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Bureau of Jewish Education, 1926.

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THE BUREAU OF JEWISH EDUCATION

680 THE OLD ARCADE
CLEVELAND

Telephone, Main 6587

Executive Staff

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HEBREW EDUCATION
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SUPERVISOR OF
SABBATH SCHOOLS

April
Thirteenth
1926

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

Dear Rabbi Silver:-

I have discussed the matter of Mr. Tuteur's subscription with Mr. Nathan Loeser, who suggests that we make an effort to increase that subscription to \$1,000.

If you can manage to see Mr. Tuteur and solicit such increase, stressing the results of the last campaign as well as our need for funds to go on with the originally formulated \$90,000 budget, Mr. Tuteur would probably comply with your request and continue his subscription at \$1,000. Mr. Loeser says that he will be glad to speak to Mr. Tuteur regarding same if you deem it necessary. He believes, though, that your word with Mr. Tuteur will go much further.

Thanking you, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director

AHS M

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April
Thirteenth
1926

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

Dear Rabbi Silver:-

Rabbi Silver is calling this month's Board meeting for Monday, April 19, 1926, at 3 P. M. in the office of the Bureau of Jewish Education.

Financial and educational reports will be submitted at Monday's meeting, and all Board members are especially urged to attend.

With kind personal regards, I

am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS M

April 15th, 1926.

Mr. Julius Tuteur,
12624 Cedar Road,
Cleveland, Ohio.

My dear Mr. Tuteur,

May I impose upon your good nature and ask you to interest yourself anew in the work of the Bureau of Jewish Education. We need your counsel and your judgment.

Our campaign for Jewish education for 1926 netted us some sixty-five thousand dollars which is twenty thousand dollars short of what the Bureau will require if it is to carry out the full program which it contemplates, namely, the establishment of four additional Sunday Schools, the support of existing institutions and the carrying out of extensive work on a large scale among the thirteen thousand Jewish children who are receiving no Jewish education. I believe last year you were kind enough to give us a thousand dollars for our work. I wonder whether you would not be equally generous to us again this year.

I do wish that you would attend our next board meeting for you will encourage all of our workers by your presence.

With kindest regards, I am

Very sincerely yours,

Officers and Trustees

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SABBATH SCHOOLS

April
Twenty-first
1926

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

Dear Rabbi Silver:-

May I suggest the following board members to be appointed to serve as a committee for the purpose of arranging for whatever possible Jewish Education propaganda in connection with the conference of Jewish educators in Cleveland; also to represent the Board of Jewish Education on the Bialik Reception Committee:

Rabbi B. R. Brickner, chairman

Louis S. Bing, Jr.
Sam Garber
Rabbi Solomon Goldman
Leonard S. Levy
Nathan Loeser
Max Rosenblum

Kindly have your secretary call to inform me as to whether you want to correct this list in any way.

Thanking you, I am, with kindest personal regards,

Very sincerely yours,

Alfred H. Sachs
Executive Director

AHS M

PS-I shall be at your office next Tuesday to lay out the detailed program of the Council Religious School confirmation.

April Twenty-fourth
1926

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

My dear Mr. Sachs,

I have appointed the following to represent
the Bureau of Jewish Education on the Reception Committee
to Mr. Bialik, and for the Conference of Jewish Educators
in Cleveland:

Mr. Nathan Loeser, Chairman
Mr. Louis S. Bing
Mr. Max Rosenblum
Mr. Leonard Levy
Mr. Lewis Sands
Mr. Jacob Eattenmaier
Mrs. Siegmund Herzog

I have left all the Rabbis off this Committee.

Very sincerely yours,

EUCLID AVENUE TEMPLE

EUCLID AND EAST EIGHTY-SECOND STREET

CLEVELAND, OHIO

BARNETT R. BRICKNER, Rabbi

April
Twenty-sixth
1926

Rabbi A. H. Silver, President
Bureau of Jewish Education
680 The Arcade
Cleveland, Ohio

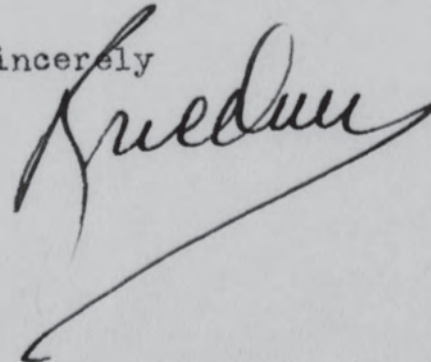
Dear Rabbi Silver:

Enclosed please find check
for \$150 to cover scholarships for three poor
children in the Talmud Torahs of Cleveland, sub-
sidized by the Bureau of Jewish Education.

This sum represents part of
a fund left in the will of the late Leo Handel,
a member of our congregation, to be distributed
at my discretion.

May I take this opportunity
of suggesting that in the next campaign of the
Bureau of Jewish Education, it might be wise to
stress this idea of contributing scholarships to
Jewish religious education? I shall be happy,
on some occasion, to discuss this thing with you
further.

Yours sincerely



BRB:HS
Enc

Bialik

Provisional Committee

For The

Bialik Reception

MAY 5, 1926, MASONIC TEMPLE

680 Old Arcade Main 3084

CLEVELAND April 27, 1926

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

Dear Rabbi Silver:

We are pleased to inform you of your appointment as a member of the Reception Committee in honor of Chaim Nachman Bialik, Hebrew poet Laureate, who will be in Cleveland on Wednesday, May 5, 1926.

Other members of this Committee are representative of Cleveland Jewish, literary, social, and civic life. We are enclosing a program of the activities that will take place in Cleveland in honor of this great poet. We trust you will not refuse to participate in our celebration.

Very sincerely yours,

Edward M. Baker
Barnett R. Brickner
A. H. Friedland
Solomon Goldman
Mrs. Siegmund Herzog

Nathan Loeser
Abraham Nowak
Ezra Shapiro
Abba Hillel Silver
Leo Weidenthal

By

Alfred H. Sachs

Secretary

April 30th, 1926.

Rabbi Barnett Brickner,
Euclid Avenue Temple,
Cleveland, Ohio.

My dear Rabbi Brickner,

Permit me to acknowledge the receipt of \$150 which is the bequest of the late Leo Handel for three Talmud Torah scholarships. I need not tell you that the Bureau of Jewish Education is deeply appreciative of your thoughtfulness in setting aside this amount for Jewish Educational purposes. Please convey our thanks to the members of the bereaved family.

The suggestion which you made in your letter that ~~in the~~ forthcoming campaign we stress the idea of scholarships is an excellent one and I shall be very happy to discuss it with you further.

With kindest regards, permit me to remain

Very sincerely yours,

MINUTES OF THE COMMISSION ON JEWISH EDUCATION

Offices of the Union
Cincinnati, Ohio,
May 4th, 1926.

Pursuant to the call of the Chairman, Dr. David Philipson, a meeting of the Commission was held in Cincinnati at the Offices of the Union on May 4th, 1926.

There were present Rabbis Max Heller, New Orleans; Gerson Levi, Chicago; David Marx, Atlanta; Julian Morgenstern, Cincinnati; David Philipson, Cincinnati; Joseph Rauch, Louisville; William Rosenau, Baltimore; A. H. Silver, Cleveland; Louis Witt, St. Louis and George Zepin, Cincinnati. Dr. Emanuel Gamoran, Educational Director, was present on invitation of the chairman.

Rabbi David Philipson, Chairman, presided. The minutes were recorded by Rabbi George Zepin, Secretary.

LETTERS FROM ABSENTEES

Letters were presented from the following members of the Commission who were unable to attend the Meeting: Rabbis Calisch, Enelow, Ettelson, Koch, Harry Levi, Mann, Mendelsohn, Schulman, Simon, Slonimsky and Wolsey.

The commission having learned of the recent loss sustained by Dr. H. G. Enelow, in the death of his mother, adopted a resolution that a letter of condolence be addressed to Dr. Enelow, in behalf of his fellow members of the Commission.

It was moved and carried that the reading of the minutes of the last Meeting be dispensed with as copies of the same had been sent to every member of the Commission.

WEEK DAY INSTRUCTION

The report of the Committee on Week Day Instruction signed by all three members of the Committee, Prof. Henry Slonimsky, Dr. William Rosenau and Rabbi Louis Wolsey, was presented by Dr. Rosenau, in the absence of the Chairman, Prof. Slonimsky.

REPORT OF COMMITTEE ON WEEK-DAY INSTRUCTION

The Committee appointed by the Commission on Jewish Education to consider the original resolution adopted by the Commission (hereafter referred to as No.1. See appendix B. for the three resolutions) the resolution proposed to the Central Conference of American Rabbis (hereafter referred to as No. 2), as well as the substitute resolution offered at the last session of the Conference (hereafter referred to as No.3), begs to report as follows:

We have been instructed to consider the question of cooperation with other religious and educational bodies. We recommend as an indispensable basis for such cooperation, the content of our original resolution (No. 1) which is essentially the substitute resolution of the Conference (No.3). In other words we are unalterably opposed to any form of religious instruction within the public school system, in the public school building or during the public school hours. It is our conviction that the latter recommendations of various religious bodies, no matter in what form suggested, are hostile to the principles of democracy by virtue of which each group is entitled to the right of religious liberty, and the integrity of its religious interpretations.

We advocate that the public schools reduce their time schedule by closing the entire public school system one hour or more at the end of the school day. The time thus put at the disposal of the children may be used by the parents for such instruction for their children as they see fit.

Further, it is the sense of this Committee that the plan for week-day instruction, which had been previously recommended by the Elementary Committee (See Dr. Gamoran's plan Appendix A) be adopted without regard to the results of negotiations with other religious bodies, or with other educational institutions. We feel that the Jewish tradition of week-day religious instruction should be continued no matter what the results of such negotiations may be. If the public schools should close earlier on certain days, our problem would be made easier. If the public schools refuse to do so, we must continue to work for week-day instruction in any case.

Respectfully submitted,

THE COMMITTEE ON WEEK-DAY INSTRUCTION

Henry Slonimsky,
William Rosenau,
Louis Wolsey,

APPENDIX A.

Plan for Introducing Week-Day Instruction into the Religious Schools of this Country

By
Emanuel Gamoran.

I. Introductory.

The transmission of Jewish life is impossible without an intensive Jewish education which will last from early childhood and continue into the days of adulthood. The Sunday School is not intensive enough to develop Jewish life in America. The Commission on Jewish Education felt this when it unanimously accepted a resolution more than two years ago, urging the rabbinate of the country to increase the hours of instruction by adding at least one week-day session to the Sunday session of our schools. The time has come when we must make a concrete attempt at the transformation of our schools. If we do not introduce week-day instruction we will fail in our educational work.

One of the reasons why we find it difficult to introduce week-day instruction in our schools is that our people have been for fifty years, educated to be satisfied with instruction that comes only once a week. While our slogan for the past fifty years may have been: "Send your children to Sunday School." It must now be "Sunday School education is insufficient." In order to introduce additional sessions in our school, we must therefore approach the problem through the parents as well as through the children. There are several groups that we must reach, teachers, boards of directors, the community in general.

In attempting to change the situation in our schools, we have this fact to help us - that a great many of our reform congregations are constantly replenished by new members who have been accustomed to a tradition of intensive Jewish education. To help us in influencing the general community, we have another fact, namely that our Christian brethren who do not have as intensive a culture to transmit to the young, have found it necessary to organize week-day religious schools. By now there are about 1200 such schools in this country. In launching our plan, we must therefore be confident that if we work out a series of concrete steps and make a strong effort to change public opinion, where such change is necessary, and to utilize favorable public opinion where such exists, our success will be assured.

II. (a) The Plan.

As a first step in bringing such a change about, I would suggest that Catholics, Protestants and Jews should get together and organize a community mass meeting in favor of week-day religious instruction. Such a mass meeting has been tried out in a number of cities. In New York, for one instance, it was very successful. The meeting was held in Carnegie Hall and was very well attended. Such a meeting would be the starting point by which to influence the opinion of the community.

(b) This meeting should be followed by a mass meeting of the parents of a given school, or, if possible, by a Jewish community mass meeting, consisting of the parents of several schools if there are several in the community. This meeting, the aim of which would be to point out to the Jewish parents the particular reasons why week-day religious instruction is most important for their children, should culminate with the distribution of a card containing the following questions:

- (a) Do you agree that an intensive Jewish Education is necessary for the development of Jewish life in America?

Yes or No

- (b) Do you feel that the Jewish Religious School should give a more intensive Jewish education to its children than was given hitherto?

Yes or No

- (c) Would you be willing that your child should attend One week day besides Sunday?

Two week days besides Sunday?

Such a mass meeting should preferably have an attractive program so that the parents that come may be entertained as well as informed.

(c) In preparation, both for the general mass meeting, in which all the elements of the community participate as well as the Jewish mass meeting, special publicity should be arranged for through the general press as well as through the Jewish press of that city.

(d) As a means of assisting in the propaganda in connection with this work, a Jewish Education Week, similar to the American Education Week now recurring in the fall, should be instituted. Such a Jewish Education Week, immediately preceding the session when the schools open, would serve to increase registration and to help in increasing the hours of instruction. Mass meetings, local parades by school children and other propaganda methods can be devised as means to secure attendance of as many Jewish children as possible, as many hours as possible. The cooperation of the newspapers, Jewish and non-Jewish, should be secured in giving publicity to such a Jewish Education Week.

The sincere interest of the trustees and the teachers should be solicited, if such interest is not already there.

(e) The answers which the parents will have given to the questionnaires will determine the procedure to be followed otherwise. The school authorities should not expect that all the parents will declare themselves in favor of a week-day religious school at once. We must remember that they have been

accustomed to think that one day a week is sufficient for religious instruction. The result of the first attempt may therefore be a division of the school into two groups or even three groups. Some children will be able to come twice a week, others three times a week. In time it may be expected that the majority will prefer to get an intensive Jewish education.

(f) What will therefore happen in the school will be a flexible scheme of school organization. In such a flexible scheme, those children that attend more than once a week should be rewarded by greater recognition in the general school organization. The whole organization of the school, the G.O. as it might be called, may be given a characteristic Jewish name. The exact name might be decided later. This general organization might then be divided into two or three ranks of membership, each higher than the other. A child attending the Sunday School might then be given rank one, a child attending twice a week, rank two-three times a week, rank three. Each of these ranks might also have some Jewish name, in this way helping to make the school organization itself of Jewish content value. Tentatively we might take, as a possible name, Israelites, Levites and Priests until a better suggestion is found.

Within each rank, promotion from class to class might also lead to the conferring of honors. Special pin and buttons might be prepared for each rank. Thus rank one might get a button, rank two a school pin, rank three a "Star of David." This scheme can be elaborated to be in itself of considerable educational value.

