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Bureau of Jewish Education, 1925-1926.

BUREAU OF JEWISH EDUCATION

680 THE OLD ARCADE

CLEVELAND

MAIN 6587

July 23, 1935

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Rabbi Abba Hillel Silver,
c/o The American Express Co.,
Vienna, Austria.

Dear Rabbi Silver:

We have had a very interesting and fruitful meeting at The Temple Tuesday night, and we have made some definite plans along the line of organizing our future activities.

We have decided to establish immediately a Sunday school in Mt. Pleasant to supplement the Sabbath school now existing there, and a Sabbath school on Lakeview Road. The majority of the members present interpreted our organization to be of a co-ordinating nature and, therefore, resolved that we should request the Council of Jewish Women officially to be responsible for the newly established schools, subject, of course, to our administrative supervision and our aid in engaging a teaching staff, formulating the educational policies, and in matters of subsidies. Our Sabbath School Committee will meet the Council of Jewish Women authorities in the very near future to lay out plans for the conduct of all the Sabbath schools, also to decide definitely on the appropriations to be made for them.

Mr. Nathan Loeser has appointed a Committee to make all necessary preparations for our coming campaign and another Committee to formulate plans for extension education, club work and education of adolescents. We expect to publish the first number of our bulletin some time in September. A Committee will assist me in the details of the matter, and we expect to use same as a form of extension education in addition to and aid our financial campaign.

For the "peace of the Community" we have side-tracked the matter of the Hebrew School deficits at the Board meeting, but shall settle that problem at a Finance & Budget Committee meeting in a week or so, when the Cleveland Hebrew School representatives will be present to present their views on the matter. As I have written to you in detail in a former letter, Mr. Friedland practically admits the feasibility of many of the recommendations we have submitted to them, but believes that it should have been presented to his Board wrapped up in a silken handkerchief. I am glad, however, that

Rabbi Abba Hillel Silver.

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many members on both sides of the so-called controversy are gradually realizing the importance of co-operation in such matters and are becoming more and more interested in the actual doings of the Board. I trust that upon your arrival we shall be able to accomplish a lot of good work for the cause of Jewish education in Cleveland. We are gradually acquiring the necessary material on our own Board, which will probably guarantee our success.

With kindest regards to Mrs. Silver and yourself, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director

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2044 ABINGTON ROAD

CLEVELAND, OHIO

July 26, 1925.

My dear Rabbi Silver,

Although your letter arrived some days ago, I have delayed its answer until I could give you definite and encouraging reports. In the meantime, we have had our monthly meeting of the Board of Jewish Education, and I have had some interviews with Sachs, who informs me that he has also written in detail to you. However, at the risk of repeating and consuming your time which can be spent more valuably abroad than in reading the about affairs in Cleveland, I shall write about our progress.

In the first place, Sachs has tried to establish relations with an organization known as the Jewish Workers Alliance, which has built a very serviceable small school and lodge building in Mt. Pleasant. Unfortunately, these people are Yiddishists and will have nothing to do either with Sabbath School Education or with the Hebrew School. As a result, we have been refused the use of their school rooms, ~~and~~ which Sachs and Mr. Sam Barber both claim are the only available space of its kind in the district.

At the last meeting, however, we were given the opportunity of extending our work in other channels which I hope you will consider suitable substitutes. In the

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meeting a very lively debate arose on principle, and I hope that in carrying our point, we did as you would have agreed, had you been here. Mrs Mark Grossman was at the meeting and showed a really wonderful spirit of cooperation on the part of the Council of Jewish Women. She was willing to turn their schools over to us, or to take additional schools with our cooperation & financial support, or to make any compromise between the two. On principle, we finally agreed to work through their agency wherever possible, and not to enter the actual business of teaching as the Board

of Jewish Education. Of course, this implies a financial assistance which we must undertake in any event.

Present plans, therefore, are to have a meeting with this committee, to arrange for a Sunday School in the Mt. Pleasant Branch of Council Educational Alliance; and also a Saturday or Sunday School at the Hebrew School on Lakeview Ave. We shall thereby give additional Sabbath School education to about 500 children, but more importantly we shall begin our extension work and make ourselves leaders in a new field. So far, staff, curriculum, etc. have not been discussed, but arrangements to get at these problems are also under

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way.

I really feel that the Board is becoming better established. Our difficulties with the Hebrew Schools are coming to a better understanding. Also, we have new and active Board members, notably Leonard Levy who was at his first meeting this month. At present, we have several committees, all functioning — one on the Sabbath School, one on Finance, one about to meet the Council of Jewish Women, and a new one ready to discuss extension work in clubs, etc. Sachs is vacationing this week but will call meetings of all commit.

Trees as soon as he returns. And also, I
forgot to mention the Publicity Pamphlets
which we hope to get ready for September.
Under your leadership as soon as you
return, we shall progress better, I'm sure, but
I hope you won't think us wholly inactive
over the summer.

Of other news, there is very little. As
usual, I was in Chicago a week during
this month on business, during which time
Lucy vacationed on Elms St. Other wise, we
have had the usual routine of golf, dinners,
etc. with rather more opportunity than in
winter to read. I hope you'll have time to
write again, as your good Times abroad were
very nice to read. Please give Mrs Silverman
our best regards. Sincerely - Louis Bing.

MINUTES OF A JOINT MEETING OF THE SABBATH SCHOOL COMMITTEE OF THE
BOARD OF JEWISH EDUCATION AND THE COUNCIL OF JEWISH WOMEN
HELD ON
MONDAY, AUGUST 10, 1925 AT 3 P.M. IN THE OFFICE OF THE BUREAU OF JEWISH EDUCATION

1. The following members were present:

Mrs. Marc J. Grossman
Mrs. W. Greenbaum
Mrs. Ben Levine
Mrs. Henry Marks
Mrs. Joel Rice

(COUNCIL SABBATH SCHOOL COMMITTEE)

Mr. Louis S. Bing Jr.
Mr. A.H. Friedland
Mr. Alfred H. Sachs

(BOARD OF JEWISH EDUCATION)

2. The question of the future auspices of the Council Sabbath Schools was discussed jointly with the problem of opening new Sabbath or Sunday schools. The following resolution framed by Mrs. Benj. Levine and adopted by the conference expresses the sense of both committees on this problem--

"Provided that the Bureau of Jewish Education will subsidize the Council of Jewish Women Sabbath schools with a definite budget, the Council of Jewish Women will agree to operate its existing Sabbath Schools and such other schools as the Board of Jewish Education and the Council of Jewish Women may feel necessary to establish in the future."

3. The budgetary requirements of the Council Sabbath Schools were discussed and following resolutions were adopted;

(a) That the Sabbath School sessions should be increased from one hour per child to one hour and a half. That this extra half hour should be devoted to assembly or additional class work.

That every teacher should be requested to teach $2\frac{1}{2}$ hours weekly and should receive a salary equivalent to 3 hours at the present rate.

(b) That the total cost of operating the existing three schools, plus the two newly established classes will approximate an amount between \$3,600.00 to \$4,000.00 annually.

(c) That all children attending these schools should be required to own text books and bibles and to pay for same at cost.

That provision should be made to extend a restricted number of free books to those children whose parents are actually unable to buy books.

4. Whether the Board of Jewish Education should endeavor to continue receiving directly from the Temple Sisterhoods and the Council of Jewish Women, that support for Jewish education which these organizations have hitherto been accustomed to contribute for that purpose, has been discussed but not finally decided upon.

5. It was decided to undertake the establishment of one new Sabbath School at Lakeview and Durant Avenues in the building of the Cleveland Hebrew School and Institute, and one new Sunday School in the building of the Council Educational Alliance at E. 118th Street and Kinsman Road. The Sunday School on Kinsman Road should be moved further east along the same avenue as soon as available facilities are found, either to be separately rented for that school or within the premises of any other social center in that vicinity.

6. The Council of Jewish Women will also open post confirmation classes for the Sabbath School graduates of 1925 and previous years and the cost of maintaining such classes will be part of the regular budget.

7. The Board of Jewish Education will endeavor to assist the Council of Jewish Women in organizing their teachers' staff, in arranging their curriculum and registering the children in their schools.

8. The meeting adjourned at 4:30 P.M.

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MINUTES OF A MEETING OF THE SABBATH SCHOOL COMMITTEE OF THE BOARD OF JEWISH EDUCATION
HELD ON WEDNESDAY, AUGUST 26, 1925 AT 3 P.M. AT THE OFFICE OF THE BUREAU OF JEWISH EDUCATION

1. The following members attended;

Mr. Louis S. Bing Jr.
Mr. A.H. Friedland
Mr. S. Garber
Mr. A.H. Sachs
Mrs. Marc J. Grossman

2. A communication from the Council of Jewish Women was submitted in which the Council undertakes to run five Sabbath Schools with the financial and administrative co-operation of the Board of Jewish Education. For that purpose a subsidy of \$4,000.00 for 1926 is requested with the understanding that, if the Federation appropriate \$900.00 for the Sabbath Schools which the Council requested, this sum be turned over to the Board of Jewish Education.

The committee decided to recommend to the Executive Committee and to the Board that said amount be appropriated for the Sabbath schools and that if the \$900.00 be received from the Federation, the Board of Jewish Education may refund same if same will be considered advisable and provided sufficient money for Jewish education will be raised in the next campaign.

3. On the question of co-operation of the Bureau of Jewish Education in arranging teaching staffs, registering children and general supervision of the Sabbath Schools, a discussion was had. The Sabbath School Committee is in favor of the principle of extending such co-operation to the Sabbath Schools with the view of assisting the Council of Jewish Women in promoting and expanding their work. The Committee is further in favor of engaging a person whose duty it shall be to carry through a program of extension education for the Board, also to supervise the Sabbath Schools. Pending the Board's employment of such a person, it is recommended that the work of assisting the Council be done by the Executive Director, the Director of Hebrew Education, and the Sabbath School Committee of the Board of Jewish Education.

4. The question of closing the Cedar Avenue Branch and of the possible opening of a Sabbath School on the Heights was discussed but left open.

On the problem of improving and expanding the curriculum of the Sabbath Schools, the committee recommended that the Sabbath School Committee of the Council of Jewish Women should take care of that directly, and that conferences between that committee and the Jewish educational leaders of the city be held for the purpose of arriving at definite conclusions on the subject.

5. The meeting adjourned at 4:10 P.M.

MINUTES OF A CONFERENCE REGARDING THE COUNCIL OF JEWISH WOMEN SABBATH SCHOOLS
HELD ON MONDAY, SEPTEMBER 7, 1925 AT 10 A.M. AT THE MARTHA HOUSE

1. The following were present;

Mrs. Henry Marks
Miss Martha Markowitz
Miss Gertrude Woldman
Mr. Alfred H. Sachs.

2. TEACHING STAFF

It was decided to select teachers for the newly organized Sabbath Schools from a list of applications submitted by Mr. Sachs. Miss Woldman undertook to interview again those applicants who are specially adapted to that work and to make the necessary engagements with the prospective teachers.

3. REGISTRATION.

It was decided to register the children who have attended the Sabbath schools last year, during the first Sabbath school session immediately after the holidays. Special registration should be held for new pupils and pupils of the newly organized branches, during several evenings prior to the opening of the schools. An effort should be made by the Council of Jewish Women in co-operation with the Bureau of Jewish Education to promote the enrollment in the Sabbath schools through publicity in the press, circularizing of the parents and show cards and signs displayed in the neighborhoods adjoining the newly organized schools especially.

4. In accordance with the recommendations of the Sabbath School Committees of the Council of Jewish Women and the Board of Jewish Education, it was held advisable to organize a new Sabbath School at Lakeview and Durant Avenues and a new Sunday school at Kinsman and El 118th St.. In view of the fact that premises for the Cedar Branch are no longer available and that the Jewish population of that district is radically decreasing in number, it was decided to discontinue that branch. The committee recommends that a Sabbath school be organized in the Heights to be housed in the Extension House of the E'nai Jeshurun Temple and to be operated for the unaffiliated Jewish children of that vicinity.

In order to create greater interest in the Sabbath school work amongst the children and their parents, it was decided to have assembly in as many branches as possible and to introduce $\frac{1}{2}$ hour of Hebrew education in the Sunday branch at Mt. Pleasant. In view of the lack of assembly space in the Mt. Pleasant Sabbath school, it was recommended that a neighborhood motion picture house be rented or gotten free of charge for that purpose.

5. It was decided to notify the children now registered in the 7th and all the lower grades that beginning next year, the Sabbath school curriculum will extend over a term of nine years in accordance with the practice of local temples. Those children now enrolled in the 8th grade will be confirmed in 1926.

The confirmation class will meet on Sunday morning at 9 o'clock for a session of $1\frac{1}{2}$ hours. The newly formed post confirmation class will meet Sunday mornings at 1-:30 for a session of $1\frac{1}{2}$ hours. The post graduate class will study Prophets for 1 hour and current Jewish events for $\frac{1}{2}$ hour. The confirmation class and the post confirmation class will be encouraged to do some outside reading and bring in reports for discussion in class from time to time. It was agreed to engage Mr. Nathan Botwin for the work with these two classes at a salary of \$7.50 per Sunday morning.

6. The committee decided to make a special effort to get the co-operation of the parents in the matter of buying text books and bibles for all the pupils of the Sabbath schools. It was held advisable to send letters to the parents of these children immediately after registration, notifying the parents of such registration, urging upon them the importance of the Jewish education of their children and asking them to purchase the required books for their children.

The committee decided to request the Bureau of Jewish Education to place a limited number of Sabbath school text books in several libraries in the vicinity of the Sabbath schools for the accommodation of the poor children who cannot afford to buy their own text books. This procedure should be adopted instead of giving books gratis to those children.

7. The salaries paid to the Sabbath School teachers will be as follows;

First and second year	\$ 1.20	per hour
Third and fourth year	1.50	" "
Fifth and more	1.80	" "
Principals	2.25	" "
Confirmation and post graduate work	2.50	" "

Most of the teachers will be asked to teach 2 hours on Saturday or Sunday and take care of the children in assembly for $\frac{1}{2}$ hour.

Miss Gertrude Woldman was requested by the representatives of the Council of Jewish Women to devote her Saturdays and Sundays to the work of supervising the five Sabbath Schools and to improve the standard of the teaching through conferences with teachers, and other extra class work in regard to **curricula** and **administration**. For this more intensive work it was agreed that \$60.00 per month would be an appropriate salary.

The matter of making up a definite budget for the five schools was left for a later date when the teaching staff will be engaged and the registration in the schools known.

8. The meeting adjourned at 12:20 P.M.



MINUTES OF A MEETING OF THE PUBLICITY COMMITTEE OF THE BOARD OF JEWISH EDUCATION
held on
WEDNESDAY, AUGUST 12, 1925 AT 3 P.M. AT THE OFFICE OF THE BUREAU OF JEWISH EDUCATION

1. The following members were present;

Mr. Louis S. Bing Jr.

Mr. A.H. Friedland

Mr. Alfred H. Sachs

The problems connected with the publication of a monthly educational bulletin were discussed.

2. It was decided to recommend the publication of a monthly bulletin in the form of an eight page booklet approximately of the size of 8"x6". This bulletin should be mailed in an envelope, third class mail.

3. The publication should be printed in English and be known as the "Jewish Educational Bulletin" and should contain:

- (a) A leading article on Jewish matters.
- (b) Extension education through a monthly lesson in Judaism.
- (c) A monthly prize essay on topics designated by the editorial committee and submitted by contesting Jewish boys and girls.
- (d) Jewish educational news of Cleveland and other cities.
- (e) Resume of the activities of the Board of Jewish Education with some propaganda.
- (f) Schedule of events of Jewish schools, temples and organizations.
- (g) Directory of Jewish schools in Cleveland.

4. The bulletin should be mailed to the subscribers to the Bureau of Jewish Education, to Jewish Community Fund donors, to members of the temples and The Jewish Center.

5. The first number of the publication should be issued about September 10th if possible and the succeeding numbers should be issued on the first of every month.

6. The bulletin should be edited by a committee consisting of Mr. Louis S. Bing Jr. Mr. A.H. Friedland and Mr. Alfred H. Sachs, which committee should meet twice a month and discuss matters relative thereto.

7. Tentative estimate of the cost of publication of such a bulletin is as follows;

Printing 5,000 copies	\$ 60.00
Postage	75.00
Envelopes	10.00
Addressing and mailing	30.00
Prize essay	10.00
Total	\$ 185.00 per month or \$2,220.00 annually.

8. The meeting adjourned at 4:15 P.M.

MINUTES OF A MEETING OF THE PUBLICITY COMMITTEE OF THE BOARD OF JEWISH EDUCATION
HELD ON WEDNESDAY, AUGUST 26, 1925 AT 4:10 P.M. AT THE OFFICE OF THE BUREAU OF JEWISH EDUCATION

1. The following members were present;

Mr. Louis S. Bing Jr.

Mr. A.H. Friedland

Mr. Alfred H. Sachs

2. Complying with the request of the Board of Jewish Education, the Committee reconsidered the matter of the publication of an educational bulletin and the following resolutions were adopted;

(a) that the contemplated bulletin should not be looked upon as a propaganda medium but that it should be an educational publication offering the community another form of extension education and incidentally keeping them informed of the work of the Bureau of Jewish Education and other matters of Jewish educational interest in the city.

(b) that the expenditure of approximately \$2,000.00 a year for this item is justified from the standpoint of promoting the general sentiment for Jewish education which the city of Cleveland presently lacks, and also for the reason that the educational material of the bulletin would probably replace much of the pure propaganda circularization which would have to be used otherwise at perhaps similar cost.

(c) on the question of contents the committee held that the Publicity Committee should be given full charge of this matter subject to suggestions and recommendations by the Board members and such criticism as may be forthcoming after the first issue is published.

(d) the publicity committee recommends that pending the results of the next financial campaign this publication should be issued twice, on October 1st and December 1st before the campaign and that the publication of later issues be left for the future consideration of the Committee and the Board.

3. The meeting adjourned at 4:30 P.M.

MINUTES OF A MEETING OF THE COMMITTEE ON EXTENSION EDUCATION
OF THE BOARD OF JEWISH EDUCATION
HELD ON FRIDAY, AUGUST 14, 1925 AT 3 P.M. AT THE OFFICE OF THE BUREAU OF JEWISH EDUCATION
AND CONTINUED ON TUESDAY, AUGUST 18, 1925 AT 7 P.M. AT THE TEMPLE

1. The following members were present;

Mr. Leonard Levy
Mr. Jacob Wattenmaker
Mr. A.H. Friedland
Mr. Alfred H. Sachs

General discussions were had on the advisability of instituting a system of Jewish extension education through the instrumentality of the Board of Jewish Education. On this point it was held advisable to recommend to the Board that any efforts in the direction of Jewish extension education in Cleveland should be made with the co-operation of the existing Jewish social and recreation agencies, both as to clubs already existing under the supervision of those agencies as well as such clubs for Jewish education that might be organized through such agencies. Whether the existing agencies might be found to be unable or unwilling to undertake the task of such organization, the Board of Jewish Education will have to undertake this work directly through its own committee on extension education and under the supervision of a director of extension education; especially as related to newly organized club and study circles of such Jewish youth in Cleveland who are at the present time totally unaffiliated with any temples, synagogues or Jewish schools. For the immediate task of the Board, the committee recommends the following undertakings to be commenced as soon as possible and to be operated during 1926;

1. The Board of Jewish Education should call a conference for Jewish extension education, the membership of which should be recruited from

- (a) Council Educational Alliance
- (b) Temples
- (c) Jewish Center
- (d) Cleveland Hebrew School
- (e) Council of Jewish Women
- (f) Jewish Orphan Home
- (g) Orthodox Jewish Orphan Home
- (h) Larger Synagogues
- (i) B'nai Brith Order.

(One layman and one director to be invited)
(from each of these institutions.)

The purpose of the conference should be;

- (a) Co-ordination and stimulation of Jewish studies amongst existing clubs.
- (b) Stimulation of the organization of clubs with Jewish cultural and educational programs where no such clubs exist. Such clubs should do the work as the Circles of Jewish Studies, Leagues of Jewish Youth, Jewish college students organizations of other cities.

This conference should exist permanently and operate independently of any other organization, and for the sole purpose of instilling a Jewish atmosphere amongst the Jewish youth and children. The Board of Jewish Education should assist this conference in

- (a) the training of leaders
- (b) preparing of programs and content
 - 1. collection of (dramatics on Jewish subjects)
 - (Jewish music for festivities and pageants)
 - (outlines of Jewish history, literature and bibliography)
- (c) offering prizes for Jewish plays and essays.
- (d) preparing a handbook for Jewish club leaders.

2. A Speakers' Bureau consisting of local and out of town Jewish educators and leaders should be organized under the supervision of the Board of Jewish Education. Its purpose should be

- (a) to address adult organizations on Jewish educational matters
- (b) " " junior and children's clubs on Jewish educational matters
- (c) " stimulate forums on Jewish educational matters through existing forum agencies, and otherwise.

3. The Board of Jewish Education should maintain a library and information department for the purpose of

- (a) compositing and circularizing a catalogue of all Jewish books printed in English, Hebrew, and Yiddish, which are now found in all the present Cleveland Public and private libraries.
- (b) stimulating Public Library to carry and advertise Jewish books.
- (c) operating a reference and service department which might do research in bibliography, local educational conditions and population of Jewish children.
- (d) the ultimate establishment of a centralized community Jewish library.

7. The salaries paid to the Sabbath School teachers will be as follows;

First and second year	\$ 1.20	per hour
Third and fourth year	1.50	" "
Fifth and more	1.80	" "
Principals	2.25	" "
Confirmation and post graduate work	2.50	" "

Most of the teachers will be asked to teach 2 hours on Saturday or Sunday and take care of the children in assembly for $\frac{1}{2}$ hour.

Miss Gertrude Woldman was requested by the representatives of the Council of Jewish Women to devote her Saturdays and Sundays to the work of supervising the five Sabbath Schools and to improve the standard of the teaching through conferences with teachers, and other extra class work in regard to **curricula** and **administration**. For this more intensive work it was agreed that \$60.00 per month would be an appropriate salary.

The matter of making up a definite budget for the five schools was left for a later date when the teaching staff will be engaged and the registration in the schools known.

8. The meeting adjourned at 12:20 P.M.



4. Weekly extension education should be offered to the great number of non-affiliated Jewish children for the purpose of impressing them with the significance of Jewish educational values and in order to make them ready for later registration in the daily Sabbath and Sunday schools. This work should be done through

- (a) weekly gatherings of children in larger groups for illustrated lectures on Judaism. This work should be done with the assistance of biblical movies and slides, Jewish music and dramatics, religious services, and lectures on Biblical and modern Jewish topics. This work should be done in the English language and under the direction of someone especially engaged to supervise such activities.
- (b) neighborhood celebrations of Jewish holidays and festivities.
- (c) meetings for parents and children in the form of demonstrations, and for the purpose of fostering and increasing registration in the Jewish schools.

5. The Committee on Extension Education recommends that the Board of Jewish Education engage a director of Extension Education at a salary ranging between \$2,000 to \$3,000 per annum, and whose duties shall be

- (a) to supervise the work enumerated above, under the heading of WEEKLY EXTENSION EDUCATION
- (b) to co-ordinate the Jewish activities in the clubs now existing or to be organized, and to co-operate with the CONFERENCE FOR JEWISH EXTENSION EDUCATION as well as the Committee on Jewish Extension Education of the Board of Jewish Education.
- (c) to supervise the work of the existing and newly organized SABBATH SCHOOLS of the Council of Jewish Women.
- (d) to assist the Committee on Extension Education and the Executive Director in the work described above under the headings SPEAKERS BUREAU and LIBRARY AND INFORMATION DEPARTMENT.

The committee estimated the cost of conducting such extension work at approximately the sum of \$5,000.00 for the first year, namely;

Director of Extension Education	\$2,000 to \$3,000
Stenographer	\$1,200
Scientific Text Books	300
Slides, music and materials	\$ 500 to \$1,000

B. The committee on extension education also discussed the need for a school for higher Jewish learning in the city of Cleveland. Being impressed with the fact that such a school would have to do the work which is now done on a small scale by several agencies in town, and the member of the committee further believing themselves not aptly equipped to decide on any definite recommendations on that problem, the committee therefore submits to the Board of Jewish Education the recommendation that a special committee be appointed to call a conference of all the Jewish agencies that are engaged in doing secondary or collegiate Jewish educational work with a view of outlining a definite program for the organization of such an institution which should be known under the following name and should make provision for the following departments;

College of Jewish Studies--

- (a) Dep't. of Hebrew teachers training
- (b) " " Religious School teachers
- (c) High school department.
 - 1. Adults
 - 2. Adolescents
- (d) Hebrew High School
- (e) Classes in Judaism for club leaders
- (f) " " " " social workers.

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SABBATH SCHOOLS

September
Tenth
1925

Rabbi Abba Hillel Silver,
The Temple,
E. 105th and Ansel Rd.,
C I T Y.

Dear Rabbi Silver;

I am sorry to give you so much work, but if you can possibly spare some time to read over the enclosed copies of the most recent minutes of our several committees on Sabbath schools, extension education, and bulletin, it would be possible for you more thoroughly to digest the various plans outlined by our committees and discussed in detail several times at our board meetings during your absence.

With kindest regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS:HR

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THE BUREAU OF JEWISH EDUCATION

680 THE OLD ARCADE
CLEVELAND

Telephone, Main 6587

Executive Staff

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SUPERVISOR OF
SABBATH SCHOOLS

September
Twenty-fifth
1925

Rabbi A.H. Silver,
The Temple,
C I T Y.

Dear Rabbi Silver;

The Bulletin Committee of the Board of Jewish Education is now preparing the material for our first issue of the Cleveland Jewish Education Bulletin which will be published and circulated on or about October 15, 1925. This bulletin will contain miscellaneous news items and articles of Jewish education importance, especially in reference to Jewish schools of this city, and the activities of our Board. May I ask you to send us as much interesting material that you can think of regarding the activities of your own religious school and high school department? We shall be glad to give such news considerable space.

Our committee is also arranging a symposium by the reform and conservative rabbis of this city on the aim of Jewish education. In order to avoid duplication of thought, we have arbitrarily assigned and divided the subject as follows:

Rabbi Silver.	"The Significance of Jewish Education in present day American Jewish life."
Rabbi Brickner.	"Jewish Extension Education in America-- its history and possibilities."
Rabbi Nowak.	"The Importance of the Religious Element in Jewish Education."
Rabbi Goldman.	"The Hebrew Aspect of Jewish Education."

May we ask you to write such a short essay for us within the next week and to deliver your message in approximately 200 words? May we also ask you to send us your photograph so we can prepare a very small cut, which we are going to print with your article?

Thanking you for your co-operation, and with kindest personal regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS:HR

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SABBATH SCHOOLS

September
Thirtieth
1925

Rabbi A.H. Silver,
The Temple,
E. 105th & Ansel Rd.,
C I T Y.

Dear Rabbi Silver;

In accordance with our conversation, I am mailing to your office, under separate cover, blank stationery in order to enable you to dictate personally a letter to the Cleveland Hebrew School & Institute in reference to the new branch they have now opened at E. 146th St. & Kinsman Road, as well as the negotiations that are now going on for the purchase by them of houses in Mt. Pleasant and in the Heights.

Do you think it would be advisable to mention in the same letter that greater co-operation would be possible if they were sending regular monthly reports on their income and expenditures as well as the average enrolment? This information covering a period from May 1925 to the present day together with a definite budget for next year ought to be in the hands of the executive committee when it meets on the 15th of this month to plan our budget for next year.

Very sincerely yours

Alfred H. Sachs

Executive Director.

AHS:HR

The JEWISH EDUCATION NEWS

Vol. I

New York, N. Y., October, 1925

No. I

PHILADELPHIA FEDERATION ALLOCATES \$800,000.00 FOR JEWISH EDUCATIONAL BUILDINGS

Decision Ushers In New Stage in the Development of Jewish Education in Philadelphia

The Federation of Jewish Charities of Philadelphia has formally decided to launch a building drive on the 15th of November to raise three million dollars for the building needs of its constituent organizations. Of this sum, \$800,000 has been allocated for buildings to house Talmud Torahs and other Jewish educational activities. The plan is to erect six structures, one to cost \$300,000, and the other five \$100,000 each. The subscriptions to the campaign will be payable over a period of three years.

The present facilities provided for Jewish school purposes in Philadelphia are grossly inadequate and their condition is woefully below modern standards. Up until the present year, no building has been erected for Jewish school purposes within a period of eleven years. The decision of the Federation, therefore, ushers in a new stage in the development of Jewish education in Philadelphia. In addition to meeting the urgent need for additional and modern quarters for its own schools, the action of the Federation will undoubtedly, stimulate Congregations to provide more adequate facilities for their own needs.

TRUSTEES APPOINTED FOR THE WARBURG GIFT TO THE UNIVERSITY OF JERUSALEM

Other Beneficiaries Than Hebrew University Indicated If Necessary

The 500,000 dollar fund established by Mr. and Mrs. Felix M. Warburg for the Institute of Jewish Studies at the Hebrew University will be administered through the New York Community Trust. The fund will be known as "The Moritz and Charlotte Warburg Memorial Fund for the Training of Scholars, Ministers and Teachers of the Jewish Faith." The appropriations of income will be made by the Community Trust Distribution Committee with the assistance of a special advisory committee consisting of Mr. and Mrs. Warburg, Dr. Cyrus Adler, and Dr. Judah L. Magnes.

A special provision is made in the trust agreement executed by Mr. and Mrs. Warburg, "That no part of this fund or income thereof shall be used for departments of the University of Jerusalem other than said Institute of Jewish Studies." The fund is meant to be of benefit to students and teachers of Jewish higher learning, and should it become impossible or inadvisable, in the opinion of the Committee on Distribution, to apply the proceeds of the fund to the Hebrew University, the founders make the request that the fund be used for similar purposes at other institutions of Jewish higher learning. In this connection the Jewish Theological Seminary of America and Hebrew Union College in Cincinnati are especially mentioned. The up-to-date usefulness of the fund is further safeguarded by giving the Distribution Committee broad powers to utilize the income "For such public educational, charitable and benevolent uses and purposes as will most effectively assist and promote the well being of mankind."

IN BRIEF

Chicago, Ill.—The first joint graduation exercises for Talmud Torahs and Hebrew Schools, were held Oct. 6th. 75 students were graduated.

A Central High School was opened Oct. 18th, organized through the initiative of the Jewish Education Committee. Graduates of the Talmud Torahs and Hebrew Schools will be offered an opportunity to continue studies pre-requisite to entrance to schools of higher Jewish learning, where training may be completed for teaching or for the Rabbinical profession.

Philadelphia, Pa.—The new Synagogue and Community Center, erected by the Bnai Jeshurun Congregation costing \$350,000, was recently dedicated. It contains large modern classrooms in which will be conducted a Hebrew School meeting daily for the children of the neighborhood, non-members as well as members. The Bnai Jeshurun is located in Strawberry Mansion, one of the three large centers of Jewish population and is the only building in this section offering adequate school facilities.

The Y. M. and Y. W. H. A. building, completed last year at a cost of over one million dollars, is opening a modern elementary Hebrew School in its splendid classrooms. The school is financed by the Y. M. H. A. and is being built up on the principle of self support.

Dropsie College has added two new members to its staff, Doctor Solomon Zeitlin, to succeed the late Professor Henry Malter, Professor of Rabbinical Literature and Doctor Solomon Leon Skoss, Instructor in Arabic.

Detroit, Mich.—The United Hebrew Schools have completed plans for the opening of a High School where graduates from their Talmud Torahs and others qualified may continue their studies. Mr. I. Rosenberg, for five years principle of the Rochester Hebrew School, has been engaged as principal. Plans are under way also for opening extension courses in Jewish subjects for young people and for boys and girls over fourteen who cannot attend the more intensive classes of the Talmud Torahs.

Evening courses in Bible, Jewish History, Religion, Hebrew Language and Literature, have been opened under the auspices of Temple Beth El. These courses are designed to meet the needs Sunday school teachers and club leaders. Mr. David Pearlman, formerly registrar in the College of Jewish Studies, Chicago, will be associated in this work with Dr. Leo N. Franklin and Rabbi Fram, Director of Religious Education Temple Beth-El.

Pittsburgh, Pa.—The Hebrew Institute is preparing for the celebration of its tenth Anniversary on which occasion it will inaugurate a plan to raise its endowment fund to \$500,000. Its endowment fund of \$200,000 was recently increased by \$30,000 through the bequest of the late Philip Braun.

Cincinnati, O.—The Department of Synagogue and School Extension of the Union of American Hebrew Congregations issued recently the following publications:—"A Survey of 125 Jewish Religious Schools," by Dr. Emanuel Gamran; "Out of the House of Bondage," a Bible Reader for children; and two new plays:—"Harvest Festival," by Ruth Atlas Binstock; and "At the Gate," by Elma Ehrlich Levinger.

(Continued on page 3)

THE JEWISH EDUCATION NEWS

Published monthly excepting July and August, by
The Associate Staff of the Bureau of Jewish Education,
140 Fifth Avenue, New York, N. Y.

Vol. I.

October, 1925

No. 1

The Associate Staff of the Bureau of Jewish Education

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THE PURPOSE OF THE JEWISH EDUCATION NEWS

IT is recognized by all intelligent Jews that an adequate system of Jewish Education is basic to the survival of Judaism in this country. Such a system is at present in the making. Reflecting American public education, which has developed in the form of a decentralized system, the Jewish educational structure which is being reared in this country is not the result of the efforts of a single central authority, but rather the outcome of the doings of numerous Jewish communities, each trying to solve its part of the problem in its own way, without, as a rule, any knowledge of what is being done in other communities in the same direction.

It is the opinion of the Associate Staff of the Bureau of Jewish Education that it would be timely to publish a monthly devoted to Jewish Education News. Such a paper should report the many doings of the Jews in America in behalf of Jewish Education, and also take notice of the more important Jewish educational happenings abroad and in Palestine. The term Jewish Education is to be understood in its widest sense. It is to be synonymous with all cultural effort made by the Jews for their survival as Jews. All news should be described objectively, and all explanations and discussions of educational topics should be presented in a non-partisan manner. On the one hand, those who have made Jewish Education their life work should have the opportunity of presenting briefly and impartially their experience, for the information of both teachers and laymen. On the other hand, the more interested Jewish laymen should present their views on the problem of Jewish Education for the benefit of all. While the periodical should maintain a broad interest in the various aspects of Jewish Education, yet the publication should be of small compass, terse and pithy, in order that the reader may take in the monthly situation at a glance.

Accordingly, the Associate Staff, has decided to issue THE JEWISH EDUCATION NEWS, which will appear as a monthly bulletin, excepting July and August. It will be conducted on the plan and scope outlined above.

JEWISH EDUCATION—A COMMUNAL RESPONSIBILITY

Dr. S. Benderly, Director,
Bureau of Jewish Education, New York City

Community responsibility in Jewish Education should be understood in a different sense than it is in the case of the sick, poor and aged. In philanthropic endeavor, not more than 5% are the beneficiaries, while 95% of the community are the potential benefactors. In Jewish Education, practically all are the beneficiaries. The 700,000 Jewish children of school age, and the 400,000 Jewish youth are distributed among, probably, not less than 600,000 Jewish families. It would cost between 30 to 40 million dollars per annum to give an adequate Jewish education to this army of children and youth, hence Jewish Education cannot have benefactors in the philanthropic sense. Jewish Education must aim at self-support. The parents must pay for the Jewish Education of their children. Since it is not practical to introduce a Jewish communal tax in this country, Jewish Education can only be supported through adequate tuition fees, to be paid by the parents.

The Jewish community has, however, its perpetuation and development at stake in an adequate system of Jewish Education. It, too, must, therefore, assume part of the responsibility. In my opinion, its share of the responsibility lies in the following direction:

- 1) To stimulate the parents to do their duty by the Jewish education of their children;
- 2) To finance a building plan, on a self-supporting basis, whereby an adequate number of properly constructed and well equipped Jewish community centres will become available for Jewish Education;
- 3) To maintain a sufficient number of efficient training schools for teachers;
- 4) To maintain central co-ordinating and experimental agencies to raise the standard of Jewish education;
- 5) To temporarily support those parts of a Jewish educational program for which the parents have not as yet been educated to assume full responsibility—such as, the Jewish education of girls and the youth;
- 6) To pay, in the form of scholarships, for those children (probably from 5 to 10% of the total) whose parents cannot pay for them.

All this does not mean a centralized system of Jewish Education. The need for local self-support, the division of the Jews into parties, and the American environment do not favor a centralized system. We should aim at a co-ordinated, though decentralized, system of Jewish Education.

During the past 15 years, the American Jewish Community has made an effort to assume responsibility in the direction outlined above, though the process was greatly retarded by the war and its aftermath. In Boston, Pittsburgh, Philadelphia, Baltimore, Cleveland, Detroit, Cincinnati, Indianapolis, Chicago, and San Francisco, a community point of view is beginning to prevail in Jewish educational endeavor. There are in the United States about 50 Jewish communities with a Jewish population of 10,000 and up, and in most of them a community point of view in Jewish Education is working its way to the surface. The present effort, however, in all these communities is totally inadequate, in view of the seriousness of the problem. The time has come to take stock and to prepare for the next step. New York City should naturally take the lead in this, but before it can do so, it must first take an adequate step forward in its own Jewish educational endeavor, a step commensurate with its resources and its dominant position in the Jewish life of America.

THE JEWISH EDUCATIONAL SITUATION IN CHICAGO

**Dr. A. M. Dushkin, Executive Director,
Jewish Education Committee, Chicago**

The problem of Jewish education was first brought squarely before the Chicago community in 1923, after the two Federations of Jewish Charities amalgamated and became The Jewish Charities of Chicago. The Orthodox Federation had been supporting a few old-fashioned Talmud Torahs, "for the sake of peace," without concerning itself with the quality of the work done, or with the needs of the community outside of these few schools. To meet the larger problem, the Jewish Charities appointed a Jewish Education Committee in the Fall of 1923, on which were represented the Orthodox, the Reform and the Conservative elements in the community. Mr. James Davis, Vice-President of the Jewish Charities, became its Chairman, and Mr. Louis M. Cahn, Executive Director of the Jewish Charities, its Secretary and Treasurer. The writer was called to direct the work of the Committee, and to execute a program for the development of Jewish education in the city.

The preliminary survey made at that time disclosed to what degree the Jewish educational work in Chicago was inadequate. Of the 51,000 Jewish children of school age, less than 5,000 were being taught in the Hebrew Schools and Talmud Torahs, 6,000 in the various Sunday Schools, and about 1,000 more were being instructed by private teachers and in private schools. In brief—24% constituted the total number of children receiving Jewish instruction of some kind, and for 76% of the Jewish children of Chicago no facilities for Jewish education whatsoever existed. Nor was that all. The majority of those receiving intensive Jewish instruction, were taught as a rule, in Talmud Torahs where antiquated methods were in vogue. Among some of these schools a certain amount of co-operation existed through the preparatory department of the Beth Midrash Latorah, a Rabbinical Seminary. The majority of the Jewish schools, however, were controlled by elderly gentlemen who insisted upon duplicating in this country the type of school to which they were accustomed in the old country.

