

*Prime Field Negroes and House Servants.*  
**BY B. MORDECAI, 5 State-street.**

At private sale—

**TOM, 25 years of age, superior coachman and house servant.**

**JOHN, 21 years of age, superior coachman and house servant.**

**LILBURN, 24 years of age, superior coachman and house servant**

**ISAAC, 22 years of age, house servant,**

**DRUCILLA, 20, seamstress, washer and ironer, and house servant.**

**ELVY, 18, seamstress, washer and ironer, and house servant.**

**AMELIA, 22, seamstress, tailoress, washer, and house servant.**

**LYDIA, 40, cook, washer and ironer.**

**LOUISA, 40, cook, washer and ironer..**

**PATSY, 19, seamstress, cook, washer and ironer, and child's nurse.**

**CAROLINE, 17 years old, prime field hand.**

**LUCY, 19 years old, prime field hand.**

**BETSY, 17 years old, prime field hand.**

**MARGARET, 16 years old, prime field hand.**

**CATHERINE, 16 years old, prime field hand:**

**MILLY, 17 years old, prime field hand.**

**OCTAVIA, 16 years old, prime field hand.**

**BALINA, 16 years old, prime field hand.**

**MARY, 28 years old, prime field hand.**

**NANCY and 2 children, 20 years old, prime field hand.**

**MARAH and child, 30 years old, prime field hand.**

**SUBAN, 30 years old, prime field hand.**

**MARAH, 18 years old, prime field hand.**

**CAROLINE, 18 years old, prime field hand.**

**SAUNDERS, 22, field hand.**

**BENJAMIN, 25, field hand.**

**SAMPSON, 30, field hand.**

**SAM, 16, field hand and plough boy.**

**MOSES, 33, field hand and cooper.**

**LINDSAY, 27, field hand.**

**HENRY, 20, field hand.**

**ISAAC, 18, field hand.**

**LAWRENCE, 45, field hand.**

**BYRON, 22, field hand.**

**DAVE, 25 years of age, laborer.**

**NAT, 30 years of age, laborer and sailor.**

**HENRY, a superior coat, pantaloons and vest maker, 22 years old.**

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January 1

Marranos sought to impress upon Sephardic Jewry. And undoubtedly they were influenced by the development of the Unitarian movement in the United States and Charleston at this period. The Reverend Samuel Gilman, Unitarian minister of the Second Independent Church of Charleston, which was to become the Unitarian Church of Charleston, author of the ode "Fair Harvard," was a friend of Isaac Harby and many of the members of Beth Elohim. He attended services at the synagogue and wrote his impressions in the *North American Review* of Boston (although the review was unsigned, a later index indicates that it was he who wrote it).

He noted with surprise that people sat or stood at will. During the service,

while we were fixing our attention on the intonations of the chanting priest, a highly respectable elder of the congregation arose and crossed the area, and taking his seat next to us, began the discussion of a curious point of Hebrew phraseology; after which he entered upon a much more general conversation, leaving on our minds at last the impression of his being a polite and hospitable entertainer, rather than of what we know he really was, a devout fellow worshipper.

The liturgy, Gilman continued, was in Hebrew and Spanish, the Spanish being used to announce the contributions offered. Chanting went on "with great indistinctness and volubility, now sinking into a low murmur, now in violent vociferation." The service took three hours because it was rapidly executed. He was informed that if it were properly conducted, it would have required five hours. There was no sermon and the people walked in and out of the synagogue as they pleased.<sup>3</sup>

<sup>3</sup> *The North American Review* (Boston, July, 1826); Lou H. Silberman, *American Impact: Judaism in the United States in the Early Nineteenth Century* (R. G. Rudolph Lectures in Judaic Studies, Syracuse University, April 29, 1964). Dr. Silberman, in this interesting paper, probes this matter of the influences motivating Isaac Harby and the Reformed Society of Israelites in considerable depth and detail.

He explores a number of sources of their thought and action. One of these was the influence of American Protestantism at this time. He states that such thinking as theirs

was mediated to the Jewish community through events and institutions in American Protestantism . . . What happened in Charleston was derivative and its proximate source is to be found within the context of Protestantism in Charleston in the years immediately preceding the founding of the Reformed Society.

He mentions that the Calvinism of New England "was reeling under the onslaught of Unitarianism" and notes the presence of Dr. Thomas Cooper of South Carolina College, an English Jacobin and friend of Joseph Priestley and his controversies with the Presbyterians in 1821-1822 and later. And preceding Gilman in Charleston, there was the Reverend Anthony Forster who became the religious leader of the Second Independent

spondents was the Hungarian rabbi, Aaron Chorin (1766–1844), who answered:

It is not only permissible, but obligatory, to free the worship ritual from its adhesions, to hold the service in a language understandable to the worshipper, and to accompany it with organ and song.<sup>22</sup>

This aroused the Orthodox who sent out an appeal to the traditionally minded rabbis of Europe, many of whose opinions are recorded in a volume *Eleh Divre Ha-Berith* [These Are the Words of the Covenant]. Their conclusion about the Organ was emphatically put:

It is forbidden to play on any instrument in the synagogue, either on the Sabbath or Holydays, even if the playing is done by a non-Jew.<sup>23</sup>

The Responsum of the Beth Din of Prague, headed by Rabbi Eliezer Fleckeles, is interesting, especially since it contradicts somewhat the claim made by the Charleston Reform group. It stated:

... As far as playing the organ on the Holy Sabbath is concerned, this is in every way contrary to Jewish law, even if it is done through a non-Jew. To be sure, here in Prague, we have an old custom to observe the eve of the Sabbath with music. However, this takes place a half hour before Barechu, at which time the musical instruments have to be laid aside.<sup>24</sup>

Rabbi Moses Sofer of Pressburg argued that the use of an organ was inadmissible because it could be traced back to the Biblical Jubal and was, therefore, a pagan instrument. Further, he contended, music in the synagogue was prohibited, for since the destruction of the Second Temple, all joy had been banished from the service.<sup>25</sup>

The thesis of Rabbi Jacob of Lissa was that the first element of religion rests on a foundation of faith in past tradition. In divine matters, he insisted, one cannot rely on one's own reason, for human reason is subject to error. Reason, he averred, may be used as an addition to the Tradition, to illuminate the laws and customs of the past, but one may rely on it only when it is congruous with law and tradition, not when it is opposed to them. Therefore, since

<sup>22</sup> W. Gunther Plaut, *The Rise of Reform Judaism: A Sourcebook of Its European Origins* (New York: World Union for Progressive Judaism, 1969), p. 34.

<sup>23</sup> *Ibid.*, p. 34.

<sup>24</sup> *Ibid.*, p. 35.

<sup>25</sup> *Ibid.*, p. 36.