

THE FUNERAL SERVICES.

The funeral ceremonies over the remains of the Rev. Samuel M. Isaac, took place at the Synagogue in Forty-fourth Street, on Wednesday morning, at ten o'clock. Long before the appointed hour, the building was filled to its utmost capacity, and so great was the throng of those who had come to pay the last token of respect to the memory of the lamented Senior Minister, that the doors had to be closed, and many denied admission. It was not an assemblage brought together out of mere curiosity, but on the countenances of all were depicted genuine sorrow and grief at the loss of one who had been so universally respected.

Among those present were the Revs. Drs. Adler, Baar, Einhorn, Gottheil, Huebsch, Mielziner, and Wise; Revs. Messers. Jacobs, Mendes, Gershon, Sternberger, Roseznwitz, Rubin, Phillips, Welech, Kartschmaroff, Schreiber, Levy, Lewin, Noot, Goldstein, and Weiss. There were also present the President and Board of Trustees of the Hebrew Orphan Asylum; the President and Board of Directors of the United Hebrew Charities; the President and Board of Directors of the Mt. Sinai Hospital; the President and Board of Directors of the Hebrew Free School Association, with delegations from two of the schools; the President and Board of Directors of the Hebrew Fuel Association; the President and officers of the Purim Association; the President and officers of the Mutual Benefit and Burial Society; the President and officers of the North American Relief Society; the officers of District Grand Lodge No. 1, I. O. B. B.; the officers of the B'nai Brith Benevolent Society; the officers of the Maimonides Library Association; the officers of the Congregations Emanu-El, Shearith Israel, Benai Jeshurun, Shaaray Zedek, Beth El, Abawath Chessed, Derech Avuno, Aderech El, Shaaray Rachman, Adas Israel, and Beth Israel Bikur Cholim; the officers of the Young Men's Hebrew Association, Young Men's Hebrew Union, Hebrew Relief Society, President and officers of Mt. Sinai Lodge, I. O. B. B., President and officers of Abarbanel Lodge, I. O. B. B., and officers of True Craftsmen's Lodge, F. & A. M., and Dr. H. Thatcher Pears, the kind and faithful physician of the deceased.

Rev. Geo. Jacobs, of Beth El Emeth Congregation, of Philadelphia, who was on the eve of leaving for this city to attend the funeral, was, to his deep regret, prevented from offering his personal and official testimony of respect, having been required to perform similar mortuary duties for a member of his own congregation.

At ten o'clock, the remains were brought into the synagogue, borne by the President and Board of Trustees of the Congregation Shaaray Teda, and followed by the sons of the deceased and the officers of the Mutual Benefit and Burial Society. When the coffin had been deposited in front of the *Achah*, the Rev. Dr. Mendes ascended the pulpit, and impressively read a selection of Psalms, after which the Rev. S. Marks, of Philadelphia, a life-long friend of the deceased, who had been invited to deliver the funeral oration, made the following

FUNERAL ADDRESS:

"Say ye to the righteous it is good; they shall enjoy the fruit of their deeds."

This was a man who, in all the walks of life, has become an exemplar, whose every step is a bright illustration of the sentiment that led him on. Some do succeed in winning a reputation for righteousness without having afforded a practical test of their righteousness in the busy world, they make a path for themselves amidst its turmoil and bewildering scenes. So it is their speech, and carefully weighed, though they may not know an attribute of God. Their eyes are up-turned, heavenward, their lips move in frequent praise of the Almighty. But not of such does the Prophet speak, not to such does the word of the Prophet point. It bids us go in search of him who has unfolded the whole breadth of the religious sentiments stirring within us; it speaks of him that bends in low adoration before the majesty of God, and who as well bends low by the wayside in the vale of misery, of human misery, that he may lift up the fallen and succor the distressed.

It was my privilege and my pleasure to convey to that disciple of Judaism, SAMUEL M. ISAAC, to convey to him that message of the attributes of God which religion and reason dictate. With a sincere affection for the covenant of Sinai, and with a capacity to draw once more the disaffected around the sacred altar, he took the solemn oath that the ministry owes to the Almighty, and then served him with all that fervency of conviction that was evidenced in the continuous activity of a lengthened life.