The first problem which the Jewish Education Committee had to meet was that of "authority." After a warm discussion with the orthodox rabbis, it became clear that the problem of developing Jewish educational facilities must be in the hands of the community as a whole, laymen as well as rabbis, and not in the hands of any sectional or partisan group. Opposition also came from those who insisted that Jewish charity had nothing to do with education and who threatened to withdraw their support if funds were allocated for the Jewish schools. Here, too, it was made clear that, for the present at least, the Jewish Charities, representing the entire community, cannot avoid responsibility in the matter of Jewish education.

The general policy followed by the Chicago Jewish Education Committee was to avoid over-centralization. It gives to the various schools and groups in the community only so much educational help as is found necessary, continuing to place the main responsibility upon the local school boards and congregations.

The educational subsidy of the community was considerably increased. Whereas only \$38,000 were being spent in 1923, the appropriation for 1925 amounted to \$103,000 (an increase of almost 300 per cent). This is exclusive of sums derived by the schools from tuition fees, rentals and other

local sources. A small number of schools which failed to reach even a minimum standard were closed, while others were encouraged to develop. Some Local Boards of Directors were assisted in reorganizing for more effective service. Of the 5,000 children taught in the Hebrew Schools of Chicago, over 3,500 were included in the schools affiliated with the Jewish Education Committee. Uniform curricula for the Talmud Torahs and for the Hebrew Schools have been developed and agreed upon. In some of the Talmud Torahs, English has been substituted for Yiddish as the medium of instruction. A Central Hebrew High School has recently been organized preparatory to professional schools of Jewish learning. A Travelling Principal was appointed to help the smaller schools—particularly those connected with congregations and institutions. A Home Visiting Service was instituted to connect more closely the home and the school. Through its Extension Department, the Jewish Education Committee is reaching thousands of children by means of festival celebrations, Circles of Jewish Children, and Tzofim Clubs. A weekly school paper, the Hatzofeh, mostly the work of the school children themselves, is issued in Hebrew and English by this department. The most recent extension experiment has been that of working with the Jewish youth in the high schools, through a Jewish Youth League, with centers in several public schools of the city. The College of Jewish Studies, established in the winter of 1924 to provide Jewish cultural opportunities for young adults, and to help in the training of Sunday School teachers and club leaders, is now entering hopefully upon its second year of activity.

The efforts of the past two years have indicated clearly that Chicago is a very promising field for developing a worthy Jewish school system. Dissension and distrust have been, to a large extent, removed, and a united community is backing a program that holds out promise to prove commensurate with the needs of a great city. The attitude of the community leaders has been generous and far-sighted. The chief problems at present are additional school buildings and an adequate teachers' training school. With both of these problems the community is apparently ready to grapple. Two years ago Chicago was more than a decade behind other large communities in Jewish educational work. At the present rate of progress, a few years of continued, persistent effort should enable the community to catch up with itself educationally, and to take its place, where it belongs—in the front rank of communal endeavor for American Jewish education.

IN BRIEF

(Continued from page 1)

New York, N. Y.—During September and October the Jewish Education Association has been carrying on an intensive campaign for an increased registration in the Jewish religious schools of this city. Both thru the pulpit and the press, the Jewish parents were urged to take their children to the Jewish school nearest their home, and register them for the coming term. Two addresses were also delivered over the radio, urging parents to register their children in Jewish religious school. An experiment is also being made with field secretaries, who are visiting the parents of children not attending Jewish religious schools.

The Education Department of the United Synagogue has organized a Teachers' Registry, for the purpose of helping Congregational schools out of town to secure the best available teachers in accordance with the particular needs of each community.

(Continued on page 5)

THE TRAINING SCHOOL FOR JEWISH SOCIAL WORK

Maurice J. Karpf, Director

The Training School for Jewish Social Work embodying the curriculum and plan outlined below opened in New York City on July 6, 1925 with a luncheon presided over by Felix M. Warburg, Chairman of the Executive Committee, in the presence of about 100 men and women representing the lay and professional public. Addresses were made by persons prominent in the educational and social work fields, all emphasizing the importance and need of the School. Mr. Julius Rosenwald of Chicago, is president of the Board of Trustees.

The School is the outcome of the realization that Jewish Social Service is facing a critical situation with respect to securing properly qualified persons to conduct the work. In the past two decades, several attempts were made to provide a suitable type of training for those who chose to make Jewish social work their life work. But none was wholly successful or fully met the need. In 1922, a special committee appointed by the National Conference of Jewish Social Service drafted a plan of training which was formally approved and set into operation by the Conference in June, 1924. Funds for organizing and maintaining the school were made available by the New York Foundation, the Nathan Hofheimer Foundation and private contributions, pending the working out of an arrangement for the maintenance of the School by the Jewish social service agencies of the country whom it is primarily to serve.

The plan of the School rests on the essential principle that the broad and basic training of persons entering Jewish social work as a profession should be obtained in the best existing schools of social work, and that this be supplemented by specific training in Jewish backgrounds. Such a plan adequately safeguards the independence of the enterprise, while yet utilizing, without duplication, the facilities of the best existing schools of social work. It preserves a Jewish influence and imparts the proper perspective in which to view the relations of Jewish social work to general social service activities.

The curriculum or course of study consists of approximately fifteen months of graduate work beginning in July of one year and ending in September of the following year, and is divided into three periods.

The first period, consisting of the first three summer months, is devoted to a study of Jewish background, such as Jewish history, institutions, traditions, customs and ceremonials. During this period the students are also introduced to the entire field of Jewish social service and its problems. Through visits to Jewish social agencies the students secure a first hand, though necessarily superficial, acquaintance with the entire range of Jewish social work.

In the second period, beginning in October and ending in June, the students will study the general principles, methods and techniques of social work, in the New York School of Social Work. During the first three months of this period, all students will take the same courses. These courses are so designed as to give them the basic principles of the five major fields of work, family case work, community organization, Jewish center work, child care and medical social work. During the following six months the work of the

students will be differentiated so that they will do their work in the major fields of their interest and choice. Throughout the entire nine months, there will be two or four hours of seminar in which the attempt will be made to reinterpret the general principles of social work and to apply them to specific Jewish problems. The history and development of Jewish social work in the United States will also be studied during this period. During these nine months, also, fifteen hours a week will be devoted to field work. Family case work will be stressed in view of the general agreement that this branch of service is basic to all types of social work. The field work will include experience with non-Jewish as well as Jewish agencies.

The third period, lasting from July to about the middle of September of the second year, will be devoted to an intensive and critical study of the aims and methods of Jewish social service. By this time the students should be ready to examine the basic assumptions of Jewish social service and to evaluate Jewish social work in terms of the needs and the spirit of the times. The broader problems and wider relationships of Jewish social work will be presented from the standpoint of their bearing on community forces, types of organizations, and administrative procedure. Each student will continue his field work during these three months, and will be required to undertake and carry through a special piece of research on some aspect of communal work in connection with his chosen field of work.

During the entire fifteen months of study there are to be series of weekly or bi-weekly and informal evenings at which the students will have an opportunity to meet and listen to some outstanding person in Jewish life, in this country or abroad. The students will thus come in contact not only with inspiring Jewish personalities, but, also, with problems of Jewish life throughout the world. Courses in Yiddish and Yiddish literature will be offered so that the students may obtain this very necessary equipment for understanding the people with whom they are to work.

The school will also conduct extension courses for those already engaged in Jewish social work in New York City, and who may desire further training.

Admission to the regular course of the school is limited to graduates of colleges and universities. The student body for this year was carefully chosen by a Committee on Admissions and Awards from a large number of applicants. The choice was made on the basis of personality, interest in Jewish life and problems as evidenced by previous contacts and affiliations, adaptability for Jewish social work, academic preparation, scholastic standing and general Jewish background. Experience with the students thus far indicates that the committee chose wisely.

The classes have been meeting regularly as scheduled and the curriculum adopted by the curriculum committee has been adhered to with practically no changes. Those who have been in close touch with the School thus far, feel that if the progress in the future is at all consistent with that in the immediate past, the School will make a genuine contribution to Jewish communal life in America.

ROUMANIAN GOVERNMENT AGAIN PROMISES HELP IN THE JEWISH EDUCATIONAL SITUATION IN ROUMANIA

The National Minorities Conference which met at Geneva on October 15th took up for serious consideration, among other matters, the various problems arising from the Jewish situation in Roumania, Poland, Lithuania and Latvia. Amongst these problems, the question of cultural and educational autonomy holds a central position.

At the same time the Jewish Telegraphic Agency reports an interview with M. Duca, Roumanian Foreign Minister, heading the Roumanian delegation to the Assembly of the League of Nations at Geneva, to the effect that "The Roumanian Government seeks means to solve the problems of Jewish life in a peaceful and legal way. The Government has already granted certain minority rights to the Jewish population, including the use of Hebrew as the language of instruction in the Jewish schools." Those who know the Jewish situation in Roumania, however, will not jump to the conclusion that M. Duca's statement indicates a change of policy. For Roumania is notorious as an example of the general policy of treacherous dealing with Jewish minorities in Eastern Europe. The Jewish educational situation in Roumania throws light on the general problem of cultural and educational autonomy in Eastern Europe.

Roumanian Jewry, before the war had reached a condition of stagnation. The assimilationist tendency prevailed. There were no Hebrew Schools. Most of the children were educated in Roumanian schools. The Chedarim supported by the local Kehillahs for the poorer classes were Roumanian in both language and content of instruction. The time allotted to religious teaching was not sufficient to impart even a modicum of Judaism. The teachers were ordinary "melamdim," lacking in general education and totally untrained as teachers.

The War brought about a great change in the underlying situation. New territories, particularly Bessarabia, with large Jewish settlements were added. Jewish refugees from Russia also began to act as a cultural and spiritual ferment. Anti-Semitism was greatly increased bringing pogroms and the "numerus clausus." All of these forces combined to awaken a national consciousness among Roumanian Jews. They realized that the development of their spiritual and cultural life was prevented by the absence of an adequate educational foundation, and turned their energies to the upbuilding of a system of Jewish schools.

The government, in need of the goodwill of the local inhabitants, lent its assistance. It gave over to the Jews one of its gymnasia. With its permission a Teachers' Seminary was opened in Kishinev, subsidized by government funds. By special enactment, there was created under the Bureau for Cultural Matters, a Jewish School Committee and a Pedagogic Institute for the certification of teachers and for the supervision of the Jewish schools. The Jews, on their part, organized a complete chain of communal schools. In a short period, 40 elementary schools, 15 gymnasia and a similar number of kindergartens were established, giving instruction to more than 10,000 children. An important link in the whole system was the Institute for Kindergartners in Kishinev with more than 70 students. All of these schools were established by the "Tarbut" and the language of instruction in them was Hebrew. In a few schools which were founded by the "Cultural League" the language of instruction was Yiddish. This intensive work had its reflex on

Roumanian Jewry, and under the influence of the Tarbut Central Committee in Bessarabia, Roumanian Jewry was united for cultural and spiritual work.

This elaborate educational structure, however, was built on sand. As Roumania grew stronger politically, its policy toward minorities changed and it began to curtail the rights previously granted. Particularly was this true with reference to the Jews. The School Committee was discontinued, and the Teachers' Seminary and Gymnasium were soon closed. Then the government turned its attention to the Jewish communal schools. Jewish principals were replaced by Christian appointees, and a general policy of Roumanization was initiated. The Sabbath was changed to Sunday. The Hebrew Kindergartens were shut down and children forced to attend Roumanian schools. All Jewish cultural work was forcibly interrupted. During the past three years, Roumanian Judaism has been struggling for its life. Its protests are answered by student pogroms and military terrorism.

Roumania and other states in Eastern Europe created or greatly enlarged as an outcome of the war, have given solemn pledges to respect the rights of minorities. These promises have hitherto been honored, for the most part, only in the breach. It remains to be seen whether the recent discussion in the Interparliamentary Congress at Ottawa, or the Resolutions of the National Minorities Conference, at Geneva, will have any effect in ameliorating the situation.

AMERICAN JEWISH ARCHIVES IN BRIEF

(Continued from page 3)

It has also established a number of Jewish religious schools in Jewish farming districts in co-operation with the Jewish Agricultural Aid Society. Most of these schools are self supporting, and need only the encouragement and guidance of a central educational organization.

The Hebrew High-School conducted by the Bureau of Jewish Education started this year's work with a registration of 340 students in the freshman class. The Hebrew High-School was established twelve years ago. It offers a four years' course in the Hebrew language, Bible, Post Biblical Literature, Jewish History, Jewish Ethics, Jewish Social Institutions, Jewish Music and Jewish Current Events. All its students also attend the public high-schools. The student body consists of the graduates of the leading Talmud Torahs and Hebrew Schools of New York City.

BOARD OF HEBREW UNIVERSITY DECIDES TO OPEN NEW INSTITUTES

**Prof. Albert Einstein Heads Academic Council.
Dr. Judah L. Magnes Elected Chancellor.**

The first meeting of the Board of Directors of the Hebrew University was held in Munich, September 23-24. Prof. Albert Einstein was elected chairman of the newly created academic council. Dr. Judah L. Magnes was elected Chancellor of the University with Norman Bentwich as Vice-Chancellor.

The following new activities were decided upon. 1. An Institute of Oriental Studies with departments for Oriental Languages, culture and archaeology. 2. An Institute for the Natural History of Palestine, Botany, Zoology and Geology. A definite decision was made also to erect within the next two years, the Wattenberg Building for the Einstein Institute of Physical and Mathematical Sciences.

THE PROBLEM OF FINANCING THE JEWISH SCHOOLS IN PALESTINE

The Fourteenth Zionist Congress, which met in Vienna towards the end of the summer, allotted for educational work in Palestine for the year 1925-1926 approximately \$420,000, out of its total budget of \$3,000,000.

This sum represents the subsidy granted by the Zionist Organization and is drawn from Keren Hayesod funds. In addition the following sums, may be expected: 1) \$200,000 from tuition fees and local funds, 2) \$35,000 from the Jewish Colonization Association, 3) a meagre grant from the Palestine government of about \$12,000, (out of a budget of \$500,000 devoted to government schools which are attended by Arabs and in which Arabic is the language of instruction). In all, close to \$700,000 will be expended next year on the system of schools in Palestine which use Hebrew as the medium of instruction and which are unified under the supervision of the Education Department of the Zionist Organization. At present there are 132 schools of all grades from kindergarten to Teachers' Seminaries, with a register of 13,240 pupils and 550 teachers. This system serves about 80% of the school going population. The remaining 20% receive instruction mainly in the old fashioned Chedarim and Yeshiboth, where Yiddish is still the medium of instruction.

This year's Zionist subsidy representing an increase of over \$100,000, about 30% more than last years appropriation, might appear generous if taken without regard to previous reductions. However, in 1922, the educational subsidy was \$500,000. It was steadily reduced by a series of annual "cuts" to \$315,000 in 1925. These decreases were made not to curtail extravagance; they were forced by the new policy of "no deficits." But paralleled with the reductions came increased immigration and, consequently, the need of many more classes. To meet the situation all possible ways and means were adopted. Subventions to larger schools were reduced, schools in very small communities and in Damascus were closed, and classes combined and enlarged even in defiance of good school practice. The Yishub, as the Palestine settlement is called, was pressed to con-

tribute a larger share in tuition fees, and the teachers contributed considerably to the reduction of the deficit in lieu of accepting a reduction in salary. The school system was strained to the point of breaking. Still an annual deficit could not be avoided and the teachers' salaries were frequently in arrears for months. Prolonged negotiations and threatened strikes finally came to a climax in the teachers refusal to open the schools for the second term, after last Passover. The schools remained closed for a week until a committee of arbitration was appointed.

Through these troubles and the many discussions that followed, it has become clear that more light is needed on the fundamental problem, who is to be responsible for financing the Palestinian schools, and in what proportion should various agencies be expected to contribute? To what degree can the Zionist Organization, which represents Diaspora funds be held responsible? Ought the task of raising funds for educational work be given over to a separate organization to be created for that purpose? What share can the parents in Palestine be expected to contribute, in view of their difficult struggle to establish themselves economically in a new land? What is the duty of the British Administration in Palestine which now contributes next to nothing to the Jewish schools on the technicality that they compose a private system?

The Zionist Congress fully realized that these and similar questions must in some measure be answered before the problem of financing the school needs of the growing Palestine population can approach a solution. The Congress authorized the appointment of a commission composed of representatives of the Zionist Organization, of the Palestinian settlement, and of the teachers, to make a careful study of the whole problem. It is noteworthy that in the discussions at the Congress, there was substantial agreement about the importance of maintaining intact, and of further developing the established system of schools as an indispensable feature in the creation of a Jewish cultural and spiritual center in Palestine.

TABLE SHOWING THE PALESTINE JEWISH SCHOOL SYSTEM AND ITS COST
YEAR 1924-1925

	Category A Schools of the Education Department			Category B Subventioned Schools				Category C Schools of Jewish Col. Association			Category D Schools Under Supervision of Ed. Dept.			Total		
	Schools	Pupils	Expenditure	Schools	Pupils	Subvention of Education Department	Expenditure	Schools	Pupils	Expenditure	Schools	Pupils	Expenditure	Schools	Pupils	Expenditure
			£E				£E			£E						£E
Kindergarten Schools.....	23	1,776	8572.890	5	194	268.	838.	11	300	1516.250	4	67	521.	43	2,337	11448.140
Elementary Schools.....	47	7,352	52468.080	11	723	3282.136	6814.	16	900	7645.908	1	55	515.	75	9,030	67442.988
Secondary Schools.....	1	140	3479.400	2	869	2800.	18352.	—	—	—	—	—	—	3	1,009	21831.400
Teachers' Seminaries.....	3	277	8119.380	—	—	—	—	—	—	—	—	—	—	3	277	8119.380
Professional Schools.....	—	—	—	4	337	1443.160	5674.173	—	—	—	—	—	—	4	337	5674.173
Trade Schools and others.	—	—	—	4	256	1079.120	2890.	—	—	—	—	—	—	4	256	2890.
Administration & Pensions	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3733.400
	74	9,545	72,639.750	26	2,379	8,872.416	34,568.173	27	1,200	9,162.158	5	122	1,036.	132	13,246	121,239.481

FEDERATION EXECUTIVE COMMITTEE FOR OCTOBER QUARTER

1925

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Henry Baker
I. F. Freiburger
Julius Fryer
Rabbi Solomon Goldman
E S Halle
Sam Hartman
Mrs. Sieg Herzog
Isaac Joseph
Henry A. Newman
Sol Reinthal
Rabbi A. H. Silver
Max Simon
S. D. Wise
Jacob Wolpaw



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NATIONAL CITY BUILDING

CLEVELAND October 1, 1925.

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NATHAN LOESER
EDGAR A. HAHN
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MONROE A. LOESER
IRA D. LUCAL
FRANCIS H. BEAM

Rabbi A.H. Silver,
Cleveland, O.

Dear Rabbi:

In connection with proposed joint meeting of Trustees of four Synagogues to listen to a statement on Jewish Education Bureau's activities:

It is suggested that it would be well for you and the other Rabbis, in advance, to sell the proposition to your respective Presidents and Chairmen of the Sunday School Committees. This thought was developed at a meeting held today.

If you consider it wise, will you please see whether this can be done?

With regards, I am,

Sincerely yours,

Nathan Loeser

NL-K

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THE BUREAU OF JEWISH EDUCATION

680 THE OLD ARCADE
CLEVELAND

Telephone, Main 6587

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EXECUTIVE DIRECTOR
A. H. FRIEDLAND,
DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

October
Sixth
1925

Rabbi A.H. Silver,
The Temple,
E. 105th and Ansel Rd.,
C I T Y.

Dear Rabbi Silver;

I am enclosing herewith copies of the
circulars that have been used in order to stimulate
registration in the newly opened Sabbath schools, as well
as the old branches.

We have scheduled your address to the
children in Mt. Pleasant tomorrow, for 6:15 P.M., because
we judged that at that time it will be more effective. We
are going to use several slides urging the children to
register in Jewish schools, and I trust that your talk will
also partly refer to that subject.

Altho your address is scheduled for 6:15
I wish it were possible for you to be with us from the very
beginning of the program so that we may later be able to
get your impressions on all the items produced.

With kindest personal regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS:HR
ENC.

MT. PLEASANT CHILDREN'S ENTERTAINMENT AND SUCCOTH FESTIVAL CELEBRATION

WEDNESDAY, OCTOBER 7, 1925 AT 4:30 P.M. AT THE KINSMAN THEATRE, KINSMAN RD. & E.140 ST.

PROGRAM

- | | |
|--|------|
| 1. - Educational comedy
(motion pictures) | 4:30 |
| 2. - "America"
To be sung by audience | 4:50 |
| 3. - Hebrew folk songs
By Cleveland Hebrew School Choir | 5:00 |
| 4. - "Orientale"
Violin solo by Mr. Leon Himes | 5:10 |
| 5. - The Israelites in the Wilderness
(motion picture) | 5:20 |
| 6. - Educational slides
(prepared by Bureau of Jewish Education) | 5:35 |
| 7. - Life in Modern Palestine
(motion picture) | 5:40 |
| 8. - "The Harvest" - a pageant
Produced by the confirmation class of
the Council Sabbath Schools | 5:55 |
| 9. - Succoth greetings
An address by Rabbi Abba Hillel Silver | 6:15 |
| 10.- "Hatikvah"
To be sung by Cleveland Hebrew Schools
choir and audience | 6:30 |

AUSPICES OF THE
BUREAU OF JEWISH EDUCATION
680 Old Arcade-Cleveland

Dramatic instruction by Mrs. L. Cohen
Musical program by Miss Rose Hymes
Scenario by Miss Jeanette Brown.

1500
distributed
in mail boxes
of that vicinity

To Every Jewish Parent in the Lakeview District!

Do you want to enrich the personality and build the character of your boy and girl? Give them a Jewish Education. Acquaint them with the Religion, the History, the language and culture of your people.

A New Sabbath School has been opened

under the joint auspices of the
COUNCIL OF JEWISH WOMEN
— and the —
BUREAU OF JEWISH EDUCATION

at Lakeview Road near Durant Ave.
[in the Cleveland Hebrew School Building]

Have your children attend a Jewish school at least once a week, if you can not send them to a daily Hebrew School.

Regular sessions commence at all Council Sabbath Schools
Saturday morning, October 17th, 9 a. m.

Jewish Mothers and Fathers!

Register your children at the above address on
Tuesday, October 6th, 1925
and Thursday, October 8th, 1925
at 4 o'clock in the afternoon.

Respectfully yours,

BUREAU OF JEWISH EDUCATION

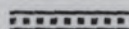
680 Old Arcade

Cleveland

Telephone Main 6587

2000
distributed
in mail boxes
in that vicinity

To Every Jewish Parent in Mount Pleasant



Do you want to enrich the personality and build the character of your boy and girl? Give them a Jewish Education. Acquaint them with the Religion, the History, the language and culture of your people.

**A Sabbath School and a Sunday School
have now been opened in Mt. Pleasant**

under the joint auspices of the
COUNCIL OF JEWISH WOMEN
— and the —
BUREAU OF JEWISH EDUCATION

Have your child attend a Jewish School on Saturday or on Sunday, if you can not send it to a daily Hebrew School.

Regular sessions commence on
Saturday, Oct. 17, and Sunday, Oct. 18, at 9 a. m.

Classes meet at East 118th St. and Kinsman Rd.
in the Council Educational Alliance
Mt. Pleasant House.

Jewish Mothers and Fathers!

Register your children at the above address on
Tuesday, October 6th, 1925
and Thursday, October 8th, 1925
at 4 o'clock in the afternoon.

[Only new pupils should be registered in advance. Regular Pupils of the Sabbath Schools will be registered on the morning of their first attendance of this session.]

Respectfully yours,

BUREAU OF JEWISH EDUCATION
680 Old Arcade Cleveland
Telephone Main 6587

1000
mailed to
last year's registrars
of Council Sabbath Schools

Religious School Division

BUREAU OF JEWISH EDUCATION

680 OLD ARCADE

CLEVELAND

TELEPHONE MAIN 6587

NOTICE

REGULAR sessions of the Sabbath Schools of the Council of Jewish Women will commence *Saturday, October 17, 1925, at 9 a. m.*

A NEW SABBATH SCHOOL will be opened at Lakeview Road and Durant Avenue in the building of the Cleveland Hebrew Schools.

*The following are the addresses of the
Council Religious Schools:*

SABBATH SCHOOLS

East 55th Street and Quincy Avenue

East 118th Street and Kinsman Road

Lakeview Road and Durant Avenue

SUNDAY SCHOOL

East 118th Street and Kinsman Road

ASUNDAY SCHOOL for the MT. PLEASANT CHILDREN will be opened at East 118th Street and Kinsman Road in the Council Educational Alliance Mt. Pleasant House. The first session will be held on *Sunday, October 18, 1925, at 9 a. m.* (The religious school on Saturday at the same premises will be continued as usual.)

REGISTRATION for new children will take place at 4 p. m. TUESDAY and THURSDAY, Oct. 6 and 8, on the premises of the schools. Regular pupils of the Sabbath Schools will be registered on the morning of their first attendance this session.

There will be assembly and recreational programs in all schools.

Please Keep This Notice As Your Reminder.

Tell Your Friends About Our New Schools.

::: LET THEM REGISTER EARLY :::

P. S.

THE CEDAR AVENUE SABBATH SCHOOL was combined with the 55th Street School in order to make possible better grading and a richer curriculum. The pupils enrolled in the Cedar Avenue branch last year are requested to register on Tuesday, October 6th, 1925, at 4 P. M. at the East 55th Street branch.

Those who are unable to come to that school on account of distance are urged to attend the Hebrew School at East 71st Street off Central Avenue.

You and your friends are invited
to the
MT. PLEASANT CHILDREN'S ENTERTAINMENT
and SUCCOTH FESTIVAL CELEBRATION
for children and parents

to be held under the auspices of

The Bureau of Jewish Education

680 Old Arcade, Cleveland, Ohio

Wednesday Afternoon, October 7th, 1925

at 4:15 p. m.

at The Kinsman Theatre

Kinsman and East 140th Street

Admission Free
[by tickets only]

*Cut out the ticket on the next
page and bring it with you
properly filled out.*

Program

1. MOTION PICTURES

The Israelites in the Wilderness
Life in Modern Palestine
Educational Comedy

2. "THE HARVEST" - a pageant

Produced by the confirmation class
of the Council Sabbath Schools

3. HEBREW FOLK SONGS

By the Cleveland Hebrew School choir

4. SUCCOTH GREETINGS

An address by Rabbi Abba Hillel Silver

5. AMERICAN and JEWISH SONGS

(All children will participate)

Remember the date **WEDNESDAY, OCTOBER 7th, 1925**
Tell it to your friends

This ticket admits one to the

Children's Entertainment and Succoth Festival Celebration

to be held under the auspices of the
BUREAU OF JEWISH EDUCATION
680 Old Arcade - Telephone Main 6587

on

Wednesday Afternoon, October 7th, 1925

at 4:15 p. m. at the

Kinsman Theatre, Kinsman and East 140th St.

This ticket is not valid for children unless the attached coupon is properly
filled out.

Name.....
Address.....
Age..... Public School Grade.....
Do you attend any Religious or Heb. School.....
Name of School attending.....

COMMISSION ON JEWISH EDUCATION

*Under the Joint Auspices of
The Union of American Hebrew Congregations and the Central Conference of American Rabbis*

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MERCHANTS BUILDING

CINCINNATI October
Seventh,
1925.

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TEACHER TRAINING
ABRAM SIMON

Rabbi A. H. Silver,
1485 E. 106th St.,
Cleveland, Ohio.

Dear Rabbi Silver:

I suppose you know by now that we have returned from Palestine, hence this letter. I am sending you herewith a copy of the sample chapters of Miss Bildersee's teacher's book which is the parallel volume to the pupil's book entitled, "Out of the House of Bondage." I am also enclosing my report on the manuscript. In view of the fact that the material so far submitted is not very extensive, I think you will have no difficulty in sending in your report by October 21st. I should very much appreciate it if you will give this matter your immediate attention as that would enable us to take up the report of the various members of the Committee at the next meeting of the Commission.

I understand from Rabbi Egelson who has recently been to Cleveland, that you have some suggestions in connection with our work which will lead to further progress in the publication of children's literature. I should welcome the opportunity of discussing this matter with you as well as some other matters when you come to Cincinnati to the Central Conference which you will no doubt attend. Please call me up when you get to town so that we can arrange to get together on this matter.

With kindest personal regards to you and with best wishes for a happy New Year to Mrs. Silver and yourself,
I am

Sincerely yours,

Emanuel Gamoran

Educational Director,
Department of Synagog and School Extension.

EG:JS.

P. S: The other members of the Committee are:
Dr. William Rosenau and Rabbi Louis Wolsey.

REPORT ON SAMPLE CHAPTERS OF TEACHERS' BOOK
"OUT OF THE HOUSE OF BONDAGE," by Miss Adele Bildersee.

- - - - -

Our curriculum provides for the fourth school year, age 9, the teaching of the Bible "other narrative portions of the Pentateuch" ("other" means other than Genesis which preceded it.) In connection with this requirement in our curriculum, the second of our series of bible readers has been published entitled, "Out of the House of Bondage." The sample chapters here submitted are for the teachers' book corresponding to this bible reader.

I have read these four lessons carefully. I find that they are well written. In my opinion they constitute an improvement on Miss Bildersee's previous teachers' book. The author has made an attempt to include whatever ethical ideals are implied in the stories as an integral part of the lesson, taking care not to "detach" or "append" them. In this connection, it seems to me that it would be ~~more~~ advisable to omit the paragraph on page 20 beginning with the words "There are several points in this lesson." This is the one exception in which a religious idea has been brought in, not as a natural part of the development of the lesson, but as an extraneous addition.

It would also be advisable to suggest to the author that she should utilize opportunities that lend themselves in these lessons as well as in subsequent lessons in the Pentateuch for hand work on the part of the children. One of the chief difficulties in the teaching of the Bible to young children is that the material is after all, very abstract. We should try to make it concrete by the introduction of concrete activities wherever possible.

I would also suggest a minor change at the end of paragraph beginning with the words - "now the cruel king saw" on page 5. The last sentence of that paragraph reads: "It seemed as though this were too much for mothers and fathers to bear." It would be better to say "This was too much for fathers and mothers to bear."

I recommend the manuscript to you for favorable consideration.

Respectfully submitted,

EMANUEL GAMORAN,

Educational Director,
Department of Synagog and School Extension.

- 1- C. K. Shurline
- 2- J. J. on Stationary-
3. Ref. School Board -
4. Annual material -
5. Report to Board - activities
6. 1. Clubs etc
Ulmer Bond

WRHS



Tashlikh 25 -
Rosh Hashanah 10 -
Friedhof -

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DIRECTOR OF
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GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

October
Ninth
1925.

Rabbi A. H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
Cleveland, O.

Dear Rabbi Silver:

Rabbi Silver is calling a special meeting of the Executive Committee for Thursday evening, October 15, 1925 at 8 P. M. in The Temple, Ansel Rd. & E. 105th St. The entire meeting will be devoted to a discussion of next year's undertakings and budget. We want to be able to determine immediately the amount of money we shall have to raise in our next campaign, before we get much further with our campaign preparations. Rabbi Silver requests every member of the committee to be present at that meeting.

Last Wednesday we have had the first concrete illustration of the tremendous task that confronts our Board, and the great possibilities of our work. Twelve hundred Jewish children attended the Succoth festival celebration that we held in Mt. Pleasant, and probably four hundred had to be refused admittance. A similar number of children attended our celebration in the E. 105th Street district on Thursday.

Now more than ever has the need of building Jewish schools in this city been brought forth to us most forcibly. Approximately one year of work on a small scale has shown us the possibilities and demands. We know exactly what can be done. All we need is a strong organization to cope with the two different tasks of our Board -- the problem of recruiting the Jewish children into the Jewish school, and the problem of raising enough funds to finance those schools.

Trusting that you will be able to be present at this very important executive meeting, and with kindest personal regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS:HR

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THE BUREAU OF JEWISH EDUCATION 680 THE OLD ARCADE CLEVELAND

Telephone, Main 6587

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DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

October
Ninth
1925

Rabbi A.H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
C I T Y.

Dear Rabbi Silver;

The Campaign Organization Committee met last week and discussed the question of obtaining the support of at least 25 leading members of our community who would be able and willing to act as team captains in the Jewish Education Campaign.

The committee resolved to request every member of the Board of Jewish Education to undertake to become a captain and also to interview several non-board members and obtain their promise similarly to become members of our Campaign Committee and captains in our campaign.

After the services of such captains will be pledged, they will be invited to a luncheon where the cause of our Board will be presented to them and where they will be requested to organize private parlor meetings where each of them will, with the assistance of our Bureau, form a team of 10 workers.

May we ask you, therefore, to interview as many such prospective captains as possible and to send us their names, together with your own, with a week? The time for campaign organization is already growing short and we want to be successful this year. We trust you will give us as much of your personal attention in this matter as possible.

Very sincerely yours,

Abba Hillel Silver
Acting President.

EUCLID AVENUE TEMPLE

EUCLID AND EAST EIGHTY-SECOND STREET
CLEVELAND, OHIO

BARNETT R. BRICKNER, Rabbi

October
Sixteenth
1925

Rabbi A. H. Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

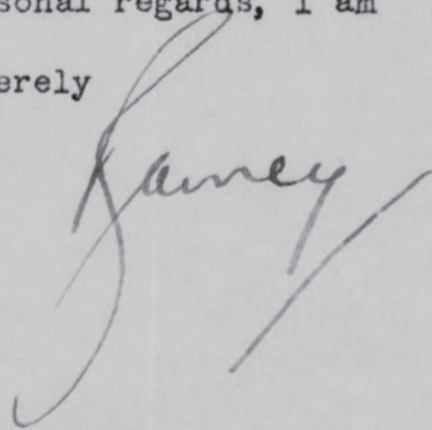
I regret that owing to my still being a newcomer in Cleveland, it is not possible to comply with your request to interview several non-Board members of the Bureau of Jewish Education, and obtain their promise to become members of our Campaign Committee, and Captains in our campaign. I do, however, gladly undertake to become captain myself.

It will interest you to know that at our last Board of Trustees meeting, I presented the cause of the Bureau, following which a resolution was adopted which indicated the Board's readiness and willingness to meet with the other Temple Boards at a joint meeting, to listen to an explanation of the activities of the Bureau of Jewish Education.

With kindest personal regards, I am

Yours sincerely

BRB:HS



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THE BUREAU OF JEWISH EDUCATION

680 THE OLD ARCADE
CLEVELAND

Telephone, Main 6587

Executive Staff

ALFRED H. SACHS,
EXECUTIVE DIRECTOR
A. H. FRIEDLAND,
DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

October
Nineteenth
1925

Rabbi A.H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
C I T Y.

Dear Rabbi Silver;

The Campaign Organization Committee is
anxious to call the first luncheon meeting of our
prospective captains.

May we ask you to send us immediately all
the names of such people whom you have had the oppor-
tunity to interview and whose pledge for co-operation
in our campaign you have obtained?

Very sincerely yours,

Abba Hallel Silver
Acting President.

AHS:HR

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SUPERVISOR OF
SABBATH SCHOOLS

October
Twentieth
1925

Rabbi Abba Hillel Silver,
Hotel Sinton,
Cincinnati, Ohio.

Dear Rabbi Silver;

Mr. Kadis has just notified me that arrangements have been made for Dr. Leon Reich to be in Cleveland at a Keren Hayesod dinner on Sunday, November 1st. Altho most of the preparations for our joint meeting of the temple boards for the same date have been made, we shall probably have to postpone our own meeting until Sunday, November 8th.

Rabbi Brickner left word before leaving, that he would also probably be unable to be present on November 1st. I have just communicated with Rabbi Goldman and he will be glad to have our meeting take place on the 8th. I should appreciate if you would take this matter up with Rabbi Brickner and inform me by special delivery or wire, whether November 8th will be a date suitable for you. I have not yet spoken to Rabbi Nowak regarding this matter, but I presume that he will be able to make it.

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS:HR

October 22nd, 1925.

Mrs. Jerome Kohn,
1806 Oak Street,
Columbus, Ohio.

Dear Mrs. Kohn,

In reference to our telephone conversation of yesterday. Rabbi Silver has already promised to address the Hillel Foundation on the evening of November 9th and it will therefore be impossible for him to address your group that evening unless you can arrange with the Hillel Foundation to schedule their meeting for the afternoon instead of the evening. In the event that you do make such arrangements will you kindly let me know as soon as possible.

Very sincerely yours,

JOHN ANISFIELD
CLEVELAND, OHIO

Oct 27/25

Dear Mr Sachs Sometime ago I sent
my resignation from the Bureau of Jewish Ed.
through Rabbi Silver, but I still receive
notices of meetings &c. I want to save
you that expense & I wish to add that
though I am not on the board - I feel very
friendly to the idea of Jewish Education.

Sincerely yours
John Anisfield

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GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

October
Twenty-eighth
1925

Rabbi Abba Hillel Silver,
The Temple,
Ansel Rd. & E. 105th St.,
C I T Y.

Dear Rabbi Silver;

Sunday, November 8th, having been agreed upon as a satisfactory date for our projected joint meeting of the temple boards, may we ask you to communicate with your president, and arrange for the immediate issuing of a call to your board of trustees inviting them to that conference?

May we further suggest that a letter containing the phraseology of the enclosed form or something like it be sent to your board members with your invitation. If you can send us a list of your trustees, their addresses and telephone numbers, we should be glad to arrange to call them on the telephone on Sunday, November 8th, to remind them of the evening conference.

May we suggest that the letters be mailed on the stationery of your congregation, some time this week, so that the trustees have a full week's notice. Similar letters are being mailed this week to the trustees of the other three temples, by their respective presidents.

Thanking you for your co-operation, I am

Very sincerely yours,

AHS:HR

Acting President.

JEWISH EDUCATION BULLETIN

"The Jew to whom Judaism is more than a storehouse of curiosities and who sees in his religion and its literature a force to guide thought and action, is bound to work for the development of a Jewish school to train our youth in its path that they do not depart from it when they grow old."

Prof. GOTTHARD DEUTSCH.

Vol 1

Cleveland, Ohio, November, 1925

No. 1

SIXTY COLLEGE GRADUATES APPLY FOR RELIGIOUS SCHOOL TEACHING POSITIONS

In response to an invitation by the Bureau of Jewish Education, sixty Jewish young women, college graduates, have applied for positions on the teaching staff of the newly opened branches of the Council of Jewish Women religious schools. All applications have been considered on the basis of personality, secular education, and Jewish religious preparation. Many appointments have already been made and others have been put on the waiting list for appointments during the year upon the opening of additional branches of the Council schools.

The faculty of the Council Sabbath Schools consists of: Miss Gertrude R. Woldman, supervisor; Mr. Nathan Botwin, Misses Sara R. Brody, Anna Cohn, Rhea Curtis, Celia Davis, Celia Dworken, Alma Englander, Rose Hymes, Rebecca Kottler, Sophia Macoby, Elsie Mandel, Ida Mandel, Stella Papurt, Rose Price, Edith Rosen, Sarah Rosen, Malvene Rosenberg, Lenore Schock, Ruth Shagrin, Gertrude Simon, Miriam Skop, Dorothy Sugarman, Mildred Suid, Clara Umens, and Katherine Weintraub.

