these people, right? We have a whole lot of land here where they could move about freely, lots of business opportunities with, you know, land speculation and trade, and also the opportunity to become full citizens in a democracy, right. So in some ways, when the Jews are start moving here in the early 19th century, from Germany, this is kind of the ultimate frontier of emancipation for them in every kind of way, kind of financially, culturally, etc. But they were also going to have to figure out how to be Jewish here. So you might be wondering, why not just join in with the Jews who were already here? We knew there wasn't earlier wave Jews have been here, you know, since before there has been a country. And in 1840, for example, there were something like 30,000 Jews spread throughout, you know what constituted the United States at that time, mostly along the eastern seaboard. Not so easy. As I mentioned, these were older communities comprised largely of Spanish and Portuguese Jews. So they didn't share the same language, they didn't share the same traditions, the same cultural orientations. And moreover, these German Jews were starting to push further inland. They weren't just lingering in those, you know, those port cities like New York, Philadelphia, Charleston, they were pushing inward with, with new opportunities, taking them to places like the Ohio Valley. So what they needed were to form some of their new institutions. And that's where Bernie birth
really comes in. So B'nai birth was founded in 1843 by 12, German Jewish immigrants who were concerned about what they called quote, the deplorable condition of Jews in this our newly adopted country. Okay, so we can imagine lack of air conditioning was one of the deplorable conditions. But more importantly, they were concerned about loneliness, isolation, access to education and cultural uplift and community, finding people to marry. So the Jews were starting to build and charter their own synagogues around this time the German Jews. This is when Louisville is own art US Israel, the forerunner of the temple today was chartering its first synagogue and in the 1840s, but a benevolent, fraternal organization like B'nai B'rith, offered something even more. And I really liked the words of the scholar Deborah dash more she called B'nai B'rith, a secular synagogue, and it offered a place where Jewish identity and ideals could be celebrated, but also leveraged for very practical, practical purposes, outside the realm of religious practice. And this is important because, remember, when we looked at that map of Germany, these even these German Jews are coming from really different kinds of backgrounds, and there are going to be different degrees of practice. And if you think about it, where do a lot of the schisms happen within religions, a lot of times, they're happening over the small things, we do it like this, they do it like that, right? So these small things take on a lot of importance. So B'nai Brith, was kind of trying to transcend all that, right. And instead, focusing on what United Jews, biblical traditions, like Abrahamic covenants, and, you know, infused with enlightenment and civic ideals, right. So, of course, it doesn't hurt to have a little bit of mystery exclusivity and extra religious ritual in the mix. And this is where we get some of the influence from Freemasonry, and where that kind of structure comes in handy. And I'll talk about that more in the next slide, because we have a great picture to work with. So I was trained as an art historian. So pictures are worth well, more than 1000 words. And this picture is so great that I'm skipping ahead in time a little bit just so we can work with this a little bit. So this is a B'nai Brith membership certificate, this is something that would have been produced at the national level by the time we get to 1876. And if anyone has one of these in a dusty closet somewhere, I want it not not for me personally, but for collections here I check eBay every now and then to see if I can get one to come up. But it's just so wonderful here we have like a nice little encapsulation of all of these different you know, Jewish and secular values coming together in the United States. So up at the top, you know, we have these are, you know, crests of liberty here, with their motto benevolence, brotherly love and harmony. Directly under you might recognize that Masonic eye or the Eye of Providence that's on our our dollar bill, the all seeing eye of God watching over his children, right the children of the covenant and if This sounds a little bit Christian to you. That's okay. That was part of the point they really wanted Judaism to be, you know, a religion that was legible and recognizable to the the Protestant majority in this country. So we have scenes from the Bible. You know, Moses with the tablets, Abraham, after Abraham and Isaac after he almost sacrifices him. So we have these ancient biblical scenes on the side, that down in the bottom, flew into what at the time would have been very modern scenes. And these kinds of inactive the civic and community values and virtues that B'nai