The Abba Hillel Silver Digital Collection
Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.
Series 5: Writings, 1909-1963, undated.

Reel	Box	Folder
172	62	83

Union of American Hebrew Congregations, 1923.

Western Reserve Historical Society
10825 East Boulevard, Cleveland, Ohio 44106
(216) 721-5722
wrhs.org

American Jewish Archives
3101 Clifton Avenue, Cincinnati, Ohio 45220
(513) 487-3000
AmericanJewishArchives.org

The Abba Hillel Silver Digital Collection
Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.
Series 5: Writings, 1909-1963, undated.

Reel	Box	Folder
172	62	83

Union of American Hebrew Congregations, 1923.

Western Reserve Historical Society
10825 East Boulevard, Cleveland, Ohio 44106
(216) 721-5722
wrhs.org

American Jewish Archives
3101 Clifton Avenue, Cincinnati, Ohio 45220
(513) 487-3000
AmericanJewishArchives.org

OFFICE COPY

Walter Jacobs
UAHC

To those of us who have during the past few years been sorely tried by the untoward fortunes which befell our brethren in foreign lands, and by unhappy experiences in our own, the sight of this such a worshipful throng as this, summoned from near and far by the irresistable appeal of our ancient faith, is welcome indeed. Living as we are in the wake of a universal upheaval which wrenched asunder all the fine social fittings and taught men to forget the elemental decencies of civilized human relationship, witnessing as we are the tragic maladjustments of races and peoples and the revival of tribalism everywhere, we are prone to give way to despair. And prophets of evil are not wanting in our midst to sound the mournful notes of our sad undoing. But an outpouring such as this of servants and leaders of the faithful hosts of American Israel whose faces are towards the light, who are here not to lament or to decry, but to build, belies all such doleful prophecies. this annual meeting at a time when (With) the Jewries of Eastern Europe lie bleeding and broken, with the highways of Europe choked with Jewish refugees from old centers of Jewish life now (day, Ha'), partially or totally destroyed, this assembly stirred as it is by the same impulses which throbbed through our people down the ages, prepared as it is to dedicate itself anew to the imperial destiny of our race (and to sound its old battle-cry of) is indeed symbol and proof of our immortality.

This convention marks the golden jubilee of the founding of the Union of American Hebrew Congregations, and this too is a great cause for rejoicing. We who were few have waxed mightily. The handful of men who at the call of that Master Builder, Isaac M. Wise, assembled in 1873 and founded the Union, has, under God, grown to such numbers that this house cannot contain them. The last half a century has witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of becoming the second largest center of Jewish population in the world, and we have also grown in influence, in economic competence and in the extent of our beneficent penetration of all spheres of American life.

It is indeed tempting to dwell at length at this time

upon the early struggles and achievements of the sturdy pioneers who transplanted their religious institutions to these shores. It would make a bright and stimulating chapter in the history of American Israel. But we are here not to record but to make history. These early pioneers would wish us less to chronicle their achievements as to confirm their faith and carry on their work in their spirit.

I say carry on in their spirit. I do not mean that we should confine ourselves to the particular forms and views in which their religious vision expressed itself. We must not imprison ourselves in any tradition however adequately it may have served a particular age . All honor to those who in the early precarious years were not found wanting. All glory to those who laid the foundations so securely. But we would be false to the spirit of progress and liberalism which urged these early builders of American Judaism to re-interpret their faith so as to bring it into consonance with the conditions of a new environment, if we permitted ourselves to look upon their type of Judaism as ultimate and binding and attempted to incrustate it in a shell of permanence.

For American Judaism, like America itself, is still a thing in the making; and herein lies the promise and the challenge. We have not yet evolved an American Judaism which is native to the soil, having the touch and the hue and the personality of American life. We have two rather confused types of Judaism here, both European creations, both transplanted here, both serviceable for a time but sufficiently foreign and irresponsive as not to be able to serve as the ultimate religious program of American Israel. American Orthodox Judaism is East European Judaism, narrowed by centuries of isolation and disabilities into a rigid discipline and a rather circumscribed group loyalty; its dynamics are not the sweeping social and universal visions of the Prohpets. American Reform Judaism is still the copy in content and in form of that Western European Judaism which was born under the rationalistic incantation of the early 19th century, which was more of an

intellectual criticism than a religious revival, and which laid Judaism to rest on a pillow of vague humanitarianism. The one is rather narrow. The other rather dry. The one lacks the reach and sweep of the missionary zeal which gives to our sacred literature its unique grandeur. The other lacks spiritual intensity, the religious fervor which gives a sacramental character even to ceremony, and the tradition which fostered learning and placed the study of the Torah above the ritual of the High Priest.

There is a most earnest outreaching today everywhere in our land for a synthesis of these two types of Judaism, which holds great promise. We need the broad universalism and fine humanitarianism of the one even as we need the warmth, the color, the depth and the discipline of the other.

American Israel may well achieve this helpful synthesis. Because American Judaism is far removed from the shadow of the Ghetto walls which isolate spiritually even more than physically it may breathe the free air of a faith which is universal and prophetic, one which, touching all other faiths and spiritual movements will seek kinship with all races and all religions in the fellowship of a common service. And because American Israel is not burdened with the necessity of satisfying the prejudices of other people in order to win political equality, because it enjoys the privileges of citizenship not as a gift bestowed but as a right won by blood and labor and loyalty, it need not feel obligated to deface itself, to denude its cultural life nor its faith to the skeleton of an ethical formalism and a set of moral propriation. American Judaism may be richly and intensely Jewish, full of content and possessed of a strong cultural individuality.

To be sure, American Judaism will stress the social program of our faith. The war has vindicated our social program and has underscored in blood the code of national and international morality pronounced by Judaism and Judaism alone.

—— Judaism because of its freedom from excessive eschatological concerns, and because of its insistance u on national as well as upon personal ~~xxxx

Europe have either been destroyed, abandoned, or 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 ~~Jewish scholarship~~. 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 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 Haaretz- the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools! More high schools and better high schools! More educated Jewish laymen! The Torah was not given to the Rabbis alone. 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.

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 our people, all in the one or two hours a week during the few years of the child's school life. You Jewish laymen must look to it. It is you who must take the initiative in this tremendously urgent work. 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 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 culture, and they were 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 Spinoza, a Mendelssohn. We have yet much to give to the world. 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.

I believe that American Israel may well accomplish this high purpose for it is most fortunately situated. Economically competent, in numbers great and influential, a blending of Eastern European and Western European in their mutually supplementary character, in a land whose ideals are grounded in the mighty themes of our sacred literature and 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. We shall not be demoralized. We shall not make prejudice the central motif of our life. We shall not permit ourselves to develop a persecution-complex and thus lead starved and ingrown lives. Above all we shall not be swerved one iota from the age old task of our people. " In quietness and in confidence shall be your strength".

In the midst of a world which was nearly destroyed by hate now seeking to save itself through hate,

in the midst of a revived medievalism and the up-thrust of jungle instincts, we purpose to continue upon our appointed way, tending the altars of the Lord God of Nations, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of universal brotherhood.

We hold no brief for our people. We do not condone its faults nor magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. We are reconciled to the world's sporatic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better perhaps for our individual comforts if our race had not been touched with the burning coal of prophetic ecstacy. It would have been better if we were not driven so fiercely by the insatiable hunger after freedom and justice and truth. Seeking less we would have learned less of life's failures and tragedies and discovered less ofthe worlds hostility. But such is our destiny. It is our cross and our crown. It is our immortality !

We shall meet the blind fury of our day even as our ancestors met it throighout the ages - in compassion and in resignation, without bitterness and without fear. If we fear at all it is not for ourselves but for America.. We fear for this magnificent experiment in spiritual unity which we call America. We fear for the charm and the grace and the spacious freedom of its life. We fear lest the Old World hates stifle, the New World hopes. Our apprehensions are not for an ancient people that has weathered ten thousand storms but for a young nation whom strange fortunes have driven out upon the broken seas of racial and religious rivalries and suspicions. We ache for the dream of a Roger Williams, a Thomas Jefferson, an Abraham Lincoln, a Theodore Roosevelt, which a restless and an unhappy age by organizing and subsidizing hate and by giving racial discrimination political sanction in immigration laws and

American Israelite
July 5, 1923

THE AMERICAN ISRAELI

THE MIGHTY TASK OF AMERICAN JUDAISM

By Rabbi Abba Hillel Silver.

To those of us who have during the past few years been sorely tried by the untoward fortunes which befell our brethren in foreign lands, and by unhappy experiences in our own, the sight of such a worshipful throng as this, summoned from near and far by the irresistable appeal of our ancient faith, is welcome indeed. Living as we are in the wake of a universal upheaval which wrenched assunder all the fine social fittings and taught men to forget the elemental decencies of civilized human relationship, witnessing as we are the tragic maladjustments of races and peoples and the revival of tribalism everywhere, we are prone to give way to despair. And prophets of evil are not wanting in our midst to sound the mournful notes of our sad undoing. But an outpouring such as this of servants and leaders of the faithful hosts of American Israel whose faces are towards the light, who are here not to lament or to decry, but to build, belies all such doleful phophecies. This assembly, meeting at a time when the Jewries of Eastern Europe lie bleeding and broken, when the highways of Europe are choked with Jewish refugees from old centers of Jewish life now partially or totally destroyed, I say, that this assembly, stirred as it is by the same impulses which throbbed through our people adown the ages, prepared as it is to dedicate itself anew to the imperial destiny of our race, is indeed symbol of proof of our immortality.

This convention marks the golden jubilee of the founding of the Union of American Hebrew Congregations, and this too is a great cause for rejoicing. We who were few have waxed mightily. The handful of men who at the call of the Master Builder, Isaac M. Wise, assembled in 1873 and founded the Union, has, under God, grown to such numbers that this house cannot contain them. The last half-century witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of becoming the second largest center of Jewish population in the world, and we have also grown in influence, in economic competence, and in the extent of our beneficent penetration of all spheres of American life.

It is ineed tempting to dwell at length at this time upon the early struggles and achievements of the sturdy pioneers who transplanted their religious institutions to these shores. It would make a bright and stimulating chapter in the history of American Israel. But we are here not to record but to make history. These early pioneers would wish us less to chronicle their achievements than to confirm their faith and carry on their work in their spirit.

I say carry on in their spirit. I do not mean that we should confine ourselves to the particular forms and views in which their religious vision expressed itself. We must not imprison our selves in any tradition, however adequately it may have served a particular age. All honor to those who in the early precarious years were not found wanting. All glory to those who laid the foundations so securely. But we would be false to the spirit of progress and liberalism which urges these early builders of American Judaism to reinterpret their faith so as to bring it into consonance with the conditions of a new environment, if we permit ourselves to look upon their type of Judaism as ultimate and binding and attempted to incrustate it in a shell of permanence.

For Judaism, like America itself, is still in the making; and herein lies the promise—and the challenge. We have not yet evolved an American Judaism which is native to the soil, having the touch and the hue and the personality of American life. We have two rather confused types of Judaism here, both European creations, both transplanted here, both serviceable for a time but neither sufficiently relevant and responsive to serve as the ultimate religious program of American Israel. American Orthodox Judaism is East European Judaism, narrowed by centuries of isolation and disabilities into a rigid discipline and a rather circumscribed group—loyalty; highly elaborated, but not highly developed, whose dynamics are not the sweeping social and universal vision of the Prophets. American Reform Judaism is still the copy in content and in form of that Western European Judaism which was born under the rationalistic incantation of the 19th century, which was more of an intellectual criticism than a religious revival, and which laid Judaism to rest on a pillow of vague humanitarianism. The one is rather narrow. The other is rather dry. The one lacks the reach and sweep of the missionary zeal which gives to our sacred literature its unique grandeur. The other lacks spiritual intensity, the religious fervor which gives a sacramental character even to ceremony, and the tradition which fostered learning and placed the study of the Torah above the ritual of the High Priest.

There is today a most earnest outreaching everywhere in our land for a synthesis of these two types of Judaism, which holds great promise. We need the one as we need the other. We need the broad universalism and fine humanitarianism of the one even as we need the warmth, the color, the depth and the discipline of the other.

American Israel may well achieve this helpful synthesis. Because American Judaism is far removed from the shadow of Ghetto walls, which isolate spiritually even more than physically, it may breathe the free air of a faith which is universal and prophetic, one which, touching all other faiths and spiritual movements, will seek kinship with all races and all religions in the fellowship of a common service. And because American Israel was not burdened with the necessity of satisfying the prejudices of other people in order to win political equality, because it enjoys the privileges of citizenship not as a gift bestowed but as a right won by blood and labor and loyalty, it need not feel obligated to deny itself, to efface itself, to denude its cultural life nor whittle its faith down to the bone of an ethical formalism and a set of moral proprieties. American Judaism may be richly and intensely Jewish, full of content and possessed of a strong cultural individuality.

To be sure, American Judaism will stress the social program of our faith. The war has vindicated our social program and has underscored in blood the code of national and international morality pronounced by Judaism and by Judaism alone. Judaism because of its freedom from excessive eschatological concerns, and because of its insistence upon national as well as upon personal righteousness, is today perhaps the one religion that has a program of political salvation for the western world. Where Poincare and Mussolini and Lenin may fail, Isaiah and Micah and Amos may yet triumph!

But American Judaism will not forget that "the march of progress is within us," that the goal of perfection lies within the human soul. Our faith is concerned as much with man's soul as with man's institutions. Judaism is an inner faith and an inner pilgrimage—a religion of piety and prayer and communion. And it is our hope that American Judaism will re-act to the mystic faith of American democracy in that it will re-emphasize the mystic elements of our faith. Democracy is the religion of man's transfiguration and it is the most mystic concept in politics. A religion nurtured in such an atmosphere will be more than a system of sociology. It will be profoundly personal, inward, a religion of glow and fervor and ecstacy, a religion of song, of light and freedom, a religion that holds forth promises of revelation and divine intimacies to those who seek the dwelling place of God.

Some such vision and hope we have for American Judaism, and this is our supreme task. The pioneers in American Israel were faced with a tremendous task, and bravely did they perform it. Theirs was the task of organization. They organized our first communities, built our first schools and synagogues, established our first rabbinical college, planted our first philanthropic institutions to care for the needy and distressed. Ours is yet another task. It is to evolve an American Judaism, to readjust our faith to our greater spiritual needs, to integrate Jewish life, to inform, organize and direct Jewish purpose. Ours is the task of bringing God back into our lives and the lives of our children, the God of our fathers—the God of our children—the God whom we need, and whom they need, the steadfast purpose amidst life's vast confusion and turbulence, the Mighty Kinsman—the loving Friend! Our task is to raise the standard of Jewish learning, to heighten the pitch and accelerate the tempo of our cultural life. A mighty task this and a mighty challenge to stalwart hearts.

I spoke of raising the standard of Jewish learning. 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 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, of Jewish 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! Men and women of Israel, we must banish ignorance from our midst. Our deadliest enemy is the Am Haaretz—the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools! More high schools 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 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. You Jewish laymen must look to it. It is you who must take the initiative in this tremendously urgent work. For remember that our religious schools must do 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 sacraficial valor and the morals 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 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 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. We shall not be demoralized. We shall not make prejudice the central motif of our life. We shall not permit ourselves to develop a persecution complex and thus lead starved and ingrown lives. Above all we shall not be swerved one iota from the age-old task of our people. "In quietness and in confidence shall be your strength."

In the midst of a world nearly destroyed by hate, now seeking to save itself through hate, in the midst of a revived medievalism and the upthrust of jungle instincts, we purpose to continue upon our appointed way, tending the altars of the Lord God of Nations, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of a universal brotherhood.

We hold no brief for our people. We do not condone its faults or magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. We are reconciled to the world's sporadic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better perhaps for our individual comforts if our race had not been touched with the burning coal of prophetic ecstacy. It would have been better if we were not driven so fiercely by the insatiable hunger after freedom and justice and truth. Seeing less we would have learned less of life's failures and tragedies and discovered less of the world's hostility. But such is our destiny. It is our cross and our crown. It is our immortality!

We shall meet the blind fury of our day even as our ancestors met it throughout the ages—in compassion and in resignation, without bitterness and without fear. If we fear at all, in this land, it is not for ourselves but for America. We fear for this magnificent experiment in spiritual unity which we call America. We fear for the charm and the grace and the spacious freedom of its life. We fear lest the Old World hates stifle the New World hopes. Our apprehensions are not for an ancient people that has weathered ten thousand storms but for a young nation whom strange fortune has driven out upon the broken seas of racial and religious rivalries and suspicions. We ache for the dream of a Roger Williams, a Thomas Jefferson, an Abraham Lincoln, a Theodore Roosevelt, the dream which a restless and an unhappy age by organizing and subsidizing hate, by giving racial discrimination political sanction in immigration laws and academic sanction in our universities, seems to be trampling under foot.

I said that we fear for America. Perhaps that is not exactly true. Rather do we hope for it. For we believe in our hearts as we voice our prayers that the basic sanctity and idealism of American life will prevail in the end. The America of 1922 is not yet the America of tomorrow, even as it is not the America previsioned by the founders of this Republic. The vision of these founders was projected in a commonwealth where life was comparatively simple and homogeneous and it failed of complete realization even then. How much more difficult of realization is it now when life has become so much more involved and complex. We are today a people of many peoples and the war has snarled and entangled our national purposes. America did not spring full grown from the brow of the Goddess of History. It will, of necessity, have to pass through the cleansing and purging process of the ages. Centuries will mold and refine our America. History and the labors of generations yet unborn will perfect it. But its soul will be saved!

As for our people, the Children of the Household of Israel, we stand today where the seers and prophets of our people have stood these three thousand years, summoning men to the higher life in God and the sweeter fellowship of righteousness and love. We know that the world needs us most when it hates us most, and so we shall continue to be the humble servants of the most High, propelled by His will and by His visitations transfigured. We remain true to our destiny: slaves of a deathless vision, masters of an ancient wisdom; dreamers from Ur, and Teoa, from Amatoth, and Galilee, lost in the sorry traffic of Rome and London, hostages alike of God and men; prophets praised but never loved; crucified but worshipped on the cross; the Risen People of an Immemorial Crucifixion, in our hearts the prompting of an ancient splendor, in our blood the rhythm of a mighty song and in our hand the flaming torch . . . . . "The Lord is my Light and my salvation, whom need I fear? The Lord is the strength of my life—of whom need I be afraid?"

Contributors will save the copy-reader of the ISRAELITE some unnecessary trouble, if they will bear in mind that Hebrew and Yiddish are not synonymous terms. They denote two entirely different and distinct languages, that is, if Yiddish can rightfully be called a language. Neither of them are used colloquially by any considerable number of Jews in the the United States, Hebrew not at all and Yiddish by very few who are not more or less recent adult immigrants. Native-born children of foreign parents and those who are brought over young, speak English and have no use for the jargon.

At New York City recently Justice John Hoyer, of the First Municipal District Court, rendered a judgment for $500 against one Jacob Manowitz for refusal to pay that sum to the American Jewish War Relief Committee, which he had subscribed for during the campaign in 1921. It appears that for that year of the $3,000,000 quota of New York City, subscriptions amounting in all to $600,000 have been repudiated and remain unpaid. No doubt, there will be an appeal from Justice Hoyer's decision, and if it is sustained by the higher courts, suit will be brought against other repudiators, unless they pay their subscriptions. No doubt, the point will be raised that the subscriptions were contracts without consideration, but it is a question whether it will be so held by any court, as no doubt, the point will be raised by the plaintiffs that other subscriptions which were paid were, at least in a measure, given in consideration of the other pledges. It is to be hoped that this is the view that will be taken by the upper courts.

A recent report from Berlin says: "The ex-Kaiser has always been a religious man. After the end of the war he found his only consolation in reading the Bible and attending religious services. After weighing the merits of the Old Testament text for many months, he arrived at the conclusion that it needed reform badly.

"In particular he feels called upon to bring about decisive changes in the Christian dogmas and to free the Christian creed of all Jewish influences. It must be borne in mind that the former kaiser, like so many others who deplore the loss of the war, has developed a strong racial feeling.

"Now the ex-kaiser believes that the Jehovah of the Old Testament is not the God of the New Testament, but the God of the Jews. So he has written a preface to the Bible which is to replace the Old Testament."

This is a new form which the ex-kaiser's megiomania has taken. He is still laboring under the "Me und Gott" delusion, with himself as the senior member of the firm. Presumably numerous changes in his Bible will be made, for example, where it says: "God said unto Moses," it will read:

A BEECHER REMINISCENCE

On Sunday, June 23, at Plymouth Church, Brooklyn, N. Y., and elsewhere, the best informed and most thoughtful portion of the American people paid a tribute to the memory of that great preacher, patriot, author and reformer, Rev. Henry Ward Beecher.

During their lifetime Mr. and Mrs. Beecher dealt with the Brooklyn department store of Abraham and Straus, and this firm preserved and has given publicity to two letters of the Beechers which illustrate the naive simplicity in ordinary affairs of this wonderful couple.

It appears that Mrs. Beecher was the business manager of the marital partnership, as is so often the case where men who in their endeavors to serve great causes have no time to spare for their private affairs.

One of the letters referred to reads as follows:

(Undated)

Gentlemen:

In selecting goods a day or two ago, I neglected two or three articles of ladies' wear that I wish you would send to Peekskill. 4 pr. ladies' flannel shirts for winter, 4 pr. flannel drawers, ditto. 3 cotton nightgowns.

The lady who waited upon me most obligingly will know the sizes.

6 pr. of thread or cotton stockings —the best. 6 good linen handkerchiefs, not too small.

HENRY WARD BEECHER

Please send me the account of my indebtedness—while I have a little money left to pay it with.

The other letter reads:

Peekskill, July 25th, 1884

Gentlemen:

I enclose check for $49.00 to settle the bill you sent in last week. In the hurry of preparing to leave for Mr. Beecher's vacation, and the confusion of workmen in the house, I have mislaid the bill, which I am sure came from you, but am not sure of the amount. I think it was $40 and some fractions. So I send more than what I think is the full amount, and all surplus can be returned with the receipt, in money and stamps. Don't imagine I do business usually in such a careless manner. I certainly do not trust to any one's honor as confiedently as I can in yours.

Respectfully,
MRS. H. W. BEECHER

POLAND'S SAVAGERY AND THE AMERICAN PRESS

The pogroms and boycotts upon the Jews by the Polish Pans have not ceased; Paderewski's Rzeczespolita and Dmovski's Dva Grossa have not stopped their anti-Semitic agitations. The murder of the Catholic church dignitary by the Bolsheviki, against which the Polish Jews launched a most vigorous protest, moved the Polish Yasni Velmozni to institute a pogrom upon the Jews, the result of which was that many Jews were murdered, a large number maimed and many stores and houses looted. When the Jewish Deputies in the Sejm protested against this outrage the majority of the Polish members gave no ear and the Jewish Deputies walked out as a protest against this outrageous act. Then the Polish National Deputies attacked and beat them. As a protest against this violence Jewish shopkeepers closed their shops and Jewish laborers went on strike. The spokesmen of the Polish anti-Semites —Paderewski's and Dmovski's publications—listed these shopkeepers and urged the Poles to boycott their shops. This we learn from the latest dispatches of the Jewish Telegraphic Agency.

Some of our large dailies reprinted some of these heartrending reports, shifting them in obscure corners of their columns. Sure, it is only Jewish life-blood spilt, it is only Jewish men, women and children maimed, it is only Jewish people robbed by the Christian Polish Pans, and why trouble oneself with it? Why protest against these outrages? Especially why disturb the peace of the Polish ambassador to our country? . . . However "the keeper of Israel neither sleeps nor slumbers" and if Poland will not mend her ways, she will suffer the same oblivion which has come to other oppressors of Israel before her.—Jewish Tribune.

A FEW MINUTES SAVED SAMUEL

London, (JTA)—A matter of few minutes saved the Palestine High Commissioner, Sir Herbert Samuel, from being involved in the shooting when Druse bandits attacked and murdered five of his British escort, according to a circumstantial account contained in a letter the "Daily Express" reports it received from a soldier named Grew, a member of the High Commissioner's escort. Grew states the shooting occurred immediately after the British escort handed over the guardship of Sir Herbert to a relieving French escort.

SAMUEL IN LONDON

Daily Mail Says He Should Resign—No Change in Zionist Policy.

London, June 27. (JTA)—Sir Herbert Samuel, British High Commissioner for Palestine, arrived in London last night. He refused to make any statement, successfully evading the questions fired at him at the station. He called at the Colonial Office this morning, where it is understood he interviewed the Colonial Secretary, the Duke of Devonshire. There is reason to believe the subject of discussion between the High Commissioner and the Secretary was the situation that has arisen in Palestine in consequence of the resignation of the Arab members of the Advisory Council.

The "Daily Mail" today publishes a leading article calling upon Sir Herbert Samuel to resign his post in Palestine. Alterations of the policy pursued by Great Britain in Palestine is also demanded in the same article. Mr. Jeffries, formerly special Palestine correspondent of the "Daily Mail", alleges elsewhere in the same issue that King Hussein objected to the treaty with Britain because he is unwilling to recognize the National Home in Palestine. The treaty, he says, was forced upon him by the pro-Zionist member of the Government, Ormsby-Gore, who wants to embroil the Arabs against Hussein.

Apparently by way of silencing the various rumors in connection with Sir Herbert Samuel's visit to London, a statement has been issued from an official quarter that no change in the Palestine policy is contemplated and that the High Commissioner will return to his post. An opportunity will be taken to consult Sir Herbert on conditions in Palestine and on matters affecting the Government policy, but there is no intention of any alteration in the Palestine policy, the statement declares. Sir Herbert Samuel is expected to return to Jerusalem after his leave of absence, the statement concludes. The "Evening Standard" says Sir Herbert will press the government for a full recognition of the Zionist policy in Palestine, putting forward his resignation as an alternative. This paper asserts, however, that although he is an excellent administrator and a devoted public servant, it is unwise to try and force Premier Baldwin to continue a policy which experience proved to be "impossible."

PLAN SEPARATE UNIVERSITY

Warsaw, (JTA)—A committee representing some of the minority nationalities has been organized with a view to establishing a separate university at Lodz. It is proposed that the language of instruction be Polish, Yiddish and German, and the institution serve as an asylum for students belonging to nationalities that are denied entrance in Poland's higher seats of learning. Liberal Polish circles are evincing much interest in the project, Professor Boduen de Kurtene and Professor Petrazyski having consented to serve on the faculty.

He that hideth hatred with lying lips, and he that uttereth a slander is a fool.—Prov.

HOTELS

SPITZER'S
RAVENROYD HOTEL
Chelsea Ave. and Beach, Atlantic City
American Plan — Open All Year
Ocean front rooms with and without bath; many with hot and cold running water; nicely furnished; electric lights; elevator. Famous table and excellent service. Very moderate rates.
M. SPITZER, Owner and Manager

CHARLEVOIX THE BEAUTIFUL BEACH HOTEL
Charlevoix's most up-to-date resort hotel. Open June 15th. Closes September 15th. On the bluff overlooking Lake Michigan. Elevator service, charmingly appointed rooms, private baths, running water, table and service unsurpassed. Golf, tennis, motoring, horseback riding, boating, yachting, fishing, dancing. Splendid orchestra.
FIRST CLASS TEA ROOM
Cottages rented in suites, each with private bath. Cottage rooms must be reserved for seven week's stay. For rates address
F. Irene Boise Sears, Manager, Charlevoix, Mich.

EDUCATIONAL

GREAT OPPORTUNITIES
A Nelson graduate has every chance to advance to an executive position. As soon as you graduate we will place you in a position and then it will be up to you to advance. Salaries for beginners are much higher than before the war.
NELSON BUSINESS COLLEGE Odd Fellows Temple 7th and E

Fifteenth Year
Kohut School
For Boys Boarding Pupils
Harrison, (Westchester Co.) N. Y
Harry J. Kugel, Principal Phone Park 1168

HOTELS

The Lorraine
BAR HARBOR, MAINE
A delightful place to spend the summer
WHITE SERVICE AMERICAN PLAN — EUROPEAN CUISINE ROOF GARDEN — CAPACITY 300 GARAGE ACCOMMODATIONS
Rates upon application to
THE LORRAINE BAR HARBOR, MAINE M. Pocker, Prop.

Hotel Alms
McMillan and Alms Place
Cincinnat's Only Suburban Hotel
American and European Plan
Woodburn 108. Dan Myers, Mgr.

PLEASURE, RECREATION, HEALTH
MIAMI'S NEW STYLE HOTEL
WITH SANITARIUM ACCOMODATIONS
Truly Refined Jewish Recreation Home
Choice location near Bay exquisite European-American cooking. Sanitarium accomodation, if desired; only light cases, not interfering with guest' comfort, received; well known doctor in resident charge. Reasonable rates. Detailed information. Pleasure, Recreation, Health. Address
RABBI DR. SALO STEIN, Prop., Miami, Fla.

Mighty Task of American Judaism As Outlined By Brilliant Jewish Thinker

By Rabbi Abba Hillel Silver.

To those of us who have during the past few years been sorely tried by the untoward fortunes which befell our brethren in foreign lands, and by unhappy experiences in our own, the sight of such a worshipful throng as this, summoned from near and far by the irresistable appeal of our ancient faith, is welcome indeed. Living as we are in the wake of a universal upheaval which wrenched assunder all the fine social fittings and tought men to forget the elemental decencies of civilized human relationship, witnessing as we are the tragic maladjustments of races and peoples and the revival of tribalism everywhere, we are prone to give way to despair. And prophets of evil are not wanting in our midst to sound the mournful notes of our sad undoing. But an outpouring such as this of servants and leaders of the faithful hosts of American Israel whose faces ar towards the light, who are here not to lament or to decry, but to build, belies all such doleful prophecies. This assembly, meeting at a time when the Jewries of Eastern Europe lie bleeding and broken, when the highways of Europe are chocked with Jewish refugees from old centers of Jewisn life now partially or totally destroyed, I say, that, this assembly, stirred as it is by the same impulses which throbbed through out people adown the ages(prepared as it is to dedicate itself anew to the imperial destiny of our race, is indeed symbol and proof of our immortality.

This convention marks the golden jubilee of the founding of the Union of American Hebrew Congregations, and this too is a great cause for rejoicing. We who were few have waxed mightily. The handful of men who at the call of that Master Builder, Isaac M. Wise, assembled in 1873 and founded the Union, has under God, grown to such numbers that this house cannot contain them. The last helf century witnessed a marvelous transoframtion in American Israel. We have grown in numbers to the extent of becoming the second largest center of Jewish population in the world, and we have also grown in influence, in economic competence, and i nthe extent of our beneficient penetration of all spheres of American life.

It is indeed tempting to dwell at length at this time upon the early struggles and achievements of the sturdy pioneers who transplanted their religious institutions to these shores. It would make a bright and stimulating chapter in the history of American Israel. But we are here not to record but to make history. These early pioneers would wish us less to chronicle their achievements htan to confirm their faith and carry on their work in their spirit.

I say carry on in their spirit. I do not mean that we should confine ourselves to the particular forms and views in which their religious vision expressed itself. We must not imprison ourselves in any tradition however adequately it may have served a particular age. All honor to those who in the early precarious years were not found wanting. All glory to those who laid the foundations so securely. But we would be false to the spirit of progress and liberalism which urges these early builders of American Judaismto reinterpret their faith so as to bring it into consonance with the conditions of a newenvironment if we permitted ourselves to look upon their type of Judaism as ultimate and binding and attempted to incrustate it in a shell of permanence.

For Judaism, Like America itself, is still a thing in the making, and herein lies the promise — and the challenge. We have not yet evolved an American Judaism which is native to the soil, having the touch and the hue and the personality of American life. We have two rather confused types of Judaism here, both European creations, both transplanted here, both serviceable for a time but neither sufficiently relevant and responsive to serve as the ultimate religious program of American Israel. American Oothodox Judaism is East European Judaism, narrowed by centeuries of isolation and disabilities into a rigid discipline and a rather circumscribed group—loyalty; highly elaborated, but not highly developed, whose dynamics are not the sweeping social and universal visions of the Prophets. American Reform Judaism is still the copy in content and in form of that Western European Judaism which was born under the rationalistic incantation of the 19th century, which was more of an intellectual criticism than a religious revival, and which laid Judaism to rest on a pillow of vague humanitarianism. The one is rather narrow. The other rather dry. The one lacks the reach and sweep of the missionary zeal which gives to our sacred literature its unique grandeur. The other lacks spiritual intensity, the religious fervor which gives a sacramental character even to ceremony, and the tradition which fostered learning and placed the study of the Torah above the ritual of the High Priest.

There is today a most earnest outreaching everywhere in ou rland for a synthesis of these two types of Judaism, which holds great promise. We need the one as we need the other. We need the broad universalsim and fine humanitarianism of the one even as we nee dthe warmth, the color, the depth and the discipline of the other.

American Israel may well achieve this helpful synthesis. Because American Judaism is far removed from the shadow of Chetto walls, which isolate spiritually even more than physically, it may breathe the free air of a faith which is universal and phophetic, one which, touching all other faiths and spiritual movements, will seek kinship with all races and all religions in the fellowship o fa common service. And because American Israel was not burdened with the necessity of satisfying the prejudices of other people in order to win political equality, because it enjoys the privielges of citizenship not as a gift bestowed but as a right won by blood and labor and loyalty, it need not feel obligated to deny itself, to effact itself, to denude its cultural life nor whittle its faith down to the bone of an ethical formalism and a set of moral proprieties. American Judaism may be richly and intensely Jewish, full of content and possessed of a strong cultural individuality.

To be sure, American Judaism will stress the social program of our faith. The war has vindicated our social program and has underscored in blood the code of national and international morality pronounced by Judaism and by Judaism alone. Judaism because of its freedom from excessive eschatological concerns, and because of its insistance upon national as well as upon personal righteousness is today perhaps the one religion that has a program of political salvation for the western world. Where Poincare and Mussolini and Lenin may fail, Isaiah and Micah and Amos may yet triumph!

But American Judaism will not forget that "the march of progress is within us," that the goal of perfection lies within the human soul. Our faith si concerned as much with man's soul as with man's institutions. Judaism is an inner faith and an inner pilgrimage a religion of piety and prayer and communion. And it is our hope that American Judaism will re-act to the mystic faith of American democracy in that it will re-emphasize the mystic elements of our faith. Democracy is the religion of man's transfiguration and it is the most mystic concept in politics. A religious nurtured in such an atmosphere will be more than a system of sociology. It will be profoundly personal, inward, a religion of glow and fervor and ecstacy, a religion of song, of light and freedom, a religion that holds forth promises of revelation and divine intimacies to those who seek the dwelling place of God.

Some such vision and hope we have for American Judaism, and this is our supreme task. The pioneers in American Israel were faced with a tremendous task and bravely did they perform it. Theirs was the task of organization. They organized our first communities, built our first schools and synagogues, established our first rabbinical college, planted our first philanthropic institutions to care for the needy and the distrissed. Ours is yet another task. It is to evolve an American Judaism, to readjust our faith to our greater spiritual needs, to integrate Jewish life, to inform, organize and direct Jewish purpose. Ours is the task of bringing God back into our lives and the lives of our children, the Goo of our fathers—the God of our children—the God whom we need, and whom they need, the steadfast purpose amidst life's vast confusion and turbulence the Mighty Kinsman—the loving Friend! Our task is to raise the standard of Jewish learning, to heighten the pitch and accelerate the tempo of our cultural life. A mighty task this and a mighty challenge to stalwart hearts.

I spoke of raising the standard of Jewish learning. 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 for generations depleted and improverished. 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, of Jewish 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! Men and women of Israel, we must banish ignorance from our midst. Our deadliest enemy is the Am Haaretz—the unlettered Jew whom ignorance leads to indifference on to cynicism or to assimilation. More schools and better schools and better high schcools! 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 th professional few. If Judaism is to remain a demorcratic 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 frank. Our religious schools are inadequate. Thei rcurricula 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 o fa 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. You Jewish laymen must look to it. It is you 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 morals which makes for victory.

For we have a collective soul and mind which are distinctive and unique. They have been our selective agencies when fe encountered alien cultures and thy 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 Apocryha, 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 phrases. 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 complementar ycharacter, in a land whose ideals are grounded in the mighty themes of our sacred literature and 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. We shall not be demoralized. We shall not make prejudice the central motif of our life. We shall not permit ourselves to develop a persecution complex and thus lead starved and ingrown lives. Above all we shall not be swerved one iota from the age-old task of our people. "In quietness and in confidence shall be your strength."

In the midst of a world nearly destroyed by hate, now seeking to save itself through hate, in the midst of a revived medievalism and the upthrust of jungle instincts, we purpose to continue upon our appointed way, tending the altars of the Lord God of Nations, ministaring to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of a universal brotherhood.

We hold no brief for our people. We do not condone its faults nor magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. We are reconciled to the world's sporatic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better perhaps for our individual comforts if our race had not been touched with the burning coal of prohetic ecstacy. It would have been better if we were not driven so fiercely by the insatiable hunger after freedom

(Continued on page 8)

THE MIGHTY TASK OF AMERICAN JUDAISM

(Continued from page 11)

and justice and truth. Seeking less we would have learned less of life's failures and tragedies and discovered less of teh world's hostility. But such is our destiny. It is our cross and our crown. It is our immortality!

We shall meet the blind fury of our dey even as our ancestors met it throughout the gaes—in compassion and in resignation, without bitterness and without fear. If we fear at all, in this land, it is not for ourselves but for America. We fear for this magnificent experiment in spiritual unity which we call America. We fear for the charm and the grace and the spacious freedom of its life. We fear lest the Old World hatess tifle the New World hopes. Our apprenhensions are not for an ancient people that has weathered ten thousand storms but for a young nation whom strange fortunes has driven out upon the broken seas of racial and religious rivalries and suspicions. We ache for the dream of a Roger Williams, a Thomas Jefferson, an Abraham Lincoln, a Theodore Roosevelt, the dream which a restless and an unhappy age by organizing and subsidizing hate, by giving racial discrimination political sanction in immigration laws and academic sanction in our universities, seems to be trampled under foot.

I said that we fear for America. Perhaps that is not exactly true. Rather do we hope for it. For we believe in our hearts as we voice in our prayers that the basic sanity and idealism of American life will prevail in the end. The America of 1922 is not yet the America of tomorrow, even as it is not the America precisioned by the founders of this Republic. The vision of these founders was projected in a commonwealth where life was comparatively simple and homogeneous and it failed of complete realization even then. How much more difficult of realization is it now when life has become so much more involved and complex. We are today a people of many people and the war has snarled and entangled our national purposes. America did not spring full grown from the brow of the Goddess of History. It will, of necessity, have to pass through the cleansing and purging processes of the ages. Centuries will mold and refine our America. History and the labors and sacrifices of generations yet unborn will perfect it. But its soul will be saved!

As for our people, the Children of the Household of Israel, We stand today where the seers and prophets of our people have stood these three thousand yars, summoning mn to the higher life in God and the sweeter fellowship of righteousness and love. We know that the world needs us most when it hates us most, and so we shall continue to be the humble servants of the most High, propelled by His will and by His visitations transfigured. We remain true to our destiny; slaves of a deathless vision, masters of ancient wisdom; dreamers from Ur, and Tekoa, from Amatoth, and Galilee, lost in the sorry traffic of Rome and London, hostages alike of God and men; prophets praised but never loved, crucified but worshipped on the cross; the Risen People of an Immemorial Crucifixion, in our hearts the prompting of an ancient splendor, in our blood the rhythm of a mighty song and in our hand the flaming torch . . . . . "The Lord is my Light and my salvation, whom I fear, The Lord is the strength of my life—of whom need I be afraid."

f American Judaism

ls,
ur
ul
ar
of

Living as we are in the wake of a universal upheaval which wrenched asunder all the fine social fittings and taught men to forget the elemental decencies of civilized human relationship, witnessing as we are the tragic maladjustments of races and peoples and the revival of tribalism everywhere, we are prone to give way to despair. And prophets of evil are not wanting in our midst to sound the mournful notes of our sad undoing. But an outpouring such as this of servants and leaders of the faithful hosts of American Israel whose faces are towards the light, who are here not to lament or to decry, but to build, belies all such doleful prophecies. This assembly, meeting at a time when the Jewries of Eastern Europe lie bleeding and broken, when the highways of Europe are choked with Jewish refugees from old centers of Jewish life now partially or totally destroyed, I say, that, this assembly, stirred as it is by the same impulses which throbbed through our people down the ages, prepared as it is to dedicate itself anew to the imperial destiny of our race, is indeed symbol and proof of our immortality.

This convention marks the golden jubilee of the founding of the Union of American Hebrew Congregations, and this too is a great cause for rejoicing. We who were few have waxed mightily. The handful of men who at the call of that Master Builder, Isaac M. Wise, assembled in 1873, and founded the Union, has, under God, grown to such numbers that this house cannot contain them. The last half century witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of becoming the second largest center of Jewish population in the world, and we have also grown in influence, in economic competence, and in the extent of our beneficient penetration of all spheres of American life.

It is indeed tempting to dwell at length at this time upon the early struggles and achievements of the sturdy pioneers who transplanted their religious institutions to these shores. It would make a bright and stimulating chapter in the history of American Israel. But we are here not to record but to make history. These early pioneers would wish us less to chronicle their achievements than to confirm their faith and carry on their work in their spirit.

I say carry on in their spirit. I do not mean that we should confine ourselves to the particular forms and views in which their religious vision expressed itself. We must not imprison ourselves in any tradition however adequately it may have served a particular age. All honor to those who in the early precarious years were not found wanting. All glory to those who laid the foundations so securely. But we would be false to the spirit of progress and liberalism which urges these early builders of American Judaism to reinterpret their faith so as to bring it into consonance with the conditions of a new environment, if we permitted ourselves to look upon their type of Judaism as ultimate and binding and attempted to incrustate it in a shell of permanence.

For Judaism, like America itself, is still a thing in the making; and herein lies the promise—and the challenge. We have not yet evolved an American Judaism which is native to the soil, having the touch and the hue and the personality of American life. We have two rather confused types of Judaism here, both European creations, both transplanted here, both serviceable for a time but neither sufficiently relevant and responsive to serve as the ultimate religious program of American Israel. American Orthodox Judaism is East European Judaism, narrowed by centuries of isolation and disabilities into a rigid discipline and a rather circumscribed group—loyalty; highly elaborated, but not highly developed, whose dynamics are not the sweeping social and universal visions of the prophets. American Reform Judaism is still the copy in content and in form of that Western European Judais...

RABBI ABBA HILLEL SILVER

Rabbi Silver is one of America's leading Jewish pulpit holders. Among the younger men he is second to none. He is spiritual leader of the Temple, Cleveland, Ohio. His address last winter at the Ford Hall Forum, Boston, on "Christian and Jew," reported in The Advocate, evoked considerable comment in New England and outside of these States.

tutions to care for the needy and the distressed. Ours is yet another task. It is to evolve an American Judaism, to readjust our faith to our greater spiritual needs, to integrate Jewish life, to inform, organize and direct Jewish purpose. Ours is the task of bringing God back into our lives and the lives of our children, the God of our fathers —the God of our children—the God whom we need, and whom they need, the steadfast purpose amidst life's vast confusion and turbulence, the Mighty Kinsman—the loving Friend! Our task is to raise the standard of Jewish learning, to heighten the pitch and accelerate the tempo of our cultural life. A mighty task this and a mighty challenge to stalwart hearts.

I spoke of raising the standard of Jewish learning. 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 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, of Jewish 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! Men and women of Israel, we must banish ignorance from our midst. Our deadliest enemy is the Am Maaretz—the unlettered Jew whom ignorance leads to indifference on to cynicism or to assimilation. More schools and better schools! More high schools and better high schools! More text books and better text books! More educated Jewish laymen! The Torah was not given to the rabbi 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 hierachy, 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 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 3,000 years, the learning and wisdom of 30 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. You Jewish laymen must look to it. It is you 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 morals 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 ecountered 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 uettered our last 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 Isreal 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 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. We shall not be demoralized. We shall not make prejudice the central motif of our life. We shall not permit ourselves to develop a persecution complex and thus lead starved and ingrown lives. Above all we shall not be swerved one iota from the age-old task of our people. "In quietness and in confidence shall be your strength."

In the midst of a world nearly destroyed by hate, now seeking to save itself through hate, in the midst of a revived medievalism and the upthrust of jungle instincts, we purpose to continue upon our appointed way, tending the altars of the Lord God of Nations, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of a universal brotherhood.

We hold no brief for our people. We do not condone its faults nor magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. We are reconciled to the world's sporatic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better perhaps for our individual comforts if our race had not been touched with the burning coal of prophetic ecstacy. It would have been better if we were not driven so fiercely by the insatiable hunger after freedom and justice and truth. Seeing less we would have learned less of life's failures and tragedies and discovered less of the world's hostility. But such is our destiny. It is our cross and our crown. It is our immortality.

We shall meet the blind fury of our day even as our ancestors met it throughout the ages—in compassion and in resignation, without bitterness and without fear. If we fear at all, in this land, it is not for ourselves but for America. We fear for this magnificent experiment in spiritual unity which we call America. We fear for the charm and the grace and the spacious freedom of its life. We fear lest the Old World hates stifle the New World hopes. Our apprehensions are not for an ancient people that has weathered 10,000 storms but for a young nation whom strange fortunes has driven out upon the broken seas of racial and religious rivalries and suspicions. We ache for the dream of a Roger Williams, a Thomas Jefferson, an Abraham Lincoln, a Theodore Roosevelt, the dream which a restless and an unhappy age by organizing and subsidizing hate, by giving racial discrimination political sanction in immigration laws and academic sanction in our universities, seems to be trampling under foot.

I said that we fear for America. Perhaps that is not exactly true. Rather do we hope for it. For we believe in our hearts as we voice in our prayers that the basic sanity and idealism of American life will prevail in the end. The America of 1922, is not yet the America of tomorrow, even as it is not the America previsioned by the founders of this Republic. The vision of these founders was projected in a commonwealth where life was comparatively simple and homogeneous and it failed of complete realization even then. How much more difficult of realization is it now when life has become so much more involved and complex. We are today a people of many peoples and the war has snarled and entangled our national purposes. America did not spring full grown from the brow of the Goddess of History. It will, of necessity, have to pass through the cleansing and purging processes of the ages. Centuries will mold and refine our America. History and the labors and sacrifices of generations yet unborn will perfect it. But its soul will be saved.

As for our people, the Children of the House hold of Israel, we stand today where the seers and prophets of our people have stood these 3,000 years, summoning men to the higher life in God and the sweeter fellowship of righteousness and love. We know that the world needs us most when it hates us most, and so we shall continue to be the humble servants of the most High, propelled by His will and by His visitations transfigured. We remain true to our destiny; slaves of a deathless vision, masters of an ancient wisdom; dreamers from Ur, and Tekoa, from Amatoth, and Galilee, lost in the sorry traffic of Rome and London, hostages alike of God and men; prophets praised but never loved, crucified but worshipped on the cross; the Risen People of an Immemorial Crucifixion, in our hearts the prompting of an ancient splendor, in our blood the rhythm of a mighty song and in our hand the flaming torch. . . . "The Lord is the strength of my life—of whom need I be afraid."

The Boston Girls' Club announce a benefit dance in the West End Y. W. H. A., Saturday evening, June 2nd.

"OUR NEW TASK"

Mar 9 1923

Jewish Record & Observer

Address By Rabbi A. H. Silver At The Golden Jubilee Convention Of The Union Of American Hebrew Congregations

The address of Rabbi Silver, which follows, was received with great enthusiasm by the delegates to the recent convention. It is a distinct contribution to the literature of reform Judaism. —Editor's note.

To those of us who have during the past few years been sorely tried by the untoward fortunes which befell our brethren in foreign lands, and by unhappy experiences in our own, the sight of such a worshipful throng as this, summoned from near and far by the irresistible appeal of our ancient faith, is welcome indeed. Living as we are in the wake of a universal upheaval which wrenched asunder all the fine social fittings and taught men to forget the elemental decencies of civilized human relationship, witnessing as we are the tragic mal-adjustments of races and peoples and the revival of tribalism everywhere, we are prone to give way to despair. And prophets of evil are not wanting in our midst to sound the mournful notes of our sad undoing.

But an outpouring such as this of servants and leaders of the faithful hosts of American Israel whose faces are towards the light, who are here not to lament or to decry, but to build, belies all such doleful prophecies. This assembly meeting at a time when the Jewries of Eastern Europe lie bleeding and broken, when the highways of Europe are choked with Jewish refugees from old centers of Jewish life, now partially or totally destroyed, this assembly, stirred as it is by the same impulses which throbbed through our people adown the ages, prepared as it is to dedicate itself anew to the imperial destiny of our race, is indeed symbol and proof of our immortality.

This convention marks the golden jubilee of the founding of the Union of American Hebrew Congregations, and this, too is a great cause for rejoicing. We who were few have waxed mightily. The handful of men who at the call of that Master Builder, Isaac M. Wise, assembled in 1873 and founded the Union, has, under God, grown to such numbers that this house cannot contain them. The last half a century witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of becoming the second largest center of Jewish population in the world, and we have also grown in influence, in economic competence and in the extent of our beneficent penetration of all spheres of American life.

It is indeed tempting to dwell at length at this time upon the early struggles and achievements of the sturdy pioneers who transplanted their religious institutions to these shores. It would make a bright and stimulating chapter in the history of American Israel. But we are here not to record but to make history. These early pioneers would wish us less to chronicle their achievements than to confirm their faith and carry on their work in their spirit.

I say carry on in their spirit. I do not mean that we should confine ourselves to the particular forms and views in which their rleigious vision expressed itself. We must not imprison ourselves in any tradition, however adequately it may have served a particular age. All honor to those, who in the early precarious years, were not found wanting. All glory to those who laid the foundations so securely. But we would be false to the spirit of progress and liberalism, which urged these early builders of American Judaism to re-interpret their faith so as to bring it into consonance with the conditions of a new environment, if we permitted ourselves to look upon their type of Judaism as ultimate and binding and attempted to incrustate it in a shell of permanence.

RABBI A. H SILVER.

For American Judaism, like America itself, is still a thing in the making; and herein lies the promise—and the challenge. We have not yet evolved an American Judaism which is native to the soil, having the touch and the hue and the personality of American life. We have two rather confused types of Judaism here, both European creations, both transplanted here, both serviceable for a time but niether sufficiently relevant and responsive to serve as the ultimate religious program of American Israel.

American Orthodox Judaism is East European Judaism, narrowed by centuries of isolation and disabilities into a rigid discipline and a rather circumscribed group—loyalty; highly elaborated, but not highly developed, whose dynamics are not the sweeping social and universal visions of the Prophets.

American Reform Judaism is still the copy in content and in form of that Western European Judaism which was born under the rationalistic incantation of the early nineteenth century, which was more of an intellectual criticism than a religious revival, and which laid Judaism to rest on a pillow of vague humanitarianism.

The one is rather narrow. The other rather dry. The one lacks the reach and sweep of the missionary zeal which gives to our sacred literature its unique grandeur. The other lacks spiritual intensity, the religious fervor which gives a sacramental character even to ceremony, and the tradition which fostered learning and placed the study of the Torah above the ritual of the High Priest.

There is today a most earnest outstretching everywhere in our land for a synthesis of these two types of Judaism, which holds great promise. We need the one as we need the other. We need the broad universalism and fine humanitarianism of the one, even as we need the warmth, the color, the

(Continued on page 4)

"OUR NEW TASK"

Continued from page I.

depth and the discipline of the other.

American Israel may well achieve this helpful synthesis. Because American Judaism is far removed from the shadow of Ghetto walls, which isolate spiritually even more than physically, it may breathe the free air of a faith which is universal and prophetic, one which, touching all other faiths and spiritual movements, will seek kinship with all races and all religions in the fellowship of a common service!

And because American Israel was not burdened with the necessity of satisfying the prejudices of other people in order to win political equality, because it enjoys the privileges of citizenship not as a gift bestowed but as a right won by blood and labor and loyalty, it need not feel obligated to deny itself, to efface itself, to denude its cultural life nor whittle its faith down to the bone of an ethical formalism and a set of moral proprieties. American Judaism may be richly and intensely Jewish, full of content and possessed of a strong cultural individuality.

To be sure, American Judaism will stress the social program of our faith. The war has vindicated our social program and has underscored in blood the code of national and international morality pronounced by Judaism and by Judaism alone.

Judaism, because of its freedom from excessive eschatological concerns, and because of its insistence upon national as well as upon personal righteousness, is today perhaps the one religion that has a program of political salvation for the western world. Where Poincare and Mussolini and Lenin may fail, Isaiah and Micah and Amos may yet triumph!

American Judaism, however, will not forget that "the march of progress is within us," that the goal of perfection lies within the human soul. Our faith is concerned as much with man's soul as with man's institutions. Judaism is an inner faith and an inner pilgrimage—a religion of piety and prayer and communion. And it is our hope that American Judaism will react to the mystic faith of American democracy in that it will re-emphasize the mystic elements of our faith.

Democracy is the religion of man's transfiguration and it is the most mystic concept in politics. A religion nurtured in such an atmosphere will be more than a system of sociology. It will be profoundly personal, inward, a religion of glow and fervor and ecstasy, a religion of song, of light and freedom, a religion that holds forth promises of revelation and divine intimacies to those who seek the dwelling place of God.

Some such vision and hope we have for American Judaism, and this I take it, is our supreme task. The pioneers in American Israel were faced with a tremendous task and bravely did they perform it. Theirs was the task of organization. They organized our first communities, built our first schools and synagogues, established our first rabbinical college, planted our first philanthropic institutions to care for the needy and the distressed.

Ours is yet another task. It is to evolve an American Judaism, to readjust our faith to our greater spiritual needs, to integrate Jewish life, to inform, organize and direct Jewish purpose. Ours is the task of bringing God back into our lives and the lives of our children, the God of our fathers—the God of our children—the God whom we need and whom they need, the steadfast Purpose amidst life's vast confusion and turbulence, the Mighty Kinsman—the loving Friend!

Our task is to raise the standard of Jewish learning, to heighten the pitch and accelerate the tempo of our cultural life. A mighty task this and a mighty challenge to stalwart hearts!

I spoke of raising the standard of Jewish learning. 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 the 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 Haaretz—the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools! More high schools 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 Jew. 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 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. You Jewish laymen must look to it. It is you 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 Gabriol, an Halevi, a Spinoza, a Meldelssohn.

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 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. We shall not be demoralized. We shall not make prejudice the central motive of our life. We shall not permit ourselves to develop a persecution—complex and thus lead starved and ingrown lives. Above all we shall not be swerved one iota from the age old task of our people. "In quietness and in confidence shall be your strength."

In the midst of a world nearly destroyed by hate, now seeking to save itself through hate, in the midst of a revived medievalism and the up-thrust of jungle instincts, we purpose to continue upon our appointed way, tending the altars of the Lord God of Nations, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of a universal brotherhood.

We hold no brief for our people. We do not condone its faults nor magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. We are reconciled to the world's sporadic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better, perhaps, for our individual comforts if our race had not been touched with the burning coal of prophetic ecstasy. It would have been better if we were not driven so fiercely by the insatiable hunger after freedom and justice and truth. Seeking less we would have learned less of life's failures and tragedies and discovered less of the world's hostility. But such is our destiny. It is our cross and our crown. It is our immortality!

We shall meet the blind fury of our day even as our ancestors met it throughout the ages—in compassion and in resignation without bitterness and without fear. If we fear at all, in this land, it is not for ourselves but for America. We fear for this magnificent experiment in spiritual unity which we call America. We fear for the charm and the grace and the spacious freedom of its life. We fear lest the Old World hates stifle the New World hopes. Our apprehensions are not for an ancient people that has weathered ten thousand storms but for a young nation whom strange fortune has driven out upon the broken seas of racial and religious rivalries and suspicions. We ache for the dream of a Roger Williams, a Thomas Jefferson, an Abraham Lincoln, a Theodore Roosevelt, the dream which a restless and an unhappy age by organizing and subsidizing hate, by giving racial discrimination political sanction in immigration laws and academic sanction in our universities, seems to be trampling under foot.

I said that we fear for America. Perhaps that is not exactly true. Rather do we hope for it. For we believe in our hearts as we voice in our prayers that the basic sanity and idealism of American life will prevail in the end. The America of 1923 is not yet the America of tomorrow, even as it is not the America previsioned by the founders of this republic. The vision of these founders was projected in a commonwealth where life was comparatively simple and homogeneous and it failed of complete realization even then. How much more difficult of realization is it now when life has become so much more involved and complex. We are today a people of many peoples and the war has snarled and entangled our national purposes. America did not spring full grown from the brow of the Goddess of History. It will, of necessity, have to pass through the cleansing and purging processes of the ages. Centuries will mold and refine our America. History and the labors and sacrifices of generations yet unborn will perfect it. But its soul will be saved!

As for our people, the Children of the Household of Israel, we stand today where the seers and prophets of our people have stood these three thousand years, summoning men to the higher life in God and the sweeter fellowship in righteousness and love. We know that the world needs us most when it hates us most, and so we shall continue to be the humble servants of the most High, propelled by His will and by His visitations transfigured. We remain true to our destiny: slaves of a deathless vision, masters of an ancient wisdom; dreamers from Ur, and Tekoa, from Anatoth, and Galilee, lost in the sorry traffic of Rome and London, hostages alike of God and men; Prophets praised but never loved, crucified but worshipped on the cross; the Risen People of an Immemorial Crucifixion, in our hearts the prompting of an ancient splendor, in our blood the rhythm of a mighty song and in our hand the flaming torch. . . . "The Lord is my Light and my salvation, whom need I fear? The Lord is the strength of my life, of whom need I be afraid?"

The Task Of American Judaism

By

RABBI A. H. SILVER

To those of us who have during the past few years been sorely tried by the untoward fortunes which befell our brethren in foreign lands, and by unhappy experiences in our own, the sight of such a worshipful throng as this, summoned from near and far by the irresistible appeal of our ancient faith, is welcome indeed. Living as we are in the wake of a universal upheaval which wrenched asunder all the fine social fittings and taught men to forget the elemental decencies of civilized human relationship, witnessing as we are the tragic maladjustments of races and peoples and the revival of tribalism everywhere, we are prone to give way to despair. And prophets of evil are not wanting in our midst to sound the mournful notes of our sad undoing. But an outpouring such as this, of servants and leaders of the faithful hosts of American Israel whose faces are towards the light, who are here not to lament or to decry, but to build, belies all such doleful prophecies. This assembly, meeting at a time when the Jewries of Eastern Europe lie bleeding and broken, when the highways of Europe are choked with Jewish refugees from old centers of Jewish life now partially or totally destroyed, I say that this assembly, stirred as it is by the same impulses which throbbed through our people adown the ages, prepared as it is to dedicate itself anew to the imperial destiny of our race, is indeed symbol and proof of our immortality.

Transformation In American Israel

This Convention marks the Golden Jubilee of the founding of the Union of American Hebrew Congregations, and this too is a great cause for rejoicing. We who were few have waxed mightily. The handful of men who at the call of that master builder, Isaac M. Wise, assembled in 1873 and founded the Union, has, under God, grown to such numbers that this house cannot contain them. The last half century witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of becoming the second largest center of Jewish population in the world, and we have also grown in influence, in economic competence, and in the extent of our beneficent penetration of all spheres of American life.

It is indeed tempting to dwell at length at this time upon the early struggles and achievements of the sturdy pioneers who transplanted their religious institutions to these shores. It would make a bright and stimulating chapter in the history of American Israel. But we are here not to record but to make history. These early pioneers would wish us less to chronicle their achievements than to confirm their faith and carry on their work in their spirit.

The Spirit Of The Pioneers

I say carry on in their spirit. I do not mean that we should confine ourselves to the particular forms and views in which their religious vision expressed itself. We must not imprison ourselves in any tradition however adequately it may have served a particular age. All honor to those who in the early precarious years were not found wanting. All glory to those who laid the foundations so securely. But we would be false to the

RABBI ABBA HILLEL SILVER
Cleveland, Ohio

spirit of progress and liberalism which urged these early builders of American Judaism to reinterpret their faith so as to bring it into consonance with the conditions of a new environment, if we permitted ourselves to look upon their type of Judaism as ultimate and binding and attempted to incrustate it in a shell of permanence.

For Judaism, like America itself, is still a thing in the making; and herein lies the promise—and the challenge. We have not yet evolved an American Judaism which is native to the soil, having the touch and the hue and the personality of American life. We have two rather confused types of Judaism here, both European creations, both transplanted here, both serviceable for a time, but neither sufficiently relevant and responsive to serve as the ultimate religious program of American Israel. American Orthodox Judaism is East European Judaism, narrowed by centuries of isolation and disabilities into a rigid discipline and a rather circumscribed group-loyalty; highly elaborated but not highly developed, whose dynamics are not the sweeping social and universal visions of the prophets. American Reform Judaism is still the copy in content and in form of that Western European Judaism which was born under the rationalistic incantation of the early 19th century, which was more of an intellectual criticism than a religious revival, and which laid Judaism to rest on a pillow of vague humanitarianism. The one is rather narrow. The other rather dry. The one lacks the reach and sweep of the missionary zeal which gives to our sacred literature its unique grandeur. The other lacks spiritual intensity, the religious fervor which gives a sacramental character even to ceremony, and the tradition which fostered learning and placed the study of the Torah above the ritual of the High Priest.

Blending Of Two Types Of Judaism

There is today a most earnest outreaching everywhere in our land for a synthesis of these two types of Judaism, which holds great promise. We need the one as we need the other. We need the broad universalism and fine humanitarianism of the one even as we need the warmth, the color, the depth and the discipline of the other.

American Israel may well achieve this helpful synthesis. Because American Judaism is far removed from the shadow of Ghetto walls, which isolate spiritually even more than physically, it may breathe the free air of a faith which is universal and prophetic, one which, touching all other faiths and spiritual movements, will seek kinship with all races and all religions in the fellowship of a common service. And because American Israel was not burdened with the necessity of satisfying the prejudices of other people in order to win political equality, because it enjoys the privileges of citizenship not as a gift bestowed, but as a right won by blood and labor and loyalty, it need not feel obligated to deny itself, to efface itself, to denude its cultural life nor whittle its faith down to the bone of an ethical formalism and a set of moral proprieties. American Judaism may be richly and intensely Jewish, full of content, and possessed of a strong cultural individuality.

The Program Of American Judaism

To be sure, American Judaism will stress the social program of our faith. The war has vindicated our social program and has underscored in blood the code of national and international morality pronounced by Judaism and by Judaism alone. Judaism, because of its freedom from excessive eschatological concerns, and because of its insistence upon national as well as upon personal righteousness, is today perhaps the one religion that has a program of political salvation for the western world. Where Poincaire and Mussolini and Lenin may fail, Isaiah and Micah and Amos may yet triumph!

But American Judaism will not forget that "the march of progress is within us", that the goal of perfection lies within the human soul. Our faith is concerned as much with man's soul as with man's in-

stitutions. Judaism is an inner faith and an inner pilgrimage—a religion of piety and prayer and communion. And it is our hope that American Judaism will react to the mystic faith of American democracy in that it will re-emphasize the mystic elements of our faith. Democracy is the religion of man's transfiguration, and it is the most mystic concept in politics. A religion nurtured in such an atmosphere will be more than a system of sociology. It will be profoundly personal, inward, a religion of glow and fervor and ecstasy, a religion of song, of light and freedom, a religion that holds forth promises of revelation and divine intimacies to those who seek the dwelling-place of God.

Some such vision and hope we have for American Judaism, and this is our supreme task. The pioneers in American Israel were faced with a tremendous task, and bravely did they perform it. Theirs was the task of organization. They organized our first communities, built our first schools and synagogues, established our first rabbinical college, planted our first philanthropic institutions to care for the needy and the distressed. Ours is yet another task. It is to evolve an American Judaism, to readjust our faith to our greater spiritual needs, to integrate Jewish life, to inform, organize and direct Jewish purpose. Ours is the task of bringing God back into our lives and the lives of our children, the God of our fathers—the God of our children—the God whom we need, and whom they need, the steadfast purpose amidst life's vast confusion and turbulence, the Mighty Kinsman—the Loving Friend! Our task is to raise the standard of Jewish learning, to heighten the pitch and accelerate the tempo of our cultural life. A mighty task this, and a mighty challenge to stalwart hearts!

America As The Sanctuary Of Jewish Learning

I spoke of raising the standard of Jewish learning. 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 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, of Jewish 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! Men and women of Israel, we must banish ignorance from our midst. Our deadliest enemy is the Am Haaretz—the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools! More high schools 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.

The Practical Side

In deference to ourselves, let us be 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. You Jewish laymen must look to it. It is you 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 morals which make 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 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 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.

Our Answer To Anti-Semitism

And this will be our answer to anti-Semitism. This will be our reply to all the heathen ragings of our day. We shall not be demoralized. We shall not make prejudice the central motif of our life. We shall not permit ourselves to develop a persecution complex and thus lead starved and ingrown lives. Above all; we shall not be swerved one iota from the age-old task of our people. "In quietness and in confidence shall be your strength."

In the midst of a world nearly destroyed by hate, now seeking to save itself through hate, in the midst of a revived medievalism and the up-thrust of jungle instincts, we purpose to continue upon our appointed way, tending the altars of the Lord God of Nations, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of a universal brotherhood.

We hold no brief for our people. We do not condone its faults nor magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. We are reconciled to the world's sporadic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better perhaps for our individual comforts if our race had not been touched with the burning coal of prophetic ecstasy. It would have been better if we were not driven so fiercely by the insatiable hunger after freedom and justice and truth. Seeking less, we would have learned less of life's failures and tragedies and discovered less of the world's hostility. But such is our destiny. It is our cross and our crown. It is our immortality!

We shall meet the blind fury of our day even as our ancestors met it throughout the ages—in compassion and in resignation, without bitterness and without fear. If we fear at all in this land, it is not for ourselves, but for America. We fear for this magnificent experiment in spiritual unity which we call America. We fear for the charm and the grace and the spacious freedom of its life. We fear lest the Old World hates stifle the New World hopes. Our apprehensions are not for an ancient people that has weathered ten thousand storms, but for a young nation whom strange fortune has driven out upon the broken seas of racial and religious rivalries and suspicions. We ache for the dream of a Roger Williams, a Thomas Jefferson, an Abraham Lincoln, a Theodore Roosevelt, the dream which a restless and an unhappy age, by organizing and subsidizing hate, by giving racial discrimination political sanction in immigration laws and academic sanction in our universities, seems to be trampling under foot.

American Idealism Will Prevail

I said that we fear for America. Perhaps that is not exactly true. Rather do we hope for it. For we believe in our hearts, as we voice in our prayers, that the basic sanity and idealism of American life will prevail in the end. The America of 1922 is not yet the America of tomorrow, even as it is not the America previsioned by the founders of this Republic. The vision of these founders was projected in a commonwealth where life was comparatively simple and homogeneous, and it failed of complete realization even then. How much more difficult of realization is it now when life has become so much more involved and complex. We are today a people of many peoples and the war has snarled and entangled our national purposes. America did not spring full grown from the brow of the Goddess of History. It will, of necessity, have to pass through the cleansing and purging processes of the ages. Centuries will mold and refine our America. History and the labors and sacrifices of generations yet unborn will perfect it. But its soul will be saved!

As for our people, the children of the household of Israel, we stand today where the seers and prophets of our people have stood these three thousand years, summoning men to the higher life in God and the sweeter fellowship in righteousness

(Continued on page 30)

The Mighty Task Of American Judaism

(Continued from page 16)

and love. We know that the world needs us most when it hates us most, and so we shall continue to be the humble servants of the Most High, propelled by His will and by His visitations transfigured. We remain true to our destiny: slaves of a deathless vision, masters of an ancient wisdom; dreamers from Ur, and Tekoa, from Anatoth and Galilee, lost in the sorry traffic of Rome and London, hostages alike of God and men; prophets, praised but never loved, crucified, but worshipped on the cross; the Risen People of an Immemorial Crucifixion, in our hearts the prompting of an ancient splendor, in our blood the rhythm of a mighty song, and in our hand the flaming torch. "The Lord is my light and my salvation, whom need I fear? The Lord is the strength of my life, of whom need I be afraid?"

BULLETIN OF

The Council of Jewish Juniors

Auxiliary to the Council of Jewish Women.

Vol. I. MARCH, 1923 No. 2

My dear .....

Will you give us a few suggestions on how to further the interest of our young people in their religion?

We are about to issue the second edition of the National Bulletin of the Council of Jewish Juniors, which has a circulation of over 6000, extending throughout sixty-five cities in the United States.

We know the great interest you have always taken in this subject and a letter written by you would be greeted with unbounded enthusiasm by our readers.

Respectfully yours,

NOT ONLY WORDS BUT DEEDS

I am very glad, indeed, to accept your kind invitation to address through the agency of your National Bulletin a few words to the Jewish young people of America, with the purpose of endeavoring to stimulate their interest in Judaism.

You will all know that in many respects Judaism differs from every other religion and particularly from the religion with which we are best acquainted after our own,—namely, Christianity. In Christianity everything depends upon belief and faith. That person who can say sincerely "I believe in Jesus Christ" is regarded as a good Christian. It matters not how little he knows of the history and teachings of his religion and of the full meaning of the words which he has just used, it matters little what his previous life has been and what the obligations that he takes upon himself by his declaration of faith may be and how he lives up to them,—if only he says even on his deathbed "I believe," then he is regarded as a perpectly good Christian and is assured of future salvation. Just this is the primary purpose of Christianity—to save the souls of its adherents in the future world.

Judaism lays no such stress upon creed or dogma. It is true that it, too, emphasizes the idea of faith, but by faith it means something quite different than does Christianity. It is not enough for a Jew to say "I believe in God." He must know all that this statement implies. He must know, in the first place, what Judaism has to teach about God and how Judaism arrived at this knowledge. In the second place, he must know that the knowledge of God and faith in Him implies obedience of God and God's law. In other words, it implies a way of life, to do exactly as the prophet Micah said: "To do justice, to love mercy and to walk humbly with God." And faith in God, as Judaism understands it, means not merely to believe but to witness this belief in one's life. In other words, Judaism stresses two things—knowledge and conduct.

To be a good Jew one must do more than have faith in the Christian sense; one must have knowledge and one must live true to the best principles of life which this knowledge teaches. Therefore, the primary task of the Jewish man and woman, and particularly of the Jewish young man and women, who is preparing himself or herself to assume the full duty and privilege of life, is to acquire knowledge,—knowledge of Judaism, its history, its teachings, its philosophy, and through this knowledge to acquire an ever-growing love for God and Israel and mankind.

I believe, therefore, that the primary task of the Jewish boy and girl, and young man and young woman, is to study Judaism and to learn all he can thereof, understanding that this is no empty knowledge but that the more his knowledge grows, the more will his vision expand and his love of life increase and his character and fortitude become deeper and truer.

This message I would ask you to convey for me to the Jewish young men and women of America who are to be our leaders and workers in the great tomorrow.

With cordial greetings for you and all of them, I am,

Sincerely yours,

JULIAN MORGENSTERN,
President, Hebrew Union College, Cincinnati, Ohio.

A CHANGING RELIGIOUS EDUCATION

It is of course difficult for me to give you off hand a few suggestions on how to further the interest of our young people in their religion. This subject is linked up with the entire subject of Jewish religious education. I believe that our entire religious educational system is inadequate and faulty and because of that our young people, after they are Confirmed, are not as closely identified with the religious life of our people as they should be. I can do no better than to send you a marked *copy of the address which I delivered before the convention of the Union of American Hebrew Congregations in New York to indicate just what I have in mind.

I think it would be a fine thing if your organization, through its various groups would begin an intensive campaign among your fellowship to develop the Temple-going habit. Religious ideals are born out of religious practices, and a habit of worship will develop finer ideals among our young people. Young people will of course not come to Temple if their parents do not, and so our task is simultaneously to urge the Temple-going habit upon our adults.

I need not point out to you of course the helpfulness of having clubs, study circles and literary groups of all kinds which would, along with their social features, emphasize the study of Jewish history, Jewish literature, the discussion of current Jewish events and the great movements in Jewish life today. The presentation of plays of a definite Jewish theme, etc.

Is there a way of making the study of Hebrew as fashionable as the study of French among our young boys and girls?

With kindest regards, I am

Very sincerely yours,

ABBA HILLEL SILVER,
Cleveland, Ohio.

*Enclosure on following page.

CHERISH YOUR HERITAGE

I was once asked by a rabbi to define what I meant when I used the words: "good Jew," and I answered that by that term I meant simply: a man or woman who was both proud and glad to be a Jew.

A woman, who knows that she is the descendant of the people who first received and practiced the precepts of the Lord and spread them among the nations of the world, who founded a state based on justice and mercy and holiness when might alone ruled in the rest of the world; a woman who knows that during centuries of oppression her fathers remained steadfast in their faith must feel proud that she is of their blood—that she has inherited traditions and in her sense of just pride she must try to live up to these great traditions and remain true to her own ideals.

A woman who knows that she is the descendant of the men who thousands of years ago wrote those immortal psalms of joy and thanks to the Lord because He had chosen them from among the peoples of the earth and given them His commandments,—of men and women who during all these years, though persecuted and humiliated and confined within the Ghetto walls, have continued, even until today, to sing those same psalms of joy and thanks because they felt that the commandments which they received and the faith which they had kept compensated and more than compensated for their sufferings—must feel glad that she too may keep these commandments and remain true to her faith and as a Jew standing proudly erect, and may work with and for her fellow citizens and apply the spiritual strength derived from her faith and its traditions.

The woman who is both proud and glad to be a Jew will cherish her heritage and will try to be worthy of it, and she must perforce be a good citizen and a good Jew. When the young Jewish women band themselves together in such organizations as the Junior Council with the desire to strengthen their Jewish feeling and in the Jewish spirit to work for others, they are making it certain that Judaism will live here in the future a blessing to us and to our country.

Supreme Court Justice Irving Lehman

The Americanization of the alien has become a constant slogan, but how about the natives? That is my answer to your question about the religious education of the children. What about the parents? You can not expect results unless the home circle furnishes the example. The afternoon teas, movies, gambling tables, predominate and the spiritual education of the child goes glimmering. The brain is supreme at the expense of the soul, and the responsibility and guilt are on the negligent mother and not on the innocent child.

Simon Wolf, Washington, D. C.

BULLETIN *of*

The Council of Jewish Juniors

EDITOR

Miss Irma Hahn
333 Central Park W., New York City

ASSISTANT EDITORS

Mrs. Louis J. Scheinman
414 West 120th St., New York City
Miss Marjorie Lion
220 West 98th St., New York City

SECTIONAL EDITORS

West—Miss Aimee I. Peyser,
1742 Sherman St., Denver, Colo.
Middle West—Miss Lucille Davis,
5045 Drexel Bou'evard, Chicago, Ill.
South West—Miss Eva Cooperman,
3805 Main St., Houston, Tex.
North Central—Miss Sylvia Spira,
13672 Euclid Ave., E. Cleveland, O.
North At'antic—Miss Leonie Doctor,
17 Shanley Ave., Newark, N. J.
Middle Atlantic—Mr. Lewis P. Weil,
3309 N. Broad St., Philadelphia, Pa.

ADVISORY BOARD

Mr. William Silverman....Boston, Mass.
Mrs. Arthur Raff.....Chicago, Ill.
(Ex-Officio)
Miss Aimee Peyser.....Denver, Colo.

A CALL TO JEWISH SELF-KNOWLEDGE

We are told that both Reform Temples and Orthodox Synagogues are failing to hold their young. In so far as there is truth in this statement, the fault lies not with Judaism; for be its demands light as in Reform, or be they exacting as in Orthodoxy, a Jewish life can be led by young people in the United States, **if they have the will to do so.** The fault inheres in the lack of will to live Judaism.

I cannot in this brief message apportion the blame among the parents, the Rabbis, the religious school teachers, and the Jewish youth. All of them in varying degress are culpable. But this diagnosis of our ailment as weakness of will to be active Jews, itself suggests the cure.

No young American Jew or Jewess can strongly will to be Jewish unless he or she sees value in Jewish life, Jewish traditions, Jewish institutions and Jewish ideals. Therefore, my message to the Jewish youth is, "Teach yourselves! Teach yourselves what Judaism has meant in the past and what it should mean for the future; then you will know what it means for the present. Teach yourselves the history of your people; then your pride in being Jewish will be strongly founded, instead of being a prejudice in your own favor. Teach yourselves to know your Bible, your Hebrew language and your literature; then you will understand the common ideals of your people, which are expressed through the Synagogue, the institutions and customs of Jewish life, and our agelong hope of Jewish regeneration. Read, study and think as Jews, so that the Synagogue services and the domestic observances of Judaism may have meaning for you. Learn to know your people with its suffering and its hopes. Know yourselves, and, noblesse oblige, you will necessarily remain loyal to your people, its hopes, its prayers, and its God.

D. de Sola Pool,

Executive Director, Jewish Education Association.

ENCLOSURE

I spoke of raising the standard of Jewish learning. 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 the 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 Haaretz —the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools! More high schools 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 heirarchy, it must be on the basis of Jewish learning broadly disseminated through a'l the ranks and classes of our people.

In deference to ourselves let us be frank. Our re'igious schools are inadequate. Their curricu'a 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 inabi'ity to cope with this problem. You Jewish laymen must look to it. It is you who must take the iniative in this tremendously urgent work. For remember that our religious schools 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 Gabriol, 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 man 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.

THE WORCESTER JUNIOR'S CONTRIBUTION

On April 1st, 1922, the Jewish population of the City of Worcester, was left without the services of an English speaking Rabbi and the Sunday School of which the Rabbi was in charge, was about to cease to function. The Council of Jewish Juniors stepped in at this time and assumed the responsibility of continuing this School, and I am very pleased to say to you that we have reason to be and are, proud of our School. The principal and teachers are all members of the Council and the management and finances are also entirely supplied by our Council.

To somewhat alleviate the condition arising from the absence of an English speaking Rabbi, we are conducting Friday Evening Services along modern lines. Each Friday evening, excepting during the summer months, we have religious services at one of the Congregations, the sermon being delivered by a Rabbi from some other city. A choir consisting entirely of Council members and trained by a member of our Council, take part in the services and have established an enviable reputation.

HARRY S. SAIDEL, Pres.,
Worcester, Mass.

MEMBERSHIP STATISTICS

City	1921-22	1922-23
*Albany, New York	10	20
*Altoona, Pa.	24	40
*Birmingham, Ala.	35	20
*Boston, Mass.	202	254
*Brooklyn, N. Y.	116	166
Butte, Mont.		
Charleston, S. C.	40	....
*Charleston, W. Va.	0	106
Chattanooga, Tenn.	11	....
Chicago, Ill.	299	355
Chicago Heights, Ill.	22	....
Cleveland, O.	115	....
Columbus, O.		
Council Bluffs, Ia.	33	35
*Dallas, Tex.	65	80
Denver, Colo.	70	....
El Paso, Tex.	33	....
Elizabeth, N. J.	32	36
Indianapolis, Ind.	48	....
*Houston, Tex.	152	200
Jersey City, N. J.		
Joliet, Ill.	30	....
Johnstown, Pa.	37	....
*Kansas City, Mo.	56	58
Lafayette, Ind.		
Little Rock, Ark.	61	50
Los Angeles, Cal.	89	82
Madison, Wis.	26	35
*Minneapolis, Minn.	118	104
*Montgomery, Ala.	5	9
Nashville, Tenn.	44	..
Newark, N. J.	99	200
New Bedford, Mass.	38	....
New York, N. Y.	364	476
*Philadelphia, Pa.	209	405
Pittsburgh, Pa.		
*Portland, Ore.	33	60
Phoenx, Ariz.		
Portsmouth, N. H.		
*Providence, R. I.	171	172
Richmond, Va.	65	125
Richmond Hills, N. Y.	40	55
Racine, Wis.		
Rochester, N. Y.	60	....
San Antonio, Tex.		
San Diego, Cal.	28	....
*St. Louis, Mo.	62	160
St. Paul, Minn.	104	125
*Savannah, Ga.	21	25
Spokane, Wash.		
Stamford, Conn.	31	48
Staten Island, N. Y.	28	28
Terre Haute, Ind.	20	....
Toledo, O.	24	....
Toronto, Ont.		
Waco, Tex.		
*Washington, D. C.	110	96
*Wichita Falls, Tex.	15	10
*Worcester, Mass.	220	177
Youngstown, O.	30	....
Zanesville, O.	19	....

*Figures received in response to questionaire. All other figures derived from sectional notes.

FROM THE NATIONAL JUNIOR CHAIRMAN ON RELIGION

I would suggest that nationally, we follow a program that our Houston Section is following locally. Each Religious Committee should perform the following duties. In October, visit the Sunday Schools and find out if there are any children of school age who are not in attendance at Religious School; visit the parents to urge them to send the children. Organize a Bible class or a Study Circle to study Jewish ideas and ideals, have at least three Sunday School teachers members of the Juniors work in conjunction with the Seniors and the Sisterhood of the respective sections, and be responsible for the opening prayer at every meeting.

I would advise two Junior Council Sabbaths, one the Saturday after Thanksgiving, and the other the latter part of April. If our National Organization would notify each group about this, the sections would make a more united effort.

Gladys Davidson, Houston, Tex.

A committee of **Denver** Juniors organized a section of the Council of Jewish Juniors at Colorado Springs.

The annual membership dance of the Denver Section was held in November; the recently organized Section of Colorado Springs was invited to attend.

The **Los Angeles** Juniors furnished a room in the Orthopedic Hospital which is called "Junior Council Room." The girls have always assisted in drives for outside organizations, i.e., "Baby's Milk Fund," and have undertaken complete charge of the playground at the "Orphans' Home."

The regular meetings of the **Houston** Section have featured the travelogue idea with music and refreshments characteristic of the country studied.

At the February meeting the Seniors were the honored guests at a Mothers and Daughters Day. Miss Eva Cooperman spoke for the Juniors and Mrs. M. L. Goldman represented the mother organization.

The chief work this year has been carried on by the three study groups, a Dramatic Group, a Sewing Circle working for the National Farm School and an Art Group which is social as well as instructive.

The **Dallas** Art and Handicraft Circle makes beautiful and useful novelties to display at the end of the season. Other groups, such as Dramatic and Physical Training classes, meet weekly under regular instructors.

A Martha Washington Tea is being planned at which the Seniors are to be guests of the Juniors. Each group in the organization will contribute some part of the program.

El Paso Section, though not a very large section, is doing excellent work among the charitable institutions. The members gather twice a month, once at the regular meetings and again at some social function. "The Council's Every Girl" was presented at the December meeting.

Wichita Falls is very small with much room to grow. At present there is a membership of ten, but as the season progresses the number will increase.

The **Little Rock** Section was instrumental in organizing an Associate Junior Section at Hot Springs, Arkansas, where there was no Senior Section. The Little Rock Juniors also received $50.00 as their share in the profits at the Food Booth, shared with the Senior Section at the State Fair.

A minimum age limit of 16 is fixed for **St. Louis** members. When the girls marry they become automatically members of the Senior Section. Interesting and attractive meetings hold the membership.

Bible groups have been organized by the **Minneapolis** Juniors that meet twice a month, where religious questions are discussed from a modern point of view. "What Jewish Women Have Done" formed the basis of one meeting's discussion.

Council Bluffs, Iowa, has an exceptionally active membership committee. Not only do they get new members but they go after the old members and bring them back to meetings.

Informal discussion was held on "What Constitutes an American Jew." A study has also been made of the origin of many customs practised by Orthodox Judaism.

SECTIONAL NOTES

Racine, Wis., Juniors have not advanced beyond the organization stage but hope to become a permanent group with the help of the Senior Section.

Chicago has made every endeavor to have 100 per cent active membership. One of the most energetic committees is the Dramatic Group which presented two one-act plays at a Sunday Afternoon Tea given by the Juniors in compliment to the Senior Section.

An attractive program was arranged for Members' Day. The announced lead for the program, "The Lost Art of Conversation," brought a large attendance.

The **Chicago Heights** Juniors converted the basement of the temple into attractive club and recreation rooms to be used as a social center. They are planning to take men into their section to increase the scope of their activities.

The Bible study group of the **St. Paul** section combined with the existing temple study group for weekly meetings.

Members of the **Madison,** Wis., Council of Jewish Juniors have taken entire charge of the Sunday School, providing the staff of teachers and financing the purchase of books. The school's enrollment totals 93 children.

A card party and cafeteria supper dance raised funds for the support of a Palestinian War Orphan. The hall of the Local B'nai B'rith was donated for the occasion.

The Dramatic Circle of the **Youngstown** Juniors is studying "The Far Away Princess." They are undertaking the production of Oliphant Down's "Maker of Dreams."

Dr. Race, of the Psychology department of the public schools, spoke at the February meeting on the "Psychology of the Mind of Youth."

Junior Council Night is proving very popular in **Columbus,** Ohio, where one Friday each month the Rabbi dedicates his sermon to the Juniors. Occasionally the services are followed by dancing.

The results of the first cake sale in **Terre Haute,** Ind., are proving so gratifying that another is under way. The sale of extracts and cocoa helped to swell the funds. The Juniors also presented the Council pageant, "Every Girl," at the November meeting of the Senior Council.

The February open meeting of the **Cleveland** section was held in the Statler Hotel. As part of the program, one of the five literary circles read Barrie's "What Every Woman Knows."

A class in batik and tie-dyeing has been started under the instruction of one of the Junior members.

The philanthropic work of the **Richmond,** Virginia, Section is its strongest feature. Committee members visit the sick and needy, teach Sunday School and give a great deal of attention to The Neighborhood House, under the auspices of the Senior Council. On Thanksgiving Day, a dance was held and in January an afternoon bridge was given to replenish the Treasury.

The **Washington,** D. C., Section of the Council of Jewish Juniors gave a card party on the afternoon of November 19th for the benefit of the Hebrew Home for the Aged.

Miss Dora S. Mendes, of Savannah, Ga., has been chosen to serve as President of the Georgia Federation of Business and Professional Women's Clubs. Miss Mendes is Chairman of the Junior Auxiliary of the **Savannah** Section.

The field for religious work in **Charleston,** West Virginia, is ably taken care of by its two congregations. 12 Junior members serve on the Sunday School faculty, 9 teaching in the reform temple and 3 in the orthodox synagogue.

Liberal contributions have been made to philanthropic organizations chosen on a non-sectarian basis. In this the initial year of the auxiliary, the donations were as follows: $100.00 to the Jewish War Sufferers, $25.00 to the Old Ladies Home, $18.00 toward a Stove in the Community Hall, $5.00 toward the Pro-Falasha appeal, and clothes and food for Ellis Island as well as a carpet to the Davis Child Shelter. The charity fund is maintained by the dances and other affairs given by the Entertainment Committee.

The sewing group of the **Johnstown, Pa.,** Section is making masks and saps for the surgeons of the Palestine Hospital. The religious work is carried on by the members who are teaching in the Sunday School.

The **Stamford** Juniors are girls of high school age who have banded together to assist the Senior organization. They number 48 members in good standing.

Philadelphia has supplied one hundred workers in settlement houses, twenty-five teachers in religious schools in congested neighborhoods, and countless workers in immigrant, Americanization, relief drives, and other social service work.

As the largest section in the country to include the terrible male element, they have no difficulty in giving numerous successful social affairs. These included a Hallowe'en masked dance, a formal Hannukah play and dance, and an evening reception to the Council of Jewish Women and our many older friends—which reception included an original play and an art exhibit of more than fifty works by members.

The **Worcester** Dramatic Group presented Booth Tarkington's "Charm School" on Thanksgiving Day and realized a sum that ran into four figures.

The Juniors conduct evening classes for the children of the community in sewing, basketry, aesthetic dancing and story telling. The attendence is sufficient evidence of its popularity.

The recently organized Girls' Basketball Team is maintaining the prestige of the Athletic Department with a record that has not shown a defeat.

An interesting feature of the **Providence** Council are round table talks held in different homes. Books of the day are discussed under the leadership of a member of the Council.

In May of last year, a Nutrition Clinic for undernourished children was started at the North End Dispensary under the direction of a doctor who is a Council member. Although this clinic is affiliated with the Nutrition Clinic of the city, the work is being done entirely by the Council of Jewish Juniors.

The **Boston** section has a mailing list of 700 which is used for advertising large open meetings, dances, etc. However, the policy of the Section this year has been to have regular meetings open to members only. Visitors can attend by applying to the Chairman on Membership for guest ticket.

The Seniors offered a prize for the best essay on a Jewish subject written by a Junior. The essay will be read and the award made at a joint meeting of the Senior and Junior organizations.

The Juniors offer a prize for the best manuscript of a play to be produced by the Drama Circle in the spring.

The religious aspect of the **Elizabeth** Council is upheld through various means, among them being the delivery of an opening prayer at each meeting. Interesting talks, illustrated with stereopticon views, are arranged appropriately as our various festivals occur.

Other branches of activity are: caring for a war orphan, sewing for needy babies, distributing milk to anaemic children, donating money to Jewish War Relief Fund, and conducting various social affairs at which funds for the philanthropic endeavors are raised.

When does a Junior cease to be a Junior? In **Brooklyn**—when she marries—but, she is automatically inducted into the Senior Section where her Council spirit has plenty of room for application and development. Brooklyn's minimum age limit is 15 years. To increase its membership, the alumnae of religious schools are visited, appeals are made through Seniors, and to members of the Juniors themselves for names of their friends, to whom letters and circulars of interest are sent.

In Brooklyn we find the "Faith" of our national motto promoted through, (1) the customary opening prayer at meetings, (2) a Bible Study Circle led by a prominent rabbi, (3) affiliation and cooperation with Jewish philanthropies, local, national, and foreign, and (4) cheering the less fortunate at our festive days through treats.

Rochester sends its greetings through this Bulletin; and although there is no special article devoted to its activities in this issue, we are sure our disappointment in its absence at this time will be amply overcome at the next publication.

The **Richmond Hill** Religious Committee notifies the girls of a series of bible classes given weekly in the Jamaica Temple, and a few of the girls attend this class every week. They are also members of the Bible class conducted by and for the Seniors, and are occasionally addressed by prominent rabbis.

A Purim pageant was arranged at the **New York** Section's community house on the lower East side by the twenty odd Junior volunteer club leaders. To co-ordinate all the work in the house, the sewing and dancing classes as well as the dramatic and music groups contributed their respective parts to the program. Nearly every child in the house had some part if only to be a member of the mob! The auditorium in a public school in the neighborhood was requistioned to make room for all the admiring friends and relatives.

Reciprocity Day was held on February 18th at which the members of the Junior Auxiliary had the opportunity of learning of the good work done all over the East in messages delivered by the Presidents of eleven Sections. Messages were also brought by the National President of the Council of Jewish Women and by the President of the New York Section. C. J. W.

SCHOLARSHIP CANDIDATES ATTEND

The Council of Jewish Women is anxious to secure a candidate for the Hannah G. Solomon Scholarship Fund. The purpose of this scholarship is to train a Social Worker who will at this time specialize for work among Jewish Women upon farms. The course will be for two years at some school of Civics and Philanthropy. Particulars may be secured by applying to Mrs. Hannah G. Solomon, Parkway Hotel, 2100 Lincoln Parkway, Chicago.

TAKE OFFICIAL ACTION ON THE NATIONAL CONSTITUTION!

The Secretary, Mrs. M. E. Eskind, Westcourt Apts., Nashville, Tenn., awaits notification from each one of the seventy-odd sections of the Council of Jewish Juniors that the National constitution has been adopted by the section, thereby becoming a correct part of the national organization.

THE WHYS AND WHEREFORES OF THE 15 CENT NATIONAL TAX

At our conference last April in Chicago the National Treasurer was authorized to collect 15 cents per member from each section. Of this, ten cents was for printing, stationery, stamps, and general administration expense, as provided for in our National Constitution. The additional five cents was for publishing this National Magazine. All money spent must be checked up by the President and the Auditor and a report made regularly to the organization. If the sections would show a greater spirit of cooperation and remit their dues more promptly to the National Treasurer, a large sum of money now spent for stationery and postage could be saved.

Send your back payments to the Treasurer, Lewis P. Weil, 3309 N. Broad St., Philadelphia, Pa.

RECOMMENDATIONS OF THE SENIOR NATIONAL BOARD

1. That no more boys shall be included in membership of newly organized auxiliaries, but those groups already having boys as members may continue as such. We are recommending that boys become associate members, and shall have all privileges of the organization but those of making motions and of voting.

2. That the Board of Managers of the Council of Jewish Women recommends that newly married women, members of the Junior Auxiliary, be urged to join the Senior Section. As you see, this is not mandatory, but we wish to make the transition from Juniors to Seniors as automatically as may be feasible.

Among the many means employed to keep alive the flame of Judaism in the hearts and lives of the **Newark** Section are the meetings at the vestry rooms of the various synagogues, the appropriate observance of festivals and holidays, the support of a Jewish War Orphan, and the contribution to the Falasha Fund and Jewish War Relief Fund. The Committee on Religion has in preparation an unusually delightful program for March, when tableaus depicting the story of Purim will be given. Sewing is under way for the National Farm School.

QUERY COLUMN

Mrs. Arthur Raff, (ex-officio) Chairman, 3161 Pine Grove Ave., Chicago.

Question—

I received your kind letter of several months since advising me that I would receive a copy of the Constitution, your Message to the Sections and a Condensed Report of the Minutes of the Convention. To date, I regret to say, I have received none of the above.

Signed: President ——— Section.

Answer:

I deeply regret the fact that you have received none of the above mentioned pamphlets, which were issued some time ago. Our Cor. Sec. Mrs. Eskind did send them to someone in your organization, whose name she had listed as President. I shall send her your letter at once, and she will communicate with you directly, giving you the name and address of the person in whose hands they are.

* * *

Question:

While in Memphis, I talked to a number of the girls in regard to the formation of a Junior Section. They were highly enthusiastic, and felt that it would fill a void for Junior Jewish activity.

Signed: President ——— Section.

Answer:

I am more sorry than I can say that we cannot avail ourselves of the ability and enthusiasm of the young Jewish people of Memphis, in a Memphis Section, as there is no Section of the Senior Council of Jewish Women in that city. According to the Constitution of the Senior Organization, no Junior Auxiliary can exist in cities where there is no Senior Section. The only course open to these young people is to join as individuals to the nearest section of Jewish Juniors and to work as members of the latter organization.

In the hope that such ability and enthusiasm will not be lost to our organization, I am, very cordially,

* * *

Question:

What are your annual dues—what should ours be?

Signed: President ——— Section.

Answer:

Our dues are $1.50 a year, because the majority of our members voted to increase them 50 cents percapita, at the end of two years of existence, in order to have a larger sum on hand for philanthropic work. They can be anything from $1.00 up. The dues in the New York Section are $2.00.

Very cordially,

* * *

Question:

Our Corresponding Secretary resigned because of ill health. What is the procedure for electing someone to take her place?

Answer:

In the Section By-Laws, it reads: "Each Section shall have the right to decide the method of nominating and electing officers, and the term of office of each." So you see, you will have to follow the ruling adopted by your particular section for such a predicament.

Very cordially yours,

To the Editor:

The recent resolution passed by the Executive Board of the Council of Jewish Women reads "no more boys shall be included in membership of newly organized Auxiliaries, but those groups already having boys as members may continue as such."

If we are to judge from the brilliant success of such sections as Boston, Philadelphia, Worcester, Mass., Providence and a host of others where young men are not only admitted but are among the leaders; and if we may particularly select Philadelphia as an example where the Junior Council was an absolute failure until young men were admitted; it seems that experience would point quite decidedly in favor of our brethren.

Lewis P. Weil, President,

Philadelphia Section,
Council of Jewish Juniors.

The **Staten Island** Juniors, in order to increase their historical traditional background, have planned a class for the study of Jewish History. The knowledge gained in this manner will be imparted through the religious schools in the locality to the Juniors of tomorrow.

Fashioning Links In Chain of Universal Brotherhood In World Nearly Destroyed By Hate

SUCH OBJECTIVES WERE SET FORTH IN BRILLIANT ADDRESSES MADE BY JEWISH ORATORS AT GOLDEN JUBILEE CONVENTION

The greatest enemy of the Jew in America is ignorance with its resultant indifference and cynicism among the Jews themselves. Teaching the children of Israel to know and love their faith will evolve a new and greater American Judaism, that will end the problem of anti-Semitism, and the drift of Jews from the temples of the faith, and will develop a Jewish citizenry in America that will have the respect and even admiration of all its fellow men. These statements were made and re-emphasized by the laymen and rabbis who spoke to more than two thousand delegates attending the Golden Jubilee Convention of the Union of American Hebrew Congregations in New York City.

At the Carnegie Hall meeting, Rabbi Abba Hillel Silver of Cleveland, in his address said: "We must banish ignorance from our midst. Our deadliest enemy is the Am Haaretz—the unlettered Jew whom ignorance leads to indifference or cynicism or to assimilation. More high schools and better high schools. More educated Jewish laymen. The Torah was not given to the Rabbis alone. 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.

"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. You Jewish laymen must look to it! It is you who must take the initiative in this tremendously urgent work. Our religious schools must do much more than impart some elementary historical information and some relegious guidance. The school, along with the home and the synagog, 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 high hope and passion, and the morale which makes for victory.

"We have yet much to give to the world. We have not yet uttered our last immemorial phrase. We must therefore, for the sake of the world, safeguard the soul of our race.

"And this will be our answer to anti-Semitism. This will be our reply to all the heathen ragings of our day. We shall not be demoralized. We shall not make prejudice the central motif of our life. We shall not permit ourselves to develop a persecution—complex and thus lead starved and ingrown lives. Above all we shall not be swerved one iota from the age-old task of our people. "In quietness and in confidence shall lie your strength.

"In the midst of a world nearly destroyed by hate, now seeking to save itself through hate, in the midst of a revival medievalism and the up-thrust of jungle instincts, we purpose to continue upon our appointed way, tending the altars of the Lord God of Nations, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of universal brotherhood.

"We hold no brief for our people. We do not condone its faults nor magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. We are reconciled to the world's sporatic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better perhaps for our individual comforts if our race had not been touched with the burning coal of prophetic ecstacy. It would have been better if we were not driven so crazy by the insatiable hunger after freedom and justice and truth. Seeking less we would have learned less of life's failures and tragedies and discovered less of the world's hostility. But such is our destiny. It is our cross and crown. It is our immortality! We shall meet the blind fury of our day even as our ancestors met it through the ages—in compassion and in resignation, without bitterness and without fear.

"As for our people, The Children of the Household of Israel, we stand today where the seers and prophets of our people have stood these three thousand years, summoning men to a higher life in God and the sweeter fellowship in righteousness and love. The world needs us most when it hates us most."

Justice Irving Lehman, chairman of the Jewish Welfare Board, also spoke and Rabbi H. G. Enelow of Temple Emanu-El, Rabbi Morris S. Lazaron of Baltimore, and Dr. Kaufman Kohler, concluded the religious services. Rabbi Leon Harrison of St. Louis who was the chief speaker at the Brooklyn meeting said:

"This is the only answer to make to unjust and offensive discriminations against Jews as such, in any circles and under any circumstances, to fight together for our rights, to protect powerfully and unanimously against injustice, to join hands in arousing an enlightened and liberal public opinion against intolerance and prejudice, both academic and social. The Jew who takes insults and discriminations, lying down, deserves both. Fight for your rights, as every creed and race has fought and must fight. And to fight effectively for justice, for complete democratic rights in this democratic land, you must organize, you must unite.

"You cannot fight either for your country or for your spiritual ideals, without organization. Organization is the secret and the condition of business success of military victory and of spiritual triumph. What avails loyalty, or sacrifices for our cause living for it or even dying for it, unless we work together, unless our hearts are one; unless we join hands in a common task, and work in unison, to perpetuate the holy truths committed to our hands by our forefathers, with all our hearts, with all our soul, and with all our might.

"Without organization we are the traditional bundle of sticks, fragile, feeble and helpless; but with it, with a union of American Israel, with this union, inspired, reinvigorated, animated by a new and mighty breath of life, we become clothed upon not only by the omnipotence of eternal ideas, but by the power to realize and glorify them."

Justice Harry E. Lewis also spoke and Rev. Isidor Frank conducted the service.

The message of the President of the Union of American Hebrew Congregations, Mr. Charles Shohl, and an address of welcome by Louis Marshall of New York, gave the keynote of the entire convention, appealing fo ra newer Judaism, more fervent, more understanding, more truly adapted to the life and spirit of America. Mr. Shohl reviewed the activities with which the Union of American Hebrew Congregations is working toward the achievement of this revitalized faith. In his report Mr. Shohl declared that of America's three million Jews at least two million were unsynagoged and unschooled. Mr. Shohl said that at least a half million dollars would be needed for next year if the union is in some degree to meet those who were not affiiated with any congregation.

Reviewing the first half century of the union, he said: "In fifty years this union has increased from a handful of congregations to 251 constituent bodies, 25 of these having been added since our last council. 43,213 members are now enrolled on our roster. These biennial councils, too have witnessed remarkable growth. Eighty-six delegates assem-

(Continued on page 8)

Thursday.

• • •

Mr. and Mrs. J. Anspacher returned recently from a visit to San Francisco. They were accompanied home by Mr. Anspacher's brother, who will remain in this city for a short visit.

• • •

Mrs. Berthold Baruch entertained fourteen ladies at a luncheon and bridge party on last Wednesday. The out-of-town guests were Mesdames, Leo Fox, Joseph Spiegel, Joseph Freudenthal, Milton Strauss, Sig. Woolner, Joseph Wolff, from Chicago.

• • •

A delightful affair was that given by Mr. and Mrs. B. Greenberg of 2857 Sunset Place, to many of their Eastern friends on Sunday evening, January 28. The evening was spent in cards followed by a midnight supper. Those present were: Mr. and Mrs. John Rissman, Mr. and Mrs. Abe Rissman, Mrs. Sosel with her charming daughter, Myrtle, Mr and Mrs. H. Glickman, Mr. and Mrs. A. L. Greenberg, Mr. and Mrs. S. Ginsberg and son, Mrs. A. Braverman, Mr. and Mrs. Lawrence Sax.

• • •

One of the most delightful affairs of the season was a surprise graduation party given by Attorney and Mrs. Cohen in honor of their son, Bernard, Saturday evening, January 27th, at their home, 1419 W. 53rd street. Twenty couples were present, all of whom were high school mates. The evening was spent with games, music and dancing. The decorations were carried out with red, white and blue. Refreshments were served and enjoyed by all. Mr. Bernard Cohen received many beautiful gifts.

• • •

One of the delightful affairs of the season was an informal dance given by "The Trio," Misses Sylvia Singer, Bertha Reichel and Anne Kaplan, Saturday evening, January 27th, at the home of Miss Reichel, 1330 East 20th street. One of the features of the evening was an exhibition dance by "Shikie" Mikelson, the well known dancer. Another feature was Bertie Nimer, who sang a few popular songs. The remainder of the evening was spent in dancing, after which a midnight buffet supper was served. The guests included: Misses Nettie Dennison, Sophie Reichel, Isabella Goldberg, Betty Gibbons, Bertie Dennison, Sylvia Symons, Viola Scheer, Pearl Nimmer, Evelyn Cohen, Rose Katsif, Helen and Rosa Rubin, Esther Wainer, Rose Blank, Rae and Hester Cline, Goldie London, Rae Etzler, Elsie Schaffer, Dorothy and Sophie Litsky, Jennie Flaxman and Geraldine Gaberman. Messrs. "Milly" Milstein, John Lizer, Sam Pozen, Joe Goodman, Sam Talmadge, Jack Chudacof, Joe Castleman, Harry Israel, Leo Goldberg, Edward Kaidinof, Phil and George Weiner, Edward Goldner, Leo Talmadge, Sam Schuster, Rudolph Goland, William Karnofsky, Nathan Breason, Maurice Cohen, Irving Binder, Lou Schaffer, Mack Padween William Snyder, Isidore Adeleman, Harry Kasupkin and

able for such an institution may be built.

Those behind this project state that it will be philanthropic in its aims and working policy and will fill a needed requirement in a rapidly growing community whose needs

zealous worker and heads the Wilshire section. Madame Razanova, who took the mother part in the picture "Hungry Hearts" in such a sympathetic and understanding manner has consented to act as chairman of the ball committee.

LONG BEACH BRANCH JEWISH MOTHERS ALLIANCE

On January 17, the Jewish Mothers' Alliance of Long Beach held the first luncheon and card social in its history. It was a complete success both socially and financially. There was an attendance of eighty ladies besides the guests of honor, who were Mrs. E. M. Lazard, national president, and Mrs. Reich, first vice president of the J. M. A., and Mrs. Meyberg, president of the Hadassah, all of Los Angeles. The members were looking forward to hearing Mrs. Kornsweet on that occasion, but owing to a more urgent call she was unable to be present.

Mrs. Lazard spoke of the activities of the organization and also told of the proposed buying of a home to be used for orphans and mothers in need, this home to be located in Los Angeles.

Mrs. Meyberg spoke of the Hadassah and the much good the L. A. section has done so far. Mrs. Meyberg also thanked the Long Beach Mothers Alliance for the donation of $50 which this organization contributed to that worthy cause.

Both speakers were very well received and applauded.

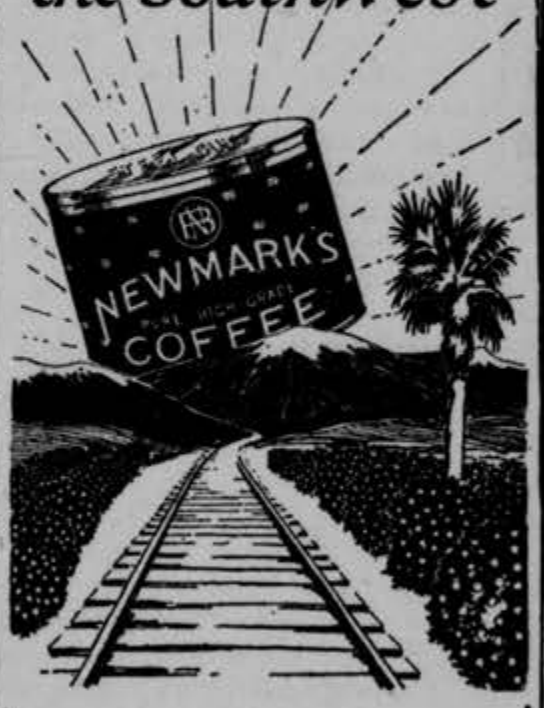
The luncheon was elaborately arraigned under the able and efficient direction of the chairlady of the committee, Mrs. A. Martin of 1. Pacific Avenue. To her the success of the luncheon and appointments are accredited. The assistants were Mrs. L. Lehman, Mrs. S. Josephson, Mrs. P. Phillips, Mrs. Lentzner, Mrs. J. Weiss and Mrs. M. Schlamowitz.

The tables were arranged and decorated beautifully. California flowers of different hues being used lavishly thanks to the community chef, Mr. Ernest Fasal.

During card playing delicious punch with sugar wafers was passed around.

HOLLWOOD TEMPLE BETH EL DANCE, FEB. 22.

The Preference in the Homes of the Southwest



A Coffee that continues to gratify the taste of a great host of people who perfer it to any other blend they have ever used, would undoubtedly please you too.

Try----

NEWMARKS THE HIGH-GROWN COFFEE

STYLISH STOUTS EXCLUSIVLY

Coats, Suits, Dresses Sweaters and Hosiery

This exclusive shop caters to women who are wearing sizes 42½ to 56½ in the better things only.

Peterson's Stylish Stout Shop

803 THE BRACK SHOPS.

156-18 11a. m. to 12 p. m.

Patrick's

"The Restaurant of Distinction"

A La Carte Service

648 S. Grand Ave., Los Angeles

23-1

FORTY-NINTH ANNUAL REPORT

OF THE

UNION OF AMERICAN HEBREW CONGREGATIONS

MAY, 1923

When and Where Councils Have Met

The Convention that organized The Union of American Hebrew Congregations met on July 8, 1873, in Cincinnati, O.

The Councils have met:

1874	July 14	Cleveland, O.
1875	July 13	Buffalo, N. Y.
1876	July 11	Washington, D. C.
1877	July 10	Philadelphia, Pa.
1878	July 9	Milwaukee, Wis.
1879	July 8	New York City
1881	July 12	Chicago, Ill.
1883	July 10	Cincinnati, O.
1885	July 14	St. Louis, Mo.
1887	July 12	Pittsburgh, Pa.
1889	July 9	Detroit, Mich.
1891	July 7	Baltimore, Md.
1892	December 6	Washington, D. C.
1894	December 4	New Orleans, La.
1896	December 1	Louisville, Ky.
1898	December 6	Richmond, Va.
1901	January 15	Cincinnati, O.
1903	January 20	St. Louis, Mo.
1905	January 17	Chicago, Ill.
1907	January 15	Atlanta, Ga.
1909	January 19	Philadelphia, Pa.
1911	January 16	New York City
1913	January 21	Cincinnati, O.
1915	January 19	Chicago, Ill.
1917	January 16	Baltimore, Md.
1919	May 20	Boston, Mass.
1921	May 24	Buffalo, N. Y.
1923	January 23	New York, N. Y.

Proceedings

OF THE

Union of American Hebrew Congregations

Forty-Ninth Annual Report
November 1, 1921, to October 31, 1922
and
Twenty-Eighth Biennial Council
January 22-26, 1923

PRINTED AND PUBLISHED
MAY, 1923

Form of Application for Membership

(Date).....

To the Executive Board of the Union of American Hebrew Congregations:

Congregation.....

of.....hereby makes application to be admitted to membership in the Union of American Hebrew Congregations.

.....*President.*

ATTEST:

.....*Secretary*

The above application, under seal of the Congregation, can be sent to the Secretary of the Union of American Hebrew Congregations, Cincinnati, Ohio. No membership fee is required.

Form of Bequest

I give and bequeath to the Union of American Hebrew Congregations, for the support of its institutions, the sum of.....

.....Dollars.

Table of Contents

Page

EXECUTIVE BOARD, PROCEEDINGS OF THE

Meeting June 11, 1922 9111
Meeting January 22, 1923 9124
Special Meeting January 26, 1923 9340
Meeting January 26, 1923 9341

FINANCIAL REPORT

Report of Secretary 9133
Report of Public Accountant 9152

HEBREW UNION COLLEGE

Report of Board of Governors 9155
The Alumni 9162
Register of Students 9166
Degrees Conferred 9167

BOARD OF DELEGATES ON CIVIL RIGHTS, REPORT 9171

DEPARTMENT OF SYNAGOG AND SCHOOL EXTENSION

Report of Board of Managers 9197
Directors' Report on Synagog Extension 9202
Directors' Report on School Extension 9205
Report of New York Committee for School Extension 9207
Report of Commission on Jewish Religious Educational Literature 9210
Report of Tract Commission 9211
Chaplaincy Report of Dr. Abraham Cronbach 9212

NATIONAL FEDERATION OF TEMPLE SISTERHOODS, REPORT OF 9219

PROGRAM OF THE TWENTY-EIGHTH COUNCIL 9222

PROCEEDINGS OF THE TWENTY-EIGHTH COUNCIL 9224

BOARDS AND COMMISSIONS OF THE UNION 9345

REGISTER OF CONGREGATIONS 9362

ALPHABETICAL LIST OF RABBIS 9369

MEMORIAL RECORDS 9373

INDEX 9375

Executive Board

CHARLES SHOHL, *President*,
1314 First Nat'l Bank Bldg.,
Cincinnati, Ohio.

