

#### Abba Hillel Silver Collection Digitization Project

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Union of American Hebrew Congregations, 1923.

there of us who have during the past few years been sorely tried by the untoward fortunes which befell thous brothron in foreign lands, and by unhappy experiences in thous own, the sight of such a worshipful throng as this, summoned from near and far by the irresistable appeal of our a cient faith, is Living as we are in the wake of a universal. welcome indeed. unheavel 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 wenting in our midtt to sound the mournful notes of our sad undoing. But an outpouring such as this of servante and leaders of the faithful hosts of American Israel whose faces are towards the light, who are here not to lement or to decry, but to build, belies all such delerni prophecies. (With) the Jerries of Bastern Durope bleeding and broken, with the highways of Burope choked with Jewish radiges from and genters 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, propared as it is to dedicate itself mow to the imperial destiny of our race and to sound its old battleory, is indeed symbol and proof of our imortality.

This convention marks the golden jubiles of the founding of the Union of American Hebrew Congregations, and this too is a great cause for rejoicing. We who the 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 place that this house cannot contain them. The last half a century was witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of becoming the second largest center of Jowish 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 atthis time

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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 meen 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 foundation 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 presumence.

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 to 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 last European Judaism, narrowed by centuries of

Jed 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

hypely elalon but wil highli developed whose intellectual criticism than a religious revival, and which laid Jidaism 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 ferver 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 Righ Priest.

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 Ju aism is far removed from the shadow of the Chetto walls which isolate spinitually even more than physically it may breathe the free air of a laith 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 becomes 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 the citizenship not as a gift bestowed but as a right won by blood and labor and loyalty, it need not feel obligated to efface itself, to denude its cultural life nor sterve its faith to the skeleten of an ethical formalism and a set of moral proprieties. America Judalem may be richly and intensely Jewish, full of content and possessed of a strong cultural individuality.

program of our faith. The war has vindicated our social program and has underspored in blood the code of national and international movality pronounced by Judaism and Judaism alone.

Judaism because of its freedom from excessive eschatological concerns, and because of its insistance won national as well asupon personal xxiitaisnindagequerbaxs rightousness is today perhaps the one religion that has a prog am of political salvation for the western worlden Munchin and

no seguet at all trever receives

But our a th never permits its disciples to Sorget 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 picty and prayer and communion. And it is our ho e that American Judgiem acceptan will re-act to the mystic faith of/democracy by re-emphasizing the mystic elements of our faith. Democracy is the religion of men's transfiguration and 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 prysonal, inward, a religion of low and fervor and ecstacy, a religion of song, of light and freedom, a religion that holds forth promises of revelation and divine intimedies to itken who seek the dwelling place of God.

Some such vision and hope we have for American Judaism, and this I take 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 integrate Jewish life, to inform, and lirect Jewish purpose, to raise the standard of Jewish learning, to heighten the pitch and to accelerate the tempo of our cultural life. A mighty ask this and a mighty challenge to stalwart hearts! I spoke of raising the standard of Jewish learning.

must now become the Jamia of universal Israel. reservoirs of Jewish thought and learning in

Europe have either beam destroyed, abandoned, or for generations depleted and impoverished. Schools and academies have been shut down. Their students and scholars, their very No ks and libraries have been scattered to the four corners of must become the refuge and sanctuary of the Torol the earth. Jewish scholarship. Without learning and study, Judaian cannot survive and Jewry must perish. This is one of the inexcrable 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, observence and philanthropy, it ultimately disappeared. Witness the story of the Hellonized 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 benish imnovance from our midst. Our deadliest chemy is the Am Haaretz- the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. Hore schools and better schools! Hore high schools and better high schools! More educated Jewish laywant The Torah was not given we are religating the proposition tape of a people. to the Rabbis along. If Judaima it to Westin a democratic religion, if it is not to degenerate into an occlesiastical hierarchy, it must be on the basis of Jewish learning broadly

disseminated through all the ranks and classes of our people.

We Ralli problem

education of our children is all too short. We cannot transmost 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 childs school life. You Jewish laymin must look to it. It is you who must take the initiative in this tremendously urgent work. Our religious wihools 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 Tewish attitude and the Jewish point of view, of the parting the pertity the put of the balaist, the duan

Our religious schools are inadequate. Their curricula

are rudimentary and faulty. The time allotted to the religious

Que defence to introlor. Cot a face (he facts!

the high hope and massion, and the morale which makes for

distinctive and unique. They have been our selective agencies
when we encountered alien culture and they atapte determined
our adaptability to the them. We have survived in the
diaspora because we were able to absorb foreign cultures
and not be absorbed by them. We submitted the Eabylonian,
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 Melmonides,
a Brinoza, a Mondelasohn. We have yet much to give to the
world. We have not yet uttered our last immemorial phrase. We

ugalirol ,

have yet many startling revelations to vouchsafe unto mandind,
Book nany a sacred with to bequeath unto it. We must therefore,

for the sake of the world, safeguard the soul of our race.

The sake of the world, safeguard the soul of our race.

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The sake of the soul accomplish this high

purpose for it is most fortunately situated. Economically numbers

competent, in great and influential, a blending of Bastern

Buropean and Western European in their mutually supplementary

character, inselected furposen in their mutually supplementary

themes of our sacred literature and whose doctrines are

in complete consenence with our own, we have it in us to fashion

the the safe of the golden age of Spain.

And this will be our enswer 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 projudice

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 patience shall

for your whiteleas."

In the midst of a world which was nearly destroyed by hate was nearly destroyed hate,

in the midst of a revived medievalism and the up-thrust of juntle instincts, we purpose to continue upon our appointed way, tending the alters of the Lord God of Mations, ministering to the needs of a world tragically confused, plenting 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 sparatic distemper. It is not a new thing in the colorful pageantry of our lives. It would have been better perhaps for our individual conforts if our race had not been touched with the burning coal of prophetic eastacy. It would have been better if we were not driven so fiercely by the impatiable hunger after freedom and justice and truth. Secking less we would have learned less of life's failures and tragedies and discovered less of the woulds hostility. But such is our desting. It is our apper the our erom. It is our immortality 1 even

We shall meet the blind fury of our day 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 merica.. We fear for this magnificent experiment in opicitual unity which we call America. We feet for the charm and the grace and 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 weethered 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 Moger 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 inmigration laws and

american Osraelete July 5,1923 THE AMERICAN ISRAELI

## JUDAISM

By Rabbi Abba Hillel Silver.

To those of us who have during the past few years been serely 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. 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 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 joicing. 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 halfcentury witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of becoming the second largest center 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 inced tempting to dwell tength at this time upon the early struggles and achievements of sturdy pioneers who transplanted their eligious Institutions to these shores. It would make a bright and stimulating chapter in the history of American srael. But we are here not to record but to make history. These early doneers would wish us less to chroncle 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 Judalsm 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 We the promise-and the challenge. have not yet evolved an American Judaism which is native to the soil. having the touch and the bue and the personality of American life. We have two rather confused types of Judalsm 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 Judulsm is East European Judalsm, 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 Judatsm which was born under the rationalistic incantation of the 19th century, which was more of an intellectual criticism than a re-ligious revival, and which hald Juda-ism to rest on a pillow of vague humanitarianism. The one is rather nar-The other is rather dry. 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 learnng 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 Judalsm, 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, thecolor, the depth and the discipline of the other. American Israel may well achieve fluential, in texture a

can Judalsm is far removed from the pean in their mutually complementary shadow of Ghetto walls, which iso-character, in a land whose ideals are late spiritually even more than phy-grounded in the mighty themes of sur sleally, it may breathe the free air of sacred literature and whose dectrites a faith which is universal and pro- are in complete consonance with sur phetic, one which, touching all otherfaiths and spiritual movements, will a heroic scale a mighty age which seek kinship with all races and all shall rival even the giories of he religions in the fellowship of a common service. And because American And this will be our answer to anti-Israel was not burdened with the Semitism. This will be our reply to necessity of satisfying the prejudices of other people in order to win politiprivileges 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 itto denude its cultural life nor whittle its faith down to the bone of task of our people. "In quietness an ethical formalism and a set of and in confidence shall be your moral proprieties. American Judaism strength." may be richly and intensely Jewish, full of content and possessed of a stroyed by hate, now seeking to save strong cultural individuality.

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Mussolini and Lenin may fall, Isalah bidly dissect our living body to dis-and Micah and Amos may yet triumph I cover why some people hate us. We But American Judaism will not for get that "the march of progress is distemper. It is not a new thing in within us," that the goal of perfection the colorful pageantry of our lives. He within the human soul. Our it would have been better perhaps faith is concerned as much with man's for our individual comforts if our race soul as with man's institutions. Juda- had not been touched with the burnism is an inner faith and an innepilgrimage—a religion of plety and would have been better if we were prayer and communion. And it is not driven so fiercely by the insatiable prayer and communion. And it is not driven so fiercely by the insatiable our hope that American Judaism will hunger after freedom and justice and re-act to the mystic faith of American truth. democracy in that it will re-emphasize learned less of life's failures and tra-

tured in such an atmosphere will be more than a system of sociology. will be profoundly personal, inward, a religion of glow and ferver and eestacy, a religion of song, of light and freedom, a religion that holds forth promises of revelation and divine intimacies to those who seek the dwell-

ing place of God.

Some such vision and hope we have for American Judaism, and this is our supreme task. The pioneers in Amerlean Israel were faced with a tremendous task, and bravely did they perform it. Theirs was the task of ganization. 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 Judalsm, 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 fathersthe '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 Is-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, Judalsm cansurvive and Jewry must perish. This is one of the inexorable laws of our existence and there is no escape Whenever a Jewish comfrom it. munity falled to kindle the lamp of learning and relied solely on worship, observance and philanthropy, it ulti-Witness the mately disappeared. story of the Hellenized Jewish communltles of Egypt after the destruction of the Temple. We are in truth the Book. We gave life people of the Book. 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 Haaretzthe 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 people-of all the people-of the masses, to the ordained, and to the professional few. If Juda'sm is to remain a democratic religion, if it is not to degenerate into an ecclesiastical bilerarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people.

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fortunately situated. Economically competent, in numbers great and in-Recommently blending of this helpful synthesis, Because Ameri- Eastern European and Western Euroown, we have it in us to fashion on golden age of Spain.

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itself through hate, in the midst of To be sure, American Judaism will a revived medievalism and the up-We hold no brief for our people.

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ing coal of prophetic ecstacy. It Seeing less we would have the mystic elements of our faith. De-mocracy is the religion of man's world's hostility. But such is our transfiguration and it is the most mys-destiny. It is our cross and tie concept in politics. A religion nur-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 blitterness and without fear. If we fear at all, in this land, it is not for ourselves but for America. We fear for this magnitioent experiment in spiritual unity which we call America. We fear for the charm and the grace and the sparious 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 rivairies and suspicions. We ache for the dream of a Roger Williams, a Thomas We ache for the 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 sanotion in immigration laws and academic sanction in our universities, seems to be trampling under foot. America.

said that we fear for Perhaps that is not exactly true. Rather do we hope for it. For we believe in our hearts as we voice ads 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 tomorroga even as it is not the America pis visioned by the founders of this Ris-The vision of these founders was projected in a commonwealth where life was comparatively simpole. and homogeneous and it falled of complets realization even then, How much more difficult of realization is How 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 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 fell-wiship of righteousness and love. We cnow that the world needs us most when it hates us most, and so we shall conlinue to be the humble servants the most High, propelled by His will and by His visitations transfigures. We remain true to our destiny: staves of a deathless vision, masters of an ancient wisdom; dreamers from Ur, and Teoa, from Amatoth, and Gallice, lost in the sorry truffle 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 Im-memorial 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 whem need I be afraid?"

#### AMERICAN ISRAELITE

Contributors will save the copyeader of the ISRAELITE some unnecesary trouble, if they will bear in mind hat Hebrew and Yiddish are not ynonymous terms. They denote two mirely different and distinct lan-ranges, that is, if Yiddish can rightully be called a language. Neither of hem are used colloquially by any considerable number of Jews in the he United States, Hebrew not at all ind Yiddish by very few who are not nore or less recent adult immigrants. Sative-born children of foreign parents nd those who are brought over young, peak English and have no use for the

At New York City recently Justice ohn Hoyer, of the First Municipal district Court, rendered a judgment or \$500 against one Jacob Manowitz or refusal to pay that sum to the merican Jewish War Relief Commitee, which he had subscribed for durng the campaign in 1921. It appears hat for that year of the \$3,000,000 puota of New York City, subscriptions mounting in all to \$600,000 have been epudiated and remain unpaid. No loubt, there will be an appeal from ustice Hoyer's decision, and if it is ustained by the higher courts, suit vill be brought against other repudiaors, unless they pay their subscriplons. No doubt, the point will be nised that the subscriptions were conracts without consideration, but it is question whether it will be so held y any court, as no doubt, the point ill be raised by the plaintiffs that ther subscriptions which were paid ere, at least in a measure, given in onsideration of the other pledges. It to be hoped that this is the view but will be taken by the upper courts.

A recent report from Berlin says: "The ex-Kaiser has always been a eligious man. After the end of the car he found his only consolation in coding the Bible and attending reigious services. After weighing the perits of the Old Testament text for oany months, he arrived at the confusion that it needed reform badly.

"In particular he feels called upon o bring about decisive changes in he Christian dogmas and to free the hristian creed of all Jewish influ-nces. It must be borne in mind that he former kalser, like so many others the deplore the loss of the war, has leveloped a strong racial feeling. "Now the ex-kaiser believes that

he Jehovah of the Old Testament is of the God of the New Testament, ut the God of the Jews. So he has written a preface to the Bible which s to replace the Old Testament."

This is a new form which the exkalser's meglomania 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 monla where it care

#### A BEECHER REMINISCENCE

On Sunday, June 23, at Plymouth Clurch, Brooklyn, N. Y., and else-where, the best informed and most thoughtful portion of the American people pald a tribute to the memory of that great preacher, patriot, author and reformer, Rev. Henry Ward Bascher.

During their lifetime Mr. and Mrs. Brecher dealt with the Brooklyn department store of Abraham 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)

Centlemen:

In selecting goods a day or two ago, I neglected two or three articles of balles' wear that I wish you would send to Peekskill. 4 pr. ladies' flannel shirts for winter, 4 pr. flannel duawers, ditto. 3 cotton nightgowns. The lady who waited upon me most

offligingly will know the sizes. 6 pr, of thread or cotton stockings the best. 6 good linen handker-

chiefs, 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 Centlement:

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 con-fusion 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 cer-tainly do not trust to any one's honor as confiedently as I can in yours.

MRS. H. W. BEICHER

Respectfully,

#### POLAND'S SAVAGERY AND THE AMERICAN PRESS

The pogroms and beycotts upon the Jews by the Polish Pans have not coased; Paderewski's Rzeczespolita and Dmovski's Dva Grossa have not stypped 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 Polisq Yasni Velmozni to institute a powalch was that many Jews were murdered, a large number maimed and many stores and houses looted. When sentity. "God said unto Moses," it will read: the Jewish Deputies in the Sejm proested against this outrage the mase ear and the Jewish Deputies walkout as a protest against this outputies attacked and beat them. As protest against this violence Jewish hopkeepers closed their shops and ewish laborers went on strike. The pokesmen of the Polish anti-Semites -Paderewski's and Denovski's publiations-listed these shopkeepers and rged the Poles to boycett their shops. als we learn from the latest dis-atches of the Jewish Telegraphic gener Some of our large dailies reprinted

ome of these beartrending reports. Spilling. them in obscure heir columns. Sure, it is only Jewish Le-blood spilt, it is only Jewish men, romen and children malmed, it is only Jewish people robbed by the Christian Polish Pans, and why trouble oneself with it? Why protest against these-patrages? Especially why disturb the sace of the Polish ambassador to our suntry? . . . However "the keeper Israel neither sleeps nor slumbers" ad if Poland will not mend her ways, He will suffer the same oblivion which us come to other oppressors of Isnel before her.-Jewish Tribune.