Brith was striving for. So, you know, B Corp, holy visiting, visiting a sick brother down there in the corner, and in the event that one of their brothers should pass away. Over on the other side, we have, you know, members of the order coming to visit the widow and the Children's saying, don't worry, we're going to help take care of you. In the middle here, you get an example of the kind of grand edifices the charitable projects that Binay breath was also working on building like widows and orphans homes, and one of the first of these they built was in Cleveland. And then we're doing more after after the Civil War. And then at the bottom, and the Hebrew there, it's kind of hard to read, but this is the blessing, the biblical blessing that Jacob bestows to his children, right, you know, you know, make God may God look upon you favorably, and bring peace on to you. So we have, you know, all of these Jewish elements kind of being imported into a modern civic and community context. And so I like, you know, I can't, I don't have time to go into as much of the Masonic stuff as I as I would really like. But, um, as a little bit of
background, masonry began in the trade unions of Europe and it really offered a powerful community structure. You couldn't just join a Masonic Lodge, you had to be invited, you had to be inducted, you had to be initiated. And then once you were in, you could spend your whole life going through these varying degrees of knowledge and initiation through different rights, etc. And, you know, sometimes Jews were masons, but that membership was spotty, depending where you lived and who you lived around, you weren't going to be guaranteed membership, even, and especially in the United States, and this will come back around. So some of those early B'nai Brith members were members of Masonic lodges. And I imagined some of the early members of the Louisville, B'nai Brith were members of Masonic lodges also. But the idea of B'nai Brith, was to take that structure and language of fraternal orders and turn it into something that's not just open to Jews, but expressly for Jews, and they come up with these great ways of translating it. So whereas the Masonic orders would have, you know, like a grand scribe, B'nai Brith would have a grand, so fair, and the elders were referred to as the cranium, you know, so they're bringing in this Hebrew language to kind of make it their own. But what did this look like in actual practice? The B'nai Brith lodges began to proliferate pretty quickly. So quickly, in fact, that by the 1850s, B'nai Brith, had split into two districts in Eastern and a western district, and we were the west at that time. And so the grand district Lodge number two was, was based in Cincinnati. Oops, by the end of the 20s. By the end of the 19th century, there's something like six or eight districts and hundreds of B'nai Brith lodges all over the country, and even in other places around the world. Okay, so why Cincinnati, right? Cincinnati was getting a lot of the Jewish German immigrants that we were getting here, there on the river, there's a lot of opportunity for business. And in 1854, Cincinnati gained a really big Jewish powerhouse in American history in the form of Rabbi Isaac Mayer Wise, who was born and educated in Bohemia. He moved to the United States in 1843 and took a pulpit in Albany, New York. He was a pretty radical Jewish reformer for his time. So he advocated you know, organ music and choir singing in the in the Sabbath services, and extending more rights and roles to women. And, you know, as is the case today synagogues are always negotiating these kinds of relationships. He ended up getting into a big fight with the president of that synagogue, which I have read, some people are smiling, supposedly it involved the fist fight on the Bema. The Deus, right. So after that, he moved to Cincinnati. And here he would live out the rest of his life and his career, basically becoming the father of American Reformed Judaism. So he founded Hebrew Union College, and that's the first rabbinical training Seminary in the western hemisphere. And the gorgeous Plum Street synagogue which you can go visit, it's been restored. And he also started running a major weekly Jewish publication called the Israel light. And this is really interesting, because, you know, he's, he's right up the road, basically, although it took longer to get to Cincinnati back then. So when the Mendelssohn lodge opened in 1860, and we see this on the earliest pages of our launch book, and they write about how rabbi or brother wise, as they called him, came down to install the new lodge because he was a Mason, he was a prominent member of B'nai birth. And then when he went back, he publishes an article on the Israelites saying, Oh, I had such a, we had such a great time and Louisville, it's such a great Jewish city, we really expect great things from these from these Jews of Louisville. You know, and the the Jewish Louisvillians, in the lodges here would go on some of them to serve kind of prominent roles in the in the district conventions, et cetera. So what begins emerging is a really multi tiered network that is local, regional and national. There's no way you're gonna be able to read it. But there's, it's not a coincidence that I selected this particular column from the Israelite because in this, Rabbi Weiss is arguing very eloquently, he's writing a response to some kind of anti semitic letters that had been published in newspapers, saying that, you know, there was no place for Jews in fraternal organizations like the Masons that this was, you know, for Protestants only. And so here, he's kind of defending the Eek, ecumenical humanism, of fraternal orders, and arguing that, you know, Jews can be masons and brothers, just as well as Protestants, they just happen to have a kind of Jewish flavor to their belief