Term Expires January		
1925	BEN ALTHEIMER, *25 Broad Street*	New York, N. Y.
1927	N. HENRY BECKMAN, *320 Walnut St.*	Cincinnati, Ohio
1925	ISAAC W. BERNHEIM, VICE-PRESIDENT, *626 W. Main St.*	Louisville, Ky.
1927	DAVID A. BROWN, *618 Lawrence Ave.*	Detroit, Mich.
1927	EDGAR M. CAHN, *716 Hibernia Bank Bldg.,*	New Orleans, La.
1925	ALFRED M. COHEN, *50 Electric Bldg.*	Cincinnati, Ohio
1925	JUDGE JOSIAH COHEN, *Court House*	Pittsburgh, Pa
1925	DR. DAVID W. EDELMAN, *402 Brockman Bldg.*	Los Angeles, Cal.
1927	GUSTAVE A. EFROYMSON, *c/o H. P. Wasson Co.*	Indianapolis, Ind.
1927	ARNOLD FALK, *336 Chartres St.*	New Orleans, La.
1925	JULIUS W. FREIBERG, *c/o Ideal Concrete Machinery Co.*	Cincinnati, Ohio
1927	ISAAC GOLDBERG, *69 Seward Ave.*	Detroit, Mich.
1925	ROBERT P. GOLDMAN, *Citizen's Bank Bldg.*	Cincinnati, Ohio
1927	HON. DANIEL P. HAYS, *115 Broadway*	New York, N. Y.
1927	SIMEON M. JOHNSON, *64 Wiggins Block*	Cincinnati, Ohio
1927	ADOLF KRAUS, *1226 Tribune Bldg.*	Chicago, Ill.
1925	ALBERT L. LEVI, *70 Prospect Park West*	Brooklyn, N. Y.
1925	BENJAMIN LOWENSTEIN, *c/o The Landesman-Hirschheimer Co*	Cleveland, Ohio
1927	JACOB W. MACK, TREASURER, *984 Burton Ave.*	Cincinnati, Ohio
1927	HENRY L. MAYER, *3750 Clay St.*	San Francisco, Cal.
1927	EDWIN B. MEISSNER, *8000 N. Broadway*	St. Louis, Mo.
1927	HENRY MORGENTHAU, *30 E. Forty-second St*	New York, N. Y.
1927	ADOLPH I. NEWMAN, *1624 E. 115th St*	Cleveland, Ohio
1927	ADOLPH S. OCHS, *"The Times"*	New York, N. Y.
1927	HERBERT C. OETTINGER, *8th and Walnut Sts*	Cincinnati, Ohio
1927	HENRY OPPENHEIMER, *c/o Hutzler Bros. Co.*	Baltimore, Md.
1925	WILLIAM ORNSTEIN, *13 West Third St*	Cincinnati, Ohio
1927	HON. A. C. RATSHESKY, *United States Trust Co.*	Boston, Mass.
1925	MARCUS RAUH, VICE-PRESIDENT, *95 Penn Ave.*	Pittsburgh, Pa.
1925	MAURICE D. ROSENBERG, VICE-PRESIDENT, *Commerce and Savings Bldg.*	Washington, D. C.
1927	HON. SIMON W. ROSENDALE, *57 State St.*	Albany, N. Y.
1925	JULIUS ROSENWALD, *c/o Sears, Roebuck & Co*	Chicago, Ill.
1927	MORRIS H. ROTHSCHILD, *993 Park Ave.*	New York, N. Y.
1925	A. L. SALTZSTEIN, *First Wisconsin National Bank Bldg.*	Milwaukee, Wis.
1925	LOUIS SCHLESINGER, *31 Clinton St.*	Newark, N. J.
1925	ISAAC SCHOEN, *323 Decatur St*	Atlanta, Ga.
1925	CHARLES SHOHL, PRESIDENT, *1314 First National Bank Bldg*	Cincinnati, Ohio
1925	HON. HORACE STERN, *1520 N. 17th St.*	Philadelphia, Pa.
1925	SAMUEL STRAUS, *Traction Bldg*	Cincinnati, Ohio
1925	I. NEWTON TRAGER, *209 East Sixth St.*	Cincinnati, Ohio
1925	ISAAC M. ULLMAN, *558 Whitney Ave.*	New Haven, Conn.
1927	LUDWIG VOGELSTEIN, VICE-PRESIDENT, *61 Broadway*	New York, N. Y.
1927	FELIX VORENBERG, *417 Washington St.*	Boston, Mass.
1925	AARON WALDHEIM, *12th and Olive Sts.*	St. Louis, Mo.
1925	A. LEO WEIL, *822 Frick Bldg.*	Pittsburgh, Pa.
1925	JOSEPH WIESENFELD, *300 W. Baltimore St.*	Baltimore, Md.
1927	HERMAN WILE, *Ellicott, Cor. Carroll Sts*	Buffalo, N. Y.
1927	ALBERT WOLF, *330 N. Twelfth St.*	Philadelphia, Pa.
1925	ADOLPHE WOLFE, *c/o Lipman Wolfe & Co.*	Portland, Ore.
1927	WILLIAM B. WOOLNER, *c/o The Woolner Co.*	Peoria, Ill.

GEORGE ZEPIN, *Secretary*,
JACOB D. SCHWARZ, *Assistant Secretary*,
Merchants Bldg.,
Cincinnati, Ohio.

Proceedings
of the
Executive Board

June 11, 1922
January 22, 1923
January 26, 1923

Proceedings of the Executive Board

Hebrew Union College,
Cincinnati, June 11, 1922.

The regular semi-annual meeting of the Executive Board was held at the above place and date at 10 A. M. There were present Messrs. Ben Altheimer, N. Henry Beckman, Alfred M. Cohen, Julius W. Freiberg, Isaac Goldberg, Daniel P. Hays, Simeon M. Johnson, Jacob W. Mack, Herbert C. Oettinger, Henry Oppenheimer, William Ornstein, Maurice D. Rosenberg, Julius Rosenwald, Charles Shohl, Samuel Straus, I. Newton Trager, A. Leo Weil, Herman Wile.

Mr. Shohl, President, occupied the chair. He extended a hearty welcome to the members of the Board and reviewed briefly the outstanding events in the progress of the Union of American Hebrew Congregations during the past six months. Rabbi George Zepin, Secretary, recorded the minutes.

EXCUSES FOR NON-ATTENDANCE

Letters were presented from the following members of the Board who were unable to attend the meeting: Messrs. Isaac W. Bernheim, Fred E. Bruml, Edgar M. Cahn, Josiah Cohen, David W. Edelman, Gustave A. Efroymson, Albert L. Levi, Edwin B. Meissner, Henry Morgenthau, Adolph S. Ochs, A. C. Ratshesky, Marcus Rauh, Simon W. Rosendale, Morris H. Rothschild, A. L. Saltzstein, Louis Schlesinger, Jacob W. Schnadig, Isaac Schoen, Horace Stern, Isaac M. Ullman, Ludwig Vogenstein, Aaron Waldheim, Joseph Wiesenfeld, Albert Wolf, William B. Woolner.

VACANCIES ON THE EXECUTIVE BOARD

The Secretary acquainted the Board with the fact that since the last meeting two members of the Board had died, Mr. Jacob R. Morse, of Boston, Mass., fifth Vice-President, and Mr. Sigmund Kohlmann, New Orleans, La., and added that appropriate action expressing regret had been promptly taken.

The resignations of the following members of the Executive Board were presented: Mr. Baruch Mahler, Cleveland, Ohio, Mr. Mortimer Fleishhacker, San Francisco, Cal., Mr. Sigmund Rheinstrom, Cincinnati, Ohio, first Vice-President.

It was moved and duly carried that the resignation of Mr. Baruch Mahler from the Executive Board be accepted with regret.

It was moved and duly carried that the resignation of Mr. Mortimer Fleishhacker from the Executive Board be accepted with regret.

It was moved and duly carried that the resignation of Mr. Sigmund Rheinstrom from the Executive Board, Board of Governors, and Board of Managers be accepted with regret.

Upon motion, the President appointed a committee to suggest nominees for the vacancies on the Executive Board as well as for first and fifth Vice-President. The President appointed as such Committee, Messrs. Julius W. Freiberg, N. Henry Beckman, Samuel Straus, Herbert C. Oettinger, Herman Wile, Daniel P. Hays, A. Leo Weil.

The committee retired and subsequently reported the following nominations to fill vacancies in the Executive Board:

Mr. Felix Vorenberg, of Boston, Mass., to take the place of Mr. Jacob R. Morse, of Boston, Mass., term expiring 1923.

Mr. Arnold Falk, of New Orleans, La., to take the place of Mr. Sigmund Kohlmann, of New Orleans, La., term expiring 1923.

Mr. Ben Lowenstein, of Cleveland, Ohio, to take the place of Mr. Baruch Mahler, of Cleveland, Ohio, term expiring 1925.

The Committee requested further time to determine upon suitable candidates for the other vacancies and for the two vice-presidencies. It was moved and duly carried that the report of the Committee be adopted. On motion Messrs. Ben Lowenstein, Arnold Falk and Felix Vorenberg were duly elected members of the Executive Board.

POWER TO SIGN CHECKS

The following resolution was offered and adopted:

RESOLVED: That in the absence of the President of the Union, the authority to sign checks be vested in any Vice-President of the Union.

INTERIM APPOINTMENTS APPROVED

The appointment by President Shohl of Mr. Ben Altheimer, of New York City, to take the place of Mr. Felix Warburg, of New York City, who was unable to serve, on the Executive Board, on motion, was approved.

It was moved and duly carried that the appointment of Mr. Meier Steinbrink, of Brooklyn, N. Y., as successor to Judge Jacob Brenner, deceased, late of Brooklyn, N. Y., on the New York Executive Committee, made by the President be approved.

RESIGNATIONS FROM OTHER BOARDS

The resignation of Dr. Emil G. Hirsch, of Chicago, from the Board of Governors was presented. It was moved and duly carried that the resignation of Dr. Hirsch be accepted with regret.

The resignation of Mr. Adolph S. Lewisohn, of New York City, from the Board of Managers was presented. It was moved and duly carried that Mr. Ben Altheimer be appointed a committee of one to call upon Mr. Lewisohn for the purpose of endeavoring to obtain a withdrawal of his resignation.

ELECTION OF MEMBERS OF BOARDS

Upon motion duly carried, the President was authorized to appoint nominating committees. The President made the following appointments:

Nominating Committee for vacancies on the Board of Governors: Messrs. Alfred M. Cohen, Chairman, Herbert C. Oettinger, Samuel Straus, I. Newton Trager, Simeon M. Johnson, Isaac Goldberg, Julius Rosenwald, Maurice D. Rosenberg.

Nominating Committee for vacancies on the Board of Managers: Messrs. Wm. Ornstein, Chairman, Jacob W. Mack, Julius W. Freiberg, Herman Wile, Daniel P. Hays.

Nominating Committee for vacancies on the Board of Delegates: Messrs. Simeon M. Johnson, Chairman, N. Henry Beckman, Ben Altheimer, Henry Oppenheimer.

The Committees retired and subsequently presented the names of the following persons who were duly elected members of the following Boards:

Board of Governors

Mr. Jacob M. Loeb to fill the unexpired term of Dr. Emil G. Hirsch, ending January 1st, 1923.

For a term of three years beginning with January 1st, 1923: Messrs. Alfred M. Cohen, Cincinnati, O., Harry M. Hoffheimer, Cincinnati, O., Alfred M. Klein, Philadelphia, Pa., Dr. Max Landsberg, Rochester, N. Y., Jacob M. Loeb, Chicago, Ill., Ralph W. Mack, Cincinnati, O., Emil Pollak, Cincinnati, O., Carl E. Pritz, Cincinnati, O., Dr. Wm. Rosenau, Baltimore, Md., Rabbi Louis Wolsey, Cleveland, O.

Board of Managers

For a term of three years beginning with January 1st, 1923: Messrs. David M. Bressler, New York, N. Y., Benjamin M. Engelhard, Chicago, Ill., Daniel B. Freedman, New York, N. Y., Philip J. Goodhart, New York, N. Y., Abraham Lewenthal, Cleveland, O., Adolph Lewisohn, New York, N. Y., Judge Julius M. Mayer, New York, N. Y., Moses Rothschild, Baltimore, Md., Max L. Schallek, New York, N. Y., Joseph Schonthal, Columbus, O., Albert Steindler, Chicago, Ill., Abraham J. Sunstein, Pittsburgh, Pa., Henry M. Toch, New York, N. Y., Ludwig Vogelstein, New York, N. Y.

Board of Delegates

The Nominating Committee requested further time to present names to fill the vacancies on the Board of Delegates, which was granted.

PRESENTATION OF RESOLUTIONS IN MEMORY OF MR. J. WALTER FREIBERG

A handsomely illumined volume containing resolutions adopted by a number of organizations in memory of Mr. J. Walter Freiberg was exhibited to the Board. It was moved and duly carried that the President be authorized, on behalf of the Executive Board, to present the same to Mrs. J. Walter Freiberg.

GIFT OF GYMNASIUM BUILDING IN HONOR OF MR. J. WALTER FREIBERG

The following letter from Mrs. J. Walter Freiberg offering to build and equip a gymnasium on the Hebrew Union College grounds in memory of her departed husband, was presented.

Cincinnati, Ohio,
June 5, 1922.

Mr. Chas. Shohl,

President, Union of American Hebrew Congregations.

My dear Mr. Shohl:

The Union of American Hebrew Congregations and the Hebrew Union College were foremost among the organizations in which my dear husband was always vitally interested. He was a firm believer in the thought that a healthy body is a great asset to a student.

Following this thought and belief of his and in his memory, I desire to offer to the Executive Board of the Union a Gymnasium Building, completely equipped, to be erected on the College grounds. This building is to harmonize in architecture with the present buildings and with the new dormitory which is to be erected.

Sincerely yours,

(Signed) STELLA H. FREIBERG,
(Mrs. J. Walter)

It was moved and duly carried that the offer be accepted and that the grateful thanks of the Executive Board be tendered to Mrs. J. Walter Freiberg.

RESOLUTIONS IN MEMORY OF MR. SIGMUND KOHLMANN

Upon receipt of the news of the death of Mr. Sigmund Kohlmann, member of the Executive Board, Mr. Shohl appointed the following committee to draft resolutions expressing the sentiments of the members of the Board: Mr. Edgar M. Cahn, Chairman, Mr. Sam Straus, Mr. Herman Wile, and Mr. Wm. Ornstein.

The Committee presented the following resolutions which were unanimously adopted and a copy ordered forwarded to the family of the deceased:

In Memoriam

SIGMUND KOHLMANN

MEMBER EXECUTIVE BOARD OF THE UNION

DIED MARCH 6, 1922

In the passing of Sigmund Kohlmann, member of the Executive Board of the Union of American Hebrew Congregations, the Union has sustained a serious loss; and as a tribute to his memory desires to express an appreciation of his services to the Sacred Cause of Judaism.

For many years as a loyal Director of Touro Synagogue of New Orleans, and recently as efficient President of that Congregation, he made extraordinary sacrifices to further the interests of Israel's faith.

He lent name and energy to the work of the Union because he believed in the future of progressive Judaism with the faith of a forward looking man.

His sterling character, his outstanding manhood, his love of Judaism and its Institutions, made him an ideal representative of this Community to the Union.

May these sentiments spread upon the minutes of the Executive Board, attest to our esteem of his service, and may their expression bring to the heart of his dear ones as full a measure of solace as a sincerely spoken tribute may bring.

By Order of the Executive Board of the Union
of American Hebrew Congregations.

CHARLES SHOHL, President.
GEORGE ZEPIN, Secretary.

APPROPRIATIONS

The following appropriations for the fiscal year beginning November 1st, 1922, were then voted:

For Direct Expenses of Executive Board		$ 48,318
For Hebrew Union College		141,300
For Dept. of Synagog and School Extension		65,462
For Board of Delegates on Civil Rights		3,600
For National Federation of Temple Sisterhoods		27,662
For The Union Bulletin		24,862
For Activities in New York City:		
New York Executive Committee	$10,050	
New York School Committee	23,243	33,293
For School Extension in Chicago		19,200
For National Federation of Temple Brotherhoods		6,000
		$369,697

It was moved and duly carried that a detailed statement of the budget be printed and sent to every member of the Executive Board at least two weeks in advance of the June meetings.

The following report was presented by Mr. Alfred M. Cohen, Chairman of the Hebrew Union College Dormitory Building Committee.

REPORT OF THE HEBREW UNION COLLEGE DORMITORY BUILDING COMMITTEE

June 9, 1922.

To the Executive Board of the Union of American Hebrew Congregations.

Gentlemen:

At the last meeting of the Executive Board held December 18th, 1921, a Committee on Hebrew Union College Dormitory Building was appointed "to secure architectural plans and building estimates and to report back to this Board."

Your Committee held a number of meetings for the purpose of determining the size and character of the building to be constructed. After deciding upon the guiding principles such as location, number of floors, number of students to be accommodated, etc., etc., Mr. A. Lincoln Fechheimer, architect, was called into consultation. Mr. Fechheimer subsequently submitted a drawing of plans which was further changed upon recommendations by the Committee. The plans, in this amended form, are now presented to you.

A brief description of the building is as follows: The Dormitory is to be a four story building, without basement, divided into three units. The main building, facing the east, to consist of two units; the third unit to be in the shape of an "L", on the south side of the building. The Dormitory is to be placed on the south and west of the Administration Building. Heat is to be supplied from the central plant which is located in the basement of the administration building. The exterior of the building is to be designed to harmonize with the present buildings, but has purposely been made irregular in its composition in order to give it a more homelike and informal character. It is to be fireproof in construction with the exterior walls of brick, and with terra cotta trimmings, similar to the present style. The floors in the corridors, toilet rooms, bathrooms and kitchen are to be finished in cement or composition flooring. The floors in the bedrooms, living room and dining room are to be of wood. The interior finish such as doors, base boards, etc., are to be of yellow pine, stained.

The first floor is to contain in addition to bedrooms for eighteen students, a dining room and a kitchen, also a suite of rooms for the superintendent. The remainder of the building is to consist of bedrooms. Eight of these are to be double rooms for the accommodation of two students each. The remaining rooms are to be single rooms. There are to be four rooms with private baths for the use of proctors.

The four floors are to accommodate 119 students, and if only three floors are finished they will accommodate 94 students.

These plans were subsequently changed so as to include a basement under the portion of the building occupied by the dining room and kitchen for the accommodation of a laundry and two storage rooms.

Estimates for constructing the building and furnishing the equipment are herewith given in brief form and are supported by

the separate reports and estimates which accompany this report of the Committee.

Cost of Dormitory Building	$175,000
Architect's and Engineer's fees, 6%	10,500
Painting	5,000
Furnishings	42,546
Lighting Fixtures	1,500
Total	$234,546

In submitting this report the Committee wishes to add that this estimate is quite conservative. The Committee is aware that in the construction of large buildings it is often necessary to make changes and additions which are not contemplated in the beginning.

The Committee recommends that the Executive Board adopt these plans with whatever changes they see fit, and that after adoption of these plans, the Executive Board appoint a Building Committee with full powers to construct and equip a Dormitory for the Hebrew Union College.

Respectfully submitted,

ALFRED M. COHEN, Chairman,
JULIUS W. FREIBERG,
I. NEWTON TRAGER,
OSCAR BERMAN,
MAURICE J. FREIBERG,
EMIL A. POLLAK,
MRS. JOSEPH WIESENFELD,
MRS. ABRAM SIMON,
MRS. J. WALTER FREIBERG,
DR. JULIAN MORGENSTERN,
CHARLES SHOHL (ex officio),
Committee.

Mr. Maurice J. Freiberg, Chairman of a Sub-Committee of the Dormitory Committee who had secured the various estimates, and the architect, Mr. A. Lincoln Fechheimer, were present at the meeting and explained details in connection with the sketches for the Dormitory which were presented.

At the conclusion of these statements, it was moved that the plans presented by the Building Committee be adopted and that the President of the Union be authorized to appoint a committee to carry out these plans with such changes as they may find necessary and to expend thereon a sum not to exceed $250,000.

The President appointed the following committee to carry out the plans as authorized above: Mr. Alfred M. Cohen, Chairman, Mr. Isaac W. Bernheim, Mr. Oscar Berman, Mrs. J. Walter Freiberg, Mr. Julius W. Freiberg, Mr. Maurice J. Freiberg, Dr. Julian Morgenstern, Mr. Emil A. Pollak, Mrs. Abram Simon, Mr. I. Newton Trager, Mrs. Joseph Wiesenfeld.

CONGRATULATIONS OF BOARD EXTENDED TO NATIONAL FEDERATION OF TEMPLE SISTERHOODS

It was moved and duly carried that the congratulations of the Union of American Hebrew Congregations be extended to the officers and members of the National Federation of Temple Sisterhoods for the remarkable assistance rendered by them to the cause of Judaism in the conduct of the campaign to raise money for a dormitory for the Hebrew Union College and to express the hope that this campaign will be carried to a speedy conclusion so that the building can be erected without delay.

Mr. Daniel P. Hays, presented the following report for the committee of which he is Chairman.

REPORT OF COMMITTEE APPOINTED TO CONFER WITH COMMITTEE OF FREE SYNAGOGUE REGARDING THE ESTABLISHMENT OF THE INSTITUTE OF RELIGION IN NEW YORK CITY

New York, N. Y.
June 9, 1922.

To the Executive Board of the Union of American Hebrew Congregations.

Gentlemen:

The undersigned, the Committee appointed at a meeting of the Executive Board held in Buffalo, in May, 1921, to confer with the Reverend Doctor Stephen S. Wise and the officers or committee of the Free Synagogue, with reference to the subject matter of the letter addressed by them to the Executive Board of the Union, setting forth their purpose to establish in New York the Jewish Institute of Religion for the training of men for the Liberal Jewish Ministry, and suggesting that the Union cooperate in carrying out these plans, beg to report:

That the Secretary of the Free Synagogue was notified of the appointment of

this Committee shortly thereafter, but the conference was delayed, owing first, to the illness of Dr. Wise and then to the illness of Mr. Elkus, the President of the Free Synagogue, whom Dr. Wise desired to be present, until December of 1921.

The purpose of the Committee, as we understood it from what took place at the meeting at which it was appointed, was to endeavor to dissuade Dr. Wise and his committee from carrying out their program, for the reason that the Hebrew Union College is adequately equipped to train all Jewish young men for the ministry, who desire to adopt that profession, and because a division in the ranks of progressive Jews on this subject would not be furthering the interests of American Judaism, and further to ascertain the ideas of the Free Synagogue Committee on cooperation as suggested in the letter above referred to.

At our first conference we endeavored to dissuade Dr. Wise and the Committee of the Free Synagogue from proceeding with the project, as stated in the letter of the Chairman of this Committee dated March 29, 1922, written to Dr. Lee K. Frankel, Chairman of the Committee of the Free Synagogue. As some information was requested with reference to the Hebrew Union College, which the Committee was unable to furnish, it was suggested that Mr. Shohl, the President of the Union and Mr. Cohen, the Chairman of the Board of Governors, be invited to New York to take part in the conference. Such an invitation was extended to them by the New York Committee, but they were unable to visit New York at the time requested. Later Mr. Cohen came to New York, but it was impossible at that time to arrange a conference.

Shortly prior to March 8th, a letter was received from the Committee of the Free Synagogue, stating that a meeting of the new institution would be held on the 14th day of March to perfect its plans, and feeling that it was our duty to obtain an expression of the views of the Free Synagogue on the question of cooperation as expressed in their letter, we arranged a conference which was held on March 8th at which we stated that inasmuch as our endeavors to dissuade Dr. Wise and the Committee of the Free Synagogue from carrying our their proposed plan were unsuccessful and in view of the letter written by Dr. Wise suggesting a plan of cooperation, such plan of cooperation should be submitted to our Committee so that we could take it up with the Executive Board in Cincinnati. This was finally agreed to, and it was understood that suggestions would be formulated after the Institute met on the 14th and submitted to us.

We met again on the 17th, at which time the suggestions of Dr. Wise and his Committee, which are incorporated in the letter of the Committee dated April 6, 1922, and submitted herewith, were read to the New York Committee.

We had been advised that on the 17th of March Dr. Wise expected to open the new Institute in the fall and that the plans had so far matured that he proposed to make a tour of the country for the purpose of raising funds for it, and that he would like to know the attitude of the Union before the 15th of April, that he expected to be in Cincinnati during the weeking ending April 1st and would meet our Committee there.

We stated that some of our Committee would go to Cincinnati and meet Dr. Wise and present the matter to the Executive Board of the Union on April 2d.

We received these suggestions in writing on March 20th. We fixed on April 2d, as we understood there was then to be a meeting of the Executive Board of the Union to discuss the plans for the new Dormitory. This meeting was postponed because plans were not in final shape, but we informed the Free Synagogue Committee that we would nevertheless go to Cincinnati and get an expression of opinion from the executive officers of the College and the Union and from such other members of the Executive Board as we could gather together at the conference. We invited some members of the Committee of the Free Synagogue to go with us and attend this conference, but they declined for the reason that it would not be an official meeting. Dr. Wise had previously stated that he would be in the Middle West during the week ending April 1st and would be willing to meet the New York Committee in Cincinnati. We gladly accepted this sugges-

tion but were later notified that he would not be in Cincinnati but that a Committee of the Free Synagogue would attend in his place.

This communication, however, was made before the knowledge had reached us that there would be no official meeting in Cincinnati on the date named. We nevertheless endeavored to persuade Dr. Frankel and some other members of his Committee to go with us to Cincinnati, so that an opinion expressing the sentiments of the Union might be arrived at. This they declined to do for the reasons above stated. Nevertheless we were informed both by Dr. Wise and by Dr. Frankel that there was a necessity for hastening our conclusion, inasmuch as the plans of the Institute had matured sufficiently that it was expected to open in the Fall, that a part of the funds for this purpose was available and that the balance must be raised by Dr. Wise between April 15th and the time he was to leave for Europe in June, and that if no agreement was reached between the Free Synagogue and the Union, Dr. Wise would make his tour in the West, commencing on April 15th, for the purpose of raising money for his proposed new Institute of Religion; but that if an agreement was arrived at, he would make his campaign on behalf of the Union and his proposed new Institute of Religion.

In view of the urgency of the matter, which was thus presented to us, and for the reason that the New York Committee had no power to accept any proposed plan or give any expression as to how the Union would receive the suggestion of the Free Synagogue Committee, all of which appears in the correspondence between the Chairman of this Committee and Dr. Lee K. Frankel, Chairman of the Committee of the Free Synagogue, which correspondence is herewith submitted, we considered it our duty to present the so-called basis of discussion to the officers of the Union and the College and obtain the views of as many members of the Union and the College as we could gather together at the conference in Cincinnati. We therefore, went to Cincinnati and met with a group of fifteen gentlemen, consisting of members of the Executive Board of the Union and members of the Board of Governors of the Hebrew Union College.

The unanimous sentiment of the conference is expressed in the aforesaid letter of April 6, 1922, which we submit as the report of the New York Committee.

The basic principles underlying the proposed plan were such that the conference felt that it would not be made the basis for any further discussion, and inasmuch as we had been impressed with the urgency of a decision upon the matter, in order to enable Dr. Wise to carry out his plan in regard to his proposed tour to solicit funds for the proposed Institute of Religion, it was the opinion of the conference and the New York members of the Committee, that an immediate reply should be made setting forth the conclusions reached upon the plan submitted.

In accordance with that decision, the Chairman of the New York Committee addressed the letter to Dr. Frankel on the 6th of April, 1922, which has been heretofore referred to, and in which it is stated that the declaration of the conference would be made the basis of our report to the Executive Board at its next regular meeting in June.

We therefore present the conclusions set forth in such letter as our report.

DANIEL P. HAYS, Chairman,
LUDWIG VOGELSTEIN,
BEN ALTHEIMER,
ALFRED M. COHEN,
ADOLPH S. OCHS,
Committee.

APPENDIX TO REPORT

Letter of Mr. Daniel P. Hays to Dr. Lee K. Frankel

New York, N. Y.
April 6, 1922.

Dr. Lee K. Frankel, Chairman,
Free Synagogue Committee,
1 Madison Ave,
New York, N. Y.

Dear Dr. Frankel:

In accordance with my last letter to you, dated March 29, Mr. Ludwig Vogelstein and I, representing our Committee, went to Cincinnati for the purpose of consulting the governing bodies of the Union of American Hebrew Congregations and the Hebrew Union College, regarding your plan of opening a Rabbinical College in New York City, and your proposal for cooperation.

We met with a group of fifteen gentlemen, consisting of members of the Executive Board of the Union and members of the Board of Governors of the Hebrew Union College, as many as could be summoned upon such short notice. We went over the whole situation. We reviewed the ground covered at the several joint meetings of our two Committees.

We explained to the gentlemen with whom we conferred in Cincinnati that our Committee had met with the Committee of the Free Synagogue of which you are the Chairman, and that our Committee had endeavored to dissuade you from establishing such an Institute of Religion. We repeated to them the grounds upon which we made this request of you.

First, that the Hebrew Union College fulfills all the needs of the situation, its training being adequate, its faculty distinguished, its location ideal.

Secondly, the Hebrew Union College is now an historical institution; its graduates number over two hundred occupying the vast majority of the leading Jewish pulpits of America; its claim to the gratitude of American Israel is based on achievements not to be set aside easily nor to be disposed of lightly; the institution founded by Dr. Isaac M. Wise has an inalienable claim not only upon the allegiance of every alumnus of the College, but upon every congregation belonging to the Union of American Hebrew Congregations, and upon every man in the Liberal Jewish ministry; in short, that it is absolutely necessary to unite all efforts in the support of the Hebrew Union College.

Further, we made clear to them that we had pointed out to your Committee that the College represents a large financial investment in excellently equipped college buildings, an unequalled library, and that it would soon have a dormitory. All of these are necessary features of a college, and are the results of many years of painstaking effort and immeasurable sacrifice.

We stated to the meeting that seemingly all of our arguments had failed to influence your Committee from proceeding with its plans, but that you had expressed the hope and desire that the situation still permitted some form of cooperation and as a basis of such cooperation, you submitted the following proposal:

"1. The Jewish Institution of Religion, a school for training for the Jewish ministry, established by the Free Synagogue, is to become an activity of the Union of American Hebrew Congregations coordinate with the Hebrew Union College of Cincinnati.

"2. The Jewish Institute of Religion shall be an independent and autonomous institution and no arrangement or agreement of any kind shall qualify its independence or limit its autonomy.

"3. The Board of Trustees (in number from five to twenty-five) of the Jewish Institute of Religion which, being created by the Free Synagogue, shall thereafter remain a self-perpetuating body; shall include representation of not more than 20% of its number to be appointed or elected by the Union of American Hebrew Congregations.

"4. There shall be such interchange of Professors, Students and arrangements of student credits as may be deemed desirable by the governing bodies of the Jewish Institute of Religion and the Hebrew Union College, or the faculties thereof if so empowered.

"5. The Union of American Hebrew Congregations shall make necessary budgetary provision for the Jewish Institute of Religion for the first three years of this agreement, the budget shall be the minimum sum of $45,000.00 per annum. At the expiration of three years there shall be a re-appraisal of the budgetary needs of the Institute.

"6. The officers of the Institute, including its President, Dr. Wise, shall, upon the acceptance of the plan herein proposed, place themselves at the disposal of the officers of the Union for the purpose of securing funds for the maintenance of the Hebrew Union College and the Jewish Institute of Religion, all funds by them secured to be credited to a joint College and Institute Fund."

This proposal for cooperation as well as its underlying principles were fully and carefully considered. The opinion of the

conference is summed up in the following declaration which was unanimously adopted as the sense of those present:

"The best interest of American Judaism will be conserved not by founding a new institution, but by strengthening the present support of the Hebrew Union College.

"Should it become necessary at any time in the future to establish another institution for the training of Rabbis such institution in order to become 'an activity of the Union of American Hebrew Congregations, coordinate with the Hebrew Union College' (these are the words of the proposal of the Free Synagogue Committee), could under no circumstances be under the self-perpetuating control of a single congregation, but, as is the Hebrew Union College, would necessarily be controlled by the Union of American Hebrew Congregations, composed of more than two hundred congregations representing and speaking for Liberal Judaism in America."

Our Committee will make this declaration of the conference the basis of its report to the Executive Board at its next regular meeting in June. As you know, our Committee was appointed by the Executive Board of the Union last May when that body received a communication from the Executive Council of the Free Synagogue, containing the information that the Free Synagogue contemplated the establishment of a Jewish Institute of Religion for the training of men for the Liberal Jewish ministry.

With the consent of the other members of our Committee I am transmitting this expression of our opinion to you, at this time, so that there may be no misunderstanding on the part of your Committee, bearing in mind your apprisal to me in your letters of March 28th and 30th, that Dr. Stephen S. Wise contemplated making a tour of the country during April and May for the purpose of raising funds for the proposed College in New York City.

With assurances of my highest esteem I beg to remain

Very sincerely yours,

DANIEL P. HAYS,

Chairman.

Alfred M. Cohen and Ludwig Vogelstein were present at the conference and concur in the above.

We, the undersigned, members of the Committee, who were unable to attend the conference in Cincinnati, have read the foregoing and fully concur therein.

DAVID LEVENTRITT,
BEN ALTHEIMER.

At 12:30 the Board recessed for lunch and re-convened at 2:30 P. M. The President, Mr. Charles Shohl, assumed the chair and introduced Judge Julian W. Mack, who addressed the meeting. In introducing Judge Mack, Mr. Shohl stated that he had received a letter from the Free Synagogue requesting permission to send a Committee to meet with the Executive Board of the Union for the purpose of presenting the position of the Free Synagogue in the matter of the proposed Institute of Religion. Upon receipt of this letter Mr. Shohl had invited the Free Synagog to send representatives.

Judge Julian W. Mack, of New York appeared before the Executive Board for this purpose. Judge Mack stated the position of the Free Synagog in the matter of establishing the Institute of Religion and the correspondence which had passed between the officers of the Union and the officers of the Free Synagog, and the sending out of printed copies of the committee's letter. He expressed a hope that cooperation in the matter of exchanging Professors, and matters of a like nature might be brought about.

The discussion was participated in by a number of those present including the chairman of the special committee of the Union appointed to meet with the committee of the Free Synagog, and the President of the Union, after which Judge Mack retired.

The report of the special committee was then taken up for action and the following resolution was unanimously adopted.

RESOLVED, That the action of the conference of the Cincinnati members of the Executive Board and of the Board of Governors held on April 2d, 1922, and the letter written by the Special Committee to Dr. Lee K. Frankel be approved and that the report of the Special Committee be accepted and spread upon the minutes.

EXTENDING THE WORK OF THE TEACHERS' INSTITUTE IN NEW YORK

A communication was presented from the Board of Governors requesting authority to extend the work of the Teachers' Institute in New York City. The following resolution was thereupon adopted:

RESOLVED, That authority be granted to the Board of Governors to appoint a Committee which shall, if possible, in conjunction with the New York Executive Committee of the Union and with representatives of the Association of Reform Rabbis of New York formulate a plan for the proper conduct of a Teachers' Institute in New York City. Such plans to be reported back to the Board of Governors for final action.

A communication was presented from Dr. Jacob Z. Lauterbach, Professor at the Hebrew Union College, strongly advising the publication of an English translation of a pamphlet dealing with classic accusations made against the Jews, written by Dr. Herman Strack, Professor of Christian Theology at the University of Berlin. Dr. Lauterbach urged the translation of this pamphlet, stating that it would be the only thoroughgoing and authoritative statement in English on the subject with the exception of a paper written by himself. Dr. Lauterbach made an offer on behalf of himself and Dr. Freehof, Professor at the Hebrew Union College to translate the pamphlet into English without charge.

It was moved and duly carried that the sum of $300 be appropriated for this purpose.

The following report was presented by Mr. Wm. Ornstein, Chairman of the Committee on Insuring Securities of the Union of American Hebrew Congregations.

REPORT OF THE COMMITTEE ON INSURING SECURITIES OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

Cincinnati, Ohio,
June 11, 1922.

To the Executive Board of the
Union of American Hebrew Congregations.
Gentlemen:

This Committee, appointed in pursuance of action taken at the last meeting of the Executive Board, has inquired into the cost as well as the practice of insuring securities held in the Safe Deposit Vaults of banks.

Two large companies furnished the following rates: The Ocean Accident and Guarantee Corporation of London, Eng., $.504 per thousand for burglary, $.729 per thousand for robbery and 10% additional on the total of the above for Riot and Strike clause, making a total of $1.356 per thousand. It would therefore cost us $1,170 a year to insure our present securities.

Another company, The Fidelity & Casualty Co., of New York, asked $.63 per thousand for burglary, $1.125 per thousand for robbery and an additional 10% over and above the total for Riot and Strike clause, making a total of $1.93 per thousand. The total cost of insurance in this company would therefore be $1,732 a year.

We are, however, advised by Cincinnati bankers and business men that it would be a superflous precaution to insure these securities. Some of the securities are kept in the Safe Deposit Vault of the First National Bank and others in the Safe Deposit Vault of the Central Trust Co. Both vaults are very substantially built and are equipped with time locks and electric burglar alarms. During office hours when entrance can be obtained they are protected by guards who take the usual precautions required under the circumstances.

Your Committee is therefore of the opinion that no such insurance is necessary and recommends to the Executive Board that no further action be taken in this matter.

Respectfully submitted,
WM. ORNSTEIN, Chairman,
ALFRED M. COHEN,
HERBERT C. OETTINGER,
JACOB W. MACK,
CHARLES SHOHL,
Committee.

It was moved and duly carried that the report of the Committee be adopted.

The following report was presented by Mr. Alfred M. Cohen, Chairman of the Committee on Making a Permanent Record of All Trust Funds.

REPORT OF COMMITTEE ON MAKING A PERMANENT RECORD OF ALL TRUST FUNDS.

Cincinnati, Ohio.
May 19, 1922.

To the Executive Board of the Union of American Hebrew Congregations.

Gentlemen:

The undersigned Committee appointed pursuant to a resolution adopted at the last meeting of your Board to make a complete list and permanent record of each Trust administered by the Union of American Hebrew Congregations, together with the terms and conditions thereof, and also to provide a plan for the continuation of such record, beg leave to report that they have arranged with the Secretary of the Union of American Hebrew Congregations to enter into a permanent record all Trust Funds received by the Union. This record will be a book, a page thereof to be devoted to each Trust Fund. The page will contain the name of the donor, the terms of the Trust and the amount received, also the manner in which the same is now invested, with space reserved wherein to enter re-investments thereof.

The complete preparation of this record will entail labor that will extend over quite a period of time.

Your Committee, after making the foregoing statement, reports progress and asks further time in which to complete its task.

Very truly yours,
ALFRED M. COHEN, Chairman,
CHARLES SHOHL,
SIMEON M. JOHNSON,
Committee.

It was moved and duly carried that the above report be adopted.

PROPOSAL TO AMEND THE CONSTITUTION

The following communication received from Congregation K. K. B'nai Jeshurun, of Cincinnati, proposing an amendment to the Constitution was then presented.

Cincinnati, Ohio.
March 31, 1922.

Rabbi George Zepin, Secretary,
Union of American Hebrew Congregations,
Merchants Building, Cincinnati, Ohio.

Dear Sir:

At a meeting of our Congregational Board which took place March 27, I was authorized to present the following proposal for a change in the Constitution of the Union of American Hebrew Congregations for presentation to the XXVIII Biennial Council which is to be held in New York City during January of 1923.

Yours truly,
(Signed) BENJ. I. KAUFMANN,
Secretary-Treasurer.

Proposal for Change of Constitution of the Union of American Hebrew Congregations

It is proposed to strike out the word "December" in Section 10 of the Constitution and substitute therefor the word "January".

The section governing the semi-annual meetings of the Executive Board now reads as follows:

Section 10. The Executive Board shall meet and organize by the election of such officers as they may deem proper immediately after the Council which elected them adjourns sine die, at the place where the Council held its session. They shall meet semi-annually thereafter in the months of June and December at such time and place as the President shall designate. The December meeting immediately preceding the biennial meetings of the Council shall not be required, but in place thereof the Board shall hold a meeting on the day preceding the meeting of the Council. Special meetings of the Board shall be held on the written request of ten of the members thereof and also when the President shall order.

The Same Section After Amendment Will Read as Follows:

Section 10. The Executive Board shall meet and organize by the election of such officers as they may deem proper immediately after the Council which elected them adjourns sine die, at the place where the Council held its session. They shall meet semi-annually thereafter in the months of June and January at such time and place as the President shall designate. The January meeting immediately preceding the biennial meetings of the Council shall not be required, but in place thereof the Board

shall hold a meeting on the day preceding the meeting of the Council. Special meetings of the Board shall be held on the written request of ten of the members thereof and also when the President shall order.

It was moved and duly carried that this communication be referred to the XXVIII Council of the Union with the approval of the Executive Board.

COMMITTEE ON REVISION OF CONSTITUTION

It was moved and duly carried that the President be authorized to appoint a Committee on Revision of Constitution to report to the next meeting of the Executive Board.

SYNAGOGUE PENSION PLANS

It was moved and duly carried that the consideration of the report on Synagog Pension Plans be postponed until the next meeting of the Board.

In view of the approaching 80th birthday of the Hon. Simon W. Rosendale, it was moved and duly carried that the President be authorized to extend the best wishes of the members of the Board to Judge Rosendale on this occasion.

The foregoing minutes were read and approved. Adjourned.

CHARLES SHOHL,
President.

GEORGE ZEPIN,
Secretary.

Proceedings of the Executive Board

Hotel Astor,
New York, N. Y., Jan. 22, 1923.

The regular semi-annual meeting of the Executive Board was held at the above place and date at 2 p. m.

There were present Messrs. Ben Altheimer, Daniel P. Hays, Morris H. Rothschild and Ludwig Vogelstein, of New York City; N. Henry Beckman, Alfred M. Cohen, Julius W. Freiberg, Jacob W. Mack, Herbert C. Oettinger, Wm. Ornstein, Charles Shohl, Samuel Straus and I. Newton Trager, of Cincinnati, Ohio; Fred E. Bruml and Benj. Lowenstein, of Cleveland, Ohio; Edgar M. Cahn, of New Orleans, La.; Marcus Rauh and Judge Josiah Cohen, of Pittsburgh, Pa.; Dr. David W. Edelman, of Los Angeles, Cal.; Gustave A. Efroymson, of Indianapolis, Ind.; Isaac Goldberg, of Detroit, Mich.; Albert L. Levi, of Brooklyn, N. Y.; Henry Oppenheimer and Joseph Wiesenfeld, of Baltimore, Md.; A. C. Ratshesky and Felix Vorenberg, of Boston, Mass.; Maurice D. Rosenberg, of Washington, D. C.; Julius Rosenwald, of Chicago, Ill.; A. L. Saltzstein, of Milwaukee, Wis.; Louis Schlesinger, of Newark, N. J.; Isaac M. Ullman, of New Haven, Conn.; A. Leo Weil, Pittsburgh, Pa.; Herman Wile, of Buffalo, N. Y.; and Albert Wolf, of Philadelphia, Pa.

Mr. Charles Shohl, President, occupied the chair. The minutes were recorded by Rabbi George Zepin, Secretary.

EXCUSES FOR NON-ATTENDANCE

Letters were presented from the following members of the Board who were unable to attend the meeting: Messrs. Isaac W. Bernheim, of Louisville, Ky.; Robert P. Goldman and Simeon M. Johnson, of Cincinnati, O.; Edwin B. Meissner and Aaron Waldheim, of St. Louis, Mo.; Adolph S. Ochs, of New York City; Simon W. Rosendale, of Albany, N. Y.; Jacob Schnadig, of Chicago, Ill.; Isaac Schoen, of Atlanta, Ga.; Horace Stern, of Philadelphia, Pa., and Wm. B. Woolner, of Peoria, Ill.

PRESENTATION OF ANNUAL REPORTS

The following annual reports were then presented and upon motion duly carried, and were ordered to be transmitted to the XXVIII Council of the Union:

a—Secretary.

b—Public Accountants.

c—Board of Governors of the Hebrew Union College.

d—Board of Delegates on Civil Rights.

e—Board of Managers of Synagog and School Extension.

f—National Federation of Temple Sisterhoods.

PROPOSAL FOR CHANGE OF CONSTITUTION

Mr. Joseph Fried, representing Temple Israel of Far Rockaway, New York, requested permission to appear before the Executive Board and to present a proposal for a change in the Constitution affecting the method of raising funds for the Union of American Hebrew Congregations. Mr. Fried was invited to address the meeting, and at the close of his remarks it was moved and duly carried to receive his proposal for amending the Constitution, and to consider the same under the proper order of business.

SECRETARY'S REPORT

The reading of the Secretary's Report was upon motion called for.

It was moved and duly carried that the following resignations from the Board of Governors be accepted:

Mr. Morris Westheimer, of Cincinnati, O.
Mr. Alfred M. Klein, of Philadelphia, Pa.

The President appointed the following Committee to nominate members to fill three vacancies on the Board of Governors: Mr. Alfred M. Cohen, Chairman, Mr. Jacob W. Mack, Mr. Samuel Straus, Mr. Gustave A. Efroymson, Mr. Isaac Goldberg, Mr. Julius Rosenwald, Mr. Maurice D. Rosenberg.

It was further moved and carried that this Committee report its recommendations to the incoming Executive Board.

It was moved and duly carried that the following interim appointments made by Mr. Charles Shohl, President, be approved:

On the Executive Board, Mr. Henry L. Mayer, of San Francisco, Cal., to take the place of Mr. Mortimer Fleischhacker, of San Francisco, Cal., resigned; and Mr. Robert P. Goldman, of Cincinnati, Ohio, to take the place of Mr. Sigmund Rheinstrom, of Cincinnati, Ohio, resigned.

On the Board of Governors, Mr. Berthold Guggenhime, of San Francisco, Cal., to take the place of Mr. Harris Weinstock, of San Francisco, Cal., deceased.

On the Board of Managers, Mr. Meier Steinbrink, of Brooklyn, N. Y., and Mr. Henry S. Manheim, of San Francisco, Cal., the latter to take the place of Mr. Henry L. Mayer, of San Francisco, Cal., resigned.

On the New York Committee for School Extension, Mr. Meier Steinbrink, of Brooklyn, N. Y.

Mr. Ludwig Vogelstein, Chairman of the Sub-Committee, presented the following report:

REPORT OF THE SUB-COMMITTEE ON SYNAGOG PENSION FUND

1. Since the last report was compiled it has developed that the Insurance Companies are not writing any more policies covering disability without medical examination. Mr. Lee K. Frankel thinks, however, that such policy might be revived under certain conditions. Inasmuch as we are not in a position to submit concrete plans we have to assume for the time being that medical examination is going to be required.

2. The rates given in my report of December 11th, were approximate; the correct rates subdividing the 3 risks are given below and special attention is called to the fact that these rates are given for ages at 5 years interval without giving schedule for each age.

Schedule of Considerations

Consideration for each $1,000 of Salary to Provide Annuity of

Present Age of Minister	$500 with first payment to Minister upon his attaining Age 65.	$500 with first payment to Minister 6 months after becoming Totally and Permanently Disabled.	$250 with first payment to Wife at Death of Minister. (These considerations are based upon Minister and Wife being same Age. Rates change if Ages are not equal)	Total
25	$ 25.00	$4.38	$59.51	$ 88.89
30	32.82	5.06	63.51	101.39
35	43.89	5.90	69.03	118.82
40	60.17	6.95	76.60	143.72
45	85.51	8.18	87.08	180.77
50	128.20	9.64	102.24	240.08
55	209.72	11.22	126.25	347.19
60	405.87	12.07	173.86	591.80
65	1,290.11	7.06	357.64	1,654.81

Subject to Change

The arguments produced in previous reports are fully sustained by further study of the subject that it will be impossible to introduce a plan which will satisfy at once every requirement; an attempt is made, however, to give every Rabbi an opportunity to join at a price.

3. The plan also contemplates calling upon the Union only during the period of transition say for about 25 years with a constantly decreasing obligation and relieving the Union after 20 years of any new obligation.

4. In case of discontinuance of insurance by any individual Rabbi or Congregation the amount so far paid is preserved for the benefit of the insured in the form of a "paid-up policy", giving the insured the privilege of continuing the insurance at his own expense after he left the Rabbinate.

5. The premiums for widow's pension depend on the wife's age; therefore the premiums mentioned above are based on assumptions subject to correction in each case.

6. In order to avoid further delay, the proposed plan provides—

Without Examination

a. A life rent for the Rabbi after he he has reached the age 68—such rent or pension to be equal to ½ of his last salary but not to exceed $2,500—per annum.

b. A pension to his widow equal to ¼ of his salary but not to exceed $1,250—per annum.

Subject to Examination

c. A pension equivalent to "A" in case of disability.

7. According to resolution of the Executive Board, the attached plan if approved should be submitted to the corresponding Committee of the "Rabbinical" body and if approved by them a questionnaire might be sent to the Congregations to ascertain how many are going to join.

Plan

Eligible, all Rabbis and ministers (definition to be approved by Central Conference of American Rabbis) whose Congregations belong to Union of American Hebrew Congregations or who are members of Central Conference.

TERMS

A. For all those joining during the year 1922-1923.

1. If below age 45 Congregation (or Rabbi) pays the entrie premium no payment from Union.
2. If Rabbi at age 45 or above Union pays part premium.
   (a) If Rabbi above 45 but not above 55 Union pays entire excess over age 45 rate.
   (b) If Rabbi above 55 Union pays excess premium over age 45 rate, but not exceeding $850—per annum in each case.

B. For all those joining after 1923 but no later than December 31, 1927.

1. If below age 50 Congregation (or Rabbi) pays entire premium.
2. If Rabbi above 50 but not above 55 Union pays entire excess over age 50 rate.
3. If Rabbi over 55 Union pays excess premium over age 50 rate but not to exceed $850—per annum in each case.

C. For those joining after January 1, 1928, but not later than December 31, 1932.

1. If below age 55 Congregation pays entire premium.
2. If above age 55 Union pays excess premium over age 55 rate but not to exceed $850—per annum in each case.

D. For those joining after January 1, 1933, but not later than December 31, 1937.

1. If Rabbi below age 60 Congregation pays entire premium.
2. If Rabbi above age 60 Union pays excess premium over age 60 rate but not to exceed $850—per annum in each case.

E. After January 1, 1938, Union does not assume any obligation for those joining the system, but continues to pay part of premiums for those who joined previously.

EXAMPLE I

Rabbi Joining First Period

(Disability premium included)

Pension $2,000—Widow $1,000.

A. 2. a. Rabbi age 50	Salary, $4,000	
Total premium		$ 960
of which Congregation pays.....$723		
Union pays..... 237		$ 960

EXAMPLE II

A. 2. b. Rabbi age 60	Salary, $4,000	
Total premium		$2,367
of which Congregation pays.....$723		
Union pays..... 850		$1,573
		$ 794

Congregation has choice **either** to pay additional $794 to complete premium **or** to reduce pension in proportion, approximately to $1,300—for Rabbi and $650—for Widow.

EXAMPLE III

Rabbi Joining Third Period

C. 2. Rabbi age 60	Salary, $4,000	
Total premium		$2,367
of which Congregation pays.....$1,388		
Union pays..... 850		$2,238
		$ 129

Congregation has choice to pay additional $129—**or** pension will be reduced approximately to $1,890—for Rabbi and $945—for Widow.

EXAMPLE IV

Rabbi Joining Third Period

(Showing Effect on Smaller Salary)

A. 2. b. Rabbi age 60	Salary, $2,000	
Pension $1,000.	Widow 500	
Total premium		$1,183
of which Congregation pays.....$361.50		
Union pays..... 821.60		$1,183

The Rabbi is entitled to full pension although the Congregation pays only a small contribution, but the Union pays nearly the maximum. This shows the great advantage for small congregations which are in greater need of assistance.

(So far as pension to widow is concerned rate above assumes age of husband and wife to be the same. The younger the wife, the higher the premium will be.)

Estimate of Financial Burden to Union

Assuming that 250 Rabbis join in 1922-1923 and further assuming the following ages (partly estimated from original report)

at or below 45	175
above 45 but below 50	40
above 50 but below 55	15
above 55 but below 60	10
above 60 but below 65	10

Assuming $4,000—insurable salary)

($2,000, Rabbi pension; $1,000, Widow)

40 at age between 45-50 at	$150 p. a.	$6,000
15 at age between 50-55 at	500 p. a.	7,500
20 at age above 55 at	850	17,000
Annually		$30,500

While this sum appears to be a heavy annual burden for the Union it ought to be borne in mind that the actual requirements are going to be considerably smaller from the very beginning because the number of those who will join, especially of the advanced ages is sure to be lower.

There is available a pension fund of Union, a pension fund of the Central Conference and annual contributions from the Union Treasury. The above estimate of maximum cost would doubtlessly be reduced to a sum between $20,000 to $25,000. Even at the maximum, however, the burden would be well within the means of the Union because the payments would gradually be reduced when the oldest men reach the age of 68.

As soon as the questionnaire has been answered and a reasonable indication of the number of men willing to join and the date of their ages is available the figure of the maximum contribution of the Union could probably be revised upwards.

Conclusions

The discussion during the last few years has shown that no plan can be carried out which is going to protect all Rabbis to the full extent without burdening the Union beyond its financial capacity. The present plan offers protection to all Rabbis with certain limitations and has the great ad-

vantage of being available immediately upon its approval regardless of the number of Rabbis who are going to join at the beginning. In the course of 15 to 20 years the pension system would be universally adopted.

The present report disregards a number of subjects which will have to be discussed with the Committee of the Central Conference and which are embodied in previous Sub-Committee reports of the Union.

As soon as this report has been approved by our Sub-Committee the officers of the Union should take up the discussion with the competent committee of the Conference.

This report embodies valuable suggestions made by Dr. Lee K. Frankel and David Bressler who have approved of it in substance and whose cooperation is gratefully acknowledged.

Respectfully submitted,
(signed) Ludwig Vogelstein.

The above report was discussed informally and the following resolution adopted:

Resolved, That the report be recommitted to the Sub-Committee with the request that a list of the rabbis who would be affected by the Synagog Pension Fund and their salaries be tabulated; this supplementary report to be presented to the next meeting of the Executive Board.

COMMITTEE ON REVISION OF CONSTITUTION

The Committee on Revision of Constitution reported progress and requested further time for the completion of its report.

It was moved and duly carried that this be granted.

Mr. N. Henry Beckman, Chairman of the Committee on Union Bulletin presented the following report:

REPORT OF THE COMMITTEE ON UNION BULLETIN

To the Executive Board of the Union of American Hebrew Congregations:

Gentlemen:

Your Committee appointed to look into the matter of issuing the Union Bulletin on an advertising basis, begs leave to report as follows:

We have had several meetings and have considered a number of details preliminary to solving the fundamental problems underlying this proposition.

1—The first thing that we endeavored to ascertain was whether it was customary for high class religious journals to accept advertising in their pages. We find that this practice is quite universal in the American religious daily, weekly and monthly papers.

2—The question of second class mailing privilege is very important for a magazine with a circulation of 65,000. The laws of the postal department require certain radical changes in the method of distributing our publication before we can accept advertising. This is a question involving a great many details which it would be useless to incorporate in a report before we decide upon the best policy to adopt. There are several rulings under which we could issue a magazine of this description. Each has serious difficulties. We still hope that these can be overcome.

Your Committee is of the opinion that a feasible method can be found for accomplishing the purposes that we have in mind, and trust to be able to report finally on the subject to the next meeting of the Executive Board.

Respectfully submitted,
N. HENRY BECKMAN,
Chairman.
SIMEON M. JOHNSON,
JULIUS W. FREIBERG,
JACOB W. MACK.

It was moved and duly carried that the report be received and that the Committee on Union Bulletin be given further time to complete its investigations.

COMMITTEE ON PROGRAM

The Chairman of the Committee on Program for the 28th Council, Mr. Alfred M. Cohen, reported the completion of the labors of the Committee.

It was moved and duly carried that the Committee be discharged with thanks.

CHANGE OF RULES REGARDING RETIRED TEACHERS' PENSION FUND

A communication from the Board of Governors of the Hebrew Union College was presented, requesting the permission of the Executive Board to amend the laws governing the Retired Teachers' Pension Fund by the addition of a paragraph reading as follows:

"A widow who had been for not less than ten years the wife of a professor or instructor in the Hebrew Union College in service for at least twenty-five years and who at the time of his death was not receiving a retiring allowance under Rule 1 or Rule 2, shall receive during her widowhood an annual allowance equal to 20% of the yearly salary which her husband was receiving at the time of his death."

It was moved and duly carried that the above change in the rules should be approved, and that the paragraph should stand as Rule 4 of the Retired Teachers' Pension Fund.

It was moved and duly carried that this rule be made retroactive so as to include the case of the widow of Prof. Gotthard Deutsch.

A communication was presented from the Board of Governors calling attention to the advisability of granting pensions to several persons mentioned therein. The communication stated further that upon motion the matter had been referred to the Executive Board.

It was moved and duly carried that the President appoint a committee of three residents of Cincinnati with power to investigate this matter and to report to the June meeting of the Executive Board.

The Chairman appointed the following Committee: Samuel Straus, Chairman, Alfred M. Cohen, Herbert C. Oettinger.

PROPOSAL FOR NEW METHOD OF FINANCING THE UNION

Communications were presented from Messrs. Moses Rothschild, of Baltimore, Md., Joseph Fried, of Far Rockaway, N. Y., and Aaron Waldheim, of St. Louis, Mo., suggesting new methods of raising money for the expenses of the Union. The three plans had the following things in common: First, that the quota assigned to each congregation should be based upon the income of each congregation and the proportion that it bears to the budgetary needs of the Union of American Hebrew Congregations. Second, that this quota should be imposed upon each congregation in the nature of a tax, and that failure to pay the same should be cause for suspension from membership. The three plans were not unanimous with reference to the method of collecting the tax. It was suggested that the same could either be paid out of the treasury of the congregation or could be levied in proportionate amounts upon each member of the congregation, or could be raised by a campaign of subscriptions under the auspices of the congregation.

Mr. Joseph Fried of Temple Israel, Far Rockaway, N. Y., presented the following proposal for a change of Constitution with reference to the above matter.

PROPOSAL FOR AMENDMENT OF CONSTITUTION

Amendment to Section Four, which when amended will read as follows: "Every congregation, a member of the Union, shall pay yearly into the treasury thereof such assessments as may be necessary to pay its proportionate share of the budget requirements as finally determined by the Executive Board, in equal semi-annual installments, one-half thereof due and payable September first and the other half on March first. Each proportion to be ascertained and fixed in the manner provided by Section Four A hereof:

Section Four A: The assessments against each congregation shall be based upon its gross income actually received for congregational purposes during the fiscal year next preceding, less such amount as may be necessary to pay interest on any indebtedness of such congregation. Each congregation shall receive notice on or before the first day of August of each year of the amount of its assessment. The financial report showing the income of such congregation must be furnished and certified to by each congregation to the Secretary of the Executive Board on or before the fifteenth day of April.

Section Four B: A congregation in arrears for one year's assessment may be

suspended from membership by the Executive Board which may at any time reinstate such congregation to membership on such terms as the Board may prescribe. The Executive Board may appoint a Committee to exercise these powers.

Section Fourteen: There shall be appointed at each bi-annual meeting of the Union a Committee on Budget consisting of no less than seven nor more than fifteen members, whose duty it shall be to report in writing to a meeting of the Executive Board held during the month of June of each year giving the detailed estimated expenditures necessary to carry on the work of the Union and its several activities.

All parts of the constitution in conflict with these amendments be and are hereby in all respects and things repealed.

It was moved and duly carried that the entire subject be referred to a Committee of Five, with instructions to report to the next meeting of the Executive Board.

The Chairman appointed the following Committee: Mr. Julius Rosenwald, Chairman, Mr. Gustave A. Efroymson, Mr. Jacob W. Mack, Mr. Henry Oppenheimer, Mr. Albert Wolf.

COMMITTEE ON FINANCE AND AUDITING

The Chairman of the Committee on Finance and Auditing, Mr. Herbert C. Oettinger, presented a communication requesting permission to correct an error in bookkeeping made in 1921 involving the transfer of $1,000 given by Mr. Robert Lee Straus for the creation of the Selma Straus Prize Fund, from the General Fund to the Sinking Fund.

It was moved and duly carried that permission be granted to make the necessary transfer.

SYNAGOG ARCHITECTURE COMMISSION

A communication was presented from Mr. A. S. Gottlieb, suggesting the advisability of creating a Bureau of Information on Synagog Architecture, the same to represent all phases of Jewish thought, and suggesting that the elements of this information be imparted at the Rabbinical Seminaries.

It was moved and duly carried that the matter be referred to the XXVIII Council.

PALESTINE DEVELOPMENT COUNCIL

A communication was presented from Rabbi Abba Hillel Silver, writing for the Palestine Development Council, seeking to arrange an agreement between that organization and the Union for adopting a policy of joint participation in the work of developing Palestine.

It was the sense of those present that the matter did not come within the scope and jurisdiction of the Union of American Hebrew Congregations.

PRO-FALASHA COMMITTEE

A communication was presented from Rabbi Ephraim Frisch, writing for the American Pro-Falasha Committee, requesting a gift of $250 and cooperation in raising the sum of $35,000 per annum for work in Abyssinia.

It was moved and duly carried that in view of the status of our funds it was inadvisable to grant a subsidy at this time.

THREE REQUESTS FOR ASSISTANCE FROM GERMANY

Communications were presented from the following: (1) Association for promoting Liberal Judaism in Germany, (2) The Reform Congregation of Berlin, (3) Breslau Seminary; requesting assistance. These communications were supplemented by letters from Dr. Julian Morgenstern of Cincinnati, from Dr. Ismar Elbogen of Berlin, and from the Joint Distribution Committee, giving more detailed information about each case.

It was moved and duly carried that the status of our funds made it inadvisable to grant any appropriation for this purpose at the present time.

The Chairman announced unofficially that anyone present desiring to contribute privately to such a fund should communicate with Mr. Ben Altheimer of New York City.

GIFT FROM HON. SIMON W. ROSENDALE

A telegram from Hon. Simon W. Rosendale, of Albany, N. Y., was presented to the meeting voicing his regret at being unable

to attend the meeting, and announcing his contribution of $1,000 in memory of his wife, Helen Cohen Rosendale.

It was moved and duly carried that the offer be accepted by a rising vote.

A communication was presented from Prof. Chauncey M. Baldwin of the University of Illinois, dealing with the situation of Jewish students of that University.

It was moved and duly carried that the same be referred to the Board of Managers of Synagog and School Extension.

It was further moved and carried that an additional grant of $4,500 for the current year be made to the Board of Managers in order to cover the expenses of engaging the services of a man for University Welfare Work.

PROPOSAL FOR CHANGE OF CONSTITUTION

A communication was presented from the Secretary of K. K. B'nai Yeshurun Congregation of Cincinnati, Ohio, proposing a changing in the Constitution of the Union whereby the Executive Board which now consist of fifty members would be increased to fifty-six members.

It was moved and duly carried that it is the sense of this meeting that such a change was inadvisable.

Mr. I. Newton Trager of Cincinnati, suggested the advisability of changing the name of the Union of American Hebrew Congregations to The Union of American Jewish Congregations, or The American Jewish Congregational Union.

It was moved and duly carried that the matter be referred to the Committee on Revision of Constitution.

Adjourned.

Respectfully submitted,

CHARLES SHOHL,
President.

GEORGE ZEPIN,
Secretary.

(Minutes continued on page 9340.)

The Annual Reports of All Departments

The Secretary's Report

To the Executive Board of the Union of American Hebrew Congregations:
Gentlemen:

Since the last annual meeting of the Executive Board, the Union has admitted twenty-eight (28) new congregations and has increased its individual membership by 7,366. With these additions the membership of the Union now consists of 262 congregations with an individual membership of 43,562 persons.

NEW CONGREGATIONS

Albuquerque, N. M.....Albert*
Brooklyn, N. Y.....Shaarai Zedek*
Brooklyn, N. Y.....Beth Emeth*
Brownsville, Tenn.....Adas Israel
Huntsville, Ala.....B'nai Scholom
Jackson, Mich.....Temple Beth Israel
Jamaica, N. Y.....Temple Israel
Jonesboro, Ark.....Temple Israel
Lafayette, La.....Jewish Synagog
Long Beach, Cal.....Beth El
Marshall, Tex.....Moses Montefiore
New Bern, N. C.....B'nai Scholem
Newburg, N. Y.....Beth Jacob*
New Rochelle, N. Y.....Temple Israel*
New York, N. Y.....Agudath Jeshorim*
New York, N. Y.....Shaaray Tefila (West End Synagog)
New York, N. Y.....Tremont Temple (Gates of Mercy)
Parkersburg, W. Va.....B'nai Israel*
Roanoke, Va.....Emanuel*
Rocky Mount, N. C.....Beth El
Spartanburg, S. C.....B'nai Israel
Steubenville, Ohio.....Beth El*
Sumter, S.C.....Sinai Congregation
Tampa, Fla.....Schaarie Zedek
Trenton, N. J.....Har Sinai
Troy, Ala.....Beth Sholom
Williamson, W. Va.....Temple B'nai Israel
Wilmington, Del.....Temple Beth Emeth*

VACANCIES

There are three vacancies on the Board of Governors owing to the resignations of Dr. Emil G. Hirsch of Chicago, Ill., Mr. Morris Westheimer of Cincinnati, Ohio, and Mr. Alfred M. Klein of Philadelphia, Pa.

There is one vacancy on the Board of Managers owing to the resignation of Mr. Sigmund Rheinstrom of Cincinnati, Ohio.

There is one vacancy on the Board of Delegates owing to the resignation of Mr. Sigmund Rheinstrom of Cincinnati, Ohio.

APPOINTMENTS IN INTERIM

In accordance with the provisions of the Constitution, Mr. Charles Shohl, President, has made the following appointments:

On the Executive Board, Mr. Henry L. Mayer of San Francisco, Cal., to take the place of Mr. Mortimer Fleishhacker of San Francisco, Cal., resigned, and Mr. Robert P. Goldman of Cincinnati, Ohio, to take the place of Mr. Sigmund Rheinstrom of Cincinnati, Ohio, resigned.

On the Board of Governors, Mr. Berthold Guggenhime of San Francisco, Cal., to take the place of Mr. Harris Weinstock of San Francisco, Cal., deceased.

On the Board of Managers, Mr. Meier Steinbrink of Brooklyn, N. Y., and Mr. Henry S. Manheim of San Francisco, Cal., the latter to take the place of Mr. Henry L. Mayer of San Francisco, Cal., resigned.

On the New York Committee for School Extension, Mr. Meier Steinbrink of Brooklyn, N. Y.

THE FINANCIAL REPORT

The financial report, which follows, is audited by Richard Smethurst & Company, Certified Public Accountants. The statement of the accountant is submitted as part of this report.

---

* Joined Union after October 31, 1922.

SECRETARY'S FINANCIAL REPORT

SCHEDULE "A"

UNION OF AMERICAN HEBREW CONGREGATIONS

BALANCE SHEET

At October 31, 1922

ASSETS

Cash—			
General Fund	**Exh. 1**	$1,364.22	
Endowment Fund	**Exh. 2**	139.35	
Retired Teachers' Fund.....	**Exh. 2**	680.00	
Hermine Schonthal Endowment Publication Fund	**Exh. 1**	627.33	
Contingent Funds		19,000.00	
Total Cash			$21,810.90
Investments—Par Value—			
General Fund		$99,000.00	
Endowment Fund		509,200.00	
Manny Strauss Fund No. 1 and No. 2.....		50,000.00	
Hermine Schonthal Endowment Publication Fund		10,000.00	
Retired Teachers' Fund.....		18,000.00	
Jacob H. Schiff Bequest for Hebrew Union College		100,300.00	
Total Investments			786,500.00
Premium and Interest—			
General Fund		$2,183.23	
Endowment Fund		16,139.89	
Hermine Schonthal Endowment Publication Fund		50.00	
Total Premium and Interest.....			18,373.12
Hebrew Union College—			
Building		$217,799.49	
Library and Contents.....		700,000.00	
Total Hebrew Union College.....			917,799.49
TOTAL ASSETS			$1,744,483.51

LIABILITIES

General Fund		$92,668.13	
Endowment Fund		515,914.40	
Manny Strauss Fund No. 1 and No. 2.....		50,000.00	
Hermine Schonthal Endowment Publication Fund		10,677.33	
Jacob H. Schiff Bequest for Hebrew Union College		100,000.00	
Retired Teachers' Fund.....		18,680.00	
Current Funds for Current Expenses.....		19,000.00	
Hebrew Union College Building and Library....		917,799.49	
Discount on Investments Purchased—			
General Fund	$9,879.32		
Endowment Fund	9,864.84		
Total Discounts.....		19,744.16	
TOTAL LIABILITIES			$1,744,483.51

SCHEDULE "A"—EXHIBIT 1

UNION OF AMERICAN HEBREW CONGREGATIONS

RECONCILIATION OF BANK ACCOUNT

At October 31, 1922

FOURTH NATIONAL BANK—		
Balance as per bank statement Oct. 31, '22.		$29,268.46
Less: Outstanding Checks—		
No. 562 Endowment and Trust Fund .	$100.00	
No. 563 Board of Governors.....	16,117.29	
No. 564 Administration Account	1,335.36	
No. 565 Administration Account for N. F. T. S.	1,693.38	
No. 566 Board of Managers.....	7,199.69	
No. 567 New York Executive Committee	351.54	
No. 568 New York Committee for School Extension	479.65	
Total Outstanding Checks.....		27,276.91
***Balance as per Books.....**		$1,991.55
* This Balance includes—		
General Fund		$1,364.22
Hermine Schonthal Endowment Publication Fund		627.33
		$1,991.55

SCHEDULE "A"—EXHIBIT 2

UNION OF AMERICAN HEBREW CONGREGATIONS

RECONCILIATION OF BANK ACCOUNT

At October 31, 1922

FIRST NATIONAL BANK—	
Balance as per bank statement Oct. 31, '22.	$819.35
Outstanding Checks	None
***Balance as per Books.....**	$819.35
*This Balance includes—	
Endowment Fund	$139.35
Retired Teachers' Fund.....	680.00
	$819.35

SCHEDULE "A"—EXHIBIT 3

UNION OF AMERICAN HEBREW CONGREGATIONS

SUMMARY ON CASH BALANCES IN ALL FUNDS

At October 31, 1922

General Fund	$1,364.22
Endowment Fund	139.35
Retired Teachers' Fund	680.00
Hermine Schonthal Endowment Publication Fund.....	627.33
Cash Balance all Funds.....	$2,810.90

SCHEDULE "B"

UNION OF AMERICAN HEBREW CONGREGATIONS

GENERAL FUND

At October 31, 1922

A. Receipts and Disbursements for Year Ended October 31, 1922—

RECEIPTS FOR EXPENSES

For Maintenance of all Departments—			
Dues from Congregations		$36,554.75	
General Maintenance Subscriptions	$167,316.75		
Less: Return of Subscriptions for Freiberg Memorial	275.00	167,041.75	
Memorial Donations and Bequests		2,203.00	
Miscellaneous		1,993.48	
Interest from Securities in General Fund		3,833.64	
Interest on Bank Deposits		456.99	
Interest from Manny Strauss Fund No. 1		1,481.11	
Interest from Hermine Schonthal Endowment Publication Fund		700.00	
From National Federation of Temple Sisterhoods		4,375.39	
Refund from Board of Managers		1,000.00	
Refund on Insurance Premiums		8.09	
Refund from Special Grant to Board of Governors		174.49	
Refund from National Federation of Temple Sisterhoods		574.00	
Total for Maintenance of all Departments			$220,396.69
For Hebrew Union College—			
Memorial Donations and Bequests		$6,958.17	
Subscriptions and Donations for Scholarships		22,830.96	
Interest from Endowment Fund Securities		28,873.05	
Refund on Insurance Premiums		358.18	
Hebrew Union College Press		41.98	
Hebrew Union College Annual	$1,107.39		
Less: Refund	7.50	1,099.89	
Hebrew Union College Library		248.00	
Dormitory Building Fund	$5.00		
Less: Transfer to Dormitory Building Fund	5.00		
Special Donations	$1,377.46		
Less: Refund	1.24	1,376.22	
Subscriptions to Hebrew Union College		256.00	
Total for Hebrew Union College			$62,042.45

SCHEDULE "B"—Continued

For Teachers' Institute—			
Jacob H. Schiff Bequest		1,500.00	
Publications		16.50	
Total for Teachers' Institute			1,516.50
For Synagog and School Extension—			
Subscriptions		$13,480.50	
Summer Services		314.27	
Religious Text Books	$13,876.33		
Less: Refund on Books Returned	$45.63		
Expenditures for "Young Israel"	122.50	168.13	
		13,708.20	
Total for Synagog and School Extension			$27,502.97
For Tract Commission—			
Subscriptions			460.75
For Synagog Pension Fund—			
Less: Transfer to Synagog Pension Fund		50.00	
TOTAL RECEIPTS FOR GENERAL FUND			$311,919.36

DISBURSEMENTS FOR EXPENSES

Executive Board—Direct Expenses	Exh. 1	$66,083.63	
Board of Governors	Exh. 2	$117,295.89	
Less: Refund by H. U. C. Monthly		50.60	117,245.29
Board of Managers	Exh. 3		47,839.07
Board of Delegates			3,600.00
New York Executive Committee		$6,515.45	
Less: Refund		73.75	6,441.70
New York Committee for School Extension.			12,883.38
National Federation of Temple Sisterhoods, Appropriation for Office Expense	Exh. 4		20,246.92
Chicago Federation			5,956.74
Religious Schools in Pittsburgh District			1,505.00
Accrued Interest on Bonds Purchased			274.32
Inheritance Tax on Bequest			25.00
Premiums on Bonds Purchased		$71.25	
Less: Discount on Bonds Purchased		15.00	56.25
TOTAL DISBURSEMENTS FOR EXPENSES			$282,157.30
Excess Receipts over Disbursements			$29,762.06
Add Amount Used to Reduce Administration Fund to $18,000			$70.00
			$29,832.06

SCHEDULE "B" (Continued)

B. Statement of Cash Balance at Oct. 31, 1922—

Surplus at November 1, 1921		$7,122.00
Add: Excess Receipts over Disbursements	$29,832.06	
Securities Matured and Sold....	20,000.00	
		49,832.06
		$56,954.06
Less: Securities Purchased.....	$55,000.00	
Profit on Sale of Hermine Schonthal Publication Fund books transferred to Hermine Schonthal Publication Fund..	589.84	
		$55,589.84
Surplus in General Fund.....		$1,364.22

C. Statement of Financial Condition of General Fund—

Surplus at October 31, 1922.....		$1,364.22
Investments—Par Value.....	$99,000.00	
Add: Premiums and Interest.....	2,183.23	
	$101,183.23	
Less: Discounts	9,879.32	
Net Cost of Investments.....		91,303.91
Balance in General Fund.....		$92,668.13

SCHEDULE "B"—EXHIBIT 1

EXECUTIVE BOARD OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

STATEMENT OF DISBURSEMENTS

(Not Including Appropriations for Subsidiary Departments)

For Year Ended October 31, 1922

Office Supplies		$2,069.72
Office Furniture		1,133.16
Rent		1,505.16
Telephone		199.62
Salaries		30,220.86
Printing and Multigraphing		4,044.11
Postage and Expressage		2,234.66
Union Bulletin		18,639.57
Mailing List—upkeep of		470.00
Advertising		115.00
Refunders Claimed by Congregations for Money Expended in their Local Campaigns		179.50
Telegrams		170.00
Resolutions		95.52
Official Bond Premium		75.00
Periodicals		4.00
Fire Insurance Premium		42.40
Safety Deposit Box Rent		58.28
Union Tidings		1,001.84
Year Book		2,052.94
Industrial Insurance		30.44
Professor Strack's Pamphlet		50.00
Auditing		142.50
New York Committee for School Extension	$4.31	
Less: Return of Monies Expended	4.31	
New York Executive Committee	$8.26	
Less: Return of Monies Expended	8.26	
Traveling Expenses, Rabbi Zepin		1,005.74
Rabbi Schwarz		81.79
Mr. Olshansky		461.82
Total Direct Expense—Executive Committee		$66,083.63

SCHEDULE "B"—EXHIBIT 2

BOARD OF GOVERNORS OF THE HEBREW UNION COLLEGE

STATEMENT OF DISBURSEMENTS

For Year Ended October 31, 1922

Salaries of Faculty	$54,714.96
Scholarships, Loans, etc.	16,492.08
Department of Hygiene	695.75
Student Activities	851.38
Prizes	100.00
Graduation Exercises	241.74
Salaries of Librarian and Library Staff	9,395.00
Purchases and Maintenance of Library	3,900.95
Bindery	2,979.80
Teachers' Institute Salaries	1,217.90
H. U. C. Press and Other Subventions	917.45
Salaries of Secretary's Office	2,400.00
Office Supplies and Postage	661.33
Advertising	571.86
Catalogues	323.87
Insurance	1,396.01
Maintenance of Buildings and Grounds	11,533.04
Miscellaneous	815.86
Repair of Buildings	8,086.91
Total Disbursements—Board of Governors	$117,295.89

SCHEDULE "B"—EXHIBIT 3

BOARD OF MANAGERS OF SYNAGOG AND SCHOOL EXTENSION

STATEMENT OF DISBURSEMENTS

For Year Ended October 31, 1922

Stationery and Office Supplies	$773.93
Telephone	99.82
Rent	752.57
Office Furniture and Equipment	526.33
Salaries	20,748.75
Expressage	66.42
Postage and Telegrams	742.66
Printing	886.08
Mailing List—upkeep of	470.15
Industrial Insurance	15.21
Supervisors' Expenses	3,320.47
Text Books—Publishing and Printing	9,910.12
Books and Prints for use in Publishing Text Books	1,000.00
Summer Services	883.76
Tract Commission	1,133.92
Union Home Study Magazine (Young Israel)	6,189.64
Sabbath School Exhibit	40.10
Board of Editors	80.54
Resolutions	79.65
Traveling Expense—Rabbi Egelson	51.58
Mr. Pollack	67.37
Total Disbursements—Board of Managers	$47,839.07

SCHEDULE "B"—EXHIBIT 4

APPROPRIATION FOR NATIONAL FEDERATION OF TEMPLE SISTERHOODS

(For Upkeep of Headquarters' Office in Cincinnati)

STATEMENT OF DISBURSEMENTS

For Year Ended October 31, 1922

Stationery and Office Supplies	$694.67	
Telephone	99.79	
Rent	752.61	
Office Furniture and Equipment	526.33	
Salaries	17,482.54	
Postage	30.00	
Printing	175.12	
Mailing List—upkeep of	469.99	
Industrial Insurance	15.22	
Telegrams	.65	
Total Disbursements—N. F. T. S. Appropriation		$20,246.92

SCHEDULE "C"

UNION OF AMERICAN HEBREW CONGREGATIONS

ENDOWMENT FUND

A. Receipts and Disbursements for Year Ended October 31, 1922—

Receipts—		
Donations	$8,100.00	
Premium on Stock Sold	1,000.00	
		$9,100.00
Disbursements—		None
Excess Receipts over Disbursements		$9,100.00

B. Statement of Cash Balance at October 31, 1922—

Cash Balance at November 1, 1921		None
Add: Receipts for Year	$9,100.00	
Securities Matured and Sold	42,000.00	
		$51,100.00
Less: Securities Purchased		50,960.65
Cash Balance in Fund		$139.35

C. Financial Condition of Endowment Fund at October 31, 1922—

Cash Surplus at Oct. 31, 1922		$139.35
Investments—Par Value	$609,500.00	
Add: Premium and Interest	16,139.89	
	$625,639.89	
Less: Discount	9,864.84	
Net Cost of Investments		615,775.05
Balance in Endowment Fund		$615,914.40

SCHEDULE "D"

HERMINE SCHONTHAL ENDOWMENT PUBLICATION FUND

At October 31, 1922

A. Receipts and Disbursements for Year Ended October 31, 1922—

Receipts—	
Profit on Sale of Books	$589.84
Disbursements—	None
Excess Receipts over Disbursements	$589.84

B. Statement of Fund Cash Balance at October 31, 1922—

Cash Balance—Nov. 1, 1921	$37.49	
Excess Receipts over Disbursements	589.84	
Total Cash Balance		$627.33

C. Statement of Financial Condition of Hermine Schonthal Endowment Publication Fund—

Cash on hand at Oct. 31, 1922		$627.33
Investments—Par Value	$10,000.00	
Premium	50.00	
Net Cost of Investments		10,050.00
Balance in Hermine Schonthal Endowment Publication Fund		$10,677.33

SCHEDULE "E"

RETIRED TEACHERS' FUND

At October 31, 1922

A. Receipts and Disbursements for the Year Ended October 31, 1922—		
Receipts—		
Interest on Endowment Bonds		$680.00
U. S. 4th Liberty Loan Bonds received from General Fund in lieu of Cash	$2,000.00	
Total Receipts		$680.00
Disbursements for Expenses—		None
Excess Receipts over Disbursements		$680.00
B. Statement of Cash Balance at October 31, 1922—		
Excess Receipts over Disbursements	680.00	
Surplus in Retired Teachers' Fund		$680.00
C. Statement of Financial Condition of Fund—		
Surplus at October 31, 1922		$680.00
Investments—Par Value		18,000.00
Balance in Retired Teachers' Fund		$18,680.00

SCHEDULE "F"

UNION OF AMERICAN HEBREW CONGREGATIONS

STATEMENT OF INVESTMENTS AND INCOME

At October 31, 1922.

ENDOWMENT FUND

	On Hand Oct. 31, 1921	Purchased Cost	Purchased Par Value	Sold	Interest Rate	Interest Amount	On Hand Oct. 31, 1922
Pennsylvania Co. Trust Securities	$8,000.00				3½%	$280.00	$8,000.00
Illinois Central R. R. Stock Interest Certificates	10,000.00				4	400.00	10,000.00
Western Union Telegraph Co. Real Estate	10,000.00				4½%	450.00	10,000.00
Newport, Cincinnati Bridge Co. General Mortgage	20,000.00				4½%	900.00	20,000.00
K. K. Bene Yeshurun School Building	10,000.00				4	400.00	10,000.00
Cincinnati Lebanon & Northern Ry. Consol. Mortgage	25,000.00				4	1,000.00	25,000.00
Choctaw & Memphis R. R. First Mortgage	16,000.00				5	800.00	16,000.00
Cincinnati, Hamilton & Dayton Fifty-Year Mortgage	20,000.00				4½%	900.00	20,000.00
Northern Ohio Traction & Light Co. Consol. Mortgage	1,000.00				5	50.00	1,000.00
Clarksville, Tenn. Waterworks	5,000.00				4	200.00	5,000.00
Parkersburg, W. Va. School	10,000.00				4	400.00	10,000.00
Lake Shore & Mich. Southern Ry. First Refunding	10,000.00				4	400.00	10,000.00
K. K. Bene Israel Temple	16,250.00				4	650.00	16,250.00
Southern Pacific Ry. First Refunding	15,000.00				4	600.00	15,000.00
Charleston, W. Va. Refunding	5,000.00				4½%	225.00	5,000.00
Jewish Hospital, Cincinnati, Ohio, Refunding	2,000.00				4	80.00	2,000.00
Schaengold Realty Co. Mortgage	5,000.00				6	300.00	5,000.00
Port of Seattle, Wash. Improvement	10,000.00				4½%	450.00	10,000.00
New York Central & Hudson River R. R. Collateral Gold	12,000.00				3½%	420.00	12,000.00
Rothschild & Co., Chicago, Ill., Store Bldg	6,000.00				6	360.00	6,000.00
Northern Pacific R. R. Prior Lien	11,000.00				4	440.00	11,000.00
Union Pacific R. R. Prior Lien	15,000.00				4	600.00	15,000.00
Baltimore & Ohio R. R. Refunding	10,000.00				5	500.00	10,000.00
St. Louis-San Francisco R. R. Income Mortgage	3,000.00				6	180.00	3,000.00
St. Louis-San Francisco R. R. Adjustment Mortgage	1,700.00				6	102.00	1,700.00
St. Louis-San Francisco R. R. Prior Lien	1,500.00				4	60.00	1,500.00
Warren, Ohio High Street Improvement	1,500.00				5	75.00	1,500.00
Youngstown, Ohio School	7,000.00				5	350.00	7,000.00
Dayton, Ohio Sewer	1,200.00				5	60.00	1,200.00
Montgomery County, State of Tenn. Funding	2,000.00				5	100.00	2,000.00
Alliance, Ohio Waterworks	15,000.00				5	750.00	15,000.00
County of Cuyahoga, Ohio Road Improvement	15,000.00				5	750.00	15,000.00
County of Lucas, Ohio Road Improvement	6,000.00				5	300.00	6,000.00

State of Louisiana Highway Improvement	10,000.00	.....	.....	.....	5 %	500.00	10,000.00
County of Mingo, W. Va. Road Improvement	10,000.00	.....	.....	.....	5 %	500.00	10,000.00
Portsmouth, Ohio Sewer	14,000.00	.....	.....	.....	5 %	700.00	14,000.00
Marion, Ohio Improvement	15,000.00	.....	.....	.....	5½%	825.00	15,000.00
Xenia, Ohio School	14,000.00	.....	.....	.....	5½%	770.00	14,000.00
Pacific Fruit Express Co. Equipment Certificates	10,000.00	.....	.....	.....	7 %	700.00	10,000.00
Delaware & Hudson R. R. Collateral Trust Co. Certs	10,000.00	.....	.....	.....	7 %	700.00	10,000.00
Guarantee Title & Trust Co. First Mortgage Cert. No. 1016	6,000.00	.....	.....	.....	6½%	390.00	6,000.00
Hamilton, Ohio Library Improvment	4,000.00	.....	.....	.....	6 %	240.00	4,000.00
St. Bernard, Ohio Carthage Pike Improvement	25,000.00	.....	.....	.....	6 %	.....	25,000.00
Norwood, Ohio Revenue Deficiency	15,000.00	.....	.....	.....	6 %	900.00	15,000.00
Ironton, Ohio School District	10,000.00	.....	.....	.....	6 %	600.00	10,000.00
County of Mahoning, Ohio Road	15,000.00	.....	.....	.....	6 %	900.00	15,000.00
State of Dakota Soldiers' Compensation	10,000.00	.....	.....	.....	6 %	600.00	10,000.00
Butte, Montana Funding	10,000.00	.....	.....	.....	6 %	600.00	10,000.00
Springfield, Ohio Street Improvement	10,000.00	.....	.....	.....	6 %	600.00	10,000.00
Lima, Ohio General Sewer No. 1	6,000.00	.....	.....	.....	6 %	360.00	6,000.00
Roanoke, Va. Public Improvement	15,000.00	.....	.....	.....	4½%	675.00	15,000.00
Memphis, Tenn. Refunding	5,000.00	.....	.....	.....	4½%	225.00	5,000.00
Galion, Ohio School	.....	$2,968.58	$3,000.00	.....	5 %	.....	3,000.00
Chillicothe, Ohio Safety Dept. Improvement	.....	2,001.85	2,000.00	.....	5 %	.....	2,000.00
Painesville, Ohio Water Purification	.....	1,980.80	2,000.00	.....	5 %	.....	2,000.00
Massillon, Ohio School	.....	1,009.42	1,000.00	.....	5 %	.....	1,000.00
Troy, Ohio	.....	3,000.00	3,000.00	.....	4½%	67.50	3,000.00
Gimbel Bros. 20 shares stock	2,000.00	.....	.....	$2,000.00	6 %	120.00	.....
U. S. First Liberty Loan Converted	4,550.00	.....	.....	.....	4¼%	193.38	4,550.00
U. S. Third Liberty Loan	100.00	.....	.....	.....	4¼%	4.25	100.00
U. S. Fourth Liberty Loan	93,700.00	.....	.....	.....	4¼%	3,982.25	93,700.00
U. S. Victory Loan	40,000.00	.....	.....	40,000.00	4¾%	1,419.78	.....
U. S. Certificates of Indebtedness	.....	40,000.00	40,000.00	.....	4¾%	950.00	40,000.00
U. S. Fourth Liberty Loan (Retired Teachers' Fund)	16,000.00	.....	2,000.00	.....	4¼%	680.00	18,000.00
	$676,500.00	$50,960.65	$53,000.00	$42,000.00	.....	$31,734.16	$687,500.00

GENERAL FUND

U. S. Fourth Liberty Loan	$66,000.00	$15,053.33	$15,000.00	$2,000.00	4¼%	$3,123.75	$79,000.00
U. S. Certificates of Indebtedness	.....	20,000.00	20,000.00	.....	4¾%	475.00	20,000.00
U. S. Victory Loan	.....	20,216.11	20,000.00	20,000.00	4¾%	234.89	.....
	66,000.00	55,269.44	55,000.00	22,000.00	.....	3,833.64	99,000.00
	$742,500.00	$106,230.09	$108,000.00	$64,000.00	.....	$35,567.80	$786,500.00

SCHEDULE "F"—EXHIBIT 1

UNION OF AMERICAN HEBREW CONGREGATIONS

DETAILED STATEMENT OF SECURITIES SOLD

During Year Ending October 31, 1922

	Cost	Par	Realization
Gimbel Bros—20 shares Stock.....	Donation	$2,000.00	$3,000.00
U. S. Victory Loan Bonds.....	$40,172.42	40,000.00	40,000.00
U. S. Victory Loan Bonds.....	20,211.61	20,000.00	20,000.00
Totals	$60,384.03	$62,000.00	$63,000.00

SCHEDULE "F"—EXHIBIT 2

UNION OF AMERICAN HEBREW CONGREGATIONS

DETAILED STATEMENT OF SECURITIES PURCHASED

During Year Ending October 31, 1922

	Par Value	Prem.	Disc't	Interest
City of Galion, Ohio—Schools.....	$3,000.00	$46.50		**$77.92**
Chillicothe, Ohio, Safety Dept. Improvements..	2,000.00	43.80		**41.95**
City of Painsville, Ohio—Water Purification...	2,000.00	80.80		**100.00**
City of Massillon, Ohio—School	1,000.00	30.40		**20.93**
City of Troy, Ohio	3,000.00			
U. S. Treasury Certificates	40,000.00			
U. S. Treasury Certificates	20,000.00			
U. S. Victory Loan	20,000.00	52.50		163.61
U. S. Victory Loan	15,000.00	18.75	$15.00	49.58
Totals	$106,000.00	$272.75	$15.00	***$27.66**

*Note: Coupons amounting to $375.00 were clipped from bonds so as to reduce price to come within the amount available at date of purchase.

SCHEDULE "G"

UNION OF AMERICAN HEBREW CONGREGATIONS

ENDOWMENT FUNDS

At October 31, 1922

Hebrew Union College Endowments—		
Isaac M. Wise Memorial Fund	$349,010.43	
Additional Endowment Funds	95,293.97	
Scholarship Fund (Sch. "G", Exhibit 1)	71,610.00	
Jacob H. Schiff Bequest for Hebrew Union College	100,000.00	
		$615,914.40
Manny Strauss Fund No. 1		25,000.00
Manny Strauss Fund No. 2		25,000.00
Hermine Schonthal Endowment Publication Fund		10,677.33
Retired Teachers' Fund		18,680.00
Total Endowment Funds		$695,271.73

SCHEDULE "G"—EXHIBIT 1

UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE SCHOLARSHIPS

INDIVIDUAL ENDOWED SCHOLARSHIPS

At October 31, 1922

Scholarship Fund—		
William Soloman Rayner Scholarship	$7,500.00	
Samuel Leon Frank Scholarship	7,500.00	
Madeline Wise Rheinstrom Scholarship	6,000.00	
Mina and Louis I. Aaron Scholarship	7,000.00	
Sarah Weil Scholarship	1,000.00	
Myer Oettinger Scholarship	7,500.00	
Max Lilienthal Scholarship	6,000.00	
Sol May Scholarship	10,000.00	
Laura Seasongood Scholarship	7,610.00	
Emil G. Hirsch Scholarship	6,000.00	
Nathan Kahn Scholarship	1,500.00	
Kaufmann Kohler Prize	2,500.00	
Ella H. Philipson Prize	1,500.00	
Total		$71,610.00

SCHEDULE "H"

UNION OF AMERICAN HEBREW CONGREGATIONS

DORMITORY FUND

At October 31, 1922

A. Receipts and Disbursements for Year Ended October 31, 1922—

Receipts—			
Donations		$171,291.13	
Interest on Securities		3,364.63	
Total Receipts			$174,655.76
Disbursements—			
Securities Purchased	$155,000.00		
Add: Interest	2,026.39		
Premiums and Commissions	418.95		
	$157,445.34		
Less: Discount	705.00		
Net Cost of Investments		$156,740.34	
National Federation of Temple Sisterhoods Expense of Campaign—			
Stationery	$221.87		
Printing	2,284.33		
Postage	524.67		
Telegrams	210.20		
Traveling Expense—Mrs. Simon	26.04		
Total Expenses	$3,267.11		
Less: Amount not Refunded to N.F.T.S.	446.97		
		2,820.14	
			$159,560.48
Excess Receipts over Disbursements			$15,095.28
Less: Donations in form of Securities			150.00
Excess Cash Receipts over Disbursements			$14,945.28

SCHEDULE "H"—(Continued)

B. Statement of Cash Balance at October 31, 1922—

Excess Receipts over Disbursements.....	$14,945.28	
Cash Surplus in Dormitory Fund.....		$14,945.28

C. Statement of Financial Condition of Dormitory Fund—

Surplus at October 31, 1922.....		$14,945.28
Investments—Par Value	$155,150.00	
Add: Premium and Interest.....	2,445.34	
	$157,595.34	
Less: Discount	705.00	
Net Cost of Investments.....		156,890.34
Balance in Dormitory Fund.....		$171,835.62

D. Statement of Securities—

U. S. 2d Liberty Loan.....	$75,000.00	
U. S. 4th Liberty Loan.....	25,050.00	
U. S. Certificates of Indebtedness.....	55,000.00	
Palestine Cooperation Co.—10 shares, 2d Preferred	100.00	
Total Investments		$155,150.00

SCHEDULE "I"

UNION OF AMERICAN HEBREW CONGREGATIONS

SYNAGOG PENSION FUND

At October 31, 1922

A. Receipts and Disbursements for Year Ended October 31, 1922—

Receipts—		
Donations	$50.00	
Interest on Investments	5,319.92	
Total Receipts		$5,369.92
Disbursements for Expenses—		None
Excess Receipts over Disbursements		$5,369.92

B. Statement of Cash Fund Balance October 31, 1922—

Balance at Nov. 1, 1921	$90.01	
Add: Receipts for Year Ended Oct. 31, 1922	5,369.92	
	$5,459.93	
Less: Investments Purchased	2,626.04	
Balance October 31, 1922		$2,833.89

C. Statement of Financial Condition of Pension Fund—

Cash Balance		$2,833.89
Investments	$126,500.00	
Add: Premiums and Interest	5.19	
	$126,505.19	
Less: Discount	803.16	
Cost of Investments		125,702.03
Balance Synagog Pension Fund		$128,535.92

D. Statement of Securities and Income—

	On Hand Oct. 31, '22	Purchased Cost	Purchased Par Value	Interest Rate	Interest Amount	On Hand Oct. 31, '22
U. S. Third Liberty Loan	$123,850.00			4¼	$5,263.61	$123,850.00
U. S. Third Liberty Loan		$2,624.04	$2,650.00	4¼	56.31	2,650.00
Total	$123,850.00	$2,624.04	$2,650.00		$5,319.92	$126,500.00

Respectfully submitted,

GEORGE ZEPIN.

Report of Public Accountants

Cincinnati, December 29, 1922.

To the President and Members of the Executive Board of the Union of American Hebrew Congregations, Cincinnati, Ohio.

Sirs:

In accordance with your instructions, we have examined the books and accounts of the Union of American Hebrew Congregations for the year ending October 31, 1922, and submit the following report concerning the books of the Union and the schedules and exhibits mentioned herewith:

We have examined all receipts and disbursements and find same properly entered upon the books.

We have examined and verified the bonds deposited in the Safety Deposit Vault at the Central Trust Company and the First National Bank, and find that these correspond with the list of bonds given in **Schedule "F"** of the Secretary's Report.

Schedules "A", "B", "C", "D", "E", "G", "H" and "I" of the Secretarys Report, together with supplementary exhibits, contain in our opinion a correct statement of the receipts and disbursements for the current year and reflect the true financial condition of the Union of American Hebrew Congregations as of October 31, 1922.

Respectfully submitted,

RICHARD SMETHURST & COMPANY,

Certified Public Accountants.

The Hebrew Union College

ANNUAL REPORT OF THE

Board of Governors Hebrew Union College

November 28, 1922.

To the Executive Board of the Union of American Hebrew Congregations:

Gentlemen:

A chronological report of the transaction of the Board of Governors of the Hebrew Union College and other features of interest brought to its attention covering the period November 1, 1921, to October 31, 1922, is herewith presented.

November, 1921.

The annual joint meeting of the Board of Governors and the Advisory Board of the Hebrew Union College was held on the first day of this month.

Immediately following this joint meeting a special meeting of the Board of Governors was held, at which Dr. Julian Morgenstern was elected Acting President of the College.

At this meeting the Board also approved of the action of the Faculty to confer the honorary degree of Doctor of Hebrew Law upon the Honorable Simon Wolf, of Washington, on the occasion of his eighty-fifth birthday anniversary.

At the regular November meeting of the Board of Governors, Dr. Morgenstern submitted his first report as Acting President of the College. His invitation to the Board to participate in the Memorial Service to be held for Doctor Deutsch was accepted.

The Board of Governors voted the widow of Dr. Deutsch his salary for one year, to which he would have been entitled had be taken advantage of the sabbathical year granted him.

At this meeting the Board voted an annuity of one hundred dollars a month to Mrs. Isaac M. Wise and Mrs. Moses Mielziner, in appreciation of the services of their sainted husbands to the College, subject to the approval of the Union of American Hebrew Congregations.

The gift to the College Library of the interleaved set of Graetz's "Geschichte der Juden", representing the lifetime work of Dr. Deutsch, by his widow, was accepted.

BOARD OF GOVERNORS

November 28, 1922

The congratulations of the Board were sent to Rabbi Joseph S. Kornfeld, of Columbus, for the signal honor conferred on him by his appointment by the President of the United States as Minister to Persia.

December, 1921.

The offer of Dr. Philipson to take charge of the course in Homiletics was gratefully accepted.

The recommendation of the Acting President concerning the rearrangement of the curriculum and the reorganization of the Faculty was referred to the Committee on Course of Studies in conjunction with the Acting President.

Congratulations of the Board were tendered to Mr. Emil Pollak, who has been a member of the Board of Governors since 1894, on the occasion of his seventy-fifth birthday anniversary.

January, 1922.

The Board received and accepted a gift from Mr. Jacob Schottenfels, of Cincinnati, of a Chanukah lamp for use at the College.

Rabbi Jacob R. Marcus, instructor, was granted an indefinite leave of absence for study abroad.

Rev. Dr. H. G. Enelow, of New York, delivered a course of lectures to the students on "Jewish Theology".

At this meeting Mr. Alfred M. Cohen was reelected President of the Board of Governors, and Mr. Maurice J. Freiberg, Vice-President, both by acclamation. Mr. Isaac Bloom was reappointed Secretary for one year.

February, 1922.

Mr. Maurice B. Hexter, of Boston, delivered a series of lectures on "Jewish Com-

munity Organization and Family Welfare" before the students of the College.

Special memorial services were held in honor of the late Professor Gotthard Deutsch in the Chapel of the College in connection with the regular Sabbath service on February 11th. The memorial address was delivered by Rev. Dr. Joseph Stolz, of Chicago.

The resignation of Dr. Jacob Z. Lauterbach as custodian of the Museum of Jewish Ceremonial Objects was accepted and the Librarian of the College was appointed custodian of this Museum.

March, 1922.

Founders' Day was celebrated on the 25th of this month with impressive services at the College Chapel. The Founder's Day address was delivered by Professor Solomon B. Freehof.

The latest work of Professor Moses Buttenwieser, entitled, "The Book of Job", made its appearance this month.

Assistant Professor Solomon B. Freehof was promoted to full professorship under the title of Professor of Jewish Liturgy.

At the regular meeting Dr. Jacob Mann, of Baltimore, was appointed Professor of Jewish History and Literature, to succeed the late Dr. Deutsch.

The resignation of Dr. Louis Grossmann as Professor of Ethics and Pedagogy and as Principal of the Teachers' Institute was accepted. Resolutions expressing the regrets of the Board and an appropriate testimonial were tendered by the Board of Governors to Dr. Grossmann.

Dr. Henry Englander, custodian of the Emergency Loan Fund and the Eli Mayer Memorial Fund, reported that the sum of these funds had been increased to a total amount of seven hundred twenty-five dollars ($725.00).

April, 1922.

Rev. Dr. Joseph Silverman, of New York City, delivered a course of four lectures on "The Practical Problems of the Rabbinate" before the Senior and Junior students of the College.

The Class of 1922 donated to the College a plaque of Professor Gotthard Deutsch, executed by Professor Boris Schatz.

In this month appointments were made of Dr. Israel Bettan as Professor of Homiletics and Midrash; Dr. Abraham Cronbach as Professor of Jewish Social Studies; Dr. Henry Slonimsky as Professor of Jewish Education and Ethics, and Dr. Louis B. Wolfenson as Professor of Hebrew and Cognate Languages. Each of these gentlemen is to receive an initial annual salary of four thousand dollars ($4,000.00), the sum to be increased in the event of reappointment to forty-five hundred dollars ($4,500.00) for the second year, and five thousand dollars ($5,000.00) for the third year.

The following resolution was adopted:

"The Acting President of the Hebrew Union College having reported to the Board of Governors the advisability of establishing in New York City a school for the training of Jewish teachers for Reform synagogues, the Board of Governors recommends to the Executive Board of the Union of American Hebrew Congregations, first: that it take all necessary steps for the immediate creation of such a school; and second: that it authorize the Board of Governors of the Hebrew Union College to appoint a committee which shall, if possible, in conjunction with the New York Executive Committee of the Union of American Hebrew Congregations and representatives of the Association of Reform Rabbis of New York, formulate a plan for the proper conduct of such a school, said plan to be reported to the Board of Governors for final action."

Dr. Kohler informed the Board of his intention to take up residence with his family in New York City. The sentiments of the Board, acquiescing in his wish, were transmitted to Dr. Kohler.

The resignation of Dr. Emil G. Hirsch as a member of the Board of Governors was transmitted in due course to the Executive Board of the Union of American Hebrew Congregations.

May, 1922.

Rabbi David Lefkowitz, of Dallas, Texas, gave the last of this year's series of supplementary lectures to the students of the Senior and Junior Classes on the subject, "The Rabbi and Social Service".

On Saturday afternoon, May 27th, Dr. Kaufmann Kohler, President Emeritus of the Hebrew Union College, occupied the pulpit of the College and delivered his fare-

well address to the students, Faculty and Board of Governors of the College and a large assemblage. His subject was: "American Reform Judaism, its Origin, its Growth and its Outlook".

The election of a President of the College was made the special order for the regular meeting in October.

June, 1922.

On Saturday afternoon, June 10th, the graduation exercises of the College were held. The six members of the Senior Class were ordained as rabbis. The pulpits now occupied by these graduates are:

Rabbi Ferdinand M. Isserman, Assistant Rabbi, Congregation Rodef Shalom, of Philadelphia.
Rabbi Julius Mark, South Bend, Ind.
Rabbi Samuel H. Markowitz, Lafayette, Ind.
Rabbi Elihu Starrels, Assistant Rabbi, Temple Sinai, of New Orleans, La.
Rabbi Harry J. Stern, Uniontown, Pa.
Rabbi William M. Stern, Ft. Smith, Ark.

Rev. Dr. William S. Friedman, of Denver, Colo., delivered the Baccalaureate address. Rabbi William M. Stern was the valedictorian. The degree of Doctor of Divinity was conferred upon Professor Solomon B. Freehof. The honorary degree of Doctor of Hebrew Law was conferred upon Drs. Louis Grossmann and Moses Buttenwieser. President Cohen delivered the salutatory address. Later he announced the award of the following prizes:

The Fred Lazarus Prize of one hundred dollars to Louis Binstock, of the Junior Class, for his essay entitled: "The Care of the Stranger in Jewish Law and Practice".

The Jacob H. Kaplan Prize of fifty dollars to Nelson Glueck, likewise of the Junior Class, for his essay entitled: "The Samaritans in the Talmud".

The Temple Sisterhoods of Cincinnati presented the College with a handsome cover for the Sepher Torah.

As a result of the regular semester examinations, the following students were awarded scholarships:

Louis Binstock, Sheldon Blank and Samuel Wolk, of the Junior Class.
Abraham Freed, of the '11 Collegiate Class.
Sidney Regner and Lawrence Kahn, of the C Grade.
Melbourne Harris, Henry Kagan, Victor Reichert, George Taxay and Maurice Zigmond, of the D Grade.

A meeting of the reorganized Faculty was held on June 9th, and a curriculum of studies for the next academic year was announced.

On the invitation of President Hicks, Dr. Morgenstern represented the College at the graduation exercises of the University of Cincinnati on June 17th. At these exercises David S. Nathan, of our Junior Class, was elected a member of the honorary society Phi Beta Kappa, and four other students of the College won honors at the University this year.

The Committee on Applications recommended the admission of twelve students to the College, this number being later augmented to twenty new students.

The Board accepted with deep appreciation the generous gift of Dr. Kohler to the Hebrew Union College of the larger part of his valuable library. Miss Rose Kohler deposited as a loan to the College her two plaques, "The Spirit of the Synagog" and "The Holy Scriptures".

At this meeting extensive repairs in the Library and Administration Buildings of the College were ordered made.

September, 1922.

The catalog for 1922-23, setting forth the work and the history of the College, made its appearance.

Fifty-one students of the College officiated during the fall holidays in congregations in all parts of the country. This is the largest number of students that have ever officiated at one time.

The annual report of Dr. H. B. Weiss, College physician, submitted through Dr. J. Greenebaum, head of the Department of Hygiene, for the past year follows:

"Cincinnati, August 12, 1922.

Dr. J. Victor Greenebaum,
Head of Department of Hygiene,
Hebrew Union College.
My dear Dr. Greenebaum:

Allow me to present to you the annual report regarding the work of the Medical Department of the Hebrew Union College for the year of 1921-22.

1. The thirty (30) new students all received a careful examination, and if any defects were noted steps were made to remedy them.

2. We did not have any severe illnesses among the student body, and we were fortunate that no epidemic broke out among them.

3. The students themselves have been very co-operative in their desire to assist the doctor in any plans he might have had for them, thereby aiding themselves.

4. A dental survey was made by Dr. Morris Gruenebaum, the report of which was sent to you during the college year. This survey was productive of much good, inasmuch as we actually remedied a great many dental defects. However, the dental survey brought out the fact that many of the students, especially the young students, did not feel that they were able to pay for dental attention. Knowing this, I feel it is imperative upon the Department of Hygiene to so arrange that deserving students requiring dental attention can continue to obtain this service without cost to them in the future.

5. We have used the Jewish Hospital more this year than ever before, and I would like to extend through you and the Board of Governors my gratefulness and thanks to the Jewish Hospital for the uniform kindenss in caring for the students who have been ill and requiring hospital care.

6. The consummation of the Dormitory I believe is going to make for a better spirit among the students, besides allowing for better medical as well as hygienic supervision of their lives while attending the College.

7. Our consultants again have been most generous in their time and material in caring for the students, and I feel that a letter of thanks should be directed to these unselfish men who have served the students of the Hebrew Union College so well.

8. Allow me to state that it has been a great pleasure to me to work with such a fine group of men who at all times cooperated with the College physician.

9. Following you will find a statistical summary of the work of the Medical Department. It is interesting to note that there has been an increase in all types of work over the pervious year, evidencing both the increased number of students and an increased co-operation by the students:

Students seen (total obtained by adding number of students seen each month)	211
Office calls	231
Complete examinations	32
Home calls	24
Jewish Hospital calls	143
Operations	10
X-Ray examinations	13

Consultants:

Dr. A. H. Freiberg	2
Dr. J. L. Ransohoff	3
Dr. E. B. Tauber	8
Dr. Chas. Jones	7
Dr. W. Forcheimer	11
Dr. C. Betzner	4
Dr. S. Rabkin	6
Dr. H. Classon	1
Dr. Louis A. Lurie	1
Dr. Clarence King	2
Dr. M. Gruenebaum	2
Dr. S. Iglauer	1
Dr. R. Stevenson	2
Dr. S. Siebler	10

Respectfully submitted,

H. B. WEISS,
College Physician."

The Board was informed of the sudden death on August 22, 1922, of Col. Harris Weinstock, of San Francisco, a member. The regrets of the Board were sent to the bereaved family.

October, 1922.

The College formally opened for its forty-eighth year on October 9th. Entrance examinations were held on October 4th, through 6th. The formal opening exercises were held on Saturday afternoon, October 14th, at which time the new members of the Faculty and the new students, as well as the former members of the Faculty and the student body, were welcomed by the Acting President and the President of the Board of Governors.

The enrollment shows twenty-eight students in the Collegiate Department, fifty-three students in the Preparatory Department, and eight visiting students, making a total enrollment of eighty-nine students. One of the new students is a son of an alumnus of the College, another is a

brother of a graduate of the College, and a third is a brother of a graduate of the Jewish Theological Seminary.

The Acting President reported the work in the various classes under the new system of instruction had begun, and that it seems to be the unanimous opinion of both Faculty and students that the new system offers fine promise for the future.

Dr. Ismar Elbogen, of Berlin, and Dr. Israel Abrahams, of London, were invited to deliver courses of four lectures each at the Hebrew Union College.

Mr. Berthold Guggenhime, of San Francisco, was appointed a member of the Board of Governors to succeed the late Col. Harris Weinstock.

Dr. Julian Morgenstern was elected President of the College for a term of two years beginning September 1, 1922, at a salary of seven thousand dollars ($7,000.00) a year.

The subject of the ordination of women as rabbis was made a special order of business for the December meeting.

The Board gratefully received the Deutsch History Card Index, a gift from the Alumni Association.

The annual joint meeting of the Board of Governors and the Advisory Board of the College was held in the evening of October 31st.