(g) The flexible scheme, when introduced, will call upon additional teachers and upon better prepared teachers. The organization of normal schools will therefore become necessary in communities where such do not as yet exist. The plan now accepted by the Commission on Jewish Education to introduce normal schools wherever possible and to prepare syllabi for the necessary courses, will attack the problem from the point of view of the teachers.

There will be another difficulty, that of budget, but this is a difficulty which seems to me ought to be easily overcome in our congregations. A study of forty-five cases of congregations affiliated with the Union has shown that less than 10% of the congregational budget is spent for school purposes. It is obvious that if Jewish education is to be the center of gravity of the temple, and it must be if Jewry in America is to survive, we must spend more, and educate our trustees and community to spend more.

It is understood that the above plan is tentative and may be modified in accordance with whatever practical suggestions will be made. It does seem clear, however, that some concrete step must be taken, otherwise our resolution on the increase of hours of instruction will remain a paper resolution forever.

APPENDIX B.

Resolution Adopted by Commission on Jewish Education,
March 10th, 1925.

Resolution No. 1

"The Commission on Jewish Education endorses the efforts which are being made to procure more time for week-day religious instruction, and we recommend that for such purposes the public schools reduce their time schedule, schools be closed, and that the time thus put at the disposal of the children be used by the parents for their children as they desire.

"Furthermore, we are opposed to any form of religious instruction in the American public school system of education or to any form of classification of children in the public schools according to their religious affiliation."

Resolution Proposed at Central Conference of American
Rabbis in Cincinnati, October 22nd, 1925.

Resolution No. 2.

RESOLVED, that it be the sense of this Conference that a special committee be appointed to consider all the aspects of the problem of increasing and spreading religious education among the nation's youth, with special reference to the possibility of co-operation with the public schools. It shall be the duty of the committee to frame a positive program which may lead toward a solution of this complex and difficult problem, a program which shall be constructive and satisfactory to every denomination and religious group in America. In order to reach such solution, this committee shall be empowered to confer with representatives of the religious and educational organization of America. The committee shall make report of its findings and progress at the next annual convention of the conference.

A Substitute Resolution Proposed at Central Conference of
American Rabbis, October 22nd, 1925.

Resolution No. 3.

We recommend that it be the sense of this Conference that a special committee be appointed to consider all the aspects of the problem of increasing and spreading religious education among the nation's youth. We favor the continued development of midweek after school and week-end religious education entirely divorced from the public school system and under the supervision of the individual religious bodies. We oppose the plan to release children during school hours for religious training or any effort which seeks to link up religious education with the public school system.

Nos. 2 and 3 were by vote of the Conference referred to the Commission on Jewish Education.

The following amendments prepared by Rabbi A. H. Silver were adopted, namely:-

To omit from the Report of the Committee in paragraph 2, the word "unalterably" and also the phrase, "In the public school buildings" and, to substitute for the word "within" which precedes the words, the Public School System, the words, "as part of". The sentence as amended now reads as follows:- "In other words we are opposed to any form of religious instructions as part of the public school system or during the public school hours."

It was moved by Rabbi Heller and seconded by Rabbi Silver, that the Chairman be authorized to add a preamble for the Report setting forth the position of the Commission in favor of religious instruction.

It was moved and duly carried that the report as amended be adopted and that the same be presented to the Central Conference of American Rabbis.

It was moved and duly carried that following the adoption of the Report by the Central Conference of American Rabbis, that the Chairman of the Commission be authorized to appoint a Committee to confer with the Education Departments of the Protestant and Catholic Churches for the purpose of acquainting these bodies with our position and for the purpose of securing united action on this matter.

Dr. Emanuel Gamoran, presented the following report:

May 4th, 1926.

REPORT OF EDUCATIONAL DIRECTOR TO COMMISSION ON JEWISH
EDUCATION.

I The following are the manuscripts that have been published during the year:

- (a) "The Spirit of Judaism" by Dr. Samuel Schulman and Miss Sarah Miller.
- (b) "The Holy Land Travel Game" by Julian Feibelman.
- (c) A Syllabus - "Introductory Course in Education" by Dr. Emanuel Gamoran.

II The following manuscripts are now ready for publication:

- (a) "Jewish History from 70 to Modern Times," by Dr. Elbogen
- (b) "Handwork Cut-Outs," by Mrs. Louis I. Egelson.

III Manuscripts completed and in the hands of Committees:

- (a) Teachers' Book to "Out of The House of Bondage",
by Miss Adele Bildersee.
- (b) A Syllabus - "Modern Jewish History" by Prof.
A. L. Sachar.

IV The Normal School work done during this year.

At the last meeting of the Commission, I was authorized to communicate with the Rabbis of the country in order to stimulate the organization of local Normal Schools. At the request of the Commission, I was also authorized to prepare a Syllabus on Education to be used by these schools. I am pleased to report a summary of my study in this connection:

SUMMARY OF JEWISH NORMAL SCHOOL

Questionnaire

Total number of Replies Received		95
Nature of Replies		
I	Having Normal Schools	30
	No Normal Schools	65
II	Date of Organization	
	1925-26	10
	1924-25	3
	1922-	1
	1921-	1
	1920-	4
	1916-	1
	All along	1
III	Number of Classes	
	One Class	13
	Two Classes	7
	Four Classes	1

IV. Total Number of Students
492 Students in 22 Schools.

V. Length of Course.

1 Year	1
2 Years	7
3 Years	5
4 Years	1
Indefinite	2

VI. Number of Sessions weekly.

One Session	12
Two Sessions	6
Bi-weekly	3

VII. Length of Class Periods.

$\frac{1}{2}$ hour	1
$\frac{3}{4}$ hour	1
1 hour	6
$1\frac{1}{4}$ hours	1
$1\frac{1}{2}$ hours	4
2 hours	6
$2\frac{1}{4}$ hours	1

VIII. Planning to Organize Normal School.

Yes	47
No	11
Possibly	5



IX. Monograph

Ordered one	45
Ordered more than one	1
Have one.	17
No	32

X. Wanted syllabus Complimentary 86

This Summary shows very clearly that the work which we have started in the training of Jewish Teachers fulfills a distinct need. The Educational Director will continue to give his attention to this work in the future with a view to preparing more Syllabi and Books as well, that will help in the training of our Teachers.

V. Per mit me to request your help in the obtaining of authors for new books. The finding of an author that combines both Jewish knowledge, pedagogic ability, literary ability, especially for children, is a difficult task. I shall greatly appreciate suggestions from the members of the Commission that will help me find an author right now for the preparation of our next Teachers' Book to accompany the third Bible Reader "From Joshua to the Division of the Kingdom."

Respectfully submitted,

Emanuel Gamoran,
Educational Director.

It was moved and duly carried that the Report of the Educational Director be received and filed.

Dr. Gamoran invited the advice of the members of the Commission with reference to finding an author to prepare a Teachers Handbook for the third series of Bible readers. The following names were suggested:

Miss Jennie Ritzenstein of Baltimore,
Dr.----- Linfield, New York
Mrs.----- Hollender, Washington
Miss Lena Latkin, Little Rock

The Educational Director requested permission to extend the present series of Bible readers so as to include Post Biblical material, and requested special permission to secure an author for the preparation of an anthology of Bible material for use in the high school grades.

The authority requested was granted.

DR. ELBOGEN'S HISTORY

Page proofs of the forthcoming volume by Dr. I. Elbogen, on Post Biblical Jewish History were presented to the Commission. It was moved and unanimously carried that a letter be addressed to Dr. Elbogen communicating to him that the following changes in the text received the unanimous consent of the Commission.

In the paragraph dealing with the Balfour Declaration, it was moved and unanimously carried to omit the following words: "In order to further her interests in Asia, Great Britain got in touch with the Zionist Organization," and to insert the following words: "In the fourth year of the War, on November 2nd, 1917, England issued the Balfour Declaration."

It was moved and unanimously carried that the following change be made in the paragraph on page 220 dealing with the subject of Zionism. The present reading is as follows: "Its onesided emphasis on nationalism led many to indifference, if not to animosity toward the Jewish religion, and induced them to underestimate the significance of Judaism's religious struggle for existence throughout the centuries." The reading proposed is as follows: "In the minds of some the emphasis on Nationalism seemed to justify indifference and even hostility to the Jewish religion."

PUBLICATION OF A "SHORTER BIBLE"

Dr. H. G. Enelow, Chairman of the Committee on Shorter Bible, was not present and no formal report was presented to the Commission. The Chairman of the Commission presented a letter from Dr. Enelow dealing with the subject.

It was moved and duly carried that no action be taken at this Meeting owing to the absence from the meeting of any member of this Committee.

PROPOSED ADDITIONS TO HEBREW PRIMER

Letters were presented from Rabbi Martin Zelonka and from Rabbi Max Reichler, the author of our publication "The Hebrew Primer" suggesting the addition of a complete Sabbath morning service to the Primer including the Kaddish.

It was moved and duly carried that the suggestion be not concurred in.

COMMUNICATION FROM RABBI KOCH

A communication from Rabbi Samuel Koch, a member of the Commission advising the issuing by the Commission on Jewish Education of a Teachers Diploma was presented to the Commission. It was moved and duly carried that the matter be referred to the Committee on Teacher Training, and that this information should be communicated to Rabbi Koch.

REVISED EDITION OF FIRST SERIES OF BIBLE READERS

The Educational Director reported that he had received a number of suggestions for revisions of the Bible Reader dealing with the Book of Genesis.

It was moved and duly carried that these revisions be referred to the Committee on Elementary Education and that a revised edition of the book be published as soon as feasible.

TIME LIMIT FOR RETURNING MANUSCRIPTS

The Educational Director called the attention of the meeting to the difficulty of securing prompt responses from members of the Commission appointed to read manuscripts.

It was moved and duly carried that every manuscript sent to readers be accompanied by a letter giving the limit of time for returning the manuscript and that one week for every 50 pages should be allowed.

ADJOURNED

David Philipson, Chairman

George Zepin, Secretary.

C O P Y

Rabbi Eugene Mannheimer,
Des Moines, Iowa.

Des Moines, May 25th, 1925.

Dr. David Philipson,
Chairman, Commission on Jewish Education,
U. A. H. C. & C. C. A. R.,
Cincinnati, Ohio.

Dear Dr. Philipson:

Knowing that you will be interested, I am enclosing a copy of the minutes of the meeting held at the University of Iowa on Monday May 12th, by the "electors" representing the Baptist, Catholic, Congregational, Disciples, Episcopalian, Jewish, Lutheran, Methodist and Presbyterian churches of Iowa for the purpose of electing a Board of Trustees for the Foundation for a School of Religion at the University of Iowa. I am also enclosing a copy of the statement which I wrote for The American Jewish World of Minneapolis with regard to this meeting. Not a discordant note of any kind marred the deliberations. A deep interest in the project and a fine, broad spirit of cooperation was manifested by all present. The result was the election of a most representative Board of Trustees, under whose auspices, I feel sure, the School will be developed in the best spirit of the "Iowa Plan" itself and in a manner which will be satisfactory to all concerned.

At the call of Dean Kay, the Board of Trustees met at the University on Monday May 18th and adopted a constitution. Dean Kay was elected President, or Chairman of the Board, pro tem, to serve until some big, outstanding citizen of the State can be found to fill this position. Mr. E. P. Adler of Davenport was elected second Vice-President and I was honored by election to the Executive Committee. The Chairman was authorized to appoint the Finance Committee, for whose Chairmanship it is also hoped to find some man of outstanding position and influence in the State. The matter of finding a Director for the School will be taken up as soon as the Finance Committee is in position to assure us of the proper financial support, it being the thought that we should have the assurance of from fifteen to twenty thousand dollars per year to begin with, guaranteed, if possible, for a period of at least five years. It is hoped to have a Director in charge by the fall.

I will be glad to send you a copy of the constitution as soon as I get it, and will also be glad to give you any further information that you may desire at any time with regard to these matters.

With cordial personal greetings, I am

Sincerely yours,

(signed) Eugene Mannheimer.

427 W. 51st St.

C O P Y

OLD CAPITOL, STATE UNIVERSITY OF IOWA

May 12, 1925.

According to the plan, approved by the State Board of Education, for the establishment of a School of Religion in the State University of Iowa, the Electors chosen by representative Churches and by the University, met in the Old Capitol at the call of President Jessup, for the purpose of choosing a Board of Trustees for the said School of Religion.

President Jessup, Dean Kay, Chairman of the meeting and Dr. O. D. Foster, University Secretary of the Council of Church Boards of Education, addressed the Electors. The President welcomes them to their very important and history-making work. Dean Kay reviewed the effort put forth for religious education in the University, culminating in the present plan, now becoming known as the Iowa Plan. Dr. Foster pointed out that on account of the extraordinary increase in the registration at State Universities, the churches could not refuse to cooperate with any such university in furthering a plan for the betterment of religious education; that in the present plan, Catholics, Jews and Protestants were all cooperating, and that the unique feature of the plan was the recognition and incorporation of each church's interpretation of religion. The meeting then discussed the best way to proceed with the election of Trustees.

MOTION: That the Chairman appoint a nominating committee of five members who, after consultation with the different church groups of Electors, shall present to the full meeting the names of trustees, one for each of the nine churches represented; that in case the Electors are not sure that the one nominated from their group will accept the trusteeship, a second and third name may be added; that the said committee may make any further nominations that in its judgment may seem advisable; that the committee in its selection may avail itself of Dr. Foster's wide knowledge and experience; and that the full meeting of Electors shall be informal while the nominating committee is in session.

--CARRIED.

The Chairman then nominated the following committee:-
Rev. P. A. Johnson, Chairman, Grinnell, Ia.; Father William P. Shanahan, Iowa City, Rabbi Eugene Mannheimer, Des Moines, Mr. H. C. Ring, Cedar Rapids, and Mrs. Adelaide L. Burge, Iowa City.

The meeting became formal again at the Chairman's call and the Committee presented the following nominations for membership on the Governing Board:-

CHURCH GROUP TRUSTEES

1. Henry K. Peterson, Baptist, Council Bluffs, Ia.
2. Rev. Wm. P. Shanahan, Catholic, Iowa City
3. Charles E. Lynde, Congregational, Des Moines
4. Emil L. Boerner, Disciples of Christ, Iowa City
5. Arthur J. Cox, Episcopal, Iowa City
6. Rabbi Eugene Mannheimer, Jew, Des Moines
7. Rev. A. B. Leamer, Lutheran, Des Moines
8. Robert G. Armstrong, Methodist, Cedar Rapids
9. Rev. Archibald Cardle, Presbyterian, Burlington

UNIVERSITY REPRESENTATIVES ON BOARD

Dean George F. Kay
Mr. R. H. Fitzgerald

MEMBERSHIP AT LARGE

Dr. O. D. Foster, Chicago, Ill.
Thomas Farrell, Iowa City
William R. Hart, Iowa City
E. P. Adler, Davenport

MOTION: - that the report of the nominating committee be accepted. CARRIED

MOTION: - that it be recommended to the newly elected Trustees to take such steps as they may think wise in order to secure rotation in office for the members of the Governing Board. CARRIED

MOTION: - that the group Electors confer as soon as possible with their nominees and report back. CARRIED.

