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Series V: Writings, 1909-1963, undated.

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Union of American Hebrew Congregations, 1923.

## Proceedings of the Twenty-Eighth Council

Hotel Astor,  
New York City, Jan. 22, 1923.

The Twenty-Eighth Council was called to order by Mr. Charles Stohl, President of the Executive Board. Prayer was offered by Dr. Abraham Simon, of Washington, D. C.

### TEMPORARY ORGANIZATION

Mr. Louis Marshall, of New York City, was elected temporary Chairman. Rabbi George Zepin and Rabbi Jacob D. Schwarz, of Cincinnati, were elected temporary Secretaries.

Mr. Marshall appointed the following committees:

#### On Credentials

Mr. A. J. Sunstein, of Pittsburgh, Pa., Chairman; Mr. Louis W. Bookheim, of Albany, N. Y.; Miss Emilie Bullock, of New York, N. Y.; Mr. Louis S. Byck, of Louisville, Ky.; Mr. A. W. Caro, of San Francisco, Cal.; Mr. Milton Daub, of New York, N. Y.; Mr. David D. Deutsch, of New York, N. Y.; Mr. S. Dorsen, of Milwaukee, Wis.; Mr. Oscar Gans, of New York, N. Y.; Mr. Jacob S. Goldsmith, of Baltimore, Md.; Col. H. A. Guinzburg, of New York, N. Y.; Mr. Henry Haltzel, of Allentown, Pa.; Mr. I. Heidenheimer, of Washington, D. C.; Mr. Sydney H. Herman, of New York, N. Y.; Mr. J. G. Joseph, of Buffalo, N. Y.; Mr. Harry Klonick, of Rochester, N. Y.; Dr. Samuel J. Levinson, of Brooklyn, N. Y.; Mr. Sigmund Livingston, of St. Louis, Mo.; Mr. Chas. P. Marks, of Boston, Mass.; Mr.

Seymour Mark, of New York, N. Y.; Mr. M. Mildenberg, of Chicago, Ill.; Mr. Adolph Rosenberg, of Cincinnati, Ohio; Mr. Al A. Rosenbush, of Boston, Mass.; Rabbi G. Schulman, of New York, N. Y.; Mr. Leon B. Stein, of Wheeling, W. Va.; Mr. S. Sternberg, of Asheville, N. C.; Mr. Benjamin Stolz, of Syracuse, N. Y.; Mr. Leopold Weil, of New York, N. Y.

#### On Permanent Organization

Mr. Ludwig Vogelstein, of New York, N. Y., Chairman; Rabbi H. J. Berkowitz, of Detroit, Mich.; Mr. Chas. E. Bloch, of New York, N. Y.; Mr. Eli Brandt, of Chicago, Ill.; Mr. Alexander Cahn, of New Haven, Conn.; Mr. Edward R. Cohn, of New York, N. Y.; Mr. Jacob Eisenmann, of Washington, D. C.; Mr. Jacob D. Hornstein, of Baltimore, Md.; Mr. C. Chester Kaufmann, of Pittsburgh, Pa.; Mr. Isidor Kempner, of New York, N. Y.; Mr. George Moses, of Boston, Mass.; Mr. M. H. Neuwahl, of Altoona, Pa.; Mr. Eugene H. Paul, of Brooklyn, N. Y.; Mr. Sol Rosenberg, of Boston, Mass.; Mr. Myer Rosenbush, of Baltimore, Md.; Mr. R. H. Rosenfeld, of Cleveland, Ohio; Mr. Mandel Shimberg, of Syracuse, N. Y.; Rabbi J. H. Skirball, of Cleveland, Ohio; Mr. Wm. I. Spiegelberg, of New York, N. Y.; Mr. Chas. M. Stern, of Albany, N. Y.; Mrs. A. L. Warner, of Buffalo, N. Y.; Mr. B. Weil, of Alexandria, Va.

Mr. Louis Marshall delivered the following

### Address of Welcome

"Blessed be he that cometh in the name of the Lord;

We bless you out of the house of the Lord."

With this festal greeting that awakens hallowed memories in the heart of every son and daughter of Israel, I welcome you on this memorable occasion. You have honored us of this the greatest Jewish community, numerically speaking, that the world has ever known, by assembling here in celebration of the Golden Jubilee of your

organization, and have come from every State, and from almost every city, of our beloved country, to confer, to learn, and to become strengthened in the high resolves that brought this institution into being.

In gratitude for all that he wrought for the spiritual well-being of his people, our thoughts are naturally first directed, as a cherished memory, to the great founder of this Union and of its affiliated works, Dr.



Isaac M. Wise. At a time when the Jewish population of the United States was considerably less than two hundred thousand, his creative and constructive intellect foresaw the vital necessity of unity and harmony in our ranks and the establishment of a policy that would assure the conservation of those ideals, principles and doctrines that constitute the essence of Judaism. Great were the difficulties against which he was obliged to struggle. Small were the material resources upon which he could rely. Limited were the agencies to whom he could appeal. Yet the strength of a determined purpose, the consciousness that he was charged with the performance of a sacred task which he could not refuse, and the wisdom, earnestness and energy with which God had gifted him, and the confidence in his goodness and sincerity which he inspired, enabled him to overcome all obstacles. Today we are the witnesses of the fructification of his hopes. Today the Union of American Hebrew Congregations, the Hebrew Union College and the Central Conference of American Rabbis, which are his creations, have grown from struggling to strength, and have not only become a realization of the splendid vision that flashed through his soul half a century ago, but they have become a continual and powerful influence in shaping the lives and guiding the actions of the Jews in every part of the land and instilling in their hearts love, obedience, and devotion to our country and its institutions, and reverence, fidelity, and loyalty to the eternal principles of our ancient, but ever-living, faith.

It is appropriate on attaining this milestone in our journey toward eternity, that our thoughts be directed to the problems that lie before us. We must not rely solely on the merits of our fathers. We have duties to fulfill, and we, too, should dream of a better and a happier future, not only for the House of Israel, but for all mankind. The world, with all of its material progress, with its accumulated wealth, with its scientific discoveries and the miracles effected in chemistry, mechanics and electricity, is not, alas, the abode of the blessed. The words of Jeremiah against resound in our ears:

"For from the least of them even unto the greatest of them,

Everyone is greedy for gain;  
And from the prophet, even unto the priest,  
Every one dealeth falsely.  
They have healed also the hurt of my people lightly,  
Saying, 'Peace, peace,' when there is no peace."

We had fondly hoped that, as a result of the gigantic conflict between all the nations of the globe, there might emerge a new heaven and a new earth, and that a united humanity might rejoice in the blessings, not only of an unbroken peace, but of justice and righteousness. But, alas, wherever one now directs his eyes around this whirling sphere, there is conflict and war, there is dissension and hatred, jealousy and distrust. It seems as if the worst passions of primitive man had been unleashed and were bent upon destruction. Weapons more deadly than poison gas and super-explosives, and more insidious and lasting in their lethal power, are employed everywhere, and no longer arouse the feeling of horror in the hearts of the observers. They are corroding in their influence upon mind and heart, and nothing but the Power Divine can restore the world to a healthy and normal existence.

The late Franklin K. Lane, one of the finest products of American life and a practical philosopher, shortly before his death, commenting upon existing conditions, said:

"I do not believe we will change this world much for the good out of any materialistic philosophy or by any shifting of economic affairs. We need a revival—a belief in something bigger than ourselves and more lasting than the world."

This is the statement of a profound truth. The evils of our time are undoubtedly the result of a materialistic outlook upon life, and the cure for these evils is a restoration of and emphasis upon the highest spiritual concepts that have been instilled in the human soul, and their translation into action in our daily lives. We must, indeed, realize what atoms we are in the universe, how ephemeral the span of our days, and how futile our personal ambitions, unless illuminated and informed by the Divine Spirit.

Let us, therefore, direct our thoughts to a revival, not a temporary, but a continuous

one, in our religious lives. Let the call go forth: "Back to the Synagogue!" Let it be realized by every one of us that the Synagogue, which is the mother of the Church, is one of our most valuable contributions to civilization. I speak not merely of a house of worship built by human hands, but of the temple of the soul, where we may study and cultivate the virtues preached by the great prophets of old and which have gone thundering down through the ages; where we may educate our hearts to understand the true meaning of justice and righteousness and love for our fellow-men; where we may absorb and be permeated with the doctrines of our Bible, the ethics of our fathers, the poetry of the great singers of Israel, the simplicity of our saints, and the courage and fearlessness of our martyred hosts.

The Synagogue should not be visited solely on holiday occasions, or merely by the women or the aged of our Congregations. Parents and children should gather there habitually. It should again become the center of our life and of our activities, as it was of yore. As I have had occasion to say quite frequently of late, it should be a house of prayer, a house of assembly, and a house of learning. It should be made attractive to young and old. It should not be regarded as a task or a more or less unpleasant duty, but a joy, to attend Divine Service. It affords that opportunity for introspection, for self-communion, for self-interrogation, that is nowhere else possible and that is essential to the health of the soul and of the mind. It is an oasis in the midst of the modern turmoil, a place of refuge from the economic hurly-burly.

Let us reinstate in their wonted splendor our hallowed ceremonies with all their poetic symbolism. They will bring warmth into our hearts and build precious memories for our children. "Ah!" says the realist, "There speaks the romanticist, the sentimentalist!" Be it so; yet he speaks from the fullness of experience and with an appreciation of the psychological appeal that beauty has always made and will never cease to make to the human soul.

Nor need the Synagogue confine itself to its perennial functions. It should afford a medium for the cultivation of social rela-

tions, where those of all ages may find opportunities for culture, innocent entertainment, and physical improvement. Above all, it is to the Synagogue that our children must be brought, from their earliest and most impressionable years, there to become familiar with our great traditions, to set their minds on higher things, to feel the Divine fire that shines resplendent in our sacred literature, and to regard the pursuit of an ethical working program, founded upon morality and social justice, to be as natural as the act of breathing.

The Synagogue and the home must, however, cooperate. The lessons taught and absorbed in the House of God, the resolutions there formed, must be lived in the family circle. After all, the home is the laboratory where character is built.

I am sure that it will not be amiss in this presence, to quote from one of the great Jewish worthies of modern times, who has gone to his reward, the late Dr. Solomon Schechter:

"It is the home which is the final and supreme test of the altar. A Synagogue that teaches a Judaism which finds no reverberating echo in the Jewish echo, awakens there no distinctive conscious Jewish life, has failed in its mission, and is sure sooner or later to disappear as a religious factor making for righteousness and holiness. It may serve as a lecture hall or a lyceum, or as a place to which people in their annual repair for 'an intellectual treat'; but it will never become a place of worship, a real altar for acceptable sacrifices, bestowing that element of joy in God, the *Simchah shel mitzvah* of our Rabbis, which is the secret and strength of Judaism."

In modern times, the women of Israel have become important factors in the Synagogue, and, through their Sisterhoods, have rendered efficient service in beautifying the house of worship, in stimulating attendance, in adding to the attractions of the Religious Schools, in the formation of study circles, and in strengthening the tie between the home and the Synagogue. This is a most gratifying development. Again, as of yore, the Jewess will become the priestess of the fireside, and through her benign influence in the family the culture of the heart and of the spirit will restore Jewish family life to its pristine heights.

The world has experimented sufficiently with those things that are earthly, and the harvest has been one of hate. Let it, therefore, again return to the inspiration and consolation, and the protection, afforded by religion, to the love and fear of God. In one of his essays, Emerson impressively says:

"Fear God, and where you go, men shall think they walk in hallowed cathedrals."

The Synagogue must not, however, limit its ministrations to its own members. There are hundreds of thousands who do not belong to any Synagogue, and the number of children of Jewish parentage who are deprived of the advantages of a religious education, is startling. We owe a duty to and have a responsibility for all of them. However sincere our resolution may be for self-improvement and for emulation of the virtues that we recognize as essential to our own well-being, we must avoid smugness and recognize the combined privilege and obligation that is ours, of being sureties for our brethren. There are few parents of the ancient stock to which we belong who, if they could, would not be glad to secure for their children the advantages of a thorough religious training. Unfortunately, economic conditions are such, in many instances, as to make it practically impossible for them to carry out their desires in that regard. We should be impelled, not only by the sincerity of our convictions and by the voice of brotherhood, but also by the command of social justice, to afford the opportunities for religious, moral, and ethical training that we would give to our own children, to those of others who are at present deprived of those opportunities.

But mark you, the revival that I have in mind is not one in which this Union is solely interested. There must be concert of action by those of every shade of Jewish thought and belief. The sting of the problem is felt and recognized by all of them, not only by those who adhere to liberal Judaism, but by the conservatives, ultra conservatives and Orthodox as well. Please God, that the time may come when these qualifying adjectives may disappear from our vocabulary. Today they are the symbols of disunion and of a failure of the Jews to understand one another. But a

more promising future beckons. There was a time when cooperation between them was regarded as well-nigh hopeless, but the cry of our suffering brethren abroad, the wail of starving children, the groans of pogrom victims, the despair of ruined families, and the assaults of our enemies, have served to recreate that solidarity among the Jews which rises to supreme heights in times of stress, of persecution, oppression and hostility.