The Board of Governors tendered its gratitude to the Sisterhoods of congregations in many cities, as well as to the National Federation of Temple Sisterhoods and to individual donors, for gifts to the Scholarship Fund of the Union of American Hebrew Congregations for the benefit of College students. These are contained in the following schedule, together with a list of other bequests and donations to the College:

SCHOLARSHIP DONATIONS
November 1, 1921 to October 31, 1922

From National Federation of Temple Sisterhoods—	
The Temple Beth Emeth Sisterhood, Albany, N. Y.	$ 350.00
The Temple Sisterhood, Atlanta, Ga. (in memory of Miss Melanie Fiebelman	350.00
Baltimore Hebrew Congregation Sisterhood, Baltimore, Md. (Adolph Guttmacher Scholarship)	300.00
Sisterhood Oheb Shalom, Baltimore, Md. (Szold-Kaiser Scholarship)	300.00
Har Sinai Sisterhood, Baltimore, Md. (Einhorn Scholarship)	300.00
The Temple Israel Sisterhood, Boston, Mass.	350.00
Isaiah Woman's Club, Chicago, Ill.	350.00
Sisterhood B'nai Sholom Temple Israel, Chicago, Ill. (Gerson B. Levi Scholarship)	350.00
Plum St. Temple Sisterhood, Cincinnati, Ohio (The Isaac Mayer Wise Scholarship)	350.00
Rockdale Avenue Temple Sisterhood, Cincinnati, Ohio (The Dr. Max Lilienthal Scholarship)	300.00
Euclid Avenue Temple Sisterhood, Cleveland, Ohio	400.00
The Temple Women's Association, Cleveland, Ohio	350.00
The Temple Israel Sisterhood, Coumbus, Ohio	300.00
The Temple Israel Sisterhood, Columbus, Ohio (The Fred Lazarus Scholarship, contributed by Mrs. Fred Lazarus, in memory of her husband)	350.00
The Sisterhood of Temple Beth El, Detroit, Mich	300.00
Sisterhood of Indianapolis Hebrew Congregation, Indianapolis, Ind. (in memory of relatives and friends of the members)	350.00
Adath Israel Sisterhood, Louisville, Ky	300.00
The Temple Sisterhood, Memphis, Tenn. (The I. M. Wise Scholarship)	350.00
The Sisterhood of Temple Israel, Minneapolis, Minn. (Dr. Samuel N. Deinard Memorial Scholarship)	300.00
Temple Sinai Sisterhood, New Orleans, La. (James K. Gutheim Scholarship)	300.00
The Mt. Neboh Sisterhood, New York, N. Y.	350.00

The Women's Association of Temple Rodeph Sholom, New York, N. Y.	350.00
Women's Auxiliary of Central Synagogue, New York, N. Y.	350.00
Women's Guild Temple Beth El, New York, N. Y.	350.00
Sisterhood Rodef Shalom Congregation, Pittsburgh, Pa. (J. Leonard Levy Scholarship)	350.00
Sisterhood of Rodef Shalom Congregation, Pittsburgh, Pa. (Mr. and Mrs. Charles Falk Scholarship, given by Mrs. Meyer Forst, in memory of her parents)	300.00
The Temple Emanu El Guild, San Francisco, Cal. (in memory of Jesse W. Lilienthal)	300.00
Sisterhood of Washington Hebrew Congregation, Washington, D. C. (Dr. Abram Simon Scholarship)	300.00
Beth Ahaba Sisterhood, Richmond, Va.	300.00
11 complete Scholarships of $350 each—two from District No. 2, two from District No. 6, two from District No. 11, and one each from Districts Nos. 3, 5, 8, 10 and 13	3,850.00
3 complete Scholarships of $300 each—two from District No. 2 and one from District No. 10	900.00
1 complete Scholarship from the State of Connecticut	400.00
1 complete Scholarship from the State of Texas	520.00
4 complete Scholarships of $350.00 each, comprising amount from Districts Nos. 1, 2, 3, 5, 6, 8, 9, 10, 11, 12 and 13	1,400.00
1 complete Scholarship of $350.00 left over from last year	350.00
From Organizations—	
Sinai Congregation, Chicago, Ill.	350.00
Emanu El Theological Seminary Association, New York, N. Y.	445.00
Congregation Emanu El, San Francisco, Cal. (Elkan Cohen Memorial Scholarship)	300.00
Council of Jewish Women, Terre Haute, Ind.	350.00
From Individuals—	
Simon Lazarus, Columbus, Ohio (Simon Lazarus Prize)	50.00
Nathan J. Miller, New York, N. Y. (William Miller Memorial Prize)	100.00
Mrs. H. L. Cohn, Baton Rouge, La.	50.00
Mr. and Mrs. J. J. Kiser, Mr. and Mrs. Melville S. Cohn and Mrs. Sol S. Kiser, Indianapolis, Ind. (Dina S. Kiser Scholarship)	300.00
Gustav and J. H. Bernheimer, of Kansas City, Mo. (in memory of I. E. Bernheimer)	100.00
E. J. Reefer, of Kansas City, Mo. (in memory of M. C .and Marie Reefer)	300.00
Simon Lazarus, Columbus, Ohio (Fred Lazarus Prize)	100.00
Mrs. Wm. B. Woolner, Peoria, Ill. (in memory of Samuel Woolner)	350.00
Community of Pittsburgh, Pa. (in honor of Judge Josiah Cohen's 80th birthday)	1,246.00
Mrs. Rebecca R. Kahn, of Selma, Ala., in memory of her husband, Nathan (to be known as The Nathan Kahn Memorial Fund)	1,500.00
The friends of Hyman W. Brunswick, of Youngstown, Ohio (in his memory)	100.00
Trustees of Congregation Beth Emeth, Albany, N. Y., and friends of Hon. Simon W. Rosendale (in honor of his 80th birthday)	491.00
I. Fleischer, Cincinnati, Ohio (I. Fleischer Prize)	100.00

DONATIONS TO HEBREW UNION COLLEGE

S. H. Shoninger, of Chicago, Ill., in memory of his father, Henry Shoninger..	$ 100.00
Mrs. Bessie Felsenthal, of Brownsville, Tenn., in memory of her husband Harry Moses Felsenthal	100.00
Mrs. D. Stern, of Chicago, Ill., in memory of her son, Elvin Weil Stern.....	100.00
The Loewenstein Family, of Charleston, W. Va., in memory of their mother, Henrietta Loewenstein	100.00
The children of Mrs. Isabella Gusdorf, of Selma, Ala., in her memory.....	100.00
Mrs. Abraham Segal, of Cincinnati, O., in memory of her husband, Abraham Segal	500.00
Mrs. Hattie Moore, of Cincinnati, O., in memory of her son, Howard E. Moore	100.00
Mrs. Pauline Lippman, of Dubuque, Ia., in memory of her husband, Moses Lippman	100.00
Mrs. Fisher Bachrach, of Cincinnati, O., in memory of her father, Myer Silverglade	200.00
Mrs. Alice Berman, of Chicago, Ill., in memory of Isaac Joseph, of Cincinnati, O.	100.00
Mrs. Bertha Levi, of Anniston, Ala., in memory of her husband, Isidor Levi..	100.00
Sigmund Feld, of Cincinnati, O., in memory of Ernest Uhlmann.....	100.00
Mrs. Carrie Silverman, of Cincinnati, O., in memory of her husband, Joseph Silverman	100.00
Harry M. Hoffheimer, of Cincinati, O., in memory of his wife, Stella Feiss Hoffheimer	300.00
I. Markowitz, of Wichita Falls, Texas, in memory of his brother, Julius Markowitz	1,000.00
Mrs. Bertha S. Loewenstein, of Cincinnati, O., in memory of her husband, Millard D. Loewenstein.....	200.00

BEQUESTS TO HEBREW UNION COLLEGE

Mrs. Sophia Gluck, Chicago, Ill.....	$ 300.00
Philip Hamburger, Pittsburgh, Pa.	5,000.00
Charles Straus, Cincinnati, Ohio.....	150.00
J. Walter Freiberg, Cincinnati, Ohio.....	1,500.00
Mrs. Bertha Schiffman, Huntsville, Ala.....	100.00
Jacob H. Amburgh, Cincinnati, Ohio.....	500.00
Benjamin Kingsbaker, Los Angeles, Calif.....	250.00
Mrs. Sarah Feiss, Cincinnati, Ohio.....	200.00
Morris C. Buxbaum, Cincinnati, Ohio.....	100.00
Miss Kate Friedburg, Paducah, Ky.....	250.00
Samuel Strauss, Cincinnati, Ohio.....	200.00
Jacob L. Sheuerman, Des Moines, Iowa.....	100.00
Mrs. Emma Lederer, Des Moines, Iowa.....	500.00
Joseph Swope, Dallas, Texas.....	500.00

Respectfully submitted,

FOR THE BOARD OF GOVERNORS OF THE HEBREW UNION COLLEGE,

ALFRED M. COHEN,
President.

ISAAC BLOOM,
Secretary.

The Alumni
of the Hebrew Union College

Alphabetical arrangement and present residence

In order to insure correctness of this list the Alumni are urgently requested to send notification of any change in their position or in their academic degrees to DR. HENRY ENGLANDER, Registrar, H. U. C., Cincinnati, Ohio.

1883 Israel Aaron, D. D.†
1916 Samuel J. Abrams, M. A., Boston, Mass.
1901 David Alexander, B. A., Akron, Ohio.
1900 Abraham S. Anspacher, Ph. D., Hartford, Conn.
1919 Garry J. August, A. B., St. Joseph, Mo.
1918 Nathan E. Barasch, A. B., Austin, Tex.
1920 Joseph L. Baron, M. A., Davenport, Iowa.
1901 Moise Bergman, B. A., Monroe, La.
1921 Henry J. Berkowitz, B. A., Detroit, Mich.
1883 Henry Berkowitz, D. D., Ventnor City, N. J.*
1906 Louis Bernstein, B. A.†
1912 Israel Bettan, D. D., Cincinnati, O.‡
1901 Joseph Blatt, B. A., Oklahoma City, Okla.
1908 Joel Blau, B. A., New York, N. Y.
1913 Irving M. Bloom, B. A., New York, N. Y.
1895 Seymour G. Bottigheimer, B. A., Peoria, Ill.*
1905 Frederick F. Braun, B. A., New York, N. Y.
1919 Barnet R. Brickner, M. A., Toronto, Canada.
1900 Abram Brill, B. A., Shreveport, La.
1903 Morris Cahan, B. A., New York, N. Y.*
1887 Edward N. Calisch, Ph. D., Richmond, Va.
1916 Hyman B. Cantor, M. A.†
1916 Simon Cohen, B. A., Selma, Ala.
1899 Simon R. Cohen, B. A., Brooklyn, N. Y.
1896 Frederick Cohn, Ph. D., Omaha, Neb.
1912 Samuel S. Cohon, B. A., Chicago, Ill.
1906 Abraham Cronbach, D. D., Cincinnati, Ohio.‖
1898 Max Cohen Currick, B. A., Erie, Pa.
1889 Heiman J. Elkin, B. A.
1921 Milton Ellis, B. A., New York, N. Y.
1898 Hyman G. Enelow, D. D., New York, N. Y.
1901 Henry Englander, Ph. D., Cincinnati, Ohio.x
1904 Harry W. Ettelson, Ph. D., Philadelphia, Pa.
1919 Abraham Feinstein, M. A., Huntington, W. Va.
1918 Abraham J. Feldman, A. B., Philadelphia, Pa.
1901 Morris M. Feuerlicht, B. A., Indianapolis, Ind.
1913 David Fichman, B. A., New Orleans, La.xx
1920 Solomon Fineberg, B. A., Niagara Falls, N. Y.
1900 William H. Fineshriber, B. A., Memphis, Tenn.
1919 Joseph L. Fink, M. A., Terre Haute, Ind.
1903 Henry M. Fisher, B. A., Atlantic City, N. J.
1893 Charles Fleischer, B. A., Boston, Mass.*
1902 Solomon Foster, B. A., Newark, N. J.
1908 G. George Fox, Ph. D., Chicago, Ill.
1920 Leon Fram, A. B., Chicago, Ill.
1916 Harvey B. Franklin, Ph. B., San Jose, Cal.
1892 Leo M. Franklin, B. L., Detroit, Mich.
1915 Solomon B. Freehof, D. D., Cincinnati, Ohio.xxx
1900 Charles J. Freund, B. S., B. L., Toledo, Ohio.*
1921 Iser Freund, B. A., Pensacola, Fla.

Those marked with an * are located in places stated, but are not officiating rabbis.
† Deceased.
‡ Professor of Homiletics and Midrash in Hebrew Union College.
‖ Professor of Jewish Social Studies in Hebrew Union College.
x Professor of Biblical Exegesis in Hebrew Union College.
xx Executive Director The Jewish Charitable and Educational Federation.
xxx Professor of Jewish Liturgy in Hebrew Union College.

1893 Aaron Friedman, M. D., Hoboken, N. J.*
1917 Benjamin Friedman, B. A., Syracuse, N. Y.
1904 Harry G. Friedman, Ph. D., New York, N. Y.*
1889 William S. Friedman, LL. D., Denver, Col.
1904 Ephraim Frisch, B. A., New York, N. Y.
1890 Alexander H. Geismar, B. L., Brooklyn, N. Y.*
1894 Abram Gideon, Ph. D., New York, N. Y.*
1904 Alfred T. Godshaw, B. A., Waco, Tex.*
1904 Samuel H. Goldenson, Ph. D., Pittsburgh, Pa.
1916 Raphael Goldenstein, B. A., Albuquerque, N. M.
1905 Sidney E. Goldstein, B. A., New York, N. Y.
1906 Nathan Gordon, M. A., Montreal, Can.*
1894 Bennett Grad, B. A., Milwaukee, Wis.
1891 Samuel Greenfield, B. L., New York, N. Y.
1889 Moses J. Gries, B. A.†
1909 Louis D. Gross, M. A., Brooklyn, N. Y.
1884 Louis Grossmann, D. D., Cincinnati, O.
1889 Rudolph Grossman, D. D., New York, N. Y.
1918 Samuel M. Gup, M. A., Providence, R. I.
1889 Adolf Guttmacher, Ph. D.†
1915 Julius Halprin, A. B., Newark, N. J.
1920 Samuel J. Harris, B. A., Toledo, Ohio.
1920 Bernard Heller, M. A., Scranton, Pa.
1916 James G. Heller, M. A., Cincinnati, Ohio.
1884 Max Heller, M. L., New Orleans, La.
1921 Carl N. Herman, B. A., Cumberland, Md.
1898 Abram Hirschberg, B. A., Chicago, Ill.
1891 Samuel Hirshberg, M. A., Milwaukee, Wis.
1916 Abraham Holtzberg, B. A., Chattanooga, Tenn.
1921 Hyman Iola, B. A., Wheeling, W. Va.
1914 Isadore Isaacson, Ph. B., Sioux City, Iowa.
1919 Edward L. Israel, A. B., Evansville, Ind.
1922 Ferdinand M. Isserman, B. A., Philadelphia, Pa.
1900 Pizer W. Jacobs, B. A., Gary, Ind.
1886 Moses Perez Jacobson, B. A., Asheville, N. C.
1904 Joseph Jasin, B. A., Cleveland, Ohio.*
1891 Israel Joseph.†
1899 Theodore F. Joseph, B. A., Rockville Center, N. Y.
1902 Emanuel Kann, B. A., Piqua, O.*
1914 Israel L. Kaplan, B. A., Jacksonville, Fla.
1902 Jacob H. Kaplan, Ph.D., Cincinnati, O.
1920 Samuel S. Kaplan, M. A., Meridian, Miss.
1919 Max Kaufman, A. B., Plainfield, N. J.
1899 Israel Klein, B. A., Philadelphia, Pa.
1902 Samuel Koch, M. A., Seattle, Wash.
1909 Louis J. Kopald, M. A., Buffalo, N. Y.
1898 Joseph S. Kornfeld, B. A.‡
1903 Solomon L. Kory, B. A., Vicksburg, Miss.
1903 Nathan Krass, Litt. D., New York, N. Y.
1883 Joseph Krauskopf, D. D., Philadelphia, Pa.
1914 Jacob B. Krohngold, B. A., Indianapolis, Ind.*
1903 Louis Kuppin, B. A., Chicago, Ill.*
1906 Isaac Landman, B. A., Far Rockaway, N. Y.
1920 Solomon Landman, B. A., Springfield, Ill.
1914 Charles B. Latz, M. A., Tulsa, Okla.
1914 Morris S. Lazaron, M. A., Baltimore, Md.
1902 Maurice Lefkovits, Ph. D., Minneapolis, Minn.*
1900 David Lefkowitz, B. L., Dallas, Tex.
1916 Julius Leibert, B. A., Spokane, Wash.
1900 Emil W. Leipziger, B. A., New Orleans, La.
1914 Lee J. Levinger, M. A., Wilmington, Del.
1889 Charles S. Levi, B. A., Milwaukee, Wis.
1897 Harry Levi, B. A., Boston, Mass.
1890 Clifton H. Levy, B. A., New York, N. Y.*
1907 Felix A. Levy, Ph. D., Chicago, Ill.

Those marked with an * are located in places stated, but are not officiating rabbis.
† Deceased.
‡ United States Minister to Persia.

1916 Morris Lichtenstein, M. A., New York, N. Y.*
1918 Harry S. Linfield, Ph. B., Philadelphia, Pa.‡
1890 Gustave H. Loewenstein, B. A., New York, N. Y.*
1905 Meyer Lovitch, B. A., Peoria, Ill.
1901 Solomon C. Lowenstein, B. A., New York, N. Y.‖
1921 Alvin S. Luchs, B. A., Duluth, Minn.
1891 Alexander Lyons, Ph. D., Brooklyn, N. Y.
1918 Wolfe Macht, A. B., Waco, Texas.
1900 Juda Leon Magnes, Ph. D., New York, N. Y.*
1914 Edgar F. Magnin, B. A., Los Angeles, Cal.
1914 Louis L. Mann, Ph. D., New Haven, Conn.
1902 Eugene Mannheimer, B. A., Des Moines, Ia.
1899 Leo Mannheimer, Ph. D., New York, N. Y.*
1920 Jacob R. Marcus, B. A., Cincinnati, Ohio.x
1894 Isaac E. Marcuson, B. L., Macon, Ga.
1901 Elias Margolis, Ph. D., Mt. Vernon, N. Y.
1921 Harry S. Margolis, B. A., Paducah, Ky.
1918 Jerome Mark, A. B., Knoxville, Tenn.
1922 Julius Mark, B. A., South Bend, Ind.
1922 Samuel H. Markowitz, M. A., Lafayette, Ind.
1894 David Marx, B. L., Atlanta, Ga.
1910 Israel I. Mattuck, A. M., London, England.
1902 Eli Mayer, Ph. D.†
1896 Harry H. Mayer, B. A., Kansas City, Mo.
1917 Samuel S. Mayerberg, M. A., Dayton, Ohio.
1912 Maurice M. Mazure, M. A., Brockton, Mass.*
1917 Samuel Felix Mendelsohn, B. A., Chicago, Ill.
1906 Louis D. Mendoza, B. A., Norfolk, Va.
1903 Max J. Merritt, B. A., Montreal, Can.
1897 Julius H. Meyer, B. A., Chicago, Ill.*
1901 Martin A. Meyer, Ph. D., San Francisco, Cal.
1917 Jacob I. Meyerovitz, M. A., St. Paul, Minn.
1921 Myron M. Meyerovitz, B. A., Alexandria, La.
1900 Jacob Mielziner, M. A., Copenhagen, Denmark.*
1906 Julian H. Miller, B. A., St. Louis, Mo.
1919 Albert G. Minda, A. B., Minneapolis, Minn.
1918 Louis A. Mischkind, M. A., New York, N. Y.
1918 Arthur S. Montaz, Ph. B., Hazelton, Pa.
1902 Julian Morgenstern, Ph. D., Cincinnati, O.xx
1901 Alfred G. Moses, B. A., Mobile, Ala.
1898 Leon M. Nelson, B. A., Richmond, Va.*
1895 Morris Newfield, A. B., Birmingham, Ala.
1898 Simon Peiser, B. A., Milwaukee, Wis.xxx
1883 David Philipson, D. D., LL. D., Cincinnati, O.
1912 Jacob B. Pollak, M. A., New York, N. Y.xxxx
1900 Jacob S. Raisin, Ph. D., D. D., Charleston, S. C.
1903 Max Raisin, LL. D., Paterson, N. J.
1914 Marius Ranson, B. A., Albany, N. Y.
1905 Joseph Rauch, B. A., Louisville, Ky.
1921 Irving F. Reichert, B. A., Jamaica, L. I., N. Y.
1906 Max Reichler, B. A., New York, N. Y.
1915 Harold F. Reinhart, A. B., Baton Rouge, La.
1902 Abraham B. Rhine, D. D., Hot Springs, Ark.
1909 William Rice, T. M., San Francisco, Cal.*
1917 Harry R. Richmond, B. A.
1917 Jerome Rosen, M. A., Louisville, Ky.

Those marked with an * are located in places stated, but are not officiating rabbis.
† Deceased.
‡ Director, Dept. of Information and Statistics of Bureau of Jewish Social Research.
‖ Executive Secretary N. Y. Federation for the Support of Jewish Philanthropic Societies.
x Instructor of Bible and Rabbinics in Hebrew Union College.
xx President, Hebrew Union College.
xxx Superintendent of Federated Jewish Charities.
xxxx Assistant Director of Synagog and School Extension in New York City.

1889 William Rosenau, Ph. D., Baltimore, Md.
1909 David Rosenbaum, Ph. D., Charleston, W. Va.
1913 Adolf Rosenberg, B. A., Trinidad, Colo.
1894 Isidor E. Rosenthal, B. A., Lancaster, Pa.*
1908 Herman Rosenwasser, A. M.
1904 Leonard J. Rothstein, B. A., Pine Bluff, Ark.
1885 Isaac Rubenstein.†
1891 Charles A. Rubenstein, M. A., Baltimore, Md.*
1921 Frederick I. Rypins, B. A., Pittsburgh, Pa.
1889 Isaac L. Rypins, B. L., Joplin, Mo.
1919 Joseph E. Sales, A. B.†
1919 Meyer Salkover, A. B., Cincinnati, Ohio.‡
1893 Marcus Salzman, Ph. D., Wilkes-Barre, Pa.
1919 Ira E. Sanders, A. B., Allentown, Pa.
1916 Israel J. Sarasohn, M. A., Amsterdam, N. Y.
1880 Tobias Schanfarber, B. A., Chicago, Ill.
1909 Samuel Schwartz, T. M., Chicago, Ill.
1921 William B. Schwartz, B. A., Montgomery, Ala.
1906 Jacob D. Schwarz, B. A., Cincinnati, Ohio.‖
1918 Alexander Segel, A. B., Fresno, Cal.
1920 Abraham I. Shinedling, Marshall, Tex.
1904 Mendel Silber, B. A., M. D., New Orleans, La.
1915 Abba H. Silver, M. A., Cleveland, O.
1916 Maxwell Silver, B. A.
1884 Joseph Silverman, D. D., New York, N. Y.
1894 Abram Simon, Ph. D., Washington, D. C.
1909 Jacob Singer, M. A., Lincoln, Neb.
1921 Jacob H. Skirball, Cleveland, Ohio.
1895 George Solomon, B. A., Savannah, Ga.
1893 Michael G. Solomon, B. L., Los Angeles, Cal.*
1922 Elihu Starrels, B. A., New Orleans, La.
1921 Bernhard J. Stern, M. A., Athens, Ga.
1922 Harry J. Stern, B. A., Uniontown, Pa.
1904 Nathan Stern, Ph. D., New York, N. Y.
1922 William Stern, B. A., Ft. Smith, Ark.
1884 Joseph Stolz, D. D., Chicago, Ill.
1904 Joseph H. Stolz, M. A., Chicago, Ill.*
1915 Jacob Tarshish, B. A., Columbus, O.
1913 Sidney S. Tedesche, B. A., San Antonio, Tex.
1918 Jacob Turner, A. B., Chicago, Ill.*
1901 Leon Volmer, B. A., New Orleans, La.x
1914 Elkan C. Voorsanger, B. A., New York, N. Y.
1902 Isidor Warsaw, B. A.
1918 Philip Waterman, A. B., Grand Rapids, Mich.
1909 Aaron L. Weinstein, M. A., Fort Wayne, Ind.
1918 J. Max Weis, A. B., New York, N. Y.
1897 Harry Weiss, B. A., Brooklyn, N. Y.
1920 Harvey E. Wessel, M. A., Baltimore, Md.
1903 Jonah B. Wise, B. A., Portland, Ore.
1903 Louis Witt, B. A., St. Louis, Mo.
1909 Horace J. Wolf, M. A., Rochester, N. Y.
1899 Louis Wolsey, B. A., Cleveland, O.
1921 Morris Youngerman, B. A., Lancaster, Pa.
1900 George Zepin, B. A., Cincinnati, O.xx
1899 Martin Zielonka, M. A., El Paso, Tex.

Those market with an * are located in places stated, but are not officiating rabbis.
† Deceased.
‡ Instructor in Mathematics, University of Cincinnati.
‖ Assistant Secretary, Union of American Hebrew Congregations, Cincinnati, Ohio.
x Superintendent Jewish Orphans' Home.
xx Secretary, Union of American Hebrew Congregations, Cincinnati, Ohio.

Register of Students

1922-23

Collegiate Department

SENIORS

Aaronsohn, Michael, Baltimore, Md.
Bazel, Solomon N., B. A., Youngstown, Ohio.
Binstock, Louis, M. A., Memphis, Tenn.
Blank, Sheldon H., M. A., Mt. Carmel, Ill.
Bretton, Max, B. A., Ambridge, Pa.
Frankel, Benjamin M., B. A., Peoria, Ill.
Glueck, Nelson, B. A., Cincinnati, Ohio.
Lipman, Mayer, Ph. B., Cincinnati, Ohio.
Nathan, David S., B. A., Cincinnati, Ohio.
Rothman, Walter E., B. A., Detroit, Mich.
Wolk, Samuel, B. A., Baltimore, Md.

JUNIORS

Bookstaber, Philip D., M. A., Cincinnati, Ohio.
Caplan, Harry N., B. A., Baltimore, Md.
Feinberg, Abraham, B. A., Bellaire, Ohio.
Grafman, Lou E., New York City.
Lifschitz, Theodore, New York City.
Peiser, Walter G., B. A., New York City.
Taxay, Joseph M., Pittsburgh, Pa.
Urich, Morris, Milwaukee, Wis.

SECOND COLLEGIATE CLASS

Fineberg, Howard, Cincinnati, Ohio.
Finkelstein, Adolph H., Goldsboro, N. C.
Freed, Abraham, B. A., New York City.
Gordon, Samuel H., B. A., Portland, Ore.
Kelson, Benjamin, B. A., Springfield, Mass.
Kronman, Harry L., New York City.
Phillips, Samuel, Cincinnati, Ohio.
Shillman, Samuel R., B. A., Pittsburgh, Pa.

FIRST COLLEGIATE CLASS

Blachschleger, Eugene, Cincinnati, Ohio.
Dorfman, Bernard M., Cleveland, Ohio.
Eisendrath, Maurice M., St. Paul, Minn.
Feibleman, Julian B., B. A., Jackson, Miss.
Glazer, Babel, B. A., Kansas City, Mo.
Neumark, Martha, Cincinnati, Ohio.
Wolk, Samuel J., New York City.

Preparatory Department

GRADE A

Baron, Samuel H., Indianapolis, Ind.
Cohon, Beryl D., B. A., Chicago, Ill.
Feuer, Leon I., Cleveland, Ohio.
Gordon, Julius, Cleveland, Ohio.
Regner, Sidney L., Rochester, N. Y.

GRADE B

Falk, Gus F., New Orleans, La.
Feinberg, David L., Bellaire, Ohio.
Goldstein, Morris, Philadelphia, Pa.
Goodis, David, B. S., Philadelphia, Pa.
Greenwald, Milton, Louisville, Ky.
Kahn, Lawrence, E. B., Cincinnati, Ohio.
Reichert, Victor E., B. Litt., New York City.
Rosensweig, Ephraim, Cincinnati, Ohio.
Shulman, Chas. E., LL. B., Cleveland, Ohio.
Taxay, George D., Pittsburgh, Pa.
Unger, Sidney L., New York City.

GRADE C

Berkowitz, Benjamin, Cincinnati, Ohio.
Finkelstein, Lionel, Goldsboro, N. C.
Goldberg, Harrison, Steubenville, Ohio.
Goldburg, Ariel L., Quincy, Ill.
Graff, Morris W., Cleveland, Ohio.
Gumbiner, Joseph H., Detroit, Mich.
Harris, Melbourne, Oakland, Cal.
Hibshman, Eugene E., Cleveland, Ohio.
Hurwitz, Samuel Ft. Wayne Ind.
Jacobs, Myron W., LL. B., Cleveland, Ohio.
Kagan, Henry, Washington, Pa.
Mallin, Herman, Cincinnati, Ohio.
Snyder, Herman E., Reading, Pa.
Stein, Bertram, Cincinnati, Ohio.
Tavel, Henry, Cincinnati, Ohio.
Zigmond, Maurice L., Denver, Colo.

GRADE D

De Koven, Roger, Chicago, Ill.
Emden, Milton M., Cincinati, Ohio.
Feuer, Maurice, Cleveland, Ohio.
Fineberg, Abraham M., Cincinnati, Ohio.
Freund, Hirsch L., B. A., Cincinnati, Ohio.
Kalver, Phillip, Youngstown, Ohio.
Levy, Geoffrey H., Middletown, Ohio.
Levy, Jack A., Little Rock, Ark.
Offenbach, Isidor E., Bradford, Pa.
Weise, Aaron L., Murfreesboro, Tenn.
Woerner, Irving V., Jackson, Tenn.
Zielonka, David L., El Paso, Texas.

VISITORS

Halperin, Sam'l A., B. A., Cincinnati, Ohio.
Harris, Adeline, Lawrenceburg, Ind.
Muskat, Caroline J., Marietta, Ohio.
Zeligs, Dorothy, Cincinnati, Ohio.

Degrees Conferred During the Past Year

Doctor of Divinity

Solomon B. Freehof, Professor H. U. C., Cincinnati, Ohio.

Honorary Degrees Conferred During the Past Year

Doctor of Hebrew Law

Simon Wolf, Washington, D. C.
Moses Buttenwieser, Ph. D., Professor H. U. C., Cincinnati, Ohio.
Louis Grossmann, D. D., Rabbi, Professor H. U. C., Cincinnati, Ohio.

Civil Rights

ANNUAL REPORT OF THE

Board of Delegates on Civil Rights

To the Executive Board of the Union of American Hebrew Congregations:

Gentlemen: The fiscal year just passed has been, as so many years heretofore, replete with many activities, and while many deserving matters were not realized, in the main our efforts have been fruitful of good results.

Hardships of the Present Immigration Law

Before considering typical individual cases of hardship and suffering, in which the Board sought to secure relief for deserving persons, it is desirable to point out that the harsh, ill-advised and arbitrary so-called 3% Quota Law, with its discriminations on the basis of nationality, was extended by Congress on May 11, 1922, for a further period of two years, terminating June 30, 1924. Though Jews as such are not aimed at in this law, immigration from the countries from which they come chiefly was limited to comparatively small annual quotas (and to 1/5 of a year's quota in any month), namely, from Austria, 7,444 per year; from Czeko-Slovokia, 14,269; from France, 5,692; from Germany, 68,039; from Hungary, 5,635; from Italy, 42,021; from Poland (including Eastern Galicia), 25,800; from Roumania, 7,414; from Russia, 34,247; from United Kingdom, 77,206; from Armenia, 1,588, and from Palestine, 56. The total from all countries is 355,825, about one-third or one-fourth of the pre-war figure. The total number of immigrant alien Jews admitted to the United States during the fiscal year ending June 30, 1922 (the first full year under the 3% Quota Law) was 53,524, which is an approximate maximum of the number of Jews admissible under this Act.

Suffering Caused by Method of Administering the Law

The administrative provisions of this Act —particularly its fixation of a maximum monthly quota, with no method indicated by which the immigrant can satisfactorily learn before arrival whether the monthly quota will be reached before his personal application over here will be considered or not,—led to indescribable suffering. As a "holiday gift" the Secretary of Labor, just before Christmas, 1921, felt constrained to yield to the dictates of humanity to mitigate these cruelties, and he admitted, nominally temporarily under bond, substantially all the immigrants, about 1,000 in number, who happened to be at our ports at the time awaiting deportation for excess of quotas. One result was that the cases which were referred to in our last report, brought by Mr. Kohler to test the Act, became moot, as his clients naturally preferred to enter, rather than take their chances in the courts, with the heavy court disbursements likely to accrue against their relatives or friends. Even apart from other considerations, this body, in conjunction with the American Jewish Committee and the Independent Order of B'nai B'rith, submitted vigorous "Recommendations" as far back as November 7, 1910, to the National Immigration Commission, objecting to the very dangerous precedents set by that body in judging and weighing immigrants in racial categories. (See Vol. 41 of the Reports of that Commission, pages 157, 176, 181.) Our fears that arbitrary, un-American and ill-advised racial discrimination and racial animosities would result in all sorts of other directions, too, has, unfortunately, been realized since. We are reminded, in this connection, that Senator Maclay, of Pennsylvania, said in the U. S. Senate as far back as 1790, in discussing our first naturalization bill, which New Englanders then also sought to treat along racial lines: "We Pennsylvanians act as if we believed God made of one blood all the families of the earth; but the Eastern people seem to think that He made none but New England folks."

The "Equal Citizenship Act"

Efforts avowedly to reduce these quotas still more, from a 3% to a 2% basis, in the so-called Dillingham Act, were made by restrictionists this year, but have not thus far succeeded. Meantime, however, Congress has still further reduced the number of admissible immigrants enormously, particularly Jewish immigrants, by its enactment of the so-called "Equal Citizenship Act", which abolished the universally recognized and established principle that a wife acquires her husband's citizenship, and now requires her, if not a U. S. citizen before its enactment on September 22, 1922, to become naturalized individually here, after a residence of the prescribed time, etc. On its face, this bill was not aimed at immigration, but in connection with the 3% Quota Law it will work untold hardship, keeping hundreds of thousands of wives of residents of this country and their children abroad for many years, apart from their husbands, except insofar as they can gradually, in small numbers, come over here within the monthly and annual quotas of the Immigration Laws, and after struggling with all the difficulties attending the procurement of viseed passports abroad (particularly difficult now for the Jews in Poland), and often unprocurable, as it leaves many women "without a country" in international law. As is well known, an enormous number of males come to this country in advance of their wives and children, to provide homes here for them out of the earnings so hard to make in the case of the new immigrant fleeing from oppression. When the husband became naturalized, his wife became a U. S. citizen through his naturalization, and had a constitutional right to join him here, and was not an alien, whose admission was limited by the 3% quota and other provisions of the Immigration Law. The new Naturalization Law cuts off the right to U. S. citizenship of the wife of a United States resident thereafter becoming naturalized, however, and treats her as an alien, so that, despite her marriage to one hereafter becoming a United States citizen, she can hereafter come over only within the small immigration law quota limits. It will be years before all these wives can legally join their husbands, in the case of citizens of many countries, despite the fact that the statute gives a preference within the quota limits to wives of citizens. On the other hand, as such arriving wives and their children will be charged against the quotas, there will be scarcely any chance for other aliens of said countries to come over, in view of the quota limits. This law was enacted largely at the instance of American women's organizations, who desired to enable American women to retain their citizenship, despite marriage to aliens, and to treat women as separate entities in the matter of naturalization; the feature here pointed out, however, was overlooked and ignored by them, and the law made retroactive, so as even to apply to foreign women already married to American residents thereafter becoming naturalized here. The hardships of this law are becoming more pronounced day by day. The Board discovered them beforehand, and submitted a strong memorandum to the President urging the bill's veto for this reason, prepared by Mr. Kohler, to which your Chairman also appended his signature, but in spite of this statement and representations on the part of your Chairman by letter and telegrams from Atlantic City to the White House, the President felt constrained to sign the bill nevertheless. The statement referred to is annexed hereto, marked Appendix I.

When the House of Representatives passed the Immigration Quota Bill above referred to, two members of the Jewish faith voted for it. A great deal of criticism ensued. The Board was asked to attack them, but declined, and for the following reasons: Men or women are elected as American citizens, and not because they belong to any nationality or creed. Such a thing as a Jewish Congressman is repugnant to all our traditions. Only in faith are they Jews. It would be a great misfortune for the Jews, and the country no less, were it otherwise. When the Immigration Bill was on its passage, the voting was done by members of Congress, representing all the people. Of course, if the legislation had been specifically aimed at the Jews, we would have had the right to expect these men to vote against the measure, not only because they were Jews, but as patriotic citizens, who should uphold and practice fair play. We repeat that the

legislation was of a general character, and it strengthens our citizenship and elevates our people to vote as Americans. It is unfortunate that the door is to be temporarily closed, but abuse without reason is not going to remedy the wrong.

Objection Raised to Classification "Jews"

The Immigration Bureau, in its annual report, in making up the list of aliens admitted, classified our people as "Jews". The Board considered this classification as a discrimination unless every other group of aliens coming to this country is classified in the same way, as, for instance, so many Catholics, so many Methodists, so many Lutherans, etc. Your Chairman took the matter up with Commissioner General of Immigration, W. W. Husband, as shown by the following correspondence:

"Washington, D. C., January 5, 1922.

Hon. W. W. Husband,
Commissioner General of Immigration,
Washington, D. C.

My dear Mr. Husband: I have no desire to rush into print unnecessarily, although I have been urged to do so, preferring to have a pleasant friendly correspondence with you which may, if we mutually agree to it, be given to the press later.

You are classifying immigrants of Jewish faith as Jews, which in my judgment is altogether improper, unless you classify every other group of aliens coming to this country in the same way—so many Catholics, so many Presbyterians, etc. The Jews come as citizens, or ought to come as citizens, of the respective countries in which they have been born or emigrate from. Any other classification would be discrimination. In my book "The Presidents I Have Known" you will find this question was up during the administration of President Roosevelt, and the correspondence had then showed, backed and substantiated by the leading scholars of Jewish faith, that the Jew is not a race or a nationality, but a religion. Of course the political Zionist group of the Jewish people will claim otherwise, as they seem determined to recognize Palestine as their home-land.

But again I repeat, that if all creeds are classified there can be no objection, otherwise it is discrimination.

With sincere best wishes for the New Year, I am,

Very sincerely yours,
SIMON WOLF."

"Washington, D. C., January 10, 1922.

Hon. Simon Wolf,
Washington, D. C.

My dear Mr. Wolf: I will not attempt tonight to answer your very interesting letter of January 5th, relative to the classification of Jews as a race or people. I am very familiar with past discussions over this subject, and have read that part of your book which refers to it. You will doubtless remember that the matter was considered by the Immigration Commission at a hearing which Judge Mack and you attended. Probably others were present also; that I do not remember.

I remember writing a long letter to Mr. William R. Wheeling, then Assistant Secretary of Commerce and Labor, and a member of the Immigration Commission, on the subject, and have tried to find a copy to send to you, but have not succeeded. I have always, I think, appreciated your point of view, but have also felt that the statistics on this subject, which date from 1899, were really valuable additions to the sum of human knowledge. As your letter states, the Jewish people themselves are divided on the question, and I have listened to strong arguments from them on both sides of the question.

I shall try to find a copy of the letter to Mr. Wheeler and send it to you. In the meantime, let me thank you for your good wishes for the New Year, and assure you that they are returned many fold.

Very truly yours,
W. W. HUSBAND,
Commissioner General."

In connection with the above reference regarding the hearings before the Immigration Commission, special reference is made to Volume 41 (pp. 265-293) of the Immigration Commission Report, "Statements and Recommendations Submitted by Societies and Organizations Interested in the Subject of Immigration." This included the oral argument made by your Chairman and Judge Julian W. Mack, supported by the supplemental memorandum on such classification

prepared by Mr. Max J. Kohler, and the Skuratowski brief on said point prepared by Judge Abram I. Elkus and Mr. Kohler (pp. 176-181).

Character of Cases Handled

The Board is happy to state that insistent efforts have resulted in securing temporary stays of deportation for a large number of our co-religionists, not only those who came under the exhausted quota class, but also those who were for the time being either physically or financially not up to the standard as required by the Immigration Law—and also many who were excluded under the Literacy Test. These stays ranged from a month to one year, at the end of which time the cases were reviewed, and all conditions being found equal, that is, if the alien had proven to the satisfaction of the immigration authorities that he or she had benefited by being even for so short a time in the "Land of Opportunity", and would undoubtedly, if allowed to remain, become good, law-abiding citizens, were admitted permanently. Many admissions to hospitals for temporary treatment were also secured. Of course, as is usual in all of these temporary stays, bonds were given.

The many letters of thanks, telegrams and personal calls, give evidence of the great appreciation of relatives and friends, and inspired us to renewed efforts. From Los Angeles the Board received the following letter of thanks in a most worthy case:

> "Please pardon my tardiness in acknowledging your wire of the 4th inst. with reference to the above alien.
>
> I left town after receipt of the wire in question and the matter was temporarily overlooked. I wish to assure you, however, that you earned the thanks and gratitude of the alien in question, and also his father-in-law, Mr. ——, of this city, and many other people who were interested in the matter.
>
> Needless to say I appreciate very much your ready response to my request, and feel deeply grateful and indebted to you."

This is merely given to show the character of the hundreds of letters received.

No one can imagine the feeling of having prevented the deportation of men, women and children who, driven from the land of their birth, come here to enrich our country by their brain and brawn. To prevent the calamity of having to return, after seeing the Statue of Liberty, is a feeling of such intense misery that to be admitted is a joy forever; and if the Board had not accomplished any other work, it would feel content.

Requests for Information

Numerous requests for aid and information came from the Jewish Women's Council, particularly from New York City, and in the main we are glad to say our efforts were successful, and have received their acknowledgment in kind and appreciative terms. In one instance, where we secured an extension of time within which an alien girl was to be deported, in order to allow her more time to prepare to pass the Literacy Test, we received these few appreciative lines:

> "We are very grateful to you for your letter of April 28th, in which you advise us that an extension has been granted this girl.
>
> With deep appreciation of your many courtesies to us, I am, etc."

Later, from this same Society, we received the following request:

> "May we again take the privilege of calling upon you, this time with a question concerning the establishment of residence in the United States by aliens? We raise the question regarding aliens who have lived in the United States, and who return to Europe for a temporary stay—in some instances in countries where the quota for the fiscal year has been exhausted. We wish to know how long a period of residence in the United States before their departure guarantees their admission regardless of quota.
>
> Thanking you for your courtesy in this, as in all other matters, I am, etc."

To which the Board answered:

> "Answering yours of the 4th—aliens who have resided in the United States at least seven years established what is called a domicile, which practically guarantees their admission to the United States upon their return, regardless of quota. Of course we all know that, to be a full-fledged American citizen is to be desired under all circumstances."

Alien Public Charges

The number of people who have become public charges has alarmingly increased during the past year. City and State institutions all over the country complain of having alien patients to the exclusion of citizens. This is another phase which needs attention and prompt remedy. Public charge cases are subject to deportation during a period of five years after the admission of the alien, and the Board has time and again prevented deportation by paying the government, or institution in question, the cost of maintaining the inmates or patients.

In March, 1922, the Board received the following inquiry from Mr. Louis H. Levin, of the Associated Jewish Charities of Baltimore:

"Could you get for us some information in regard to the following question:

Quite a number of years ago you obtained a decision from some of the authorities connected with the Immigration Department of Washington to the effect that an immigrant receiving assistance from a private charitable organization, one that received no aid from city, state or governmental agency, is not a public charge, and is not subject to deportation on account of the receipt of such aid within five years of landing. Lately, I have heard that this ruling has been questioned by the Department, which is attempting to construe the receipt of aid from a private corporate body as a receipt of public aid, and not private, and therefore subjects the recipient to the Deportation Law.

Can you tell me what the rule of the Immigration authorities is on this point, and if there has ever been a decision covering this aspect of the case?
Thanking you in advance, and with kindest regards, etc."

Your Chairman, on receipt of this communication, immediately took the matter up with the Commissioner-General of Immigration, and received from him on March 25, 1922, the following reply:

"My dear Mr. Wolf: Answering your letter of the 21st instant, I beg to advise you that the Bureau knows of no ruling (Department or otherwise) to the effect that an alien who receives assistance 'from a private charitable organization' is thereby to be regarded as a public charge, and, as such, subject to deportation under the provisions of Section 19 of the Immigration Act of February 5, 1917. Of course, where such an organization is supported partly by private and partly by public funds, the alien who is the beneficiary thereof is a public charge to the extent that he is supported by funds paid in by the public.

Respectfully,
W. W. HUSBAND,
Commissioner-General."

In short, only aliens who are inmates of institutions or hospitals which are maintained in part or wholly by the public are considered public charges, and thus are liable to deportation. (An able opinion to this effect, citing authorities, was rendered by Solicitor Earl, of the Department of Labor, to the Secretary of Labor, July 28, 1910, in answer to an inquiry of your Chairman, which was reinforced by a brief prepared by Mr. Kohler.)

Expediting Vise of Passports Abroad

Hundreds of appeals have been brought to the attention of your Chairman to secure his aid in having authorization granted to Consuls abroad to visé passports. Applications for visé of Polish passports are not referred to our State Department, the United States Consuls in said country being vested with absolute power and authority to grant the visé or refuse, according to the circumstances of the case. Naturally, the aliens in Poland, at least many of them, do not understand this quota situation, and, of course, having made their preparations to come to the United States, secure their passports and present them to the Consul. His office, being crowded with thousands of similar cases, does not have the time to make proper explanation, but instead, puts the alien off with the unsatisfactory answer that the visé cannot be granted at that time—gives him a number and tells him to return later. They wait for what is doubtless to them an interminable length of time, and once more present themselves before the Consul, with the same result. Then they appeal to their relatives and friends in the United States for funds and

aid in securing the desired visé. In cases of this character, to-wit, non-visé of passports on account of excess quota, there is absolutely no step to be taken from this end. The State Department under its ruling refuses to institute any action in visé cases, unless requested so to do by the Consuls abroad, and there is therefore nothing left for the alien to do but to wait the required time until a new quota is declared. What is true of Poland is also true of many other countries—Turkey, Jugo-Slavia, Germany, etc. Russia forms an exception. All applications for the visé of Russian passports are referred to our State Department here before adverse action is taken. If the Consuls, of course, have no doubt about granting the visé, they do so. In many Russian cases brought to the attention of your Chairman, where the State Department here has no record of the application of the alien for visé and request of the Consul in Russia for authority to visé, the matter has been taken up direct with the Consul, with the result that in numerous cases the granting of the visé has been expedited.

Aid in Transmission of Money Abroad

Aid has also been given by the Chairman in the transmission of money to Europe, in securing justice for accused citizens in civil life, the army and navy, etc.

During the year an order was issued by the Post Office Department providing for the shipment of parcel post packages up to eleven pounds each to Russia. This order was naturally sent to postmasters all over the United States. Many appeals came to the Board for aid in shipping clothing and shoes to relatives in different parts of Russia, and on taking the matter up with the Post Office Department, advice was given in regard to the above-mentioned order. In one particular case which I brought to the attention of the Post Office Department, I received the following reply:

> "With reference to your communication, in which you quote letter from the gentleman at Demopolis, Alabama, relative to the sending of clothing to Kiev, Russia, you are informed that the matter has been taken up with the postmaster at Demopolis, and proper instructions issued relative to the acceptance of such articles for despatch to Russia."

Medal in Honor of Haym Solomon Urged

The Chairman received an interesting letter from Maude Morrison Frank, of New York City, a great-great-granddaughter of Haym Solomon, asking for a government position in the Bureau of Education. He had an interview with President Harding and told him of her request. The President said he would gladly aid her. The Chairman then told him of the seeming ingratitude of our government in the matter of Haym Solomon. The President requested him to send him (the President) a written statement, setting out the facts, which was done in the form of a letter bearing date February 4, 1922.

On account of important matters that constantly engrossed his time, the President was unable as yet to send a special message to Congress.

Urge All Immigrants to Speedily Become Citizens

The delay in making application for American citizenship is very deplorable at times. Some of our co-religionists have been in the United States twenty years and more, and have never become naturalized—some of them are not even declarants. As to many other classes of aliens it is even worse. The consequence of this criminal neglect has caused deserved misery. Too much emphasis cannot be laid on the desirability of all those, women as well as men, who come to our shores becoming full-fledged citizens just as soon as possible, not only for their own protection, but as a protection for their children, and, most of all, for the purpose or fulfilling their duty to the country of their adoption.

An interesting and important decision was recently rendered by the State Department in the case of an American-born woman, whose citizenship was declared forfeited by her marriage to a German alien, who had been in this country a number of years without taking any steps towards becoming a naturalized citizen. Her application for passport to visit Germany was refused. She was told that she would have to get the passport from the local German representative, or the Consul General at New York City, and have it visèed by the American Consul when she desired to return.

This is another sad incident where, had the man become naturalized, all this trouble would have been avoided. Your Chairman repeats that naturalization is one of the main educational factors for Americanization, and there is no excuse for an immigrant, and more especially for a Jew, not taking the necessary steps towards naturalization and becoming a citizen of the United States at the earliest possible moment. No man should be accepted as a member of any Jewish congregation unless he is an American citizen, or has taken the necessary preliminary steps to become one.

The contest against the Ku-Klux wave of intolerant prejudice and un-American attacks on the citizenship of certain classes has not been part of our work. The secular and Jewish press, statesmen in and out of Congress and legislatures, have done this in far better shape, but though it is a serious danger that confronts this country, like the Know-Nothing craze, it will die and be buried with the contempt of all sane, decent and patriotic Americans.

This department has given the utmost within its power in the movement to eliminate the teaching or reading of the Bible in the public school. We are happy to say the movement's workers are bending several of the states.

We recommend that the coming convention take some concrete action on several of the matter contained in our report.*

VIOLATION OF MINORITY PROTECTIVE GUARANTEES OF THE PEACE TREATY AND THE LEAGUE OF NATIONS

Economic misery abroad, and failure to check lawlessness and revolutionary propaganda, are responsible for considerable continuing persecution of our co-religionists abroad in various countries, notwithstanding treaty guarantees of the rights of minorities, often specifically of the Jews. With normal economic conditions restored, and growing familiarity in practice with the principles of a "government of laws, not of men", under new constitutions and fundamental laws, the situation will undoubtedly improve greatly. As it is, however, we are glad to be able to record that almost everywhere wholesale anti-Semitic persecution and mob-spirit manifestations against the Jews were less serious during the past year than they were the year before. Naturally, disturbed conditions and unfamiliarity in some instances on the part of Jews abroad, with the fact that their real good lies in equal laws, and not in special "national Jewish rights", led on occasion to exaggerated reports of excesses against them and to unwise verbal assaults on the attitude of their officials. Under the scheme of the Peace Treaties, the League of Nations was given jurisdiction over such violaitons of the rights of minorities. It has, in several notable instances, adopted appropriate measures to protect Jewish minorities from excesses on the part of majorities. Naturally, however, the declination of our government to join the League in any form thus far, has deprived the Jews of their best and most disinterested friend in such council of the nations, and the comparative weakness of the League of Nations has made it very conservative in pressing such Jewish charges.

Mr. Lucien Wolf, of London, has been particularly active in presenting Jewish grievances of this kind to the League of Nations on behalf of the British Conjoint Jewish Committee, and the British government in particular has championed this cause at his instance. A well-posted correspondent of the London "Jewish Chronicle", in its issue of Oct. 6, 1922, sums up the steps taken by the League at its recent Assembly at Geneva in this field, as follows:

> "Looking back on the League of Nations Assembly, it is perfectly obvious that the question of the protection of minorities in various countries is second only in importance to that of disarmament, to which it is in some degree related. Lord Robert Cecil has pointed out that the treatment of minorities is a perennial source of strife, and even of warfare. While the subject concerns the Jews in various parts of Europe most intimately, it is a much larger question, for it is at the root of the troubles in Asia Minor, and, as has been shown, it affects also the condition of native races in far-flung parts of Empire, mandated territories and obscure corners of the globe.

* N. B. The next two sections of this report on "Violation of Minority Protective Guarantees" and "Anti-Semitic Discrimination at American Colleges", have been prepared by our colleague, Mr. Max J. Kohler, and deserve careful attention.—Simon Wolf.

"It is well that the matter is kept to the forefront by the three leading men of the League, Lord Robert Cecil, Professor Gilbert Murray and Dr. Nansen, who are backed up by a growing contingent of delegates, including the exceedingly popular Dr. Dante Bellegarde, of Haiti, determined that the League shall spare no effort to improve the conditions of existence of persecuted peoples the world over. As a matter of fact, the treatment of minorities is becoming a kind of test question for members of the League, and it may be declared with certainty that unless humane and civilized conditions obtain in a country, that country will find itself excluded. In due course exclusion is going to be a calamity, so that improvement may therefore be anticipated. The League, as Mr. Motta, the ex-President of Switzerland, put it, has become the guardian of the minorities.

"Nevertheless, it will be a slow process. The statement issued last week by the Latvian Legation in London indicates the temperament that is opposed to reform. Latvia and Esthonia put up an ingenious contention, a plea for a world-treaty on the subject of minorities. But it was seen through, and they were told bluntly by the three protagonists that this was but a device for delay which could not be tolerated. Dr. Pusta, the Esthanian delegate, was in fact called before the Council and told that his government would be expected to fulfill the obligations which were a condition of its admission to the League.

"The long dispute between Lithuania and Poland with regard to the Vilna region is a matter affecting the treatment of the non-Polish minority. It is disputed territory, where, it is stated, the overwhelming majority is hostile to Polish domination. This led to the publication of charges, and denials, in which—to put it plainly—some one was palpably lying. The contentions of Mr. Ashkenazy, the Polish delegate, that there had been no pogroms, did not carry conviction, and it may be remarked that Mr. Ashkenazy is a long, long, long way from being the most popular delegate to the Assembly. His attitude was distinctly irritating. Mr. Venceslas Sidzikauksas, the fair-haired and extremely youthful-looking delegate of Lithuania, stuck to his charges valiantly, and his offer to submit to the decision of the Permanent Court of International Justice, and his plea that a Committee of Inquiry or a Permanent Commissioner should be sent out, imperssed all hearers. Mr. Ashkenazy made an attempt at the plenary session to confuse the issue, and was sharply brought to book by Lord Robert Cecil, who pointed out that the Polish delegate was wrong in maintaining that the 'great majority of the Committee' was opposed to an inquiry. He explained that some members desired that a committee should be sent out directly; others thought the matter must be left to the Council of the League. Mr. Motta upheld this view, and Mr. Ashkenazy, who had suggested postponement of the discussion, had to accept the correction. The matter is, therefore, left to the Council."

The general procedure adopted by the League of Nations for presenting grievances of minorities was ably outlined by this Geneva correspondent of the same paper in its issue of Sept. 22, 1922, as follows:

"The minorities question continued to be debated in committee day by day, and it was interesting to note the persistent efforts to water down the resolutions of Professor Gilbert Murray. Mr. Honotaux, of France, and Mr. Scialoja, of Italy, the champion 'destructive critic' of the Assembly of the League of Nations, came to the aid of the representatives of the new nations, and they and the Bulgarian representative, Mr. Radeff; Mr. Ashkenazy (Poland); Mr. Osusky (Czecho-Slovakia); Mr. Ninchitch and Mr. Yovanovitch (Jugo-Slavia—here called the Serb-Croat-Slovene State), displayed an ingeunity in word-spinning and quibbling that would have put any Talmudic pilpulist into the shade. One or two made no effort to conceal their real intentions. They wished to kill the resolutions, or at least to render them completely innocuous, and the speeches suggested that the happiest countries were those with minorities which the rest of the world believed to be badly treated.

"The resolutions were sent to a subcommittee for re-drafting, and finally, the one suggesting the appointment of resident representatives to certain districts to report impartially on the treatment of mi-

norities, was 'suppressed', and its place taken by a statement in the report of the committee to the Assembly that Professor Murray had emphasized the value of such practice, and that accordingly the fact was placed on record with a hope that the Council of the League might have recourse to the system 'in suitable cases . . . with the consent of the government concerned.' It is a cuirous compromise, but better, at any rate, than complete rejection. The other disputed resolution, suggesting appeal by aggrieved parties to the International Court of the Hague, was completely altered, until it proposed that members of the Council alone should have the power to appeal to the Court, without prejudice to other methods of conciliation. At the same time, the report contained Professor Murray's original resolutions in full, and Lord Robert Cecil told me that he and the Professor are, on the whole, satisfied with the results of the committee's debates.

"These discussions revealed the extraordinary fear among the nations that activity on behalf of minorities would encourage them to make impossible demands. At the same time, Professor Murray, and those who supported him, insisted on the minorities co-operating loyally with the citizens of the respective States; and the League is establishing a tradition and machinery that must act as a check to those governments which have an idea that they may do as they please with subjects who differ from the majority of their citizens in language, race or religion. With Europe's frontiers drawn crazily, the existence of the League, its resolutions, and the record of its discussions, are essential to the well-being of masses of the people, many of whom are Jews. The failure of Latvia and Esthonia to sign the declaration in favor of the protection of minorities is not lost to sight, and may yet lead to action by the Council, which will teach these young nations that they cannot enter the League and at the same time behave as if they were outcasts. Dr. Nansen has his eye on them."

It is obvious that ill-advised demands for distinctive Jewish political "national rights" arouse much feeling against the Jews in those countries, and the sensitiveness of sovereign states—especially new ones—to being haled by non-sovereign accusers before divers weak assemblies to answer accusations under abnormal conditions, which are sometimes ill-advised and often exaggerated, must be taken into account, in the interest of the minorities themselves.

In the most authoritative "History of the Peace Conference of Paris" which has thus far appeared (published in London under the auspices of the Institute of International Affairs), edited by H. V. Temperley, of Cambridge University, the most extended consideration so far to be found in print is accorded to the treaty provisions for "Protection of Minorities" (Vol. 5, pages 112-365 and 432-470). The following interesting remarks are made regarding the attitude of Jews at the Peace Conference to these clauses (pp. 136-7):

"As is well known, there were considerable differences among the representatives of the Jews as to the objects which they desired to secure. On the whole, it may be said that the English Jews tended to confine their efforts to securing to their co-religionists the widest personal liberty and full opportunities for the use of their own religion and the maintenance of their own customs. There was, however, a party which went further than this, and aimed at getting official recognition of what they called 'Jewish nationality'. They seem to have hoped that the Conference would give official recognition to the Jews in Poland and in other states as an organized corporation with definite political rights, and there are indications that if this had been secured, they might then have pressed for representation of this 'Jewish nationality' on the League of Nations. It need not be said that any suggestion of this kind was ruled out from the beginning. M. Clemenceau's letter specially points out that the clauses of the Treaty 'do not constitute any recognition of the Jews as a separate political community within the Polish state.'

"The recognition of 'national rights' of the Jews in Poland would have been completely inconsistent with the territorial sovereignty of the state, which is the basis of our whole modern system. It is in accordance with this that, for instance, the educational control of the schools as-

signed to the Jews is given, not to one general committee supervising Jewish education for the whole of Poland, but to 'Committees', which are clearly intended to be mere local bodies."

Curiously enough, these minority protective clauses are described in this work as English in origin, and the circumstance that they were in fact first sponsored by America, and originally drafted in their ultimate form by Mr. Louis Marshall, of New York City, is ignored. We understand, however, that the editor of this work has recently conceded that he believes it to be correct "that the first suggestion as to the minority treaties was at America's instigation", thus confirming some remarks on this subject in our prior annual reports, now re-inforced by Ray Stannard Baker's newly published work, "Woodrow Wilson and Settlement", based on ex-President Wilson's own official papers, and Prof. Manley O. Hudson's paper in House, and Seymour's "What Really Happened in Paris". It is also gratifying to find interesting and important material regarding Jewish representations at the Peace Conference, the Polish Pogrom Commission Inquiry and Reform Judaism's attitude to Zionism in Mr. Henry Morgenthau's reminiscences, entitled "All in a Life Time", just issued. On pages 349-350 we find a reprint of the bulk of the "statement" against Political Zionism (not readily accessible elsewhere), submitted by Mr. Morgenthau, Hon. Julius Kahn and Rabbi Isaac Landman to the Peace Conference on behalf of 275 prominent American Jewish signers, as drafted by Dr. Henry Berkowitz, Dr. David Philipson, the late Prof. Morris Jastrow and Max Senior, and which accords with prior declarations of this organization, which had dissevered itself from the American Jewish Congress movement on the issues of political Zionism and national Jewish political rights.

As is, of course, well known, the League of Nations approved the mandate over Palestine, conferred by the Treaties of San Remo and Sevres on Great Britain, with its provision regarding permission to establish "a national Jewish home" there, but with authority to restrict immigration, and with guarantees covering the rights of other nationalities there, which render it doubtful (particularly in the light of official statements by Winston Churchill and Sir Herbert Samuels, the British High Commissioner), whether any considerable Jewish increment in Palestine's population will be permitted. On the other hand, native Arab and native Christian opposition to the "national Jewish home" idea, continues.

U. S. Palestinian Resolution

The joint resolution of the Congress of the United States, approved by President Harding September 21, 1922, approving of this measure, had a curious legislative history, involving a significant modification which the press of this country has wholly overlooked. Originally introduced by Senator Lodge, it passed the U. S. Senate May 3, 1922, in an extraordinary form. Not content with the phraseology of the Balfour Declaration in favor of the establishment in Palestine of "a national home for the Jewish people", the Senate resolution substituted the words "the national home", to indicate still more clearly the theory that the Jew was to have a "home" nowhere else than in Palestine, and the further saving condition of the Balfour Declaration was deliberately stricken out, that this should be without prejudice "to the rights and political status enjoyed by Jews in other countries (Cong. Record, May 3, 1922, p. 6784). In the House of Representatives thereafter, however, the resolution was reported in modified form, and thus passed that House June 30, 1922 (Cong. Record, pp. 10549-58, 10834 et seq.). The words "a national home" were avowedly and intentionally substituted, probably in consequence of Committee "Hearings", at which Dr. David Philipson and Rabbi Isaac Landman of this organization vigorously opposed the entire resolution. Moreover, Congressman Burton, of Ohio, in his address in favor of the resolution, referred to some liberal Jewish opposition to the resolution, and stated that the qualification regarding non-prejudicing of rights and political status of the Jews in other countries had been omitted, because unnecessary in a country like the United States, where the Jews, of course, have full and equal rights. Its significance as an affirmative declaration of the fact that the Jews of the United States, and of most countries of Europe, desire no citizenship in any other country than that in which they are happily domi-

ciled, was overlooked, however. Of course, it is an erroneous but very common version of the Balfour Declaration to make it read "a national homeland for the Jewish people", instead of "a national home", and this misconception is at the bottom of much Zionist dissatisfaction with the terms of the English mandate over Palestine.

ANTI-SEMITIC DISCRIMINATION AT AMERICAN COLLEGES

The proposal of Pres. Lowell, of Harvard University, that the percentage of Jewish students to be received there be limited, naturally aroused much discussion and protest throughout the country. His claim seems to be correct, however, that certain other colleges reach the same result by more secret methods. An important general principle is involved, not to be limited even to such distinguished institutions as our higher seats of learning, and members of this Board have done their share to awaken correct public sentiment on a subject which the governing authorities of that institution are still considering, "Eternal vigilance is the price of liberty". The United States government, through diplomatic channels and otherwise, has in the past repeatedly protested against somewhat similar educational restrictions against the Jews in Russia, Roumania and Poland, and accordingly the evil results that would follow if Pres. Lowell's plan be adopted, in stultifying all such future efforts on our part abroad, even on behalf of Jewish enjoyment of elementary common school and high-school facilities, should not be lost sight of. In fact, recent reports from Germany—where the anti-Semitic movement has developed enormously since the war—on the general principle that the Jew must always be made the scapegoat—show that even there Jewish participation in elementary instruction in some districts is now jeopardized, despite the terms of the Treaty of Peace and the new German Constitution. In Munich, for instance, popular clamor and openly-expressed prejudice on the part of so-called Christian fellow students and instructors, has now been driving almost all Jewish pupils out of the high schools, by subjecting our co-religionists to intolerable annoyances. In Saxony, it is reported, arbitrary refusals to excuse pupils from the public schools for absenting themselves on any but legal holidays, heavily penalizes Jewish and Catholic pupils, as well as their parents, for absenting themselves on their religious holidays. Of course, nearly all over the Continent, serious economic embarrassment, coupled with religious and racial antagonism, leads to efforts to exclude thousands of students on one pretext or another from the higher institutions of learning, often for the assigned reason that they are not legally resident in the particular place in question, because of changes in the boundaries of particular countries and enforced banishment caused by the war. Under these circumstances we incorporate herewith as Appendix II an article on the Harvard incident, published by Mr. Max J. Kohler, of this Board, in the "New York Times" of Sunday, July 23, 1922, and elsewhere reprinted; it is here reproduced, with some passages restored, heretofore curtailed. Mr. Kohler clearly points out that in New York and many other states, having similar "Civil Rights Acts" on their statute books, such discrimination on racial or religious lines is even a violation of the criminal laws of the state, and that, where this is not the case, as in Massachusetts, the true American spirit, finding expression in Civil Rights Acts first enacted at the intsance of Harvard's distinguished son, Charles Sumner, of Massachusetts, by the Federal Government and by various states, requires the cessation of such discriminations. When the precedents established by American statesmen so widely divergent in their general views as Thomas Jefferson, Charles Sumner, Grover Cleveland and Theodore Roosevelt can be invoked in favor of a claim, one may be quite certain that true American principles underlie it. In this connection, it is interesting to observe that one of the Acts, soon after the days of the "Civil War", of the "Board of Delegates of American Israelites"—with which our own Committee was merged, shortly after the Union of American Hebrew Congregations was formed—was to secure a revocation from the Board of Trustees of the College of the City of New York, of the ruling of the then President of that College regarding not excusing Jewish students absenting themselves on their religious holidays, except on condition of their forfeiting all their marks for those days, thus placing

them out of the race for College honors with non-Jewish classmates. The executive official in question—who was more familiar with military strategy than with the history of the development of American principles and the decisions of the federal courts—took the position that a public college ought to ignore all sectarian matters, including religious holidays, and therefore decline to regard absence on a student's most important religious holidays as excusable, though this executive chose to shut his eyes to the fact that statutes closed the doors of the College on the religious holidays of nearly all the Christian students. Fortunately, the superiors of this official, by resolution, were induced to give him a lesson in the true principles of American religious liberty, which he was constrained to follow thereafter.

The subject of Jewish attendance at higher institutions of learning in America is so important, and is attracting so much attention today, that it will be well to supplement the article in the appendix somewhat. It is true that, in their origin, nearly all our American colleges in pre-revolutionary days were sectarian institutions, but the American spirit changed their status in this respect, almost from the adoption of our Federal Constitution on, and the grant of exemption from taxation, bestowal of large public subsidies, and authorization to confer degrees and the like they have enjoyed, all recognize that they bear at least a quasi-governmental character, which makes them subject to legislative regulation with respect to racial and religious tests. In New York State, the Legislature was so impressed with the importance of making colleges absolutely undenominational, that in organizing Columbia College right after the Revolution, it even made Rev. Gersham Mendes Seixas, Rabbi of the only Jewish congregation of the state in that day, one of its trustees. Jefferson's attitude with respect to the University of Virginia is outlined in his own letter to Isaac Harby, reprinted in Mr. Kohler's article. Even though it be conceded that admission to colleges may properly be limited by a test of mental ability and the like—unlike elementary school instruction, which should be open to all—and that courses in many of these institutions must continue to be remunerated for, while others, established by the State itself, must, under public law, be gratuitously and universally rendered—such Civil Rights Acts as have been referred to, and the American principles underlying them, cannot properly justify curtailment, avowed or devious, on the lines of race or religion. Supposed personal advantages to the institution of learning itself, and desire to cater to the snobbish "loyalties" of students, prospective students or alumni, can no more justify such discriminations and tests as to American colleges and universities than in the case of public theaters and the like, whose claims to manage their own affairs as they like, regardless of such principles, have been regularly overruled by our courts for decades. In Hon. Oscar S. Straus' interesting, recently-published autobiography, entitled "Under Four Presidents" (pp. 46-7), he does well to emphasize the precedent set by Grover Cleveland as President in the Keiley affair, in the matter of Austro-Hungary's refusal to accept him as U. S. Minister, for the assigned reason that his wife was a Jewess, though the post concededly involved qualifications making such representative personally acceptable to the foreign government. Mr. Straus well says: "The President and Secretary Bayard were incensed. Both rebuked this religious bigotry publicly, the President in his annual message to Congress and the Secretary of State in the answer to the Austro-Hungarian Minister at Washington," he quotes. Grover Cleveland tersely stated in his annual message, on Dec. 8, 1885 (8 Richardson's Messages, 325; compare 366):

"The reasons advanced (by Austria, for objecting to receive Mr. Keiley) were such as could not be acquiesced in without violating my oath of office and the precepts of the Constitution, since they necessarily involved a limitation in favor of a foreign government upon the right of selection by the Executive, and required such an application of a religious test as a qualification for office under the United States as would have resulted in the practical disfranchisement of a large class of our citizens and the abandonment of a vital principle in our government . . . That gentleman has since resigned his commission, leaving the post vacant. I have made no new nominations, and the

interests of this government at Vienna are now in the care of the secretary of legation."

As in the public incident in question, no test as to a person's race or religion is admissible on application to enter any public institution of learning in America, under the Civil Rights Laws in force in many states, or the spirit underlying them. The inquiry whether Jewish craving for learning induces them to seek entrance to our universities in larger numbers than their proportionate part in the population of the district in question, is based on a line of inquiry which ought to be closed to the college authorities, as it is to our public officials. The proper lesson which the United States of America ought to continue to teach the whole world, abroad as well as at home, may be derived from a heretofore unpublished passage in Mr. Straus' autobiography: When Theodore Roosevelt proffered to him the appointment to the President's Cabinet, after some personal expressions of esteem, he said: "I want to show Russia and some other countries what we think of the Jews in this country." Mr. Straus goes on to say: "Roosevelt added that he could not see that it would do any good, and might do harm, to make further protests regarding massacres in Russia; and he did not want to do anything that might sound well here, and have just the opposite effect there. He thought it would be much more pointed evidence of our government's interest, if he put a man like me into the Cabinet, and that such a course would doubtless have a greater influence than any words with the countries in which unreasonable discrimination and prejudice prevailed." So also as to this college test of race or creed, in excess of certain arbitrary percentages. Shall we set aside, at home even, at the instance of possibly unconscious selfish and bigoted opportunism, the important American precedents we have proclaimed to the world, even abroad?

REGISTRATION OF ALIENS

There are pending before the Congress of the United States, bills requiring the annual registration of all aliens in this country at indeterminate places with deportation as the penalty for non-compliance, even in case of pure oversight, and with the probable result that compliance will lead to an enormous number of deportations on purely technical grounds without time limit, of persons having all their family ties and all their interests here. They are frankly patterned on the unpopular Alien and Sedition Acts of 1798 and the harsh Chinese Exclusion Law machinery in force, and would give unlimited opportunities throughout the country for blackmail, extortion and oppression, and are apt to cause injuries to the seven million aliens in this country, not paralleled in our day. Mr. Max J. Kohler, in the name of your Chairman and himself, appeared before the House Committee on Immigration, January 5, 1923, in vigorous opposition to these bills, on behalf of this Board, the I. O. B. B. and the Baron de Hirsch Fund. It is hoped that these measures, applicable equally to non-Jewish and Jewish aliens, will be dropped.

The Board takes great pleasure in acknowledging the courtesy and good will shown by the different Bureaus and Departments of the Government.

We wish to add that during this year, as in the many years past, we are greatly indebted for the intelligent and active cooperation of Mr. Kohler and his many acts of kindness and courtesy.

Special thanks are due to Congressmen Julius Kahn, Isaac Siegel and J. A. Sabbath for their many acts of good will.

We deeply deplore the death of our veteran colleague Israel Cowen, who at all times was active and alert.

Respectfully submitted,

SIMON WOLF, Chairman.

Appendix I

Outline of Memorandum Submitted to the President on Gross Hardships of the So-Called Equal Citizenship Bill

The so-called "Equal Citizenship Bill" (see Cong. Record for Sept. 9, p. 13,392), which has just passed both Houses of Congress and is now before the President for his consideration, would work terrible hardship for hundreds of thousands of women, wives of residents of the United States, who have not yet become naturalized themselves, by reason of its applicability to the Immigration Laws. This effect of the Bill has been wholly overlooked by its supporters, who have not realized that for many, many years to come, hundreds of thousands of women whose husbands have preceded them to the United States, in order to provide means to establish a home here, will be unable to join them here. Heretofore the wife of one becoming a citizen of the United States has herself become a citizen through his naturalization, and has had a constitutional right to enter the country. Under the unanticipated effects of the Bill in question, the wives will be unable to join their husbands in the United States after the latters' naturalization, except in the very limited numbers prescribed by the 3% Quota Law, namely, 3% per year of the number of each nationality in the United States in 1910, and only one-fifth of this 3% in any one month, under penalty of deportation. Terrible hardship and suffering will result for hundreds of thousands of immigrants whose wives have not yet joined them, and there will be a brutal separation of families. In 1920 there were over three and a quarter million unnaturalized males of voting age in the United States, hundreds of thousands of whose wives still lived abroad. The Immigration Commission statistics in 1910 indicate that about 22 7/10% of the married foreign-born husbands residing here, had their wives still abroad; in the case of the Greeks, 74.7%, the Russian Hebrews 12½%, the South Italians 36.9%, the Magyar 43.3%, and the Polish 23%.

There has been a strong desire in many quarters, especially among women's organizations, to repeal the Act of Congress of 1907 under which an American woman, even if residing here, forfeits her American citizenship by marrying an alien, though he also is an American resident. There has also been a desire in many quarters to avoid the effect of the decision in U. S. vs. Cohn, 179 Federal Reporter, 834 (C. C. A.), holding that an alien married woman cannot become naturalized here as long as her husband is an alien. This is what has been commonly meant by this general demand, embodied in the Republican National Platform of 1920 in the paragraph:

> "We advocate in addition the independent naturalization of married women. An American woman, resident in the United States, should not lose her citizenship by marriage to an alien."

The Bill in question has, however, gone far beyond this, and will work terrible and unrecognized hardship in separating families under the Immigration Laws, in a manner not dreamed of by most of its supporters. The debate in the House wholly overlooked the effects of the Bill under the Immigration Laws; the Senate passed the Bill without any discussion whatever.

Take a few instances in point. Under the Immigration Quota Law, the wives of men becoming naturalized after the passage of the law will no longer be admissible in excess of the 3% per year quota (or the 20% per month thereof), but the families will remain arbitrarily separated indefinitely! The wife will also have to establish her independent right to enter under all the other provisions of the Act. Even after entry, until she becomes naturalized here herself (after acquiring English, etc.), she will be subject to deportation for five years after entry, for instance, because she may be overtaken by misfortune, and taken to a hospital at public expense as a result of an accident occurring to her or the like. She will thus be separated, not merely from her husband, but her own infant children who are citizens! The Solicitor of our State Department, in criticizing this Bill, pointed out that abroad she will not be recognized as a citizen of her original country if married to an American citizen, and she will be literally a woman without a country, and protected by none; moreover, it violates many of our naturalization treaties.

The census of 1920 showed that there were 2,226,712 alien white females in the United States over 21 years of age. They would have far greater difficulty in acquiring ability to read English than the men. Adult women have far greater difficulty in securing educational facilities than men. The night-school facilities for women, moreover, are very limited, and domestic and household duties stand in the way far more than in the case of men, to say nothing of lesser inclination, and there are scarcely any day classes for adults, even if bread-winning did not interfere. The same is true of the requisite knowledge of civics. In New York and various other States, recently-naturalized women cannot vote, if unable to read English, so such Act is not necessary to aid the policy of curtailing illiterate voters. Our naturalization courts are already congested, and this law would double the number of applications, without in any way increasing the facilities, as has been recommended.

The Bill should, in any event, not be made retroactive, so as to apply to women who married before its enactment. Wives of persons heretofore naturalized, however, are not thereby prevented from joining their husbands here, for they became U. S. citizens through their husbands' naturalization before its enactment.

SIMON WOLF, Chairman,
Board of Delegates of the Union of
American Hebrew Congregations.
MAX J. KOHLER,
Of subcommittee.

Appendix II

Racial Discrimination at College Versus the Law of the Land

In connection with the wide discussion that has taken place recently in the public press regarding alleged plans to discriminate in the admission of Jewish students at Harvard University, so as to exclude all above a certain percentage, reference was made to the alleged fact that Columbia University and New York University had reached the same result by the application of so-called "psychological tests". This has been authoritatively denied by representatives of these institutions, but the circumstance has, I believe, been overlooked that in New York State and in various other states having similar "Civil Rights Laws" in force, such discrimination would be an infraction of subsisting penal laws. When the proposed course would, in fact, make those in charge of the colleges in question law-breakers, I think there is little sense in discussing academically the pros and cons of such proposed discrimination. Section 40 of our New York Civil Rights Law, as amended in 1918, provides:

"All persons within the jurisdiction of this state shall be entitled to the full and equal accommodations, advantages, facilities and privileges of any places of public accommodations, resort or amusement, subject only to the conditions and limitations established by law and applicable to all persons. No person, being the owner, lessee, proprietor, manager, superintendent, agent or employee of any such place shall directly or indirectly refuse, withhold from or deny to any person any of the accommodations, advantages, facilities or privileges thereof, or directly or indirectly publish, circulate, issue, display, post or mail any written or printed communication, notice or advertisement, to the effect that any of the accommodations, advantages, facilities and privileges of any such place shall be refused, withheld from or denied to any person on account of race, creed or color, or that the patronage or custom thereat of any person belonging to or purporting to be of any particular race, creed or color, is unwelcome, objectionable or not acceptable, desired or solicited. . . . A place of public accommodation, resort or amusement within the meaning of this article shall be deemed to include inns, taverns, roadhouses, hotels, . . . kindergartens, primary and secondary schools, academies, colleges and universities, extension courses and all educational institutions under the supervision of the regents of the state of New York. . . . Nothing herein contained shall be construed to include any institution, club or place of accommodation which is in its nature distinctly private."

Section 41, among other things, makes the violation of this section a misdemeanor, punishable by fine or imprisonment.

It will be observed that colleges are expressly enumerated as being embraced by this prohibition. The statute is well-drawn. It expressly excepts a place "which is in its nature distinctly private" on the one hand, while it affirmatively includes institutions of learning on the other. If members of the faculties and governing bodies of institutions of learning desire to make them "distinctly private", like clubs, they should arrange first of all to disassociate them from "purposes affected with a public use", surrender their exemption from taxation and public subsidies, and authority to confer degrees, and cease to boast of their status as public agencies, and the like. It is the privilege of a private club to bar whom it pleases and for what reason it pleases, but the fallacy involved in the erroneous confounding in some quarters of universities with social clubs is merely emphasized by such propositions as this. We may deplore the narrow-mindedness and bigotry of those who, lacking in true Americanism, would decline to welcome to their homes a person, merely because he is of a particular race or creed, but as long as a purely "private" matter is involved, it is no concern of the State. Our Civil Rights Laws, however, aim at discrimination at inns, hotels and schools just because these are not by "nature distinctly private". In the leading case of People vs. King, 110 New York 418, the constitutionality of our New York Act was sustained, in a criminal prosecution involving a skating rink, just because a public place was involved; Judge Andrews well said for the Court of Appeals that, if the basis of the discrimination had been "a rule excluding all Germans or all Irishmen or all Jews, the law as applied to such a case would have seemed entirely reasonable (United States vs. Newcombe, U. S. Dist. Ct., 4 Phila. 519)." Even a public dancing pavilion is within the statutory bar (Johnson vs. Auburn Railroad Co., 222 N. Y. 443). In the recent case of McKaine vs. Drake Business School, Inc., 107 Misc. Repts. 241, Judge Finch wrote an opinion on behalf of our N. Y. Appellate Term, applying the statute to a business school, and well pointed out that "it would seem difficult to hold upon this record that a school which concededly advertises for students upon billboards and elevated and subway stations throughout the city of New York was of a distinctly private nature." In the Johnson case, the New York Court of Appeals unanimously held that the bar against racial discrimination includes "each of those utilities, facilities and agencies created and operated for the common advantage, aid and benefit of the people, the denial of which to any person would be a discrimination, obstruction or deprivation in achieving prosperity, health, development or happiness." Our Civil Rights Laws were patterned upon those drafted by one of Harvard's most distinguished sons, Charles Sumner, of Massachusetts, whose zeal induced Congress to adopt such characteristically American measures, aiming at prevention of race and creed discriminations, even with respect to local matters, which proved to be beyond federal jurisdiction. It is remarkable that even in darkest Czaristic Russia, in January, 1914, a national congress of Christian educators dared publicly to protest against the then prevailing Russian official policy of curtailing Jewish educational opportunity!

Many American citizens thought that the American policy of opposition to all race and creed discriminations along educational lines had been safely established soon after our government was organized. The student of American educational history ought to bear in mind the noble service of Thomas Jefferson in this field, who was so proud of his identification with American higher educational endeavor that he directed that his tombstone should describe him as "Author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia." He thus refers to a measure which he took at his own instance, in the University of Virginia, over which he then presided, in the course of a letter he wrote to Isaac Harby in 1826: "I have thought it a cruel addition to the wrongs which that injured sect (the Jewish) have suffered, that their youth should be excluded from the instruction in science afforded to all others in our public seminaries, by imposing upon them a course of theological reading which their consciences do not permit them to pursue; and in the University lately established here, we have set the example of ceasing to violate the rights of conscience by any injunctions on the different sects respecting their religion."

If Massachusetts has not yet adopted

similar Civil Rights laws, first drafted by one of her own greatest statesmen, it is time she did! The true American spirit is expressed in them. In a democracy, the young cannot be taught democratic principles too early. MAX J. KOHLER.

Appendix III
The Board of Delegates
by Max J. Kohler

The above-named title has been assigned to me for treatment on this important jubilee, but strangely enough—valuable as have been the services of the body in question, during five or more decades (during little more than one of which I have been personally active)—no substantial outline even of its activities has heretofore appeared. The reasons for this omission, accentuated by the absence of the title, even, from the "Jewish Encyclopedia", and its practically complete omission from the index of the first twenty volumes of proceedings of the American Jewish Historical Society—which latter society has wisely refrained from chronicling currents events—are varied.

Chief of them is the fact that this Board has not employed a brass band to celebrate its achievements, but has contented itself with unchronicled work, well done. Next is the circumstance that its activities have been so completely identified with those of its distinguished, indefatigable and self-sacrificing chairman, Hon. Simon Wolf, of Washington, ever since he accepted that position thirty-three years ago (and even before, as it was on his motion that an earlier organization in which he had been active was consolidated with it), that one is naturally disposed to turn, for a narrative of its activities, to his autobiography, "The Presidents I Have Known from 1860 to 1918," where, however, the subject was not (and was not intended to be) comprehensively treated.

A further, but unfortunate, circumstance is the fact that our contemporary American chroniclers of Jewish events have almost invariably signally failed to treat adequately our distinctively Jewish contemporary religious and related activities, as distinguished from Jewish charitable endeavor, Jewish activity in our American political, business and social life, necrologies and other biographies, sermons and the account of anti-Jewish pogroms and other phases of Jewish suffering and anti-Jewish discrimination. Even the annual "reports" of the Board of Delegates from 1879 on, in the annual printed "Proceedings of the Union of American Hebrew Congregations", beginning in 1872, have, I believe, never been summarized heretofore.

I say "heretofore", but the brief space allotted to me here is not adapted to any detailed summary, and exigencies of space have very often caused the omission from the Board's reports of matters of importance, especially general matters, fresh at the time in the recollection of the reader.

I have intentionally preserved the abbreviated caption assigned to me, as it applies equally to the organization antedating Isaac M. Wise's important step in organizing the "Union of American Hebrew Congregations", which had been called the "Board of Delegates of American Israelites", and which was formally merged, in 1878, after a notable and useful career, beginning in 1859 (now commonly forgotten), in the newly organized department of our organization, then given the name "Board of Delegates on Civil and Religious Rights", and since slightly abbreviated by the omission of the words "and Religious".

The next volume of the "Publications of the American Jewish Historical Society" will, I understand, contain a paper of mine, prepared some years ago, on the activities of that earlier "Board of Delegates of American Israelites", and reprinting in full, now almost inaccessible, a summary of its twenty years of beneficent activity, prepared in 1879, by the late Myer S. Isaacs, of New York, under the title "Final Report", he having been its most active worker from its birth to said consolidation.

Accordingly, I will merely remark here that this earlier body was organized in 1859, almost simultaneously with the "Alliance Israelite Universelle" (a valuable two-volume history of which recently appeared

by Mr. Leven, long its president), and actively cooperated with that organization, and with the "Board of Deputies of British Jews" (organized as far back as 1760) and with the English and Austrian branches of the Alliance, the "Anglo-Jewish Association" and the Vienna "Allianz".

The immediate occasion for the formation of the American and French organizations was the "Mortara Affair", which aroused the Jews all over the world to joint, though futile, action with respect to that incident. I cannot refrain from mentioning the names of Isaac Leeser and Adolph L. Sanger, in addition to Judge Isaacs', however, as the leading spirits in the old organization, though the former's efforts at the organization's attempted assumption of jurisdiction over controversial theological questions, prevented leading reform congregations under Einhorn, Merzbacher and others from joining and was a mistake our great organizer, Isaac M. Wise, took pains to clearly avoid in the formation of our organization ①.

It is, however, significant to mention a fact overlooked by that great man's biographers, that, in his genius for emphasizing the necessity for cooperation and organization, and in his self-abnegation, Isaac M. Wise first identified himself with the old body and sought to resurrect and strengthen the moribund rabbinical seminary called "Maimonides College", of Philadelphia, it had sponsored, and only when those measures failed did he organize our "Union". ② As the "Civil Rights" work of the old organization had been well performed, however, the Union did not attempt to encroach on its sphere of activity, but logic and reason dictated the formal merger of the two organizations in 1878, under the advice of Simon Wolf, Mayer Sulzberger, Julius Freiberg, Bernhard Bettmann, I. Binswanger, Rev. George Jacobs, Leopold Bamberger, Solomon Levi, S. Wolfenstein and Hon. Josiah Cohen, besides Dr. Wise himself, and the taking over by the new organization of the leaders of the old one, Myer S. Isaacs, Adolph L. Sanger, Mayer Sulzberger, Simon Wolf, Myer Stern, A. S. Solomons, Moritz Ellinger, Julius Bien and Wm. B. Hackenburg, ③ especially after their joint collection and publication of the "Statistics of the Jews of the United States" around 1878, under the chairmanship of the late William B. Hackenburg, with the active aid of Jacob Ezekiel, Lewis Abraham, Jacob Furth, A. W. Rich, Philip Lewin, Lipman Levy, Rev. Henry S. Jacobs, William Bennett, Myer Stern, Simon Wolf and Julius Bien on the committee. ④ Of these, happily, Simon Wolf, Mayer Sulzberger and Josiah Cohen are still with us. The constitution of our organization was accordingly amended in 1878, as to defining the work of this Board, so as to read, substantially as today, as follows (p. 422, compare 426):

"It shall be the duty of the Union to keep a watchful eye on occurrences at home and abroad, concerning the civil and religious rights of Israelites, and to call attention of the proper authorities to the fact, should any violation of such rights occur, and to keep up communication with similar central Israelite bodies throughout the globe." Also (pp. 538, 2281):

"To establish relations with kindred organizations in other parts of the world, for the relief of the Jews from political oppression, and for rendering them such aid for their intellectual elevation as may be within the reach of this Union."

Twenty-five years ago, on the occasion of the celebration of the twenty-fifth anniversary of the founding of the Union, Hon. Simon Wolf briefly summarized the main accomplished aims of the Board of Delegates, in terms almost equally applicable today, and at a time, when as now, anti-Semitism had taken upon itself new proportions, then in connection with the Captain Dreyfus affair, as follows (1898 Report, pages 3992, 3994):

"The Board of Delegates on Civil and

---

① Proceedings of the Union of American Hebrew Congregations, p. 23 (1873); Prof. Henry Englander's "Isaac Leeser" in "Year Book of the Central Conference of American Rabbis," Vol. 28 (1918), p. 213 et seq., especially 237–245, 234–5, 247–52.

② "Proceedings," p. 63 (1873); May's "Isaac Mayer Wise," p. 271, and Dr. Wise's contemporary writings in the Jewish press; Henry S. Morais' "The Jews of Philadelphia," pp. 188–9; "Fifty Years' Work of the Hebrew Education Society of Philadelphia," pp. 54–77.

③ "Proceedings" (1876), pp. 242–3, 292; (1877), pp. 295, 245–8, 366, 378–381; (1878), pp. 422, 426, 537–8, 546; (1879), pp. 574–5, 578, 676–83.

④ "Proceedings" as to Committee on Statistics (1876), pp. 245–6; (1877), pp. 349–357, etc.,–389; (1878), 508–517; (1879), pp. 687–9; (1880), 903, 905; (1881), 1074–6.

Religious Rights has done a vast amount of labor, at home and abroad, has never asked a favor based on sectarian lines, but always as citizens of the United States. It is a recognized power and factor, and never ask whether the case in hand is that of an Orthodox or Reform, a member of the Union or not, but solely is he a Jew, honorable and trustworthy. The record of achievements of this Board for the last twenty-five years will make a notable and important historical contribution. Many hearts have been gladdened, many homes made happy by the prompt, energetic and patriotic action of this branch of the Union, and I cheerfully bear testimony to the various departments of our government for their liberal construction of statistics and for their high-toned American spirit. It is so pleasing to feel that you live under a flag that protects one and all, and that the Jew, as an American citizen, occupies the same place as any other American, in splendid contrast with the action had by a so-called republic across the sea. Here law and order govern, justice does not shun daylight, and the humblest stands the equal of the highest. Patriotism on the field of battle has no sectarian bias, but is the outcome of love of and for the institutions under which we have lived so happily, and to which we cling with loyal affection. God bless and preserve the United States.

. . .

That the condition of Jews in many parts of Europe and Asia is deplorable, no one can deny, and to bring about a reform in that direction is surely the aim and object of every intelligent Jew, no matter where he may be domiciled. But the question is not one of religion or sentiment, but of practical statesmanship. Whatever power we possess, whatever influence we have, whatever means are at our disposal should be used in effecting a change of legislation in the respective governments where the Jew is oppressed, at the same time working among our coreligionists, so that they will be evolved out of the Ghetto conditions, and the deplorable influence of mediaeval ideas, so that the higher aims and objects of modern civilization will be appreciated, and that while they shall be recognized as equals before the law, they must on the other hand recognize they are fellow citizens in the same spirit, and be obedient to the same laws of their respective countries. This is not a holiday work, nor can it be consummated in a year, but the foundation can be laid."

A bald outline of the activities of the Board of Delegates is to be found in the annual reports, printed in the annual "Proceedings of the Union", since 1879. I examined them anew, and could more freely add much enthusiastic praise to the outline of 1898 just quoted from the indefatigable and self-sacrificing chairman's words about what were really in very large degree his own activities. To do justice to the theme, an outline, at least, of its numerous activities and successes would be necessary, but that also is here out of the question, as it would require more space than this whole issue could afford. I must, therefore, content myself with saying a few words about a few lines of its activities, and singling out, with at least appropriate cross-references, a few of its signally important actions.

I just outlined the various subjects of its beneficent activities, on paper, very briefly, that are referred to in these printed reports, but a mere list of them would require columns of print. Reference must be made to the reports themselves, and to the history of the time.

As regards the most graphic ones, moreover, reference may be made to other conveniently accessible books, to supplement our "reports", besides the "Jewish Encyclopedia", and the Publications of the American Jewish Historical Society. This also involves omitting further accounts, herein, of American efforts at ameliorating the condition of the Jews in Roumania and the Near East, from the days of Peixotto and of the Congress of Berlin to Secretary Hay's Roumanian note and the Algeciras Conference treated more comprehensively in Kohler & Wolf's "Jewish Disabilities in the Balkan States—American Contributions to their Removal, with Particular Reference to the Congress of Berlin", Cyrus Adler's "Jews in the Diplomatic Correspondence of the United States", my "Jewish Rights at International Conferences", Mr. Wolf's "Presidents I Have Known", and Mr. Oscar S. Straus' "Under Four Administrations".

It eliminates all but a reference to the narrative of our efforts at improving the condition of the Jews in Russia, down to

the time of the abrogation of the Russian Treaty (the definite plan for which was sponsored and announced in Louis Marshall's epochal address at the "Union" Council of 1911 at New York, "Proceedings", pages 6638-54), and the Russian Revolution; more detailed accurate accounts of these will be found in Simon Wolf's "Presidents" (particularly in its very important sections dealing with the Kishineff Massacre Petition and the Conference with President Taft of February 15, 1911, about the abrogation of the treaty); in Mr. Straus' above-cited reminiscences, and special chapters of the American Jewish Year Book, and the reports of the American Jewish Committee contained therein, and the I. O. B. B. volumes dealing with the Kishineff petition and in memory of Leo N. Levi, to which should be added the United States Legislative "Hearings" cited in the "Jewish Disabilities'" volume (page 6), and the Weber Kempster Commission Report, published as United States Executive Document 235 of the Fifty-second Congress, First Session.

The related conference of leading Jews with Witte when on the Portsmouth peace mission will be found more fully treated than in our reports, not merely in the above-cited works of Wolf and Straus, but also in Witte's own reminiscences (which, moreover, frankly concedes that nothing was left for the United States to do but abrogate the Russian treaty in 1911), and in Baron Rosen's reminiscences. The best answer ever given to slurs on American Jewish patriotism and good citizenship is to be found in Simon Wolf's conclusive refutation of the charge, single-handed, in "The American Jew as Patriot, Soldier and Citizen" (1895), which our Board sponsored, supplemented by the works of the American Jewish Historical Society and the advance reports of the elaborate study of Jewish patriotism in the great war, which is in preparation under the direction of Mr. Leavitt and his associates.

The discussion in these annual reports of the diplomatic protection of Jewish rights by the peace treaty and preparation for it, beginning with President Wilson's assurances to Mr. Wolf as far back as April 7, 1915 ("Proceedings" pp. 7934 et seq., 8006 et seq., 8425 et seq., 8763 et seq., 9017 et seq.), can be profitably supplemented by references, not merely to the Year Book volumes and the reports of the American Jewish Congress Committee, my article on "Religious Guarantees at the Peace Conference", in the November-December, 1920, issue of the American Law Review, House & Seymour's "What Really Happened at the Peace Conference", Temperley's "History of the Peace Conference of Paris", volume 5, pp. 112-365, 432-470, Mr. Straus' reminiscences, and Henry Morgenthau's "All in a Life-Time", but particularly by reference to Kohler and Wolf's above-mentioned "Jewish Disabilities in the Balkan States" and my Year Book article on "Jewish Rights at International Conferences", "Jewish Rights at the Congresses of Vienna and Aix-la-Chapelle" and "Educational Reforms in Europe in their relation to Jewish Emancipation", studies expressly prepared for use as precedents in connection with the Peace Conference. As the Union of American Hebrew Congregations parted company with the American Jewish Congress and therefore in direct representation at Paris on the issues of political Zionism and national Jewish political rights, a large part of its direct labors at the Peace Conference is represented in these collections of precedents.

Unfortunately Mr. Louis Marshall, Judge Mack and their associates have not yet published the inside history of their successful efforts to secure the adoption of the minority protective clauses in the peace treaties through the American Peace Commission, which have already proved so useful to non-Jewish as well as Jewish minorities, despite our non-ratification of the League of Nations Covenant.

Despite some indications of occasional difference of opinion and policy, perhaps nothing more strongly indicates the spirit of cooperation which has existed between our body and the American Jewish Committee (organized in 1906), than the latter's publication of such works by active members of the former, and their hearty cooperation in immigration matters for the last fourteen years at least, to say nothing of membership of several of the same persons on both committees.

The consistent opposition of the "Union" to political Zionism—running through our reports—can profitably be supplemented by reference to Mr. Morgenthau's reminiscences, the late Prof. Morris Jastrow's "Zionism

and the Future of Palestine", Dr. K. Kohler's published writings, beginning even before the address of March 3, 1898, in "The Judaean" Addresses I p. 68, the writings of Isaac M. Wise and the Proceedings of the Central Conference of American Rabbis, down to the arguments against the U. S. Resolution in favor of the "Establishment of a National Home in Palestine", by Rabbis Philipson and Landman, in the published "hearings before the Committee on Foreign Affairs, House of Representatives", on House Concurrent Resolution 52, on April 18-21, 1922, which culminated in the President's approval of an amended resolution September 21, 1922.

The discussion in our reports of Polish Pogroms and the Economic Boycott can be profitably augmented by reference to Mr. Morgenthau's reminiscences, the report of this U. S. Government mission of which he was Chairman, published as U. S. Senate Document No. 177 of the Sixty-sixth Congress, Second Session, Arthur L. Goodhart's "Poland and the Minority Races" (reviewed by me in these columns December 3 to 24, 1920), Georg Brandes' stirring article in his "The World at War", the account of Louis Marshall's important interview with Dmowski of October, 1918, Brailsford's chapter on "The Polish Jews", in "Across the Blockade", and the appropriate volumes of the American Jewish Year Book, including both "Events" of the Jewish year and reports of the American Jewish Committee.

The numerous observations in our reports in favor of Americanization, Good Citizenship, Naturalization and opposition to political solidarity of the Jews can be profitably augmented indefinitely by reference to the accounts of the work of the Baron de Hirsch Fund (especially of its Twenty-fifth Anniversary in the March 12th, 1915, issue of this periodical, and a supplementing of the same by reference to the Educational Alliance and the Hebrew Education Society of Brooklyn as well in the issues of May 7, 14, 28 and June 18, 1915). "Judaean Addresses", Vol. II; C. S. Bernheimer's "The Russian Jew in the U. S.", the Wolf, Straus and Morgenthau reminiscences, Mary Antin's book, Jane Addams' "Twenty Years at Hull House", Lillian D. Wald's "The House on Henry Street", the article in the 1921 Year Book on "Jewish Americanization Agencies", Bogen's "Jewish Philanthropy", and the reports of innumerable other Jewish societies.

The references to the organization's work in throwing light on the religion, activities and patriotism of the American Jew may be profitably augmented by the works "Judaism at the World's Parliament of Religions", published by the "Union", the publications of the American Jewish Historical Society and of the Jewish Publication Society, the "Jewish Encyclopedia", Mr. Wolf's and Mr. Straus' above-cited works, the "Proceedings of the Two Hundred and Fiftieth Anniversary of the Settlement of the Jews in the United States", the two volumes of Judaean Papers, the "Central Conference of American Rabbis" reports, and innumerable other writings.

From the beginning of its history until now, we find in our reports a consistent, vigorous opposition to sectarianism in our public agencies, including introduction of Bible and other sectarian instruction in the public school, to proposed amendments and bills to make our government sectarian; to discrimination against Jews in public office, our courts and social life, and vehement opposition to the classification of immigrants as Jews, while other religions are not so described (carried over into "Presidents I Have Known", pp. 238-264); this also embraced cooperation with the anti-defamation league of the I. O. B. B. and other organizations under Mr. Louis Marshall's lead, which combatted the anti-Semitism of Henry Ford and others of his ilk. The Bloom case was given special attention in our Reports, and this also was carried over into "Presidents" (pp. 382-390).

An important and useful paper, on the basis of international precedents, was prepared at the request of the Board by Mr. Arthur K. Kuhn, in 1911, entitled "International Law and the Discriminations practiced by Russia under the Treaty of 1832"; it has just been drawn upon heavily by Prof. Ellery C. Stowell in his book on "Intervention". The important and useful changes in our N. Y. Civil Rights Laws, to aid in preventing discrimination against the Jews at hotels and other quasi-public agencies and in particular penalizing publication of offensive discriminatory adver-

tisements, were promptly commended in these reports, and their publication led to their adoption elsewhere.

The early advocacy of the promotion of agriculture among the Jews of America in our Union's reports, long prior to the adoption of such plans by the Baron de Hirsch Fund, the Jewish Agricultural and Industrial Aid Society and the National Jewish Farm School of Doylestown may well be supplemented by the articles on "Agricultural Colonies" in the Jewish Encyclopedia, by Leonard G. Robinson's historical article in the "Year Book" for 1912-3 on "The Jew and Agriculture", and more recently by the accounts of Aaron Aaronsohn's fine agricultural work in Palestine; David Lubin's splendid biography by Olivia Rosetti Agresti, and Prof. Rosen's wide-scaled undertaking in the Ukraine.

The sensational claims as to very extensive Jewish participation in the White Slave Traffic in 1910 led to an opening of the Government files on the subject to the Board, Jewish cooperation in bringing Jewish offenders to justice, and the discovery that the charge of Jewish participation was wildly exaggerated; since then our Board has cooperated even more actively than before in the admirable nation-wide work of the Council of Jewish Women, partially subsidized by the Baron de Hirsch Fund, in looking after and protecting Jewish immigrant girls against these dangers.

On the occasion of ill-advised and ultimately fatal assaults by Government agents on the splendid work of the Galveston Information Bureau—perhaps the finest original constructive work organized by the much-lamented Jacob H. Schiff—several of the most active workers on the Board rendered the Bureau valuable assistance. When reckless petty Government officials around 1910, supported by dicta from some bigoted and superficial federal inferior judges, began to challenge the right of Syrians, Turks, Armenians, Parsees and even Jews to be naturalized as "free white persons", the Board promptly sought the aid of the head of the Labor Department to stop this absurd campaign; it remained for Mr. Louis Marshall and the writer to finally establish the rights of Jews and Syrians, etc., to naturalization, as intervening counsel in the case of U. S. vs. Balsara, in the U. S. Circuit Court of Appeals in the summer of the year specified.

In thus picking out some, but by no means all, of the important activities of the Board, some have avowedly been included in which its members were merely participants among others, and in which it was glad to interest other champions besides, and other works have been cited where the matters in question were more comprehensively treated.

In most of them, Simon Wolf and his associates on behalf of our Board, and as Washington Representative of the I. O. B. B., was a leading participant, and, generally, an initiator of the alleviating measure. In some few instances, others initiated the movement and even sometimes overlooked the need for securing his cooperation, but as he was always on the spot in Washington, and his indefatigable and disinterested zeal for the Jewish cause, as well as his American patriotism, were universally known, the Government would call him in for wise counsel, if the other prime movers did not. I have thus passed quickly over every subject I can refer to herein, except the Board's untiring service to the immigrant under his leadership, and that requires separate and lengthier treatment herein.

Indefatigable Effort

It is due to the Board of Delegates, and later in a measure also to the Baron de Hirsch Fund and the leaders of the American Jewish Committee, following in Simon Wolf's wake, that American Jewry has always presented a united front in aid of the Jewish fugitive from Russia and Roumania knocking at our doors, since the early 80's, a devotion limited only by the interests of our own beloved country.

At no hour of the day or night, all these years, have the ears of this American patriot been closed to the entreaties of the unfortunte East-European co-religionist seeking to enter this asylum for the oppressed and land of promise. It was eminently suitable that the chief celebration of his eightieth birthday six years ago was arranged by the Hebrew Sheltering and Immigrant Aid Society, and that their December, 1916, Bulletin was devoted wholly to that auspicious event.

On that occasion, the President of that society, manned and controlled by Russian Jewish immigrants, stated that they had investigated the records and the statistics, "and it will surprise you, as it has surprised us, to know that Simon Wolf has been instrumental in preventing 103,000 Jewish immigrants from being deported, after they had arrived upon American shores!"

Such self-sacrificing, indefatigable, and disinterested devotion is indeed unique! No eight-hour or twice eight-hour day was long enough to afford time for such an achievement, and it meant incessant personal communication with the Immigration officials during their office hours, and telephonic and written communication long before and after such hours. After these statistical figures were announced, the solicitor of the Labor Department, who had come to New York from Washington for the occasion, stated: "It did seem to me just for a moment that Mr. Wolf had come to see me about those 103,000!" As Arthur Brisbane next said, "It is a beautiful thought to have this gathering, and honor Mr. Wolf. It is a good example for the young people, makes them feel it worth while to give their life to such a cause as that to which he has devoted his."

How Simon Wolf Worked

As to Mr. Wolf's usual method in those cases, Charles Nagel, Secretary of Labor, said five years previously: "The way Mr. Wolf approaches us is calculated to get best results, because he comes to us fairly, good-naturedly, and when he is defeated, he recognizes our point of view. That is the spirit in which you ought to come. You must keep in mind that an organization engaged in the protection of alien people naturally assumes the character of an advocate. It is bound to do it. It is human."

Naturally, his warm sympathy, his conscientious fidelity to truth and his devotion, above all, to the interests of our country, and on the other hand, respect for his indefatigable self-sacrificing zeal, and sane and tactful petitioning, account for such a record of admissions of unfortunates, destined to become useful and patriotic citizens of our land of glorious opportunity.

Such work as has been done by the Board of Delegates, under the leadership of its indefatigable German-born chairman, almost exclusively for the benefit of Russian and Roumanian co-religionists who were disposed, abroad, constantly to quarrel and dislike each other, has been an important factor in abolishing in the United States the one-time distinction between a "Portuguese Jewish synagogue", an English, Bohemian, German, Polish, Russian and Roumanian congregation, and our unifying and democratic melting-pot welds them all into patriotic American citizens of the Jewish persuasion.

What a contrast to the tale unfolded by a British Home-Office Paper of 1771, recording that in that year the officers of the Great Synagogue of London thanked the British Government for attempting to exclude Polish Jews from the English shore, merely because they could not pay the usual packet-boat passenger charges!

When Fearlessness Was Necessary

But under Mr. Wolf's Chairmanship, both the Board and he personally, could, when necessary, become vehement and fearless in championing important principles, even against public officers whom he relied upon, to exercise discretionary powers in favor of his proteges. Wisely, however, placed as he was, his role was generally that of a mild Aaron rather than a fiery Moses, but he delighted in associating such other workers with him on the Board, even if they did not first invoke his aid, and he did not conceal his adherence to their views.

Thus, in days of an earlier Know-Nothing crusade, he publicly bearded a narrow, incompetent bigot, Senator Chandler, when the latter tried, as the head of the Senate Committee on Immigration, to close the door to Russian Jewish refugees by invoking slander and erroneous principles of law and policy. He secured an invaluable public statement from Secretary Charles Foster, often employed since then, on August 1, 1891, which emphasized the principle that destitute fugitives from Russian persecution were not illegally "assisted" over here, under the immigration laws, because they were assured that sympathetic friends in the United States were ready and willing to help them get along in new and untried surroundings, and, in fact, desired to assume such obligations for them to the Government ("Presidents", pp. 158-162).

He stood alongside of and encouraged Jacob H. Schiff, when the latter, like a fearless prophet of old, in the same year, in cooperation with our Board, successfully insisted on the removal of an Assistant Secretary of the Treasury who had insiduously encouraged his subordinates to promulgate false principles of law, in order to deny to his co-religionists the due process of law on applications for entry which was their due, as also, ten years later, when, in my presence, also, Mr. Schiff fearlessly arraigned Cabinet members for ruining his splendid "Galveston Bureau" experiment.

On behalf of our Board, Mr. Wolf ably championed the cause of the Jewish immigrant in argument before the Industrial Commission, and it is interesting to know that, on behalf of our Board, he was one of the first to recommend the enactment of a preventative law, immediately adopted in 1901, penalizing the steamship companies for bringing over persons obviously suffering from contagious disease or other debarring disability, for filthy lucre, in reckless disregard of the irreparable injury done to the unfortunate aliens. He secured an important opinion from Solicitor Earl, of the Labor Department, in 1910, which determined the theretofore doubtful question in favor of the alien, whether immigrant beneficiaries of purely private charities were deportable, as having become public charges.

Bailing Immigrants

Under his chairmanship, the practice was developed in pathetic, worthy cases of bailing immigrants, suffering from curable ailments for limited periods, until a cure might be effected, often at the expense of culpable steamship companies, instead of deporting them, and also, during the war, when deportation so often meant death, of bailing illiterate immigrants until they had learned to read.

When Commissioner Williams attempted to assume harsh legislative authority, and intimidated his subordinates into enforcing his erroneous principles of construction of the immigration law, he used his pacifying influence to try to induce the superior Government officers to accept the principles—since sustained by our highest courts—underlying the habeas corpus proceedings entitled "Matter of Skuratowski", instituted by Judge Elkus and myself in 1909. Many of the questions involved, the Board had previously urged in arguments before the immigration officials.

In the midst of Commissioner Williams' insidious effort to make harshness and injustice to the immigrant on the part of his inspectors in applying the immigration laws, synonymous with competency, the Chairman of the Board induced Secretary Nagel to attend our 1911 Council in New York and reply to my strictures in an address (both soon after printed in Proceedings, pp. 6589-6634 and in pamphlet form), which conceded so many rights to the immigrants assumedly already accorded them, that the percentage of illegal deportations at once fell enormously.

Truth and Justice Go Hand in Hand

Time after time our Board has been represented at public hearings before Congressional Committees on Immigration, the Immigration Commission and the President, and argued in favor of laws, just to the immigrant and the right of asylum and no less so to our country. Time after time it has opposed literacy tests and 3 per cent quota laws — originally successfully — and urged adequate religious fugitive exemptions, and otherwise reasonable immigration and naturalization laws.

It was chiefly through the efforts of members of our Board that the United States Supreme Court, in the case of Gegiow vs. Uhl, 239 U. S. 3, decided that immigration authorities cannot escape judicial review, even in cases of alleged "likelihood to become public charges", when they proceed on erroneous principles of law and without any sustaining evidence, despite a legislative fiat in favor of non-reviewability.

The purposes of the Board of Delegates may, in short, well be summed up in a beautiful passage inscribed by Woodrow Wilson in the yearbook presented to Simon Wolf on his seventieth birthday, reading:

> "Prejudice is provincial; truth and justice go hand in hand in this blessed country."

Synagog and School Extension

ANNUAL REPORT OF

Board of Managers of Synagog and School Extension

Cincinnati, O., Jan. 3, 1923.

To the Members of the Executive Board:

Gentlemen: In transmitting the series of annual reports which describe the variety of labors pursued under the management of the Department of Synagog and School Extension, the Board of Managers of this Department begs to submit a summary and opinion of the work undertaken and accomplished. Our work is, roughly speaking, divided into two categories—Synagog Extension and School Extension. The words "roughly speaking" are used advisedly, because experience has demonstrated that the terms we use do not correspond to the tasks described by the same terms when used by similar religious organizations of American non-Jewish denominations. To be explicit, we mean that Synagog Extension is something quite dissimilar from Church Extension.

Church Extension connotes building up of church organizations where they do not exist or where they are weak. This is accomplished by the loan or gift of money to struggling congregations for buildings and maintenance purposes, or by subsidizing ministers to go to favorable locations for the purpose of establishing churches in those localities. This kind of propaganda is made possible by the fact that Christian churches depend for growth on converts to the particular creed of that church. The ability of the minister or the activity of the congregation is the chief requisite for growth. Any field except one over-supplied with churches is a good field. Our congregations are organized quite differently. If we attempt to organize a congregation in a village in Ohio we have no difficulty in enrolling practically every Jewish family, but the growth of that congregation to the status of self-support is dependent entirely on immigration. It is useless to put a rabbi in that congregation at our own expense and expect him to build up a large congregation when we are dependent for growth upon accretions to the population from without. This makes our term "Synagog Extension" practically a misnomer to those who have "Church Extension" in mind and who compare the two terms.

There is only one class of cities where Jewish conditions resemble the non-Jewish in this respect and where it would be possible to do Synagog Extension in the same sense. That class of cities may be described as our metropolitan centers where Jews live in large numbers. Here there are many synagogs, but the number of the unsynagoged is so large as to offer an excellent field for Synagog Extension.

We feel constrained to call to the attention of the Executive Board the fact that we have not recently attempted work of this description. At the same time we respectfully urge upon your consideration the need for such enterprise. The manifest reason for our not having entered upon this field or work is the absence of an appropriation for this purpose. We venture a comparison with what is being done in non-Jewish denominations. The American Unitarian Association will serve as a good example. They have 448 churches with a membership of 86,000. We have 250 synagogs with a membership of 36,000, or probably about 43,000. We can reasonably expect to spend about half as much as the Unitarian Association in this field.

Aside from the funds required to support the several Unitarian ministers' colleges, the Association spent on extension work, called variously Missionary Work, Church Extension, etc., for the year ending May 24, 1921, the following sums:

For salaries and overhead expenses of the central office in Boston, $52,000; for field secretaries, $32,000; gifts to forty-three churches for equipment and maintenance, $26,000; loans to churches for building purposes, $33,000. A total of about $143,000 in one year. Gifts to churches since organization of the Association (and represented

in some sort of non-interest-bearing equity in church property) amounts to $416,000. Outstanding loans for church building operations represented by well-secured mortgages amount today to $158,000 to 66 churches. This revolving loan fund has since its foundation made 260 loans amounting to $713,000.