MOTION: - that in case of a nominee's refusal to accept a trusteeship, the next names submitted by his group Electors shall automatically take the place of his own. CARRIED.

MOTION: - that if the procedure be made necessary by successive refusals to take office, the present Electors shall submit further nominations from their different groups for membership on the Governing Board. CARRIED.

MOTION: - that Dean Kay be authorized to call the Governing Board together. CARRIED.

The Chairman congratulated the Electors on their nominations and ventured to predict that the meeting would be an unforgettable one.

Motion to Adjourn. CARRIED.

(signed) M. A. SHAW

Secretary.



P R O G R A M

Cleveland Reception
of
CHAIM NACHMAN BIALIK
Hebrew Poet Laureate

WEDNESDAY, MAY 5, 1926

- 8:30 A. M. - Reception at railroad station.
- 11:00 A. M. - Planting of three Cedars of Lebanon, and dedication of "Hebrew Poets' Corner" in Shakespeare Gardens. (By special arrangement with Wm. R. Hopkins, City Manager, and the Department of Parks, City of Cleveland).
- 12:30 P. M. - Luncheon for Reception Committee with Bialik in the Jewish Center Auditorium, 1117 East 105th St.
- 4:30 P. M. - Jewish school children will meet Chaim Nachman Bialik at the Liberty Theater, 10315 Superior Ave. Rabbi Abba Hillel Silver and others will speak.
- 8:00 P. M. - Official Cleveland Reception in Masonic Auditorium with Chaim Nachman Bialik, Dr. Schmarya Levine - International Jewish leader, and members of the Reception Committee as speakers.

A program of music and tableaux has also been arranged for - 2500 people are expected to attend this demonstration.

Note; The coming of Bialik to Cleveland not being tied up with any financial campaigns, will be utilized to the highest extent of its cultural value.

The following organizations are co-operating in the Cleveland Reception of
Bialik

EDUCATIONAL

Bureau of Jewish Education
Cleveland Hebrew School and Institute
Cleveland Jewish Religious Teachers Ass'n.
Council of Jewish Women
Jewish National Workers Alliance

NATIONAL

Cleveland Hadassah
Cleveland Junior Hadassah
Cleveland Zionist District
Independent Order of B'nai Brith

Jewish National Fund
Jewish Veterans of the World War
Keren Hayesod Womens Club
Mizrachi Organization
Order Sons of Zion
Zieri Zion Organization

RELIGIOUS

Congregation Oheb Zedek Mens Club
Euclid Avenue Temple Sisterhood
Heights Temple Sisterhood
Jewish Center Sisterhood
Temple Women's Association

SOCIAL AND PHILANTHROPIC

Cleveland-Denver Consumptive Aid Society
Cleveland Hebrew Benevolent Society
Cleveland Ladies Aid Society
Council Educational Alliance Mothers
Clubs

Jewish Day Nursery
Jewish Progressive Society
Judea Hebrew Auxiliary
Junior Auxiliary Council
Kadimah Club
Mt. Sinai Review

COMMISSION ON JEWISH EDUCATION

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

DAVID PHILIPSON, CINCINNATI, CHAIRMAN
GEORGE ZEPIN, CINCINNATI, SECRETARY

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H. G. ENELOW, NEW YORK
HARRY W. ETTELSON, MEMPHIS
MAX HELLER, NEW ORLEANS
SAMUEL KOCH, SEATTLE
KAUFMANN KOHLER, NEW YORK
GERSON B. LEVI, CHICAGO

HARRY LEVI, BOSTON
LOUIS L. MANN, CHICAGO
DAVID MARX, ATLANTA
S. FELIX MENDELSON, CHICAGO
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WILLIAM ROSENAU, BALTIMORE
SAMUEL SCHULMAN, NEW YORK
ABBA H. SILVER, CLEVELAND
ABRAM SIMON, WASHINGTON
HENRY SLONIMSKY, NEW YORK
LOUIS WITT, ST. LOUIS
LOUIS WOLSEY, PHILADELPHIA

MERCHANTS BUILDING

CINCINNATI

May
Tenth
1926.

CHAIRMEN OF COMMITTEES

AUTHORS
DAVID PHILIPSON
ELEMENTARY EDUCATION
HENRY SLONIMSKY
YOUTH EDUCATION
SAMUEL SCHULMAN
ADULT AND UNIVERSITY EDUCATION
H. G. ENELOW
TEACHER TRAINING
ABRAM SIMON

Rabbi A.H. Silver,
c/o The Temple,
East 105th & Ansel Rd.,
Cleveland, O.

Dear Rabbi Silver:

I should very much appreciate it if you will let me have your approval of the Bildersee Teacher's Book, if you approve it, together with whatever suggestions you may have. If I should receive an immediate report from you it will enable me to ask the author to make her revision before the heat of the summer sets in. I am very anxious to do that as I should like to see the book published in time for the school year in September. Dr. Rosenau's report is already in.

With kindest personal regards from house to house, I am

Very sincerely yours,

Emanuel Gamoran
Educational Director.

EG:RC

C O P Y

May 12, 1926

Mr. Edw. M. Baker, President,
Federation of Jewish Charities,
1537 Guardian Bldg.,
City.

Dear Mr. Baker:-

Replying to your favor of May 4th, may I say that I shall be happy to serve as a representative of the Board of Jewish Education to the National Conference of Jewish Social Service to be held in Cleveland this month.

I am writing to the members of our Board, urging their attendance at the various sessions of the Conference, and Mr. Alfred H. Sachs, our Executive Director will take whatever other steps are possible for the accomplishment of this end.

With kindest personal regards, I am

Very sincerely yours,

President.

Officers and Trustees

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SOLOMON ULMER } VICE PRESIDENTS
ALFRED A. BENESCH }
MAX ROSENBLUM, TREASURER
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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

May
Fourteenth
1926

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

Dear Rabbi Silver:-

Rabbi Silver is calling this month's meeting of the Board of Jewish Education for Friday, May 21, 1926, at 1:30 P. M., at the office of this Bureau.

Many important matters are scheduled for discussion at this meeting. We trust you will be able to be with us and give us the benefit of your counsel.

With kindest personal regards, I am

Very sincerely yours,

Alfred H. Sachs
Executive Director.

AHS M

ההסתדרות הציונית של ארצות הברית

ZIONIST ORGANIZATION OF AMERICA

114 FIFTH AVENUE


NEW YORK

NATIONAL CONFERENCE *for* JEWISH EDUCATION

New York, May 16, 1926

Call to a National Conference for Jewish Education

To the Jewry of America:

HE ZIONIST ORGANIZATION OF AMERICA, which regards the preservation of Jewish cultural values among our people in this country as a moral and historic duty, in conjunction with a Provisional Committee formed for the purpose of establishing a national organization for the promotion of Jewish education, is issuing this Call for a National Conference which will take place in the City of New York Sunday, May 16, 1926, beginning 10 A.M.

For many years the subject of Jewish education has been a matter of deep concern to all Jews to whom the Jewish cultural heritage is precious. In the years of self-adaptation which the Jewry of America has had to undergo, in the struggle for physical and moral adjustment to a new environment, it was inevitable that the energies devoted to Jewish education and the conservation of Jewish cultural values should be sporadic, inadequate and uncoordinated. Owing to fragmentation and diffusion of effort there could not come into being a harmonized and efficient educational system.

The time for the integration of Jewish educational activities has arrived. American Jewry has found itself. It has won a distinguished and acknowledged place of usefulness in American economic and cultural life. In addition, the course of Jewish life the world over, involving great efforts for relief and for Palestine, has woven more strongly the threads which unite American Jewry with the whole Jewish people. The part which history has imposed upon the Jews of America in the work of re-establishing the National Jewish Home in Palestine, a part which they are carrying out generously and with a realization of its historic importance, has inevitably lead to a spiritual and cultural inventory, disclosing, in spite of the fine work which is undoubtedly being accomplished in many communities, glaring gaps and insufficiencies in the work of preserving the Jewish heritage and transmitting it to the coming generation.

Jewish education in the United States in all its forms—as manifested in the school, the home, the press, the library, etc.—must receive a dynamic impulse and be dominated with the ideal of conserving through its processes the authentic Jewish personality. The Zionist Organization of America regards the initiation of this work as its natural duty. The actual conduct of the work will be entrusted to a distinct body which this Conference will call into being and which will mobilize the necessary forces for a large-scale constructive service. We are mindful of the existence of Jewish educational agencies in various parts of the country, many of them doing excellent work in their respective spheres. With these, the national organization to be created will seek to co-operate in every possible manner.

In the field of Jewish education various tendencies arising from religious viewpoints and practices, find expression. *We have neither the desire nor the intention to interfere in the slightest degree with these tendencies.* The intention, on the contrary, is to create a framework of constructive co-operation, within which various views and tendencies may have free play. There are definite cultural elements in which all groups concerned with the preservation of the integrity of Jewish life, are interested. It will be the function of the proposed organization to strengthen these cultural elements, and, without, of course, attempting to finance or conduct local schools and institutions, to render assistance in the field of educational organization and technique.

The proposed organization will aim to be of service to Jewish educational activities that minister to the child, the youth and the adult. It will regard its basic purposes to be the following:

- FIRST: To foster a wider and more intensive cultivation and study of basic Jewish cultural values, including the Hebrew language and literature, the vital qualities of Jewish tradition, and the modern Jewish renaissance in Palestine.
- SECOND: To cooperate with existing Jewish educational institutions and organizations to the end that there be brought about a coordination of Jewish educational effort which will result in greater efficiency, prevent overlapping, and provide the stimulus which arises out of common counsel and action; as well as to stimulate the creation of new Jewish educational institutions.
- THIRD: To arouse the conscience of American Jewry to effective interest in Jewish education, in all its phases.

We regard the task to which we are now summoning the Jewry of America to be imbued with an importance not exceeded by any other. It entails the dignity and wholesomeness of Jewish life, and its capacity for greater service both to this country and to the historic destiny of the Jewish people.

April 18, 1926.

ZIONIST ORGANIZATION OF AMERICA,

Louis Lipsky
Chairman.

החנוך העברי באמריקה לכל צורתו — הן בכית-הספר והן בבית, הן כעתונות והן כספר — זקוק למניע דינאמי בביר כדי להעשות לגורם חשוב בחיי החברה העברית השלמה. ההסתדרות הציונית באמריקה היא לעצמה חובה ראשית וראשונה להתחיל בעבודה לאומית זו. אולם עצם הנהלת העבודה תמסר להסתדרות מיוחדת שתוצר עלידי הציידה, ואשר תיוחדת תהיה לגיבוי את הכחות הנחוצים לשם עבודת-בנין כבירה, ביאות למפעל רב-ערך כזה. אין אני מסיים את דעתי, בקשר עם זה, ממציאות של הסתדרות ואגודות החנוך והתרבות הקיימות ברחבי המדינה, ואשר הרבה מהן עושות עבודה תמה בחוגיהן הן. עד כמה שאפשר, תתאמן ההסתדרות הלאומית שתוצר, לעבוד עם כל אלה — יד ביד.

בשדה החנוך העברי מוצאים את כמייים מגמות, השקפות וכוונות דתיות שונים. אין בכוונתנו ובדעתנו להתערב בשום פנים ובשום אופן, אף התערבות כל-שהיא בתכניות והמגמות הללו. להיפך, כוונתנו היא ליצור מסגרת לעבודת-בנין משותפת, שמסביבה יתרכזו המגמות והכוונות השונים, כל אחד על-פי דרכו וכל אחד על-פי רוחו. יש יסודות-תרבות מוחלטים, שכל אלה הדואגים לקיום היינו העברים ושלמותם, ימצאו בהם ענין והפן. מתפקידה של ההסתדרות החדשה יהיה להזק את היסודות התרבותיים האלה, (כמובן, בלי שום תמיכה כספית מצדה להחזקת מוסדות ובתי-ספר מקומיים ומכלי לנהל אותם) ולסייע במקצוע המבני וההסתדרותי של החנוך.

מטרת ההסתדרות המוצעת כזה, תהיה לעמוד לשרות מוסדות, החנוך שלהם פעולתם נבססם: הילד, הנער, והבוגר. היא תשים לב לשאיפות היסודיות האלה:

ר א ש י ת: למפח ולשכלל ידיעה יותר רחבה ולמוד יותר אינטנסיבי של ערכי התרבות העברית היסודיים, כגון: הלשון העברית וספרותה, סגולותיה ההיוניות של המסורת העברית, והתחיה העברית המודרנית בארץ-ישראל.

ש ג י ת: ללכת יד-ביד עם ההסתדרותיות ומוסדות-החנוך הקיימים על-מנת להכניס התאמה בפעילותיהם ובתוצאות מזה לעשותם יותר מוכשרים לתפקידם, ולהספיק להם את הכח המניע הנוצר מעצת-ישרים ועבודה משותפת; וכמוכן להטיף ליצירת מוסדות-חנוך עבריים חדשים.

ש ל י ש י ת: לעורר את מצפוק-לבם של יהודי אמריקה ולהניעים לפעולות ומעשים בכל אופני החנוך העברי על-ידי תעמולה בלתי-פוסקת.

בתעודה הזאת, שלמלאה אנו מומינים כזה את כל יהודי אמריקה, השיבות רבה צפונה, זאת גודל ערכה אין לשער. ראשונה וראשית הוא במעלה. כבוד היינו העבריים ושלמותם תלויים בה; וממנה תוצאות לעתיד יותר מזהיר לתרבותינו העברית בארץ הזאת, ולהתפתחותו ההיסטורית של העם היהודי בכלל.

ד' באייר, תרפ"ו (אפריל 18, 1926).

ההסתדרות הציונית של ארצות הברית

ל ו א י ס ל י פ ס ק י, יושב-ראש.

ההסתדרות הציונית של ארצות-הברית

114 השדרה החמשית

ניו-יורק, נ. י.