PHILADELPHIA FEDERATION APPROPRIATES \$800,000 FOR JEWISH SCHOOLS

The Federation of Jewish Charities of Philadelphia has formally decided to launch a building drive on the 15th of November to raise three million dollars for the building needs of its constituent organizations. Of this sum, \$800,000 has been allocated for buildings to house Talmud Torahs and other Jewish educational activities. The plan is to erect six structures, one to cost \$300,000, and the other five \$100,000 each. The subscriptions to the campaign will be payable over a period of three years.

RABBI BRICKNER JOINS BOARD OF JEWISH EDUCATION

In a letter addressed to Mr. Louis S. Bing Jr., secretary of the Board of Jewish Education, replying to the invitation extended by that Board to Rabbi Brickner to become one of its members, Rabbi Barnett R. Brickner who recently became the spiritual leader of the Euclid Avenue Temple, expresses considerable enthusiasm about the work of the Board and accepts its invitation to membership. "My heart and soul is in Jewish education, and I am happy therefore to accept your invitation tendered me to serve on the Board" are the words with which Rabbi Brickner ends his letter of acceptance.

SEVENTY-FIVE PER CENT OF JEWISH EDUCATION PLEDGES ALREADY COLLECTED

Approximately seventy-five per cent of the total amount pledged for the Jewish educational budget of 1925, has already been sent into the office of the Bureau of Jewish Education.

According to Mr. Max Rosenblum, treasurer of the Board of Jewish Education, payments have been coming in regularly during the year, some donors paying their full sum in advance, others paying semi-annually or in quarterly installments.

Bills for the fourth quarterly installment have been mailed in October, as also special requests to those who are delinquent in payments to clear up their accounts this month. According to the director of the Bureau, most of the money subscribed, has been budgeted in advance and pledged for the maintenance of the religious schools, Hebrew schools, and other branches of the work. Subscribers are therefore being specially requested to make good their pledges immediately in order that the educational program of the Bureau might not in any way be disturbed.

The Cleveland Jewish Education Bulletin

Published Monthly by

THE BUREAU OF JEWISH EDUCATION
680 Old Arcade, Cleveland, Ohio

Vol. 1 November, 1925 No. 1

BOARD OF JEWISH EDUCATION

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—Supervisor of Religious Schools

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Alfred H. Sachs

MAJOR RECOMMENDATIONS FROM THE SURVEY REPORT ON JEWISH EDUCATION

Submitted to the Federation of Jewish
Charities by the National Conference
of Jewish Social Service

I. There is need of a Board of Jewish Education in Cleveland with a full time paid executive, which shall concern itself with the problem of Jewish education for the entire community. They shall be chosen because of their ability to assume communal responsibility and by virtue of their positive interest in promoting Jewish education as a communal enterprise. They shall direct their attention to the following phases of the problem:

(1) Adequate support and development of present communal educational institutions, primarily the Religious Schools and the Talmud Torahs.

(2) A study of the whole problem of Jewish Education in Cleveland for the purpose of making propaganda and enlisting support in the interest of the unschooled children and youth.

(3) Give advice and general assistance to promote educational activities under congregational and institutional control.

II. The Board shall guarantee the autonomy of co-operating institutions.

The immediate task of the Board of Jewish education is to create a financial agency for the purpose of increasing and stabilizing the source of income for recognized schools under communal direction.

There are, moreover, four major tasks confronting the Board of Jewish education. They are as follows:

(1) The establishment of a form of extension education to reach, en masse, many of the 69% of the unschooled Jewish children of elementary school age, namely 14,611.

(2) The establishment of a Hebrew High School department with a regular division for graduates of elementary schools and an extension division for students of high school age without previous training.

(3) The establishment of a teachers' training school, with a department for the training of Hebrew teachers as well as a department for the training of Sunday School teachers and club leaders. A school of observation and practice should be conducted in conjunction with this training school.

(4) The establishment of a form of extension education for the youth, numbering 8,300 between the ages of 15 and 20, the vast majority of whom are, today, unaffiliated with any Jewish activity.

REGISTRATION IN JEWISH SCHOOLS URGED BY BUREAU

Window posters have been displayed by the Bureau of Jewish Education in all the Jewish districts of the city, calling upon all Jewish parents to register their children in Hebrew or religious schools. The Bureau, appeals to individuals and organizations for closer co-operation between the Jewish schools and the parents in the matter of registering of children in Jewish schools and promoting a greater interest in the problem of Jewish education.

The signs distributed contain addresses of 10 Hebrew schools and 8 Religious schools now existing in different parts of the city and accessible to almost the entire Jewish community. The Bureau of Jewish Education is interested in the attendance of Jewish children in all of the schools and in establishing new schools in such vicinities where Jewish school accommodations are insufficient.

The curricula of the Hebrew schools cover a systematic study of the Hebrew language, the Bible and the Prophets; in addition thereto club work, dramatics, folk songs and other extra class activities are provided. The three Sabbath schools now conducted under the auspices of the Council of Jewish Women and with the financial

Symposium on Jewish Education by
Cleveland Jewry's Spiritual Leaders
Pages 6 and 7

subsidies of the Board of Jewish Education, as well as the Council Sunday School at Kinsman Road and E. 118th Street, offer a nine-year curriculum in Jewish religion, history and culture. Assemblies for weekly religious services and other extension activities have been added to the curriculum for this year.

Registration in all branches of the Hebrew schools commenced during the week of Succoth. The Hebrew schools are situated at the following addresses:

2491 East 55th Street.

East 71st, off Central Avenue.

891 Lakeview Road.

11603 Union Avenue.

East 92nd and Pierpont Avenue.

East 105th, off St. Clair Avenue.

Jewish Center, 1117 East 105th Street.

East 125th and Abel Avenue.

East 146th and Kinsman Road.

The Council of Jewish Women Sabbath Schools are being conducted this year at E. 55th Street and Quincy Avenue, Lakeview Road and Durant Avenue, and Kinsman and E. 118th St. The Council Sunday School classes are conducted at Kinsman Road and E. 118th Street in the Council Educational Alliance branch building. The temples are all reporting overflow registrations of the children affiliated with their respective congregations.

NEW HEBREW SCHOOL BRANCH OPENED ON KINSMAN RD.

On Monday, October the 26th, The Cleveland Hebrew School and Institute opened a new branch on Kinsman Road, corner E. 146th Street.

Seventy children were enrolled the first day of registration. At present the branch is being attended by over one hundred children. It is expected that shortly this number will be doubled.

The opening of this new Hebrew school became imperative in view of the overwhelming growth of the Jewish population in this neighborhood.

Hundreds of Jewish families from the Woodland and Cedar Avenue districts have lately moved to upper Kinsman. The Hebrew schools in the above depleted sections have suffered a heavy decrease in their enrollment, while the demand for a new school on Kinsman became ever more insistent.

It is hoped that the newly opened school will meet the demand of that district fully and adequately, and that the Jewish parents will take advantage of the opportunity for a daily Jewish education extended to their children.

The Modern Hebrew School

By A. H. Friedland

Superintendent Cleveland Hebrew School
and Institute



HEBREW School or Talmud Torah are names now variably used to designate two institutions distant and diverse from each other as are the Middle Ages from the Twentieth Century. One is the old time Heder where the mechanical reading of the prayerbook constitutes three quarters of the curriculum, and

meager portions of the five Books of Moses, the remaining quarter. The teacher is a superannuated person with rare exceptions, cross and anaemic, a disconcerting stranger in the child's sunlit realm. The methods employed are mediaeval, the entire atmosphere stifling and cheerless.

After a year or two of part time confinement in such an institution, the child graduates into aversion and conjures up both conscious and unconscious forces to banish from his memory the lingering shadows of this passing nightmare, often wreaking vengeance on the group responsible for this unpardonable infringement upon his childhood, by refusing to identify himself with it, to espouse its causes, to respond to its appeals.

The other kind of institution to which the name of Hebrew School or Talmud Torah is applied, is a modern school in the best sense of the term. At its bottom lies a respect for childhood, a sympathy for its dainty needs and an understanding of the laws that govern its growth, and condition its happiness. And it is this sympathy and this understanding that determine the selections of the subject matter, the construction of the curriculum, the conduct of the school.

All things taught in the modern Hebrew school are translated in terms of childhood. By virtue of this fact the modern Hebrew school is turned into a world of stories, songs, games, dramatizations, socialized conversations, co-operative activities, self-planned projects, genuine experiences, natural and spontaneous self-expression. Such are its methods and manners, and as far as its matter is concerned, it is the Biblical and Post-biblical literature, Jewish

(Continued on page 4)

JEWISH EDUCATION NEWS ISSUED IN NEW YORK

The "Jewish Education News," a national monthly publication devoted to the interests of standardized Jewish education in America, made its first appearance last month. It aims to serve to acquaint Jewish laymen more intimately with the intricate problems in the adjustment of Jewish education to American life. The October issue contains surveys of the Jewish educational situation in the larger communities, and brevities on Jewish educational activities throughout the United States.

THE MODERN HEBREW SCHOOL

(Continued from Page 3)

history, the Hebrew language, Palestinian geography, Hebrew folk songs, Jewish religion and ethics and customs,

Who is the teacher in the modern Hebrew school? A young person, healthy and florid, usually a young lady, an older sister, glowing with youth and enthusiasm, whose stories are life-like and gripping, whose songs are catching, who lures you on imperceptibly from task to task, step by step into an incredible performance; who smiles even when she refuses to let you ramble about the room, and is charming even when she reprimands. After a number of years of pleasant living and learning in the modern Hebrew school, the child has learned to speak his Hebrew with ease and fluency, to bask in the beauties of the Bible, to read the Stories of Mapu Alechem with keen enjoyment. He has learned to appreciate the poetry of Halevy and Byalik, Chernichofsky and Cahan; has become familiar with the majesty of Isaiah, the humility of Hillel, the dreams of Herzl. A thousand Hebrew men of letters, he knows, are engaged in portraying through plays and novels, the kaleidoscopic world of his people, fifteen million distressed and invincible Jews; and he reads their stories and novels and essays. And as he reads his Hebrew masters, he breathes the air of our prophets and sages, he becomes saturated with Jewishness—Jewishness distilled, passed through the flaming crucible of the artist's mind. Their problems become his problems, their needs, his needs. His sense of kinship, of at-oneness with his people, is continuously nurtured and so is his pride, a genuine pride springing from appreciation, akin to self respect, and leading to inner calm and balance.

The child has become a Jew, and his Jewishness is personal, palpable and concrete.

HARVEST PAGEANT PRODUCED IN MT. PLEASANT

Twelve hundred children and parents filled the Kinsman Theatre, Kinsman Road and E. 140th Street to capacity, to attend a neighborhood celebration and Succoth festival arranged by the Bureau of Jewish Education. Hundreds of children had to be denied admittance due to lack of space.

A program lasting for two hours and introduced by a general educational motion picture comedy was applauded by the many children present. "Orientale," a violin solo, was played by Mr. Leon Hymes. "The Israelites in the Wilderness," a motion picture showing the exodus of the Jews from Egypt, their life in tents, and explaining the significance of the Succoth holidays, was shown amidst great applause. This picture was followed by another one depicting life in modern Palestine and showing the agricultural achievements of the Jewish colonies. "The Harvest," a pageant produced by the confirmation class of the Council Sabbath Schools, was presented under the direction of Mrs. L. Cohen, accompanied by appropriate recitations and a specially prepared musical program.

Rabbi Abba Hillel Silver addressed the children on the significance of the Succoth holidays, urging them at the same time to join Hebrew and Religious schools in order to imbibe a love for Judaism, its history and religion, and thereby learn to understand more fully their parents and their people. Slides especially prepared by the Bureau of Jewish Education and urging the children to register in Religious or Hebrew schools, were exhibited and interspersed throughout the program. Four hundred children who were not registered in any Jewish school heretofore, raised their hands, promising Rabbi Silver that they will talk to their parents, with the view of registering immediately. Admission to the children and parents was free.

TO AID JEWISH CLUB LEADERS

The Bureau of Jewish Education is now communicating with national organizations of Jewish educational import, in an effort to work out programs for Jewish club leaders.

This work is being done as part of a general program of Jewish extension education recommended by a special committee of the Board of Jewish Education, of which Mr. Leonard S. Levy is chairman. Material and content for the Jewish clubs will be supplied by the Bureau.



Mrs. Marc J. Grossman
President
Council of Jewish Women

OUR COUNCIL RELIGIOUS SCHOOLS

By Stella K. Marks

Chairman Sabbath School Committee of
Council of Jewish Women.



Miss G. R. Woldman
Supervisor
Council Religious Schools

Our Council Sabbath School dates back thirty years—to the days of the late Rabbi Moses J. Gries. It was he who first realized the need of Jewish education among those unaffiliated with any Synagogue. At that time the problem was much simpler than it is today. The families we were desirous of reaching were all grouped together in the same neighborhood.

In a little house on Woodland Avenue, Rabbi Gries, with the help of Mrs. Joseph, Chairman of the Council Sabbath Schools, collected about two hundred children who came on Saturday for religious instruction. The teachers were volunteers recruited from the Normal Training School. Miss Ella Mahler was the first principal. It is only in the last ten years we have had a confirmation of our own. Previous to that, when the children were ready to be confirmed, they were placed in other schools.

Gradually we have grown and expanded. A kindergarten has been added. Three years ago, as the population grew and the neighborhood changed, Mt. Pleasant branch was opened.

By this time we had gone as far as we could go alone. Added growth—although we realized how necessary it was—meant more funds, and the Council was handicapped in that direction. Then came the Bureau of Jewish Education. Mr. Alfred H. Sachs, executive director of the Bureau of Jewish education, was brought here to carry on the work of furthering Jewish education among the unaffiliated children in Cleveland. When the drive started for the purpose of raising funds necessary for the carrying on of this work, many of us held back—not because we were not in sympathy with the cause, but because we were suspicious. I was one of the many who felt that way, but I have been shown, and I hope to show you some of the things accomplished in our line

and some of the things we mean to accomplish with the help of the Bureau of Jewish Education. Our budget has already been increased to \$4,000.00 with the promise of more if it is needed. With this addition to our budget this year we have been enabled:

First—To open two new schools, one on Lakeview Road where we feel it is very necessary, and a Sunday School at Mt. Pleasant, to supplement the Sabbath School already established. We hoped to have a large enough building to house all the children at Mt. Pleasant on the same day, but were unfortunate in obtaining anything suitable in that vicinity. We hope for something better in the near future.

Second—With our increased budget we have been able to increase the salaries of our teachers so that they compare favorably with those of the teachers in our Temple. That means we can be independent in our choice of teachers. We are now the proud possessors of a waiting list of teachers anxious to be enrolled in our schools.

Third—We have added a ninth grade to our curriculum. In previous years that was impossible on account of lack of funds.

Fourth—We have a confirmation class—also a post-confirmation class, taught by a competent teacher, liberally paid.

Fifth—Miss Gertrude Woldman, our principal, has been offered inducements to give up her other Sabbath School work and devote all her time and thought to our schools.

This is only a beginning. With more funds we shall expand and extend our work to the different neighborhoods all over the city, where we are most needed.

Mr. Sachs, through the Bureau of Jewish Education, is making it possible to carry on this work. He is giving us all the help needed in carrying out these bigger undertakings.

JEWISH EDUCATION IN

THE MOST VITAL PROBLEM CONFRONTING AMERICAN ISRAEL

By Rabbi Abba Hillel Silver



I REGARD the most vital and pressing problem confronting American Israel today to be that of Jewish Education.

America must now become the Jamnia of universal Israel. The great reservoirs of Jewish thought and learning in Eastern Europe have either been destroyed, abandoned, or will be for generations depleted and impoverished. Schools and academies have been shut down. Their students and scholars, their very books and libraries have been scattered to the four corners of the earth. America must become the refuge and sanctuary of the Torah, of Jewish scholarship, thought and learning. Without learning and study Judaism cannot survive and Jewry must perish. This is one of the inexorable laws of our existence and there is no escape from it. Whenever a Jewish community failed to kindle the lamp of learning and relied solely on worship, observance and philanthropy, it ultimately disappeared. Witness the story of the Hellenized Jewish communities of Egypt after the destruction of the Temple. We are in truth the people of the book.

We gave life to the Book. It now gives life to us. We must banish ignorance from our midst. Our deadliest enemy is the *Am Haretz*—the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. More and better high schools! More text books and better text books! More educated Jewish laymen! The Torah was not given to the Rabbis alone. We are relegating the priceless heritage of a people—of all the people—of the masses—to the ordained, and to the professional few. If Judaism is to remain a democratic religion, if it is not to degenerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people.

In deference to ourselves let us be

(Continued on page 8)

THE HEBREW LANGUAGE IN JEWISH EDUCATION

By Rabbi Solomon Goldman

"LANGUAGE,"

Israel Zangwell somewhere remarks, is the index to the soul of a people." The Hebrew language is more than an index. It is the very soul of the Jew. His loftiest aspirations, his noblest dreams, his most impassioned prayers, were expressed in the Hebrew language. The fiery eloquence of the prophets, the balanced wisdom of the sages, were given to the world in the Hebrew language. Jewish genius expressed itself—spoke most effectively—in Hebrew.

It is Hebrew that has preserved our 4,000-year-old culture. Even the classics of our golden period in Spain are remembered only in their Hebrew translations.

What then do we give our Jewish youth when we fail to give them a reading knowledge of Hebrew? A rendering of Jewish dogmas, about which so many of us are skeptical; a dry, lifeless catechism, or an archaic translation of the Ten Commandments? No, the culture of a people cannot be translated. Ask the Norwegians, numerically one-sixth of the Jews, to satisfy themselves with translations of their great masters. Ireland, after a prolonged struggle, has thrown off the yoke of the English language. The Hindus cling to their Sanskrit, in spite of efficient British domination. Why shall the Hebrew language, one of the most ancient and beautiful of tongues, be orphaned?

The Jew who wants to drift away from his people, who wants his children to lose their souls in a melting pot of cultures, need not be concerned with the Hebrew language; but those of us who are Jews, who want to remain Jews, who want our children to be proud standard-bearers of our glorious heritage, must open to them the reservoirs containing that heritage.

Hebrew culture is the guardian of our Past, our children the guardians of our Future. Let us provide the Bureau of Jewish Education the wherewithal to bring them together.



IN AMERICA



A SYMPOSIUM

THE IMPORTANCE OF THE RELIGIOUS ELEMENT IN JEWISH EDUCATION

By Rabbi Abraham Nowak



"**T**ALMUD Torah Keneged Kulam" is a familiar saying of the sages. It is the conclusion of their broad observation of life. The performance of Mitzvoth—so they assure us, will secure recompense here and bliss hereafter; but "Talmud Torah Keneged Kulam" — "the study of the Torah is

equal to them all."

Religious instruction is paramount. In fact, it is the secret of the existence of the Jew—his *raison d'être*, his mission to mankind, as foreshadowed in his early folk lore. When our ancestors stood at the foot of Sinai, the eternal held the mountain over them, like an upturned cask, and said: "If you accept the Torah, well and good; if not, this very mountain will crush you."

The importance of the religious element in Jewish education is not only reflected in its legends but also in its laws. A "House of Prayer" may be converted to a "House of Study," but not vice versa.

To our fathers, Jewish education was identical with religious education. Every step they took in life, from the lacing of their shoe latchet to the covering of their head, was hallowed by a religious motive. To-day, Jewish education is regarded as something bigger and broader. This being true, the religious element would still remain the primary factor, inasmuch as without it, there would soon be no Jewish education—nor Jew.

Referring to the Ark of the Covenant in the wilderness, the Rabbis say: "The priests did not carry the Ark, but rather that the ark carried the priests." So might it be said of Israel: "They did not preserve their Faith, as much as their Faith preserved them."

The religious element in Jewish education is veritably the tree of Jewish life.

JEWISH EXTENSION EDUCATION—ITS SIGNIFICANCE AND POSSIBILITIES

By Rabbi Barnett R. Brickner

IN every Jewish community of America, the proportion of Jewish children receiving school and home training that will help them grow up Jews, is three to ten.

Every people but the Jews of America have learned by experience that education is the most effective way of transmitting themselves "their moral and intellectual tradition" and living through, and in, their children.

This is the modern conception of group immortality.

The Jews of America, though descended from one of the two oldest surviving races, have failed to fix this lesson on their consciousness.

Several reasons are offered as extenuating excuses.

1. The process of transplanting a people and a culture to a totally new environment, created problems of adjustment in which the struggle for bread and butter crowded out the consideration of culture and religion.

2. In the process of becoming more American than the native Americans, the Jews sensed that the pocketbook stands higher in this land of the dollar, than the Book. So that all the emphasis on education is placed on preparing their children to make a living instead of a Life.

3. A growing indifference to religious values.

4. American Jewish parents seem to hold to the mystic faith that Jews are born; that a child drinks in Judaism with its mother's milk. Therefore, once a Jew—always a Jew. Why waste money, time, and effort on Jewish education.

5. The absence of the proper school facilities, accommodations and teachers, to attract both the parents and the children to Jewish education.

6. A system of intensive Jewish Education is a costly matter, and the mass of the Jewish people are not able to support Jewish education whose per capita

(Continued on page 9)



THE MOST VITAL PROBLEM CONFRONTING AMERICAN ISRAEL

(Continued from page 6)

frank. Our religious schools are inadequate. Their curricula are rudimentary and faulty. The time allotted to the religious education of our children is all too short. We cannot transmit a heritage of three thousand years, the learning and wisdom of thirty centuries, the history, religion, ethics and literature of a people, all in the one or two hours a week during the few years of the child's school life. We Rabbis frankly confess our inability to cope with this problem. The Jewish laymen must look to it. It is they who must take the initiative in this tremendously urgent work.

For remember that our religious schools must do much more than impart some elementary historical information and some religious guidance. The school, along with the home and the synagogue, must inculcate the essential mental and spiritual qualities of our people, the collective soul and mind, as it were, of our race, the Jewish attitude and the Jewish point of view, the passion of the prophet, the piety of the Psalmist, the dream of the poet, the faith of the martyr, the high hope and sacrificial valor, and the morale which makes for victory.

For we have a collective soul and mind which are distinctive and unique. They have been our selective agencies when we encountered alien cultures and they determined our adaptability to them. We have survived in the diaspora because we were able to absorb foreign cultures and not be absorbed by them. We submitted all foreign cultures—the Babylonian, Egyptian, Greek, Roman, Arabic and Western European cultures to the alchemy of our spiritual uniqueness and we gave back to the world a Bible, an Apocrypha, a Talmud, a Philo, a Maimonides, a Gabirol, an Halevi, a Spinoza, a Mendelssohn. We have yet much to give to the world. We are not of the past only. We have not yet uttered our last immemorial phrase. We have yet many startling revelations to vouchsafe unto mankind, many a sacred book to bequeath unto it. We must therefore, for the sake of the world, safeguard the soul of our race.

American Israel may well accomplish this high purpose, for it is most fortunately situated. Economically competent, in numbers great and influential, in texture a blending of Eastern European and Western European in their mutually complementary character, in a land whose ideals are grounded in the mighty themes of our sacred literature and

STANDARDIZE SALARIES AND CURRICULA AT COUNCIL RELIGIOUS SCHOOLS

The salaries of the teaching staff of the Council of Jewish Women Sabbath and Sunday Schools have been standardized and brought up to the level of the remuneration paid at the temple religious schools. This was done in order to conform with the new policy adopted by the Board of Jewish Education, aiming at the raising of the teaching standards in the religious schools controlled by the community. Teachers are being recruited from amongst the graduates of the Cleveland normal school, and preference is given to those who have received a more thorough Jewish education.

In order to standardize their curriculum the Council Religious Schools have instituted a nine year course instead of the eight year program previously maintained. The curriculum employed is modeled after the curricula of the reform and conservative temples in the city. Special instruction is being given to the confirmation class on an additional day. All children are required to buy text books, and provision for free text books is made for those who are unable to buy same.

RELIGIOUS SCHOOL TEACHERS ENROLLED FOR THE STUDY OF HEBREW

Advanced Courses Offered by Bureau of Jewish Education

Over eighty religious school teachers and social workers are attending a course in Hebrew, given every Thursday evening at the Temple, Ansel Road and E. 105th Street. Most of the applicants are on the teaching staffs of the religious schools of the various temples, and the Council of Jewish Women of this city.

Mr. A. H. Friedland, one of the foremost authorities in America, on the pedagogy of the Hebrew language, is undertaking in this course not only to teach the elements of the Hebrew language but also to make it possible for the members of that class to acquire a key to the modern and ancient Hebrew literature, in order to have first hand knowledge of the material that is being presented to the religious school classes.

whose doctrines are in complete consonance with our own, we have it in us to fashion, on a heroic scale, a mighty age which shall rival even the glories of the golden age of Spain.

And this will be our answer to anti-Semitism. This will be our reply to all the heathen ragings of our day.

POST CONFIRMANTS STUDY PROPHETS AND JEWISH CURRENT EVENTS

Supplying a long felt need in the community, and acting almost directly in response to requests made by recent graduates from the Sabbath schools of the Council of Jewish Women, the Bureau of Jewish Education has formed a class of Religious School confirmants, for the purpose of continuing the Jewish studies amongst the adolescent boys and girls who hitherto have felt a spiritual gap between the date of their confirmation and the time when they were able to participate in the social activities of the Jewish community.

This class, which meets at the 55th Street branch of the Council Sabbath Schools, will form a nucleus for a secondary school for Jewish education that will be organized some time in the near future. Sunday morning sessions are held with the members of that class. Their studies begin with an historical and social interpretation of Jeremiah. Jewish current events of national and international importance are being discussed with the same class, under the supervision of Mr. Nathan M. Botwin, a Cleveland Jewish attorney and former student of the Jewish Theological Seminary of New York City.

B'NAI JESHURUN RELIGIOUS SCHOOL MOVED TO THE HEIGHTS

The B'nai Jeshurun Sunday School was formally opened at the Boulevard School on Euclid Heights Boulevard near Lee Road. Over 575 children have been enrolled. Grades are arranged from the kindergarten to the second grade in high school. Instruction in the Hebrew language is being given in several of the higher grades.

The B'nai Jeshurun Hebrew school, giving instructions four hours weekly, has an enrollment of 75. Children, unaffiliated with the temple, are also eligible for admission to the religious school without any charge, and to the Hebrew school at a rate sufficient to cover the cost of instruction.

The religious school is headed by Miss Sara Gage. Miss Sarah Brody is head of the Hebrew department, and Miss Martha Hesse is recreational director. The entire staff consists of 24 trained teachers.

JEWISH EXTENSION EDUCATION

(Continued from page 7)

cost would run about sixty dollars a year.

There are other excuses. But why enumerate further if any one of these already mentioned is sufficient to prove

that what the Jews of America lack, is provision for conserving their spiritual and cultural personality, and contributing this most worth-while element of their being to the America which they can help to fashion.

Even if American Jewry should suddenly awake from the lethargy, and betake itself with a zeal to the building up of those institutions and the system required for Jewish education, it would not make up for the 25 years which we have lost thru neglect, and with which we can never catch up. A whole generation is now growing up without either knowledge of, or a love that is bred of knowledge, for the Jewish people, its religion and culture.

And the question now is, how can we save the rising generation from floating down the Niagara of assimilation, and thus being lost to Judaism and the Jewish people.

The answer is to build up a system of Extension Jewish Education.

By this we mean a system that will be cheap—that will utilize existing facilities such as Synagogues and Community House Auditoriums, Theatres on Sunday mornings, Clubs and group meetings, etc. In a word, a system of education in groups by means that will appeal to the eye as well as the ear, utilizing pageants, plays, community songs, moving pictures, story telling, etc.

The educational appeal is designed to be psychological and emotional, and the aim will be not to impart a mass of information about history, literature, etc., of the Jew, but just such facts about the Jew of the past and present, as will have the emotional effect of arousing the affection and loyalty of the Jewish child and adolescent, for his people and religion. In many respects, the Sunday Schools are in reality Extension Schools, in that they too do not aim to impart an intensive knowledge of the Hebrew language, Jewish history, literature and lore. No once-a-week system can attempt to do this.

It is not expected that the Extension system will supplant the intensive system. Rather, it is hoped that by its very inadequacy and temporariness, it will demonstrate the need for a more intensive plan.

Extension Education is, frankly, a means of salvage at a time of great emergency when we must, as a community, do something to save for Judaism, the fathers and mothers of the next generation. In order to make sure that we shall have the third generation for Judaism, we must hold the second generation.

JEWISH EDUCATION

A Communal Responsibility of American Jewry

By Alfred Henry Sachs

Executive Director, Bureau of Jewish Education.



ON the very day that the Roman guards threw their missiles of fire into the sanctuary of the temple, even contrary to the orders of their own captains, Jewish education has been universalized. Judaism then ceased to be restricted to the land, but it followed the people. The establishment of the

Yeshiva at Yabna did more to preserve the ethics and culture of Israel than even the gilded and marble sanctuary in Jerusalem. Curiously enough, with the destruction of the Jewish national state, began a great era of educational creativeness amongst the Jewish people: exiled into foreign worlds and dispersed among peoples whose life and thought was strange to them. And as Israel succeeded in bringing light to the world from the synagogues of Babylon, so it continued to grow ever more gigantic intellectually until in the days of universal darkness, during the middle ages in Europe, the Jewish people were the only bearers of art and science, the translators of the wisdom of the East to the culturally hungry masses of the West.

On its gruesome road of history—through the inquisition in Spain, the massacres of the wild Cossacks of Chmelintzky, down to the horrible pogroms of Kishinev,—Israel, absorbed in its thirst for knowledge and light, has been adapting itself and re-adapting itself to the cruelties of uncivilized and civilized nations and yet holding this torch of enlightenment always in the foreground.

In the New World, the German Jewish immigrants hastened to establish the Jewish parochial school patterned after a similar institution in Germany. There, the Jewish child received both secular and religious education daily, under the supervision of the Board of trustees of the synagogue. Gradually solving their other social problems, the German Jewish immigrants in America have actually taken the school out of the class

of philanthropic institutions and have organized a system of communally controlled Jewish schools in the Hebrew Free School Association in 1876. A little later, the Hebrew free sabbath schools were organized for the rich and poor alike, under the auspices of the Union of Hebrew Congregations in America.

The Russian and Polish immigration in the last quarter of the 19th century brought to this country the "Yeshiva," the "Talmud Torah" and the national and modern Hebrew school. These diverse institutions for Jewish education have been fighting onward and onward in an attempt to adapt the old Jewish tradition of the Torah to the newer forms of democratic and industrial life in this country. Without union, and without co-operative planning, this struggle was against heavy odds, and the casualties were great. An entire generation of Jews—perhaps two—have been lost out to Judaism in America.

In 1910 the Jewish community of New York, under the leadership of the brilliant and young Dr. Judah L. Magnes, attempted to cope with this problem. Dr. S. Benderley, an educator of the highest rank, and a Jew of warmest devotion, was invited to establish the Bureau of Jewish Education and to attempt to organize Jewish education in New York, and establish it on a solid footing pedagogically, socially and financially. In these 15 years of constant effort by Dr. Benderley and several of his disciples, the standards of Jewish education in New York and other American Jewish communities have been rising gradually, slowly but steadily. A consciousness of the paramount need of an education in Jewish religion, history and culture, to supplement the secular education of every Jewish child, has been growing upon American Jewry and taking root deeply, until it has now reached a point of firm conviction. New York, Chicago, Philadelphia, Detroit, San Francisco and every major Jewish community in America is now busily engaged in the solution of their Jewish educational problems on the basis of community responsibility. The problems presented to every community depend to some extent on local condi-

(Continued on page 11)

INDEPENDENT ORDER B'NAI BRITH

District Grand Lodge No. 2

Office of President

912 Society for Savings Bldg.

Cleveland, Ohio

Rabbi Abba Hillel Silver, Acting President,
Board of Jewish Education,
680 Old Arcade, Cleveland.

Dear Rabbi Silver:—

Perhaps none of our American institutions have undergone a greater metamorphosis during the past twenty or twenty-five years than our system of secular education. Happily, the change has been for the better. One cannot in retrospect consider methods of education now outgrown without wondering that it was possible to learn as much as one did. Modern methods are so far superior that comparisons would be unfair.

That there has been an awakening betimes to the urgent need of proper Jewish education is a source of great gratification. The Jew has finally come to realize that intellectual and spiritual relief is as essential to his well-being and to his progress as material relief, and that Jewish scholarship, if it sets for itself as high a standard as Jewish philanthropy, will serve inevitably to ennoble and to exalt our people Israel.

With best wishes, I am,

Very sincerely yours,

ALFRED A. BENESCH.

JEWISH EDUCATION

(Continued from page 10)

tions, but generally speaking, they are very much akin to one another. Parents are apathetically satisfied with a minimum of Jewish training for their children, and very often with none. Jewish schools are lacking in communal interest and financial support. The Jewish child is confined in the realm of a free public education, and is not urged to rise to the heights of idealism and inspiration that a knowledge of his racial heritage and a love of his people would prompt.

These are the problems confronting every city, every Jewish community in America, not excluding Cleveland. We need money sufficient to equip modern Jewish school buildings, sufficient to pay adequately a well trained staff of teachers, and sufficient to supervise, promote and expand Jewish educational standards and activities. We need an active parental support—fathers and mothers who are conscious of the spiritual needs of their child and who are willing and anxious to guarantee the success of the Jewish school. We need above all the conscious devotion and the unconditional responsibility of all of Cleveland Jewry for our entire Jewish educational program.

ORGANIZE NATIONAL COUNCIL OF JEWISH EDUCATION

1800 Jewish Educational Institutions Now Existing in This Country.

A resolution looking forward to the organization of a national Jewish educational council of professional educators, executives and laymen interested in Jewish education was adopted at a recent conference of executives of several bureaus of Jewish education in the major Jewish centers of America.

According to a national survey of Jewish educational institutions made by the Bureau of Jewish Education of New York under the direction of Dr. S. Benderley, there are at the present time in this country more than one thousand Jewish weekly schools, of which 160 are in New York City, and about 500 Sunday schools and over 300 Jewish recreational centers, making a total of approximately 1,800 Jewish educational institutions in America.

The "Jewish Educational Register," a book containing detailed information in regard to the standing of Jewish education throughout the United States, will be published early in 1926. The Bureau of Jewish Social Research, the Jewish Welfare Board, and the members of the Associate Staff of the New York Bureau of Jewish Education have been active in compiling the data for that register.

The Bureau of Jewish Education

— its history, organization and aims. —

Through the initiative of the Federation of Jewish Charities the Bureau of Jewish Education was established on December 1, 1924. The Jewish Community Survey made in Cleveland early in 1924, under the auspices of the National Conference of Jewish Social Service and the Cleveland Federation of Jewish Charities brought out the startling fact that fourteen thousand Jewish children of school age (out of 21,000) in our community were receiving no religious training whatsoever, either in Religious schools, Hebrew schools or by private instruction. A report issued by the Survey Committee regarded this as a very dangerous situation since these boys and girls are to be the future citizens of our city, and the fair name of Israel and its position in this community will depend upon the moral and religious temper of the coming generation.

Answering this call of the Federation of Jewish Charities, a group of citizens alert to the situation and representing The Temple, the Euclid Avenue Temple, the B'nai Jeshurun Temple, the Jewish Center, the West Side Congregation, The Cleveland Hebrew School & Institute and the Council of Jewish Women have organized a Board of Jewish Education. The Bureau of Jewish Education, which is functioning under the auspices of this Board, is applying itself:

1. To the establishment of schools in all parts of the city where they are needed for the study of Jewish religion, history and culture in the light of American ideals and citizenship.
2. To the support of those existing Jewish educational institutions which are not now entirely self-supporting.
3. To the training of Religious school and Hebrew school teachers.

This Bureau is functioning as the Federation of Jewish Educational Agencies in Cleveland for the purpose of maintaining, extending and improving Jewish Education in this city. Specifically, the Bureau of Jewish Education is supervising the financial interests of the institutions, subsidizing those which cannot be fully self-supporting, systematizing their administration and stimulating a general interest in Jewish education throughout the city. The Constitution of the Board guarantees autonomy to the schools affiliated with it in matters of curriculum. All educational matters, however, are to be worked out by the schools in co-operation with the Board of Jewish Education and under the supervision of educational directors appointed by the Board.

Mr. Alfred H. Sachs, graduate of Columbia College, former student at the Jewish Theological Seminary of New York, and until recently general manager of the Cleveland Jewish Daily World, is the Executive Director of the Bureau of Jewish Education. Mr. A. H. Friedland, superintendent of the Cleveland Hebrew School and Institute is Director of Hebrew Education, and Miss Gertrude R. Woldman is supervisor of Religious schools. Rabbi Abba Hillel Silver, Spiritual Leader of The Temple, is Acting President of the Board, and the following are the officers and trustees:

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November
second

1925.

Rabbi Abba Hillel Silver
Temple
Cleveland, Ohio.

Dear Rabbi Silver:-

Enclosed you will find the first copy of the Jewish Education News, the purpose of which is outlined on page 2, column 1.

Thru the organization of the Bureau of Jewish Education in Cleveland, the Cleveland Jewry is beginning to think of the problem of Jewish education in communal terms. It is, of course, not necessary for me to tell you that as years go by, the problem of Jewish education will become the major problem of American Jewry.

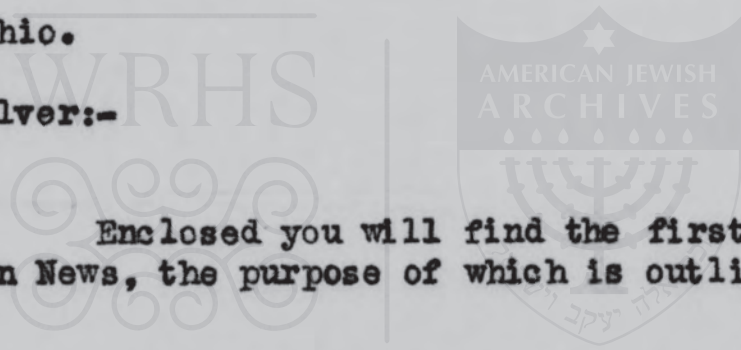
I trust that the Jewish Education News will help focus the attention of the more intelligent Jews of this country upon this problem. The Bureau of Education will be pleased to send you a complimentary copy of the paper every month.

Very sincerely yours,

Y. Benderly

SB:SS.
encls.

*Not this
in your future
Bulletin*



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THE BUREAU OF JEWISH EDUCATION

680 THE OLD ARCADE
CLEVELAND

Telephone, Main 6587

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SUPERVISOR OF
SABBATH SCHOOLS

November
Third
1925

Rabbi A.H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
City.

Dear Rabbi Silver;

We trust your president has already been able to communicate with the members of the board of trustees, inviting them to the joint temple board meeting on Sunday evening, November 8th.

May we ask you to send us a list of the names, addresses, and phone numbers of your board, so that we may arrange to call your board members on the phone on the day of the conference, and remind them of same.