#### FEW MINUTES SAVED SAMUEL London, (JTA)-A matter of few dnutes saved the Palestine High Com-

dissioner, Sir Herbert Samuel, from-sing involved in the shooting when wuse bandits attacked and murdered e of his British escort, according to circumstantial account contained in EDUCATIONAL

a letter the "Dally Express" reports it received from a soldier named Grew, a member of the High Commissioner's escort. Grew states the shooting oc-curred immediately after the British escort handed over the guardship of Sir Herbert to a relieving French es-

SAMUEL IN LONDON

Daily Mall Says He Should Resign-Ne Change in Zionist Policy.

Lonson, June 27, (JTA)-Sir Herbert Samuel, British High Commis-sioner 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 be 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 "Dully Mail" today publishes

a leading article calling upon Sir Herbert Samuel to resign his post in Palestine. Alterations of the policy pur-sued by Great Britain in Palestine is also semanded in the same article. Mr. J-ffries, formerly special Palestine correspondent of the "Dally Mall", allege: elsewhere in the same issue that King Hussein objected to the treaty with Britain because he is un-Willing to recognize the National Home in Palestine. The treaty, he says, was forced upon him by the pro-Zionist member of the Govern-ment, 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 state-ment declares. Sir Herbert Samuel is expected to return to Jerusalem after his leave of absence, the statement concludes. The "Evening Standard" says Er Herbert will press the government for a full recognition of the Zionist policy in Palestine, putting forward his resignation as an alternative, 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 provec to be "impossible."

#### PLAN SEPARATE UNIVERSITY

Warsaw, (JTA)-A committee representing some of the minority na-tional ties has been organized with a view to establishing a separate universit; at Lodz. It is proposed that the imaginge 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 lea-ning. Liberal Polish circles are evineling much interest in the prolect, Professor Boduen de Kurtene and Frofessor Petrazyski having con-Boduen de Kurtene sented to serve on the faculty,

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

### HOTELS

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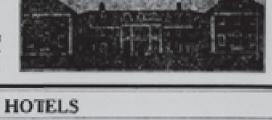
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comfort, received; well known doctor in resident charge. Reasonable rates. Detailed information. Pleasure, Recreation, Health. Address

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## Mighty Task of American Judaism As Outlined By Brilliant Jewish Thinker

By Rabbi Abba Hillel Silver.

fell our brethren in foreign lands. and by unhappy experiences in our 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 g.ve way to despair. And prophets of evil are not wanting in our midst to sound the mournful notes of our said 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 Eur ope are chocked with Jewish refugees from old centers of Jewisn life now partially or totally destroyed, I say, that, this assembly, stirrec 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 symboand 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 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 in economic grown in influence, 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 it will re-emphasize the mystic eletheir religious institutions to these shores. It would make a bright and the religion of man's transfiguration American Israel. But we are here politics. A religious nurtured in not to record but to make history. These early pioneers would wish us less to chronicle their achievements htan to confirm their faith and earry on their work in their spirit.

I say carry on in their spirit. do not mean that we should confine ourselves to the particular forms and views in which their religious We must vision expressed itself. not imprison ourselves in any tradition however adequately it may have served a particular age. All honoto those who in the early precarious years were not found wanting. As 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 evolves an American Judaism which is native to the soil, having the touch and the hue and the personal's, o: American life. We have two rather confused types of Judaism hereboth European creations; both transplanted here, both serviceable for a time but neither sufficiently relevanand 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 grouployalty; highly elaborated, but no: 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 o' 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 humanitarianisms The one is rather narrow. The other rather dry. The one lacks the reach and sweep of the missionary zea which gives to our sacred literatur-The other its unique grandeur. lacks spiritual intensity, the religious fervor which gives a sacramenta' character even to ceremony, and the tradition which fostered learning and placed the study of the Torat above the ritual of the High Priest

There is today a most earnest out-

To those of us who have during a synthesis of these two types of we must banish ignorance from our by the untoward fortunes which be- We need the one as we need the am Haaretz-the unlettered Jew other. We need the broad universalsim and fine humanitarianism own, the sight of such a worshipful 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. 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 fellowthip o fa common service. And pecause 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 citizenship not as a gift bestowed but as a right won by blood and labor and loyalty. It need not feel obligated to deny fiself, 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 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 and by 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 Pennare and Mus-solini and Lenin may fall, 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 picty and prayer and communion. And it is our hope that American Judaism will re-act to the mystic faith of American democracy in that ments of our faith. Democracy is 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 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 chilaren, 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.

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 appleted 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 thought and learning. Jewish. learning and study, Judaism cannot nor magnify its virtues. is one of the inexorable laws of our tion of the Temple. We are in truth if we were not driven so fiercely by the people of the Book. We gave the insatiable hunger after freedom life to the Book. It now gives life reaching everywhere in ou rland for to us! Men and women of Israel,

the past few years been sorely tried Judalsm, which holds great promise, midst. Our deadliest enemy is the whom ignorance leads to ence on to cynicism or to assimila-More schools and schools and better high schools! More text books and better books! More educated Jewish laymen! The Torah was not given to the Rabbis alone. We are relegating the priceless heritage of a peopleof all the people-of the masses, to the ordained, and to th professional tew. If Judaism is to remain 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 trank. Our religious schools are inadequate. Thei reurricula are rudimentary and faulty. The time allotled to the religious education of our children is all too short. We cannot transmit a heritage of three thousand years, the learning and visdom 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 Rabis frankly confess our inability to cope with this problem. You Jewish aymen must look to it. It is you who must take the initiative in this remendously urgent work. nember that our religious must do much more than some elementary historical information and some religious The school along with the home and he Synagogue smust inculcate the essential, mental and spiritual qualiies of our people, the collective soul and mind, as it were, of our race, he Jewish attitude and the Jewish point of view, the passion of the prophet, the piety of the Psalmist, he dream of the poet, the faith of he martyr, the high hope and sacriicial valor and the morals which nakes for victory.

For we have a collective soul and nird which are distinctive and unique. They have been our selective agencies when fe encountered alten cultures and thy determined our adaptability to them. We have surrived in the diaspora because we Were able to absorb foreign cultures and not be absorbed by them. sabmitted all foreign cultures Babylonian, Egyptian, Greek, Roman Arabic and Western European cuitures to the alchemy of our spirituar stimulating chapter in the history of and it is the most mystic concept in uniqueness and we gave back to the world a Bible, an Apocryha, a Talmud, a Philo, a Maimohides, a Gabizol, an Halevi, a Spinoza, a Mendelsuch n. We have yet much to give to the world. We are not of the past only. We have not vet uttered our lass phrases. We have yet man, tartling revelations to vouchsafe into mankind, many a sacred book o bequeath unto it. We must thereere, for the sake of the world, safeguard the soul of our race.

American Israel may well accomdish this high purpose for it is most ortunately situated. Economically competent, in numbers great and infinential, in texture a blending of Eastern European and Western European 'a their mutually complementar yetaracier, in a land whose deals are grounded in the mighty hemes of our sacred literature and whose doctrines are in complete conionance with our own, we have it in is to fashion on a heroic scale a nighty age which shall rival even he glories of the golden age of Spain.

And this will be our answer to nti-Semitism. This will be our resly to all the heathen ragings of our lay. We shall not be demoralized. We shall not make prejudice the entral 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 de-I spoke of raising the standard of stroyed by hate, now seeking to save itself through hate, in the midst of a revived medievalism and the up-"hrust of jungle instincts, we purpose to continue upon our appointed vay, 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 he golden chain of a universal bro-Eherhood.

We hold no brief for our peo-Without ple. We do not condone its raults We will survive and Jewry must perish. This act morbidly dissect our living body to discover why some people hate us. existence and there is no escape We are reconciled to the world's from it. Whenever a Jewish com-sporatic distemper. It is not a new munity failed to kindle the lamp of thing in the colorful pageantry of learning and relied solely on wor-ship, observance and philanthropy, it ultimately disappeared. Witness the story of the Hellenized Jewish com- with the burning coal of probetic munities of Egypt after the destruc- -cstacy. It would have been better

(Continued on page S)

#### THE MIGHTY TASK OF AMERICAN JUDALSM

(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. Means to be trampaire sector 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 entanged 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 feline 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 see's and prophets of our people have a ood 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 106 most when it hates is most, and so we shall continue to be the humble servants of the most High, propelled by His will and by His visitations We remain true to transfigured. our destiny; slaves of a deathless vi-sion, masters of ancient wisdom: sion, masters of ancient wisdom; dreamers from Ur, and Tekoa, from Amatoth, and Galiles, lost in the sorry traffic of Rome and London, God and men, God and men, hostages alike of God and men; prophets praised but never loved, crucified but worshipped on the cross; the Risen People of an Immemorial Cruc-fixion, in our hearts the prompting of an ancient splend-or, in our blood the rhythm of a or, in our blood the rhythm of a mighty song and in our hand the flaming torch . . . "The Lord is flaming torch . . . . "The Lord is my Light and my salvation, whom I fear, The Lord is the strength omy life-of whom need I be afraid.

## f American Judaism

is, Living as we are in the wake of a ur universal upheaval which wrenched assunder all the fine social fittings ar 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 ecspair. And prophets of evil are sot wanting in our midst to sound the mournful notes of our sad undoing. But an outpouring spci 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 new 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 t 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



RABBI ABBA HILLEL SILVER

Rabbi Silver is one of America's Iwading Jewish pulpit holders. Among the younger men he is sew-ond 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, eroked considerable comment in New England and outside of these States.

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 a: length at this time apon the early struggles and achievements of the sturdy pioneers who transplante 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 theralism which urges these early Euilders of American Judaism to reintempret their faith so as to bring it irto 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 inerustate 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 Eurspean 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 grouployalty; 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.

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, or-ganize and direct Jewish purpose. Ours is the task of bringing Cod 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

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 le-pleted 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 thought and learning. 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 philanthrooy, it ultimately disappeared. Witness the story of the Hellenized Jewish communities of Egypt after the iestruction 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 assimila-More schools and better schools! More high schools and bet-ter high schools! More text books and better text books! More edu-cated 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 Julaism is to remain a democratic religion, if it is not to degenerate into an ecclesiastical hierarhy, 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 inadequate. 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, fellowligious guidance. The school along and justice and truth. Seeing less need I be afraid."

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tude and the Jewish point of view, [mortality. 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 selec-tive 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-Babylonian, Egyptian, Greek, Ro-man, 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 Gabirel, an Halevi, a Spineza, 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

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 metif 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

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 our-selves 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, ethics and literature of a people, all in the one or two hours a week darschieve ing the few years of the child's because school life. We rabbis frankly consemoved fess our inability to cope with this thing in the colorful pageantry of crucified but worshipped on the walls, problem. You Jewish laymen must our lives. It would have been better cross; the Risen People of an Imperial control of the initiative in this tremendously if our race had not been touched the prompting of an ancient with the burning coal of prophetic splendor, in our blood the rhythm of move-th all historical information and some re-th control of my life—of whom

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"OUR NEW TASK" Man 9 1923 aserver)

#### 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 rec nt convention. It is a distinct contribation to the lite a use of reform Judaism. -Editor's note.

To those of us who have during the past few years been sorely tried by 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 apheaval which wrenched asunder all the fine social fittings and taught men to forget the elemental decencles 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 re joicing. We who were few have waxed mightily. The handful of men who at the call of that Master Builder, Isanc M. Wise, assembled in 1873 and founded the Union, has, under Gcd. grown to such numbers that this house cannot contain them. The last half a cen-tury 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 is the extent of our beneficent penetration of all spheres of American life...

It is indeed tempting to dwell 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 views in which their rleigious vision expressed itself. We must not imprison ourselves in any tradition, however adequately it may have served a payticular age. All honor to those. who in the early precarious years. were not found wanting. All glory to those who laid the foundations so se-



RABBI A. H SILVER.

But we would be false to the curely. 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 im a shell of permanence.

For American Judaism, like America itself, is still a thing in the making; and herein lies the promise-and the challengs. 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 riccumscribed group - loyalty; highly elaborated, but not highly developed, whose dynamics are not the sweeping social and universal visions of

Prophets:

American Reform Judaism is still he copy in content and in form of that Western European Judalsewhich was born under the rationalistic neantation of the early nineteenth century, which was more of an intellectual criticism than a religious re-'ival, and which laid Judaism to rest en a pillow of vague humanitariani m

The one is rather narrow. The ther rather dry. The one lacks the reach and sweep of the missionary zeal which gives to our sacred literature its anique grandeur. The other lacks spiritual intensity, the religious fervor which gives a sacramental charecter even to ceremony, and the ma-"ition which fostered learning and placed the study of the Torah above he ritual of the High Priest.

There is today a most earnest out tretching everywhere in our land for a synthesis of these two types of Juda-'sm, which holds great promise. need the one as we need the other. We need the broad universalism and fine humanitarianism of the one, e-es 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 richl; 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 prcgram 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 persoral righteousness, is today perhaps the one religion that has a program of political salvation for the western world. Where Poincare and Mussclini and Lenin may fail, Isaiah an-i

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 pigrimage - 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 exstasy, a religion of song, of light and freedom, a religion that holds fort's premises 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 Israe. The great reservoirs of Jewish thought and learning in Eastern Europe have either been destroyed, aban-

doned, 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

America must become the refuge and sanctuary of the Torah, of Jewis's

earth.

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 that 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 innorance leads to indifference or to cynicism or to assimilation. More schools and better schools! high schools and better high schools: More text books and better text More educated Jewish laybooks! men! 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 ondained, 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 rank: and classes of our people. In deference to ourselves let us b-

frank. Our religious schools are inadequate. Their curricula are rudimentary and faulty. The time allotted to the religious education of our chil-

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curies, 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 rabbia 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 picty 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

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, be afraid?" 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.

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stroyed 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 onew 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, 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 anction in immigration laws and academic sanction in our universities. seems to be trampling under foot.

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# The Task Of American Judaism

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 gire 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 coleful 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 Un on, has, under God, grown to such numbers that this house cannot contain them. The last haif century witnessed a marvelous transformation in American Israel. We have grown in numbers to the extent of be-coming the second largest senter 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 Amer-

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#### The Spirit Of The Pioneers

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#### By RABBI A. H. SILVER

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 Judalsm 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 here'n lies the promise-and the challenge. Wy have not yet evolved an American Judalsm which is native to the soil, having the touch and the hue and the personality of American life. We have two rather con-fused types of Judaism here, both Euro-pean 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 Judalsm is East European Judalsm 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

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 in-tensely Jewish, full of content, and possessed of a strong cultural individuality.