You, my co-religionists, and all of you, of whatever creed, that may have gathered to witness these ceremonies, will re-echo my words when I say, that on this precious servant of the One God had fallen a mantle of goodness, and that this was shown not only in the four walls of the synagogue, but in many a home throughout the length and breadth of this entire city. And nowhere more so than in that spot which he had the happiness to call his home.

For very nigh the lapse of four score years has the community of his people turned with confiding looks of affection, they could scarcely express, upon him who bestowed upon them much of the benefit of his own extensive learning; and well he knew how to exercise those powers wherewith the author of human utterance had endowed him.

The Rev. Samuel M. Isaacs knew how, by the strength of his moral character, to preserve that influence he had acquired, so that the

wealthy might bear his frequent appeals, and act upon his directions. It was a general remark that my friend always excelled in preaching charity; for his every sentence brimmed with compassion and with sympathy, when his thoughts turned upon the poverty-stricken and the helpless. To bear him was to grant relief, and the trusty almoner, with a glowing countenance, would be sure to relieve the misery he could not otherwise avert. He, himself, who would spread broadly the seeds of religion, would carefully bide the bleeding wounds inflicted upon the unfortunate of whatever condition or race.

How majestic in its wide extent is the influence he exercised upon the progress of Judaism! How high-sounding the voice speaking the praises of God! From all parts of America they came to bear him; from beyond the ocean they would come and crowd around this star. They have lost in the death of the Rev. Samuel M. Isaacs a friend indeed. How sincerely we hoped that he might have continued in uninterrupted correspondence with Monte-Sore and the wise men of the Holy Land, and with the friends about whom so many grand historic memories and associations cluster, now and evermore.

In the weekly paper which he founded, upon the continued success of which he justly prided himself, the cause of the heritage of our fathers, the cause of Palestine and of the inhabitants thereof, was espoused by the senior elder with all the warmth inherent in his nature; and his sons in their turn have been vigorous friends in setting forth the claims of Judea in our consideration, in setting forth every object intended and calculated to enoble and elevate our race.

The earnestness of the father was stamped upon the souls of the children. Let me say it all sincerity, for it is the message I conveyed to my friend now deceased, "Say ye to the righteous it is good; they shall enjoy the fruit of their deeds." Yes, in the training of his household the Rev. Samuel M. Isaacs proved himself truly good; for he supplied Judaism with worthy representatives, with brave defenders, and he furnished society with members of no doubtful utility, with members challenging universal esteem by their activity in the higher works of life.

What greater grief; but what greater enjoyment! Israelites, we reap as we sow! My friend was happy. I do believe in the reward hereafter; but I believe also that the Almighty does not put off the recompense due to his servants until the grave. I believe that here its Judge of all men awards us the fruit of our goodness. Ay, he was happy in all his surroundings, he was happy in the high standing of his eldest, and in the abilities of his youngest. — He was happy in the consideration that the heirs of his sterling qualities were those whom he fondly loved; and that consideration was in itself indeed a reward of Heaven, even while here! Be comforted then, children of my friend; be comforted; you should shed tears of joy; because he that hath begotten you devoted a holy existence to the performance of good deeds, that he might acquire the name of a good man.

To the Congregation Shearay Tefila, around which Samuel M. Isaacs cast a halo of sanctity by the practice of a religion of deeds, others more qualified will at the proper season speak to you of this holy man, and of the demands made upon your remembrances.

But to the house of Israel, that has lost a man upholding to the utmost the grandeur of Israel, to the house of Israel I turn with anguish. Who will arise with his energy and his enthusiasm to guard the holy fabric, that it may not be completely riddled by the barbed arrows hurled against Israel?

Oh, sanctified servant of my Holy Master! — Seek him whom thou didst worship in all truth, that thou mayest have fresh laurels for the good thou hast done! Dispel the clouds of darkness, shed light upon us, that we may bravely cast out whatever is injurious to the vital interest of Judaism! Pray God that we may know him, and that we may learn to experience the words of the immortal Prophet: "Say ye to the righteous it is good; they shall enjoy the fruit of their deeds."

The funeral cortage, consisting of the hearse and Sorry carriages, arrived at Cypress Hills at about two o'clock. Here the ceremonies were of an exceedingly simple nature. Rev. Charles Seiniger, Chasan of the Congregation, chanted the usual funeral service, and Rev. Dr. Mendes recited an English prayer. At the conclusion of the services, the remains were consigned to the earth.