Very sincerely yours,

BUREAU OF JEWISH EDUCATION.

Alfred H. Sachs
Executive Director.

AHS:HR

*List of Temple Board - with addresses
and telephone numbers
mailed Wed - Nov. 4/25
advised Mr. Sachs (by telephone) to
ask Mr. Goldhammer for
annual containing list
11/4 of Fed. contributors.*

*list to
Alfred Sachs*

November 5th, 1925.

Dr. S. Benderly,
Bureau of Jewish Education,
140 Fifth Avenue,
New York City.

My dear Dr. Benderly,

Permit me to thank you
for your kind letter of November 2nd
and for the copy of the Jewish Education
News which you enclosed. I shall be very
happy to receive it every month. We are
printing a little bulletin of our own, the
first number of which will appear in a few
days. I shall forward you a copy as soon
as it appears.

With kindest regards, permit
me to remain

Very sincerely yours,

Officers and Trustees

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HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

November
Ninth
1925

Rabbi Abba Hillel Silver,
The Temple,
Ansel Road & E. 105th St.,
City.

Dear Rabbi Silver;

We are enclosing herewith a copy of the resolution adopted at the joint temple board meeting held on Sunday evening, November 8, 1925 at the Euclid Avenue Temple. This resolution, as submitted to you, includes all of the minor resolutions passed upon and adopted at the conference. Same was drawn up by a committee of three, consisting of Mr. Nathan Loeser, Mr. Louis S. Bing, Jr., and Mr. Max Rosenblum, appointed by Mr. Eugene Wolf, chairman of that meeting.

May we ask you to present this resolution at your next regular board meeting, allowing some time for a discussion of same, and having it formally adopted by your Board of Trustees? A copy of this resolution is also being sent to Mr. Benjamin Lowenstein, president of your temple. We trust that the approval of this resolution by your full board will be as unanimous as the vote on same by the temple board representatives at Sunday's meeting.

Very sincerely yours,

BUREAU OF JEWISH EDUCATION.

Alfred H. Sachs
Executive Director.

AHS:HR

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THE BUREAU OF JEWISH EDUCATION

680 THE OLD ARCADE
CLEVELAND

Telephone, Main 6587

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SUPERVISOR OF
SABBATH SCHOOLS

November
Eleventh
1925

Rabbi Abba Hillel Silver,
The Temple,
Ansel Rd. & E. 105th St.,
City.

Dear Rabbi Silver;

The joint meeting of the boards of trustees of the temple sisterhoods, has been finally set for Wednesday morning, November 18, 1925 at 10:30 A.M. at the Temple, Ansel Rd. & E. 105th St.

In order to give this gathering the color of an enterprise affecting the entire community which we should like it to have, may we ask you to be at that conference and address the women on a topic similar to the ones discussed at the joint temple board meeting last Sunday, but a little bit more in detail. We are also inviting several laymen, members of our Board, to be present at that conference.

Thanking you for your co-operation,
we are

Very sincerely yours,

BUREAU OF JEWISH EDUCATION.

Alfred H. Sachs
Executive Director.

AHS:HR

JEWISH RELIGIOUS TEACHERS OF CLEVELAND

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IDA E. SCHOTT, *Vice President*
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Sovereign Hotel

Representing
EUCLID AVENUE TEMPLE
THE TEMPLE (Ansel Road)
THE JEWISH CENTER
THE HEIGHTS TEMPLE (B'nai Jeshurun)
COUNCIL SABBATH SCHOOLS
OTHER JEWISH RELIGIOUS SCHOOLS

November 15, 1925

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

My Dear Rabbi Silver:

The Jewish Religious Teachers of Cleveland
will inaugurate their season's activities with a reception
to be held at The Temple, Monday evening, November 23. We
hope that you will attend and urge your teachers to be there.

Assuring you of our sincere appreciation for
your co-operation in the past and looking forward to your
help in the year to come, we are,

Cordially yours,

JEWISH RELIGIOUS TEACHERS OF CLEVELAND

Libbie S. Braverman
Secretary

COMMISSION ON JEWISH EDUCATION

*Under the Joint Auspices of
The Union of American Hebrew Congregations and the Central Conference of American Rabbis*

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MERCHANTS BUILDING

CINCINNATI

November
Sixteenth
1925.

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ABRAM SIMON

Rabbi A.H. Silver,
1485 E. 106th St.,
Cleveland, Ohio.

Dear Rabbi Silver:

Some time ago I sent you sample lessons of the Teachers' Book to "Out of the House of Bondage" by Bildersee. The other members of the Committee are Dr. William Rosenau and Rabbi Wolsey. We have a report from both, approving the manuscript and urging that the author continue the work, incorporating certain suggestions of the Committee. I have written to you concerning this matter twice, I believe. Please make it unnecessary for me to send you any more follow-up letters as these cost both time and money. It will take you only about an hour or an hour and a half to examine the material. May I have your report without further delay as I must write to the author at once?

With kindest personal regards, I am

Very sincerely yours,

Emanuel Gamoran

Educational Director.

EG:RC

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SABBATH SCHOOLS

November
Seventeenth
1925

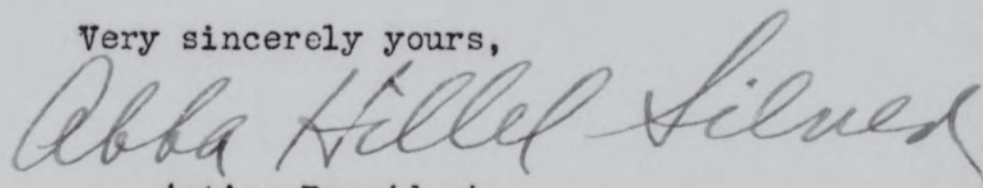
Dear Rabbi Silver;

A special meeting of the Board of Jewish Education will be held Monday evening, Nov. 23, 1925 at 8 P.M. at The Temple, Ansel Rd. & E. 105th St.

The Finance & Budget committee will submit the 1926 budget, and plans for the approaching Jewish Education Campaign will be discussed.

May I request you to make a special effort to be present at this important meeting and give us the benefit of your counsel and co-operation.

Very sincerely yours,



Acting President.

AHS:HR

Rabbi A. H. Silver,
The Temple,
Ansel Rd. and E. 105th St.,
City.

November
Twenty-seventh
1925

Rev. J. Q. Miller,
The Federated Churches,
Hippodrome Building,
Cleveland, Ohio.

Dear Rev. Miller,

At a regular monthly board meeting of the Bureau of Jewish Education, held on November 23rd, 1925, I submitted your request for ten representatives to participate in an inter-denominational conference on the question of religious education. After discussion, the following resolutions were adopted:

1. In view of the fact that negotiations regarding the same subject have been going on between the Federated Churches and the rabbis of this city during the last few years, it seems that the most appropriate way to renew discussions on said subjects would be by negotiating directly with the rabbis who are fully familiar with the subject and who would, if it became necessary, present the question for final discussion before the Board of Jewish Education.

2. In view of the several reasons already explained in former correspondence, and especially in view of the recent resolutions on the subject adopted by the Central Conference of American Rabbis, and the United Synagogues of America, it appears to us that no further discussion on the question of dismissing children during school hours for religious instruction can be productive of a common agreement. To that plan the Jews of America are unanimously opposed.

3. If your committee wishes to confer with the rabbis of this city on the question of requesting the Board of Education to shorten a school day and dismiss all children an hour or two earlier, so as to permit those who desire to attend religious schools, they will be glad to meet with you again to work out the details of this suggestion. It seems useless to confer again without having it understood in advance that the former rejected plan will not again take up part of the discussion.

Rev. J.Q. Miller

Nov. 27, 1925 - 2

Assuring you of our desire to co-operate in a way
that will not tend to destroy the clear cut demarcation
between the Church and State in our public school system,
I am

Very sincerely yours,

(Signed) Alfred H. Sachs



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SUPERVISOR OF
SABBATH SCHOOLS

December
Second
1925

Rabbi A.H. Silver,
The Temple,
Ansel Rd. and E. 105th St.,
City.

Dear Rabbi Silver;

The Campaign Committee of the Board of Jewish Education will meet at a dinner on Monday evening, December 7th, 1925 at 6:15 P.M. at the Sovereign Hotel dining room. Teams of workers in the January campaign to raise funds for Jewish education will then be organized, and captains appointed.

The success of our approaching campaign depends mainly upon the thoroughness of our organization. We are relying upon all our friends who are informed of our work, realize its importance and have pledged their support to our cause, to assure a hundred percent victory for Jewish education in Cleveland.

We trust you will make every effort to be present at this very important dinner-meeting. Kindly return the inclosed blank by return mail.

Very sincerely,

Rabbi Abba Hillel Silver.
ACTING PRESIDENT.

Nathan Loeser
Max Rosenblum
CAMPAIGN CHAIRMEN.

By

Alfred H. Sachs
EXECUTIVE DIRECTOR.

2049 CORNELL ROAD
CLEVELAND

12/3/25

A. H. Sachs

Dear Rabbi Silver -

The extreme lack of confidence in my work which you have so suddenly expressed today discouraged me beyond my power of expression.

I was devoting every ounce of my physical and mental energy to the interests of the Bureau during the last twelve months, and those few of our Board members who had occasion to see me do things in detail and at close range I am sure are convinced that I did my utmost hitherto, as I am doing it now.

Dr. Benderly, Ben Rosen and many others are constantly writing to this office complimenting upon our achievements during the first year of the Board's existence. I know that, altho their offices have no money raising & collecting duties, they have not accomplished any more during the first year in their cities, nor did Dr. Dushkin in Chicago, than I have done here to make Jewish education a community affair. Am sure they would not expect more either.

Naturally, there are limitations, - time, conditions, etc., one must also bear in mind that all that committees ever accomplish

2049 CORNELL ROAD
CLEVELAND

is only by way of counsel and suggestion; that every other detail of execution must be done by the executive, and by him alone.

I wish that it were possible for you to visit this office at least once a week and see how every hour of my day and evening is occupied with some thing useful from the standpoint of the Bureau and Jewish Education in general. Your criticism, severe as it may ever be, I assure you, will never hurt me as much as your doubting my sincerity.

Am inclosing a short list of the tasks that were performed by me personally, during the last 6 months. I trust you will find a minute to look it over.

Assuring you again of my sincerity and devotion to the duties I assumed!

I am,

Very Sincerely and Respectfully,

Alfred H. Sachs

P.S. Every item of work listed on the inclosed pages insignificant tho it may be, means days and weeks of detailed planning and execution.

Council Religious Schools

- 1- looking for a house in Mt. Pleasant
- 2- organizing two new schools
- 3- interviewing 60 prospective Teachers
- 4- Printing forms for a standard school administration
(Registration cards, file cards, absence & attendance reports, etc.)
- 5- Promoting purchase of text books at cost by children.
- 6- Preparing literature to promote registration.
- 7- Publicity in papers " " "
- 8- Show cards, circulars, and signs " " "

Extension Work

- 1- Mt Pleasant Succah Festival celebration
- 2- Bulletin (preparing & collecting material)
- 3- organizing Hebrew Class for Religious ^{school} Teachers.
- 4- organizing mothers association for Jewish education in Mt. Pleasant.
- 5- two Chanukah celebrations.

General duties

- 1- weekly publicity in all local papers
- 2- correspondence and office supervision
- 3- preparing all printed matter.
- 4- arranging Board & Committee meeting
(letters, reminders, minutes, etc.)

Financial

- 1- Collecting - personally, by mail, telephone, etc.,
- 2- Bookkeeping - of income & expense.
- 3- aiding Budget & Finance Committee in survey of the Hebrew School financial administration.

{ 75% of the recommendations submitted have
already been complied with or agreed to,
altho originally their Board scorned same }

Campaign

- 1- obtaining new lists, revising lists and combining them.
- 2- Joint Temple Board meeting
- 3- Joint Sisterhood meeting
- 4- Interviewing Captains & Workers, and our own Board members.
- 5- arranging for captains meeting
- 6- Planning campaign publicity
- 7- Preparing all printed material for campaign (estimates to be gotten and to be submitted to executive committee)

Campaign Committee,
Board of Jewish Education,
680 Old Arcade,
Cleveland, O.

Gentlemen;-

Kindly reserve _____ plate at the
Campaign Organization dinner on Monday evening,
December 7th at 6:15 P.M. Sovereign Hotel.

Name _____

Address _____

Phone _____



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*Under the Joint Auspices of
The Union of American Hebrew Congregations and the Central Conference of American Rabbis*

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TEACHER TRAINING
ABRAM SIMON

December
Seventh,
1925.

Rabbi A. H. Silver,
1485 E. 106th St.,
Cleveland, Ohio.

Dear Rabbi Silver:

I am leaving for New York this Sunday and am planning to stop over in Cleveland on Monday morning for a few hours. I would very much like to see you to discuss with you a matter of interest to you both for its own sake, as well as because of your membership in the Commission on Jewish Education. I shall call you up as soon as I get into town.

Looking forward to seeing you, I am

Sincerely yours,

Emanuel Gamoran

Educational Director.
DEPARTMENT OF SYNAGOG
AND SCHOOL EXTENSION.

EG:ML

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DIRECTOR OF
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GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

December 9, 1925.

Dear

You have kindly consented to act as captain in the January Jewish Education Campaign. We are therefore mailing you herewith a list of names of Jewish people of this city who have been actively engaged in various drives for philanthropic and educational causes. We trust you will be able to find on this list a sufficient number of friends who will volunteer to act as workers on your team during the approaching Jewish Education Campaign.

You may, of course, enlist the services of any of your friends even though their names are not listed on the inclosed sheets. Please inform your prospective workers that they will only be required to cover 20 prospects during the ten days of the Campaign since we intend to have an organization of 350 men and women who will cover the 7,000 selected cards that we have prepared.

It is important that we have the team workers' blanks returned by the end of this week so that we may in turn be able to notify your workers of the captains' and workers' luncheon that will be held in the Hollenden next Tuesday, with Dr. S. Benderly of New York as speaker.

We trust you will not find any hardships in procuring the consent of ten of your friends to work on your team, and that you will be able to return your blanks to us promptly. Our campaign is getting sufficient publicity in all of the local papers, and also through circular and bulletin matter. We are confident that our campaign workers will find it comparatively easy to elicit a warm response from the entire Jewish community of Cleveland.

Thanking you for your co-operation, we are

Very sincerely yours,

P.S. It might be well for you to inform your prospective workers of Tuesday's luncheon, while you are getting their consent to become members of your team.

CAMPAIGN COMMITTEE
By *Alfred H. Sachs*
Executive Director.

The Temple

EAST 105TH STREET AT ANSEL ROAD
TELEPHONES - CEDAR 132-133

Cleveland

ABBA HILLEL SILVER, RABBI

SOLOMON BLUHM

DIRECTOR OF TEMPLE ACTIVITIES

December Tenth
1925

Dear Friend,

The Bureau of Jewish Education
We launch a campaign for \$100,000 on
January 7th to 17th. Mr. Nathan Loeser is Chair-
man of the campaign. You undoubtedly know the
objects of the Bureau, ~~which~~ *which I am* aims to give Jewish
religious education to 11,000 children in Cleveland
who today are receiving absolutely no religious or
moral training, either in Sunday School or Hebrew
School. It also supports all existing Sunday Schools
and Hebrew Schools not affiliated with congregations.
Twenty-five men and women have already signified
their willingness to act as captains in this campaign,

I am very anxious that you should join our
army of workers and accept the position of a Team Captain.
May I not have your acceptance?

A meeting of all workers will be held Tuesday
noon at the Hollenden, at which time Dr. S. Benderly of
the Bureau of Education of New York will be present.
I trust that you will find time to attend this meeting.

With kindest regards, permit me to remain

Very sincerely yours,

P. S.

The Temple - C. L. 100 7 10

Com + 6 - Com.

Samuel H. Hershman *Ben F. Smith*
E. L. G. Hershman *Samuel Hershman*
Samuel H. Hershman

Jewish Education Campaign, January 7-17, 1926

Quota - \$100,000

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GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

December
Tenth
1925

Rabbi A. H. Silver,
The Temple,
City.

Dear Rabbi Silver:-

Next Monday evening, December 14, 1925,
The Cleveland Hebrew School and Institute is
graduating fifty pupils who have received an
intensive Jewish education at the nine Hebrew
schools in all parts of this city during the last
six or seven years.

Tickets for reserved seats have undoubtedly been mailed to you directly from the Talmud Torah office. May I ask you to make a special effort to attend these graduation exercises at the Jewish Center. Many of the graduating pupils will probably become our teachers in the temple and community schools. A very interesting program has been arranged for that evening with Dr. S. Benderly, Director of the Bureau of Jewish Education of New York, and America's greatest administrator of Jewish education, as main speaker. I am sure it will be worth the while of every member of our Board to participate in this celebration.

With kindest personal regards, I am

Very sincerely yours,

Abba Hillel Silver
Acting President

Every Jewish Child in Cleveland is entitled to a Jewish religious and cultural Education.

December Tenth, 1925

Mr. Milton Einstein

Cleveland, Chic.

My dear Milton,

The Bureau of Jewish Education, of which I am Acting Chairman, will launch a campaign for \$100,000, January 7th to 17th. Mr. Nathan Loesser is chairman of the campaign. You undoubtedly know the objects of the Bureau. It aims to give Jewish religious education to 11,000 children in Cleveland who today are receiving absolutely no religious or moral training, either in Sunday Schools or Hebrew Schools. It also supports all existing Sunday Schools and Hebrew Schools not affiliated with congregations.

Twenty-five men and women have already signified their willingness to act as captains in this campaign. I am very anxious that you should join our army of workers and accept the position of a team captain. May I not have your acceptance?

A meeting of all workers will be held next Tuesday noon at the Hollenden, at which time Dr. S. Benderly of the Bureau of Jewish Education of New York will be present. I trust that you will find time to attend this meeting.

With kindest regards permit me to remain

Very sincerely yours,

P.S.

The following members of The Temple have already signified their willingness to work on this campaign committee:

Samuel Hartman

E. L. Geismer

Eugene E. Wolf

George Furth

William Treuhaft

Mr. Walter Weil

Cleveland, Ohio.

My dear Mr. Weil,

The Board of Jewish Education, of which I am Acting Chairman, will launch a campaign for \$100,000, January 7th to 17th. Mr. Nathan Loeser is chairman of the campaign. You undoubtedly know the objects of the Bureau. It aims to give Jewish religious education to 11,000 children in Cleveland, who today are receiving absolutely no religious or moral training, either in Sunday School or Hebrew School. It also supports all existing Sunday Schools and Hebrew Schools not affiliated with congregations.

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With kindest regards, permit me to remain

Very sincerely yours,

P.S.

The following members of The Temple have already signified their willingness to work on this campaign committee:

Samuel Hartman

E. L. Geismer

Eugene E. Wolf

George Furth

William Treuhart



2193-5-7-9 ONTARIO STREET

CLEVELAND, OHIO

December 12th, 1925

Rabbi Abba Hillel Silver,
% The Temple,
E. 105th St. & Ansel Rd.,
City

Dear Rabbi Silver:-

Your letter of the 10th inst.,
received. I would gladly serve upon a committee
of solicitors for funds for the Bureau of Jewish
Education if I would be in the city during the time
of the Campaign.

Each year, the first three weeks
in January, I am in Chicago or Grand Rapids. I re-
gret my inability to serve.

However, I will help the cause
along with my subscription.

Wishing you success and with very
kindest regards, I am

Yours very truly,

A handwritten signature in dark ink, appearing to read 'Jesse F. Solomon'. The signature is fluid and cursive, with a large, sweeping 'S' at the end.

JFS:EB

December fifteenth
1925

*Council of
Jewish Women*

Mrs. Hedwig Levine,
Secretary, Council of Jewish Women,
2032 East 90th Street,
Cleveland, Ohio.

My dear Mrs. Levine,

In compliance with the request of
Mrs. Marc Grossman, I am enclosing herewith
a statement concerning the campaign of the
Bureau of Jewish Education, which will be
held next month.

Trusting that the statement will
prove satisfactory, I am

Very sincerely yours,

The Temple

EAST 105TH STREET AT ANSEL ROAD

TELEPHONES - CEDAR 132-133

Cleveland

ABBA HILLEL SILVER, Rabbi

SOLOMON BLUHM

DIRECTOR OF TEMPLE ACTIVITIES

The forthcoming campaign of the Bureau of Jewish Education should appeal particularly to the Jewish womanhood of Cleveland. They are closer to the problems of childhood and they understand more keenly the need of religious education.

The Cleveland Jewish community boasts of some very fine Religious Schools and Hebrew Schools. Yet, the survey of the Federation of Jewish Charities made two years ago brought out the startling fact that over 14,000 Jewish children are receiving absolutely no religious training, ~~neither in Sabbath School nor in Hebrew School. In other words, two out of three children are not instructed in the faith or in the ethical ideals of their fathers.~~ *Two out of three are unschooled.*

This is a staggering fact and ~~points to a situation which is fraught with grave danger.~~ *indicates an acute menacing -* These children are to ~~become the~~ *be the* Cleveland Jewish Community of tomorrow. Our fair name and our great traditions will be in their keeping, ~~yet we are making no provision for their moral or religious guidance, nor for their education in the duties and obligations of American citizenship and Jewish loyalty.~~ *into the faith, their fathers.*

The Bureau of Jewish Education was organized to correct this appalling situation. It aims to support all existing Sabbath Schools and Hebrew Schools not now self-supporting, and, ~~as quickly as its funds~~ *as quickly as its funds* ~~response will permit,~~ to establish additional schools for the unaffiliated. It furthermore aims to build up an efficient Normal School for the training of teachers, ~~and~~ *and* It has also in prospect an ambitious program of extension work among children of high school age.

Through the efforts of the Bureau two additional ~~Sabbath~~ *Religious* Schools were established this year ~~through~~ *with* the co-operation of the Council of Jewish Women. The Bureau is now financing ~~the~~ *the* four schools under the supervision of the Council. It aims to open four additional schools in 1926.

~~I call upon the Jewish women of Cleveland to give the campaign, which will be held January 7th to 17th, their whole-hearted support. The problem of Jewish education is the most serious confronting our community today and it is our prayerful hope that the Jewish women of Cleveland will bring to the solution of this problem their intelligence, goodwill and co-operation.~~

[Signature]

Handwritten text in Hebrew script, likely a letter or document fragment. The text is written in a cursive style and includes several lines of text, some of which are partially obscured or faded. The visible text includes:

הנהגתו היתה כדלה
הנהגתו היתה כדלה
הנהגתו היתה כדלה
הנהגתו היתה כדלה
הנהגתו היתה כדלה



THE NATIONAL SMELTING CO.
ALUMINUM
GRANT AVE., NEAR 71ST ST., S. E.
CLEVELAND, O., U. S. A.

Quotations made herein are subject (a) to change without notice; (b) to prior sale; (c) to approval of credit department.
All orders are taken subject to approval of credit department.
All agreements are contingent upon strikes and other causes unavoidable or beyond our control.
Goods proving defective will be replaced, but no claims for damage or labor will be allowed.
All claims must be made within five days from receipt of goods.

Dec. 16, 1925

Dr. A. H. Silver,
The Temple,
E. 105th St & Ansel Rd.,
Cleveland, Ohio.



Dear Dr. Silver:-

I am very sorry indeed that I am unable to accept your invitation to act as Captain of one of the teams in your campaign for The Board of Jewish Education.

The cause is a most worthy one and I would very much like to do my share of the work, however, your campaign is taking place at a time of the year when I am greatly overtaxed with work in connection with my business so that I find it absolutely impossible to serve.

Sincerely yours,

M. M. Weil

WMW/MVM

נֵשֶׁף חֲנֻכָּה

Children's Chanukah Celebration

under the auspices of the

BUREAU OF JEWISH EDUCATION

680 OLD ARCADE — — MAIN 6587

Music, Songs
and Plays
by the
Pupils of

The Cleveland Hebrew School
and
The Euclid Avenue Temple
Religious School

Wednesday, December 16th, 1925,

4:30 P. M.

at the Talmud Torah Auditorium

2491 East 55th Street

ADMISSION FREE TO ALL CHILDREN OF THE NEIGHBORHOOD

Program

- | | |
|--|---|
| 1. Chanukah Greetings
Hebrew School Pupils | 4. Folk Dances
Papiloff Ballet |
| 2. "The Light of Chanukah"
<i>a play of the season</i>
Euclid Avenue Temple
Religious School Pupils | 5. Address to the Children
Dr. A. H. Friedland |
| 3. Yiddish Folk Songs
The Talmud Torah Choir | 6. "Chanukah Gifts"
<i>a Hebrew play</i> |
| | 7. Hatikvah
The Jewish National Anthem |

נ ש ף ח נ פ ה

Childrens Chanukah Celebration

under the auspices of the

BUREAU OF JEWISH EDUCATION

Music, Songs
and Plays
by the
pupils of

The Cleveland Hebrew School
and
The Euclid Avenue Temple
Religious School

WEDNESDAY, DECEMBER 16th, 1925. 4:30 P. M.
at the TALMUD TORAH AUDITORIUM
2491 East 55th Street

ADMIT ONE

נֵשֶׁף חֲנֻכָּה

MOUNT PLEASANT

Children's Chanukah Celebration

under the auspices of the

BUREAU OF JEWISH EDUCATION

680 OLD ARCADE — — MAIN 6587

Music, Songs
and Plays

by the
Pupils of

The Cleveland Hebrew School

and

The Council Mt. Pleasant House

Thursday, December 17th, 1925,

4:15 P. M.

at the KINSMAN THEATRE

Kinsman Rd. at E. 140th St.

ADMISSION FREE TO ALL CHILDREN OF THE NEIGHBORHOOD

Program

- | | |
|--|---|
| 1. Hebrew Folk Songs
Hebrew School Pupils | 5. Chanukah Greetings
Rabbi Solomon Goldman |
| 2. "Enemies of Israel"
<i>a play</i>
Children of the Council
Mt. Pleasant House | 6. "Rock of the Ages"
<i>Chanukah Hymn</i>
The Council
Religious School Pupils |
| 3. Folk Dances
Mt. Pleasant Children | 7. Hatikvah
<i>the Jewish National Anthem</i>
the Hebrew School Pupils |
| 4. "Chanukah Cakes"
<i>a Hebrew play</i>
Hebrew School Pupils | |

נֵשֶׁף חֲנֻכָּה

MOUNT PLEASANT

Childrens Chanukah Celebration

under the auspices of the

BUREAU OF JEWISH EDUCATION

Music, Songs
and Plays

by the
pupils of

The Cleveland Hebrew School
and

The Council Mt. Pleasant House

THURSDAY, DECEMBER 17th, 1925, 4:15 P. M.

at the KINSMAN THEATRE, Kinsman at E. 140 St.

ADMIT ONE

The Cleveland Section National Council of Jewish Women

Mrs. Marc J. Grossman, President
2219 St. James Parkway
Mrs. Mortimer Strauss, First Vice President
Mrs. Louis A. Wolin, Second Vice President
Mrs. Jac. L. Einstein, Third Vice President



Mrs. Aaron Lehman, Treasurer
Commodore Apts., Euclid Ave. and Ford Dr.
Mrs. Arthur M. Graver, Auditor
Mrs. Alex S. Green, Recording Secretary
Mrs. Benj. Levine, Executive Secretary

**Headquarters: 2032 East 90th Street
Cleveland, Ohio**

December 21st, 1925.

Rabbi A. H. Silver,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:-

Thank you very much for the
brief but comprehensive statement concerning the
Campaign of the Bureau of Jewish Education, which
you sent in response to Mrs. Grossman's request.
We are using it in the Bulletin over your signature
as Acting President.

Sincerely yours,

Hedwig P. Levine

HL:BA

December Twenty-third
1925

Mr. J. B. Kohn,
The Koblitz & Kohn Co.,
Cleveland, Ohio.

My dear Mr. Kohn,

The Bureau of Jewish Education, of which I am acting Chairman, will launch a campaign for \$100,000, January 7th to 17th. Mr. Nathan Loeser is chairman of the campaign. You undoubtedly know the objects of this Bureau. It aims to give Jewish religious education to 11,000 children in Cleveland who today are receiving absolutely no religious or moral training, either in Sunday School or Hebrew School. It also supports all existing Sunday Schools and Hebrew Schools not affiliated with congregations.

Twenty-five men and women have already signified their willingness to act as captains in this campaign. I am very anxious that you should jointour army of workers and accept the position of team captain. May I not have your acceptance?

With kindest regards, I beg to remain

Very sincerely yours,

December Twenty-third
1925

Mr. Rufus Ullman,

Cleveland, Ohio.

My dear Rufus,

The Bureau of Jewish Education, of which I am acting Chairman will launch a campaign for \$100,000, January 7th to 17th. Mr. Nathan Loeser is chairman of the campaign. You undoubtedly know the objects of the Bureau. It aims to give Jewish religious education to 11,000 children in Cleveland who today are receiving absolutely no religious or moral training, either in Sunday School or Hebrew School. It also supports all existing Sunday Schools and Hebrew Schools not affiliated with congregations.

Twentyfive men and women have already signified their willingness to act as captains in this campaign. I am very anxious that you should join our army of workers and accept the position of a team captain. May I not have your acceptance?

With kindest regards, permit me to remain

Very sincerely yours,

December Twenty-third
1925

Mr. Max Myers,
1108 Hanna Building,
Cleveland, Ohio.

My dear Mr. Myers,

The Bureau of Jewish Education, of which I am acting Chairman, will launch a campaign for \$100,000, January 7th to 17th. Mr. Nathan Loeser is chairman of the campaign. You undoubtedly know the objects of this Bureau. It aims to give Jewish Religious Education to 11,000 children in Cleveland who today are receiving absolutely no religious or moral training, either in Sunday School or Hebrew School. It also supports all existing Sunday Schools and Hebrew Schools not affiliated with congregations.

Twenty-five men and women have already signified their willingness to act as captains in this campaign. I am very anxious that you should join our army of workers and accept the position of team captain. May I not have your acceptance?

With kindest regards, I am

Very sincerely yours,

Dec.10/25 The above letter sent to
Mr. Jesse Solomon
Mr. Walter Weil
Mr. Milton Einstein

December 23, 1925
Robert Gries
Rufus Ullman
Saul Feigenbaum
Max Myers
J. B. Kohn

December Twenty-third
1825

Mr. Robert Gries,
The May Company,
Cleveland, Ohio.

My dear Robert,

The Bureau of Jewish Education, of which I am acting Chairman will launch a campaign for \$100,000 January 7th to 17th. Mr. Nathan Loeser is chairman of the campaign. You undoubtedly know the objects of the Bureau. It aims to give Jewish religious education to 11,000 children in Cleveland who today are receiving absolutely no religious or moral training, either in Sunday School or Hebrew School. It also supports all existing Sunday Schools and Hebrew Schools not affiliated with congregations.

Twenty-five men and women have already signified their willingness to act as captains in this campaign. I am very anxious that you should join our army of workers and accept the position of a team captain. May I not have your acceptance?

With kindest regards, permit me to remain

Very sincerely yours,

ISADOR GROSSMAN
W. T. HOLLIDAY
WM. A. McAFEE
A. BLISS OAKES
MAURICE F. HANNING
M. E. NEWCOMER
GEORGE W. HAZLETT

HOLLIDAY, GROSSMAN & McAFEE
ATTORNEYS AT LAW
EAST OHIO GAS BUILDING
CLEVELAND

December 24, 1925

Rabbi Abba Hillel Silver
C/o The Temple
East 105th Street & Ansel Road
Cleveland, Ohio.

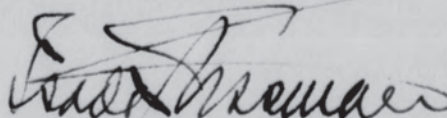
My dear Mr. Silver:

Absence from the city during about one-half of the last four weeks and an unusual pressure of business have made it impossible for me to reply sooner to your letter of the 10th asking me to serve as captain in connection with the Jewish educational drive.

The fact that I expect to be out of town a great deal during the next few weeks and that I have several matters pending that are taking every moment of my available time will, moreover, make it impossible for me to serve either as captain or as a worker in connection with the drive.

I hope that at some future time I shall be able to respond affirmatively in case you call upon me for co-operation. With kindest personal regards, I am

Very cordially yours,



COPY FOR RABBI SILVER

This letter sent to: Albert Mendelson, Jos. Laronge, Ed Schultz, Albert Fischer, M. E. Lazarus, Jas. Miller, Sam Campen, Chas. Frankel, Adolph Keller, Sam Koslem, Louis Spanner.

December
Twenty-fourth
1925

Mr. Jas. Miller
2705 Hampshire Rd.
Cleveland Heights, Ohio

Dear Mr. Miller:

You have undoubtedly heard of the forthcoming drive for \$100,000 which the Cleveland Bureau of Jewish Education will make from January 7 to 17. This organization is a most worthy one and deserving of the support of every Jew.

Mr. Nathan Loesser who is very active in organizing this drive, in a recent communication to me, writes as follows:

"Dear Rabbi: We are working now on fixing of quotas for the campaign. We find that we are going to be very short on workers in the reform group, and I am writing this letter to appeal to you to get in touch with Mr. Kohn and definitely get commitments from two or three men, if possible, to act as Captains and organize teams of ten each. I wonder if I may ask you to try to accomplish this over the week-end, so that we may go forward early next week with the additional timber thus obtained. If we fail, there will be a great many very good cards which either will have to be sidetracked during the campaign or handed over to workers not fully equipped for the job."

I feel keenly that our congregation which has always prided itself on its interest in religious education should be prominently connected with this endeavor to raise adequate funds so that every Jewish child in Cleveland, especially the underprivileged, may receive a Jewish religious education.

You appreciate, as well as I, that the success of any campaign depends on getting the right people to approach promising prospects. It is, therefore, that I am turning to you with the request that you become a captain. Please say 'yes', and so inform me at your earliest convenience. The sooner the better. Your name, with that of a few others, has been suggested to me as being representative of the best in our temple. The office of the Bureau of Jewish Education will help you to organize a team. If you have already accepted to serve as a member on some team, the Bureau will gladly replace you by some other worker. It is captains they need most.

With kindest personal regards, I am

Ever yours sincerely

BBB:HS

National Tailors

SUITS AND OVERCOATS



MADE TO MEASURE

NATIONAL TAILOR STORES

CLEVELAND: 1951 West 25th St.
YOUNGSTOWN: 258 West Federal St.
EAST LIVERPOOL: Little Building

OUR BRANCHES

HOME OFFICE
1352 WEST 6TH ST.
CLEVELAND

12-26-25.

SCOTLAND WOOLEN MILLS CO. STORES

DETROIT: 1410 Woodward Ave.
DETROIT: 11500 East Jefferson Ave.
HIGHLAND PARK: 13918 Woodward Ave.
AKRON: 92 South Howard St.
HAMTRAMACK: 9337 Jos. Campau Ave.
PONTIAC: 35 N. Saginaw St.

Rabbi A. H. Silver,
The Temple,
E. 105th & Ansel Rd.,
City.

Dear Rabbi Silver:-

I am in receipt of your letter of Dec. 23rd relative to the campaign for the Bureau of Jewish Education, but regret very much that it will be impossible for me to serve in any capacity for the drive.

At this time of the year, my business is such that it is impossible for me to give up any time, although I realize fully the merit of the campaign and the necessity of having workers to bring it to a successful end. However, as stated before, I am not in a position to give up the time necessary for the work.

With kindest regards, I am

Sincerely yours,

Saul Feigenbaum

SF:HAT

COPY OF LETTER MAILED YOU SPECIAL DELIVERY ON SUNDAY

December
Twenty-seventh
1925

Rabbi A. H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
City.

Dear Rabbi Silver:-

To confirm our telephone conversation:

The week-end of January 1st to 3rd will be set aside by the rabbis of the Euclid Avenue Temple, Heights Temple, Jewish Center and the Temple congregations for sermons on Jewish Education. It is hoped that the community will thus be prepared five or six days before the opening of the campaign, and the campaign workers will be fired with enthusiasm by the appeals of their respective spiritual leaders. May we also ask you to arrange for an announcement to be made in your bulletin of January 8th regarding the Jewish Education Campaign? If you can also arrange to announce same from the pulpit during the week-end of January 8th to 10th, we should indeed appreciate it.

Thanking you for your co-operation, we are

Very sincerely yours,

CAMPAIGN COMMITTEE

By _____
Executive Director

AHS/M

COPY OF LETTER MAILED YOU SPECIAL DELIVERY ON SUNDAY

December
Twenty-seventh
1925

Rabbi A. H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
City.

Dear Rabbi Silver:-

It was impossible for me to be at your office Friday afternoon in reference to the bulletin, in view of the fact that I had a lot of work to do on the campaign which I could not postpone. We worked here on Friday, Saturday and Sunday, also evenings, and have now gotten to the point where everything is in good shape. Mr. Loeser has been working with me steadily during the week-end.

I have finally gotten together all the material for the bulletin and expect to have same at your office for discussion Monday afternoon. I have made arrangements with the printer to set the type on Tuesday, give me proof Wednesday morning, and print same on Wednesday. The envelopes will be addressed on Monday and Tuesday so that I expect to have the bulletins in the mail on Thursday, December 31st.

The bulletin committee has planned to print next to the 1926 budget an appeal to the Jewish community of Cleveland for financial and moral support during the approaching campaign. For this purpose I need a letter which will be printed over the signatures of several Board members. In my opinion this letter should contain some of the material we had printed last year in our pieces of literature marked "1" and "4", copies of which are enclosed herewith, in addition to the new ideas that have to be emphasized this year. I should appreciate indeed if you would prepare such a letter for me on Monday if possible, so that I may be able to give it to the printer along with the other material. If you have any other suggestions for this bulletin I shall appreciate your discussing same with me at your office Monday afternoon.

Thanking you, I am

Very sincerely yours,

AHS/M

Executive Director.

THE KOBELITZ-KOHN Co.

Metals & Rubber.

2374 to 2380 Canal Rd. cor. Central Ave. & B. & O. R. R.

CLEVELAND

December 28, 1925.

The Temple,
E. 105th St. at Ansel Rd.,
C I T Y.

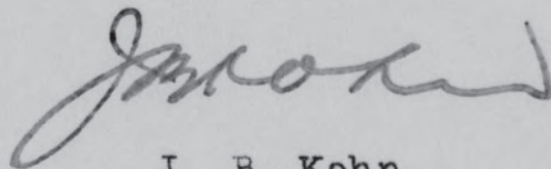
Attention:-Mr. Silver.

Gentlemen:-

I have before me your letter of December 23,
and assure you of my regret in being unable to give
some active support.

I thank you however, for having remembered me,
and beg to remain,

Very truly yours,



J. B. Kohn.

JBK:DD

The Nicola Stone & Myers Co.

LUMBER

SOUTHERN OFFICE
HATTIESBURG, MISS.*Cleveland, Ohio*

December 28, 1925.

Rabbi A. H. Silver,
c/o The Temple,
Cleveland.