#### T'e 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. Judalsm, because of its free-dom 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 for h 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 tramendous 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 scholarskip, 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. are in truth the people of the Book. We gave life to the Book. It now gives life to us! Men and women of Brael, we must banish ignorance from our midst. Our deadliest enemy is the Am Haaretz-the unlettered Jew whom ignorance leads to indifference or to evaleism or to assimilation. More schools and letter schools: More high schools and better high schools! More text-books and better text-books: More educated Jewish hymen! The Torah was not given to the rabbis alone. We are relegating the priseless 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 inade-Their curricula are rudimentary quate. and faulty. The time allotted to the religious education of cur 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 con'ess 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. 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 Malmonides, 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 denoralized. 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 lota from the age-old tank 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 betterness 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. Hather 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 cf 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 right-ousness

(Continued on page 50)

#### 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 Hi: visitations transfigured. We remain rue 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 sur 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 6500, 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 every-thing 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 be-lieve," then he is regarded as a perpectly good Christian and is assured of future salvation. Just this is the pri-mary purpose of Christianty-to save the souls of its adherents in the future

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 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 hersef 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 carn all he can thereof, understanding that this is no empty knowledge but the more his knowledge grows, the more will his vision expand and his owe 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 it 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 pirls?

Very sincerely yours,
ABBA HILLEL SILVER,
Cleveland, Ohio.

\*Enclosure on following page.

With kindest regards, I am

#### 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 he 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 wo-nan who knows that during centuries o 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 bi 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 furing all these years, though persecu ed and humiliated and confined within the Ghetto walls, have continued, even until today. to sing those same psalms of joy and thanks because they fe't that the com-mandments 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 de-

rived 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

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#### 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 lewish life. Jewish traditions, Jewish nstitutions and Jewish ideals. Therefor, 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 he history of your people; then your tride in be-ing 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 vill 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 mean-ing 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

ENCLOSURE

I spoke of raising the standard of Jewish learning. America must now become the Jamina of universal Israel. The great reservoirs of Jewish thought and learning in Eastern Europe have either been destroyed abandoncel, or will be for generations depeted and impoverished. Schools and academies have been shut down. Their students and scholars, their very books and libraries have been neathered 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 udaism cannot survive and Jewry must perish. This is one of the inexorable laws of our exiscence and there is no excape from it. Wheneven a Jewish community failed to kindle the lamp of learning and relied solely on worship, observance and philasthropy, it ultimately disappeared. Witness the story of the Hellenizad Jewish communities of Engyla after the destruction of the Temple. We are in the truth the people of the Henoik. We gave life to the Book. It now gives life to us? We must banish ignorance feash to indifference or to cynicism or to assimilation. More schools and better text books! More text books and better bigh schools! More text books and better text books! More text books and the prople—of the masses,—to the ordained, and to the prople—of the masses,—to the ordained, and to the prople—of th

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 Rible, an Apocrypha, a Talmud, a Philo, a Maimonides, a Gabriol, an Halevi, a Spinoza, a Mendelsaohn. 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 vouch safe 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. wictiony.

#### 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. *Boston, Mass. *Brooklyn, N. Y.	35	20
*Boston, Mass.	20.2	254
*Brooklyn, N. Y.	116	166
Butte, Mont.	40	
Charleston, S. C. *Charleston, W. Va.	0	106
Chattanooga, Tenn.	11	
Chicago, Ill.	299	355
Chicago Heights, Ill.	22	
Cleveland, O.	115	
Columbus, O.		
Council Bluffs, Ia.	3.3	35
*Dallas, Tex. Denver, Colo,	65 70	80
Denver, Colo,	33	****
El Paso, Tex. Elizabeth, N. J.	32	36
Indianapolis, Ind.	48	
*Houston, Tex.	152	200
Jersey City, N. J.		
Ioliet, III.	30	
Johnstown, Pa.	37	100
*Kansas City, Mo.	56	58
Lafayette, Ind.	61	50
Little Rock, Ark.	61 89	50 82
Los Angeles, Cal. Madison, Wis.	26	35
*Minneapolis, Minn.	118	104
*Montgomery, Ala.	5	9
Nashville, Tenn.	44	
Nashville, Tenn. Newark, N. J.	99	200
New Redford, Mass.	38	
New York, N. Y.	364	476
*Philadelphia, Pa.	209	405
Pittsöurgh, Pa.	3.3	60
Physeng, Ariz.	9.9	0.0
Persymouth N. H.		
Previouse, R. L.	171	172
Richmond, Va. Richmond Hills, N. Y	6.5	125
Richmond Hills, N. Y	(. 40	5.5
Racine, Wis.	-	
Rochester, N. Y. San Antonio, Tex.	60	1000
San Diego, Cal.	28	
*St. Louis, Mo.	62	160
Se. Paul. Minn.	104	125
*Savannah, Ga. Spokane, Wash. Stamford, Conn.	21	25
Spokane, Wash.		
Stamford, Conn.	31	48
Staten Island, N. Y.	28	28
Terre Haute, Ind.	20	
Toledo, O. Toronto, Ont.	24	
Waco, Tex.		
*Washington, D. C.	110	96
*Wichita Falls, Tex.	15	10
*Worcester, Mass.	220	177
Youngstown, O.	30	
Zanesville, O.	19	
* Florence received in a		to me
	Committee Street, and St. Street, and April 1	CONTRACTOR OF STREET

\*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 Owtober, 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 Jun-iors 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 Rmom." 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 Firm 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 am 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 S-ction. 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 energeti: committees is the Dramatic Group which presented two one-act plays at a Sanday 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," brough: 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 eard 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 Presiden of the Georgia Federation of Business and Professional Women's Clubs. Miss Mendes is Chairman of the Junier 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, \$14,00 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 he 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 Junions are girls of high school age who have banded together to assist the Sunior organization. They number 48 numbers in good standing.

Philadelphia has supplied one hundred workers in settl-ment 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 socia 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 oc-

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. Brook-lyn'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 the nselves for names of their friends, to whom letters and circulars of interest are sent.

In Brooklya 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 (=) 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 nide 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. N-arly every child in the house had some part if only to be a member of the moll! The auditorium in a public school in the neighborhood was requistioned to-make room for all the admiring friends and rela-

Reciprocity Day was hele on February 18th at which the members of the Junior Auxiliary had the apportunity of learning of the good work done all over the East in messages celivered by the Presidents of eleven Sections. Messages were also brought by the National President of the Council of Jewish Women and by the Fresident 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 Scho arship Fund. The purpose of this schclarship is to train a Social Worker who will at this time specialize for work a nong 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, Cricago.

#### TAKE OFFICIAL ACTION ON THE NATIONAL CONSTI-TUTION!

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

I. 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 recommend-ing 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.

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,

I deeply regret the fact that you have received none of the above mentioned pamphlets, which were issued some time ago. Cur Cor. Sec. Mrs. Eskind did send them to someone in your organization, whose name she had lated as President. I shall send her your letter at mee, and she will communicate with you directle, giving you the name and address of the person in whose hands they are. 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 tearest section of Jewish Juniors and to work as members of the latter organization. Answer t.

In the hope that such ability and enthusiasm

cordially,

Overstion:

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 be-cause of ill health. What is the procedure for electing someone to take her place?

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 predecament.

Very cerdially 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 /saxiliaries, but those groups already having boys as mem-

bers 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 I we may particularly select Philadelshia as an exhere the Junior Council was an absolute failure until young men were admitted; it seems that experience would point quits decidedly in favor of our brethren.

#### Lewis P. Weil, President,

Philadelphia Section, Council of [cwish 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

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 alone. If Judaism is to remain a our lives, it would have been better democratic religion, if it is not to perhaps for our individual comforts mated by a new and mighty breath of our people.

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 ness and without fear. child's school life. You Jewish laymen must look to it! It is you who mendously urgent work. Our religihome and the synagog, must incul- hates us most." cate the essential mental and spirwere, 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

The greatest enemy of the Jew in , We shall not maxe prejudice the arousing an enlightened and liberal central motif of our life. We shall public opinion against intolerance not permit ourselves to develop a and prejudice, both academic and persecution complex and thus lead social. The Jew who takes insults starved and ingrown lives. Above all and discriminations, lying down, de we shall not be swerved one lota serves both. Fight for your rights, from the age-old task of our peo- as every creed and race has fought ple. "In quietness and in confidence and must fight. And to fight effecshall lie your strength.

> destroyed by hate, now seeking to you must organize, you must unite. save itself through hate, in the midst "You cannot fight either for your pointed way, tending the altars of the Lord God of Nations, minister- and of spiritual triumph. sal brotherhood.

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 Torah was not given to the Rabbis thing in the colorful pageantry of degenerate into an ecclesiastical if our race had not be prophetic only by the omnipotence of eternal hierarchy, it must be on the basis of with the burning coal of prophetic only by the omnipotence of eternal Jewish learning broadly disseminated ecstacy. It would have been better ideas, but by the power to realize the prophetic only by the omnipotence of eternal deviation of the power of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the omnipotence of eternal deviation of the prophetic only by the power to realize the prophetic only by our people. the insatiable hunger after keedom Justice Harry E. Lewis also spoke and religious schools are inade and justice and truth. Seeking less and Rev. Isidor Frank conducted the quate. Their curricula are rudimen- we would have learned less of life's service. tary and faulty. The time allotted to failures and tragedies and discovered less of the world's hostility. But the Union of American Hebrew Consuch is our destiny, It is our cross gregations, Mr. Charles Shohl, and day even as our ancestors met it note of the entire convention, apthrough the ages-in compassion pealing fo ra newer Judaism, more and in resignation, without bitter- fervent, more understanding, more

of the Household of Israel, we stand activities with which the Union of must take the initiative in this tre- today where the seers and prophets American Hebrew Congregations is of our people have stood these three working toward the achievement of ous schools must do much more than thousand years, summoning men to this revitalized faith. In his report impart some elementary historical a higher life in God and the sweeter Mr. Shohl declared that of America's and some relegious fellowship in righteousness and love. three million Jews at least two milguidance. The school, along with the The world needs us most when it lion were unsynagoged and

itual qualities of our people of the Jewish Welfare Board, also needed for next year if the union is the collective soul and mind, as it spoke and Rabbi H. G. Enclow of in some degree to meet those who Lazaron of Baltimore, and Dr. Kauf- gation. man Kohler, concluded the religious the Brooklyn meeting said:

> to unjust and offensive discrimina-been added since our last council. circles and under any circumstances, on our roster. These biennial counprotect powerfully and unanimously growth. Eighty-six delegates assemagainst injustice, to join hands in

tively for justice, for complete demo-"In the midst of a world nearly cratic rights in this democratic land,

of a revival medievalism and the country or for your spiritual ideals, up-thrust of jungle instincts, we without organization. Organization purpose to continue upon our ap- is the secret and the condition of business success of military victory ing to the needs of a world tragical-avails loyalty, or sacrifices for our ly confused, planting anew the seeds cause living for it or even dying for of justice and truth everywhere, and it, unless we work together, unless patiently and lovingly fashioning the our hearts are one; unless we join links in the golden chair of univer- hands in a common task, and work in unison, to perpetuate the holy "We hold no brief for our people, truths committed to our hands by We do not condone its faults nor our forefathers, with all our hearts, magnify its virtues. We will not with all our soul, and with all our

> "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, ani-

The message of the President of and crown. It is our immortality! an address of welcome by Louis We shall meet the blind fury of our Marshall of New York, gave the keytruly adapted to the life and spirit - "As for our people, The Children of America. Mr. Shohl reviewed the schooled. Mr. Shohl said that at Justice Irving Lehman, chairman least a half-million dollars would be Temple Emanu-El, Rabbi Morris S. were not affiliated with any congre-

Reviewing the first half century services. Rabbi Leon Harrison of St. of the union, he said: "In fifty years Louis who was the chief speaker at this union has increased from a handful of congregations to 251 con-"This is the only answer to make stituent bodies, 25 of these having tions against Jews as such, in any 43,213 members are now enrolled to fight together for our rights, to cils, too have witnessed remarkable

(Continued on page 8)

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 Frasman, Mrs. Socel with Be? charming daughter, Myrtle, Mr and Mrs. H. Gliesman, Mr. and Mrs. A. L. Greenberg, Mr. and Mrs. S. Gigsberg 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 on, 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 vith 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, Januar: 27th, at the home of Miss Reichell 1330 East 20th street. One of the features of the evening was an exhibition dance by "Shikie" Mikelsom, 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, Heien and Rosa Rubin, Esther Wainer, Rose Blank, Rae and Hester Cline. Goldie London, Rae Etzler, Elsis Schaffer, Dorothy and Sophie Litsky, Jennie Flaxman and Geraldine Ga-Messrs. "Milly" Milstein, berman. John Lizer, Sam Pozen, Joe Goodsman, Sam Talmadge, Jack Chudacoil. Joe Castleman, Harry Israel, Les 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, Isidor Adeleman, Harry Kasupkin and

able for such an institution may regreatous worker and neads the wir built.

ly growing community whose needs the ball committee.

shire section. Madame Razanova. Those behind this project state who took the mother part in the picthat it will be philanthropic in its ture "Hungry Hearts" in such a symalms and working policy and will pathetic and understanding manner fill a Leeded requirement in a rapid has consented to act as chairman of

#### 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

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. Pacifi Tue. To her the success of the idheneon 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. flowers of different hues being used lavishly thanks to the community chef, Mr. Ernest Fasal.

playing delicious During card 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----

## STYLISH STOUTS **EXCLUSIVLY**

Coats, Suits, Dresses Sweaters and Hosiery

This exclusive shop caters to women who are wearing sizes 4214 to 5614 in the better things only.

Peterson's Stylish Stout Shop

803 THE BRACK SHOPS.

## Patrick's

"The Restaurant of Distinction" A La Carte Service 648 S. Grand Ave., Los Angeles 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:

	THE COMMENTS THE COMMENTS OF T
1874	July 14
1875	July 13 Buffalo, N. Y.
1876	July 11
1877	July 10 Philadelphia, Pa.
1878	July 9
1870	July 8 New York City
1881	July 12
1883	July 10 Cincinnati, O.
16.00	July 14
1885	July 14
1887	July 12
1889	July 9. Detroit, Mich.
1891	July 7 Baltimore, Md.
1892	December 6 Washington, D. C.
1894	December 4 New Crleans, La.
1896	December 1 Louisville, Ky.
1898	December 6
1901	January 15
1903	January 20 St. Louis, Mo.
1905	January 17
1907	January 15
1909	January 19
1011	January 16
1913	Januar 21
1915	Januar 19
1917	
	January 16 Baltimore, Md.
1919	May 2c 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

## Form of Application for Membership

(Date)	
tions:	ion of American Hebrew Congrega-
Congregation	
ofapplication to be admitted to me	embership in the Union of Ameri-
The above application, under seal of the C	Congregation, can be sent to the Secretary of the scinnati, Ohio. No membership fee is required.
	of Bequest
	manager of the second of the s
I give and bequeath to the	Union of American Hebrew Con-
	institutions, the sum of
	Dollars.

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## Executive Board

Charles Short, President, 1314 First Nat'l Bank Bldg., Cincinnati, Ohio.