מועצה ארצית לשם החנוך העברי והתרבות העברית

ניו-יורק, 16 למאי

קול-קורא למועצה ארצית לשם החנוך העברי והתרבות העברית

אל יהודי אמריקה :

ההסתדרות הציונית באמריקה, החושבת לה להוכיח מוסרית והיסטורית לקיים ולטפח בקרב בני עמנו בארץ הזאת את ערכי תרבותינו העברית וקניניה, מוציאה בזה, יחד עם הוועד הזמני לשם ארגון ההסתדרות ארצית למען החנוך העברי — קול-קורא לוועידה ארצית, אשר תערך בניו-יורק, העיר, ביום ראשון, ב' סיון (16 למאי). פתיחת הוועידה תחול בעשר בבקר.



זה שנים רבות, שמצב החנוך העברי בארץ הזאת מדריך את מנוחתם של היהודים הנאמנים לתרבותנו, הדואגים לשלומה ושואפים לשגשוגה והתפתחותה. בתקופת ההסתגלות-העצמית, בה עברה היהדות האמריקאית, בתקופה שאזרה את רוב מאמציה וכחותיה במלחמתה לשם התאמה גופנית והמרית לתנאי הסביבה החדשה — המרין שהוציאה לשם קיום תרבותנו העברית וטפוחה, היה מן ההכרח, בלתי-מספיק, בלתי-מסודר ובלתי-מתאים אל המטרה הכללית. ועוד: פזור הכחות המועטים בשדה תרבותנו והתפצלותם עכבו בעד יצירת שיטת-חנוך כללית, הרמונית ומתוקנת.

הגיעה השעה לאחד את כחות החנוך העברי בקרבנו לשם מפעל כביר אחד. היהדות האמריקאית מצאה והכירה את עצמה. היא כבר רכשה לה הרבה עמדות-כבוד כחיים הכלכליים והתרבותיים של אמריקה. ויותר מזה: מהלך החיים היהודים בכל העולם כולו, זה שהביא לידי התאמצות כחות לשם עבודת העזרה בכלל ועבודת-הבנין בארץ-ישראל בפרט, עוד הוסיף לקשר בחוטים-בלי-ינתקו את היהדות האמריקאית עם כל העם העברי כולו. התפקיד שהטילה ההיסטוריה על שכם יהודי אמריקה בהקמת ביתנו הלאומי בארץ-ישראל, תפקיד-הלקם שהם ממלאים בנדיבות ובהכרת השיבותו של המפעל ההיסטורי הגדול הזה, הוא שמביא אותם גם לפשפש במעשיהם עד עכשיו למען תרבותנו. נחפשה דרכינו ונחקורה ואז נמצא, כי למרות העבודה הטובה הנעשית מעט פה, מעט שם, בקהלה זו או אחרת, שבארץ הזאת, עוד רבו הבקיעים והפרצים, הפגמים והלקויים בעבודת התרבות העברית שאנו דואגים להפצתה בין בני דורנו והנחלתה לדור יבוא.

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SABBATH SCHOOLS

May
Eighteenth
1926

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

Dear Rabbi Silver:-

Enclosed please find a copy of
a letter that we have sent out to the teachers in
the Cleveland Hebrew and Religious Schools.

We should appreciate if you would
also arrange to post same on your bulletin board in
order to give it the sanction of your temple,

Very sincerely yours,

Alfred H. Sachs
Executive Director

AHS M

Enc.

NEWS

Release

BUREAU OF JEWISH EDUCATION

680 OLD ARCADE, CLEVELAND

MAIN 6587

TO ALL TEACHERS IN JEWISH RELIGIOUS SCHOOLS AND HEBREW SCHOOLS OF CLEVELAND

The National Conference of Jewish Social Service will convene in Cleveland this year during the period of May 23rd and 26th. It is an extreme privilege for Cleveland Jewry to have all the leaders in the field of Jewish Social Service confer in our city. May we urge all Jewish school teachers to attend as many of the sessions of this conference as possible, especially the following sessions:

Opening Session

Sunday, May 23rd - 8 P. M. - The Temple, Ansel Rd. & E. 105th

Recreation & Character Building

Monday, May 24th - 8 P. M. - Ballroom, Cleveland Hotel

Jewish Education

Tuesday, May 25th - 8 P. M. - Ballroom, Cleveland Hotel

We are also fortunate in having the first annual convention of the National Council for Jewish Education at Cleveland on May 26th and 27th. About thirty outstanding figures in Jewish Education will assemble for educational and business sessions. A luncheon in honor of the delegates will be given by the Board of Jewish Education on Thursday, May 27th, at 12:30 P. M. in the Georgian Room, Cleveland Hotel. A special communication will be sent to you, containing the complete program of the Jewish Education Conference. In the meantime, please keep that date open and talk to your friends about it. We expect to have about 150 to 200 lay people at the luncheon, whom two or three of the finest and most able leaders in the national movement for Jewish Education will address.

BUREAU OF JEWISH EDUCATION

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

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

Dear Rabbi Silver:-

Under separate cover we are sending you an invitation to the community luncheon in honor of the delegates to the National Conference of Jewish Education. Enclosed herewith please find a copy of the program of this conference.

We are exceedingly anxious to have about two to three hundred laymen present at Thursday's luncheon to meet and honor our distinguished guests - outstanding personalities in the field of Jewish Education all over the country; and we are also selfish enough to want to utilize this splendid opportunity for the education of our community in matters pertaining to subjects in which our distinguished guests specialize.

This office is mailing about one thousand invitations to subscribers in our recent Jewish Education Campaign. Nevertheless, we are not so sure of good attendance, especially since we were compelled to have this reception at a luncheon instead of an evening dinner, on account of the opening of the National Conference of Social Work on Wednesday evening.

May I, therefore, request you to help us make this reception a moral success by mailing out immediately letters on the stationery of The Temple over your personal signature to all the members of The Temple Board and The Temple Women's Association, requesting them especially to attend this luncheon and to assure the attendance of their friends and associates.

Under separate cover we are mailing to you by special delivery a package of 100 return reservation cards, which you will kindly send along with your letters, so that replies may come directly to the office of the Bureau.

Thanking you for your immediate attention to this matter, and with kindest personal regards, I am

Very sincerely yours,

Abba Hillel Silver
President

AHS M
Enc.

May
Twentieth
1926

FIRST ANNUAL CONFERENCE
NATIONAL COUNCIL FOR JEWISH EDUCATION

P R O G R A M

TUESDAY, MAY 25th - Evening session - 8:00 P.M. - Jewish Education
Session - under auspices of National Conference
for Jewish Social Service.

PLACE - Ball Room - Cleveland Hotel, Superior Ave. and
Public Square

James Davis, Chairman

Dr. Alex M. Dushkin, Co-chairman

SUBJECT - The Future of Jewish Education in America

TOPIC

SPEAKER

How the Jews Supplement the American - Dr. S. Benderly
Public School

The Yeshiva or Jewish Day School - Dr. Bernard Reval

The Problem of Jewish Education in the
Union of American Hebrew Congregations -
Rabbi J. B. Pollak

WEDNESDAY, MAY 26th - Morning Session - 9:30 A. M.

PLACE - Parlor G - Hotel Cleveland

Devoted to the subject of "STANDARDS IN JEWISH
EDUCATION" - Chairman - Dr. A. M. Dushkin,
Executive Director of the Bureau of Jewish
Education, Chicago, Illinois.

(1) Jewish School Buildings - Mr. Ben Rosen, Director Associated
Talmud Torahs, Philadelphia, Pa.

Discussion - Mr. Louis Kraft - Director Jewish
Center Activities, Jewish Welfare Board, N. Y.

(2) Achievement Tests in Hebrew - Mr. A. H. Friedland, Supt.
Cleveland Hebrew School & Institute, Cleveland, O.
Discussion - Mr. J. S. Golub - Supervisor,
Jewish Schools - Bureau of Jewish Education,
Chicago, Ill.

(3) Teachers' Salaries - Mr. I. S. Chipkin - Educational Director,
Jewish Education Ass'n., New York City
Discussion - Mr. I. Akrams - Principal, Hebrew
Institute, Pittsburgh, Pa.

LUNCHEON - 12:30 NOON

PLACE - Parlor G - Cleveland Hotel

AFTERNOON SESSION - 2:00 P. M. - Parlor G - Cleveland Hotel

A paper on "SOME THOUGHTS ON CURRICULUM MAKING FOR JEWISH SCHOOLS" - Dr. S. Benderly, Director, Bureau of Jewish Education, New York City.

Discussion - Prof. M. M. Kaplan - Principal - Teachers Institute of Jewish Theological Seminary of America, New York City.

EVENING SESSION - 6:30 P. M. - Good Fellowship Dinner

PLACE - Baumoel's Restaurant - 3738 Euclid Avenue.

THURSDAY, MAY 27th - Morning Session - 9:30 A. M.

PLACE - Board Room - Jewish Social Service Bureau - Huron-Sixth Bldg.

BUSINESS SESSION

- (1) Opening Remarks - Dr. L. L. Honor - Chairman - Registrar and instructor in Jewish History, Teachers Institute of Jewish Theological Seminary of America
- (2) Report of Secretary
- (3) Reports by Committees:
 - (a) Constitution - Mr. A. P. Schoolman - Director, Central Jewish Institute, New York City.
 - (b) Finances - Mr. I. Abrams
 - (c) Program for 1926-27 - Dr. I. B. Berkson - Instructor, Institute of Religion, New York City
 - (d) Membership - Mr. Louis Hurwich - Supt. Bureau of Jewish Education, Boston, Mass.
- (4) Election of Officers

LUNCHEON - 12:30 NOON - Reception to delegates - under the
auspices of the Board of Jewish Education,
Cleveland, Ohio.

PLACE

- Georgian Room - Cleveland Hotel -
Superior Ave. and Public Square
Rabbi Abba Hillel Silver, Chairman
Dr. S. Benderly - "Who needs Jewish
Education Most?"
Dr. H. M. Kaplan - "The Future of
Judaism in America."
Dr. Bernard Semel - "Creating and
Capitalizing public sentiment
for Jewish Education."

AFTERNOON SESSION - 2:00 - 6:00 P. M. - Visists to Jewish
Institutions

EVENING SESSION - 6:30 P. M. - Good Fellowship Dinner

PLACE - Baunuel's Restaurant - 3738 Euclid Ave.

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Mr. Nathan Loeser, Chairman	Mr. Leonard S. Levy
Mr. Alfred H. Sachs, Secretary	Mr. Max Rosenblum
Mr. Louis S. Bing, Jr.	Mr. Lewis Sands
Mr. A. H. Friedland	Mr. Jacob Wattenmaker
Mrs. Siegmund Herzog	

* * * * *

For general information write to:

I. S. Chipkin, Acting Secretary
National Council for Jewish Education,
3 Jewish Education Association,
70 Fifth Avenue, New York City

or

Alfred H. Sachs, Secretary
Cleveland Reception Committee
3 Bureau of Jewish Education,
680 Old Arcade, Cleveland, O.

* * * *

RESERVATIONS HAVE BEEN MADE FOR ALL GUESTS AT THE CLEVELAND
HOTEL

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GERTRUDE R. WOLDMAN,
SUPERVISOR OF
SABBATH SCHOOLS

June
Ninth
1926

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

Dear Rabbi Silver:-

In accordance with arrangements made with Mr. Henry Baker, I am calling a joint meeting of the Council Educational Alliance Building Committee and delegations representing the Bureau of Jewish Education and The Cleveland Hebrew School and Institute, for Wednesday, June 16, 1926, at 1:00 P. M. sharp at the office of the Bureau of Jewish Education.

We believe it might be possible to arrive at tangible plans for cooperation in the Mt. Pleasant building project if we all get together at the present time. May I ask you to make a special effort to attend this very important meeting.

Thanking you, and with kindest personal regards, I am

Very sincerely yours,

Abba Hillel Silver
Abba Hillel Silver
President

AHS M

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June
Ninth
1926

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

Dear Rabbi Silver:-

We are making arrangements for a meeting between Mr. Friedland, Mr. Bing and yourself to survey the various locations where new Jewish school building facilities might be available.

This meeting will take place at 2:00 P. M. on Wednesday, June 16, 1926, at the office of the Bureau of Jewish Education. We have arranged for this meeting to follow the meeting of the Alliance-Bureau Building Cooperation Committee in order not to take up two afternoons of your time.

With kindest personal regards, I am

Very sincerely yours,

Alfred H. Sachs
A. H. Sachs
Executive Director

AHS M

June 21st, 1926.

Dr. A. Friedland,
2491 E. 55th St.,
Cleveland, Ohio.

My dear Dr. Friedland,

I am leaving tomorrow for the Rabbinical conference and I shall be gone next week on account of the Zionist convention. I want therefore to take this opportunity to stress again the importance of organizing scientifically on a large scale, vacation classes for religious instruction for Jewish children this summer. Last Saturday morning I read an item in the Cleveland Plain Dealer where sixteen thousand children will be taken care of in Christian vacation schools this summer. There is no reason why we could not do similarly. We should have six or eight schools in various parts of the city meeting once or twice a week under competent instructors and receiving informal instruction in religion and history of our people through some form of mass education, plays, movies, song periods, etc. The services of many fine religious school teachers may be gotten now during the vacation.

I would suggest that Miss Lumberg be put to work on this project at once as the vacation has already begun. We will be missing a great opportunity if we fail in this.

May I also call your attention again to the extreme importance of opening at least two or three new Sabbath schools next fall. This must be done if we are to have any success in our campaign for funds in the fall and this must be done also in order to fulfill our pledge to the community. I am sorry that pressure of work made it impossible for me to join in the location committee in finding suitable quarters for these schools but I trust that your committee will make a thorough canvass and find such places. You and Miss Lumberg should now be engaging teachers for these schools and planning how to "sell" these schools to the respective neighborhoods. I wish that you would keep me informed every week if possible of the progress of these two activities.

With kindest regards, I am sincerely,

June 23rd, 1926.

MEMORANDUM

Mr. A. Sachs,
The Old Arcade,
Cleveland, Ohio.

My dear Mr. Sachs,

On Monday afternoon, June 21st, I had a conference with Mr. Edward Baker ~~and~~ President of the Federation of Jewish Charities and Mr. Samuel Goldhamer, Executive Secretary. I presented to them the financial conditions of the Bureau of Jewish Education. I called attention to the fact that the Bureau is compelled this year to restrict its activities due to our failure to reach the goal of \$100,000 in our 1926 campaign. I presented the criticism which was made by some members of the Bureau claiming that the Federation has not sufficiently supported the activities of the Bureau. I submitted the request in the name of the Bureau for an appropriation out of the surplus of the last relief campaign to assist the Bureau to carry on a more extensive program this year.