My dear friend:-

Acknowledging receipt of your favor of the 23rd inst., it goes without saying that I am very sorry indeed to deny any request you may make of me, particularly for such a good cause as you mention in your letter, but you will agree, I am sure, that having given up two weeks of my time for the Community Fund work in November and taking into consideration further demands on my time, and the fact that I am at present Acting President of Mt. Sinai Hospital, to say nothing of the claims of my regular business, I am not asking too much to be excused at this time. If there is any way that I can help along this good cause by sitting in with any of your Committees for an hour or so during such times as your Committees meet, I shall be glad to do so.

With my very best regards,

Cordially yours,

Max Myers

MM:L

The JEWISH EDUCATION NEWS

Vol. I

New York, N. Y., January, 1926

No. 4

HEBRAISM IN AMERICA

Dr. S. Benderly, Director, Bureau of Jewish Education, New York

The Revival of Hebrew in Eastern Europe and in Palestine

Hebraism is variously defined. Here the term is intended to mean the conscious fostering of the Hebrew language and literature.

The Hebrew language has never ceased to be the language of the prayers and of Jewish study. No considerable period in Jewish history has passed without the appearance of some important work in Hebrew. A conscious effort, however, to foster the language and literature, usually took place when national feeling was aroused in a struggle for survival. Hence the greatest effort in behalf of the Hebrew language and literature synchronizes with the great national awakening among the Jews during the past fifty years.

During the Haskalah period, the Jewish intellectuals used Hebrew as a means to an end—to enlighten the people and to emancipate them from ghetto ways. The Haskalah movement was, after all, only the echo, among Eastern European Jewries, of the struggle of the Central and Western European Jews for political emancipation and religious tolerance. The first shock of the Russian pogroms, however, put a check to the enthusiasm for the emancipation theory and gave birth to the conception of auto-emancipation, as expounded by Pinsker, Achad Haam and Herzl. The national movement became, so to say, the god-father of modern Hebraism in which the Hebrew language and literature became ends in themselves.

The Jewish National Movement, though spiritual and intensely idealistic, is yet secular in expression. Hence the revival of the Hebrew language and literature took place outside of the synagogue and the Beth Hamidrash. The revival did not call forth an intensive study of medieval and ancient Hebrew lore, but concerned itself rather with the present-day life of the Jewish People and its hopes for the morrow. Hundreds of school textbooks for the teaching of Hebrew appeared. Thousands of devoted young men and women harnessed themselves to the task of Jewish education, not because the profession of the "melamed" rose in the estimation of the people, but because they desired to carry their message of the Hebrew revival to the head of the stream—the children in the classroom. The young people who knew Hebrew only as a written language, organized themselves into hundreds of societies for the purpose of learning to speak the language that had been silent for almost two thousand years. Hebrew periodicals, imbued with the spirit of the Jewish national awakening, supplied the needs of the grown-up. The Hebrew periodicals of the Haskalah period, which resisted, for a while, the onslaught of the national movement, joined the national ranks in the end. Hebrew books appeared, pulsating with the national ideal. Even the books of Mendele and Sholom Aleichem, originally written in Yiddish, were rendered into Hebrew. The Hebraic movement reached its first height in the revival of Hebrew as a spoken language, particularly in Palestine, and its recognition as one of the official languages of the Land where the Jewish people had spoken it for a thousand years and more.

The Attempt to Revive Hebrew in America

In America prior to the great immigration from Eastern Europe, there was no interest manifested in the Hebrew language. The tendency in the Reform Synagogue was toward the use of the

vernacular even for the prayers. The lack of interest of the Reform Synagogue in the Hebrew language and literature may be ascribed to two causes. One of the central ideas of the Reform Movement is the adjustment of Judaism to the environment. The environment was non-Jewish and its interests encroached more and more upon activities of a Jewish character. Hence, Hebrew was crowded out. There was, however, another and more basic cause. The Reform Movement stressed the universalistic side of Judaism. In fact, it purposely denationalized it. It eliminated or altered the prayers referring to the restoration of Zion, in a physical sense. It, therefore, did not look upon Hebrew as an integral part of Judaism, and hence, did not consider it worthwhile to make the great sacrifice necessary to acquire it under unfavorable conditions.

With the arrival of the immigrants from Eastern Europe, a change took place. They established Talmud Torahs and Hebrew Schools where the study of Hebrew was emphasized. In the course of time, young men and women began to replace the old melamdim in the schools, for the same reason that had brought about such a change in Eastern Europe and in Palestine. Hebrew speaking societies sprang up in the larger Jewish centers. Hebrew periodicals came and went as they did in Eastern Europe. The Jewish population in America constituted in due time, one of the markets for Hebrew books and periodicals produced abroad. As the national movement gained momentum in this country, it formed the background for Hebraic efforts here. But one can hardly be satisfied with the meagre results Hebraism has attained so far in America.

Slow Progress of Hebraic Movement in America

It is conservatively estimated that there are in America 50,000 adults who know Hebrew well enough to read Hebrew periodicals or books. So far, all these potential readers have not maintained a single Hebrew periodical. The few periodicals that have appeared from time to time, have been able to do so only with the help of a few generous friends and through the great personal sacrifice of a few devoted Hebraists. This is also true of the present Hebrew monthly, *Ha-Toren*, and the Hebrew weekly, *Ha-Doar*. The explanation that these periodicals have not been conducted by practical business managers, it seems, does not account for the failure. There is probably more truth in the reason given that these periodicals do not deal sufficiently with Jewish topics in the American environment. But this, too, is not sufficient explanation. The real difficulty seems to lie in the fact that the American Jewish business man has no time for reading. He is too much engrossed in his daily work. He is not sufficiently in touch with current events, and hence, does not find an interest in reading. The headlines of the daily newspapers are enough for him. During the past forty years, there has not appeared in this country a single book in Hebrew dealing with any of the great Jewish problems confronting American Jewry. Had such a book appeared, it would have had no readers.

The Hebrew speaking societies that flourished for a while, disappeared as their members became engrossed in the fundamental task of gaining a livelihood. The few Hebrew speaking societies

(Continued on page 3)

THE JEWISH EDUCATION NEWS

Published monthly excepting July and August, by
The Associate Staff of the Bureau of Jewish Education,
140 Fifth Avenue, New York, N. Y.

Vol. I. January, 1926 No. 4

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THE JEWISH EDUCATIONAL SITUATION IN DETROIT, MICHIGAN

By B. Isaacs,

Principal, United Hebrew Schools, Detroit.

The total Jewish population of Detroit is about 50,000, and the number of Jewish children of school age, i. e. between ages 5 and 14, is estimated at over 10,000. Of this number, approximately 4,500 are receiving Jewish instruction in one form or another. This figure includes a few hundred pupils who are beyond the elementary school age. Thus it can be said that about 40% of the Jewish children are receiving some kind of Jewish schooling. This proportion, though not to be considered as satisfactory, compares favorably with the situation in the average American Jewish community where only from 25% to 30% of the children are receiving Jewish instruction. With reference to the youth, the situation is not so favorable, only a few hundred receiving instruction directly. The higher classes of the Talmud Torahs and of the Sunday Schools make some provision, but outside of the recently organized courses for youth and adults at the Temple Beth El, no special Jewish educational activities have been designed to meet this most important problem of Jewish Youth Education.

As in most communities, the schools vary widely in type, though the bulk of the work is concentrated in the Talmud Torahs and Sunday Schools. Unimportant numerically, but of interest, are the "Yeshivah" where 12 to 15 hours of instruction are given weekly, after public school hours, with stress laid on the study of the Pentateuch and Talmud; and the Yiddish school under the auspices of the Arbeiter Ring, where instruction is given in Yiddish literature and Jewish history, with complete elimination of formal religious subjects. There are a number of private chedarim, on the average rather well organized, and a few schools connected with congregations, generally inferior to the chedarim, both in teaching and physical equipment. However, the great majority of the pupils who receive Jewish instruction attend either the well organized Sunday

Schools, which provide for 1,500 pupils; or the Talmud Torahs of the United Hebrew School System, where 2,000 pupils are given an intensive course, 7½ hours weekly, in Hebrew, in Biblical and Post-Biblical Literature, and in Jewish History.

From the standpoint of numbers, but particularly in view of the intensiveness of instruction offered, and of the total budget involved, the center of gravity in the Jewish educational situation in Detroit, lies in the United Hebrew Schools. The first school of this system was organized in the Spring of 1919. The Board of Directors, headed by Mr. E. Rabinowitz, looked upon the establishment of this school as the first step in the creation of a system of institutions that would serve the needs of the community as a whole, not merely of one locality. The writer was invited to direct the work of the school, which opened with an enrollment of 600 pupils, and a staff of 8 teachers. The problem of financing the work in the early stages was comparatively simple. The budget amounted to \$20,000, one third of which was raised from tuition fees, and the balance from annual subscriptions.

The last seven years have witnessed a considerable expansion. The development has been along two lines, to provide additional facilities for larger numbers; and secondly, to follow the shift of Jewish population into new sections of the city. The latter problem has been particularly burdensome, in that it entailed the erection of new buildings. There are now five schools in the system, distributed in various sections of the city, with a total enrollment of 2,000, as noted above. The two largest schools, giving instruction to 1,300 pupils, are housed in new modern school buildings.

With the work extended to city wide proportions, the problem of financing the organization has become very serious. The board finds it difficult to obtain support for the present needs, let alone to provide for necessary growth and extension. The budget of the five schools is \$90,000. As formerly, about one third of this sum is obtained from tuition fees. Membership dues supply an additional 15 to 20 per cent of the funds. The balance, fully 50% of the total budget, constitutes the crux of the vexing problem.

Last year a united emergency drive which included the stranded refugees, the Ort, and a few local institutions, was launched. The quota was set for \$150,000, 40% of which was to be allocated for the United Hebrew Schools. Under the able management of the director of the United Jewish Charities, Mr. Morris D. Waldman, the drive was successful. Nevertheless, the problem of the United Hebrew Schools has not been permanently solved. Several plans are being discussed, chief among which is the idea of affiliating the schools with the proposed Jewish Federation of Detroit. This plan will be discussed at a meeting to be held shortly and in all probability will be adopted.

An adequate solution of the financial problem is essential, in order to hold together what has already been accomplished and to make further headway in the solution of the Jewish educational problem. Sixty per cent of the children are still among the unschooled. Three schools, in new districts are needed immediately to provide for an additional 1,000 children. Youth education must also receive its due attention. For the youth, appropriate activities must be developed, partly no doubt, in the form of Extension Education, through clubs and holiday celebrations. It is sincerely to be hoped that whatever new plan of financing the educational work in Detroit will be adopted, will have the backing of the community as a whole and will permit a concerted effort in the direction of the solution of the problem of Jewish Education in Detroit.

Hebraism in America

(Continued from page 1)

existing today, although more interesting because they are composed of American raised Jewish youth, are but a faint echo of the old ones.

Nor are the results of the American Hebrew School system as yet encouraging. Of the 700,000 Jewish children of school age, only about 200,000 or 29%, receive some form of Jewish instruction; and of these, about 140,000, or 20% of the total, attend weekday Hebrew Schools, or are taught privately. The teaching of these 140,000 children costs approximately \$6,000,000 per annum. Of the 140,000 children who attend the Hebrew Schools and are taught privately, only about 30,000 (less than 5% of the total number of Jewish children of school age) are taught in a progressive way which would enable them, after completing the elementary course of study, to enter a Hebrew High School for a secondary course. Of these 30,000, about 1,200 (a fraction of a percent of the total number of children of school age) graduate from these progressive elementary schools. Of these 1,200, about 800 (about 1/10 of a percent of the total number of children of school age) enter Hebrew high schools each year, and of these 800, only about 250, (or 1/28 of a percent of the total number of children of school age) graduate from these Hebrew High Schools after attending three or four years. They are then 17 or 18 years of age and are potential Hebrew readers. In other words, the American Hebrew School system of 140,000 children (20% of the total Jewish school population) costs about \$6,000,000 per annum. Aside from the benefit of a rather fragmentary and temporary nature which accrues to the children attending, the Hebrew system as a whole produces annually 250 potential readers at a cost of \$6,000,000 or \$24,000 per reader. In ten years, from the age of 7 to 18, a whole generation of children of school age passes on. In ten years, therefore, at the present rate of progress, 2,500 pupils out of 700,000, will become potential Hebrew readers (less than 1/2% of the total number) at a cost of \$60,000,000. And out of this meagre number of students must come, after a further dwindling in the Teachers Training Schools, our future American Jewish teachers.

These facts, discouraging as they are, should not throw us into despair, provided we grasp the nature of the problem and the means at our disposal to grapple with it. For the understanding of a problem is half of its solution.

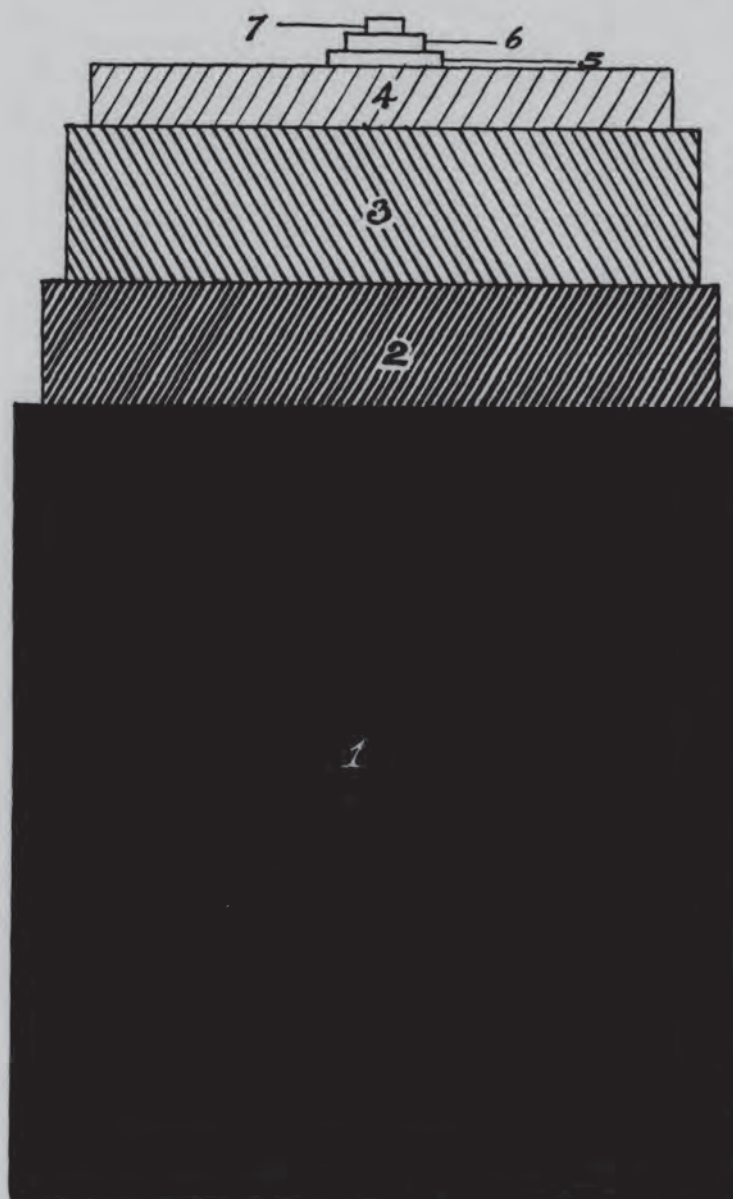
The Hebrew Language an Integral Part of Judaism

It is inconceivable that, because we have not been successful so far, American Jewry as a whole will adopt the belief in a Hebrew-less Judaism—a Judaism of which the Hebrew language, the Bible and medieval and modern literature in the original, are not integral parts. The Jews have lived in many countries and so far none of the Hebrew-less forms of Judaism, which undoubtedly served a temporary purpose, survived. The Hebrew language is one of the indispensable bonds which hold the variations of Diaspora Judaism together and keep them within the fold. Hebrew is the great link between the Diaspora and Palestine, no matter what interpretation is given to the Jewish Palestine of today and tomorrow. The difficulties in the way can therefore not weaken the determination of American Jewry to build up an American Judaism whose core at least will be Hebraic.

The Tasks Ahead

On the practical side, a long view should be taken of the situation. Hebraism in America can

not depend in the future, no more than it could in the past, upon the older generation. The effort must be concentrated on the young generation—and the place to reach the young generation is in the school. The future of Judaism in America depends upon the kind of Jewish education we will succeed in giving our children. The first step is to decrease the great waste which is now going on both in money and in the valuable time and in the spirit of our children in the weekday schools.



Graph Showing Jewish Child Population of School Age in the United States (700,000) and the Annual Hebraic Result Produced by the Hebrew School System.

1. 500,000 Jewish children who do not attend any Jewish school.
2. 80,000 Jewish children are taught in Sunday Schools and privately.
3. 90,000 Jewish children attend less progressive elementary Hebrew schools.
4. 30,000 Jewish children attend more progressive elementary Hebrew schools.
5. 1,200 Jewish children graduate annually from the more progressive elementary Hebrew schools.
6. 800 Jewish children enter annually Hebrew High Schools.
7. 250 Jewish children graduate annually from Hebrew High Schools and are potential Hebrew readers.

The tasks ahead are:

- 1) To increase the number of better trained Hebrew teachers.
- 2) To shift the center of gravity of instruction in Hebrew from the ages of 7 to 14, to the ages of 11 to 18. Young children should learn the

(Continued on page 4)

IN BRIEF

New York, N. Y.

Young Judaea held its Annual Dinner in New York on Wednesday evening, January 6, 1926, at the Roosevelt Hotel. Over four hundred delegates were present. Addresses were delivered by leaders of Young Judaea and other prominent speakers among whom were Mr. Nahum Sokolow and Colonel Josiah Wedgewood. Greetings were received from Mr. Nathan Straus and many other outstanding Jewish leaders.

In response to an appeal by the chairman, Mr. Benjamin Winter, the guests present contributed the sum of \$15,000 for maintenance of Young Judaea work during 1926. The follow-up campaign in New York is expected to bring in an additional sum of \$15,000.

The Dinner was the first of a series to be held in the principal cities of the United States for the purpose of enlisting the support of Jewish communal leaders in the work of Young Judaea. The money raised will be used (1) to put trained supervisors in charge of Young Judaea groups in every large community, (2) to issue educational programs for the use of clubs; (3) for the publication of several pamphlets on Zionism and Palestine, and of the Young Judaea Manual for the use of leaders.

The Histadruth Ivrit of America, 114 Fifth Avenue, New York, whose purpose is the promotion of the Hebrew Language and Literature, held its Eighth Annual Conference on December 26th and 27th at the Y. M. H. A. of Newark, N. J. Over one hundred delegates and many visitors attended the four sessions of the Conference. The reports dealt with various aspects of the work of the organization, particularly with the publication of the Hebrew Weekly, Ha-Doar, one of its chief activities. It was announced that the Tarbut, which has been carrying on Hebrew cultural activities among adults in New York for a number of years, will now be conducted under the auspices of the Histadruth. A budget of \$65,000 for the year 1926 was accepted by the conference.

The two most important resolutions of the Conference involved changes of organization calculated to introduce new and more diversified forces into the work of Histadruth. The Executive Committee will, in the future, include representatives from every important organization interested in the furtherance of the Hebrew Language and Literature. Another indication of broadening of policy is indicated in the decision to open up the membership to persons interested in the advancement of Hebrew Culture, even though they do not speak Hebrew.

The Conference came to a close with a dinner, Sunday evening, the 27th. Speaking for a representation of Newark's communal leaders who were present, Mr. Lieber, the toast-master expressed enthusiastic appreciation of the work done by the Histadruth and pledged the moral and financial support of the Newark Community.

The Jewish Welfare Board has been promoting a number of activities in the direction of supplying the great want in educational material and in personnel felt in Jewish community centers throughout the country. As a result of a contest held last year, a number of plays suitable for the use of young people were obtained. The three one act plays which received prizes in the contest were recently presented at the 49th Street Theatre under the auspices of the Board. A list of selected subjects for debates and discussions have also been prepared and distributed among constituent societies.

To improve the situation in reference to personnel the Board is encouraging the local communities to train their own club leaders. During the last few months seven community centers in various parts of the country have instituted such courses.

Philadelphia, Pa.—An emphasis on building for Jewish education work was one of the unique features of the Philadelphia Federation's remarkable campaign for buildings which went beyond its first quota of \$3,500,000, then surpassed its second goal of \$4,000,000 and finally closed on Sunday evening, January 24th, with the raising of \$4,400,000. This splendid achievement was accomplished under the leadership of Jules E. Mastbaum, chairman of the campaign, and Jacob Billikopf, Executive Director of the Federation. The outstanding contribution for Jewish education was that of Mrs. Jennie H. Miller who gave \$100,000 for a Talmud Torah building. Of the total sum, \$800,000 has been set aside for 5 Talmud Torah buildings and one Jewish school center, work upon which is to begin immediately. This is exclusive of the sum of half a million dollars set aside to pay off the mortgage of the Y. M. & Y. W. H. A. Never in the history of Jewish Education in this country has such a large sum been raised at one time for Talmud Torah buildings. The erection of the new buildings will accommodate several thousand additional pupils and will provide modern housing facilities for the present Talmud Torahs whose physical condition is now in a deplorable state.

The Beth El Congregation has successfully completed its campaign for a 16 room school building for which the sum of \$110,000 was raised.

AMERICAN JEWISH
ARCHIVES

Hebraism in America

(Continued from page 3)

Hebrew language in an informal way, through activities. The formal classroom instruction will bring greater results with older children.

- 3) To put more organized and purposeful content into the Hebrew instruction. Mere language without real content is, after all, only a shell without the substance.
- 4) To build up, for American raised Jewish readers a graded and well edited Hebrew library that will have a fair chance alongside of the many good English books beckoning to our youth. The present unorganized mass of juvenile Hebrew reading matter can not interest our children.
- 5) To extend weekday instruction based upon a schedule of hours and sessions per week compatible with the life of the American Jewish child.
- 6) To provide through the organization of one-day-a-week schools Jewish education along extension lines, for some of the 500,000 Jewish children who do not receive any Jewish instruction. Aside from pious wishes, without buildings, without an adequate number of properly trained teachers and an awakened public opinion, several generations of American Jewish children will be fortunate if they will receive at least an extension Jewish education.
- 7) To inculcate, if not a knowledge of, at least a love and a proper attitude toward the Hebrew language and literature in our system of non-Hebrew or Extension Education, for just as a functioning nucleus without a cell is inconceivable, so a cell without a nucleus is only a dead cell.

File - on Education

Bureau Jewish Ed

CLEVELAND SECTION
NATIONAL COUNCIL *of* **JEWISH WOMEN**

Vol. III No. 4



January, 1926

JANUARY PROGRAM

MAURICE G. HINDUS

Russian Author, Orator and Traveler



Subject:

"ADVENTURING IN RUSSIA"

WEDNESDAY, JANUARY 6th, 2:30 P. M.

MAHLER HALL, THE TEMPLE

Followed by a Russian Tea

Admission by Membership Card Only

CLEVELAND SECTION BULLETIN

BULLETIN

Published Monthly from
October to June

By

CLEVELAND SECTION NATIONAL COUNCIL OF JEWISH WOMEN

Mrs. Benj. Levine, Editor
2032 East 90th St.
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ADVENTURING IN RUSSIA

Russia, a land of vast unbroken expanses, tiny hamlets, and great cities, a land undeveloped, but rich in possibilities, has in recent years lived through rapidly shifting changes, which have drawn to it the eyes of the world. In spite of all that has been said and written on the subject, the true Russia is still a partly closed book. It will be of especial interest, therefore, to hear the opinions of Maurice G. Hindus, Russian author, orator and traveler, who has devoted much time to close study and observation of the land and its people.

"Adventuring in Russia" is the subject on which Maurice G. Hindus will speak at the open meeting on Wednesday, January 6, at 2:30 P. M., at Mahler Hall. The lecture will be followed by a Russian tea, served by hostesses in costume.

Born in a Russian village, Maurice G. Hindus migrated to this country at the age of fourteen. He has attained high distinction as a speaker and writer, his articles appearing in leading journals,—The Century, The Yale Review, Current History and The Saturday Review. He is the first English-speaking journalist who has made a first hand study of Russian peasantry since the overthrow of the Czar. Going from village to village, he lived and worked with the peasants and learned directly from the peasant his thoughts and reactions to the world. He knows what he may expect of the Peasant of Today, whom he calls the Man of Tomorrow.

Mr. Hindus is a close observer, a fair-minded, keen interpreter and a fluent,

witty, impassioned speaker. He can draw an accurate and fascinating picture of Russia.

Admission will be by membership card only.

FOR JEWISH EDUCATION

The forthcoming campaign of the Bureau of Jewish Education should appeal particularly to the Jewish womanhood of Cleveland. They are closer to the problems of childhood and they understand more keenly the need of religious education.

The Cleveland Jewish community boasts of some very fine Religious Schools and Hebrew Schools. Yet, the survey of the Federation of Jewish Charities, made two years ago, brought out the startling fact that over 14,000 Jewish children are receiving absolutely no religious training, either in Sabbath School or Hebrew School. Two out of three are unschooled.

This is a staggering fact and indicates a menacing situation. These children are to constitute the Cleveland Jewish Community of tomorrow. Our fair name and our great traditions will be in their keeping. And yet we are making no provision for their ethical guidance and for their induction into the duties and obligations of American citizenship and into the faith of their Fathers.

The Bureau of Jewish Education was organized to correct this appalling situation. It aims to support all existing Sabbath Schools and Hebrew Schools not now self-supporting, and to establish as quickly as its funds will permit, additional schools for the unaffiliated. It furthermore aims to build up an efficient Normal School for the training of teachers. It has also in prospect an ambitious program of extension work among children of high school age.

Through the efforts of the Bureau two additional Religious Schools were established this year with the co-operation of the Council of Jewish Women. The Bureau is now financing the four schools under the supervision of the Council. It aims to open four additional schools in 1926.

The problem of Jewish education is the most serious confronting our community today and it is our prayerful hope that the Jewish women of Cleveland will bring to the solution of this problem their intelligence, good will and co-operation.

Abba Hillel Silver,

Acting President,
Bureau of Jewish Education.

THE BIG SISTER ASSOCIATION

The Big Sister Association of the Cleveland Section National Council of Jewish Women, in this its fifth year of existence, is beginning to be a very definite factor in the social welfare of the city. The Association was organized to advise and protect young Jewish girls in need of friendship, readjustment and guidance.

No one is privileged to assume the responsibility of a "little sister" without first having completed an elementary course of twelve lectures in family case work, with special stress upon local resources and the consideration of girl problems. On completion of this course, six weeks of supervised field work, in half-day periods, with our family welfare organization is required before a "little sister" is assigned, and then only with constant supervision and with monthly reports and check-ups by the Jewish Social Service Bureau or such other organization as may have jurisdiction over the case, as for instance the Jewish Orphan Home for our orphan girls, Welfare Association for Jewish Children for girls boarded in private homes, or Mt. Sinai Hospital, some of whose patients we are also serving.

Through our representation on the Illegitimacy Conference, Girls' Council, Children's Conference and Case Committee Conferences of the Jewish Social Service Bureau, our sphere is broadening each day. More gratifying than this are the satisfactory results obtained with the little sisters whose problems we try to help them solve,—and the knowledge that through the training we require and the opportunity for service offered, we are spreading the spirit of service and understanding and swelling the ranks of women ready to give themselves to intelligent social service. With the advantages of maturity, and perhaps experienced motherhood, with leisure and oftentimes a car at her disposal, the services of the trained volunteer worker become invaluable. Seventeen volunteers have just completed the training course, and are now doing their field work. All are looking forward to the formation of a study group in more specialized girl problems, a group which we hope to organize in the very near future.

At our monthly luncheon meetings this year, able speakers are presenting to us various phases of the Girl Problem, as it pertains to the home, the school and the city streets. The policies and the working basis of the organization

are directed by an Advisory Board, composed of professional workers of the various social service organizations and a group of the Big Sisters. Although we are functioning without a field secretary and with but a negligible budget for educational work, we are definitely serving about 58 little sisters, and we are ceating at the same time a broad, fine and deep spirit of intelligent social service.

MRS. J. L. EINSTEIN, Chairman.

JUDGE ADAMS ADDRESSES BIG SISTERS

"The Girl and Our City Streets" is the subject which Judge Geo. S. Addams will present to the Big Sisters at the luncheon meeting on Thursday, January 14th, at 12 o'clock, at Hotel Statler. Judge Addams' broad experience with this problem, which is one of the most difficult with which many a Big Sister must cope in her efforts to guide her little sister, makes his presentation of the subject of especial value.

This meeting is open to Big Sisters and to any interested Council member. Reservations for the luncheon, at \$1.00 per plate, should be made through the office, before Tuesday, January 12th.

"WHERE WARS BEGIN"

The Council for Promotion of Peace is offering a course of four lectures on international affairs by Rev. Dilworth Lupton, who spent the summer in Europe studying conditions there. The lectures will be given on four consecutive Wednesdays in January, at 12 o'clock, in the Conference Room of the Women's City Club. Tickets for the entire course are \$1.00 and may be secured from Miss Cora Wolf or the office. The lectures will be preceded by cafeteria luncheon.

The following are the subjects of the lectures:

January 6th—"Where Wars Begin."

January 13th—"Eight Weeks with the Leaders of Europe."

January 20th—"The Humanitarian Work of the League."

January 27th—"Can the League Stop War?"

Council members are urged to avail themselves of this opportunity.

CLEVELAND SECTION BULLETIN

S. O. S.

Please get into touch with the office—Cedar 1989 or 2032 East 90th St.—if you know the correct address of any of the Council members listed below.

Mrs. Abramson, 9204 Yale Ave.
 Mrs. K. Adelson, 1664 E. 79th St.
 Mrs. J. W. Baker, 11617 Temblett Ave.
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 Mrs. L. S. Bennett, 1134 Lakeview Rd.
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 Mrs. Sam Eisenberg, 924 Parkwood Dr.
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 Mrs. F. J. Friedman, 1010 Linn Dr.
 Mrs. J. Friedman, 1690 Eddington Rd.
 Mrs. L. A. Friedman, 10939 Massie Ave.
 Mrs. L. D. Goldhamer, 10312 Ostend Ave.
 Mrs. H. Goldman, 8818 Esterbrook Ave.
 Mrs. H. W. Goldstein, 1856 Lee Rd.
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 Mrs. E. M. Kline, 2808 Mayfield Rd.
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 Mrs. L. Koltman, 995 Linn Dr.
 Mrs. Fred Kramer, 1936 E. 85th St.
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 Mrs. R. Leichtman, 406 E. 146th St.
 Mrs. R. Leventhor, 3449 E. 119th St.
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 Mrs. Louis London, 1622 E. 78th St.
 Mrs. Fannie Lowell, 10834 Deering Ave.
 Mrs. Phil Metz, 918 Lakeview Rd.
 Mrs. I. J. Meyerson, 2271 Highland Ave.
 Miss Sarah Morell, 13339 Euclid Ave.

CALENDAR

Parliamentary Law Class—Monday, Jan. 4 and 18, 10:30 A. M., at Euclid Avenue Temple House. Mrs. Sol Moses, leader.

Executive Board—Tuesday, Jan. 5, 9:30 A. M., at Martha House. Mrs. M. J. Grossman, President.

OPEN MEETING — WEDNESDAY, JAN. 6, 2:30 P. M., at MAHLER HALL, THE TEMPLE. SPEAKER: MAURICE G. HINDUS. Subject: "ADVENTURING IN RUSSIA." Followed by a Russian Tea. Admission by membership card.

Blind Committee—Thursday, Jan. 7, 10 A. M., at Martha House. Mrs. Ed. Joseph, Chairman.

Martha House Board—Thursday, Jan. 14, 10 A. M., at Martha House. Mrs. Max Ratschesky, Chairman.

Big Sisters' Luncheon Meeting—Thursday, Jan. 14, 12 o'clock, at Hotel Statler. Speaker: Judge Geo. S. Addams. Subject: "The Girl and Our City Streets."

Scholarship Committee—Monday, Jan. 18, 10 A. M., at Martha House. Mrs. Leon Strauss, Chairman.

Education Committee—Thursday, Jan. 21, 10 A. M., at Martha House. Mrs. L. A. Wolin, Chairman.

Membership Committee—Monday, Jan. 25, 10 A. M., at Martha House. Mrs. Albert Loeb, Chairman.

Mrs. E. A. Newman, 2520 Derbyshire Rd.
 Mrs. S. L. Orenstein, 1530 Eddington Rd.
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 Mrs. S. Weiner, 1383 E. 86th St.
 Mrs. Merle Wolf, 10405 Ostend Ave.

[1926] P

January Fifth
1925

Mr. F. F. Prentiss,
Hanna Building,
Cleveland, Ohio.

My dear Mr. Prentiss,

Mr. Herman Moss has forwarded to me your check for one hundred dollars toward the Religious Education fund, the campaign for which we are about to inaugurate. Permit me to thank you and Mrs. Prentiss, not alone for your generous gift, but for the fine spirit which prompted it.

I am glad you enjoyed the Sunday morning Service at The Temple and I hope you will come again.

With kindest regards, I am

Very sincerely yours,

[1924]

Jewish Education
File

January 7th, 1925.

Mr. Max Rosenblum,
321 Euclid Avenue,
Cleveland, Ohio.

My dear Mr. Rosenblum,

I am enclosing herewith
a check from Mr. F. F. Prentiss and
a letter from Mr. Herman Moss which
is self-explanatory. Mr. Prentiss'
contribution I have personally ack-
nowledged. Please see that the request
of Mr. Prentiss that this be given no
publicity is respected.

With kindest regards and
best wishes for a successful campaign,
I am

Sincerely yours,

Officers and Trustees

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ALFRED A. BENESCH } VICE PRESIDENTS
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SAM GARBER, ASSISTANT TREASURER
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JACOB WATTENMAKER
EUGENE WOLF

Campaign Chairmen

MRS. MARC J. GROSSMAN
SAM HARTMAN
NATHAN LOESER
MAX ROSENBLUM
S. ULMER

Jewish Education Campaign, January 7-17, 1926

Quota - \$100,000

THE BUREAU OF
JEWISH EDUCATION

680 THE OLD ARCADE

CLEVELAND

Telephone, Main 6587

Executive Staff

ALFRED H. SACHS,
EXECUTIVE DIRECTOR
A. H. FRIEDLAND,
DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

January
Eighth
1926

Rabbi A.H. Silver,
The Temple,
Ansel Road & E. 105th St.,
City.

Dear Rabbi Silver;

Enclosed please find a type-written copy of your address delivered last Wednesday evening. If you will kindly read it at your convenience and send us a corrected copy, I should like to use this article in some of our publicity in the near future.

Thanking you, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS:HR

Every Jewish Child in Cleveland is entitled to a Jewish religious and cultural Education.

Bureau H.

MAX HERMAN

DEALER IN

BOTTLES, BOTTLERS' SUPPLIES

and All Kinds of Corks

2670 EAST 51ST STREET

CLEVELAND, O. January 14, 1926.

Rabbi Hillel Silver
Chairman Jewish Educational Drive
The Temple
Ansel Rd. & E. 105th St.
Cleveland, Ohio

Dear Rabbi Silver:

I am taking the pleasure to thank you for your kindness in granting me an interview to express myself of the conditions and details of our institution.

Regarding the report of income and expenses of this year which you requested, it is impossible for me to do this as our annual report will come out about April 1st. I can send you the full report of 1925, which is from April 10th, 1924 to April 10, 1925, and which statement in detail was published in the Jewish World of April 17, 1925.

Our income was \$14,262.10 and the expense was \$15,118.66, leaving a deficit of \$856.56. This year, though, we will have a larger expense on account of a new building which we purchased, and we got in more children, we were compelled to take in more teachers, janitor service, and more heating, light, etc., and also raised the salaries of the teachers and principal. This will amount to a larger expense of five or six thousand dollars more than last year's expenses.

Therefore, I hope you will bring this up before your Board and trust your noble influence will work on them to consider us as a body and institution of the city of Cleveland, and entitle us to a share of this drive.

Thanking you for your consideration in helping me in this work, I am

Respectfully yours,

Max Herman

President

YESHIVATH ADATH BNAI ISRAEL

Officers and Trustees

Jewish Education Campaign, January 7-17, 1926

Quota - \$100,000

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680 THE OLD ARCADE

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EUGENE WOLF

Campaign Chairmen

MRS. MARC J. GROSSMAN
SAM HARTMAN
NATHAN LOESER
MAX ROSENBLUM
S. ULMER

Dear Captains:

All captains of women's teams will meet on Monday, January 18, 1926 at 10:00 A.M. sharp at the Martha House, 2032 E. 90th Street. You are requested to prepare complete reports of all your workers. A number of cards of higher quotas will be distributed at that meeting.

All captains of men's teams will meet on Monday, January 18, 1926 at 12 M. at lunch in the Hollenden Hotel. (See bulletin board for parlor number) You are requested to submit complete reports of all work accomplished, and to spur on your workers to cover all their cards before the luncheon meeting of workers and captains on Wednesday, January 20, 1926.

Yours for a successful termination of
the Jewish Education Campaign.

AHS:HR

Nathan Loeser
Nathan Loeser, Chairman.
CAMPAIGN COMMITTEE.

Every Jewish Child in Cleveland is entitled to a Jewish religious and cultural Education.

January Fifteenth
1926

Mrs. Anna Arnstein

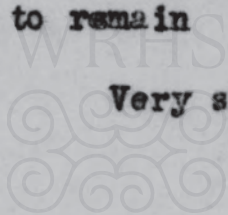
Cleveland, Ohio.

My dear Mrs. Arnstein,

I desire to thank you for your
your generous donation to the Bureau of
Jewish Education. I appreciate not alone
your substantial gift but also your inter-
est in the cause of Jewish education.

Trusting you are very well,
I beg to remain

Very sincerely yours,



BUREAU OF JEWISH EDUCATION

680 OLD ARCADE, CLEVELAND

MAIN 6587

CAMPAIGN BULLETIN # 2
(January 15, 1926)

Important Notice

So far, less than one-half of the number of cards assigned to our campaign organization have been returned with reports. The total amount of subscriptions received by Monday will probably approximate the sum of \$40,000.

Fully one-half of the cards issued have not yet been covered. They are still in the hands of our workers. The Campaign Committee therefore decided to extend the period of the Jewish Education Campaign for another full week. We hope to celebrate the raising of our \$100,000 quota by the end of next week. Will you help us reach our goal?

Herewith we are appealing to all workers of our enthusiastic campaign organization to make an extraordinary effort to cover all prospect cards and submit full reports not later than 10 noon, Wednesday, January 20, 1926 AT A LUNCHEON OF ALL CAPTAINS AND WORKERS, MEN AND WOMEN, TO BE HELD AT THE HOLLENDEN HOTEL.

Please, please, do not let anything detain you from attending Wednesday's luncheon, and attending it promptly!

Nathan Loeser, Chairman.
CAMPAIGN COMMITTEE.

P.S. If all workers will make a special effort not to receive subscriptions that are much below the quotas, we should be sure to reach our goal and celebrate at the end of next week the culmination of a successful campaign for the worthiest cause confronting Cleveland Jewry today.