Term Ex	xpires 1314 First Nat'l Bank Blog.,	
Januar	Cincinnali, Ohio.	
1925	Band Stead	New York, N. Y.
	N. Danier December and Walnut VI	THE RESERVE AND DESCRIPTION OF THE PERSON NAMED IN COLUMN TWO
1927	. M. D	LOUISY HITC, AND
1925	The same A December And I companied And	Legion, and.
1927	was to Come and Hibarria Bank Ride	. POUR OTHERDING LOS.
1927	ALFRED M. COHEN, 50 Electric Bldg	Cincinnati, Ohio
1925	JUDGE JOSIAH CCHEN, Court House	Pittsburgh, Pa
1925	Dr. David W. Edelman, 402 Brockman Bldg	. Los Angeles, Cal.
1925	DR. DAVID W. EDELMAN, 402 Brockman Diag.	Indianapolis, Ind.
1927	GUSTAVE A. EFROYMSON, c/o H. P. Wasson Co	New Orleans, La.
1927	Arnold Falk, 336 Chartres St.	Cincinnati Ohio
1925	Julius W. Frenierg, c/o Ideal Concrete Machinery Co	Datroit Mich
1927	ISAAC GOLDBERG, 69 Seward Ave	Clasianasi Ohio
1925	ROBERT P. GOLDMAN, Citisen's Bank Bldg	Cincinnati, Onio
1927	HON. DANIEL P. HAYS, 115 Broadway	New York, N. 1.
1927	Spream M. Louwsons, 64 Wissins Block	Cincinnati, Onio
1927	Anore Verses ran Tribune Ride	Cnicago, III.
1925	As propr I I gyt no Praspect Bark West	Brooklyn, N. X.
1925	Brytham Lowevertix c/o The Landerman-Hirschheimer Co	Cleveland, Onio
1927	LACOR W. MACK. TREASURER, OSA Burton Arc	Cincinnati, Onio
1927	HEVEN I MAYER 2720 Clay St.	San Francisco, Cal-
1927	Course D. Mysessyn Roon N. Broadway	St. Louis, Mo.
	Henry Morgevency, 20 F. Forty-second St	New York, N. 1.
1927	ADOLPH I. NEWMAN, 1624 E. 115th St	Cleveland, Ohio
1927	A CAME HOLD TO AND THE STATE OF	INCW LOUK, IN. I.
1927	HERBERT C. OETTINGER, 8th and Walnut Str.	Cincinnati, Ohio
1927	HENRY OPPENHEIMER, c/o Hutsler Bros. Co.,	Baltimore, Md.
1927	WILLIAM ORNSTEIN, 13 West Third St	Cincinnati, Ohio
1925	Hox. A. C. Ratshesky, United States Trust Co	Boston, Mass.
1927	MARCUS RAUH, VICE-PRESIDENT, 05 Penn Ave.	Pittsburgh, Pa.
1925	MARCUS RAUH, VICE-PRESIDENT, 95 Penn Ave.	Washington, D. C.
1925	MAURICE D. ROSENBERG, VICE-PRESIDENT, Commerce and Savings Bld	Albana N V.
1927	Hon. Simon W. Rosendale, 57 State St	Chicago III
1925	JULIUS ROSENWALD, c/o Scars, Rocbuck & Co	Nam Vanle N. V.
1927	Morris H. Rothschild, 993 Park Are	New York, N. I.
1925	A. L. Saltzsteis, First Wisconsin National Bank Bldg	Milwaukee, Wis.
1925	Louis Schlesinger, 31 Clinton St	Newark, N. J.
1925	ISAAC SCHORN 122 Decatur St	Atlanta, Ga.
1925	CHARLES SHOH., PRESIDENT, 1314 First National Bank Bldg	Cincinnati, Ohio
1925	HON. HORACE STERN, 1620 N. 17th St	Philadelphia, Pa.
1925	Samuel Straus, Traction Bldg	Cincinnati, Ohio
1925	I. Newton Triger, 200 East Sixth St	Cincinnati, Onio
1925	ISAAC M. Ullman, 558 Whitney Ave	. New Haven, Conn.
1927	LUDWIG VOGELETEIN, VICE-PRESIDENT, 61 Broadway	New York, N. Y.
1927	FELIX VORENBERG, 417 Washington St	Boston, Mass.
	AARON WALDHEIM, 12th and Olive Sts	St. Louis, Mo.
1925	A. LEO WEIL, \$22 Frick Bidg	Pittsburgh, Pa.
1925	Joseph Wiesenfeld, 300 W. Baltimore St.	Baltimore Md
1925	Henry Was Ellert Car Carell St.	Buffalo N V
1927	HERMAN WILE, Ellicott, Cor. Carroll Sts	Philadelphia Pa
1927	ALBERT WOLF, 330 N. Twelfth St	
1925	ADOLPHE WOLFE, e /o Lipman Welfe & Co	
1927	WILLIAM B. WCOLNER, c/o The Woolner Co	Peoria, III.
	CRORGE TERRY CARACLES	

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, Wiliam 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 Venstein, 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. Sigmand 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 re-ired 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, cf 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 Voremberg 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 daly 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, Hembert C. Oettinger, Samuel Straus, I. New on Trager, Simeon M. Johnson, Isaac Goldberg, Julius Rosenwald, Maurice D. Roseaberg.

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. Rosena 1, 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., Judge Julius M. Mayer, New York, N. Y., Meses Rethschild, 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 No-ninating 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. Water 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, Jane 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, (Mns. 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 4raft 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 Judalsm with the faith of a forward looking man.

His sterling character, his outstanding manhood, his leve 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 solece 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:

were then voted.	
For Direct Expenses of Executive	
Board	48,318
For Hebrew Union College 1	41,300
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	
New York School	
Committee	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 HEBEEW 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 necommendations 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 Bailding. 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 ferm and are supported by the separate reports and estimates which accompany this report of the Committee,

Cost of Dormitory Building S1	75,000
Architect's and Engineer's fees, 6%	10,500
Painting	5,000
Furnishings	42,546
Lighting Fixtures	1,500

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 adops 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 & HOHL (ex officio),

Mr. Maurice J. Freiberg, Chairman of a Sub-Committee of the Bormitory 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 au-

thorized 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. Atram Simon, Mr. I. Newton Trager, Mrs. Joseph Wiesenfeld.

### CONGRATULATIONS OF BOARD EX-TENDED 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 speecy 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 Ex-cutive Board of the Union of American Hearew Congregations.

Gentlemen:

The undersigned, the Committee appointed at m 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 sook 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 manks of progressive Jews on this subject would not be furthering the interests of American Judaism, and further to ascer ain 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 Commissee of the France Synagogue, stating that a mostle of the france institution would be held on the 14th day of March to perfect its plans, and feeling that it was our daty to obtain an expression of the views o' 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 inas nuch as our endeavors to dissuade Dr. Wise and the Com-

mittee 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 canference. 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 suggestion but were later notified that he would not be in Cincinnati but that a Committee of the Prec 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 pensuade Dr. Frankel and some other members of his Committee to go with us to Cinsinnati, 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 dispussion, 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 here-tofore 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.

> DAN EL 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 Synag-gue 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 Fabbinical 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 Feligion. 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 dormitcry. 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 comperation, 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 Ciscinnati, have read the foregoing and fully concur therein.

### DAVID LEVENTRITT, BEN ALTHEIMER.

At 12:30 the Hoard 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., 8.504 per thousand for surglary, 8.729 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 herefore cost us \$1,170 a year to insure our present securities.

Another company, The Fidelity & Casualty Co., of New York, asked S.63 per thousand for burglary, S1.125 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. ORMSTEIN, Chairman,
ALFRED M. COHEN,
HERBERT G. OETTINGER,
JACOB W. MACK,
CHARLES SHOHL,

Committee.

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

The following eport 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 E. 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, bu: 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 neetings 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 postposed 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 Boarl to Judge Rosendale on this occasion.

The foregoing minutes were read and approved. Adjourned.

CHAFLES 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. Edeiman, of Los Angeles, Cal.; Gustave A. E. roymson, 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, III.; 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, sesigned.

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 Erooklyn, 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 V)gelstein, Chairman of the Sub-Committee, presented the following report:

### REPORT OF THE SUB-COMMITTEE ON SYNAGOG PENSION FUND

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 subdi-iding 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

S Present Age of Minister	CS \$200 with first payment to Mis- 00 inter upon his attaining Age 68,	9 5000 with first promont to Min- Fritte 6 months after becoming S Totally and Permanently Denished.	On \$250 with first payment to Wile at Co. Douth of Minster. (These con- Scientists are based upon Min- Cr inter and Wife being same Aga. Rates change if Ages are not equal)	S 88.89
30	32.82 43.89	5.06	63.51	101.39
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 amempt is made, however, to give every Eabbi an opportunity to join at a price.

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

#### Subject to Examination

- 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.
  - If below age 45 Congregation (or Rabbi) pays the entric premium no payment from Union.
  - 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.
  - 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.
  - 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.
  - If below age 55 Congregation pays entire premium.
  - If above age 55 Union pays excess premium over age 55 rate but now to exceed \$850—per annum in each case.
- D. For those joining after January 1, 1933, but not later than December 31, 1937.
  - If Rabbi below age 60 Congregation pays entire premium,
  - 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—Widov \$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

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

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)

	2	t 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 joing to protect all Rabbis in the full exten without burdening the Union beyond its financial capacity. The present plan offens protection to all Rabbis with certain limitations and has the great as

Arra Till

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. Franke 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 COMMUTEE 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,

E. 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 Bulletim be given further time to complete its investigations.

#### COMMITTEE ON PROGRAM

The Chairman of the Committee on Program for the 28th Courcil, 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 widow-hood 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 puragraph 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 fully 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 app→inted 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 Rothswhild, of Baltimore, Md., Joseph Fried, of Har 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 con-

gregation 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 fall are 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 cut 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 Budge: 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 GEEMANY

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 Almeimer of New York City.

### GIFT FROM HOM. SIMON W. ROSENDALE

A telegram from Hon. Simon W. Rosendale, of Albany, B. 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 movec 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 FOE CHANGE OF CONSTITUTION

A communication was presented from the Secretary of K. K. B'nai Yeshurun Congre-

assistant Committee Committee Committee

gation 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 inadv sable.

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 Monteflore 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 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. Meler 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.

<sup>\*</sup> Joined Union after October 31, 1922.

### SECRETARY'S FINANCIAL REPORT

# SCHEDULE "A"

### UNION OF AMERICAN HEBREW CONGREGATIONS

# BALANCE SHEET

At October 31, 1922

### ASSETS

ASSETS	
Cash—	No. 563 Board of Govern
General FundExh. 1	\$1,364.22
Endowment FundExh. 2	139.35
Retired Teachers' FundExh. 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—	School Extens
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	*Balance as per Books
Fund	10,000.00
Retired Teachers' Fund	18,000.00
Jacob H. Schiff Bequest for Hebrew Union	a vallitadim do 2. naternati
College	100,300.00
	786,500.00
Premium and Interest—	THE PARTY OF THE P
General Fund	\$2,183.23
Endowment Fund	16,139.89
Hermine Schonthal Endowment Publication	LONG TO MOLECULAR TO MAKE THE PARTY OF THE P
	50.00
Fund	
Total Premium and Interest	10,070.16
Hebrew Union College-	5217,799,49
Building	700,000,00
Library and Contents	The state of the s
Total Hebrew Union College	917,799.49
TOTAL ASSETS	\$1,744,483.51
LIABILITIES	This isslance includes
General Fund	\$92,668.13
Endowment Fund	515,914.40
Manny Strauss Fund No. 1 and No. 2	50,000.00
Hermine Schonthal Endbwment Publication Fund	10,677.33
Jacob H. Schiff Bequest for Hebrew Union Col-	
lege	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—	Central Fund
General Fund	89,879.32
Endowment Fund	9,864.84
	Hermine Schonthal Endy Could Purt
Total Discounts	19,744.16
TOTAL LIABILITIES	\$1,744,483.51
IVIAL LANDIGITIES	A CONTRACTOR OF THE PARTY OF THE PROPERTY OF THE PARTY OF

# SCHEDULE "A"—EXHIBIT 1 UNION OF AMERICAN HEBREW CONGREGATIONS RECONCILIATION OF BANK ACCOUNT

	RECONCILIATION OF BA		UNT	
DATIDETT NATIO	At October 31, 1	922		
FOURTH NATIO	er bank statement Oct. 31, '22.		220,020,42	
	anding Checks-		\$29,268.46	
	Endowment and Trust Fund .	\$100.00		
	Board of Governors	16,117.29		
	Administration Account	1,335.36		
	Administration Account for	1,000.00		
1100 000	N. F. T. S	1,693.38		
No. 566		7,199.69		
No. 567	New York Executive Com-			
N. 500	mittee	351.54		
No. 568		470 05		
	School Extension	479.65		
Tota	al Outstanding Checks		27,276.91	
*Bala	ance as per Books	Alle de la Transport		\$1,991.55
	ce includes—		_	V1/001100
	Fund		\$1,364.22	
	Schonthal Endowment Publica-		91,004.66	
tion	Fund		627.33	
	White I was	SSS		\$1,991.55
		27):	Total Section 1	019001100
	SCHEDULE "A"-I	EXHIBIT	2	
1	UNION OF AMERICAN HEBREY	W CONGRES	ATIONS	
	RECONCILIATION OF B.			
	At October 31,		malary I let	
FIRST NATIONA		10.00		
	per bank statement Oct. 31, '22.		\$819.35	
Outstanding	Checks		None	
94 900,710		wallet male a	110116	
*Balance	e as per Books			\$819.35
*This Balanc	a ladada.		_	
	or includes—			
			\$130.35	
	ent Fund		\$139.35	
			\$139.35 680.00	General I
	ent Fund	aX limi 1 =		\$819.35
	rent Fund	- XHIRIT		\$819.35
U	reachers' Fund		680.00	\$819.35
	SCHEDULE "A"—E	COMGREG	680.00 3 ATIONS	\$819.35
	SCHEDULE "A"—E	COMGREG.	680.00 3 ATIONS	\$819.35
SU	SCHEDULE "A"—E NION OF AMERICAN HEBREW MMARY ON CASH BALANC At October 31, 19	COMGREGATION ALL	3 ATIONS FUNDS	\$819.35
SUl General Fund	SCHEDULE "A"—E NION OF AMERICAN HEBREW MMARY ON CASH BALANC At October 31, 19	COMGREG ES IN ALL 922	680.00 3 ATIONS FUNDS \$1,364.22	\$819.35
SUI General Fund Endowment Fund	SCHEDULE "A"—E NION OF AMERICAN HEBREW MMARY ON CASH BALANC At October 31, 19	COMGREG ES IN ALI	680.00 3 ATIONS FUNDS \$1,364.22 139.35	\$819.35
General Fund Endowment Fund Retired Teachers'	SCHEDULE "A"—E NION OF AMERICAN HEBREW MMARY ON CASH BALANC At October 31, 19	COFGREG ES IN ALI	680.00 3 ATIONS FUNDS \$1,364.22 139.35 680.00	\$819.35
General Fund Endowment Fund Retired Teachers'	SCHEDULE "A"—E NION OF AMERICAN HEBREW MMARY ON CASH BALANC At October 31, 19	COFGREG ES IN ALI	680.00 3 ATIONS FUNDS \$1,364.22 139.35	\$819.35

\$2,810.90

Cash Balance all Funds.....

\$62,042.45

### SCHEDULE "B"

### UNION OF AMERICAN HEBREW CONGREGATIONS

### GENERAL FUND

At October 31, 1922

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

Total for Hebrew Union College...