We have been able in the past eight years to collect within our own ranks sixty-five million dollars for the rescue of the Jews of Eastern Europe and of Palestine, not as an act of charity, but one of justice; not as alms, but as an act of human mercy. Much remains still to be done, but there is a strong reason to believe that ere long our material assistance will become gradually less urgent, so that we may devote more of our means to the solution of the great problem of Jewish education and the advancement of Jewish culture in the United States.

For some years past, I have repeatedly expressed the opinion that the time is rapidly approaching when it will become imperative for the Jews of the United States to tax themselves annually ten million dollars as a minimum for this purpose. Further reflection has convinced me that the estimate is moderate. We must establish and support Religious Schools in such number as to accommodate every Jewish child whose parents desire that it shall be given a thorough training in the principles, history, traditions, and literature of our people. We must supply them with suitable text-books, properly equip them, train an abundance of competent and enthusiastic teachers, and make them in every way attractive. It is needless for me to say that these schools are not to take the place of the public schools. Our children must be educated secularly side by side with the children of other faiths. All must be made to appreciate that Americans constitute a single civic and political unit. We must establish and support, for those who desire them, Talmud Torahs conducted according to the most modern pedagogic methods on a strict basis of orthodoxy. We must support munificently the several Seminaries for the training of Rabbis. We must

likewise lend generous assistance to the Jewish Publication Society, the Jewish Chautauqua, and other similar bodies, to enable them to disseminate Jewish literature and to spread Jewish culture. We must be prepared to encourage Jewish scholarship and to foster Jewish learning. We must take pride in the spiritual, ethical and intellectual achievements of a reawakened Jewish soul. We must create and bring together great libraries, noble works of art, and our voices must again burst forth in song and psalm. We must be prepared even to subsidize those who, in small communities, are seeking to establish Congregations and to erect suitable Synagogues, so that wherever a Jew dwells he may respond to the stimulus of our most exalted traditions and look upon himself as charged with their preservation and continuance.

We can no longer afford to remain indifferent to this supreme issue. We have drifted far too long. The time for the adoption and carrying out of a constructive policy has arrived. But I repeat, that the Union alone cannot carry out this program, nor should it attempt to do so. It would only touch upon a single angle of a problem that looms four-square upon our horizon. No Jew who reflects intelligently and sympathetically upon existing conditions dare remain indifferent or dare withhold his ungrudging support. We must understand and know that the cure for irreligion and its consequences is more religion. The antidote of an anti-Jewish spirit is more Judaism.

But it may be asked, is not this a reactionary policy; is it consistent with Americanism? Reactionary! Yes, if that means that we are seeking to return to our moorings; if it means that, after our wanderings in midnight darkness, we are seeking the light that we have left behind; if, after sailing without compass or pilot, we are striving to resume them; if, after the staggerings of doubt, we are attempting to hold fast to those principles, true and tried, that have proved a source of solace and edification to countless generations. It is true that we must live nobly in the present and dream visions of a better future, but we must never forget that we are rooted in a glorious past and that civilization has never yet reached beyond the Him-

alayan heights attained by Moses, David, Isaiah, and that galaxy of Jewish prophets whose teachings proclaim the eternal doctrines of our faith, and in the practice of which lie the hopes of mankind.

Inconsistent with Americanism! No, a thousand times, no! True Americanism betokens good citizenship, loyalty, morality, justice, righteousness, and love of one's fellow-man. All of these are inherent in Judaism. Without them, it would be unthinkable. It taught the virtues of patriotism even to those who were immured in ghetto walls, and that same thirst for liberty which brought the Pilgrim Fathers to Plymouth Rock in 1620, brought the first Jewish settlers to the Island of Manhattan in 1655, and has ever since brought to our shores Jews who desired to worship God according to their consciences, to lead useful and irreproachable lives, and to perform their full duties to the government that received them as human souls and accorded to them the rights of man.

Nobody has ventured seriously to question the Americanism of those of other faiths who have come here and have remained faithful to the religious groups to which they belong, whether they be Unitarian or Protestant or Catholic. Why, then, should there be any question as to the Americanism of those who remain faithful to the oldest of all religions, Judaism?—a religion from whose Book of Books there was inscribed upon the bell which resounded from Independence Hall: "Proclaim liberty throughout all the land and to all the inhabitants thereof."

To question the Americanism of the Jew, whose entire history has fitted him to live under a government of laws, whose religious training has taught him the blessings of self-restraint and obedience to authority, indicates a pitiable misunderstanding and misconception. One of the most significant evils of the present day has been the tendency toward revolt against authority, of disrespect for the laws of the land, and even for the Constitution. The Jew has been taught for a hundred generations to obey the law, however onerous it might seem to be. The yoke of the Torah was felt by our ancestors, but it was regarded as a blessing and not as a curse. It taught them self-denial. It led them to

avoid the easy life, to despise moral laxity, to differentiate between good and evil, and to find lasting joy in cultivating selflessness. Those familiar with the Jewish dietary laws, which, for centuries, were punctiliously observed by our ancestors without the semblance of an effort, smile sadly at the storm now raging from one end of the country to the other because of the futile efforts to enforce the Eighteenth Amendment and the Volstead Law, though the National and forty-eight State governments are pledged to their observance. Would that our self-labeled one hundred and fifty per cent. Americans, or Patriotic American Patriots, as some of them dub themselves, emulated our ancestors in their religious submission to the voice of authority, which led them to obey and to hear, not merely to hear and to obey.

Solicitor General Beck recently called attention to this peril. He took as the text of his admirable oration, delivered before the American Bar Association, the passage in Proverbs which, according to the authorized version, reads: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." In the course of his research his attention was directed to the correct translation of the Biblical text, that found in our own translation, which clarifies the obscurities of the authorized version. It reads:

"Where there is no vision, the people cast  
of restraint:  
But he that keepeth the law, happy is he."

It is the casting off of restraint that we regard as the consequences of an absence of vision, the restraint exercised by the behests of morality, of right-thinking, of right-living, of our duty to our fellow-men, of our obligation to our country. With us true happiness consists in the maintenance of these restraints and in keeping of the law. To us the keeping of the law has a dual significance—it is not only the law of the land, but the law of God; it is not only the law written in the Constitution and in our statute book, but it is also the Torah. It is "a tree of life to them that lay hold of it".

Ah! this putting away of restraints. What a host of ills has it not produced! Why are we now compelled to retrace our steps? Because in the excess of zeal, in seeking to

lop off dead twigs we have cut down live branches; because in our desire for novelty, we have forgotten the lessons of the past; because our ears are so tickled with the siren notes of ephemeral sensation, that they are deafened to the eternal verities. There are those who, like the youth who fired the Ephesian dome, are straining for the immortality of vandalism and discover that even the Bible, upon which rests our chiefest claim to live in the annals of all the ages, is archaic in language behind the times in expression, in need of bowdlerization, and clamorous for the amending hand of latter-day scholarship. Let none venture to lay hands, hallowed or unhallowed, upon this indestructible treasure of the Jewish soul.

There are yet others who anxiously cry, "What of our detractors, what of our enemies, what of those who wilfully misunderstand us?" My answer is, "Ignore them!" Let us be true to ourselves. Let us hold fast to Judaism. Let us remain loyal to the Synagogue, and we will then outlast any storm that may brew. We are not without experience in contumely and obloquy. We have heard the accents of hate and hostility for many centuries. Every age has witnessed the rise and fall of bitter enemies. So long as we have clung to our Torah and the principles of our faith, so long as we have practised them, so long as we have heeded the Divine injunctions and listened to the precepts of our teachers, we have survived and so long as we shall continue to do so we will survive and our descendants will be enabled to read new and glorious chapters in the history of their people. We have had a long line of enemies who have bent on our destruction, from Balak to Belloc, not to mention the vast hordes of bullocks that have belloved and bullied in the interval. All their efforts have been, and will continue to be, futile. All their blows have reacted, and will continue to react, upon themselves. The Eisenmengers, the Stoeckers, the Ahlwards, the Rohlings, the Chamberlains, the Chestertons, the Droumonts, the Morning Posts, et id omne genus, will only live in history as objects of derision, and as bywords and a hissing. They have harmed merely themselves and their masters.

It is true that for centuries, in consequence of such ignoble attacks, we were treated like cattle, we were deprived of the most elementary rights, we were subjected to wholesale massacres, and we were driven from one land to another. We have been libeled and slandered, not only by the ignorant, but by those who, to accomplish malign purposes of their own, knowing that they were falsifying, have persisted in keeping alive the monstrous fables of superstition and the criminal fabrications of raciality, or the vaporings of imbecility. Conscious of the rectitude of our purposes, in reliance on the justice of the Almighty, we have found support and strength and resolution to persevere and to bear our wrongs with patience, in our Bible and in our Synagogue. It is not consonant with our dignity to take up the gauntlet and enter into a controversy with those who utter conscious falsehoods for selfish purposes and to compass vulgar ends. It would be folly even to accept as a challenge the attacks or threats of every individual or group seeking temporary notoriety by maligning us. We have a right to trust in the unfailing sense of fairness and of decency of the American people as a whole, who will not suffer any of their fellow-citizens to become the football of political ambition; nor will those of our Christian brethren who constitute the majority of the American people, permit those who belong to religious minorities to make the targets of fanaticism. As in the past, they will not fail to be true to the religious teachings which are precious to them and will unquestionably frown down any tendency by

those within their own ranks to listen to the breeders of strife and to those who seek to foster a recrudescence of that barbarism which it was the mission of Christianity to overcome. It is with a sense of deep appreciation and of gratitude that we have listened to the heartbeats of confidence and sympathy that have come to us from such a glorious organization as the Federation of the Churches of Christ in America. We are justified in regarding the American people as an entirety, as the protagonists of truth and justice and common decency in the United States, and we shall never fail, whenever the occasion arises, to cooperate with our fellow-citizens, of whatever faith, in the same exalted cause.

Let us, then, remain true to ourselves and to our country. Let us joyfully do our part as American citizens. Let us fearlessly perform our duties to the Household of Israel, by maintaining and elevating the Synagogue and all of its works, to the end that we may verify the majestic prophecy of Isaiah that "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

It was moved by Rabbi Tobias Schanfarber, of Chicago, and duly carried, that the Hon. Simon Wolf, of Washington, D. C., and the Hon. Josiah Cohen, of Pittsburgh, Pa., be escorted to the platform.

Mr. Wolf was invited to address the Council.

The Committee on Credentials presented the following report, which was adopted:

## Report of the Committee on Credentials

**Akron, Ohio.**—Akron Hebrew Congregation.

Louis Loeb,  
Rabbi David Alexander,  
I. H. Birnbaum,  
J. H. Vineberg,  
I. J. Frank,  
H. O. Polsky,  
L. D. Freiberg.

**Albany, Ga.**—Congregation Bene Israel.

Dr. E. A. Landau,  
Joseph Ehrlich,  
L. J. Hofmayer.

**Albany, N. Y.**—Congregation Beth Emeth.

Simon W. Rosendale,  
Charles M. Stern,  
Moses F. Aufesser,  
Louis W. Bockheim,  
Louis J. Laventall,  
Rabbi Marius Ranson,  
Howard B. Stark,  
Isaac M. Strasser,  
Eugene A. Sporgberg,  
William Barnet,  
B. M. Aufesser.



Nathan Hatch,  
Julius Ilch.

Albuquerque, N. M.—Congregation A. bert.  
Myer Osoff.

Alexandria, La.—Congregation Gaudeth  
Chasodim.  
Morris J. Weiss,  
Simcon Simon.

Alexandria, Va.—Congregation Beth El.  
B. Weil.

Allentown, Pa.—Congregation Keneseth Israel.  
Rabbi Ira E. Sanders,  
Joseph Merkel,  
Henry Haltsel.

Altoona, Pa.—Temple Beth Israel  
M. H. Neuwahl,  
Isaiah Scheeline.

Amsterdam, N. Y.—Temple of Israel.

Anniston, Ala.—Congregation Beth El.  
Leon Ullman.

Ardmore, Okla.—Temple Emeth.

Asheville, N. C.—Congregation Beth-Ha-  
Tephila.

S. Sternberg,  
Julius Lowenbein.

Ashland, Ky.—Agudath Achim.

Atlanta, Ga.—Hebrew Benevolent Congrega-  
tion.

Marcus Loeb,  
Mrs. Marcus Loeb,  
Rabbi David Marx,  
Mrs. David Marx,  
M. F. Goldstein,  
Eugene Oberdorfer, Sr.,  
Isaac Liebman,  
Samuel Schoen,  
Arthur I. Harris,  
Simon Selig, Jr.,  
Newman Silver,  
Armand May,  
Charles Adler,  
Alex Marcus,  
Cohen Loeb,  
Maurice H. Regenstern.

Atlantic City, N. J.—Congregation Beth Israel.  
Morris Aron,  
Rabbi Henry M. Fisher,  
Mrs. Morris Aron,  
Mrs. Henry M. Fisher.