When we compare these figures with our own, particularly the $143,000 in one year to the $34,000 which we spent last year on Synagog Extension, we must ask ourselves whether we really are in earnest in this problem of Synagog Extension.

What We Attempt to Do in Synagog Extension

Before closing this subject or making recommendations, it is only fair to describe what we attempted to do under the title Synagog Extension. We have attempted two real instances of Synagog Extension, one in Philadelphia in 1904, one in the Bronx district in New York City in 1910. The first failed because we withdrew our support before the experiment was well started. The second was successful. The institution is Sinai Congregation, of the Bronx, now a self-supporting and successful congregation. The cost of this second experiment strained our resources to such an extent that we were unable to attempt a third. But both experiments were successful to all intents and purposes. In making these trials we have discovered easier and better and less expensive ways of doing this work, but it is still beyond our present appropriation.

In addition to these experiments we have in the second place expended our efforts in organizing congregations in places where these can immediately become self-supporting. This is not a very large field of endeavor, but there are a certain number of Jewish groups that become ready for such organization each year. Work in this field it limited but necessary. Many congregations thus organized have in due course of time grown large, and now have completely equipped religious organizations, including temples and rabbis.

Our third line of endeavor is directed to the smaller groups of Jews who, by the reason of paucity of numbers or remoteness of location, or for other reasons, are unable to achieve complete organization. Some of these classes are only grouped under the title Synagog Extension for want of a better name, and deserve special attention. These classes are:

a. Scattered Jewish groups living on farms or in remote hamlets where they cannot readily congregate with other Jews for worship, study or fellowship. We have records of about 1,500 such groups.

b. Jewish men and women in universities. A survey of this group leads us to estimate the number at 15,000.

c. Jews at summer resorts and recreational camps.

d. Jews in hospitals and penal institutions.

You may ask, "What do we attempt to do for these groups under the title 'Synagog Extension'?" Our answer would be: "We attempt to keep all these groups in such close contact as circumstances permit with the larger household of Israel. We find that there is a tendency in these instances to fall away from Judaism, through ignorance and through a sense of detachedness. While it is true that we want to win and keep these scattered remnants of the house of Israel within the fold, we want to do more than that. We want to give them the strength of character that comes from a knowledge, observance and loyalty to our religion."

We therefore attempt to bring to these four classes the boon of Jewish fellowship; wherever possible, Jewish instruction, and on occasions, Jewish worship. If you will consider for a moment the far-flung line of attack you will realize how enormous is the task, the feebleness of human effort, and the difficulty of appraising results. Our instruments are the rabbis all over the country. To their undying credit be it said that they go and serve wherever called upon, without money and without praise. The only credit they receive is buried in reports such as are prefaced by these remarks. This year alone 156 rabbis (includes duplicates) made 1,081 visits to 239 hamlets, summer resorts, universities and institutions, to extend the hand of fellowship to isolated Jewish groups.

There are other instruments which will be described elsewhere in this report, and in other reports presented to the Executive Board, which we use in our work of Syna-

gog Extension. There is the Union Bulletin, which not only reaches every household in the congregations of the Union, but which is sent without charge to the classes above enumerated, and it is often the only bond of union between certain groups and the body of Israel. We use the Jewish Tracts for the same purpose. We publish and have distributed, in quantities of 22,000 a month, a paper for Jewish boys and girls, called "Young Israel". We make use of the books on Jewish history, religion and thought published by ourselves in our Department of School Extension. These find their way into 33,071 homes each year. We use the Jewish weekly papers, which publish our educational articles and news items. We use the daily press, which carries our items in considerable quantity, and which probably reaches more Jews than any other agency in America.

It is often hard to distinguish between the work of the Union in this direction and the work of the Department of Synagog Extension. The tasks of the National Federation of Temple Sisterhoods are closely allied in purpose and sometimes even in method. We organize State Federations of Jewish School Teachers and of Sisterhoods. Other and wider plans for State organization are now contemplated. All this work is directed to the same end. We receive and answer a vast number of inquiries for guidance in the work of religious education and organization.

234,984 pieces of first and third-class mail were sent out last year; 1,590 packages of books; 625,000 Bulletins in one year; 212,470 Home Study Magazines in one year; 92,000 Tracts in one year; 67,000 Union Tidings in one year; a total of 1,233,044 items. We are talking, writing, publishing, mailing all the time.

We have heard some criticisms of the work of Synagog Extension. No doubt some of these are just. It has been said that it is not "Synagog Extension". We care not what it should be called. This is what we do. Call it by whatever name you wish.

In closing this part of our report, we desire to leave the Executive Board under no misapprehension. We are not opposed to the larger work of Synagog Extension. We see the danger, and we warn the Executive Board of the danger of closing our eyes to the fact that we have no Synagog Building Loan Fund, that we have no Field Secretaries, that we have no means of helping congregations in distress to tide over unfortunate periods in their growth. Greater movements than ours have failed because of short-sightedness evidenced in the method of their organization. We hold ourselves in readiness to carry out any and all plans for which adequate financial provision will be made.

If we were to select any of the above agencies for recommendation to the Executive Board, we would select first and foremost the urgent and crying need for a Synagog Building Loan Fund. If a synagog is really a force to help men lead better lives, if it is the best answer to prejudice—and we must certainly believe it is, or wherefore are we engaged in Synagog Extension?—then the more synagogs we wisely help to establish the better our defense and argument. We recommend that $5,000 be set aside each year, to be available for loan purposes in limited quantities, under carefully established rules, upon good security and at nominal interest, for the building of synagogs.

We recommend further, that the sum of $5,000 be appropriated annually for the use of the Department of Synagog and School Extension, to subsidize congregations engaged in work at strategic points, and which are doing the work of Synagog Extension in limited localities.

Another piece of excellent constructive work is being performed by the Department at the universities above mentioned. We have divided a subsidy of $1,520.70 among 59 colleges. These slender means pay the traveling expenses of lecturers, mostly rabbis, who are invited by the students and by our own supervisors in some cases. We also offer prizes for essays on certain Jewish subjects in a few districts. We have been promised aid in the way of literature by the Commission on Jewish Religious Educational Literature. This, however, is a matter of slow growth. The situation today is very much in need of executive direction. There is more than enough work to occupy the full time and attention of at least one man. His duties would consist of very little office work, but mostly of traveling, with

perhaps prolonged visits in certain universities where it is necessary to undertake the work of organizing both the student bodies and also the work of organizing the financial resources of the district for the support of this work.

The cost of such an enterprise would be not less than $6,000. We respectfully call the attention of the Executive Board to the great need that exists for this work. We refrain from lengthening this report unnecessarily by repeating from past reports the arguments for winning for the Jewish cause the educated men and women of the next and future generations. We merely ask: Can we afford to keep losing them in order to avoid raising $6,000 more a year?

We have an excellently-equipped central office. We are doing pretty nearly everything a central bureau can be expected to do. It will not add appreciably to our overhead to take on these additional tasks. It will add immeasurably to our actual accomplishments.

In answer to this plea for increased appropriations we trust we will not be met with the discouraging reply about the difficulty of raising funds. It is as easy to sell faith as it is to sell discouragement. We must convince ourselves that the money must be raised.

School Extension

The second part of our work deals with School Extension. This has two aspects, both of them important but different in character. The problem of School Extension deals in the first place with the organization of religious schools, and in the second place with the creation of the tools of education, such as educational theory and its application to the production of textbooks and other literature and accessories of the teaching profession. We have pursued efforts in both directions.

We have organized schools—week-end schools, three-times-a-week schools and day schools; free schools and pay schools. We have attempted experiments under many conditions. In the city of New York we have attempted to organize a religious school system. These are all still in the nature of experiments. We organize schools by sending rabbis to visit their neighborhoods where the need for such schools exists. We organize schools by correspondence.

We also publish Jewish literature for schools and for general reading. This part of our work is under the guidance of the Commission of Jewish Religious Educational Literature. This body, appointed jointly by the Union, and the Conference of American Rabbis, is practically a national Board of Jewish Education. It deals with the theory and practice of Jewish education. It formulates curricula for various kinds of schools. It deals with writers. It works upon problems of technique. It seeks to improve the work of the teachers of religion, through the publication of proper books, the organization of city and district associations of teachers, and it contemplates the publication of a Teachers' Magazine. It maintains a traveling exhibit of school books and paraphernalia. It publishes books, accessories, lantern slides, and a magazine for our youth called "Young Israel".

In the Department of School Extension we particularly recommend the reading of the report of the Commission on Jewish Religious Educational Literature, which indicates a new viewpoint and enlarged activity. In this department we have recently created a new office known as Director of Educational Activities. The position is occupied by Dr. Emanuel Gamoran, a new addition to our forces, who received his degree in pedagogical philosophy at Columbia University, New York.

This step was taken because we are convinced that progress in this highly technical branch of knowledge must be made by specialists trained for this work. There has been a great call for the improvemenst of Jewish religious education, and our organization, representing the reform congregations of this land, must heed this call if our organization is to sincerely serve the Jewish cause. We have engaged our first specialist in this department of work, and before very long we hope to add others to this list. We will then again come to the Executive Board for an enlarged appropriation. No one questions the need for greater educational work. We are convinced that we are on the right track. Its success will depend upon the budgetary assistance the Executive Board places at our disposal.

In closing this report the Board of Managers begs to express its appreciation of the recurring vote of confidence expressed by many Councils in the past, and by the Executive Board, as evidenced in the increasing appropriation from year to year. We trust the work of the Department has merited your confidence and will reward your confidence even in a greater measure in the future.

The Board of Managers particularly commends the staff of workers in the Department of Synagog and School Extension. There are many things the Department has not done. Some it cannot do, despite much urging which it receives from time to time. For that reason, it is the recipient of much undeserved criticism. Like all national organizations which attempt to do propapanda, it suffers from the impatience of its friends. But ours is a very young organization. Those of us that have watched its development are conscious of one thing, and that comforts us greatly. The Department of Synagog and School Extension has worked under great odds to build up a home missionary machine. Each year has witnessed the undertaking of additional tasks, the acquiring of additional skill, the gaining of new friends and confidence.

We know of no other organization in America that is receiving the constant and unwavering support of so many rabbis and laymen as the Department of Synagog and School Extension. The number of those who have encouraged the School Extension movement by loyally using our publications, of those who have, often at great inconvenience, visited hamlets, colleges, summer resorts, hospitals and correctional institutions, has met our surprise and admiration. They are mentioned in the individual reports which follow. We are especially mindful of the fine work accomplished by our Educational Commission on Tract Commission and the Supervisors and Deputies. To all of them this Board extends its thanks.

In Memoriam

During the year we lost two devoted members of our board. We chronicle their loss with great sorrow.

ISRAEL COWEN

A leader of commanding abilities and great visions has been lost by the Union in the person of Israel Cowen. He was one of the organizers of the Department of Synagog and School Extension in 1905. He was deeply interested in the welfare of the Jewish Synagog and the Jewish School. He was the first to establish a foreign traveling scholarship for students at the Hebrew Union College. His life is a blessed memory and inspiration to all of us.

MORRIS S. BARNET

We record with deep sorrow the passing of Morris S. Barnet, for many years an active member of the Board of Managers of Synagog and School Extension. He was fully in sympathy with the large aims and efforts of that important branch of the Union and his wise counsel and liberal support could always be counted on by the Board. He was a faithful son of the Household of Israel.

Respectfully submitted,

WILLIAM ORNSTEIN, Chairman.

Director's Report on Synagog Extension

Cincinnati, O., Oct. 31, 1922.

To the Board of Managers of Synagog and School Extension.

Gentlemen:

I beg to submit the following report on Synagog Extension:

IN SMALL CITIES

For a number of years we have been directing our efforts toward the religious welfare of the small communities without religious leaders. We have not always had Field Secretaries, but when such were available we have sent them to certain sections of the country to spend long periods in visiting every town having a Jewish population under fifty families. The results of these visits varied according to the number of families, etc. In this way the following centers have from time to time been visited: the Pacific Coast States, the New England States, Ohio, Indiana, Illinois, Wisconsin, Iowa, Pennsylvania, Mississippi and Louisiana.

When Field Secretaries have been unavailable, and this has been our general condition, we have asked the rabbis to visit nearby cities. In the last year we have not had a Field Secretary but we attempted to cover a number of cities in the shape of a campaign. The month of March was fixed as the period. 144 cities were selected because they were near rabbis who had previously showed a disposition to serve in this way.

Correspondence began in January and reached quite an intensive phase at the end of February. It is impossible to carry out any enterprise without gaining in experience and, we trust, in wisdom. We received much advice and many complaints from a few rabbis and some laymen who did not want to do this work or who preferred to do it some other way. Very often these ways were better ways than our own. Our object, however, was to get the work done. We are content to chronicle the fact that 103 cities out of the 144 conducted meetings visited by neighboring rabbis often accompanied by laymen. The cost of the enterprise was ridiculous compared to the good accomplished, and compared to the cost of sending paid organizers to as many cities.

Some of the visits revealed conditions that could not materially be improved. Some of the towns were utterly unresponsive and gave the visitors a very cold reception. We are sorry to record that some rabbis were very much discouraged by their individual experiences, and what is worse, they made wide generalizations based upon what we fear were limited observations. At any rate, here is a record of the results culled from correspondence with the visitors and the towns visited. 34 religious schools were organized; 15 new congregations were formed; circuit preaching by neighboring rabbis was instituted in 10 cities; preliminary steps were taken for the organization of Sisterhoods in 9 cities; regular Friday evening services to be conducted by laymen were inaugurated in 6 cities; 4 adult study circles were organized; 3 congregations joined the Union of American Hebrew Congregations. In all, 83 new forms of religious organization were effected as a result of this campaign for Synagog Extension.

Our efforts, however, were not confined to these cities. Since 1910 this Department has periodically assigned certain cities to nearby rabbis with the request periodically renewed to visit these points at our expense. These efforts have always met with moderate but increasing results. In this way we have been in touch during the past season with 75 additional cities. These visits were often preceded and always followed by correspondence seeking to find some permanent results from this work.

Most frequently our attention was directed to the smaller community adjacent to the larger community that had a religious leader. Here we served as a sort of intermediary, bringing the rabbi into touch with the smaller community that needed his

ministration. We paid the expenses of the rabbi for his first few visits which he spent in making a survey and in effecting whatever organization was necessary. Subsequent to the organization by the rabbi, it was expected that the community thus organized would be sufficiently interested to pay the expenses of the rabbi for succeeding visits.

PRISON AND HOSPITAL WELFARE WORK

The work for shut-ins confined in prisons and hospitals for the infirm and deranged is simple in its character and wide-reaching in its influence. Where the inmates are young, religious classes are formed. For older inmates, regular or occasional services are held. For all of them the important thing is personal contact and friendship.

As in other forms of religious propaganda the existing agencies are first called upon. Congregations, Sisterhoods, other Societies, all those that come within the term "neighbors", are in the most logical position to render service. Where the sentiment in favor of this work is not well developed we call upon the rabbis. The best work the rabbi can do is to train workers for this task, which should be carried out under his personal supervision. Sometimes rabbis prefer themselves to do the prison and hospital visiting.

In the crowded centers of population like the Eastern Sea Coast and Chicago this problem appears in an aggravated form and requires the full attention of men especially engaged for this purpose. In some cities local prison welfare societies have been organized. Our work in these centers is confined to supplying literature, such as Bibles, prayer books and books on religion and Jewish history.

In one of these centers, Chicago, the work was conducted under our auspices, and under authority delegated to the Federation of Synagogs of Chicago. Dr. A. Cronbach, now a professor at the Hebrew Union College, was for the last two years chaplain of the Jewish Institutions and Hospitals of the Chicago district. His report is submitted in this series.

Our reports indicate activity by volunteer workers in 40 institutions.

SUMMER SERVICES

This is the thirteenth season of summer services. In the first year we organized services in ten places, with the volunteer assistance of seventeen rabbis. This year's summer services were held at 42 places under the leadership of 64 rabbis and some laymen. The first year sixty services were held. This year 284 services were held. The two most encouraging results are the following: first, the regular resorters and visitors expect services to be conducted and are disappointed if these are not held; second, the camps for Jewish boys and girls have quite uniformly instituted religious services on the Sabbath. One inter-denominational camp has for years applied to us to send rabbis to conduct a weekly service for the Jewish boys.

We continue to supply leaflet reprints of the prayer book and hymn book for this purpose. Our main service consists in arranging a suply of rabbis for the services where they are needed. These men go without remuneration. We pay the traveling expenses. At some resorts collections are taken up. At others a tax of some sort is assumed by the regular summer residents. These sums are devoted to various purposes according to the fancy of the participants.

The Hebrew Union College Dormitory Fund received $1,046.52 from the Sacandaga Park Summer Congregation through the kindness of Rabbi Simon R. Cohen, of Brooklyn, N. Y.; also, $150.00 from the Summer Colony of Kennebunkport, Me., where Rabbis Leo M. Franklin of Detroit, James G. Heller of Cincinnati, and Harry Levi of Boston, conducted services. The Department of Synagog and School Extension received $414.21 in the shape of small amounts from various places.

A list of the cities and the volunteer workers follows at the close of the reports. The services in Wisconsin and Michigan were under the direction of Rabbi Leon Fram of Chicago, who visited many of the places and arranged to fill the others.

UNIVERSITY RELIGIOUS WORK

Our first survey of Jewish students made in 1915, revealed the fact that there were

about 7,300 Jewish men and women attending universities and colleges in the United States. Estimates made subsequently by other organizations put the figure at 15,000. At this writing the number of Jewish students undoubtedly has been greatly increased.

As far back as 1906 the Department provided lecturers to address the Jewish student groups at Harvard and at Yale Universities.

The survey further disclosed that there were about 180 universities that reported the presence of Jewish students. In 100 less than 10 each were reported. 80 universities had a sufficient number of students to warrant the effort of organization. 50 of these universities were located in cities where there were rabbis and sisterhoods. Here our endeavor has been to bring the students into contact with the Jewish communal life, and to get the established organizations to include the students in the religious life of the city.

The 30 remaining universities presented problems of individual organization. Our first task was to establish relationships. Where correspondence availed we used that method. Where that failed we again relied upon the "neighboring" rabbi and upon the Supervisor of Synagog Extension of the district. In many cases members of our office force and members of the faculty of the Hebrew Union College were sent to certain points. The changing student body adds to the difficulty of the task.

During the past year our activities were concentrated at 19 colleges and universities. Regularly established student congregations functioned at the following universities: Cornell University, Ithaca, N. Y.; Princeton University, Princeton, N. J.; Dickinson College and Law School, at Carlisle, Pa.; University of Wisconsin, Madison, Wis.; University of Missouri, Columbia, Mo.; University of Virginia, Charlottesville, Va.; University of Michigan, Ann Arbor, Mich. At the beginning of this scholastic year, a student congregation was formed for the students of Yale University by Dr. Louis L. Mann, of New Haven. It meets regularly at his temple every Sunday morning and is addressed by Dr. Mann and by the rabbis whom he invites.

The Prize Oration Contest among Jewish university students, which was inaugurated in 1920-21, was extended during the past year to ten districts presided over by supervisors. The response on the part of the students was more gratifying last year than in the year before. A number of orations were received from four supervisors' districts and awards were made as follows: A first prize of $50.00 to Mr. Sol S. Herzog, of Harvard Law School for his essay on "The Jewish Outlook in America"; a first prize of $50.00 to Mr. Aaron Director, of Yale University for his essay on "The Jew at the University"; a first prize of $50.00 to Mr. Samuel Soref, of the University of Wisconsin, for his essay on "Disintegrating Influences upon Jewry"; a second prize of $25.00 to Mr. Daniel L. Brenner, of the University of Missouri for his essay on "What Has the Jew Accomplished in Philanthropy"; a second prize of $25.00 to Miss Rose Kreisser, of Boston University for her essay on "The Jewish Student and the Synagog".

The large number of Jewish students at the University of Illinois, at Champaign, Ill.; the inability of the small Jewish community located there to maintain a rabbi to look after the relgiious needs of the Jewish students, prompted the community to ask the Department for financial assistance. A committee of the Board of Managers visited Champaign and made a survey of the situation. As a result of their report, the Board of Managers voted to appropriate the sum of $1,000.00 for the use of the congregation at Champaign-Urbana in the event that the congregation succeeds in securing the services of a rabbi.

The solution of the many problems involved in this work seem to require the undivided attention of a special worker who can both study the problems carefully and devote the necessary time to finding solutions.

Respectfully submitted,

GEORGE ZEPIN,
Director.

Director's Report on School Extension

Cincinnati, O., Oct. 31, 1922.

To the Board of Managers of Synagog and School Extension.

Gentlemen:

The Department of School Extension operates under the advice and guidance of the Commission on Jewish Religious Educational Literature whose report follows as an exhibit of the report of the Board of Managers. We publish literature and also do organizing work. We publish laterature for the class room, literature for the teacher and for general reading. We organize schools and Teachers' Associations. We maintain several Religious School Exhibits which we send to Teachers' Meetings.

LITERATURE FOR PUPILS AND SCHOOLS

During the last year we have published four new books: "Hebrew Primer, Pupil's Book", by Rabbi Max Reichler; "Hebrew Primer, Teacher's Book", by Rabbi Max Reichler; "A Make-Believe Chanukah", by Rabbi Joseph Leiser and "The Girl from Moab—A Harvest Play", by Rabbi Joseph Leiser. The first two are in reality two divisions of one publication and are accompanied by a set of Perception Cards for class-room instruction. We also have in press a third volume by Rabbi Reichler devoted to the "Ten Commandments". This will make a series of three books for instruction in Hebrew.

We now publish a total of 36 items, some items consisting of two and three individual parts such as pupil's and teacher's books or portfolios. The price of production having fallen since the previous season we were enabled to reduce the prices on all books printed this year. Our books are used by 381 schools. Individual items sold, 33,071.

A CHILDREN'S MAGAZINE

We publish a children's magazine under the name "Young Israel", the successor to what was formerly known as "The Union Home Study Magazine." The magazine is highly commended by rabbis and seems to find favor with the children. In former years we sold the magazine in bulk to the religious schools. As high as 22,000 per month were thus distributed to 233 schools. This year with the change of name we have also attempted to change the bulk distribution to an individual home circulation and individual subscriptions. We have succeeded in securing 2,550 subscriptions and we are giving away 4,775 to Jewish children living on farms, and to correctional institutions.

LITERATURE FOR TEACHERS

All of our new text books for children of the elementary grades aim to have Teachers' Helps. We have issued several books which are intended primarily for the teacher's information, such as "The Book of Genesis" by Dr. Julian Morgenstren and "Rabbinic Wisdom" by Miss Jennie Reizenstein. This year we have published a carefully compiled catalogue of the films and slides which are on the market today. This is to be supplemented and corrected from time to time. We have on sale a set of 105 slides by Dr. J. Benzinger dealing with Biblical Geography and History. The same is accompanied by explanatory reading matter. Additional sets of slides will be placed in stock as soon as explanatory lectures can be secured.

The Commission has long felt that it would be highly desirable to publish a Teacher's Magazine which would furnish a forum for the discussion of subjects of interest to religious school teachers. Steps in this direction were taken at the last meeting.

EXHIBITS

The Department has three Religious School Exhibits which are sent to meetings of Religious School Teachers. Members of the Department staff accompany these exhibits to explain them and to lecture on the subject. One exhibit contains current text books in use in various schools. The second deals with standard books on teacher training. The third contains accessories of the school room including aids to teachers and illustrative pictures.

PRODUCTION OF LITERATURE A SLOW PROCESS

Although we have aimed for ten years to produce a completely graded set of text books to meet the requirements of a modern school, there are still many lacunae in our system. We have filled these in as best we could or not at all. We have produced a few books each season. We want to point out, however, that similar societies in other denominations have been similarly hard pressed. The Unitarian Association has produced three complete sets in the last 20 years, each set displacing the previous one, and even now authors are at work upon new books that seek to replace some now used. The International Sunday School Association with its tremendous organization, its minute division of labor and with the practically unlimited resources of the Methodist Church behind the work of publications has been at work on such a system since 1908. And the work is not yet completed. It takes more than good intentions and the price of publishing the next book, nay it takes more than a knowledge of what the next book should be—to produce literatures. Writers had to be trained, the public mind had to be educated. Certain fundamental problems had to be solved in advance such as; "Just what is Judaism in our day and generation?"; "Just what kind of Jews do we want to train our children to be"; "Just what do we want them to know?" These problems can not be settled by Commissions. They must be settled by the crystalizing of popular thought and opinion. Then the new science of education had to penetrate the field of Jewish religious education. These things could not be forced. They have just happened and we are only now ready to make appreciable progress. We beg our critics to be patient. The Commission on Jewish Educational Literature representing both Conference and Union is about to publish a curriculum for our schools. This is fundamental to any constructive work.

ORGANIZING SCHOOLS

Our work of Synagog Extension is also instrumental in organizing schools. Sometimes through the instrumentality of the neighborhood rabbis, sometimes through field secretaries and often through correspondence we are engaged in organizing schools. Our Department is regarded as a bureau of information on this subject. We are constantly asked for advice regarding curriculum, grading, text books, pictures, accessories and books on teacher training. We were in touch with over 450 schools this year.

TEACHERS' ASSOCIATIONS

About seven years ago we were instrumental in organizing some State Teachers' Associations and in cooperating with others in the arrangement of their annual meetings. This work was discontinued during the war because travel was very expensive. In the last year several of these bodies have again begun to function. We cooperate by sending lecturers, exhibits, etc. Rabbi Louis I. Egelson of the Department attended the meetings of the Ohio, the Indiana and the Alabama State Associations, lecturing at each meeing.

Respectfully submitted,

GEORGE ZEPIN,
Director.

Annual Report of the New York Committee for School Extension

New York, Jan. 9, 1923.

To the Board of Managers of Synagog and School Extension:

Gentlemen:

Your Committee is pleased to report another year of successful activity, the outstanding features of which are the organization of B'nai Zion Hebrew School, the fourth in our chain of Jewish religious schools in the Bronx, and the reorganization of the Ezra Hebrew School.

1. THE SCHOOLS

A. **The New School.** B'nai Zion Hebrew School was opened on February 12, 1922, in the synagogue of the B'nai Zion Congregation at 494 East 135th Street. This neighborhood, having as large a Jewish population as the others wherein our schools are located, had no Hebrew school within a radius of over ten city blocks. A few private Chedorim furnished the only religious education facilities for several hundred Jewish children.

In organizing this school a new policy was tried out. Heretofore, in organizing our schools ,the first step was the renting of a suitable place at an annual rental of several thousand dollars. Then usually followed a campaign for pupils conducted by mail and by personal canvassing. All this was eliminated by making an arrangement whereby the congregation furnished the necessary space in their synagogue, together with janitorial service, light and heat, and we established and operated the school, furnished the principal and the teachers and discharged all other expenses. Besides eliminating important items of expense from our budget, this arrangement had the distinct advantage of beginning the school with the good-will behind it of a congregation composed of several hundred Jewish families in the neighborhood.

Although in existence only a little over eight months,, this school already ranks second in number of pupils among our schools, having ten classes and almost 250 pupils

B. **Ezra Hebrew School.** The advantages of the plan of cooperation with local congregations outlined above having been established, steps were taken last summer to put this school on a similar footing. Our lease terminated in June, 1922, and the Ezra People's Synagog, which had conducted services in our building for several years as our tenant at a very nominal rental, agreed to take over the new lease, repair the building, which was badly in need of repairs, and allow us to occupy the part used by us free of rent, together with janitorial service, light and heat, in consideration whereby we agreed to subsidize the congregation during the first few years while it would be enggaed in increasing its membership and in otherwise strengthening itself to meet this newly-assumed responsibility.

The average registration of the Ezra Hebrew School during the past year has shown a slight improvement over that of the preceding year. The reason that a greater improvement was not registered is due to the former poor condition of our building, but it is to be hoped that the repairs which have just been completed, and which have greatly improved the building, will show very satisfactory results for the next year. So strangly is this school established that the erection by the Tremont Talmud Torah of a new $100,000 building on the opposite side of the street, less than 100 feet from our doors, had little, if any, effect upon our registration. In attendance, a decided improvement has been recorded. It is now unusual that a class should have a weekly attendance of less than 90% and the weekly average of the school is almost invariably well above that percentage. It is quite frequent that several classes have 100% attendance records each week.

C. Beth-El Hebrew School. Although inconveniently located on the top floor of a large public building, this school is now filled to capacity, and already has a fair-sized waiting list. The capacity of the school is 225, and the registration is slightly above that figure. With large, more conspicuous and more easily accessible quarters, this school could easily double its registration. In attendance, this school has equalled the splendid record of Ezra during the year.

D. Emanu-El Hebrew School. This school is slightly over a year in existence, having been organized in September, 1921. I thas three class-rooms, with total accommodations for 225 children. Its present registration is slightly below 200. Sessions are held here, as at the other schools, every afternoon except on Friday and Saturday and Sunday mornings.

REGULAR ACTIVITIES

A. Sessions. Sessions are held at each school five times a week, on Monday, Tuesday, Wednesday and Thursday afternoons, and Sunday mornings. At Ezra and B'nai Zion, sessions are held from 4 to 8 p. m. on week-days and from 9 a. m. to 1 p. m. on Sundays, while at Beth-El and Emanu-El they are conducted from 4 to 7 p. m. on week-days and from 9 to 12 on Sunday mornings. Each teacher has from three to four classes; the lower classes attend one hour each day, while the more advanced classes receive one and one-half hours of daily instruction.

B. Curriculum. Only slight changes have been made, the following being the curriculum as it now stands:

COPY OF CURRICULUM

C. Graduation Exercises. The third graduation exercises of the Ezra Hebrew School were held on June 21, 1922. Nine pupils received diplomas and one completed a post-graduate course. Each graduate was presented with a Bible and eight prizes given by members of our Committee, by the Parents' Association, by the Faculty and the general organization were awarded.

D. Sabath Services. At the Erza Hebrew School a regular Sabbath Service is now being conducted every Saturday morning exclusively for the children and by the children. During the past year the attendance has increased, so that now there is a regular attendance of approximately 150. Similar services are being started at each o fthe other schools.

E. Parents' Association. The splendid work of this organization was continued during the past year. The Committee on Education of the Association, after visiting our classes, offered valuable suggestions in regard to curriculum. Many poor families, whose children attend our schools, received substantial aid from the organization, and its work in behalf of the children by arranging summer outings, awarding prizes, and giving gifts on Chanukah and Purim has been very satisfactory.

2. SPECIAL ACTIVITIES

In addition to the regular class-room work, numerous and varied extra-curriculum activities are carried on at the schools. A self-governing body, called a General Organization, was organized at Ezra to take care of this phase of the school's work. The following are some of the activities:

A. Student Council, consisting of delegates from each class and officers elected by the student body to act as the legislative body of organization.

B. Clubs of various kinds—literary, athletic, singing, etc.

C. Bank conducted for the pupils where they can save their pennies. The bank pays 6% on all accounts over $5.00.

D. Game Room, open every Sunday from 1 to 3 p. m., where the children gather to play indoor and outdoor games, such as chess, checkers, quoits, etc.

E. Athletics. Baseball team, basketball team, field and track teams. During the summer an inter-school baseball tournament and a Field Day were held.

F. Library comprises over 200 volumes of books on Jewish topics and reference books for use in the preparation of class lessons. The reading room is open daily.

G. School Paper. The first copy is now in preparation.

H. Choir. Similar activities are carried on at all our schools, and a General Organization is now in process of formation at each school.

A little over a year ago we had only one school. Today we are an organization, with four of the largest Hebrew Schools in the Borough, the success of and the need for which is loudly acclaimed by the thousands of boys and girls and men and women who come under its influence. Another year of such work and the New York Committee for School Extension will take its place as the leading agency for Jewish education in this city.

Respectfully submitted,

DAVID LEVENTRITT,
Chairman.

JACOB B. POLLAK,
Assistant Director.

Annual Report of the Commission on Jewish Religious Educational Literature

Cincinnati, Oct. 31, 1922.

To the Board of Managers of Synagog and School Extension:

Gentlemen:

The Commission on Jewish Religious Educational Literature begs leave to report as follows:

The last meeting of the Commission was held in February, 1921, mention of which was made in our last annual report.

The present year has witnessed considerable activity on the part of the Commission. A number of manuscripts have been received and considered. New books have been published and some are now in press.

The annual meeting of the Commission has been called for November 26 and 27, 1922, at Baltimore, Md. The majority of the members have signified their intention of coming. At this meeting it is planned to lay out a program of literature covering the three divisions of school work, elementary, secondary and higher education. Plans will also be presented for encouraging the production of literature dealing with the general theories of education and teacher training and with literature for general reading. Proposals for a Teacher's Magazine will also be laid before the Commission.

The work of publication of new books has progressed satisfactorily during the past year. In this connection the Commission is pleased to report the following:

NEW PUBLICATIONS

During the past year the following four new publications have appeared:

(a) Hebrew Primer—Pupil's Book. By Rabbi Max Reichler.

(b) Hebrew Primer—Teacher's Book. By Rabbi Max Reichler.

(c) The Girl from Moab—A Harvest Play. By Rabbi Joseph Leiser.

(d) A Make-Believe Chanukah—A Chanukah Play. By Rabbi Joseph Leiser.

IN PRESS

(a) Festivals in the Religious School—A Handbook for Entertainments. By Mrs. Lee J. Levinger.

(b) A Hebrew Manual, Part III—The Ten Commandments. By Rabbi Max Reichler.

This consists of a Pupils' Book, a Teacher's Supplement, and a set of Perception Cards.

MANUSCRIPTS ACCEPTED

Your Commission has accepted a manuscript which will be published under the title "The Book of Genesis for Children", by Miss Adele Bildersee. The publication of this book is awaiting the completion of a Teacher's Handbook to accompany it.

MANUSCRIPTS IN PREPARATION

Sample lessons or chapters of a number of manuscripts have been examined by various subcommittees of the Commission. The Commission is waiting for the submission of the completed manuscript in each case.

These manuscripts include one on "The History of the Jews in America"; another on "Synagog Service"; "A Teacher's Hand book for a Bible Reader" and "Cut-Outs for Children", covering the Sabbath and the Holy Days.

The Commission is also considering a number of plays and pageants that have been submitted.

A number of manuscripts are prospected, samples of which have not yet been submitted to the Commission. One is on "Post-Exilic History" and consists of a Teacher's Book and a Pupil's Book. Another is the publication of a translation of Dr. Elbogen's History. A book on Jewish History since Mendelssohn and several Bible Games are also contemplated.

The thanks of the Commission are extended herewith to the Board of Managers of Synagog and School Extension, whose cooperation and assistance have made possible the work of the Commission.

Respectfully submitted,

DAVID PHILIPSON, Chairman.

Annual Report of The Tract Commission

Cincinnati, O., Oct. 31, 1922.

Gentlemen:

The Tract Commission has experienced some difficulty in arranging a formal meeting during the present fiscal year, although an informal meeting of a majority of the members took place July 2, 1922, at Cape May, N. J. The annual meeting has now been called for December 4, 1922.

TRACTS

There has been no departure from our previous plans. Two tracts were issued during the season: No. 3, "Jew and Non-Jew", by Dr. Martin A. Meyer, and "Jewish Ethics", by Dr. Samuel Schulman. These were sent to our present mailing list of 23,000 editors, jurists, educators and ministers

ANNUAL SERMON PAMPHLET

Our Subcommittee on Annual Sermon Pamphlet, Rabbi Samuel Hirshberg, of Milwaukee, Wis., Chairman, published a pamphlet of thirteen sermons for distribution among the communities without religious leaders. About 340 such communities received the pamphlet in advance of the Holy Days.

The following sermons are contained in this pamphlet:

The New Year

The Pinions of Time.—Rabbi James G. Heller, Cincinnati, Ohio.

Holding Fast to Fundamentals.—Rabbi M. M. Feuerlicht, Indianapolis, Ind.

The Sabbath of Repentance

Gid is in His Holy Temple.—Rabbi Jerome Mark, Knoxville, Tenn.

The Day of Atonement

Quenching the Fires of Hate.—Rabbi Henry Berkowitz, Philadelphia, Pa.

The Challenge of the Hour.—Rabbi Samuel Hirshberg, Milwaukee, Wis.

Hope and Consolation.—Rabbi Isaac S. Moses, New York, N. Y.

The Festival of Tabernacles

The Message of the Succah.—Rabbi Louis J. Haas, Harrisburg, Pa.

The Promise of Jewish Understanding.—Rabbi Harold F. Reinhart, Baton Rouge, La.

The Festival of Dedication

To Be and Not to Be—A Jewish Question.—Rabbi Joseph L. Baron, Davenport, Ia.

The Festival of Lots

History and Faith.—Rabbi Nathan E. Barasch, Austin, Texas.

The Festival of Passover

When Judah Became the Sanctuary of the Lord.—Rabbi Joseph Leiser, Helena, Ark.

Israel's Song.—Rabbi David Rosenbaum, Charleston, W. Va.

The Festival of Pentecost

Our Sacred Heritage.—Rabbi Jacob S. Raisin, Charleston, S. C.

THE HOLIDAY CALENDAR

The annual calendar listing the most important Jewish Holy Days was sent as in previous years to the presidents of colleges and universities, and also to superintendents of public schools. A letter accompanied the calendar requesting the educational authorities to schedule their examinations on days other than the Jewish Holy Days.

A communication was also sent to the superintendents of correctional institutions requesting them to permit the Jewish inmates to observe the Holy Days where it is not incompatible with the discipline of the institution.

HOLIDAY PRESS NOTICES

Again, as in previous years, Holiday Press notices were sent in advance of each Holy Day to the newspapers in the larger cities o fthe United States and Canada. One notice was sent to the morning papers and a differently worded notice went to the evening papers.

For its cordial cooperation in connection with the activities described above, the Tract Commission is grateful to the Board of Managers of the Department of Synagog and School Extension.

Respectfully submitted,

SAMUEL GOLDENSON, Chairman.

Chaplaincy Report of Dr. Abraham Cronbach

Nov., 1921—Oct., 1922.

Called to take charge of the Social Studies Department at the Hebrew Union College beginning October 4, 1922, my present relation to the Chicago chaplaincy work is that of non-resident supervisor. The actual visitation of the several institutions is being conducted at present by the following colleagues and assistants:

Rabbi Tobias Schanfarber,
Rabbi S. Felix Mendelsohn,
Rabbi Samuel Schwartz,
Rabbi A. A. Lassen,
Rabbi Leon Fram,
Rabbi Benjamin Daskal,
Rabbi Meyer Lovitch,
Rabbi Bernard Ehrenreich,
Rabbi Joseph H. Stolz,
Rev. Dr. Joseph Stolz,
Mrs. Louis Nachman,
Mr. Isidore Alexander.

This provided for the visitation of all the institutions which were in my charge excepting the Presbyterian Hospital, for which no visitant has yet been found.

A schedule of my institutional ministrations since making the report in November, 1921, will be found in Appendix I of this report.

Appendix II contains records of monthly expenditures up to October 15, 1922. A supplementary report, which I shall issue as soon as my successor is appointed, will contain the record since my incumbency as supervisor only. "Credit" in Appendix II refers to sums collected by the sale of rides on commutation tickets, as well as by reimbursements made by sources other than the U. A. H. C.

Appendix III gives receipts and expenditures for Welfare Fund and Book Fund. Specific itemizations will be furnished upon request. Deficits in the Book Fund may be made up from the surplus in the Welfare Fund, donations to most of the latter fund being subject to no restrictions.

Appendix IV contains a list of persons who have cooperated in non-financial ways.

During the year I paid 32 visits, and met for 36 interviews outside of the institutions in behalf of institutional inmates.

On October 17, 1922, I addressed the Chaplain's Division of the National Prison Congress at Detroit on "Essentials and Non-essentials of Chaplaincy". This was one of twenty-one public addresses made during the year 1922, various of them growing out of my chaplaincy functions.

In all of the institutions the various holidays were suitably observed. Succoth, Purim, Pesach, Hannukah and Shabu'oth were the occasion of the customary treats as well as of ritual celebrations. A dinner was provided at the Pontiac Reformatory on Pesach, and again on Rosh Ha-Shanah; on the Fourth of July, a box of dainties was sent to each Jewish inmate. Special Jewish meals were provided at the Joliet Penitentiary during Pesach, and again on the High Holy Days. Seders were conducted at the Boys' Parental School, the Municipal Tuberculosis Sanitarium and the Joliet Penitentiary.

Assisting me, Mr. Jacob Rosenthal officiated on the High Holy Days at the House of Correction, Michael Reese Hospital and Rest Haven. I conducted services on Rosh Ha-Shanah and again on Yom Kippur at the Chicago Home for Girls, Geneva, St. Charles, Winfield, Boys' Parental School, Municipal Tuberculosis Sanitarium, Joliet Penitentiary and Pontiac Reformatory. I also conducted an hour of prayer at Rest Cottage on Rosh-Ha-Shanah, and a penitential service at the same place on the Friday before Atonement day.

I plan to visit Chicago during the week of December 25, 1922, and to perform my previous duties at the various institutions.

It is with considerable regret that I discontinue the work. The field had much that was gratifying and little that was discomfiting. My relations with Mr. Benjamin M. Engelhard and the other Board members of the Chicago Federation of Synagogues, also those with Rev. Dr. Joseph Stolz and the other colleagues of the Chicago Rabbinic Association, have been ideally harmonious. With very few qualifications, the same may be said of my connections with the officials of all of the institutions and the interested social workers of Chicago. Among the inmates themselves, I found many that I could love and cherish.

Appendix I

Name of Institution	Frequency of Visits	Duties, including Distribution of Literature and Welfare Work
West Side—		
House of Correction	Once a week	Religious service
County Hospital	Once a week	Visits to bedridden
Presbyterian Hospital	Twice a month	Visits to bedridden
Juvenile Detent'n Home	Occasionally	Conversation with Jewish boys
West of City—		
Winfield Sanitarium	Twice a month	Children's class; services for adults
St. Charles School for Boys	Twice a month	Class in religion
Geneva School for Girls	Twice a month	Class in religion
County School at Riverside	Occasionally	Conversation with Jewish boys
Edward Hines, Jr., Hospital, Maywood	Monthly	Conversation
Home finding charges at Marengo	Twice a month in summer only	Class in religion
South Side—		
Rest Haven	Once a week	Conversation on religious themes
Rest Cottage	Once a week	Conversation on religious themes
Ruth Club	Before holidays	Holiday lecture
Deborah Club	Before holidays	Holiday lecture
Home for Incurables	Every month or two	Visits to the 3 Jewish patients
Michael Reese Hospital	Once a week	Visits to ward patients
Chicago Home for Girls	Once a month	Religious conversation and instruction; prayer

Name of Institution	Frequency of Visits	Duties, including Distribution of Literature and Welfare Work
Frances Juvenile Home	Once or twice a month	Religious instruction; prayer
South of City—		
Glenwood School for Boys	Twice a month	Conversation
Penitentiary (new and old prisons)	Twice a month	Religious services
Pontiac Reformatory	Twice a month	Religious services
Jewish Residents of Pontiac	Twice a month	Class in religion
Oak Forest Infirmary	Once a month	Visits to bed patients
Oak Forest T. B. Hosp.	Once a month	Visits to bed patients
North Side—		
Municipal Tuberculosis Sanitorium	Once a week	Weekly class for children; prayer; fortnightly assembly of adults; fortnightly visits to bed patients
Boys' Parental School	Once a week	Instruction and prayer
Girls' Parental School	Once a month	Conversation
Chicago Fresh Air Hosp.	Once a month or oftener	Visits to bed patients
North of City—		
Park Ridge School for Girls	Every second month	Conversation; instruction

Appendix II

Month 1-9-2-1	Fares Surface		Fares Elevated		Auto-mobile	Other Trans-por'tion	Calls by Telephone		No. of letters and Total Postage		Printing	Inci-dentals	Tel'gram & Long Distance	Credit	Net Total
Nov. 1 -Nov. 15	49	$3.92	12	$1.05	$2.75	$26.49	25	$1.25	84	$1.97		$1.65	$3.06	$3.63	$38.51
Nov. 15-Dec. 15	89	7.12	28	2.45	4.25	5.07	48	2.40	197	6.00		3.10	1.15	17.05	14.49
1-9-2-2															
Dec. 15-Jan. 15	107	8.56	38	3.35	7.75	11.01	78	3.90	227	4.94		1.20	1.35	2.46	39.60
Jan. 15-Feb. 15						20.12	14	.70	22	.49		1.40	.30		23.01
Feb. 15-Mar. 15	71	5.68	29	2.55	5.50	27.34	30	1.50	136	3.06		.70	.70	.71	46.32
Mar. 15-Apr. 15	80	6.40	46	4.05	5.50	11.63	70	3.50	219	5.29		.35	1.10	4.48	33.34
Apr. 15-May 15	82	6.56	38	3.35	2.75	5.72	44	2.20	195	5.46	.54	1.25	.70	6.32	22.21
May 15-June 15	71	5.68	40	3.50	5.00	7.48	36	1.80	161	3.65	2.70	.99	.55	1.42	29.93
June 15-July 15	70	4.67	28	2.45	7.00	16.35	49	2.45	147	3.91		1.39	2.48	2.88	37.82
July 15-Aug. 15	67	4.47	40	3.50	5.25	10.62	37	1.85	161	4.54	.66	5.15	1.44	2.00	35.48
Aug. 15-Sept. 15	88	5.88	52	4.55	2.75	8.27	34	1.75	172	8.13	.80	1.08	1.94	6.88	28.27
Sept. 15-Oct. 15	55	3.71	21	1.85	4.00	7.17	26	1.30	112	4.08	10.00	1.75	1.08	21.11	13.83
Oct. 15-Nov. 15															
Nov. 15-Dec. 15															
Totals															

Appendix III

General Welfare Fund			Special Book Fund		
Month	Received	Expended	Received	Expended	Names of Donors Specifically to Book Fund
November balance	$98.77	.....	$18.20	.....	
November	14.00	$30.06	.....	$27.86	
December	53.22	26.33	.....	2.73	Nathan Herzog $10.00
1922					
January	10.00	35.42	38.00	21.46	Beth Yitzhok Cong 3.00
February	.....	5.07	.....	3.25	L. L. Schnadig 25.00
March	156.00	38.06	.....	7.66	
April	55.00	138.07	25.00	33.09	Simon Straus 25.00
May	29.75	33.72	.....	9.00	
June	.....	36.85	.....	11.64	
July	23.00	33.11	50.00	9.55	Simon Straus 50.00
August	11.00	30.47	10.00	50.50	Edward Glazer 10.00
September	127.50	99.82	22.00	11.63	Mr. Schnadig 20.00
					Mrs. Blanche Bernstein 2.00
October	70.00	6.29	10.00	8.06	Nathan Herzog 10.00
November	25.00	2.22	.....	.....	
Totals	673.24	515.49	173.20	196.43	
Balance	157.75	.....	.....	.....	
Deficit	.....	.....	.....	23.23	

Appendix IV

PERSONS WHO HAVE COOPERATED IN NONFINANCIAL WAYS†

Miss Lillian Adler.....Visited at Chicago Home for Girls.
Mrs. Blanche Bernstein.....Assisted at Welfare Work.
Mr. I. Louis Greenberg.....Provided camp accommodations.
Mr. N. H. Bolotin.....Sent matzos to all institutions.
Mrs. Abe Goodfriend.....Furnished reading matter.
Mrs. L. A. Berlitzheimer.....Furnished reading matter.
Mr. David Stern.....Furnished reading matter.
Mrs. J. J. Calvin.....Furnished reading matter.
Mrs. Julius Jonas.....Furnished reading matter.
Mrs. J. Sable.....Furnished reading matter.
Dr. Leopold Deutelbaum .....Accommodated boys at holiday observances.
Rabbi Leon Fram.....Served as my substitute.
Rabbi S. Felix Mendelsohn.....Served as my substitute.
Rabbi Tobias Schanfarber.....Served as my substitute.
Rabbi Samuel Schwartz.....Served as my substitute.
Rabbi Joseph H. Stolz.....Served as my substitute.
Rabbi Benjamin Daskal.....Served as my substitute.
Mr. Arthur Reinhart.....Served as my substitute.
Mr. Beryl Cohon.....Served as my substitute.
Mrs. Louis Nachman.....Served as my substitute.

† The long list of donors to Welfare Fund will be furnished upon request.

PERSONS COOPERATING

Mr. W. D. Harrington, St. Charles...Free Printing.
St. Charles School.....Free conveyance.
Rest Cottage.....Free storage.
Rest Haven.....Free storage.
Mrs. Laura Edelstein.....Holiday dietary at Joliet Penitentiary.
Mrs. Samuel Schwartz.....Visited Edward Hines, Jr., Hospital.
Mrs. Albert Greenberg.....Visited Edward Hines, Jr., Hospital.
Mrs. Joseph H. Stolz.....Visited Edward Hines, Jr., Hospital.
Miss Jean Hork.....Visited Edward Hines, Jr., Hospital.
Mrs. Emil Schmidt.....Visited Edward Hines, Jr., Hospital.
(Also acted as secretary of Ladies' Committee.)
Mrs. Rose Judah.....Free musical instruction.
Mrs. Henry A. Klein.....Use of automobile, Winfield entertainments.
Mrs. Benjamin Levy.....Excellent work as Sec'y of Ladies' Committee.*
Mrs. Florence Lowenberg.....Free musical instruction.
Mr. Abraham J. Semansky.....Assistance at County Hospital.
Rabbi Saul Silber.....Loan of Sefer Torah.
Mrs. Ignace J. Reis.....President of Ladies' Committee.
Mrs. Abram Simon.....President of Ladies' Committee.
Mrs. Mina Spiegel.....Treats at Boys' Parental School.
Mr. Philip Seman.....Summer camp accommodations.

*A committee representing Conference of Jewish Women's Organizations.

There was cooperation from the Jewish Social Service Bureau, the Jewish Consumptives' Aid, the Red Cross, and many other organizations. Printed matter was supplied unstintedly by the Department of Synagog and School Extension. The Chicago Public Library, through Mr. Nathan Levin, head of the Department of Deposits, donated hundreds of discarded Yiddish books.

Federation of Sisterhoods

ANNUAL REPORT OF THE

National Federation of Temple Sisterhoods

To the Executive Board of the Union of American Hebrew Congregations.

Gentlemen:

A Jewish Women's Organization numbering two hundred and eight-eight constituent societies with a membership of forty-five thousand women must find some definite work and place in American Jewish interests. The National Federation of Temple Sisterhods, its aims and purposes, primarily religious, has found a very definite place, and the Jewish women affiliated with the Federation, are in many ways manifesting their devotion and interest in their religion.

Last year, it was my privilege to report to you, the resolution of the Sisterhoods to raise $250,000 for the erection of a Dormitory at the Hebrew Union College. Two years ago, at the last Biennial Meeting the work was started. Today, our goal is almost in sight. $243,000 of the necessary $250,000 has been raised. Ground has been broken for the Dormitory, and this greatest undertaking of the Sisterhoods is almost completed.

The National Committee on Scholarships of the Federation have again exceeded their contributions of previous years. $16,920 was contributed to the Hebrew Union College Scholarship Fund, an increase of $2,488 over last year's contribution. Twenty-eight individual Sisterhoods gave thirty complete Scholarships of $300, $350 or $400; some of these Sisterhoods giving two or more Scholarships. Two of the recently formed State Federations contributed complete State Scholarships, and several more have stated their intention of raising Scholarships for the next current year.

The Federation selected the "Story of Daniel" as the subject-matter for the Jewish Art Calendar of 5683. Fifteen thousand copies of the calendar were printed and sold, an average of one calendar to every three women in the N. F. T. S. The Committee on Uniongrams reports a sale of 22,702 of these Jewish messages, almost doubling last year's sale. The profits from the sale of these blanks are applied to the Scholarship Fund or to the maintenance of free Religious Schools. After many requests, an innovation has been created in the usage of Uniongrams. Previously they had been used only as messages of joy. They will now be re-worded in order that they may also be used as messages of condolence and sympathy.

The Special Committee on University Religious Welfare Work which had just begun its activities when I presented my last report to you, has greatly increased the scope of its work. A census of Jewish students was made and the names of 570 young men and women were sent to the Presidents of Sisterhoods in or nearest the city in which the school or college is located. Students were asked to attend services at the synagogue, were invited to the homes on holidays and interest was taken in the welfare of these young people.

Philanthropic work is an activity of the local societies, and Sisterhood members often deliver Chanukah and Purim baskets to the needy. Work is also done among the delinquents and defectives of society. Several local organizations sponsor 'Big Sister' movements and do Juvenile Court Work. An interest is being shown in Prison Welfare Work, in which work the Sisterhood usually cooperates with the Rabbi.

All Sisterhod activities center about congregational affairs. An organization which stands primarily for religious interests, should have as its first consideration, the welfare of the Temple and all of its activities. The relation of the local Sisterhood to the local congregation is very much like the relation of the National Fedoration of Temple Sisterhoods to the Union of American Hebrew Congregations. We realize that the assistance of the Union makes possible much of our work. We appreciate this assistance and in return, it is our privilege to further the interests of the Union in every possible way. We are all working together toward a common goal, the furtherance of American Jewish interests and ideals.

Respectfully submitted,

MRS. JOSEPH WIESENFELD,
President.

Proceedings of the Twenty-Eighth Council of the Union of American Hebrew Congregations, New York City, January 22-26, 1923

PROGRAM

XXVIII COUNCIL

Union of American Hebrew Congregations

New York City

January 22-26, 1923

Monday Evening, January 22

RELIGIOUS SERVICES AT CARNEGIE HALL, NEW YORK CITY

Invocation ..... *Dr. H. G. Enelow*
The Service ..... *Rabbi Morris Lazaron*
Address ..... *Hon. Irving Lehman*
Sermon ..... *Rabbi Abba Hillel Silver*
Benediction ..... *Dr. Kaufmann Kohler*

RELIGIOUS SERVICES AT TEMPLE BETH ELOHIM, BROOKLYN

Invocation ..... *Rabbi Max Reichler*
The Service ..... *Rev. Isidor Frank*
Address ..... *Hon. Harry E. Lewis*
Sermon, "God's Gladiators" ..... *Dr. Leon Harrison*
Benediction ..... *Rabbi Samuel J. Levinson*

Tuesday Morning, January 23

Opening of the XXVIII Council

Invocation ..... *Dr. Abram Simon, Washington, D. C.*
Election of Temporary Chairman and Temporary Secretary
Address of Welcome ..... *Mr. Louis Marshall*
Report of Committee on Credentials
Election of Permanent Officers for XXVIII Council
Presentation of Annual Reports by Officers and Boards of the Union
Appointment of Council Committees for the XXVIII Council

Tuesday Afternoon

Mr. Daniel P. Hays, Presiding

Symposium

"PROGRESS OF JEWISH EDUCATION IN AMERICA DURING THE LAST FIFTY YEARS"

"The Hebrew Union College" ..... *Dr. Julian Morgenstern, Cincinnati, President of Hebrew Union College.*
"Religious School Education" ..... *Dr. Louis L. Mann, New Haven.*
"A Statement of the Aims and Purposes of the Commission on Jewish Religious Educational Literature" ..... *Dr. David Philipson, Cincinnati, Chairman of the Commission.*
Meeting of Council Committees

Tuesday Evening

Entertainment and Reception at Century Theatre

PART I

A concert contributed by the artists Mr. Arthur Schnabel and Mme. Ina Bourskaya through the courtesy of Mr. S. Hurok.

PART II

An entertainment through the courtesy of Messrs. F. Ray Comstock and Morris Gest.
Balieff's Chauve-Souris

Wednesday Morning, January 24

Invocation.....*Rabbi Wm. H. Fineshriber, Memphis*

Business Meeting of the Council
11 O'clock
Mr. Julius Rosenwald, Presiding

Address.....*Mr. Julius Rosenwald*
Address "Jewish Organization in America During the Last Fifty Years"
Mr. Milton M. Alexander, Detroit

Wednesday Afternoon

Hon. Henry Morgenthau, Presiding
Address "The Synagogue in Modern Life—A Layman's Impressions"
Hon. Horace Stern, Philadelphia
Address "Jewish Contributions to American Idealism".....*Rabbi Jonah B. Wise, Portland*
Business Meeting of the Council

Wednesday Evening

Banquet at Hotel Astor

Invocation.....*Dr. Samuel Schulman*
Toastmaster.....*Oscar S. Straus*

Mr. Charles Shohl
Mrs. Joseph Wiesenfeld
Dr. Edward N. Calisch
Dr. Samuel H. Goldenson
Dr. John H. Finley

Thursday Morning, January 25

Invocation.....*Rabbi David Lefkowitz, Dallas*

Business Meeting of the Council
10:30 O'clock

Joint Session of the Union, Sisterhood and Brotherhood Delegates in the Grand Ball Room
Mr. Felix M. Warburg, Presiding
Address "The Call of the Synagogue to the Jewish Youth of America"
Rabbi Louis Witt, St. Louis
Discussion.....*Mr. Edgar M. Cahn, New Orleans*

Thursday Afternoon

Business Meeting of the Council

Thursday Evening

Reception to Delegates at the Homes of
Mr. Adolph Lewisohn
Mr. and Mrs. Oscar S. Straus
Mr. and Mrs. Felix M. Warburg

Friday Morning, January 26

Invocation.....*Rabbi Eugene Mannheimer, Des Moines*

Business Meeting of the Council
Election of Executive Board
Close of XXVIII Council

Benediction.....*Rabbi Emil Leipziger, New Orleans*

Divine Services

Divine Services ushering in the XXVIII Council were held at Carnegie Hall and at Temple Beth Elohim, Brooklyn, on January 22, 1923, at 8:00 p. m.

Services at Carnegie Hall

The services opened with an invocation by Dr. H. G. Enelow, of New York City. The services were read by Rabbi Morris Lazaron, of Baltimore. Hon. Irving Lehman, of New York City, delivered an address.

Judge Lehman's Address

Fifty years ago delegates from thirty-four congregations met in convention to form the Union of American Hebrew Congregations. Clinging to their ancient faith, longing to hand down to their descendants the heritage they had received from their fathers, they were ready under the inspiring leadership of Dr. Isaac Mayer Wise to face the problem of the preservation in a new environment and under new conditions of our ancient religion with its spiritual ideals of universal and eternal truth and power. They were men who had found in this country the liberty and opportunity which had been denied to their forefathers in their old homes. They found here no walls to confine the Jew, and they knew that the Jews will never erect here any walls to keep themselves apart from their fellow citizens. For thousands of years we had accepted in our inmost hearts the tradition that on the slopes of Mount Sinai our fathers had entered into a covenant with the Lord, and became unto Him a kingdom of priests and a holy nation. As other men, so we too have strayed often from His commandments, yet never did our fathers forget that tradition; and no hardships, no persecution, could make them abandon their ancient faith. For hundreds of years the Jewish religion has been observed only by men who were deprived of all opportunity to share in the work of the world, of men who were scorned and humiliated when they wandered beyond the Ghetto walls, yet within these walls, in home and synagogue, these men could proudly raise their heads in the thought that they were chosen by the Lord to be the instruments for the spread of His truth. Adherence to their faith had narrowed the life of the Jews, but it had sustained their spirit and souls. It was that faith which the Jews had brought with them to America, it was that faith which they longed to perpetuate here as a living religion, a religion to sustain and strengthen the spirit and the desire and power of service of men and women who lived in the present, who worked shoulder to shoulder with their fellow citizens, with a common vision for their country's future, as it had sustained the spirit and souls of the men who had been compelled to live apart in dreams and memories of the past. Even abroad a new spirit was showing itself. Men of broad vision were urging that emphasis should be laid on spiritual truth rather than on ceremonial observance, and that in a modern world the dead hand of tradition and authority could not hold back development and progress. Many of the rabbis in America taught these views, and many of the laymen here accepted them, and the Union of American Hebrew Congregations was formed fifty years ago by congregations holding such views, "to establish a Hebrew Theological College to preserve Judaism intact, to bequeath it in its purity and sublimity to posterity, to Israel united and fraternized, to establish, sustain and govern a seat of learning for Israel's religion and learning." Not to discard part of Judaism nor to alter it, not to create a new sect within Israel, but "to preserve Judaism intact, to bequeath it in its purity and sublimity to posterity, to Israel united and fraternized"! We are living and working in the present, with eyes turned forward to the future, and our religion must

meet the spiritual needs of today and accord with our visions of the future. A religion must be capable of development to meet new conditions, but the Judaism of today and tomorrow is founded, like the Judaism of old, upon ideals of human and divine justice, upon truths which are immutable because they are truths. It is the sum of these spiritual ideals which constitute and always have constituted Judaism, and in spite of changes and differences in ceremonial observance, in spite of adjustment to and development in new conditions, this Judaism has remained intact, and it must remain intact, a heritage to be bequeathed to Israel divided by difference of opinion on all other subjects, but united in its belief in the unity and fatherhood of the Lord and fraternized in service to Him and to all humanity His children.

I have neither learning nor spiritual authority which would justify me in discussing any theological problem. I can speak only of what Judaism means to me and of what I believe it means to others who feel in their hearts the glory of its traditions, the force and beauty and truth of its precepts. Even though we know little of rabbinical interpretation of particular passages of the Torah, we know that the prophet has said: "It has been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly and to love mercy, and to walk humbly with thy God." We know that ours is a religion of justice and mercy, of charity and love of God. We glory in our knowledge that we are the descendants of men who first accepted and applied the precepts of the Lord and who have spread them among the nations; who built up a state founded on righteousness and social justice when might alone reigned in the rest of the world; of men who unflinchingly maintained their religion during centuries of oppression and persecution, and from that knowledge and that glory we humbly seek strength to serve the cause of truth and justice in this country, which, like our ancient state, is founded upon ideals of justice and righteousness.

Since the Union of American Hebrew Congregations was formed, a great number of Jews have fled from oppression abroad and found here not merely a place of refuge but a home. Other unions of Jewish congregations have been formed, and other colleges of Jewish learning have been founded, working towards the same purpose though with different methods—the preservation of Judaism intact, to bequeath it in its purity and sublimity to posterity; yet upon our union, because we are the oldest and the strongest; because we count among its members many of the most respected and influential Jews of America, still rests a large part of the responsibility of pointing the way by which we can hold the young Jew educated in this country true to the faith of his fathers. The Hebrew Union College must receive the material aid necessary to enable it to educate the rabbis of the future with a sound knowledge of Jewish past and with the will and the power to bring that knowledge to the Jews of today and of tomorrow, as a source of strength and inspiration in their daily work; yet the education of spiritual leaders, though of the first importance, will not solve the problem. In order to solve the problem, we must face it frankly in all its aspects. The wave of irreligion, of revolt against religious authority and tradition, which has swept the world, has affected us as well as our neighbors, and we Jews have here a special difficulty which we must meet. Among the recent immigrants, lack of understanding between parents educated abroad and children educated here has kept many of the children from accepting their parents' authority and honoring their fathers' traditions in the old Jewish way. Then, too, they have been unable to provide either sufficient houses of worship for themselves or religious schools for their children, and many young Jews are growing up with neither knowledge of or respect for their ancient religion. We cannot disclaim responsibility for this condition upon the plea that we worship under different forms, which are perhaps not understood by and are not acceptable to the recent Jewish immigrants or their children. The form of ceremonial is important only insofar as it embodies for each of us the spirit of our religion; it is merely a means of reaching our inner consciousness and leading us to higher life, and we are true to the spirit of the founder of the Union when we join in establishing religious schools and centers maintained under forms and ceremonials acceptable to others

though differing from our own, and teaching the eternal truths in which we fervently believe. It is in that spirit that five religious schools here are conducted by the Department of Synagogue and School Extension. Their pupils may know nothing of the difference between reform and orthodox Judaism, but they are being taught the religion of their fathers; they are being taught the forms and ceremonials used by their parents, so that parents and children may not be divided, and whether they maintain or discard these ceremonials hereafter is unimportant, for they will always remain Jews because they have learned what it means to be a Jew. Unfortunately there are thousands of young Jews, both rich and poor, who today know that they are Jews only in the sense that they have not accepted any other religion. Indifference and ignorance exists where knowledge should give strength and joy. I have found such men in the professions and in the colleges; I have found them in Jewish clubs and associations. I have found them among the sons of families long established and long honored here, and I have found them among the sons of recent immigrants. The attitude of some of these men cannot be explained away on any theory that they are materialistic, or that prosperity is weakening a religion that was strong only in adversity, for I know that many of these men are sincerely eager to serve their fellowmen, and would be as ready to make sacrifices for their ideals as their fathers were; yet we are in danger of losing these men and their descendants, and such a loss would fall not only upon us but upon our country. For the world today needs as never before men imbued with the spirit of justice, mercy and holiness, and though there can be but one form of Jewish solidarity in this country, there should be a solidarity founded upon knowledge and love of the Jewish religion; a solidarity so close that no man should be recognized as a Jew who is not worthy of that name; a solidarity so deep that no Jew should dare to stand aside from any work of service to country, to humanity, or to God.

I have said that this solidarity should be founded upon knowledge and love of the Jewish religion, and the reason why many stand aside is because they have not learned to love their religion. They are discarding the heritage of their fathers because they do not realize the joy it can bring them. Ethical principles may be taught as a part of a cold moral philosophy, but they mould our characters so that right conduct becomes almost instinctive only when they are the precepts of a faith to which we cling with love and devotion. We are right to tell the Jewish youth of the steadfastness of our fathers to their faith in spite of persecutions, but let us remember that the sacrifices they made were for a faith they loved and which brought joy to them. Not solely through teaching the eternal moral truths of our religion, not solely by recalling the splendid traditions of our fathers, not solely by urging the Jewish youth to cherish their proud heritage, can Judaism be preserved in this country. All these things we must do, but a religion will live only if it is loved, and it will be loved only if it brings joy to those who follow it. The Jew of old laid aside the troubles and the pettiness of his daily life on the Sabbath eve, and he welcomed the Sabbath with a song as a bride bringing joy to the bridegroom. In the synagogue his being thrilled with pride as he heard the words: "The Torah is the heritage of the House of Israel." The festivals were times of rejoicing. The observance of the Law to the smallest command was a privilege, not a burden, and each day he blessed the Lord who had given the Jew this privilege. Judaism has withstood assaults from without because observance of their religion brought a sense of joy to the Jews which transfigured their narrow material life, which compensated and more than compensated for their sufferings, and Judaism will overcome indifference within only if it remains a religion which brings us joy. The splendor of the spiritual ideals of our faith, the importance of those ideals for humanity, the age-long suffering of our fathers for that faith, must not overshadow entirely the other side of our faith and its traditions, the joy that the Law has brought to all who observed it. Too long have we spoken of ourselves as the children of the martyred race; too often do we think of ourselves as a people of sorrow. Yes, we have been strangers in Egypt, and we shall remember that here, not in bitterness, but in sympathy for the downtrodden: "And a stranger shalt thou

not wrong, neither shalt thou oppress him, for ye were strangers in the land of Egypt." Here we are not strangers, and we are not a people of sorrow. Citizens of a country which we love, sharing in its opportunities—working with our fellow citizens for its advancement, free to worship the Lord according to our own faith, let us remember all our glorious traditions, let us hold to them as a source of strength for greater service to mankind, but let us above all worship the Lord in joy as did our fathers.

Shout unto the Lord all the earth,
Break forth and sing for joy, yea, sing praises.
Sing praise unto the Lord with the harp,
With the harp and the voice of melody,
With trumpets and sound of the horn
Shout ye before the King, the Lord.

The sermon was delivered by Rabbi Abba Hillel Silver, of Cleveland.

Sermon by Rabbi Silver

To those of us who have during the past few years been sorely tried by the untoward fortunes which befell our brethren in foreign lands, and by unhappy experiences in our own, the sight of such a worshipful throng as this, summoned from near and far by the irresistable appeal of our ancient faith, is welcome indeed. Living as we are in the wake of a universal upheaval which wrenched asunder all the fine social fittings and taught men to forget the elemental decencies of civilized human relationship, witnessing as we are the tragic maladjustments of races and peoples and the revival of tribalism everywhere, we are prone to give way to despair. And prophets of evil are not wanting in our midst to sound the mournful notes of our sad undoing. But an outpouring such as this of servants and leaders of the faithful hosts of American Israel whose faces are towards the light, who are here not to lament or to decry, but to build, belies all such doleful prophecies. This assembly meeting at a time when the Jewries of Eastern Europe lie bleeding and broken, when the highways of Europe are choked with Jewish refugees from old centers of Jewish life now partially or totally destroyed, I say, that, this assembly stirred as it is by the same impulses which throbbed through our people down the ages, prepared as it is to dedicate itself anew to the imperial destiny of our race, is indeed symbol and proof of our immortality.

This convention marks the Golden Jubilee of the founding of the Union of American Hebrew Congregations, and this, too, is a great cause for rejoicing. We who were few have waxed mightily. The handful of men who at the call of that Master Builder, Isaac M. Wise, assembled in 1873 and founded the Union, has, under God, grown to such numbers that this house cannot contain them. The last half a century witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of becoming the second largest center of Jewish population in the world, and we have also grown in influence, in economic competence and in the extent of our beneficent penetration of all spheres of American life.

It is indeed tempting to dwell at length at this time upon the early struggles and achievements of the sturdy pioneers who transplanted their religious institutions to these shores. It would make a bright and stimulating chapter in the history of American Israel. But we are here not to record but to make history. These early pioneers would wish us less to chronicle their achievements than to confirm their faith and carry on their work in their spirit.

I say carry on in their spirit. I do not mean that we should confine ourselves to the particular forms and views in which their religious vision expressed itself. We must not imprison ourselves in any tradition, however adequately it may have served a particular age. All honor to those who in the early precarious years were not found wanting. All glory to those who laid the foundations so securely. But we would be false to the spirit of progress and liberalism which urged these early builders of American Judaism to reinterpret their faith so as to bring it into consonance with the conditions of a new environment, if we permitted ourselves to look upon their type of Judaism as ultimate

and binding and attempted to incrustate it in a shell of permanence.

For Judaism, like America itself, is still a thing in the making; and herein lies the promise—and the challenge. We have not yet evolved an American Judaism which is native to the soil, having the touch and the hue and the personality of American life. We have two rather confused types of Judaism here, both European creations, both transplanted here, both serviceable for a time but neither sufficiently relevant and responsive to serve as the ultimate religious program of American Israel. American Orthodox Judaism is East European Judaism, narrowed by centuries of isolation and disabilities into a rigid discipline and a rather circumscribed group—loyalty; highly elaborated, but not highly developed, whose dynamics are not the sweeping social and universal visions of the Prophets. American Reform Judaism is still the copy in content and in form of that Western European Judaism which was born under the rationalistic incantation of the early 19th century, which was more of an intellectual criticism than a religious revival, and which laid Judaism to rest on a pillow of vague humanitarianism. The one is rather narrow. The other rather dry. The one lacks the reach and sweep of the missionary zeal which gives to our sacred literature its unique grandeur. The other lacks spiritual intensity, the religious fervor which gives a sacramental character even to ceremony, and the tradition which fostered learning and placed the study of the Torah above the ritual of the High Priest.

There is today a most earnest outreaching everywhere in our land for a synthesis of these two types of Judaism, which holds great promise. We need the one as we need the other. We need the broad universalism and fine humanitarianism of the one even as we need the warmth, the color, the depth and the discipline of the other.

American Israel may well achieve this helpful synthesis. Because American Judaism is far removed from the shadow of Ghetto walls, which isolate spiritually even more than physically, it may breathe the free air of a faith which is universal and prophetic, one which, touching all other faiths and spiritual movements, will seek kinship with all races and all religions in the fellowship of a common service. And because American Israel was not burdened with the necessity of satisfying the prejudices of other people in order to win political equality, because it enjoys the privileges of citizenship not as a gift bestowed but as a right won by blood and labor and loyalty, it need not feel obligated to deny itself, to efface itself, to denude its cultural life nor whittle its faith down to the bone of an ethical formalism and a set of moral proprieties. American Judaism may be richly and intensely Jewish, full of content and possessed of a strong cultural individuality.

To be sure, American Judaism will stress the social program of our faith. The war has vindicated our social program and has underscored in blood the code of national and international morality pronounced by Judaism and by Judaism alone. Judaism because of its freedom from excessive eschatological concerns, and because of its insistance upon national as well as upon personal righteousness is today perhaps the one religion that has a program of political salvation for the western world. Where Poincare and Mussolini and Lenin may fail, Isaiah and Micah and Amos may yet triumph!

But American Judaism will not forget that "the march of progress is within us", that the goal of perfection lies within the human soul. Our faith is concerned as much with man's soul as with man's institutions. Judaism is an inner faith and and inner pilgrimage—a religion of piety and prayer and communion. And it is our hope that American Judaism will re-act to the mystic faith of American democracy in that it will re-emphasize the mystic elements of our faith. Democracy is the religion of man's transfiguration and it is the most mystic concept in politics. A religion nurtured in such an atmosphere will be more than a system of sociology. It will be profoundly personal, inward, a religion of glow and fervor and ecstacy, a religion of song, of light, and freedom, a religion that holds forth promises of revelation and divine intimacies to those who seek the dwelling place of God.

Some such vision and hope we have for American Judaism, and this is our supreme task. The pioneers in American Israel were

faced with a tremendous task and bravely did they perform it. Theirs was the task of organization. They organized our first communities, built our first schools and synagogues, established our first rabbinical college, planted our first philanthropic institutions to care for the need and the distressed. Our is yet another task. It is to evolve an American Judaism, to readjust our faith to our greater spiritual needs, to integrate Jewish life, to inform, organize, and direct Jewish purpose. Ours is the task of bringing God back into our lives and the lives of our children, the God of our fathers—the God of our children—the God whom we need, and whom they need, the steadfast purpose amidst life's vast confusion and turbulence, the Mighty Kinsman—the loving Friend! Our task is to raise the standard of Jewish learning, to heighten the pitch and accelerate the tempo of our cultural life. A mighty task this and a mighty challenge to stalwart hearts!

I spoke of raising the standard of Jewish learning. 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 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, of Jewish 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 the truth the People of the Book. We gave life to the Book. It now gives life to us! Men and women of Israel! We must banish ignorance from our midst. Our deadliest enemy is the Am Haaretz—the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools! More high schools 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 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 the 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. You Jewish laymen must look to it. It is you 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 morals 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 Gabriol, an Halevi,

a Spinoza, and 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 phrase. We have yet many startling revelations to vouchsafe unto mankind, many a sacred book to bequeath unto it.

We hold no brief for our people. We do 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 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. We shall not be demoralized. We shall not make prejudice the central motif of our life. We shall not permit ourselves to develop a persecution complex and thus lead starved and ingrown lives. Above all we shall not be swerved one iota from the age-old task of our people. "In quietness and in confidence shall be your strength."

In the midst of a world nearly destroyed by hate, now seeking to save itself through hate, in the midst of a revived medievalism and the up-thrust of jungle instincts, we purpose to continue upon our appointed way, tending the altars of the Lord God of Nations, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of a universal brotherhoods.

We hold no brief for our people. We do not condone its faults nor magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. We are reconciled to the world's sporatic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better perhaps for our individual comforts if our race had not been touched with the burning coal of prophetic ecstacy. It would have been better if we were not driven so fiercely by the insatiable hunger after freedom and justice and truth. Seeking less we would have learned less of life's failures and tragedies and discovered less of the world's hostility. But such is our destiny. It is our cross and our crown. It is our immortality!

We shall meet the blind fury of our day even as our ancestors met it throughout the ages—in compassion and in resignation, without bitterness and without fear. If we fear at all, in this land, it is not for ourselves but for America. We fear for this magnificent experiment in spiritual unity which we call America. We fear for the charm and the grace and the spacious freedom of its life. We fear lest the Old World hates stifle the New World hopes. Our apprehensions are not for an ancient people that has weathered ten thousand storms but for a young nation whom srange fortune has driven out upon the broken seas of racial and religious rivalries and suspicions. We ache for the dream of a Roger Williams, a Thomas Jefferson, an Abraham Lincoln, a Theodore Roosevelt, the dream which a restless and an unhappy age by organizing and subsidizing hate, by giving racial discrimination political sanction in immigration laws and academic sanction in our universities, seems to be trampling under foot.

I said that we fear for America. Perhaps that is not exactly true. Rather do we hope for it. For we believe in our hearts as we voice in our prayers that the basic sanity and idealism of American life will prevail in the end. The America of 1922 is not yet the America of tomorrow, even as it is not the America previsioned by the founders of this Republic. The vision of these founders was projected in a commonwealth where life was comparatively simple and homogeneous and it failed of complete realization even then. How much more difficult of realization is it now where life has become so much more involved and complex. We are today a people of many peoples and the war has snarled and entangled our national purposes. America did not spring full grown from the brow of the Goddess of History. It will, of necessity, have to pass through the cleansing and purging processes of the ages. Cen-

turies will mold and refine our America. History and the labors and sacrifices of generations yet unborn will perfect it. But its soul will be saved!

As for our people, the Children of the Household of Israel, we stand today where the seers and prophets of our people have stood these three thousand years, summoning men to the higher life in God and the sweeter fellowship in righteousness and love. We know that the world needs us most when it hates us most, and so we shall continue to be the humble servants of the most High, propelled by His will and by His visitations transfigured. We remain true to our destiny: slaves of a deathless vision, masters of an ancient wisdom; dreamers from Ur and Tekoa, from Anatoth and Galilee, lost in the sorry traffic of Rome and London, hostages alike of God and men; prophets praised but never loved, crucified but worshipped on the cross; the Risen People of an Immemorial Crucifixion, in our hearts the prompting of an ancient splendor, in our blood the rhythm of a mighty song and in our hand the flaming torch. . . . "The Lord is my Light and my salvation, whom need I fear. The Lord is the strength of my life—of whom need I be afraid?"

The benediction was delivered by Dr. Kaufmann Kohler, President Emeritus of the Hebrew Union College.

Services at Temple Beth Elohim, Brooklyn

The invocation was delivered by Rabbi Max Reichler. The services were read by Rev. Isidor Frank. An address was delivered by Hon. Harry E. Lewis.

Address by Judge Lewis

On behalf of the committee I desire to express their thanks for your interest which is demonstrated by your attendance tonight.

I feel some little embarrassment in delivering a brief message to you in the presence of so many clerical gentlemen. But nothing that I can say will aid them in their great knowledge. My only hope is that I may convey some thought which may be of benefit to you.

Tonight all Jews throughout the country should rejoice in the celebration of the Union of American Hebrew Congregations.

In 1872 thirty-four American Jewish congregations sent delegates to Cincinnati to organize this Union. Three years later the rabbinical seminary, the Hebrew Union College, was started, sixteen men constituting the first class. Of those sixteen men but four graduated, since which time over two hundred and fifty men have completed their studies and are now spreading religious thought throughout the land.

The College is maintained by the Union of American Hebrew Congregations, and it may be of interest to know that no tuition fee is charged to its students. It exists for the benefit of all those who desire to pursue religious study.

I doubt if there are many who know of the Hebrew Union College, and I know that comparatively few Jews have contributed much toward the support of that institution.

It is today the backbone of Judaism in America, for without the trained leadership which it develops, Judaism would be like a rudderless ship.

While these leaders have done and are doing much toward the advancement of our faith, their leadership and inspiration must be without result except for proper and adequate support.

There is no time in the history of our country or in the history of the world when there has been greater need for religious stimulation.

From time to time we hear of organized bodies which, from prejudice, seek to annihilate the Jews. Fortunately these individuals are in the minority. These anti-semitic movements are artificial and erroneous in their origin and soon die, for their vitality is ephemeral. We must not, how-

ever, be content with the thought that these attacks cannot survive, or with the thought that because there exist so many broad minded, generous people our future is secure. Organized minorities have sometimes overcome unorganized majorities, and if we are to succeed something must be done to demonstrate our religious strength and unity of purpose.

When we consider the continuous persecution of the Jews through many centuries, our eventual liberty may be looked upon as a wonderful dispensation of Providence.

The martyrdom of the Jews is a most remarkable instance of a steadfastness in a belief and in a great spiritual idea to which all elements of life and all instincts for pleasure and even of self-preservation have been sacrificed.

The religious status of the Jews, however, cannot rest entirely upon sacrifices of our forefathers. If Judaism is to remain we must contribute something to its strength. Religious training is as necessary as popular education. Our children are the custodians of the future of our faith. The interest of the parent in the child is not sufficiently emphasized. The religious school teaches biblical history and fosters things Jewish, it should therefore be encouraged. The synagogue and religious school have not been organized as independent of the family. This tendency has been shown in that the rites and ceremonies and religious functions are not for the synagogue, but constitute part of the family life. The Friday evening service, when the children bow before their father and receive his blessing, has done much to vitalize our faith. The home must supplement the religious school. The home should not be for shelter and sustenance alone, but for light. In it, through the parents, the moral fineness and spirit of our faith should be demonstrated and exemplified.

It is unfortunate, yet true, that there are a great many accidental Jews, those of Jewish parentage whose knowledge of the faith is negligible. Their association with a religious institution is valueless.

There are those who suggest that the synagogue has failed. That statement is, of course, without foundation, uttered, undoubtedly, by some who without a constructive idea fail to appreciate that the synagogue is necessary and that nothing has been or will be suggested that can take its place. Its permanency, however, depends upon us. If it is to continue, it must be made a place where every influence for good shall be strengthened and lives shall be lifted out of the comfortable worldliness which so many people are enjoying today and a plan be devised for which we will be willing not only to pray but to work and, if need be, to give all that life holds dear.

While attendance at the synagogue and material aid are welcome, they do not of themselves benefit either the individual or the religious institution. The soul must be inspired, the conscience quickened and the knowledge augmented.

Our religion must not be formal and half hearted, nor our services insincere and indifferent. Our attitude must be real, our prayers sincere, and we must learn to absorb something of the enthusiasm of our faith.

It should be our duty to support and increase the vitality of those traditions that are helpful and to discard, if possible, those that are valueless. Let us therefore study and teach our faith, and follow the splendid leaders who are making sacrifices for us, to the end that our will be an active Judaism of a united people made up of Jews by conviction and loyal Americans.

Our religion should at least be honest, genuine and wholesome. The soullessness and appalling paganism must be met with the quickening influence of a real faith. Moral earnestness must be substituted for moral slackness, and the spirit of selfish greed for a more radiant spirit of helpfulness and service. If we are to get religion at its best we must eradicate our indifferent attitude and accept the challenge which the day brings in a spirit that is resolute and unafraid.

The sermon was delivered by Dr. Leon Harrison, of St. Louis.

God's Gladiators

By Dr. Leon Harrison

It moves me much to face you now, my beloved friends of long ago, in the City of Churches, where I began my holy work for God and Israel. Here I came when a mere youth, to speak God's word to you, to teach you and your children; to join loving hearts together in wedlock, to speak the last solemn words of committal over your beloved dead. And I come back to you with deep emotion, missing many dear familiar faces that used to sit before me in the days of old; and with a sense of the solemn irretrievable flight of time—the passage of youth and its dreams and visions—that touches me to the heart.

I greet you, dear old friends, and the children also of those I knew and loved, with much affection. Old friends, and the new generation that I know not, I greet you and welcome you one and all to this great gathering, in the name of God.

For a momentous occasion is this assembly that opens the Golden Jubilee of the Union of Liberal Israel in America, with all the spiritual harvests that have been gathered in that time, and with all the seed that yet remains to be sown, to assure a future so glorious and inspiring that it will transcend with your help and God's, our wildest dreams and hopes.

Let us remember, at this great Union Jubilee, the Father and the Founder of this Union, a seer and a sage, one of the modern Geonim—the spiritual chieftain of American Israel, Isaac M. Wise, of blessed memory.

He founded and established a Union of American Israel, that has gone on from strength to strength, and now approaches fruition; approaches fruition, I say, for there are powerful influences in our religious life that militate against this Union of American Israel—forces of disunion that sever us and weaken us. And I propose tonight to discuss them. I wish to draw a plain, unvarnished picture of the conditions that prevail in American Israel, indeed in Israel everywhere, and of the manner in which these modern circumstances reflect and recall our historical past.

I am reminded tonight, my friends, of the day when Israel but just redeemed from bondage, encamped on the shores of the Red Sea, with the pursuing Egyptians behind them, and before them the sea. I recall how the people in despair cried out to Moses, "Are there no graves in Egypt, that thou hast brought us forth to perish in the wilderness?" And Moses, we are told, then entreated the Almighty, who answered, in words that still thrill and burn, "Speak unto the children of Israel, that they go forward."

In commenting on this passage, the Rabbis said in the Mechilta, an ancient Commentory, that there were four parties in Israel in this grave predicament. The one party said, let us plunge forward into the waters of the Red Sea, even if it means annihilation. The other party said, let us return to Egypt, though it means bondage. Yet a third party feebly exclaimed, let us make a noise. But the fourth party cried out, let us fight and quit ourselves like men.

In surveying the condition of Modern Israel, do we not find the same four parties today in the camp of Judaism, as under the leadership of Moses? We do not confront the same alternatives? We have but recently emerged from bondage. But though we have emerged, we have enemies still. For to be misunderstood means to be disliked, means sometimes to be hated. And we are a tiny minority, different in traditions and in religion, from the vast majority. And add to this, the envy of a keen and spiritual race that no adversity can down, an envy that easily sharpens into enmity.

At any rate, in those old days the enemy lay upon their flanks; and before them were the waters, to enter which meant to be lost. And the same question still confronts us: Shall we press forward into the sea of assimilation and oblivion? Shall we sit still? Shall we go back to Egypt? Or shall we fight for our cause and hold our ground like men?

I

And the answer that is made by some impatient spirits, by those who would cure

the sickness, if necessary, by killing the patient, is, let us press on into the great sea. What if we are merged and lost as a race and religion? We shall become a part of the ocean of humanity. Our loss will be the world's gain; our special loss at least will be our own general gain. We will then be free from disabilities, and our children will no longer be looked upon with jaundiced eyes. We will no longer be looked upon with jaundiced eyes. We will no longer, in any sense, be forced apart from our fellowmen. There will be no distinction socially or religiously. We will all be one. Let us go forward into the sea. Let us assimilate wholly, and disappear from view.

This counsel has been freely given and sometimes heeded in the older lands beyond the seas. I found this true in Berlin and to a virulent degree in Vienna, ancient seat of culture, where anti-semitism was not only a popular pastime but a fine art, whose ramifications extended even into the intellectual citadel of the university. In Germany at least, a Jewish soldier, however brave, could not, in the pre-war days, wear the epaulets of an officer; a Jewish statesman, however gifted, could not hold a portfolio in the Kaiser's cabinet. Even today recall the mad assassination of the gifted Rathenau. Can we wonder therefore that some of the weak-kneed bowed before the blast, and followed the easy way of surrender, of complete assimilation and disappearance as a distinct religious group.

The phrase of this question that confronts American Jews is not acute, but we too feel the impact of powerful adverse forces. And it is for you today to consider those who are drifting, often unconsciously, out of all spiritual affiliations with their brethren. Is the ancient Jewish problem to be solved by the methods of the deserter and the coward? Yet this cry of Israel on the banks of the Red Sea is not without an echo in some timid hearts today. They are weary of the struggle, of endless sacrifices and cruel prejudices; and the cry again arises, let us plunge into the waters of oblivion and end alike our troubles and ourselves.

II

The second party in Israel, we are told by the Rabbis, supinely exclaimed, let us go back to Egypt. For this party actually wept when they thought of the luxuries of Egypt that now they were denied. They wanted sufficiency, though it meant servitude; bread, though bondage was its price.

Do you believe for a moment that today the cry could be raised, let us go back to Egypt? Yet, religiously, the cry of reaction is sometimes raised. We spoke a moment ago of those that would plunge forward and devitalize their Judaism, generalize it into "nothing-arianism", and deliberately lose their historic individuality, or reduce it to a minimum. But there is a contrary party today, with far greater devotion and earnestness; and whose cry is, our religious Reform has gone too far; let us go back to orthodoxy. Let us revive the religious spirit by a return to the old paths.

Now it was hard enough for the Jewish reformers to fight their battle for a progressive and liberal Judaism to accommodate themselves, to what extent was reasonable and necessary, to the exigencies of our modern life. But the cry arises from some, and among them not our least fine and gifted spirits, let us go back to the old ways; for there we had repose and immunity from the painful problems and uncertainties incidental to freedom itself.

Now I honor the spirit that is true, that clearly envisages the conditions that confront us, the spiritual unrest in which we find ourselves today. But is this irreligious or transitional era caused by the fact that we use but little Hebrew in the ritual, that we have added this or that we have subtracted that; or that we have instituted Reform at all? This is not a theory, a speculation that confronts us, a statement that can neither be proved or disproved. If the possession of these so-called requisites is life-giving, then the conservative or orthodox Synagogues must compare most favorably with our own Temple of the more advanced thought. Do they, however? Are they strong and unravaged by the Time-Spirit? In my boyhood, I attended regularly orthodox Synagogues and joined in their worship with deep devotion. But my boyish eyes witnessed the fact, year in, year out, that the Orthodox were not more observant in proportion to their numbers than Reform Jews. Indeed I have made

the same observation in recent years in my own city. Orthodoxy is evidently no safeguard. It is not true then, to my mind at least, that conservatism is a religious antiseptic; that it cures or prevents dry-rot; that it assures and renews vitality. Such suggestions are earnest but fruitless; their assumptions are unwarranted. We are not going back, nor should we. You cannot put the man back in the cradle of the child. We are not going back to the ancient orthodoxy. But we are going to press on, though it be through weary deserts until we reach the Land of Promise. We may not see it. Nor did the Hebrew pilgrims that Moses led; but their children saw it. They did not advance swiftly. The direct path from Egyptian to Palestinian border could have been covered in a few short weeks. But Moses realized with supreme intuition that in the path of historic progress, the long way is often the short way; the slow way is the sure way; though it meant years instead of weeks, yet he built in those two-score years for the coming centuries.

III

There was a third party in ancient Israel, so the Rabbis tell us, whose contribution to the solution of these overwhelming difficulties was the wise exclamation, let us make a noise. Let no one deny humor to the Rabbis. There is much wisdom in wit. Some of the Israelites of old, at least a section of them, as the Rabbis intimate, made a great deal of noise. And in various instances this tendency seems hereditary. Even in great crises that affect the integrity of the race and religion, even at turning-points of our history, and at one of them we surely stand today, there is a large party in Israel whose contribution to the solution of the difficulties before us all, is also to say, let us make a noise. Do we not hear these professional vociferators? They attack, they praise—mainly the former, however; they comment caustically, without creating; they antagonize without accomplishing; they are a hindrance, not a help. They belong to the party that simply makes a noise.

It is a great pity that we should be cumbered with such obstreperous triflers at historic moments that are almost tragic, did we but recognize that history is being made before our eyes. We are solicited by social and professional bribes that bid us plunge into the sea, and merge, and end our troubled separateness. And again, the demand resounds that we should go backward and not forward. And yet there are so many among us that do not realize that we are at the parting of the ways; that will not take a stand; that will not go all the way forward with the vanguard, nor all the way backward with those that seek reaction—but who simply criticise, or do not even arouse themselves to this activity. They are blind and deaf, but by no means dumb, of them it may be said that the voice of the people is by no means necessarily the voice of God, but often the noise of a mob.

But it is after all, the few that count, the men that have substance of character, and solidity of purpose, and weight of personality—the men that stand for definite principles, who envisage and see the facts truly, and diagnose them accurately, and who will work with might and main to better things in Israel, to make the Jew worthier of his Judaism, and of his great historic name, and to make the Synagogue strong and sound, and a living force in human lives.

IV

And so I come to the saving remnant, the remnant that shall return, as Isaiah said, to Almighty God. They are those that will not plunge into annihilation; that will not go back; that do not raise vociferous and impotent voices. Nay, they are the fourth and last party of whom the Rabbis spoke. They simply said, let us stand our ground and fight. They will not rush into ignoble retreat or into the flood of annihilation; they will hold their position in man-fashion. And if a conflict be imminent they will be strong and of good courage, and fight as men must and will for that which they hold dear.

And this is my final word to you that clinches all other words spoken this day, and energizes them. "Ye shall fight and hold your ground." You must defend the faith that is in you. And to fight for it, means to fight as one. There can be no campaign of desertion unless it be a policy of deliberate and ignoble suicide as a body. Battle must mean brotherhood, at least the

brotherhood of a comon cause; the fellowship of blood sacrifice, if not of blood inherited. A deserter from his flag when under fire, is a pitiful skulking apology for a man. If we must fight and hold our ground, then it is not simply for me alone to do, or for you, but for all of us to stand together in one great disciplined and loyal company, for our religious ideals, and for our rights as men.

1. And this is the only answer to make to unjust and offensive discriminations against Jews as such, in any circles and under any circumstances—to fight together for our rights, to protest powerfully and unanimously against injustice, to join hands in arousing an enlightened and liberal public opinion against intolerance and prejudice, both academic and social. The Jew who takes insults and discriminations, lying down, deserves both. Fight for your rights, as every creed and race has fought and must fight. And to fight effectively for justice, for complete democratic rights in this democratic land, you must organize, you must unite.

You cannot fight either for your country or for your spiritual ideals, without organization. Organization is the secret and the condition of business success, of military victory and of spiritual triumph. What avails loyalty, or sacrifices for our cause; living for it or even dying for it, unless we work together, unless our hearts are one; unless we join hands in a common task, and work in unison, to perpetuate the holy truths committed to our hands by our forefathers, with all our heart, with all our soul, and with all our might.

Without organization we are the traditional bundle of sticks, fragile, feeble and helpless; but with it, with a Union of American Israel, with this Union, inspirited, reinvigorated, animated by a new and mighty breath of life, we become clothed upon not only by the omnipotence of eternal ideas, but by the power to realize and glorify them.

2. They are being realized by being imparted and promulgated at the great seat of Hebrew learning, whose establishment was the supreme purpose of Isaac M. Wise. I mean the Hebrew Union College. There the leaders of American Israel are trained. There the champions of Judaism are educated—the men that must bear the brunt of the battle, who must represent you in every community of the land; by whose standing the great unknown multitude that follow them are judged and rated.

From the beginnings of Hebrew history, schools of learning have been the very breath of life to the soul of Israel. Our fathers fought with the sword of the spirit. And so must we, if we are to survive and be strong.

And so I say unto you that if you must fight with the sword of the spirit, then keep its fighting edge sharp and keen. Do not let the College that is the fountainhead of your spiritual life go through the country hat in hand like a beggar every year, beseeching the means of bare subsistence. Give the College the sinews of war by an elastic system of pro rata assessments of its annual expense on all our constituent Congregations, as you assess the expense of your Clubs in dues, or of your cities in taxes. For the last silver bullet wins the war. If the perpetual lamp is to shine and illumine, then do not stint the oil. What matter a few wretched dollars or a million of them, compared with the glory of the cause for which we all suffer, for which we all sacrifice, but by which we all are exalted as a holy people, as the Gladiators of God.

3. For God's Gladiators we are. And we fight only for Him, in His eternal battle for truth and right; and there is no dischrage in that war. We are God's Gladiators, fighting only with spiritual weapons, consecrated to a divine purpose, and holy unto the Eternal. Your race is only the sheathe for your religion, which is the sword. Yes, your religion is the sword of the Eternal. We are instruments in the hands of God. We are to be a Kingdom of Priests and a Holy people, a priest-people, consecrated by the transcendent ends for which we strive, by the sacrifices that we bring; by the Eternal God whom we humbly and loyally serve, and to whose knowledge and obedience we strive to bring all the dwellers upon earth.

And it is with these thoughts that we welcome this great multitude of Israel's children to the gathering that inaugurates the Golden Jubilee of this nation-wide Union of Holy Congregations, that are now

counseling together l'shem shomayim—for the sake of Heaven, in the name of God. I welcome you who will not take despairing refuge in the petrified formulas of the past. I welcome you who will not desert your flag under fire by plunging forward into the waters of spiritual assimilation, that would mean the final annihilation of this great heroic Suiss Guard of Monotheism. I welcome you who will not simply stand still and mark time, pouring forth swelling and meaningless phrases, but with hands slack and indolent. But my friends —old friends and new friends, dear associates of early days, and the new generation that has since arisen, I welcome you to this gathering as sentinels who will not desert the post of duty; as soldiers who will not abandon your flag under fire; as champions of a holy cause, I welcome you, as men eager to strengthen and consecrate Israel in the enternal battle for Truth and Right, as the Gladiators of God.

The benediction was delivered by Rabbi Samuel J. Levinson.

Proceedings of the Twenty-Eighth Council

Hotel Astor,
New York City, Jan. 22, 1923.

The Twenty-Eighth Council was called to order by Mr. Charles Shohl, President of the Executive Board. Prayer was offered by Dr. Abraham Simon, of Washington, D. C.

TEMPORARY ORGANIZATION

Mr. Louis Marshall, of New York City, was elected temporary Chairman. Rabbi George Zepin and Rabbi Jacob D. Schwarz, of Cincinnati, were elected temporary Secretaries.

Mr. Marshall appointed the following committees:

On Credentials

Mr. A. J. Sunstein, of Pittsburgh, Pa., Chairman; Mr. Louis W. Bookheim, of Albany, N. Y.; Miss Emilie Bullowa, of New York, N. Y.; Mr. Louis S. Byck, of Louisville, Ky.; Mr. A. W. Caro, of San Francisco, Cal.; Mr. Milton Daub, of New York, N. Y.; Mr. David D. Deutsch, of New York, N. Y.; Mr. S. Dorsen, of Milwaukee, Wis.; Mr. Oscar Gans, of New York, N. Y.; Mr. Jacob S. Goldsmith, of Baltimore, Md.; Col. H. A. Guinzburg, of New York, N. Y.; Mr. Henry Haltzel, of Allentown, Pa.; Mr. I. Heidenheimer, of Washington, D. C.; Mr. Sydney H. Herman, of New York, N. Y.; Mr. J. G. Joseph, of Buffalo, N. Y.; Mr. Harry Klonick, of Rochester, N. Y.; Dr. Samuel J. Levinson, of Brooklyn, N. Y.; Mr. Sigmund Livingston, of St. Louis, Mo.; Mr. Chas. P. Marks, of Boston, Mass.; Mr. Seymour Mark, of New York, N. Y.; Mr. M. Mildenberg, of Chicago, Ill.; Mr. Adolph Rosenberg, of Cincinnati, Ohio; Mr. Al A. Rosenbush, of Boston, Mass.; Rabbi G. Schulman, of New York, N. Y.; Mr. Leon B. Stein, of Wheeling, W. Va.; Mr. S. Sternberg, of Asheville, N. C.; Mr. Benjamin Stolz, of Syracuse, N. Y.; Mr. Leopold Weil, of New York, N. Y.

On Permanent Organization

Mr. Ludwig Vogelstein, of New York, N. Y., Chairman; Rabbi H. J. Berkowitz, of Detroit, Mich.; Mr. Chas. E. Bloch, of New York, N. Y.; Mr. Eli Brandt, of Chicago, Ill.; Mr. Alexander Cahn, of New Haven, Conn.; Mr. Edward R. Cohn, of New York, N. Y.; Mr. Jacob Eisenmann, of Washington, D. C.; Mr. Jacob D. Hornstein, of Baltimore, Md.; Mr. C. Chester Kaufmann, of Pittsburgh, Pa.; Mr. Isidor Kempner, of New York, N. Y.; Mr. George Moses, of Boston, Mass.; Mr. M. H. Neuwahl, of Altoona, Pa.; Mr. Eugene H. Paul, of Brooklyn, N. Y.; Mr. Sol Rosenberg, of Boston, Mass.; Mr. Myer Rosenbush, of Baltimore, Md.; Mr. R. H. Rosenfelt, of Cleveland, Ohio; Mr. Mandel Shimberg, of Syracuse, N. Y.; Rabbi J. H. Skirball, of Cleveland, Ohio; Mr. Wm. I. Spiegelberg, of New York, N. Y.; Mr. Chas. M. Stern, of Albany, N. Y.; Mrs. A. L. Warner, of Buffalo, N. Y.; Mr. B. Weil, of Alexandria, Va.

Mr. Louis Marshall delivered the following

Address of Welcome

"Blessed be he that cometh in the name of the Lord;
We bless you out of the house of the Lord."

With this festal greeting that awakens hallowed memories in the heart of every son and daughter of Israel, I welcome you on this memorable occasion. You have honored us of this the greatest Jewish community, numerically speaking, that the world has ever known, by assembling here in celebration of the Golden Jubilee of your organization, and have come from every State, and from almost every city, of our beloved country, to confer, to learn, and to become strengthened in the high resolves that brought this institution into being.

In gratitude for all that he wrought for the spiritual well-being of his people, our thoughts are naturally first directed, as a cherished memory, to the great founder of this Union and of its affiliated works, Dr.

Isaac M. Wise. At a time when the Jewish population of the United States was considerably less than two hundred thousand, his creative and constructive intellect foresaw the vital necessity of unity and harmony in our ranks and the establishment of a policy that would assure the conservation of those ideals, principles and doctrines that constitute the essence of Judaism. Great were the difficulties against which he was obliged to struggle. Small were the material resources upon which he could rely. Limited were the agencies to whom he could appeal. Yet the strength of a determined purpose, the consciousness that he was charged with the performance of a sacred task which he could not refuse, and the wisdom, earnestness and energy with which God had gifted him, and the confidence in his goodness and sincerity which he inspired, enabled him to overcome all obstacles. Today we are the witnesses of the fructification of his hopes. Today the Union of American Hebrew Congregations, the Hebrew Union College and the Central Conference of American Rabbis, which are his creations, have grown from strength to strength, and have not only become a realization of the splendid vision that flashed through his soul half a century ago, but they have become a continual and lasting influence in shaping the lives and guiding the actions of the Jews in every part of the land and instilling in their hearts love, obedience, and devotion to our country and its institutions, and reverence, fidelity, and loyalty to the eternal principles of our ancient, but ever-living, faith.

It is appropriate on attaining this milepost in our journey toward eternity, that our thoughts be directed to the problems that lie before us. We must not rely solely on the merits of our fathers. We have duties to fulfill, and we, too, should dream of a better and a happier future, not only for the House of Israel, but for all Mankind. The world, with all of its material progress, with its accumulated wealth, with its scientific discoveries and the miracles effected in chemistry, mechanics and electricity, is not, alas, the abode of the blessed. The words of Jeremiah against resound in our ears:

"For from the least of them even unto the greatest of them,
Everyone is greedy for gain;
And from the prophet, even unto the priest,
Every one dealeth falsely.
They have healed also the hurt of my people lightly,
Saying, 'Peace, peace,' when there is no peace."

We had fondly hoped that, as a result of the gigantic conflict between all the nations of the globe, there might emerge a new heaven and a new earth, and that a united humanity might rejoice in the blessings, not only of an unbroken peace, but of justice and righteousness. But, alas, wherever one now directs his eyes around this whirling sphere, there is conflict and war, there is dissension and hatred, jealousy and distrust. It seems as if the worst passions of primitive man had been unleashed and were bent upon destruction. Weapons more deadly than poison gas and super-explosives, and more insidious and lasting in their lethal power, are employed everywhere, and no longer arouse the feeling of horror in the hearts of the observers. They are corroding in their influence upon mind and heart, and nothing but the Power Divine can restore the world to a healthy and normal existence.

The late Franklin K. Lane, one of the finest products of American life and a practical philosopher, shortly before his death, commenting upon existing conditions, said:

"I do not believe we will change this world much for the good out of any materialistic philosophy or by any shifting of economic affairs. We need a revival—a belief in something bigger than ourselves and more lasting than the world."

This is the statement of a profound truth. The evils of our time are undoubtedly the result of a materialistic outlook upon life, and the cure for these evils is a restoration of and emphasis upon the highest spiritual concepts that have been instilled in the human soul, and their translation into action in our daily lives. We must, indeed, realize what atoms we are in the universe, how ephemeral the span of our days, and how futile our personal ambitions, unless illuminated and informed by the Divine Spirit.

Let us, therefore, direct our thoughts to a revival, not a temporary, but a continuous

one, in our religious lives. Let the call go forth: "Back to the Synagogue!" Let it be realized by every one of us that the Synagogue, which is the mother of the Church, is one of our most valuable contributions to civilization. I speak not merely of a house of worship built by human hands, but of the temple of the soul, where we may study and cultivate the virtues preached by the great prophets of old and which have gone thundering down through the ages; where we may educate our hearts to understand the true meaning of justice and righteousness and love for our fellowmen; where we may absorb and be permeated with the doctrines of our Bible, the ethics of our fathers, the poetry of the great singers of Israel, the simplicity of our saints, and the courage and fearlessness of our martyred hosts.

The Synagogue should not be visited solely on holiday occasions, or merely by the women or the aged of our Congregations. Parents and children should gather there habitually. It should again become the center of our life and of our activities, as it was of yore. As I have had occasion to say quite frequently of late, it should be a house of prayer, a house of assembly, and a house of learning. It should be made attractive to young and old. It should not be regarded as a task or a more or less unpleasant duty, but a joy, to attend Divine Service. It affords that opportunity for introspection, for self-communion, for self-interrogation, that is nowhere else possible and that is essential to the health of the soul and of the mind. It is an oasis in the midst of the modern turmoil, a place of refuge from the economic hurly-burly.

Let us reinstate in their wonted splendor our hallowed ceremonies with all their poetic symbolism. They will bring warmth into our hearts and build precious memories for our children. "Ah!" says the realist, "There speaks the romanticist, the sentimentalist!" Be it so; yet he speaks from the fullness of experience and with an appreciation of the psychological appeal that beauty has always made and will never cease to make to the human soul.

Nor need the Synagogue confine itself to its perennial functions. It should afford a medium for the cultivation of social relations, where those of all ages may find opportunities for culture, innocent entertainment, and physical improvement. Above all, it is to the Synagogue that our children must be brought, from their earliest and most impressionable years, there to become familiar with our great traditions, to set their minds on higher things, to feel the Divine fire that shines resplendent in our sacred literature, and to regard the pursuit of an ethical working program, founded upon morality and social justice, to be as natural as the act of breathing.

The Synagogue and the home must, however, cooperate. The lessons taught and absorbed in the House of God, the resolutions there formed, must be lived in the family circle. After all, the home is the laboratory where character is built.

I am sure that it will not be amiss in this presence, to quote from one of the great Jewish worthies of modern times, who has gone to his reward, the late Dr. Solomon Schechter:

"It is the home which is the final and supreme test of the altar. A Synagogue that teaches a Judaism which finds no reverberating echo in the Jewish echo, awakens there no distinctive conscious Jewish life, has failed in its mission, and is sure sooner or later to disappear as a religious factor making for righteousness and holiness. It may serve as a lecture hall or a lyceum, or as a place to which people in their ennui repair for 'an intellectual treat'; but it will never become a place of worship, a real altar for acceptable sacrifices, bestowing that element of joy in God, the Simchah shel mizwah of our Rabbis, which is the secret and strength of Judaism."

In modern times, the women of Israel have become important factors in the Synagogue, and, through their Sisterhoods, have rendered efficient service in beautifying the house of worship, in stimulating attendance, in adding to the attractions of the Religious Schools, in the formation of study circles, and in strengthening the tie between the home and the Synagogue. This is a most gratifying development. Again, as of yore, the Jewess will become the priestess of the fireside, and through her benign influence in the family the culture of the heart and of the spirit will restore Jewish family life to its pristine heights.

The world has experimented sufficiently with those things that are earthly, and the harvest has been one of hate. Let it, therefore, again return to the inspiration and consolation, and the protection, afforded by religion, to the love and fear of God. In one of his essays, Emerson impressively says:

"Fear God, and where you go, men shall think they walk in hallowed cathedrals."

The Synagogue must not, however, limit its ministrations to its own members. There are hundreds of thousands who do not belong to any Synagogue, and the number of children of Jewish parentage who are deprived of the advantages of a religious education, is startling. We owe a duty to and have a responsibility for all of them. However sincere our resolution may be for self-improvement and for emulation of the virtues that we recognize as essential to our own well-being, we must avoid smugness and recognize the combined privilege and obligation that is ours, of being sureties for our brethren. There are few parents of the ancient stock to which we belong who, if they could, would not be glad to secure for their children the advantages of a thorough religious training. Unfortunately, economic conditions are such, in many instances, as to make it practically impossible for them to carry out their desires in that regard. We should be impelled, not only by the sincereity of our convictions and by the voice of brotherhood, but also by the command of social justice, to afford the opportunities for religious, moral, and ethical training that we would give to our own children, to those of others who are at present deprived of those opportunities.

But mark you, the revival that I have in mind is not one in which this Union is solely interested. There must be concert of action by those of every shade of Jewish thought and belief. The sting of the problem is felt and recognized by all of them, not only by those who adhere to liberal Judaism, but by the conservatives, ultra conservatives and Orthodox as well. Please God, that the time may come when these qualifying adjectives may disappear from our vocabulary. Today they are the symbols of disunion and of a failure of the Jews to understand one another. But a more promising future beckons. There was a time when cooperation between them was regarded as well-nigh hopeless, but the cry of our suffering brethren abroad, the wail of starving children, the groans of pogrom victims, the despair of ruined families, and the assaults of our enemies, have served to recreate that solidarity among the Jews which rises to supreme heights in times of stress, of persecution, oppression and hostility.

We have been able in the past eight years to collect within our own ranks sixty-five million dollars for the rescue of the Jews of Eastern Europe and of Palestine, not as an act of charity, but one of justice; not as alms, but as an act of human mercy. Much remains still to be done, but there is a strong reason to believe that ere long our material assistance will become gradually less urgent, so that we may devote more of our means to the solution of the great problem of Jewish education and the advancement of Jewish culture in the United States.

For some years past, I have repeatedly expressed the opinion that the time is rapidly approaching when it will become imperative for the Jews of the United States to tax themselves annually ten million dollars as a minimum for this purpose. Further reflection has convinced me that the estimate is moderate. We must establish and support Religious Schools in such number as to accommodate every Jewish child whose parents desire that it shall be given a thorough training in the principles, history, traditions, and literature of our people. We must supply them with suitable text-books, properly equip them, train an abundance of competent and enthusiastic teachers, and make them in every way attractive. It is needless for me to say that these schools are not to take the place of the public schools. Our children must be educated secularly side by side with the children of other faiths. All must be made to appreciate that Americans constitute a single civic and political unit. We must establish and support, for those who desire them, Talmud Torahs conducted according to the most modern pedagogic methods on a strict basis of orthodoxy. We must support munificently the several Seminaries for the training of Rabbis. We must

likewise lend generous assistance to the Jewish Publication Society, the Jewish Chautauqua, and other similar bodies, to enable them to disseminate Jewish literature and to spread Jewish cuture. We must be prepared to encourage Jewish scholarship and to foster Jewish learning. We must take pride in the spiritual, ethical and intellectual achievements of a reawakened Jewish soul. We must create and bring together great libraries, noble works of art, and our voices must again burst forth in song and psalm. We must be prepared even to subsidize those who, in small communities, are seeking to establish Congregations and to erect suitable Synagogues, so that wherever a Jew dwells he may respond to the stimulus of our most exalted traditions and look upon himself as charged with their preservation and continuance.

We can no longer afford to remain indifferent to this supreme issue. We have drifted far too long. The time for the adoption and carrying out of a constructive policy has arrived. But I repeat, that the Union alone cannot carry out this program, nor should it attempt to do so. It would only touch upon a single angle of a problem that looms four-square upon our horizon. No Jew who reflects intelligently and sympathetically upon existing conditions dare remain indifferent or dare withhold his ungrudging support. We must understand and know that the cure for irreligion and its consequences is more religion. The antidote of an anti-Jewish spirit is more Judaism.