### RECEIPTS FOR EXPENSES

For A	Maintenance of all Departments-	A BINOBO		
	Dues from Congregations		\$36,554.75	
(	General Maintenance Subscriptions	\$167,316.75		
1	Less: Return of Subscriptions for Frei- berg Memorial	275.00	167,041.75	
			2 202 00	
	Memorial Donations and Bequests		2,203.00 1,993.48	
	Interest from Securities in General		1,993.48	
			3,833,64	
	rterest on Bank Deposits		456.99	
	interest from Mainy Strauss Fund No. 1		1,481.11	
	interest from Mariny Strauss rund No. 1		1,401.11	
	dowment Publication Fund		700.00	
	From National Federation of Temple		700.00	
	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		0.00	
	Governors	TELESCO CONTROL	174.49	
,	Refund from National Federation of	TORY.	174.40	
	Temple Sisterhoods	The state of the	574.00	
	Temple disternoods		011.00	
	Total for Maintenance of all De-	S-1		
	partments			\$220,396.69
				Q000,000.00
	Hebrew Union Cellege-			
	Memorial Donations and Bequests Subscriptions and Donations for Schol-		\$6,958.17	
	arships		22,830.96	
1	interest from Endowment Fund Securi-	loonse int sa		
	ties		28,873.05	
	Refund on Insurance Premiums		358.18	
	Hebrew Union College Press		41.98	
	Hebrew Union College Annual	\$1,107.39		
1	less: Refund	7.50	1,099.89	
	100.712	de la constitución de la constit	no Manamil I	
	Hebrew Union College Library		248.00	
	Dormitory Building Fund	\$5.00		
1	Less: Transfer to Dormitory Building			
	Fund	5.00		
	OR EXPENSES			
	Special Donations	\$1,377.46		
	less: Refund	1.24	1,376.22	
	Subscriptions to Hebrew Union College		256.00	

# SCHEDULE "B"-Continued

DOI ILLE		
For Teachers' Institute— Jacob H. Schiff Bequest Publications	1,500.00 16.50	
		1,516.50
- A Cabani Estansian-		
a to delice a second of the control	AND REPORT AND ADDRESS OF ANY ADDRESS.	
a Candana	COLUMN AND A	
Patinious Text Rooks		
Less: Re'und on Books Re-		
urned\$45.63		
Expenditures for "Young Israel"		
Israel"		
	13,708.20	
Total for Synagog and School Ex-	MUT 185751	
tension		\$27,502.97
Con Tours Commission		
Por Tract Commission		460.75
For Sunagor Pension Fund-		
Loss: Transfer to Synagog Pension		
Fund	50.00	
TOTAL RECEIPTS FOR GENERAL FUND	fund from R	\$311,919.36
TOTAL RECEIPTS FOR GENERAL PUND	usal no b.	
Versiles III available III	de more bout	174
DISBURSEMENTS FOR EXPENSES	Covernors	
Executive Board-Direct Expenses . Exh. 1	\$66,083.63	
Board of Governors	117,245.29	
Less: Refund by H. U. C. Monthly 50.60	117,640.60	
Pak 1	47,839.07	
Board of ManagersExh. 3 Board of Delegates	3,600.00	
New York Executive Committee 36,515.45	enori leinom	
Less: Refund 73.15	6,441.70	
LACOS. INCLUMENT TO THE PARTY OF THE PARTY O	Landons	
New York Committee for School Extension.	12,883.38	
National Federation of Temple Sisterhoods,		
Appropriation for Office Ex-	20,246.92	
penseExh. 4	5,956.74	
Chicago Federation	1,505.00	
Religious Schools in Pittsburgh District Accrued Interest on Bonds Purchased	274.32	
Inheritance Tax on Bequest	25.00	
Premiums on Bonds Purchased 871.25		
Less: Discount on Bonds Purchased 15.00	56.25	
00.2	THE DESIGNATION OF THE PERSON	
TOTAL DISBURSEMENTS FOR EXPENSES		\$282,157.30
49	charact fake	\$29,762.06
Excess Receipts over Disbursements	bmulbM, :88	366,106.00
Add Amount Used to Reduce Administration		9
Fund to \$18,000		\$70.00
	Total for H	\$29,832.00
The state of the s		dep Anger 100

# SCHEDULE "B" (Continued)

Surplus at November 1, 1921		\$7,122.00
Add: Excess Receipts over Disburse-	(Not Includ)	
ments	\$29,832.06	
Securities Matured and Sold	20,000.00	
	The second	49.832.06
		10,000.00
		\$56,954.06
Less: Securities Purchased	\$55,000.00	- apirola?
Profit on Sale of Hermine	aldgeralt tild; b	
Schonthall Publication Fund	d Expressage .	
books transferred to Hermine		
Schonthal Publication Fund.	539.84	
0.612		Advertising
		\$55,589.84
	ocal Campaigns	1 1991
Surplus in General Fund		\$1,364.22
WRIS		
6(29)	The same of the	
	THE PART NAME AND ADDRESS OF	Union Tidi
C. Statement of Financial Condition of General		
Fund—		
Surplus at October 31, 1922		\$1,364.2
Investments—Par Value	\$99,000.00	
Add: Premiums and Interest	2,183.23	
es Expended	Call to same	
	\$101,183.23	
Less: Discounts	9,879.32	
	TO ME WATER	91,303.9
Net Cost of Livestments		and in Resemble 4 and

### SCHEDULE "B"-EXHIBIT I

# 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	- many mindi	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 o' 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
	at sometime.	

### 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.	16,462.08
Department of Hygiene	665.75
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	7.52.57
Office Furniture and Equipment	526.33
Salaries	20,748.75
Expressage	36.42
Postage and Telegrams	712.66
Printing	836.08
Mailing List-upkeep of	470.15
Industrial Insurance	15.21
Supervisors' Expenses	3.320.47
Text Books—Publishing and Printing	9,940,12
Books and Prints for use in Publishing Text Books	1,000.00
Summer Services	883.76
	1,133,92
Tract Commission	6,139.64
Union Home Study Magazine (Young Israel)	
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	
Telephone	
Rent	
Office Furniture and Equipment	
Salaries	
Postage	
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

Α.	Receipts	and	Disbursements	for	Year	Ended	October	31,	1922-	-
	Receipts.									-

Disbursements-

89,100,00 None

Excess Receipts over Disbursements.....

\$9,100.00

None

\$139.35

### B. Statement of Cash Balance at October 31, 1922-

### C. Financial Condition of Endowment Fund at October 31, 1922— Cash Surplus at Oct. 31, 1922.....

Balance in Endowment Fund...... \$615,914.40

# SCHEDULE "D"

# HERMINE SCHONTHAL ENDOWMENT PUBLICATION FUND

At October 31, 1922

\$589.84 None
None
8589.84
Disbu
5627.33
\$627.33
10,050.00
10,050.00

## 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	
	Total Receipts	\$680.00 None
	Excess Receipts over Disbursements	\$680.00
В.	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—	lan.A
No.	Surplus at October 31, 1922	\$680.00 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	Purch	ased		Intere		On Hand
	Oct. 31, 1921	Cost	Par Value	Sold	Rate /	Amount.	Oct. 31, 1922
Pennsylvania Co. Trust Securities.					334%	\$280.00	
Illinois Central R. R. Stock Interest Certificates					4 %	400.00	
Western Union Telegraph Co. Real Estate	10,000.00				434%	450.00	10.000.00
Newport, Cincinnati Bridge Co. General Mortgage					412/2	900.00	20,000.00
K. K. Bene Yeshurun School Building.	10.000.00				4 62	400.00	10,000.00
Cincinnati Lebanon & Northern Ry. Consol. Mortgage					4 6%	1.000.00	
Choctaw & Memphis R. R. First Mortgage.					5 62	800.00	
Cincinnati, Hamilton & Dayton Fifty-Year Mortgage					420%	900.00	
Northern Ohio Traction & Light Co. Consol. Mortgage	1,000.00	THE RESERVE THE PERSON NAMED IN	*********		5 62	50.00	
Clarksville, Tenn. Waterworks					4 62	200.00	
Parkersburg, W. Va. School.			**********		4 62	400.00	
Lake Shore & Mich. Southern Ry. First Refunding					4 62	400.00	
K. K. Bene Israel Temple.	16.250.00				4 62	630.00	
Southern Pacific Ry. First Refunding					4 62	600.00	
Charleston, W. Va. Refunding					4202	225.00	Bridge Street, Street
Jewish Hospital, Cincinnati, Obio, Refunding			**********		1 62	80.00	
Schaengold Realty Co. Mortgage					6 62	300.00	The second secon
Port of Seattle, Wash. Improvement	10,000.00		**********		41,00	450.00	
New York Central & Hudson River R. R. Collateral Gold	12,000,00		**********		336%	420.00	
Rothschild & Co., Chicago, Ill., Store Bldg					B 65	360.00	
Northern Pacific R. R. Prior Lien.	11.000.00				4 62	640.00	
Union Pacific R. R. Prior Lieu	15,000,00				7 60	600.00	The second second second
Baltimore & Ohio R. R. Refunding	10,000.00				E 68	500.00	
St. Louis-San Francisco R. R. Income Mortgage.					8 62	180.00	Acceptance of the control of the con
St. Louis-San Francisco R. R. Adjustment Mortgage.					6 62	102.00	The second of the second
St. Louis-San Francisco R. R. Prior Lien.	1,500.00				4 69	60.00	
Warren, Ohio High Street Improvement	1,500.00				5 65	75.00	
Youngstown, Ohio School	7,000.00				5 62	350.00	
Dayton, Ohio Sewer	1,200.00				5 62	60.00	
Montgomery County, State of Tenn. Funding	2,000.00				2 29	100.00	
Alliance, Ohio Waterworks.	15.000.00				2 15	750.00	
County of Cuyahoga, Ohio Road Improvement.	15,000.00				5 69	750.00	15,000.00
County of Lucas, Ohio Road Improvement.	6.000.00				5 65	300.00	
county or navas, onto none improvement	6,000.00				0 %	300.00	0,000.00

State of Louisiana Highway Improvement. County of Mingo, W. Va. Road Improvement. Portsmouth, Ohio Sewer. Marion, Ohio Improvement. Xenia, Ohio School. Pacific Fruit Express Co. Equipment Certificates. Delaware & Hudson R. R. Collateral Trust Co. Certs. Guarantee Title & Trust Co. First Mortgage Cert. No. 1016. Hamilton, Ohio Library Improvement. St. Bernard, Ohio Carthage Pike Improvement. Norwood, Ohio Revenue Deficiency. Imaton Ohio Sahool Distaint County of Malconing, Ohio Read State of Dakota Soldiers' Compensation. Butte, Mendana Funding Springfield, Ohio Street Improvement. Lima, Ohio General Sewer No. 1. Roanoke, Va. Public Improvement. Memphis, Tenn. Refunding Galion, Ohio School. Chillicothe, Ohio Safety Dept. Improvement. Painewille, Ohio Water Purification. Massillon, Ohio School. Troy, Ohio. Gimbel Brus. 20 shares stack. U. S. First Liberty Loan. U. S. Fourth Liberty Loan. U. S. Fourth Liberty Loan. U. S. Victory Loan. U. S. Fourth Liberty Loan (Retired Teachers' Fund).	10,000 00 10,000 00 14,000 00 15,000 00 10,000 00 10,000 00 4,000 00 15,000 00 15,000 00 15,000 00 15,000 00 15,000 00 15,000 00 15,000 00 15,000 00 15,000 00 15,000 00 16,000 00 16,000 00 16,000 00 16,000 00 16,000 00 16,000 00 16,000 00 16,000 00 16,000 00 16,000 00 16,000 00 16,000 00		\$3,000.00 2,000.00 2,000.00 1,000.00 3,000.00		55555776666666666445555546444444	500.00 500.00 700.00 825.00 770.00 700.00 700.00 390.00 240.00 600.00 600.00 600.00 600.00 600.00 600.00 120.00 120.00 120.00 193.38 4.25 3,982.25 1,419.78 950.00 680.00 680.00	10,000.00 10,000.00 14,000.00 15,000.00 14,000.00 10,000.00 6,000.00 15,000.00 15,000.00 15,000.00 15,000.00 10,000.00 10,000.00 10,000.00 10,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00 15,000.00
	GENERAL	FUND					
U. S. Fourth Liberty Loan. U. S. Certificates of Indebtedness. U. S. Victory Loan.	\$64,000.00	\$85,053.33 20,000.00 20,216.11	\$85,000.00 20,000.00 20,000.00	\$2,000.00 20,000.00	434% 434% 434%	\$3,123.75 475.00 234.89	\$79,000.00 20,000.00
· Exion of the	66,000 00 8742,500 00	55,399.44 8106,330.09	55,000.00 \$108,000.00	22,000.00 \$64,000.00		3,533.64 \$35,567.80	\$796,580.00

### SCHEDULE "F"-EXHIBIT I

### UNION OF AMERICAN HEBREW CONGREGATIONS

### DETAILED STATEMENT OF SECURITIES SOLD

During Year Ending October 31, 1922

Gimbel Bros—20 shares Stock	Cost	Far	Realization
	Donation	\$2,000.00	\$3,000.00
	\$40,172.42	40,000.00	40,000.00
	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.

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       30.00.00       20.93         U. S. Treasury Certificates       40,000.00       20,000.00       163.61         U. S. Victory Loan       20,000.00       18.75       815.00       49.58		Par Value	Prem.	Disc't	Interest
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       30.40       20.93         U. S. Treasury Certificates       40,000.00       40,000.00       10.00         U. S. Victory Loan       20,000.00       52.50       163.61         U. S. Victory Loan       15,000.00       18.75       815.00       49.58	City of Galion, Ohio-Schools	\$3,000.00	546.50		\$77.92
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       30.00       20.93         U. S. Treasury Certificates       40,000.00       40,000.00       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	Chillicothe, Ohio, Safety Dept. Improvements	2,000.00	43.80		41.95
City of Massillon, Ohio—School       1,000.00       30.40       20.93         City of Troy, Ohio       3,000.00       3,000.00         U. S. Treasury Certificates       40,000.00         U. S. Victory Loan       20,000.00       52.50       163.61         U. S. Victory Loan       15,000.00       18.75       \$15.00       49.58		2,000.00	80.80		
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         U. S. Victory Loan       15,000.00         18.75       815.00         49.58		1,000.00	30.40		20.93
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					
U. S. Treasury Certificates					
U. S. Victory Loan	U. S. Treasury Certificates	20,000.00			
Of the total and	U. S. Victory Loan	20,000.00	52.50		
1,500.00	U. S. Victory Loan	15,000.00	18.75	\$15.00	49.58
	00.002,1	-		-	
Totals \$106,000.00 \$272.75 \$15.00 \$27.66	Totals	\$106,000.00	8272.75	\$15.00	*\$27.66

<sup>\*</sup>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 Colleg: Endowments— Isaac M. Wise Memorial Fund  Additional Endowment Funds  Scholarship Fund (Sch. "G", Exhibit 1)  Jacob H. Schiff Bequest for Hebrew Union College	71,610.00	
Manny Strauss Fund No. 1		\$615,914.40 25,000.00 25,000.00 10,677.33 18,680.00
Total Endowment Funds		\$695,271.73

# SCHEDULE "G"-EXHIBIT I

UNION OF AMERICAN HEBREW CONGREGATIONS

# HEBREW UNION COLLEGE SCHOLARSHIPS

### INDIVIDUAL ENDOWED SCHCLARSHIPS

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 Seasongcod 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
Ella H. Fillipion Filze	1,000100

Total ....