system. And the timing here is, is really important. And, you know, it's, it's, it's actually unfortunately, a little bit irrelevant to this day, because this was not a great time or place to be non-Protestant in Louisville in the 1850s. So the German immigration had been ramping up after 1848. Anyone know why? Right? Revolutions, right, there are revolutions all throughout Germany. So this is causing a lot more immigrants coming here. And so a place like Louisville was undergoing really rapid population change in those years. So in 1855, there are maybe about 50,000 people living in Louisville, and fully at least a quarter of the that population was recently arrived, immigrants from Germany and Ireland. So some of them are Jewish, well, maybe not the Irish ones. But um, but a lot of them are Catholic, as well. And this really isn't sitting well with a, with a certain segment of the population here who are threatened by this, and really, you know, are arguing that there is a real America and a real American and that those people are, you know, white Anglo Saxon Protestants. Right. So, in fact, this really comes home in Louisville, in the summer of 1855. This city was in the throes of an ethnic and political crisis because the Mayor James Speed had converted to Catholicism, and as a result was being ousted from his position by the nationalist American or no nothing party as they are, as they're called. So they managed to get a special referendum and they're going to hold a special election to try to oust this newly Catholic mayor, right. So if you notice the date up here on this issue of the Israelite is August Third 1855 and three days later, August 6 1855, is a day that really lives in infamy in lieu of halls history. And so, you know, it's an unfortunate thing to have to revisit, but this was the day of the bloody Monday riots. So on the day of this special election, you know, there are these goons basically posted at every polling place there to threaten and intimidate and beat the immigrants who were showing up to vote because they want to get their, you know, their candidate back and process and, again, the more things change, the more they stay the same this this this this antipathy, this racist antipathy was really being fanned by the media, the local newspapers, George de Prentice, you know, editor of the Louisville journal, kind of was involved in writing a lot of this inflammatory anti-immigrant rhetoric. And on that day, a series of riots and lootings and beatings broke out all over the city, in the German and Irish immigrant neighborhoods. So you know, 20 something, people were killed, but tons of property was destroyed and ransacked. And you know, I wish we had the early harm Araya lodge book from the 1850s, the notebooks, so we could see if they had discussed the bloody Monday riots, I don't know, Irwin, maybe check your closet again and see if see if any more books materialized. Because we might be able to get some more information on that. So what we've done here now is, um, you know, I want to start wrapping this up. But what we've done is we've made our way from the global kind of coming, crashing back down to the local. So I'm going to end about talking a little bit more about what we might hope to get on local level out of some of these materials. So we'll think a little bit about, again, what did these what do these record books show us I promised I would, I would come back and zoom in. So it's important to remember that the early, the early purposes of these lodges were very practical. So they were formed in a time when there was no health insurance, there was, you know, maybe some kind of like life insurance or property insurance. But this was also the time, you know, when men were the main wage earners outside of the house, the women did a lot of unpaid domestic labor. But you know, so their real family could really be in terrible danger, if something were to happen to the male head of household, you know, even if that was a son, as opposed to a father, right. So all of these kinds of dues, the fees that are that are collected from membership, and every time you gained a new degree, you would have to pay a new fee, right. A lot of this money went into this money went into a lodge, kind of till, and it was used to create an insurance policy for the families of the members. So you can see here, this is an example of the the Mendelson lodge book, member registry, here's an initiate from 1867. So he fills out his name, Samuel grab folder that might sound familiar. So he's 23 years old, he resides in Louisville, he's a merchant, I'm not married, I'm in good health. I promise I'm promise to you that what I'm telling you about my past and my history is legit. And that I'm ready to