But it may be asked, is not this a reactionary policy; is it consistent with Americanism? Reactionary! Yes, if that means that we are seeking to return to our moorings; if it means that, after our wanderings in midnight darkness, we are seeking the light that we have left behind; if, after sailing without compass or pilot, we are striving to resume them; if, after the staggerings of doubt, we are attempting to hold fast to those principles, true and tried, that have proved a source of solace and edification to countless generations. It is true that we must live nobly in the present and dream visions of a better future, but we must never forget that we are rooted in a glorious past and that civilization has never yet reached beyond the Himalayan heights attained by Moses, David, Isaiah, and that galaxy of Jewish prophets whose teachings proclaim the eternal doctrines of our faith, and in the practice of which lie the hopes of mankind.

Inconsistent with Americanism! No, a thousand times, no! True Americanism betokens good citizenship, loyalty, morality, justice, righteousness, and love of one's fellow-man. All of these are inherent in Judaism. Without them, it would be unthinkable. It taught the virtues of patriotism even to those who were immured in ghetto walls, and that same thirst for liberty which brought the Pilgrim Fathers to Plymouth Rock in 1620, brought the first Jewish settlers to the Island of Manhattan in 1655, and has ever since brought to our shores Jews who desired to worship God according to their consciences, to lead useful and irreproachable lives, and to perform their full duties to the government that received them as human souls and accorded to them the rights of man.

Nobody has ventured seriously to question the Americanism of those of other faiths who have come here and have remained faithful to the religious groups to which they belong, whether they be Unitarian or Protestant or Catholic. Why, then, should there be any question as to the Americanism of those who remain faithful to the oldest of all religions, Judaism?—a religion from whose Book of Books there was inscribed upon the bell which resounded from Independence Hall: "Proclaim liberty throughout all the land and to all the inhabitants thereof."

To question the Americanism of the Jew, whose entire history has fitted him to live under a government of laws, whose religious training has taught him the blessings of self-restraint and obedience to authority, indicates a pitiable misunderstanding and misconception. One of the most significant evils of the present day has been the tendency toward revolt against authority, of disrespect for the laws of the land, and even for the Constitution. The Jew has been taught for a hundred generations to obey the law, however onerous it might seem to be. The yoke of the Torah was felt by our ancestors, but it was regarded as a blessing and not as a curse. It taught them self-denial. It led them to

avoid the easy life, to despise moral laxity, to differentiate between good and evil, and to find lasting joy in cultivating selflessness. Those familiar with the Jewish dietary laws, which, for centuries, were punctiliously observed by our ancestors without the semblance of an effort, smile sadly at the storm now raging from one end of the country to the other because of the futile efforts to enforce the Eighteenth Amendment and the Volstead Law, though the National and forty-eight State governments are pledged to their observance. Would that our self-labeled one hundred and fifty per cent. Americans, or Patriotic American Patriots, as some of them dub themselves, emulated our ancestors in their religious submission to the voice of authority, which led them to obey and to hear, not merely to hear and to obey.

Solicitor General Beck recently called attention to this peril. He took as the text of his admirable oration, delivered before the American Bar Association, the passage in Proverbs which, according to the authorized version, reads: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." In the course of his research his attention was directed to the correct translation of the Biblical text, that found in our own translation, which clarifies the obscurities of the authorized version. It reads:

"Where there is no vision, the people cast off restraint:
But he that keepeth the law, happy it he."

It is the casting off of restraint that we regard as the consequences of an absence of vision, the restraint exercised by the behests of morality, of right-thinking, of right-living, of our duty to our fellow-men, of our obligation to our country. With us true happiness consists in the maintenance of these restraints and in keeping of the law. To us the keeping fo the law has a dual significance—it is not only the law of the land, but the law of God; it is not only the law written in the Consttiution and in our statute book, but it is also the Torah. It is "a tree of life to them that lay hold of it".

Ah! this putting away of restraint. What a host of ills has it not produced! Why are we now compelled to retrace our steps? Because in the excess of zeal, in seeking to lop off dead twigs we have cut down live branches; because in our desire for novelty, we have forgotten the lessons of the past; because our ears are so tickled with the siren notes of ephemeral sensation, that they are deafened to the eternal verities. There are those who, like the youth who fired the Ephesian dome, are straining for the immortality of vandalism and discover that even the Bible, upon which rests our chiefest claim to live in the annals of all the ages, is archaic in language, behind the times in expression, in need of bowdlerization, and clamorous for the amending hand of latter-day scholarship. Let none venture to lay hands, hallowed or unhallowed, upon this indestructible treasure of the Jewish soul.

There are yet others who anxiously cry, "What of our detractors, what of our enemies, what of those who wilfully misunderstand us?" My answer is, "Ignore them!" Let us be true to ourselves. Let us hold fast to Judaism. Let us remain loyal to the Synagogue, and we will then outlast any storm that may brew. We are not without experience in contumely and obloquy. We have heard the accents of hate and hostility for many centuries. Every age has witnessed the rise and fall of bitter enemies. So long as we have clung to our Torah and the principles of our faith, so long as we have practised them, so long as we have heeded the Divine injunctions and listened to the precepts of our teachers, we have survived and so long as we shall continue to do so we will survive and our descendants will be enabled to read new and glorious chapters in the history of their people. We have had a long line of enemies who have been bent on our destruction, from Balak to Belloc, not to mention the vast hordes of bullocks that have bellowed and bullied in the interval. All their efforts have been, and will continue to be, futile. All their blows have reacted, and will continue to react, upon themselves. The Eisenmengers, the Stoeckers, the Ahlwards, the Rohlings, the Chamberlains, the Chestertons, the Droumonts, the Morning Posts, et id omne genus, will only live in history as objects of derision, and as bywords and a hissing. They have harmed merely themselves and their masters.

It is true that for centuries, in consequence of such ignoble attacks, we were treated like cattle, we were deprived of the most elementary rights, we were subjected to wholesale massacres, and we were driven from one land to another. We have been libeled and slandered, not only by the ignorant, but by those who, to accomplish malign purposes of their own, knowing that they were falsifying, have persisted in keeping alive the monstrous fables of superstition and the criminal fabrications of rascality, or the vaporings of imbecility. Conscious of the rectitude of our purposes, in reliance on the justice of the Almighty, we have found support and strength and resolution to persevere and to bear our wrongs with patience, in our Bible and in our Synagogue. It is not consonant with our dignity to take up the gauntlet and enter into a controversy with those who utter conscious falsehoods for selfish purposes and to compass vulgar ends. It would be folly even to accept as a challenge the attacks or threats of every individual or group seeking temporary notoriety by maligning us. We have a right to trust in the unfailing sense of fairness and of decency of the American people as a whole, who will not suffer any of their fellow-citizens to become the football of political ambition; nor will those of our Christian brethren who constitute the majority of the American people, permit those who belong to religious minorities to make the targets of fanaticism. As in the past, they will not fail to be true to the religious teachings which are precious to them and will unquestionably frown down any tendency by those within their own ranks to listen to the breeders of strife and to those who seek to foster a recrudescence of that barbarism which it was the mission of Christianity to overcome. It is with a sense of deep appreciation and of gratitude that we have listened to the heartbeats of confidence and sympathy that have come to us from such a glorious organization as the Federation of the Churches of Christ in America. We are justified in regarding the American people as an entirety, as the protagonists of truth and justice and common decency in the United States, and we shall never fail, whenever the occasion arises, to cooperate with our fellow-citizens, of whatever faith, in the same exalted cause.

Let us, then, remain true to ourselves and to our country. Let us joyfully do our part as American citizens. Let us fearlessly perform our duties to the Household of Israel, by maintaining and elevating the Synagogue and all of its works, to the end that we may verify the majestic prophecy of Isaiah that "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

It was moved by Rabbi Tobias Schanfarber, of Chicago, and duly carried, that the Hon. Simon Wolf, of Washington, D. C., and the Hon. Josiah Cohen, of Pittsburgh, Pa., be escorted to the platform.

Mr. Wolf was invited to address the Council.

The Committee on Credentials presented the following report, which was adopted:

Report of the Committee on Credentials

Akron, Ohio.—Akron Hebrew Congregation.
Louis Loeb,
Rabbi David Alexander,
I. H. Birnbaum,
J. H. Vineberg,
I. J. Frank,
H. O. Polsky,
L. D. Freiberg.

Albany, Ga.—Congregation Bene Israel.
Dr. E. A. Landau,
Joseph Ehrlich,
L. J. Hofmayer.

Albany, N. Y.—Congregation Beth Emeth.
Simon W. Rosendale,
Charles M. Stern,
Moses F. Aufsesser,
Louis W. Bookheim,
Louis J. Laventall,
Rabbi Marius Ranson,
Howard B. Stark,
Isaac M. Strasser,
Eugene A. Sporborg,
William Barnet,
B. M. Aufsesser,

Nathan Hatch,
Julius Illch.

Albuquerque, N. M.—Congregation Albert.
Myer Osoff.

Alexandria, La.—Congregation Gemiluth Chassodim.
Morris J. Weiss,
Simeon Simon.

Alexandria, Va.—Congregation Beth El.
B. Weil.

Allentown, Pa.—Congregation Keneseth Israel.
Rabbi Ira E. Sanders,
Joseph Merkel,
Henry Haltzel.

Altoona, Pa.—Temple Beth Israel
M. H. Neuwahl,
Isaiah Scheeline.

Amsterdam, N. Y.—Temple of Israel.

Anniston, Ala.—Congregation Beth El.
Leon Ullman.

Ardmore, Okla.—Temple Emeth.

Asheville, N. C.—Congregation Beth-Ha-Tephila.
S. Sternberg,
Julius Lowenbein.

Ashland, Ky.—Agudath Achim.

Atlanta, Ga.—Hebrew Benevolent Congregation.
Marcus Loeb,
Mrs. Marcus Loeb,
Rabbi David Marx,
Mrs. David Marx,
M. F. Goldstein,
Eugene Oberdorfer, Sr.,
Isaac Liebman,
Samuel Schoen,
Arthur I. Harris,
Simon Selig, Jr.
Newman Silver,
Armand May,
Charles Adler,
Alex Marcus,
Cohen Loeb,
Maurice H. Regenstein.

Atlantic City, N. J.—Congregation Beth Israel.
Morris Aron,
Rabbi Henry M. Fisher,
Mrs. Morris Aron,
Mrs. Henry M. Fisher.

Augusta, Ga.—Children of Israel Congregation.
Mrs. Annie R. Lesser.

Baltimore, Md.—Baltimore Hebrew Congregation.
Mrs. Myer Rosenbush.
Myer Rosenbush,
Mrs. Henry S. Frank,
Milton Gundersheimer,
Mrs. Solomon Rothschild,
Mrs. Mannes E. Fuld,
Mrs. Moses Rothschild,
Mrs. Herman Cohn,
Lee Sonneborn,
Mrs. Abraham B. Lowenstein,
Hiram Wiesenfeld,
Mrs. Aaron Straus,
Mrs. Fannie Schoeneman,
Mrs. Rosa Palmbaum,
Mrs. H. Rosenblatt,
H. Rosenblatt,
Henry S. Frank,
Solomon Rothschild,
Moses Rothschild,
Aaron Straus,
Mrs. Bernard Wiesenfeld,
Rabbi Morris S. Lazaron,
Oscar Brown,
Mrs. Leo Eiseman,
Mrs. Harry Stern.

Baltimore, Md.—Har Sinai Congregation.
Rabbi Harvey E. Wessel,
David Kemper,
Jacob Engel,
Jacob D. Hornstein,
Hy Oppenheimer,
Jos. M. Zamoiski,
D. A. Weinberg,
Chas. L. Wolf,
E. T. Rosenfeld,
A. Fader.

Baltimore, Md.—Congregation Oheb Shalom.
Rev. Dr. Wm. Rosenau,
Isaac A. Gusdorff,
Jacob S. Goldsmith,
Louis G. Gump,
Joseph Wiesenfeld,
Louis Lazarus,
Herman J. Cahn,
Moses Wiesenfeld,
Wm. M. Benesch,
George M. Harsh,
Benj. Strouse,
Milton F. Westheimer,
Abe I. Weinberg,
Sieg. B. Sonneborn,
Meier Katz,
Moses Goldenberg,
Alex Hecht,
Sigmund Kaun,
Henry Sonneborn, Jr.

Baton Rouge, La.—Congregation B'nai Israel.
Rabbi Harold F. Reinhart,
Isidor Mayer.
Solon Farrnbacher,
I. H. Rubenstein.

Bay City, Mich.—Congregation Anshe Chesed.

Bellaire, Ohio.—Sons of Israel Congregation.
Myrtil Hirsch.

Binghamton, N. Y.—Hebrew Reform Society.
Sigmund S. Gutman.

Birmingham, Ala.—Temple Emanu El.
Ike Adler,
B. F. Ezekiel,
Jake Friedman,
M. V. Joseph,
Rabbi Morris Newfield,
Louis Phillips,
David Rich,
Leo K. Steiner.

Bloomington, Ill.—Moses Montefiore.
Sam E. Livingston.

Boston, Mass.—Temple Adath Israel.
Sidney Dreyfus,
Rabbi Harry Levi,
Felix Vorenberg.
A. Koshland,
Samuel Gutman,
George Moses,
A. C. Ratshesky,
A. L. Fishel,
Max E. Wyzanski,
Chas. P. Marks,
Simon Vorenberg,
Edward S. Goulston,
Louis E. Kirstein,
Edward Rintels,
Henry G. Morris,
Morris Morse,
Harry Liebman,
Nathan Sallinger,
Abraham S. Hirshberg,
Adolph Ehrlich,
Joseph B. Jacobs.

Boston, Mass.—Temple Ohabei Shalom.
Rabbi Samuel J. Abrams,
John Nathan,
Frederic Wingersky,
Henry Penn,
Al. A. Rosenbush,
Sol Scheinfeldt,
Jacob A. Simons,
Sol Lewenberg,
Ignatz Wit,
William London,
Abraham S. Cohen.

Bradford, Pa.—Temple Beth Zion.
Rabbi J. B. Menkes.

Bridgeport, Conn.—Park Avenue Temple.
Rabbi David Levy,
David Feuer,
Jacob B. Klein.

Brooklyn, N. Y.—Bay Parkway Temple.
Meier Steinbrink,
Julius Dahlman,
David Schwartz,
Bernhard Natt,
Eugene H. Paul,
Hon. Harry E. Lewis
Silas W. Stein,
Ferdinand Gutmann,
Rabbi Alexander Lyons.

Brooklyn, N. Y.—Beth Sholom-Peoples Temple
Rabbi Max Reichler,
Lewis Loveman,
Elliot Levy,
Louis A. Propp,
Israel Frankenstein,
Alfred A. Ehrlich,
Jesse H. Wasserman,
David Garfinkle.

Brooklyn, N. Y.—Ahavath Sholom.
Rabbi Samuel Peiper.

Brooklyn, N. Y.—Congregation of Temple Beth Emeth of Flatbush.
Wm. Goldschmidt,
Augustus M. Phillips,
Emil Dickman,
Louis Rosenberg,
Alfred H. Bloom,
Abe Davidson,
Dr. Samuel J. Levinson,
Meyer Yondorf.

Brooklyn, N. Y.—Congregation Shaari Zedek
Rabbi Harry Weiss,
Abraham Brill,
Max Reiss,
George Baruch,
John Bogart,
Sigmund Cahn.

Brooklyn, N. Y.—Union Temple of Brooklyn
Philip H. Lustig,
Moses B. Schmidt,
Aaron Marcus,
Abraham J. Piddian,
Albert L. Levi,
Emil L. Mayer,
Mark Goodstein,
Jos. J. Baker,
Sidney Weinburg,
Leopold Levy.

Brownsville, Tenn.—Congregation Adas Israel.

Brunswick, Ga.—Congregation Beth Tefilloh.

Buffalo, N. Y.—Temple Beth Zion.
J. G. Joseph,
Herman Wile,
Mrs. A. L. Warner,
Dr. Julius Ullman,
Frederic Ullman,
Eugene Warner,
S. Ginsburg,
R. J. Seidenburg,
L. L. Berger,
W. W. Saperston,
J. L. Davis,
Gustave Benjamin,
Theodore Hofeller,
Mrs. Henry Nathan,
Walter Oppenheimer,
H. W. Block.
Isaac Wile
Mrs. Louis Meyers,
Mrs. Davis W. Weil.

Cairo, Ill.—Montefiore Congregation.
A. Kaufman,

Canton, Ohio.—McKinley Ave. Temple.
Mrs. Clara Stern.

Champaign-Urbana, Ill.—Sinai Congregation.
Samuel Lasner.

Charleston, S. C.—Temple Beth Elohim.
Dr. Jacob S. Raisin,
Melvin Israel.

Charleston, W. Va.—Hebrew Educational Society.
Leo Loeb,
Sol May,
Garis I. Barkus,
M. B. Goldman,
I. N. Rosenberg.

Chattanooga, Tenn.—Mizpah Congregation.
Harry Miller,
Morris Friedman,
Mrs. Harry Wise,
Harry Wise.

Chicago, Ill.—Anshe Mayriv Congregation.
Dr. Tobias Shanfarber,
Chas. Weinfield,
Benjamin Kronthal,
Sam Mincer,
Mrs. Herbert Schram,
Edwin Romberg,
Max Weinberg,
Sol I. Shane,
Sam Spitz,
Jacob Schnadig.

Chicago, Ill.—Congregation Bnai Abraham Zion.
Rabbi Samuel Schwartz,
Max Ehrman.

Chicago, Ill.—Chicago Sinai Congregation.
Joseph K. Arnold,
Walter S. Baer,
Mrs. Martin Barbe,
I. Baumgartl,
A. G. Becker,
A. W. Becker,
J. Binswanger,
Clarence L. Coleman,
James Davis,
M. H. Eichengreen,
B. D. Eisendrath,
Joseph L. Eisendrath,
Louis Eisendrath,
Joseph Feuchtwanger,
Albert Fischell,
George S. Freudenthal,
J. E. Furth,
E. L. Glaser,
Moses E. Greenebaum,
Moses S. Greenebaum,
Joseph S. Hartman,
Albert Hoefeld,
Carl Joseph,
Edward Katzinger,
Leo Kaul,
Max Loeb,
Julius Rosenwald,
S. D. Schwartz,
Hugo Sonnenschein,
H. L. Stern,
Leo Straus,
Max Uhlmann,
William Wilhartz.

Chicago, Ill.—Congregation Bnai Sholom Temple Israel.
Dr. Gerson B. Levi,
Sam'l Schweitzer,
M. M. Rothschild,
J. M. Solomon,
S. Buchsbaum,
S. Richter,
A. Steindler,
H. M. Bloom.

Chicago, Ill.—Emanuel Congregation.
Herman Selz,
Rabbi Felix A. Levy,
Wm. Ceri,
Samuel J. Brash,
Daniel Levy.

Chicago, Ill.—Isaiah Temple.
Dr. Joseph Stolz,

Nathan Herzog,
Mrs. Nathan Herzog.
Abraham Weil,
Mrs. Abraham Weil,
Barnett Faroll,
Mrs. Barnett Faroll.
David Pfaelzer,
Mrs. David Pfaelzer,
Abraham Hartman,
Mrs. Abraham Hartman,
A. B. Seelenfreund,
Toby Rubovits,
S. M. Lederer.
Mrs. S. M. Lederer,
Mrs. A. B. Seelenfreund.

Chicago, Ill.—Temple Sholom.
Rabbi Abram Hirschberg,
Benj. M. Engelhard,
Arthur D. Berlizheimer,
Eli Brandt,
Phil Spiegel,
L. Stargardter,
W. B. Frankenstein,
M. Mildenberg,
A. Birkenstein,
M. Gesas,
D. Max Woldenberg,
Paul Kuhn,
S. Lorch,
L. M. Emsheimer,
David S. Komiss,
Max Amnenberg,
Charles Levy,
Louis Birkenstein,
Jos. Wolf,
Sam Yaffe,
Jos. Michaels,
Melville Cole,
Harry Kalven,
B. Kirshbaum,
M. H. Kuttner,
P. Lackritz,
Chas. Lange,
Sam D. Stoll,
Max Sobel,
Robert Pick.

Chicago, Ill.—Temple Judea.
Rabbi Leon Fram,
A. E. Simon,
Miss H. Cohen,
Henry A. Cohen.

Cincinnati, Ohio—Congregation K. K. Bene Israel.
I. Newton Trager,
Ralph W. Mack,
Jacob Schottenfels,
M. Fellheimer,
Morris H. Tobias,
Alfred M. Cohen,
Maurice J. Freiberg,
Harry Meiss,
Sam Gutmann,
N. Henry Beckman,
J. Garfield Trager,
Dr. David Philipson,
Julius Schild,
Julius W. Freiberg,
E. L. Miller,
Mrs. Mina W. Rheinstrom,
Eli Winkler,
Adolph Rosenberg,
Charles Israel,
Emanuel Goldsmith,
Emil Frank,
Alfred I. Straus,
Arthur L. Frank.

Cincinnati, Ohio—Congregation K. K. Bnai Yeshurun.
A. Edgar Aub,
Herbert R. Bloch,
Gerson J. Brown,
Hugo Goldsmith,
Mrs. Edward L. Heinsheimer,
Rabbi James G. Heller,
Felix Kahn,
Jacob W. Mack,
Leslie V. Marks,
Samuel R. Meyer,
Herbert C. Oettinger,
Hugo Stein,
Charles Shohl,
Leo Wise,
Sig Wise,
William Ornstein,
Samuel Straus,
Mrs. Jonas B. Frenkel,
Mrs. Ben Loewenstein,
Jacob Frank,
Gabe Schwartz,
Jacob Bloch.

Cincinnati, Ohio—K. K. S. I. A. A. (Reading Road Temple).
Dr. Jacob H. Kaplan,
I. Fleischer,
T. Covy,
Chas. Schaengold,
Eugene Kahn,
J. E. Rappoport,
Enis Unger,
Sig. Hoenig.

Clarksburg, W. Va.—Temple Emanuel.
Louis Hiller.

Cleveland, **Ohio**—Euclid Avenue Temple.
Wm. Skirball,
Max Rosenblum,
Horatio J. Joseph,
Howard Wertheimer,
Nathan Loeser,
Samuel G. Kaufman,
A. Mendelson,
Sol Berman,
Sam Cohn,
Mrs. Ida Kornhauser,
Sol. Reinthal,
Eugene Haberman,
Jos. Laronge,
Chas. Frankel,
Maurice W. Bruml,
Dan S. Wertheimer,
Rabbi J. H. Skirball,
A. I. Newman,
Rabbi Louis Wolsey,
Myron W. Rice,
Fred E. Bruml,
Manuel Reinthal,
Gus Bamberger,
A. W. Haiman,
M. N. Cohn,
Mrs. Max Rosenblum,
Mrs. Leon Strauss,
Louis Wolin,
Harry Emsheimer,
Joe Goodman,
Fred Desberg,
E. M. Klein.

Cleveland, **Ohio**—Tifereth Israel Temple
Mrs. Herbert G. Goulder,
Herbert G. Goulder,
Edward A. Moss,
Rabbi A. H. Silver,
Herman Moss,
Charles Tilles,
Monroe Ullman,
Benj Lowenstein,
B. Mahler,
Ben Rich,
Adolph S. Klein,
Fred Abel,
Marcus Feder,
Sig. Korach,
Sam Hibshman,
Jos. A. Guggenheim,
Max Meisel,
Alfred Benesch,
H. F. Klein,
Julius Fryer,
Jay Iglauer,
R. H. Rosenfeld,
Mrs. Ben Einstein,
Mrs. Martin M. Marks,
Miss Edna Goldsmith,
Miss Helen Bing,
Mrs. M. J. Gries,
Sam'l D. Wise,
Mrs. Belle Heller,
Melville Liebenthal,
Mrs. Melville Liebenthal,
Arthur M. Graver,
Mrs. Arthur M. Graver,
Albert Reinheimer.

Columbus, **Ga.**—B'nai Israel Congregation.
Rabbi F. L. Rosenthal,
Simon Schwab,
Leo Loewenherz.

Columbus, **Ohio**—Temple Israel.
Mrs. Fred Lazarus, Jr.,
Simon Lazarus,
Joseph Schonthal,
Maurice Bresler,
I. Rosenthal,
Harry Zeiger,
Fred Lazarus, Jr.,
Mrs. Celia Rosenthal,
Mrs. George Zepin,
Rabbi Jacob Tarshish.

Corsicana, **Tex.**—Congregation Beth El.

Cumberland, **Md.**—Bair Chayim Congregation.
Dr. C. A. Rubenstein,
Isaac Hirsch.

Dallas, **Tex.**—Temple Emanu-El.
J. B. Moses,
Rabbi W. Macht,
Rabbi David Lefkowitz,
Rudolph Liebman,
Sam Egger,
Al Neiman,
Marx Baum,
M. S. Levy,
Gus Ross,
G. Dreyfus,
Sig. Mayer,
Leon A. Harris,
Isador Goldsmith,
Alex Sanger,
M. Goettinger,
Sig. Neumaier.

Danville, **Ill.**—Reform Congregation.
Rabbi George Zepin.

Davenport, **Iowa**—Congregation B'nai-Israel.
Herbert E. Scharff,
Bernie Abrahams,
Rabbi Jos. L. Baron.

Dayton, Ohio—Congregation K. K. Bnai Yeshurun.
Mrs. F. J. Ach,
F. J. Ach,
Mrs. Jos. G. Lehman,
Jos. G. Lehman,
Mrs. S. S. Mayerberg,
Rabbi S. S. Mayerberg,
Sidney G. Kusworm,
Mrs. Harry Lehman,
Harry Lehman,
Elmer Rauh.

Denver, Col.—Congregation Emanuel.
Marcus D. Barnet,
Rabbi Wm. S. Friedman,
Jos. H. Harrison,
Miss Libbie Klein,
Mrs. S. Pisko,
Samuel E. Kohn,
Berthold Flesher.

Des Moines, Iowa—Congregation B'nai Jesburun.
Rabbi Eugene Mannheimer,
Auselm Frankel,
M. Samish,
Jacob Lince.

Detroit, Mich.—Congregation Beth El.
Rabbi Leo M. Franklin,
Rabbi Henry J. Berkowitz,
Isaac Goldberg,
Adolph Finsterwald,
Louis Simon,
Milford Stern,
Samuel Heavenrich,
Bernard Ginsburg,
Milton M. Alexander,
Israel Cohen,
Emanuel Wodie,
Louis Welt,
M. A. Hirschfeld,
M. A. Rosenberg,
Mrs. Sarah Rosenzweig,
Herman Finsterwald,
Ben B. Jacobs,
Dr. Chas. A. Smith,
Max Cohn,
Melville Welt,
Oscar Robinson,
E. M. Rothman,
Harry Newman,
Jacob H. Davis,
Jacob Nathan,
Morris Rosenberg,
Harry Winston,
Harry Solomon,
Alex Spater,
Julian H. Krolik,
Monroe Rosenfield,
Mayer B. Sulzburger,
J. A. Heavenrich,
Wallace Rosenheim,
David A. Brown,
Sidney Weinman,
Jerome Ackerman,
Joseph L. Selling.

Duluth, Minn.—Congregation Temple Emanuel.
E. Silberstein.

East Liverpool, Ohio.—Congregation Bene Israel.
Leon Rubin.

Easton, Pa.—Congregation B'rith Sholom.
Jacob Mayer,
G. Mintz.

El Paso, Tex.—Congregation Mt. Sinai.
Rabbi Martin Zielonka,
Haymon Krupp,
Ben Swatt,
I. Weiss,
Erwin H. Schwartz.

Enid, Okla.—Congregation Emanuel.

Erie, Pa.—Congregation Anshe Chesed.
Rabbi Max C. Currick,
Morris Schaffner,
Louis D. Levi,
Leo A. Weil,
H. Herskovits,
Philip Hanauer.

Evansville, Ind.—Bene Israel Congregation.
Max DeJong,
Isaac Salm,
Silas Ichenhauser,
Dr. M. R. Ravdin,
Rabbi Edward L. Israel.

Far Rockaway, N. Y.—Temple Israel of Far Rockway.
Samuel Kubie,
Charles A. Jacobson,
E. Louis Jacobs,
Joseph Fried,
William Rosenbaum,
George I. Seidman,
Isaac S. Heller,
Benjamin Veit,
Sidney Strongin,
Paul Frankfurter,
Leon Lauterstein,
Jacob A. Voice,
Edwin Sommerich,
Rabbi Isaac Landman.

Ft. Smith, Ark.—United Hebrew Congregation.
Rabbi Wm. Stern,
Sam Tilles.

Fort Wayne, Ind.—Congregation Achduth Veshalom.
S. K. Frankenstein,
G. Irving Latz,
Isador Lehman,
Herman Pollak,
Rabbi A. L. Weinstein.

Fort Worth, Tex.—Beth El Congregation.
Max K. Mayer,
Henry Gernsbacher,
L. Jackson,
D. L. Colton.

Fremont, Ohio—Fremont Hebrew.

Galveston, Tex.—Congregation B'nai Israel.
Robt. I. Cohen, Sr.
Rabbi Henry Cohen.

Gary, Ind.—Temple Israel.
Rabbi Pizer Jacobs.

Goldsboro, N. C.—Congregation Oheb Sholom.
Leslie Weil.

Grand Rapids, Mich.—Congregation Emanuel.
Martin C. Friedman,
G. A. Wolf.

Greensboro, N. C.—Greensboro Hebrew Congregation.
Rabbi Louis I. Egelson.

Greenville, Miss.—Hebrew Union Congregation
Rabbi Samuel A. Rabinowitz,
Nathan Goldstein.

Greenwood, Miss.—Congregation Beth Israel.

Hamilton, Ohio—Congregation Bene Israel.

Harrisburg, Pa.—Congregation Oheb Sholem.
David Kaufman,
Joseph Goldsmith,
Rabbi Louis J. Haas.

Hartford, Conn.—Congregation Beth Israel.
Rabbi Abraham S. Anspacher,
Isidore Wise,
Bernhard Lyon,
Judge Solomon Elsner,
Benj. L. Haas,
Jacob P. Atkins,
Dr. A. J. Wolff,
Max Myers.

Hazelton, Pa.—Congregation Beth Israel.
Rabbi Arthur S. Montaz,
Sol Smith,
Calvin Leichtman.

Helena, Ark.—Congregation Beth El.

Henderson, Ky.—Congregation Adath Israel.

Homesdale, Pa.—Congregation Beth Israel.

Hot Springs, Ark.—Congregation House of Israel.
Albert Mandel.

Houston, Tex.—Congregation Beth Israel.
W. H. Jasspon,
Jake H. Sam,
Dr. Henry Barnston,
Robert S. Jarett.

Huntington, W. Va.—Congregation Oheb Shalom.
Eph. Broh,
A. Solof,
D. C. Schoenthal.

Huntsville, Ala.—Congregation B'nai Scholom.

Indianapolis, Ind.—Indianapolis Hebrew Congregation.
Rabbi Morris M. Feuerlicht,
Gustave A. Efroymson,
Albert Goldstein,
Sam L. Hahn,
Melville S. Cohn,
Aaron Wolfson,
J. J. Kiser,
A. M. Rosenthal,
J. Pinkus,
Louis Efroymson,
Miss Anna Simon,
Mark Adler.

Jackson, Mich.—Temple Beth Israel.

Jackson, Miss.—Congregation Beth Israel.

Jackson, Tenn.—Congregation B'nai Israel.

Jacksonville, Fla.—Congregation Ahavath Chesed.
Neal Finkelstein.

Jamaica, L. I., N. Y.—Temple Israel of Jamaica
Asher Blumensteil,
Rabbi Irving F. Reichert,
Chas. A. Gerber,
A. E. Levy,
Harry Levy,
J. F. Newman,
Samuel Rosenthal,

Johnstown, Pa.—Beth Zion Memorial Temple
N. A. Elsasser.

Jonesboro, Ark.—Temple Israel.

Joplin, Mo.—United Hebrew Congregation.
Wm. Fleishaker.

Kalamazoo, Mich.—Congregation B'nai Israel.

Kansas City, Mo.—Congregation B'nai Jehudah.
Rabbi Harry H. Mayer,
Mrs. Harry H. Mayer,
Mrs. Sigmund Loewith,
Louis H. Ehrlich,
Julius Lyons,
Daniel Frankel,
Alfred Benjamin,
A. C. Wurmser,

Gustav Bernheimer,
Mrs. Samuel Muhlfelder,
Albert Zunder,
J. C. Goldbaum,
L. L. Rosenberg.

Knoxville, Tenn.—Beth-El Congregation.
Jacob Reich.

Kokomo, Ind.—B'nai Israel Congregation.
I. Hurwick.

Lacrosse, Wis.—Congregation Anshe Chesed.

Lafayette, Ind.—Temple Israel Congregation.
Solomon Loeb.

Lafayette, La.—Jewish Synagog.

Lake Charles, La.—Temple Sinai.
Maurice J. Muller.

Lancaster, Pa.—Congregation Shaarai Shamayim.
Rabbi Morris Youngerman,
A. Rosenstein.

Leavenworth, Kan.—Congregation B'nai Jeshurum.
Morris Abeles.

Lexington, Ky.—Congregation Adath Israel.
Gus L. Heyman.

Lexington, Miss.—Congregation Beth Israel.

Ligonier, Ind.—Congregation Ahavath Sholom.
Rabbi Julius Mark.

Lima, Ohio—Congregation Beth Israel.

Lincoln, Ill.—Congregation Beth El.

Lincoln, Neb.—Congregation B'nai Jeshurun.
R. B. Pepperburg,
M. Wassermann,
Charles Mayer.

Little Rock, Ark.—Congregation B'nai Israel.
C. T. Abeles,
Julian Blass,
Rabbi E. J. Jack,
Myron B. Lasker.

Long Beach, Cal.—Congregation Beth El.

Los Angeles, Cal.—Temple B'nai B'rith.
Rabbi Edgar F. Magnin.
Dr. David W. Edelman.

Louisville, Ky.—Congregation B'rith Sholom.
Mrs. Nat. Hoenig,
Nat. Hoenig,
Rabbi Jerome Rosen,
Mrs. Simon Lion,
Mrs. Hilman Ehrman,
Edward Stern,
Simon Lion,
Louis Waterman.

Louisville, Ky.—Congregation Adath Israel.
Wm. Trost,
Dr. Joseph Rauch,
Isadore Hirsch,
Alfred Selligman,
Dr. Jacob A. Flexner,
Robert A. Grabfelder,
Louis S. Byck,
Sol. Rosenfelder,
Isaac W. Bernheim,
Charles Goldsmith,
Edward Flexner,
Arnold Levy,
Abe Grabfelder,
Benj. Washer,
Jack Marx,
Abraham Rothstein.

Macon, Ga.—Congregation Beth Israel.
Rabbi Isaac E. Marcuson,
Gates J. Waxelbaum.

Mansfield, Ohio.—Mansfield Jewish Congregation.
Joseph Haupt.

Marshall, Tex.—Moses Montifiore.
Rabbi Jacob D. Schwarz.

Memphis, Tenn.—Children of Israel Congregation.
Rabbi Wm. H. Fineshriber,
Ben W. Croner,
Jos. Newburger.

Meridian, Miss.—Congregation Beth Israel.
Mrs. Levi Rothenberg,
Louis Rothenberg,
Mrs. Marx Rothenberg,
Levi Rothenberg.

Michigan City, Ind.—Congregation Sinai.

Middletown, Ohio.—Temple Emanu El.
Abe S. Levi.

Milwaukee, Wis.—Congregation B'ne Jeshurun.
Max Breslauer,
A. Tiefenbronner,
S. Dorsen,
M. Zarne,
D. Keller,
Benjamin Ross,
Miss Sarah Becker,
Rabbi Charles S. Levi,
Mrs. A. Moritz,
Mr. A. Moritz,
Mrs. Benj. Ross,
Mrs. S. Dorsen,
Mrs. D. Keller.

Milwaukee, Wis.—Emanuel Congregation.
Dr. Samuel Hirshberg,
S. J. Eisen,
A. L. Saltzstein,
N. Goldstine,

Alex Friedlander,
Morris Miller,
David C. Lappin,
Charles Friend,
Mrs. Michael Frank,
Nathan J. Gould,
A. P. Rosenberg.

Minneapolis, Minn.—Temple Israel.
Harry Kaufman,
Rabbi Albert G. Minda,
Irving Robitshek,
Harry E. Schloss,
Jonas B. Weil,
Wm. B. Weil,

Mobile, Ala.—Congregation Shaari Shomayim.
Lionel Levy,
Mrs. Lionel Levy,
I. Lichtbach,
Mrs. A. H. Pearson,
A. H. Pearson,
Jacob Reiss.

Monroe, La.—Congregation B'nai Israel.
W. Smith,
L. Caspari,
Manny H. Marx,
Sigmund Massur,
Rabbi Harry A. Merfeld.

Montgomery, Ala.—Kahl Montgomery Congregation.
Rabbi Wm. B. Schwartz,
L. Strauss,
Simon Gassenheimer,
I. Fred Salomon,
Roland Nachman,
Emil Weil,
Isidor Weil,
Lawrence W. Weil,
Ernest Mayer.

Montreal, Canada.—Temple Emanuel.
Maxwell Goldstein,
Mrs. Maxwell Goldstein,
A. Sommer,
Rabbi Max J. Merritt,
Michael Hirsch,
Mrs. Michael Hirsch.

Mt. Vernon, Ind.—Congregation Anshe Israel.

Mt. Vernon, N. Y.—Sinai Temple.
Gerson Robison,
Leon Mann,
M. Sinsheimer,
John G. Greenburgh.

Muncie, Ind.—Congregation Beth El.

Muskogee, Okla.—Congregation Beth Ahaba.
I. L. Rosendorf.

Nashville, Tenn.—Congregation Ohavai Sholom.
Joe Morse,
H. D. Weinbaum,
Leo Schwartz,
Chas. Cohn,
Clarence Bernstein,
Lee J. Loventhal,
Rabbi Richard M. Stern,
Nathan Cohn.

Natchez, Miss.—Congregation B'nai Israel.
Rabbi Wm. Ackerman.

Newark, N. J. —Congregation B'nai Jeshurum.
Philip Lindeman,
Rabbi Solomon Foster,
Louis Schlesinger,
Louis Krieger,
Abram Metzger,
Aaron Meyer,
Leopold Jay,
Isadore J. Kaufherr.

New Bern, N. C.—B'nai Scholem.

Newburg, N. Y.—Congregation Temple Beth Jacob.
Sigmund Samuels.

New Haven, Conn.—Congregation Mishkan Israel.
Rabbi Louis L. Mann,
Samuel Muhlfelder,
Alexander Cahn,
Henry Shartenberg,
Albert J. Johnson,
Adolph Mendel,
Dr. Alfred G. Nadler,
Samuel Campner,
Isaac M. Ullman,
Louis D. Mann,
Wm. Schoenberger.

New Orleans, La.—Touro Synagogue.
Rabbi Emil W. Leipziger.

New Orleans, La.—Temple Sinai.
Rabbi Max Heller,
Edgar M. Cahn,
Leon Israel,
J. K. Newman,
W. Irving Moss,
T. J. Feibelman,
Herman Levy,
David Kohlman,
Norman J. Kauffmann.

New Orleans, La.—Gates of Prayer.

New Rochelle, N. Y.—Temple Israel.
Rabbi Clifton H. Levy,
Amson Furtsch,

Oscar Heyman,
Isidor Solomon,
Louis Kahn,
Sidney Worms,
Richard May,
Samuel Potter,
Milton Mayer,

New York, N. Y.—Sinai Congregation of the Bronx.

Rev. M. Schrager,
R. Lederer,
Milton Daub,
A. Furst,
L. W. Blum,
M. Bloomfield,
S. Colombus,
Jul. Trattner,
J. S. Mehlman,
M. K. Katz,
Rabbi Julius J. Price,
Emil Fleischl.

New York, N. Y.. Central Synagogue.

Samuel B. Hamburger,
Joseph Steiner,
Max Neuburger,
Max L. Schallek,
Herman Heineman,
Daniel Kops,
Julius Loeb,
D. Emil Klein,
Gasa Paskus,
Max Schwarz,
Henry Weiss,
Rabbi Nathan Krass,
I. S. Moses,
Chas. Kafka,
Milton N. Stiner,
Mrs. B. Seerburger,
Emil Tausig,
Miss Emilie Bullowa,
Sol Baerlein,
Adolph Klinger,
Mrs. S. Schanzer,
Mrs. M. Hoffman,
Henry Steinhardt,
Joseph L. Wolf.

New York, N. Y.—Congregation Emanu El.

Louis Marshall,
Daniel Guggenheim,
William I. Spiegelberg,
Hon. David Leventritt,
Henry Sidenberg,
Hon. Irving Lehman,
Adolph S. Ochs,
Henry M. Toch,
Samuel M. Newburger,
Philip J. Goodhart,
Edward Schafer,
Myron S. Falk,
Julius Ochs Adler,
Mrs. Sophie Beer,
Max J. Bernheim,
Miss Rose Bernheimer,
Sidney C. Borg,
Lowell Brentano,
Mrs. Harry Content,
Dr. H. G. Enelow,
Morris Fatman,
Mrs. Isabella Freedman,
Daniel Frohman,
William Goldman,
Mrs. Miriam H. Gottheil,
Prof. Richard Gottheil,
Col. H. A. Guinzburg,
Leon Israel,
Hon. Edgar J. Lauer,
Arthur Lehman,
Hon Samuel D. Levy,
Adolph Lewisohn,
Isidor Lewi,
Mrs. Richard Limburg,
Nathan J. Miller,
Mortimer L. Schiff,
Dewitt J. Seligman,
Dr. Joseph Silverman,
Rev. Simon Schlager,
Samuel Untermyer,
Felix M. Warburg,
Mrs. Jacob Wertheim,
Arthur Zinn.

New York, N. Y.—Free Synagogue.

Dr. Stephen S. Wise,
Dr. Sidney E. Goldstein,
Hon. Abram I. Elkus,
Charles E. Bloch,
Dr. Lee K. Frankel,
Hon. Julian W. Mack,
Mrs. Mary Fels,
Hon. Oscar S. Straus,
Adolph Lewisohn,
Simon W. Straus.

New York, N. Y.—Mt. Neboh Congregation of Washington Heights.

Edward R. Cohn,
Oscar Gans,
Michael E. Reiburn,
Saul E. Rogers,
Max Strauss,
David E. Goldfarb,
Adolph Spiegel,
Samuel Levine.

New York, N. Y.—Mount Zion Congregation.
J. I. Lebowski,
Rev. B. I. Tintner.

New York, N. Y.—Rodeph Shalom Congregation.
Hon. Henry M. Goldfogle,
Dr. Rudolph Grossman,
Hon. Samson Lachman,
Maier Berliner,
Hon. Maurice B. Blumenthal,
Alfred D. Lind,
Jacob S. Berliner,
Mrs. Edward Wessel.

New York, N. Y.—Congregation Shaaray Tefila.
Morris A. Magner,
William C. Popper,
Martin Strauss,
Lewis M. Isaacs,
Dr. Jos. Blum,
David N. Mosessohn,
P. N. Aronson,
Jacob Saalberg,
J. Sinsheimer,
Simon Gottschall,
Samuel Raisler,
Hugo Oppenheim,
Rev. Dr. F. De Sola Mendes,
Rev. Dr. Nathan Stern.

New York, N. Y.—Temple Beth-El.
Ben Altheimer,
Saul Bernstein,
Samuel F. Currick,
David Dinkelspiel,
Otto E. Dryfoos,
Sydney H. Herman,
Simon Hess,
Benno Lewinson,
Leopold Stern,
Roger W. Straus,
Myron Sulzberger,
Ludwig Vogelstein,
Rev. Dr. Samuel Schulman,
Rabbi Milton Ellis,
Dr. Kaufmann Kohler,
Mrs. Wm. Klingenstein,
Walter J. Rosston,
Davis Brown,
Arthur Bloch,
Max J. Kohler,
Mrs. Leopold Plaut,

New York, N. Y.—Tremont Temple.
Rabbi Adolph Steiner,
Seymour Mork,
Nathan Silverman,
Edward N. Mayer,
Samuel Singer,
Harry Cahn.

New York, N. Y.—The New Synagogue.
Carl Rosenberger,
Jacob Lowenstein,
Max Kalter,
David M. Bressler,
Dr. Ephraim Frisch,
Morris H. Rothschild,
Aaron R. Hano.

New York, N. Y.—Temple Israel.
Daniel P. Hays,
Rev. Dr. Maurice H. Harris,
Rev. Dr. Louis I. Newman,
Leopold Weil,
Isidor Kempner,
Samuel Kramer,
Jacob Goodfriend,
Victor Weichman,
Moses Anathan,
August Goldsmith.

New York, N. Y.—Congregation Agudath Jeshorim.
Jacob Friedman, Jr.
Max H. Friedman,
Sol Bashwitz,
Rabbi G. Schulman.

Niagara Falls, N. Y.—Temple Beth El.
G. J. Silberberg,
L. S. Silberberg,
Abraham Weil,

Norfolk, Va.—Congregation Ohef Sholom.

Oakland, Cal.—Temple Sinai Congregation.
Ben Mosbacher,
Joseph Meltzer.

Oklahoma City, Okla.—Temple B'nai Israel
Rabbi Joseph Blatt,
Leon Levy,
A. D. Englesman,
Dr. C. J. Fishman.

Omaha, Neb.—Congregation of Israel.
Sol Bergman,
Nathan A. Spiesberger,
Julius Ziegler,
Ed. Treller,
Herbert S. Arnstein,
Abe Herzberg, Jr.,
Rabbi Frederick Cohn,
B. Pred.

Orange, N. J.—Congregation Sharey Tefilo.

Owensboro, Ky.—Congregation Adath Israel.

Paducah, Ky.—Temple Israel.
Rabbi Harry S. Margolis,
Mose Simon,
Louis Rubel.

Parkersburg, W. Va.—Congregation B'nai Israel.

Paterson, N. J.—Congregation B'nai Jeshurun.
Rabbi Max Raisin,
Jacob Rosen,
Jacob Cohen,
A. L. Simon.

Pensacola, Fla.—Congregation Beth El.
Iser L. Freund,
Alex Friedman.

Peoria, Ill.—Congregation Anshe Emeth.
Samuel Woolner,
Rabbi Meyer Lovitch,
Morton Miller.

Petersburg, Va.—Congregation Rodeph Sholem.

Philadelphia, Pa.—Reform Congregation Keneseth Israel.
Rev. Dr. Joseph Krauskopf,
Rabbi Abraham J. Feldman,
Alfred M. Klein,
Hart Blumenthal,
Joseph H. Rubin,
Frank L. Newburger,
Joseph H. Hagedorn,
Albert S. Marks,
Leopold Lisberger,
Leopold Heimerdinger,
Leon Merz,
Edwin M. Goldsmith,
Samuel Stern,
Eugene M. Kaufmann
Adolph Loeb,
Lee Simon,
Judge Horace Stern,
Nathan Snellenburg,
Adolph Eicholz,
David Berlizheimer,
H. S. Belber,
Ellis Gimbel,
Aaron Blumenthal,
David Bachrach,
Henry Bronner,
J. J. Cohen,
Emil Brunswick,
Harry B. Hirsh,
Henry Rosenthal,
Meyer Schamberg,
Sigmund J. Marx,
Sol Rothschild,
Dr. Max Greenbaum,
Jerome J. Rothschild.

Philadelphia, Pa.—Congregation Rodeph Shalom.
Albert Wolf,
Dr. Harry W. Ettelson,
Mrs. Lionel Friedmann,
Lionel Friedman,
Anthony Schwartz,
Mrs. Milton T. Rosenheim,
Milton T. Rosenheim,
Mrs. Albert Greenebaum,
Albert Greenebaum,
Gordon A. Block,
Rabbi Ferd M. Isserman,
Elias Nusbaum,
Simon Miller,
Emil Selig.

Pine Bluff, Ark.—Congregation Anshe Emeth.
Ben B. Weil,
Rabbi Leonard J. Rothstein.

Piqua, Ohio.—Congregation Anshe Emeth.
Abe Louis.

Pittsburgh, Pa.—Rodef Shalom Congregation.
Charles I. Aaron,
Marcus Aaron,
Louis J. Affelder,
Louis Broido,
Louis Caplan,
Aaron Cohen,
Judge Josiah Cohen,
Abe. J. DeRoy,
Charles Dreifus,
Barney Dreyfus,
Leon Falk,
Maurice Falk,
Marcus Feuchtwanger,
Abe Frank,
I. W. Frank,
Lee B. Foster,
Mayer Forst,
Peter Glick,
Emanuel Grafner,
Dr. Samuel H. Goldenson,
Samuel B. Goldsmith,
A. M. Hast,
Leo L. Half,
A. M. Hanauer,
Dr. Joseph M. Jackson,
Charles H. Joseph,
William L. Kann,
M. Kingsbacher,
William B. Klee,
C. Chester Kaufmann,
Theodore Kaufmann,
Albert C. Lehman,
Irvin F. Lehman,
Leo Lehman,
Leonard S. Levin,
Robert Lewin,
Walter A. May,
Dr. Edward E. Mayer,

Ralph M. Morganstern,
A. L. Rauh,
Marcus Rauh,
Max Rothschild,
Rabbi Frederick Rypins,
Maurice W. Spear,
Nathaniel Spear,
A. J. Sunstein,
A. Leo Weil.

Pittsfield, **Mass.**—Congregation Anshe Amonim.
George A. Newman.

Plainfield, **N. J.**—Temple Sholom.
Rabbi Max Kaufman.

Plattsburg, **N. Y.**—Beth Israel Congregation.
Julius Mendelsohn.

Port Gibson, **Miss.**—Congregation Gemiluth Chasadim.

Portland, **Ore.**—Congregation Beth Israel.
Wm. F. Lipman,
A. Meier,
J. Haussman,
Rabbi Jonah B. Wise,
Adolphe Wolfe.

Portsmouth, **Ohio.**—Congregation K. K. B. A.
A. Bein.

Providence, **R. I.**—Sons of Israel and David Congregation.
Louis Lyons.
Archibald Silverman,
David Bernkopf,
Mrs. Caesar Misch.

Quincy, **Ill.**—K. K. B'nai Sholem.

Racine, **Wis.**—Sinai Congregation.
Julius Goodman.

Raleigh, **N. C.**—Congregation Temple Beth Or.
Mrs. Sadie Lee Bear.

Reading, **Pa.**—Congregation Oheb Sholom.
Rabbi Julius Frank,
Leo J. Sondheim.

Richmond, **Va.**—Congregation Beth Ahabah.
Rabbi Edward N. Calisch,
Mrs. Sam Cohen,
Mrs. Sadie M. Kirsh,
Sol L. Bloomberg,
Irving May,
A. L. Straus,
Harry Marks,
Edgar J. Kaufman,
Lewis L. Strauss, Jr.
M. E. Marcuse,
M. L. Hofheimer.

Roanoke, **Va.**—Temple Emanuel.
Emanuel Gamoran.

Rochester, **N. Y.**—Congregation Berith Kodesh.
Mortimer Adler,
Dr. S. J. Appelbaum,
George C. Guggenheim,
Benj. Goldstein,
Harry Kloniek,
Dr. Max Landsberg,
M. H. Lang,
H. I. Levy,
E. M. Lowenthal,
Philip Present,
H. I. Robinson,
J. D. Steefel,
H. M. Stern,
Rabbi Horace J. Wolf,
Mrs. L. M. Garson,
Mrs. G. Steinfeld,
Henry Samuelsohn,
Isaac Adler,
Miss R. Rosenberg.

Rockford, **Ill.**—Congregation Beth El.

Rocky Mount, **N. C.**—Congregation Beth El.

St. Joseph, **Mo.**—Temple Adath Joseph.
Morris H. Lehman,
Herman Einstein,
Mrs. Herman Einstein.

St. Louis, **Mo.**—Congregation Shaare Emeth.
Rabbi Louis Witt,
Edwin B. Meissner,
Louis Straus,
Bernard Greensfelder.

St. Louis, **Mo.**—Temple Israel.
Dr. Leon Harrison,
Mrs. Sigmund Livingston,
Sigmund Livingston,
Marcus Harris,
Max Koenigsberg,
Mrs. Max Koenigsberg.

St. Louis **Mo.**—United Hebrew Congregation.
Rabbi Samuel Thurman,
Samuel J. Russack,
Morris Schweig,
J. B. Korngold,
H. H. Zucker,
Alvin Zucker.

St. Louis, **Mo.**—Congregation B'nai El.

St. Paul, **Minn.**—Mt. Zion Hebrew Congregation.
Miss Caroline Goldman,
Rabbi Jacob I. Meyerovitz,
Mrs. I. E. Rose,
Mrs. A. Slimmer,
Hugo Hirschman,
Sylvan E. Hess.

Sacramento, Cal.—Congregation B'nai Israel.

Saginaw, Mich.—Congregation Beth El.

Salt Lake City, Utah.—Congregation B'nai Israel.
Rabbi Adolph Steiner,
Sylvan Simon,
Mose Lewis,
Jack Findling.

San Antonio, Tex.—Congregation Beth El.
J. J. Stern.

Sandusky, Ohio—Congregation Oheb Shalom.
Samuel Kaplan.

San Francisco, Cal.—Congregation Emanu El.
Jules Abrahamson,
Eugene S. Elkus,
Miss Bee Fleishman,
Dr. Martin A. Meyer.
Mrs. Jules Abrahamson,
James B. Ransohoff,
A. L. Weil,
Rabbi Herman Rosenwasser,
Manfred Bransten,
Mrs. W. L. Hyman,
Mrs. Manfred Bransten,
Mrs. Julius Kahn,
Hon. Julius Kahn.

San Francisco, Cal.—Congregation Sherith Israel.
Leon Juda,
A. W. Caro,
Edw. T. Lees,
Josh. D. Isaacs,
Samuel T. Breyer.

San Jose, Calif.—Congregation Bikur Cholim.
Max Blum.

Savannah, Ga.—Congregation Mickva Israel.
Leopold Adler,
Rabbi George Solomon.

Schenectady, N. Y.—Congregation Gates of Heaven.
L. M. King.
A. J. Levi.

Scranton, Pa.—Congregation Anshe Chesed.
Louis Oettinger,
Isadore Krotosky,
Rabbi Bernard Heller.

Seattle, Wash.—Temple De Hirsch.
H. A. Schoenfeld,
A. Shemanski,
Victor Staadecker.

Selma, Ala.—Congregation Mishkan Israel.
Isidore Kayser,
Max Hagedorn,
Monroe Gusdorf.

Shreveport, La.—Congregation B'nai Zion.
Rabbi Abram Brill.
Eli Wiener,
Leon I. Kahn,
Dr. Louis Abramson,
Sam Dreyfuss.

Sioux City, Iowa.—Congregation Mt. Sinai.
Hyman Fishgall,
Mrs. Joseph Cohen,
Joseph Cohen,
Rabbi Isadore Isaacson.

Sioux Falls, S. D.—Congregation Mt. Zion.
M. Myer Singer.

South Bend, Ind.—Temple Beth El.
Rabbi Julius Mark,
A. R. Mayerfeld.

Spartanburg, S. C.—Congregation B'nai Israel.

Springfield, Ill.—Congregation B'rith Sholem.
Rabbi Sol Landman,
S. A. Barker,

Springfield, Mo.—Congregation Temple Israel.
S. R. Wolf.

Springfield, Ohio.—Congregation Ohev Zedukah.

Statesville, N. C.—Congregation Emanuel.
Mrs. J. H. Hoffmann.

Steubenville, Ohio.—Congregation Temple Beth El.
Isidor Sulzbacher,
Isaac Brown.

Stockton, Cal.—Congregation Ryhim Aboovim.

Sumter, S. C.—Sinai Congregation.
Rabbi Ferdinand K. Hirsch,
Isaac Schwartz,
C. D. Schwartz.

Syracuse, N. Y.—Society of Concord.
Gates Thalheimer,
A. M. Holstein,
Jonas L. Oberdorfer,
T. Aaron Levy,
Benjamin Stolz,
Samuel Shapiro,
William Rubin,
Emanuel Bronner,
Dr. Mandel Shimberg.

Tacoma, Wash.—Congregation Beth Israel.
Meyer Jacob,
Theophil Feist.

Tampa, Fla.—Congregation Schaarai Zedek.
Ernest Maas.

Terre Haute, Ind.—Temple Israel.
Rabbi Joseph L. Fink,
Max Wolf,
Herman Meyer.

To[illegible]do, **Ohio.**—Congregation Shomer Emunim.
Rabbi Sam J. Harris,
Ed. Goldman,
Henry Hirsch,
Meyer Geleerd,
Stanley Hirsch,
Harry Silverman,
M. R. Cohn,
Thomas Caplan.

Trenton, **N. J.**—Har Sinai Congregation.
Mrs. Barnet Cohen,
Barnet Cohen,
Mrs. Samuel Levy,
Samuel Levy,
Rabbi Harry K. Jacobs

Troy, **Ala.**—Congregation Beth Sholem.
H. Sacks.

Troy, **N. Y.**—Congregation Berith Shelom.
James Jacobs.

Tulsa, **Okla.**—Congregation Temple Israel.
Samuel Renberg,
Louis Caplin.

Tuscaloosa, **Ala.**—Congregation Emanuel.
L. Rosenfeld.

Uniontown, **Pa.**—Temple Israel.
Joseph Rosenbaum,
Rabbi Harry J. Stern.

Vicksburg, **Miss.**—Congregation Anshe Chesed.
Rabbi Sol L. Kory,
Louis Switzer,
S. T. Sartorius,
Ed Leyens.

Wabash, **Ind.**—Congregation Rodeph Shalom.
Rabbi Jacob B. Pollak.

Waco, **Tex.**—Rodeph Sholem Congregation.
A. S. Sanger.

Washington, **D. C.**—Washington Hebrew Congregation.
Harry Sherby,
Lee Baumgarten,
R. B. H. Lyon,
Jacob Eisenmann,
Joseph D. Kaufman,
Isidor Freund,
A. M. Fishel,
Alexander Wolf,
Stanley H. Fischer,
I. Heidenheimer,
Milton King,
Rabbi Abram Simon,
Lawrence Heller,
Simon Wolf,
Julius Peyser,
Maurice D. Rosenberg,
Simon Lyon,
A. C. Mayer,
Morris Kafka,
Leo W. Simon.

Waterbury, **Conn.**—Temple Israel.
Herman J. Weisman.

Wausau, **Wis.**—Mount Sinai Congregation.

Wheeling, **W. Va.**—Congregation Leshem Shamayim.
Leo Wolf,
Mose Sonneborn,
Leon B. Stein,
L. S. Good,
Alex Reichblum.

Wichita, **Kans.**—Congregation Emanu-El.
Henry Wallenstein.

Wichita Falls, **Texas.**—Congregation Temple Israel.
A. Marks.

Wilkesbarre, **Pa.**—Congregation B'nai Brith.
Dr. Marcus Salzman,
Millard F. Long,
Isaac S. Long,
Jacob Silverblatt,
Louis Casper.

Williamson, **W. Va.**—Congregation B'nai Israel.
Abraham Feinstein.

Wilmington, **Del.**—Congregation Temple Beth Emeth.
Rabbi Lee J. Levinger,
Samuel Cohen,
James J. Cohen.

Wilmington, **N. C.**—Congregation Temple of Israel.
Mark Adler,
G. Dannebaum.

Yonkers, **N. Y.**—Temple Emanu-El.
Edmund Waterman,
Harry Kitzinger,
Harry C. Adams.
Max Schlesinger,
J. Alberts,
Samuel Stone,
Edmund M. Hart,
Dr. David Levine.

York, **Pa.**—Congregation Beth Israel.
Max Grumbacher.

Youngstown, **Ohio.**—Rodef Sholem Congregation.
M. J. Samuels,
Mrs. I. S. Weil,
I. S. Weil.
Mrs. I. G. Goldsmith,
I. G. Goldsmith,
Mrs. I. E. Philo,
Rabbi I. E. Philo,
Mrs. Sol M. Hartzell,
Sol M. Hartzell,
Mrs. Herman Katz.

Zanesville, **Ohio.**—Keneseth Israel Congregation.
Morris Resler.

PERMANENT ORGANIZATION

The Committee on Permanent Organization presented the names of the following persons who were duly elected and assumed their respective offices:

President, Daniel P. Hays, of New York City; Vice-Presidents, Hon. Josiah Cohen, of Pittsburgh, and Hon. Simon Wolf, of Washington, D. C.; Secretary, Rabbi George Zepin, of Cincinnati; Assistant Secretary, Rabbi Jacob D. Schwarz, of Cincinnati.

Hon. Josiah Cohen was invited to address the Council.

Dr. Kaufmann Kohler, President Emeritus of the Hebrew Union College, was invited to the platform.

It was moved by Rabbi Max Heller, of New Orleans, and duly carried, that the Council extend a vote of thanks to Mr. Louis Marshall for his fine address, and that the Executive Board of the Union be requested to give the same as wide publicity as possible.

On assuming the chair, President Hays delivered the following address:

Address of President Hays

To preside at this historic convention which marks the Golden Jubilee of the Union of American Hebrew Congregations is both a privilege and responsibility—a privilege which I appreciate and a responsibility which I shall endeavor to discharge in a manner worthy of its lofty purpose.

Animated by the noblest impulses of heart and mind, men and women of the Jewish faith from all parts of our beloved country have assembled here to voice their religious and spiritual aspirations, to reiterate their devotion to the principles of Judaism, to consecrate themselves anew to the service of God and to affirm the unity of Israel in its purpose to realize in the lives of its followers the sublime teachings of our sages and prophets.

And while thus affirming their religious beliefs, they rejoice in the opportunity of expressing their loyalty as American citizens—their love for and devotion to its ideals, which are all in unison with those of Judaism, their readiness to serve their country, to share its burdens and contribute to its prosperity.

This is a sacred moment in the history and life of American Israel. Fifty years ago, with prophetic vision, the immortal Isaac M. Wise founded this Union of American Hebrew Congregations.

As was said by Dr. Morgenstern, the President of the Hebrew Union College, in an address delivered before the Central Conference of American Rabbis in 1919:

"His problem was then, and our problem is today, to create a living Judaism in America, a Judaism which shall base itself firmly upon the eternal principles which revelation and history have established, but which shall likewise comport fully with American life, shall adapt and apply its eternal principles to American problems and needs, and shall thus assist the Jews of America to live both as loyal, devoted Jews and as responsible, contributing American citizens."

To accomplish this purpose, he realized the necessity of obtaining the cooperation of all who shared his belief, and uniting them in a National organization which would not only voice the aims and aspirations of American Israel but preserve and maintain Judaism in America, and thus he founded the Union of American Hebrew Congregations. Now that half a century has elapsed since its formation and its Golden Jubilee is being celebrated, we can rejoice that the vision of its founder has been fully realized and gratefully acknowledge the debt we owe to his wisdom and foresight.

The fruition of the seed sown by him is seen in this Convention where fifteen hundred delegates representing two hundred and sixty-one progressive congregations have gathered, evidencing by their lives, and the expression of their beliefs, that there is a "living Judaism in America", which asserts itself in their spiritual aspirations and in the conduct of their lives which is based upon the Torah and teachings of Hebrew Prophets and Sages, which still finds inspiration in the past and looks

with hope to the future which is adapted to the solution of present day problems, and is in perfect unison with the spirit and ideals which animated the founders of the American Republic.

The reform which progressive Judaism made was not in the principles of our faith —not in the eternal verities, but only in the outward forms and ceremonies which is adapted to the American environment.

This modern prophet of Israel also foresaw that we needed American Jews educated not only in the history and teachings of Judaism but speaking the language of our country and imbued with the American spirit to fill our pulpits, educate our children and impart to us the message of our historic faith. To that end, he established the Hebrew Union College, which has graduated so many distinguished rabbis who are now filling Jewish pulpits and are the spiritual and community leaders of this generation in America, expounding and interpreting Judaism and applying it to meet social and economic problems of today.

I have referred to Dr. Wise as immortal. During his life he not only impressed upon his own generation his indomitable, courageous and intense Jewish spirit and devotion to this country, but left behind him these imperishable monuments which have exerted a powerful influence on this generation and will continue to do likewise for those which succeed it. As he faced and solved the problems which confronted Judaism in his day so is it our duty today to follow his example.

The shifting, economic, and social conditions of every age are constantly presenting new problems for solution and require the application of religious truths to meet them. Fortunately, Judaism is so vital and the bearer of such eternal verities that it can successfully meet these changing conditions and fill their requirements.

Often what we call progression is only an adaptation of the past to the present needs.

The synagogue of old was not only a house of prayer, but a school for learning. It was the centre from which emanated all the activities of Jewish religious, philanthropic and communal life.

In the first stages of reform, the synagogue functioned only in conducting religious services. Present day needs have necessitated restoring it to its place in the community. In this respect, we are making progress by reforming "reform", thus going backward, and demonstrating how unreal is the separation between it and so-called Orthodoxy.

The synagogue can no longer meet the spiritual needs of Israel by opening its doors only for religious services. We must make religion an active and serviceable aid to our spiritual impulses, and the Synagogue must not only afford the opportunity for social and communal activities but must initiate and conduct them.

The realization of this necessity has resulted in the establishment and erection of many Community Centers as an integral part of the Synagogue, thus welding religion with every noble activity of life, maintaining its vitality and enabling the Jew to translate his faith into action for uplifting himself and the community in which he lives.

Israel has been called "democratic". We accept the implication but reject its application. We hypocritically profess that religion knows no class distinctions and yet many of our Synagogues apply them rigidly by the assignment of seats according to the pecuniary means of their congregants.

We are admonished in the Torah not "to respect the person of the poor nor honor the person of the mighty", and the Prophet Malachi express the equality of all men before God and the democracy of Israel in asking the question "Have we not all one father?" "Has not one God created us?"

Yes! so do we profess to believe and so do our Rabbis preach from the pulpits of our Synagogues and yet the seeker after God has only to apply for admittance to the "House of Prayer" to learn that our professions are not sincere or carried into actual practice. We cannot infuse or encourage the religious spirit in our people until we practice what we preach.

The contribution to the support of our Synagogues should be a voluntary free will offering inspired by the holiest emotions of the human heart and soul, each giving according to his means and if the burden falls on those who can afford it, that is where it belongs. To those who say it is not practicable, I point to the many con-

gregations throughout the country which have adopted the unassigned pew system and have thereby increased their influence and prosperity.

Surely, if our philanthropic institutions can be maintained in this manner, why not our religious ones? Of what avail is it to minister to the physical needs and ailments of our brethren if we allow their souls to suffer spiritual hunger?

An eminent American statesman thus commented on religion "It has been said and is held as a fundamental truth that religion is the only sound basis of morals, and that moral instruction not resting on that basis is only a building upon sand". An equally eminent British statesman was convinced that "True religion is the foundation of society".

These are not novel thoughts to the Jew. They are the foundations of his existence—the justification for any apparent separateness in America, and his objection to intermarriage and consequent assimilation with other creeds.

An attachment to race—a feeling of kinship for our suffering brethren here and abroad which prompts American Jews to contribute toward the economic rehabilitation of Palestine, to sustain institutions here for the relief of the sick and unfortunate or to send money to Europe to lighten the burdens of poverty and persecution are worthy impulses of the human heart. They may be influenced by a code of ethics which all civilized people believe in today, and if ethics on our part is the only motive power, why retain our separateness?

Judaism is a religion—the mother of all religions. It is the spiritual legacy of the Jew and has enriched the civilization of the world by a knowledge of God and all that makes for righteousness.

We need no excuse for the observance of our religion in a land where freedom of conscience is a part of the fundamental law. We do need sorely an excuse for the maintenance of any separateness in America upon racial or ethnological grounds. We may surrender our religion and become hyphenated citizens—Jewish-Americans, or we may retain our religion and remain American Jews.

Judaism in America is not merely a privilege. It is an obligation we owe to ourselves and to the State. By its observance we purchase the privilege and discharge the obligation.

Let us, as delegates to this Golden Jubilee Convention, reaffirm our devotion and consecration to Judaism as a religion and pledge ourselves to so maintain and preserve it, fearlessly, sincerely, and conscientiously.

If we are prepared to do this, we must follow the path of duty no matter how steep or rugged it may be, and meet and solve the problems which confront us no matter how onerous they may be.

We will hardly enter upon this path before we face the responsibility of educating our children in their history and religion. In them lies the future of Judaism in America.

The survey made by the Union in this city revealed that there were 200,000 Jewish children who were receiving no such education. Notwithstanding the meagre financial support given to the Union by the Jews of New York, it has established here schools and is paying toward their maintenance as much as it receives from all of the Boroughs of this great city, thus providing education for only a handful of the children.

Have we no further heed for those words which we repeat in every service "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might. And these words which I command you this day shall be in thy heart. Thou shalt teach them diligently unto thy children."

We will not reject the injunction of the Prophet Isaiah, "All thy children shall be taught of the Lord; and great shall be the peace of thy children."

We are facing a serious situation fraught with menace and disaster to Judaism.

Without the proper Jewish education or spiritual training, these children living in the crowded districts of our great cities, exposed to many evil temptations, witnessing in their homes a highly ritualized and ceremonial religion with customs foreign to their American environment and which do not appeal to them, are very apt to consider liberty as license, and having no religious restraint, fall into evil ways and

bring disgrace upon themselves and upon the whole Jewish community.

The fact that in this populous city there are thousands of non-Jewish children whose spiritual and religious training is not being provided for, cannot salve our conscience. As men and women, interested in promoting morality and uplifting all children to the higher ideals of life, we are ready always to join our fellow citizens, giving service and money in any effort to accomplish this result, and without making any attempt to change the religious convictions of children or parents.

We cannot close our eyes, however, to the fact, that if we do not meet the situation with regard to Jewish children, we are exposing ourselves and the state to a menace, and giving an opportunity to the Christian Missionary to rob them of the Faith of their Fathers under the pretense of improving their moral welfare.

The finger of duty beckons us. Shall we turn our faces the other way so as to avoid it or shall we face the danger with a brave sense of our responsibility.

If we are really what we profess to be, loyal sons of Israel, imbued with the sacred tenets of our faith, and believe in its preservation, we must awake from our lethargy and furnish this great national institution with the necessary funds to provide religious education for those Jewish children who are now deprived of it and are so sadly in need of it.

This work can be much more efficiently performed by united than by individual effort, and the Union with its experience in that field and its organization is best equipped to undertake it.

The finger of duty which directs our attention to the children also points to the Hebrew Union College, that great institution engaged in unlocking the doors of the past, revealing its untold and inexhaustible treasures of wisdom, philosophy and tradition, interpreting them in the light of modern knowledge and transmitting them to the men who are to be our Rabbis and teachers, so that they may be equipped to expound and impart them to others that the flame of our ancient faith be not dimmed.

Our attention is being continually called to so-called Jewish problems, many of which have their birth in the psycopathic and untrained minds of their discoverers, while those that are real and pressing escape our attention.

The greatest of these problems is how to awaken Jewish consciousness where it is dormant and to encourage and strengthen it where it exists, and preserve in the Jew his religious spirit.

There is one solvent in the laboratory of human knowledge that will effect the solution—Education. The Hebrew Union College and Religious Schools furnish it in unlimited quantity, provided we give them adequate financial support.

Judaism places education and learning as the highest consideration of religion, designates them a "crown of glory", and values them more than riches, fame or power.

The place and hour, as well as the motive power, which brought into being this large assemblage, calls us in clarion tones to place the College in such financial condition that it may summon to its staff the most learned Jewish scholars, attract our best young men to it at their feet, cast the light of truth upon the facts of Jewish history, present the spiritual message of our faith, and reveal to the doubting and ignorant that Judaism—the mother of religions, has a message today which appeals to the highest aspirations of the human soul.

The position of the synagogue and its place in our religious life is a subject of importance demanding our attention and some phases of it will be the subject of a paper to be read during the Convention.

It is not uncommon to hear the statement that Churches and Synagogues do not make the proper appeal to men and women of today and for that reason so many are unchurched and unsynagogued.

If that be so with regard to our synagogues it is our duty to ascertain the reasons and supply what is missing.

I would say to the critic of the synagogue, do not stand outside and find fault—enter into its membership and endeavor to remedy the shortcomings, as they appear to you.

Every Jewish congregation is democratic and knows no synod or higher ecclesiastical body.

An unsynagogued Jew can never win the entire respect of his Christian fellows.

They do not understand him—to them he is a member of an alien race living among them but not of them. If they felt he had a religious conviction evidenced by his affiliation with the Synagogue and his religious observance, the respect of the great majority would be his, for it is only a small minority of our American Christians who are so illiberal and narrow-minded as to deny the right of liberty of religious conscience.

The purpose of this convention is to awaken in the American Jew a sense of his religious consciousness—to declare that like our Fathers, we believe, in the Unity of God—the Father of all mankind; and that all men are brothers; that God possesses the highest and noblest attributes which the human mind can conceive, and reveals them to man in terms of righteousness, justice, mercy, truth, and love; that it is our duty to be "Holy" as the Lord our God is holy and exemplifies his attributes in our daily life. We seek the furtherance of social justice. We have sympathy for and will cooperate with all men, of whatever belief, who are sincerely striving to develop their souls—uplift and bring themselves nearer to God.

We look forward to the day when God's house shall be on the top of the mountain and all people shall flock to it, and there shall be no more war—but peace shall reign between men and nations.

Inspired by such beliefs, we will conduct the deliberations of this Convention in a spirit worthy of them. We may differ in opinions upon questions brought before us, but we will discuss our differences with amity, frienship and toleration.

As we claim tolerance from others, so must we show tolerance to each other.

Remembering always, that we are endeavoring to further God's holy cause, we must be inspired by the Divine Spirit and allow no harsh, bitter or unkind words to escape from our lips; but the noble spirit of Brotherhood must influence all our proceedings.

At 1:00 o'clock the Council adjourned to meet at 2:00 p. m.

Afternoon Session

The Council met pursuant to adjournment, President Daniel P. Hays in the chair.

Mr. Charles Shohl, President of the Executive Board, presented his message.

The President's Message

To the Twenty-Eighth Council of the Union of American Hebrew Congregations.

Ladies and Gentlemen:

It is my pleasant duty to bid you welcome to the Golden Jubilee of the Union of American Hebrew Congregations.

There are happily with us three men, who were present when the Union first saw the light, Hon. Simon Wolf of Washington, Judge Simon W. Rosendale of Albany, and Judge Josiah Cohen of Pittsburgh. There are many more present today whose actual recollections do not go back to those days, but who became interested in its work many years ago, and to whom this fiftieth anniversary is almost a personal, household celebration. This meeting as is only fitting and proper, is being held in the great metropolis of America, which contains more Jews than any city of ancient or modern days. If our plan is to add strength and stability to our cause, where shall we find a better field for propaganda than in the City of New York?

It is an interesting study to view the past from the hilltop of fifty years. It is still more interesting to attempt to read the future. The program of the XXVIII Council provides both retrospect and prophecy. We have come together primarily for the transaction of business. However, it won't be a happy by-product of our deliberations if our records would bear to future readers a statement of the belief of this generation concerning our participation in the solution of the Jewish problems of the last half century and of our plans for the next similar period.

THE GROWTH OF THE UNION

In fifty years this Union has increased from a handful of congregations to 262 constituent bodies, 28 of these having been added since our last Council. 43,562 members are now enrolled on our roster. These biennial Councils, too have witnessed remarkable growth. 86 delegates assembled in Cleveland, Ohio, at the first council. Today over 1,500 are assembled in this magnificent city to deliberate upon the future of Judaism. In the third year of our existence we began to operate on a budget of $4,052.41. The budget for this year is almost $370,000.

Many speakers within the next few days will undoubtedly sweep the horizon of the past with far-reaching generalizations. There are numerous reasons why this should be a veritable jubilee. I venture to pick out for your consideration, one cause of rejoicing that is sufficient to outweigh many discouraging symptoms which have often been brought to our notice.

THE NEW JEWISH OUTLOOK

The best product of the half century is the new Jewish point of view. Fifty years ago the Jewish people of America were torn by factionalism. This was not improved by the increasing tide of immigration. Each year brought from widely separated parts of Europe, Jewish groups whose ideas were at variance, whose habits clashed and whose religious observances seemed to be mutually incompatible. Misplaced loyalties, sentimental attachment to regional antecedents produced the appearance of endless sects and sectaries. Religion being the ruling passion of the Jew became under these circumstances the cause of bitter disputation. The outlook for many years was chaotic and discouraging.

The last fifty years have witnessed an important change in this direction. The Jews have achieved a certain degree of homogeneity. I doubt if there is yet a well developed and distinct type of "American Jew". Perhaps this will have to await the days of the well developed American type in general. However, a very large percentage of the Jews of this country have recognized certain American conditions as not unfriendly and have adopted them as inevitable. To that extent, and it is not inconsiderable, they have achieved a unified outlook upon life. This shows itself in many hopeful ways. Less and less emphasis is being laid by thoughtful people on recent or remote European geographical loyalties. The societies based on racial unity that flourished thirty years ago are giving way to religious organizations, and religion, the ancient first-love of the Jewish people, is again assuming its important place in Israel's heart.

This is the new Jewish outlook that makes this Fiftieth Anniversary the cause for a veritable jubilee. There are in every city in the United States Jewish societies, some interested in Jewish studies, some in Jewish music, some in Jewish art, even more so in Jewish charity, and ever so many Jewish societies interested in non-Jewish subjects as well, but all of them put together do not equal in numbers or in importance the Jewish societies interested in religion—the congregations, the religious schools, the sisterhoods and similar bodies. This is the new Jewish point of view, and to my mind, the best product of the last half century. This was the hope of the founders of the Union. Nothing in our constitution prescribes the kind of Judaism to which we must adhere. These far-sighted men were confident that America would ultimately produce a type of American Jew and this new type could safely be entrusted with the fashioning of his own destiny.

In Memoriam

Since we last met in Council we have suffered the loss of some of our best friends and inspiring leaders. Time has not dulled the keen sense of grief with which I now chronicle their taking away.

J. WALTER FREIBERG

J. Walter Freiberg, the Fifth President of the Union of American Hebrew Congregations passed away on June 9, 1921. The welfare of the Union and the Hebrew Union College was closest to his heart. He labored as no man before him ever did to gain recognition and support for the institutions of American Judaism. Under his administration, which continued for eleven years—until the day of his death, many of the activities of the Union and the splendid growth which we now witness, were undertaken and developed. The Hebrew Union

College was moved to its present quarters. The Synagog Extension movement received its strongest impetus. The Synagog Pension plan, the Tract Commission and other important projects were started. The Laymen's Tour was carried out. When Mr. Freiberg came into office the Union was in debt to the amount of $170,000. When he died this debt had been wiped out and the Union placed on firm financial ground. These are but few of the things performed for our cause by a man whose memory will be forever revered and honored among us.

LOUIS J. GOLDMAN

Louis J. Goldman who preceded J. Walter Freiberg as President of the Union and held that high office from 1907 to 1911 died on August 23, 1921. One of the early leaders of our organization, Mr. Goldman, left the stamp of his deep loyalty and attachment to the ideals of Judaism on everything he did for the benefit of our institutions. He gave unstintingly of his talents and energies to the performance of every duty he took upon himself. Most of the seventy years of his life were crowded with service to American Judaism through which he has earned our most grateful appreciation.

JACOB R. MORSE

In the demise of Jacob R. Morse the Union has been deprived of the services of an active, staunch and loyal friend. Mr. Morse was a member of the Executive Board of the Union for a number of years and was elected Vice President of the organization in 1920. He was a most zealous community as well as religious worker, a generous philanthropist and an exemplary citizen. We mourn his loss.

SIGMUND KOHLMAN

An ardent believer in the future of Progressive Judaism, Sigmund Kohlman, spared no effort to promote its interest. He ably aided the Union and its institutions in grappling with the problems of our faith in America. He was a member of the Executive Board of our organization and represented it splendidly in national and local endeavors.

RABBI EMIL G. HIRSCH

The death of Rabbi Emil G. Hirsch which occurred very recently removes from our ranks one of the most scholarly and honored members of the Board of Governors of the Hebrew Union College. Rabbi Hirsch's demise is too near to us in point of time to enable us to evaluate properly his remarkable achievements in the various fields in which he was prominent. Such an appraisal must be left to a later time and to others more competent to judge. But I must voice our sorrow occasioned by the demise of one of the most erudite and striking personalities enlisted in the cause of Liberal Judaism. I would recommend that this Council send to the family of Dr. Hirsch an expression of our profound sorrow and deep appreciation of his life.

THE HEBREW UNION COLLEGE

The Union functions in two ways, through education and through organization. Our equipment of education embraces the subject in all of its departments. It begins with the Hebrew Union College, which is prepared to handle not only the problems of higher education such as the training of religious leaders, but through the Teachers' Institute we are prepared to train men in the modest but important duties of teaching children. The Hebrew Union College Library with its 55,000 volumes is a great depository of Jewish knowledge, the accumulated wisdom of our sires and sages, to which endless generations will turn for spiritual nourishment. The Hebrew Union College Press and the Union College Annual are two media for crystalizing in permanent form the scientific achievements of our modern scholarship. Praise is due to the Board of Governors under the leadership of Mr. Alfred M. Cohen, under whose auspices these manifold activities have developed.

The Board of Governors of the Hebrew Union College has submitted an interesting report which makes very profitable reading. The Hebrew Union College now has a new president, Dr. Julian Morgenstern, upon whose capable shoulders has fallen the mantle of the sainted Isaac Mayer Wise and of the illustrious Kaufmann Kohler. With a new president, and enlarged faculty and a larger student body, the College faces a new era in its existence. It is particularly fortunate this year through the gift of two new building, the Student's Dormitory by the National Federation of Temple Sisterhoods and the Gymnasium by Mrs. J. Walter Frei-

burg, in memory of her husband. I am happy also to announce the creation of a new endowed scholarship in honor of one of the founders of the Union, Judge Josiah Cohen, by his admirers and fellow citizens of Pittsburgh.

SYNAGOG AND SCHOOL EXTENSION

Our educational equipment goes beyond the work of the Hebrew Union College. We are prepared to deal with high school education, primary education and popular education through the Department of Synagog and School Extension, which is under the able direction of Rabbi George Zepin. The efforts of the Department are directed, in part, to the production and dissemination of Jewish literature. This has quite a wide range, embracing books for general reading and for school use, Tracts for the information of the public on Jewish subjects, sermons for general reading and for congregations without rabbis. The weekly Jewish press and the daily newspapers are regularly supplied with new items and articles, for publication.

The efforts of the Department are also directed in the channels of organizational work. There may be in America one million Jews within the influence of the Synagog. There are surely two million who are unsynagoged and unschooled. These constitute the problem for Synagog Extension. Their number is very large compared to those within the Synagog and the problem of their apparent disaffection is fraught with extreme danger. The volume of this reclamation service is hard to estimate. The efforts expended sometimes seem to be disproportionate to the results attained. But who shall measure the achievements of the spirit, and by what measuring rod? Each year, many small and large groups in metropolitan centers, in scattered villages, in hamlets and on farms, in universities, at summer resorts, in institutions are organized to conscious participation in the Jewish fold. Many fall back into the stream of worldly indifference, many have to be encouraged and stimulated from time to time, but in a general way the results are encouraging and hopeful. We are satisfied with today's work and look for greater achievements in the future. I commend for careful reading the forward looking report of the Board of Managers under the chairmanship of Mr. Wm. Ornstein, and the supporting reports of its affiliated and divisional activities. The report contains a clear cut statement of what can be expected of work of this description. Several important suggestions are contained therein. I sincerely trust that the recommendations of the Board of Managers will meet with your hearty approval.

BOARD OF DELEGATES ON CIVIL RIGHTS

These United States of America were established in a period of great moral upheaval. Many uplifting ideas were brought forth in those days of struggle. One was the separation of church and state, another was that this land shall be a haven of refuge to the religiously oppressed of all nations. We can render no greater service to our country than to help to keep it true to those fine ideals that presided over its birth. The Board of Delegates on Civil Rights, of which the Hon. Simon Wolf is chairman deals in direct and indirect ways with many of these problems. Mr. Wolf's remarkable work in this direction is known to all of you. This year has been a very unusual one. The report of this board speaks for itself and recites a record of many important cases handled with commendable zeal and fine tact. It contains several appendices prepared by Mr. Max Kohler, that merit attention; one on the hardships of the Equal Citizenship Bill, and the other on the Harvard situation.

The present condition of Jewry throughout the world and especially recent developments in the United States remind us that today more than ever before is needed that watchful wisdom necessary to preserve intact the foundation stones upon which our republic is founded.

THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS

The National Federation of Temple Sisterhoods has established an enviable record in the last two years. In that period this organization raised practically $250,000 for a dormitory for the Hebrew Union College, $30,000 in Hebrew Union College Scholarships, has added 72 sisterhoods to its ranks, now numbers over 45,000 members, maintains the Union Museum, publishes Art Calendars and sells Uniongrams, and has

pursued quite a number of other activities with its unusual vigor. The fine loyalty that has characterized the officers and membership of the Federation, no less than the zeal displayed, has put us all under great obligations. We tender the National Federation of Temple Sisterhoods our sincere thanks and hearty congratulations. I suggest that an expression of our thanks be conveyed to the members of the National Federation during their convention.

THE NEW FEDERATION OF TEMPLE BROTHERHOODS

We are trying a new experiment this year. We have called a convention of the representatives of Temple Brotherhoods. It is our hope to federate these societies into a national organization. There has been a great cry for the stimulation of the young man's interest in the work of the synagog. We feel certain that this new auxiliary of the Union will succeed in achieving a great measure of success in this direction.

This comprises the educational and organizational machinery of the Union. It is doing a great work which will take $370,000 during the present fiscal year. It will do more each year because what we have attempted is only an insignificant part of the task which daily calls for accomplishment.

THE EXECUTIVE BOARD

The Pension Report

Many important matters have engaged the attention of the Executive Board during the past year. Some of these have been completed and are mentioned in the reports of the various departments, some touched upon in this report. A few are of such a character as to require prolonged consideration. The Pension Report is one of these. One committee after another has considered the original plan. Each committee has made recommendations. The latest report was submitted at the meeting of the Executive Board, January 22. It is to be hoped that a way will be found soon for putting into operation a Rabbinical Pension System on a sound financial basis.

The Union Bulletin

Another matter long considered but held in abeyance at the present moment is the question of putting the Union Bulletin on a self-supporting basis by accepting advertisements in its pages. The custom of many high class religious journals in America is not averse to this practice. I heartily recommend the adoption of a plan of this sort if it can relieve us of the cost of production. In anticipation of some such change, the Union Bulletin has departed somewhat from the usual style of house organs, and has carried many articles of a higher character on Jewish literature, history and thought. We have received many complimentary letters from its readers.

The Institute of Religion

In response to a letter from the Free Synagogue of New York City, stating that it proposed to establish an Institute of Religion in New York City for the purpose of "training men and women for the liberal Jewish ministry" and suggesting cooperation on the part of the Union, a Committee was appointed to confer with officers of the Free Synagogue. After a conference, the committee reported that the plan of cooperation submitted by the Free Synagogue was not feasible, and the Executive Board subsequently adopted the report of this committee. As the Institute of Religion has now been established we wish it abundant success.

The Lawyers' Campaign

With the aid of rabbis and congregational presidents, we have constructed a list of 2,200 Jewish lawyers, and non-Jewish lawyers of friendly disposition. We have asked them to direct the attention of clients who desire to have wills drawn to the Union and the College, especially when requested for information of this kind. The surprisingly large number of gracious responses from attorneys has led us to repeat the request this year. We have also sent to each a wall calendar containing a picture of the College. We can not but regard this interest as an investment in good will.

The New Committee on Trust and Endowment Funds

I am happy to inform the members of this Council that the money borrowed from the Endowment Fund for emergency purposes has been completely repaid. This debt of $166,252.43 was accumulated during a period of 38 years. It was raised in one year's time in our campaign of 1919.

The Endowment Fund has now been placed in the custody of a special committee of the Executive Board know as the "Committee on Endowment and Trust Funds". Three out of the five members have to agree upon any investment or expenditure and at least the same number have to be present when property of the Endowment Fund is handled.

The Finances of the Union

Much of the time of the Executive Office is given to maintaining, in running condition, the department of the Union that is engaged in raising money. This is by the nature of the case a salesmanship-by-letter business, with agencies established in various cities. It is very gratifying to know that our agents are the best people in every community and that their services are rendered without remuneration for the glory of the Jewish cause. Great praise is due to them. Your president has visited a number of cities to stimulate interest in the work of the Union, and has been almost everywhere instrumental in starting a wave of beneficial interest. He has called upon members of the Executive Board to likewise visit many points with excellent results. The President of the Hebrew Union College and the professors of the College have visited many cities on lecture tours. The Secretary of the Union and the rabbis connected with our Executive Office have made similar trips. All of this activity has resulted in a wider knowledge of the Union, its institutions and their work.

I am happy to state that our financial income in the last four years has been commensurate with our needs during those years. We conducted a campaign for funds in 1919. We are practically living on the annual subscriptions obtained that year amounting to about $150,000. Additional donations were obtained in the same year amounting to about $170,000 over and above the annual subscriptions. These were not repeated in subsequent years. We have practically maintained the annuals at the figure $150,000; one year raising $25,000 more than the annual subscriptions and in another year running $50,000 more than the annual subscriptions. This year we fell somewhat below last year's record, having raised $150,000 in annuals and only $30,000 additional.

I will not let this opportunity pass without commending in the highest terms the zeal and business capacity of Rabbi Zepin, our Secretary, and his assistant, Rabbi Jacob D. Schwarz, by whom the financial affairs of the Union are managed. No successful business manages itself. The fact that our enterprise runs smoothly despite numerous subdivisions, and its twelve to fourteen thousand financial accounts, is in itself a tribute to its management.

A New Financial Campaign

A perusal of the reports which will be submitted for your judgment cannot but convey to you the hopefulness of the present outlook and the boundlessness of the present opportunity. Almost every report calls for increased activity and additional funds. This call can not be ignored. We must increase our resources. This means the inauguration of a new campaign of large proportions for increased annual support.

For many years we have been urged to expand our efforts in many new directions. We have braved criticism because we have preferred to develop more strongly the institutions that we already have in order to enable them to carry greater burdens. These institutions have now achieved strength and organization which will enable them to carry out many of the new plans. The College has already expanded in many directions. We confidently expect a greatly enlarged enrollment. The Department of Synagog and School Extension has attacked the problem of Jewish education with an enlarged force and the promise of speedy expansion. We are venturing upon a Federation of Temple Brotherhoods which must soon be followed by a similar Federation of Temple Centers and still other methods of intensifying the life of the Synagog. We have begun a Tract Movement. All these enterprises call for the expenditure of money.

Only a small part of this program can be realized this year. But that small part will cost $370,000. This is just $50,000 more than we collected this year. We must raise this $50,000 to pay bills for the current year. To enter adequately upon our program of expansion, we will immediately require an additional $150,000. This will raise our budget to a little over $500,000 a year.

We can not long maintain for the Union the position our fathers won for it, unless we are prepared to think in larger figures, to sacrifice in big measure and to undertake the necessary work with courage and great energy. Organizations are not unlike human beings in this respect: They live only as long as they are possessed of the will to live. We must have the will to live and the courage to take all the steps necessary to stay alive.

In this connection, I respectfully direct your attention to the forthcoming report of the Golden Jubilee Committee. This committee consists of the campaign chairmen in over 150 cities. These men have made possible the continuation of our work by their sacrifices and by your encouragement. I trust this Council will take due cognizance of their valuable labors.

Increasing the Executive Board

Our organization is growing apace. The Jewish population is increasing. It is questionable whether our Executive Board is large enough to adequately represent all parts of the country. I recommend that the number of the Executive Board be gradually increased, and that this year the number be raised from 50 to 56.

IN CONCLUSION

In conclusion, permit me to thank the members of the Executive Board for their wise counsel and the able assistance rendered freely and willingly at all times. The task to which our fathers dedicated this institution is still ours. And we sincerely trust that this meeting may bring together many minds united in the same purpose, many hearts giving strength to the same impulse. We pray that these deliberations, through the clarification of thought and purposeful direction of energy may more efficiently equip the Union of American Hebrew Congregations to function in behalf of the survival of Judaism in America.

Respectfully submitted,

CHARLES SHOHL,
President.

President Hays announced the presentation of the following reports in printed form:

Proceedings of the Executive Board (see page 9111).
Secretary (see page 9131).
Public Accountant (see page 9150).
Board of Governors (see page 9153).
Board of Managers (see page 9195).
Board of Delegates (see page 9169).
National Federation of Temple Sisterhoods (see page 9217).

COMMITTEES

President of Council, Mr. Daniel P. Hays, appointed the following committees for the XXVIII Council:

On President's Message

To consider the Message of President Charles Shohl.

Mr. Jacob W. Mack, Cincinnati, Ohio, Chairman; Mr. A. W. Becker, Chicago, Ill.; Mr. N. Henry Beckman, Cincinnati, Ohio; Mr. Isaac W. Bernheim, Louisville, Ky.; Mr. John Bogart, Brooklyn, N. Y.; Rabbi Edward N. Calisch, Richmond, Va.; Rabbi Max C. Currick, Erie, Pa.; Mr. Benj. M. Engelhard, Chicago, Ill.; Dr. Harry W. Ettelson, Philadelphia, Pa.; Rabbi Ephraim Frisch, New York, N. Y.; Mr. Isaac Goldberg, Detroit, Mich.; Hon. Henry M. Goldfogle, New York, N. Y.; Mr. Maxwell Goldstein, Montreal, Canada; Mr. Philip J. Goodhart, New York, N. Y.; Mr. Benj. L. Haas, Hartford, Conn.; Dr. Maurice H. Harris, New York, N. Y.; Dr. Leon Harrison, St. Louis, Mo.; Rabbi James G. Heller, Cincinnati, Ohio; Hon. Harry E. Lewis, Brooklyn, N. Y.; Mr. Armand May, Atlanta, Ga.; Dr. F. de Sola Mendes, New York, N. Y.; Dr. Martin A. Meyer, San Francisco, Cal.; Mr. Henry Oppenheimer, Baltimore, Md.; Mr. Augustus M. Phillips, Brooklyn, N. Y.; Mr. William C. Popper, New York, N. Y.; Hon. A. C. Ratshesky, Boston, Mass.; Mr. Carl Rosenberger, New York, N. Y.; Dr. Marcus Salzman, Wilkes Barre, Pa.; Mr. Max L. Schallek, New York, N. Y.; Mr. Louis Schlesinger, Newark, N. J.; Mr. Moses B. Schmidt, Brooklyn, N. Y.; Rev. Dr. Stephen S. Wise, New York, N. Y.; Rabbi Louis Wolsey, Cleveland, Ohio.

On Ways and Means

To consider the financial condition and the status of membership of the Union of American Hebrew Congregation and the report of its financial officers.

Mr. Herman Wile, Buffalo, N. Y., Chairman; Mr. Moses S. Aufsesser, Albany, N.

Y.; Mr. Herbert R. Bloch, Cincinnati, Ohio; Dr. David W. Edelman, Los Angeles, Cal.; Mr. Gerson J. Brown, Cincinnati, Ohio; Mr. Maurice J. Freiberg, Cincinnati, Ohio; Mr. Joseph Fried, Far Rockaway, N. Y.; Mr. Henry Gernsbacher, Ft. Worth, Texas; Mr. William Goldschmitt, Brooklyn, N. Y.; Mr. August Goldsmith, New York, N. Y.; Mr. Moses E. Greenebaum, Chicago, Ill.; Mr. Milton Hopfenmaier, Washington, D. C.; Mr. M. V. Joseph, Birmingham, Ala.; Mr. J. J. Kiser, Indianapolis, Ind.; Mr. Daniel Kops, New York, N. Y.; Mr. Rudolph Liebman, Dallas, Texas; Mr. Lewis Loveman, Brooklyn, N. Y.; Mr. Philip Lustig, Brooklyn, N. Y.; Hon. Julian W. Mack, New York, N. Y.; Mr. Morris A. Magner, New York, N. Y.; Rabbi David Marx, Atlanta, Ga.; Mr. Joseph Merkel, Allentown, Pa.; Mr. Bernhard Natt, Brooklyn, N. Y.; Mr. Moses Rothschild, Baltimore, Md.; Mr. Mortimer L. Schiff, New York, N. Y.; Rabbi Abba Hillel Silver, Cleveland, Ohio; Mr. Lee Sonneborn, Baltimore, Md.; Mr. I. Newton Trager, Cincinnati, Ohio; Mr. Leopold Stern, New York, N. Y.; Mr. Felix Vorenberg, Boston, Mass.; Mr. Aaron Waldheim, St. Louis, Mo.; Mr. Felix Warburg, New York, N. Y.; Mr. Harry Wise, Chattanooga, Tenn.

On Legislation

To whom all resolutions and communications shall be referred without debate.

Mr. Maurice D. Rosenberg, Washington, D. C., Chairman; Mr. C. T. Abeles, Little Rock, Ark.; Dr. S. J. Applebaum, Rochester, N. Y.; Mr. Sol L. Bloomberg, Richmond, Va.; Mr. Max Breslauer, Milwaukee, Wis.; Mr. Alfred M. Cohen, Cincinnati, Ohio; Mr. Abram J. Elkus, New York, N. Y.; Mr. I. W. Frank, Pittsburgh, Pa.; Mr. Maurice J. Freiberg, Cincinnati, Ohio; Mr. Simon Gassenheimer, Montgomery, Ala.; Mr. Bernard Greensfelder, St. Louis, Mo.; Mr. Joseph H. Hagedorn, Philadelphia, Pa.; Mr. Samuel B. Hamburger, New York, N. Y.; Mr. Henry Hirsch, Toledo, Ohio; Mr. Leon Juda, San Francisco, Cal.; Mr. Max J. Kohler, New York, N. Y.; Rabbi Emil W. Leipziger, New Orleans, La.; Mr. Philip Lindeman, Newark, N. J.; Rabbi Edgar F. Magnin, Los Angeles, Cal.; Rabbi Isaac E. Marcuson, Macon, Ga.; Mr. Leslie V. Marks, Cincinnati, Ohio; Mr. Louis Marshall, New York, N. Y.; Mr. Henry Morgenthau, New York, N. Y.; Dr. David Philipson, Cincinnati, Ohio; Mr. Benjamin Poss, Milwaukee, Wis.; Mr. Irving Robitshek, Minneapolis, Minn.; Rev. Dr. Samuel Schulman, New York, N. Y.; Mr. Meier Steinbrink, Brooklyn, N. Y.; Mr. William Trost, Louisville, Ky.; Mr. M. Wasserman, Lincoln, Neb.; Rabbi Horace J. Wolf, Rochester, N. Y.; Mr. Samuel Woolner, Peoria, Ill.

On Hebrew Union College

To consider the report of the Board of Governors of the Hebrew Union College.

Mr. Marcus Rauh, Pittsburgh, Pa., Chairman; Mr. Alfred Benesch, Cleveland, Ohio; Mr. H. M. Bloom, Chicago, Ill.; Mr. Alfred M. Cohen, Cincinnati, Ohio; Rabbi Morris M. Feuerlicht, Indianapolis, Ind.; Mr. I. Fleischer, Cincinnati, Ohio; Mr. Lionel Friedman, Philadelphia, Pa.; Dr. Rudolph Grossman, New York, N. Y.; Mr. Samuel Gutman, Boston, Mass.; Rabbi Abram Hirschberg, Chicago, Ill.; Mr. David Kemper, Baltimore, Md.; Mr. Jacob B. Klein, Bridgeport, Conn.; Rabbi Louis J. Kopald, Buffalo, N. Y.; Rabbi Nathan Krass, New York, N. Y.; Mr. Benjamin Kronthal, Chicago, Ill.; Rabbi Isaac Landman, Far Rockaway, N. Y.; Rabbi Morris S. Lazaron, Baltimore, Md.; Mr. Simon Lazarus, Columbus, Ohio; Mr. Marcus Loeb, Atlanta, Ga.; Rabbi Alexander Lyons, Brooklyn, N. Y.; Mr. Ernest Maas, Tampa, Fla.; Mr. Jacob W. Mack, Cincinnati, Ohio; Mr. Aaron Marcus, Brooklyn, N. Y.; Dr. Morris Newfield, Birmingham, Ala.; Mr. A. I. Newman, Cleveland, Ohio; Rabbi Marius Ranson, Albany, N. Y.; Rabbi Max Reichler, Brooklyn, N. Y.; Mr. M. Samish, Des Moines, Ia.; Dr. Joseph Silverman, New York, N. Y.; Dr. Nathan Stern, New York, N. Y.; Rabbi Harry Weiss, Brooklyn, N. Y.; Mr. Isidore Wise, Hartford, Conn.

On General Jewish Welfare

To consider the report of the Board of Delegates.

Dr. Joseph Stolz, Chicago, Ill., Chairman; Mr. Louis J. Affelder, Pittsburgh, Pa.; Mr. A. Edgar Aub, Cincinnati, Ohio; Mr. N. Henry Beckman, Cincinnati, Ohio; Mr. David Bernkoff, Providence, R. I.; Dr. H. G. Enelow, New York, N. Y.; Rabbi Abraham Feldman, Philadelphia, Pa.; Mr. Jacob Friedman, Jr., New York, N. Y.; Mr. Daniel Frohman, New York, N. Y.; Mr. Isaac A. Gusdorff, Baltimore, Md.; Rabbi Max Heller, New Orleans, La.; Rabbi Hyman Iola,

Wheeling, W. Va.; Mr. Eugene Kahn, Cincinnati, Ohio; Mr. Max Kohler, New York, N. Y.; Mr. Samuel Kramer, New York, N. Y.; Mr. Leopold Levy, Brooklyn, N. Y.; Mr. Alfred D. Lind, Pine Bluff, Ark.; Mr. Sigmund Livingston, St. Louis, Mo.; Mr. Leo Loeb, Charleston, W. Va.; Mr. B. H. Lyon, Washington, D. C.; Rabbi Eugene Mannheimer, Des Moines, Ia.; Rabbi Harry H. Mayer, Kansas City, Mo.; Rabbi Max J. Merritt, Montreal, Canada; Rabbi Albert G. Minda, Minneapolis, Minn.; Mr. Henry Penn, Boston, Mass.; Mr. Julius Peyser, Washington, D. C.; Mr. Max Reiss, Brooklyn, N. Y.; Dr. William Rosenau, Baltimore, Md.; Rabbi Herman Rosenwasser, San Francisco, Cal.; Mr. Solomon Rothschild, Baltimore, Md.; Rabbi Leonard J. Rothstein, Pine Bluff, Ark.; Mr. A. L. Saltzstein, Milwaukee, Wis.; Mr. A. B. Seelenfreund, Chicago, Ill.; Mr. Morris Shaffner, Erie, Pa.; Mr. G. J. Silberberg, Niagara Falls, N. Y.; Mr. Mose Sonneborn, Wheeling, W. Va.; Mr. Jos. Steiner, New York, N. Y.; Mr. Frederic Ullman, Buffalo, N. Y.; Rabbi Jonah B. Wise, Portland, Ore. Rabbi Louis Witt, St. Louis, Mo.; Mr. Alex Wolf, Washington, D. C.; Mr. Isidor Ziegler, Omaha, Neb.; Rabbi Martin Zielonka, El Paso, Texas.

On Religious Propaganda

To consider the report of the Board of Managers of Synagog and School Extension.

Mr. Gustave A. Efroymson, Indianapolis, Ind., Chairman; Mr. Marcus Aaron, Pittsburgh, Pa.; Mr. Milton M. Alexander, Detroit, Mich.; Mr. Lee Baumgarten, Washington, D. C.; Mr. Robert I. Cohen, Sr., Galveston, Texas; Mr. Manuel R. Cohn, Toledo, Ohio; Mr. Nathan Cohn, Nashville, Tenn.; Mr. Solomon Elsner, Hartford, Conn.; Rabbi William H. Fineshriber, Memphis, Tenn.; Rabbi Solomon Foster, Newark, N. J.; Rabbi Leo M. Franklin, Detroit, Mich.; Mr. David E. Goldfarb, New York, N. Y.; Rabbi Samuel Hirshberg, Milwaukee, Wis.; Mr. Nat Hoenig, Louisville, Ky.; Dr. Jacob H. Kaplan, Cincinnati, Ohio; Hon. Irving Lehman, New York, N. Y.; Mr. Benno Lewinson, New York, N. Y.; Mr. Adolph Lewisohn, New York, N. Y; Rabbi Samuel S. Mayerberg, Dayton, Ohio; Mr. William Ornstein, Cincinnati, Ohio; Mr. Jos. Rauch, Louisville, Ky.; Mr. Morris H. Rothschild, New York, N. Y.; Mr. Samuel J. Russack, St. Louis, Mo.; Rabbi Tobias Schanfarber, Chicago, Ill.; Mr. Jacob Schnadig, Chicago, Ill.; Mr. Joseph Schonthal, Columbus, Ohio; Mr. S. D. Schwartz, Chicago, Ill.; Mr. Alfred Seligman, Louisville, Ky.; Mr. A. Shemanski, Seattle, Wash.; Mr. Charles Shohl, Cincinnati, Ohio; Mr. Gates Thalheimer, Syracuse, N. Y.; Mr. Henry M. Toch, New York, N. Y.; Mr. Jesse H. Wasserman, Brooklyn, N. Y.; Mr. A. Leo Weil, Pittsburgh, Pa.; Mr. Joseph Wiesenfeld, Baltimore, Md.

On National Federation of Temple Sisterhoods

To consider the report of the National Federation of Temple Sisterhoods.

Mr. Edgar M. Cahn, New Orleans, La., Chairman; Rabbi Joseph Blatt, Oklahoma City, Okla.; Rabbi Abram Brill, Shreveport, La.; Mr. Jos. D. Daneman, Milwaukee, Wis.; Mr. Max Ehrman, Chicago, Ill.; Rabbi Milton Ellis, New York, N. Y.; Rabbi Henry M. Fisher, Atlantic City, N. J.; Mr. Robert H. Grabfelder, Louisville, Ky.; Mr. Sam Gutmann, Cincinnati, Ohio; Mr. Meyer Jacob, Tacoma, Wash.; Rabbi Charles S. Levi, Milwaukee, Wis.; Dr. Felix A. Levy, Chicago, Ill.; Hon. Samuel W. Levy, New York, N. Y.; Mr. Max K. Mayer, Ft. Worth, Texas; Dr. I. S. Moses, New York, N. Y.; Mr. John Nathan, Boston, Mass.; Dr. Louis I. Newman, New York, N. Y.; Rabbi Julius J. Price, New York, N. Y.; Mr. Elmer Rauh, Dayton, Ohio; Rabbi Jerome Rosen, Louisville, Ky.; Mr. M. J. Samuels, Youngstown, Ohio; Rabbi William B. Schwartz, Montgomery, Ala.; Mr. Jacob Silverblatt, Wilkes Barre, Pa.; Rabbi Samuel Thurman, St. Louis, Mo.; Dr. B. A. Tintner, New York, N. Y.; Mr. Abraham Weil, Niagara Falls, N. Y.

On Time and Place of Next Council Meeting

Mr. Nathan Loeser, Cleveland, Ohio, Chairman; Mr. Milton M. Alexander, Detroit, Mich.; Mr. Lee Baumgarten, Washington, D. C.; Judge Josiah Cohen, Pittsburgh, Pa.; Rabbi Morris M. Feuerlicht,, Indianapolis, Ind.; Rabbi Leo M. Franklin, Detroit, Mich.; Mr. Isaac Goldberg, Detroit, Mich.; Dr. Samuel H. Goldenson, Pittsburgh, Pa.; Dr. Leon Harrison, St. Louis, Mo.; Mr. J. J. Kiser, Indianapolis, Ind.; Mr. Millard F. Long, Wilkes Barre, Pa.; Mr. Benjamin Lowenstein, Cleveland, Ohio; Mr. Herbert C. Oettinger, Cincinnati, Ohio; Dr. Isador E. Philo, Youngstown, Ohio; Mr.

Sam Russak, St. Louis, Mo.; Mr. Herman Selz, Chicago, Ill.; Dr. Abram Simon, Washington, D. C.; Rabbi Samuel Thurman, St. Louis, Mo.; Mr. William Trost, Louisville, Ky.; Rabbi Louis Witt, St. Louis, Mo.

On Nominations

To nominate canidates to fill vacancies on the Executive Board.

Mr. Marcus Aaron, Pittsburgh, Pa., Chairman; Mr. Ben Altheimer, New York, N. Y.; Mr. David Bressler, New York, N. Y.; Mr. Charles Cohn, Nashville, Tenn.; Dr. David W. Edelman, Los Angeles, Cal.; Dr. Lee K. Frankel, New York, N. Y.; Mr. Julius W. Freiberg, Cincinnati, Ohio; Dr. Samuel H. Goldenson, Pittsburgh, Pa.; Hon. Samson Lachman, New York, N. Y.; Mr. Simon Lazarus, Columbus, Ohio; Rabbi David Lefkowitz, Dallas, Texas; Mr. Nathan Loeser, Cleveland, Ohio; Mr. Benjamin Loewenstein, Cleveland, Ohio; Mr. William Ornstein, Cincinnati, Ohio; Mr. Maurice D. Rosenberg, Washington, D. C.; Mr. Joseph Schonthal, Columbus, Ohio; Mr. Samuel Straus, Cincinnati, Ohio; Col. Isaac M. Ullman, New Haven, Conn.; Mr. Ludwig Vogelstein, New York, N. Y.

PROGRESS OF JEWISH EDUCATION IN AMERICA DURING THE LAST FIFTY YEARS

A symposium was presented on the general topic, "Progress of Jewish Education in America During the Last Fifty Years." The first address was delivered by Dr. Julian Morgenstern, President of the Hebrew Union College, Cincinnati.

The Hebrew Union College

By Dr. Julian Morgenstern

Isaac M. Wise came to America in 1846. Already then he spoke and wrote of American Judaism. For fifty-four long years he labored to build up American Judaism. He drew a clear distinction between Reformed Judaism and American Judaism. The former was something brought from Germany by German-Jewish immigrants. They had seen their parents practice it in home and synagogue and had practiced it themselves in childhood. Their religious leaders, rabbis and teachers, immigrants likewise, could do little more than reinterpret this German Judaism. Because Germany had tasted during the first part of the 19th century of enlightenment, emancipation and progress, and Jews had been permitted to taste thereof, too, on equality with their German fellow-citizens. German Judaism had reacted positively thereto and had become liberal, progressive, "Reformed" as it was called. And because the spirit of America was tolerant and progressive, this imported German Reformed Judaism found its new home inviting and congenial and flourished here for a long generation. And many assumed, quite naturally, that this German Reformed Judaism was destined to be the future Judaism of America.

Isaac M. Wise, alone, for many years saw differently. He realized from the outset that if Judasim was to thrive and satisfy the spiritual hunger of Jews in America, it could do so only as American Judaism. That same inevitable law which had produced Babylonian Judaism in Babylonia, Hellenistic Judaism in Alexandria, Portuguese Judaism in Spain and Portugal, German Judaism in Germany, and Russian Judaism in Russia, must likewise eventually produce American Judaism in America.

So long as the Jews here were predominantly German-Jewish immigrants in America, German Judaism could, of course, satisfy them completely. And German sermons by rabbis born and trained in Germany were for them the final expression of religious edification and inspiration. But when their children should take their place, born and educated in America, filled with the American spirit, understanding the German language and German institutions little, if at all, then German Reformed Judaism would gradually cease to minister to their spiritual needs and the task of building up American Judaism would begin.