JEWISH DAILY BULLETIN

PHILADELPHIA JEWISH COMMUNITY RAISES \$2,818,500

Sets New Standard in Giving

(Jewish Daily Bulletin)

Philadelphia, Jan. 18.—A new standard in philanthropic giving was set last night when the Jewish community of Philadelphia contributed the sum of \$2,818,500 to the \$3,500,000 building fund campaign of the Federation of Jewish Charities.



Jules Mastbaum

This sum represents the largest amount raised in a single evening for any philanthropy.

Less than one million dollars is to be raised in the remaining nine days allotted to the campaign.

The largest contribution to the fund was made by Gimbel Brothers who gave \$250,000. Contributions of \$100,000 were made by Jules E. Mastbaum, Albert M. Greenfield,

Benjamin J. Wasserman, Joseph J. Greenberg. The Lit Brothers, Jacob D. and Samuel D. gave \$75,000 each. A contribution of \$50,000 was made by Blumenthal Brothers.

A contribution from non-Jews was the gift of \$500 by Supplee-Wills-Jones Company.

Every element in the Jewish community was represented among the two thousand workers which crowded the great crystal room of the Benjamin Franklin Hotel.

The guests of honor were Mayor James J. Walker of New York, and Mayor W. Freeland Kendrick of Philadelphia.

Jules E. Mastbaum, chairman of the Building Fund Campaign presided. Addresses were delivered by the guests of honor, the Hon. Charles B. Hall, Albert M. Greenfield, chairman of the Building Fund Committee, and Mrs. Frank A. Pfalzer, chairman of the Women's Division of the campaign.

Mr. Charles B. Hall, president of the City Council, suggested that if his tip is taken, Jules E. Mastbaum should be the next Mayor of Philadelphia to succeed Mayor Kendrick.

The spirit which must prevail in the Jewish community can be achieved only if we consult the innermost souls of ourselves, declared Mr. Mastbaum, in the course of a brief speech in which he declared his fullest confidence in the loyalty and generosity of his fellow Jews.

Among the contributors were: Dr. Cyrus Adler, \$1,000; Henry S. Belber, \$5,000; Adolph Berg, \$25,000; David Berg, \$40,000; Aaron Berman, \$5,000; Joseph Bernhard, \$7,500; Harry L. Bernbaum, \$10,000; Joseph and Jacob Biberman, \$6,000; Harry Blauner, \$5,000; Arthur Block, \$25,000; Blumenthal Bros., \$50,000; Jacob and Bernard Brodsky, \$6,000; Jos. Caplan, \$5,000; Joseph E. Cohen, \$7,500; Benj. Dintenfuss, \$6,000; Jacob Edelstein, \$10,000; Alfred Fleisher, \$40,000; Chas. Edwin Fox, \$10,000; Louis Frank and B. Finberg, \$10,000; Lionel Friedmann, \$25,000; Gimbel Bros., \$250,000; Harry H. Goldberg, \$5,000; Isaac Gerstley, \$7,500; Louis Gerstley, \$25,000; Samuel L. Gerstley, \$5,000; William Gerstley, \$25,000; B. M. Golder, \$15,000; Harry M. Gosch, \$10,000; Jos. J. Greenberg, \$100,000; Albert M. Greenfield, \$100,000; Horace Hano, \$10,000; Leo H. Heimerdinger, \$6,000; Joseph A. Heyman and Roy A. Heyman, \$30,000; Louis Allen Hirsch, \$5,000; Harry B. Hirsh, \$6,000;

Morton B. Hirsh, \$7,500; Jacob C. Kahn, \$20,000; Joseph Karr, \$5,000; Morris A. Kaufmann, \$5,000; Irving Kohn, \$10,000; Solomon C. Kraus, \$10,000; L. and A. Kolsky, \$10,000; M. Levy, \$10,000; Albert H. Lieberman, \$25,000; Alex Lieberman, \$10,000; William Lipkin, \$20,000; Chas. Lipshutz, \$5,000; Jacob D. Lit, \$75,000; Samuel D. Lit, \$75,000; Arthur Loeb, \$15,000; Horace Loeb, \$6,000; Leo Loeb, \$5,000; Jerome H. Louchheim, \$30,000; Jules E. Mastbaum, \$100,000; Clarence L. Meyers, \$5,000; Lewis Needles, \$5,000; Jacob Netter, \$5,000; Jacob Paley and Samuel Paley, \$35,000; David Phillips, \$5,000; Harry Potamkin, \$10,000; Philip Publicker, \$10,000; Samuel Rader, \$5,000; Philip H. and A. S. W. Rosenbach, \$10,000; Lessing J. Rosenwald, \$25,000; Wm. B. Roskam, \$10,000; Jos. H. Rubin, \$5,000; Lewis Sablosky, \$10,000; Abe Sablosky, \$10,000; Jesse J. Schamberg, \$10,000; Kiwa Schwartz, \$5,000; Ely K. Selig, \$5,000; Chas. Sessler, \$5,000; Harry Shapiro, \$5,000; Nathan Slonimsky, \$5,000; Abraham Snellenburg, \$5,000; Harry Snellenburg, \$5,000; Joseph N. Snellenburg, \$10,000; Morton E. Snellenburg, \$12,000; Stanley Snellenburg, \$5,000; J. Solis-Cohen, Jr., \$7,500; Maurice J. Spesier, \$5,000; Judge Horace Stern, \$5,000; Isadore Stern, \$25,000; Louis Stern, \$10,000; Samuel Stern, \$12,000; Meyer B. Strouse, \$5,000; Harry G. Sunheim, \$10,000; Benj. J. Wasserman, \$100,000; Max Weinmann, \$5,000; Julius Weintraub, \$5,000; Albert Wolf, \$5,000; Benjamin Wolf, \$25,000; Louis Wolf, \$5,000; Maurice L. Wurzel, \$10,000; Cyrus H. K., \$25,000; Isadore Milgram, \$10,000.

✓ Jos Lerouge - x
Union Trust Bldg - 100

✓ Eugene K. Hays x
6925 Aetna - 50

✓ A. C. Haher y
2101 Superior - -5

✓ Paul Fergenbaum +
1352 W. 68th - 25

✓ S. M. Hexter +
- 50

✓ 2212 Superior
Ben Neel
1323 W. 98th - 25

✓ H. B. Schoenberger - 10
1213 W. 6 St.

✓ Bent Mielziner - 25
Halle Bros

✓ Herman Kohn - 25
1600 E. 55 St.

J. Bassichis
J. Soc. for Soc. Bldg. - 200

Phil Miner - 200

~~Garland~~
2049 E. 105 St.

Rothchild
1001 41 St.

January 22nd, 1926.

Mrs. B. Mahler,
2232 Harcourt Drive,
Cleveland, Ohio.

My dear Mrs. Mahler,

I wonder whether I can impose upon your good nature by asking you to increase the subscription which you have made to the Bureau of Jewish Education substantially, so as to help us reach the minimum which we require in order to run the Sunday schools and Hebrew schools of our city. So far less than one half of the amount needed has been raised and unless our good friends who are interested in our religion and its preservation will come to our assistance by increasing their subscriptions generously this year, we shall be compelled to close some of these schools.

Being chairman of the Bureau of Jewish Education, I feel particularly the responsibility of raising the funds this year and I would appreciate very much if my friends would help me.

With kindest regards and trusting that you are well, permit me to remain

Very sincerely yours,

January 22nd, 1926.

Mr. Herman Moss,
Equitable Life Insurance Co.,
Hanna Building,
Cleveland, Ohio.

My dear Mr. Moss,

I wonder whether I can impose upon your good nature by asking you to increase the subscription which you have made to the Bureau of Jewish Education substantially, so as to help us reach the minimum which we require in order to run the Sunday Schools and the Hebrew Schools of our city. So far, less than one half of the amount needed has been raised and unless our good friends who are interested in our religion and its preservation will come to our assistance by increasing their subscriptions generously this year, we shall be compelled to close some of these schools.

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With kindest regards and trusting that you are well, permit me to remain

Very sincerely yours,

January 22nd, 1926.

Mrs. Helen Bing,
2902 Washington Blvd.,
Cleveland, Ohio.

My dear Mrs. Bing,

I wonder whether I can impose upon your good nature by asking you to increase the subscription which you have made to the Bureau of Jewish Education, substantially so as to help us reach the minimum which we require in order to run the Sunday schools and the Hebrew schools of our city. So far, less than one half of the amount needed has been raised and unless our good friends who are interested in our religion and its preservation will come to our assistance by increasing their subscriptions generously, this year we shall be compelled to close some of these schools.

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With kindest regards, and trusting that you are well, permit me to remain

Very sincerely yours,

January 22nd, 1926.

Mr. Louis Littman,
Sovereign Hotel,
Cleveland, Ohio.

My dear Mr. Littman,

I wonder whether I can impose upon your goodness in asking you to assist us this year in raising the fund required for the carrying on of Jewish Religious Education in our city. We have a situation in Cleveland which is rather menacing. Some fourteen thousand Jewish children are without any religious or moral education and the schools which are in existence, other than the three or four Temple schools are in great financial straits. Unless we can raise one hundred thousand dollars this year some of these schools will have to be shut down and no new schools will be established. So far we have raised less than one half of this amount.

I am turning to some of my friends in the hope that they will help me in this work. The Federation of Jewish Charities requested me last year to assume the chairmanship of the Bureau and I am working very hard to make some kind of a decent success of this job.

May I not count on your cooperation. It will be a standing rebuke to our community if we continue to do nothing for the fourteen thousand Jewish boys and girls who are to be the citizens of our community tomorrow.

With kindest regards and trusting that you are well, permit me to remain

Very sincerely yours,

January 22nd, 1926.

Mr. M.J. Mandelbaum,
12349 Cedar Road,
Cleveland, Ohio.

My dear Mr. Mandelbaum,

I wonder whether I can impose upon your goodness in asking you to assist us this year in raising the fund required for the carrying on of Jewish Religious Education in our city. We have a situation in Cleveland which is rather menacing. Some fourteen thousand Jewish children are without any religious or moral education and the schools which are in existence, other than the three or four Temple schools are in great financial straits. Unless we can raise one hundred thousand dollars this year some of these schools will have to be shut down and no new schools will be established. So far we have raised less than one half of this amount.

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With kindest regards and trusting that you are well, permit me to remain

Very sincerely yours,

January 22nd, 1926.

Mrs. Martin A. Marks,
10229 Lake Shore Blvd.,
Cleveland, Ohio.

My dear Mrs. Marks,

I wonder whether I can impose upon your good nature by asking you to increase the subscription which you have made to the Bureau of Jewish Education substantially, so as to help us reach the minimum which we require in order to run the Sunday schools and Hebrew schools of our city. So far, less than one half of the amount needed has been raised and unless our good friends who are interested in our religion and its preservation will come to our assistance by increasing their subscriptions generously, this year, we shall be compelled to close some of these schools.

Being chairman of the Bureau of Jewish Education, I feel particularly the responsibility of raising the funds this year and I would appreciate very much if my friends would help me.

With kindest regards and trusting that you are well, permit me to remain

Very sincerely yours,

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Jewish Education Campaign, January 7-17, 1926

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SUPERVISOR OF
SABBATH SCHOOLS

January
Twenty-fourth
1926

Rabbi A. H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
Cleveland, Ohio.

Dear Rabbi Silver:-

Rabbi Silver is calling an Executive Committee meeting for Tuesday, January 26, 1926, at 3 P. M. sharp at the office of Mr. Nathan Loeser, 800 National City Building.

Matters affecting general policies in the future conduct of our campaign have to be discussed immediately. You are therefore requested to make an extraordinary effort to be present.

Very sincerely yours,

Alfred H. Sachs
Executive Director

AHS/M

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SUPERVISOR OF
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January
Twenty-fourth
1926

Rabbi A. H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
Cleveland, Ohio.

Dear Rabbi Silver:-

In regard to the subscriptions of Richman Brothers, I am enclosing herewith a clipping of the Jewish Daily Bulletin which contains a list of very sizable contributions in the Philadelphia drive. May I suggest that you show this list to them; also the letter sent to you by Mr. Billicoff, if you deem it advisable.

I am also enclosing a partial list of 1926 major subscribers in our drive, which you may probably be able to use while soliciting the Richman subscriptions.

With kindest regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director

AHS/M
Encls.

Every Jewish Child in Cleveland is entitled to a Jewish religious and cultural Education.

1500 KEITH BUILDING
CLEVELAND, OHIO

January 25th 1926

Rabbi Abba Hillel Silver,
The Temple, E. 105th at Ansel Road,
Cleveland.

My dear Mr. Silver:

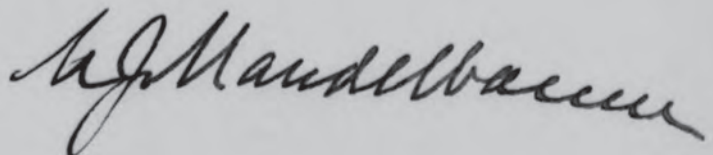
I am just in receipt of your very friendly
and courteous note of the 22nd instant.

You must know that it would give me sincere
pleasure to aid you in any of the public undertakings
to which you devote so much ability, energy and zeal;
but in this instance, I do not feel sympathetic with
your purpose, for, as I stated to Mr. J. Iglauer, - who
first solicited my subscription, - I do not approve of
religious schools - parochial or denominational.

I sincerely hope that you and Mrs. Silver are
in good health and that we may soon have the pleasure
of seeing you.

Very cordially yours,

MJM-R

A handwritten signature in dark ink, appearing to read "H. J. Mandelbaum". The signature is fluid and cursive, with a large, stylized initial "H" and "J".

January 26th, 1926.

Mr. M.J. Mandelbaum,
1500 Keith Bldg.,
Cleveland, Ohio.

My dear Mr. Mandelbaum,

Permit me to thank you for your kind note of January 25th. I am sorry that you could not see your way clear to assist us in the work of giving a moral and religious education to the thousands of Cleveland Jewish boys and girls who are not now receiving any. I do hope that at some future time upon a closer examination of the situation, you may find it in consonance with your views to support our cause.

I am at a loss however, my dear Mr. Mandelbaum, to understand what you mean by your sentence, "I do not approve of religious schools - parochial or denominational". The Bureau is supporting no parochial schools and does not intend to. As for denominational schools, would you consider the religious school which we run in our Temple as a denominational school and are you opposed to it too? Clearly, if we are to have our Synagogues and Temples and continue as a religious group we must have schools in which to transmit our faith and our ideals to the rising generation.

The American people is now clamoring for the introduction of religious teaching in the public schools. The Jews are, for reasons which you can readily see, opposed to it. Are we not duty bound in deference to our American citizenship to give to the coming Jewish generation a religious and ethical training which will help them to become good citizens?

With kindest regards and best wishes to Mrs. Mandelbaum and to you in which Mrs. Silver joins me, I am

Very sincerely yours,

SUMMARY OF SUBSCRIPTION RETURNS
1926 JEWISH EDUCATION CAMPAIGN

TEAM	CAPTAIN	TOTAL SUBSCRIPTIONS	TOTAL AMOUNT
1.	Gus Silberman	52	\$ 2022
2.	Wm. C. Treuhart	99	1332
3.	Alex Aurbach	78	978
4.	Harry L. Kaplan	86	2420
5.	Leon Wald	67	1054.50
6.	George Furth	68	1647.50
7.	Henry H. Emsheimer	76	3333
8.	J. Bassichis	87	3326
9.	David Ralph Hertz	45	652.50
10.	Harry Weinraub & Sam Garber	116	7678
11.	Jonas Gross	47	1010
12.	Eugene E. Wolf	70	2625
13.	A.I. Newman	53	2643
14.	Lewis Drucker	30	650
15.	Eugene Geismer	81	5835
16.	N. Krause	46	389
21.	Mrs. E. L. Grossman	19	99
22.	Mrs. Samuel Feierman	41	386
23.	Mrs. A.E. Weinberg	67	594
24.	Mrs. Ben Klein	41	327
25.	Miss Anne Green	35	229.50
26.	Mrs. Raymond Deutsch	44	420
27.	Mrs. H. Sulka & Mrs. Wm. Green	50	443.65
28.	Mrs. Theodore Steiner	72	583
29.	Mrs. Moses Garber)	107	1085
30.	Mrs. L.A. Lesser) Hadassah	37	278
31.	Mrs. A. Fischer	18	186
32.	Mrs. Louis Rich	65	678.50
34.	Mrs. Alfred Baum	25	214
35.	Mrs. George Klein	17	88
36.	Mrs. Sam Freedman	15	88
37.	Mrs. J. Sharwell	34	215.50
38.-40.	Mrs. J. Bassichis & Mrs. F. Dolinsky (Judea)	50	337
41.	Mrs. M. Nathanson & Mrs. M. Melnick (Jewish Day Nursery)	41	352
42.	Mrs. H. Lupson	9	75
43.	Miss Gertrude Woldman	12	90
44.	Mrs. Charles Spero	5	27
	Miscellaneous Workers	86	4299
	Unclassified & Mail Subscriptions	261	9434.85
	Unrenewed 1925 annual subscriptions amounting to \$13,280 , estimated as cash 1926 renewals \$7,000	572	7000
	TOTAL	2924	\$ 65125.50

January 26th, 1926.

Mr. Jacob Billikopf,
1433 Walnut Street,
Philadelphia, Pa.

My dear Billikopf,

Philadelphia again leads.
Your remarkable success in reaching
your quota on the third day of the
campaign as well as the fine spirit
and enthusiasm which have attended
the campaign are an inspiration to
the Jewry of America. I know that
much of the magnificent success is
due to your rare ability and leadership.

With kindest regards, I am

Very sincerely yours,



ALCAZAR

CLEVELAND HEIGHTS

Jan. 26th 1926

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Arundel Road,
Cleveland, O.

Dear Rabbi Silver: -

In response to your
letter of January twenty-second
requesting me to increase
my subscription for
"Jewish Education" you
will please find enclosed
check for sum of fifty (50)
dollars.

Wishing you every success



ALCAZAR

CLEVELAND HEIGHTS

in this drive

I am,

Very sincerely yours,

Bertha Mahler

P.S. At this time may I ask
you is "Kotish" for the
living or the dead, in
other words is it an exultation
acclaiming the wisdom
of God - our submission
to His will or for the
peace of the departed one?

S. M. Hexter
Cleveland

January 26, 1926.

Rabbi A.H. Silver,
The Temple,
Cleveland, Ohio.

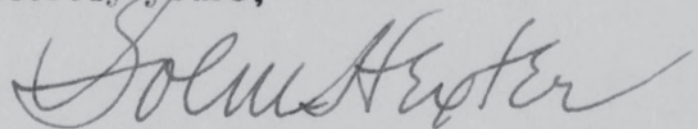
Dear Mr. Silver;-

This is in response to your letter of January 25th.

Please enter Mrs. Hexter's subscription for \$50.00
for the Bureau of Jewish Education Fund.

Trusting this is satisfactory, with kindest regards,
I remain,

Sincerely yours,

A handwritten signature in cursive script, reading "Solomon Hexter".

SMH/MF
Enclosure

January Twenty-seventh
1926

Mrs. Bertha Mahler,
Alcazar Hotel,
Cleveland Heights, Ohio.

My dear Mrs. Mahler,

I wish to thank you for your prompt and courteous response to my letter. I need not tell you that I appreciate it very much.

Referring to the Kaddish; the prayer is recited in memory of the departed, but is nothing else but an exaltation of the Divine Providence and the sanctification of His name. You are right in thinking that the prayer is one for the living rather than for the dead.

With kindest regards and trusting that you are keeping well and cheerful, permit me to remain

Very sincerely yours,

January Twenty-seven
1926

Mr. Alfred H. Sachs,
Board of Jewish Education,
The Old Arcade,
Cleveland, Ohio.

My dear Mr. Sachs,

I am enclosing herewith three subscriptions. The first two are in response to my letters asking for an increase. (1) from Mrs. Bertha Mahler; (2) from Mrs. Sol M. Hexter. The third is a new subscription from Mrs. A.H. Silver.

Very sincerely yours,

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Cleveland, O.

January 28
1926

Mr. Abba Hillel Silver,
The Temple,
East 105th St at Ansel Rd.,
Cleveland, Ohio.

My dear Mr. Silver:

I am exceedingly sorry, Mr. Silver, that I find it necessary to turn down your request in your kind letter of January 26th.

My subscription to the Bureau of Jewish Education must be sufficient. I have had recently, other unexpected moral obligations of even greater importance, which must be met first and last and which from necessity must curtail to more or less extent, others.

With kind personal regards,

Very cordially yours,

Herman Kohner

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YOUNGSTOWN, O.
MARION, O.
BUFFALO, N.Y.
CLEVELAND, O.



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January 28th, 1926.

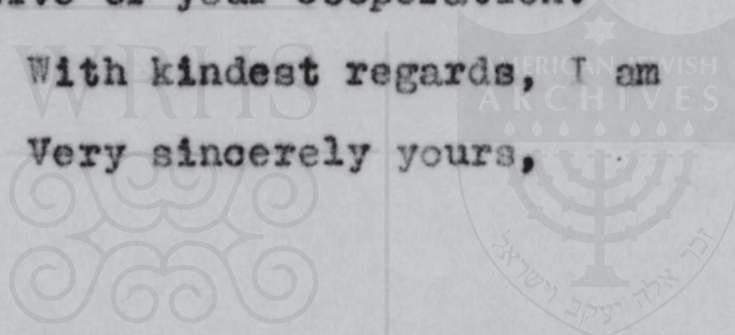
Mr. Ben New,
1323 West 9th St.,
Cleveland, Ohio.

My dear Mr. New,

Permit me to thank you
for the promptness and the cordiality
with which you responded to my letter.
I need not tell you that I am deeply
appreciative of your cooperation.

With kindest regards, I am

Very sincerely yours,



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PONTIAC: 35 NORTH SAGINAW ST.
AKRON: 3 SOUTH MAIN ST.

MAIN OFFICE AND SALES ROOM

1352 WEST 6TH STREET
CLEVELAND

January 30th, 1926.

Rabbi A. H. Silver,
The Temple,
City.

My dear Rabbi:

In answer to yours of recent date requesting an increase in my subscription to the Jewish Educational Fund, wish to advise that at the present time I am not in a position to increase same. I am endeavoring to do my part in subscribing for all worthy causes, and I am doing it in accordance with my income. I trust later on when business conditions are better that I may be able to add to my subscription.

With kindest regards, I am,

Sincerely yours,

Sam Feigenbaum

SF/AG



THE MENORAH JOURNAL

VOLUME XII

FEBRUARY, 1926

NUMBER 1



Watchmen, What of the Day?

BY HENRY HURWITZ

IN recent issues of THE MENORAH JOURNAL there have appeared various articles severely arraigning the present state of Jewish life and institutions in this country. These articles were no idle, unsubstantiated carplings; they were documented with facts, statistics, quotations. But they did not tell the whole story of present-day Jewry in America, and I should like in this article to bring out some of the more gracious, promising aspects. Yet it is necessary to keep before us the greyer features which our critics have depicted: to blink them would be not only to bemuse ourselves with a false picture of our condition but to remain inept in our striving for a better day.

These, then, are the charges brought.

First, there is a predominance of conceit, arrogance, "brass," noisy but hollow, in the doctrines and utterances of those who set up to speak for Judaism or Jewry in America. From our pulpits, our "Anglo-Jewish" press, from various sorts of Jewish platforms, societies, committees, stream forth unending pæans to our glory as the "Chosen People," to a special divine mission we are presumed to possess, to the sovereign accomplishments of Jews in every conceivable activity of life, from religion and jazz to farming and football. The Jew excels in everything;—the Jew is the incomparable religious genius of mankind;—the Jew is the greatest master of Western civilization. By these and plenty of other magniloquences, contradictory in detail but consistent in their common chauvinism, the public character of American Israel is proclaimed.

Second, our critics point to the shocking disproportions in Jewish public expenditures. Since the end of the War, American Jews have put

millions of dollars into stone and steel—temples, centers, hospitals, golf clubs; whereas organizations and individuals devoted to educational and cultural endeavor have had to crawl on their knees for a few thousands.

Third, and this is the basic evil, there is no real leadership in American Jewry. No leadership that, transcending all the various prevailing sects, parties, and propagandas, possesses the intelligence to see Jewish life steadily and as a whole, with all its genuine needs and stirring potentialities: religion and culture and philanthropy and industry, Diaspora and Zion; or, possessing the intelligence, has the courage and energy to bring American Jews to serve all these needs integrally, together.

If we are to accept the theory that a Jew is a Jew only by "religion"—a theory based on the distinction, adopted from our Christian environment, between "secular" and "religious"—then we should expect real leadership from the men who devote themselves wholly to religion. On that theory, we have a right to look for light and guidance to our religious seminaries, where not only the learning of the past is supposed to be cultivated, but thought for the future of Judaism. What do we find there? Is it unfair to cite the following fact as illuminative? As everybody knows, it is an established tradition in the academic world to induct a new head of an institution of learning with appropriate public ceremonies, the meat of which is the inaugural address of the new leader. In this stately manner he is enabled not only to set forth the ideals and policies by which he intends to conduct his administration; the real leader, looking beyond the walls of his institution to the community at large which it is designed to serve, seizes the occasion to throw fresh light on the greater issues, academic or practical, that confront the community. Heaven knows, the Jewish community today needs light. Recently, new presidents were appointed at two of our seminaries, in Cincinnati and New York. No public inaugural exercises were held in either, so far as one knows; certainly no great utterance issued from either. As the Roman orator declared of his speechless opponents, *cum tacent clamant*.

As for the heads of our various national Committees, Congresses, Conferences, Orders, and so forth, no one will question their devotion; their intentions are excellent and their accomplishments frequently useful in this or that detail of Jewish life; but that there is, neither among them, a comprehensive vision and compelling leadership of American Jewry is amply attested by the whole situation which our critics have been diagnosing.

II

NOW, while it has been a healthy thing, in my judgment, to bring these and other criticisms into the open, it should be borne in mind that they represent but one part of the picture, the drabest part. Power-

ful extenuating circumstances may be marshaled. We are passing through a transitory stage in the development of Jewish life in America. The majority of Jews in this country are newcomers, immigrants or the children of immigrants. We came here in abject poverty. We had to dig ourselves in. Look at the material success of American Jews today. Look at the roles they play in business and industry, in education, science, politics. This phenomenal indigging and upbuilding has absorbed our energies for a generation and more. Further, it may be urged that on the "spiritual side" our resources have gone perforce into establishing the necessary material foundations of our religious and communal life—organizations, buildings, and the like. Nor is this all. We have had to meet (and must still continue to meet) prodigious tasks of philanthropy here at home, of relief and reconstruction abroad. In addition, Jews have been making disproportionately large contributions, locally and nationally, to the charitable, civic, and educational causes of the general community.

No one will gainsay these extraordinary constructive achievements in so brief a time. They make a notable page in Israel's long record. If they are considered one-sided, inadequate withal; if they are heard as no more than the preliminary loud brass chords of the mighty symphony—spiritually creative as well as materially triumphant—which Israel, as we dream, will yet compose for American civilization, then the very clamors of our critics take on a new, a creative significance. Our critics not only mark the dawn of our new day; unlike the cock, they help to bring on the day. Let us realize the significance of the portent that has been appearing in the pages of this JOURNAL. It is fresh spiritual power surging up within us when our non-conformists, our malcontents, our free intellectuals, our artists, instead of turning their backs upon Judaism (as they have done in such excessive numbers since the Emancipation, both in Europe and America), now seek rather to understand Judaism, to express Judaism.

How can the forms and ideas and institutions of a medieval period in Judaism, or of a transient stage like that of the nineteenth century in Germany, satisfy the sincere children of our new age in America? Were there no expressions of discontent, no criticism (bellicose and irreverent at times), no striving for a more satisfactory adjustment in a new world of science, industry, post-war reconstruction, then indeed Judaism would be in a mortuary way. Our criticisms come not from indifference or cynicism, but from a passionate desire to see a nobler Judaism prevail. The criticisms must help to clear the ground for the rearing of such a nobler Judaism. The very fact that they are arising in the minds of our "intellectuals"—and even the fact that there exists today a Jewish journal to publish them—announce the end of a great movement of apostasy from Judaism. Let me briefly explain.

Since our political Emancipation a century or more ago, Judaism

has been losing many of its finest minds and spirits. Many of these apostates formally embraced Christianity, though not out of sincere conversion; baptism, as one of the most distinguished of them, Heinrich Heine, put it, was the "entrée-billet" to Western life and civilization. But for the most part, especially after the repeal of discriminatory laws in France, Germany, and England, Jews fell away from Judaism without accepting Christianity. These Jews, frequently men and women of the highest intellect, simply did not find in the Judaism of their day the satisfaction of their spiritual wants. To call these men irreligious is to beg the question. Some of them indeed were, and are, anti-religious; they oppose all religion, in the Western sense of this word. Put away the gross materialists among these, and you will have left a great number of men and women not less concerned with the mystery of God and dreams of the ideal society than the most devoted adherents of the Synagogue. But the losses to the Jewish people, to Judaism as the religion and culture of the Jewish people, were incalculable. We needed these men and women, we need them today, to contribute their intellect and spiritual perception to meeting the multiple problems with which Jewry has been beset since its mass entrance into Western civilization—problems not merely of a religious but of a political, social and economic nature (if indeed our problems can be thus compartmented). And in so far as the world, as well as Jewry itself, has suffered from the inadequate solution of these problems, the whole world and not only Jewry has been the loser.

Now there is a perceptible change, though many of our best minds, in Europe and America, are still averted from Judaism. In recent times we have seen a distinct tendency on the part of intellectuals of Jewish race to cast their lot with the Jewish people—at all events, to bring their life into one contact or another with Jewish consciousness and aspiration. Various causes have led to this. Anti-Semitism. Zionism. The Menorah movement. The Menorah influence among our college and university students, and among thoughtful men and women in the community at large, has been far deeper and wider than any statistics could disclose. Today more than ever there is rallying around the Menorah, particularly around this JOURNAL, as creators and as constituency, an imposing army of humanistic scholars, thinkers, writers, artists, and an intelligent and sensitive audience throughout America and even abroad, men and women (whether affiliated with the synagogue or not) who are seeking light and sustenance as modern-minded Jews.

We may say, I believe, that Jewish intellect and spiritual striving and the immemorial social idealism of our people have turned the corner of Emancipation-apostasy from Judaism and are now more and more seeking self-realization with and within, rather than outside or against, Judaism.

This is our chief assurance and resource for the future of a living Judaism in America. Other great resources we have also, such as unprecedented material wealth and power, and all but unprecedented freedom. Wealth and freedom we have secured from America; our intellect and spiritual potency, our Jewish inheritance and endowment, we bring to America. Cannot we build a noble future here out of the junction of all these resources?

It all depends on education and leadership.

III

I SHOULD say at once that in considering leadership I shall not be concerned with the merits of any of the numerous individuals and organizations that now urge their specifics upon us for "the solution of the Jewish problem." I am concerned rather with the vision, the theory of Jewish life that must still be worked out in America. Our practical leadership will depend upon the clarity of this vision, and the program of leadership must be a program of education to put the vision into effect.

But let us not be visionary. Let us be realistic. Else the disparity between dream and what is possible in waking life will be too wide, and we shall continue to suffer from the spiritual duplicity which is the common root of contending Jewish programs today.

On the one extreme is the demand for a "full-blooded, hundred percent Jew"; on the other is the attempt to departmentalize the Jew into a "religious" being and a "secular" being, the former part being Jewish, the rest—what?

Both these extremes, with their variations, are impulsive rejoinders to the new situation that suddenly confronted the Jew in the West as the result of Emancipation. High time now to get our second wind. We have had a little experience in this new modern world of ours. We have acquired scientific intelligence—let us apply it to our actual situation and to the fresh examination of our Jewish heritage.

What is our actual situation? On every side we are assailed, solicited, enchanted by things and influences that are not Jewish. It may indeed be contended that a good deal of the Western world in which we live has been molded by Hebrew ideas and institutions. This, of course, is true, however much we shall be compelled by exact scientific analysis to revise in details the conventional generalities about "the Jewish contributions to civilization." But all this is beside our present point. In so far as the world has assimilated elements of Hebraism or Judaism, these elements have ceased to be differentially Jewish, they have become general, and are no longer effective in helping to maintain Jewish identity. Take the Sabbath,

for example. The institution of one day respite from labor in every week of seven days is a gift, perhaps the most far-reaching, that Judaism has bestowed upon the Western world. Maintained on the traditional day, Saturday, and devoted to the traditional sanctities of the day—prayer, *cholent*, utter surcease from business, immersion in Hebrew study and ceremonial—the Sabbath is a potent, perhaps the most potent, preservative of Jewish identity. But transfer the Sabbath to Sunday, strip it of the traditional *Oneg Shabbat*, its distinctive attributes, and though you go to Temple instead of the Golf Club in the morning, its old time magic as a Jewish institution is gone.

It remains true, then, that living in the modern world we are beset on every hand by impelling modes of life, influences and institutions that are not Jewish, or if they once were are no longer distinctively so. Our intelligence, that is, our sciences and studies and modes of thinking; our conscience, that is, our ethics and ways of behaving; our emotional and esthetic satisfactions;—all these fundamental interests of life we share in common with our neighbors. The only way to prevent this would be to shut up the Jews again into ghettos, to cut them off from the intellectual as well as daily routine processes of the community at large. This is clearly undesirable and impossible. As for the Zionist solution, though it powerfully affects the life of Jews everywhere, Zionism is admittedly no answer to the problem of the great majority of Jews who will continue to live in the Diaspora.

Yet, despite all the devastating forces that Judaism must lose to, American Jewish life there is and will be. The Jew simply cannot be removed or destroyed. Like it or not, it is impossible. The Jew does not wish to disappear. And our enemies, modern Balaams who bless us despite themselves, won't let us disappear. So to avoid the very possible but repugnant outcome of survival on our part as a mere ethnic group, or as the preservers of an obsolete theology, or as sentimental parasites on the past, we are morally obligated to use our intelligence towards a revaluation of Judaism and to create for ourselves a new intellectual and spiritual *raison-d'être* in the modern world.

This, I believe, is the quest today of our intellectuals, our thinkers and artists, who find themselves, for mystical or practical reasons, held or drawn to the Jewish fold. Out of this spiritual life-and-death struggle must come the leadership that American Jewry craves. Out of this leadership will evolve the Jewish education necessary for our future.

IV

I CANNOT presume to do more than sketch here in very rough preliminary outline the essential thought which, it seems to me, must under-

lie our reconstruction. But before I do that it will be illuminating, I think, to refer to the great movement of Jewish adjustment to the Western world known as Reform Judaism. As in the case of Zionism, I believe there are elements in Reform Judaism which are inspiring and essential for our American Jewish life. Let us, however, be clear as to its actual effects. For one of them, let me point to the article in this issue of the JOURNAL by Dean Shailer Mathews on the late Dr. Emil G. Hirsch. It is generally agreed that Dr. Hirsch was the greatest intellect that the Reform Jewish pulpit in America has possessed. His eloquent expositions and personal embroiderings of Reform, while perhaps not regarded as entirely *kosher* by his confrères, do represent the most logical development of Reform's philosophy. And this is the significant item that stands out to a learned and scrupulous Christian critic like Dean Mathews, as it stands out to the dispassionate Jewish observer, to wit: that Dr. Hirsch's religion was no different in essentials from that of many a liberal Christian, but what did distinguish Dr. Hirsch from his liberal Christian colleagues was an *ethnic* attachment and bias.

This seems to me of the utmost significance. A philosophy of Judaism which maintained that the only thing distinctive about the Jew is his religion, is revealed as being based, after all, on an ethnic bias and attachment. Does not this point to a deeper, more fundamental level in Jewish consciousness, where beneath all philosophies, dogmas, and programs all Jews can meet on common ground?

The fundamental fact on which we can all agree—reformers as well as orthodox and conservatives, anti-Zionists as well as Zionists, non-conformists and even anti-Judaists no less than the most traditional, is this: Judaism, however you regard it—whether as a religion, a culture, a national civilization, a universal system of ethics, or whatever you will—Judaism is indefeasibly bound up with the people of Israel that fashioned it through a continuous recorded history of three thousand years.

Think of Israel as a great historic personality. A corporate personality continuing through generation after generation of individual men and women. Israel hewing out his distinctive life from a swarm of early tribes. Israel in intercourse through successive centuries with many and diverse peoples and civilizations. Israel living in a multitude of countries. Israel always and everywhere wrestling with the problems of life. Israel thinking, dreaming, suffering, aspiring. Israel expressing himself in literature, law, religion, philosophy, institutions, the arts—that is to say, meeting life's problems and liberating his creative instincts. Many pens have been eloquent surveying Israel's matchless sweep of history, of human experience and expression.

But what can all this mean to you and me now? Is it something practical, relevant, stirring in our daily life?

I cannot think its use is what Mr. G. K. Chesterton claims for Roman Catholicism in modern life. In a recent magazine article* Mr. Chesterton propounds: "The Catholic Church carries a sort of map of the mind which looks like the map of a maze, but which is in fact a guide to the maze. It has been compiled from knowledge which, even considered as human knowledge, is quite without any human parallel. There is no other case of one continuous intelligent institution that has been thinking about thinking for two thousand years. Its experience naturally covers nearly all experiences; and especially nearly all errors. The result is a map in which all the blind alleys and bad roads are clearly marked, all the ways that have been shown to be worthless by the best of all evidence: the evidence of those who have gone down them."

It is easy to observe that at least one error Mr. Chesterton the Catholic, perhaps out of the zeal of a convert, has not escaped, namely, the error of a child who thinks he knows more than his parent. Two thousand years of experience do indeed constitute a long record in this young Western world. Israel's continuous and recorded experience is at least half as long again, and it is infinitely richer, more varied in speculation and expression. It would ill become us to show the cockiness of a stripling! Let our longer, richer experience teach us rather a mellow wisdom, a humane scepticism. Human experience is infinite and unending; all its variations among individuals and among groups have not been plumbed. But Mr. Chesterton goes still further, for he claims: "The Church is not merely armed against the heresies of the past or even of the present, but equally against those of the future."

This sort of irrational and truculent cocksureness seems to me so utterly repugnant to the Jewish spirit that I need waste no words to point out that this is *not* one of the practical uses of Israel's experience that we are seeking. True, history may teach us some lessons (and mis-teach us more, one fears); true, religion and laws are required to keep society in order, indeed to enable men to live in society. But dogmatism of any kind, whether based on the tradition of a people or a church, or on the logic of any new system of ethics spun out of our personal consciousness—all dogmatism, religious, political, or economic, that presumes to be the *final* arbiter of right and wrong, is bound to be pernicious, immoral, because destructive of man's creative powers. The future of society is unpredictable. It is unpredictable chiefly because of the still potential capacities of mankind. The mind of man has indeed been variously mapped, but the final map (if that is conceivable) is in the mind of God alone. Despite all wise saws to the contrary, human nature itself may well change, at least express itself and mold its environment in new ways. We have

* "Why I Am a Catholic" *The Forum* (N.Y.), January, 1926.

before us now a signal illustration. For our modern Western world, and increasingly the hoary East, is metamorphosed by the advance of science and industry. The question is whether science and industry shall destroy the human race or release unprecedented spiritual energies among us. Perhaps this tremendous issue will be fought out mainly in America.