commit myself to this to this lodge. So we have all of these different records of these, these initiate initiates almost entirely. They're working as clerks as merchants as peddlers in these these kinds of businesses here. Pardon me. And so I did not select this page randomly. It's kind of it was chosen on purpose because Samuel grabbed filter. Later on, he might have started off as a poor little clerk in the mercantile business, but went on to become fabulously wealthy in the whiskey distribution business. His mansion is right down the street, if you want to look at it someday it's down on Third Street. And you know, and within a generation he would go on to become one of the principal founders of Jewish Hospital. So it's really interesting the way these materials offer us this sliver of looking back at a time you know, kind of before they were famous right before these German Jews managed to get established and build upon their, you know, their social and financial capital. This CES kind of the early the early days of that. So what else do we get from these? Or can we get from these documents, we can understand a little bit more about their, you know, their social and business networks, we can see you know, family names, who figure out who was in business with who, whose daughter married, whose nephew, right, we can start to piece together these communities. And we also have, sometimes we have addresses in these and we can place them kind of grabbed grafting them on to local history, we also sometimes get treated to really interesting episodes and insights into how the community manage its internal conflicts. So we have, I can't I don't have time to go into it too much now. But when we displayed this earlier in, in the winter, we put it to a page where there's a long, lengthy fight between two members, over some money, some kind of business deal gone wrong. And it involved fisticuffs, and somebody pulled a gun on somebody else. And they're screaming at each other. And, you know, the, the German and so in their court of the of the lodge, they have to figure out well, what do we do, this is not a matter for the police per se, this is something that we're going to resolve on their own. And so they ended up determining that, you know, one of the brothers needed to be fined $10. So they would put that into their charity till or their widows and orphans fund and they use that money, you know, to support things like sending money to Palestine to help the victims of a cholera outbreak in the 19th century. And sometimes the things they supported were even more grand than that. So again, I will end with some art, I'll try to end with something maybe uplifting, but also a little bit fraught. So this was a project from 1876. So I said, we're gonna kind of close 1876 big year in United States history, right, because this is the, you know, this is kind of like a centennial celebration, 100 year anniversary of the country, right. So all over the country, the members of the B'nai Breath Lodge has raised money, this was a national effort to to contract an artist, Moses, Jacob, Ezekiel, to produce this sculpture. And this was displayed at the, at the Philadelphia fair, and in 1876. And so you can read the inscription here, it's the title is religious liberty. So she's up there kind of giving a sort of priestly blessing. But of course, she's next to an American, there's an eagle there. And, you know, holding the light of learning and have faith dedicated to the people of the United States by the order of B'nai Brith, and the Israelites of America. So we're kind of coming to this point where, you know, these immigrants are starting to really get a foothold to become Americans. And really not a moment too soon, because we're really on the crest now of a whole new influx of Jewish immigrants who are going to be coming from Eastern Europe, bringing all new kinds of traditions and perspectives and needs. And so, you know, it's kind of kind of going to change the face of American Jewry all over again. But I thought it might be, you know, a nice little note to end on. You know, there are many stories for another time, but thinking about religious freedom, and a kind of secular Universal Brotherhood is actually perhaps, you know, more important now than ever given some of the things that are going on in the climate of our country. So I thank you very much. I hope I haven't gone too over time. I'll take a look. Oh, good. That's right about good. And we can we can have some time for questions or war stories. And Scott has the microphone here. So if you want to raise your hands, he will bring it to just raise your hand if you have a question.
Question 44:30
Yes. Boys, I want to know how many people here were in BBYO when they grew up, okay.