Mr. Baker thought that the Board of the Federation would not be able to see its way clear to appropriate funds out of the campaign surplus to any agency which ~~is~~ not a direct beneficiary of the campaign. He was sure that that would evoke a great deal of criticism. Already four other organizations have made similar requests. Any surplus would have to be sent directly to the United Relief Headquarters. Mr. Baker, however, was optimistic about the possibility of utilizing the whole machinery of the last campaign, the captains, teams, etc in the forthcoming campaign of the Bureau of Jewish Education and he expressed the thought that the Federation would be glad to take the initiative in calling together the captains and teams within four or six weeks to inform them of the purposes of the Bureau ~~and~~ to "sell" the Bureau to them and to plan with them the next campaign.

-2-

June 23rd, 1926.

Both Mr. Baker and Mr. Goldhamer felt that with the aid of the machinery which was sent up during the Relief Drive it would not be difficult at all to raise the required sum of \$100,000 for our budget of 1927.

With kindest regards, I am

Very sincerely yours,



July 1st, 1926.

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

My dear Mr. Rosenblum,

Mr. Sachs has shown me the letter of resignation which you sent to the Bureau of Jewish Education. I shall of course present it to the forthcoming Executive Board Meeting of the Bureau. If your mind is not entirely closed on the matter, I shall be very happy to have lunch with you one of these days and go into the subject with you in detail. I should like to inform you of some of the more recent developments in regard to the proffered assistance of the Federation of Jewish Chairites to our Bureau and I should also like to explain to you the extension work which we have already carried on and which we are now carrying on as well as our extensive program for the coming year. If you would call me by phone or drop me a note I shall be very happy to meet with you.

remain

With kindest regards, permit me to

Very sincerely yours,

Officers and Trustees

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SUPERVISOR OF
SABBATH SCHOOLS

July
Second
1926

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

Dear Rabbi Silver:-

The next full Board meeting will
take place on Wednesday afternoon, July 7th, at 3 P.M.
at 912 Old Arcade (Superior entrance).

Many vital matters are scheduled for
discussion. May I urge you to reserve this hour for
our meeting.

With kindest regards, I am

Very sincerely yours,

Abba Hillel Silver
President

AHS M

12

BUREAU OF JEWISH EDUCATION

RECORD CARD

COMM. FUND

NAME Bressler, Adolph D.

No.

BUSINESS OR
OCCUPATION

C. S. Bressler & Sons.

RESIDENCE
ADDRESS

2060 Kent Rd.

PHONE

BUSINESS
ADDRESS

3200 W 65th St.

PHONE

COMMUNITY
FUND
PLEDGE

SUBSCRIBED FOR
JEWISH EDUCATION

DATE

AMOUNT

QUOTA FOR
Jewish Education

SOLICITED BY

1924

150

1925

175

1926

50

1927

SPECIAL INFORMATION

Chicagoo bock 15th
Have not been able To see President
a To speak with him despite several
attempts To do so nyl

SOLICITORS REMARKS



BUREAU OF JEWISH EDUCATION
RECORD CARD

COMM. FUND

THE TEMPLE

NAME

Arnstine, B. V.

No.

BUSINESS OR
OCCUPATION

RESIDENCE
ADDRESS

2033 Abington Rd.

PHONE

Gar 577

BUSINESS
ADDRESS

4614 Prospect Ave.

PHONE

Rand 5880

COMMUNITY
FUND
PLEDGE

SUBSCRIBED FOR
JEWISH EDUCATION

DATE

AMOUNT

QUOTA FOR
Jewish Education

SOLICITED BY

1924

300

1925

350

1926

1927

Jay Glauer

(Not Interested)

[no date]

Dear Rabbi

Please accept
inclosed check or fund
it as a donation
in the Jewish
educational fund
Anne Arstein

BUREAU OF JEWISH EDUCATION RECORD CARD

NAME Feiss, Mr. & Mrs. J.

No. _____

BUSINESS OR
OCCUPATION

1672 Oakwood Dr.

RESIDENCE
ADDRESS

Box 690 (c/o Jos & Feiss Co.)

PHONE _____

BUSINESS
ADDRESS

2149 W. 15th St.

AMERICAN JEWISH
ARCHIVES

PHONE _____

COMMUNITY
FUND
PLEDGE

SUBSCRIBED FOR
JEWISH EDUCATION

DATE

AMOUNT

QUOTA FOR
Jewish Education

SOLICITED BY

1924

350

1925

1500

1926

10.
25

1927

300

L. I. Kahlitz
15

12

Comm. Found
BUREAU OF JEWISH EDUCATION
 RECORD CARD

JEWISH EDUCATION

NAME

Marks, Mrs. Martin A.

THE NEW YORK
 PAL. FOUND 25
 No.

BUSINESS OR
OCCUPATIONRESIDENCE
ADDRESS

10229 Lake Shore Blvd.

PHONE

BUSINESS
ADDRESS

PHONE

	COMMUNITY FUND PLEDGE	SUBSCRIBED FOR JEWISH EDUCATION		QUOTA FOR Jewish Education	SOLICITED BY
		DATE	AMOUNT		
1924	1,500.				
1925	1,500.		25		
1926			25	200	B. L. L. L.
1927					

12

BUREAU OF JEWISH EDUCATION RECORD CARD

THE TEMPLE

NAME

Bressler, C. A.

No.

BUSINESS OR
OCCUPATION

C. S. Bressler + Sons

RESIDENCE
ADDRESS

1503 E. 107th St.

PHONE

Gar 5242

BUSINESS
ADDRESS

~~3200 W. 65th St.~~

PHONE

~~Gar 3971~~

COMMUNITY
FUND
PLEDGE

SUBSCRIBED FOR
JEWISH EDUCATION

DATE

AMOUNT

QUOTA FOR
Jewish Education

SOLICITED BY

1924

150

1925

500

1926

1927

100

W 104
7 9/24/24

BUREAU OF JEWISH EDUCATION
RECORD CARD

Continued
(MEN'S CLUB)

NAME

Richman, Mr. & Mrs. Chas. L.

No.

BUSINESS OR
OCCUPATION

90 Richman Bros

PAL. FOUND 500.00

RESIDENCE
ADDRESS

13835 Lake Ave.

PHONE

BUSINESS
ADDRESS

1600 E. 55

AMERICAN JEWISH
ARCHIVES

PHONE

COMMUNITY
FUND
PLEDGE

SUBSCRIBED FOR
JEWISH EDUCATION

DATE

AMOUNT

QUOTA FOR
Jewish Education

SOLICITED BY

1924

3000

1925

3,500

1926

1927

250

1000

**BUREAU OF JEWISH EDUCATION
RECORD CARD**

JEWISH EDUCATION

COMM. FUND

NAME Kohn, R. H.

No.

BUSINESS OR
OCCUPATION

PAL FOUND 100.00

RESIDENCE
ADDRESS

1600 E. 55th St.

PHONE

BUSINESS
ADDRESS

Hotel Stader

PHONE

	COMMUNITY FUND PLEDGE	SUBSCRIBED FOR JEWISH EDUCATION		QUOTA FOR Jewish Education	SOLICITED BY
		DATE	AMOUNT		
1924	<u>500</u>				
1925	<u>500</u>		<u>50</u>		
1926	<u>1000</u>		<u>50</u>	<u>200</u>	<u>all 4/1/1927</u>
1927					

WRHS

AMERICAN JEWISH
ARCHIVES

**BUREAU OF JEWISH EDUCATION
RECORD CARD**

JEWISH EDUCATION

NAME Littman, L.

No.

BUSINESS OR
OCCUPATION

Sec. Wolf Envelope Co.

RESIDENCE
ADDRESS

Hotel Sovereign

PHONE

BUSINESS
ADDRESS

1745 822 St

PHONE

	COMMUNITY FUND PLEDGE	SUBSCRIBED FOR JEWISH EDUCATION		QUOTA FOR Jewish Education	SOLICITED BY
		DATE	AMOUNT		
1924	<u>300</u>				
1925	<u>300</u>		<u>100</u>		<u>still due</u>
1926				<u>100</u>	
1927					

SPECIAL INFORMATION

SOLICITORS REMARKS

WRIIS



SPECIAL INFORMATION

SOLICITORS REMARKS

WRHS



SPECIAL INFORMATION

Debut want to

give

SOLICITORS REMARKS

at home before 9:30 AM and after 5 PM

SPECIAL INFORMATION

Wont give. Don't believe in it. Increased
his Conf Fund subscription to avoid drive

SOLICITORS REMARKS

SPECIAL INFORMATION

SOLICITORS REMARKS

SPECIAL INFORMATION

SOLICITORS REMARKS

WRHS



Enclosed.

Date.....1925

Board of Jewish Education,
680 Old Arcade, Cleveland.

Gentlemen:

You may enroll me as a captain in your
January 1926 campaign. I shall attend your captains'
luncheons; and, with your assistance, shall form a
team of 10 workers for your cause.

Name

Residence.....

Bus. Address.....

Phone.....

1057
7/2/24
7/2/24

BUREAU OF JEWISH EDUCATION
RECORD CARD

Donor, THE TEMPLE
JEWISH EDUCATION
PAL. FOUND 500
No.

NAME

Richman, N. C.

BUSINESS OR
OCCUPATION

To Richman Bros Co

RESIDENCE
ADDRESS

Hotel Statler

PHONE

BUSINESS
ADDRESS

1600 E. 55th St.

PHONE

COMMUNITY
FUND
PLEDGE

SUBSCRIBED FOR
JEWISH EDUCATION

DATE

AMOUNT

QUOTA FOR
Jewish Education

SOLICITED BY

1924

3000

1925

3500

1926

1927

250

1000

*See N. L. Loeber before solicited
the Richman*

1261
7
Richman

BUREAU OF JEWISH EDUCATION
RECORD CARD

Longman, David
THE TEMPLE
(MENS CLUB)
JEWISH EDUCATION

NAME Richman, Henry C. No. _____

BUSINESS OR OCCUPATION 40 Richman Bros PAL. FOUND 500.00

RESIDENCE ADDRESS Hollenden Hotel PHONE _____

BUSINESS ADDRESS 1600 W 55 PHONE _____

AMERICAN JEWISH
ARCHIVES

	COMMUNITY FUND PLEDGE	SUBSCRIBED FOR JEWISH EDUCATION		QUOTA FOR Jewish Education	SOLICITED BY
		DATE	AMOUNT		
1924	3000				
1925	3500		250		
1926				1000	
1927					

Dear Mr Silver Lord

I think you could
induce J. B. Kohn
of Kohn & Co to
take a copy in the
Jewish Encyclopedia -
He has never done any
work, but is capable

Yours truly
Jacob H. H. H.

MEMBERS NAME

[undated]

[undated]

The Temple

EAST 105TH STREET AT ANSEL ROAD

TELEPHONES - CEDAR 132-133

Cleveland

ABBA HILLEL SILVER, RABBI

SOLOMON BLUHM

DIRECTOR OF TEMPLE ACTIVITIES

AN APPEAL

The most significant contribution to the progress of Jewish community life of Cleveland during the past year was the consolidation of the Bureau of Jewish Education. It was called into existence by the Federation of Jewish Charities as a result of the startling revelation made by the Community Survey, that more than fourteen thousand Jewish children in Cleveland are receiving no religious education whatsoever. This is a menacing situation and is fraught with danger to the position of Cleveland Jewry.

During the first year of its existence and working with limited funds, the Bureau succeeded in supporting the nine existing Hebrew schools and the two Sabbath schools as well as in organizing two additional religious schools. It has also held neighborhood holiday celebrations, reaching thousands of Jewish children, and has carried on extensive propaganda work for Jewish education. During the coming year the Bureau plans to expand its work. It aims to establish four additional religious schools in sections of the city where they are needed. It contemplates reorganizing and enlarging the Cleveland Normal School for the training of religious and Hebrew school teachers. It will also engage in extension work among high schoolsboys and girls and adults.

I appeal to the Jews of Cleveland to respond generously during the forthcoming campaign to this great cause. It has been the proud boast of the Jew in the past that regardless of all cost and sacrifice, Jewish children were educated in the faith and ideals of their people. We ought to continue this noble tradition. The future of the Cleveland Jewish community, which is fast assuming a position of leadership in American Jewish life, will depend entirely upon the kind of moral and religious training we shall give the children today.

In this service to God, Israel and America, let us not be found wanting.

Abba Hillel Silver

Acting Chairman

Bureau of Jewish Education

*Education
Bureau*

[undated]

1926 BUDGET OF THE BOARD OF JEWISH EDUCATION

CLEVELAND HEBREW SCHOOL AND INSTITUTE

(Nine schools giving a daily Jewish education to 2,000 children)

- (a) Community subsidy towards an annual
budget of \$87,000 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 de-
ficit. 12,000

RELIGIOUS SCHOOLS AND JEWISH EXTENSION EDUCATION . . . 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 un-
affiliated 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

JEWISH EDUCATION BULLETIN 2,500

CENTRAL OFFICE OF BUREAU OF JEWISH EDUCATION 8,000

CAMPAIGN EXPENSES 2,000

COLLECTION COST (Billing, postage, collection fees, etc. 2,000

CANCELLATIONS, DUPLICATIONS and PLEDGES UNCOLLECTED ON
ACCOUNT OF DEATHS, REMOVALS, ETC. 10,000

\$ 100,000

Cedar H. H. Bd. Jewish Educ. = Yeshiva [undated]
File

Partial Report On The YESHIVA ADAS BNAI ISRAEL

The following are officers of the Yeshiva:

President, Max Herman, 2760 E. 51st St.
 Treasurer, Max Landen, 9621 Thorne Ave.
 Secretary, H. Bloch, 1054 Lakeview Rd.

Members of the Board of Trustees are

Chas. Aronson	S. Pagursky	I. Feigenbaum	M. Weinberg
L. Tucker	Louis Bialosky	S. P. Cohn	Solomon Markowitz
Max Sobul	P. Rosenkowitz	M. Blumenfeld	H. Kraus
Abraham Sachs	A. Pilloff	Albert Silberman	Max Rudolph

The Yeshiva has three branches giving instruction to 490 pupils according to the following schedule:

<u>Branch</u>	<u>No. of Pupils</u>	<u>No. of Grades</u>	<u>No. of Teachers</u>
2410 E. 55th St.	275	8	5
E. 105th St. & Tacoma Ave.	140	6	3
119th St. & Union Ave.	75	3	2

Ten hours of week-day instruction is given to most of the children in the following subjects:

1. Bible and commentaries
2. Hebrew language
3. Jewish history
4. Jewish religion
5. Talmud and commentaries

The average cost of educating a child in the Yeshiva is \$3.00 per month. The average amount received from tuition fee is \$1.00. The teachers give four hours a day of instruction for approximately \$100.00 a month of salary. One principal supervises the ten teachers in the three branches and receives \$150.00 per month. He is also the office administration manager.