Augusta, Ga.—Children of Israel Congregation.  
Mrs. Annie R. Lesser.

Baltimore, Md.—Baltimore Hebrew Congrega-  
tion.

Mrs. Myer Rosenbush.

Myer Rosenbush,  
Mrs. Henry S. Frank,  
Milton Gundersheimer,  
Mrs. Solomon Rothachild,  
Mrs. Mannes E. Feld,  
Mrs. Moses Rothachild,  
Mrs. Herman Cohn,  
Lee Sonneborn,  
Mrs. Abraham B. Lowenstein,  
Hiram Wiesenfeld,  
Mrs. Aaron Straus,  
Mrs. Fannie Schoeneman,  
Mrs. Rosa Palmbaum,  
Mrs. H. Rosenblatt,  
H. Rosenblatt,  
Henry S. Frank,  
Solomon Rothachild,  
Moses Rothachild,  
Aaron Straus,  
Mrs. Bernard Wiesenfeld,  
Rabbi Morris S. Lazaron,  
Oscar Brown,  
Mrs. Leo Eiseman,  
Mrs. Harry Stern.

Baltimore, Md.—Har Sinai Congregation.

Rabbi Harvey E. Wessel,  
David Kasper,  
Jacob Engel,  
Jacob D. Hornstein,  
Hy Oppenheimer,  
Jos. M. Zamojski,  
D. A. Weinberg,  
Chas. L. Wolf,  
E. T. Rosenfeld,  
A. Fader.

Baltimore, Md.—Congregation Olleh Shalom.

Rev. Dr. Wm. Rosenau,  
Isaac A. Gaskorff,  
Jacob S. Goldsmith,  
Louis G. Gump,  
Joseph Wiesenfeld,  
Louis Lazarus,  
Herman J. Cahn,  
Moses Wiesenfeld,  
Wm. M. Benesch,  
George M. Harsh,  
Benj. Strome,  
Milton F. Westheimer,  
Abe I. Weinberg,  
Sieg. B. Sonneborn,  
Meier Katz,  
Moses Goldsteinberg,  
Alex Hecht,  
Sigmond Kaun,  
Henry Sonneborn, Jr.

**Baton Rouge, La.**—Congregation B'nai Israel.  
Rabbi Harold E. Reinhart,  
Isidor Mayer.  
Solon Farnbacher,  
I. H. Rubenstein.

**Bay City, Mich.**—Congregation Anshe Chesed.

**Bellaire, Ohio.**—Sons of Israel Congregation.  
Myrtill Hirsch.

**Binghamton, N. Y.**—Hebrew Reform Society.  
Sigmund S. Gutman.

**Birmingham, Ala.**—Temple Emanu El.

Ike Adler,  
B. F. Ezekiel,  
Jake Friedman,  
M. V. Joseph,  
Rabbi Morris Zewfeld,  
Louis Phillips,  
David Rich,  
Leo K. Steiner.

**Bloomington, Ill.**—Moses Montefiore,  
Sam E. Livingston.

**Boston, Mass.**—Temple Adath Israel.

Sidney Dreyfus,  
Rabbi Harry Levi,  
Felix Vorenberg,  
A. Koshland,  
Samuel Gutman,  
George Moses,  
A. C. Ratschsky,  
A. L. Fishel,  
Max E. Wyzanski,  
Chas. P. Marks,  
Simon Vorenberg,  
Edward S. Goulston,  
Louis E. Kirsten,  
Edward Rintels,  
Henry G. Morris,  
Morris Morse,  
Harry Liebman,  
Nathan Sallinger,  
Abraham S. Hirschberg,  
Adolph Ehrlich,  
Joseph B. Jacobs.

**Boston, Mass.**—Temple Ohabei Shalom.

Rabbi Samuel A. Abrams,  
John Nathan,  
Frederic Wingsky,  
Henry Penn,  
Al. A. Rosenbush,  
Sol Scheinfeldt,  
Jacob A. Simons,  
Sol Lewenberg,  
Ignatz Wit,  
William Londer,  
Abraham S. Cohen.

**Bradford, Pa.**—Temple Beth Zion.

Rabbi J. B. Menkes.

**Bridgeport, Conn.**—Park Avenue Temple.

Rabbi David Levy,  
David Fauer,  
Jacob B. Klein.

**Brooklyn, N. Y.**—Bay Parkway Temple.

Meier Steinbrink,  
Julius Dehlman,  
David Schwartz,  
Bernhard Natt,  
Eugene E. Paul,  
Hon. Harry E. Lewin,  
Silas W. Stein,  
Ferdinand Gutmann,  
Rabbi Alexander Lyons.

**Brooklyn, N. Y.**—Beth Shalom-Peoples Temple.

Rabbi Max Reichler,  
Lewis Loveman,  
Elliot Levy,  
Louis A. Propp,  
Israel Frankenstein,  
Alfred A. Ehrlich,  
Jesse H. Wasserman,  
David Garfinkle.

**Brooklyn, N. Y.**—Ahavath Shalom.

Rabbi Samuel Peiper.

**Brooklyn, N. Y.**—Congregation of Temple Beth  
Emeth of Flatbush.

Wm. Goldschmidt,  
Augustus M. Phillips,  
Enil Dickman,  
Louis Rosenberg,  
Alfred H. Bloom,  
Ab'e Davidson,  
Dr. Samuel J. Levinson,  
Meyer Yondorf.

**Brooklyn, N. Y.**—Congregation Shaari Zedek.

Rabbi Harry Weiss,  
Abraham Brill,  
Max Reiss,  
George Baruch,  
John Bogart,  
Sigmund Cahn.

**Brooklyn, N. Y.**—Union Temple of Brooklyn.

Philip H. Lustig,  
Moses B. Schmidt,  
Aron Marcus,  
Abraham J. Piddian,  
Albert L. Levi,  
Enil L. Mayer,  
Mark Goodstein,  
Jcs. J. Baker,  
Sidney Weinburg,  
Leopold Levy.



Brownsville, Tenn.—Congregation Adas Israel.

Brunswick, Ga.—Congregation Beth Tefillah.

Buffalo, N. Y.—Temple Beth Zion.

J. G. Joseph,

Herman Wile,

Mrs. A. L. Warner,

Dr. Julius Ullman,

Frederic Ullman,

Eugene Warner,

S. Ginsburg,

R. J. Seidenburg,

L. L. Berger,

W. W. Saperston,

J. L. Davis,

Gustave Benjamin,

Theodore Hofeller,

Mrs. Henry Nathan,

Walter Oppenheimer,

H. W. Block.

Isaac Wile

Mrs. Louis Meyers,

Mrs. Davis W. Weil.

Cairo, Ill.—Montefiore Congregation.

A. Kaufman,

Canton, Ohio.—McKinley Ave. Temple.

Mrs. Clara Stern.

Campaign-Urbana, Ill.—Sinai Congregation.

Samuel Lasner.

Charleston, S. C.—Temple Beth Elohim.

Dr. Jacob S. Raisin,

Melvin Israel.

Charleston, W. Va.—Hebrew Educational Society.

Leo Loeb,

Sol May,

Garis I. Barkus,

M. B. Goldman,

I. N. Rosenberg.

Chattanooga, Tenn.—Mispah Congregation.

Harry Miller,

Morris Friedman,

Mrs. Harry Wise,

Harry Wise.

Chicago, Ill.—Anshe Mayriv Congregation.

Dr. Tobias Shanfarber,

Chas. Weinfield,

Benjamin Kronthal,

Sam Mineer,

Mrs. Herbert Schram,

Edwin Romberg,

Max Weinberg,

Sol I. Shane,

Sam Spitz,

Jacob Schnadig.

Chicago, Ill.—Congregation Bnai Abraham Zion.

Rabbi Samuel Schwartz,

Max Ehrman.

Chicago, Ill.—Chicago Sinai Congregation.

Joseph K. Arnold,

Walter S. Baer,

Mrs. Martin Barbe,

I. Baumgartl,

A. G. Becker,

A. W. Becker,

J. Binswanger,

Clarence L. Coleman,

James Davis,

M. H. Eichengreen,

B. D. Eisendrath,

Joseph L. Eisendrath,

Louis Eisendrath,

Joseph Feuchtwanger,

Albert Fischell,

George S. Freudenthal,

J. E. Furth,

E. L. Glaser,

Moses E. Greenbaum,

Moses S. Greenbaum,

Joseph S. Hartman,

Albert Hirschfeld,

Chas. Joseph,

Edward Katsinger,

Leo Kohn,

Max Loh,

Julius Rosenwald,

S. D. Schwartz,

Hugo Sonnenschein,

H. L. Stern,

Leo Straus,

Max Uhlmann,

William Wilhartz.

Chicago, Ill.—Congregation Bnai Shalom Temple Israel.

Dr. Gerson B. Levi,

Sam'l Schweitzer,

M. M. Rothschild,

J. M. Solomon,

S. Buchsbaum,

S. Richter,

A. Steindler,

H. M. Bloom.

Chicago, Ill.—Emanuel Congregation.

Herman Sels,

Rabbi Felix A. Levy,

Wm. Carl,

Samuel J. Bush,

Daniel Levy.

Chicago, Ill.—Isaiah Temple.

Dr. Joseph Stolz.

Nathan Herzog,  
 Mrs. Nathan Herzog,  
 Abraham Weil,  
 Mrs. Abraham Weil,  
 Barnett Faroll,  
 Mrs. Barnett Faroll,  
 David Pfaelzer,  
 Mrs. David Pfaelzer,  
 Abraham Hartman,  
 Mrs. Abraham Hartman,  
 A. B. Seelenfreund,  
 Toby Rubovits,  
 S. M. Lederer,  
 Mrs. S. M. Lederer,  
 Mrs. A. B. Seelenfreund.

Chicago, Ill.—Temple Shalom.  
 Rabbi Abram Hirschberg,  
 Benj. M. Engelhard,  
 Arthur D. Berlinheimer,  
 Eli Brandt,  
 Phil Spiegel,  
 L. Stargardter,  
 W. B. Frankenstern,  
 M. Mildenberg,  
 A. Birkenstein,  
 M. Geras,  
 D. Max Woldenberg,  
 Paul Kuhn,  
 S. Lorch,  
 L. M. Emsheimer,  
 David S. Komiss,  
 Max Amnenberg,  
 Charles Levy,  
 Louis Birkenstein,  
 Jos. Wolf,  
 Sam Yaffe,  
 Jos. Michaels,  
 Melville Cole,  
 Harry Kalven,  
 B. Kirshbaum,  
 M. H. Kuttner,  
 P. Lackritz,  
 Chas. Lange,  
 Sam D. Stoll,  
 Max Sobel,  
 Robert Pick.

Chicago, Ill.—Temple Judea.  
 Rabbi Leon Fram,  
 A. E. Simon,  
 Miss H. Cohen,  
 Henry A. Cohen.

Cincinnati, Ohio—Congregation K. K. Bene  
 Israel.  
 I. Newton Trager,  
 Ralph W. Mack,  
 Jacob Schottenfeld,

M. Fellheimer,  
 Morris H. Tobias,  
 Alfred M. Cohen,  
 Maurice J. Freiberg,  
 Harry Meiss,  
 Sam Gutmann,  
 N. Henry Beckman,  
 J. Garfield Trager,  
 Dr. David Philipson,  
 Julius Schild,  
 Julius W. Freiberg,  
 E. L. Miller,  
 Mrs. Mina W. Rheinstrom,  
 Eli Winkler,  
 Adolph Rosenberg,  
 Charles Israel,  
 Emanuel Goldsmith,  
 Emil Frank,  
 Alfred I. Straus,  
 Arthur L. Frank.

Cincinnati, Ohio—Congregation K. K. Beni  
 Yeshurun.

A. Edgar Aub,  
 Herbert E. Bloch,  
 Gerson J. Brown,  
 Hugo Goldsmith,  
 Mrs. Edward L. Heinsheimer,  
 Rabbi James G. Heller,  
 Felix Kahn,  
 Jacob W. Mack,  
 Leslie V. Marks,  
 Samuel H. Meyer,  
 Herbert C. Oettinger,  
 Hugo Stein,  
 Charles Shohl,  
 Leo Wise,  
 Sig. Wise,  
 William Ornstein,  
 Samuel Straus,  
 Mrs. Jonas B. Frenkel,  
 Mrs. Ben Loewenstein,  
 Jacob Frank,  
 Gabe Schwartz,  
 Jacob Bloch.

Cincinnati, Ohio—K. K. S. I. A. A. (Reading  
 Road Temple).

Dr. Jacob H. Kaplan,  
 I. Fleischer,  
 T. Covy,  
 Chas. Schaengold,  
 Eugene Eahn,  
 J. E. Rappoport,  
 Eals Unger,  
 Sig. Hoenig.

Clarksburg, W. Va.—Temple Emanuel.  
 Louis Hiller.