This American Judaism could not be only something negative, a mere discarding of outgrown, or seemingly outgrown, ceremonies, a religion of convenience, as many have imagined it; nor could it be only a denial of such orthodox dogmas as the

personal Messiah and bodily resurrection. It was to be a positive reinterpretation of the principles of Judaism, and appraisal of their ethical, spiritual, and religious values for the life of today here in America, and a reaffirmation and application of those principles that possess high and permanent spiritual value, that are manifestly fundamental and eternal in Judaism, to the life which Jews in America must live as American citizens. There is nothing incompatible between Judaism and Americanism. On the contrary, there is very much common to both, a spirit of broad toleration, of progress, of eager visioning an ever brighter future, a deep-rooted conviction that life is worth living for its own sake, that human creation and achievement lend to existence its truest beauty and deepest joy, an impatience of forms and creeds, a rebellion against slavery, whether of body, mind or soul. Something of the spirit of adventure lives in both, an eagerness to push forward where human foot nor mind has trod before, to conquer the unknown, to unearth new treasures, to search out unsuspected truths and find undreamed of beauties, and, above all else, to see life and man and God in ever larger, nobler and truer terms. Judaism and Americanism had to fuse, and that into something positive and constructive.

But in this fusion and in this term, American Judaism, we must remember, Judaism is the noun, American the adjective. Judaism is the eternal, spiritual reality, American the descriptive and qualifying term. In American Judaism, Judaism is the basis. It furnishes the principles of belief and faith, of life and practice. American merely describes the application of these principles; it is the life setting in which this jewel is imbedded, the background that gives distinctiveness and individuality of line, color and spirit to the age-old but ever-youthful figure in the foreground. These eternal ethical and spiritual principles American Judaism shares with Judaism in the abstract and with every particular, national form of Judaism. And with these it shares a common history, tradition and literature, a common faith and vision, a common goal and a common fate. Our bond of union with our Jewish brethren the world over and with the Judaism of every age and land is inseverable.

But because life here in America is not quite the same as in any other land, the application of the principles of Judaism here must of necessity differ correspondingly from their application in other lands. And that we may not go astray, nor turn from the line of development which our historic evolution has marked out, that American Judaism may ever remain above all else Judaism, true and positive, demands a renewed study of Judaism in the light of the American spirit, a study of its history, literature and traditions, its philosophy, theology and ethics, and a revaluation of these in terms of growing American life. That is the fundamental problem of Jewish Religious Education in America; to hold fast to all that is fundamentally and eternally Jewish, to reinterpret this in terms, of the spirit and apply it happily to our Jewish life in America. This has been its problem for the last fifty years; and it will be its problem in all the years that men shall live and think and worship as Jews in America.

Just this Dr. Wise saw clearly from the beginning. He saw, too, that this task could be performed only by men completely American in spirit, educated in America, and in as perfect accord with American life and institutions as with Jewish belief and tradition; in other words, by American trained Rabbis. That was the first imperative need of American Judaism; without it American Judaism could never be.

Barely landed in this country, Dr. Wise began to speak, write and agitate unceasingly for the establishment of a College for American rabbis. At first his words fell upon deaf ears. The very thought that Jewish youths in America could consecrate themselves to the unremunerative and exacting service of the rabbinate, and that they could receive an adequate rabbinical training and an authoritative ordination here in America seemed to most preposterous, and to many even impudent. But in time Dr. Wise gained a few supporters, and in 1855 after but nine short years in this country, he founded Zion College in Cincinnati. But the attempt was abortive, and after a very brief existence Zion College died quietly and unmourned. The reason is

obvious. The Jews in this country were still largely only Jews in America, and not yet American Jews. They did not yet feel with Dr. Wise the need of American Judaism. They were still satisfied with a German ritual, German sermons and German Rabbis.

But though discouraged for the moment, Dr. Wise did not lose faith. He was content to wait and to work in other directions. In 1847 in Albany he had already introduced a mixed choir, and in 1851 family pews. Thus, in full accord with the spirit of Americanism, he had put woman upon a basis of equality with man in the practice of American Judaism. In 1854 he founded the "American Israelite" for the propagation of his ideas and aims. And in 1857, with the cooperation of two other rabbis, he prepared and published his **Minhag America**, his American Jewish prayer-book. American Judaism was surely in the making.

Finally, after twenty years of devoted waiting and working, the time had come. The Civil War was past; the nation was reunited; the hundredth anniversary of the birth of the Republic was approaching; the tide of Americanism was running high. A new generation had replaced the old, a generation which, though still largely composed of Jews from Germany, understood and believed in America and in Judaism and in the constructive fusion of the two with deep conviction and burning passion. In 1873 the Union of American Hebrew Congregations was organized, primarily to create and maintain a rabbinical seminary in America. Two years later the Hebrew Union College was founded. Its first, practical task was the preparation of Rabbis. Its fundamental, concrete work and that of its parent organization, was and is the propagation of American Judaism through the development and spread of Jewish education in America, Jewish education not merely in the narrow sense of religious school instruction for children, but in the larger and truer sense of the careful investigation of every realm of Jewish thought and life, the wide dissemination of the resultant information, and its application to the problems of Jewish life in America.

For forty-seven years the Hebrew Union College has functioned steadily year by year, under the far-seeing and constructive leadership of Isaac M. Wise, Moses Mielziner and Kaufmann Kohler. It has sent forth two hundred and twenty-eight graduates to minister as Rabbis to the spiritual needs of American Israel. Today they occupy the vast majority of American Jewish pulpits. They interpret the message and spirit of American Judaism; they give to American Judaism application and direction, and guide and stimulate its progress. What American Judaism is today is very largely the result of the devoted labors of these two hundred and twenty-eight graduates of the Hebrew Union College. And what it will be tomorrow will be even more the fruit of their labors and of the labors of their successors who will go forth from the College in the years to come. In this one respect the vision of Isaac M. Wise has been fulfilled. Without the Hebrew Union College there would have been only a colorless, negative, half foreign, obsolete Judaism in America, a Judaism decadent and doomed, and our children would have hungered for that precious spiritual nourishment which is their right and their heritage and their life as Jews. With the Hebrew Union College American Judaism is rapidly evolving, is taking on form and beauty and strength and creative power, and is shaping its course in the direction in which Jewish history, tradition and philosophy guide and the winds of the spirit of Americanism drive it on. The Hebrew Union College is the heart of American Judaism, the heart which sends the life impulse throughout the whole body. And only as the heart beats strong, can the body live and thrive. Only as the Hebrew Union College functions and grows and realizes its full possibilities of usefulness, will American Judaism live and progress.

Or I might say that fifty years ago the mighty trunk of a great tree sprang from this American soil. And the sap that coursed through all its body was the spirit of Judaism, the old, undying ever-rejuvenating spirit. That mighty trunk was the Union of American Hebrew Congregations. And after two years a tree grew out from this trunk close to the earth, too large to be regarded as a mere limb. Rather it seemed as if the main trunk was to divide into several trees and all would draw life and sustenance from the parent trunk. This

first tree was the Hebrew Union College. Close beside it grew another tree, the Board of Delegates on Civil and Religious Rights. And after thirty years a third tree sprang from the parent trunk. Its growth was very rapid and it sent its branches out in many directions. This youngest tree was the Department of Synagogue and School Extension. No need for me to tell the story of these two last trees. Others know it better than I and can relate it far more worthily. But listen to the story of the first tree.

The tree grew straight and tall. And after eight years it sent forth four stout limbs that grew thick and strong and reached far out. The next year it put forth four more good limbs, and steadily almost every year thereafter, until today there are two hundred and twenty-eight limbs. From each, fresh, green leaves have grown, giving shade to all who seek refuge beneath; and each has borne good fruit, that men might come and eat and live. And from some of the limbs huge branches have gone forth that in turn bore green leaves and good fruit, the Jewish Chautauqua Society from Berkowitz, the National Farm School from Krauskopf, the Hebrew Sabath School Union from Philipson, and various organizations and movements and books and studies from others. Many limbs grew close together, and their foliage became interwoven, and branches sprang forth, such as local normal schools and state religious education associations, and the like. And it was hard to tell always in which limb these branches had their root, so near did the limbs grow and so close did they hold together.

And not only did these limbs intertwine with each other, but also with the limbs of the two sister trees, particularly the Department of Synagog and School Extension, so that here, too, many branches sprang forth and bore precious fruit, nor could it be told in every case from which tree they sprang; nor did it matter, since both trees were from the same parent trunk and their fruit was to sustain the same family of men.

But nearer home, close to the very body of the tree were other growths, natural and productive. There was the Teachers' Institute, made possible through the noble passion for Judaism of that prince in Israel, Jacob H. Schiff, and organized and guided for thirteen years by Grossmann. Not yet has it realized its full possibilities. But already it has accomplished much through its summer and winter schools and extension lectures by members of its Faculty in over forty of our leading Jewish communities.

There are likewise books and studies by members of the College Faculty, a long and creditable list: Wise's "History of the Hebrews' Second Commonwealth", and other writings; Mielziner's "Introduction to the Talmud"; Mannheimer's "Hebrew Reader and Grammar"; Philipson's "The Reform Movement in Judaism"; Kohler's "Jewish Theology"; Buttenwieser's "The Prophets of Israel" and "The Book of Job"; Deutsch's countless studies and articles; "Studies in Jewish Literature", published by the College in commemoration of Dr. Kohler's seventieth birthday, these and many works like them constitute an integral and important part of the contribution of the College to our knowledge of Judaism and to Jewish religious education in America.

And not the least service of the College is the accumulation of its valuable library. To many uninitiated, a library seems a lifeless thing, a mere collection of dead and dust-covered books, in endless rows upon inaccessible shelves, few of which are ever touched and still fewer read. But a library is big with life: it is a treasury of knowledge, in which students may search and find; it is the powerhouse of every spiritual movement, the source of its life—energy and inspiration. At the Hebrew Union College the patient effort and careful planning of our efficient Librarian, Mr. Cko, and the helpful interest of a few understanding and generous friends have built up a worthy library. In some departments it is still lacking and must be developed considerably. But in others it has become one of the foremost Jewish libraries in the world, a haven of research and creative study for Jewish scholars. And the opportunity is ours today, if we but care to grasp it, to make it the greatest and noblest Jewish library the world has ever known. That would be, indeed, an achievement of honor and pride and of profound service to Jewish religious education in America.

And perhaps the noblest service of the Hebrew Union College, its most precious, though least tangible contribution to the rich content of American Judaism and therefore of Jewish religious education, lies in the nurturing of that vague, mystic, holy thing that we call spirit. The spirit of American Judaism, that subtle, half-felt, half-reasoned theory of God and life and history and destiny, that, though without eyes, yet sees visions, without ears, hears symphonies, dreams and hopes and aspires and consecrates itself to the pursuit of all that is best in life, as Judaism comprehends it, that dedicates the Jew as an individual and the Jew as God's chosen people to the fulfillment of the sacred mission upon which God has sent him, the rekindling of this precious spirit in the soul of the American Jew, is not this, so far as it has been and is being accomplished, very largely the work of this devoted band of two hundred and twenty-eight sons, upon whom their Alma Mater, their "beloved mother", looks with pride and affection and boundless joy? The spirit of American Judaism, the spirit in American Judaism, this is indeed, through these sons in very great measure the creation of the Hebrew Union College.

This is the story, or rather the meager outline of the story, of the noble tree, the Hebrew Union College, that has grown forth from the parent trunk of the Union of American Hebrew Congregations, and of its contribution to Jewish religious education. But is the story ended? Has the tree reached its full height and strength, or are a larger growth and nobler achievement destined for it? This question presses upon us at this Jubilee celebration.

With joyful assurance we look forward to the future and hope and plan and work. The College has entered upon a period of reorganization. The Faculty, reconstituted, now consists of twelve regular professors and two lecturers. It is the largest Faculty in point of numbers ever brought together for systematic instruction in any Jewish theological seminary, at least in modern times. Each professor is an authority in his particular field, and a teacher of power and inspiration. The majority are still young men, for the most part educated here in America, understanding thoroughly and with perfect sympathy the American point of view and the spirit and program of American Judaism. Six of the twelve, exactly one half, are themselves graduates of the College. Above all else, the present Faculty of the College consists of men who know how to speak to the hearts of their students, to fire their souls, and to awaken every inborn impulse toward truth and righteousness, service of man and worship of God. To their creative influence our students respond loyally and enthusiastically. And we know that the training of the next generation of spiritual, devoted Rabbis for American Judaism is safe in their hands.

The curriculum of studies is, likewise, being reorganized, with due consideration of the developing needs of American Judaism. A permanent Chair for Jewish Social Studies has been created and is now filled by one of our best beloved and most spiritually minded graduates. Under his stimulating instruction the manifold social problems that challenge modern religions, particularly here in America, are being studied and the best methods of dealing with them carefully considered. In time a much-needed, constructive, social program for Judaism is sure to be worked out, and, conforming to its ancient traditions, Judaism will again offer its contribution to the religious solution of the world's social problems.

Similarly a full time professor of Jewish Pedagogy has been appointed. A training school in which our students will apply the principles of Jewish pedagogy imparted in the class room will soon be instituted. Experiments in religious instruction will be made and new ideas and systems tested. In connection therewith the work of the Teachers' Institute will be systematized and extended. Too long we Jews have been floundering in our educational work, trying something here, discarding something there, criticising everything everywhere, repeating old mistakes and reviving old fallacies, circling ever around and around and making little progress. Now, we confidently hope, the Hebrew Union College will evolve, in friendly cooperation with other Jewish religious educational agencies, an efficient system of religious instruction, so that our religious schools, both for young and old, will soon teach Judaism constructively and with inspiration.

Other significant changes in the curriculum have been and are being made and new courses introduced. Classes are now held mornings as well as afternoons and every moment of our students' time is employed. The period of study, which heretofore extended over nine years, has been shortened, and this without sacrificing a single unit of instruction, to from five to eight years, depending chiefly upon the relative academic standing of our students when they enter the College.

The student body is growing steadily in number and spirit. Last year thirty-one new students matriculated, by far the largest class in our entire history, and this year twenty-three new students were enrolled. The present roster of the College consists of eighty-nine students, our second largest enrollment. At the present rate of increase, next year we will have over one hundred students, the largest number, not only in our own history, but also in the history of any modern Jewish theological institution.

Next year, too, our Dormitory, the generous gift of the National Federation of Temple Sisterhoods, and our Gymnasium, the worthy memorial of a former honored president of this Union of American Hebrew Congregations, will be in operation. The value of these two gifts cannot be overestimated. Heretofore our students have been inadequately housed and poorly nourished and cared for, and occasionally even exploited, in homes quite remote from the College. Now they will have a true home close to the College, with the manifold blessings that go therewith.

For a number of years the students' health has been supervised by a capable medical staff under the direction of the College Physician. Every student is given a thorough physical examination and systematic attempts to correct all defects are made, usually with gratifying results. This work the new Gymnasium will supplement admirably. People frequently imagine that theological students must be pale, effeminate, sanctimonious near-men, without blood and vigor and with no interest in the things that attract the ordinary student. If such was ever the case, that day has passed, at least in the Hebrew Union College. Our students are red-blooded Americans with a strong interest in all College activities, a keen zest for sports, an eagerness to play the game well, whether it be the game of basket-ball or the game of life. Heretofore they have had to get their physical exercise and play their athletic games in nondescript halls rented for the occasion, under conditions most unfavorable. The new Gymnasium will fill a long and earnestly felt desire and need. And ours will be the only Jewish theological institution in the world equipped with a Dormitory and Gymnasium for the physical well-being of its students.

The Hebrew Union College Press has likewise been established primarily to encourage the scientific research of members of the Faculty. The Hebrew Union College Annual has been instituted, a journal devoted to the promotion of Jewish Science. The first volume will soon appear and another worthy achievement will thus be added to the already fair record of our College. Other significant activities and undertakings are in preparation or contemplation.

We feel justified, therefore, in believing that after almost fifty years of fruitful activity, the College is entering upon a period of greater growth and heightened usefulness. It is passing, as it were, from its state of youth and preparation into that of manhood and full service. The one task, which it has done well in the past, viz., the training of Rabbis, it will continue to do, and even better we hope. And the new tasks which the growth of American Judaism imposes upon it, the training of religious school superintendents and teachers and of Jewish social workers, the promotion of Jewish learning, and the deepening and enriching of the Jewish spirit, it faces with confidence and enthusiasm.

With this program of expansion, its needs must grow steadily in the years to come; and its resources must, of course, increase correspondingly. The measure of the benefit the College can render depends greatly upon its material and spiritual support. But we feel sure that American Israel will not let it want. For American Judaism can grow very largely only as the Hebrew Union College functions and grows. To starve the College and to stunt its growth means to stunt the growth of American Judaism and to condemn your children and your children's children to hunger and dry

but for that spiritual nourishment and guidance which American Judaism alone can give them. Let theirs be not a cry of despair and reproach against their parents for having denied them what was their heritage by right of Jewish birth. Let it be instead an unending paen of joy and thanksgiving and glad praise of their parents for the broad foresight and generous provision that have safeguarded and enlarged their birthright and enabled them to live loyally and with honor as true Jews in America. My plea today is for your faith in the Hebrew Union College and for your generous, wholehearted, enthusiastic support in all the years to come.

The vision of Isaac M. Wise is not yet realized; perhaps it never will be realized fully. For visions grow with the passing years. As we near the first goal we find it only a milestone on the unending pathway that leads to ultimate truth and goodness. But surely much of the vision has already been fulfilled; more than one milestone has already been passed. Though still in its infancy, American Judaism is a reality. Its manhood lies before it; its greatest achievements are for the future; under God's watchful care it must go on from strength to strength, ever blessing its children and this their nation. We commemorate today the Jubilee of the Union of American Hebrew Congregations. But even more we commemorate the wisdom, the genius, the foresight, the faith and the creative power of Isaac M. Wise.

At the request of President Hays, Hon. Josiah Cohen, Vice-President of the Council, assumed the chair.

Dr. Louis L. Mann, of New Haven, delivered the second address of the symposium.

Religious School Education

By Dr. Louis L. Mann

The importance of the Religious School in Jewish education is second to none. Human nature, Jewish traditions and historcial experience, in no uncertain way, proclaim it first and foremost. **Human nature** demands that we begin with the child; it is the soft clay in the hands of the potter. "Train up a child in the way he should go, and when he is old he will not depart from it," is the familiar Biblical dictum. The Talmudic comment is "He who teaches the young may be compared to one who writes on clean paper, while he who teaches the old, is comparable to one who writes on blotted paper." **Jewish traditions**, also, have emphasized the paramount necessity of the Religious School, and pointed to it as the secret of our long and mysterious existence. Our rabbis taught that "the world is saved by the breath of school children". According to a Talmudic legend, the Torah was not given to Israel until the people pledged their children as security. What we owe to our parents we can repay only as parents to our children. What we owe to the past we must pay to the future. The Religious School is the link between the past and the future. **Historical experience**, also proclaims its importance. If experience is the best teacher, then history is the best text-book. Recall how little hope there was for the continued existence of Israel, when in the year 70, Titus, the Vespasian, had destroyed the Temple, and country, priesthood, nationality and religion—all, seemed doomed. But Yochanan ben Zakkai, leaving Jerusalem in a coffin, established the school at Jabneh, which was destined to prove that "the pen is mightier than the sword". The school preserved Judaism in every crisis in its history. Two generations later when Hadrian had forbidden the Jews to teach their religions, Akiba the martyr-rabbi who dared to disobey, told the fable of the fox and fish, with its moral, that the Jew without religious education is like a fish without water. H. G. Wells, believing that a knowledge of universal history would bring men nearer together, that it would do away with class hatred, national animosity, racial intolerance and religious bigotry, has created the phrase, "salvation through history," analogous to the Christian doctrine "salvation through faith". The philosophy of **Jewish** history spells "salvation through the

school", the Religious School. In so far, also, as we must solve the Jewish problem from within, the better our Religious Schools, the greater the antidote to anti-Semitism.

Our problem is to evaluate the progress of Religious School education during the last fifty years, to look back upon the path that we have traveled, not for vanity or self-congratulation, even if that were possible, but in order that we might the more wisely choose and direct our future. For convenience then, I shall divide my study into two parts: (1) yesterday—fifty years ago; and (2) today and tomorrow.

I. YESTERDAY

Fifty years ago, when Isaac M. Wise founded the Union, American Judaism was comparable to an ocean into which the streams of European Judaism had found an outlet. Each section of Europe had its own customs, practices and methods of instruction, and when there were transplanted upon American soil, each congregation represented not a selection or even a combination, but a conglomeration of all of these. The conglomeration of no one congregation was like that of any other, save in general chaos and hopeless confusion. In the adjustment to new conditions, there was retrogression, rather than progress. 'Twas a great challenge to the genius of Isaac M. Wise. The Union of American Hebrew Congregations, the Hebrew Union College, the Central Conferecne of American Rabbis, and the Hebrew Sabbath School Union formed his practical answer to that challenge.

What were the conditions that obtained fifty years ago in Religious School education? There are two ways to find out. I have utilized both of them. First of all, I have asked a number of men born in America about sixty years ago, men in all walks of life, in various cities of our country, north, south, east and west, to recall their experiences. Their similarity was striking. Secondly, I have examined the records, constitutions and curricula of representative and typical schools of fifty years ago. While the hopes and plans in a curriculum may be the kind of anticipation, which is usually greater than realization, yet I was forcibly struck by the agreement of the spoken word and the records that are available.

Instruction Unsystematic

Let us permit the men of sixty years to speak for themselves. For brevity I shall give you a composite picture of their answer to my question: "What do you remember about your religious school, its aim, content, method and equipment?" Most of them began with a smile. "We had an old teacher who couldn't talk English; he had a long beard and we boys used to 'play horse' with him. One after the other would play a joke, until, out of sheer pity, at times, we would be quiet." Of course such stories grow in time, but if only partially true, it represented bedlam emancipated. "Most of our work," they went on to say, "consisted in reading Hebrew without ever learning the grammar or the translation. We learned but little Biblical history, beyond the Pentateuch, less of Jewish history and were given little or no appreciation of Jewish ethics. The teacher simply couldn't keep order; he didn't make our work interesting. The ruler or strap, rather than his personality or presentation of the work, kept us within bounds. The teacher was chosen because of his ability to read Hebrew rather than a knowledge and appreciation of Jewish ideals and traditions, to say nothing of pedagogic principles or exemplary life. Not infrequently a "schnorrer" or "schlemiel" was made a teacher. They employed the humdrum method of ceaseless repetition, which, if it didn't take the joy out of life, at least took it out of school. Bar Mitzvah was a glorious day, not only because of the gifts we received, but it meant freedom from school. We were taught German in these schools, also, several days a week. The aim of the school was not clearly formulated, though unconsciously it was understood that it was to preserve Judaism. It seemed so set upon teaching Hebrew, as the language of prayer, that our impression was that all else was secondary. The equipment was even worse. Maps and charts were rare, pictures and other visual helps almost unknown, the school itself was held in the dark, damp, drab, dingy and often dirty basement of the synagogue. There was litlte or no system." Such is the outline of their story. Whenever I

think of these conditions and also of some of the inadequate work in our own day, I think of the words of Sabbatier, quoted by Ellen Key in "The Century of the Child", "we are incurably religious, or else our Religious School teachers would have knocked it all out of us."

The Hebrew Sabbath School Union

The Jews came to American in three great waves, so to speak. The Spanish and Portugese came from 1674-1848; the Germans from 1848-1881; the Eastern European Jews, the Russian, Polish and Galician Jews, from 1881 to the present time. Fifty years ago there were less than 200,000 Jews in America. Their problem in so far as it concerned religious education was, as one scholar pointed out: ① "how to adjust themselves so as to preserve their power of spiritual self-perpetuation." They were the resultant of two forces, their spiritual heritage in the old world and their environment in the new. The earliest Jewish Religious Schools in America were parochial schools. There they learned not only the three R's, reading, writing and arithmetic, but also the fourth R, religion. When the sentiment turned against the parochial schools and education was made an affair of the State, no one was quicker than the Jew to sense the justice of this sentiment. Jewish parochial schools became week-day schools and finally following their non-Jewish neighbors, they became "Sunday Schools".

When the Union of American Hebrew Congregations came into existence, just fifty years ago, one of the first objects of its concern was Religious School education. A Committee on Sabbath Schools was appointed (1886) of the "Hebrew Sabbath School Union", whose object was "the advancing of common methods and discipline, in Jewish Sabbath Schools". It gathered information about Jewish Sabbath Schools, it elaborated a detailed course of study, it publish a number of books, and introduced the leaflet system. ② What a pity that a work so splendidly begun, has so slowly advanced!

In 1893, the Jewish Chautaugua Society of America was founded by Rabbi Henry Berkowitz, of Philadelphia. It conducts a correspondence school for teachers, publishes text-books and teachers' helps, holds an annual assembly for Religious School teachers, which serves as a clearing house for the latest methods and books, and sends lecturers to the summer schools of various universities.

Department of Synagog and School Extension

In 1905 the Department of Synagog and School Extension of the U. A. H. C. took over and incorporated within itself the work of the Hebrew Sabbath School Union. This work is familiar to all of you.

It has published a number of leaflets and text-books.

It has organized schools in smaller communities without a rabbi and among the unaffiliated in larger communities.

It is becoming a clearing house for Religious School text-books, stereoptican slides, films and general equipment.

It is making an effort to systematize and co-ordinate the work of the Religious School.

It sends lecturers to student congregations and the various universities.

It is also co-worker with the C. C. A. R. on the "Commission of Religious Educational Literature".

It is publishing a splendid children's magazine, "Young Israel."

It organizes State teachers' associations to raise the standard of Jewish education.

It publishes and distributes tracts for the education of Jews and non-Jews in Jewish history and thought.

In 1911 the Union of American Hebrew Congregations and the Central Conference of American Rabbis formed a joint "Commission on Religious Educational Literature", the aims and purposes of which will be explained by Dr. Philipson, the Chairman.

In July, 1922, the Central Conference of American Rabbis voted to establish a National Federation of Jewish Religious Schools under the auspices of the Conference. The aims of the Federation, as

(1) Dr. A. Dushkin "Jewish Education in New York City", p. 129.
(2) Dr. Dushkin, ibid., p. 61.

formulated by Dr. Rudolph Grossman, the Chairman, whose energy, devotion and vision brought the Federation into existence, are:

(a) To standardize, systematize and co-ordinate the work of Jewish Religious Schools, both as to curriculum methods of management and discipline, through the aid of pedagogic experts.

What the Flexner Report of the Carnegie Foundation did to raise the standard of medical schools throughout the country, the projected National Federation under the auspices of the C. C. A. R. should do for Jewish Religious Schools.

Among the definite achievements of the Religious School during the last fifty years we note the following:

It has taught the fundamentals of Judaism;

It has inculcated love and devotion for the cause;

It has trained several generations of American Jews whose lives proclaim their faith;

It has made the difficult adjustment to a new environment with its temporarily inevitable loosening of religious sanctions;

It has produced some text-books and journals;

It has made of confirmation a mystic bond of union between the school and the Synagogue.③

It has emphasized the equality of the sexes in religious responsibility.

II. TODAY AND TOMORROW

While the efforts of yesterday, to use the words of our ritual, "have kept us alive and preserved us to this day" and were largely preservative and adaptive, the work to-day and tomorrow must be constructive and creative. The one greatest achievement of the last fifty years is that we now realize what our problem is. The one greatest fault of the last fifty years that that the achievements of the various Religious School agencies have not been commensurate with the importance of the work, the greatness of the challenge and the urgency of the need.

Our orthodox brethren have surpassed us in their efforts—at least in their intensive efforts—to grapple with this, the most important problem that confronts the Jew in America. I have reference to the Bureau of Education of the Jewish Community of New York, founded in 1910 under the able leadership of Dr. S. Benderly. The history of the Bureau of Education may be divided into four periods—(1) 1910-11, the period of study; (2) 1911-12, the period of initiation; (3) 1912-16, the period of administration and execution; (4) 1916-23, the period of reconstruction.

A. "It is the first to deal with the problem of Jewish education in a comprehensive way.

B. It has made a scientific professional study of the problems involved, psychological, communal and religious.

C. It has offered a systematic program to meet these problems.

D. It has attracted professionally trained young college men and college women to devote themselves to Jewish education as a life's calling.

E. It has stimulated at least part of the community to see the danger of neglecting religious education.

F. It has co-ordinated, harmonized and standardized hitherto chaotic conditions.

G. It has a graded system of instruction for children from the age of six to twenty-one.

H. It has systematized the finances of schools, and supplemented the equipment.

I. It has attempted to deal with the problem of the unschooled by making it possible to begin at any age between six and twenty-one without regard to previous conditions and lack of training.

J. It has pointed out in no uncertain terms that unless there is co-operation, progress and the creation of modern teachers in religious education, our future is imperiled."④

A. The Aim, Purpose and Function of the Religious School

The aim, purpose and function of the Jewish Religious School have been variously stated. One Jewish scholar said it

(3) H. G. Enelow "The Jewish Teacher", Vol. 1. No. 1.
(4) "History of Jewish Education in New York", p. 127.

was "to imbue the child with Jewish consciousness . . . so that its thinking, feeling and doing may all function in the awareness of the presence of God.(5) This consciousness is pre-eminently ethical because in Judaism there is a perfect fusion between the religious and the ethical". Another Jewish pedagogue(6) views it as the means of "preparing the Jew to perpetuate the religious life into which he was born". Still another looks upon it as the means of "preserving the spiritual power of self-perpetuation".(7) Another says that it "aims to accomplish three things: first, to develop an understanding and love of spirtiual and ethical things as against the dominance of the material; second, to create a pride in the great Jewish heritage and a loving fidelity to it; and, third, to impart some measure of information as an incentive to spiritual development, ethical effort and Jewish loyalty."(8)

Of course ,all of these definitions are good. But why should we not formulate it more simply and let it go forth as a pronunciamento to American Judaism and non-Jews interested in Religious Education, that the aim is not so much informational, as it is inspirational. **The development of character—Jewish character—that is the function of the Religious School.** The knowledge of Jewish history, ideals, principles and ethics, while of secondary importance to the moulding and unfolding of character, form the primary and cardinal means of developing Jewish character so as to retain "the power of spiritual self-perpetuation." The teaching of Jewish history, for example, must never degenerate into names and dates and movements, but must inspire faith in the ultimate triumph of justice and the vindication of idealism. It must be taught as the expression of Jewish ethics, not formulated academically, but as evolved in the school of life and as expressed in the book of experience.

B. The Method of Teaching in the Religious School

When one considers the obstacles that hinder the progress of Religious School education, such as the materialism of our times, the neutralizing effect of an indifferent or irreligious home, the limitations of time, the inadequately trained teachers, the paucity of good text-books, the chaotic condition of the curriculum and the like, one is doubly depressed to find that Religious Schools generally have not kept pace with the progress made in secular education which is free from these special handicaps. While it is true that our Jewish Religious Schools generally are more advanced than those of our non-Jewish neighbors, yet it is simply unpardonable for a Religious School to lag behind the Public Schools, in aim, method, content and equipment. If for five days in a week, the children have their work made attractive in a modern way, how can you hope to enthuse them by a recrudescence of mediaevalism on Sunday morning? What I am driving at is very simple for those who understand child psychology. **The greatest discovery of the twentieth century is the discovery of the child.** We now understand child-life better than at any time in the world's history. Children are **not** "little men" and "little women". No greater mistake could possibly be made. Most Religious Schools have not yet realized this fact sufficiently to apply it practically. Children are **not** "miniature adults". That children are "chips off the old block" is true only if you emphasize the word "block". Behavioristic psychology has shown that children are altogether different. It is therefore the **religious** duty of every teacher to utilize this latest scientific revelation.

Need of Proper Text-Books

When foot-ball teams line up against each other, each team soon finds out whether it can make gains through center, guard or tackle. If not, then, around the end, or by means of a forward pass. After a little while, they will not try the impossible. To carry the analogy into child's mental development, psychologists have shown that at every age in the child's life, there is a particular "weakness" through which gains can be made, a weakness which is the source of a teacher's strength. One and

(5) Dr. S. Schulman, "The Jewish Teacher", Vol. 1, No. 2, p. 76.
(6) Prof. M. M. Kaplan, "The Jewish Teacher", Vol. 1, No. 1, p. 5.
(7) Dr. A. Dushkin, "History of Jewish Education in New York City."
(8) H. G. Enelow "The Jewish Teacher", Vol. 1, No. 1, p. 37.

the same story, or historical event, will mean little or nothing to a child of a particular age if **loyalty** is emphasized as the predominant motive, while that same lesson might mould the child's character for life, if **helpfulness**, or **heroism**, or **strength of will** had been stressed. Most lessons permit the stressing of any of these. To use **rationalism** at an age when children are highly imaginative, or to use **imagery, poetry** and **allegory** at the time when emphasis upon logical reasoning forms the stage of the child's development, is to waste time, the time of the teacher and the time of the child. At one age, one must dramatize and play the part. "Play is God's method of teaching children to work." At another, the **social instincts** must be called into play; during the "storm and stress" period of early adolescence, the **intellect** and **cold logic** must help to bridge the child over moods running the whole gamut from the highest elation to the deepest despondency. Problems of discipline show that the teacher doesn't understand his pupils or is unprepared to teach the particular lesson. Every problem of discipline serves as an index to poor teaching, a barometer indicating cloudiness either as to the material to be taught or the human material. Stressing the wrong motive produces a discordant note; stressing every possible ethical motive for children in every lesson, at every age, which method, by the way, is the predominant one, is the hit and miss method, resulting largely in the latter. What I am advocating is not the sugar-coated pill method, but rather is analogous to fitting a round peg in a round hole, rather than attempting to force a round peg in a square hole, and vice versa. Text-books based upon the latest conclusions of experts on child psychology and teachers' hand-books as to how these principles may best be applied in Jewish Religious Schools, alone, will solve the problem. This is the work that should be done, and ultimately will be done, by the Commission on Jewish Religious Educational Literature, representing both the Central Conference of American Rabbis and the Union of American Hebrew Congregations.

C. Content of Jewish Religious School Education

While the development of character should be the aim of the Religious School, the attainment of this end is dependent upon the means. These means, or rather the content of Jewish education, may be found in the curriculum. A careful study of some forty or more curricula from representative congregations, large and small, throughout the country, has revealed the lamentable fact that this, one of the most fundamental of problems confronting our Religious Schools is in a state of chaos and confusion almost beyond description. It seems to have been fashioned arbitrarily by whim or caprice, a kind of "catch-as-catch-can", "snatch-as-you-can" method.(9) Upon such apparently simple questions, as to what should be tauch, and when, and why, there is no agreement at all. Should the study of Hebrew be included? Shall it be required or optional? Shall Jewish ethics be taught as a definite, separate course? How shall history be taught? The answer to these and other questions as shown by typical curricula that I have studied, points to the urgent need of having a group of experts—specialists in psychology, educational theory and Judaism—prepare a curriculum having authoritative, as well as practical, value. The Religious School is confronted with additional problems and greater limitations than the secular school. Under such conditions it is doubly sad to permit, as we have permitted, Religious School education to fall behind the progress of education generally.

While we naturally oppose parochial schools of all kinds on principle—and should continue to do so—yet, sooner or later, we must realize that an hour or two in one day, is altogether insufficient to do justice to the religious demands of the Jewish child. I am not advocating a return to the parochial schools—Heaven forfend! But I insist that an additional hour on a week day is absolutely essential. The Gary system of education, which, by the way, has been endorsed by the Central Conference of American Rabbis, and the laws recently passed in various States make week-day religious education not only pos-

(9) Dr. Harry W. Ettelson: Paper before Jewish Chautauqua 1922.

ble, but advisable. It would impress both parents and pupils with the importance of religious instruction, as necessary as dancing and French lessons. What a fine thing for the Union of American Hebrew Congregations to arise now to the greatness of its opportunity and to the splendor of its vision by boldly declaring in favor of an additional hour or two of instruction with all the moral sanction that so degnified an organization can command.

D. The Equipment of the School

The campaign for better homes a short time ago, known as "better homes week" was founded upon a psychological fact that our surroundings, those things that are purely external, affect our inmost beings. It is a sad commentary upon the sense of congregational responsibility, that children who come from the most attractive homes are forced to attend religious schools in the basement of Synagogues, the majority of which are unattractive, cold and bare. Each room of a Religious School should have a warmth and a cheer, symbolic of the message of religion.

In another essential of the equipment of the Religious School we are woefully lacking. I have reference to text-books. **Most** —not all—of the text-books now available may be used, at best, as pretexts, as a basis for discussion, but as this whole subject comes under the work of the Commission on Jewish Religious Educational Literature, about which you will hear in a few moments, I shall not speak about it.

While it is not proper to speak of the teacher as part of the equipment of the school, we must not fail to realize, that unless we have adequately prepared teachers, all else that we might do will be in vain. Volunteering to teach without preparation is like volunteering to play the violin before a music loving audience without ever having studied music. The fact that most of the teachers in our religious school are public school teachers is not enough, because a Religious School requires something more than mere knowledge. He or she must have a Jewish heart, a Jewish soul, Jewish ethical idealism and consecration. These things were evidently in the minds of the old Talmudic teachers when they said that a teacher must be respected even more than the parent; "while the parent gives birth to the body of the child, the teacher gives birth to its very soul." After all, it isn't what a teacher says, but what a teacher **is** that really counts. Moses, though heavy of tongue, is known as "Moshe Rabbenu", "Moses our Teacher", while his brother, a man of eloquence, did not merit this title. Religion ultimately must be **caught** rather than **taught**, and the personality, the character and the consecration of a teacher are absolutely essential.

The New Haven Experiment

How shall we supply our religious schools with teachers equal to the task and the opportunity? This is beyond question one of the most urgent problems. When Jacob H. Schiff established the two colleges for religious school teachers, one in New York City and one in Cincinnati, he took a step in the right direction. But, these colleges, at best, can serve only the local communities so long as Religious School teaching is not a profession. The extension courses connection with these colleges are comparable to revival meetings, apparently good while they last, but leaving few definite results. What, then, are we to do? Permit me to give you the detail of what, for want of a better name, I shall call the "New Haven Experiment". Though it is necessary for me to be personal, I do not hesitate to do so, because I believe that I owe my place on the program to this experiment.

Our children begin Religious School at the age of six. At the age of fourteen they are confirmed. From the age of fourteen until eighteen we have a carefully graded curriculum of a four-year High School course, a religious High School. When **all** of the children who began at six and have continued until the age of eighteen, begin anew, a two-year Normal School course, from the ages of eighteen until twenty, in which we teach social service, comparative religious, child psychology and pedagogy as applied to religious school work. All of the children who begin at six continue until the age of twenty and the day before they graduate from the Normal School as teachers they join the congregation, thereby making real the motto of the school: "No missing link from six until death." In times gone by, when children left the

school at the age of fourteen, after having but eight links in their chain of education and then remained unaffiliated, as it were, until the age of thirty or thirty-three, when their own children were old enough to attend Religious School, there were more missing links than links in the chain. Is it any wonder, then, that they didn't become enthusiastic Jews? If children could learn all about Judaism in one hour a week during the immature years from the age of six to fourteen, there would be very little to learn. The unbroken chain "from six until death" emphasizes the greatness of our heritage, the wealth of our tradition and the abundance of our literature. How is it possible to hold young people? There is but one answer. **Make it worth while.** Young men and women who attend carefully prepared lectures at the university six days a week will not and cannot listen to meaningless platitudes on the seventh. While I wanted to complete this picture for you, the thing that is of immediate interest is **that teachers can and should be trained in every religious school.** Without a system of this kind a Rabbi must frequently implore mediocre teachers to teach for him and they sometimes condescend to do so. With a scheme such as I have outlined, creating a supply greater than the demand, with every pupil becoming a teacher, carefully trained teachers beg the Rabbi for an opportunity to teach. A choice of the best rather than a condescending acceptance from the mediocre is not only "a consummation devoutly to be wished" but a change that this system can bring about, and has brought about. The higher your standards, the easier to get teachers because it becomes a challenge to the best. Trained teachers will want to teach. Those who failed to be appointed in the school of the congregation have gone to other schools in the city where they otherwise might never have been seen and have volunteer their services. Neighboring cities within commuting distance have applied for graduates of our Normal School and have been supplied. One of them is now superintendent of a school in a neighboring city.

Conclusion

This study has led me to make the following recommendations:

1. Religious School education should never be allowed to fall below the standard of secular education; if possible, it should lead and point the way.

2. The latest accepted results in the realm of psychology and pedogogy should be applied to the Religious School.

3. There should be prepared a graded curriculum for the Jewish child from the age of six to twenty.

4. Whenever possible a week-day hour of religious instruction should be introduced.

5. Each Religious School should prepare its own teachers.

6. All pupils in the High School and Normal School departments shall together constitute a Young People's Society, which ultimately shall be federated and be a companion organization to the Union, the Sisterhood and the newly created Brotherhood.

7. The Union shall publish a magazine for Jewish Religious School teachers which shall serve as a clearing-house for latest methods and text-books. (This has already been discussed by the Commission.)

8. The work of Jewish Religious Schools should immfediately become standardized, systematized and co-ordinated through a working agreement between the Commission on Jewish Religious Educational Literature, representing the U. A. H. C. and the C. C. A. R. and the projected Federation of Jewish Religious Schools, under the auspices of the C. C. A. R.

The efforts of the last fifty years of Jewish education in America have been largely adaptive and preservative; those of the next fifty years must be constructive and creative.

Dr. David Philipson, of Cincinnati, Chairman of the Commission on Jewish Religious Educational Literature, concluded the symposium.

A Statement of the Aims and Purposes of the Commission on Jewish Religious Educational Literature

By Dr. David Philipson

The present Commission on Jewish Religious Educational Literature, whose aims and purposes, the present speaker who has the honor of being the Chairman of the Commission, has been asked to present to the convention, is composed of representatives appointed by the Department of Synagog and School Extension and by the Central Conference of American Rabbis. This joint Commission which has been functioning since the year 1911 has been called by a number of names, each change indicating a widening of its scope. First known simply as the Board of Editors of the Department of Synagog and School Extension, it represented a continuation of the work of the Hebrew Sabbath School Union, which, founded in 1884, was the first organized attempt by liberal Judaism in this country to cope with the problems of children's religious education. This Hebrew Sabbath School Union devoted its attention chiefly to the preparation and publication of text books for our religious schools. In 1903 it ceased as a separation organization and became merged in the Union of American Hebrew Congregations. The Department of Synagog and School Extension from 1903-1911 continued the work of the defunct Sabbath School Union along the lines that this organization had followed. In the latter year as already stated cooperation was affected with the Central Conference of American Rabbis and the first joint commission was appointed. In the year 1913 the name of the joint commission was changed so as to read, Board of Editors of Sabbath School Literature. This name defined the purpose of the Board definitely as an agency for the producing of literature for our Sabbath Schools. Another change in name appeared in the following year when the title of the joint Board was made to read Board of Editors of Religious School Literature, the term religious school being substituted for Sabbath School as being more inclusive. These slight occasional changes in name did not signify any change of purpose. The joint Board confined itself to the publication of text books. But with the passing of the years a broader vision of religious educational needs made itself manifest. The conviction grew that the scope of the Board of Editors should be enlarged. To indicate this enlargement the name was once again changed to that by which it is now known, viz.: "The Commission on Jewish Religious Educational Literature." The change of name from Jewish Sabbath School or Religious School Literature to Jewish Religious Educational Literature is very significant. This larger term brings within the scope of the Commission's work, all literature of a religious educational character for all our organizations, elementary religious schools, secondary religious schools or as they are also known, High School Departments, Bible classes and Jewish study classes of all kinds in adult circles such as young people's societies, Sisterhoods, Men's Clubs and what not.

As outlined by the Commission at its most recent meeting held in the city of Baltimore two months ago, when the enlarging of the scope of its work was the theme of deliberation, the complete field of Jewish religious education was held to come properly within this province of the Commission's aims and purposes. That complete field of Jewish religious education was defined as comprising the following five rubrics: first, general Jewish religious education; secondly, literature for elementary Jewish education; thirdly, literature for secondary Jewish education; fourthly, literature for higher education, and fifthly, literature for teacher training. Under the rubric, general Jewish religious education, chief attention was directed to the subject of a curriculum for the various departments of religious education. This is a matter, of course, fundamental. A committee on Curriculum is now at work. The different members of this committee have been assigned various phases of the subject for study and report as follows: first, Fundamental Principles upon which a Curriculum for a Jewish Religious School should be based; secondly, (a) Number of

Grades in the School, (b) Chief Interests of the Child in each Grade, (c) Essential pedagogical purpose of each grade; thirdly, Subjects to be taught, and text books recommended in each grade; fourthly, Suggestions to teachers, and fifthly, A chart of a suggested curriculum. This comprehensive plan, when consummated in the findings and report of the Committee on Curriculum to the Commission, will after exhaustive consideration and final decision be the basis for the entire superstructure whereupon the Commission will expend its energies during the coming years.

Besides coping with this fundamental subject of the curriculum and aiming to supply the literature adequate for the proper execution of the curriculum in our religious schools, the Commission places among its aims and purposes as stated above under headings four and five, the providing of literature for higher education and for teacher training. By higher education is meant education corresponding to college education in the secular field. It is only recently that successful attempts have been made here and there to establish high school departments in our religious schools. In only a few congregations is there a full high school course of four grades. But there is a keen desire on the part of most of our rabbis or school superintendents to organize such departments in their schools. Many feel that there is no more important work than the religious education of the adolescent youth. The neglect to make provision for such education in these most impressionable years of life has been one of the most serious defects in our religious educational system. Here is a practically unplowed field. The Commission is fully conscious of the great responsibility of meeting the need of providing literature for the growing youth in these secondary departments of our schools. But there is an aim and purpose of the Commission that extends even beyond this and that is to attract men and women of college age to the higher religious education. We are sadly lacking here. What a glorious opportunity is ours to become pioneers in the great work of supplementing our primary religious schools and high school departments, where such now exist, by a college course. Indeed this is a consummation devoutly to be wished.

But even the best curriculum and the best school literature are of little avail unless there be good teaching staffs in the schools. Therefore the Commission has among its aims and purposes the providing of literature for teacher training. Rabbis and superintendents with few exceptions, if any, have been handicapped by the dearth of good teaching material. Mr. Jacob H. Schiff, of blessed memory, impressed by this lamentable condition, created a trust fund to establish teachers' institutes in connection with the Jewish Theological Seminary in New York and the Hebrew Union College in Cincinnati. But there is little inducement for young men and women to devote years to preparation for the career of teaching in our religious school. The compensation is meager and people must live. Besides there are so many teachers required throughout the country that these institutes even though all other things were satisfactory, could not begin to meet the demand. Hence many rabbis have found themselves compelled to train their own teachers. And for this work adequate literature is needed and that literature we have not. Therefore the Commission has included the providing of this literature also among the desiderata. And the Commission has also in contemplation the publication of a Teacher's Magazine.

In this brief statement I have attempted to place before this great convention composed of leading men and women delegated by our congregations throughout the land, projects of the Commission on Jewish Religious Educational Literature. The task is very great. We can only strive to do the best whereof we are capable. Surely every thinking man and woman must be impressed with the importance o fthe matter. Every religious denomination recognizes this importance. It is now looming larger than ever on the religious horizon. Surely we with whose fathers religious education was a passion will not, nay, cannot be recreant to our heritage. The Lawgiver enjoined, "thou shalt teach them (i. e. the religious injunctions) diligently to thy children"; the prophet declared "thy children shall be taught of the Lord". Throughout all the centuries these words of lawgiver and prophet have been heeded. Shall we be less heedful than these generations past? In these perilous times the need is greater

han ever. The only antidote to the disintegrating forces of the time is religion, more religion, and still more religion. The religious school in all its parts ranging from the Kindergarten to the Collegiate Department, is the foundation. Let us build that foundation deep and strong. To do this we need a fine curriculum, adequate literature and inspired teachers. This great organization must be behind this great work. Funds are needed to compensate properly writers of books, organizers of schools, trainers of teachers. The Commission will aim to furnish the needed tools if the Union recognizing the situation will rise to the tremendous responsibility resting upon it as the great religious representative body of liberal Judaism in the United States.

The council adjourned to meet Wednesday morning at 9 a. m.

Second Day's Proceedings

The Council met at Hotel Astor at 9 a. m. on Wednesday, January 24, 1923, President Daniel P. Hays in the chair. Secretaries George Zepin and Jacob D. Schwarz recorded the proceedings. Prayer was offered by Rabbi Abraham S. Anspacher, of Hartford.

PRESENTATION OF RESOLUTIONS

A number of resolutions were presented and, in accordance with the procedure of the Council, were referred without debate to the Committee on Legislation.

CONGRATULATIONS AND GREETINGS

Congratulatory messages to the Council from the following persons and organizations were presented:

President Warren G. Harding, Washington, D. C.; Liberal Jewish Synagogue, London, England; "Vereinigung Fuer Das Liberale Judentum", Berlin, Germany; Rabbi Dr. Caesar Seligmann, for "Die Vereinigung der Liberalen Rabbiner Deutschlands"; Rabbi Dr. Hermann Vogelstein, Breslau, Germany; Rabbi Elias L. Solomon, President, for the United Synagogue of America, New York, N. Y.; Mrs. Saul Klein, Secretary, for the Euclid Avenue Temple Sisterhood, Cleveland, Ohio; Mr. Sylvan E. Hess, Secretary, for the Mt. Zion Hebrew Congregation, St. Paul, Minn.; Mrs. Wm. Klingenstein, President, for the Women's Guild of Temple Beth El, New York, N. Y.; Mrs. A. G. Stromberg, President, for Sisterhood Madison Avenue Temple, Scranton, Pa.; The Temple Sisterhood, Atlanta, Ga.; Mrs. Jacob R. Morse, Boston, Mass.; Mr. Adolph Freund, Detroit, Mich.; Mr. Sam Israel, President, for Congregation Temple Sinai, New Orleans, La.; Mrs. Harry Sternberger, Executive Secretary, for Council of Jewish Women, New York, N. Y.; Mr. and Mrs. L. Jonas, Nashville, Tenn.; Hebrew Benevolent Congregation, Atlanta, Ga.; Mr. Albert Steindler, Chicago, Ill.; Mrs. Louis Kronheimer, President, for Sisterhood of Washington Hebrew Congregation, Washington, D. C.; Rabbi S. J. Schwab, Lake Charles, La.; Mrs. Lee Goldstein, Secretary, for Ladies' Auxiliary of Temple B'rith Sholom, Louisville, Ky.; Rabbi Sol L. Kory, Vicksburg, Miss.; Mr. William B. Woolner, Peoria, Ill.; Mrs. Minna W. Rheinstrom, Cincinnati, Ohio; Mr. Jacob Schnadig, Chicago, Ill.; Mr. Isaac Schoen, Atlanta, Ga.; Hon. Simon W. Rosendale, Albany, N. Y.; Rabbi Rudolph I. Coffee, for Temple Sinai, Oakland, Cal.; Dr. Louis Grossmann, Long Beach, Cal.; Temple Beth El, Alexandria, Va.; Mrs. Joseph Wiesenfeld, President, Mrs. Adolph Rosenberg, Chairman, Mrs. Jacob Engel and Mrs. Lizzie H. Drey, Committee, for the National Federation of Temple Sisterhoods; Mr. Albert Stern, President, and Mr. Max Fleischer, Secretary, for Congregation Albert, Albuquerque, N. M.; Mr. Leopold Strauss, Vice-President, Mr. David Hirsch, Secretary, for Kahl Montgomery, Montgomery, Ala.; Mr. George Papermaster, Sioux Falls, S. D.; Mr. Silas Ichenhauser, Evansville, Ind.

President Hays invited the two sons of the revered founder of the Union, Isaac M. Wise, to the platform—Rabbi Jonah B. Wise, of Portland, Ore., and Mr. Leo Wise, of Cincinnati.

The Committee on Time and Place of the Next Council Meeting presented the following report which was adopted:

Letter of Greeting from President Harding

Messrs. Adolph S. Ochs,
Louis Marshall,
Henry M. Morgenthau,
Daniel P. Hays,
David M. Bressler.

Gentlemen:—

Receipt from your committee of the cordial invitation to the Golden Jubilee dinner of the Union of American Hebrew Congregations imposes on me a duty which brings both embarrassment and regret. Embarrassment, because at one time I made to you a tentative promise to participate on this occasion if personal circumstances would permit; regret, that I am to be denied the pleasure I anticipated. The illness of Mrs. Harding, which for several months has rendered impossible any engagement requiring me to travel outside Washington, continues to interpose the same obstacle, and therefore compels me to ask you to excuse me.

I had hoped to take part in this commemoration because it seemed to afford occasion for saying some things which have been much in my thought of late. One of the marvels of humanity's story has been the strength and persistence of the Jewish faith and the continuing influence and power of the Jewish people. I cannot but feel that these things are in large measure owing to the Hebrew conception of a personal God and of the individual accountability of men and women. There is evident almost everywhere in the world the need for a restoration of the soul of religious devotion; for individual consecration to that ideal of religion which recognizes it as able to give something that neither patriotism or civic virtue can ever afford. The human race, or certainly great and potential sections of it, has been getting away from its religious moorings. It needs a revival of the sincere conception of personal relationship of God to man, and of man to God; a restoration of faith in the fundamentals that are eternal.

Feeling thus, and recognizing the great debt that other religions owe to the Hebrew faith, I would have been glad to avail myself of the opportunity which you have tendered, to express somewhat my convictions in this vital department of human concern. The world needs the renewed assurance of faith in the Almighty, and the tranquility which comes of that faith. There will be among those taking part in your notable commemoration many better able than I to represent these thoughts, so I can express no more sincere wish than that the gathering may inspire some of them to voice in words of conviction and power the thought I have sought to convey.

With all assurance of my sympathetic interest in behalf of your splendid purposes, I remain,

Most sincerely yours,

(Signed) WARREN G. HARDING.

Report of Committee on Time and Place of Meeting of Twenty-Ninth Council

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

The Committee on Time and Place of holding the next Council of the Union of American Hebrew Congregations and auxiliary organizations respectfully reports that at a meeting held this morning, by a unanimous vote of all present, it was decided to recommend the acceptance of a most generous and cordial invitation from the congregations in St. Louis, Missouri, to hold our next biennial council in that city. The exact time necessarily will be fixed by your Executive Board.

Respectfully submitted.
Signed by the Committee.

Mr. Julius Rosenwald, of Chicago, was called upon to preside at this session of the Council. On assuming the chair, Mr. Rosenwald delivered the following address:

Address of Mr. Rosenwald

From far and wide, from all quarters of our great country, have we Jews assembled here to celebrate together the Golden Jubilee of the Union of American Hebrew Congregations—a happy and important event. For Israel, fifty years is indeed a very small portion of its life;for America, it is one-third of its whole period of existence; while for the American Jew, it is still a smaller portion of his career on this continent.

We Jews of the United States have a history similar to that of our Gentile neighbor. We have been explorer, pioneer, and soldier; we have been trader, merchant, and professional man; we have given to our country all the service and devotion a passionate love for her could call forth. We have assumed our share of making our country glorious and respected, putting her in the forefront of national achievements, spiritually, commercially, and civicly. The Jew has not only found a home here, he has been "at home", and along with all other groups, he has made and will continue to make his contributions to his native or adopted land.

Nowhere else has the Jew adjusted himself so quickly or so thoroughly. Here he is in his own element, on his own ground, for America and the Jew's religion is founded on similar ideals. The United States is more than a geographical unit or a conglomeration of peoples; it is a spiritual fact, which is not in the least incompatible with those fundamental beliefs which the Jew so ardently cherishes. Liberty, democracy, brotherhood, and equality, are Jewish as well as American terms and concepts.

We Jews have never been pre-eminent except in one field—and one field alone. While we may possess talents in many directions, we are unique, we are a genius people in only one—and that is our religion. From our beginning we have always been a religious community and that is our only justification for being. If we needed evidence of this fact, we have only to point to our having given the world three of its great religions, its greatest spiritual leaders, and its finest religious literature, the Bible. By religion, however, I mean something more inclusive than creed. I mean the totality of all spiritual achievement and striving, intellectual, moral and social which we have put forth. Wherever we have been, our religion has been our most treasured possession and whatever efforts we have put forth by way of organization have been for its preservation and the advancement of its teachings. If we have deserved the reputation of being most generous in charity, to our religion is due the credit; if we have encouraged learning, fostered science, and been patrons of art, it is because our religion enjoins study; if our home life has been beautiful and family relationship admirable, it again is due to the stress our religion places upon filial piety; if we have given our country fine examples of loyalty and devotion, it is only because our prophets taught us to pray for the land in which we dwelt and to seek its

welfare. And where we have failed on occasions to do these things, where Jews have invited condemnation, it is not because they were true Jews, as some enemies would have us believe, but because they were untrue Jews, untrue to the finest in their heritage, disloyal to the best in their faith.

With the increase of population, however, and the concomitant growth in complexity of American life, organization of the Jews in our country had to be effected, so that Jewish life might function better and with less waste of effort. A few figures may give us an idea of what we have done in the last 50 years. During this period there have been formed about 100 Jewish societies of national scope, with a membership of about 500,000. Allowing for duplication of membership, it is safe to say that every other Jewish family in the United States is represented in a national organization. And when we ask why these bodies exist, we find that it is only for the promotion of some fine Jewish ideal, which is in accordance with the American spirit, and not as some detrators would say, aimed to overthrow or to control the Gentile world. On such accusations we need waste no time. We need only point to the history, objects, and results of Jewish organizations in America by way of refutation.

Though the Jews have been here over 250 years, it is only late in this period, as I said before, that we have attempted organization. Those splendid early settlers of our people, the Spanish and Portuguese immigrants, though they did not form, nor could they do so, great nation-wide associations, nevertheless they were a great influence upon America and its Jewry. They gave it our first Jewish patriots, soldiers, legislators, journalists, authors, and men of affairs. Here let me mention one, Mordecai Manuel Noah, in whose personality there was a perfect blend of Jewish faith and American idealism. He dreamed of a Jewish home territory on Grand Island in the Niagara River, as a part of our great federation. For him America was to be God's instrument to hasten the coming of the Messianic era. This dream we also share and with all Americans join in the hope that our country may yet become the salvation of the world.

The Spanish Jews of America gave us the first American-English translation of the Bible made by Rabbi Isaac Leeser in 1845, which version was used in synagog and home until a few years ago, when that of the Jewish Publication Society appeared. This literary effort was an attempt to adjust the Jewish religion to American life by giving our people who know no Hebrew a knowledge of their Scriptures in their own native tongue. Its influence was far reaching.

About 75 or 80 years ago a new kind of Jewish immigration began to come to these shores — and has not yet stopped — the German. They came in great numbers, bringing with them frequently a fine culture, a broad education, and a humanitarian idealism. Instead of concentrating in a few places, they scattered rapidly over the land, as had their Spanish and Portuguese predecessors, so that the need for organization on a national scale soon became imperative. Soon thereafter, there sprang up national organizations to meet such questions as charity, Americanization, immigration aid work, religious education, communal relations, cultural needs, etc., etc. In many of these activities they were pioneers, giving to other social and religious agencies advanced thought and better methods for solving their problems. In this period the important Jewish Orders like the I. O. B. B. in 1843, B'rith Abraham, in 1859, and the American Jewish Committee in 1906, were formed.

Other fraternal organizations were founded after the manner of the "B'nai B'rith" and grew into large membership bodies. Of these the following may be mentioned: "The Free Sons of Israel" (organized in 1849), "Order Brith Abraham" (founded in 1849), "The Independent Order B'rith Abraham" (1887), "The Free Sons of Benjamin" (1879), "The Progressive Order of the West" (1896), and "Independent Order B'rith Sholom" (founded in 1905). In 1884 the Hebrew Sheltering House Association was organized and in 1901 the "Hebrew Immigrant Aid Society" was founded. To aid the Jews in turning to agriculture as a means of gaining a livelihood, the Baron de Hirsch Fund was established in 1891. Another organization of a similar nature, the "Jewish Agricultural and Industrial Aid So-

ciety" was organized in 1900 and ten years later the "Jewish Agricultural Experiment Station" was formed.

These last five decades then have been marked by the growth of Jewish Cultural Agencies, the Jewish Publication Society in 1888, the American Jewish Historical Society in 1892, and the Jewish Chautauqua in 1893. The greatest achievement in this field was the Jewish Encyclopedia published in 1901, the chief event in the history of Jewish learning in America. Significant too of the temper of the Jew in America, there was founded in 1893 by my friend and townswoman, Mrs. Hannah G. Solomon, the first national association of Jewish women, known as the Council of Jewish Women; and recently under the auspices of this Union, the Sisterhoods of its Constituent Congregational membership were united into a country-wide federation.

Jewish national organization along philanthropic lines presents a similar growth, as well as that of agricultural and other social activities. I might also mention the development of the Jewish press. In other words, we have begun to **think** as well as to function nationally. Nor, have we worked as Jews alone. We have joined our Christian neighbors in every endeavor that sought the welfare of our country and its citizens.

Though we may feel very much encouraged by what we have accomplished in our organizations of philanthropy and learning, it is in the religious field that we have developed our most important organization. And here too, we have followed distinctly American lines and have attained a measure of self-consciousness, self-worth, and self-realization.

The idea of organization along religious lines was foreign to the early Jewish settlers. The most they could do was to organize their own communities for purposes of worship. Jews who came from a certain European locality joined their friends in America from the same town or village, so that "Landsleute" grouped together. Such community segregation was not conducive to the development of a point of view that regards all Jews as members of a single spiritual body with a definite purpose and definite needs. Each community was absolutely independent of every other, and it and its rabbi or other leader was each a law unto itself. There was no common platform, no common action, no common consciousness, not even an accepted mode of religious interpretation, or a recognized attitude toward common problems. This virtual anarchy bred disunion so that congregations threatened to disappear. The old did not join hands and the young grew up indifferent to and ignorant of the teachings of their religion and unconscious of any spiritual obligation toward the past or future.

At this critical moment reform or liberal Judaism began in America. Its great leaders were Einhorn, Samuel Hirsch, Lilienthal and Felsenthal. But it remained for the genius of Isaac M. Wise to organize the scattered forces of Jewry and to this end he attempted to found the Union of American Hebrew Congregations, which in 1873 and after 25 years of tremendous effort, he finally succeeded in accomplishing. American Judaism now had a great and powerful religious machine, in which every Jew in America could take part.

From this time on Judaism in America grew rapidly and entered upon a new phase of its history. Judaism in America is a development of Judaism of a former day, that attempts to interpret its ideals in the light of modern research, that adapts itself to existing conditions, yet yielding none of its fine essential ethical teaching, taking on by its adjustment, a new life.

During the 50 years of its existence the "Union" as it is commonly called now, has done much which cannot be estimated by mere figures. It has served as a directive force for the preservation of Judaism in this country. It has established and maintained a college, the Hebrew Union College, for the training of rabbis for the Reform Ministry. It conducts a Teachers' Institute for the education of those intending to teach in the religious school. Through its Department of Synagogue and School Extension, it has opened religious schools for the instruction of the young, formed congregations for the religious need of adults, has published text books, pamphlets, bulletins, and other religious literature for study and for reading by our people, and has through its offices kept isolated communities and individuals in touch with their religion.

Through its Board of Delegates, it has guarded the civil and political rights of the Jews. This and immeasurably more has it done, for which it deserves all commendation.

Within the last thirty years there has been a tremendous influx of European immigration into this country. This included a large percentage of Eastern European Jews who today together with their children form the bulk of our Jewish population. These Jews have brought a fine fervor and a deep mysticism which must be recognized by American Jews and we dare say will also ultimately be felt by Gentiles. But, coming as they have in large numbers, and being more tenacious of their local traditions, they have not as readily made the transition from European to American life and thought. Because of the sheer force of weight and crowding in cities, they did not adjust themselves as quickly as did their more widely dispersed predecessors.

The Union has endeavored to help these newcomers solve some of their religious problems. In some of our largest centers of Jewish population it has already organized synagogues and religious schools, but this is merely a beginning. I should like to see the Department of Synagogue and School Extension engage in greater activity among these immigrants for the purpose of interpreting America to the Jew and the Jew to America. It took us many years to realize that the devout Jewish life and the best standards of American life are kindred conceptions, and we should aim to help our brothers to understand that these two ideals are synonymous, and thus shorten the space of time of their adjustment.

At this point, let me bring to your attention a matter which has become a serious menace to the reputation of the Jew. We are all aware of the scandals that have arisen in connection with the sacramental wine privilege that has been granted by Congress, and which desecrates the name of Jew and Judaism. I am aware that our rabbis, as well as many of their conservative brothers, refuse to issue wine certificates; yet the traffic goes on in defiance of the intent of law and is carried on by Jews in the name of our religion. May we not petition Congress to revoke all legislation that favors the Jews (we want to be in the same class as other American citizens) and so remove all possibility of taint upon us and our religion? I, therefore, urge this Convention to go on record, stating in terms that cannot be misunderstood, the fact which has been established beyond a doubt, viz., that it is not necessary for the Jews to use wine for sacramental purposes, and that we petition the proper federal authorities to take cognizance of our attitude and to withdraw at the earliest possible date the sacramental wine privilege from Jewish ministers and congregations, furthermore, that every congregation connected with the Union be requested to petition the proper federal authorities to take such steps as will result in the withdrawal of the privilege and that this convention request the Union of Orthodox Rabbis to take similar action.

While criticism in the matter of the abuse of the sacramental wine privilege is justified, there are other charges levelled against us which are manifestly unjust and untrue; and while we can stifle the former evil by a frank recognition of it and a hearty cooperation to stamp it out, against the growing prejudice we can take no such steps.

It is the responsibility of every Jew to act so carefully that his character and his life square with the teachings of his religian and that his citizenship be of the very highest. The Union can do its share to give the world a true estimate of what the Jew is and wants to be. We are charged with a tremendous responsibility. May we meet this task, fully conscious of its enormous import.

At the conclusion of his address, Mr. Rosenwald introduced a resolution with regard to the sacramental wine privilege which was read and referred to the Committee on Legislation.

Mr. Rosenwald introduced Mr. Milton M. Alexander, of Detroit, who delivered the following address:

Jewish Organization in America During the Last Fifty Years

By Mr. Milton M. Alexander

Mr. Chairman, and Delegates to the 28th Council of the Union of American Hebrew Congregations:

Only a few years ago the Jewish Pulpit and the Jewish Press arose in stormy protest at the action of the Boston Public Library in hanging within its portals a painting by John Singer Sargent. The work was called "the Synagogue"; and portrayed a symbolic figure of an old, weak, despondent woman. Her eyes were dim and sad; her cheeks wan and haggard; her lips were thin and drawn; her back was bent; her form was broken; her crown was awry; and, at her feet, lay the Tablets of the Sacred Law.

In righteous, justifiable indignation Jews everywhere protested against the unworthy slander; we were told that the painting was merely the expression of the artist's personal idea. But we knew in our heart of hearts that it was more than that. We knew that the painting was an expression of a widespread feeling—that it reflected an impression that was held not only by Mr. Sargent, but by untold thousands as well. We knew that even within our own ranks great numbers agreed with the interpretation of the artist, in witness whereof they pointed to the empty pews; to the deflections from our ranks to those of various new cults; to the great groups of unchurched, atheistic, radicals; and to the emphasis upon a purely national interpretation of Judaism.

Perhaps the artist was right. Perhaps, through the ages the vigor of the Synagogue had declined. Perhaps, the centuries of oppression, scorn, and contumely did succeed in bowing the frame and dimming the eye.

But, Behold! A Miracle has happened! The dying form has taken on a new life! The cheeks are flushed with a new-found vigor. The eyes are bright with the sparkle of Youth. The lips are red and full with a passion of self-expression. The raiment is worn with a new dignity. The figure is strong and virile; and held aloft, in a conscious glory, are the Tablets of the Sacred Law!

What is the meaning of this Miracle? To what shall be credit this strange re-awakening? And to what shall we look for the perpetuation of this precious youth?

The Synagogue has been revived by the power of that subtle force which we know as "Organization". Slowly, steadily, and certainly, the lethargy into which our people had fallen is being driven away. A religious Rennaisance is taking place in Jewry. The combined efforts of the forces that are here represented in Jubilee Council are indeed responsible for this re-awakening.

I am asked to talk to you about "Jewish Organization in America During the Past Fifty years". It is obvious that my personal experience and observation can hardly be said to reach across so wide a span of time. Morever, for the most part, your presence here testifies to a certain knowledge of the organized efforts that have been put forth by the forces which we represent. So familiar are these efforts to us that we are inclined to accept them as though they had always been. Yet they are all the products of one Master Organizer. To him, above all others, we must pay our tribute when we consider the problem of Jewish Organization in America. For it was Isaac M. Wise who was primarily responsible for the organization of the three foremost factors in our modern religious life. This remarkable organizing genius foresaw with prophetic vision the course of Jewish development in America. He realized keenly the necessity for organization, and proceeded in logical order to bring such organization about. He was the first of the superb, efficient organizers who have graced the American reform pulpit during the past few decades—men of many-sided personalities, who realized that the function of the rabbi was not alone to excel in oratory and in rhetoric, but also to lead in the far more difficult, productive field of organized endeavor.

He realized that first and foremost stood

the Synagogue—the basis of all Jewish activity—the heart and soul of the Faith. Accordingly, he brought the Union of American Hebrew Congregations into being—the strongest force that Judaism has known for a thousand years. Then, impressed with the need for able, intelligent leadership, he organized the Hebrew Union College to train and equip men for the Rabbinate. The third of the bodies created under his influence was the Central Conference of American Rabbis, to whom he looked for the compilation of the Union Prayer Book and Union Hymnal—foreseeing the advantage that lay in the adoption of a standard ritual and program of service.

In these three component units is an organized force that is worthy of the most astute, subtle mind of a modern organizer. The organization is flexible, yet firm—it is large but never unwieldy—it is self-expanding, self-governing, and self-determining. It is one organization, that above all others, is able, competent, and worthy to speak for the Jews of America; and to sponsor the Jewish Cause in an able, resultful way.

The Federation of Temple Sisterhoods, and the Federation of Temple Brotherhoods serve to round out an organization that will be complete as soon as a Federation of Temple Young People's Societies is effected, and it is to be hoped that such a third affiliated body will be brought into being at an early date.

I am tempted to drop for a moment into the vernacular of the street, and to say to you that "the first fifty years are the hardest". If that be so, we can feel a sense of fullest exhilaration at this time as we contemplate the tremendous forward strides that have been taken, and anticipate what the next half-century is to reveal.

We have welded our reform congregations into an effective unit. We have established new Temples in metropolitan centers, and small towns. We have brought the Jewish message to thousands of young men and women in our colleges. We have carried it in systematic, effective fashion into our prisons, reformatories, and eleemosynary institutions. We have organized religious schools in the smallest communities. Not even the pleasure-seeking throngs of summer-resorters have been overlooked; even they have had the message of God brought to their very verandas. These achievements are the direct result of an intelligently organized effort, and as such, have been the means of strengthening us at our weakest points.

Text-books, Tracts, Prayer-books, and Periodicals have been published and given widespread distribution, an enterprise which could not have progressed far without the proper organization background.

Israel's mission is Peace and Brotherhood; and while, as the late, lamented Dr. Hirsch said at a gathering of this body eight years ago, "our mission implies potent influence of example rather than profuse effort of propaganda," it cannot be questioned that every means that modern advantage provides should be used for the furtherance of the Cause we hold dear.

This opportunity and responsibility was recognized long ago as is indicated by a report of the Board of Managers, published in 1913. "We are fairly launched upon the sea of missionary endeavor," reads the report. "This is probably the first tim ein the history of the world that Jews have engaged in an organized effort to spread the knowledge of Judaism among their own people, and to win back those who are in danger of falling away."

This has always been our platform of Synagogue and School Extension. Our missionary efforts have never been directed toward winning converts from other faiths. We know too well the hypocrisy and meanness of the average Christianized Hebrew to venture to reach similar types by any similar appeal. Nor do we consider going to Darkest Africa with the Bible and the Six-pointed Star. We are quite content to restrict our missionary efforts to our own people.

Our first responsibility is unquestionably to the millions who have no synagogue affiliation. I say "millions" advisedly, though regretfully, because according to the most reliable figures available, less than 750,000 Jews in American have an religious affiliation whatsoever. It is these unsynagogued multitudes with whom, above all others, we must concern ourselves; for it is from their ranks that the moral, the intellectual, the political, the social and the

religious anarchists are recruited. It is only by bringing them back to the Synagogue and the influence of the spiritual life that they can be lifted above the low moral plane to which many of them have fallen.

Moreover, the birthright which is ours is too precious to lose. It is too precious to be borne lightly. We cannot sit idly by and see our People surrender that which has been transmitted to them through the ages —a spiritual consciousness and a sense of communion with the Infinite. For it is only when men and women are ignorant of this precious inheritance that they will not cherish it. Our task is to bring to Jews everywhere the Message of the Faith.

But there is still another field for our organized activities. It lies in bring to the whole world a proper understanding and appreciation of the Jew and Judaism.

This thought was expressed in the report of the Director of Synagogue and School Extension under date of October, 1912. Said Rabbi Zepin: "Any large plans for the maintenance of our identity and place in the world, cannot afford to ignore misrepresentations or neglect the task of combating misinformation with correct information." This is unquestionably one of the largest responsibilities that rests with our organization.

If there is one contribution, more than any other, that the Jew has already made to America, it lies in the field of Organization.

The concept and development of great new field of endeavor—of tremendous industries — of nation-wide movements — of notable undertakings in the fields of Journalism, Transportation, Education, Scientific Research, Economics, and Philanthropy—all testify to the rare organizing genius of the Jew. This same genius, expressed through the medium of the Union of American Hebrew Congregations may well undertake the task of bringing to every non-Jew a proper understanding of the Jew—his ideas, ideals, hopes, ambitions, and destiny.

The basis of Anti-Semitism is largely Ignorance and Misunderstanding. We agree that if the world understood the things for which the Jew stands, it would cast aside its prejudice and take the Jew to its heart. For, are we not the People of the Book? Did we not first proclaim the Glory of God? Did we not give the world its moral code? Is the world not to be eternally in our debt for having given it Moses? and Isaiah? and Jesus? Here is an international debt that we will not cancel! Here is an obligation the world cannot ignore! We ask in payment that we be given the respect and appreciation which our contributions merit!

How shall this be achieved? By invoking the methods of modern organized effort to correct the condition that has wrongly existed through the ages. Our position is basically sound. We can afford to be optimistic. The next fifty years should see the Jew firmly established in his rightful place among the real spiritual powers of the earth—honored, respected, admired, and actually loved among the peoples. To the Jew, the world owes a debt of gratitude that she has delayed over-long in paying. It is our task to bring her to a realization of her past due obligation.

Based on an accurate understanding of the fundamental factors that go to form public opinion, we can accomplish that which has long been regarded as impossible of achievement. The Press, the Pulpit, the School, and the Stage; these are the four great opinion-forming forces of our time. They are ready at hand for intelligent service to a great cause. By an honest, earnest, understanding use of these instrumentalities we can give to the world an adequate knowledge of the Real Jew—a knowledge of which up to this time men have been deprived.

I shall not presume to burden you with a detailed program of propaganda. I cannot fail, however, to suggest a few of the measures that must be adopted in the working out of an organized educational effort.

We should use the Press to fullest advantage, keeping all of the newspapers of America supplied with items of Jewish interest. We should encourage the preparation of books, magazine and newspaper feature articles that present the Jew as he should be presented. We should see to it that the works of our Tract Commission are reproduced in great editions, and that they

are given the broadest distribution among public officials, journalists, clergymen, educators, etc. We should encourage the publication of Jewish literature, and give practical support to the Jewish Publication Society in its basic enterprise.

We should enlist both Jewish and Christian pulpits in our campaign of education, furnishing to both the information necessary to an adequate presentation of our case.

We should look to the schools, not to spread our religious ideas—for as Jews we will never approve of the introduction of any secular teachings in our public educational institutions—but to present to the children of America, during their most impressionable years the truth about the Jew. It is our function to work with the Anti-Defamation League of the B'nai Brith to free our public schools from the festering influence of such vicious Anti-Semitic works as the "Merchant of Venice".

This brings us to the Stage. Here, unquestionably, the Jewish influence is large, and here we can confidently look for constructive, worth-while support. We do not ask for the production of plays that lend to the Jewish character an unreal, sweetish, and Pollyanna flavor. Such productions, we know, oftentimes injure, rather than help, our cause, by arousing the resentment of the audience by an evident exaggeration. It should be our aim to encourage productions that would in honest, yet subtle terms, reveal true Jewish ideals.

Propaganda is a term that is much used and much abused. It is a term that cannot, nowadays, be used lightly. I wish it to be distinctly understood that such a program as I have briefly outlined contemplates that furtherance of no campaign to secure, economic, social, or financial advantage for the Jews of America, or anywhere else. It is based on the promise that it is desirable to give the world the correct idea of Jewish spirituality and the Jewish religion. This can be done; and the end we desire merits the most generous financial support for the organization that shall occupy itself with the task.

You may think me over-confident—too sanguine in the face of ages of discouragement and oppression. I will answer you by saying that the Jew of Today has in his hands instruments for the dissemination of information that were not available to his forefathers; that he is dealing with a people more enlightened and generous than those who dwelt in the Middle Ages; that our Cause is right, and therefore must ultimately prevail; that the Jewish Problem is not how the world can suppress the Jew, but how the world can reward the Jew for all that he has given to the cause of Humanity, Truth and Civilization.

We have been surfeited with campaigns. Let us have one more to save Jews for Judaism, and Judaism for the Jews. Let us call upon organized effort to bring home to the Modern Jew that fervid enthusiasm for his Faith that will brook no surrender in its name; an enthusiasm that is echoed in the lines of one who feels in his Judaism a dominant code of life, as applicable today as it was in the days of the Prophets.

Here, then, is the aspiration and the inspiration for great deeds in the name of Israel.

When Reason surrenders to Passion
And Hatred encircles the Earth;
When Men sow seed of Waste and Greed,
And Wickedness sees a new Birth;
When Justice, it seems, is forgotten;
Shall I then forget its worth too?
Oh God! Thy Light shall lead me right
Because I am a Jew.

Shall Murder be ever exalted?
Shall Rapine be ever judged right?
Shall Power to Kill control human will?
Must Man be ruled ever by Fright?
Shall honest thoughts still be unspoken?
Must I, to myself, be untrue?
No! Better to die, than to live but to lie
Because I am a Jew.

The Ages have brought me their Message:
The God of my Fathers still reigns.
The Pain and the Tears of thousands of years
Are gone; but their message remains.
For Israel is still God's own people,
Though Time and its setting is new.
A better day nears; I will cast out my fears
Because I am a Jew.

The following resolution in memory of Dr. Emil G. Hirsch, introduced by Rabbi Nathan Krass, of New York City, was unanimously adopted:

RESOLUTION IN MEMORY OF DR. EMIL G. HIRSCH

The Union of American Hebrew Congregations notes with deepest sorrow the passing of the greatest exponent of Liberal Judaism, Emil G. Hirsch. Hirsch interpreted the life and faith of the Jewish people with profoundest learning, with passionate eloquence, and with prophetic courage. American Israel will long cherish the memory of this great Jew;

Be it therefore Resolved, That a copy of these Resolutions be spread upon our minutes, a copy sent to Mrs. Emil G. Hirsch and a copy sent to Sinai Congregation in Chicago.

Mr. Max Kohler presented a resolution in honor of the seventy-fifth birthday of Mr. Nathan Straus, which was unanimously adopted.

RESOLUTION IN HONOR OF MR. NATHAN STRAUS

Whereas, the seventy-fifth birthday of Nathan Straus, whose noble philanthropies for the benefit of Jew and non-Jew for decades past have made him beloved by Christian and Jew alike the world over, will be celebrated next week, and

Whereas, Nathan Straus' eminent services in saving the lives of thousands annually through his self-sacrificing campaign for pure milk have reflected great credit on the Jewish name everywhere, and

Whereas, Nathan Straus was a leader both in the cause of securing equal rights for the persecuted Jews of Eastern Europe and Asia and for other minorities through the Peace Conference, as also in ameliorating their condition abroad and aiding in an eminent degree in collecting funds in the United States for Jewish reconstruction abroad,

Resolved, That the Union of American Hebrew Congregations in Council assembled extends to Nathan Straus its hearty congratulations on his seventy-fifth birthday, and hopes that he will be spared for many more years for the benefit of our country, our faith and all humanity.

It was moved by Dr. David Philipson, of Cincinnati, and duly carried, that messages of greeting be sent to Dr. Henry Berkowitz, Dr. Joseph Krauskopf and Dr. Louis Grossmann, who were prevented by illness from being present at the sessions of the Council.

The Council adjourned until 2 p. m.

Afternoon Session

The Council met pursuant to adjournment. President Daniel P. Hays in the chair.

The Committee on National Federation of Temple Sisterhoods presented the following report, which was adopted:

Report of Committee on National Federation of Temple Sisterhoods

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

The Committee deems it a high privilege to have before it the remarkable record of achievements of the National Federation of Temple Sisterhoods. We most heartily and gratefully endorse the work of this great and valuable organization of our noble women in Israel that has in so short a time equalled in power and influence the parent association of the U. A. H. C.

The Committee feels that the whole of American Israel owes a lasting and immeasurable debt of gratitude to the Federation which from its very inception has whole-heartedly devoted itself to the furtherance of Jewish ideals as fostered and promoted by the Synagogue.

DORMITORY

The outstanding achievement of the N. F. T. S., the plans for which were launched at the Buffalo meeting of the Union, and which commands our especial sense of gratitude and admiration, is, of course, the completion of the supreme task of raising $250,000 for the erection of a dormitory for the Hebrew Union College. The building of this beautiful and commodious domicile for the future teachers and leaders in Israel, not only supplies a long felt need, but gives assurance of a healthier and happier preparation of the young men who are to consecrate themselves to the work and ideals of the rabbinate.

SCHOLARSHIPS

It is with great appreciation of the fundamental importance of the Scholarship Fund, that the Committee calls the particular attention of the Union to the work of the Sisterhood in this vital matter. The gratifying increase in the number of scholarships founded, shows how strong is the appeal that the Scholarship Fund idea makes to the hearts and minds of the constituent Sisterhoods.

UNIONGRAMS

The Federation is justly entitled to praise for the widespread and profitable use of the Uniongram in America for conveyance of messages of greetings, congratulations, and condolence, and the rendering thereby of service to the Scholarship Fund and the maintenance of free Religious Schools. We urge the continued support and adoption of this excellent and useful plan on the part of all the members of our Union throughout the country.

STUDENT'S WELFARE WORK

We note with great satisfaction the progress of the Federation in the University Welfare work. The Committee feels that this is one of the urgent necessities of American Israel. The men and women who are passing through the halls of our Universities are the trustees of Israel's future in this blessed land, and every effort to awaken and keep awake their Jewish consciousness must be greeted with joy. The Committee feels that this fine beginning will bear fruit.

PHILANTHROPIC WORK

Realizing that if the Synagogue does not stand for social service, it falls short of one of its loftiest purposes, despite its many other high qualifications, we are proud of the splendid work the Federation has performed and is performing along philanthropic lines supplying the needs of the indigent, delinquents and defectives of society, Jewish as well as non-Jewish, to whatever extent is in its power.

CONCLUSION

In all these tasks, duties and enterprises to which the N. F. T. S. has given so generously of time, effort and means, it has surpassed our most sanguine hopes in the glorious services which it has rendered to the Union in particular and to American Israel in general. May it continue to grow for "STRENGTH TO STRENGTH".

Respectfully submitted.

Signed by the Committee.

President Hays introduced Hon. Henry Morgenthau, of New York City, as presiding officer of this session. On assuming the chair, Mr. Morgenthau introduced Hon. Horace Stern, of Philadelphia, who delivered the following address:

The Synagogue in Modern Life
A Layman's Impressions

By Hon. Horace Stern

One of the strange phenomena of our times is that if a person attains distinction in any chosen line of endeavor, or becomes appointed or elected to any public office, however unimportant, he is immediately sought out as an oracle upon all topics of current interest. A baseball player who achieves fame in batting is interviewed as to his opinions on social and political questions; a scientist who establishes the principle of the gravitational influence of matter upon light is consulted as to his views

upon marriage and divorce; a lawyer who successfully dissolves a combination in restraint of trade is questioned as to the therapeutics of auto-suggestion. It was in accord with this honored custom that I, being elected Judge of a Court of Common Pleas in Philadelphia, became thereby an authority upon teleology, eschatalogy, theology and rabbinical lore, and as such invited to read a paper before this august body. There are two defenses which I desire to make at the outset. One is that while admitting my entrance where angels fear to tread, I want it understood that I did not rush in. On the contrary, I went in gingerly, in fact, was helped in by a gentle push now and then from dear Mr. Daniel P. Hays. The other of my pleas is that you will note the modest second half of the title of this paper, "A Layman's Impressions." You will probably infer that whatever random thoughts are contained herein are delivered to you "as is", or on the principle of what lawyers would call "caveat emptor", without warranty of any kind.

The Need of Religion

With these preliminary apologies and disclaimers, I start with the proposition that nothing is so much needed in the modern world as religion. By religion I mean something more than the mere study or practice of ethical doctrines. Ethics may be quite as secular a study as physics or geometry, and a man may practice ethics without being a religionist. But religion makes a spiritual man; it makes a finer soul; it ennobles life and gives it a purpose and a proper perspective. It teaches that back of the material world which we see and hear, back of all of our sensory impressions, back of ions and atoms and molecules, back of the little speck of dust upon which we revolve around the sun, back of planets and stars and nebulae, back of space and time whether absolute or relative, there is another universe, mysterious, intangible, invisible, immaterial, inconceivable, a power of causation, a spirit which we call God. It teaches that if this world sprang or evolved out of nothing by a sequence of natural phenomena, if there is nothing but space and matter, if death is merely a chemical change from the animate to the inanimate, if there is no power which is outside of our existence and which shapes and controls it, life is not worth the living; its joy, its tang, its mystery is gone; it becomes a hopeless and a futile thing, and man is reduced to the mere spawn of remorseless, inexorable and unintelligent destiny. Little wonder, therefore, that the truly religious is sharply marked out from the irreligious person. His whole view of life, its purposes and its duties, is different. A non-religious man says "that is a building", "that is an automobile", "that is a pearl necklace"; a religious man says, "that is only a building", "that is only an automobile", "that is only a pearl necklace". A truly religious man works and breathes and has his being with the ever-present sub-consciousness of his relation to God. Really religious people, therefore, are not materialistic and they do not commit crime. There may be hypocrites and simulators who cloak themselves in piety, but such persons are not religious.

The Synagogue—The Spiritual Light-house of Life

If it be conceded, therefore, that the inculcation of a religious spirit (which, after all, as Plato said, consists of a frame of mind rather than a set of opinions) is of the highest importance to individual and communal well-being, we come to a second proposition, and that is that the development of religious feeling and expression can proceed for the great majority of people only through the synagogue. We have souls and minds, emotions and thoughts, but they can be communicated only by some form of physical expression. As Sartor Resartus demonstrates, we live and must live in symbols. Patriotism is expressed in a flag, the spirit of law and order in the robes of a judge, friendship and amicable association in social usages, religion in ritual and ceremonialism. The gregarious instinct in man, which manifests itself in this as in all others of his institutions, requires communal association for purpose of prayer and the furtherance of religious sentiment. In short, it is absurd to believe that the function and the need of the synogague have expired, or that we have arrived at such a stage in individualistic and ideal development that we need give no outward expression to our religious feelings, or that solitary com-

munion with the divine is all that is necessary. No—Judaism now, no less than through so many past centuries, requires the synagogue for its perpetuation. I remember once, as a youth, traveling by sea from Halifax to Philadelphia at night, sick, somewhat afraid, not knowing just where we were. I saw from time to time a lighthouse flashing out across the black expanse of raging waters; to the navigator of the boat it merely showed the shoals and land; to me it bore the cheery and reassuring message: "Men are here—men and helpful hands if wanted." So I have often thought that synagogues are the spiritual lighthouses of life. As we go staggering along through life, knowing not the whence, the whither, or the why, sometimes afraid, morally sick and discouraged, the synagogue flashes out its message: "God is here," and within its magic walls breathes or should breathe the spirit of peace and of a divine justice, mercy and love beyond our human ken.

New Conditions

I have said that we still need synagogues; I will go further and say that we need them more than ever before. Conditions in American Judaism are different today than they have ever been. Of course, there are many types of apostates among us who are not new to our experience. We still have the familiar spectacle here and there of some vulgar person pitifully trying to ingratiate himself into a certain kind of social recognition by disclaiming allegiance to his people and his faith. Neither are the psuedo-intellectuals a new creation—persons who, educated beyond their intelligence, reject religion on the ground that they will not believe anything which they can not understand; they think that man is or should be merely intellectual, that emotion and faith are attributes in some way lower than mental processes, and they claim to have outgrown the religion of their fathers just as the so-called flapper has outgrown the staid Puritanical dress of her grandmother. Neither is the type new of materialists who exalt industrial life to the position of a fetish, and profess to regard religion as a kind of bromide or soothing syrup administered by the wealthy to those economically dependent in order, by giving them hope for a better deal in the next world, to make them resigned to a more unfavorable one in this. I shall not elaborate upon these classes or types of persons who are indifferent or antagonistic to our faith. But what of the new conditions that have come out within the past forty years? Within that time has taken place one of the greatest migrations in the history of the world—a movement of our people far outnumbering those in the exodus from Egypt. These wanderers, harassed by bitter years of the most relentless persecution to which any people has ever been subjected, have been suddenly transported from the most benighted to the most democratic government in the world. Blinking their eyes in the dazzling brilliancy of American life and American freedom, cast adrift from the moorings and the traditions of centuries of existence in the ghetto, living in a new economic, social and political world, it is little wonder that in the case of many of the young men and women in whom religious beliefs and ceremonies necessarily had not been as deeply imbedded as in the older folk, a pathetic casting off of religious observances and too frequently also of religious spirit and of religious beliefs took place.

Importance of a Religious Environment

These boys and girls frequently saw customs which in European Jewish life they had regarded as sacred, discarded, mocked and flouted in the American Jewish environment into which they came, and perhaps it was but a natural result that once there dawned upon their minds the fact that any religious ceremony or usage could be given up, they, in the exuberance of this strange revelation, should in many instances, have cast to the winds all, or nearly all that constitutes the foundation of Judaism itself. This condition was aggravated by the fact that in so large and comparatively sudden an influx it was, and is physically impossible that there should have been, or that there are, even a small percentage of the number of synagogues requisite for the purpose—that is to say, synagogues of size and dignity of architecture sufficient to attract youth. But the resultant drifting of so many of the younger people from the synagogue is not the only sad feature of contemporaneous conditions. The breach has extended to our prized fam-

y life. The older generation lives in the ast and speaks largely a foreign tongue; he younger generation speaks English, at- ends the public schools, goes to the "movies", has learned American slang, and as a result of all of these accomplishments considers itself so worldly wise as to look with a spirit approaching disdain upon the world in which the parents move and have their being. The result is that in many instances, entirely too many, there is an irreparable breach between parents and children, the home life is destroyed, the young people are thus deprived of both anchors of safety, namely, home and synagogue; they tend to become cynical and "smart", bumptious and arrogant; they lose the sense of humility, of reverence, of awe, of appreciation of the eternal verities and the eternal mysteries of life, with the still further result in some cases that moral standards are lowered, crime is committed and the parents' gray hairs are brought in sorrow to the grave. Have I overdrawn the picture? I must not be understood as believing it to be representative of the major portion of American Jewish life, nor even, speaking from the absolute standpoint, of any considerable part of it. Gravely as the conditions have been stated, we still no duobt are well within our proportionate quota of actual wrong-doers and law-breakers. But when we compare conditions with what once they were, with times when it was rightly our proud boast that there were no Jews in our jails and that an unchaste Jewish woman was unthinkable, then we may indeed feel that if we wish to remain the people of the Book, if we wish to become a kingdom of priests, if we wish to restore our distinctive virtues of morality and family life, we must now, as never before, labor to bring our people back to Judaism, and that, as I have said, can be done only through the medium of the synagogue. And I speak especially for our youth, because the impressions of youth are strongest, and if a young boy or girl has had a religious environment and religious training in youth, he or she is far better off, even if lax religiously in later life than the child who has never imbibed the spirit of religion at all.

Judaism—The Raison d'etre of the Jew

At this point I wish to state my firm belief, and even passionate conviction, that the synagogue can not be supplanted as the regenerator of American Jewry by any racial or chauvinistic exaltation. I concede that the Jews, entirely apart from their religion, are a wonderful and a gifted people, that they have great intellectual talent, and even genius. But I also know that the unique gift of the Jew to the world is religion, and I believe that Judaism alone constitutes the raison d'etre of the Jew. I am not especially proud if a great musician happens to be a Jew, because Judaism is not a school of music, nor if a celebrated actor is a Jew, because Judaism is not a school of histrionics; nor if a famous prize fighter is a Jew, because Judaism is not a school of pugilism. I do, however, exult if a philanthropic, altruistic, spiritual, peace-loving, reverential, God-fearing man is a Jew, because those attributes and qualities are the teachings and the aim of the Jewish religion. Also we must ever bear in mind that we can not live, religiously or morally speaking, upon the past glories of our race. It is a splendid heritage to be the descendants of a worthy ancestry, but it is more important to be the progenitors of a worthy posterity. Let us not place ourselves in the class of Lord Galloway, of whom Robert Burns wrote:

"Bright ran thy line, oh Galloway, through many a far-famed sire;
So ran the far-famed Roman way,—so ended, in a mire."

A Return to the Synagogue—The Call of the Hour

I really believe we frequently become so affected by mere racial pride or by racial defense against attack, that in some way we confuse this pride or labor of defense against anti-Semitism with religious devotion itself, and I would even think it possible that some of our people have the psychological delusion that by counter-attacking Henry Ford or protesting against ostracism from summer hotels and the like they are performing a duty or function substitutionary for attendance at synagogue and that they are thereby merely carrying out another form of Judaism—in other words, that as racial defenders they are in some way, qua Judaism or Jews, equivalent to those who choose to show their devo-

tion by religious worship in the synagogue or otherwise. To my mind, while unfortunately anti-Semitism exists and must with dignity and proper sense of proportion be refuted, nevertheless there is only one real Jewish problem in America, and that is how we may become better Jews and thereby and therein better Americans and better human beings. I can not but believe that if ever we Jews are to rise to glory, it will not be through our anti-defamation leagues or the American Jewish Committee or similar organizations useful though such organizations may be; it will not be because we can point with pride to successful Jewish merchants and professional men judges of the court, ambassadors to foreign countries, and members of the Cabinet, distinguished though such persons may be; it will not be even because we give liberally to charitable causes, worthy though such giving may be—no, it will be only, if at all, because of the moral character of ourselves and, above all, of our children; it will be because we are worthy and honorable and pure. And I am glad, therefore, that this convention is not devoting its sessions to racial rhodomontade, but that it recognizes the call of the hour to be a return to Judaism, a return to the synagogue, and if this jubilee revival accomplishes any results in that direction it will prove itself of epoch-making importance in the history of American Jewry.

The Synagogue and Social Life

Before we arrive at the question as to how our attachment for the synagogue may be strengthened, how its influence in the Jewish community may be increased, how its membership may be enlarged, and how attendance at divine service may be augmented, it is well that we should look certain unpleasant truths squarely in the face in order that we may realize the difficulties and the limitations of the problem before us. My own belief is that in many ways the synagogue, no matter what may be done, cannot be made to mean to our generation what it meant to our forefathers, and this for many reasons. In the first place, the nature of communal life has changed; it is growing more and more urban. Country folk notoriously are more religious than city dwellers. The shepherds of Biblical narrative, reclining under the open sky, surrounded by the eternal hills, close to the throbbing mysteries of nature, might well dream matchless dreams of divine justice and of human peace. Even today, when "the ploughman homeward plods his weary way", he may well reflect upon God and upon immortality, upon the problems of creation and of human destiny. On the contrary, the citizen who takes his weary way homeward in a trolley car, hanging on to a strap, reading a newspaper, and contemplating his social engagements for the evening, is not apt to devote himself to spiritual meditation. Again, if we compare the Jew living in a mediaeval Jewish ghetto with one living today in an American city, what do we find? To the former the synagogue was everything, it was his all, the source of his inspiration, the agency of his activities, the embodiment of all of his dreams and hopes and aspirations. He had no other social outlet, he recognized no other law. Today the Jew, in common with his fellowmen, enjoys all the forms and features of our intricate current civilization and social diversions. He is commercialized to the same extent, no more and no less, as his Gentile neighbor. The Jew, like the Gentile, also has his clubs, his lodges, his parties, his golf links, his travels, his books, his theatres, his music and his pictures. The synagogue is now an incident, a mere detail within the bounds of his manifold activities. Instead of the synagogue building being located in the midst of an area of Jewish homes, it is frequently distant by miles across city streets and spaces, and against the making of that trip loom up wind and rain, shopping for the women, dancing and music lessons for the children, business for the men, and more or less lack of enthusiasm for all, tired out as they are by a week of industrial and social divertisements. In short, we of the modern city have no time to think, much less to pray. We laborious devote fifty per cent of our earthly hours to making money, and just as laborious devote the remaining fifty per cent of our time to spending it. We buy and sell, we dash around in automobiles or dodge those in which others are dashing, we rush hither and thither believing it to be pleasure, and meanwhile God is far from our thoughts and the synagogue is a good institution, not for us, but for the elderly and the very

young, and for those who have few other social contacts.

Synagogue Deprived of Some of its Functions

There is another reason why the synagogue in this generation can not be wholly restored to its former potency in the Jewish community, I refer to the fact that it has been gradually denuded of some of its more dramatic and stirring functions. There was a time not long since when charity was the sweet daughter of the synagogue. Today charity is a secular affair. The local Federations of Jewish Charities have absorbed a place in our communal life that frequently approaches an hysterical lack of perspective, and, as I have said before, participation in "drives" for the sick and the suffering is made a substitute for, instead of a complement of, participation in the religious life of the community. I realize fully that change conditions, requiring as they do greater organization and combination, have made charity federations necessary, and I am not advocating their abolition or emasculation in any way. All that I am pointing out is the fact, whether for weal or woe, that the synagogue as such has lost one of its most attractive offspring, that is to say, lost it in the sense that a parent loses a child who leaves the parental home to marry. In addition to charity there has been taken from the synagogue many of its educational activities: we have Young Men's Hebrew Associations and Young Women's Hebrew Associations, recreational centers and settlements of all kinds, and the tendency is more and more to secularize these activities and to put them upon the basis of social service under secular administrative auspices rather than as exercises of a function of the synagogue carried on by its spiritual guides and leaders. Here again I am merely stating what I conceive to be the fact. However, advisable or necesary these evolutions may be, the result is that the synagogue is rapidly becoming a mere theological shell.

The Sabbath Question

There remains just one other obstacle to a complete rehabilitation of synagogue attendance, and that is the obvious one of the Saturday problem. All that I have said, heretofore I believe to be of general application to the churches as well as to the synagogue; our problem is but part of that which, from the same general causes, confronts the church as well. Only a few days ago Miss Maud Royden, an unordained preacher of the Church of England visiting in this country, was quoted as saying that "Organized religion has ceased to interest the younger generation. They do not find it to be religious. I can not make up my mind whether organized religion is doomed or not. It will have to be revitalized or some substitute found." This is too radical an utterance for acceptance, but it indicates that the synagogue is not alone in the problem of attracting worshippers. In addition, however, to the general trend of current aloofness from communal worship, we Jews have the peculiar difficulty of the Sabbath question, due to the fact that our religious Sabbath is not a secular holiday as is the Sunday, and that therefore attendance at the synagogue is penalized by commercial loss. All that can be said as to this is that hopefully the time will come in the progress of industrial evolution when the present half holiday will become a complete one, thus removing from the Jew the handicap to which he is now subjected in this respect.

The Place of Spiritual Communion with the Divine

Having thus briefly mentioned some of the reasons why it would appear that our hope for a revivification of our devotion to the synagogue must be limited in some measure by the conditions which circumscribe its realization, we must consider another obviously important fact, and that is that the question of getting people to attend the synagogue is, after all, subordinate to, and in large measure dependent upon, another question, namely the degree of religious and spiritual influence which is exerted upon those who do attend. Merely attending synagogue as a pious or superstitious duty can have little spiritual or ethical value. Merely attending synagogue as a means of deriving intellectual, dramatic or social entertainment can also have little religious value. We all know that if our object be merely to induce large numbers of persons to enter the synagogue building that desire can readily be accomplished. A motion picture exhibition, for example, would no doubt attract as large

numbers if given within a church or synagogue as if given in a theatre. I understand, as a matter of fact, that motion pictures are being employed in some Sunday Schools. I am reminded of the story of a little boy who attended such a religious school, and on his return home his father quizzed him in order to ascertain what the boy had learned. "Johnny," said the father, "who killed Goliath?" "I don't know," said Johnny, "I was sitting too far back and couldn't see." A lecture or a service is not necesarily of religious value just because it is given in a synagogue. A good oration, a sensational discourse, though it may make the judicious grieve, will no doubt attract the unsophisticated, and there are always enough unsophisticated in a community to fill any place of worship to the doors. The question, therefore, is not one of mere attendance; the problem is qualitative as well as quantitative. If a man goes to synagogue and there hears and enjoys what may be termed a university extension lecture it will not do him any harm, but it will not give him any religious or spiritual exaltation. If, on the other hand, the service be sold and lifeless, and the sermon dull and uninspiring, and if as a result his thoughts habitually wander to the temperature of the room, the appearance of a friend, the recollection of a business transaction of the day before, the planning of a business transaction for the day following, the struggle of a fellow-worshipper to brush away a fly or to escape a sunbeam, and these pious meditations are interluded only by fitful and mechanical responses in the series of alternate readings of rabbi and congregation, it is evidence that while such person may be counted "present" in the inventory of synagogue attendance his presence is physical only, and that he has not been lifted from a consideration of the petty problems of a mundane environment into the realm of a spiritual communion with the divine.

The Need of Spiritual Rabbis

This brings us to a consideration of the question as to whether there are any ways that may be suggested in which the position of the synagogue in modern life may be strengthened, attendance of worshippers increased and interest in the service extended. These desired effects are corrected to one another. I start with the rabbi, and I think that there will be no dissenting voice to the proposition that the first and foremost requirement of a spiritual synagogue is a spiritual rabbi; indeed, assured of that acquirement nothing else is necessary, or, rather, everything else will follow. It is highly important, therefore, that our theological seminaries should, as I have no doubt they do, devote themselves to turning out graduates of character, with brilliancy a secondary consideration, and that congregations seeking rabbis should look primarily to religious personality rather than to intellectual powers. Of course, scholarship is important, elocution is perhaps important, but spirituality is indispensable. There may be rabbis who command our admiration but not enlist our hearts. They may be builders of buildings, organizers of movements, exponents of ideas. Desirable as all this is, it is not, to my mind, the crucial test. My own inquiry would be, what impress does the rabbi, his character, his spirit, his personality, make upon the religious and moral life of his congregation, and through it upon the broader community beyond? When the members of his synagogue require legal advice they go to a lawyer; when they are ill they consult a physician; when they are perplexed with problems of ethics or of casuistry, when they require spiritual aid and consolation, when they face the crises of life do they seek the rabbi, do they lean on him as upon a pure, spotless soul and man of God and upon the faith which he symbolizes and represents? I must confess, however naive the statement may appear, that the village cure, the pastor of his flock, the bishop in Les Miserables, are more my ideals of a religious leader than a pulpit orator of the worldly school who entertains and no doubt instructs the congregation and furnishes them with proper ethical teachings, but who fails to imbue them with the frame of mind, the attitude toward God and life, the ecstatic consolation, the faith and idealistic happiness which are the attributes of sincere religious belief and practice. The synagogue may temporarily attract if provided with an attractive minister, but there will not be any permanent, deep-rooted or worth-while renaissance of Judaism unless our rabbis be men of the type to which I have referred.

The Emotional Appeal of Symbolism

The next matter which must be borne in mind is the necessity of preventing our services from becoming paralyzed by frigidity, from allowing them to aim too much toward the purely intellectual or to direct their appeal to the reasoning powers rather than to the soul. Religion is not primarily intellectual; on the contrary, it is a groping for what we can not understand. God can not be proved or disproved by mental processes; a reverential attitude must be created in our hearts. Man is imbued with an emotional, imaginative and mystical nature; and, as I have stated at the beginning, there are either more things in heaven and earth than are dreamed of in our philosophy, or life is not worth the living. Going to college is one thing and going to synagogue is another. No one desires the inauguration of incense-burning or aesthetic or mystical tricks, but it is certainly true that even the most intellectualized of patriots is emotionally stirred by the American flag—more so, perhaps, than by a labored discourse on patriotism. For a service, therefore, to be appealing, certainly to the overwhelming majority of persons, there must be some proper measure of symbolism and ceremonialism. This does not mean the use of forms which have become mechanical through ceaseless repetition, or which represent such ideas and concepts as may have become antiquated and valueless to our generation, but rather ceremonies which are presently vivifying and stimulating, which cause us the same heart-throbs, the same tears, the same emotions, the same reflections, as came to other generations by ceremonies that appeal to them. Unless reform Judaim, however properly it discards such symbols as were obviously ephemeral or local in their origin and significance, keeps this fact in mind, we may be faced with the danger that our service will become cold and rigid, that it will lack imagery and emotional appeal, that it will not succeed in reaching the hearts of worshippers, especially in the case of the young, and that it will thus fail to attract to itself the great masses even of those people who profess their adherence to the tenets of reform Judaism.

Precept and Practice

Passing to the side of the administrative management of the synagogue, it would seem that much could be done to make it more consonant with some of the growing tendencies of our age. Stepping from the streets across the threshhold of the synagogue should bring us into another world, a magic world, in which earthly toil and turmoil are forgotten, in which bickerings and rancors disappear, in which petty distinctions between man and man fade in the shadow of the awful presence of God. Are our synagogues usually of a nature to bring about this feeling? Is the equality of all moral human beings, the doctrine of human brotherhood, stressed by the arrangement and policies of the congregation, or do these only too frequently proclaim loudly the same ranking, the same prejudices, the same small viewpoints as prevail in the work-a-day world without, the world of business and of material values? Do our synagogues sometimes tend unduly to become social clubs? Do the places of advantage go to the favored ones of the earth, places not only in regard to assignments of sittings, but in the control of the congregation's affairs, and sometimes in the zealous attentions of the rabbi himself? Are worldly gifts to the synagogue unduly emphasized by unctuous publicity? We certainly must be careful to avoid any tendency in such matters that would be likely to attract to the synagogue the smug and contented, but would bear no inviting message to those to whom life in this world means a dreadful struggle for decent existence. We must not preach to the skeptical idealistic doctrines from the pulpit, only to repel them by what they see in the pews. A synagogue has an atmosphere entirely apart from its ritual and its services. Unless that atmosphere be in accord with the teachings of the law and the prophets, those teachings will fall like an empty and vain and hypocritical travesty upon the hungry and tired hearts of those who, urged by a real aspiring impulse, have sought religion within the walls of the synagogue.

The Synagog as a Social Center

Finally it is important that the modern synagogue should adopt the social center idea which is beginning again to impress itself. It has already been pointed out that one of the present weaknesses of the

synagogue is that it has become skeletonized in its functions. When the activities of the social center are attached there is thus restored to it at least a part of its heritage, and by so much is its grasp upon the community strengthened.

If in any measure these or other methods and innovations result in a quickening of our devotion to the synagogue, what wonderful results may be attained! Perhaps even if we were to obtain as much moral and spiritual perfection as is possible to human kind, anti-Semitism, founded as it is on prejudice and possibly hopeless ignorance, would not disappear. But of what small import is the question as to what other people think of us, compared with the question as to what we are! We have something more important to accomplish than the triviality of gaining entrance into college fraternities and summer resorts. We have to search out our own souls. We have to convince our selves that we can still dream dreams and see visions. We have to realize that our wealth is not in our stocks and bonds, nor in our jewels and fine plate, but in our sons and daughters, and that in them and in them only as worthy moral types of manhood and womanhood can we offer a real gift to humanity. We have to show, to our own satisfaction, that we can live as Jews in this free environment and perpetuate the sacred teachings of our faith in the open air of liberty with as much loyalty and zeal as under the stress of persecution in dark ghetto places—that our religion is not one nor our people one that when given opportunity and material advantages crumbles away in self-stultification and abasing disintegration. All these things we have to accomplish, and will accomplish, for the religious spirit of our people that has guided and nourished and sustained us since the dawn of recorded history will not fail us now. Judaism is true, and what is true is eternal.

Remarks on the subject of the paper were made by Dr. Maurice H. Harris, of New York City, following which the Chairman, Mr. Morgenthau, addressed the Council as follows:

Remarks by Hon. Henry Morgenthau

No doubt Judge Stern's address has affected all laymen in this audience as it has me. Here is a man who ably fills his position as Judge, and while doing so admirably performs all the duties of a citizen, and above all he shows profound devotion to religion. His conduct should inspire all of us.

I believe all of us are aiming to become high-class AMERICAN citizens—to accomplish this end, we must have some religion. Unless we are spiritual and believe in something more than merely strictly observing the law of the land and are influenced at all times by higher moral force we will forfeit our own self-respect and will fail to secure the respect of those with whom we live—and we cannot spare either of these.

This revival meeting is most encouraging. It is splendid to get together. We must impress upon ourselves that we cannot set aside religion and devote ourselves merely to material pursuits and political ambitions. I share the enthusiasm displayed by this assembly as the full meaning dawns upon us. There can be no question but that the relation between pulpit and pew must be reciprocal. No matter how enlightened or spiritual the rabbi may be—unless his congregation responds he can accomplish but little. Though he may be a dynamo, he cannot create light in others unless they are equipped for being enlightened. Let us all resolve to be in our several communities, all-round, first-class American citizens which includes being guided by some fervid religious beliefs; this will do much towards securing for ourselves the position to which we are entitled and which will be readily granted to us if we deserve it.

Mr. Morgenthau introduced Rabbi Jonah B. Wise, of Portland, Ore., who delivered the following address:

Jewish Contributions to American Idealism

By Rabbi Jonah B. Wise

The state with an ideal is a pure Platonism; hence what I have to present on the subject assigned me, "Jewish Contributions to American Idealism," may have a tone which does not seem to include many discordant notes in our social symphony of today. If the world is uot of tune it is because "the times are out of joint". The body corporate of man has tugged and strained until it stands a wretchedly exhausted thing unable to return at once either to graceful ease or co-ordinated energy. In these creaking times the Jew becomes historically prominent. It is an eminence which history records again and again, and which augurs no less ill for Israel than for the weakened state of mankind in general.

The Jew suffers because the world is struggling with its sorrows. Whenever Israel's martyrs groaned, then mankind was writhing in a new agony. An Eliezer was atonement for a mad will to impose Helenism on the world, an Akiba was the victim of a devouring power that was not aimed solely at Jews; the auto da fe in Spain or South America, the hideous persecutions in Russia, the Papal bulls of servitude and degradation, and every horror we know historically, were marks of the rising or receding tide of human progress. No more faithful barometer, none more sensitive or accurate, can be found in history. Storms are foretold and calms forecast by the world's treatment of the Jew. The Inquisition, Roman Despotism, the Church's empire of sin and simony, Russia's terrorism, are marked on the sensitive surface of Jewish life.

"Thus the dark tale which history doth unfold,
I knew, but not, methinks, as other know,
For they weep not."

Government Conceived in Liberty

It is, however, not within the scope of this paper to discuss that phase of Jewish life in any detail. We must remember, however, that we are discussing ideals when much wild thinking and loose acting is abroad—a result of war: one might say a foreseeable result of war. That any nation can escape the test of war without enormous spiritual loss is hardly possible. Rare powers of human guidance might avert moral collapse. Lincoln's amnesty proclamations and plans, carried out after his death, saved the Southern leaders from proscription and the South to the Union. A Cicero must have the blood of Catiline. A state is not saved by the rebels it imprisons and slays, but by the power and number of minds it draws to its loyal service. This view has been impaired because of war, and is not yet re-established because we are not yet at peace. Consequently we must discuss the subject assigned with the understanding that men are not ready for normal thinking, since war's alarums are still re-echoing.