\$71,610.00

# SCHEDULE "H"

### UNION OF AMERICAN HEBREW CONGREGATIONS

### DORMITORY FUND

At October 31,	1922		
A. Receipts and Disbursements for Year Ended Receipts—	October 31, 1	922—	
Donations		8171,291.13	
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		
WILLS I.			
Net Cost of Investments	TUEST	\$153,740.34	
National Federation of Temple Sister-			
hoods 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
		ol (ment) le	
Excess Receipts over Disbursements			\$15,095.28
Less: Donations in form of Securities		to resulting	150.00
Excess Cash Receipts over Dis-		te la terre i di co	and a second
bursements:			\$14,945.28

# SCHEDULE "H"-(Continued)

TD	Statement	of	Cash	Balance	a/t	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-

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 Ccoperation Co10 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 Passiste and Disharanasta for Year Paded Outstands 1999			
/No	Receipts and Disbursements for Year Ended October 31, 1922— Receipts—			
	Donations			
	Interest on Investments			
	Report of Public Accountants,	65 360 03		
Total Receipts	\$5,369.92 None			
	Excess Receipts: over Disbursements	\$5,369.92		
В.	Statement of Cash Fund Balance October 31, 1922-	D was		
	Balance at Nov. 1, 1921			
	Add: Receipts for Year Ended Oct. 31, 1922 5,369.92			
	\$5,459.93			
	Less: Investments Purchased			
	Balance October 31, 1922	\$2,833.89		
C.	Statement of Financial Condition of Pension Fund-	at the Centr		
	Cash Balance	\$2,833.89		
	Investments			
	5126,505, 19			
	Less: Discount			
	Cost of Investments	125,702.03		
	Balance Synagog Pension Fund	\$128,535.92		
D.	Statement of Securities and Income—			
	On Hand Purchased Interest	On Hand		
	Oct. 31, '22 Cost Par Value Rate Amount			
	S. Third Liberty Loan\$123,850.00 4% \$5,263.61 S. Third Liberty Loan \$2,624.04 \$2,650.00 4% 50.31			
	Total	\$126,500.00		
	December 11 and	militar d		

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 disbutsements and find same properly entered upon the books.

We have examined and verified the bands 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 satbathical 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 Usion 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 Eoard 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 Schottersfels, 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. Enclow, 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 ad dress 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 Colleges

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 Homi-

letics 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 Mew York City. The sentiments of the Board, acquiescing in his wish, were transmissed 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 puipit of the College and delivered his fare-



well address to the students, Faculty and Board of Governors of the Cellege and a large assemblage. His subject was: "American Reform Judalsm, 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 Rodet 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 'all 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 Cellege, 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.

- The thirty (30) new students all received a careful examination, and if any defects were noted steps were made to remedy them.
- We did not have any severe illnesses among the student body, and we were fortunate that no epidemic broke out among them.
- 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 he 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.
- 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.
- 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.
- 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					
month)				 	211
Office calls				 	231
Complete ex	amia	ation	15	 	32
Home calls.				 	24
Jewish Hosp	latic	calls		 	143
Operations				 	10
X-Ray exam	inat c	ms.		 	13

#### Consultants:

Dr. A. H. Freiberg	2
Dr. J. L. Bansohoff	3
Dr. E. B. Tauber	8
Dr. Chas. Jones	7
Dr. W. Forcheimer	
Dr. C. Betiner	4
Dr. S. Rabcin	6
Dr. H. Classon	1
Dr. Louis A. Lurie	1
Dr. Clarence King	2
Dr. M. Gruenebaum	2
Dr. S. Iglamer	1
Dr. R. Stevenson	
Dr. S. Sieller	10
A A STATE OF THE PARTY OF THE P	

#### 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 fortyeighth 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 Presiden: and the President of the
Board of Governors.

The emrollmest shows twenty-eight students in the Collegiate Department, fiftythree 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 Beslin, 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 Franeisco, 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 gif: 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 Sisterheods 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, tegether 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-	250.00
The Temple Beth Emeth Sisterhood, Albany, N. Y	350.00
man	350.00
Baltimore Hebrew Congregation Sisterhood, Baltimore, Md. (Adelph Gutt-	
marken Cabalarabia)	300.00
Claude Ohek Shalam Baltimore, Md. (Szold-Kaiser Scholarship)	300.00
U.s. Clast Sistarbood Raltimore, Md. (Einhorn Scholarship)	300.00
The Temple Israel Sisterhood, Boston, Mass	350.00
Value Warner Club Chianto III	350.00
Sisterhood B'nai Sholom Temple Israel, Chicago, Ill. (Gerson B. Levi Schoi-	350.00
	330.00
Plum St. Temple Sisterhood, Cincinnati, Ohio (The Isaac Mayer Wise Schol-	350.00
arship)	
Rockdale Avenue Temple Sisternood, Cincinnati, Onto (The Da Man thal Scholarship)	300.00
Euclid Avenue Temple Sistemhood, Cleveland, Ohio	400.00
The Temple Women's Association, Cleveland, Ohio	350.00
me many toward Classeshood Commbus, Ohio	300.00
my manufacture Columbus, Ohio (The Fred Lazarus Scholarship)	From R.
Mrs Fred I averus in memory of Ber Busband)	350.00
me of the standard of Tample Dath Fl Detroit, Mich.	300.00
as a de de de la constante de	350.00
of extense and Clands of the members)	300.00
and the leaders of the standing Ver	350.00
- The L. M. Wise Schoeliship Process	ENDIO ATOM
The Temple Sisterhood, Memphis, Tenn. (Dr. Samuel N. Deinard The Sisterhood of Temple Israel, Minneapolis, Minn. (Dr. Samuel N. Deinard	300.00
Memorial Scholarship  Temple Sinai Sisterhood, New Orleans, La. (James K. Gutheim Scholarship)	300.00
Temple Sinai Sisterhood, New Orleans, La. (James & Gardens, La. The Mt. Neboh Sisterhood, New York, N. Y	350.00
The Mt. Neboh Sisternood, New Lork, IV.	

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 Rode! Shalom Congregation, Pittsburgh, Pa. (Mr. and Mrs.	
Charles Falk Scholarship, given by Mrs. Meyer Forst, in memory of her	300.00
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	reals W.c.
Nos. 3, 5, 8, 10 and 13	3,850.00
3 complete Schola ships of \$300 each—two from District Nc 2 and one from	000 00
District No. 10	900.00
1 complete Scholarship from the State of Connecticut	400.00 520.00
1 complete Scholarship from the State of Texas	520.00
tricts 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
TENTH OF THE PROPERTY OF THE P	From No.
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 Scholar-	200 00
ship) Council of Jewish Women, Terre Haute, Ind	300.00 350.00
Council of Jewish women, terre riante, ind	300.00
From Individuals—	
Simon Lazarus, Celumbus, Ohio (Simon Lazarus Prite)	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. Hernheimer, of Kansas City, Mo. (in memory of I. E. Bern-	
helmer)	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, Peorla, Ill. (in memory of Samuel Woolner)	350.00
Community of Pittsburgh, Pa. (in honor of Judge Jossah Cohen's 80th birth- day)	1.010.00
Mrs. Rebecca R. Kahn, of Selma, Ala., in memory of her husband, Nathan (to	1,246.00
be known as The Nathan Kahn Memorial Fundh	1,500.00
The friends of Hyman W. Brunswick, of Youngstown, Ohio sin his memory)	100.00
Trustees of Congregation Beth Emeth, Albany, N. Y., and friends of Hon.	100.00
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.	
Mrs. Bessie Felsenthal, of Hrownsville, Tenn., in memory of her husban	d
Harry Moses Felsenthal	. 100.00
Mrs. D. Stern, of Chicago, III, in memory of her son, Elvin Weil Sterm	. 100.00
The Loewenstein Family, of Charleston, W. Va., in memory of their mothe	г,
Henrietta Loewenstein	. 100.00
The children of Mrs. Isabella Gusdorf, of Selma, Ala., in her memory	. 100.00
Mrs. Abraham Segal, of Cinc nnati, O., in memory of her husband, Abrahan	m
Segal	. 500.00
Mrs. Hattie Moore, of Cincinnati, O., in memory of her son, Howard E. Moos	e 100.00
Mrs. Pauline Lippman, of Dubuque, Ia., in memory of her husband, Mose	3
Lippman	. 100.00
Mrs. Fisher Bachrach, of Cincinnati, O., in memory of her father, Myer Si	-
verglade	. 200.00
Mrs. Alice Berman, of Chicago, Ill., in memory of Isaac Joseph, of Cincin	
nati, O	. 100.00
Mrs. Bertha Levi, of Anniston, Ala., in memory of her husband, Isidor Levi.	. 100.00
Sigmund Feld, of Cincinnati, D., in memory of Ernest Uhlmann	. 100.00
Mrs. Carrie Silverman, of Cincinnati, O., in memory of her husband, Josep	h H 1801
Silverman	. 100.00
Harry M. Hoffheimer, of Cincinati, O., in memory of his wife, Stella Feis	3
Hoffheimer	. 300.00
I. Markowitz, of Wichita Falls, Texas, in memory of his brother, Julius Mark	
owitz	. 1,000.00
Mrs. Bertha S. Loewenstein, of Cincinnati, O., in memory of her husband	1,
Millard D. Loewenstein,	. 200.00
BEQUESTS TO HEBREW UNION COLLEGE	
Mrs. Sophia Gluck, Chicago, Ill	. \$ 300.00
Philip Hamburger, Pittsburgh, Pa	
Charles Straus, Cincinnati, Ohio	
J. Walter Freiberg, Cincinnati, Ohio	
Mrs. Bertha Schiffman, Huntswille, Ala	
Jacob H. Amburgh, Cincinnati, Ohio	
Benjamin Kingsbaker, Los Angeles, Calif	
Morris C. Buxbaum, Cincinnati, Ohio	
Miss Kate Friedburg, Paducal, Ky	
Samuel Strauss, Cincinnati, Chio	. 200.00
Jacob L. Sheuerman, Des Mones, Iowa	. 100.00
Mrs. Emma Lederer, Des Moenes, Iowa	. 500.00
Joseph Swope, Dallas, Texas	. 500.00

Respectfully submitted,

FOR THE BOARD OF GOVERNORS OF THE HERREW UNION COLLEGE,



ALFRED M. COHEN,

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 in DR. HENRY ENGLANDER, Registrar, H. U. C., Cincinnati, Ohio.

Boston.

on, Ohio.

	Samuel J. Abrams, M. Mass.	A.,
1901	David Alexander, B. A.,	

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, Iown.

1901 Moise Bergman, B. A., Monroe, La.

1921 Henry J. Berkowltz, B. A., Detroit, Mich.

1883 Henry Berkowitz, D. D., Ventnor City, N. J.\*

1906 Louis Bernstein, B. A.t.

1912 Israel Bettan, D. D., Cincinnati, O.7

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.7

1916 Simon Cohen, B. A., Selma, Ala.

1899 Simon R. Cohen, B. A., Brooklyn, N. Y.

1896 Frederick Cehn, Ph. D., Omaha, Neb.

1912 Samuel S. Cohon, B. A., Chicago, III.

1906 Abraham Cronbach, D. D., Cincinnati, Ohio.||

1898 Max Cohen Currick, B. A., Erle, 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, Ohlo.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., Indianasolis, Ind.

1913 Dauld Fichman, B. A., New Orleans, La.xx

1920 Solemon Fineberg, B. A., Niagara Falls N. Y.

1900 William H. Fineshriber, B. A., Memphis, Tenn.

1919 Joseph L. Fink, M. A., Terre Haute,

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, III.

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.

<sup>2</sup> Professor of Homiletics and Midrash in Hebrew Union College.

Professor of Jewish Social Studies in Hebrew Union College.

x Professor of Bibl cal Exegesis in Hebrew Union Collège. xx Executive Director The Jewish Charitable and Educational Federation. xxx Professor of Jewish Liturgy in Hebrew Union Collège.

- 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, I.L. 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, III.
- 1891 Samuel Hirshberg, M. A., M:lwaukee,
- 1916 Abraham Holtzberg, B. A., Chattanooga, Tenn.
- 1921 Hyman Iola, B. A., Wreeling, W. Va.
- 1914 Isadore Isaacson, Ph. 3., Sloux City, Iowa.

- 1919 Edward L. Israel. A. B., Evansville, Ind.
- 1922 Ferdinand M. Isserman, B. A., Philadelphia, Pa.
- 1900 Pizer W. Jacobs, 3. 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, L.tt. D., New York, N. Y.
- 1883 Joseph Krauskopf, D. D., Philadelphia,
- 1914 Jacob B. Krohngold, B. A., Indianapolis, Ind.<sup>a</sup>
- 1903 Louis Kuppin, B. A., Chicago, Ill.\*
- 1906 Isaac Landmar, B. A., Far Rockaway, N. Y.
- 1920 Solomon Landmar, B. A., Springfield, III.
- 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, 3. L., Dallas, Tex.
- 1916 Julius Leibert, B. A., Spokane, Wash.
- 1900 Emil W. Leipziger, B. A., New Orleans, La
- 1914 Lee J. Lewinger, M. A., Wilmington, Del.
- 1889 Charles S. Levi, B. A., Milwaukee, Wis.
- 1897 Harry Levil 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.

<sup>#</sup> United States Minister to Persia.

Morris Lichtenstein, M. A., New York, 1916 N. Y.\*

Harry S. Linfield, Ph. B., Philadel-1918 phia, Pa.t

Gustave H. Loewenstein, B. A., New 1890 York, N. Y.\*

Meyer Lovitch, B. A., Peoria, Ill. 1905

Solomon C. Lowenstein, B. A., New 1901 York, N. Y.

1921 Alvin S. Luchs, B. A., Duluth, Minn.

Alexander Lyons, Ph. D., Brooklyn, 1891

Wolfe Macht, A. B., Waco, Texas. 1918

1900 Juda Leon Magnes, Ph. D., New York, N. Y.\*

Edgar F. Magnin, B. A., Los Angeles, 1914 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, Ohlo.x

Isaac E. Marcuson, B. L., Macon, Ga. 1894

Elias Margolis, Ph. D., Mt. Vernon, 1901 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. Marerberg, M. A., Dayton, Ohio.

1912 Maurice M. Mazure, M. A., Brockton, Mass.\*

Samuel Felix Mendelsohn, B. A., 1917 Chicago, III.

1906 Louis D. Mendoza, B. A., Norfolk, Va.

1903 Max J. Merritt, B. A., Montreal, Can.

Julius H. Meyer, B. A., Chicago, Ill." 1897

Martin A. Meyer, Ph. D., San Fran-1001 cisco, Cal.

Jacob I. Meyerovitz, M. A., St. Paul, 1917 - Minn.

Myron M. Meyerovitz, B. A., Alexan-1921 dria, La.

Jacob Mielziner, M. A., Copenhagen, 1900 Denmark.\*

Julian H. Miller, B. A., St. Louis, 1906

Albert G. Minda, A. B., Minneapolis. 1919 Minn.

Louis A. Mischkind, M. A., New York, 1918 N. Y.

Arthur S. Montaz, Ph. B., Hazelton, 1918 Pa.

1902 Julian Morgenstern, Ph. D., Cincinnati, O.xx

Alfred C. Moses, B. A., Mobile, Ala. 1901

Leon M. Nelson, B. A., Richmond, Va.\* 1898

1895 Morris Newfield, A. B., Birmingham, Ala.

Simon Pelser, B. A., Milwaukee, 1898 WIS.XEX

1883 David Philipson, D. D., LL. D., Cincinnat, O.

1912 Jacob H. Pollak, M. A., New York, N. Y.XXXX

1900 Jacob S. Raisin, Ph. D., D. D., Charleston, S. C.

Max Raisin, LL. D., Paterson, N. J. 1903

Marius Ranson, B. A., Albany, N. Y. 1914

1905 Jeseph Fauch, B. A., Louisville, Ky.

Irving F. Reichert, B. A., Jamaica, 1921 L. I., N. Y.