**Cleveland, Ohio—Euclid Avenue Temple.**

Wm. Skirball,  
Max Rosenblum,  
Horatio J. Joseph,  
Howard Wertheimer,  
Nathan Loeser,  
Samuel G. Kaufman,  
A. Mendelson,  
Sol Berman,  
Sam Cohn,  
Mrs. Ida Kornhauser,  
Sol. Reinthal,  
Eugene Haberman,  
Jos. Laronge,  
Chas. Frankel,  
Maurice W. Bruml,  
Dan S. Wertheimer,  
Rabbi J. H. Skirball,  
A. I. Newman,  
Rabbi Louis Wolsey,  
Myron W. Rice,  
Fred E. Bruml,  
Manuel Reinthal,  
Gus Bamberger,  
A. W. Haiman,  
M. N. Cohn,  
Mrs. Max Rosenblum,  
Mrs. Leon Strauss,  
Louis Wolin,  
Harry Emsheimer,  
Joe Goodman,  
Fred Desberg,  
E. M. Klein.

**Cleveland, Ohio—Tifereth Israel Temple**

Mrs. Herbert G. Goulder,  
Herbert G. Goulder,  
Edward A. Moss,  
Rabbi A. H. Silver,  
Herman Moss,  
Charles Tilles,  
Monroe Ullman,  
Benj Lowenstein,  
B. Mahler,  
Ben Rich,  
Adolph S. Klein,  
Fred Abel,  
Marcus Feder,  
Sig. Korach,  
Sam Hibshman,  
Jos. A. Guggenheim,  
Max Meisel,  
Alfred Benesch,  
H. F. Klein,  
Julius Fryer,  
Jay Iglaue,  
R. H. Rosenfeld,

Mrs. Ben Einstein,  
Mrs. Martin M. Marks,  
Miss Edna Goldsmith,  
Miss Helen Bing,  
Mrs. M. J. Gries,  
Sam'l D. Wise,  
Mrs. Belle Heller,  
Melville Liebenthal,  
Mrs. Melville Liebenthal,  
Arthur M. Graver,  
Mrs. Arthur M. Graver,  
Albert Reinheimer.

**Columbus, Ga.—B'nai Israel Congregation.**

Rabbi F. L. Rosenthal,  
Simon Schwab,  
Leo Loewenherz.

**Columbus, Ohio—Temple Israel.**

Mrs. Fred Lazarus, Jr.,  
Simon Lazarus,  
Joseph Schonthal,  
Maurice Bresler,  
I. Rosenthal,  
Harry Zeiger,  
Fred Lazarus, Jr.,  
Mrs. Celia Rosenthal,  
Mrs. George Zepin,  
Rabbi Jacob Tanshish.

**Cordeaus, Tex.—Congregation Beth El.**

**Cumberland, Md.—Bair Chayim Congregation.**

Dr. C. A. Rubenstein,  
Isaac Hirsch.

**Dallas, Tex.—Temple Emanu-El.**

J. B. Moses,  
Rabbi W. Macht,  
Rabbi David Lefkowitz,  
Rudolph Liebman,  
Sam Eggen,  
Al Neimara,  
Marx Baura,  
M. S. Levy,  
Gus Ross,  
G. Dreyfus,  
Sig. Mayen,  
Leon A. Harris,  
Isador Goldsmith,  
Alex Sanger,  
M. Goettinger,  
Sig. Neumaier.

**Danville, Ill.—Reform Congregation.**

Rabbi George Zepin.

**Davenport, Iowa—Congregation B'nai-Israel.**

Herbert E. Scharff,  
Bernie Abshams,  
Rabbi Jos. L. Baron.

**Dayton, Ohio**—Congregation K. K. Bnei  
Yeshurun.

Mrs. F. J. Ach,  
F. J. Ach,  
Mrs. Jos. G. Lehman,  
Jos. G. Lehman,  
Mrs. S. S. Mayerberg,  
Rabbi S. S. Mayerberg,  
Sidney G. Kusworm,  
Mrs. Harry Lehman,  
Harry Lehman,  
Elmer Rauh.

**Denver, Col.**—Congregation Emanuel.

Marcus D. Barnett,  
Rabbi Wm. S. Friedman,  
Jos. H. Harrison,  
Miss Libbie Klein,  
Mrs. S. Pisko,  
Samuel E. Kohr,  
Berthold Fleisher.

**Des Moines, Iowa**—Congregation B'nai  
Jeshurun.

Rabbi Eugene Mannheimer,  
Auscelm Frankel,  
M. Samish,  
Jacob Linco.

**Detroit, Mich.**—Congregation Beth El.

Rabbi Leo M. Franklin,  
Rabbi Henry J. Berkowitz,  
Isaac Goldberg,  
Adolph Finsterwald,  
Louis Simon,  
Milford Stern,  
Samuel Heavenrich,  
Bernard Ginsberg,  
Milton M. Alexander,  
Israel Cohen,  
Emanuel Wodis,  
Louis Welt,  
M. A. Hirschfeld,  
M. A. Rosenberg,  
Mrs. Sarah Rosenzweig,  
Herman Finsterwald,  
Ben B. Jacobs,  
Dr. Chas. A. Smith,  
Max Cohn,  
Melville Welt,  
Oscar Robinson,  
E. M. Rothman,  
Harry Newman,  
Jacob H. Davis,  
Jacob Nathan,  
Morris Rosenberg,  
Harry Winston,  
Harry Solomon,  
Alex Spater,

Julian H. Krolik,  
Monroe Rosenfield,  
Mayer B. Sulzburger,  
J. A. Heavenrich,  
Wallace Rosenheim,  
David A. Brown,  
Sidney Weinman,  
Jerome Ackerman,  
Joseph L. Selling.

**Duluth, Minn.**—Congregation Temple Emanuel.  
E. Silberstein.

**East Liverpool, Ohio**—Congregation Bene  
Israel.

Leon Rukin.

**Easton, Pa.**—Congregation B'rith Sholom.

Jacob Mayer,  
G. Mintz.

**El Paso, Tex.**—Congregation Mt. Sinai.

Rabbi Martin Zielonka,  
Haymon Krupp,  
Ben Swart,  
I. Weiss,  
Erwin H. Schwartz.

**Enid, Okla.**—Congregation Emanuel.

**Erie, Pa.**—Congregation Anshe Chesed.

Rabbi Max C. Currick,  
Morris Schaffner,  
Louie D. Levi,  
Leo A. Weil,  
H. Hershovits,  
Philip Hanauer.

**Evansville, Ind.**—Bene Israel Congregation.

Max DeFong,  
Isaac Sahn,  
Silas Ichenhauser,  
Dr. M. H. Ravdin,  
Rabbi Edward L. Israel.

**Far Rockaway, N. Y.**—Temple Israel of Far  
Rockaway.

Samuel Eubie,  
Charles A. Jacobson,  
E. Louis Jacobs,  
Joseph Fried,  
William Rosenbaum,  
George I. Seidman,  
Isaac S. Heller,  
Benjamin Veit,  
Sidney Strongin,  
Paul Frankfurter,  
Leon Lauterstein,  
Jacob A. Voice,  
Edwin Schimmerich,  
Rabbi Isaac Landman.

**Ft. Smith, Ark.**—United Hebrew Congregation.

Rabbi Wm. Stern,  
Sam Tilles.

- Fert Wayne, Ind.**—Congregation Achduth Vesholom.  
S. K. Frankenstein,  
G. Irving Latz,  
Isador Lehman,  
Herman Pollak,  
Rabbi A. L. Weinstein.
- Fert Worth, Tex.**—Beth El Congregation.  
Max K. Mayer,  
Henry Gernsbacher,  
L. Jackson,  
D. L. Colton.
- Fremont, Ohio**—Fremont Hebrew.
- Galveston, Tex.**—Congregation B'nai Israel.  
Robt. I. Cohen, Sr.  
Rabbi Henry Cohen.
- Gary, Ind.**—Temple Israel.  
Rabbi Pizer Jacobs.
- Goldsboro, N. C.**—Congregation Oheb Shalom.  
Leslie Weil.
- Grand Rapids, Mich.**—Congregation Emanuel.  
Martin C. Friedman,  
G. A. Wolf.
- Greensboro, N. C.**—Greensboro Hebrew Congregation.  
Rabbi Louis I. Egelson.
- Greenville, Miss.**—Hebrew Union Congregation.  
Rabbi Samuel A. Rabinowitz.  
Nathan Goldstein.
- Greenwood, Miss.**—Congregation Beth Israel.
- Hamilton, Ohio**—Congregation Bene Israel.
- Harrisburg, Pa.**—Congregation Oheb Sholem.  
David Kaufman,  
Joseph Goldsmith,  
Rabbi Louis J. Haas.
- Hartford, Conn.**—Congregation Beth Israel.  
Rabbi Abraham S. Anspacher,  
Isidore Wise,  
Bernhard Lyon,  
Judge Solomon Elsner,  
Benj. L. Haas,  
Jacob P. Atkins,  
Dr. A. J. Wolff,  
Max Myers.
- Hazleton, Pa.**—Congregation Beth Israel.  
Rabbi Arthur S. Montaz,  
Sol Smith,  
Calvin Leichtman.
- Holena, Ark.**—Congregation Beth El.
- Henderson, Ky.**—Congregation Adath Israel.
- Honesdale, Pa.**—Congregation Beth Israel.
- Hot Springs, Ark.**—Congregation House of Israel.  
Albert Mandel.
- Houston, Tex.**—Congregation Beth Israel.  
W. H. Jaspon,  
Jake H. Sam,  
Dr. Henry Barnston,  
Robert S. Jarett.
- Huntington, W. Va.**—Congregation Oheb Shalom.  
Eph. Broh,  
A. Solof,  
D. C. Schoenthal.
- Huntsville, Ala.**—Congregation B'nai Schalom.
- Indianapolis, Ind.**—Indianapolis Hebrew Congregation.  
Rabbi Morris M. Feuerlicht,  
Gustave A. Efroymson,  
Albert Goldstein,  
Sam L. Hahn,  
Melville S. Cohn,  
Aaron Wolfson,  
J. J. Kiser,  
A. M. Rosenthal,  
J. Pinkus,  
Louis Efroymson,  
Miss Anna Simon,  
Mark Adler.
- Jackson, Mich.**—Temple Beth Israel.
- Jackson, Miss.**—Congregation Beth Israel.
- Jackson, Tenn.**—Congregation B'nai Israel.
- Jacksonville, Fla.**—Congregation Ahavath Chesed.  
Neal Finkelstein.
- Jamaica, L. I., N. Y.**—Temple Israel of Jamaica  
Asher Blumensteil,  
Rabbi Irving F. Reishert,  
Chas. A. Gerber,  
A. E. Levy,  
Harry Levy,  
J. F. Newman,  
Samuel Rosenhal.
- Johnstown, Pa.**—Beth Zion Memorial Temple  
N. A. Elsasson.
- Jonesboro, Ark.**—Temple Israel.
- Joplin, Mo.**—United Hebrew Congregation.  
Wm. Fleishaker.
- Kalamazoo, Mich.**—Congregation B'nai Israel.
- Kansas City, Mo.**—Congregation B'nai Jehudah.  
Rabbi Harry M. Mayer,  
Mrs. Harry H. Mayer,  
Mrs. Sigmund Loewith,  
Louis H. Ehrlich,  
Julius Lyons,  
Daniel Frankel,  
Alfred Benjamin,  
A. C. Wurmses.