APPROXIMATE 1925 BUDGET

EXPENSE

Teachers' salaries	\$13320
Maintenance of schools	2000
(Includes janitors, light & heat, telephone, interest on mortgages, etc.)	
Books	400
Collectors	1500
Advertisement & Promotion	300
	<u>\$17500</u>

INCOME

Tuition fee	\$ 6000
Monthly dues	2000
Donations	3000
Deficit	6500
<i>Notes -</i>	
<i>Concessions + 1054 Sympy.</i>	
<i>Ladies Auxil.</i>	
<i>Rentals - etc.</i>	\$17500

April 1925 - Apr 1926

8200
2800
3700

750
2000
300
400

18,150

COMMITTEE ON PRELIMINARY CAMPAIGN PLANNINGBOARD MEMBERS

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Bassichis, J.
Bing, Louis J.
Brickner, Rabbi B. R.
Garber, Sam
Garber, Aaron
Goldman, Rabbi S.
Grossman, Mrs. Marc J.
Herzog, Mrs. Sieg
Loeser, Nathan
Newman, A. I.
Nowak, Rabbi Abraham
Rosenblum, Max
Silberman, Gus
Sands, Lewis
Silver, Rabbi A. H.
Tuteur, Julius
Ulmer, Solomon
Weinraub, Harry

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Garber, Mrs. Moses
Geismer, Eugene
Goldhamer, Sam'l.
Green, Mrs. Wm.
Hartman, Sam
Kaplan, Harry L.
Kaplan, Mrs. Harry
Lowenstein, Ben
Porath, Rabbi Israel
Spira, Henry



[undated]

BOARD OF JEWISH EDUCATION

Cleveland, Ohio

NAME	BUSINESS ADDRESS	BUS. PHONE	RES. ADDRESS	RES. PHONE
Anisfield, John	Anisfield Bldg.	Cherry 30	1451 E. Blvd.	Gar. 294
Arsham, B.	2510 E. 25th St.	Pros. 290	11619 Hopkins	Glen. 1970J
Baker, E. M.	1880 Union Trust Bldg.	Main 791	2875 Drummond Rd.	Frmt. 1561
Bassichis, J.	309 Soc. for Sav. Bldg.	Main 565	2769 Edgehill	Frmt. 4734
Benesch, Alfred A.	Soc. for Sav. Bldg.	Main 5380	1333 East Blvd.	Cedar 1172
Bing, Louis S., Jr.	524 Prospect Ave.	Cherry 920	2044 Abington	Cedar 3253
Bloch, Samuel M.	2320 Superior Ave.	Pros. 4172	1357 E. Blvd.	Gar. 2635
Bluhm, Solomon	The Temple	Cedar 132	11406 Ashbury	Gar. 9162
Brickner, Rabbi B. R.	Euclid Avenue Temple	Cedar 1985	2231 Lamberton Rd.	Frmt. 2206
Efros, Max	723 Nat'l City Bldg.	Cherry 1574	1661 Belmar Rd. C.H.	Frmt. 549
Freiberger, I. F.	Cleveland Trust Co.	Pros. 3000	10321 Ashbury	Gar. 1076
Friedland, A. H.	2491 E. 55th St.	Rand. 3386	10520 Tacoma Ave.	Gar. 7035R
Garber, Aaron	1101 Hippodrome Bldg.	Main 1336	1098 E. 98th St.	Eddy 8385W
Garber, Sam	322 Euclid Ave.	Main 2339	1853 Alvason Rd.	Eddy 2284
Goldman, Rabbi S.	Jewish Center	Eddy 7396	1551 E. Blvd.	Gar. 4751W
Greenbaum, Mrs. W.			2761 Euclid Blvd.	Frmt. 2120
Gross, Jonas	1440 Leader News Bldg.	Main 67	9917 South Blvd.	Gar. 3838M
Grossman, Mrs. M. J.			2219 St. James Pkwy.	Frmt. 3164
Hays, Clarence	Detroit at W. 29th St.	Supr. 460	7100 Euclid Ave.	Penn 1464W
Herzog, Mrs. Sieg.			2558 Euclid Blvd.	Frmt. 1342
Holstein, N. L.	1225 W. 6th St.	Cherry 1236	2560 Overlook Rd.	Frmt. 5240
Joseph, Isaac	Box 690	Melr. 290	Oakwood Drive	Frmt. 1657
Korach, Sigmund	2400 Superior Ave.	Pros. 2910	2621 Fairmount Blvd	Frmt. 2770
Levy, Leonard	Guardian Bldg.	Cherry 2623	10935 Massie Ave.	Eddy 8013
Loeser, Nathan	800 Nat'l City Bldg.	Main 7570	10214 Lake Shore Blvd.	Eddy 2920
Miner, Philip	2049 E. 105th St.	Gar. 9300	2728 Edgehill Rd.	Frmt. 3921
Nowak, Rabbi Abr.	B'nai Jeshurun Temple	Rand. 5042	2040 E. 83rd St.	Cedar 1891
Rice, Mrs. Joel			2741 Hampshire Rd.	Frmt. 7778
Rocker, S.	4981 Woodland Ave.	Rand. 3892	1565 Glenmont Rd.	Frmt. 5687M
Rosenblum, Max	321 Euclid Ave.	Cherry 2840	1893 Alvason Rd.	Glen. 3050
Sands, Lewis	Sweeney Av. & Erie R.R.	B'way 2718	2665 Endicott Rd.	Frmt. 614
Schott, Miss Ida	2404 E. 55th St.	Rand. 973	1620 E. 105th St.	Gar. 5174R
Schwartz, Edw. E.	1967 E. 57th St.	Rand. 5813	1577 E. 117th St.	Cedar 2137
Seidman, David	2829 Lorain Ave.	Melr. 1118	1653 Chesterland	Lake. 7112
Shanman, M. D.	1396 W. 6th St.	Main 7043	1383 E. Blvd.	Gar. 9107M
Silver, Rabbi A. H.	The Temple	Cedar 132	1485 E. 106th St.	Cedar 2093
Simon, Harry	Fidelity Mtge Bldg.	Cherry 4185	1144 E. 98th St.	Cedar 2332
Tuteur, Julius	Elec. Vac. Cleaner Co. Ivanhoe Rd.	Eddy 3000	12624 Cedar Rd.	Frmt. 463
Ulmer, Solomon	Ulmer Bldg.	Main 8181	2443 Edgehill Rd.	Frmt. 2500
Wattenmaker, Jacob	1220 W. 6th St.	Cherry 650	1637 E. 78th St.	Penn. 2149R
Wolf, Eugene	336 Engineers Bldg.	Main 7256	1451 E. Blvd.	Gar. 294

Weinraub, Harry

Wald, Leon

Newman, A. J.

Silberman, Gus

Brickner, Mrs. B. R.

[undated]

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Cleveland, Ohio

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Sam Garber, Ass't. Treasurer
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Rabbi Nowak
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Jewish Boys and Girls]

DO YOU KNOW that the
Hebrew school life includes
besides the regular Jewish
studies also

—Stories
Dramatics
Songs
Games
Contests
Clubs
Entertainments

Attend Hebrew School !
Register Now !

Our Ten Branches



2491 East 55th Street

East 71st off Central

8908 Cedar Avenue

East 92nd and Pierpont

East 105th off St. Clair

Jewish Center

1117 East 105th Street

891 Lakeview Road

11603 Union Avenue

East 125th and Abel Ave.

146th and Kinsman Road

*The Cleveland Hebrew
School and Institute.*

— להגדיל תורה ולהאדירה —

2

*Shall
Our
Children
Remain
Jews*

—————?—————

BUREAU of JEWISH
EDUCATION
680 OLD ARCADE
Cleveland

— להגדיל תורה ולהאדירה —

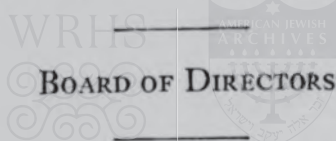
BUREAU OF JEWISH EDUCATION
680 OLD ARCADE
CLEVELAND

Telephone—Main 6587

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Rabbi S. Goldman	Miss Ida Schott
Mrs. W. Greenbaum	Harry Simon
Jonas Gross	Henry Spira
Clarence Hays	Julius Tuteur
Mrs. Sieg. Herzog	Solomon Ulmer
N. L. Holstein	Eugene Wolf
P. W. Jaffa	Rabbi Louis Wolsey

We and Our Children

Those who are not concerned in the
survival of Judaism and the Jewish
people in this country can afford to
leave this pamphlet unread.

We know of quite a number of Jews who are deeply concerned with the problem: "Shall Our Children Remain Jews?"

To them the answer is, of course, "yes."

Bear in mind, please, that one does not become a real Jew by the mere incident of having been born a Jew. Judaism is a matter of training; of tradition transmitted from father to son; of intensive education and daily conduct.

This vital principle was quite clear to our fathers from time immemorial. The poorest of them never permitted his child to stay away from "cheder," no matter how hard it was to pay the tuition fee.

Here, in this free and prosperous country, something, somehow, went wrong. The vital Jewish principle, demanding a Jewish training for every Jewish child was forgotten, and here is the result:

In the City of Cleveland alone, nearly 14,000 Jewish children (out of 20,000) or, in other words, two out of three receive no Jewish education at all.

This disconcerting fact was brought out by the recent community survey made under the supervision of the Federation of Jewish Charities.

The Lurking Danger

Nearly 14,000 Jewish children (and their number is growing from year to year) without any Jewish religious education, means that many future American citizens whose moral and spiritual life is left to mere chance.

They may not all turn out to be gross materialists or mean fellows. But a considerable number are bound to lack the refining and elevating influence which a religious education instills into the young and impressionable mind.

Neither the state nor the municipality is in a position to cope with this danger. The basic laws of this country prohibit the introduction of religious teaching into our public schools.

Every religious group must grapple with this problem for its own members.

And so must we, the Jews of Cleveland.

Because, if we don't, we shall, before long, find ourselves exposed to a two-fold danger:

First: We shall become traitors to the glorious heritage of our people.

Second: We shall lose the esteem of our fellow citizens in this country.

The President of the United States Speaks

The man of vision will readily admit the truth and the force of our assertions:

The President of the United States speaks:

"One of the dangers to America is that those who come here will break with their past. . . . Those who come to our shores must bring what they have which is good with them, and never cease to cherish it. No person who is false to his own nationality can be true to America.

"Teach the ancient landmarks to the youth of the Jewish race. Let them learn to venerate freedom by coming into a knowledge of the truth. That learning and wisdom which has been a sustaining influence to the Jewish race through all the centuries must be preserved for the benefit of mankind. The youth of your people can associate themselves for no more patriotic purpose."

—President Calvin Coolidge.

Mr. Louis Marshall says:

"I regard the extension of religious education as the most vital need of the community, more important even than hospitals, orphan asylums, homes for the aged, and all other philanthropic institutions, however valuable I consider them to be."

Thus speak the voices of authority and understanding.

The problem of the preservation of our next generation as Jews and citizens of character is one on which all elements in Jewry must unite. Jewish education must be planned as a **communal undertaking**, comprising every form of Jewish education and reaching all our children and youth.

Jewish education must be planned, organized and controlled by the entire Jewish community. Jewish education must be given first place on the program of Jewish communal endeavor.

Our Neglected Duty

The Jews of Cleveland are already a decade behind in their efforts for Jewish education. They cannot afford to delay any longer.

Thousands of new pupils must be registered.

New schools must be established and old schools reorganized.

Cleveland needs a high school for Jewish education and an institute for the training of religious teachers.

The unaffiliated children must be provided for, and those already confirmed should be given an opportunity to continue their Jewish studies.

Look at the figure below. It tells in a nutshell the story of our unpaid debt to our children.



This dark spot must be removed.

Jewish education should loom large in the Jewish conscience.

The Basic Principles of the Bureau of Jewish Education

After many months of careful planning and in accordance with specific recommendations of the survey made of Jewish communal agencies in Cleveland under the auspices of the Federation of Jewish Charities, the Bureau of Jewish Education was launched for the advancement of Jewish cultural and religious education in this city.

Mind, for the advancement of Jewish religious education in general and not of any particular brand of Jewish education.

The choice of the curriculum or program of teaching is left to the school. The choice of the school is left to the parent.

The Bureau, as a communal agency, knows no preferences. It neither commends nor condemns.

Its demands are simple and equitable:

1. Let every Jewish parent send his child to the school he chooses.
2. Let him pay the tuition fee if he can.
3. Let the community pay it if he cannot.
4. Let the school which accepts the tuition fees from the parents, and the subsidies from the community thru the Bureau, be properly organized, properly housed and properly managed.

These are the guiding principles of this Bureau. **No controversy, no discrimination, but constructive service.**

Democracy of the spirit is an ancient Jewish trait.

No one was ever shut out from a Jewish house of learning because he was poor in worldly goods. Neither will this happen here, where Jewry has ever signalized itself by its generosity and its profound sense of mercifulness.

The children of the poor are the spiritual wards of the community and must be given an equal opportunity to receive a Jewish religious schooling.

If their parents cannot pay, the community shall.

Our Immediate Program

The Bureau of Jewish Education needs a minimum of \$75,000 for the cause of Jewish education in Cleveland during this year.

This Sum Must Be Raised
From Sunday, January 25, 1925 to Tuesday,
February 3, 1925.

1. To subsidize present existing religious and Hebrew schools that are not entirely self-supporting.
2. To found new schools where needed, in accordance with the means at our disposal.
3. To inaugurate extension work in Jewish culture in the field of high school and normal school education.

You Who Read This do not lay aside this pamphlet without taking thought of the problem which we have tried to outline to you briefly. It concerns you deeply.

Your honor as a Jew and as an American citizen demands that you become a preacher and a worker for Jewish education.

We call upon you to

Register your children in a Jewish religious school.

Help us provide free scholarships for the children of the poor.

Send us your annual contribution for Jewish education.

Enroll new workers for the cause of Jewish education.

Do it Today!

The Jews of Boston, Philadelphia, Pittsburgh, Detroit and Chicago are all awake to their duties and are contributing communally and freely for Jewish education. New York recently subscribed \$1,000,000 in one week for this cause.

What will Cleveland Jewry Do?

For additional information write to the

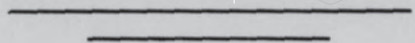
BUREAU OF JEWISH EDUCATION

680 Old Arcade, Cleveland

[Concluded]



WHY
WE ENDORSE
THE CAMPAIGN FOR
THE SUPPORT OF
JEWISH
EDUCATION



The Federation of the Jewish Charities

Cleveland

Dear Friend:

The Bureau of Jewish Education, recently initiated by the Federation of Jewish Charities is projecting a campaign for annual pledges in the amount of \$75,000, with which schools for Jewish Education and Jewish Religious Instruction, may continue their operation during the current year.