1906 Max Reighler, B. A., New York, N. Y.

1915 Hurald F. Reinhart, A. B., Baton Egoge, La.

1902 Aligham B. Rhine, D. D., Hot Springs. Ark.

1909 William Rice, T. M., San Francisco, Cal.\*

1917Harry R. Richmond, B. A.

Jesomo cosen, M. A., Louisville, Ky. 1917

Those marked with an \* are located in places stated, by an anot officiating rabbis. † Deceased.

Director, Dept. of Information and Statistics of Bureau at Araish Social Research.

| Executive Secretary N. Y. Federation for the Support of x Instructor of Bible and Rabbinies in Hebrew Union Call

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,
- 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, III.
- 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. E., 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 Zegin, B. A., Cincinnati, O.xx
- 1899 Martin Zielbnka, M. A., El Paso, Tex.

Those market with an \* are located in places stated, but are not efficiating 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, Cincinnuti, Oh o.

# Register of Students

1922-23

### Collegiate Department

#### SENJORS

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. 3., 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. Pelser, Walter G., B. A., New York City. Taxay, Joseph M., Pittsburgh, Pa. Urich, Morris, Milwaukee, Wls.

#### SECOND COLLEGIATE CLASS

Fineberg, Howard, Cincinnati, Ohio.
Finkelstein, Ado ph 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 Crleans, 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., H. Litt., New York City.
Rosensweig, Ephraim Cincinnati, Ohio.
Shulman, Chas. E., LL. B., Cleveland, Ohio.
Taxay, George D., Pitsburgh, 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., Quiney, 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, Burtram, Cincinnati, Ohio.
Tavel, Henry, Cincinnati, Ohio.
Zigmond, Maurice L., Denver, Colo.

#### GRADE D

De Kover, Roger, Chicago, III.
Emden, Milton M., Cincinati, Ohio.
Feuer, Maurice, Cleveland, Ohio.
Fineberg, Abraham M., Cincinnati, Ohio.
Freund, Hirsch L., B. A., Cincinnati, Ohio.
Kalver, Phillip, Toungstown, Ohio.
Levy, Gesffrey H., Middletown, Ohio.
Levy, Jack A., Little Rock, Ark.
Offenbach Isidon E., Bradford, Pa.
Weise, Aaron L., Murfreesboro, Tenn.
Woerner, Irving V., Jackson, Tenn.
Zlelonka, David L., El Paso, Texas.

#### VISITORS

Halperin, Sam'l A., B. A., Cincinnati, Ohio. Harris, Aceline, Lawrenceburg, Ind. Muskat, Ciroline J., Marietta, Ohio. Zeligs, Do othy, 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 Conguegations:

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 'ruitful of good results.

#### Hardships of the Present Immigration Law

Before considering typ-cal 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 socalled 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 mmigrant 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 immig ant 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 lo 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 reslized 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 sleeing 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 wires 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 allens, 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 hert. 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 Ouota 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 Chalrman took the matter up with Commissionen 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, et .: 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 sead that part of your book which refers to it. You will doubtless remember that the matter was considered by the Immignation Commission at a hearing which Judge Mack and you attended. Probably others were present also; that I do not remember.

I remember writing a ong 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 Sub-nitted by Societies and Organizations Interested in the Subject of Immigration." This included the oral argument made by your Chairman and Judge Julian W. Mack, supposted 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 exeluded 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 allen 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 letters 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 warned the thanks and gratitude of the alien in question, and also his father-im-law, Mr. ——, of this city, and many other people who were interested in the natter.

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 depostation 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 successfal, 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 Agril 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 re-

"May we again take the privilege of calling apon 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 cuota 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 'ull-fiedged American citizen is to be desired under all circumstances."

#### Alien Public Charges

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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 estimates. The emotion of patients of the exclusion of estimates. The emotion promps, 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 Boarl 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 ruing 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 recipiest 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 sharitable 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 Polisa 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 vise or refuse, according to the circumstances of the case. Naturally, the aliens in Poland, at east 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 growded with thousands of similar cases, does not have the time to make proper explanation, but instead, puts the alien off wih 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 nterminable 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 cesired visé. In cases of this character, to-wit, non-vise 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 vise 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 vise 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 vise, 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 vise 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 vise 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 pascel 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 he 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 naturalizedsome 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. 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 sase 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 aking 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, on the Consul General at New York City, and have it viséed 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. has, in several notable instances, adopted appropriate measures to protect Jewish minorities from excesses on the part of maorities. 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 gresenting 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 ntimately, 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 fan-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-Semisic 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 D: 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 calanity, 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 Esthenia 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 min-rity. It is disputed territory, where, it is stated, the overwhelming majority is hostile to Polish domination. This lec 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, than 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. Vencesias 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 maj rity 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. Nirchitch and Mr. Yovanovitch (Jugo-Slavia-here called the Serb-Croat-Slovene State), displayed an ingeunity in wordspinning 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 teld 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 sannot enter the League and at the same time behave as if they were outcasts. Dr. Nansen has his eve 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 assembli-is 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" (Vcl. 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 pressec for representation of this 'Jewish nationality' on the League of Nations. It need not be said that any suggestion of thi: 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 Polana 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 assigned 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 bod es."

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. Lauis 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-Fresident 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 Ziomism 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 mmlgration, and with guarantees covering the rights of other nationalities there, which render it doubtful (particularly in the light of official state-

ments 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. Oziginally introduced by Scnator 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 mose 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 Barton, of Ohlo, 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 domiciled, 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 peo-

ple", instead of "a nat onal 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 them 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 Feace 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 ever 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 incorperate 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, scon 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 ignose 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 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 Mendis Seixas, Rabbi of the only Jewish congregation of the state in that day, one of its mustees. 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 likeunlike 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 tace 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 he assigned reason that his wife was a Jawess, though the post concededly involved qualifications making such representative personally acceptable to the foreign government. Mr. Straus well says: "The Presiden 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 mensage, on Dec. 8, 1885 (8 Richardson's M-ssages, 325; compare 366):

"The reasons advanced (by Austria, for objecting to receive Mr. Kelley) 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 time 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 disfranch sement of a large class of our citizens and the abandonment of a vital p-inciple in our government . . . That gentleman has since resigned his commission, leaving the post vacant. 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 publie 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 The proper lesson which the officials. United States of America ought to continue to teach the whole world, abread 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 polited 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 depertations 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 Alian 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 C-mmittee 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 drooped.

The Board takes great pleasure in acknowledging the Ourtesy 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 intelligen: and active cooperation of Mr. Kihler 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 deplone the feath of our veteran colleague Israel Cowen, who at all times was active am 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 be ore 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, huncreds 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 hundrads 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 milli-in 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 121/2%, 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 febate 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 a: 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 il-

literate 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 exactment. 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 Hebrev Congregations.
MAX J. KCHLER,

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 discrimmate 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. reached the same result by the application so-called "psychological tests". This has been authoritatively denied by reprecontatives of these institutions, but the circomstance has, I believe, been overlooked that in New York State and in various other states having similar "Gvil Rights laws" in force, such discrimination would 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 litsense in discussing academically the pros and cons of such proposed discrimina-Section 40 of our New York Civil lights 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, superintend-

ent, 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, . . kincergartens, 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. . . . Nething herein contained shall be construed to include any institution, club or place of accommodation which is in its na ure distinctly private." Section 41, amon; 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 erroncous 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 publie dancing pavilion is within the statutory bar (Johnson vs. Anburn 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 tha: "it would seem difficult to hold upon this record that a school which concededly advertises for students upon billboards and eleva ed 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." 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 om the different sects respecting their religion."

If Mussachusetts has not yet adopted

similar Civil Rights laws, firs: 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 ubilee, 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 is distinguished, indefatigable and selfsacrificing 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 carlier 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 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, Jowish activity in our American political, business and social life, necessories and other biographies, sermons and the account of anti-Jewish pogroms and other phases

of Jewish suffering and anti-Jewish discrimination. Even the amual "reports" of the Board of Delegates from 1879 on, in the annual printed "Proceedings of the Union of American Hebre-v Congregations", beginning in 1872, have, I believe, never been summarized heretofere.

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 has been called the
"Board of Delegates of American Israelites", and which was formally merged, in
1878, after a notable and aseful 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 H storical Society" will, I understand, contain a paper of mine, prepared some years ago, on the activities of that earlier "Board of Delegates of American Israelines", 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", her 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 twovolume 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 Einhern, 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 (i).

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 mori sund rabbinical seminary called "Maimonides College", of Philadelphia, it had sponsored, and only when those measures failed did he organize our "Union". (1) 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 Welf, Mayer Sulzberger, Julius Freiberg, Bernhard Bettmann, I. Binswanger, Rev. George Jacobs, Leopold Bamberger, Solomon Levi, S. Wolfenstein and Hon. Josiah Collen, 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, @ 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 sotive aid of Jacob Ezekiel, Lewis Abraham, Jacob Furth, A. W. Rich, Philip Lewin, Lipman Levy, Fev. Henry S. Jacobs, William Bennett, Myer Stern, Simon Wolf and Julius Bien on the committee. (1) 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 calcattention 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 3092, 3994):

"The Board of Delegates on Civil and

<sup>(</sup>i) Proceedings of the Union of American Hebrew Congregations, p. 23 (1873); Prof. Hewry Englander's "Isaac, Leeser" in "Year Book of the Central Conference of American Rabois," Voll 28 (1918), p. 213 et seq., especially 237-245, 234-5, 247-53.

① "Proceedings." p. 63 (1873); May's "Isaac Mayer Wise," p. 271, and Dr. Wae's contemporary writings in the Jewish press; Henry S. Morais "The Jewis of Philadelphia," pp. 188-9; "Fifty Years' Work of the Hebrew Education Society of Philadelphia," pp. 54-77.

<sup>© &</sup>quot;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, 676-23.

<sup>© &</sup>quot;Proceedings" as to Committee on Statistics (1876), pp. 245-6; (1877), pp. 342-357, etc.,-389; (1878), 308-3171 (1879), pp. 687-9; (1880), 903, 905; (1881), 1074-6.

Religious Rights has done a vast umount of labor, at home and abroad, has never asked a favor based on sectar an 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 lew, honorable and trustworthy. The record of achievements of this Board for the last twenty-five years will make a notable and important historical contribution. 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 deplomble, no one can deny, and to bring about a reform in that direction is surely the ain 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 lew 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 o' 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 he Publications of the American Jewish Historical Society. This also involves om tting 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 "lewish 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 Knowa", 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 J:ws 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 Lea 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 abovecited 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 40 but abrogate the Russian treaty in 1941), and in Baron Rosen's reminiscences.. The best answer ever given to slurs on American Jewish patriotism and good effizenship 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 Con'erences", "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. 18, 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-six:h 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 refcrence to the accounts of the work of the Baron de Hirsch Fund (especially of its wenty-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 Febrew 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 Pariament 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 nstruction 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 lif:, 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 antidefamation 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 grawn 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 Ald 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 sglendid 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 dieta 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. Balsa's, 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 L. 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 lengthler 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 suimble that the chief celebration of his eightieth b rthday six years ago was arranged by the Hebrew Sheltering and Immigrant Aid Society, and that their December, 19-6, 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 t 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, indefat gable, 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 Yerk 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 cur 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-pon 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 astempting to exclude Polish Jews from the English shore, merely because they could not pay the usual packet-boat passenge: 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 he 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 Blegally "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 remeval 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 Eureau" 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 geriods, until a cure might be effected, of en 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, ne 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 socn 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 Committies 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 li eracy tests and 3 per cent quota laws—criginally 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 \*s. 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 ary sustaining evidence, despite a legislative flat 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 its 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:

Centlemen: 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 lbcations for the purpose of establishing thurches 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 caurch. 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 congretion 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 Jows 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, 352,000; 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 Sinal 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.

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 institu-

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 heir 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 dally 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 alled 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 whatener 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 he 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. have divided a subsidy of \$1,520.70 among 59 colleges. These slencer means pay the traveling expenses of lecturers, mostly rabbis, who are invited by the students and by our own superwisors in some cases. We also offer prizes for essays on certain Jewish subjects in a few districts. We have been promised aidl in the way of literature by the Commission on Jewish Religious Educational Litera ure. 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 p-ace 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 experimens. 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 o' 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 Enowledge must be made by specialists trained for this work. There has been a great call for the improvement 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. To 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

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 institu-

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the smaller community that needs

tions, 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 Truct Commission and the Supervisors and Deputies. To all of them this Board extends its thanks.

#### In Memorian

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 coursel and liberal support could always be counted on by the Board. He was a faithful son of the Household of Israel.

Respectfully submitted,
WILLIAM OBNSTE N, Chairman.

## Director's Report on Synagog Extension

Cincinnati, O., Oct. 31, 1922.

To the Board of Mamagers 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 rumber 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 schoo-s 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 nesult 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 rubbis 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 rabble 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 widereaching 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 rabbl 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 resort: 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 funcy of the participants.

The Hebrew 'Inion College Dormitory Fund received \$1,046.52 from the Sacandaga Park Summer Congregation brough the kindness of Ralbi 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 Sanagog and Sahool Extension received \$416.21 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 adcress 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 sister-hoods. 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 Haver. It meets regularly at his temple every Sanday morning and is

addressed by Dr. Mann and by the rabble 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 awares 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, promped 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 so ution of the many problems involved in this work seem to require the undivided a tention 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 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 tre 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 Morgenseren and "Rabbinic Wisdom" by Miss Jennie Reizenstein. This year we have published a carefully compiled caralogue 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 cealing 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 explanalory 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.

#### EX HBITS

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 simed for ten years to produce a complete y 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 Unitatian 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, gracing, 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 meeting.

Respectfully submitted,

GEORGE ZEPIN,

Director.

### Annual Report of the New York Committee for School Extension

New York, Jan. E, 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'nsi Zion Hebrew School was opened on February 12, 1922, in the synagogue of the B'nsi 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 erganizing 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

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 fcoting. 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, tagether with janitorial service, light and hea, in considcration 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 responsibilliny.

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 in due to the former poor concition 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 me Trement Talmud Torah of a new \$100,000 building on the opposite side of the street, less than 180 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 consplcuous 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 thus 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 Enercises. 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 concucted 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

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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, 192, 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 Emertainments. 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 awalting 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 C-mmission 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 lince Mendelssohn and several Bible Games are also contemplated.

The thunks of the Commission are extended herewith to the Board of Managers of Synageg and School Extension, whose cooperation and assistance have made possible the work of the Commission.

Respectfully submitted,

## 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 Milwankee, 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.—Fabbi M. M. Feuerlicht, Indianapolis, Ind.

#### The Sabbath of Repentance

Gld 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.—Raboi Samuel Hirshberg, Milwaukee, Wis-

Hope and Consolation.—Rabbi Base 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. Barrasch, Austin, Texas,

When Judah Became the Sanctuary of the Lord.—Rabbi Joseph Leiser, Helena,

Israel's Song.-Rabbi David Rosenbaum, Charleston, W. Va.

#### The Festival of Pentecest

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, Heliday Press notices were sent in advance of each Holy Day to the newspapers in the larger cities of the 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 superation 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.

Respect ully submittee, SAMUEL GCLDENSON, 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 chaplainey 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 Benjamin Daskal,
Rabbi Bernarc Ehrenreich,
Rabbi Bernarc 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. "Gredit" 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 eccipts 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 10 restrictions.