America unquestionably has ideals. They are too deep-seated, reach too far back into our ancestry, to be atrophied by present day influences. They may be inhibited, but certainly are not paralyzed. In our international, domestic and economic life there is a higher spirit that comes of a higher power. We all know that our Government was "conceived in liberty". It is of us that Shelley sang—

"Yes, in the desert there is built a home.
For Freedom, genius is made strong to rear
The monuments of man beneath the dome
Of a new heaven."

Tinged With Biblical Influence

Ideals develop in and are the results of a devoted ancestry. American ideals are easily traceable to sources which interest the Jews. Through English, Dutch, German, French descent America received the cream of national heritage. Our immigration critics would have us believe that Ellis Island receives the scum of European life. The reverse is probably true. Our institutions, like our language, are largely of English origin in their immediate form, but their more fundamental character is of remoter parentage. There can be no doubt that the settlement and development of America is tinged with a deeply Biblical influence. The New England settlers were refugees for conscience's sake, and their attitude towards the tyranny of Archbishop

Laud and an established church originated in and was fostered by the Bible. The sturdy Dutch Burghers of New Amsterdam, the peace loving Friends of Pennsylvania, and the settlers of the George plantations, were Biblical in mind and morals.

American thinking was most influenced by New England. Rogers Williams and Rhode Island are the watchwords for religious freedom. The Connecticut plan of government suggested our Constitution. Boston was the seat and source of propaganda for the Revolutionary War. One does not disparage the rest of America when one recognizes the spiritual domination of New England in the formation of our national character. One does not belittle Thebes by acclaiming Athens. New England was steeped in the Bible, and particularly in the Old Testament. Psalms were its songs, the prophets its moral exhorters, and Moses its legislator. The Pilgrim fathers and Puritans held to the Scripture as guide and warrant for their state which was some day to reach to the Pacific. An incident is narrated in "Records of the Colony and Plantations of New Haven from 1638 to 1649" (C. T. Hoadly):

"In June, 1639, John Davenport, when all the free planters 'of the Colony of New Haven assembled together in a general meeting to consult about settling civil government according to God', asked 'whether the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well in the government of families and commonwealth as in matters of the church'. This was assented to by all."

Lincoln a Bible Product

This is typical of New England life, whether in Connecticut, Rhode Island or Massachusetts. So involved in Bible influence was Puritan life that it might well be considered the woof of the whole weave. It extended to the study of Hebrew by its leaders, the adoption of its laws in daily life, and the naming of their children after its heroes. An Abraham Lincoln is doubly a Bible product spiritually, through his Quaker origin and his own study of Scripture. A Daniel Boone, named with curious precision of his Apocalyptic struggles, is of the same Quaker origin and Bible name. Our own president bears the stamp of a pious and familiar origin in his middle name Gamaliel.

The Bible theme runs through the symphony of American life. When Ethan Allen came to Ticonderoga to demand its surrender the command had a right to know if he were being attacked by a representative of a legal government or a brigand. Ethan Allen represented no real government. The Continental Congress was an advisory junta, not a recognized state authority. His warrant must come from an added and an establish power; hence his demand to open the gates of Ticonderoga was "in the name of the Continental Congress and the Great Jehovah". The gates were opened.

Roots in the Old Testament

A sign of the consecration of Israel to God is its sensitiveness to human problems. In trying to meet them its instituted the Jubilee Year, a time when men should be freed from slavery and all land return to its owners. It was a conscious effort to promote actual freedom. It was not an attempt to relieve distress, but a desire to achieve independence for the individual. No record in any other ancient nation of such an ethical viewpoint is to be found. This freedom was to be proclaimed by blowing the trumpet, the Shofar, on the Day of Atonement. (Lev. xxv.) The command to do that thing is quite by accident, but a sign of the texture of American life, inscribed on the Liberty Bell, and reads, "Proclaim Liberty throughout the land to all the inhabitants thereof." (Lev. xxv:10.)

It is small wonder that the Bible, so integrally a part of the texture of American life, should furnish texts for its great teachers. Lincoln in his second inaugural address, as he summed up the cost of war, its toll of life and happiness, and realized his place in all this sorrow ,called to his aid the spirit of his past, the gentle mother of his soul, and quoted the Psalm, "The judgements of the Lord are true and righteous altogether." What gathering of Americans that hears National good news—defeat of Lee, Fall of Vicksburg, Dewey at Manila Bay—but thinks instinctively of Old Hundred, Horiu Ledonoi—"Make a Joyful Noise" is nowhere so at home as a paean

praise as in America. "Our roots are in the Old Testament; we are Jews ourselves gone to blossom and seed," says **Henry Ward Beecher.** (Under Four Administrations—Oscar Straus, p. 46.)

A Hebrew Charge to a Jury

No one felt a strange culture being invoked or a new voice heard when the Supreme Justice of Ohio, in swearing his associates and the judges fo the state courts into office, solemnly read them from Deuternomy (Deut. 1:16-18):

"And I charged your Judges at that time, saying, hear the causes between your brethren, and judge righteously between every man and has brother, and the stranger that is with him. Ye shall not respect persons in judgement, but he shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgement is God's; and the cause that is too hard for you, bring it unto me and I will hear it. And I command you at that time all the things which ye should do."

How are we Jews to construe this obvious use of that which is our own in the growth and progress of America? In this connection I quote Professor Edward Chauncey Baldwin:

"To Israel the debt of our modern world is simply beyond compute. . . . Whatever there is in modern civilization that is making for human fraternity; whatever religious aspiration is calling men to a higher sense of duty; wherever men and women are toiling to prove that humanity is a great brotherhood; there we find men living, acting, thinking under the influence of these leaders of Hebrew thought." ("Our Modern Debt to Israel", p. 203.)

Identity of Jewish Life and American Ideals

With the deepest sense of gratitude for such a high valuation of the Jew, we must vigorously disclaim and idea of debt. The world, and especially America, owes us nothing. Freedom as we saw it might have languished in Ghettoes and flickered to oblivion had not noble souls seen and saved it. America owes the Jew nothing. It does, however, offer him much, since it is a place in which a real Jew is no stranger. It is more a promised land to him than was Palestine to Moses, since it is no **terra incognita,** inhabited by strange people of unknown habits, but a land of his own types of mind and filled with his own familiar names for men and ideas. Phillistines there are, of course, and Amalekites! What promised land is free of them?

We Jews have a moral and spiritual affinity with America that gives us a special responsibility. America has a double claim on us, since we owe it loyalty as citizens and the fealty of kinship as Jews. There can be no doubt of the identity of Jewish life and American ideals.

Jews first came to the United States in large numbers in 1655. They were of Spanish and Portugese origin and were refugees from the Inquisition in Brazil. They come to the City of New Amsterdam and were grudgingly admitted by the Dutch, who, like most settlers in America at that time, rather looked askance at persons of religions and manners which differed from their own. These Jews had to promise that they would never become a charge upon the public; that they would take care of their own poor and sick. It was only upon this assurance that they were finally admitted to their first contact with the future United States.

Committee on Civil and Religious Rights

There is a certain obligation on the Jew to do just that thing which was promised by the first settlers in this particular city, and in order to do it the Jew has felt the necessity for organization that will permit him to plan and to execute so that his people shall never be a public charge, but shall always be contributors to the welfare of American life.

In that spirit the Union of American Hebrew Congregations determined early in its career to establish a special bureau, and so we read in the Proceedings of the Fifth Council of the Union, held in the City of Milwaukee, Wisconsin, July, 1878, that a Constitution was adopted which contained the following article:

"Section 1. The Executive Board shall upon the adjournment of the council, appoint a committee to be called 'The Committee on Civil and Religious Rights'; to have charge of the matters set forth in Section 2 of Article II of this Constitution. This Committee shall consist of nine members of the Executive Board, and such

other persons, not exceeding eight in number, whom the Executive Board shall from year to year elect. The President and Vice-President of the Executive Board shall be **ex-officio** members of this Committee, and its seat shall be in the City of New York."

The section referred to in the above reads as follows:

"Section 2. It shall be the duty of the Union to keep a watchful eye on occurrences at home and abroad concerning the civil and religious right of Israelites, and to call attention of the proper authorities to the fact, should any violation of such rights occur. . . ."

A body already existed having this end in view, and it was very wisely merged with the committee created by the above articles.

The Present Board of Delegates

At a meeting of the Sixth Council held in New York City, July, 1879, on motion of Mr. William B. Hackenburgh of Philadelphia, it was resolved to proceed with the election of a Board of Delegates on Civil and Religious Rights. Mr. Lewis Seasongood of Cincinnati was appointed Chairman of the Nominating Committee, and he and his colleagues reported the following, who were unanimously elected as members of the Board:

Mayer S. Isaacs, of New York City.
Bernhard Bettman, of Cincinnati, O.
Adolph L. Danger, of New York City.
William B. Hackenburgh, of Philadelphia, Pa.
Simon Wolf, of Washington, D. C.
Moritz Ellinger, of New York City.
Julius Freiberg, of Cincinnati, O.
Elias Friend, of Milwaukee, Wis.
Philip Lewin, of Philadelphia, Pa.
Rev. Dr. Adolph Huebsch, of New York City.
Louis Seasongood, of Cincinnati, O.
Benjamin F. Peixotto, of Lyons, France.
Rev. Henry S. Jacobs, of New York City.
Mayer Sulzberger, of Philadelphia, Pa.
Julius Bien, of New York City.
A. S. Solomon, of Washington, D. C.
Myer Stern, of New York City.
Adolph Moses, of Chicago, Ill.

The Board functions to this day, and has without exception been under the chairmanship of Mr. Simon Wolf of Washington, D. C., who has contributed much of the energy and enthusiasm, which has so filled his more than four score years and ten, to carrying out the ideals of this Committee.

"The Right to Stand Guard"

In studying the activities of the Committee, we find that it has concentrated upon the general idea of protecting the rights of American citizens and of those to whom America fully and unreservedly extended her protection, including the immigrant to our country. The Board proceeded on the assumption that dèmocracy requires of its citizens a strict knowledge, a definite interpretation, and a jealous guardianship of individual rights and privileges. Unless such privileges are guarded as the personal jewel of the individual, the hope for democracy is small. The Board did not proceed on the assumption that Jews had any special rights in America because of the fact that they were proscribed in Europe, or that they could for that reason claim of its Americans any special privileges: but they did proceed on the assumption that for the protection of American rights and liberties every man and every woman must be jealous of their own liberties and obligations. Mr. Oscar Straus narrates in his book, "The American Spirit" (page 287), that after the Jews arrived in New Amsterdam the Dutch, under the leadership of Peter Stuyvesant, decided not to ask or permit the Jews to serve in their militia; so that instead of standing guard the Jews were to be assesed a special tax. The tax collector is said to have come to the home of one Asher Levy. Levy asked him why he was to pay a special tax, one in excess of the regular levy, and the Collector told him it was because he did not serve in the militia. Asher Levy answered him, "I have not asked to be exempted. I am not only willing, but I demand the right to stand guard."

The Bible—The Hand-Book of Democracy

I believe that that can be designated as the motto of the Board of Delegates, which by its own work and in co-operation with other national organizations in America Jewish life has vigilantly stood guard. The problems that confronted it were those that are fundamental to the liberties of all

Americans, and not alone to the comfort and happiness of Jews. It has opposed the instruction of any religious tests, the study of the Bible in the public schools, and the union of church and state. It has stood for equality for all, the recognition of American citizenship as incompatible with a limitation of human rights, and for unbiased justice to the native born and the strangers within the gate.

The ideal of democracy springs from the white race. We have no knowledge of any other race—brown, yellow, or black—originating a form of government in which there was the idea that all men had rights as well as obligations. Government with a conscience is traceable to the Jews. That that form of government has been transferred to the white race, and especially to the North European, is because there is a moral affinity between the group and the group that originated it.

The Bible is the hand-book of democracy. The Jew has for it the greatest veneration; it is his charter, his testimonial of character. To introduce it into the public schools would be, in his eyes, a tremendous calamity. He does not arrive at this conclusion from his opinion of Scripture, but from the experience of history. The annals of humanity have shown that religious quarrels—especially those springing from the interpretation of Scripture—have been bitter and practically endless. To throw this apple of discord into American life would be a pitiable recession. The Jew feels that he is not only protecting his own feeling, in that he does not care to have his children hear an interpretation of the Scripture with which he does not agree fully, but that he is protecting the rights of every American citizen when he labors zealously for the exclusion of Bible teaching from our public schools.

Upholding American Citizenship

On this basis the Board of Delegates has at times petitioned our Executive and Congress for enforcement of rights and privileges which, while they may have been asked because of the Jewish interests involved, were in every case a strengthening of the legal and moral status of American citizenship. If any one can point out a single instance where this organization has asked for privileges which have not either defended or extended the rights of American citizens, I am sure there is not a member of it but would blush with shame. In this spirit, this organization feels that it has succeeded in making some small attempt to justify its claim of a close relationship to American thinking. We Americans cannot but recognize that the Jew is by tradition and practice a potential source of strength and a means of perpetuating our institutions and liberties.

"If we do not identify ourselves with mankind we do not do our duty." (J. and its History," A. Geiger, p. 176).

"The doctrine of freedom is fundamental to the spirit of Judaism." (A History of Mediaeval Philosophy. Isaac Husic, XV.)

It is for the Jew so thoroughly to understand himself as such that he will stand up and fight against any infringement of liberty or any imperiling of rights that may come to his attention. It is only in this way that he can follow out the suggestion that Asher Levy made to the Dutch tax collector that he wished to stand guard.

"Goluth" Idea Discarded

This body of Jews has departed from Orthodox Jewry in many ways. It is not merely a question of difference in form, or in synagogal custom, but there is a fundamental difference in religious thinking. It is a gulf that will be bridged between orthodox development and our American Judaism today, but that it does exist we dare not deny.

Judaism has for hundreds of years looked upon itself as an exiled remnant of a once great and glorious people. It had as a part of its religious belief and practice prayers for the re-establishment of Jerusalem and the coming of the Messiah; and as a corollary to it, the idea that the Jew was living in exile, in "Goluth". American Judaism has discarded this "Goluth" idea. It is for that reason, perhaps, that many American Jewish thinkers could not accept the proposition of theoretical Zionism. That all American Jews are willing and anxious to help in the practical solution of the problems of those individuals who do go to Palestine, that all American Jews have a poetic veneration for the Holy Land, we need not at the present time more than barely state. That the "Goluth", exile idea, however, is essential to Judaism cannot be

accepted by American Israel. We have erased it from our liturgy. The Synagogue may rightly claim its place among those institutions within the state, as having its part in promoting the general welfare. Jews are obligated, in fighting for themselves, to fight for the general liberties. Calling it a fight certainly does not detract from its dignity, nor inject into it the element of bitterness. We feel that Americanism and Judaism are complements. America has been called a Christian Nation by many people who love it and who are sincere Christians. It is far from our thought to call it a Jewish Nation, but it certainly does not detract from it to push our claim that it has in it so much of Jewishness that an American Jew is twice obligated in its defense. The problems which confront American Israel now are less those which have to do with the defense of our rights and liberties, than those which have to do with the enlargement of our participation in American life. This very city is an example of the tremendous task lying before Israel today. Its population includes the largest number of Jews ever gathered in one community in the history of the world. The responsibility for making safe the future of American Israel, and possibly profoundly affecting the general future of America, is a problem for the Jews of New York. That the rest of the Jews of the United States are intensely interested, and consequently unreservedly anxious to assist, may be assumed.

New York the Center of the World

A Convention such as this meets with great propriety at this time in this particular city, and it is upon this city that the Jewish world problem, as well as the Jewish American problem, is now focused. New York is the center of the world. To it flow all those forces of art, literature, science and finance that make it such, and from it originate—must originate—those tremendous impulses that will alter for better or wrose the spiritual and intellectual life of humanity. In this crucial world center, the Jew has an enormous influence. His opportunities are overwhelming. His participation in public life, in the arts, literature, science, in medicine, in politics, is tremendous and formative. If he is to give the best that is in him, he must give it as an American and as a Jew. He cannot deal fairly and honestly with his present environment if he insists upon his right to a Eurasian creed. He cannot, he dare not appear as some mythical monstrosity, demanding the benefits of American life and holding aloof from them by speaking an alien and foreign language—demanding the privileges of Jewish affiliation and insisting upon crippling the Synagogue. To retain in the fold of Americanism and Judaism the mases of New York, is one of the things which this Convention can well afford to consider as the serious part of its work. It should join with all sincerity earnest groups helping reclaim the Jew to Judaism, regardless of the orthodoxy, conservatism or radicalism of the synagogue.

Need no Ghettoes

In this endeavor certain powerful obstacles must be overcome by time and patience—hardly by propaganda. One of those obstacles is the jargon language. In New York there is the largest jargon-speaking population in the world. That this language is legitimately Jewish in American I deny, and shall deny though a million voices be raised in raucous denunciation of that denial.

In Palestine, where the Jews already have an opportunity of establishing themselves along the lines of their language, cultural tradition and outlook, they chose Hebrew as their national speech; and not the jargon which practically all of them have brought from their native lands. The jargon is a sign of the exile, and as such does not belong and will not thrive here. While its literature is extensive, and its drama is tremendously suggestive, the same genius which is cramped by the limitations of the language spoken by a few millions of persons certainly can be expanded into mighty powers of suggestion when released in the tongue of the majority of men and women of this country. Language can be a bar to human intercourse, and in this instance is one which, while it will inevitable disappear in America, has a bearing that is vital on the judgement of the Jew and non-Jew, on Israel as an exiled group, and as an integral part of man's struggle for righteousness. The experience of rugged, loyal, thoroughly Jewish communities in every American city and town

has demonstrated that the Jew can strike root and flourish outside the Ghetto. True, those who sit in the seat of scorners may scoff at the tree planted by the streams of waters, but by the test of more than a generation of progress we are assured of the ability of the Jew to flourish as such outside the Judengasse.

Against the spirit of "Goluth" we must resolutely set our faces. That the Union of American Hebrew Congregations and its affiliated groups have definitely shaken off that idea, there can be no doubt.

Faith in America Unshakable

The onslaughts of Anti-Semitism in Europe, and its pitiable flaring up in America cannot shake our faith in ourselves as American citizens. Far from feeling that we are on debatable ground, we herewith desire to assert to each other (it is not so vitally necessary to assert it to the non-Jew) that we shall undertake with all the powers we have to further the fight which has been made through this Union of American Hebrew Congregations and through other bodies of Jews for the advancement of American rights and liberties. We feel that we can best make that fight through our Jewish contact; we feel that we can more correctly and courageously make it because of our religious association; and we therefore feel that we have a duty, which is both religious and social, to continue to stand guard.

My Brethren and Friends, the Jew is identified with American ideals because America holds in its hand the Scripture from which the Jew draws his moral right to life; because American has in its soul the rugged social outlook of an Amos, who cried, "Let Justice run down as water, and righteousness as a mighty stream," as well as the human outlook of the prophets, who stood first and foremost for the salvation of the meek; because there is in this land a spirit of fairness which demands justice for all, one law for the stranger within your gates and for ourselves; because there is in this land a great respect for every man's tradition and religion and morality, and a great desire to encourage each man in the consummation of his religious hopes, and because as Jews we have for centurie struggled for just these things. Since they are ingrained in our natures, inherent in our culture and our spirit, we feel that the Union of American Hebrew Congregations is ideally conceived and providentially formed, not only for the furtherance of Judaism in America as a real interpretation of the Jew, but as a means of bringing to the hosts of Israel the realization of Israel's dream as one of those who stand upon the watch tower and with other fellow-American citizens spare no effort and feel no hesitancy in furthering those things by which, in the defense of liberty, Judah claims its one and only privilege, the right to stand guard.

Remarks on the subject of the paper were made by Mr. Max J. Kohler, of New York City.

President Daniel P. Hays took the chair.

RESOLUTION PRESENTED BY GOLDEN JUBILEE COMMITTEE

Colonel Isaac M. Ullman, of New Haven, presented the following resolution for the Golden Jubilee Committee, which was adopted:

"It is the sense of this Convention in principle that the future needs of the Union be allotted to the various congregations, members of the Union, based on a percentage of the income of said congregations.

"To carry out this principle, the Secretary is instructed to ask congregations to present at the earliest possible time a Budget showing receipts and expenditures for the year 1922 and estimated receipts and expenditures for 1923.

"The Executive Committee is empowered to put this plan into operation as soon as possible with such minor changes as it may find necessary to make this plan workable."

It was moved by Rabbi Abraham J. Feldman, of Philadelphia, and duly carried, that it is the opinion of this Council that in the future the programs of the biennial Councils be so arranged as to permit sufficient time for the discussion of papers and business.

AMENDMENT TO THE CONSTITUTION

The following resolution to amend the Constitution proposed by Congregation B'nai Jeshurun, of Cincinnati, was reported to the Twenty-Eighth Council with the ap-

proval of the Executive Board and adopted:

Resolved, That Section 10 of the Constitution, entitled "Organization and Meetings of Executive Board", shall be amended to read as follows:

Section 10. The Executive Board shall meet and organize by the election of such officers as they may deem proper immediately after the Council which elected them adjourns sine die, at the place where the Council held its session. They shall meet semi-annually thereafter in the months of June and January at such time and place as the President shall designate. The January meeting immediately preceding the biennial meetings of the Council shall not be required, but in place thereof the Board shall hold a meeting on the day preceding the meeting of the Council. Special meetings of the Board shall be held on the written request of ten of the members thereof and also when the President shall order.

The Council adjourned until 9 o'clock Thursday morning.

Third Day's Proceedings

The Council met in joint session with the delegates to the Assembly of the National Federation of Temple Sisterhoods and the Convention of Temple Brotherhoods at Hotel Astor at 10:30 a. m.

The President of the Twenty-Eighth Council, Mr. Daniel P. Hays, called the meeting to order. Prayer was offered by Rabbi David Lefkowitz, of Dallas.

President Hays called upon Mr. Felix M. Warburg, of New York City, to preside over the joint meeting.

On assuming the chair, Mr. Warburg spoke as follows:

Remarks by Mr. Felix M. Warburg

Ladies and Gentlemen of the Convention:—

I want first of all to express my appreciation of the privilege to preside at this joint assembly. I think that this particular meeting of the Convention is the one I like best. It may not be so enjoyable from the standpoint of surroundings and the like as the dinner last night, but this meeting is more significant because it does not hark back so much, and instead, looks to the future. And this question of the future of Judaism seems to interest me more than any other.

You will soon have the chance to listen to speakers much abler than myself, so I will not prolong these introductory remarks. Besides, a chairman should be seen and not heard.

I know you will pardon me though if I say just a word before calling upon the speaker of the morning. And it is this: There are three things which I hope our young people will do. These things are summed up in the words Concentration, Cooperation and Consecration. To begin with, I earnestly hope they will concentrate on this work, then I trust they will cooperate in working for their religion, and finally, that they will fully realize, by consecrating themselves to be sincere workers for their religion, just how important a part the synagogue has always played in the life of the Jew.

The subjects of Faith, Hope and Charity have been touched upon so beautifully in the last few days that it would be presumptious for me to touch upon them again. Instead, I will turn this meeting over to our first speaker, Rabbi Louis Witt of St. Louis, who will talk on the subject of the day—"The Call of the Synagogue to the Jewish Youth of America."

Rabbi Witt delivered his address as follows:

The Call of the Synagogue to the Jewish Youth of America

By Rabbi Louis Witt

I told a friend a few days ago that I was to address this gathering on the subject—"The Call of the Synagogue to the Jewish Youth of America," and there was a biting cynicism in the retort—"Oh, why don't you just say, there is no call, for the Jewish youth doesn't hear it, and won't heed it!" "Yes," interjected another friend, "like the boy who was asked to write an essay on baseball and wrote simply, 'no game: Rain'!" Really the title of my address should be "The Unheard and the Unheeded Call of the Synagogue to the Jewish Youth of America".

Certainly there is no call more vibrant and valiant than the call of the Synagogue. For the Synagogue is a mighty militant force fighting for righteousness. It fights in the name of the Unseen and with the imponderables of the spirit. Its God was from the very beginning a Fighting God. He makes his most dramatic entrance into human history with a declaration of war against the Empire of Egypt and as the Liberator of the oppressed and the enslaved. Again and again since that far-off day has he been compelled to wage a conflict to the death with the Baalim, the heathen gods of heathen lands. An El Kanna, a jealous and fanatic God, if you will, an Adonoi Zeboath, a God of battling hosts, but a God who, by night and by day, from age to age, fights for the redemption of his world.

Israel, Conscript of the Lord

In keeping with the spirit of its God, does the very name of the people of the Synagogue come into being. It is when Jacob is wrestling alone in the night with a super-human power which cannot prevail over him and which he will not release until it has given him a blessing by changing his name from Jacob to Israel. What a mystic, what a portentous origin for a name! Israel!—Born out of struggle in the night, as a blessing for struggle in the right! Israel!—A conscript of the Lord of Hosts! For was not the consecration at Sinai a veritable conscription of Israel? Was it not ratified with the Dam Hab'rith, the covenant blood, the blood that is at the same time a portent of danger and a pledge of loyalty? Who of us has a choice in being born a Jew? Who of us that is born a Jew can escape the sorrow, the handicap, the commitment to a line and obligation of priesthood that has ever been the lot of the Jew? Aways the Jew has had to play the role of antagonist to the world—to its gods, to its kingdoms, to its cults, and to its cultures. Always different, always protestant, beaten to earth again and again, and raising each time like Antaeus with a renewal of force. Alone among the nations, weakest among the nations, degraded and expatriated by the nations, yet outliving the nations, dedicating himself to be a light and a covenant to the nations! Such is Israel, the people of the Synagogue.

A Moral Substitute for War

There are men in our day who, in view of the sublime morale which our youth attained in the World war, are seeking to find a moral equivalent of war. No less a man than William James, one of the greatest and gentlest of American philosophers said: "The martial virtues are absolute and permanent goods. So far war has been the only force that can discipline a whole community and until an equivalent discipline is organized war must have its own way." For war is the field not only of blood and brutality but also of supreme moral virtues. On its heroic side, war is a flaming enthusiasm that links men to one another in a supreme struggle for a common ideal. Life can mean no more than that even in peace and it dare mean no less.

Standing as it does for a mass and militant idealism, the Synagogue offers, especially to our youth, a unique moral substitute for war. Firstly, it merges the individual in a group. No Jew is permitted to be himself alone. He is the heir of all the yesterdays of his people. Because Moses was a Jew, he himself shines with the reflected glory of Sinai. Because Jesus was rejected by the Jew he himself is made to hang on a bleeding cross of exile and pogrom. He is Judas, Shylock, Trotzky, because he is a Jew. Every Jew is responsible for every other Jew.

And the mass of which the individual Jew is a part has always been a fighting mass, fighting for its rights, its sanctities, its home fires. Again and again has the

Jew fought in wars of liberation only to be rewarded in the end with the menace of the Swastika, the Protocols of Zion, the Ku Klux Klan. There were times when he felt that Judaism was a curse—and he blasphemed God in the madness of his despair. There were times when he felt that Judaism was a brand, marking him off from his fellows—and he sought to obliterate it with the waters of baptism. Insofar as he has survived, it has been only because of the tenacity and the pugnacity of his loyalties—a veritable survival of the fittest—so that his very virtues today are the virtues of the fighting clan, the sub-conscious heritage of a world-wide and age-old conflict.

And for what was the Jewish mass fighting?—for nothing short of a spiritual world dominion—for the Jew is the arch-imperialist of the ages, but it is the name, and in behalf of the spirit. Judenthum Uber Alles!—Judaism above everything!—Not der Jude, but Judenthum—not the Jew, but Judaism! The Jew was lost in his cause, both in the sense of the submergence of self and the sacrifice of self, and the cause was the universal dominion of Jehovah. The triumph of the Jew is to be the triumph of the right. The Messiah is to be a Jew—but he is to bring salvation to the world. The Jew has therefore been well called the "barometer of civilization".

The Call to Youth

What a ringing call to our youth, then, is this call of the Synagogue! For youth is the expansive, the heroic, the adventurous period of life. Youth's dream of great things, of daring exploits, is driven by a flame, and packs eternity into the thrills and the ecstacies of a moment. The Synagogue offers to its youth the lure of spiritual adventure, the thrill of being in step with a host to the right and to the left, the flame of a chilvalrous conflict against odds in defense of ones own rights and the rights of the oppressed everywhere, the glory of being the "Shock Troops" under orders from the Almighty for the attainment of objectives that to the end of time will haunt the hearts of men. What can there be more nobly great or more greatly noble than such a call! Why then does not our youth hear it, or, hearing it, why does not our youth heed it!

In my opinion we cannot understand the spiritual lapse or apathy of the Jewish youth without making allowance for the effect of modernism on its soul. The Ghetto left a brand on the Jew, but with it all it bred in him a tremendous seriousness of purpose, an almost fanatic devotion to the Torah, a code of moral imperatives that was all the more cohesive and protective because it was restricted by hostile walls to the limit of a clan. If, in modern lands, the Jew has lost not only the brand but also the discipline of the Ghetto, the fault is not altogether his. For as a great Frenchman said—"note well, the communities that complain most bitterly of the Judaising of modern society are precisely those in which the Jews have least remained Jews." Israel that withstood twenty centuries of oppression is now imperiled by the civilization that has emancipated her.

Three Symbols of the Age

In this very City of New York there are three outstanding features which are at one and the same time symbols of the City and of the age, constituting the promise and the menace of our civilizaion, and affecting Jew and non-Jew alike. The first of these symbols is the Statute of Liberty which stands at the very gateway of the City. With what a beating heart does the Jew look on this symbol! Bowed by the oppression of ages, branded by the yoke of immemorial vassalage, he regards that massive figure with its uplifted torch as a veritable incarnation of the deity! Alas, that the promise should hold so much disallusionment! For it is so easy for liberty to turn into license! So easy to discard a burden that is after all so heavy and hoary with tradition, so rigid and austere as a discipline! In the Ghetto the Jew was also free, but only within the limits of the Torah: now he is free without any limit—except the policeman! In many a home on the East Side may we witness this menace of liberty, this tragic cleft between the old and the new, the parent poring over a "Chumesh"—(Pentateuch), rebuking his son for playing truant from "Schul" in order to attend a prize fight, hearing himself chided by his own flesh and blood as a "greenhorn", yet having no other recourse than the wailing cry, "Amerikane Kinder"! Is it any wonder that the pious old grandmother in Zangwill's play—"The Melting Pot" laments in the bitterness of her soul

"A Klog zu Kolumbusen!"—a curse on Columbus!

We come next to Broadway, perhaps the most famous street in the world, the street whose symbol is the sign of the dollar. Broadway represents a mania, the besetting sin of the modern age, the mania of commercialism. Broadway has respect for only one thing—success—and Broadway measures success in terms of the dollar. I recall an immigrant youth who came to me with the bitter comment "In America you are nobody unless you have the dollar! Henceforth, I too will live for the dollar! I too will be an American!" Let us be frank with ourselves. How can we expect our children to worship at the shrine of Jehovah when we, the parents, prostrate ourselves before the golden calf! If we place the attainment of wealth and membership in a Smart Set as the very goal and pinnacle of our striving, why should we, how can we, expect our children to be idealists! Idealism rarely, if ever, pays—in dollars and cents. Our youth by a biologic law of imitation, grows in the likeness of its elders, and the elders, alas, bear the likeness of the almighty dollar. First a good income and then a good time—this is the formula of living for us, for our children and for our age.

And this leads us to the last of our symbols—Coney Island—verily one of the wonders of the world, a dreamland in its alluring sensuousness. By night and by day it is filled with a motley, clamorous, incessant throng of people, everyone seeking pleasure, and yet it is never full, it remains ever, like a maelstrom, insatiable. Now, what must be the effect of such a seductive symbol on the Jewish youth, with its heritage of ancestral austerities and pieties? Put the Torah on one side and Coney Island on the other—and a conflict is bound to come, is it not?—and which will prevail?—which has prevailed?

Lack of Spiritual Basis

I recall a conclave of a Jewish National Fraternity of young people, at which the Friday night, the time of the main Sabbath Service in that city, was devoted to a theatre party and dance where there was enough drink to make many drunk, even in an era of prohibition, and where general hilarity prevailed. It was, I fear quite typical—that is my only excuse for telling the story. Happily there are many of our youth who do possess a fine morale, but even in their case there is lacking a spiritual basis! They have interest in social settlements, in good citizenship, in international righteousness, but they have no interest in the Synagogue. To them the Synagogue is synonymous wih worship and the worship of the Synagogue frankly bores them. They are good Jews, of course they are, especially when they are aroused by an outburst of Jew-bating, but then so are the Chinese good Chinamen, and it has been well said that the Synagogue is not an anti-Defamation League. The Synagogue is a supreme loyalty that links a Jew to a historic dynamic idealism which is incarnate in his own people, and which exacts from him his best and his uttermost. The Synagogue contends that no loyalty serves or is served in its fullest measure unless it rests on spiritual ultimates. A man may be a good Jew who lives a good life and fights for the good of his people, but he is not a Synagogue Jew, and therefore not a true Jew, until he is stirred by the conviction that God is working with and through the Jew for the achievement of vast historic purposes, and that he is most truly and most strongly himself only when he has made himself, heart and soul, incorporate with that hallowed process.

Materialistic Standard of the Age

For we must bear in mind that while the problem affects the non-Jew as well as the Jew, the non-Jew can get along better without religious props than can the Jew. He has a secular culture, and a code of social standards, inherited from the age of chivalry, which are quite independent of the church and which for a while may even act as a substitute for it. But it is not so with the Jew. He comes into the modern world with nothing of value outside of his religion, and everything that is good in him has so grown in the course of the centuries that it bleeds to death when cut from his religion—he most of all. With the prop of his heritage knocked from under him, the Jew in a materialistic age like ours is in danger of becoming the very crassest of materialists.

What, then, are we to do? Let us realize firstly that our problem is really the problem of our Zeitgeist. The changing of a standard so massive and pervasive as the

standard of an age is a stupendous undertaking. No single moral agency can do this alone and it cannot be done in a single generation. The Jew simply must do all he can even if he cannot do all he must.

Let us realize secondly that we cannot solve the problem of our youth by making youth itself our starting-point. We must start with the elders. We cannot for example, fill the Synagogue by enlisting the children in a "Bring the Parent" crusade. We must rather enlist our elders in a "Bring a Child" crusade. We shall never make progress by putting the cart before the horse. That the sacred fire may shine on the face of the child, it must first of all burn in the heart of the mother and father. Nevertheless we may succeed far beyond our expectations even with the elders, if we but half-succeed in an endeavor to armor our youth with the spiritual potencies of our history.

As to a program of specific ways and means, I may frankly say that I have none to offer. I have been no more and perhaps no less successful in dealing with our youth than has the average leader in the Synagogue. I do not think that the problem is for any one man to solve. I note for example, that a certain Rabbi has inaugurated a Jewish Endeavor Society and is undertaking to establish branches throughout the country. This is certainly pointing the very way in which we should go, but it seems to me that it would be much better if we could start on this way with the co-operative wisdom and authority of a national organization. I note also, that the United Synagogue of America has attempted to do this very thing by the organization of a Young Peoples' League under its own direct auspices and that the second annual convention has already been held. The time has come for the Reform Synagogue through the agency of the Union of American Hebrew Congregations to organize its youth on a national scale. There has heretofore been no head and no aim to the grouping of our young people. A Menorah Society, a Y. M. H. A., a Greek Letter Fraternity, a Young Judea, a Jewish Endeavor Society, a Junior Congregation, a Junior Bnai Brith, a Hai Resh Society, each created by a vague urge that but proves its need, but each drawing no strength from the other, and all without that unity of command without which even the strongest array of force becomes inadequate. In recent years we have seen the formation of a Boy Scout and a Girl Scout organization that has already spread beyond national boundaries. May we not succeed likewise with our Jewish youth and through Jewish Symbolisms for Jewish ends? And the initiative should come from the Union. The Union should for this purpose pass a resolution creating a Commission on Organization of the Jewish Youth, which should be composed of men and women whose very names would beget a following, who should be empowered to call paid experts into consultation, and who could and would in the end arouse nation-wide public opinion.

Organizing the Young People Within the Synagog

I call to mind a scene in one of the camps during the recent war. The Armistice has just been signed. The world is hilarious with joy. It is Thanksgiving Day. More than 2,000 soldiers are gathered in a hut to express their gratitude to God for the victory that has been won. There they sit, shoulder to shoulder, each in the same uniform, each under the same oath, each ready to obey the same word of command, a consolidated, consecrated force that at a mere bidding can hurl mountains into the sea or propel our very planet a thousand years ahead of its orbit. One almost regrets that the war is at an end for it means that this magnificent moral dynamic is soon to be broken up into self-centered and self-seeking units. What will demobilization mean? Alas, it has meant an amazing collapse of morale from which the world is still suffering. Demobilization has meant demoralization. For this reason must the Synagogue build from the unit to the mass. We must organize our youth. What more urgent enterprise, then, can this Golden Jubilee Convention of the Union of American Hebrew Congregations undertake, what more productive achievement can it hope to realize in the course of years! If only our Jewish youth could be made to be the incarnation of the spirit of the Synagogue! If only our youth could be made to realize what mystic light, what moral militance are potential in the great name that it bears!—Israel! Only the future can tell what the issue will be.

But even as our forefathers, when they invaded the land that was to be for them the land of their promise, carried the Ark of the Covenant in the very front of their line of march, so will it, so must it, be our striving and prayer that our youth may be our Ark of the Covenant, going before us into the unborn and unpredictable years, and making of them a land of fulfillment of the great mission of our people.

In introducing the second speaker, Mr. Warburg addressed the Convention as follows:

With the words of the speaker still ringing in our ears and filling our minds, I wish to express the hope that we will consider earnestly, in the days to come, the many suggestions he has made as to how to bring our youth more intimately in touch with the synagogue and with Jewish life as a whole.

The speaker dwelt at some length on a picture of the Armistice. As regards what he has given in that connection I want to say this: I have studied the Jewish youth from a good many angles. I have watched them as immigrants. I have followed them as they have made their way through our public schools. I have observed them in their doings at our Young Men's Hebrew Associations. I have regarded them closely in our colleges. I have watched them at Kehillah and Federation meetings. I think I have paid attention to them from all sides —even while they've been in the swimming pool.

But one picture stands out from among these many experiences as more touching than all the rest. You are asked to take yourselves back to the time of the Armistice. Then come with me to the Y. M. H. A. on 92d Street—but for that matter, what I am going to tell you might have happened at any synagogue just as well. At that meeting there were present Mr. Nathan Strauss, Mr. Jacob Schiff, Mr. Oscar Strauss, if I am not mistaken, and a good many others of those who started the movement to interest the young.

The soldiers had just come back. I thrill with joy whenever I think of that gathering. In that hall were hundreds of boys who had served in the war. But the most touching and noteworthy thing was that I could point out before the boys rose to their names (as indeed I did to Judge Lehman, who sat next to me) just which boys had received recognition in the army. And it so happened that they were the very ones who had been leaders in the young men's work at home. These young men, who had come to us in the rough as it were, had developed with us. These young men who had been leaders in their literary societies and athletic associations, or whatever else it was, had thereby learned to lead and to obey.

The speaker drew on army life for many of his comparisons. He told how our Jewish young men had readily answered the call of country, and how the way in which they conducted themselves during the war gave hope to our souls that the youth of our land might yet be brought back to Judaism.

But what a maddening thought! Isn't it true that the treatment our young people get from us in war is entirely different from their treatment in times of peace? In war they are asked to do certain things, whereas in peace, in the religious life of the Jews, for example, they are supposed to sit by. But I need not tell you that this is against the grain of young people and they will not stand for it.

I had a good illustration of that very thing in the case of a rabbi in this town who is a wonderful orator and did some work in a young people's movement. He preached to them from his pulpit, and though they seemed to enjoy his oratory, the sermons were either too long or too flowery, and they became restless. The same boys heard him on another occasion where they had the privilege to come up after the talk and, in a social, intimate way, ask him any question they liked or discuss with him how to improve their lives, and how they might best render service to their fellows. These young men, my friends, are now trustees of their congregation, and beyond a doubt will remain faithful Jews all their lives. They know they are Jews because they have assumed the responsibilities of congregational leadership. They have felt what it means to look after others, and so they have become useful members of the congregation.

May there not be some truth in my statement that the privilege of service, and this applies both to orthodox and reform synagogues, would help somewhat in solving our problem?

We have wonderful rabbis, but somehow the young do not care to hear them. Why? Is it not because our young people have not a chance to take leading parts in our religious organizations? My feeling is that rotation in office of trustees and the representation of young people on Trustees' Boards are changes that would arouse in our young a sense of religious duty more surely than could anything else. No socialist remains a socialist very long once he has acquired something he wants to save for his children. Similarly no Jew will become an absolutely disinterested Jew if you somehow awaken in him a sense of responsibility to do his part for the future of Judaism.

Mr. Warburg then introduced Mr. Edgar M. Cahn ,of New Orleans, who delivered the following address:

Address by Mr. Edgar M. Cahn

The call of the synagogue to return to the House of Prayer is a clarion appeal, not to our youth, but to their parents and elders. As we hearken to that voice, which in truth is the solemn admonition of our Jewish conscience, so will our children respond, and likewise, the generations to follow.

Judaism is a faith that only thrives and lives in its full sense when it enters into our daily lives and permeates the atmosphere of our homes. Our altar fires must burn brightly in our dwellings, and never be dimmed, if we hope to find the true path to the synagogue. Our religion is not a week-end fad. True synagogue worship is merely the culmination of week-day hours of labor, ever sweetened by thoughts and reflections concerning our cherished faith. In our homes, from our lips, and by example and devotion, will our children learn the lessons that will abide, and thus influence their characters and insure their loyalty to our blessed faith. It will not do merely to send our children to the place of worship. We must go with them. By the force of our example we must win them and hold them. We Reform Jews, in this glorious land of freedom to which our forefathers came over a century ago, have been enriched with not only the blessings of liberty and freedom, but also with material things. But another treasure is ours, a priceless heritage, of which we have proved unworthy: the teachings and sacrifices of our ancestors. We are the spiritual heirs of the lessons which their lives have taught. Why not open our hearts, here and now, to the influence of these noble teachings, and dedicate ourselves, at this Jubilee, to the task that we cherish these sacred gifts, so that our children may know of their priceless value? If we so act, it will be an incentive to our offspring and to the children of Orthodox parents. Hundreds of both have wandered from the holy path. We are shutting our eyes to these sacred reflections. We are turning away our hearts and souls from the genial and warming influences of the lives and sacrifices which are our history. We no longer deserve to be called "a Kingdom of Priests and a Holy Nation." We are happy to be numbered with our fellow citizens as one hundred percent Americans. We justly resent, with indignation, any imputation against our loyalty to our country and flag. But now, behold the frightful discount. We are less than fifty percent in things Jewish, and in the measure of our lives and living, as Jews, and in the observance of the Sabbath and the Festivals. We have no right to call ourselves one hundred percent Americans unless we attain the same high average in our Judaism and in our love and devotion to everything Jewish. We must admit these things. We cannot deny them. Let us then consecrate ourselves to the teachings and creed of our sainted spiritual leader, Isaac M. Wise, the founder of the Union, make Judaism an active part of our daily lives and thoughts and a cheerful influence in our homes and at our firesides, so that the light that radiates there will illumine the pathway that will lead us and our children to the House of God, and restore us, not only to our own esteem, but to the respect of our brethren of other faiths. Until then, we can neither hope nor

deserve to be freed from calumny, prejudice and bigotry.

The letter addressed to this Convention by the President of our great republic, Warren G. Harding, and read at last night's banquet, deserves to live as a memorable document. It was indeed a momentous and splendid message from our Chief Executive. In it he breathed a prayer for a renaissance of mutual faith and good will, not only among Jews, but between all peoples in our great land. Most eloquently does he express the hope that there shall be "a restoration of faith in the fundamentals that are eternal" and "a revival of the sincere conception of personal relationship of God to man and man to God." When I heard it I thought of another memorable message. It was this:

In 1790, our first President, George Washington, addressed a letter to the Hebrew Congregation in Newport, Rhode Island, from which the following is an extract:

"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike, liberty of conscience and immunities of citizenship . . . Happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it, on all occasions, their effectual support. . . . May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make them afraid. May the Father of all mercies scatter light and not darkness in our paths, and make us all, in our several vocations, useful here, and in His own due time and way, everlastingly happy."

If I were a minister, or had powers of eloquence, I would select from this historic document, as a text, the words: "And there shall be none to make them afraid." Indeed, we have nothing to fear under this flag of the free; under the guarantees contained in our Federal Constitution and by virtue of the fundamental basis and structure of our government, we should have nothing to fear. The only things that can give us real concern—things worse than bigotry and anti-Semitism—are our own indifference; our want of Jewishness; elements within our ranks, such as the disloyal Jew and the Jew who fears to admit that he is a Jew; the Jew who is not proud and happy that he is a Jew; our forgetfulness of the faith of our fathers; our ignorance of our sublime history; our want of love for the teachings of our faith; our lack of appreciation of the sacrifices fo our fathers, and ingratitude for the precious heritage and legacy which they handed down to us. Nothing external, all internal. Naught else need make us afraid. May the day come, my friends, when the prayerful plea and earnest wish of the Father of our Country may be realized and fulfilled in their fullest measure; when love of country, love of faith, and devotion to our Sabbath, shall bring about the speedy fulfillment and happy realization of that prophecy. Then, indeed, "everyone shall sit in safety under his own vine and fig tree and there shall be none to make them afraid." On that day, the Eternal shall be One, and His Name shall be One.

"Bayom hahu yiye Adonai echod, ushemo echod."

EDGAR M. CAHN.

The general discussion on the subject of the session was participated in by Rabbi Harry Levi, of Boston; Rabbi Abraham S. Anspacher, of Hartford, Conn.; Rabbi Samuel Thurman, of St. Louis; Judge Josiah Cohen, of Pittsburgh; Rabbi Morris Lazaron, of Baltimore; Mr. Alfred M. Cohen, of Cincinnati; Rabbi Ephraim Frisch, of New York City; Rabbi Lee J. Levinger, of Wilmington, Del., and Mr. Moses Wiesenfeld, of Baltimore..

The Council adjourned until 2 p. m.

Afternoon Session

The Council met pursuant to adjournment, Mr. Daniel P. Hays in the chair.

The Chairman of the Committee on Ways and Means presented the following report and moved its adoption:

Report of Committee on Ways and Means

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

Your Committee on Ways and Means begs to report as follows:

We have carefully considered the financial needs of the Union to carry on its various activities and have come to the conclusion that the result of the present method of its support is totally inadequate and inequitable and places upon the Administration Offices of the Union a burden they ought to be relieved of, so that their efforts may be concentrated upon the work of the Union and they may not be required to spend valuable time in raising necessary funds.

Your Committee has been advised that there have been presented to the Executive Board prior to the meeting of the Council certain proposed amendments to the Constitution which in principle will carry into effect (with certain amendments or changes) what your Committee considers the fair and proper method of supporting the Union; such being the primary obligation of the constituent congregations, the members of the Union. These amendments having been presented as required by Section Thirty of our Constitution we suggest their adoption with changes therein when adopted which will read as follows:

Amendment to Section Four, which when amended will read as follows: "Every congregation, a member of the Union, shall pay yearly into the treasury thereof such assessments as may be necessary to pay its proportionate share of the budget requirements as finally determined by the Executive Board, in equal semi-annual installments, one-half thereof due and payable September first and the other half on March first. Such proportion to be ascertained and fixed in the manner provided by Section Four A hereof:

Section Four A. The assessments against each congregation shall be based upon its gross income actually received for congregational purposes during the fiscal year next preceding, less such amount as may be necessary to pay interest on any indebtedness of such congregation. Each congregation shall receive notice on or before the first day of August of each year of the amount of its assessment. The financial report showing the income of such congregation must be furnished and certified to by each congregation to the Secretary of the Executive Board on or before the fifteenth day of April.

Section Four B. A congregation in arrears for one year's assessment may be suspended from membership by the Executive Board which may at any time reinstate such congregation to membership on such terms as the Board may prescribe. The Executive Board may appoint a Committee to exercise these powers.

Section Fourteen. There shall be appointed at each bi-annual meeting of the Union a Committee on Budget consisting of no less than seven nor more than fifteen members, whose duty it shall be to report in writing to a meeting of the Executive Board held during the month of June of each year giving the detailed estimated expenditures necessary to carry on the work of the Union and its several activities.

All parts of the constitution in conflict with these amendments be and are hereby in all respects and things repealed.

This plan will carry into our fundamental law the effect of the resolution adopted by this Council on Wednesday, January 23, 1923, proposed by Mr. Isaac M. Ullman.

The Committee further recommends that these amendments will not become operative until such a time as the Executive Board shall declare them in force; but such action must be taken within twelve months from the date of the adoption of the amendments.

The Committee further recommends that the present method of raising funds will not be changed until such amendments are in operation.

Nothing in this report is to be considered or construed as directing or controlling the method by which any congregational assessment may be raised. All of which is respectfully submitted.

Respectfully submitted.

Signed by the Committee.

The following participated in the discussion of this report: Mr. Herman Wile, of Buffalo; Rabbi Jonah B. Wise, of Portland, Ore.; Rabbi Louis Witt, of St. Louis; Col. Isaac M. Ullman, of New Haven; Mr. Max K. Mayer, of Ft. Worth; Mr. Louis Schlesinger, of Newark, N. J.; Mr. Moses Rothschild, of Baltimore; Mr. Morris Schaffner, of Erie, Pa.; Mr. Charles M. Stern, of Albany, N. Y.; Mr. Joseph Fried, of Far Rockaway; Hon. Simon Wolf, of Washington, D. C., and Mr. A. Leo Weil, of Pittsburgh, Pa.

The report was adopted.

It was moved by Col. Isaac M. Ullman, of New Haven, and duly carried, that the recommendation for amending the Constitution of the Union contained in the report of the Committee on Ways and Means be immediately transmitted to the Executive Board with instructions that it hold a special meeting and report on the same at the meeting of the Council Friday morning.

The Committee on Religious Propaganda presented its report, which was amended and adopted as follows:

The Chairman of the Committee on Religious Propaganda presented the following report and moved its adoption:

Report of Committee of Religious Propaganda

Mr. Chairman and Members of the 28th Council, of the Union of American Hebrew Congregations, your Committee on Religious Propaganda begs to report as follows:

We approve the work reported by the Board of Managers of Synagogue and School Extension and specially commend for the consideration of this convention:

A. The Board of Managers of Synagogue and school Extension has done splendid work in our large communities in aiding in establishing schools and synagogues, and we recommend that every possible aid be granted to the Board of Managers so that it may be able to greatly increase its work in these large centers, in order that many more children may be given religious education and that greater numbers of our fellow Jews may become affiliated with congregations.

B. We approve the excellent work in reaching the scattered Jewish groups living on farms or in remote hamlets where they cannot readily congregate with other Jews for worship, study or fellowship.

C. We especially approve the services rendered among the Jewish men and women in the universities and recommend that every facility be given the Synagogue Extension to increase this work.

D. We approve all activities that will arouse the Jewish Spirit at summer resorts and recreation camps.

E. We approve the activities being conducted in hospitals and penal institutions.

We recommend to all members of the Council that they take note and make use of the literature being published under the advice and guidance of the Commission on Jewish Religious Educational Literature. In this department a new office under the direction of Dr. Emanuel Gamoran has been established which will result in improvement in our Educational Literature.

We approve and appreciate the Director's report on school extension and appreciate the publication of the children's magazine, "YOUNG ISRAEL", the publication of school books and the literature for teachers which is being increased constantly.

We commend the work being done by the New York Committee for School Extension and recommend that every effort be made to strengthen and increase this line of work.

We recommend that the publications being issued by the Commission on Jewish Religious Educational Literature be given the widest possible distribution.

We believe that the distribution of tracts by the Tract Commission offers a very useful field for the dissemination of Jewish Literature among both Jews and non-Jews that should bring most desirable results, and urge that the activities of the Tract Commission be increased and utilized to the fullest extent.

Your Committee feels very strongly that the future welfare of Judaism lies in the proper education of our children and we therefore respectfully submit to this Convention, for adoption, the following resolutions:

FIRST: That a standardized curriculum for religious schools be established as promptly as possible and that the Commission on Jewish Religious Educational Literature be asked to have the curriculum, which it is preparing, ready as soon as possible.

SECOND: That religious instruction be furnished free by the Temple and Synagogues, regardless of parents' membership in, or affiliation with any Temple or Synagogue.

The foregoing specific activities continuously require increasing and additional funds each year, and your Committee recommends that this Council recommend that the Board of Synagogue and School Extension be granted all such funds as they may require in order to efficiently conduct the various lines of work they have charge of and the members of this Council carry back to their congregations and communities the messages reported by the officers and Committees of the School Extension, in order that they may promptly raise the funds needed to carry on the Synagogue and School Extension work, as well as the other work of the Union.

The Committee desires to express its appreciation of the faithful efforts of the Director of School and Synagogue Extension, Rabbi George Zepin, and his assistants, in the various activities as reported to this convention.

Respectfully submitted.
Signed by the Committee.

The following participated in the discussion of this report: Mr. N. Henry Beckman, of Cincinnati; Dr. David W. Edelman, of Los Angeles, and Rabbi Charles S. Levi, of Milwaukee.

The report was adopted.

The Chairman of the Committee on President's Message presented the following report and moved its adoption:

Report of Committee on President's Message

To the Council of the Union of American Hebrew Congregations:

Your Committee on President's Message begs leave to report as follows:

The report of the President, Mr. Charles Shohl, gives evidence of the fine spirit of his leadership, of the valuable work accomplished by the Union within the past two years, and of the rapidly intensifying need for further expansion. We wish to make the following specific recommendations:

EMIL G. HIRSCH

In accordance with the recommendation of the President, your Committee would suggest that an expression of the sympathy of the Council and of its consciousness of the great loss to American Jewry as a whole incurred through the death of Dr. Emil G. Hirsch be placed on the records and be sent to his family. We suggest that the resolution adopted upon the floor of the Convention be used for this purpose.

Your President records also that since the last Council of the Union three of the most valiant workers for the cause of American Judaism have joined the great majority. A Union Service was held in Cincinnati in memory of the late President of the Union, Mr. J. Walter Freiberg. This gave formal expression, in the interim, to the sense of great loss which the Council as a whole felt and feels. The Union has also lost two stalwart sons and workers in the passing away of Louis J. Goldman and Jacob R. Morse.

THE HEBREW UNION COLLEGE

Your Committee wishes to endorse heartily the President's praise for the work of the Hebrew Union College, and for the expansion that has come to it under the able leadership of Mr. Alfred M. Cohen, the President of the Board of Governors. We rejoice especially, and congratulate the College and ourselves upon the election to the presidency of the College of Dr. Julian Morgenstern, a worthy successor to our revered leader, Dr. Isaac M. Wise,. and to Dr. Kaufmann Kohler. We hail with enthusiasm the President's announcement of the gift of a dormitory to the Hebrew Union

College by the National Federation of Temple Sisterhoods, and of a gymnasium by Mrs. J. Walter Freiberg in memory of her husband. It is through the devotion and loyalty of these women that our cause finds ever new strength. We ask that a special vote of thanks be accorded to both by the Council.

THE NEW FEDERATION OF TEMPLE BROTHERHOODS

Your Committee would like to select for commendation the calling together at this time of the various Temple Brotherhoods in order to cement a national organization. The Council extends to them a hearty welcome and an invitation to brotherhood in the great task to which we must all devote ourselves. Your Committee desires to express the hope that this organization will set as the ideal for all Brotherhoods that they should pursue activities intimately connected with the Synagogue, with the ideals and problems of American Judaism.

THE UNION BULLETIN

In response to the President's recommention that the Union Bulletin be put on a self-supporting basis and accept advertisements in its pages, your Committee makes the following suggestion: One of the prime necessities for American Judaism is the development of an organ of publicity that will worthily represent its aims and ideals. This the Union Bulletin has been rapidly approaching, and this it can become if the proper effort be directed toward this end. We need not merely an informative, but an authoritative and scholarly publication. This is a task of great magnitude. Your Executive Officers are already carrying a heavy burden in raising funds and in carrying on the activities of the Union. We therefore suggest that a Board of Editors of character, scholarship, and practical wisdom be appointed by the Executive Board of the Union into whose care shall be entrusted the task of publishing the Union Bulletin, and of determining its policy in line with the above suggestion, under the jurisdiction of and reporting to the Executive Board. The task of this Board of Editors should be the conversion of the Bulletin into an indispensable organ of American Judaism of a popular character, a means of education, and of the popularization of Jewish thoughts and knowledge. We also suggest that if it be possible in view of the practical difficulties to be encountered, the Bulletin be put upon a self-supporting basis by the inclusion in its pages of advertising of a high grade.

A NEW FINANCIAL CAMPAIGN

Your Committee wishes to support in the strongest possible terms the recommendation of the President in regard to the urgent need for additional and regular funds for the maintenance and expansion of our activities. It is a most unfortunate condition that such an organization should be hampered for such a reason. From this Golden Jubilee Convention every delegate should take to his home not merely the enthusiasm here engendered, but also the firm resolve to put forth a concerted effort to place the Union on a firm financial basis. In this way alone can the entire attention of officers and staff be focused upon the work at hand.

INCREASING THE EXECUTIVE BOARD

Your Committee recommends that the President's suggestion that the number of the Executive Board be gradually increased and this year the number be raised from fifty to fifty-six, be referred to the Executive Board for their consideration and action.

We desire to second the President's commendation of the Secretary of the Union of American Hebrew Congregations, Rabbi George Zepin, of his assistant Rabbi Jacob D. Schwarz, and also the labors of Rabbis Louis I. Egelson and Jacob B. Pollak.

In conclusion we believe that we express the sentiments of this Golden Jubilee Council of the Union in tendering to the President our hearty thanks for his work, and in voicing the hope that under his leadership the Union will continue to go from strength to strength.

Respectfully submitted,

Signed by the Committee.

The following participated in the discussion of this report: Rabbi James G. Heller, of Cincinnati; Dr. Kaufmann Kohler, of New York City and Rabbi Charles S. Levi, of Milwaukee.

The following resolutions of thanks to Messrs. Adolph Zukor, William Fox and Carl Laemmle were unanimously carried.

RESOLUTION OF THANKS TO MESSRS. ZUKOR, FOX AND LAEMMLE

Whereas, Mr. Adolph Zukor, Mr. William Fox and Mr. Carl Laemmle have contributed to the enjoyment and edification of the delegates and visitors attending the Golden Jubilee Convention of the Union of American Hebrew Congregations by the beautiful presentation of pictures illustrating the educational and religious activities, in synagogue and home, conducted by the Union of American Hebrew Congregations, be it

Resolved, By the Convention assembled, that an expression of appreciation and gratitude be extended to Mr. Zukor, Mr. Fox and Mr. Laemmle for the fine courtesy and splendid cooperation rendered to the Convention; and be it further

Resolved, That these resolutions be inscribed in the minutes of this Convention, and that a copy be sent to Mr. Zukor, Mr. Fox and Mr. Laemmle.

The following resolution of thanks to Mr. Morris Gest was unanimously carried:

RESOLUTION OF THANKS TO MR. GEST

Whereas, the delegates to the Golden Jubilee Convention of the Union of American Hebrew Congregations were afforded the rare privilege of witnessing a gala presentation of Chauve Souris on Tuesday evening, January 24, at the Century Theatre, and

Whereas, the presentation of this performance, in all the perfection of its detail, was made possible through the magnanimous cooperation and generosity of Mr. Morris Gest, who spared no effort, time, labor or expense in contributing to the enjoyment of this most notable occasion, be it

Resolved, That the delegates in Convention assembled render their sincere thanks and profound appreciation to Mr. Gest for his splendid courtesy and fine spirit of cooperation, and be it further

Resolved, That these resolutions be inscribed on the minutes of the Convention, and that a copy be sent to Mr. Gest.

The following resolution of thanks to Mr. Solomon Hurok was unanimously carried:

RESOLUTION OF THANKS TO MR. HUROK

Whereas, the delegates to the Golden Jubilee Convention of the Union of American Hebrew Congregations were afforded the rare privilege of hearing a splendid concert rendered by artists of national reputation, at the Century Theatre, on Tuesday evening, January 24, and

Whereas, the presentation of this concert was made possible through the magnanimous cooperation and generosity of Mr. Solomon Hurok, be it

Resolved, That the delegates in Convention assembled render their sincere thanks and appreciation to Mr. Hurok for his fine spirit of cooperation, and be it further

Resolved, That these resolutions be inscribed on the minutes of the Convention, and that a copy be sent to Mr. Hurok.

The Council adjourned until Friday morning.

Fourth Day's Proceedings

The Council met at Hotel Astor at 10:30 a. m., Friday morning, January 26, 1923.

President Daniel P. Hays in the chair. Prayer was offered by Rabbi Eugene Mannheimer, of Des Moines.

Secretary George Zepin read the following resolution which had been adopted by the Executive Board at a special meeting held to consider the proposal for an amendment to the Constitution presented by Temple Israel of Far Rockaway* and recommended by the Committee on Ways and Means.

---

* For text of proposed amendment see Proceedings of Executive Board, page 9340, and Report of Committee on Ways and Means, page 9324.

RESOLUTION OF EXECUTIVE BOARD ON AMENDMENT TO THE CONSTITUTION

Whereas, the XXVIII Council is about to adjourn and the time before adjournment is too limited for thorough deliberation and for careful wording of the Articles of the Constitution which would necessarily be affected by the adoption of the amendment proposed by Temple Israel of Far Rockaway and recommended by the Committee on Ways and Means, and

Whereas, the Executive Board recognizes the importance of the recommendations, be it

Resolved, That the Executive Board recommends to the Council to refer the above-mentioned amendment to the Executive Board with power to act and with instructions to prepare for the next Council such amendments to the Constitution as may appear to be necessary. Further, that in the interim the Executive Board shall act on the plan adopted by the Council on January 24, dealing with this subject.

The following participated in the discussion of the recommendation of the Executive Board contained in the above Resolution: Mr. Joseph Fried, of Far Rockaway, N. Y.; Mr. Herman Wile, of Buffalo; Rabbi Jonah B. Wise, of Portland, Ore.; Mr. Joseph H. Hagedorn, of Philadelphia; Mr. Abraham Weil, of Niagara Falls, and Mr. Al A. Rosenbush, of Boston.

On motion duly made and carried, the recommendation of the Executive Board contained in the above Resolution was concurred in and the Executive Board was authorized to proceed accordingly.

The Committee on Legislation presented the following report, which was taken up seriatim and acted upon as indicated below:

Report of Committee on Legislation

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

Gentlemen: Your Committee on Legislation, to which has been referred certain resolutions offered upon the floor of the Convention, having given due consideration to the same, begs to report as follows:

A. ELECTION OF WOMEN TO EXECUTIVE BOARD OF THE UNION

Resolution was duly offered as follows:

> **Whereas,** women, by their loyalty, cooperation and devotion to the best interest of the synagogue, have been elected on the Board of Trustees of numerous congregations throughout the country, and
>
> **Whereas,** the National Federation of Temple Sisterhoods has shown the same devotion and loyalty and cooperation to the interests of the Union of American Hebrew Congregations, therefore, be it
>
> **Resolved,** That the National Federation of Temple Sisterhoods recommends that the Executive Board of the Union of American Hebrew Congregations grant the same privilege and consideration to the representatives of the National Federation of Temple Sisterhoods as shown by other organizations.

Referring to the above resolution, reference is hereby made to Sections 6 and 9 of the Constitution, which read as follows respectively:

Section 6. Each congregation, in such manner as it may deem proper, shall appoint one representative to the Council, and one additional representative for every twenty-five contributing members above twenty-five. It is provided, however, that such representative or representatives shall be members in good standing of a congregation affiliated with the Union.

Wives of members and the rabbi of the congregation shall, for the purpose of such representation, be considered members.

Section 9. The Council shall elect fifty members (nine of whom shall constitute a quorum) to be styled the Executive Board, whose office shall be in Cincinnati, Ohio.

The term of office shall be four years and until their successors are elected. Twenty-five members shall be elected by each Council.

It is pointd out by your Committee that these sections can be interpreted only to mean that women are already by law eligible to membership on the Executive Board of the Union, and in view of the increasing number of women elected to represent congregations, your Committee believes that this fact needs emphasis before the Council, as indicative of its complete sympathy with the law of the Union which gives equality to women, who have been serving the various functions of the Union so effectively.

On motion duly made and carried, the recommendation of the Committee on Legislation was adopted.

B. ABUSE OF THE SACRAMENTAL WINE PRIVILEGE

Your committee considered the resolution pertaining to wines and liquors to be used for sacramental purposes, and after mature consideration recommends the adoption of the following:

Whereas, The Central Conference of American Rabbis, the largest rabbinical organization of Liberal Judaism, has gone on record to the effect that fermented wines or spirituous liquors are not necessary for Jewish religious observances, and

Whereas, scandals are often arising because dishonest persons in religious guise have by wilful misrepresentation obtained from the government permits to secure so-called "Sacrimental Wines" for pretended religious ceremonials when such permits were obtained to secure wines for commercial purposes, be it therefore

Resolved, That this Union of American Hebrew Congregations in Council assembled protests strongly against such abuses, and that the Executive Board be instructed to carry out the spirit of this resolution by such action as it may deem necessary; and be it furthermore

Resolved, That copies of this resolution be sent to the United Synagogue of America and the Union of Orthodox Congregations for their information, and be it also

Resolved, That copies of this resolution be sent to each constituent congregation of the Union with the request that they take action in sympathy with resolution and send the same to the Executive Board for transmission to the proper governmental authorities.

On motion duly made and carried the above resolution was adopted.

C. REGISTRATION OF ALIENS

The following resolution is approved by the Committee, and it is recommended that the same be referred to the Board of Delegates on Civil Rights, with the request that proper legislation be urged to carry into effect the provisions of the same:

Whereas, there are pending before the Congress of the United States bills requiring the annual registration of all aliens in this country, with deportation as the penalty for non-compliance, even in case of pure oversight, and with the probable result that compliance will lead to an enormous number of deportations to foreign lands on purely technical grounds, without time limit, of persons having their family ties and all their interests here, and

Whereas, these bills are frankly patterned on the unpopular Alien and Sedition Acts of 1798, and the harsh and oppressive Chinese Exclusion Law machinery in force, and would give unlimited opportunities throughout the country for blackmail, extortion and oppression, and are apt to cause injuries to the seven million aliens in this country, scarcely parelled in our day, despite the desire of some of their framers that a part use of such registration be to

aid (though ineffectively) in educating the immigrants in civics, through the department also having charge of deportations, be it

Resolved, That the Union of American Hebrew Congregations, in Council assembled, while recognizing that this is a matter concerning immigrants of all faiths, expresses its unqualified and emphatic disapproval of such measures, and of all invidious discrimination against, and segregation of, aliens; and be it further

Resolved, That copies of this resolution be forwarded by the Board of Delegates on Civil Rights to the President of the United States, the Secretary of Labor and the Chairmen of the Committees on Immigration and Naturalization of the U. S. Senate and the House of Representatives.

On motion duly made and carried the above resolution was adopted.

D. UNIFORM MARRIAGE, DIVORCE AND DESERTION LAWS

The following resolution is approved by the Committee, and it is recommended that the same be referred to the Board of Delegates on Civil Rights with the request that proper legislation be urged to carry into effect the provisions of the same:

Whereas, the safety and preservation of humanity's ideals are dependent upon the sanctity of the home which is created through marriage, and

Whereas, the laws of the several states are at wide variance in their provisions for marriage, and

Whereas, the divorce laws of the several states are at equally wide variance, and

Whereas, the desertion laws of each state are limited in their jurisdiction, be it

Resolved, That the Union of American Hebrew Congregations advocate the enactment of uniform Marriage, Divorce and Desertion Laws, and that proper steps be taken by the Union in aid of their enactment.

On motion duly made and carried the above resolution was adopted.

E. PETITION FOR RELEASE OF POLITICAL PRISONERS

Your Committee had referred to it a resolution affecting the release of political prisoners in the light of amnesty declared by other nations in regard to such prisoners, and in that behalf recommends the adoption of the following:

Whereas, all nations participating in the recent war except the United States have declared amnesty for their political prisoners, and

Whereas, there linger still in our Federal prisoners some political offenders by whose immediate release from prison the interests of mercy and humanity can best be served, be it

Resolved, That the Union of American Hebrew Congregations in convention assembled petition the President of the United States to release as many of these political offenders from prison as possible at once.

The following participated in the discussion of the above resolution: Rabbi Frederick Cohn, of Omaha; Rabbi Charles S. Levi, of Milwaukee; Dr. Joseph Silverman, of New York City; Rabbi Solomon Foster, of Newark, N. J.; Rabbi Ephraim Frisch, of New York City, and Col. Isaac M. Ullman, of New Haven.

On motion duly made and carried the above resolution was tabled.

The following asked to have their votes recorded against the action tabling the resolution: Rabbis Lewis Browne, of Waterbury, Conn.; Frederick Cohn, of Omaha; Max C. Currick, of Erie, Pa.; Milton Ellis, of New York City; Harry W. Ettelson, of Philadelphia; Abraham Feinstein, of Huntington, W. Va.; Abraham J. Feldman, of Philadelphia; Solomon Foster, of Newark, N. J.; Leon Fram, of Chicago; Ephraim Frisch, of New York City; Samuel H. Goldenson, of Pittsburgh; James G. Heller, of Cincinnati;

Ferdinand M. Isserman, of Philadelphia; Jacob H. Kaplan, of Cincinnati; Isaac Landman, of Far Rockaway, N. Y.; Morris S. Lazaron, of Baltimore; Emil W. Leipziger, of New Orleans; Gerson B. Levi, of Chicago; Edgar F. Magnin, of Los Angeles; Samuel S. Mayerberg, of Dayton; Morris Newfield, of Birmingham; David Philipson, of Cincinnati; Harold F. Reinhardt, of Baton Rouge; Jacob D. Schwarz, of Cincinnati; Nathan Stern, of New York City; Richard M. Stern, of Nashville; Stephen S. Wise, of New York City; Louis Witt, of St. Louis; Horace J. Wolf, of Rochester, and Mr. H. Herskovits, of Erie, Pa.

F. A BIBLE IN EVERY HOME

The following resolution was considered and the approval of the same is recommended by the Committee:

Whereas, the Union of American Hebrew Congregations has as its primary purpose the promotion of Judaism, and

Whereas, the Bible is the sacred source of Jewish ideals and principles, as well as Israel's supreme contribution to civilization, and

Whereas, the Bible as translated under the auspices of the Central Conference of American Rabbis and the Jewish Publication Society of America is our most authoritative Jewish translation into English, therefore be it

Resolved, That the Union, through its various channels of publicity, undertake an active propaganda among its constituent congregations to the end that there shall be such a Jewish Bibel in each and every home.

On motion duly made and carried the above resolution was adopted.

G. MEMBERSHIP CARDS

The following resolution, after consideration, was approved, and it is recommended by the Committee that the same be adopted:

Whereas, the congregations represented in the membership of the Union are located in all parts of the United States, and

Whereas, the members of these congregations often find themselves away from the home synagogue on Sabbath and Holy Days, therefore be it

Resolved, That the officers of the Union be instructed to issue to the various congregations cards of identification, which may in turn be issued by the congregations to members in good standing asking for the same, and be it further

Resolved, That the congregations be urged to pass special regulations by which the reciprocal courtesies of worship be extended to those members in good standing of another congregation belonging to the Union who present these cards.

On motion duly made and carried the above resolution was adopted.

H. IN MEMORY OF DR. EMIL G. HIRSCH

A resolution in memory of Dr. Emil G. Hirsch, which was unanimously adopted by the Council when presented from the floor, has also been included as a matter of record in the report of this Committee. (The text of this resolution is given elsewhere in the Proceedings. See page 9299.)

I. IN HONOR OF MR. NATHAN STRAUS

A resolution in honor of the seventy-fifth birthday of Mr. Nathan Straus, which was unanimously adopted by the Council when presented from the floor, has also been included as a matter of record in the report of this Committee. (The text of this resolution is given elsewhere in the Proceedings. See page 9299.)

J. NATIONAL YOUNG PEOPLE'S ORGANIZATION

After consideration of the following resolution, it was decided to refer the same to the Executive Board of the Union for action:

Resolved, That the Executive Board of the Union be instructed to appoint a Commission to study the need of, and to propose a plan for, the creation of a national organization of our youth under the direct auspices of the Union, and to report its findings and recommendations for action at the nevxt Council of the Union.

On motion duly made and carried the above resolution was adopted.

K. RECONSTRUCTION OF PALESTINE

The following resolution was submitted for the consideration of the Committee: mittee:

This Convention of the Union of American Hebrew Congregations notes with satisfaction the recognition which the League of Nations, by the ratification of the Palestine Mandate, has accorded the project of opening up Palestine for the free settlement of the Jews under the mandatory of Great Britain.

This Convention also records with appreciation the fact that the United States, through a resolution, adopted unanimously by both Houses of Congress and signed by the President, has joined the other great governments of the world in lending its moral support to this undertaking.

Conscious of the spiritual significance for the further development of Judaism implied in the establishment of a vigorous Jewish community in Palestine, and realizing the importance of the migration of many Jews from the lands of Eastern Europe to Palestine, this Convention urges upon all Israel to participate in the laudable efforts now under way for the reconstruction of that land.

The decision of the Committee was that the Resolution be not concurred in, the same being evidenced by a vote of 12 to 4.

It was pointed out that assurances had been given in arranging for this Convention that the work would be confined to that of effecting a religious revival in the United States, and that all controversial questions be avoided. Your Committee, accordingly, recommends that no action be taken at this conference on the question involved in the resolution; and this recommendation had the unanimous approval of the Committee.

Hon. Henry Morgenthau, of New York City, presented the following amendment:

"That this Convention is unqualifiedly opposed to national or political Zionism, but favors the physical reconstruction of Palestine."

Rabbi James G. Heller, of Cincinnati, Ohio, offered the following amendment of the amendment of Mr. Morgenthau:

"While this Convention does not commit itself to the endorsement of Jewish nationalism and political Zionism, it wishes to express its interest in the colonization and rehabilitation of the Holy Land, in the immgration of our brethren thither."

The following participated in the discussion of the above resolution and proposed amendments: Rabbi Max Heller, of New Orleans; Dr. Joseph Silverman, of New York City; Mr. Max J. Kohler, of New York City; Rabbi Samuel J. Abrams, of Boston; Rabbi Solomon Foster, of Newark, N. J.; Rabbi Isaac Landman, of Far Rockaway, N. Y.; Rabbi James G. Heller, of Cincinnati; Hon. Henry Morgenthau, of New York City; Dr. Samuel Schulman, of New York City; Mr. Meier Steinbrink, of Brooklyn, N. Y., and Col. Isaac M. Ullman, of New Haven.

It was moved by Col. Isaac M. Ullman, of New Haven, and duly carried, that the resolution presented in the report, and also the proposed amendments, be laid on the table.

L. RESOLUTION OF THANKS

The following resolution was offered which is unanimously approved by the Committee:

The delegates to the Convention collectively and individually are deeply appreciative of the courtesy, generous hospitality and personal attention graciously extended by our hosts, and, ineffectual as any attempt to express our gratitude might be, we offer our sincere and heartfelt thanks to our co-religionists of the City of New York who have so lavishly entertained the delegates to the Twenty-Eighth Council of the Union of American Hebrew Congregations and who have done so much to make the same a complete success.

Your Committee desires further to express its deep appreciation to the press for its accurate and complete report of the deliberations of the Council, which will be no small factor in making its spirit felt in New York City and in the communities of our country.

Your Committee recommends further that a most hearty and emphatic vote of thanks be expressed to Adolph Zukor, of the Famous Players Lasky Company, to William Fox of the Fox Film Corporation, and to Carl Laemmle of the Universal Pictures Corporation, for their splendid service to the cause of the Union by contributing the films of the Union's activities, which will be a most valuable and effective help in bringing to the attention of the communities of American Israel the constructive labors of the Union.

Your Committee recommends further that our hearty thanks be extended to Selwyn & Company for the special performance of the play, "The Fool", which was provided for the benefit of our delegates.

On motion duly made and carried the above resolution was adopted.

At the request of President Hays, the Vice-President of the Council, Judge Josiah Cohen, assumed the chair.

The Committee on General Jewish Welfare presented its report, which was amended and adopted as given below:

Report of Committee on General Jewish Welfare

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

Your Committee on General Jewish Welfare appointed to consider the report of the Board of Delegates on Civil Rights begs leave to report:

Our sincere appreciation of the services rendered by the Board at a critical time and our special gratitude both to the Chairman of the Board, Hon. Simon Wolf, who in spite of his "years of uncommon vigor" has continued to give American Israel the invaluable benefit of vigilant, wise and loving service, and to his eager co-laborer, Mr. Max Kohler, ever ready to give the U. A. H. C. the full benefit of his conscientious study, wise discretion and intense devotion to the higher interests of the American Jew and the fundamental ideals of our country.

We recommend that the valuable historical article on the "Board of Delegates" prepared by Max Kohler for this jubilee anniversary of the Union (v. American Hebrew, Jan. 19, 1923) be appended to the report of the Board of Delegates on Civil Rights and form a part of the printed report of this Council.

We approve of the prompt rectification of evils in the Immigration Law, largely unintended, which have been brought to light in the administration of the 3% Law and the Cable "Equal Citizenship Act", as shown in the Report of the Board of Delegates.

We urge that the monthly quota clause, which has proven harsh and utterly unworkable, be repealed, that the visees of passports by consuls abroad be made final in determining questions of excess of quota

and that the wives and minor children of residents of the United States be admitted, regardless of quota limits.

We approve of the recommendation of the Board of Delegates that passport visees be expedited and that the State Department supervise the refusals of visees abroad more thoroughly, inasmuch as refusals are frequently arbitrary.

Whereas the Harvard incident is being so widely discussed and agitated throughout the country we recommend that those sections of the Report of the Board of Delegates which deal with this subject be sent by the Executive Board with an appropriate letters to the presidents of all American colleges and universities and to the members of the special committees of Harvard University entrusted with the investigation of this matter.

The Ku Klux movement is one of many nativist movements in many countries that have been perturbed by the World War, movements which, under the guise of patriotism, seek to impose upon minorities the exclusions and despotism of a fanatic and, almost always, lawless nationalism.

Together with all others to whom American traditions and American ideals are precious above all partisanship, are we opposed to this movement, as we believe in remedying lawful conditions, not by secret conspiracies and lawless methods, but along the road of permanent reform under the auspices of law.

We applaud and heartily second the brave stand by which fearless statesmen and newspapers are exposing the incalculable dangers to elementary civilization which always lurk behind masked lawlessness.

But even beyond those ferocious outbursts of unbrideled majority — tyranny which find their parallels wherever European countries, through the war, have sunk to the level of pogromism, we are opposed in principle to all separatist and discriminatory movements, all societies of Anti-Something which combine their energies and resources to denounce and to degrade any race, nation, faith or class to which they seek to ascribe the blame for all the many evils which are afflicting the present generation.

Respectfully submitted.

Signed by the Committee.

The following participated in the discussion of the recommendation contained in the report dealing with the Harvard incident: Rabbi Max Heller, of New Orleans; Mr. Max J. Kohler, of New York City; Rabbi David Philipson, of Cincinnati; Col. Isaac M. Ullman, of New Haven; Rabbi Harry Levi, of Boston; Dr. Samuel Schulman, of New York City, and Rabbi Isaac Landman, of Far Rockaway, N. Y.

The following participated in the discussion of the recommendation contained in the report dealing with the Ku Klux Klan movement: Rabbi Max Heller, of New Orleans; Dr. David Philipson, of Cincinnati; Col. Isaac M. Ullman, of New Haven; Mr. Milton M. Alexander, of Detroit, and Mr. Moses Rothschild, of Baltimore.

Rabbi Max Heller, of New Orleans, one of the members of the Committee, requested the privilege of incorporating a personal statement in connection with the report in the official proceedings. It was moved and duly carried that the same appear as an appendix to the report of the Committee on General Jewish Welfare.

Appendix to Report of Committee on General Jewish Welfare

Statement by Rabbi Max Heller

As a member of the committee whose function it is to consider the report of the Board of Delegates on Civil and Religious Rights, I ask the personal privilege of presenting my views of that section of the report which refers to political Zionism and of that other portion which discusses Jewish nationalism in East European countries.

In my view political Zionism, which has secured for the Jews from the Western powers the authoritative promise of a National Home Land, holds out to the Jew the ultimate solution, after centuries, of his special problems, and the fulfilment, along the roads of social and political justice, of his religious mission.

As to the policy of Jewish nationalism in the newly emancipated or suddenly enlarged countries of Eastern Europe, that policy is, in most of these countries, the only practicable expedient for the self-defense of the Jews, for their self preservation, religiously, civically, in instances even commercially, a fact which is recognized by such tried, trustworthy, enlightened and experienced friends of the Jews, as, e. g., President Mazaryk, of Czecho-Slovakia. In my opinion the conditions of our brothers in East European countries differ so materially from those of our own country in which Jewish nationalism would be an absurdity and a wrong, that we cannot form a judgment as to the needs and policies of our East European brothers, except after a thorough and unbiased study of their local problems and of the clear lessons of their experience.

ENDOWMENT FOR TRAVELING SCHOLARSHIP AT H. U. C.

Dr. Julian Morgenstern, having obtained the privilege of the floor, made an announcement that Mrs. Henry Morgenthau had just presented to the Hebrew Union College the sum of $15,000, the interest of which is to be used as a traveling scholarship for graduate students of the Hebrew Union College to enable them to pursue their studies abroad.

The Committee on Hebrew Union College presented the following report, which was adopted:

Report of Committee on Hebrew Union College

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

Your Committee, appointed to consider the report of the Board of Governors of the Hebrew Union College, congratulates the Union on the progress achieved by the College since the 27th Council in Buffalo. We comment with special pleasure upon the extension of the faculty of the College by the addition of five new members of the teaching staff, each man an able scholar and teacher in his field, and upon the increase in the enrollment in the student body. It is of no little significance to American Jewish scholarship and American Judaism that six members of the present faculty are alumni of the college. The college is educating not only American Rabbis, but American teachers of Rabbis.

One of these members of the faculty, Dr. Julian Morgenstern, who after the retirement of Dr. Kaufmann Kohler had been acting president of the College, was elected president on September 1, 1922. Dr. Kohler, after nineteen years of faithful and inspiring service, was elected president emeritus. Before leaving Cincinnati for his new residence in New York he once more showed his love for the College by presenting to the Library nearly three-fourths of his personal collection of books on Bible, New Testament, Apocalyptic literature, Theology, Ethics, History and Comparative Religion. These three thousand items augment our present splendid collection. On the tenth day of next May our Nestor of American Judaism will celebrate his eightieth birthday. We hope and pray that God may grant him many years of usefulness beyond the four score in the literary work to which he is now devoting himself.

Our new president is the third in the history of our College. It is with unmeasured happiness that we record the fact that the Board of Governors has found an alumnus of the College well qualified for the high honor. We felicitate the Union and American Jewry on the Board's choice, and bespeak the heartiest cooperation of the Board of Governors for Dr. Morgenstern in the great work that lies ahead of him.

Dr. Morgenstern has begun his administration most promisingly. His program, as outlined in his paper presented before this Council, indicates that he will build solidly upon the foundation laid by Wise and Kohler. We endorse his program of expansion and recommend that the new departments suggested by the President be adopted by the Board of Governors. We are confident that American Jewry will respond cheerfully to the increasing needs of our great Institution.

Since the last meeting of the Council the College Faculty has been visited by the

grim reaper, taking from his field of usefulness the honored and beloved sage and teacher, Dr. Gotthard Deutsch. The contribution which Dr. Deutsch has made to the historical studies of the development of Judaism, and the influence of his personality and instruction will be felt throughout American Jewry for generations. We recommend that this Council send a message of greeting to Mrs. Deutsch and that our thanks be extended to her for her gift to the College Library in Dr. Deutsch's memory of his interleaved set of Graetz's "Geschichte der Juden", representing a lifetime's research in the field of Jewish history.

The Faculty of the College is to be felicitated on its labors in producing books and monographs of scholarly value in their respective fields. Our thanks are due to Dr. David Philipson who voluntarily assumed the work in Homiletics from the time of Dr. Kohler's retirement until the appointment of a professor to fill the chair. Since our last gathering Dr. Louis Grossmann, professor of Pedagogy and Ethics, has retired on account of ill-health. We are happy to report that he is gaining in strength and we recommend that a message of greeting be sent to him by this Council.

Your Committee has deliberated upon the advisability of the attendance by the President of the College and members of the Faculty at the annual meetings of the Central Conference of American Rabbis. We deem it of the greatest value to the progress of American Judaism that professors of the College should be present at these Conferences to which from the days of the founder they have brought both instruction and inspiration. We therefore recommend that the Board of Governors be authorized so to arrange the Faculty's schedule so that the President of the College and some members of the Faculty may attend the meetings of the Conference annually at the expense of the Hebrew Union College. We heartily endorse the resolution contained in the report of the Board of Governors, as a result of the negotiations with the association of Reform Rabbis of New York and vicinity looking toward the establishment in New York City of a training school for Jewish Religious School teachers, in view of their dire need. We recommend the establishment of such a training school at the earliest possible moment.

The special attention of the Council is drawn to the remarkable service which the Hebrew Union College is rendering the Jewish communities in small towns through its advanced students as well as to the larger communities through the activities of members of the Faculty. Time and again our professors are called upon to deliver lectures before congregations and Religious School Teachers' Associations in larger cities. During the recent High Holy Days, fifty-one students of the College officiated in as many towns throughout the country where the congregations have been unable to obtain permanent Rabbis. This service to American Judaism on the part of the College is of conspicuous and increasing value. The Committee hopes that with the building of the new dormitory the enrollment of the student body will be able to fill the demand for Rabbis from all congregations throughout the country. To this end, we urge the members of this Council upon their return to their homes enthusiastically to voice the needs of American Jewry and to foster the idea of the Rabbinate in the minds and hearts of the young men of their communities as a profession of the noblest service to Israel and Humanity.

Our Council cannot express in terms too glowing its gratitude to the Jewish women of America for their splendid achievement in raising the funds for the building of the Dormitory. We recommend the hearty expression of these thanks on the part of the representatives of the Union here assembled.

The Alumni of the College continue their faithful cooperation in the work of the Alma Mater. The latest expression of their interest in the scholastic progress of our institution is the purchase and presentation to our Library of the late Dr. Deutsch's History Card Index. This index is judged to be the most complete of its kind in the world.

We note with pleasure the growth of the scholarship fund through personal donations and especially through the National Federation of Temple Sisterhoods. In the list submitted by the Board of Governors we find, however, that towns and small

cities are practically not represented. We urge the delegates to give efficient publicity to the fact that the scholarship fund welcomes small donations from small communities as gratefully as it does the full scholarship and the larger donations from the greater cities. Indeed, we appeal especially to the Jew living in smaller communities to keep the scholarship fund in mind and to contribute to it in liberal measure.

We also call the attention of the delegates to the increasing number of bequests to the permanent endowment fund of the Hebrew Union College. The College needs a large permanent endowment fund. We urge that the College be remembered in wills and suggest gifts to the endowment fund as fitting memorials in memory of the dead and in honor of the living. Your Committee desires to call your attention to the fact that not a single Professorship in the Hebrew Union College is endowed. The time has come for American Jews to think in larger figures for American Judaism. It will require $100,000 to $150,000 to endow a professorial chair. Would it not be glorious to close this Council with the announcement that some name has been thus perpetuated in the history of American Judaism. What a climax to our Golden Jubilee!

The Hebrew Union College is a barometer of American Judaism. Your Committee therefore begs to conclude its report with a memorable sentence from the address delivered by the President of the College: "As the Hebrew Union College progresses and thrives so will American Jewry progress and American Judaism thrive."

Respectfully submitted.

Signed by the Committee.

COMMITTEE ON NOMINATIONS

The Committee on Nominations presented the following report, which was adopted, and the persons suggested for membership on the Executive Board were duly elected.

Report of the Committee on Nominations

To the Twenty-Eighth Council of the Union of American Hebrew Congregations.

Gentlemen:

Your Committee begs to present the following names for members of the Executive Board, to serve for a term of four years, expiring January 1, 1927:

Mr. N. Henry Beckman, Cincinnati, Ohio; Mr. David A. Brown, Detroit, Michigan; Mr. Edgar M. Cahn, New Orleans, La.; Mr. Gustave A. Efroymson, Indianapolis, Ind.; Mr. Arnold Falk, New Orleans, La.; Mr. Isaac Goldberg, Detroit, Mich.; Mr. Daniel P. Hays, N. Y.; Mr. Simeon M. Johnson, Cincinnati, Ohio; Mr. Adolph Kraus, Chicago, Ill.; Mr. Jacob W. Mack, Cincinnati, Ohio; Mr. Henry L. Mayer, San Francisco, Cal.; Mr. Edwin B. Meissner, St. Louis, Mo.; Mr. Henry Morgenthau, New York, N. Y.; Mr. Adolph I. Newman, Cleveland, Ohio; Mr. Adolph S. Ochs, New York, N. Y.; Mr. Herbert C. Oettinger, Cincinnati, Ohio; Mr. Henry Oppenheimer, Baltimore, Md.; Hon. A. C. Ratshesky, Boston, Mass.; Hon. Simon W. Rosendale, Albany, N. Y.; Mr. Morris H. Rothschild, New York, N. Y.; Mr. Ludwig Vogelstein, New York, N. Y.; Mr. Felix Vorenberg, Boston, Mass.; Mr. Herman Wile, Buffalo, N. Y.; Mr. Albert Wolf, Philadelphia, Pa.; Mr. William B. Woolner, Peoria, Ill.

In accordance with the precedent established at the meeting of the XXVII Council in Buffalo in 1921, we recommend that an Advisory Committee on Nominations be appointed not less than three months before the meeting of the next Council.

Respectfully submitted,

Signed by the Committee.

Mr. Samuel J. Russack, of St. Louis, having been granted the privilege of the floor, supplemented the formal invitation to hold the Twenty-Ninth Council of the Union in St. Louis by personal assurances that the St. Louis congregations considered it a happy privilege to extend their hospitality to the Union on that occasion, and that no pains would be spared to make the meeting successful and memorable in every way.

THANKS TO PRESIDENT HAYS

It was moved and unanimously carried by a rising vote that the thanks of the Council be extended to Mr. Daniel P. Hays, its President, for his untiring labors in behalf of the success of the Council and for the able manner in which he presided at its deliberations.

The closing prayer was offered by Dr. Kaufmann Kohler, of New York City.

The Council adjourned sine die.

DANIEL P. HAYS,
President.

JOSIAH COHEN,
Vice-President.

SIMON WOLF,
Vice-President.

GEORGE ZEPIN,
Secretary.

JACOB D. SCHWARZ,
Ass't Secretary.

Special Meeting of the Executive Board

(Minutes continued from page 9130)

Hotel Astor,
New York, N. Y., Jan. 26, 1923.

Pursuant to the call of the Chairman, a special meeting of the Executive Board was held at the above place and date at 9 a. m., for the purpose of considering the proposal for amendment of the Constitution presented by Mr. Joseph Fried, representing Congregation Temple Israel of Far Rockaway, N. Y., and which was recommended in the report of the Committee on Ways and Means.

There were present Messrs. N. Henry Beckman, Alfred M. Cohen, Jacob W. Mack, Herbert C. Oettinger, Wm. Ornstein, Charles Shohl, Sam Straus, and I. Newon Trager, of Cincinnati, O.; Gustave A. Efroymson, of Indianapolis, Ind.; Daniel P. Hays and Ludwig Vogelstein, of New York, N. Y.; Benj. Lowenstein, of Cleveland, O.; Henry Oppenheimer and Joseph Wiesenfeld, of Baltimore, Md.; Marcus Rauh, of Pittsburgh, Pa.; A. L. Saltzstein, of Milwaukee, Wis.; Louis Schlesinger, of Newark, N. J.; Isaac M. Ullman, of New Haven, Conn.; Felix Vorenberg, of Boston, Mass.; and Herman Wile, of Buffalo, N. Y.

The report of the Committee on Ways and Means was presented to the meeting and informally discussed.

The following resolution proposed by Mr. Vogelstein and amended by Mr. Ullman was unanimously adopted:

Whereas, The XXVIII Council is about to adjourn and the time before adjournment is too limited for thorough deliberation and for careful wording of the Articles of the Constitution which would necessarily be affected by the adoption of the amendment proposed by Temple Israel of Far Rockaway and recommended by the Committee on Ways and Means, and

Whereas, The Executive Board recognizes the importance of the recommendations, be it

Resolved; That the Executive Board recommends to the Council to refer the above mentioned amendment to the Executive Board with power to act, and with insructions to prepare for the next Council such amendments to the Constitution as may appear to be necessary. Further, that in the interim the Executive Board shall act on the plan adopted by the Council on January 24, dealing with this subject.

Adjourned.

Respectfully submitted,

CHARLES SHOHL,
President

GEORGE ZEPIN,
Secretary

Proceedings of the Executive Board

Hotel Astor,
New York, N. Y., Jan. 26, 1923.

In accordance with the provisions of the Constitution and pursuant to the call of the President, the Executive Board met at 2 p. m. at the above place and date.

There were present: Messrs. Ben Altheimer, Daniel P. Hays, Henry Morgenthau and Ludwig Vogelstein, of New York City; N. Henry Beckman, Alfred M. Cohen, Julius W. Freiberg, Jacob W. Mack, Herbert C. Oettinger, Wm. Ornstein, Charles Shohl, Samuel Straus and I. Newton Trager, of Cincinnati, Ohio.; Edgar M. Cahn, of New Orleans, La.; Dr. David W. Edelman, of Los Angeles, Cal.; Gustave A. Efroymson, of Indianapolis, Ind.; Albert L. Levi, of Brooklyn, N. Y.; Benj. Lowenstein and A. I. Newman, of Cleveland, O.; Henry Oppenheimer and Joseph Wiesenfeld, of Baltimore, Md.; Marcus Rauh, of Pittsburgh, Pa.; Maurice D. Rosenberg, of Washington, D. C.; A. L. Saltzstein, of Milwaukee, Wis.; Louis Schlesinger, of Newark, N. J.; Isaac M. Ullman, of New Haven, Conn.; Felix Vorenberg, of Boston, Mass.; and Herman Wile, of Buffalo, N. Y.

ORGANIZATION

The Executive Board organized by the election of the following officers:

Mr. Charles Shohl, Cincinnati, President.

Messrs. I. W. Bernheim, Louisville, Ky., Marcus Rauh, Pittsburgh, Pa., Maurice D. Rosenberg, Washington, D. C., Julius Rosenwald, Chicago, Ill., and Ludwig Vogelstein, New York, N. Y., Vice-Presidents.

Mr. Jacob W. Mack, Cincinnati, O., Treasurer.

Rabbi George Zepin, Cincinnati, O., Secretary, Rabbi Jacob D. Schwartz, Cincinnati, Ohio, Assistant Secretary.

The following resolution to amend the by-laws was unanimously adopted:

Resolved; That in the absence of the President, the Treasurer or any Vice-President may sign checks usually signed by the President.

It was moved and duly carried that the President be authorized to appoint such Standing Committees as are provided for in the Constitution and By-Laws.

STANDING COMMITTEES

The President announced the appointment of the following Standing Committees:

Advisory Committee: Alfred M. Cohen, Chairman, N. Henry Beckman, Simeon M. Johnson, Charles Shohl.

Arbitration Committee: Samuel Straus, Chairman, N. Henry Beckman, Robert P. Goldman, Herbert C. Oettinger.

Committee on Endowment and Trust Funds: Wm. Ornstein, Chairman, Alfred M. Cohen, Vice-Chairman, N. Henry Beckman, Charles Shohl, Samuel Straus.

Committee on Finance and Auditing: Herbert C. Oettinger, Chairman, Jacob W. Mack, Vice-Chairman, Julius W. Freiberg, Wm. Ornstein, I. Newton Trager.

Property Committee: Simeon M. Johnson, Chairman, Alfred M. Cohen, Robert P. Goldman.

It was moved and duly carried that the President be authorized to appoint a Committee of Six to prepare for presentation to the June Meeting of the Executive Board a plan for carrying into execution the resolution adopted by the XXVIII Council with reference to the new method of financing the Union.

The President appointed the following Committee: Mr. Jacob W. Mack, Cincinnati, Ohio, Chairman; Mr. Maurice D. Rosenberg, Washington, D. C.; Mr. Ludwig Vogelstein, New York, N. Y.; Mr. Julius W. Freiberg, Cincinnati, O.; Mr. Herman Wile, Buffalo, N. Y.; Col. Isaac M. Ullman, New Haven, Conn.; Mr. Charles Shohl, Cincinnati, O., ex-officio.

It was moved and duly carried that the Secretary proceed to get such information as the Committee might find of use in its deliberations.

It was moved and duly carried that the Secretary send out the usual bills for subscriptions for the year 1923.

It was moved and duly carried that the Executive Board make provision for having either the Secretary or some one delegated by the Secretary visit those congregations that prove to be unresponsive with reference to this new method of financing the Union for the purpose of explaining to those congregations the details of the new plan.

It was moved and duly carried that the expenses of the officers of the Executive Board making trips in behalf of the Union of American Hebrew Congregations for propaganda purposes should be paid out of the funds of the Union.

It was moved and duly carried that the President of the Executive Board send a message of cheer and felicitation to Mr. Adolph S. Ochs.

NOMINATIONS FOR THE BOARD OF GOVERNORS

The Committee appointed at the last regular meeting of the Executive Board, January 22, 1923, for the purpose of suggesting nominations for vacancies on the Board of Governors reported through its Chairman, Mr. Alfred M. Cohen, the following nominations:

Mr. Moses E. Greenebaum, of Chicago, Ill., to take the place of Dr. Emil G. Hirsch, of Chicago, deceased.

Mr. Joseph H. Hagedorn, of Philadelphia, Pa., to take the place of Mr. Alfred M. Klein, resigned.

Mr. Leslie V. Marks, of Cincinnati, O., to take the place of Mr. Morris Westheimer, resigned.

The above were duly elected members of the Board of Governors.

It was moved and duly carried that a Committee of Three be appointed to confer with a Committee of the Central Conference of American Rabbis for the purpose of investigating methods of granting ordination to rabbis.

The President appointed the following Committee: I. Newton Trager, Chairman, Alfred M. Cohen, Marcus Rauh.

It was further moved and duly carried that the Committee be requested to report to the June meeting of the Executive Board.

Adjourned.

Respectfully submitted,

CHARLES SHOHL,
President.

GEORGE ZEPIN,
Secretary.

Boards and Commissions

Boards and Commissions of the Union.

THE EXECUTIVE BOARD.

STANDING COMMITTEES OF THE EXECUTIVE BOARD.

GOLDEN JUBILEE COMMITTEE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS.

THE BOARD OF GOVERNORS OF THE HEBREW UNION COLLEGE.

THE ADVISORY BOARD OF THE HEBREW UNION COLLEGE.

COMMITTEES OF THE BOARD OF GOVERNORS.

H. U. C. PRESS COMMITTEE.

BOARD OF EDITORS OF THE HEBREW UNION COLLEGE ANNUAL.

THE FACULTY OF THE HEBREW UNION COLLEGE.

THE LIBRARY STAFF.

COMMITTEES OF THE FACULTY.

THE BOARD OF DELEGATES ON CIVIL RIGHTS.

THE BOARD OF MANAGERS OF SYNAGOG AND SCHOOL EXTENSION.

THE NEW YORK COMMITTEE FOR SYNAGOG AND SCHOOL EXTENSION.

THE COMMISSION ON JEWISH RELIGIOUS EDUCATIONAL LITERATURE

THE TRACT COMMISSION.

THE COMMISSION ON SYNAGOG PENSION FUND.

THE NATIONAL ADVISORY BOARD OF THE UNION.

THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS.

The Executive Board

CHARLES SHOHL, *President,*
1314 First Nat'l Bank Bldg.,
Cincinnati, Ohio.

Term Expiring January 1, 1925

BEN ALTHEIMER, *New York, N. Y.*
ISAAC W. BERNHEIM, Vice-Pres., *Louisville, Ky.*
ALFRED M. COHEN, *Cincinnati, Ohio.*
JUDGE JOSIAH COHEN, *Pittsburgh, Pa.*
DR. DAVID W. EDELMAN, *Los Angeles, Cal.*
JULIUS W. FREIBERG, *Cincinnati, Ohio.*
ROBERT P. GOLDMAN, *Cincinnati, Ohio.*
ALBERT L. LEVI, *Brooklyn, N. Y.*
BENJAMIN LOWENSTEIN, *Cleveland, Ohio.*
WILLIAM ORNSTEIN, *Cincinnati, Ohio.*
MARCUS RAUH, Vice-President, *Pittsburgh, Pa.*
MAURICE D. ROSENBERG, Vice-President, *Washington, D. C.*
JULIUS ROSENWALD, Vice-President, *Chicago, Ill.*
A. L. SALTZSTEIN, *Milwaukee, Wis.*
LOUIS SCHLESINGER, *Newark, N. J.*
ISAAC SCHOEN, *Atlanta, Ga.*
CHARLES SHOHL, PRESIDENT, *Cincinnati, Ohio.*
HON. HORACE STERN, *Philadelphia, Pa.*
SAMUEL STRAUS, *Cincinnati, Ohio.*
I. NEWTON TRAGER, *Cincinnati, Ohio.*
ISAAC M. ULLMAN, *New Haven, Conn.*
AARON WALDHEIM, *St. Louis, Mo.*
A. LEO WEIL, *Pittsburgh, Pa.*
JOSEPH WIESENFELD, *Baltimore, Md.*
ADOLPHE WOLFE, *Portland, Ore.*

Term Expiring January 1, 1927

N. HENRY BECKMAN, *Cincinnati, Ohio.*
DAVID A. BROWN, *Detroit, Mich.*
EDGAR M. CAHN, *New Orleans, La.*
GUSTAVE A. EFROYMSON, *Indianapolis, Ind.*
ARNOLD FALK, *New Orleans, La.*
ISAAC GOLDBERG, *Detroit, Mich.*
DANIEL P. HAYS, *New York, N. Y.*
SIMEON M. JOHNSON, *Cincinnati, Ohio.*
ADOLF KRAUS, *Chicago, Ill.*
JACOB W. MACK, Treasurer, *Cincinnati, Ohio.*
HENRY L. MAYER, *San Francisco, Cal.*
EDWIN B. MEISSNER, *St. Louis, Mo.*
HENRY MORGENTHAU, *New York, N. Y.*
ADOLPH I. NEWMAN, *Cleveland, Ohio.*
ADOLPH S. OCHS, *New York, N. Y.*
HERBERT C. OETTINGER, *Cincinnati, Ohio.*
HENRY OPPENHEIMER, *Baltimore, Md.*
HON. A. C. RATSHESKY, *Boston, Mass.*
HON. SIMON W. ROSENDALE, *Albany, N. Y.*
MORRIS H. ROTHSCHILD, *New York, N. Y.*
LUDWIG VOGELSTEIN, Vice-President, *New York, N. Y.*
FELIX VORENBERG, *Boston, Mass.*
HERMAN WILE, *Buffalo, N. Y.*
ALBERT WOLF, *Philadelphia, Pa.*
WILLIAM B. WOOLNER, *Peoria, Ill.*

RABBI GEORGE ZEPIN, *Secretary,*
RABBI JACOB D. SCHWARZ, *Assistant Secretary,*
Merchants Bldg.,
Cincinnati, Ohio.

Standing Committees of the Executive Board

ADVISORY COMMITTEE

ALFRED M. COHEN, *Chairman*,
N. HENRY BECKMAN,
SIMEON M. JOHNSON,
CHARLES SHOHL.

ARBITRATION COMMITTEE

SAMUEL STRAUS, *Chairman*,
N. HENRY BECKMAN,
ROBERT P. GOLDMAN,
HERBERT C. OETTINGER.

COMMITTEE ON ENDOWMENT AND TRUST FUNDS

WM. ORNSTEIN, *Chairman*,
ALFRED M. COHEN, *Vice-Chairman*,
SAMUEL STRAUS.
N. HENRY BECKMAN,
CHARLES SHOHL,

COMMITTEE ON FINANCE AND AUDITING

HERBERT C. OETTINGER, *Chairman*,
JACOB W. MACK, *Vice-Chairman*,
I. NEWTON TRAGER.
JULIUS W. FREIBERG,
WM. ORNSTEIN,

PROPERTY COMMITTEE

SIMEON M. JOHNSON, *Chairman*,
ROBERT P. GOLDMAN.
ALFRED M. COHEN.

New York Executive Committee of the Union of American Hebrew Congregations

PHILIP J. GOODHART, *Hon. Chairman*,
DANIEL P. HAYS, *Chairman*.

LUDWIG VOGELSTEIN, *Vice-Chairman*,
MORRIS H. ROTHSCHILD, *Vice-Chairman*,
DAVID LEVENTRITT,
ADOLPH S. OCHS,
DAVID M. BRESSLER.
HENRY M. TOCH
BEN ALTHEIMER, *Treasurer*,
ISAAC LANDMAN, *Secretary*
NATHAN J. MILLER,
EDWARD R. COHN,
PHILIP H. LUSTIG,
MEIER STEINBRINK

RABBI JACOB B. POLLAK, *Manager*,
1520 Broadway,
New York.

Golden Jubilee Committee of the Union of American Hebrew Congregations

CHARLES SHOHL, *Cincinnati, Ohio*, Chairman,

J. H. VINEBERG, *Akron, Ohio.*
RABBI E. A. LANDAU, *Albany, Ga.*
CHAS. M. STERN, *Albany, N. Y.*
JOSEPH M. GOLDBERG, *Alexandria, La.*
LEOPOLD RUBEN, *Alexandria, Va.*
HENRY S. HALTZELL, *Allentown, Pa.*
JOSEPH SAKS, *Anniston, Ala.*
DAVE DAUBE, *Ardmore, Okla.*
DR. S. ROBINSON, *Asheville, N. C.*
RABBI DAVID MARX, *Atlanta, Ga.*
BENJ. BACHARACH, *Atlantic City, N. J.*
LEE BLUM, *Augusta, Ga.*
JOE KOEN, *Austin, Tex.*
ISAAC A. GUSDORFF, *Baltimore, Md.*
ISIDOR MAYER, *Baton Rouge, La.*
A. B. ROMAN, *Bay City, Mich.*
SYLVAN A. BLUM, *Bellaire, Ohio.*
SIGMUND S. GUTMAN, *Binghamton, N. Y.*
RABBI MORRIS NEWFIELD, *Birmingham, Ala.*
ALBERT SCHWARZMAN, *Bloomington, Ill.*
SAMUEL GUTMAN, *Boston, Mass.*
LOUIS J. KREINSON, *Bradford, Pa.*
JOE STERNBERGER, SR., *Brownsville, Tenn.*
J. B. ABRAMS, *Brunswick, Ga.*
RABBI LOUIS J. KOPALD, *Buffalo, N. Y.*
ADOLPH KAUFMANN, *Cairo, Ill.*
SOL. TORONSKI, *Canton, Ohio.*
LEONARD LEWIS, *Champaign, Ill.*
MAIER TRIEST, *Charleston, S. C.*
HERBERT FRANKENBERGER, *Charleston, W. Va.*
MORRIS FRIEDMAN, *Chattanooga, Tenn.*
MOSES E. GREENEBAUM, *Chicago, Ill.*
LOUIS HILLER, *Clarksburg, W. Va.*
A. I. NEWMAN, *Cleveland, Ohio.*
MORRIS LOEB, *Columbus, Ga.*
SIMON LAZARUS, *Columbus, Ohio.*
I. N. CERF, *Corsicana, Tex.*
SUSMAN ROSENBAUM, *Cumberland, Md.*
RUDOLPH LIEBMAN, *Dallas, Tex.*
ALPHONSE MEIS, *Danville, Ill.*
HARRY D. BLOCH, *Davenport, Ia.*
ELMER RAUCH, *Dayton, Ohio.*
LEON GRAUMAN, *Denver, Colo.*
JACOB LINCE, *Des Moines, Iowa.*
RABBI LEO M. FRANKLIN, *Detroit, Mich.*
RALPH COHEN, *Duluth, Minn.*
LEON RUBIN, *East Liverpool, Ohio.*
MEYER FEINBERG, *Easton, Pa.*
MAURICE SCHWARTZ, *El Paso, Tex.*
HARRY BERNERT, *Enid, Okla.*
RABBI MAX. C. CURRICK, *Erie, Pa.*
SILAS ICHENHAUSER, *Evansville, Ind.*
LOUIS BACH, *Fremont, Ohio.*
RABBI AARON WEINSTEIN, *Ft. Wayne, Ind.*
LOUIS MORRIS, *Ft. Worth, Tex.*
ROBERT I. COHEN, *Galveston, Tex.*
DR. WM. FEDER, *Gary, Ind.*
JOSEPH BACHNER, *Gloversville, N. Y.*
JULIUS COHEN, *Goldsboro, N. C.*
LOUIS C. BRAUDY, *Grand Rapids, Mich.*
M. E. BLOCK, *Greensboro, N. C.*
NATHAN GOLDSTEIN, *Greensville, Miss.*
A. WEILER, GREENWOOD, MISS.
BEN STRAUSS, *Hamilton, Ohio.*
LEO WOLF, *Hammond, Ind.*
JOS. GOLDSMITH, *Harrisburg, Pa.*
BENJ. L. HAAS, *Hartford, Conn.*
RALPH SCHWARTZ, *Hazelton, Pa.*
J. L. ALTMAN, *Helena, Ark.*
H. S. HYMSON, *Henderson, Ky.*
A. W. ABRAMS, *Honesdale, Pa.*
E. N. ROTH, *Hot Springs, Ark.*
GEO. S. COHEN, *Houston, Tex.*
SAMUEL GIDEON, HUNTINGTON, W. VA.
GUSTAVE A. EFROYMSON, *Indianapolis, Ind.*
MAURICE HEUMAN, *Jackson, Mich.*
ISIDORE LEHMAN, *Jackson, Miss.*
J. L. ROSENBLOOM, *Jackson, Tenn.*
EMIL BERNSTEIN, *Jacksonville, Fla.*
NELSON A. ELSASSER, *Johnstown, Pa.*
G. F. NEWBERGER, *Joplin, Mo.*
SAMUEL FOLZ, *Kalamazoo, Mich.*
JULIUS LYONS, *Kansas City, Mo.*
HARRY GOLDBERGER, *Knoxville, Tenn.*
ISAAC HURWICK, *Kokomo, Ind.*
A. HIRSCHHEIMER, *La Crosse, Wis.*
SOLOMON LOEB, *Lafayette, Ind.*
SOL. REINAUER, *Lake Charles, La.*
MORRIS ROSENTHAL, *Lancaster, Pa.*
B. B. WOOLFE, *Leavenworth, Kans.*
WILLIAM MOSES, *Lexington, Ky.*
MORRIS LEWIS, *Lexington, Miss.*
ABE N. WERTHEIMER, *Ligonier, Ind.*
N. L. MICHAEL, *Lima, Ohio.*
HENRY TRAUB, *Lincoln, Ill.*
RABBI JACOB SINGER, *Lincoln, Nebr.*
LOUIS M. SAMUEL, *Little Rock, Ark.*
HENRY FREIBERG, *Los Angeles, Cal.*
ROBERT A. GRABFELDER, *Louisville, Ky.*
GATES J. WAXELBAUM, *Macon, Ga.*
ISAAC L. STERN, *Madison, Ind.*
JOSEPH HAUPT, *Mansfield, Ohio.*

Golden Jubilee Committee
(Continued)

BEN GOODMAN, *Memphis, Tenn.*
EDGAR FEIBELMAN, *Meridan, Miss.*
ADOLPH ROSENACK, *Michigan City, Ind.*
ABE S. LEVI, *Middletown, Ohio.*
A. L. SALTZSTEIN, *Milwaukee, Wis.*
JONAS WEIL, *Minneapolis, Minn.*
SAM'L ZIMMERN, *Mobile, Ala.*
SIG HAAS, *Monroe, La.*
EMIL WEIL, c/o Weil Bros., *Montgomery, Ala.*
MAXWELL GOLDSTEIN, *Montreal, Can.*
COL. ISAAC WOLF, *Mt. Vernon, Ind.*
CHAS. INDORF, *Muncie, Ind.*
MAX DAVIDSON, *Muskogee, Okla.*
NATHAN COHN, *Nashville, Tenn.*
RABBI WM. ACKERMAN, *Natchez, Miss.*
LOUIS SCHLESINGER, *Newark, N. J.*
ISAAC M. ULLMAN, *New Haven, Conn.*
E. V. BENJAMIN, *New Orleans, La.*
ABRAHAM WEIL, *Niagara Falls, N. Y.*
ADOLPH S. OCHS, *New York, N. Y.*
DANIEL P. HAYS, *New York, N. Y.*
J. D. HOFHEIMER, *Norfolk, Va.*
H. P. WOLFF, *Oklahoma City, Okla.*
EDW. TRELLER, *Omaha, Nebr.*
B. SALINGER, *Owensboro, Ky.*
SUMNER GUTMANN, *Orange, N. J.*
HERMAN FRIEDMAN, *Paducah, Ky.*
HENRY VAN PRAAGH, *Passaic, N. J.*
B. L. GUNDERSHEIMER, *Pensacola, Fla.*
W. B. WOOLNER, *Peoria, Ill.*
EDWARD EIGENBRUN, *Petersburg, Va.*
BEN B. WEIL, *Pine Bluff, Ark.*
RAPHAEL LOUIS, *Piqua, Ohio.*
MARCUS RAUH, *Pittsburgh, Pa.*
SIMON M. ROSENTHAL, *Pittsfield, Mass.*
HERMAN SCHWED, *Plainfield, N. J.*
JULIUS MENDELSOHN, *Plattsburg, N. Y.*
LOUIS ABRAHAM, *Port Gibson, Miss.*
ADOLPHE WOLFE, *Portland, Ore.*
MOSES LEHMAN, *Portsmouth, Ohio.*
ALBERT A. COHN, *Providence, R. I.*
HERMAN DAVIDSON, *Quincy, Ill.*
JULIUS GOODMAN, *Racine, Wis.*
JEROME ROSENTHAL, *Raleigh, N. C.*
LEO J. SONDHEIM, *Reading, Pa.*
H. S. BINSWANGER, *Richmond, Va.*
GEO. C. GUGGENHEIM, *Rochester, N. Y.*
PAUL UDELOWICH, *Rockford, Ill.*
GUS. MARKS, *Sacramento, Cal.*
A. D. PHILIPPE, *Saginaw, Mich.*
SAMUEL HASSENBUSCH, *St. Joseph, Mo.*
J. J. MARX, *St. Louis, Mo.*
JACOB LOTH, *St. Louis, Mo.*
LOUIS MILLSTONE, *St. Louis, Mo.*
D. J. STRAUS, *San Antonio, Tex.*
SAMUEL KAPLAN, *Sandusky, Ohio.*
ISADORE MARCUS, *San Jose, Cal.*
LOUIS M. KING, *Schenectady, N. Y.*
LOUIS OETTINGER, *Scranton, Pa.*
MELVILLE MONHEIMER, *Seattle, Wash.*
MORRIS I. BLOCH, *Selma, Ala.*
LEON I. KAHN, *Shreveport, La.*
HERMAN GALINSKY, *Sioux City, Iowa.*
JOSEPH LIVINGSTON, *Sioux Falls, S. D.*
B. A. LANGE, *Springfield, Ill.*
M. LEVY, *Springfield, Mo.*
HARRY E. LEVY, *Springfield, Ohio.*
J. H. HOFFMAN, *Statesville, N. C.*
MAYER COBLENTZ, *Stockton, Cal.*
GATES THALHEIMER, *Syracuse, N. Y.*
THEO. FEIST, *Tacoma, Wash.*
LEO JOSEPH, *Terre Haute, Ind.*
MANUEL R. COHN, *Toledo, Ohio.*
DR. JAMES S. MILLER, *Trenton, N. J.*
JAMES JACOBS, *Troy, N. Y.*
JULIUS KAHN, *Tulsa, Okla.*
L. ROSENFELD, *Tuscaloosa, Ala.*
S. BRUCK, *Tyler, Tex.*
JOSEPH ROSENBAUM, *Uniontown, Pa.*
MOZART KAUFMAN, *Vicksburg, Miss.*
L. L. HYMAN, *Wabash, Ind.*
A. S. SANGER, *Waco, Tex.*
MILTON HOPFENMAIER, *Washington, D. C.*
HERMAN WEISMAN, *Waterbury, Conn.*
SOL. HEINEMAN, *Wausau, Wis.*
HENRY WALLENSTEIN, *Wichita, Kans.*
LOUIS PINK, *Wichita Falls, Tex.*
JACOB SILVERBLATT, *Wilkes-Barre, Pa.*
B. SOLOMON, *Wilmington, N. C.*
LEE REINEBERG, *York, Pa.*
ISAAC G. GOLDSMITH, *Youngstown, Ohio.*
EMANUEL LEVI, *Zanesville, Ohio.*

Board of Governors of the Hebrew Union College

ALFRED M. COHEN, *President*,
50 Electric Building,
Cincinnati, Ohio.