Abby Glogower 44:44
That's the youth organization. Yeah, how many

44:46
people were members of B'nai Brith. I just think that anyone who has children and I've said it, I live in Tucson. I'm Terry Sherman. I'm Irwin's daughter That was the best years of my life as a high schooler because I could go out on the weekends, because I wasn't allowed to go out. But But I think B'nai Brith is wonderful. It's a great way to meet other Jewish kids to travel around the country. And if you have children or grandchildren, I strongly urge you to get them involved in BBYO, and Hillel in college. Thank you, Terry.

Question 45:30
Do you have a list? Or are you gonna make one of the members of the B'nai Brith lodges? Do you already have one?

Abby Glogower 45:40
Yeah, so Okay, so yeah, we're an is asking is really about how do we harness the full potential of this material? Absolutely. Yeah, we're working on that. I need a volunteer. Because it was a lot of data entry. Yeah, absolutely. That would be that is the hope that is the hope is that we can harvest that information. And so it can be searchable and absolutely, absolutely. And start playing around with with, with getting all that info out with birthdate and occupation. And yes, absolutely. Yes. Thank you. And I know there's one here and then Mr. Sherman, also,

Question 46:20
can you tell us more about bloody Monday was speed up day post? And and what happened to Prentice

Abby Glogower 46:30
temporarily so yes, yeah. James speed was was was temporarily deposed I might need Jim. Jim, can you help me out here? I always I always turn to Jim Homer. So this was eventually. Fortunately, the American party the Know Nothing Party was not in power for long this was kind of a short lived eruption. And James speed did end up coming back, correct? Did he? Oh, goodness. Okay, you might be right about that. I mean, what if I had time, what I wanted to one
of the things I would have followed up with a little bit was kind of looking at, you know, how after that horrible calamity. You know, I think I like to think that maybe people were chastened a little bit. And obviously the German community and Louisville some people left after that. They absolutely did. I mean, would you want to stay? It was effectively a pogrom. On the on the Jewish I'm sorry, on the German and Irish immigrant communities here. So a number of them left, but clearly not everybody did. And in some ways that communities just kind of double down and really became determined to, to integrate into here. And I think shortly after that, it was really only about a decade later in the 1870s, when a German was was elected mayor of of Louisville. So I think, you know, I have more learning to do on that history. But Jim, is there anything you might be able to fill in to give a better answer? I'll repeat what he says. Yeah. Yeah. Okay, so what Jim was saying is that this was a pretty horrific episode that turned a lot of immigrants off from Louisville for a little while. And it was something that had to be recovered from. But I think it's really important that we that we remember that something horrible like that did in fact, happen here, right? And when nativism, this nativism, when it rears its head, it's always slightly different. The core is always the same, right? Who counts as a real American? What language do they speak? What's their lineage? Where are they from? That's always the core of nativism. But it always plays out in different ways as we move through history. Right now, we're not particularly concerned about you know, Irish or German immigrants. But there is a lot of anxiety about immigrants from other parts of the world. We have to be vigilant.

Q 49:34
My father was one of the others from Eastern Europe, and sometime in the 30s. I guess he was the member. And this is really for anyone in the audience or wonder Morris or anyone who might know. He was the member of a lodge. And after 50 years, they gave him a pin. What were the lodges that Jewish merchants would have? Then in in those years.

A 50:04
Irwin, would you would you care to speak to that at all? I know you had your hand up, but I don't know if you have something you want to share about that about the 20th century B'nai breath.