Appendix IV contains a list of persons who have cooperated in non-financial ways.

During the year I pmd 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 Chaplainey". This was one of twenty-one public addresses made during the yea: 1922, various of them growing out of my chaplainey 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
Hn-Shanah and again on Yom Kippur at
the Chicago Hame for Girls, Geneva, St.
Charles, Winfield, Boys' Parental School,
Municipal Tuberculosis Sanitarium, Joliet
Penitentiary and Pontiac Reformatory. I
also concucted an hour of prayer at Rest
Cottage an 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 dut es 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—	A DE LOS AND A DE				
House of Correction	Once a week	Religious service			
County Hospital	Once a week	Visits to bedridden			
Presbyterian Hospital	Twicz a month	Visits to bedridden			
Juvenile Detent'n Home	Occasionally	Conversation with Jewish boys			
West of City-		- Serial Coys			
Winfield Sanitarium St. Charles School for	Twice a month	Children's class; services for adults			
Boys	Twice a month	Class in religion			
Geneva School for Girls County School at River-	Twice a month	Class in religion			
side	Occasionally	Conversation with Jewish boys			
Edward Hines, Jr., Hos-	W				
pital, Maywood	Monthly	Conversation			
Home finding charges at	Twice a month in sum-	C1			
Marengo	mer 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 in-			
		struction; prayer			
	TEVES IE	Duties, including Distribution of			
Name of Institution	Frequency of Visits	Literature and Welfare Work			
Frances Juvenile Home	Once or twice a month	Religious instruction; prayer			
South of City-	nasraes and a				
Glenwood School for					
Boys	Twice a month	Conversation			
Penitentiary (new and		m u 1			
old prisons)	Twice a month	Religious services			
Pontiac Reformatory	Twice a month	Religious services			
Jewish Residents of		Olers to satisface			
Pontiac	Twice a month	Class in religion Visits () bed patients			
Oak Forest Infirmary	Once a month	Visits () bed patients			
Oak Forest T. B. Hosp.	Once a month	VISITS () Ded patients			
North Side-		Weekly class for children;			
Municipal Tuberculosis		prayer; fortnightly assembly			
Sanitorium	Once a week	of adults; fortnightly visits to bed patients			
Boys' Parental School	Once a week	Instruction and prayer			
Girls' Parental School	Once a month	Convertation			
Chicago Fresh Air Hosp.	Once a month or oftener	Visits to bed patients			
orth of City-	SAS PARTER OF THE				
Park Ridge School for					
Girls	Every second month	Conversation; instruction			
9 1 1 2 1 2 3	MARKET MARKET AND ASSESSED.				

Appendix II

Month 1-9-2-1		ares risce		ares vated	Auto- mobile	Other Trans- per tion		lla by phone		f letters and Postage	Printing	Inci- dentals	Tel'gram & Long Distance	Credit	Net Total
Nov. 1 -Nov. 15 Nov. 15-Dec. 15	49 89	83.90 7.12	12 28	\$1.05 2.45	\$2.75 4.25	\$26.49 5.07	25 48	81.25 2.40	84 197	\$1.97 6.00		\$1.65 3.10	\$3.06 1.15	\$3.63 17.05	\$38.51 14.49
1-9-2-2										1					
Dec. 15-Jm. 15 Jan. 15-Feb. 15 Feb. 15-Mar. 15 Mar. 15-Apr. 15 Apr. 15-May 15 June 15-July 15 July 15-Aug. 15 July 15-Aug. 15 July 15-Sept. 15 Sept. 15-Oct. 15 Oct. 15-Nov. 15 Nov. 15-Dec. 15	100f 80 82 71 700 67 88 55	5.68 6.40 6.56 5.68 4.67 4.47 5.88 3.71	289 446 388 440 228 40 52 21	2.55 4.05 3.35 3.50 2.45 3.50 4.55 1.85	1.75 5.50 2.75 5.00 5.25 2.75 4.00	11 01 20 12 27 34 11 63 5 73 7 48 16 35 10 62 6 20 7 17	78 14 30 70 44 86 49 87 81 26	3 90 -70 1 50 3 50 2 20 1 80 2 45 1 85 1 85 1 30	227 22 136 219 195 161 147 161 172 112	4.94 .49 3.06 5.29 5.46 3.65 3.91 4.54 8.13 4.08		1 20 1 40 70 35 1 25 99 1 39 5 15 1 08 1 75	1.35 30 .70 1.10 .70 .55 2.48 1.44 1.94 1.08	2.46 .71 4.48 6.32 1.42 2.88 2.00 6.88 21.11	39.66 23.01 46.33 33.34 22.21 29.96 37.86 35.46 28.27 13.86

General Welfare Fu	ind		Special Book Fund					
Month	Received	Expended	Received	Expended	Names of Donors Specifically to Book Fund			
Hivember balance	\$98.77 14.00 53.22	\$30.06 26.88	818.20	827.86 2.72	Nathan Herseg			
1909		1		303911				
Therency	250.00 55.00 29.55 29.69 11.00 827.50 79.00 25.00	35 49 37 38 00 00 188 07 2 38 80 11 36 47 90 42 90 2 22	26 00 26 00 10 00 22 00 10 00	21.46 3.25 7.66 33.00 9.00 11.64 9.55 50.50 11.63 8.06	Beth Yitzhok Cong.       3.00         L. L. Schnadig.       25.00         Simon Straus.       25.00         Simon Straus.       30.00         Edward Glazer       10.00         Mr. Schnadig.       20.00         Mrs, Blanche Bernstein       2.00         Nathan Herzog.       10.00			
Totals	673.24	515.40	178.20	196.43				
Balance	157.75							
Deficit				23.23	######################################			

#### Appendix IV

### PERSONS WHO HAVE COOPERATED IN NONFINANCIAL WAYS†

Miss Lillian Adler
Mrs. Blanche Bernstein
Mr. I. Louis GreenbergProvided camp accommodations.
Mr. N. H. Bolotin Sent matzos to all institutions.
Mrs. Abe Goodfriend
Mrs. L. A. BerlitzheimerFurnished reading matter.
Mr. David SternFurnished reading matter.
Mrs. J. J. CalvinFurnished reading matter.
Mrs. Julius Jonas Furnished reading mat er.
Mrs. J. Sable Furnished reading mater.
Dr. Leopold Deutelbaum Accommodated boys at holiday observances.
Rabbi Leon FramServed as my substitute.
Rabbi S. Felix MendelsohnServed as my substitute.
Rabbi Tobias SchanfarberServed as my substitute.
Rabbi Samuel SchwartzServed as my substiture.
Rabbi Joseph H. StolzServed as my substiture.
Rabbi Benjamin DaskalServed as my substiture.
Mr. Arthur Reinhart Served as my substitute.
Mr. Beryl CohonServed as my substituze.
Mrs. Louis NachmanServed as my substitute.

† The long list of donors to Welfare Fund will be furnished upon request.

#### PERSONS COOPERATING

<sup>\*</sup>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 organitations. 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 for y-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. I wenty-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 Changkah 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 iceals.

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 H.	ALL, NEW YORK	CITY
Invocation			Lr. H. G. Enclow
The Service			Fabbi Morris Lazaron
Address			Fon. Irring Lenman
Sermon			habot Acod Huice Surer
Benediction			Dr. Kaufmann Kohler
RELIGIOUS SERVICES AT	TEMPLE BET	H ELOHIM, BROOM	KLYN
Invocation			Fabbi Max Reichler

AND THE RESIDENCE AND ADDRESS OF THE PARTY O
The Service
Address
Sermon, "God's Gladiators"
Benediction Pabbi Samuel J. Levinson

#### Tuesday Morning, January 22 Opening of the XXVIII Council

Invocation
Election of Temporary Chairman and Temporary Secretary
Address of Welcome
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" 

"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 Bourskays 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

Business Meeting of the Council 11 O'clock

m .q 00 2 Mr. Julius Rosenwald, Presiding

. Mr. Julius Rosenwald

Address "Jewish Organization in America During the Lust Fifty Years"

Mr. Milton M. Alexander, Detroit

## wilab wild shor was 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

..... Dr. Samuel Schulman Teastmaster. . . . . Oscar S. Straus

Mr. Charles Shohl

Mrs. Joseph Wiesenfeld

Dr. Edward N. Calisch

Dr. Samuel H. Goldenson

Dr. John H. Fisley D-D1 D BW398

### Thursday Morning, January 25

Business Meeting of the Council

10:30 O'clock

Joint Session of the Union, Sisterhood and Brotherhood Delegates in the Grand Ball Room Mr. Feli: M. Warburg, Presiding

Address "The Call of the Synagogue to the Jewish Youth of America"

Robbi Louis Witt, St. Louis

#### Thursday Afternoon

Business Meeting of the Council

## Thursday Evening

Reception to Delegates at the Homes of

Mr. Adelph Lewischn
Mr. andl Mrs. Osear S. Straus
Mr. andl Mrs. Felix M. Warburg

Pristay Morning, January 26 

Business Meeting of the Council
Election of Executive Board

Janes of XXVIII Council 

## Divine Services

Divine Services ushering in the XXVIII Council were seld at Carnegie Hall and at Temple Beth Elohim, Brooklyn, on January 22, 1923, at 3:00 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 thirtyfour 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 sever erect here any walls to keep themselves apart from their fellow citizens. For shousands of years we had accepted in our inmost hearts the tradition that on the slopes of Mount Sinai our fathers had entsred 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 eligion 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 vandered beyond the Ghetto walls, yet within these walls, in home and synagogue, these men could proudly raise their Beads in the thought that they were chosen by the Lord to be the instruments for the spread of His

Adherence to their faith had nartruth. rowed 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 apar: 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 Judalsm intact, to bequeath it is its purity and sublimity to posterity, to Israel united and fraternized, to establish, sustain and govern a seat of learning for Israel's miligion and learning." Not to discard part of Judaism nor to alter it, not to create a new sect within Israel, but "to proserve Ju-laism 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. Eke the ledaism 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 consticute 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 spinion 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 autherity 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 Gad. 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 right@usness and social justice when might alone reigned in the rest of the world; of men who unfinchingly maintained their religion during centuries of oppression and persecution, and from that knowledge and the 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 righteourness.

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 off 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 tomocrow, 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 irraligion, of revolt against religious authority and tradi-Gen, 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 panents' 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 neitzer 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 pupis may know nothing of the difference between reform and orthodox Judaism, but they are being taught the religion of their famors; 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 climg 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 flith they loved and which brought joy to them. Not solely through teaching the eternal moral truths of our religion, not salely 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 bridgegroom. In the synagogue his being thrilled with pride as he heard the words: "The Tora" is the herlitage 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 ou: fathers for that faith, must not ovenshadow 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 Etterness, but in sympathy for the downtrooden: "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 ramember 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,

Slag 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 Jevries of Eastern Europe He 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 iges, prepared as it is to dedicate itself anew to the imperial destiny of cur 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, soo, 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 transformat on 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 nilucnee, 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 spirt. 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 All honor to served a particular age. 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 Judalsm, 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 isotate spiritually even more than physically, t 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 srael 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 Musselini and Lenin may fall, Isalah 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 picty and grayer 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 religiom 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 eestacy, a religion of song, of light, and freedom, a religion that holds forth promises of revelation and divine intimacies to those who seek the dwell ng place of God.

Some such vision and hope we have for American Judaism, and this is our supreme task. The ploneers 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 The great Jamala of universal Israel. reservoirs of Jewish thought and learning in Eastern Europe have either been dostroyed, 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. Judalam cannot survive and Jewty must perish. This is one of the imexerable 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 ruth 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 cynleism 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 non to degenerate into an ecclesiastical hisrarchy, 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 Ratbis 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. 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, men al, and spiritual qualities of our people, the collective sous 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 fifth 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 claspora because we were able to absorb fereign cultures and not be absorbed by them. We submitted all foreign cultures—the Babylonias, 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 Malmonides, 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 sompetent, 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 lota 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 fault: 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 N:w 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 Roosevell, the dream which a restless and an unhappy age by organizing and subsidizing hate, by giving rac al 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 grevail 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. Cenmries 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 steed 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 meeds 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 mever loved, crucified but worshipped on the cross; the Risen People of an Immemorial Crucifixion, in our hearts the prompting of an ancient splender, 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. Isldor 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 to delivering a brief message to you in the presence of so many elerical 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 Cinci mati to organize this Union. Three years later the rabbinical seminary, the Hebrew Umon 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 beacht 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 antisemitic movements are artificial and erroneous in their origin and soon de, 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 Sibileal history and fosters things Jewish, it should therefore be encouraged. The synagogue and rellglous school have not been organized as independent of the family. This tendency has been shown in that the rites and ceremonles 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 exempli-

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 appaling 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 unaffaid.

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 Jubileo 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 Jubilce, 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 Frael, 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 he sea. I recall how the people in despar 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 notice. But the fourth party cried cot, let us light and quilt ourselves like men.

In surregard the condition of Modern Israel, do we not find the same four parfies 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 amerged, we have enemies
still. For to be misunderstood neans to be
disliked, means sometimes to be hated.
And we are a may 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, im 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?

1

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 owr general gain. 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 portfollo in the Kaiser's cabinet. 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 drillting, often unconsciously, out of all spirimal affiliations with their brethren. Is the a cient Jewish problem to be solved by the methods of the deserter and the cowards? 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 criel prejudices; and the cry again arises. It us plunge into the waters of oblivion and end alike our troubles and ourselves.

Ш

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 Javish 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 as, the spiritual unrest in which we find ourselves todar. But is this irreligious or transitionall era caused by the fact that we use but little Hebrew in the ritual, that we have added this or that we have subtrasted that; or hat 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 orthod-x Synagogues must compare most favorably with our own Temple of the more advanced thought. Do they, however? Are they arong and unravaged by the Time-Spirit? In my boyhood, I attended regularly erthodox Synagogues and joined in their worship with deep devotion. But my boyish eyes witnessed the fact, year inyear out, that the Orthodox were not more observent in proportion to their numbers than Heform 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 one mind at least, that conservatism is a reliebus antiseptic; that it cures or prevents dry-rot; that it assures and renews vitas. Such suggestions are earnest but fruitless; their assumptions are unwarranted. We are not going back, nor should we. You cannot gut the man back in the cradle of the child. We are not going back to the an-But we are going to cient orthodoxy. 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 di 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. De we not hear these professional vociferaters? They attack, they praise-mainly the former, however; they comment caustically, without creating; they antagonize without secomplishing; they are a hindranee, 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 wifers 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 night and main to better things in Israe, to make the Jew worthter of his Judaism, and of his great historic name, and to make the Synagogue strong and sound, and a living force in numer lives.

#### IV

And so I come to the saving remnant, the remnant that shall return, as Isalah 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 vo-ces. 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 groune," You must defend the faith that is in rou. 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 in ustice, 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. Hight 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 amnipotence 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 edu-

cated—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 anto 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 experse 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 Eternil. 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 leyally 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 his 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 I'shem shomayim—for the sake of Heaven, in the figme of God. I welcome you who will not take despairing refuge in the petrified formelies of the past. I welcome you who will not desert your flag under fire by plunking 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 wil not simply stand still and mark time, pouring forth swelling and meaningless phrases, but with hands slack and indolent. But my friends

ciates 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 velcome you, as men eager to strengthen and consecrate Israel in the enternal bank for Truth and Right, as the Gladiators of God.

The benediction was delivered by Rabbi Samuel J. Levinson.