- Gustav Bernheimer,  
Mrs. Samuel Muelfelder,  
Albert Zunder,  
J. C. Goldbaum,  
L. L. Rosenberg.
- Knorrville, Tenn.**—Beth-El Congregation.  
Jacob Reich.
- Kokomo, Ind.**—B'nai Israel Congregation.  
I. Hurwick.
- Lacrosse, Wis.**—Congregation Anshe Chesed.
- Lafayette, Ind.**—Temple Israel Congregation.  
Solomon Loeb.
- Lafayette, La.**—Jewish Synagog.
- Lake Charles, La.**—Temple Sinai.  
Maurice J. Muller.
- Lancaster, Pa.**—Congregation Shaarai Sh-  
mayim.  
Rabbi Morris Youngerman,  
A. Rosenstein.
- Leavenworth, Kan.**—Congregation B'nai Jesh-  
hurum.  
Morris Abeles.
- Lexington, Ky.**—Congregation Adath Israel.  
Gus L. Heyman.
- Lexington, Miss.**—Congregation Beth Israel.
- Ligonier, Ind.**—Congregation Ahavath Sholom.  
Rabbi Julius Mark.
- Lima, Ohio**—Congregation Beth Israel.
- Lincoln, Ill.**—Congregation Beth El.
- Lincoln, Neb.**—Congregation B'nai Jeshurun.  
R. B. Pepperburg,  
M. Wassermann,  
Charles Mayer.
- Little Rock, Ark.**—Congregation B'nai Israel.  
C. T. Abeles,  
Julian Blass,  
Rabbi E. J. Jaell,  
Myron B. Lasker.
- Long Beach, Cal.**—Congregation Beth El.
- Los Angeles, Cal.**—Temple B'nai B'rith.  
Rabbi Edgar F. Magnin.  
Dr. David W. Ecelman.
- Louisville, Ky.**—Congregation B'rith Sholom.  
Mrs. Nat. Hoenig,  
Nat. Hoenig,  
Rabbi Jerome Reen,  
Mrs. Simon Lion,  
Mrs. Hilman Ehman,  
Edward Stern,  
Simon Lion,  
Louis Waterman.
- Louisville, Ky.**—Congregation Adath Israel.  
Wm. Trost,
- Dr. Joseph Rauch,  
Isadore Hirsch,  
Alfred Selligman,  
Dr. Jacob A. Flexner,  
Robert A. Grabfelder,  
Louis S. Byek,  
Sol. Rosenfelder,  
Isaac W. Bernheim,  
Charles Goldsmith,  
Edward Flexner,  
Arnold Levy,  
Abe Grabfeller,  
Benj. Washer,  
Jack Marx,  
Abraham Rothstein.
- Macon, Ga.**—Congregation Beth Israel.  
Rabbi Isaac E. Marcuson,  
Gates J. Waxelbaum.
- Mansfield, Ohio.**—Mansfield Jewish Congrega-  
tion.  
Joseph Haupt.
- Marshall, Tex.**—Moses Montifiore.  
Rabbi Jacob D. Schwarz.
- Memphis, Tenn.**—Children of Israel Congrega-  
tion.  
Rabbi Wm. H. Fineshriber,  
Ben W. Croner,  
Jos. Newburger.
- Meridian, Miss.**—Congregation Beth Israel.  
Mrs. Levi Rothenberg,  
Louis Rothenberg,  
Mrs. Marx Rothenberg,  
Levi Rothenberg.
- Michigan City, Ind.**—Congregation Sinai.
- Middletown, Ohio.**—Temple Emanu El.  
Abe S. Levi.
- Milwaukee, Wis.**—Congregation B'ne Jeshurun.  
Max Breslauer,  
A. Tiefenbrunner,  
S. Dorsen,  
M. Zarne,  
D. Keller,  
Benjamin Ross,  
Miss Sarah Becker,  
Rabbi Charles S. Levi,  
Mrs. A. Moritz,  
Mr. A. Moritz,  
Mrs. Benj. Foss,  
Mrs. S. Dorsen,  
Mrs. D. Keller.
- Milwaukee, Wis.**—Emanuel Congregation.  
Dr. Samuel Hirshberg,  
S. J. Eisen,  
A. L. Saltzstein,  
N. Goldstina,

Alex Friedlander,  
Morris Miller,  
David C. Lappin,  
Charles Friend,  
Mrs. Michael Frank,  
Nathan J. Gould,  
A. P. Rosenberg.

**Minneapolis, Minn.—Temple Israel.**

Harry Kaufman,  
Rabbi Albert G. Minds,  
Irving Robitshek,  
Harry E. Schloss,  
Jonas B. Weil,  
Wm. B. Weil.

**Mobile, Ala.—Congregation Shari Shomayim.**

Lionel Levy,  
Mrs. Lionel Levy,  
I. Lichtbach,  
Mrs. A. H. Pearson,  
A. H. Pearson,  
Jacob Reiss.

**Monroe, La.—Congregation B'nai Israel.**

W. Smith,  
L. Caspari,  
Manny H. Marx,  
Sigmund Massur,  
Rabbi Harry A. Merfeld.

**Montgomery, Ala.—Kahl Montgomery Congregation.**

Rabbi Wm. B. Schwartz,  
L. Strauss,  
Simon Gassenheimer,  
I. Fred Salomon,  
Roland Nachman,  
Emil Weil,  
Isidor Weil,  
Lawrence W. Weil,  
Ernest Mayer.

**Montreal, Canada.—Temple Emanuel.**

Maxwell Goldstein,  
Mrs. Maxwell Goldstein,  
A. Sommer,  
Rabbi Max J. Merritt,  
Michael Hirsch,  
Mrs. Michael Hirsch.

**Mt. Vernon, Ind.—Congregation Anshe Israel.**

**Mt. Vernon, N. Y.—Sinai Temple.**

Gerson Robison,  
Leon Mann,  
M. Sinshelmer,  
John G. Greenburgh.

**Muncie, Ind.—Congregation Beth El.**

**Muskogee, Okla.—Congregation Beth Ahaba.**

I. L. Rosendorf.

**Nashville, Tenn.—Congregation Ohavai Shalom.**

Joe Morse,  
H. D. Weinbaum,  
Leo Schwartz,  
Chas. Cohn,  
Clarence Bernstein,  
Lee J. Loventhal,  
Rabbi Richard M. Stern,  
Nathan Cohn.

**Natchez, Miss.—Congregation B'nai Israel.**

Rabbi Wm. Ackerman.

**Newark, N. J.—Congregation B'nai Jeshurun.**

Philip Lindeman,  
Rabbi Solomon Foster,  
Louis Schlesinger,  
Louis Krieger,  
Abram Metzger,  
Aaron Meyer,  
Leopold Jay,  
Isadore J. Kaufherr.

**New Bern, N. C.—B'nai Scholem.**

**Newburg, N. Y.—Congregation Temple Beth Jacob.**

Sigmund Samuels.

**New Haven, Conn.—Congregation Mishkan Israel.**

Rabbi Louis L. Mann,  
Samuel Muddfelder,  
Alexander Cahn,  
Henry Shartenbert,  
Albert J. Johnson,  
Adolph Mendes,  
Dr. Alfred G. Nadler,  
Samuel Camper,  
Isaac M. Ullman,  
Louis D. Mann,  
Wm. Schoenberger.

**New Orleans, La.—Touro Synagogue.**

Rabbi Emil W. Leipziger.

**New Orleans, La.—Temple Sinai.**

Rabbi Max Haller,  
Edgar M. Cahn,  
Leon Israel,  
J. K. Newman,  
W. Irving Moss,  
T. J. Feibelman,  
Herman Levy,  
David Kohlman,  
Norman J. Kauffmann.

**New Orleans, La.—Gates of Prayer.**

**New Rochelle, N. Y.—Temple Israel.**

Rabbi Clifton H. Levy,  
Amson Furtach.



Oscar Heyman,  
Isidor Solomon,  
Louis Kahn,  
Sidney Worms,  
Richard May,  
Samuel Potter,  
Milton Mayer,

**New York, N. Y.—Sinai Congregation of the Bronx.**

Rev. M. Schrager,  
R. Lederer,  
Milton Daub,  
A. Furst,  
L. W. Blum,  
M. Bloomfield,  
S. Colombus,  
Jul. Trattner,  
J. S. Mehlman,  
M. K. Katz,  
Rabbi Julius J. Price,  
Emil Fleischl

**New York, N. Y.—Central Synagogue.**

**R** Samuel B. Hamburger,  
Joseph Steiner,  
Max Neuburger,  
Max L. Schallek,  
Herman Heineman,  
Daniel Kops,  
Julius Loeb,  
D. Emil Klein,  
Gasa Paskus,  
Max Schwarz,  
Henry Weiss,  
Rabbi Nathan Krass,  
I. S. Moses,  
Chas. Kafka,  
Milton N. Stiner,  
Mrs. B. Seerturger,  
Emil Tausig,  
Miss Emilie Bullowa,  
Sol Baerlein,  
Adolph Klinger,  
Mrs. S. Schanser,  
Mrs. M. Hoffman,  
Henry Steinhardt,  
Joseph L. Wolf.

**New York, N. Y.—Congregation Emanu El.**

Louis Marshall,  
Daniel Guggenheim,  
William I. Spiegelberg,  
Hon. David Laventritt,  
Henry Sidenberg,  
Hon. Irving Lehman,  
Adolph S. Ochs,  
Henry M. Toeb,

Samuel M. Newburger,  
Phillip J. Goodhart,  
Edward Schafer,  
Myron S. Falk,  
Julius Ochs Adler,  
Mrs. Sophie Beer,  
Max J. Bernheim,  
Miss Rose Bernheimer,  
Sidney C. Borg,  
Lowell Brentano,  
Mrs. Harry Content,  
Dr. H. G. Enclow,  
Morris Patman,  
Mrs. Isabella Freedman,  
Daniel Frohman,  
William Goldman,  
Mrs. Miriam H. Gottheil,  
Prof. Richard Gottheil,  
Col. H. A. Guinzburg,  
Leon Israel,  
Hon. Edgar J. Lauer,  
Arthur Lehman,  
Hon. Samuel D. Levy,  
Adolph Lewisohn,  
Isidor Lewi,  
Mrs. Richard Limburg,  
Nathan J. Miller,  
Mortimer L. Schiff,  
Devitt J. Seligman,  
Dr. Joseph Silverman,  
Rev. Simon Schlager,  
Samuel Untermyer,  
Felix M. Warburg,  
Mrs. Jacob Wertheim,  
Arthur Zinn.

**New York, N. Y.—Free Synagogue.**

Dr. Stephen S. Wise,  
Dr. Sidney E. Goldstein,  
Hon. Abram I. Elkus,  
Charles E. Bloch,  
Dr. Lea K. Frankel,  
Hon. Julian W. Mack,  
Mrs. Mary Fels,  
Hon. Oscar S. Straus,  
Adolph Lewisohn,  
Simon W. Straus.

**New York, N. Y.—Mt. Nebah Congregation of Washington Heights.**

Edward R. Cohn,  
Oscar Cans,  
Michael E. Reiburn,  
Saul E. Rogers,  
Max Strauss,  
David E. Goldfarb,  
Adolph Spiegel,  
Samuel Levine.



New York, N. Y.—Mount Zion Congregation.

J. I. Lebowski,  
Rev. B. I. Tintner.

New York, N. Y.—Rodeph Shalom Congregation.

Hon. Henry M. Goldfogle,  
Dr. Rudolph Grossman,  
Hon. Samson Lachman,  
Maier Berliner,  
Hon. Maurice B. Blumenthal,  
Alfred D. Lind,  
Jacob S. Berliner,  
Mrs. Edward Wessel.

New York, N. Y.—Congregation Shaaray Tefila.

Morris A. Magner,  
William C. Popper,  
Martin Strauss,  
Lewis M. Isaacs,  
Dr. Jos. Blum,  
David N. Mossesohn,  
P. N. Aronson,  
Jacob Saalberg,  
J. Sinsheimer,  
Simon Gottschall,  
Samuel Raisler,  
Hugo Oppenheim,  
Rev. Dr. F. De Sola Mendes,  
Rev. Dr. Nathan Stern.

New York, N. Y.—Temple Beth-El.

Ben Altheimer,  
Saul Bernstein,  
Samuel F. Currick,  
David Dinkelspiel,  
Otto E. Dryfoos,  
Sydney H. Herman,  
Simon Hess,  
Benno Lewinson,  
Leopold Stern,  
Roger W. Straus,  
Myron Sulzberger,  
Ludwig Vogelstein,  
Rev. Dr. Samuel Schulman,  
Rabbi Milton Ellis,  
Dr. Kaufmann Kohler,  
Mrs. Wm. Klingenstein,  
Walter J. Rosston,  
Davis Brown,  
Arthur Bloch,  
Max J. Kohler,  
Mrs. Leopold Plaut,

New York, N. Y.—Tremont Temple.

Rabbi Adolph Steiner,  
Seymour Mork,  
Nathan Silverman,  
Edward N. Mayer,

Samuel Singer,  
Harry Cahn.

New York, N. Y.—The New Synagogue.

Carl Rosenberger,  
Jacob Lowenstein,  
Max Kalter,  
David M. Bressler,  
Dr. Ephraim Frisch,  
Morris H. Rothschild,  
Aaron R. Hano.

New York, N. Y.—Temple Israel.

Daniel P. Hays,  
Rev. Dr. Maurice H. Harris,  
Rev. Dr. Louis I. Newman,  
Leopold Weil,  
Isidor Kempner,  
Samuel Kramer,  
Jacob Goodfriend,  
Victor Welchman,  
Moses Anathan,  
August Goldsmith.

New York, N. Y.—Congregation Agudath  
Yesholim.

Jacob Friedman, Jr.  
Max H. Friedman  
Solomon  
Isidor Schindler.

New York, N. Y.—Temple Beth El.

G. J. Silberberg,  
L. S. Silberberg,  
Abraham Weil.

Norfolk, Va.—Congregation Ohel Shalom.

Oakland, Cal.—Temple Sinai Congregation.

Ben Mosbacher,  
Joseph Melzer.

Oklahoma City, Okla.—Temple E'nai Israel

Rabbi Joseph Blatt,  
Leon Levy,  
A. D. Engelman,  
Dr. C. J. Fishman.

Omaha, Neb.—Congregation of Israel.

Sol Bergman,  
Nathan A. Spiesberger,  
Isidor Ziegler,  
Ed. Treller,  
Herbert S. Arnstein,  
Abe Herzberg, Jr.,  
Rabbi Fredrick Cohn,  
B. Pred.

Orange, N. J.—Congregation Sharey Tefilo.

Owensboro, Ky.—Congregation Adath Israel.

Pittsburg, Ky.—Temple Israel.

Rabbi Harry S. Margolis,  
Mose Simon,  
Louis Rubel.