Q 50:16
Thank you. I want to thank Abby for what she's doing. And the value she placed on these irreplaceable books is a history of the Jews in Louisville, Kentucky. And after I marched, why's my asking the community paper to write an article about the books, which as Maher said, it's the most valuable piece of history for choose in Louisville, Kentucky. And I want to recognize Moore's because he should get the honor that I'm getting today, because it was he who convinced me to get the books after I spent a great deal of time looking for them. The presidents who followed me didn't think I didn't realize how valuable they were. And I had a terrible time finding where they were because Shubo Coleman is a 50 year secretary and died. And he had them and I made him promise that he would keep them safe. Well, he did until he died, and then they disappeared. But anyhow, I want to say that I was torn between a number of places where the book should go, one of which was the temple because it has a lot of such
history. And the temple was where all the Jews in that book belong. Oh, as a as a sad in the Wellman Harris dispute in the fight. I wrote that opinion. And it was 1880. Belonged to but a birth for long. But Terry said about gratification I chaired BBYO committee for an awful lot of years, I was on the national board have been a breath and the youth, the B'nai birth youth. And it was the most satisfying thing I ever did in my life. As Terry said to someone, yesterday, our vacations would have been April at conventions, and we couldn't go anywhere else. But thank you for doing it. Thank you Filson club. Thank you, Abby, for caring so much and recognizing. And there might even be something in the Jewish Publication that will bring the people out here to see this. This place that today is filled the two of us with people who came because of me. And I want to I want to thank Abby, she did a wonderful job.

Abby Glogower 53:17

Thank you, Mr. Sherman. And I think connecting to jeans question, right. So this question is kind and I think what your answer does speak to Jane's question in a way where she was asking what became sort of the Merkin, what was the business brotherhood of this, like in the 20th century? And I think that, you know, B'nai B'rith has this really long history, but when we get into the 20th century, the needs and the character of the organization really start to change, right? And that the, you know, the Jews of these lodges don't need to cling to each other in quite such a practical business way anymore, because they're more established. So they start shifting to other priorities. And this involves opening, you know, the the youth, the youth groups, you know, ACA and then BBYO, doing advocacy work in Israel, helping provide services for for new immigrants coming over new Jewish immigrants coming over from Eastern Europe. And so that character kind of changes and the the nature of the lodge membership changes. And as we saw, when Terry asked who was a member of B'nai Brith, we don't see a whole lot of hands if we were giving this lecture, you know, 50 or 100 years ago, like everybody's hand would have gone up. Right. And so it's a really another thing in the big picture here. And the big constellation is how social organizations, both secular and Jewish, also change and morph over time. Membership in fraternal organizations is There's a lot lower now than it had been. And there are a lot of reasons why. And those are very fascinating. We can't really get into them these days, but they do know the priorities have shifted in a lot of ways.

55:13

In 1963, we were still giving 50 Europeans away. I can remember as president of the lodge, my father in law, my Scotsman, may rest in peace, had 50 European children in the foot generations have been a breath, the minute birth family, and that is not unusual in many families in this country. Thank you.

Abby Glogower 55:41

Wonderful. Do we have time I miss did you have your hand up? We might have time for one more No.

Question 55:54

What she presented was when the Jews came from Germany, they were merchants, they could
What she presented was when the Jews came from Germany, they were merchants; they could practice in America exactly what they did in Germany. Most of them were not keeping kosher so they can come to the south Louisville, you couldn't keep kosher, except along the east coast, maybe New Orleans. But by the time Jewish hospital when our first talk we had a week or so ago, in 1903. The grab Felder's in Solomon's had enough money that they could endow new institutions and B'nai Brith shifted over. They were lawyers, doctors, but because the original Babor been a breath in New York in 1843, when was it founded? Because when a woman's husband died, they gave her $20 to bury her husband and $1 a week to feed her children. That was the original B'nai Brith. But it gradually is Abby has pointed out, grew and grew and developed more more broad usage.

Abby Glogower 57:08

think we're I think it's at one o'clock. Wow. Thank you so much for coming. If you if you have treasures like this in your custody at home, let me know. I'll give you my card. We should talk. Thank you so much.