The Federation endorses this work:

Because the recent Jewish Community Survey has shown that fourteen thousand Jewish children of school age, (two of every three such children in Cleveland) receive neither Religious Instruction nor Education in the Social and Cultural Traditions of the race from which they are sprung;

Because no child's education and equipment for life can be complete unless the Physical and Mental Development which goes on in the public schools is supplemented by a concurrent Cultural and Moral Training;

Because it is only thru the inculcation of a spirit of loyalty to the Ideals of his People, and thru an appreciation of his fine Heritage, that the Jewish child can aspire to the higher ideals of Manhood and Womanhood;

Because the future of American Jewish Citizenship and the Jew's Contribution to America depend upon this training of the Jewish youth of today;

Because it is the Duty and Responsibility of every one of us, Orthodox and Reform, Zionist and Anti-Zionist, Conservative and Liberal, to share in this great movement.

The Federation of Jewish Charities urges every Jew in Cleveland;

To insure to his Child a true appreciation of the Culture and Faith of Judaism;

To pay for this Education and Instruction if he can;

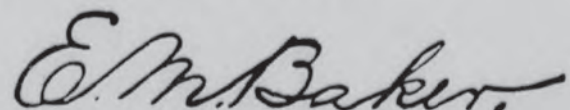
And to contribute generously to the maintenance of the present Schools and to the expansion of their work so that those who cannot pay, shall not be denied Jewish Instruction for their children.

No Communal Enterprise holds Greater Hope for the Future of the Jew.

Give this Enterprise Your Wholehearted and Generous Support.

Sincerely,

The Federation of Jewish Charities



President

January 26, 1925

PROPOSED CONSTITUTION OF THE BOARD OF JEWISH EDUCATION
 As amended and submitted by the
 Special Committee on Constitutions
 to the
 General Board

**

Article I
Name and Object

- Section 1. This organization shall be known as, and shall operate under the name of, Bureau of Jewish Education.
- Section 2. The object of this Bureau shall be to promote, extend and improve Jewish education in the City of Cleveland; to create adequate support and to make necessary propaganda for the Jewish educational institutions which now exist or may hereafter be created; to plan extension of education, aid in the training of teachers, and scientifically provide, for the educational needs of the Jewish community, awakening and maintaining by proper publicity and propaganda a general interest in Jewish education in the city.
- Section 3. No provision herein contained shall be construed to interfere with the internal autonomy of the constituent institutions of the Bureau, excepting as to their fiscal policy.

Article II
Organization

This organization shall be a membership corporation of not more than fifty (50) members, representing the Jewish educational institutions, the Temples and Synagogues, and such other organizations and individuals as may be interested in its work and such agencies as may be affiliated with it.

Article III
Officers and Committees

- Section 1. Officers
 The officers of the organization shall be a president, two vice-presidents, a secretary and a treasurer, who shall be elected annually and not later than the second Thursday in January, and they shall continue in office for one year, or until their successors are elected.
- Section 2. Treasury
 The treasurer shall, together with the secretary and executive director, maintain a complete set of books in which all items of income and expense shall be entered. All moneys received by the Bureau for the purpose of its work shall be deposited with the Treasurer, and all checks for the expenditures of the Bureau and for its appropriations to the affiliated institutions shall be signed by the Treasurer.
- Section 3. Committees
 The Executive Committee shall be appointed by the President, with the consent of the Board of Members, and shall consist of nine members who shall, in turn, select their own Chairman. This Committee shall meet from time to time, as the Board or its President may indicate and as may be necessary.

Section 4. Director

The Bureau shall appoint a paid Executive Director, whose duties it shall be, under the direction of the General Board and with the advice and co-operation of the affiliated organizations generally, to supervise those institutions under its care and to foster and stimulate a general interest in Jewish education in Cleveland.

- Section 5. The Bureau shall appoint a Director or various directors of education, who shall co-operate with its Executive Director in defining the educational policy of the Bureau and in carrying on its educational activities.

Article IV
Meetings

- Section 1. The Board shall have general meetings at least once a month, and special meetings when called by the President or three members of the Executive Committee.

- Section 2. Seven members shall constitute a quorum to transact business at a general or special Board meeting.

Article V
Appropriations

Such constituent societies and affiliated bodies of this organization as are or shall become financial beneficiaries of the Bureau, shall submit their budgets annually to the Bureau of Jewish Education which shall, after careful study, define the amounts that shall be appropriated in order to subsidize and satisfy the needs of the respective institutions. The Board shall raise by annual subscriptions the total amount necessary to subsidize these institutions, to maintain its own Bureau and to provide for further expansion and promotion. The institutions affiliated with this organization and receiving financial subsidies shall bind themselves, by virtue of their membership therein, not to increase their budgets to involve themselves in any debts or liabilities for the expansion of their projects without the advice and consent of the Bureau of Jewish Education.

Article VI
Amendments

- Section 1. No alterations or amendments to this Constitution shall be made without giving each member at least two weeks notice in writing of the substance and purpose of the article to be amended and the intended amendment, setting forth the date when such amendment will be acted upon.
- Section 2. Two-thirds vote of the membership present at any general Board meeting shall be required to adopt an amendment.

[undated]

RABBI ABBA HILLEL SILVER:

Mr. Chairman and friends, I should like to speak of this resolution from a specifically practical angle.

In the first place I want to call your attention to a phrase in this resolution referring to the use of public buildings for religious instruction, or religious meetings. You request that this be not granted.

In my community, for example, five branches of the Talmud Torah meet in the afternoon in five of the public schools of Cleveland. Again, there is a church building a new edifice in one section of our city which has been using a school building for services Sunday mornings. I understand that next Friday evening one of our congregations, now building a temple, will use a high school auditorium for its religious services.

I would request, first of all, that the above mentioned phrase be struck out.

Now about this resolution itself: I think it is of little importance as far as solving the big problem involved. It is of great importance as far as putting ourselves on record. Now let us keep that in mind. What the Protestant churches of the United States really want is not the shortening of the school day to give them additional time. Let us be frank with ourselves on that score.

In the City of Cleveland the director of religious education of the Federated Churches came to me with a drafted resolution to be submitted to the Board of Education of Cleveland, asking that an hour during the school day be set aside for religious education. I told him that I could not sign it, but I would be very happy to sign a resolution which would shorten one school day a week and give him the additional time at the end of the day. This proved unacceptable. The matter was completely dropped and never again mentioned.

I am in favor of passing this resolution. But, please remember that, next year, or the year after, Rabbi Heller's matter is bound to come up before this Conference; because the crux of the problem is this: Are we willing to permit an

hour during the school day to be set aside for religious instruction? We must some day take a stand on this point.

RABBI SCHULMAN: We did when we committed ourselves to the Gary Plan.

RABBI SILVER: I think if this question were to be reopened, Dr. Schulman, today, that you would find quite a decided difference of opinion on that subject in this Conference. I have seen this thing in operation in the suburbs of Cleveland. It means much more than setting aside an hour of the school day; it means having the teacher dismiss the child to a church; it means having the teacher ask the child on the day following: "Did you attend church?" It means keeping records of attendance. Already in forty per cent of the cities where this system has been introduced, credit is being given in the public schools for religious instruction. That is what the churches want. In one of the suburbs of Cleveland circulars were placed in the hands of every child, Jew and non-Jew, attending public school, with a beautiful New Testament picture upon it, urging the child to attend a Protestant Church.

I do not know that we are ready now to take action on the proposition of Rabbi Heller. We will have to sooner or later, but for the time being I think we can, with a clear conscience and as a defensive measure, adopt this resolution.

Date.....1925

Board of Jewish Education,
680 Old Arcade, Cleveland.

Gentlemen:

You may enroll me as a captain in your
January 1926 campaign. I shall attend your captains'
luncheons; and, with your assistance, shall form a
team of 10 workers for your cause.

Name

Residence.....

Bus. Address.....

Phone.....

Mr. Nathan Loeser, Chairman,
Cleveland Reception Committee,
National Conference of Jewish Education,
680 Old Arcade, Cleveland

Please reserve for me _____ places at the
Community Luncheon in honor of delegates to the
National Conference of Jewish Education to be held
Thursday noon, May 27, at the Georgian room, Hotel Cleveland.

Check for \$_____ is enclosed herewith.
(\$1.50 per plate)

Name _____

Address _____

Mr. Nathan Loeser, *Chairman*

Cleveland Reception Committee

68o Old Arcade

Cleveland, Ohio

A N A P P E A L

The most significant contribution to the progress of Jewish community life of Cleveland during the past year was the consolidation of the Bureau of Jewish Education. It was called into existence by the Federation of Jewish Charities as a result of the startling revelation made by the Community Survey, that more than fourteen thousand Jewish children in Cleveland are receiving no religious education whatsoever. This is a menacing situation and is fraught with danger to the position of Cleveland Jewry.

During the first year of its existence and working with limited funds, the Bureau succeeded in supporting the nine existing Hebrew schools and the two Sabbath schools as well as in organizing two additional religious schools. It has also held neighborhood holiday celebrations, reaching thousands of Jewish children, and has carried on extensive propoganda work for Jewish children. During the coming year the Bureau plans to expand its work. It aims to establish four additional religious schools in sections of the city where they are needed. It contemplates reorganizing and enlarging the Cleveland Normal School for the training of religious and Hebrew school teachers. It will also engage in extension work among high schoolsboys and girls and adults.

I appeal to the Jews of Cleveland to respond generously during the forthcoming campaign to this great cause. It has been the proud boast of the Jew in the past that regardless of a cost and sacrifice, Jewish children were educated in the faith and ideals of their people. We ought to continue this noble tradition. The future of the Cleveland Jewish community, which is fast assuming a position of leadership in American Jewish life, will depend entirely upon the kind of moral and religious training we shall give the children today.

In this service to God, Israel and America, let us not be found wanting.

Hillel Silver

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. I

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 Shagrín, 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

Abba Hillel Silver, D. D. Acting President
Solomon Ulmer 1st Vice-President
M. D. Shanman 2nd Vice-President
Max Rosenblum Treasurer
Sam Garber Asst. Treasurer
Louis S. Bing, Jr. Secretary

Alfred H. Sachs Executive Director
A. H. Friedland Dir. of Hebrew Education
Gertrude R. Woldman—
—Supervisor of Religious Schools

Editorial Committee

Louis S. Bing, Jr. A. H. Friedland
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 Zangwill 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



"TALMUD 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.

WRHS

ARCHIVES

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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Arsham, B.	Greenbaum, Mrs. W.	Rocker, S.
Baker, E. M.	Gross, Jonas	Rosenblum, Max, Treas.
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Benesch, Alfred A.	Hays, Clarence	Schott, Miss Ida
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Bloch, Samuel M.	Holstein, N. L.	Seidman, David
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Garber, Aaron	Miner, Philip	Wattenmaker, Jacob
Sam Garber, Asst. Treas.	Nowak, Rabbi Abr.	Wolf, Eugene

נֵשֶׁף פּוּרִים

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 DOAN THEATRE

St. Clair Ave. at E. 105th St.

ADMISSION FREE TO ALL CHILDREN OF THE NEIGHBORHOOD.

(PARENTS ARE ALSO INVITED.)

PROGRAM

1. Educational
Motion Pictures and Slides
2. "The Dream of Esther"
a Purim Playlet, produced by
the Sunday School pupils
of the Temple.
3. Purim Greetings
Rabbi Abraham Nowak
4. American and Hebrew Songs

נֶשֶׁה פּוּרִים

MOUNT PLEASANT

Children's 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 KINSMAN THEATRE

Kinsman Rd. at E. 140th St.

 ADMISSION FREE TO ALL CHILDREN OF THE NEIGHBORHOOD.

(PARENTS ARE ALSO INVITED.)

PROGRAM

1. Educational
Motion Pictures and Slides
2. "The Power of Purim"
a Playlet, produced by
the Sunday School pupils
of the Euclid Ave. Temple.
3. Purim Greetings
Rabbi Barnett R. Brickner
4. American and Hebrew Songs

BOARD OF JEWISH EDUCATION

680 THE OLD ARCADE

CLEVELAND

January 26, 1925

Dear Friend:

What guaranties are we providing for the future of Jewish citizenship in America?

To what extent will you help us give our boys and girls an opportunity to develop into fine American citizens with proper Jewish religious and moral guidance?

Only one out of every three Jewish children in Cleveland receives religious training or any instruction in the culture and ethics of the Jewish race. Only 7,000 out of 20,000 Cleveland Jewish children are receiving any spiritual guidance at the Hebrew or Sabbath schools.

WHAT CAN WE DO ABOUT IT?

We, You and I, everyone of us, can help to meet this situation by subscribing promptly and generously to the cause of Jewish education—to the maintenance of present schools and to the establishment of others.

New York, Chicago, Philadelphia, Baltimore, Boston, Pittsburgh and Detroit have organized their support of Jewish education—Cleveland can and will do it.

The Amount Needed for 1925 is \$75,000

WILL YOU DO YOUR SHARE?

Send Your Answer Quickly and Generously!

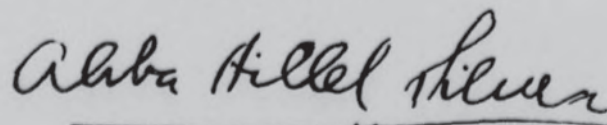
SEND YOUR SUBSCRIPTION TODAY

Sincerely yours,

Board of Jewish Education

EXECUTIVE COMMITTEE

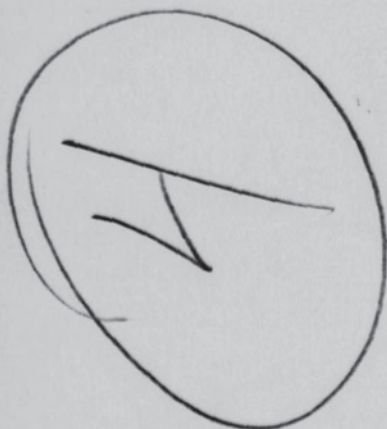
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Nathan Loeser	N. L. Holstein
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Acting President

P. S. Your subscription may be paid semi-annually or quarterly if you choose

WRHS



**What guaranties
are we providing--?**

— להגדיל תורה ולהאדירה —

2

*Shall
Our
Children
Remain
Jews*

—?—

BUREAU of JEWISH
EDUCATION
680 OLD ARCADE
Cleveland

— להגדיל תורה ולהאדירה —

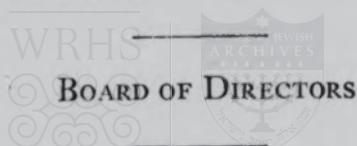
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P. W. Jaffa	Rabbi Louis Wolsey

We and Our Children

Those who are not concerned in the
survival of Judaism and the Jewish
people in this country can afford to
leave this pamphlet unread.