**Parkersburg, W. Va.**—Congregation B'nai Israel.

**Paterson, N. J.**—Congregation B'nai Jeshurun.  
Rabbi Max Raisin,  
Jacob Rosen,  
Jacob Cohen,  
A. L. Simon.

**Pensacola, Fla.**—Congregation Beth El.  
Iser L. Freunc,  
Alex Friedman.

**Peoria, Ill.**—Congregation Anshe Emeth.  
Samuel Woolner,  
Rabbi Meyer Lovitch,  
Morton Miller.

**Petersburg, Va.**—Congregation Rodeph Sholem.

**Philadelphia, Pa.**—Reform Congregation Keneseth Israel.

Rev. Dr. Joseph Krauskopf,  
Rabbi Abraham J. Feldman,  
Alfred M. Klein,  
Hart Blumenthal,  
Joseph H. Rutin,  
Frank L. Newburger,  
Joseph H. Hagedorn,  
Albert S. Marks,  
Leopold Lieberger,  
Leopold Heimerdinger,  
Leon Merz,  
Edwin M. Goldsmith,  
Samuel Stern,  
Eugene M. Kaufmann,  
Adolph Loeb,  
Lee Simon,  
Judge Horace Stern,  
Nathan Snellenburg,  
Adolph Eicholtz,  
David Berlitzheimer,  
H. S. Belber,  
Ellis Gimbel,  
Aaron Blumenthal,  
David Bachrach,  
Henry Bronner,  
J. J. Cohen,  
Emil Brunswick,  
Harry B. Hirsch,  
Henry Rosenthal,  
Meyer Schamberg,  
Sigmund J. Marx,  
Sol Rothschild,  
Dr. Max Greensbaum,  
Jerome J. Rothschild.

**Philadelphia, Pa.**—Congregation Rodeph Shalom.

Albert Wolf,  
Dr. Harry W. Ettelson,

Mrs. Lionel Friedmann,  
Lionel Friedman,  
Anthony Schwartz,  
Mrs. Milton T. Rosenheim,  
Milton T. Rosenheim,  
Mrs. Albert Greenebaum,  
Albert Greenebaum,  
Gordon A. Block,  
Rabbi Berd M. Isserman,  
Elias Nasbaum,  
Simon Miller,  
Emil Selig.

**Pine Bluff, Ark.**—Congregation Anshe Emeth.  
Ben B. Weil,  
Rabbi Leonard J. Rothstein.

**Piqua, Ohio.**—Congregation Anshe Emeth.  
Abe Louis.

**Pittsburgh, Pa.**—Rodef Shalom Congregation.

Charles I. Aaron,  
Marcus Aaron,  
Louis J. Affelder,  
Louis Broido,  
Louis Caplan,  
Aaron Cohen,  
Judge Josiah Cohen,  
Abe J. DeRoy,  
Charles Dreifus,  
Barney Dreyfus,  
Leon Falk,  
Maurice Falk,  
Marcus Feuchtwanger,  
Abe Frank,  
L. W. Frank,  
Lee B. Foster,  
Mayer Forst,  
Peter Glick,  
Emanuel Grafner,  
Dr. Samuel H. Goldenson,  
Samuel B. Goldsmith,  
A. M. Hast,  
Leo L. Half,  
A. M. Hannauer,  
Dr. Joseph M. Jackson,  
Charles H. Joseph,  
William L. Kann,  
M. Kingsbacher,  
William B. Klee,  
C. Chester Kaufmann,  
Theodor Kaufmann,  
Albert C. Lehman,  
Irvin F. Lehman,  
Leo Lehman,  
Leonard S. Levin,  
Robert Lewin,  
Walter A. May,  
Er. Edward E. Mayer.

Ralph M. Morganstern,  
A. L. Rauh,  
Marcus Rauh,  
Max Rothschild,  
Rabbi Frederick Rypins,  
Maurice W. Spear,  
Nathaniel Spear,  
A. J. Sunstein,  
A. Leo Weil.

**Pittsfield, Mass.**—Congregation Anshe  
Anonim.

George A. Newman.

**Plainfield, N. J.**—Temple Shalom.

Rabbi Max Kaufman.

**Plattsburg, N. Y.**—Beth Israel Congregation.

Julius Mendelsohn.

**Port Gibson, Miss.**—Congregation Gemiluth  
Chasadim.

**Portland, Ore.**—Congregation Beth Israel.

Wm. F. Lipman,

A. Meier,

J. Haussman,

Rabbi Jonah B. Wisc.

Adolphe Wolfe.

**Portsmouth, Ohio.**—Congregation K. K. B. A.

A. Bein.

**Providence, R. I.**—Sons of Israel and David  
Congregation.

Louis Lyons.

Archibald Silverman,

David Bernkopf,

Mrs. Caesar Misch.

**Quincy, Ill.**—K. K. B'nai Sholem.

**Racine, Wis.**—Sinai Congregation.

Julius Goodman.

**Raleigh, N. C.**—Congregation Temple Beth Or.

Mrs. Sadie Lee Bear.

**Reading, Pa.**—Congregation Oheb Sholem.

Rabbi Julius Frank,

Leo J. Sondheim.

**Richmond, Va.**—Congregation Beth Ahabah.

Rabbi Edward N. Calisch,

Mrs. Sam Cohen,

Mrs. Sadie M. Kirsh,

Sol L. Bloomberg,

Irving May,

A. L. Straus,

Harry Marks,

Edgar J. Kaufman,

Lewis L. Strauss, Jr.

M. E. Marcuse,

M. L. Hofheimer.

**Roanoke, Va.**—Temple Emanuel.

Emanuel Gamoran.

**Rochester, N. Y.**—Congregation Berith Kod-  
esh.

Mortimer Adler,

Dr. S. J. Appelbaum,

George C. Guggenheirn,

Benj. Goldstein,

Harry Klonick,

Dr. Max Landsberg,

M. H. Lang,

H. I. Levy,

E. M. Lowenthal,

Philip Present,

H. I. Robinson,

J. D. Steefel,

H. M. Stern,

Rabbi Horace J. Wolf,

Mrs. L. M. Garson,

Mrs. G. Steinfeld,

Henry Samuelsohn,

Isaac Adler,

Miss R. Rosenberg.

**Rockford, Ill.**—Congregation Beth El.

**Rocky Mount, N. C.**—Congregation Beth El.

**St. Joseph, Mo.**—Temple Adath Joseph.

Morris H. Lehman,

Herman Einstein,

Mrs. Herman Einstein.

**St. Louis, Mo.**—Congregation Shalom Emeth.

Rabbi Louis Witt,

Edwin R. Meissner,

Louis Straus,

Bernard Greensfelder.

**St. Louis, Mo.**—Temple Israel.

Dr. Leon Harrison,

Mrs. Sigmund Livingston,

Sigmund Livingston,

Marcus Harris,

Max Koenigsberg,

Mrs. Max Koenigsberg.

**St. Louis, Mo.**—United Hebrew Congregation.

Rabbi Samuel Thurman,

Samuel J. Bussack,

Morris Schweig,

J. B. Korngold,

H. H. Zucker,

Alvin Zucker.

**St. Louis, Mo.**—Congregation B'nai El.

**St. Paul, Minn.**—Mt. Zion Hebrew Congrega-  
tion.

Miss Caroline Goldman,

Rabbi Jacob I. Meyersvitz,

Mrs. I. E. Rose,

Mrs. A. Slimmer,

Hugo Hirschman,

Sylvan E. Hess.

- Sacramento, Cal.**—Congregation B'nai Israel.
- Saginaw, Mich.**—Congregation Beth El.
- Salt Lake City, Utah.**—Congregation B'nai Israel.  
Rabbi Adolph Steiner,  
Sylvan Simon,  
Mose Lewis,  
Jack Findling.
- San Antonio, Tex.**—Congregation Beth El.  
J. J. Stern.
- Sandusky, Ohio.**—Congregation Oheb Shalom.  
Samuel Kaplan.
- San Francisco, Cal.**—Congregation Emanuel El.  
Jules Abrahamson,  
Eugene S. Elkus,  
Miss Bee Fleishman,  
Dr. Martin A. Meyer,  
Mrs. Jules Abrahamson,  
James B. Ransohoff,  
A. L. Weil,  
Rabbi Herman Rosenwasser,  
Manfred Bransten,  
Mrs. W. L. Hyman,  
Mrs. Manfred Bransten,  
Mrs. Julius Kahn,  
Hon. Julius Kahn.
- San Francisco, Cal.**—Congregation Sherith Israel.  
Leon Juda,  
A. W. Caro,  
Edw. T. Lees,  
Josh. D. Isaacs,  
Samuel T. Breyer.
- San Jose, Calif.**—Congregation Bikur Cholim.  
Max Blum.
- Savannah, Ga.**—Congregation Mickva Israel.  
Leopold Adler,  
Rabbi George Solomon.
- Schenectady, N. Y.**—Congregation Gates of Heaven.  
L. M. King,  
A. J. Levi.
- Seranton, Pa.**—Congregation Anshe Chesed.  
Louis Oettinger,  
Isadore Krotosky,  
Rabbi Bernard Heller.
- Seattle, Wash.**—Temple De Hirsch.  
H. A. Schoenfeld,  
A. Shemanski,  
Victor Standaeker.
- Selma, Ala.**—Congregation Mishkan Israel.  
Isidore Kayser,  
Max Hagedorn,  
Monroe Gusdorf.
- Shreveport, La.**—Congregation B'nai Zion.  
Rabbi Abram Brill,  
Eli Wiener,  
Leon I. Kahn,  
Dr. Louis Abramson,  
Sam Dreyfuss.
- Sioux City, Iowa.**—Congregation Mt. Sinai.  
Hyman Fishgall,  
Mrs. Joseph Cohen,  
Joseph Cohen,  
Rabbi Ludore Isaacson.
- Sioux Falls, S. D.**—Congregation Mt. Zion.  
M. Myer Singer.
- South Bend, Ind.**—Temple Beth El.  
Rabbi Julius Mark,  
A. R. Mayerfeld.
- Spartanburg, S. C.**—Congregation B'nai Israel.
- Springfield, Ill.**—Congregation B'rith Sholem.  
Rabbi Sol Landman,  
S. A. Barker.
- Springfield, Mo.**—Congregation Temple Israel.  
S. R. Wolf.
- Springfield, Ohio.**—Congregation Ohev Zedekah.
- Statesville, N. C.**—Congregation Emanuel.  
Mrs. J. H. Hoffmann.
- Steubenville, Ohio.**—Congregation Temple Beth El.  
Isidor Salzbacher,  
Isaac Brown.
- Stockton, Cal.**—Congregation Ryhim Abrahamim.
- Sumter, S. C.**—Sinai Congregation.  
Rabbi Ferdinand K. Hirsch,  
Isaac Schwartz,  
C. D. Schwartz.
- Syracuse, N. Y.**—Society of Concord.  
Gates Thalheimer,  
A. M. Holstein,  
Jenas L. Oberdorfer,  
T. Aaron Levy,  
Benjamin Stolz,  
Samuel Shapiro,  
William Rubin,  
Emanuel Bronner,  
Dr. Maimel Shimberg.
- Tacoma, Wash.**—Congregation Beth Israel.  
Meyer Jacob,  
Theophil Feist.
- Tampa, Fla.**—Congregation Schaarai Zedek.  
Ernest Naas.
- Terre Haute, Ind.**—Temple Israel.  
Rabbi Joseph L. Fink,  
Max Wolf,  
Herman Meyer.