Term Expiring January 1, 1924

MARCUS AARON, *Pittsburgh, Pa.*
A. G. BECKER, *Chicago, Ill.*
DR. HENRY BERKOWITZ, *Philadelphia, Pa.*
DR. JOSEPH KRAUSKOPF, *Philadelphia, Pa.*
SIMON LAZARUS, *Columbus, Ohio.*
RABBI CHARLES S. LEVI, *Milwaukee, Wis.*
ALFRED MACK, *Cincinnati, Ohio.*
DR. DAVID PHILIPSON, *Cincinnati, Ohio.*
DR. JOSEPH SILVERMAN, *New York, N. Y.*
DR. JOSEPH STOLZ, *Chicago, Ill.*

Term Expiring January 1, 1925

OSCAR BERMAN, *Cincinnati, Ohio.*
MAURICE J. FREIBERG, VICE-PRES., *Cincinnati, Ohio.*
BERTHOLD GUGGENHIME, *San Francisco, Cal.*
DR. MAX HELLER, *New Orleans, La.*
FELIX KAHN, *Cincinnati, Ohio.*
LESLIE V. MARKS, *Cincinnati, Ohio.*
MURRAY SEASONGOOD, *Cincinnati, Ohio.*
CHARLES SHOHL, *Cincinnati, Ohio.*
ELI WINKLER, *New York, N. Y.*

Term Expiring January 1, 1926

ALFRED M. COHEN, PRESIDENT, *Cincinnati, O.*
MOSES E. GREENEBAUM, *Chicago, Ill.*
JOSEPH H. HAGEDORN, *Philadelphia, Pa.*
HARRY M. HOFFHEIMER, *Cincinnati, Ohio.*
DR. MAX LANDSBERG, *Rochester, N. Y.*
RALPH W. MACK, *Cincinnati, Ohio.*
EMIL POLLAK, *Cincinnati, Ohio.*
CARL E. PRITZ, *Cincinnati, Ohio.*
DR. WM. ROSENAU, *Baltimore, Md.*
RABBI LOUIS WOLSEY, *Cleveland, Ohio.*

Advisory Board of the Hebrew Union College

Appointed by
BOARD OF GOVERNORS

DR. HENRY COHEN, *Galveston, Texas.*
DR. SAMUEL SCHULMAN, *New York, N. Y.*

Appointed by
ALUMNI ASSOCIATION

DR. WILLIAM S. FRIEDMAN, *Denver, Colo.*
RABBI JAMES G. HELLER, *Cincinnati, Ohio.*

Appointed by
CENTRAL CONFERENCE AMERICAN RABBIS

DR. SAMUEL GOLDENSON, *Pittsburgh, Pa.*
RABBI ABRAM HIRSCHBERG, *Chicago, Ill.*

ISAAC BLOOM, *Secretary*,
P. O. Box 266,
628 Union Trust Bldg.,
Cincinnati, Ohio.

Committees of the Board of Governors

ON APPLICATIONS

DAVID PHILIPSON, *Chairman*,
MARCUS AARON,
HARRY M. HOFFHEIMER,
RALPH W. MACK,
WILLIAM ROSENAU,
DRS. MORGENSTERN AND ENGLANDER, *Representing the Faculty.*

ON BUILDINGS AND SUPPLIES

OSCAR BERMAN, *Chairman*,
MOSES E. GREENEBAUM,
FELIX KAHN,
CHARLES S. LEVI,
ALFRED MACK,
LESLIE V. MARKS,
CHARLES SHOHL,
ELI WINKLER.

ON COURSE OF STUDIES

DAVID PHILIPSON, *Chairman*,
MAX HELLER,
JOSEPH KRAUSKOPF,
MAX LANDSBERG,
WILLIAM ROSENAU,
JOSEPH SILVERMAN.
JOSEPH STOLZ.
DR. MORGENSTERN, *Representing the Faculty.*

ON LIBRARY

MAURICE J. FREIBERG, *Chairman*,
MARCUS AARON,
A. G. BECKER,
HARRY M. HOFFHEIMER,
RALPH W. MACK,
MURRAY SEASONGOOD,
CHARLES SHOHL,
JOSEPH STOLZ,
DR. MORGENSTERN, *Representing the Faculty.*

ON SALARIES AND SCHOLARSHIPS

ALFRED MACK, *Chairman*,
A. G. BECKER,
OSCAR BERMAN,
JOSEPH H. HAGEDORN,
LESLIE V. MARKS,
DAVID PHILIPSON,
EMIL POLLAK.

ON STUDENTS' WELFARE

MAURICE J. FREIBERG, *Chairman*,
BERTHOLD GUGGENHEIMER,
SIMON LAZARUS,
EMIL POLLAK,
CARL E. PRITZ,
MURRAY SEASONGOOD,
ELI WINKLER.
DRS. MORGENSTERN AND ENGLANDER *Representing the Faculty.*

ON TEACHERS' INSTITUTE

MURRAY SEASONGOOD, *Chairman*,
HENRY BERKOWITZ,
FELIX KAHN,
SIMON LAZARUS,
ALFRED MACK,
CARL E. PRITZ,
LOUIS WOLSEY.

The President of the Board is *ex officio* a member of each Standing Committee.

H. U. C. Press Committee

ALFRED M. COHEN, *Chairman, Cincinnati, O.*

OSCAR BERMAN, *Cincinnati, Ohio.*
HARRY M. HOFFHEIMER, *Cincinnati, O.*
DR. KAUFMANN KOHLER, *New York, N. Y.*
DR. JACOB Z. LAUTERBACH, *Cincinnati*, O.
DR. JULIAN MORGENSTERN, *Cincinnati, O.*
ADOLPH S. OKO, *Cincinnati, O.*
RABBI GEORGE ZEPIN, *Secretary.*

BOARD OF EDITORS
OF THE HEBREW UNION COLLEGE ANNUAL

DAVID PHILIPSON, *Chairman, Cincinnati, Ohio.*
KAUFMANN KOHLER, *New York, N. Y.*
JOSEPH KRAUSKOPF, *Philadelphia, Pa.*
JACOB Z. LAUTERBACH, *Cincinnati, Ohio.*
JULIAN MORGENSTERN, *Cincinnati, Ohio.*
DAVID NEUMARK, *Cincinnati, Ohio.*
WILLIAM ROSENAU, *Baltimore, Md.*

The Hebrew Union College

The Faculty

(Arranged in the order of seniority of appointment to present rank.)

KAUFMANN KOHLER, PH. D., D. D., *President Emeritus.*
JULIAN MORGENSTERN, PH. D., *President. Professor of Bible and Semitic Languages.*
LOUIS GROSSMANN, D. D., D. H. L., *Professor Emeritus of Ethics and Pedagogy.*
DAVID NEUMARK, PH. D., *Professor of Jewish Philosophy.*
JACOB Z. LAUTERBACH, PH. D., *Professor of Talmud.*
MOSES BUTTENWIESER, PH. D., D. H. L., *Professor of Biblical Exegesis.*
HENRY ENGLANDER, PH. D., *Registrar. Professor of Biblical Exegesis.*
SOLOMON B. FREEHOF, D. D., *Professor of Jewish Liturgy.*
ISRAEL BETTAN, D. D., *Professor of Homiletics and Midrash.*
ABRAHAM CRONBACH, D. D., *Professor of Jewish Social Studies.*
JACOB MANN, PH. D., *Professor of Jewish History.*
HENRY SLONIMSKY, PH. D., *Professor of Jewish Pedagogy and Ethics.*
LOUIS B. WOLFENSON, PH., D., *Professor of Hebrew and Cognate Languages.*
JACOB R. MARCUS, B. A., *Instructor in Bible and Rabbincs.* (On leave of absence for study abroad.)

SPECIAL INSTRUCTORS

DAVID PHILIPSON, D. D., LL. D., *Lecturer on the History of the Reform Movement and the Activities of the Rabbi.*
CORA KAHN, B. A., *Elocution.*

CORRESPONDING MEMBERS OF THE FACULTY

AARON HAHN (1887) ISRAEL ABRAHAMS (1912)
DAVID DAVIDSON (1892)

ADOLPH S. OKO, *Librarian.*

Committees of the Faculty

ON ACADEMIC STANDING

MOSES BUTTENWIESER, *Chairman*, HENRY ENGLANDER,
LOUIS B. WOLFENSON.

ON CATALOG

HENRY ENGLANDER, *Chairman*, ABRAHAM CRONBACH,
JACOB MANN.

ON CHAPEL SERVICES

ISRAEL BETTAN, *Chairman*, SOLOMON B. FREEHOF,
JACOB Z. LAUTERBACH.

ON HOLY DAY AND BI-WEEKLY SERVICES

JACOB Z. LAUTERBACH, *Chairman*, HENRY ENGLANDER.

ON RELIGIOUS SCHOOL POSITIONS

HENRY SLONIMSKY, *Chairman*, HENRY ENGLANDER,
DAVID NEUMARK.

ON SCHEDULE

SOLOMON B. FREEHOF, *Chairman*, LOUIS B. WOLFENSON.

The President of the College is *ex officio* a member of each standing Committee.

Board of Delegates on Civil Rights

HON. SIMON WOLF, *Chairman*
518 Woodward Building
Washington, D. C.

CHAS. L. AARONS, *Milwaukee, Wis.*
ISAAC ADLER, *Birmingham, Ala.*
MILTON L. ANFENGER, *Denver, Colo.*
RALPH BAMBERGER, *Indianapolis, Ind.*
LEE BAUMGARTEN, *Washington, D. C.*
DR. E. N. CALISCH, *Richmond, Va.*
JUDGE JOSIAH COHEN, *Pittsburgh, Pa.*
MYER COHEN, *Washington, D. C.*
MORRIS M. COHN, *Little Rock, Ark.*
NATHAN COHN, *Nashville, Tenn.*
FELIX J. DREYFOUS, *New Orleans, La.*
HON. ABRAM I. ELKUS, *New York, N. Y.*
HARRY FRANC, *Washington, D. C.*
NATHAN FRANK, *St. Louis, Mo.*
RABBI LEO M. FRANKLIN, *Detroit, Mich.*
ADOLPH FREUND, *Detroit Mich.*
BERNARD GINSBURG, *Detroit, Mich.*
HON. HENRY M. GOLDFOGLE, *New York, N. Y.*
HENRY HESS, *Mobile, Ala.*
JOSEPH HIRSH, *Vicksburg, Miss.*
MELVIN M. ISRAEL, *New York, N. Y.*
MARCUS JACOBI, *Wilmington, N. C.*
M. V. JOSEPH, *Birmingham, Ala.*
HON. JULIUS KAHN, *San Francisco, Cal.*
MAX J. KOHLER, *New York, N. Y.*
ADOLPH KRAUS, *Chicago, Ill.*
JUDGE LEWIS M. MARCUS, *Buffalo, N. Y.*
RABBI DAVID MARX, *Atlanta, Ga.*
EMIL MAYER, *St. Louis, Mo.*
RABBI H. H. MAYER, *Kansas City, Mo.*
RABBI JACOB NIETO, *San Francisco, Cal.*
JULIUS I. PEYSER, *Washington, D. C.*
JUDGE M. WARLEY PLATZEK, *New York City.*
DR. WM. ROSENAU, *Baltimore, Md.*
HON. SIMON W. ROSENDALE, *Albany, N. Y.*
JULIUS ROSENWALD, *Chicago, Ill.*
RABBI CHARLES A. RUBENSTEIN, *Baltimore, Md.*
ALFRED SELLIGMAN, *Louisville, Ky.*
CHARLES SHOHL, *Cincinnati, O.* (*ex officio*).
RABBI ABBA H. SILVER, *Cleveland, Ohio.*
DR. ABRAM SIMON, *Washington, D. C.*
MOSES SONNEBORN, *Wheeling, W. Va.*
NATHANIEL SPEAR, *Pittsburgh, Pa.*
ISAAC M. ULLMAN, *New Haven, Conn.*
HENRY WALLENSTEIN, *Wichita, Kans.*
JONAS WEIL, *Minneapolis, Minn.*
LIONEL WEIL, *Goldsboro, N. C.*
HON. HENRY N. WESSEL, *Philadelphia, Pa.*
EUGENE F. WESTHEIMER, *Cincinnati, O.*
JOSEPH WIESENFELD, *Baltimore, Md.*
LEO WISE, *Cincinnati, Ohio.*
EDWIN WOLF, *Philadelphia, Pa.*
ADOLPHE WOLFE, *Portland, Ore.*

Board of Managers of Synagog and School Extension

WILLIAM ORNSTEIN, *Chairman*,
13 West Third St.,
Cincinnati, Ohio.

Term Expiring January 1, 1924

JULIUS W. FREIBERG, *Cincinnati, O.*
GEO. A. GERSHON, *Atlanta, Ga.*
FRED L. GUGGENHEIMER, *New York, N. Y.*
SOL. S. KISER, *Indianapolis, Ind.*
JUDGE IRVING LEHMAN, *New York, N. Y.*
JUDGE DAVID LEVENTRITT, *New York, N. Y.*
HENRY S. MANHEIM, *San Francisco, Cal.*
MEIER STEINBRINK, *Brooklyn, N. Y.*
JULIUS ROSENWALD, *Chicago, Ill.*
ALFRED SELLIGMAN, *Louisville, Ky.*
HERMAN WILE, *Buffalo, N. Y.*

Term Expiring January 1, 1925

MORTIMER ADLER, *Rochester, N. Y.*
MAURICE BERKOWITZ, *Kansas City, Mo.*
GERSON J. BROWN, *Cincinnati, O.*
GUSTAVE A. EFROYMSON, *Indianapolis, Ind*
SIMEON M. JOHNSON, *Cincinnati, Ohio.*
NATHANIEL H. LEVI, *New York, N. Y.*
JACOB W. MACK, *Vice-Chairman, Cincinnati, O.*
SAMUEL M. NEWBURGER, *New York, N. Y.*
HERBERT C. OETTINGER, *Cincinnati, Ohio.*
WM. ORNSTEIN, *Chairman, Cincinnati, Ohio.*
CHARLES SHOHL, *Cincinnati, Ohio.*
SAMUEL STRAUS, *Cincinnati, Ohio.*

Term Expiring January 1, 1926

DAVID M. BRESSLER, *New York, N. Y.*
BENJ. M. ENGELHARD, *Chicago, Ill.*
DANIEL B. FREEDMAN, *New York, N. Y.*
PHILIP J. GOODHART, *New York, N. Y.*
ABRAHAM LEWENTHAL, *Cleveland, Ohio.*
ADOLPH LEWISOHN, *New York, N. Y.*
JUDGE JULIUS M. MAYER, *New York, N. Y.*
MOSES ROTHSCHILD, *Baltimore, Md.*
MAX L. SCHALLEK, *New York, N. Y.*
JOS. SCHONTHAL, *Columbus, Ohio.*
ALBERT STEINDLER, *Chicago, Ill.*
ABRAHAM J. SUNSTEIN, *Pittsburgh, Pa.*
HENRY M. TOCH, *New York, N. Y.*
LUDWIG VOGELSTEIN, *New York, N. Y.*

RABBI GEORGE ZEPIN, *Director*,
RABBI LOUIS I. EGELSON, *Assistant Director*,
Merchants Bldg.,
Cincinnati, Ohio.

The New York Committee for Synagog and School Extension

DAVID LEVENTRITT, *Chairman*,
128 Broadway, New York.

IRVING LEHMAN, *Vice-Chairman*, LUDWIG VOGELSTEIN, *Treasurer*,

DAVID M. BRESSLER,
DANIEL B. FREEDMAN,
PHILIP J. GOODHART,
FREDERICK L. GUGGENHEIMER,
NATHANIEL H. LEVI,
ADOLPH LEWISOHN,
JULIUS M. MAYER,
SAMUEL M. NEWBURGER,
MAX L. SCHALLEK,
MEIER STEINBRINK,
HENRY M. TOCH,

RABBI JACOB B. POLLAK, *Assistant Director*,
1520 Broadway, New York.

Board of Managers of Synagog and School Extension

Commission on Jewish Religious Educational Literature

Appointed by
BOARD OF MANAGERS

Dr. Louis Grossmann, *Cincinnati, Ohio.*
Dr. Kaufmann Kohler, *New York, N. Y.*
Rabbi Harry Levi, *Boston, Mass.*
Dr Louis L. Mann, *New Haven, Conn.*
Dr. Julian Morgenstern, *Cincinnati, Ohio*
Dr. David Philipson, *Chairman, Cincinnati, O.*
Dr. Wm. Rosenau, *Baltimore, Md.*

Appointed by
CENTRAL CONFERENCE
AMERICAN RABBIS

Dr. Abram Simon, *Washington, D. C.*
Dr. H. G. Enelow, *New York, N. Y.*
Dr. Rudolph Grossman, *New York, N. Y.*
Dr. Max Heller, *New Orleans, La.*
Rabbi David Marx, *Atlanta, Ga.*
Dr. Joseph Rauch, *Louisville, Ky.*
Dr. Samuel Schulman, *New York, N. Y.*
Dr. Henry Slonimsky, *Cincinnati, Ohio.*

Rabbi George Zepin, *Secretary, Cincinnati, O.*

The Tract Commission

Appointed by
BOARD OF MANAGERS

Dr. H. G. Enelow, *New York, N. Y.*
Rabbi Leo M. Franklin, *Detroit. Mich.*
Dr. Jacob H. Kaplan, *Vice-Chairman, Cinnati, Ohio.*
Rabbi Morris S. Lazaron, *Baltimore, Md.*
Dr. Gerson B. Levi, *Chicago, Ill.*
Rabbi Tobias Schanfarber, *Chicago, Ill.*
Alfred Selligman, *Louisville, Ky.*
Rabbi George Zepin, *Secretary, Cincinnati, Ohio.*

Appointed by
CENTRAL CONFERENCE
AMERICAN RABBIS

Rabbi Morris M. Feuerlicht, *Indianapolis, Ind.*
Rabbi William H. Fineshriber, *Memphis, Tenn.*
Dr. Samuel H. Goldenson, *Chairman, Pittsburgh, Pa.*
Rabbi Samuel Hirshberg, *Milwaukee, Wis*
Dr. Felix A. Levy, *Chicago, Ill.*
Dr. Isaac S. Moses, *New York, N. Y.*
Rabbi Morris Newfield, *Birmingham, Ala.*
Dr. Nathan Stern, *New York, N. Y.*

List of Supervisors of Synagog Extension
District, Rabbi and Location

1. HARRY LEVI, Boston, Mass. *Northern New England.*
2. LOUIS L. MANN, New Haven, Conn. *Connecticut and Rhode Island.*
3. HORACE J. WOLF, Rochester, N. Y. *Northern New York, north of Rochester.*
4. LOUIS J. KOPALD, Buffalo, N. Y. *Southwestern New York; west of Utica.*
6. JOSEPH KRAUSKOPF, Philadelphia, Pa. *Eastern Pennsylvania; east of Harrisburg.*
7. SAMUEL H. GOLDENSON, Pittsburgh, Pa. *Western Pennsylvania; west of Harrisburg.*
9. MORRIS S. LAZARON, Baltimore. Md. *Maryland, except Western end.*
10. WILLIAM ROSENAU, Baltimore, Md. *West Virginia and extreme Western end of Maryland.*
11. EDWARD N. CALISCH, Richmond, Va. *North Carolina and Southern Virginia; south of Richmond.*
12. DAVID MARX, Atlanta, Ga. *South Carolina and Northern Georgia; north of Savannah.*
13. GEORGE SOLOMON, Savannah, Ga. *Southern Georgia; south of Savannah, and Florida, except Western Florida.*
14. MORRIS NEWFIELD, Birmingham, Ala. *Alabama and Western Flordia; west of Appalachicola.*
15. MAXIMILIAN HELLER, New Orleans, La. *Eastern Louisiana, Southern Mississippi; south of Jackson. That part of Louisiana north of New Orleans and lying directly south of Mississippi, and Mississippi south of Jackson.*
16. EMIL W. LEIPZIGER, New Orleans, La. *Southern Louisiana; south and west of New Orleans to Franklin. All of Louisiana west of Franklin and south of Alexandria.*
17. DAVID LEFKOWITZ, Dallas, Tex. *Northeastern Texas; north of Waco and east of Hillsboro.*
18. HENRY COHEN, Galveston, Texas. *Southeastern Texas; south of Waco and east of Abilene.*
19. WILLIAM H. FINESHRIBER, Memphis, Tenn. *Western Tennessee, Northern Mississippi and Arkansas.*
21. JOSEPH RAUCH, Louisville, Ky. *Kentucky.*
22. DAVID PHILIPSON, Cincinnati, O. *Southern Ohio.*
23. A. H. SILVER, Cleveland, O. *Northeastern Ohio; north of Steubenville.*
24. LOUIS WOLSEY, Cleveland, O. *Northwestern Ohio; north of Marion.*
25. JAMES G. HELLER, Cincinnati, O. *Southern Indiana; south of Columbus.*
26. TOBIAS SCHANFARBER, Chicago, Ill. *Northern Indiana; north of Marion.*
27. LEO M. FRANKLIN, Detroit, Mich. *Michigan; Southern Peninsula.*
28. SAMUEL HIRSHBERG, Milwaukee, Wis. *Southern Wisconsin; south of Appleton.*
30. MEYER LOVITCH, Peoria, Ill. *Southern Illinois; south of Peoria.*
31. JACOB I. MEYEROVITZ, St. Paul, Minn. *Minnesota.*
32. LEON HARRISON, St. Louis, Mo. *Northern Missouri; north of St. Louis.*
33. LOUIS WITT, St. Louis, Mo. *Southern Missouri; south of St. Louis.*
34. HARRY H. MAYER, Kansas City, Mo. *Kansas and Oklahoma.*
35. WILLIAM S. FRIEDMAN, Denver, Colo. *Colorado and New Mexico; north of Socorro.*
36. SIGMUND HECHT, Los Angeles, Cal. *Southern California; south of Fresno.*
37. JACOB NIETO, San Francisco, Cal. *Central California; between Fresno and San Francisco.*
38. MARTIN A. MEYER, San Francisco, Cal. *Northern California; north of San Francisco.*
39. JONAH B. WISE, Portland, Ore. *Oregon.*
40. JOSEPH STOLZ, Chicago, Ill. *Iowa.*
41. ABRAM SIMON, Washington, D. C. *District of Columbia and Northern Virginia.*
42. FREDERICK COHN, Omaha, Neb. *Nebraska and South Dakota.*
43. SAMUEL KOCH, Seattle, Wash. *Washington.*
44. MARTIN ZIELONKA, El Paso, Tex. *Southwestern Texas, Southern New Mexico; south of Socorro; and Southern Arizona, south of Prescott.*
45. CHAS. S. LEVI, Milwaukee, Wis. *Northern Wisconsin; north of Appleton; and Northern Peninsula of Michigan.*
46. JACOB TARSHISH, Columbus, Ohio. *East Central Ohio; north of Chillicothe and south of Steubenville.*
47. SAMUEL S. MAYERBERG, Dayton, O. *West Central Ohio; north of Dayton and south of Marion.*
48. MORRIS M. FEUERLICHT, Indianapolis, Ind. *Central Indiana; north of Columbus and south of Marion.*

SPECIAL SUPERVISORS OF SYNAGOG EXTENSION IN NEW YORK CITY

SIMON R. COHEN,
HYMAN G. ENELOW,
SIDNEY E. GOLDSTEIN,
RUDOLPH GROSSMAN,
MAURICE H. HARRIS,
NATHAN KRASS,
CLIFTON H. LEVY,
ALEXANDER LYONS,
ISAAC S. MOSES.
MAX REICHLER,
SAMUEL SCHULMAN,
JOSEPH SILVERMAN,
STEPHEN S. WISE,

Union of American Hebrew Congregations

Commission on Synagog Pension Fund

Appointed by
UNION OF AMERICAN HEBREW CONGREGATIONS

MR. MARCUS AARON, *Pittsburgh, Pa.*
MR. RALPH W. MACK, *Chairman, Cincinnati, O.*
MR. ALFRED SELLIGMAN, *Louisville, Ky.*
MR. ABRAHAM J. SUNSTEIN, *Pittsburgh, Pa.*
RABBI GEORGE ZEPIN, *Cincinnati, Ohio.*

Appointed by
CENTRAL CONFERENCE AMERICAN RABBIS

DR. SAMUEL H. GOLDENSON, *Pittsburgh, Pa.*
RABBI ABRAM HIRSCHBERG, *Chicago, Ill.*
RABBI MORRIS NEWFIELD, *Birmingham, Ala.*
RABBI LOUIS WITT, *St. Louis, Mo.*
DR. JOS. STOLZ, *Chicago, Ill.*

National Advisory Board of the Union.

By an amendment to the By-Laws, the National Advisory Board consists of the delegate appointed to represent their congregations at the biennial Council.

For list of delegates, constituting the National Advisory Board until the meeting of the XXIX Council in 1925, see pages 9244 to 9259, of the Forty-Ninth Annual Report.

National Federation of Temple Sisterhoods

OFFICERS AND EXECUTIVE BOARD

MRS. ABRAM SIMON, *Honorary President*
Washington, D. C.

MRS. J. WALTER FREIBERG, *President*
Cincinnati, Ohio

MRS. BEN LOEWENSTEIN, *Rec. Secretary*
Cincinnati, Ohio

MRS. BENJ. M. ENGELHARD, *Treasurer*
Chicago, Ill.

MRS. MAURICE STEINFELD, *First Vice-President*
St. Louis, Mo.

MRS. ISRAEL COWEN, *Second Vice-President*
Chicago, Ill.

MRS. SALLIE KUBIE GLAUBER, *Third Vice-Pres.*
New York, N. Y.

MRS. LEON GOODMAN, *Fourth Vice-President*
Louisville, Ky.

MRS. LOUIS ABRAMSON, *Shreveport, La.*
MRS. ALFRED BAKER, *Erie, Pa.*
MRS. MARTIN BARBE, *Chicago, Ill.*
MRS. GARRIS I. BARKUS, *Charleston, W. Va.*
MRS. HENRY BAUER, *Atlanta, Ga.*
MRS. M. N. BECKER, *Des Moines, Iowa*
MRS. ISAAC BORN, *Indianapolis, Ind.*
MRS. MAX J. BRANDENBURGER, *Brooklyn, N. Y.*
MRS. EDGAR M. CAHN, *New Orleans, La.*
MRS. JOSIAH COHEN, *Pittsburgh, Pa.*
MRS. CHAS. M. COHN, *Nashville, Tenn.*
MRS. SAMUEL H. COHN, *Cleveland, O.*
MRS. ISRAEL COWEN, *Chicago, Ill.*
MRS. FERD. DILSHEIMER, *Philadelphia, Pa.*
MRS. LIZZIE DREY, *St. Louis, Mo.*
MRS. NATHAN ECKSTEIN, *Seattle, Wash.*
MRS. BENJ. M. ENGELHARD, *Chicago, Ill.*
MRS. SOLOMON FOSTER, *Newark, N. J.*
MRS. J. WALTER FREIBERG, *Cincinnati, O.*
MRS. CHAS. FREUND, *Toledo, O.*
MRS. ALEX FRIEDMAN, *Pensacola, Fla.*
MRS. EDWARD GINSBURG, *Boston, Mass.*
MRS. SALLIE KUBIE GLAUBER, *New York, N. Y.*
MRS. ISAAC GOLDBERG, *Detroit, Mich.*
MISS CAROLYN GOLDMAN, *St. Paul, Minn.*
MISS EDNA GOLDSMITH, *Cleveland, O.*
MRS. LEON GOODMAN, *Louisville, Ky.*
MRS. NATHAN GUMBLE, *Columbus, O.*
MRS. VICTOR HEXTER, *Dallas, Tex.*
MRS. ALBERT J. JOHNSON, *New Haven, Conn.*
MRS. HERMAN JUNG, *Milwaukee, Wis.*
MRS. OTTO KEMPNER, *Brooklyn, N. Y.*
MRS. MYER KIRSCH, *Richmond, Va.*
MRS. JOSEPH KRUGER, *Montreal, C. N.*
MRS. GERSON B. LEVI, *Chicago, Ill.*
MRS. HARRY LIEBMAN, *Boston, Mass.*
MRS. BEN LOEWENSTEIN, *Cincinnati, O.*
MRS. H. H. MAYER, *Kansas City, Mo.*
MRS LILLIE R. MIKOLAS, *Minneapolis, Minn*
MRS. NATHAN J. MILLER, *New York, N. Y.*
MRS. CAESAR MISCH, *Providence, R. I.*
MRS. BERNARD L. MOSBACHER, *Oakland, Cal.*
MRS. HENRY NATHAN, *Buffalo, N. Y.*
MRS. MORRIS NEWFIELD, *Birmingham, Ala.*
MRS. H. OPPENHEIMER, *Baltimore, Md.*
MRS. SIGMUND OTTENHEIMER, *Portland, Ore.*
MRS. S. PISKO, *Denver, Colo.*
MRS. ADOLPH ROSENBERG, *Cincinnati, O.*
MRS. ALFRED ROSENSTEIN, *Philadelphia, Pa*
MRS. HENRY SAHLEIN, *San Francisco, Cal.*
MRS. SOL. SCHOENMANN, *Houston, Tex.*
MRS. ABRAM SIMON, *Washington, D. C.*
MRS. ROBERT F. SKUTCH, *Baltimore, Md*
MRS. MAURICE STEINFELD, *St. Louis, Mo.*
MRS. JOSEPH STOLZ, *Chicago, Ill.*
MRS. SOL WEIL, *Goldsboro, N. C.*
MRS. EDWARD WESSEL, *New York, N. Y.*
MRS. JOSEPH WIESENFELD, *Baltimore, Md*
MRS. CORA WOLF, *Omaha, Neb.*
MRS. HORACE J. WOLF, *Rochester, N. Y.*

RABBI GEORGE ZEPIN,
Executive Secretary

MIRIAM W. DREIFUS,
Assistant Executive Secretary

HELENE HEINSHEIMER,
Field Secretary

Executive Office: Merchants Bldg., Cincinnati, Ohio

National Federation of Temple Brotherhoods

OFFICERS AND EXECUTIVE BOARD

ROGER W. STRAUS, President,
120 Broadway,
New York, N. Y.

Term Expiring January 1, 1925.

HERBERT BLOCH, *Cincinnati, Ohio.*
EMANUEL BRONNER, *Syracuse, N. Y.*
EDWARD G. GERSTLE, *New York, N. Y.*
H. L. KARPELES, *Newark, N. J.*
JULIUS C. LANG, *Seattle, Wash.*
LEONARD S. LEVIN, *Pittsburgh, Pa.*
JUDGE LEOPOLD MINKIN, *Albany, N. Y.*
HERMAN SELZ, *Chicago, Ill.*
ARTHUR HAYS SULZBERGER, *New York, N. Y.*
FRED VORENBERG, *Boston, Mass.*
LEO A. WEIL, *Erie, Pa.*

Term Expiring January 1, 1927.

ALEXANDER CAHN, *New Haven, Conn.*
JULIUS W. FREIBERG, *Treasurer, Cincinnati, O.*
CLARENCE MICHAELS, *Montreal, Canada.*
WALLACE ROSENHEIM, *Detroit, Mich.*
CHARLES ROSENTHAL, *Chattanooga, Tenn.*
ARNOLD M. SCHMIDT, *Brooklyn, N. Y.*
D. R. SHAPIRO, *San Francisco, Cal.*
ROGER W. STRAUS, *President, New York, N. Y.*
LEONARD WEINBERG, *Baltimore, Md.*
MOSES WIESENFELD, *1st Vice-President, Baltimore, Md.*
FREDERIC WINGERSKY, *2d Vice-President, Boston, Mass.*

RABBI GEORGE ZEPIN, *Executive Secretary,*
RABBI LOUIS I. EGELSON, *Assistant Executive Secretary,*
Merchants Building,
Cincinnati, Ohio.

Register of Congregations

Register of Congregations

City	State	Name of Congregation	Contributing Members	RABBI (Titles are given as furnished in the official reports from congregations.)	President	Secretary
Akron	Ohio	Akron Hebrew	200	Rabbi David Alexander	Louis Loeb	Henry D. Fuerst.
Albany	Ga	Bene Israel	75	Edmund A. Landau	Joseph Ehrlich	Henry Gortatowsky.
Albany	N. Y.	Beth Emeth	325	Marius Ranson	Moses F. Aufsesser	Mary F. Anker.
Albuquerque	N. M.	Albert	83	Rabbi Raphael Goldenstein, A. B.	Albert Stern	Max N. Fleischer.
Alexandria	La.	Gemiluth Chassodim	150	Myron M. Meyerovitz	Wilfred G. Gehr	George J. Ginsberg
Alexandria	Va.	Beth El	20		B. Weil	R. Blumenfeld.
Allentown	Pa.	Keneseth Israel	77	Rabbi Ira E. Sanders	Joseph Merkel	George Gordin.
Altoona	Pa.	Beth Israel	65	Rabbi Moses J. S. Abels	M. H. Neuwahl	J. B. G. Bechhoefer.
Amsterdam	N. Y.	Temple of Israel	20	Rabbi Israel J. Sarasohn	David Wasserman	Charles M. Williams.
Anniston	Ala.	Beth El	20		Joseph Saks	Jos. T. Boam.
Ardmore	Okla.	Emeth	24	Rabbi David Goldberg, Wichita Falls, Texas.	Sam Daube	David Daube.
Asheville	N. C.	Beth-ha-Tephila	60	Rabbi Moses P. Jacobson	S. Lipinsky	Dr. S. Robinson.
Ashland	Ky.	Agudath Achim	18		M. Steckler	A. Yungkau.
Athens	Ga.	Children of Israel	38	Bernhard J. Stern	M. G. Michael	Sol. J. Boley
Atlanta	Ga.	Hebrew Benevolent	445	Rabbi David Marx	Marcus Loeb	Jos. B. Wolfe.
Atlantic City	N. J.	Beth Israel	100	Rabbi Henry M. Fisher	Benj. Bacharach	A. M. Wilson.
Augusta	Ga.	Children of Israel	65	Rabbi Herbert C. Straus	Lee Blum	Abram Levy.
Baltimore	Md.	Baltimore Hebrew	640	Rabbi Morris S. Lazaron	Milton E. Gundersheimer.	Mrs. R. Hene.
Baltimore	Md.	Har Sinai	250	Rabbi Harvey E. Wessel	David Kemper	Gabriel Pollock.
Baltimore	Md.	Oheb Shalom	500	Rev. Dr. William Rosenau	Isaac A. Gusdorff	David E. Weglein.
Baton Rouge	La.	Bene Israel	120	Rabbi Harold F. Reinhart	E. D. Karpe	J. S. Mendelsohn.
Bay City	Mich.	Anshe Chesed	23		A. B. Roman	H. F. Anthony.
Bellaire	Ohio	Sons of Israel	25	Myrtil Hirsh, Reader	Max L. Herzberg	J. W. Blum.
Binghamton	N. Y.	Hebrew Reform Society	20		Simon C. Rosenthal	Sigmund S. Gutman.
Birmingham	Ala.	Emanuel	220	Morris Newfield	M. V. Joseph	Eliss Gusfield
Bloomington	Ill.	Moses Montefiore	45	Rabbi Meyer Lovitch, Peoria, Ill.	Albert Livingston	S. Salzenstein.
Boston	Mass.	Adath Israel	550	Rabbi Harry Levi	Felix Vorenberg	Leo J. Lyons.
Boston	Mass.	Ohabei Shalom	300	Rabbi Samuel J. Abrams	John Nathan	Mark Stone.
Bradford	Pa.	Temple Beth Zion	21	Rabbi Jacob B. Menkes	F. Steinberger	Lester H. Simmons.
Bridgeport	Conn.	B'nai Israel	67	Rabbi David Levy	David Feuer	Harry Schwartz.
Brooklyn	N. Y.	Ahavath Sholom	50	Rabbi Samuel Peiper	Leon Levin	H. L. Zeeman.
Brooklyn	N. Y.	Bay Parkway Temple	264	Rabbi Max Reichler	Lewis Loveman	Henry Pearlman.
Brooklyn	N. Y.	Beth Elohim	241	Rabbi Alexander Lyons, Ph. D.	Meier Steinbrink	Eugene H. Paul.
Brooklyn	N. Y.	Shaari Zedek	150	Rabbi Harry Weiss	Max Reiss	Julius Abramson.
Brooklyn	N. Y.	Tempel Beth Emeth	200	Rabbi Samuel J. Levinson, M. A.	William Goldschmidt	Louis Rosenberg.
Brooklyn	N. Y.	Union Temple of Brooklyn	253	Rabbi Simon R. Cohen Rabbi Louis D. Gross	Philip H. Lustig	Harry M. Peyser.

Brownsville	Tenn	Adas Israel	23	Abe Sternberger, Reader	Joe Sternberger, Sr	Joel L. Tamm.
Brunswick	Ga	Beth Tefilloh	10		J. B. Abrams	Fred Pfeiffer.
Buffalo	N. Y	Temple Beth Zion	462	Rabbi Louis J. Kopald	Frederick A. Ullman	Miss R. A. Gerstman.
Cairo	Ill	Montefiore	30		A. Kaufman	Dave Ringol.
Canton	Ohio	Canton Hebrew	18		Sol. Toronski	Harry Nusbaum.
Champaign and Urbana	Ill	Sinai	34		Leonard D. Lewis	Stanley L. Kaufman.
Charleston	S. C	Beth Elohim	134	Dr. Jacob S. Raisin	Isadore Blank	Arthur V. Williams.
Charleston	W. Va	Hebrew Educational Society	149	Rabbi David Rosenbaum	Leo Loeb	Gus Stern.
Chattanooga	Tenn	Mizpah	144	Rabbi Abraham Holtzberg, B. A	Harry Wise	Sidney Marks.
Chicago	Ill	Anshe Mayriv	250	Rabbi Tobias Schanfarber	Jacob Schnadig	L. Witkowsky.
Chicago	Ill	B'nai Sholom—Temple Israel	220	Rabbi Gerson B. Levi	Samuel Schweitzer	Peter A. Grossman.
Chicago	Ill	B'nai Abraham Zion	400	Rabbi Samuel Schwartz	Max Ehrman	Charles T. Kramer.
Chicago	Ill	Chicago Sinai	849		Moses E. Greenebaum	S. D. Schwartz.
Chicago	Ill	Emanuel	150	Rabbi Felix A. Levy, Ph. D	Samuel Weisberg	Louis Sternheim.
Chicago	Ill	Isaish Temple	408	Dr. Joseph Stolz	Nathan Herzog	
Chicago	Ill	Temple Judea	111	Rabbi Leon Fram, M. A	Lewis J. Kite	Henry A. Cohen.
Chicago	Ill	Temple Sholom	700	Rabbi Abram Hirschberg	B. M. Engelhard	R. F. Lowenstein.
Cincinnati	Ohio	Bene Israel	673	Rev. Dr. David Philipson	I. Newton Trager	Harry H. Friedman.
Cincinnati	Ohio	K. K. B'nai Jeshurun	552	Rabbi Louis Grossmann, Rabbi Emeritus Rabbi James G. Heller	Herbert R. Bloch	Benjamin Mielziner.
Cincinnati	Ohio	She'erith Israel Ahabath Achim	211	Dr. Jacob H. Kaplan	I. Fleischer	J. E. Rappoport.
Clarksburg	W. Va	Temple Emanuel	12		Wm. Nusbaum	Louis Hiller.
Cleveland	Ohio	Tifereth Israel	1050	Abba Hillel Silver, B. A	Benjamin Lowenstein	E. Einstein.
Cleveland	Ohio	Anshe Chesed	1050	Rabbi Louis Wolsey Jacob H. Skirball, Asst. Rabbi	Nathan Loeser	Adolph I. Newman.
Columbus	Ga	B'nai Israel	95	Rabbi Frank L. Rosenthal	Morris Loeb	Mrs. Beatrice K. Lafkowitz.
Columbus	Ohio	Temple Israel	291	Rabbi Jacob Tarshish	Joseph Schonthal	A. E. Loeb.
Corsicana	Texas	Beth El	29		I. N. Cerf	Ben Goldsmith.
Cumberland	Md	Bair Chayim	50	Carl N. Herman	Isaac Hirsh	Samuel Schein.
Dallas	Texas	Emanuel	490	Rabbi David Lefkowitz	Arthur L. Kramer	Miss Grace A. Goldstein.
Danville	Ill	Reform	40		Al Platt	I. H. Louis.
Davenport	Iowa	B'nai Israel	108	Rabbi Joseph L. Baron	Harry D. Block	Emil Silberstein.
Dayton	Ohio	Bene Jeshurun	255	Rabbi Samuel S. Mayerberg	F. J. Ach	Dr. Leo Schram, Hon. Secy. Herman Lehman, Ass't Secy.
Denver	Colo	Emanuel	400	Dr. William S. Friedman	Henry Frankle	Joseph H. Harrison.
Des Moines	Iowa	Bene Jeshurun	120	Eugene Mannheimer, B. A	M. Samish	Wm. Meyer.
Detroit	Mich	Beth El	948	Rabbi Leo M. Franklin Henry J. Berkowitz Asst. Rabbi	Isaac Goldberg	M. A. Hirschfeld.
Duluth	Minn	Temple Emanuel	35	Rabbi Alvin S. Luchs	I. Freimuth	David G. Loewus.
East Liverpool	Ohio	Bene Israel	11	Rabbi I. E. Philo, Youngstown, O	Gus Bendheim	Gus Rickersberg.
Easton	Pa	B'rith Sholem	60	Ralph B. Hershon	Meyer Feinberg	Harry L. Cohn.
El Paso	Texas	Mt. Sinai	180	Rabbi Martin Zielonka	Harold Potash	A. S. Jacobs.
Enid	Okla	Emanuel	12		A. Dessauer	Norton Starr
Erie	Pa	Anshe Chesed	150	Rabbi Max C. Currick	Morris Schaffner	Arthur Rosenberg.

City	State	Name of Congregation	Contributing Members	RABBI (Titles are given as furnished in the official reports from congregations.)	President	Secretary
Evansville	Ind.	Bene Israel	150	Rabbi Edward L. Israel	Silas Ichenhauser	Sol A. Reese.
Far Rockaway	N. Y.	Temple Israel	360	Rabbi Isaac Landman	Samuel Kubie	Edwin Sommerich.
Ft. Smith	Ark.	United Hebrew	60	Rabbi William Stern	Dr. Davis W. Goldstein	L. L. Langfelder.
Ft. Wayne	Ind.	Achduth Veshalom	137	Rabbi Aaron L. Weinstein	Isidor Lehman	S. K. Frankenstein
Ft. Worth	Texas	Beth El	130	Rabbi H. A. Merfeld	Max K. Mayer	I. E. Horwitz.
Fremont	Ohio	Fremont Hebrew	14		Louis Bach	J. Youngman.
Galveston	Texas	B'nai Israel	170	Rabbi Henry Cohen	Robert I. Cohen	Emil Kahn.
Gary	Ind.	Temple Israel	79	Pizer W. Jacobs	Herman Isay	M. M. Miller.
Goldsboro	N. C.	Oheb Shalom	23	Rev. J. L. Mayerberg	Leslie Weil	A. Oettinger.
Grand Rapids	Mich.	Emanuel	50	Philip F. Waterman, Kalamazoo, Mich.	G. A. Wolf	M. A. Heyman.
Greensboro	N. C.	Greensboro Hebrew	25		Emanuel Sternberger	Max E. Block.
Greenville	Miss.	Hebrew Union	50	Rabbi Samuel A. Rabinowitz	Nathan Goldstein	Henry Schall.
Greenwood	Miss.	Beth Israel	30	Rabbi Aaron M. Hardin	A. Weiler	Ike Stein.
Hamilton	Ohio	Bene Israel	20		Max Strauss	Jos. Lowenstein.
Harrisburg	Pa.	Oheb Sholem	75	Rabbi Louis J. Haas	David Kaufman	J. F. Lowengard.
Hartford	Conn.	Beth Israel	198	Dr. Abraham S. Anspacher	Isidore Wise	Leonard M. Herman.
Hazleton	Pa.	Beth Israel	75	Rabbi Arthur S. Montaz	Max Friedlander	Harry A. Gerhardt.
Helena	Ark.	Beth El	115	Rabbi Joseph Leiser	J. L. Altman	S. W. Levy.
Henderson	Ky.	Adath Israel	25	Sam B. Mayer, Reader	Bertram B Mann	Henry Levy.
Honesdale	Pa.	Beth Israel	22		Edward A. Katz	Emanuel Freeman.
Hot Springs	Ark.	House of Israel	50	Rabbi A. B. Rhine, D. D.	E. N. Roth	Sol Alexander.
Houston	Texas	Beth Israel	338	Rabbi Henry Barnston, Ph. D.	Sam. Lewis	Jonas Alltmont.
Huntington	W. Va.	Oheb Shalom	86	Rabbi Abraham Feinstein	Samuel Gideon	Julius Friedman.
Huntsville	Ala.	B'nai Scholom	24	Gustave Marx, Reader	Isidore Wind	Gustave Marx.
Indianapolis	Ind.	Indianapolis Hebrew	300	Rabbi Morris M. Feuerlicht	Julian J. Kiser	Morris Solomon
Jackson	Mich.	Temple Beth Israel	45		Maurice Heuman	Chas. Heuman.
Jackson	Miss.	Beth Israel	37		Isidore Lehman	Abe Feibelman.
Jackson	Tenn.	B'nai Israel	45		J. L. Rosenbloom	Sam Baum.
Jacksonville	Fla.	Ahavath Chesed	102	Rabbi Israel L. Kaplan	Isaac Peiser	N. Naumberg.
Jamaica	N. Y.	Temple Israel	175	Rabbi Irving F. Reichert	Harry Levy	Isaac Gans.
Jersey City	N. J.	Beth El	119	Rabbi M. Thorner, Ph. D.	Dr. B. S. Pollak	H. Lowenstein.
Johnstown	Pa.	Beth Zion	18		N. A. Elsasser	L. Lippman Cohen.
Jonesboro	Ark.	Temple Israel	24		H. L. Weil	Adolph Tucker.
Joplin	Mo.	United Hebrew	60	Rabbi Isaac L. Rypins	G. F. Newburger	L. Meyer.
Kalamazoo	Mich.	B'nai Israel	41	Rabbi Philip F. Waterman	Louis Rosenbaum	Samuel Folz.
Kansas City	Mo.	B'nai Jehudah	300	Dr. Harry H. Mayer	Louis H. Ehrlich	Gertrude Ebert.

Knoxville	Tenn	Beth El	30	Rabbi Jerome Mark	Jacob Reich	A. Kleinberger.
Kokomo	Ind	B'nai Israel	25		Isaac Hurwick	Dr. L. C. Greenburg.
Lacrosse	Wis	Anshe Chesed	4		Albert Hirschheimer	Bernhard Bloom.
Lafayette	Ind	Temple Israel	60	Rabbi Samuel H. Markowitz	Solomon Loeb	Alfred Leffman.
Lafayette	La	Jewish Synagog	14		Dave Schwartz	N. Abramson
Lake Charles	La	Temple Sinai	48	Rabbi S. J. Schwab	L. Kaufman	Sol Reinauer.
Lancaster	Pa	Shaarai Shamayim	62	Morris Youngerman	Morris Levy	Joseph Jacobs.
Leavenworth	Kans	B'nai Jeshurun	49	Rabbi Emil Ellinger, B. A	B. B. Woolfe	Morris Abeles.
Lexington	Ky	Adath Israel	42		Gus. L. Heyman	Harry Klein.
Lexington	Miss	Beth Israel	16	Rabbi Sol L. Kory, Vicksburg, Miss.	Morris Lewis	S. J. Fisher.
Ligonier	Ind	Ahavath Sholom	32	Rabbi Julius Mark, South Bend, Ind.	A. N. Wertheimer	Hubert F Loeser.
Lima	Ohio	Beth Israel	23		Nathan L. Michael	Sam Kleinberger.
Lincoln	Ill	Beth El	11		Henry Traub	Julius K. Landauer
Lincoln	Nebr	B'nai Jeshurun	85	Rabbi Jacob Singer	Wm. Gold	V. E. Friend.
Little Rock	Ark	B'nai Israel	100	Emanuel J. Jack	Dan Daniel	Leo P. Bott.
Long Beach	Cal	Beth El	20		Adolph Marx	Jacob Friedman.
Los Angeles	Cal	B'nai Berith	440	Rabbi Sigmund Hecht, Rabbi Emeritus. Rabbi Edgar F. Magnin	Dr. David W. Edelman	W. T. Barnett.
Louisville	Ky	Adath Israel	469	Rabbi Joseph Rauch, Th. D	William Trost	S. Block.
Louisville	Ky	B'rith Sholom	220	Rabbi Jerome Rosen	Henry Mueller	Herman Meyer.
Macon	Ga	Beth Israel	68	Isaac E. Marcuson	Gates J. Waxelbaum	Isaac Flatau.
Mansfield	Ohio	Jewish	30		Benjamin L. Loeb	Harry L. Morris.
Marshall	Tex	Moses Montifiore	30	Rabbi Abraham Shinedling	Ike Hochwald	Miss Rose Goldberg.
Memphis	Tenn	Children of Israel	615	Rabbi Wm. H. Fineshriber	Joseph Newburger	I. Dinkelspiel.
Meridian	Miss	Beth Israel	100	Rabbi Samuel S. Kaplan	Edgar Feibelman	Nathan Morris.
Miami	Fla	Temple Israel	38	Rabbi Dr. Salo Stein	H. V. Simons	J. M. Gusky.
Michigan City	Ind	Sinai	19		Adolph Rosenack	L. Salzberg.
Middletown	Ohio	Temple Emanu-El	20		Abe S. Levi	Morris A. Epstein.
Milwaukee	Wis	B'ne Jeshurun	304	Rabbi Charles S. Levi	Max Breslauer	Sanford B. Baum
Milwaukee	Wis	Emanu-El	318	Rabbi Samuel Hirshberg	Jos. G. Daneman	James A. Frank.
Minneapolis	Minn	Temple Israel	200	Rabbi Albert G. Minda	Jonas Weil	J. M. Eisendrath.
Mobile	Ala	Shaarai Shomayim	250	Rabbi Alfred G. Moses	Hugo Brown	J. G. Adler.
Monroe	La	B'nai Israel	124	Moise Bergman	Samuel Kaplan	Leon Cohn.
Montgomery	Ala	Temple Beth Or	275	William B. Schwartz	Simon Gassenheimer	David Hirsch
Montreal	Can	Temple Emanu-El	159	Rabbi Max J. Merritt	Maxwell Goldstein, K. C.	S. L. Herman.
Mt. Vernon	Ind	Anshe Israel	26		Isaac Wolf	Jesse Rosenbaum.
Mt. Vernon	N. Y	Sinai	100	Dr. Jos. I. Gorfinkle	John Greenburgh	A. J. Schaffner.
Muncie	Ind	Beth El	41		Chas. Indorf	Charles Vogel.
Muskogee	Okla	Beth Ahaba	37		Max Davidson	S. G. Weiss.
Nashville	Tenn	Ohavai Sholom	200	Richard M. Stern	Harris Solinsky	Manuel Frank
Natchez	Miss	B'nai Israel	73	Rabbi William Ackerman	A. H. Geisenberger	Wm. Stein.
Newark	N. J	Bene Jeshurun	215	Rabbi Solomon Foster	Philip Lindeman	David Longfelder.
New Bern	N. C	B'nai Scholem	22		Max L. Jacobs	L. L. Wallnaw.
Newburgh	N. Y	Temple Beth Jacob	36	Rabbi Wm. Loewenberg	Sol Cohen	Sol N. Levy.
New Haven	Conn	Mishkan Israel	319	Rabbi Louis L. Mann, Ph. D.	Isaac M. Ullman	Louis D. Mann.
New Orleans	La	Touro Synagogue	410	Rabbi Emil W. Leipziger	Arnold Falk	Julius Goldman.

City	State	Name of Congregation	Contributing Members	RABBI (Titles are given as furnished in the official reports from congregations.)	President	Secretary
New Orleans	La.	Gates of Prayer	100	Dr. Mendel Silber	Samuel L. Jacobs	E. N. Mansberg.
New Orleans	La.	Temple Sinai	480	Rabbi Max Heller Elihu Starrels, Asst. Rabbi	Sam Israel	Scott E. Beer.
New Rochelle	N. Y.	Temple Israel	212		Amson Furtsch	Carl Selligmann.
New York	N. Y.	Agudath Jeshorim	100	Rev. Dr. Gabriel Schulman	Jacob Friedman, Jr.	Abraham Tobias.
New York	N. Y.	Beth El	526	Rev. Dr. Samuel Schulman Milton Ellis, Asst. Rabbi	Ben Altheimer	Samuel Berliner, Clerk.
New York	N. Y.	Central Synagogue	600	Nathan Krass Rabbi Issac S. Moses, Rabbi Emeritus	Samuel B. Hamburger	Max L. Schallek
New York	N. Y.	Temple Emanu-El	1083	Dr. Joseph Silverman, Rabbi Emeritus Dr. H. G. Enelow Stephen S. Wise	Louis Marshall	William I. Spiegelberg. Chas. N. Pollak, Controller.
New York	N. Y.	Free Synagog	250	Sidney E. Goldstein J. Max Weis, Associate Rabbi	Hon. Abram I. Elkus	Frederick L. Guggenheimer, Exec. Secy.
New York	N. Y.	Temple Israel	250	Rev. Dr. Maurice H. Harris Rev. Louis I. Newman	Daniel P. Hays	David Livingston.
New York	N. Y.	Mt. Neboh	218	Aaron Eiseman	Edward R. Cohn	Samuel Levine.
New York	N. Y.	Mt. Zion	52	Rev. Dr. B. A. Tintner	J. I. LeBowski	Ralph Meyer.
New York	N. Y.	New Synagog	150	Rabbi Ephraim Frisch	Morris H. Rothschild	Dr. J. B. Goldsmith.
New York	N. Y.	Rodeph Shalom	204	Rabbi Rudolph Grossman, D. D.	Hon. Henry M. Goldfogle	Charles F. Bloch.
New York	N. Y.	Shaaray Tefila	370	Rev. Dr. F. de Sola Mendes, Rabbi Emeritus Rev. Dr. Nathan Stern	Morris A. Magner	Dr. Joseph Blum, Hon. Sec.
New York	N. Y.	Sinai Congr. of the Bronx	315	Rabbi Julius J. Price	William Daub	Louis W. Blum.
New York	N. Y.	Tremont Temple	155	Louis A. Mischkind, M. A.	Adolph Steiner	Samuel Singer.
Niagara Falls	N. Y.	Temple Beth El	75	Rabbi Solomon Fineberg	Abraham Weil	M. E. Kessler.
Norfolk	Va.	Ohef Sholom	222	Rev. Louis D. Mendoza	Albert Gerst	Charles L. Kaufman.
Oakland	Cal.	Temple Sinai	175	Rabbi Rudolph I. Coffee	Frederick Kahn	Matt Wahrhaftig
Oklahoma City	Okla.	B'nai Israel	120	Rabbi Joseph Blatt	H. P. Wolff	Mrs. J. Urbansky.
Omaha	Nebr.	Temple Israel	280	Dr. Frederick Cohn	Isidor Ziegler	Emil Ganz.
Orange	N. J.	Sharey Tefilo	75	David H. Gross	Sumner Gutmann	A. Barnett.
Orangeburg	S. C.	Children of Israel	20		Henry Kohn	Mrs. Phil Levy.
Owensboro	Ky.	Adath Israel	24		Abe Baer	E. S. Bamberger.
Paducah	Ky.	Temple Israel	85	Rabbi Harry S. Margolis	Mose Simon	J. J. Gruenebaum.
Parkersburg	W. Va.	B'nai Israel	14		Ben Nathan	Harry Newburger.
Paterson	N. J.	B'nai Jeshurun	120	Dr. Max Raisin	Jacob Rosen	Harold D. Green.
Pensacola	Fla.	Beth El	102	Iser Freund	Alex Friedman	Lep. Wolff.
Peoria	Ill.	Anshe Emeth	120	Rabbi Meyer Lovitch	M. G. Newman	Morton C. Miller.

Petersburg	Va	Rodeph Sholem	5		Milton G. Reinach	Sam'l A. Reinach.
Philadelphia	Pa	Keneseth Israel	1003	Rev. Dr. Joseph Krauskopf Rabbi Abraham J. Feldman Rev. Dr. Henry Berkowitz, Rabbi Emeritus	Joseph H. Hagedorn	Jerome J. Rothschild.
Philadelphia	Pa	Rodeph Shalom	360	Rev. Dr. Harry W. Ettelson Ferdinand Isserman, Asst. Rabbi	Charles Edwin Fox	Miss Esther Davidson.
Pine Bluff	Ark	Anshe Emeth	100	Rabbi Leonard J. Rothstein	Ben B. Weil	Harry Hauf.
Piqua	Ohio	Anshe Emeth	26	Meyer Louis, Reader	M. E. Flesh	Meyer Louis.
Pittsburgh	Pa	Rodef Shalom	1154	Rabbi Samuel H. Goldenson, Ph. D. Frederick I. Rypins. Asst. Rabbi	Hon. Josiah Cohen	Louis Broido.
Pittsfield	Mass	Society Anshe Amonim	44		Michael L. Eisner	James M Rosenthal.
Plainfield	N. J.	Temple Sholem	600	Rabbi Max Kaufman	Judge William Newcorn	Herbert Schuldenfrei.
Plattsburg	N. Y.	Beth Israel	30	Rev. A. Horvitz	J. Mendelsohn	Louis Miller.
Port Gibson	Miss.	Gemiluth Chassdim	17		Louis Abraham	Samuel Weil.
Portland	Ore.	Temple Beth Israel	321	Rabbi Jonah B. Wise	Adolphe Wolfe	Milton Markewitz.
Portsmouth	Ohio	Bene Abraham	18		Simon Labold	Samuel Horchow.
Providence	R. I.	Sons of Israel and David	239	Rabbi Samuel M. Gup	Louis Lyons	Jack Anhalt.
Quincy	Ill.	K. K. B'nai Sholem	35		L. Hirsh	B. Goldburg.
Racine	Wis.	Sinai	35		Julius Goodman	Max Sanderson.
Raleigh	N. C.	Beth Or	25		M. Rosenthal	Arthur A. Aronson.
Reading	Pa.	Oheb Sholem	50	Rev. Julius Frank	Leo J. Sondheim	Herman Folkman.
Richmond	Va.	Beth Ahabah	290	Edward N. Calisch, Ph. D.	Sol L. Bloomberg	Irving May.
Roanoke	Va.	Emanuel	27	George Benedict	Abe Totz	S. Simon.
Rochester	N. Y.	Berith Kodesh	498	Dr. Max Landsberg, Rabbi Emeritus Rabbi Horace J. Wolf	Dr. S. J. Applebaum	S. J. Wile.
Rockford	Ill.	Beth El	25	Rabbi P. C. Ehrenreich, Chicago, Ill.	George Seidler	Louis Shanhouse.
Rocky Mount	N. C.	Beth El	14		E. Epstein	I. Huffman.
St. Joseph	Mo.	Temple Adath Joseph	110	Rabbi Garry J. August	Samuel Hassenbusch	Louis Vossen.
St. Louis	Mo.	Shaare Emeth	315	Rabbi Samuel Sale, Rabbi Emeritus Rabbi Louis Witt	Edwin B. Meissner	Norman C. Wolff.
St. Louis	Mo.	Temple Israel	540	Rabbi Leon Harrison	Julius Glaser	Karl M. Vetsburg
St. Louis	Mo.	United Hebrew	350	Rabbi Samuel Thurman	Samuel J. Russack	Harry H. Zucker.
St. Louis	Mo.	B'nai El	250	Rabbi Julian H. Miller	Walter Freund	Arnold Loewenstein.
St. Paul	Minn.	Mt. Zion Hebrew	194	Jacob I. Meyerovitz	H. D. Frankel	Sylvan E. Hess. Melville N. Meyer.
Sacramento	Cal.	B'nai Israel	88	Rabbi Michael Fried		Henry Hass
Saginaw	Mich.	Beth El	39		A. D. Philippe	Jos. H. Rothner.
Salt Lake City	Utah	B'nai Israel	118	Rabbi Adolph Steiner, D. D.	Julius Rosenberg	Mrs. May K. Baer.
San Antonio	Texas	Beth El	266	Rabbi Samuel Marks, Rabbi Emeritus Rabbi Sidney S. Tedesche, B. A.	D. J. Straus	S. C. Eldridge.
Sandusky	Ohio	Oheb Shalom	22		Samuel Kaplan	H. L. Herman
San Francisco	Cal.	Emanu El	535	Dr. Martin A. Meyer	Henry L. Mayer	Joseph L. Silverberg.
San Francisco	Cal.	Sherith Israel	215	Rabbi Jacob Nieto	Louis Friedlander	D. Davis.
San Jose	Cal.	Bikur Cholim	25	Harvey B. Franklin	Isador Marcus	E. M. Rosenthal.
Savannah	Ga.	Mickva Isreal	100	Rev. George Solomon	Leopold Adler	Sol. Hirsch
Schenectady	N. Y.	Gates of Heaven	67	Dr. Goodman Lipkind	Myer Mann	Lester Stern.
Scranton	Pa.	Anshe Chesed	78	Rabbi Bernard Heller	Louis Oettinger	B. Lehman.
Seattle	Wash.	Temple de Hirsch	180	Rabbi Samuel Koch	A. Shemanski	I. Monheimer.
Selma	Ala.	Mishkan Isreal	80	Rabbi Simon Cohen	Jacob Rothschild	Leon Thalheimer.
Shreveport	La.	B'nai Zion	297	Rabbi Abram Brill	Sidney L. Herold	Jake M. Kaufman.

City	State	Name of Congregation	Contributing Members	RABBI (Titles are given as furnished in the official reports from congregations.)	President	Secretary
Sioux City	Iowa	Mt. Sinai	120	Dr. Isadore Isaacson	Herman Galinsky	Joseph Levinger.
Sioux Falls	S. D.	Mt. Zion	21		Dr. Joseph Livingston	George Papermaster.
South Bend	Ind	Beth El	52	Rabbi Julius Mark	Abe Livingston	Adolph R. Mayerfeld.
Spartanburg	S. C.	B'nai Israel	12		J. Cohen	Davit Levin.
Springfield	Ill.	B'rith Sholem	75	Rabbi Sol. Landman	Albert Myers	S. A. Barker.
Springfield	Mo.	Temple Israel	26		Jake Marx	Burton Freiberg.
Springfield	Ohio	Ohev Zedukah	60		Harry Levy	Justin. A. Altschul.
Statesville	N. C.	Emanuel	10		J. H. Hoffman, V. P.	Sig. Wallace.
Steubenville	Ohio	Beth El	48		Martin Bayersdorfer	M. I. Sugarman.
Stockton	Cal.	Ryhim Ahoovim	25		Mayer Coblentz	S. S. Safferhill.
Sumter	S. C.	Sinai	60	Ferdinand K. Hirsch	I. C. Strauss	Henry P. Moses.
Syracuse	N. Y.	Society of Concord	215	Rev. Dr. Adolph Guttman, Rabbi Emeritus. Rabbi Benjamin Friedman	Gates Thalheimer	Emanuel Bronner.
Tacoma	Wash.	Beth Israel	51		Theo. Feist	Herman Jacobs.
Tampa	Fla.	Schaarei Zedek	45		Abe Mass	M. Henry Cohen.
Terre Haute	Ind.	Temple Israel	126	Rabbi Joseph L. Fink	Alfred Strouse	Henry Wolff.
Toledo	Ohio	Shomer Emunim	235	Rabbi Samuel J. Harris	Manuel R. Cohn	Henry Hirsch.
Trenton	N. J	Har Sinai	118	Rabbi Harry K. Jacobs	Dr. James S. Miller	Jonas A. Fuld.
Troy	Ala.	Beth Sholom	6		Ike Rosenberg	Mrs. H. Sacks.
Troy	N. Y.	Berith Sholem	35	Rabbi Montague N. A. Cohen	James Jacobs	Irving J. Caplan.
Tulsa	Okla.	Temple Israel	101	Rabbi Chas. B. Latz	Louis D. Lewk	Emil Salomon.
Tuscaloosa	Ala.	Temple Emanuel	12		L. Rosenfeld	Bertha Brown Haas.
Uniontown	Pa.	Temple Israel	57	Rabbi Harry J. Stern	Joseph Rosenbaum	Lee Stern.
Vicksburg	Miss.	Ansbe Chesed	135	Sol. L. Kory	Sig. Susman	S. Lang.
Wabash	Ind.	Rodeph Shalom	36		Ben Cook	Eugene Wolf.
Waco	Texas	Rodeph Sholem	35	Dr. Wolfe L. Macht	Asher L. Sanger	J. E. Hirschfelder.
Washington	D. C.	Washington Hebrew	554	Dr. Abram Simon, Rabbi	A. M. Fisbel	Joseph Abel.
Waterbury	Conn.	Temple Israel	15	Rev. Lewis Browne	Samuel A. Chase	Louis L. Simons.
Wausau	Wis.	Mount Sinai	10		Sol Heineman	Joseph Weisberg.
Wheeling	W. Va.	Leshem Shamayim	125	Rabbi Hyman Iola	Leon P. Stein	Ben F. Baer
Wichita	Kans.	Emanuel	30		Henry Wallenstein	Ike Goldsmith.
Wichita Falls	Tex.	Temple Israel	50	Rabbi David Goldberg	Louis Pink	H. L. Goldstucker.
Wilkes-Barre	Pa.	B'nai B'rith	125	Rabbi Marcus Salzman	Millard F. Long	Julius Steiner.
Williamson	W. Va.	B'nai Israel	14	Rabbi A. Feinstein, Huntington, W. Va.	Harry Schwachter	Chas. Ofss.
Wilmington	Del.	Temple Beth Emeth	92	Rabbi Lee J. Levinger	Dr. A. Goberman	Aug. Reissman.
Wilmington	N. C.	Temple of Israel	47		M. W. Jacobi	Harry M. Solomon.
Yonkers	N. Y.	Temple Emanu-El	200	Rabbi David Levine	Max Schlesinger	Ed. M. Hart.
York	Pa.	Beth Israel	42		Martin M. Lehmayer	Oscar Kranich.
Youngstown	Ohio	Rodef Sholem	255	Rabbi Isador E. Philo	M. J. Samuels	Herman Katz.
Zanesville	Ohio	Keneseth Israel	12		M. Ressler	B. M. Frank.

Alphabetical List of Rabbis

Of Congregations Belonging to the Union of American Hebrew Congregations

Rabbi	Congregation	City
Moses J. S. Abels	Beth Israel	Altoona, Pa.
Samuel J. Abrams	Ohabei Shalom	Boston, Mass.
William Ackerman	B'nai Israel	Natchez, Miss.
David Alexander	Akron Hebrew	Akron, Ohio.
Abraham S. Anspacher	Beth Israel	Hartford, Conn.
Garry J. August	Temple Adath Joseph	St. Joseph, Mo.
Henry Barnston	Beth Israel	Houston, Texas.
Joseph L. Baron	B'nai Israel	Davenport, Ia.
George Benedict	Emanuel	Roanoke, Va.
Moise Bergman	B'nai Israel	Monroe, La.
Henry Berkowitz	Rodeph Shalom	Philadelphia, Pa.
Henry J. Berkowitz	Beth El	Detroit, Mich.
Joseph Blatt	B'nai Israel	Oklahoma City, Okla.
Abram Brill	B'nai Zion	Shreveport, La.
Lewis Browne	Temple Israel	Waterbury, Conn.
Edward N. Calisch	Beth Ahabah	Richmond, Va.
Rudolph I. Coffee	Temple Sinai	Oakland, Cal.
Henry Cohen	B'nai Israel	Galveston, Texas.
Montague N. A. Cohen	Berith Sholem	Troy, N. Y.
Simon Cohen	Mishkan Israel	Selma, Ala.
Simon R. Cohen	Union Temple of Brooklyn	Brooklyn, N. Y.
Frederick Cohn	Temple Israel	Omaha, Nebr.
Max C. Currick	Anshe Chesed	Erie, Pa.
B. C. Ehrenreich	Beth El	Rockford, Ill.
Aaron Eiseman	Mt. Neboh	New York, N. Y.
Emil Ellinger	B'nai Jeshurun	Leavenworth, Kan.
Milton Ellis	Beth El	New York, N. Y.
H. G. Enelow	Temple Emanu-El	New York, N. Y.
Harry W. Ettelson	Rodeph Shalom	Philadelphia, Pa.
Abraham Feinstein	Oheb Shalom	Huntington, W. Va.
	B'nai Israel	Williamson, W. Va.
Abraham J. Feldman	Keneseth Israel	Philadelphia, Pa.
Morris M. Feuerlicht	Indianapolis Hebrew	Indianapolis, Ind.
Solomon Fineberg	Temple Beth El	Niagara Falls, N. Y.
Wm. H. Fineshriber	Children of Israel	Memphis, Tenn.
Joseph L. Fink	Temple Israel	Terre Haute, Ind.
Henry M. Fisher	Beth Israel	Atlantic City, N. J.
Solomon Foster	Bene Jeshurun	Newark, N. J.
Leon Fram	Temple Judea	Chicago, Ill.
Julius Frank	Oheb Sholem	Reading, Pa.
Harvey B. Franklin	Bikur Cholim	San Jose, Cal.
Leo M. Franklin	Beth El	Detroit, Mich.
Iser Freund	Beth El	Pensacola, Fla.
Michael Fried	B'nai Israel	Sacramento, Cal.
Benjamin Friedman	Society of Concord	Syracuse, N. Y.
William S. Friedman	Emanuel	Denver, Colo.
Ephraim Frisch	New Synagog	New York, N. Y.
David Goldberg	Emeth	Ardmore, Okla.
	Temple Israel	Wichita Falls, Tex.

Rabbi	Congregation	City
Samuel H. Goldenson	Rodef Shalom	Pittsburgh, Pa.
Raphael Goldenstein	Albert	Albuquerque, N. M.
Sidney E. Goldstein	Free Synagog	New York, N. Y.
Jos. I. Gorfinkle	Sinai	Mt. Vernon, N. Y.
David H. Gross	Sharey Tefilo	Orange, N. J.
Louis D. Gross	Union Temple of Brooklyn	Brooklyn, N. Y.
Louis Grossmann	K. K. B'nai Jeshurun	Cincinnati, Ohio.
Rudolph Grossman	Rodeph Shalom	New York, N. Y.
Samuel M. Gup	Sons of Israel and David	Providence, R. I.
Adolph Guttman	Society of Concord	Syracuse, N. Y.
Louis J. Haas	Oheb Sholem	Harrisburg, Pa.
Aaron M. Hardin	Beth Israel	Greenwood, Miss.
Maurice H. Harris	Temple Israel	New York, N. Y.
Samuel J. Harris	Shomer Emunim	Toledo, Ohio.
Leon Harrison	Temple Israel	St. Louis, Mo.
Sigmund Hecht	B'nai Berith	Los Angeles, Cal.
Bernard Heller	Anshe Chesed	Scranton, Pa.
James G. Heller	K. K. B'nai Jeshurun	Cincinnati, Ohio.
Max Heller	Temple Sinai	New Orleans, La.
Carl N. Herman	Bair Chayim	Cumberland, Md.
Ralph B. Hershon	B'rith Sholem	Easton, Pa.
Ferdinand K. Hirsh	Sinai	Sumter, S. C.
Abram Hirschberg	Temple Sholom	Chicago, Ill.
Samuel Hirshberg	Emanu-El	Milwaukee, Wis.
Abraham Holtzberg	Mizpah	Chattanooga, Tenn.
A. Horvitz	Beth Israel	Plattsburg, N. Y.
Hyman Iola	Leshem Shamayim	Wheeling, W. Va.
Isadore Isaacson	Mt. Sinai	Sioux City, Ia.
Edward L. Israel	Bene Israel	Evansville, Ind.
Ferdinand Isserman	Rodeph Shalom	Philadelphia, Pa.
Emanuel J. Jack	B'nai Israel	Little Rock, Ark.
Harry K. Jacobs	Har Sinai	Trenton, N. J.
Pizer W. Jacobs	Temple Israel	Gary, Ind.
Moses P. Jacobson	Beth ha-Tephila	Asheville, N. C.
Israel L. Kaplan	Ahavath Chesed	Jacksonville, Fla.
Jacob H. Kaplan	She'erith Israel Ahabath Achim	Cincinnati, Ohio.
Samuel S. Kaplan	Beth Israel	Meridian, Miss.
Max Kaufman	Sholem	Plainfield, N. J.
Samuel Koch	Temple de Hirsch	Seattle, Wash.
Louis J. Kopald	Temple Beth Zion	Buffalo, N. Y.
Sol. L. Kory	Anshe Chesed	Vicksburg, Miss.
	Beth Israel	Lexington, Miss.
Nathan Krass	Central Synagogue	New York, N. Y.
Joseph Krauskopf	Keneseth Israel	Philadelphia, Pa.
Edmund A. Landau	Bene Israel	Albany, Ga.
Isaac Landman	Temple Israel	Far Rockaway, N.Y.
Sol. Landman	B'rith Sholem	Springfield, Ill.
Max Landsberg	Berith Kodesh	Rochester, N. Y.
Charles B. Latz	Temple Israel	Tulsa, Okla.
Morris S. Lazaron	Baltimore Hebrew	Baltimore, Md.
David Lefkowitz	Emanuel	Dallas, Texas.
Emil W. Leipziger	Touro Synagogue	New Orleans, La.
Joseph Leiser	Beth El	Helena, Ark.
Charles S. Levi	B'ne Jeshurun	Milwaukee, Wis.
Gerson B. Levi	B'nai Sholom—Temple Israel	Chicago, Ill.

Rabbi	Congregation	City
Harry Levi	Adath Israel	Boston, Mass.
David Levine	Temple Emanu-El	Yonkers, N. Y.
Lee J. Levinger	Temple Beth Emeth	Wilmington, Del.
Samuel J. Levinson	Temple Beth Emeth	Brooklyn, N. Y.
David Levy	B'nai Israel	Bridgeport, Conn.
Felix A. Levy	Temple Emanuel	Chicago, Ill.
Goodman Lipkind	Gates of Heaven	Schenectady, N. Y.
Wm. Loewenberg	Temple Beth Jacob	Newburgh, N. Y.
Meyer Lovitch	Anshe Emeth	Peoria, Ill.
	Moses Montefiore	Bloomington, Ill.
Alvin S. Luchs	Emanuel	Duluth, Minn.
Alexander Lyons	Beth Elohim	Brooklyn, N. Y.
Wolfe L. Macht	Rodeph Sholem	Waco, Tex.
Edgar F. Magnin	B'nai Berith	Los Angeles, Cal.
Louis L. Mann	Mishkan Israel	New Haven, Conn.
Eugene Mannheimer	Bene Jeshurun	Des Moines, Iowa.
Isaac E. Marcuson	Beth Israel	Macon, Ga.
Harry S. Margolis	Temple Israel	Paducah, Ky.
Jerome Mark	Beth El	Knoxville, Tenn.
Julius Mark	Beth El	South Bend, Ind.
	Ahavath Sholom	Ligonier, Ind.
Samuel H. Markowitz	Temple Israel	Lafayette, Ind.
Samuel Marks	Beth El	San Antonio, Tex.
David Marx	Hebrew Benevolent	Atlanta, Ga.
Harry H. Mayer	B'nai Jehudah	Kansas City, Mo.
J. L. Mayerberg	Oheb Shalom	Goldsboro, N. C.
Samuel S. Mayerberg	Bene Jeshurun	Dayton, Ohio.
F. de Sola Mendes	Shaaray Tefila	New York, N. Y.
Louis D. Mendoza	Ohef Sholom	Norfolk, Va.
J. B. Menkes	Temple Beth Zion	Bradford, Pa.
H. A. Merfeld	Beth El	Ft. Worth, Texas.
Max J. Merritt	Temple Emanu-El	Montreal, Can.
Martin A. Meyer	Emanu-El	San Francisco, Cal.
Jacob I. Meyerovitz	Mt. Zion Hebrew	St. Paul Minn.
Myron M. Meyerovitz	Gemiluth Chasodim	Alexandria, La.
Julian H. Miller	B'nai El	St. Louis, Mo.
Albert G. Minda	Temple Israel	Minneapolis, Minn.
Louis A. Mischkind	Tremont Temple	New York, N. Y.
Arthur S. Montaz	Beth Israel	Hazelton, Pa.
Alfred G. Moses	Shaarai Shomayim	Mobile, Ala.
Isaac S. Moses	Central Synagogue	New York, N. Y.
Morris Newfield	Emanuel	Birmingham, Ala.
Louis I. Newman	Temple Israel	New York, N. Y.
Jacob Nieto	Sherith Israel	San Francisco, Cal.
Samuel Peiper	Ahavath Sholom	Brooklyn, N. Y.
David Philipson	Sinai Congregation of the Bronx	Cincinnati, Ohio.
Isador E. Philo	Rodef Sholem	East Liverpool, O.
	Bene Israel	Youngstown, Ohio.
Julius J. Price	Sinai Congregation of the Bronx	New York, N. Y.
Samuel A. Rabinowitz	Hebrew Union	Greenville, Miss.
Jacob S. Raisin	Beth Elohim	Charleston, S. C.
Max Raisin	B'nai Jeshurun	Paterson, N. J.
Marius Ranson	Beth Emeth	Albany, N. Y.
Joseph Rauch	Adath Israel	Louisville, Ky.
Irving F. Reichert	Temple Israel	Jamaica, L. I., N. Y.

Rabbi	Congregation	City
Max Reichler	Bay Parkway Temple	Brooklyn, N. Y.
Harold F. Reinhart	Bene Israel	Baton Rouge, La.
A. B. Rhine	House of Israel	Hot Springs, Ark.
Jerome Rosen	B'rith Sholom	Louisville, Ky.
William Rosenau	Oheb Shalom	Baltimore, Md.
David Rosenbaum	Hebrew Educational Society	Charleston, W. Va.
Frank L. Rosenthal	B'nai Israel	Columbus, Ga.
Leonard J. Rothstein	Anshe Emeth	Pine Bluff, Ark.
Frederick I. Rypins	Rodef Shalom	Pittsburgh, Pa.
Isaac L. Rypins	United Hebrew	Joplin, Mo.
Samuel Sale	Shaare Emeth	St. Louis, Mo.
Marcus Salzman	B'nai Berith	Wilkes Barre, Pa.
Ira E. Sanders	Keneseth Israel	Allentown, Pa.
Israel J. Sarasohn	Temple of Israel	Amsterdam, N. Y.
Tobias Schanfarber	Anshe Mayriv	Chicago, Ill.
Gabriel Schulman	Agudath Jeshorim	New York, N. Y.
Samuel Schulman	Beth El	New York, N. Y.
S. J. Schwab	Temple Sinai	Lake Charles, La.
Samuel Schwartz	B'nai Abraham Zion	Chicago, Ill.
William B. Schwartz	Temple Beth Or	Montgomery, Ala.
Abraham Shinedling	Moses Montefiore	Marshall, Texas.
Mendel Silber	Gates of Prayer	New Orleans, La.
Abba Hillel Silver	Tifereth Israel	Cleveland, Ohio.
Joseph Silverman	Temple Emanu-El	New York, N. Y.
Abram Simon	Washington Hebrew	Washington, D. C.
Jacob Singer	B'nai Jeshurun	Lincoln, Nebr.
Jacob H. Skirball	Anshe Chesed	Cleveland, Ohio.
George Solomon	Mickva Israel	Savannah, Ga.
Elihu Starrels	Temple Sinai	New Orleans, La.
Salo Stein	Temple Israel	Miami, Fla.
Adolph Steiner	B'nai Israel	Salt Lake City, Utah.
Bernhard J. Stern	Children of Israel	Athens, Ga.
Harry J. Stern	Temple Israel	Uniontown, Pa.
Nathan Stern	Shaaray Tefila	New York, N. Y.
Richard M. Stern	Ohavai Sholom	Nashville, Tenn.
William Stern	United Hebrew	Ft. Smith, Ark.
Joseph Stolz	Isaiah Temple	Chicago, Ill.
Herbert C. Straus	Children of Israel	Augusta, Ga.
Jacob Tarshish	Temple Israel	Columbus, Ohio.
Sidney S. Tedesche	Beth El	San Antonio, Tex.
M. Thorner	Beth El	Jersey City, N. J.
Samuel Thurman	United Hebrew	St. Louis, Mo.
B. A. Tintner	Mt. Zion	New York, N. Y.
Philip F. Waterman	Emanuel	Grand Rapids, Mich.
	B'nai Israel	Kalamazoo, Mich.
Aaron L. Weinstein	Achduth Veshalom	Ft. Wayne, Ind.
J. Max Weis	Free Synagog	New York, N. Y.
Harry Weiss	Shaari Zedek	Brooklyn, N. Y.
Harvey E. Wessel	Har Sinai	Baltimore, Md.
Jonah B. Wise	Temple Beth Israel	Portland, Ore.
Stephen S. Wise	Free Synagog	New York, N. Y.
Louis Witt	Shaare Emeth	St. Louis, Mo.
Horace J. Wolf	Berith Kodesh	Rochester, N. Y.
Louis Wolsey	Anshe Chesed	Cleveland, Ohio.
Morris Youngerman	Shaari Shamayim	Lancaster, Pa.
Martin Zielonka	Mt. Sinai	El Paso, Texas.

The Book of Memorial

Here are inscribed the names of departed benefactors of the Hebrew Union College.

Kaddish is recited on their Jahrzeit at the Hebrew Union College.

Bequests from November 1st. 1922. to April 1st. 1923.

Hebrew Union College
Cincinnati, Ohio.

The Book of Memorial

Moritz Archenhold,... Waco, Tex. Oct. 31. 1921. $ 2000.00
Bequest in his last will.

Jacob H. Amburgh,.... Cincinnati, O. May 23. 1904. 500.00
Bequest in his last will.

Benjamin Kingsbaker,... Los Angeles, Cal. May 21. 1921. 250.00
Bequest in his last will.

Meyer Silverglade,..... Cincinnati, O. Apr. 4. 1922. 200.00
Through the kindness of Mrs. Fisher Bachrach.

Hyman W. Brunswick, Youngstown, O. Jan. 10. 1922. 100.00
Through the kindness of his friends.

Isaac Joseph,..... Cincinnati, O. May 23. 1922. 100.00
Through the kindness of Mrs. Alice Berman.

Isidor Levi,..... Anniston, Ala. Apr. 3. 1921. 100.00
Through the kindness of Mrs. Bertha Levi.

Sarah Feiss,..... Cincinnati, O. June 4. 1922. 200.00
Bequest in her last will.

Morris C. Buxbaum,.. Cincinnati, O. May 20. 1921. 100.00
Bequest in his last will.

Samuel Strauss,..... Cincinnati, O. June 2. 1921. 200.00
Bequest in his last will.

Ernest Uhlmann,.... Cincinnati, O. Apr. 25. 1922. 100.00
Through the kindness of Sigmund Feld.

Joseph Silverman,... Cincinnati, O. Feb. 25. 1922. 100.00
Through the kindness of Mrs. Carrie Silverman.

Stella Feiss Hoffheimer, Cincinnati, O. Apr. 3. 1922. 300.00
Through the kindness of Harry M. Hoffheimer.

Julius Markowitz,.. Wichita Falls, Tex. Sept. 19. 1916. 1.000.00
Through the kindness of I. Markowitz.

Jacob L. Sheuerman, Des Moines, Ia. Apr. 20. 1922. 100.00
Bequest in his last will.

Millard D. Loewenstein, Cincinnati, O. Aug. 21. 1922. 200.00
Through the kindness of Mrs. Bertha S. Loewenstein.

Emma Lederer,..... Des Moines, Ia. Jan. 23. 1922. 500.00
Bequest in her last will.

Joseph Swope,..... Dallas, Tex. June 28. 1922. 500.00
Bequest in his last will.

Edwin M. Stern,..... New York, N.Y. June 18. 1922. 100.00
Bequest in his last will.

Leo Daum,..... Milwaukee, Wis. Mar. 17. 1922. $ 100.00
Bequest in his last will.

Julius Kuhn,..... Memphis, Tenn. Aug. 12. 1922. 100.00
Through the kindness of Mrs. Julius Kuhn.

Isaac Gans,..... Evansville, Ind. Nov. 10. 1922. 100.00
Through the kindness of Mrs. Isaac Gans.

Joseph Loeb,..... Alt Leiningen, Germany. July 1. 1861. 100.00
Through the kindness of Joseph L. Meyer.

Lewis Marks,..... Marion, Ind. June 14. 1922. 100.00
Through the kindness of Mrs. Lewis Marks.

Simon Marks,..... Rochester, N.Y. Aug. 18. 1889.
Hannah Marks,... Rochester, N.Y. Aug. 10. 1910. } 300.00
Nathan Straus,... Rochester, N.Y. June 17. 1914.
Bequest in last will of Lewis Marks.

Nannie Barnett,.. Cincinnati, O. Sept. 16. 1922. 100.00
Through the kindness of Miss Lena Barnett.

Helen Bing Sinn,.. Cincinnati, O. Sept. 17. 1922. 100.00
Through the kindness of Mrs. I. Bing.

Moise Hirsch,..... Monroe, La. Dec. 2. 1922. 100.00
Bequest in his last will.

Helen Cohn Rosendale, Albany, N.Y. Aug. 23. 1922. 1,000.00
Through the kindness of Simon W. Rosendale.

Adeline Cohen,..... Philadelphia, Pa. Nov. 25. 1886. 100.00
Through the kindness of Mrs. Cecilia Gross.

Bluma Hollander,... Newark, N.J. July. 2. 1922. 350.00
Through the kindness of the Grand-children of Mrs. Bluma Hollander.

Max Hess,..... Allentown, Pa. Feb. 5. 1922. 5.000.00
Bequest in his last will.

Caroline S. Wolf,... Cincinnati, O. Aug. 28. 1909.
Ferdinand Wolf,.... Cincinnati, O. Mar. 3. 1923. } 200.00
Through the kindness of Mrs. Bertha Haybeck, Mrs. Minnie Israel, Mr. Dave Wolf.

Herbert Reich,.... Cleveland, O. Jan. 20. 1923. 118.50
Through the kindness of Friends of the Family.

Solomon Blum, Louisville, Ky. Feb. 13. 1923. 300.00
Bequest in his last will.

Hebrew Union College
Cincinnati, Ohio.

Index

Page

Abuse of Sacramental Wine Privilege, Resolution on, Adopted by Twenty Eighth Council 9330
Accountants, Report of Public 9152
Address at Divine Service, Carnegie Hall, Judge Irving Lehman 9224
Address at Divine Service, Brooklyn, Judge Harry E. Lewis 9231
Addresses at Twenty-Eighth Council:
- Alexander, Milton M. 9295
- Cahn, Edgar M 9322
- Hays, Daniel P. 9260
- Mann, Dr. Louis, Symposium 9279
- Marshall, Louis 9238
- Morgenstern, Dr. Julian, Symposium 9273
- Morgenthau, Hon. Henry 9308
- Philipson, Dr. David, Symposium 9287
- Rosenwald, Julius 9291
- Stern, Hon. Horace 9300
- Warburg, Felix M. 9316, 9321
- Wise, Rabbi Jonah B. 9309
- Witt, Rabbi Louis 9317

Address of Welcome, by Louis Marshall 9238
Aims and Purposes of Commission on Jewish Religious Educational Literature, Address by Dr. David Philipson 9287
Alexander, Milton M., Address at Twenty-Eighth Council 9295
Alphabetical List of Rabbis 9369
Alumni of the Hebrew Union College 9162
Amendment to Constitution, Section on Organization and Meetings of Executive Board 9122
Anspacher, Rabbi Abraham S., Prayer at Twenty-Eighth Council 9289
Appropriations 9115
Assistant Secretary, of Twenty-Eighth Council, Election of Rabbi Jacob D. Schwarz 9260
Association for Promoting Liberal Judaism in Germany, Appeal for Aid in Behalf of 9130
Bible in Every Home, Resolution on, Adopted by Twenty-Eighth Council 9332
Bloom, Isaac, Annual Report of Board of Governors 9155
Boards and Commissions of the Union 9345
- Advisory Board of the Hebrew Union College 9350
- Board of Delegates on Civil Rights 9354
- Board of Governors of the Hebrew Union College 9350
- Board of Managers of Synagog & School Extension 9355
- Commission on Jewish Religious Educational Literature 9356
- Executive Board, The 9346
- Golden Jubilee Committee, U. A. H. C. 9348
- Hebrew Union College, Faculty of the 9352
- Hebrew Union College Press Committee 9351
- National Advisory Board, U. A. H. C. 9357
- National Federation of Temple Sisterhoods 9359
- National Federation of Temple Brotherhoods 9360
- New York Committee for Synagog & School Extension, The 9355
- New York Executive Committee, The 9347
- Supervisiors of Synagog Extension, List of 9357
- Synagog Pension Fund, Commission on 9358
- Tract Commission, The 9356

Book of Memorial, The 9373
Breslau Seminary, Appeal for Aid in Behalf of 9130
Cahn, Edgar M., Address at Twenty-Eighth Council 9322
Call of Synagog to Jewish Youth of America, Address by Rabbi Louis Witt 9317
Civil Rights, Annual Report of Board of Delegates on 9171
Cohen, Alfred M., Annual Report of Board of Governors 9155
Cohen, Judge Josia, Election of Vice-President of Twenty-Eighth Council 9260

	Page
Committees of Twenty-Eighth Council, Members of:	
Credentials	9238
General Jewish Welfare	9271
Hebrew Union College	9271
Legislation	9271
National Federation of Temple Sisterhoods	9272
Nominations	9273
Permanent Organization	9238
Place of Meeting of Twenty-Ninth Council	9272
President Shohl's Message	9270
Propaganda	9272
Ways and Means	9270
Committees, Standing. (See Standing Committees).	
Congregations belonging to U. A. H. C., List of	9361
Constitution, Proposal for Change of, to Increase Membership of Executive Board	9327
Constitution, Proposal for Change of, Affecting Methods of Raising Funds, 9124, 9129, 9325, 9328,	9340
Council, Proceedings of the Twenty-Eighth	9220, 9238
Credentials, Members of Committee on, Twenty-Eighth Council	9238
Report of Committee on, to Twenty-Eighth Council	9244
Cronbach, Dr. Abraham, Jewish Chaplain, Report of	9212
Degrees conferred by Hebrew Union College	9167
Dormitory, Report of Committee on	9115
Election of Boards	9112
Election of Officers of Executive Board	9341
Election of Women to Executive Board, Resolution on, Adopted by Twenty-Eighth Council	9329
Election to Fill Vacancies on Board of Governors	9342
Enelow, Dr. Hyman G., Invocation at Divine Services, Carnegie Hall, Twenty-Eighth Council	9224
Executive Board:	
Amendment to Constitution on	9122
Election of the	9338
Election of Officers of the	9341
Proceedings of the	9111, 9124, 9340, 9341
Falashas of Abyssinia, Request for Aid in Behalf of	9130
Financial Report, U. A. H. C:	
Report of Public Accountants	9152
Secretary's Report	9135
Fox, William, Resolution of Thanks to	9328, 9334
Free Synagog, Committee to Confer with, on Institute of Religion	9116
Freiberg, Mrs. Walter J., Gift of Gymnasium to H. U. C., by	9113
General Welfare, Members of Committee on, Twenty-Eighth Council	9271
Report of Committee on, to Twenty-Eighth Council	9334
Gest, Morris, Resolution of Thanks to	9328
Gymnasium of Hebrew Union College, Gift of, by Mrs. J. Walter Freiberg	9113
Harding, President Warren G., Greeting to Twenty-Eighth Council, from	9290
Harrison, Dr. Leon, Sermon at Divine Service, Brooklyn, Twenty-Eighth Council	9233
Hays, Daniel P., Address at Twenty-Eighth Council	9260
Election of President of Twenty-Eighth Council	9260
Vote of Thanks to, by Twenty-Eighth Council	9339
Hebrew Union College, The, Address by Dr. Julian Morgenstern	9273
Hebrew Union College, The:	
Advisory Board of the	9350
Alumni, The	9162
Board of Governors, Annual Report of	9155
Degrees Conferred	9167
Dormitory of, Report of Committee on	9115
Faculty of	9352
Gymnasium of	9113
Hebrew Union College Press Committee	9351
Members of Committee on, Twenty-Eighth Council	9348
Report of Committee on, to Twenty-Eighth Council	9336
Rosendale, Hon. Simon, gift from, to	9130
Students, Register of	9166
Symposium on Progress of Jewish Education in America	9273
Teachers Institute, Extension to New York of	9121
Traveling Scholarship, Endowment for	9336
Hygiene Department, Report of Dr. H. B. Weiss	9157
Heller, Rabbi Max, Statement in Connection with Report on General Jewish Welfare	9335
Hirsch, Dr. Emil G., Memorial Resolution on, by Twenty-Eighth Council	9299
Hurok, Mr. Solomon, Resolution of Thanks to	9328
In Honor of Nathan Straus, Resolution on, Adopted by Twenty-Eighth Council	9332

Page

In Memory of Dr. Emil G. Hirsch, Resolution on, Adopted by Twenty-Eighth Council 9332
Institute for Religion, Committee to Confer with Free Synagog on 9116
Invocation at Divine Service Carnegie Hall, Twenty-Eighth Council, Dr. Hyman G. Enelow 9224
Invocation at Divine Service Brooklyn, Twenty-Eighth Council Rabbi Max Reichler 9231
Jewish Contributions to American Idealism, address by Rabbi Jonah B. Wise 9309
Jewish Education, Progress of During Past Fifty Years, Symposium 9272
Jewish Organization in America During Last Fifty Years, address by Milton M. Alexander 9295
Jewish Religious Educational Literature, Report of Commission on 9210
Kohler, Dr. Kaufmann, Prayer at Twenty-Eighth Council 9339
  Benediction at Divine Service Carnegie Hall, Twenty-Eighth Council 9231
Kohler, Max J., Report of Board of Delegates on Civil Rights 9184
Kohlmann, Sigmund, Memorial Resolution on 9144
Laemmle, Carl, Resolution of Thanks to 9328, 9334
Lefkowitz, Rabbi David, Prayer at Twenty-Eighth Council 9316
Legislation, Members of Committee on, Twenty-Eighth Council 9271
Legislation, Report of Committee on, to Twenty-Eighth Council 9329
  Abuse of the Sacramental Wine Privilege 9330
  Bible in Every Home 9332
  Election of Women to Executive Board 9329
  In Honor of Nathan Straus 9332
  In Memory of Dr. Emil G. Hirsch 9332
  Membership Cards 9332
  National Young Pepole's Organization 9333
  Reconstruction of Palestine 9333
  Registration of Aliens 9330
  Release of Political Prisoners 9331
  Thanks 9328, 9334, 9339
  Uniform Marriage, Divorce and Desertion Laws 9331
Lehman, Judge Irving, Address at Divine Services Carnegie Hall, Twenty-Eighth Council 9224
Leventritt, David, Annual Report of New York Committee for School Extension 9207
Levinson, Rabbi Samuel J., Benediction at Divine Services Brooklyn, Twenty-Eighth Council 9237
Lewis, Judge Harry E., Address at Divine Service, Brooklyn, Twenty-Eighth Council 9231
List of Congregations belonging to the Union of American Hebrew Congregations 9361
Mann, Dr. Louis L., Address at Twenty-Eighth Council, Symposium 9279
Mannheimer, Rabbi Eugene, Prayer at Twenty-Eighth Council 9328
Marshall, Louis, Address of Welcome at Twenty-Eighth Council 9238
  Election of Temporary Chairman of Twenty-Eighth Council 9328
Members of the Union of American Hebrew Congregations, Classified List of Congregations 9361
Membership Cards, Resolution on, Adopted by Twenty-Eighth Council 9332
Memorial Records 9373
Memorial Resolutions:
  Dr. Emil G. Hirsch 9299
  Sigmund Kohlmann 9144
Messages of Greeting to Twenty-Eighth Council 9289
Morgenstern, Dr. Julian, Address at Twenty-Eighth Council, Symposium 9273
Morgenthau, Hon. Henry, Address at Twenty-Eighth Council 9308
  Presiding Officer at Session of Council 9300
Morgenthau, Mrs. Henry, Endowment for Traveling Scholarship at H. U. C., Presented by 9336
National Federation of Temple Brotherhoods, Officers and Executive Board 9360
National Federation of Temple Sisterhoods, Annual Report of 9219
  Officers and Executive Board 9359
National Young People's Organization, Resolution on, Adopted by Twenty-Eighth Council 9333
New York Executive Committee, Annual Report of 9347
New York Committee for School Extension Annual Report of 9207
Nominations, Members of Committee on Twenty-Eighth Council 9273
  Report of Committee on, to Twenty-Eighth Council 9338
Officers of Executive Board, Election of the 9341
Officers of the Twenty-Eighth Council, Election of 9260
Ornstein, Wm., Annual Report of Board of Managers 9197
Pensions, Retired Teachers, Change of Rules regarding 9218
Pension Fund, Synagog, Report of Sub-Committee on, to Executive Board 9125
Permanent Organization, Members of Committee on, Twenty-Eighth Council 9238
  Report of Committee on, to Twenty-Eighth Council 9260
Petition for Release of Political Prisoners, Resolution on, at Twenty-Eighth Council 9331
Philipson, Dr. David, Address at Twenty-Eighth Council, Symposium 9287
  Annual Report of Commission on Religious Educational Literature 9210
Place of Meeting of Twenty-Eighth Council, Members of Committee on 9272
  Report of Committee on, to Twenty-Eighth Council 9291
Pollak, Rabbi Jacob B., Annual Report of N. Y. Committee for School Extension 9207

Prayer at Twenty-Eighth Council: Page
Rabbi Abraham S. Anspacher ... 9289
Dr. Kaufmann Kohler ... 9339
Rabbi David Lefkowitz ... 9316
Rabbi Eugene Mannheimer ... 9328
Dr. Abram Simon ... 9238
President's Message to Twenty-Eighth Council, Charles Shohl ... 9264
President Shohl's Message, Members of Committee on, Twenty-Eighth Council ... 9270
Report of Committee on, to Twenty-Eighth Council ... 9326
President of Twenty-Eighth Council, Election of Daniel P. Hays ... 9260
Proceedings of the Executive Board ... 9111, 9124, 9340, 9341
Proceedings of Twenty-Eighth Council ... 9220, 9238
Program of Twenty-Eighth Council ... 9222
Propaganda, Members of Committee on, Twenty-Eighth Council ... 9272
Report of Committee on, to Twenty-Eighth Council ... 9325
Rabbis, Alphabetical List of ... 9369
Reconstruction of Palestine, Resolution on, by Twenty-Eighth Council ... 9333
Reform Congregation of Berlin, Appeal for Aid in Behalf of ... 9130
Register of Congregations ... 9361
Register of Students of Hebrew Union College ... 9166
Registration of Aliens, Resolution on, Adopted by Twenty-Eighth Council ... 9330
Reichler, Rabbi Max, Invocation at Divine Service, Brooklyn Twenty-Eighth Council ... 9231
Religious Educational Literature, Annual Report of Commission on ... 9210
Religious School Education, address by Dr. Louis Mann ... 9279
Reports, Annual:
Board of Delegates on Civil Rights ... 9171
Board of Governors, Hebrew Union College ... 9155
Board of Managers of Synagog and School Extension ... 9197
Commission on Jewish Religious Educational Literature ... 9210
Congregations, List of Constituent ... 9361
Director's Report on School Extension ... 9205
Director's Report on Synagog Extension ... 9202
Financial ... 9135
National Federation of Temple Sisterhoods ... 9219
New York Committee for School Extension ... 9207
President's ... 9264
Public Accountants' ... 9152
Secretary's, Union of American Hebrew Congregations ... 9133
Tract Commission ... 9211
Reports of Committees to Twenty-Eighth Council:
Credentials ... 9244
General Jewish Welfare ... 9334
Hebrew Union College ... 9336
Legislation ... 9329
National Federation of Temple Sisterhoods ... 9299
Nominations ... 9338
Permanent Organization ... 9260
Place of Meeting of Twenty-Ninth Council ... 9291
President Freiberg's Message ... 9326
Propaganda ... 9325
Ways and Means ... 9324
Resolutions adopted by Twenty-Eighth Council:
Abuse of Sacramental Wine Privilege ... 9330
Bible in Every Home ... 9332
Election of Women to Executive Board ... 9329
In Honor of Nathan Straus ... 9332
In Memory of Dr. Emil G. Hirsch ... 9332
Membership Cards ... 9332
National Young People's Organization ... 9333
Reconstruction of Palestine ... 9333
Registration of Aliens ... 9330
Release of Political Prisoners ... 9331
Thanks ... 9328, 9334, 9339
Uniform Marriage, Divorce and Desertion Laws ... 9331
Retired Teachers' Pensions, Change of Rules regarding ... 9128
Rosendale, Hon. Simon, Gift from, to Hebrew Union College ... 9130
Rosenwald, Julius, Address at Twenty-Eighth Council ... 9291
Presiding Officer at Session of Council ... 9291
Resolution with regard to the Sacramental Wine Privilege Introduced by ... 9294
Russack, Samuel J. Remarks on meeting of Twenty-Ninth Council in St. Louis ... 9338

Page

Schwarz, Rabbi Jacob D., Election of Assistant Secretary of Twenty-Eighth Council ... 9260
Election of Temporary Secretary of Twenty-Eighth Council ... 9238
Secretary of Twenty-Eighth Council, Election of Rabbi George Zepin ... 9260
Secretary, U. A. H. C., Rabbi George Zepin, Report of ... 9133
Selwyn and Co., Resolution of Thanks to ... 9328, 9334
Sermon at Divine Service, Carnegie Hall, Twenty-Eighth Council, Rabbi Abba Hillel Silver ... 9227
Sermon at Divine Services, Brooklyn, Dr. Leon Harrison ... 9233
Shohl, Charles, Election of President of Executive Board ... 9341
President's Message to Twenty-Eighth Council ... 9264
Silver, Rabbi Abba Hillel, Sermon at Divine Services, Carnegie Hall, Twenty-Eighth Council ... 9227
Simon, Dr. Abram, Prayer at Twenty-Eighth Council ... 9238
Standing Committees:
Executive Board, Union of American Hebrew Congregations ... 9341, 9347
Board of Governors, Hebrew Union College ... 9351
Faculty, Hebrew Union College ... 9353
Stern, Hon. Horace, Address at Twenty-Eighth Council ... 9300
Straus, Nathan, Resolution in Honor of ... 9299
Students, Hebrew Union College, Register of ... 9166
Supervisors of Synagog Extension, List of ... 9357
Symposium on Progress of Jewish Education in America, During the Last Fifty Years:
Dr. Louis Mann, Religious School Education ... 9279
Dr. Julian Morgenstern, The Hebrew Union College ... 9273
Dr. David Philipson, Aims and Purposes of Commission on Jewish Religious Educational Literature ... 9287
Synagog and School Extension:
Board of Managers of Synagog and School Extension, Annual Report of ... 9197
Commission on Jewish Religious Educational Literature, Annual Report of ... 9210
New York Committee, Annual Report of ... 9207
Tract Commission, Annual Report of ... 9211
Synagog and School Extension, Annual Report of Board of Managers of ... 9197
Annual Report of Director of ... 9202, 9205
Synagog in Modern Life, a Layman's Impression, address by Hon. Horace Stern ... 9300
Synagog Pension Fund, Commission on ... 9358
Synagog Pension Fund, Report of Sub-Committee on, to Executive Board ... 9125
Teacher's Institute, Extending Work of, in New York ... 9121
Temple Brotherhoods, New Federation of ... 9268, 9327
Temporary Chairman of Twenty-Eighth Council, Election of Louis Marshall ... 9238
Temporary Secy. of Twenty-Eighth Council Election of Rabbi Jacob D. Schwarz, and Dr. Zepin ... 9238
Thanks, Resolution of, Adopted by Twenty-Eighth Council ... 9328, 9334, 9339
Tract Commission, Annual Report of ... 9211
Trust Funds, Making Permanent Record of, Report of Committee on ... 9122
Twenty-Ninth Council, Members of Committee on Place of Meeting of ... 9272
Report of Committee on Place of Meeting of ... 9291
Twenty-Eighth Council, Proceedings of ... 9220, 9238
Uniform Marriage, Divorce, and Desertion Laws, Resolutions on, Adopted by Twenty-Eighth Council ... 9331
Union Bulletin, Resolution on, Adopted by Twenty-Eighth Council ... 9327
Vice-President of Twenty-Eighth Council, Election of Josiah M. Cohen, and Simon Wolf ... 9260
Vogelstein, Ludwig, Report of Sub-Committee on Synagog Pension Fund, to Executive Board ... 9125
Warburg, Felix M., Address at Twenty-Eighth Council ... 9316, 9321
Presiding Officer at Session of Council ... 9316
Ways and Means, Members of Committee, Twenty-Eighth Council ... 9270
Report of Committee on, to Twenty-Eighth Council ... 9324
Weiss, Dr. H. B., Report of Hygiene Department ... 9157
Welfare, General, Report of Committee on ... 9334
Wiesenfeld, Mrs. Joseph, Report of National Federation of Temple Sisterhoods ... 9219
Wise, Rabbi Jonah B., Address at Twenty-Eighth Council ... 9309
Witt, Rabbi Louis, Address at Twenty-Eighth Council ... 9317
Zepin, Rabbi George:
Director's Report on School Extension ... 9205
Director's Report on Synagog Extension ... 9202
Election of Secretary of Twenty-Eighth Council ... 9260
Report of Secretary U. A. H. C. ... 9133
Wolf, Hon. Simon, Election of Vice-President of Twenty-Eighth Council ... 9260
Report of Board of Delegates on Civil Rights ... 9171
Zukor, Adolph, Resolution of Thanks to ... 9328, 9334