In a way, the first Hebrew fought out a much earlier incarnation of this issue. That is what made him the *Urvater* of Judaism. Abram destroyed the idols of his father Terah and became Abraham, father of our people. A sentimentalist might say that idol-breaking is the Jewish *métier* in history. At all events, we, the children of Abraham, are called upon to give our allegiance not to Terah, but to Torah; not to fixed dogmatic idolatrous mechanical power, but to Torah, which is rational teaching, ever-growing interpretation by the minds of our most learned in every generation. Of this Jewish history is the record.

Jewish history is the record of much more, of course. Think of Jewish history as the Memoirs of Israel. Imagine Israel narrating his life story (which, very long as it is, is still far from ended)—Israel narrating from memory, buttressed by various sorts of mementos and records, manuscripts, books, monuments, the fascinating tale of his adventures—his struggles, experiments, defeats, victories, martyrdoms, joys, accomplishments, futilities; of his experience and products in every field of human endeavor, of his relations with all sorts of peoples from ancient Chaldeans and Egyptians down to American Baptists. The sheer human interest of it all! Every one of us, children of Israel, may partake of this marvelous experience, may vicariously share in the multiform expressions of Israel, so far as we are willing to bring study and imagination to the enterprise.

If, then, we do not expect or desire to gain from our long history that omniscience and moral certitude which Mr. Chesterton and his coreligionists find in the Church, we can win something far more precious. For us Jewish history means first of all our stream of continuity, our enlarged personality: enlarged infinitely beyond the petty selves of our own body and moment.* It means the spring of our being—our roots in life. It means perspective, an emotional stabilizer in the face of successive forms of anti-Semitism. It means the dignity of those who have deep roots, who feel at home in a richly furnished race memory, whose life is subsidized by the accumulated spiritual wealth of creative ancestors, which must stir up within us a sense of debt and *noblesse oblige*. Thus—apart from the sheer intellectual enjoyment of Jewish history (an enjoyment equally open, of course, to imaginative men of all races)—since it is the story of our very selves, our own family of mankind, it must inevitably affect our

* A glimpse of the sheer human interest of this continuity through the generations is afforded by Marvin Lowenthal's "Our Fathers That Begat Us" in this issue of THE MENORAH JOURNAL.

character. It provides at once the content, compulsion and control of our "Jewish consciousness," stirring it to virility but saving it from overweening vulgarity.

And there is another basic truth to have vibrantly before us.

If Israel, if Judaism (Israel's expression and quest) is today not a corpse painted and perfumed into a semblance of life, but a living reality, then Israel and Judaism must continue to express themselves ever afresh, creatively. We cannot live upon our past alone, however rich. To do so would be to confess our impotence today, in the face of radically changing circumstance, of new needs intellectual and spiritual. Even were conditions not so changed as they have been in the last century, in the last generation, a living Judaism (even considered as a "religion" merely) must constantly find fresh voices if only to interpret adequately for each new generation the enduring values of the faith or the racial experience. (I use "race" not in any biologic sense; the Jews are not a race as the anthropologists use the term; but it is convenient to use the word in its historic and poetic significance, meaning the historic group of mankind known as the Jews.) To live is to think, to dream, to *create*—for a people no less than for a strong individual. A people lives indeed through its creative individuals—its thinkers, scholars, writers, artists. These are the real spokesmen and leaders.

American Jewry especially requires the services of those of our intelligences and talents who can present, adorn, enrich, advance our Jewish life, for only they can bestow upon it that content and charm it must possess in order to compete, or rather to cooperate, with all the compelling life about us. Jewry has given birth and continues to give birth to notoriously many such intelligences and creative talents. Our future clearly depends upon our fostering and not neglecting them, upon our enabling them to express themselves freely within and through Judaism, and not outside it, as has been the rule since the Emancipation.

Will it not be unanimously granted, then, that just as it is necessary for us to achieve our historical heritage, so it is equally necessary for us to promote our further development and expression through the fostering of our creative Jewish spirits, our philosophers and critics, our scholars, our poets and artists?

I will now proceed to suggest the practical means to attain these objectives.

V

A MAN from Mars, catapulted onto this planet and hearing of the unique historical position of the Jew, would certainly suppose that we Jews paid special attention to our historical learning. That we fairly

spawned Jewish history books. That we supported an army of scholars and historical writers. That we maintained great museums of the imperishable records and creations of Israel in so many countries and centuries. What is the actual situation?

Take any people from ancient to modern times, from Egypt and Greece to the United States of America, who have played any part at all in civilization. Can you count the number of histories that have been written of each? Can you estimate the amount of brain power that has gone to research into their histories, the number of scholars who have given their lives to them, the amount of money that has been devoted to supporting these scholars and publishing their works? Take the youngest of the great nations, America. Is it possible to count the histories of America, of special periods, of special aspects? Now take the oldest of the peoples carrying on today in the Western world, the Jews. What histories of the Jews, in English, can we turn to? Put aside the histories of the ancient Hebrews written by Christian scholars because of the religious interest in the makers of the Old and New Testaments. Consider the histories of the Jews from our own standpoint. Well, we have at least *one* history. We have Graetz (abbreviated from the original German). And beyond Graetz, several handbooks, including a partial translation from the Russian of Dubnow. And our list is complete!

The man from Mars would simply not believe it.

And as for Graetz: though his work is truly a great monument of scholarship, he is for us today inadequate even as a chronicler of events and characters, let alone as a sociological historian. Since Graetz wrote, over half a century ago, new material on the most important Gaonic period, for one example, has come to light, rendering his treatment of that phase well-nigh obsolete. Since Graetz also we have seen arising a new conception of history—the “new history”—with the remarkable advance of such tributaries to historiography as anthropology, archeology, comparative jurisprudence, social psychology, and so forth. But even of the older schools we have no literary historian to place by the side of Gibbon, Carlyle, Lecky. Yet what annals are more worthy than ours of supreme philosophic and literary treatment?

There did arise in the last century, also in Germany, a master historian of Jewish literature, Leopold Zunz, the founder of the modern *Juedische Wissenschaft*.* (In homage to this great master the Intercollegiate Menorah Association several years ago established the annual Leopold Zunz Memorial Lecture.) But the works of Zunz, supremely important as they are, remain to this day untranslated into English.

How shamefully neglected has been this primely important study of

* For an account of his life and works see “Leopold Zunz, Humanist” by S. Baruch, in *THE MENORAH JOURNAL* for February, June, and August, 1923.

Jewish history in America is indicated, among other ways, by the fact that our only post-graduate, purely scientific institution for Hebrew Learning, The Dropsie College in Philadelphia, is unable to maintain a full-time professorship in Jewish history.

But happily a new era seems on the way with the establishment last fall of the Nathan Littauer Chair in Jewish Literature and Philosophy at Harvard University, thanks to the vision and generosity of Mr. Lucius N. Littauer of New York. Jewish history is thereby recognized as a subject worthy of regular cultivation in our American universities. This might be called the Reception of Jewish Learning in the American academic world and is of the highest significance. It is, I may add, the realization of one of the aims of the Menorah movement, rendered all the more happy for us by the appointment to the Chair of one of our Menorah leaders, and an associate editor of this JOURNAL, Dr. Harry Austryn Wolfson.

So we have now a beginning of the new order. But one professorship alone, or several professorships at several universities, cannot cope with the urgency and magnitude of the task before us.

ALIVING Judaism must evolve or accept new forms and institutions as the times demand. We live now in an era of great Foundations and scientific Schools for carrying on research in specific fields of knowledge. We need today in America a Foundation or a School for Jewish historical studies, to rediscover our heritage by the methods of modern research. Let me suggest very briefly and at random a few of the subjects crying for study.

1. The Talmud. A mint of vast and invaluable source material for Jewish history and institutions. Yet the Talmud has not even at this late date been adequately indexed! We Jews defaulted in the scientific study of the Bible, with one result, as the late Dr. Schechter put it, that we got in the Higher Criticism the "Higher Anti-Semitism." And the Christians are now cultivating the Talmud. The most popular books recently on Talmudic subjects have come from the Society for Promoting Christian Knowledge.

2. Jewish Law. The weirdest superstitions are rife on this subject.* Hoary lies and ridiculous misconceptions about what is called "Jewish legalism" by Jews and Gentiles alike. So that we are still pestered not only with Shylock's "eye for an eye" but with such a total misunderstanding of Jewish law in life as was displayed in "Moses: A Play" by the otherwise very intelligent Mr. Lawrence Langner of the Theatre Guild, who is a lawyer to boot. The whole subject of Jewish law needs to be

*See "Jewish Law in the Modern World" by Nathan Isaacs, in THE MENORAH JOURNAL (October, 1920), and "The Law and the Law of Change," by same, in University of Pennsylvania Law Review, Vol. 65.

overhauled from top to bottom—rather, it would be more exact to say, it needs to become an object of scientific study for the first time, in the light of comparative jurisprudence. No field will more richly repay expert research. A great new world will swim into our ken. We shall need to revise our placidly accepted notions of the “Jewish genius,” of the Jewish religion, of the “Jewish contribution to civilization.”

3. **Jewish Government.** Closely connected, of course, with the previous subject. The truth is that down to the Emancipation in Western Europe, and in Eastern Europe till the very recent Russian Revolution, the Jews lived an autonomous life within their communities, ordering their governmental affairs through their own legislative, judicial and administrative acts and agencies. Dr. Louis Finkelstein has lately given us a glimpse into this unexplored field.* As Professor Radin indicated in his review of Dr. Finkelstein's book, a Freeman discoursing on the institutions of self-government would today have to reckon with this newly opened chapter in political science. A rich and tremendously important field for investigation, which will revise the world's, and our own, conception of the Jew as a “political being.”

4. **Jewish Philosophy.**—I quote Professor Harry A. Wolfson (*THE MENORAH JOURNAL*, February, 1921): “It is a striking fact that Hebrew is richer, in quality if not in quantity, than any other literature of the world in works pertaining to medieval philosophy. Hebrew philosophic literature contains translations of all the essential philosophical works in Arabic, most of which are no longer extant in the original. It also has indirect translations from the Greek; of those, too, some of the originals are not extant. It has also valuable translations from the Latin, for our medieval sages were not averse to translating into Hebrew whatever they considered of importance in the writing of the Christian scholastics. And finally, among these unpublished manuscripts are many original works of high distinction. All of these ‘buried treasures’ are of the utmost importance for the history of medieval thought, both Jewish and general; they are also important for the study of Hebrew philosophic style and terminology, and for a thorough understanding of the intellectual history of the Jews during the later part of the Middle Ages. . . . In it [medieval Jewish philosophy] we meet on common ground with civilized Europe and with parts of civilized Asia and civilized Africa. Medieval philosophy is one philosophy, written in three languages, Arabic, Hebrew, and Latin, and among these Hebrew holds the central and most important position. In it we have the full efflorescence of Arabic thought and the bud of much of scholasticism. It is in the interest of general culture and general scholarship that these hidden Hebrew treasures should be brought to light, carefully edited, properly indexed, equipped with the necessary glossaries, with

**Jewish Self-Government*, reviewed in *THE MENORAH JOURNAL*, August, 1925.

a system of cross-references and with all other critical apparatus, so that the world may readily recognize their value for a reconstruction of the history of philosophy. For the time will come when the history of philosophy, medieval as well as early modern, will have to be radically rewritten, and rewritten it will be as soon as the contents of these writings become more widely known."

5. Jewish Biography. A wonderfully diversified array of characters has been distilled by Israel's adventures through a hundred generations. Not the prophets and martyrs and rabbis and poets only, of whom in religious garb we dutifully hear, more as portents than as persons. Very human beings, all these can be remade for us by writers with imagination and style. But there are, besides, hundreds of characters of commoner clay in our records, picturesque rascallions, all sorts of human fauna that need but a Strachey or a Guedalla to make them live again as intriguingly as any figures in history or in novels. Consider David Reubeni, for one instance. While the Pope's police were scouring for him high and low all over Rome, this swashbuckler was secretly closeted with the Pope, plotting. . . .

6. Western Jewish Literature. The sudden impact of the Western world upon Jews hot from the medieval ghettos brought forth from them a literature of marked mental and moral characteristics. A most significant chapter, this, in what the Germans call *Culturgeschichte*. Revelatory, as precipitate in a solution, of the Jewish mind. Spinoza, "the first of the moderns," himself so greatly the fashioner of modernity, may be considered the first of this remarkable line of Western Jewish minds that broke into versatile profusion in nineteenth-century Germany with Heine, Gans, Karl Marx, Lasalle, Boerne, Mendelssohn, Maimon, Hess, and so many others. This line extended to other countries too—a whole host of quick and dead could be named down to this day. Puissant forces in European culture, yet (reject Judaism as many of them did) producing ideas and letters stamped with their native, prepotent Jewish mentality, and perhaps also Jewish morality. To the sociological historian as well as to the historian of literature there is here a world of cultural cross-fertilization of extraordinary importance. Here, soberly (as indeed in so many other regions), may Jewish contributions to the West be studied. Modern journalism, for instance, may discover one of its deepest well-springs here.

7. Jewish Art. We have been so befuddled since the Emancipation by the eunuch conception of Israel as the professional keeper of the lovely and languishing Princess Nebuah (Prophecy), we have even accepted the anti-Semitic libel that we have not been a creative people in the arts. If people will not see or learn. . . . Consider only the despised Polish Jewry. From the Middle Ages to the eighteenth century there flourished

in Jewish Poland various arts of synagogal decoration (to say nothing of synagogue architecture itself)—mural paintings and frescoes and sculpture in wood and brass (yes, frescoes and sculpture in the synagogues); works in silver, gold, and other metals; embroideries, tapestries, laces. The arts of illuminated manuscripts and finely printed and illustrated books, in which Jewish craftsmen were illustrious, are no doubt better known. But Marek Schwarz, an accomplished Jewish sculptor and painter himself, claims to have discovered another form of authentic Jewish art in the old signboards of Polish Jewry. He has written: "An exhibition of these signboards, as illustrations of a Jewish folk-art, primitive and yet living, would reveal Picassos, Chagalls, Derains, and Matisse in the tiniest towns of Poland."* In short, a collection and scientific study of all these art objects would work little short of a revolution in our ideas of Jewish art. And add a fascinating new chapter to the general history of the artistic faculty in man of whatever race or faith.

I must not use more space here to go on cataloging the practically unlimited spheres of inquiry for our proposed Foundation or School. It is sufficiently clear, I trust, how infinitely enriched may be the Memoirs of Israel, how much more contentful and enchanting our inheritance. But one more field of the utmost practical importance for our fortunes today and tomorrow cannot be omitted.

8. Present Jewish Conditions. Do we really know what they are in their detail? In their totality? In their relations to the world at large? What, for instance, is the actual amount of capital owned or controlled in the various countries by Jews, and what kind of Jews, as compared, absolutely and proportionately, to the capital owned or controlled by non-Jews? This is a vital question, not from the point of view of impersonal economics or sociology only, but as touching certain anti-Semitic contentions. And how do Jews use their capital as compared to non-Jews (if there is any difference at all)? Wherein have Jews been creative, and wherein (if anywhere) "parasitical", in our modern industrial system? A whole army of questions present themselves, to which no answers based on scientific research have yet been afforded. These things it would be good to know as sheer information; but more, they are necessary to know if the modern world is truthfully to understand our actual economic and political position in it. The pernicious crusade of modern anti-Semitism has brought forth from us, let us confess it, little more than emotional apologetics, "anti-defamation" activities, with only the most sporadic and unsystematic attempts to hew out the actual truth of our situation. This we are summoned to do if only as a matter of self-protection, of enlightened offense against our enemies. Yet this is the smaller part of the matter.

* Marek Schwarz, in *THE MENORAH JOURNAL*, August, 1923.

We have inner problems of the highest consequences to our future. What actually are our present resources, material and every other kind, in America, in Europe, in Palestine? Apart from all propagandas and special pleadings. How should they be utilized? How enhanced—religiously, culturally, politically (if at all)? To be sure, research cannot itself be statesmanship—the positing and directing of individual and social values, ideals, objectives, policies. But research is the indispensable prerequisite of true democratic statesmanship, whether in Jewry or in any other group of mankind. Research at least can save us from many errors and confusions. Impartial research might have saved us from the present spectacle in American Jewry of competing rather than cooperating campaigns for our brethren abroad.

VI

THE fruits of such a Foundation or School can be distributed broadly, through various means. Through publications, such as bulletins, reports, books. Through an information service to the general press. Through extension lecturing. But however popular, in the best sense of the word, the service should be made, its spirit must be severely scientific and impartial, fit for our universities no less than for the public at large. If today in the courses of our colleges and universities the Jewish parts of history, literature, philosophy, law, etc., are all but completely ignored, that is not due to malice but to lack of appropriate stimulus and material. Such material could be furnished to the university teachers and students, with the consequent enrichment of their regular courses.

Moreover, our School can attract students of its own, who will devote themselves for a semester or longer to Jewish studies. That first-class students are willing and even eager to do this has been shown by the experience of the Menorah Summer School. The ever increasing number of such students—pursuing Jewish knowledge not with any professional purpose in mind, to become rabbis or social workers, but purely (as the Hebrew phrase is) *lishmah*, for the sheer increase of one's Judaism and liberal education—will establish a leaven of more informed Jewish laity throughout the country, which will the more readily foster the educational and creative sides of Jewish life in addition to the philanthropic and synagogal.

It is the educational and creative sides which need fostering most urgently today, as I trust I have made sufficiently clear in what I have written so far. And our Foundation or School (but why not both?) can be effective in enabling more minds to devote themselves to Jewish learning. I cannot help repeating that the number of minds devoted today to Jewish thought and research is far too few. It is no denigration of the

modern rabbinate to state the obvious fact that it does not attract all scholarly minds who would be willing, under purely academic auspices, to devote themselves wholly or in part to Jewish learning; nor is it beside the point to observe that even among the scholarly minded of the rabbinate (and there are far more of this type than would appear to an unfriendly eye) the exigent demands of the profession nowadays preclude such occupation with Jewish learning as was possible to rabbis, indeed demanded of them, in former days. Meanwhile, one of the most tragic aspects of the Jewish scene in America is the frustration of scores of men who for want of opportunity in Jewish learning have perforce abandoned their inclinations and gone into other fields, business or professional or scientific, that offer recognition and remuneration. In our university faculties today throughout the country are to be found first-rate Jewish scholars in history, literature, philosophy, sociology, etc., who would be glad of the opportunity to do research in the Jewish phases of their general subjects.

But it is not scholars and research experts alone that we need. We need skilled popularizers (some scholars, to be sure, like the late Israel Abrahams, are gifted this way too), men who will serve compellingly and delightfully to the public at large the findings of the erudites. Literary artists who can compete for our interest in the book and magazine worlds with those who write on general subjects. That such literary artists are also among us, at least *in potentia*, there can be no doubt; perhaps this JOURNAL may be said to attest to it. But they must be discovered, developed, and properly remunerated for their work.

And our purely imaginative thinkers and writers must be fostered no less. A community that does not maintain its philosophic thinkers and pure artists as well as its scientists and scholars has no standing in civilized society and can have no significant future. American Israel is a community that specially needs such interpreters and poetic voices and artists, for only through them can Judaism compete with the seductions of the Gentile life all about us. And from the Gentile community we would do well to adopt some of the means in vogue to stimulate and sustain our poetic and prophetic spirits, not only by ample opportunity of publication through periodicals and books, but by such devices as awards, fellowships, endowments.

And what great spurs to artistic expression, to the much needed esthetic adornment of Jewish life, may not our present institutions provide! I respectfully submit a few suggestions.

1. There is much agitation now over the Hebrew education of our children. Gratifying progress is being made. But seemingly an immense potential help has been overlooked. Examine the Hebrew books and Jewish history primers prepared for the youngsters. How uninviting they are compared to the charming books for juveniles you can pick up in any

bookshop. Why do not the sponsors of Jewish education call in the services of literary and pictorial artists to produce books for Jewish children, and for adolescents too, that shall enchant them, that shall at least be able to compete with the general books? It can be done. And this would be worth more than tons of pedagogizing.

2. Our Temples complain of the indifference, of the scoffing even, of men and women of intellect and esthetic sensibilities. What if our progressive Temples called on our poets to beautify and enrich their at present very meager forms of prayer and ritual? What if our Temples utilized the musical genius of an Ernest Bloch and even lesser composers who now eat their hearts out at the neglect of their own people?

3. Why should not our Community Centers, Y. M. H. A. buildings, Jewish fraternal houses and clubs of all sorts, utilize for their noble adornment the work of our Jewish painters and sculptors who now starve of neglect unless they fill Christian orders?

I have now said enough, I trust, to indicate the crucial importance of scholarship, literature and the other arts, for the maintenance and further development of a noble Jewish life in America. All these things together constitute Jewish culture. Let your religious predilection be what it may, it cannot fail to be enhanced, deepened, enriched, by these researches and creative expressions of the Jewish mind and soul today. It is to the primary interest of us all, of whatever party or tendency in religion, to promote Jewish culture. For through it only can Judaism hope to contend successfully with the preoccupations and enchantments of the general life. Not by way of declining to share in these general interests and delights (for what modern man could or would do that?) but by way of adding unto them. Not by segregating or narrowing ourselves, but by culturally broadening and enriching ourselves. As in our golden age in Spain, the Jew of our dawning golden age in America must be twice cultured and spiritually enriched, by the liberal life of the world at large and by the heritage and creative powers of Israel.

VII

WHAT I have been describing is, as I see it, the aim of the Menorah movement.

The Menorah is a spiritual quest, an enterprise of research and enlightenment, a passion for creative Judaism. As such a movement, it must be constantly developing, never standing still, achieving one stage in its program only to go on to the next, changing its forms of organization and activities as its progress requires.

From its beginning the Menorah has been a pioneering and creative endeavor. It arose twenty years ago in the Harvard of Eliot and Wil-

liam James, Royce and Santayana. In an atmosphere of exalted intellectual adventuring. At a time, moreover, when a new type of Jewish student set foot in the Yard—the sons of the most recent immigration from Eastern Europe. They were possessed by an intense Jewish consciousness which, interlocked with their remorseless intellectualism and passionate acceptance of Western culture, demanded a fresh appraisal of the Jewish heritage and of present-day Jewish aims in terms of the new environment. So “the study and advancement of Jewish culture and ideals,” which was adopted as the slogan of the new Society, implied an attitude at once loyal and critical. After a score of years one no doubt reads into the minds of that little group of students ideas that were not fully developed then, perhaps were there not at all; in which case, the instinctive rightness of their approach becomes all the more striking in the light of maturer reflection and experience. We older men today can do no better than build and expand on the basis of the blueprint struck off by those earnest boys in 1906.

At least two of their immediate and very conscious and concrete objectives have already been realized. The first was distinctly a moral objective. It is hard to imagine now the degree of indifference to Judaism, of ostrichism, that prevailed among Jews in the American academic scene (with many honorable exceptions, indeed) a generation and less ago. Today, while this attitude is still to be found of course, it has been overwhelmed by the victorious spirit of self-respect, of their upstanding position as avowed Jews on the part of our students. The extension of the Menorah to colleges and universities throughout the length and breadth of the land, making it one of the largest intercollegiate associations, is but one indication of the influence it has exerted.

Various other organizations of Jewish students have arisen—fraternities and sororities, Student Congregations, several B’nai B’rith Hillel Foundations, and most recently the Avukah (Zionist). With none of them does the Menorah compete. On the contrary: the Menorah is to be conceived of as an essential stimulus and service to all students individually and in their various groups. And to the Faculties no less.

In explaining this aspect I can at the same time indicate the second immediate objective of the founders of the Menorah, which has also been happily realized. This was a purely intellectual objective, as the first was a moral one. It was, namely, to secure for post-Biblical Jewish learning at Harvard (and ultimately at other universities) that academic recognition and integral share in the curriculum to which we felt its great human significance entitled it. Now this has been achieved at Harvard, as already indicated, by the endowment of the Nathan Littauer Chair. Similar Chairs in other universities must wait not only upon generous men to endow them but even more upon the training of competent Western

Jewish scholars to fill them. Meantime, it is open to us to forward this learning in all colleges and universities by supplying adequate scientific material for the study of Jewish history, literature, religion, philosophy, law, and so on. This indeed is one of the purposes of our Menorah Faculty body, called the Menorah Educational Conference, under the leadership of Professor Nathan Isaacs of Harvard. It may be noted that at Columbia University, within the last two years, a course on "Jewish Factors in Western Civilization"—based on the Menorah syllabus of that title—has been initiated through the stimulus of the Intercollegiate Menorah Association. And in other universities, in connection with such general courses as survey European history, literature, etc., as well as in more specialized and advanced courses, the Jewish aspects or factors (need it be said, from a purely scientific and not in the least chauvinistic spirit) can well be included, if only the necessary material be authoritatively provided to the teachers and students.

We have barely begun to provide such material. It must be the work of such a Foundation or School as I have proposed above. Of such an institution the Menorah has already established the beginnings through the Menorah Educational Conference and the Menorah Summer School, which only needs provision of an adequate budget to become an all-year-round school of research, teaching, and extension lecturing in the universities and in the community at large. The Menorah Lecture Bureau, just established, is designed to serve this last function more particularly.

The proposed Foundation and School could utilize, as will our Lecture Bureau, the services of scholars—historians, anthropologists, economists, jurists, psychologists—who, though not specialists in Jewish learning, can through special studies of Jewish material throw light on some of the many facets of Jewish experience. Hitherto the services of these scholars in such fruitful ways have been neglected. No less, the School could guide the research of teachers and students along such lines, in institutions all over the country. The School could also train leaders for study or reading groups not only in universities but in the community at large. Finally, through its publications, the School could widely distribute authoritative knowledge about the Jew, in no spirit of propaganda or "anti-defamation," but spreading impartially understanding and truth.

Thus we have already laid the definitive lines for the research and educational side of our great Menorah enterprise. On the creative side—that is, for original thought and artistic expression in our own generation—we may perhaps put forward *THE MENORAH JOURNAL*, not indeed for what it is so much as for what it may yet be. A forum utterly independent of any party, organization, or individual in the community, this *JOURNAL* has enjoyed the melancholy uniqueness in American Jewry of presenting unpleasant facts and giving tongue to perilous criticism.

Thus it has provided a medium for our trenchant non-conformist voices who were silent and useless before. This freedom of honest utterance which we have pursued is a necessity for the creative life. There can be no healthy development in Judaism without it. A Jewish artist from the Pacific Coast writes: "To me the stimulus derived from the Menorah has been a turning point. It has brought to me a normal vision of Judaism that I want to cling to and embody in my work."

Constructively, we have done something too, though infinitely more is waiting to be done. We have provided a medium for our creative as well as critical minds, who had none before. We have afforded a more popular hearing to our scholars who have hitherto been confined to their study walls. We have ferreted out neglected Jewish talents, have given them recognition and sustinment to the limit of our powers. We have discovered and midwived scores of young writers and artists. We have led established writers, both Jewish and Gentile, into paths of Jewish study and thinking. Around this JOURNAL, in short, we have gathered the most numerous and promising group of Jewish creative workers that have so far been mobilized in the new world. And we have also been mobilizing and building up what is no less essential, the audience: already, we daresay, the most representative and intelligent audience so far brought together for this purpose in America.

The work of the Menorah movement is now clearly marked out. In view of its achievements hitherto and in view of its far-reaching and feasible program for the immediate future, the Menorah movement should be adequately financed and endowed. We confidently believe that American Jews, prosperous and generous, will provide the necessary means for our spiritual and cultural fulfilment in this country.

I have tried in this article to make clear the situation which lies before American Jewry. To meet the situation worthily requires intellectual power, money, and an exaltation of purpose that can only be called religious. Intellect by itself, like money, is sheer brute material power. Moral and religious vision and passion must give significance and leadership to our material resources of intellect and money. Out of the pursuit of the Menorah program, I believe, will come such an enlarged knowledge of Judaism, so many added minds and talents to the direct service of Judaism, and such an increased interest and devotion among our thoughtful men and women at large, as to set Jewish life on a new plane in this country.

Our day dawns!

February 2nd, 1926.

Mr. A.D. Bressler,
3200 West 65th Street,
Cleveland, Ohio.

My dear Mr. Bressler,

I wonder whether I can impose upon your goodness in asking you to assist us this year in raising the fund required for the carrying on of ~~the~~ Jewish Religious Education in our city. We have a situation in Cleveland which is rather menacing. Some fourteen thousand Jewish children are without religious or moral education and the schools which are in existence other than the three or four Temple schools, are in great financial straits. Unless we can raise a hundred thousand dollars this year, some of these schools will have to be shut down and no new schools will be established. So far we have raised less than one half of this amount.

I am turning to some of my friends in the hope that they will help me in this work. The Federation of Jewish Charities requested me last year to assume the chairmanship of the Bureau and I am working very hard to make some kind of a decent success of this job.

May I not count on your cooperation? It will be a standing rebuke to our community if we continue to do nothing for the fourteen thousand Jewish boys and girls who are to be the citizens of our community tomorrow.

With kindest regards and trusting that you are well, permit me to remain

Very sincerely yours,

February 2nd, 1926.

Mr. B.V. Arnstine,
2033 Abington Rd.,
Cleveland, Ohio.

My dear Mr. Arnstine,

I wonder whether I can impose upon your goodness in asking you to assist us this year in raising the fund required for the carrying on of ~~all~~ Jewish Religious Education in our city. We have a situation in Cleveland which is rather menacing. Some fourteen thousand Jewish children are without religious or moral education and the schools which are in existence other than the three or four Temple schools, are in great financial straits. Unless we can raise a hundred thousand dollars this year some of these schools will have to be shut down and no new schools will be established. So far we have raised less than one half of this amount.

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With kindest regards and trusting that you are well, permit me to remain

Very sincerely yours,

תלמוד תורה

S. GARBER,
President

J. BASSICHIS,
Treasurer

N. KRAUSE,
Manager

The Cleveland Hebrew School & Institute.

2491 East 55th Street

Cleveland, Ohio

A. H. FRIEDLAND,
Superintendent

Feb. 4, 1926.

Rabbi Abba Hillel Silver,
The Temple,
City.

Dear Rabbi:

On Tuesday evening, February 9th, a banquet will be tendered at the Jewish Center to the senior member of our staff, Mr. B. Garber.

This banquet has a two-fold significance. It marks the twentieth anniversary of Mr. Garber's educational activities in this community and will also afford his friends an opportunity to wish him a Bon Voyage on his departure for Palestine.

You are undoubtedly familiar with the services Mr. Garber rendered in this town during the twenty years of his active life to all Jewish national movements in general and Jewish education in particular.

We, therefore, hope that you will make very effort to be present and join in the send-off to a man who has given his all in all to the upbuilding of Jewish life in our city.

Very truly yours,

THE CLEVELAND HEBREW SCHOOL & INSTITUTE.

S. Garber PRESIDENT

A. H. Friedland SUPT.

Jewish Education Campaign, January 7-17, 1926
Quota - \$100,000

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Campaign Chairmen

MRS. MARC J. GROSSMAN
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MAX ROSENBLUM
S. ULMER

THE BUREAU OF
JEWISH EDUCATION
680 THE OLD ARCADE
CLEVELAND

Telephone, Main 6587

Executive Staff

ALFRED H. SACHS,
EXECUTIVE DIRECTOR
A. H. FRIEDLAND,
DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

February
Fifth
1926

Rabbi A. H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
Cleveland, Ohio.

Dear Rabbi Silver:-

Rabbi Silver is calling a
special Board meeting for Wednesday,
Feb. 10, 1926, at 3 P. M. sharp, at the office
of the Bureau of Jewish Education.

Very important matters have
to be transacted at this meeting, and you are
especially requested to make an effort to
attend.

With kindest personal regards,

I am

Very sincerely yours,

Alfred H. Sachs
Executive Director

AHS/M

*Dear Rabbi:-
all letters were mailed
Friday evening.
AHS.*

Every Jewish Child in Cleveland is entitled to a Jewish religious and cultural Education.

February Seventh
1926

Mr. S. Garber, President,
The Cleveland Hebrew School and Institute,
2491 East 55th Street, Cleveland, Ohio.

My dear Mr. Garber,

I regret exceedingly that I shall be unable to be present at the dinner to be tendered to Mr. B. Garber, which is to serve the two-fold purpose of acknowledging his educational value to this community and to wish him Bon Voyage on the eve of his departure for Palestine.

A very important meeting on Tuesday evening will prevent my attendance. Will you please present to Mr. Garber, in my name and on behalf of the Board of Jewish Education, our felicitations on his having rendered such splendid service to the Jewish cause of this community, and on the rare pleasure which is to be his in visiting Palestine. The latter is a fitting reward for the former.

With kindest regards, I beg to remain

Very sincerely yours,

February Ninth
1926

Dr. A. H. Friedland,
The Cleveland Hebrew School and Institute,
2491 East 55th Street, Cleveland, Ohio.

My dear Dr. Friedland,

I wonder whether it would not be altogether the right thing for the children of the Hebrew School and Institute to contribute to the campaign fund not being raised by the Board of Jewish Education. The children of all the Sunday Schools have contributed their pennies. Why should not your children? I read that in Philadelphia the Talmud Torah children contributed 250,000 pennies to the Fund. It is not the money so much that I am interested in, as the psychological value for the children.

With kindest regards, I am

Very sincerely yours.

Dear Rabbi -

This letter is being mailed
with a bill to the non-renewed
subscriptions of last year.

Sincerely,

Abraham Sacks

Jewish Education Campaign, January 7-17, 1926
Quota - \$100,000

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DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

February
Tenth
1926

My Friend:-

You are one of a limited number of last year's contributors to the cause of Jewish Education whose subscriptions have not been increased or officially renewed during our recent campaign to make possible an expansion of the Jewish educational facilities of the city. This was probably due to the fact that our volunteer workers were unable to reach you during the campaign period.

We are mailing you herewith our memorandum for the amount you subscribed last year. Our activities this year will be enlarged in number and intensity, and we consequently need more funds. May we ask you to contribute this year more liberally if possible; and if not, at least to send us your usual subscription at once so that the work of our schools may not be disturbed.

Jewish educational agencies for the children not affiliated with temple or congregational schools are the wards of the entire community, and their work must go on regularly. Their existence depends entirely on the guaranteed annual support by all the friends of the cause of a spiritual upbringing for our children.

Will you kindly send us your check immediately?

Very sincerely yours,

Alba Kille Silver

Acting President, Board of Jewish Education

Every Jewish Child in Cleveland is entitled to a Jewish religious and cultural Education.

my Friend—

Our 1926 budget provides for the support of:

- a) Nine afternoon Hebrew Schools.
- b) Eight Sabbath and Sunday Religious Schools.
- c) A Normal school for the training of Hebrew School and Religious School teachers.
- d) Organization of clubs of Jewish children wherein the Jewish educational aspect will be blended with recreation.
- e) Neighborhood holiday celebrations for Jewish children and adolescents.
- f) The publication of a monthly Jewish education bulletin.
- g) Extension work amongst the 14,000 Jewish children now unaffiliated with any Jewish Schools, with a view of bringing them into the Religious and Hebrew Schools, and finally into the life of the Jewish Community.



1926 BUDGET
OF THE
BUREAU OF JEWISH EDUCATION
(As adopted at Meeting February 12, 1926)

EXECUTIVE - - - - - \$ 8,000.00

Director - - - - - \$ 5,000.00
Stenographer - - - - - 1,380.00
Office Rent - - - - - 1,000.00
Stationery, postage and
miscellaneous- - 620.00

COLLECTION DEPT. - - - - - 1,420.00

Bookkeeping & Revision of lists - 720.00
Postage - - - - - 500.00
Bills, envelopes, etc.- - - - - 200.00

PROMOTION DEPT. - - - - - 2,000.00

Campaign - - - - - 2,000.00

JEWISH EDUCATION BULLETIN - - - - - 500.00

RELIGIOUS SCHOOLS - - - - - 6,500.00

EXTENSION EDUCATION - - - - - 4,000.00

a) Executive- - - - - 2,500.00
b) Material - - - - - 1,500.00

NORMAL SCHOOL - - - - - 4,000.00

HEBREW SCHOOLS - - - - - 36,000.00
\$ 62,420.00

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GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

February
Twenty-third
1926

Rabbi A. H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
Cleveland, Ohio.

Dear Rabbi Silver:-

May we remind you of the Richman Bros. cards, which you have taken for solicitation. Pending their definite decision on this matter, we are unable to bill them even for last year's amount. In view of the fact that the Joint Distribution Drive is now approaching, it will perhaps be harder to talk Jewish Education to them after they will have been solicited for the other cause.

Has The Temple Board discussed the question of a subscription for our cause, and if so, what was the decision?

Thanking you for your constant co-operation, we are

Very sincerely yours,

BUREAU OF JEWISH EDUCATION

By

Alfred H. Sachs
Executive Director

AHS/M

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THE BUREAU OF JEWISH EDUCATION 680 THE OLD ARCADE CLEVELAND

Telephone, Main 6587

Executive Staff

ALFRED H. SACHS,
EXECUTIVE DIRECTOR
A. H. FRIEDLAND,
DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

February
Twenty-fifth
1926

Rabbi A. H. Silver,
The Temple,
Cleveland, Ohio.

Dear Rabbi Silver:-

Arrangements have now been completed for the four neighborhood celebrations we are planning to have next Monday, March 1st, 1926. We are not mailing any circulars for the Haltnorth Theatre (55th St.) celebration because we believe that the tickets distributed to the Talmud Torah children and the Council Sabbath School children in that vicinity, will bring a sufficient number of children to crowd the theatre. For the other three affairs, some tickets and circulars are being mailed to children who are not attending any Religious or Hebrew Schools; others are being distributed to children of those schools, who are urged to bring their friends along. Extra tickets for such friends are provided.

Each celebration will have a supervisor, a song leader, a speaker, and a program of Purim slides, educational motion pictures and English and Hebrew songs. All members of our Board are being invited to attend any of these celebrations.

With kindest personal regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS/M
Encls.

PS-The Jewish Center, Euclid Ave. Temple and The Temple Sunday Schools are providing us with the casts of their Purim plays and are thus co-operating in the enriching of our programs.

February Twenty-fifth
1926

Mr. Alfred H. Sachs,
Executive Secretary,
Jewish Board of Education,
The Arcade, Cleveland, Ohio.

My dear Mr. Sachs,

I have made two or three attempts
to reach the Richman Brothers, but I have been
unsuccessful. I therefore think that Mr. Weinraub
should take the matter up with them, inasmuch as
he sees them frequently.

With kindest regards, I am

Very sincerely yours,

נֵשֶׁה פּוֹרִים

NEIGHBORHOOD CHILDREN'S ENTERTAINMENT and Purim Celebration

Under the auspices of the
BUREAU OF JEWISH EDUCATION

680 OLD ARCADE


— — MAIN 6587

Monday, March 1st, 1926,

at 4:30 P. M.

at the HAZELDELL SCHOOL

East 123rd St., near St. Clair Ave.

 ADMISSION FREE TO ALL CHILDREN OF THE NEIGHBORHOOD.
(PARENTS ARE ALSO INVITED.)