- Toledo, Ohio.**—Congregation Shomer Emunim.  
Rabbi Sam J. Harris,  
Ed. Goldman,  
Henry Hirsch,  
Meyer Geleerd,  
Stanley Hirsch,  
Harry Silverman,  
M. R. Cohn,  
Thomas Caplan.
- Trenton, N. J.**—Har Sinai Congregation.  
Mrs. Barnett Cohen,  
Barnet Cohen,  
Mrs. Samuel Levy,  
Samuel Levy,  
Rabbi Harry K. Jacobs.
- Troy, Ala.**—Congregation Beth Sholem.  
H. Sacks.
- Troy, N. Y.**—Congregation Berith She om.  
James Jacobs.
- Tulsa, Okla.**—Congregation Temple Israel.  
Samuel Renberg,  
Louis Caplin.
- Tuscaloosa, Ala.**—Congregation Emanuel.  
L. Rosenfeld.
- Uniontown, Pa.**—Temple Israel.  
Joseph Rosenbaum,  
Rabbi Harry J. Stern.
- Vicksburg, Miss.**—Congregation Anshe Chesed.  
Rabbi Sol L. Kory,  
Louis Switzer,  
S. T. Sartorius,  
Ed Leyens.
- Wabash, Ind.**—Congregation Rodeph Shalom.  
Rabbi Jacob B. Pollak.
- Waco, Tex.**—Rodeph Sholem Congregation.  
A. S. Sanger.
- Washington, D. C.**—Washington Hebrew Congregation.  
Harry Sherby,  
Lee Baumgarten,  
R. B. H. Lyon,  
Jacob Eisenmann,  
Joseph D. Kaufman,  
Isidor Freund,  
A. M. Fishel,  
Alexander Wolf,  
Stanley H. Fischer,  
I. Heidenheimer,  
Milton King,  
Rabbi Abram Simon,  
Lawrence Heller,  
Simon Wolf,  
Julius Peyser,  
Maurice D. Rosenberg,  
Simon Lyon,  
A. C. Mayer,  
Morris Kafka,  
Leo W. Simon.
- Waterbury, Conn.**—Temple Israel.  
Herman J. Weisman.
- Wausau, Wis.**—Mount Sinai Congregation.
- Wheeling, W. Va.**—Congregation Leshem Shamayim.  
Leo Wolf,  
Mose Sonneborn,  
Leon B. Stein,  
L. S. Good,  
Alex Reichblum.
- Wichita, Kans.**—Congregation Emanu-El.  
Henry Wallenstein.
- Wichita Falls, Texas.**—Congregation Temple Israel.  
A. Marks.
- Wilkesbarre, Pa.**—Congregation Ynai Brith.  
Dr. Marcus Salzman,  
Millard F. Long,  
Isaac S. Long,  
Jacob Silverblatt,  
Louis Casper.
- Williamson, W. Va.**—Congregation Ynai Israel.  
Abraham Feinstein.
- Wilmington, Del.**—Congregation Temple Beth Emeth.  
Rabbi Lee J. Levinger,  
Samuel Cohen,  
James J. Cohen.
- Wilmington, N. C.**—Congregation Temple of Israel.  
Mack Adler,  
G. Dannerbaum.
- Yonkers, N. Y.**—Temple Emanu-El.  
Edmund Waterman,  
Harry Kitwinger,  
Harry C. Adams,  
Max Schlesinger,  
J. Alberts,  
Samuel Stone,  
Edmund M. Hart,  
Dr. David Levine.
- York, Pa.**—Congregation Beth Israel.  
Max Grumbacher.
- Youngstown, Ohio.**—Rodeph Sholem Congregation.  
M. J. Samuels,  
Mrs. I. S. Weil,  
I. S. Weil,  
Mrs. I. G. Goldsmith,  
I. G. Goldsmith,  
Mrs. I. E. Philo,  
Rabbi I. E. Philo,  
Mrs. Sol M. Hartzell,  
Sol M. Hartzell,  
Mrs. Herman Katz.
- Zanesville, Ohio.**—Keneseth Israel Congregation.  
Morris Resler.

### PERMANENT ORGANIZATION

The Committee on Permanent Organization presented the names of the following persons who were duly elected and assumed their respective offices:

President, Daniel P. Hays, of New York City; Vice-Presidents, Hon. Josiah Cohen, of Pittsburgh, and Hon. Simon Wolf, of Washington, D. C.; Secretary, Rabbi George Zepin, of Cincinnati; Assistant Secretary, Rabbi Jacob D. Schwarz, of Cincinnati.

Hon. Josiah Cohen was invited to address the Council.

Dr. Kaufman Kohler, President Emeritus of the Hebrew Union College, was invited to the platform.

It was moved by Rabbi Max Heller, of New Orleans, and duly carried, that the Council extend a vote of thanks to Mr. Louis Marshall for his fine address, and that the Executive Board of the Union be requested to give the same as wide publicity as possible.

On assuming the chair, President Hays delivered the following address:

## Address of President Hays

To preside at this historic convention which marks the Golden Jubilee of the Union of American Hebrew Congregations is both a privilege and responsibility—a privilege which I appreciate and a responsibility which I shall endeavor to discharge in a manner worthy of its lofty purpose.

Animated by the noblest impulses of heart and mind, men and women of the Jewish faith from all parts of our beloved country have assembled here to voice their religious and spiritual aspirations, to reiterate their devotion to the principles of Judaism, to consecrate themselves anew to the service of God and to affirm the unity of Israel in its purpose to realize in the lives of its followers the sublime teachings of our sages and prophets.

And while thus affirming their religious beliefs, they rejoice in the opportunity of expressing their loyalty as American citizens—their love for and devotion to its ideals, which are all in unison with those of Judaism, their readiness to serve their country, to share its burdens and contribute to its prosperity.

This is a sacred moment in the history and life of American Israel. Fifty years ago, with prophetic vision, the immortal Isaac M. Wise founded this Union of American Hebrew Congregations.

As was said by Dr. Morgenstern, the President of the Hebrew Union College, in an address delivered before the Central Conference of American Rabbis in 1919:

"His problem was then, and our problem

is today, to create a living Judaism in America, a Judaism which shall base itself firmly upon the eternal principles which revelation and history have established, but which shall likewise comport fully with American life, shall adapt and apply its eternal principles to American problems and needs, and shall thus assist the Jews of America to live both as loyal, devoted Jews and as responsible, contributing American citizens."

To accomplish this purpose, he realized the necessity of obtaining the cooperation of all who shared his belief, and uniting them in a National organization which would not only voice the aims and aspirations of American Israel but preserve and maintain Judaism in America, and thus he founded the Union of American Hebrew Congregations. Now that half a century has elapsed since its formation and its Golden Jubilee is being celebrated, we can rejoice that the vision of its founder has been fully realized and gratefully acknowledge the debt we owe to his wisdom and foresight.

The fruition of the seed sown by him is seen in this Convention where fifteen hundred delegates representing two hundred and sixty-one progressive congregations have gathered, evidencing by their lives, and the expression of their beliefs, that there is a "living Judaism in America", which asserts itself in their spirited aspirations and in the conduct of their lives which is based upon the Torah and teachings of Hebrew Prophets and Sages, which still finds inspiration in the past and looks

with hope to the future which is adapted to the solution of present day problems, and is in perfect unison with the spirit and ideals which animated the founders of the American Republic.

The reform which progressive Judaism made was not in the principles of our faith—not in the eternal verities, but only in the outward forms and ceremonies which is adapted to the American environment.

This modern prophet of Israel also foresaw that we needed American Jews educated not only in the history and teachings of Judaism but speaking the language of our country and imbued with the American spirit to fill our pulpits, educate our children and impart to us the message of our historic faith. To that end, he established the Hebrew Union College, which has graduated so many distinguished rabbis who are now filling Jewish pulpits and are the spiritual and community leaders of this generation in America, expounding and interpreting Judaism and applying it to meet social and economic problems of today.

I have referred to Dr. Wise as immortal. During his life he not only impressed upon his own generation his indomitable, courageous and intense Jewish spirit and devotion to this country, but left behind him these imperishable monuments which have exerted a powerful influence on this generation and will continue to do likewise for those which succeed it. As he faced and solved the problems which confronted Judaism in his day so is it our duty today to follow his example.

The shifting, economic, and social conditions of every age are constantly presenting new problems for solution and require the application of religious truths to meet them. Fortunately, Judaism is so vital and the bearer of such eternal verities that it can successfully meet these changing conditions and fill their requirements.

Often what we call progression is only an adaptation of the past to the present needs.

The synagogue of old was not only a house of prayer, but a school for learning. It was the centre from which emanated all the activities of Jewish religious, philanthropic and communal life.

In the first stages of reform, the synagogue functioned only in conducting reli-

gious services. Present day needs have necessitated restoring it to its place in the community. In this respect, we are making progress by reforming "reform", thus going backward, and demonstrating how unreal is the separation between it and so-called Orthodoxy.

The synagogue can no longer meet the spiritual needs of Israel by opening its doors only for religious services. We must make religion an active and serviceable aid to our spiritual impulses, and the Synagogue must not only afford the opportunity for social and communal activities but must initiate and conduct them.

The realization of this necessity has resulted in the establishment and erection of many Community Centers as an integral part of the Synagogue, thus welding religion with every noble activity of life, maintaining its vitality and enabling the Jew to translate his faith into action for uplifting himself and the community in which he lives.

Israel has been called "democratic". We accept the implication but reject its application. We hypocritically profess that religion knows no class distinctions and yet many of our Synagogues apply them rigidly by the assignment of seats according to the pecuniary means of their congregants.

We are admonished in the Torah not "to respect the person of the poor nor honor the person of the mighty", and the Prophet Malachi express the equality of all men before God and the democracy of Israel in asking the question "Have we not all one father?" "Has not one God created us?"

Yes! so do we profess to believe and so do our Rabbis preach from the pulpits of our Synagogues and yet the seeker after God has only to apply for admittance to the "House of Prayer" to learn that our professions are not sincere or carried into actual practice. We cannot infuse or encourage the religious spirit in our people until we practice what we preach.

The contribution to the support of our Synagogues should be a voluntary free will offering inspired by the holiest emotions of the human heart and soul, each giving according to his means and if the burden falls on those who can afford it, that is where it belongs. To those who say it is not practicable, I point to the many con-



gregations throughout the country which have adopted the unassigned pew system and have thereby increased their influence and prosperity.

Surely, if our philanthropic institutions can be maintained in this manner, why not our religious ones? Of what avail is it to minister to the physical needs and ailments of our brethren if we allow their souls to suffer spiritual hunger?

An eminent American statesman thus commented on religion "It has been said and is held as a fundamental truth that religion is the only sound basis of morals, and that moral instruction not resting on that basis is only a building upon sand". An equally eminent British statesman was convinced that "True religion is the foundation of society".

These are not novel thoughts to the Jew. They are the foundations of his existence—the justification for any apparent separateness in America, and his objection to intermarriage and consequent assimilation with other creeds.

An attachment to race—a feeling of kinship for our suffering brethren here and abroad which prompts American Jews to contribute toward the economic rehabilitation of Palestine, to sustain institutions here for the relief of the sick and unfortunate or to send money to Europe to lighten the burdens of poverty and persecution are worthy impulses of the human heart. They may be influenced by a code of ethics which all civilized people believe in today, and if ethics on our part is the only motive power, why retain our separateness?

Judaism is a religion—the mother of all religions. It is the spiritual legacy of the Jew and has enriched the civilization of the world by a knowledge of God and all that makes for righteousness.

We need no excuse for the observance of our religion in a land where freedom of conscience is a part of the fundamental law. We do need solely an excuse for the maintenance of any separateness in America upon racial or ethnological grounds. We may surrender our religion and become hyphenated citizens—Jewish-Americans, or we may retain our religion and remain American Jews.

Judaism in America is not merely a

privilege. It is an obligation we owe to ourselves and to the State. By its observance we purchase the privilege and discharge the obligation.

Let us, as delegates to this Golden Jubilee Convention, reaffirm our devotion and consecration to Judaism as a religion and pledge ourselves to so maintain and preserve it, fearlessly, sincerely, and conscientiously.

If we are prepared to do this, we must follow the path of duty no matter how steep or rugged it may be, and meet and solve the problems which confront us no matter how onerous they may be.

We will hardly enter upon this path before we face the responsibility of educating our children in their history and religion. In them lies the future of Judaism in America.

The survey made by the Union in this city revealed that there were 200,000 Jewish children who were receiving no such education. Notwithstanding the meagre financial support given to the Union by the Jews of New York, it has established here schools and is paying toward their maintenance as much as it receives from all of the Boroughs of this great city, thus providing education for only a handful of the children.

Have we no further heed for those words which we repeat in every service "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might. And these words which I command you this day shall be in thy heart. Thou shalt teach them diligently unto thy children."

We will not reject the injunction of the Prophet Isaiah, "All thy children shall be taught of the Lord; and great shall be the peace of thy children."

We are facing a serious situation fraught with menace and disaster to Judaism.

Without the proper Jewish education or spiritual training, these children living in the crowded districts of our great cities, exposed to many evil temptations, vacillating in their homes a highly ritualized and ceremonial religion with customs foreign to their American environment and which do not appeal to them, are very apt to consider liberty as license, and having no religious restraint, fall into evil ways and



being disgrace upon themselves and upon the whole Jewish community.

The fact that in this populous city there are thousands of non-Jewish children whose spiritual and religious training is not being provided for, cannot salve our conscience. As men and women, interested in promoting morality and uplifting all children to the higher ideals of life, we are ready always to join our fellow citizens, giving service and money in any effort to accomplish this result, and without making any attempt to change the religious convictions of children or parents.

We cannot close our eyes, however, to the fact, that if we do not meet the situation with regard to Jewish children, we are exposing ourselves and the state to a menace, and giving an opportunity to the Christian Missionary to rob them of the Faith of their Fathers under the pretense of improving their moral welfare.

The finger of duty beckons us. Shall we turn our faces the other way so as to avoid it or shall we face the danger with a brave sense of our responsibility.

If we are really what we profess to be, loyal sons of Israel, imbued with the sacred tenets of our faith, and believe in its preservation, we must awake from our lethargy and furnish this great national institution with the necessary funds to provide religious education for those Jewish children who are now deprived of it and are so sadly in need of it.

This work can be much more efficiently performed by united than by individual effort, and the Union with its experience in that field and its organization is best equipped to undertake it.

The finger of duty which directs our attention to the children also points to the Hebrew Union College, that great institution engaged in unlocking the doors of the past, revealing its untold and inexhaustible treasures of wisdom, philosophy and tradition, interpreting them in the light of modern knowledge and transmitting them to the men who are to be our Rabbis and teachers, so that they may be equipped to expound and impart them to others that the flame of our ancient faith be not dimmed.