We know of quite a number of Jews who are deeply concerned with the problem: "Shall Our Children Remain Jews?"

To them the answer is, of course, "yes."

Bear in mind, please, that one does not become a real Jew by the mere incident of having been born a Jew. Judaism is a matter of training; of tradition transmitted from father to son; of intensive education and daily conduct.

This vital principle was quite clear to our fathers from time immemorial. The poorest of them never permitted his child to stay away from "cheder," no matter how hard it was to pay the tuition fee.

Here, in this free and prosperous country, something, somehow, went wrong. The vital Jewish principle, demanding a Jewish training for every Jewish child was forgotten, and here is the result:

In the City of Cleveland alone, nearly 14,000 Jewish children (out of 20,000) or, in other words, two out of three receive no Jewish education at all.

This disconcerting fact was brought out by the recent community survey made under the supervision of the Federation of Jewish Charities.

The Lurking Danger

Nearly 14,000 Jewish children (and their number is growing from year to year) without any Jewish religious education, means that many future American citizens whose moral and spiritual life is left to mere chance.

They may not all turn out to be gross materialists or mean fellows. But a considerable number are bound to lack the refining and elevating influence which a religious education instills into the young and impressionable mind.

Neither the state nor the municipality is in a position to cope with this danger. The basic laws of this country prohibit the introduction of religious teaching into our public schools.

Every religious group must grapple with this problem for its own members.

And so must we, the Jews of Cleveland.

Because, if we don't, we shall, before long, find ourselves exposed to a two-fold danger:

First: We shall become traitors to the glorious heritage of our people.

Second: We shall lose the esteem of our fellow citizens in this country.

The President of the United States Speaks

The man of vision will readily admit the truth and the force of our assertions:

The President of the United States speaks:

"One of the dangers to America is that those who come here will break with their past. . . . Those who come to our shores must bring what they have which is good with them, and never cease to cherish it. No person who is false to his own nationality can be true to America.

"Teach the ancient landmarks to the youth of the Jewish race. Let them learn to venerate freedom by coming into a knowledge of the truth. That learning and wisdom which has been a sustaining influence to the Jewish race through all the centuries must be preserved for the benefit of mankind. The youth of your people can associate themselves for no more patriotic purpose."

—President Calvin Coolidge.

Mr. Louis Marshall says:

"I regard the extension of religious education as the most vital need of the community, more important even than hospitals, orphan asylums, homes for the aged, and all other philanthropic institutions, however valuable I consider them to be."

Thus speak the voices of authority and understanding.

The problem of the preservation of our next generation as Jews and citizens of character is one on which all elements in Jewry must unite. Jewish education must be planned as a **communal undertaking**, comprising every form of Jewish education and reaching all our children and youth.

Jewish education must be planned, organized and controlled by the entire Jewish community. Jewish education must be given first place on the program of Jewish communal endeavor.

Our Neglected Duty

The Jews of Cleveland are already a decade behind in their efforts for Jewish education. They cannot afford to delay any longer.

Thousands of new pupils must be registered.

New schools must be established and old schools reorganized.

Cleveland needs a high school for Jewish education and an institute for the training of religious teachers.

The unaffiliated children must be provided for, and those already confirmed should be given an opportunity to continue their Jewish studies.

Look at the figure below. It tells in a nutshell the story of our unpaid debt to our children.



This dark spot must be removed.

Jewish education should loom large in the Jewish conscience.

The Basic Principles of the Bureau of Jewish Education

After many months of careful planning and in accordance with specific recommendations of the survey made of Jewish communal agencies in Cleveland under the auspices of the Federation of Jewish Charities, the Bureau of Jewish Education was launched for the advancement of Jewish cultural and religious education in this city.

Mind, for the advancement of Jewish religious education in general and not of any particular brand of Jewish education.

The choice of the curriculum or program of teaching is left to the school. The choice of the school is left to the parent.

The Bureau, as a communal agency, knows no preferences. It neither commends nor condemns.

Its demands are simple and equitable:

1. Let every Jewish parent send his child to the school he chooses.
2. Let him pay the tuition fee if he can.
3. Let the community pay it if he cannot.
4. Let the school which accepts the tuition fees from the parents, and the subsidies from the community thru the Bureau, be properly organized, properly housed and properly managed.

These are the guiding principles of this Bureau. **No controversy, no discrimination, but constructive service.**

Democracy of the spirit is an ancient Jewish trait.

No one was ever shut out from a Jewish house of learning because he was poor in worldly goods. Neither will this happen here, where Jewry has ever signalized itself by its generosity and its profound sense of mercifulness.

The children of the poor are the spiritual wards of the community and must be given an equal opportunity to receive a Jewish religious schooling.

If their parents cannot pay, the community shall.

Our Immediate Program

The Bureau of Jewish Education needs a minimum of \$75,000 for the cause of Jewish education in Cleveland during this year.

This Sum Must Be Raised
From Sunday, January 25, 1925 to Tuesday,
February 3, 1925.

1. To subsidize present existing religious and Hebrew schools that are not entirely self-supporting.
2. To found new schools where needed, in accordance with the means at our disposal.
3. To inaugurate extension work in Jewish culture in the field of high school and normal school education.

You Who Read This do not lay aside this pamphlet without taking thought of the problem which we have tried to outline to you briefly. It concerns you deeply.

Your honor as a Jew and as an American citizen demands that you become a preacher and a worker for Jewish education.

We call upon you to

Register your children in a Jewish religious school.

Help us provide free scholarships for the children of the poor.

Send us your annual contribution for Jewish education.

Enroll new workers for the cause of Jewish education.

Do it Today!

The Jews of Boston, Philadelphia, Pittsburgh, Detroit and Chicago are all awake to their duties and are contributing communally and freely for Jewish education. New York recently subscribed \$1,000,000 in one week for this cause.

What will Cleveland Jewry Do?

For additional information write to the

BUREAU OF JEWISH EDUCATION

680 Old Arcade, Cleveland

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WHY
WE ENDORSE
THE CAMPAIGN FOR
THE SUPPORT OF
JEWISH
EDUCATION



The Federation of the Jewish Charities

Cleveland

Dear Friend:

The Bureau of Jewish Education, recently initiated by the Federation of Jewish Charities is projecting a campaign for annual pledges in the amount of \$75,000, with which schools for Jewish Education and Jewish Religious Instruction, may continue their operation during the current year.

The Federation endorses this work:

Because the recent Jewish Community Survey has shown that fourteen thousand Jewish children of school age, (two of every three such children in Cleveland) receive neither Religious Instruction nor Education in the Social and Cultural Traditions of the race from which they are sprung;

Because no child's education and equipment for life can be complete unless the Physical and Mental Development which goes on in the public schools is supplemented by a concurrent Cultural and Moral Training;

Because it is only thru the inculcation of a spirit of loyalty to the Ideals of his People, and thru an appreciation of his fine Heritage, that the Jewish child can aspire to the higher ideals of Manhood and Womanhood;

Because the future of American Jewish Citizenship and the Jew's Contribution to America depend upon this training of the Jewish youth of today;

Because it is the Duty and Responsibility of every one of us, Orthodox and Reform, Zionist and Anti-Zionist, Conservative and Liberal, to share in this great movement.

The Federation of Jewish Charities urges every Jew in Cleveland;

To insure to his Child a true appreciation of the Culture and Faith of Judaism;

To pay for this Education and Instruction if he can;

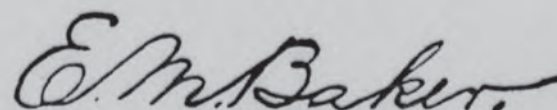
And to contribute generously to the maintenance of the present Schools and to the expansion of their work so that those who cannot pay, shall not be denied Jewish Instruction for their children.

No Communal Enterprise holds Greater Hope for the Future of the Jew.

Give this Enterprise Your Wholehearted and Generous Support.

Sincerely,

The Federation of Jewish Charities



President

January 26, 1925

BOARD OF JEWISH EDUCATION

Cleveland, Ohio

NAME	BUSINESS ADDRESS	BUS. PHONE	RES. ADDRESS	RES. PHONE
Anisfield, John	Anisfield Bldg.	Cherry 30	1451 E. Blvd.	Gar. 294
Arsham, B.	2510 E. 25th St.	Pros. 290	11619 Hopkins	Glen. 1970J
Baker, E. M.	1880 Union Trust Bldg.	Main 791	2875 Drummond Rd.	Frmt. 1561
Bassichis, J.	309 Soc. for Sav. Bldg.	Main 565	2769 Edgehill	Frmt. 4734
Benesch, Alfred A.	Soc. for Sav. Bldg.	Main 5380	1333 East Blvd.	Cedar 1172
Bing, Louis S., Jr.	524 Prospect Ave.	Cherry 920	2044 Abington	Cedar 3253
Bloch, Samuel M.	2320 Superior Ave.	Pros. 4172	1357 E. Blvd.	Gar. 2635
Bluhm, Solomon	The Temple	Cedar 132	11406 Ashbury	Gar. 9162
Brickner, Rabbi B. R.	Euclid Avenue Temple	Cedar 1985	2231 Lamberton Rd.	Frmt. 2206
Efros, Max	723 Nat'l City Bldg.	Cherry 1574	1661 Belmar Rd. C.H.	Frmt. 549
Freiberger, I. F.	Cleveland Trust Co.	Pros. 3000	10321 Ashbury	Gar. 1076
Friedland, A. H.	2491 E. 55th St.	Rand. 3386	10520 Tacoma Ave.	Gar. 7035R
Garber, Aaron	1101 Hippodrome Bldg.	Main 1336	1098 E. 98th St.	Eddy 8385W
Garber, Sam	322 Euclid Ave.	Main 2339	1853 Alvason Rd.	Eddy 2284
Goldman, Rabbi S.	Jewish Center	Eddy 7396	1551 E. Blvd.	Gar. 4751W
Greenbaum, Mrs. W.			2761 Euclid Blvd.	Frmt. 2120
Gross, Jonas	1440 Leader News Bldg.	Main 67	9917 South Blvd.	Gar. 3838M
Grossman, Mrs. M. J.			2219 St. James Pkwy.	Frmt. 3164
Hays, Clarence	Detroit at W. 29th St.	Supr. 460	7100 Euclid Ave.	Penn 1464W
Herzog, Mrs. Sieg.			2558 Euclid Blvd.	Frmt. 1342
Holstein, N. L.	1225 W. 6th St.	Cherry 1236	2560 Overlook Rd.	Frmt. 5240
Joseph, Isaac	Box 690	Melr. 290	Oakwood Drive	Frmt. 1657
Korach, Sigmund	2400 Superior Ave.	Pros. 2910	2621 Fairmount Blvd	Frmt. 2770
Levy, Leonard	Guardian Bldg.	Cherry 2623	10935 Massie Ave.	Eddy 8013
Loeser, Nathan	800 Nat'l City Bldg.	Main 7570	10214 Lake Shore Blvd.	Eddy 2920
Miner, Philip	2049 E. 105th St.	Gar. 9300	2728 Edgehill Rd.	Frmt. 3921
Nowak, Rabbi Abr.	B'nai Jeshurun Temple	Rand. 5042	2040 E. 83rd St.	Cedar 1891
Rice, Mrs. Joel			2741 Hampshire Rd.	Frmt. 7778
Rocker, S.	4981 Woodland Ave.	Rand. 3892	1565 Glenmont Rd.	Frmt. 5687M
Rosenblum, Max	321 Euclid Ave.	Cherry 2840	1893 Alvason Rd.	Glen. 3050
Sands, Lewis	Sweeney Av. & Erie R.R.	B'way 2718	2665 Endicott Rd.	Frmt. 614
Schott, Miss Ida	2404 E. 55th St.	Rand. 973	1620 E. 105th St.	Gar. 5174R
Schwartz, Edw. E.	1967 E. 57th St.	Rand. 5813	1577 E. 117th St.	Cedar 2137
Seidman, David	2829 Lorain Ave.	Melr. 1118	1653 Chesterland	Lake. 7112
Shanman, M. D.	1396 W. 6th St.	Main 7043	1383 E. Blvd.	Gar. 9107M
Silver, Rabbi A. H.	The Temple	Cedar 132	1485 E. 106th St.	Cedar 2093
Simon, Harry	Fidelity Mtge Bldg.	Cherry 4185	1144 E. 98th St.	Cedar 2332
Tuteur, Julius	Elec. Vac. Cleaner Co.	Eddy 3000	12624 Cedar Rd.	Frmt. 463
Ulmer, Solomon	Ivanhoe Rd.			
Wattenmaker, Jacob	Ulmer Bldg.	Main 8181	2443 Edgehill Rd.	Frmt. 2500
Wolf, Eugene	1220 W. 6th St.	Cherry 650	1637 E. 78th St.	Penn. 2149R
	336 Engineers Bldg.	Main 7256	1451 E. Blvd.	Gar. 294

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680 OLD ARCADE

CLEVELAND

MAIN 6587

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RABBI LOUIS WOLSEY

January 12, 1925

Dear Friend:

The undersigned are desirous of bringing to your attention the following facts relative to the condition of religious education in our community.

The survey which was made a few months ago by the Federation of Jewish Charities, brought out the startling fact that fourteen thousand Jewish children in our community are receiving no religious training whatsoever, either in Sabbath schools, Hebrew schools or thru private instruction. We regard this as a very dangerous situation. These boys and girls are to be the future citizens of our city, and the fair name of Israel and our position in this community will depend upon the moral and religious temper of the coming generation. We are denying them the full opportunity to develop into fine citizens when we deny them religious guidance and moral instruction.

Answering the call of the Federation of Jewish Charities, a group of citizens alert to the situation have organized a Bureau of Jewish Education. The Bureau will apply 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 Sabbath school and Hebrew school teachers.

In a word, the Bureau will function as a Federation of Jewish educational agencies in our city.

We solicit your active interest in, and your support of, this work. As a public spirited citizen, you will undoubtedly wish to contribute your share to the cause of giving every Jewish boy and girl in Cleveland a thorough, modern and helpful religious training.

③ During the week of January 26th, an appeal will be made for funds in the form of annual subscriptions to carry on this work. We trust that ~~you~~ you will respond to the full measure of your ability.

With kindest regards, we are

Very sincerely yours,

Em Baker
Solomon Zelman
Bertha B. Herzog.
Nathan Lauer
Max Simon
M. D. Doulby?
Max Rosenblum

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 schoolssystem,
I am

Very sincerely yours,