PROGRAM

1. Educational
Motion Pictures and Slides
2. "Casting of Lots"
a Purim Playlet, produced by
the Sunday School pupils
of the Jewish Center.
3. Purim Greetings
Mrs. Rebecca A. Brickner
4. American and Hebrew Songs

LAW OFFICE
OF
MAURICE W. BRUML
LEONARD S. LEVY

LEONARD S. LEVY
ATTORNEY AND COUNSELOR AT LAW
817-818 GUARDIAN BUILDING
CLEVELAND

CHERRY 2623

March 6, 1926

Rabbi Abba Hillil Silver,
The Temple,
Ansel Rd. & E. 105th St.
Cleveland, Ohio

Dear Rabbi:-

I am writing you this letter that we may be able to clarify a situation which has arisen in administering the extension work of the Bureau of Jewish Education. I have been informed that the Budget Committee very definitely instructed Mr. Sachs to concern himself with financial matters alone and that all educational matters were turned over to Mr. Friedland under his jurisdiction.

In putting on the Purim Festivals, the actual execution of the work became a matter of administrative detail which hardly could be left to Mr. Friedland, but which had to be done by an administrative individual or office force. In the emergency though Mr. Sachs felt that he would subject himself to the censure of the Budget Committee if he undertook to administer this work, he consented to do so and as a result the Purim Festivals followed. Now the very definite question exists: In the interim while we are looking for an educational administrator, who will perform the administrative work of the Bureau?

I am asking that this question be definitely answered so that first we have someone definitely assigned to do the work and secondly, that if that individual be Mr. Sachs, (who really is the only individual who can effectively perform this work), he be not criticized for thus utilizing some of his time contrary to the definite expression of the Budget Committee. I beg to have this matter determined as soon as possible as we want to proceed with plans for the Passover celebrations.

Very truly yours,

LSL-HLB.

Leonard S. Levy
Louis S. Benig, Jr.

MINUTES OF A PRELIMINARY CONFERENCE OF THE
PERMANENT CAMPAIGN AND PROMOTION COMMITTEE
of the
BOARD OF JEWISH EDUCATION, HELD ON TUESDAY, MARCH 9, 1926 AT 3 P.M.
AT THE OFFICE OF THE BUREAU

1. The following were present;

Mrs. S. Brickner	Mr. J. Bassichis	Mr. M. Trouhaft
Mrs. S. Feierman	Mr. Julius Galvin	Mr. A.H. Sachs
Mrs. H. Jaulus	Mr. Sam Garber	
Mrs. Harry Kaplan	Mr. A.H. Friedland	
Mrs. M. Melnick	Mr. N. Loeser	
Mrs. M. Nathanson	Mr. J. Rice	

Mr. Harry Weinraub, Mr. M.E. Lazarus, and several other prospective members informed the Bureau of their inability to attend the meeting but pledged their support in the work of the committee.

2. Mr. Alfred H. Sachs, executive director, summarized the results of the 1926 Jewish education campaign and outlined a general plan for promotion and campaign work throughout the year. Mr. Sachs stated that it is necessary at the present time to have a group of twenty-five to fifty men and women in Cleveland who would make Jewish education their primary function in social work and would agree to act as a permanent auxiliary to the Board of Jewish Education. Discussions were had on the advisability of campaigning while other campaigns are going on in town. It was brought out that whatever efforts will be made to raise additional funds for Jewish education during the year, should not be accompanied by too much publicity but should rather be conducted in a steady, persistent, organized but quiet manner.
3. Mr. Sam Garber and Mrs. Brickner stressed the advisability of having intensive Jewish education propaganda during the Shabuoth week. Mr. Loeser stated that tours to all the Jewish schools ought to be undertaken whereby the leading Jewish people of the community would be educated as to the significance of Jewish education.
4. After considerable discussion, the conference resolved to organize itself into a definite Jewish education club for the purpose of developing financial and moral support for Jewish education. This club will gradually admit additional members and will meet approximately twice a month. Between the days of the meetings the members pledged to interview prospective contributors to the Jewish education fund and to discuss Jewish educational problems at meetings of their respective organizations. Solicitation cards were immediately handed out to most of the members present. Mr. Sachs undertook to keep in touch with the members of the club and to co-operate with them in solicitation of funds and other work of promotion.
5. The People present at the conference thought it inadvisable to elect officers immediately and Mr. Sachs agreed to act as secretary pro tem until the further organization of the club.
6. The meeting adjourned at 5 P.M.

Secretary.

1926 BUDGET OF THE BOARD OF JEWISH EDUCATION

	1926 ANNUAL BUDGET	INDEPENDENT INCOME	COMMUNAL SUBSIDY BUDGETED FOR 1926
CLEVELAND HEBREW SCHOOL AND INSTITUTE			
(Nine schools giving a daily Jewish education to 2,000 children)			
(a) Community subsidy of \$36,000 towards an annual budget of \$87,000	87,000	51,000	36,000
(\$51,000 being received by the Hebrew schools through tuition fees from the parents of the pupils, and other direct incomes)			
(b) Funding 1/5 of an existing \$60,000 deficit.	12,000		12,000
(accumulated during the last five years, on account of insufficient community subsidy)			
RELIGIOUS SCHOOLS AND JEWISH EXTENSION EDUCATION	20,000		20,000
(a) Three Sabbath schools and one Sunday school of the Council of Jewish Women.			
(b) Four religious schools to be established during the year for the children unaffiliated with temple or congregational schools.			
(c) Neighborhood holiday celebrations for children.			
(d) Jewish work amongst high school children.			
(e) Jewish education through club work.			
(f) Promoting registration of Jewish children in Religious and Hebrew schools.			
NORMAL SCHOOL FOR JEWISH RELIGIOUS AND HEBREW TEACHERS	7,500		7,500
to train a sufficient number of expert teachers for the existing Religious and Hebrew schools and for any schools that we shall be able to establish in the future.			
JEWISH EDUCATION BULLETIN	2,500		2,500
to keep the Jewish community of Cleveland informed of the doings of this Bureau, to aid in the development of Jewish educational activities of Cleveland by offering timely articles on the subject, and to arouse a Jewish consciousness amongst Cleveland Jewry.			
CENTRAL OFFICE OF BUREAU OF JEWISH EDUCATION	8,000		8,000
covering the salary of the executive director, his secretary, rent, and other expenses of the executive office.			
CAMPAIGN EXPENSES	2,000		2,000
covering cost of mailing and preparing educational publicity, circularizing; and the printing of prospect cards, pledge cards, and other campaign material.			
COLLECTION COST	2,000		2,000
records, billing postage, collection fees, etc.			
	\$ 141,000	51,000	90,000
CANCELLATIONS? DUPLICATIONS & PLEDGES UNCOLLECTED ON ACCOUNT OF DEATHS, REMOVALS, ETC.			10,000
BOARD OF JEWISH EDUCATION 1926 BUDGET ---			\$ 100,000

Rather mean of me to place a Jewish
Rabbi in the role of Catholic Confessor but
I'd like you to look at this. The job may
not fit me or I may not fit the job, but I
am curious — and then, we must have fun

Nettie Lumbert
2247 E. 93 St., Cleveland, O.
March 11, 1926. *Nettie Lumbert*

Bureau of Jewish Education,
680 Old Arcade.

Dear Sirs,

The enclosed clipping of your advertisement
explains the reason for my letter and, of course,
signifies that I am an applicant for the position.

Most modern psychologists tell us that the
individual - is. He is endowed with certain inherent
qualities from which nothing can be subtracted and to
which nothing can be added. But, those qualities that
we term desirable can be developed to their highest
maximum of activity while those we consider as undesirable
cannot only be reduced to a minimum in their scope,
but may even be placed under such control as to become
a negligible matter in the life of the individual.

The process utilized in establishing this
"BUT", stretching the elevating influences and cramping
the deteriorating influences, is called education.
To have education function properly it must assume
a definite, concrete form; otherwise it cannot become
an integral factor in the development of the individual.
Or as one of the finest Jewish ethicists in the country
has tritely expressed it, "A cat may be made to cross
the street if there's a saucer of cream on the other
side."

For the Jew we have the ideal combination
when we say JEWISH education. Education is then no
longer an empty term. Based on a concrete foundation
of Jewishness, it works through elements of Jewishness,
thus resulting in Jewish activity for Jewishness. And
this, I take it, is the desired goal for Jewish extension
work, the inspiration of its participants to be actively
Jewish in the noblest sense of the word.

Jake at the Council or Jason at the Temple,
each one in his efforts to fit himself with his Jewishness
into his outside environment finds new problems to
meet. The greater his Jewish education, the easier
his adjustment; certainly he can adapt himself with
less loss of personal self-respect and with less disrespect
from his Christian fellows.

I was substituting in a sixth grade. The lesson dealt with the story of Elijah. Abraham was as unruly as he dared to be with what he felt to be an experienced teacher. After class I took a few moments to speak to Abraham about his conduct when I was brusquely interrupted, "I don't care, Adam and Eve aint true." Well, we relegated the truth of "Adam and Eve" into the background, but we did agree that "Adam and Eve" was an interesting story. At least Abraham left the room with a new idea; he didn't have to believe in the literal truth of "Adam and Eve" but he could still enjoy the Bible and still be a Jew.

Jane, in the seventh grade, is troubled. She is the only Jewish girl in her room at Public School. The class is learning Christmas carols. She doesn't feel as though she wants to join in the songs, yet she doesn't care to draw a great deal of attention to herself. What shall she do? Remember, she is the only Jewish pupil in her class; she has been on equal social terms with her Christian companions and wants to continue in that atmosphere. She does not want to lose her own self-respect, neither does she want the sneers of her schoolmates. The situation seems petty, but to twelve year old Jane it looms as a big problem.

Arnold in high school admits, "Do you know, I never thought confirmation meant taking a vow; why if I'd known that I'd never have been confirmed."

Jerome, back from college on his vacation, airs his opinions. "Oh yes, the Jews make me sick. They bring all this business about 'the Jew' on themselves. I don't get any of it. Gosh, they're so loud-mouthed and always yapping about 'prejudice'. Who wants to run with them anyway?"

Elizabeth, a junior in high school, has not been confirmed. She has definitely decided not to be stamped "Jew" - "it's too much bother." Yet I find that Elizabeth has been a revolutionary spirit in her campfire circle. The group was composed of Jewish and Christian members. They met Friday evenings at a church with a Christian leader. Some of the Jewish girls, at the request of their mothers, wanted the meetings held on Wednesday rather than Friday evening. These girls were definitely informed that since they constituted only a necessary minority to complete the circle, and since Friday was not inconvenient to the Christian members there was no need for any change. Elizabeth, who had no personal preference and who had refused to be confirmed, took up the cudgels in defense of the minority. She won and the circle met on Wednesday thereafter.

What qualms the worker must often undergo in explaining his reasons for absenting himself from work on a Jewish holy day! - and how often does his lack of loyalty and lack of pride in his Jewishness cause him to avoid the "whole annoying business" by the non-observance of the day!

Why do I cite these instances which are only a very few of those I have encountered in my work? Simply, because regardless of what circle in life he comes from we must still say, "Fordt a Yid." And it is only with real Jewish education that all Jews can be taught to recognize that fact.

My experience? I have had some actual sabbath school teaching experience in every grade and have been principal of the Council Sabbath School for one year. At present I am instructing in the High School Department at The Temple where I also teach a sixth grade. For further information as to my ability I can refer you to Rabbi A. H. Silver. It may also interest you to know that I have served as a club leader for intermediate and senior groups at the Council Educational Alliance.

Possibly my letter may give you an indication of my attitude to Jewish education; particularly to Jewish extension education which, I feel, should be utilized to instil in the Jew that dignity, plus the necessary knowledge which shall make the Jew at peace with himself, at peace with other Jews, and at peace with his "goyesh" neighbor.

Sincerely yours,

March Thirteenth,
1926

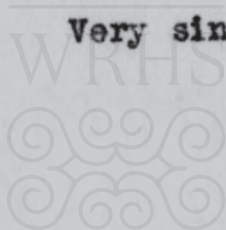
Mr. Leonard S. Levy,
817 Guardian Building,
Cleveland, Ohio.

My dear Mr. Levy,

The matter referred to in your letter
of the sixth will be considered at a meeting
of the Board of Jewish Education to be held on
Wednesday afternoon, March 17th.

With kindest regards, I am

Very sincerely yours,



Officers and Trustees

RABBI A. H. SILVER, ACTING PRESIDENT
SOLOMON ULMER } VICE PRESIDENTS
ALFRED A. BENESCH }
MAX ROSENBLUM, TREASURER
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HARRY SIMON
JULIUS TUTEUR
JACOB WATTENMAKER
EUGENE WOLF

THE BUREAU OF JEWISH EDUCATION 680 THE OLD ARCADE CLEVELAND

Telephone, Main 6587

Executive Staff

ALFRED H. SACHS,
EXECUTIVE DIRECTOR
A. H. FRIEDLAND,
DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

March
Sixteenth
1926

Rabbi A. H. Silver,
The Temple,
Cleveland, O.

Dear Rabbi Silver:-

Enclosed please find copy of the letter I have written to the motion picture owners regarding the conference with you on Thursday.

May I suggest that you discuss the following items with them at the luncheon:

- a) Significance of Jewish Education
- b) Insufficient funds for intensive work for all the Jewish children
- c) Lack of Jewish school buildings
- d) Absolute need for extension work under the circumstances
- e) Motion picture houses being the only suitable halls in which to carry through our extension education program during the next year or two.

With kindest personal regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS M
Encl.

RESOLUTION ADOPTED AT A REGULAR
MEETING OF THE BOARD OF JEWISH EDUCATION
WED., MARCH 17, 1926, AT 3 P. M.
IN THE OFFICE OF THE BUREAU

RESOLVED that the members of the Board of Trustees of The Bureau of Jewish Education of the City of Cleveland, hereby express their gratitude to the Council Educational Alliance, The Jewish Center, The Temple, The Euclid Avenue Temple, The Heights Temple, The Recreation Conference of the Federation of Jewish Charities, and to all the professional and lay directors of these institutions, for the co-operation extended by these institutions in the work of the Bureau of Jewish Education.

The Board further invites these and other social agencies of this city to make use of all the facilities at the disposal of the Bureau of Jewish Education, in matters affecting the educational and cultural life of the Jewish people of Cleveland. Be it further

RESOLVED that copies of this resolution be sent to the agencies and directors concerned in this work.

Louis S. Brink Jr.
Secretary

By Alfred H. Sachs
Executive Director

Officers and Trustees

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DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

March
Twenty-fourth
1926

Rabbi A. H. Silver,
The Temple,
Cleveland, O.

Dear Rabbi Silver:-

Herewith please find a copy of a little Passover folder that this Bureau has prepared for distribution amongst the children of the Council Religious School; also amongst those who will attend the five neighborhood Passover celebrations to be held under our auspices on Thursday, April 1, 1926.

May we suggest the possibility of your using the same folder for distribution or sale to the children of your Religious School. These folders are now being printed, and without any extra charge for composition we could sell same to you at cost price - about sixty cents per hundred. We believe it would be very easy for you to dispose of these leaflets at one cent a copy, thus allowing a profit of forty cents per hundred, probably to be used in your Religious School fund, or for the purpose of distributing a number of copies free. If you should want to distribute all copies free, it probably would cost you between six or ten dollars for the entire school.

We have prepared this leaflet in an endeavor to give to the child in brief ~~and~~ artistic form the story of Passover. The leaflet looks rather nice, and the children would probably not discard same without having read it and brought it home to their parents.

If you deem it advisable to avail yourself of our offer, will you kindly 'phone your order immediately upon receipt of this letter. If you do so, we shall be able to deliver the leaflets to you on Friday, so that you may in turn be able to distribute same Sunday.

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS M

PS-We are writing simultaneously to Mr. Bluhm, Director of Temple Activities.

The Federation of the Jewish Charities

1537 Guardian Building

Cleveland

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NATIONAL DESERTION BUREAU, N. Y.
NATIONAL JEWISH HOSPITAL FOR
CONSUMPTIVES, DENVER
WELFARE ASSOCIATION FOR
JEWISH CHILDREN

Dear Rabbi Silver:

Attached hereto is a memorandum of the Committee appointments made by the Chairman for the current year.

You are kindly asked to serve as:

Member of Committee on Recreation;
also as
Chairman of Committee to organize
Board of Jewish Education.

Mr. Baker expresses the hope that the members of the Board will continue to lend their earnest and helpful attention to the questions which will from time to time require their consideration and counsel.

Very sincerely,

Samuel Goldhamer
Executive Secretary.

Rabbi A. H. Silver,
The Temple,
E. 55th St & Central Ave.
City.

March 26, 1924.

Officers and Trustees

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SUPERVISOR OF
SABBATH SCHOOLS

March
Twenty-sixth
1926

Rabbi A. H. Silver,
The Temple,
Ansel Rd. & E. 105th St.,
Cleveland, Ohio.

Dear Rabbi Silver:-

I am leaving to-night for New York City to spend the Passover holidays with my parents. Definite arrangements for the office routine have been made, and the girls will be in touch with Mr. Bing and Mr. Friedland for any special advice that they may require.

Passover, I am

With best wishes for a happy

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS M

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DIRECTOR OF
HEBREW EDUCATION
GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

March
Twenty-ninth
1926

Rabbi A. H. Silver,
1485 E. 106th St.,
City.

Dear Rabbi Silver:-

We have arranged for five childrens' Passover celebrations to be held on Thursday, April 1, 1926, at 4:30 P. M. in the following theaters:

Kinsman Theater	- Kinsman Ave. & E. 140th St.
Waldorf Theater	- Kinsman Ave. & E. 119th St.
Haltnorth Theater	- East 55th St. & Woodland Ave.
Doan Theater	- St. Clair Ave. & E. 105th St. ✓
Ritz Theater	- 978 East 123rd St. (nr. Superior)

In view of the fact that this extension work is as yet in its experimental stage with us, and since a good deal of energy is expended to bring together approximately five-thousand children at these gatherings, we should appreciate indeed if the members of our Board would be able to attend any one of these five celebrations on Thursday afternoon. We should like to benefit by your impressions.

With kindest personal regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS:M
Enc.

COMMISSION ON JEWISH EDUCATION

*Under the Joint Auspices of
The Union of American Hebrew Congregations and the Central Conference of American Rabbis*

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TEACHER TRAINING
ABRAM SIMON

March
Thirty-first,
1926.

Dr. Abba H. Silver,
E. 55th & Central Aves.,
Cleveland, Ohio.

Dear Dr. Silver:

A meeting of the Commission on Jewish Education is herewith called for Tuesday, May 4th, to take place in Cincinnati, at the office of the Department of Synagog and School Extension, Seventh Floor, Merchants Building (Sixth St. between Vine and Race). It is expected that the meeting will last one day. If, however, the business should warrant it, the meeting will continue also on Wednesday, May 5th.

Looking forward to seeing you and with kind greetings, I am

Very sincerely yours,

GZ:RC

Secretary.

FINANCIAL STATEMENT
of the

BUREAU OF JEWISH EDUCATION
CLEVELAND, OHIO

1. SUMMARY OF RECEIPTS AND DISBURSEMENTS

- (a) 2 Months Period - Nov. 1, 1924 - Dec. 31, 1924
- (b) 12 " " - Jan. 1, 1925 - Dec. 31, 1925
- (c) 3 " " - Jan. 1, 1926 - Mar. 31, 1926

2. DETAILED STATEMENT OF DISBURSEMENTS

Nov. 1, 1924 - March 31, 1926

3. CAMPAIGN ANALYSIS

- (a) General Statement of 1925 and 1926 Subscriptions
- (b) Itemized Analysis of 1926 Subscriptions in
Accordance with Affiliation of Contributors
with Temples or Community Fund
- (c) Analysis of 1926 Signed Subscriptions
According to Amounts Contributed

S U M M A R Y
RECEIPTS AND DISBURSEMENTS
Nov. 1, 1924 - March 31, 1926.

	2 months Nov. 1 to Dec. 31 1924	12 months Jan. 1 to Dec. 31, 1925	3 months Jan. 1 to March 31, 1926	17 months Nov. 1, 1924 Mar. 31, 1926 Total
RECEIPTS				
1925 Subscriptions	1,200.00	37,484.72	925.75	39,610.47
1926 Subscriptions		250.00	25,698.10	25,948.10
Interest on Deposits		40.03	9.09	49.12
Discounts on Purchases		38.66	31.59	70.25
	1,200.00	37,813.41	26,664.53	65,677.94
DISBURSEMENTS				
Subsidies	11,500.00	16,050.18	9,871.52	37,421.70
Extension Education		292.15	545.82	837.97
Educational Propaganda		769.32	357.39	1,126.71
Interest on Loans	225.00	192.67		417.67
Executive Office Expense	677.41	7,367.18	2,807.71	10,852.30
Compilation of Lists	20.75	460.17		480.92
Campaign - 1925	8.50	2,916.99		2,925.49
Campaign - 1926		1,182.52	1,540.28	2,722.80
Accounting & Collection		1,053.39	636.39	1,689.78
	12,431.66	30,284.57	15,759.11	58,475.34
CASH BALANCE & OTHER FUNDS				7,202.60
	12,431.66	30,284.57	15,759.11	65,677.94

STATEMENT OF ASSETS AND LIABILITIES
As of March 31, 1926.

ASSETS

Cash on Hand	15.00
Petty Cash Fund	25.00
Checking Acct. Guardian Bank	2,835.11
Checking Acct. Merchants Bank	3,000.00
1925 Subscriptions Unpaid	2,237.25
1926 " "	39,177.40
	47,289.76
Office Equipment	1,244.04
Books for Schools	83.45
	48,617.24

LIABILITIES

None excepting invoices for March purchases, payable in April.

DETAILED STATEMENT OF DISBURSEMENTS

Nov. 1, 1924 - March 31, 1926.

	Nov.1 to Dec.31, 1924	Jan.1 to Dec.31, 1925	Jan.1 to Mar.31, 1926	Nov.1 '24 to Sub Total	Mar 31 '26. Totals
SUBSIDIES					37,421.70
Cleveland Hebrew School	11,500.00	15,077.05	9,040.00	35,617.05	
Council Sabbath School		973.13	794.02	1,767.15	
Hebrew Teachers Union			37.50	37.50	
EXTENSION EDUCATION					837.97
Executive & Ck. Expense			212.48	212.48	
Neighborhood Holiday Cel.		292.15	206.87	499.02	
Permanent Equipment			126.47	126.47	
EDUCATIONAL PROPAGANDA					1,126.71
School Registration		21.06		21.06	
Bulletin				1,085.65	
Lists		100.00			
Addressing & Misc.		59.86	1.24		
Postage		225.75			
Envelopes & Printing		302.65	316.15		
New York Bulletin		60.00	40.00		
INTEREST ON LOANS	225.00	192.67			417.67
EXECUTIVE OFFICE EXPENSE					10,852.30
Salaries	407.27	5,616.62	1,979.98	8,003.87	
Office Rent	82.50	909.08	252.50	1,244.08	
Telephone	24.33	168.80	31.45	224.58	
Printing & Stationery	67.07	308.07	414.44	789.58	
Postage		15.06	52.21	67.27	
Subscription to Publications		69.00	63.40	132.40	
Miscellaneous Items	96.24	280.55	13.73	390.52	
COMPILATION OF LISTS					480.92
Stenographer Service	20.75	195.30		216.05	
Printing & Stationery		264.87		264.87	
CAMPAIGN - 1925					2,925.49
Stenographers		90.00		90.00	
Printing, Stationery & Mailing		1,201.42		1,201.42	
Publicity		346.99		346.99	
Postage		978.13		978.13	
Miscellaneous	8.50	300.45		308.95	
CAMPAIGN - 1926					2,722.80
Stenographers		455.25	324.50	779.75	
Printing & Stationery		420.80	216.06	636.86	
Publicity		30.35	491.50	521.85	
Postage		70.18	359.21	429.39	
Miscellaneous		205.94	149.01	354.95	
ACCOUNTING & COLLECTIONS					1,689.78
Accounting		30.00		30.00	
Stenographers		409.33	176.60	585.93	
Printing & Stationery		218.96	120.42	339.38	
Postage		119.36	88.24	207.60	
Collectors Fee		180.17	225.00	405.17	
Miscellaneous		95.57	26.13	121.70	
Totals	12,431.66	30,284.57	15,759.11	58,475.34	58,475.34
CASH BALANCE & OTHER FUNDS					7,202.60
Cash on Hand				15.00	
Petty Cash Fund				25.00	
Checking Acct. The Guardian Bank				2,835.11	
Checking Acct. The Merchants Bank				3,000.00	
Office Equipment				1,244.04	
School Books				83.45	

GRAND TOTAL

65,677.94

GENERAL STATEMENT OF 1925 and 1926 SUBSCRIPTIONS

	No.	Amt.	No.	Amt.
1925 Subscriptions			1964	42,867.50
Subscribed in 1925 but refused in '26	312	3,645.50		
Subscribed in 1925 but decreased" "	97	2,770.00	312	6,415.50
New Subscriptions in 1926	1272	15,794.65	1652	36,452.00
Increases on renewals of 1925 subscriptions	314	8,130.00		
			1272	23,924.65
TOTAL OF 1926 SIGNED SUBSCRIPTIONS			2924	60,376.65

ITEMIZED ANALYSIS OF 1926 SUBSCRIPTIONS IN ACCORDANCE WITH
AFFILIATION OF CONTRIBUTORS WITH TEMPLES OR COMMUNITY
FUND

	No.	Amt.
The Temple	490	14,788.00
Euclid Ave. Temple	400	9,955.50
Heights Temple	227	3,526.00
Jewish Center	334	9,494.50
Community Fund Subscribers who do not belong to Temples	615	10,981.50
Miscellaneous Subscribers who do not belong to the 4 Temples nor give to Com. Fund (half are probably Orthodox Jews and half are unaffiliated young men & women)	358	11,631.15
	2924	60,376.65

	No.	Amt.	Percentage		Aver. Sub. Per Person
			As to No.	As to Amt.	
Members of 4 Major Temples	1451	37,764.00	.496	.63	26.00
Non Members of 4 Major "	1473	22,612.65	.514	.37	16.00
Total of 1926 Signed Subscriptions	2924	60,376.65	100%	100%	21.25

ANALYSIS OF 1926 SIGNED SUBSCRIPTIONS

ACCORDING TO AMOUNTS CONTRIBUTED

	At	Amt.		At	Amt.
50	1.00	50.00	352	25.00	8,800.00
70	2.00	140.00	9	30.00	270.00
2	2.50	5.00	18	35.00	630.00
98	3.00	288.00	1	37.50	37.50
1	3.65	3.65	7	40.00	280.00
3	4.00	12.00	120	50.00	6,000.00
944	5.00	4,720.00	5	60.00	300.00
19	6.00	114.00	12	75.00	900.00
5	7.50	37.50	61	100.00	6,100.00
8	8.00	64.00	3	125.00	375.00
831	10.00	8,310.00	13	150.00	1,950.00
5	12.00	60.00	1	175.00	175.00
163	15.00	2,445.00	23	200.00	4,600.00
73	20.00	1,460.00	7	250.00	1,750.00
2272		17,709.15	3	300.00	900.00
			1	350.00	350.00
			3	400.00	1,200.00
			10	500.00	5,000.00
			3	1000.00	3,000.00
2272		17,709.15			
652		42,667.50	652		42,667.50
2924		60,376.65			

B I A L I K B U L L E T I N

The city of Cleveland will be honored with the presence of the great Hebrew poet, Chaim Nachman Bialik, on May fifth, when the public will have the pleasure of hearing him at The Masonic Temple.

Suggestive material to be used by religious school teachers and club leaders in connection with the Bialik Program.

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Issued by
The Bureau of Jewish Education
680 Old Arcade Main 3084
Cleveland, Ohio

April 12, 1926

An extract from Bialik's First American Address
published in "The New Palestine" of Feb. 12, 1926

"I did not find it easy to tear myself away from the work which I was quietly pursuing in Eretz Israel. After living through so many hard and anxious years of wandering, I believed that it might be vouchsafed to me to stay quietly at my desk and work, and to aid with all my humble strength in the efforts of my brethren in Palestine. I believed that the greatest treasures of a nation are not the achievements of the individual as such, but his work together with his people for his people. To me, to live in Palestine was happiness. I have not yet been there long enough. I have not warmed myself sufficiently in the sun of Palestine. The chill of the Galuth had not got out of my bones. You know what anxieties we Russian Jews have had to endure of recent years; and the hard times afterwards, when we were driven from our country and were compelled to wander among strangers. I had hoped to continue in Palestine the work which I had been doing in the Galuth, and I had thought that in Palestine it would prove more useful and richer in results. In the Galuth--as the Talmud has it--one sows a great deal and cuts much less than one sows; in Palestine it is just the opposite. The work there is being done among Jews and for Jews.

"But, for a nation, the achievements of the individual are not all. Far more important is the life of the individual among his own people. I wanted to give what is left to me of life and strength to the nation and to the land, to pour them out in Palestine to the last drop, in order that not a single drop might be wasted in a strange land. I found it even more difficult to tear myself away from the roof of my house. One sees marvellous things from a Palestine roof. With my own eyes I saw miracles every day. I saw the desolate desert, stretching endlessly beyond the horizon, becoming transformed. I saw young people, arriving from somewhere, putting up tents, swallowing tracts of sand. Houses spring up in the night. You see desert sands before going to bed, and you arise to look upon sites of new buildings. You see the waste desert covered with stones, covered with excrescences, being healed by the pickaxe and the hammer wielded by Jewish hands. Such sights, seen daily, are indescribably heartening. These are pictures that sink into the mind and cannot be forgotten.

"I believe there is not a place in the wide world where people build as they do in Palestine. Every brick is laid with a song. These are not laborers working for an employer. These are people building houses for themselves and their fathers and mothers. Thus long ago Jews built in the desert. Thus a people again conquers a land from which it had been separated. To see this is the greatest happiness, and it was very difficult to leave it behind."

Excerpt from "The New Palestine" of Feb. 12, 1926

MESSAGE TO AMERICAN JEWRY
Chaim Nachman Bialik

"American Jewry must also help generously the revival of Hebrew culture in Palestine. We might economize in Palestine on our physical needs, but we cannot and must not save on our spiritual needs and minimize our cultural standards.

"We have behind us a great literary heritage, produced during thousands of years of wandering, in which the traces of our creative spirit throughout the ages have been preserved. We do not want and we are not at liberty to ignore it. This great heritage must serve as a foundation for new creations. Hence we must labor on its collation and study. This work is sufficient to engage the services of all the spiritual workers--authors, scholars, artists--that are now concentrating in Palestine, but drift about because they have no market for their labors since our small settlement cannot gratify their needs without assistance from the outside. It is essential that the makers of our culture be given a chance for an honorable existence in the land of the fathers, so that poverty shall not reduce their creative power and influence which are so dear to us."

Biographical Outline of Chaim Nachman Bialik

I Immediate ancestry

1. Grandfather - became Bialik's guardian when poet was seven years old.
 - a) Lived in Zhitomir
 - b) Great Talmudist and devout Chassid
 - c) Died when Bialik was nineteen leaving his grandson a small inheritance
2. Father
 - a) Scholar
 - b) Unsuccessful business man - never really earned a living for his family
 - c) Died when Bialik was seven.

II Birth

1. Year of 1873
2. Village of Radow in Russian province of Volhynia.

III Childhood

1. Home of poverty
2. Played in woods and fields near his home.
3. Family moved to Zhitomir when Bialik was six years old.
 - a) Lived near River Tetcherin
 - b) Child still in contact with nature.
4. Father died when Bialik was seven years old.
5. In his Grandfather's home.
 - a) Stern old man misunderstanding child nature curbed boy's playfulness.
 - b) Mental gifts displayed by child created a bond between grandfather and grandson.
 - c) Restraint at home influenced Bialik to develop fancy and imagination. Boy often wandered into woods and fields where he could give himself up to his romancing.
 - d) Grandfather's library at his disposal. At age of eleven he had already read such books as Judah Halevy's "Cuzari", Miammodes "Guide to the Perplexed", as well as books on "Cabala" and "Chassidism".

IV Youth

1. Left "cheder" at age of thirteen to study by himself in the "beth hamedresh".
2. Came under the influence of Haskalah movement.
 - a) Spent much time at "beth hamedresh" reading the works of "Maskilim" (champions of the Haskalah)
 - b) Reformed his Chassidic ideas.
 - c) Dreamed of entering rabbinical seminary.
3. Grandfather finally consented to Bialik's entering "yeshivah" at Volozhin in Lithuania.
4. At Volozhin
 - a) Keen student of Talmud
 - b) Joined ranks of the "Maskilim", studying the Russian language and other secular subjects.
 - c) Influenced by writings of Ahad Ha'am (nom de plume of Asher Ginzberg) who was the intellectual leader of the "Maskilim".
 - d) Unknown to grandfather Bialik left Volozhin for Odessa, the home of Ahad Ha'am.

V Early Manhood

1. Called back to Zhitomir at the age of nineteen by grandfather's death.
2. Followed advice of relatives and became married, living with wife's relatives to devote his time to study and literary work.
3. Forced to earn his own living, he entered the lumber business. Lost all his money in this enterprise.
4. Moved to Susnowitz where he earned a livelihood by giving lessons, but still occupied himself with his literary efforts.
 - a) Sent contributions to "The Odessa Hebrew Almanac" and Ahad Ha'am's monthly journal "Hoshiloach."
 - b) Appreciative friends impressed by his poetry brought him to Odessa in 1900. Here he could have every opportunity to express his talent.

VI Later years

1. In Odessa
 - a) First volume of poems in 1902.
 - b) Together with Ravinsky and Ben Zion established the Hebrew publication "Moriah".
 - c) Became editor of "Hashiloach."
 - d) Publishing business ruined by Bolshevik regime.
2. Left Odessa for Berlin where he continued with his publishing business.
3. After two years in Berlin he settled in Palestine. (1924)
4. Lives at present on Bialik Street in Tel Aviv, Palestine.
5. Devoting his time to the furtherance of Hebrew culture.
 - a) Edits and publishes both classical and school literature in Hebrew.

Excerpts from "Chaim Nachman Bialik, His Life and His Work"
by
Bal Machshovos.

Bialik achieved fame when after the terrible slaughter of Jews in Keshinoff and other communities of Czaristic Russia, he stormed the Jewish and non-Jewish world with his poems about the anti-Jewish excesses.

But Bialik is not only a poet of destruction. His songs serve to awaken national hope.

At the time when the great political leaders of Zionism planned a program for the rejuvenation of Palestine, Bialik was inspiring the Jewish people and recalling them to themselves.

Hebrew Poetry has had many talented figures but the name "National Poet" belongs only to Chaim Nachman Bialik.

Bialik is the first poet among us who has discovered the form for poetry which expresses the strongest and most powerful feelings of our tortured soul. His is not the ordinary lyricism - the kind that deals with feelings of a quiet nature and which is in the main very subjective. Bialik's poetry, on the contrary, expresses objectively not only his subjective sufferings but the sufferings and torture of a whole people - his own people.

Bialik is not the poet of visions and fancies, but the poet of emotions. The images which occur in his poetry are not of primary interest to him, neither is his forte the painter's fine line. His strength lies in the fact that he can fit his rich powerful emotions into the ordinary words of the language. But since the ordinary words of the language are not enough for strong feelings, he uses them as one uses masonry, in building towers. He takes tens of stones at a time - he takes many words - perhaps too many words - and from them erects a structure which his stormy soul sees.

This is why Bialik's poetry is so near to the prophetic; a stormy soul flames up in him, an uneasy bleeding heart quivers and throws out a stream of emotion into our life.

Yet Bialik, a man of great feeling, frequently surprises us with his reticence. His silence, the sketchiness of his picture, the frugality, the wondrous modesty of each word in the poetic phrase is amazing. At the same time, he can give us a deluge of words and pictures, which give the impression of a heap of diamonds, and stones in sand. But here as ever, it is the same Bialik who is talking to us in the language of emotion, a language which can be silent in a flood of words or which can be fluent when he only utters the one word hard, polished and shining like a diamond. When Bialik is silent and short his word sounds like the lonely knell of a bell in a quiet dark night, and when Bialik pours forth many words, they rush forth like the stream of a broad river which has been stirred to its very depths.

Brief outline of Bialik's Literary Achievements

Bialik is known as Israel's poet Laureate. He is the greatest poet in Jewry since Jehudah Halevy (about 800 years ago). He has to his credit in poetry:

23 National Poems

Some poems are permeated by a feeling of bitterness and denunciation with a note of despair; others have a strong religious feeling.

12 Zionistic Poems

Poems dealing with the spirit of reconstruction, the spur of hope.

17 Nature Poems

In his longer poems the elements in nature are depicted with a grandeur and majesty that is suggestive of the epic in style. His shorter nature poems are lyrical in tone. One feels a strong impetuosity straining through the lines, as the poet's graphic words tumble out to create a picture of that subtle relation that exists between man and nature.

To Bialik the sun is the source of energy, of life. God created sunshine; Bialik interprets it.

16 Love Poems

In his love poems Bialik strikes a sweet note of tenderness. "His love" is not ethereal, without substance. It has a body, yet it is not voluptuous.

15 Folk Songs

In these poems Bialik re-creates with a poetic touch the homely, wholesome routine of everyday life.

A Sabbath Hymn

"We have welcomed Sabbath with joyous song and prayer,
Now let us homeward turn, our hearts no gladness spare,
For there is laid the table, the candles are alight,
The house is shining -
And every corner bright
Blest Sabbath of peace
Blest Sabbath of peace
May your coming be peaceful, O angels of peace."

On my Return

"Here again is the wizened housewife,
Knitting socks and fumbling,
Her mouth with oaths and curses filled,
Her lips for ever mumbling."

10 Individual Poems - poems expressing personal moods and fancies of the poet.

About 25 Children's Poems.

In these children's poems we find the same classic simplicity evident in Mother Goose. In addition to this element in his poems Bialik introduces a fanciful whimsicality and imagination somewhat in the style of Eugene Field or Walter De La Mare.

During the past ten years Bialik has produced little creative work. As he has expressed it, "I am not a poet nor a prophet, I am a hewer of wood." From this "Silent Period" in the poet's later years we have ten poems.

Bialik's poetry is so charged with deep feeling the reader cannot help but respond to the music, the charm and the intensity of the verses. But the refinement of the true artist is shown in Bialik's elusive touch of restraint. He does not slop in sentimentality.

Not only has Bialik given us his verses, but he has contributed to Hebrew literature a number of short stories and essays.

In addition to this personal creative work Bialik has made Hebrew translations of Shakespear's "Julius Caesar", Cervantes' "Don Quixote," Schiller's "Wilhelm Tell" and the Jewish drama "Der Dybbuk" by S. Ansky. He has also compiled and edited a book of Jewish legends. Besides editing and annotating a complete edition of Ibn Gabirol's poems, he has publishes many selections from Bible and medieval literature.

Bialik stands out to-day as the leader in the renascence of Jewish culture and creative ability through the stimulation of its original source, the Hebrew tongue. This achievement his genius has accomplished by expressing the longings, the aspirations, the feelings of his Jewish soul through its proper medium, Hebrew.