Our attention is being continually called to so-called Jewish problems, many of which have their birth in the psychopathic

and untrained minds of their discoverers, while those that are real and pressing escape our attention.

The greatest of these problems is how to awaken Jewish consciousness where it is dormant and to encourage and strengthen it where it exists, and preserve in the Jew his religious spirit.

There is one solvent in the laboratory of human knowledge that will effect the solution—Education. The Hebrew Union College and Religious Schools furnish it in unlimited quantity, provided we give them adequate financial support.

Judaism places education and learning as the highest consideration of religion, designates them a "crown of glory", and values them more than riches, fame or power.

The place and hour, as well as the motive power, which brought into being this large assemblage, calls us in clarion tones to place the College in such financial condition that it may summon to its staff the most learned Jewish scholars, attract our best young men to it at their feet, cast the light of truth upon the facts of Jewish history, present the spiritual message of our faith, and reveal to the doubting and ignorant that Judaism—the mother of religions, has a message today which appeals to the highest aspirations of the human soul.

The position of the synagogue and its place in our religious life is a subject of importance demanding our attention and some phases of it will be the subject of a paper to be read during the Convention.

It is not uncommon to hear the statement that Churches and Synagogues do not make the proper appeal to men and women of today and for that reason so many are unchurched and unsynagogued.

If that be so with regard to our synagogues it is our duty to ascertain the reasons and supply what is missing.

I would say to the critic of the synagogue, do not stand outside and find fault—enter into its membership and endeavor to remedy the shortcomings, as they appear to you.

Every Jewish congregation is democratic and knows no synod or higher ecclesiastical body.

An unsynagogued Jew can never win the entire respect of his Christian fellows.

They do not understand him—to them he is a member of an alien race living among them but not of them. If they felt he had a religious conviction evidenced by his affiliation with the Synagogue and his religious observance, the respect of the great majority would be his, for it is only a small minority of our American Christians who are so illiberal and narrow-minded as to deny the right of liberty of religious conscience.

The purpose of this convention is to awaken in the American Jew a sense of his religious consciousness—to declare that like our Fathers, we believe, in the Unity of God—the Father of all mankind; and that all men are brothers; that God possesses the highest and noblest attributes which the human mind can conceive, and reveals them to man in terms of righteousness, justice, mercy, truth, and love; that it is our duty to be "Holy" as the Lord our God is holy and exemplifies his attributes in our daily life. We seek the furtherance of social justice. We have sympathy for and will cooperate with all

men, of whatever belief, who are sincerely striving to develop their souls—uplift and bring themselves nearer to God.

We look forward to the day when God's house shall be on the top of the mountain and all people shall flock to it, and there shall be no more war—but peace shall reign between men and nations.

Inspired by such beliefs, we will conduct the deliberations of this Convention in a spirit worthy of them. We may differ in opinions upon questions brought before us, but we will discuss our differences with amity, friendship and toleration.

As we claim tolerance from others, so must we show tolerance to each other.

Remembering always, that we are endeavoring to further God's holy cause, we must be inspired by the Divine Spirit and allow no harsh, bitter or unkind words to escape from our lips; but the noble spirit of Brotherhood must influence all our proceedings.

At 1:00 o'clock the Council adjourned to meet at 2:00 p. m.

## Afternoon Session

The Council met pursuant to adjournment, President Daniel P. Hays in the chair.

Mr. Charles Shohl, President of the Executive Board, presented his message.

## The President's Message

To the Twenty-Eighth Council of the Union of American Hebrew Congregations.

Ladies and Gentlemen:

It is my pleasant duty to bid you welcome to the Golden Jubilee of the Union of American Hebrew Congregations.

There are happily with us three men, who were present when the Union first saw the light, Hon. Simon Wolf of Washington, Judge Simon W. Rosendale of Albany, and Judge Josiah Cohen of Pittsburgh. There are many more present today whose actual recollections do not go back to those days, but who became interested in its work many years ago, and to whom this fiftieth anniversary is almost a personal, household celebration. This meeting as is only fitting and proper, is being held in the great metropolis

of America, which contains more Jews than any city of ancient or modern days. If our plan is to add strength and stability to our cause, where shall we find a better field for propaganda than in the City of New York?

It is an interesting study to view the past from the hilltop of fifty years. It is still more interesting to attempt to read the future. The program of the XXVIII Council provides both retrospect and prophecy. We have come together primarily for the transaction of business. However, it would be a happy by-product of our deliberations if our records would bear to future readers a statement of the belief of this generation concerning our participation in the solution of the Jewish problems of the last half century and of our plans for the next similar period.

### THE GROWTH OF THE UNION

In fifty years this Union has increased from a handful of congregations to 262 constituent bodies, 28 of these having been added since our last Council. 43,562 members are now enrolled on our roster. These biennial Councils, too have witnessed remarkable growth. 86 delegates assembled in Cleveland, Ohio, at the first council. To-day over 1,500 are assembled in this magnificent city to deliberate upon the future of Judaism. In the third year of our existence we began to operate on a budget of \$4,052.41. The budget for this year is almost \$370,000.

Many speakers within the next few days will undoubtedly sweep the horizon of the past with far-reaching generalizations. There are numerous reasons why this should be a veritable jubilee. I venture to pick out for your consideration, one cause of rejoicing that is sufficient to outweigh many discouraging symptoms which have often been brought to our notice.

### THE NEW JEWISH OUTLOOK

The best product of the half century is the new Jewish point of view. Fifty years ago the Jewish people of America were torn by factionalism. This was not improved by the increasing tide of immigration. Each year brought from widely separated parts of Europe, Jewish groups whose ideas were at variance, whose habits clashed and whose religious observances seemed to be mutually incompatible. Misplaced loyalties, sentimental attachment to regional antecedents produced the appearance of endless sects and sectaries. Religion being the ruling passion of the Jew became under these circumstances the cause of bitter disputation. The outlook for many years was chaotic and discouraging.

The last fifty years have witnessed an important change in this direction. The Jews have achieved a certain degree of homogeneity. I doubt if there is yet a well developed and distinct type of "American Jew". Perhaps this will have to await the days of the well developed American type in general. However, a very large percentage of the Jews of this country have recognized certain American conditions as not unfriendly and have adopted them as inevitable. To that extent, and it is not inconsiderable, they have achieved a unified

outlook upon life. This shows itself in many hopeful ways. Less and less emphasis is being laid by thoughtful people on recent or remote European geographical loyalties. The societies based on racial unity that flourished thirty years ago are giving way to religious organizations, and religion, the ancient first love of the Jewish people, is again assuming its important place in Israel's heart.

This is the new Jewish outlook that makes this Fiftieth Anniversary the cause for a veritable jubilee. There are in every city in the United States Jewish societies, some interested in Jewish studies, some in Jewish music, some in Jewish art, even more so in Jewish charity, and ever so many Jewish societies interested in non-Jewish subjects as well, but all of them put together do not equal in numbers or in importance the Jewish societies interested in religion—the congregations, the religious schools, the sisterhoods and similar bodies. This is the new Jewish point of view, and to my mind, the best product of the last half century. This was the hope of the founders of the Union. Nothing in our constitution prescribes the kind of Judaism to which we must adhere. These far-sighted men were confident that America would ultimately produce a type of American Jew and this new type could safely be entrusted with the fashioning of his own destiny.

### In Memoriam

Since we last met in Council we have suffered the loss of some of our best friends and inspiring leaders. Time has not dulled the keen sense of grief with which I now chronicle their taking away.

### J. WALTER FREIBERG

J. Walter Freiberg, the Fifth President of the Union of American Hebrew Congregations passed away on June 9, 1921. The welfare of the Union and the Hebrew Union College was closest to his heart. He labored as no man before him ever did to gain recognition and support for the institutions of American Judaism. Under his administration, which continued for eleven years—until the day of his death, many of the activities of the Union and the splendid growth which we now witness, were undertaken and developed. The Hebrew Union

College was moved to its present quarters. The Synagog Extension movement received its strongest impetus. The Synagog Pension plan, the Tract Commission and other important projects were started. The Laymen's Tour was carried out. When Mr. Freiberg came into office the Union was in debt to the amount of \$170,000. When he died this debt had been wiped out and the Union placed on firm financial ground. These are but few of the things performed for our cause by a man whose memory will be forever revered and honored among us.

#### LOUIS J. GOLDMAN

Louis J. Goldman who preceded J. Walter Freiberg as President of the Union and held that high office from 1907 to 1911 died on August 23, 1921. One of the early leaders of our organization, Mr. Goldman, left the stamp of his deep loyalty and attachment to the ideals of Judaism on everything he did for the benefit of our institutions. He gave unstintingly of his talents and energies to the performance of every duty he took upon himself. Most of the seventy years of his life were crowded with service to American Judaism through which he has earned our most grateful appreciation.

#### JACOB R. MORSE

In the demise of Jacob R. Morse the Union has been deprived of the services of an active, staunch and loyal friend. Mr. Morse was a member of the Executive Board of the Union for a number of years and was elected Vice President of the organization in 1920. He was a most zealous community as well as religious worker, a generous philanthropist and an exemplary citizen. We mourn his loss.

#### SIGMUND EOHLMAN

An ardent believer in the future of Progressive Judaism, Sigmund Kohlman, spared no effort to promote its interest. He ably aided the Union and its institutions in grappling with the problems of our faith in America. He was a member of the Executive Board of our organization and represented it splendidly in national and local endeavors.

#### RABBI EMIL G. HIRSCH

The death of Rabbi Emil G. Hirsch which occurred very recently removes from our ranks one of the most scholarly and hon-

ored members of the Board of Governors of the Hebrew Union College. Rabbi Hirsch's demise is too near to us in point of time to enable us to evaluate properly his remarkable achievements in the various fields in which he was prominent. Such an appraisal must be left to a later time and to others more competent to judge. But I must voice our sorrow occasioned by the demise of one of the most erudite and striking personalities enlisted in the cause of Liberal Judaism. I would recommend that this Council send to the family of Dr. Hirsch an expression of our profound sorrow and deep appreciation of his life.

#### THE HEBREW UNION COLLEGE

The Union functions in two ways, through education and through organization. Our equipment of education embraces the subject in all of its departments. It begins with the Hebrew Union College, which is prepared to handle not only the problems of higher education such as the training of religious leaders, but through the Teachers' Institute we are prepared to train men in the modest but important duties of teaching children. The Hebrew Union College Library with its 55,000 volumes is a great depository of Jewish knowledge, the accumulated wisdom of our sires and sages, to which endless generations will turn for spiritual nourishment. The Hebrew Union College Press and the Union College Annual are two media for crystallizing in permanent form the scientific achievements of our modern scholarship. Praise is due to the Board of Governors under the leadership of Mr. Alfred M. Cohen, under whose auspices these manifold activities have developed.

The Board of Governors of the Hebrew Union College has submitted an interesting report which makes very profitable reading. The Hebrew Union College now has a new president, Dr. Julian Morgenstern, upon whose capable shoulders has fallen the mantle of the sainted Isaac Mayer Wise and of the illustrious Kaufmann Kohler. With a new president, and enlarged faculty and a larger student body, the College faces a new era in its existence. It is particularly fortunate this year through the gift of two new buildings, the Student's Dormitory by the National Federation of Temple Sisterhoods and the Gymnasium by Mrs. J. Walter Frei-

berg, in memory of her husband. I am happy also to announce the creation of a new endowed scholarship in honor of one of the founders of the Union, Judge Josiah Cohen, by his admirers and fellow citizens of Pittsburgh.

#### SYNAGOG AND SCHOOL EXTENSION

Our educational equipment goes beyond the work of the Hebrew Union College. We are prepared to deal with high school education, primary education and popular education through the Department of Synagog and School Extension, which is under the able direction of Rabbi George Zepin. The efforts of the Department are directed, in part, to the production and dissemination of Jewish literature. This has quite a wide range, embracing books for general reading and for school use, Tracts for the information of the public on Jewish subjects, sermons for general reading and for congregations without rabbis. The weekly Jewish press and the daily newspapers are regularly supplied with new items and articles, for publication.

The efforts of the Department are also directed in the channels of organizational work. There may be in America one million Jews within the influence of the Synagog. There are surely two million who are unsynagoged and unschooled. These constitute the problem for Synagog Extension. Their number is very large compared to those within the Synagog and the problem of their apparent disaffection is fraught with extreme danger. The volume of this reclamation service is hard to estimate. The efforts expended sometimes seem to be disproportionate to the results attained. But who shall measure the achievements of the spirit, and by what measuring rod? Each year, many small and large groups in metropolitan centers, in scattered villages, in hamlets and on farms, in universities, at summer resorts, in institutions are organized to conscious participation in the Jewish fold. Many fall back into the stream of worldly indifference, many have to be encouraged and stimulated from time to time, but in a general way the results are encouraging and hopeful. We are satisfied with today's work and look for greater achievements in the future. I commend for careful reading the forward looking report of the Board of Managers under the chair-

manship of Mr. Wm. Ornstein, and the supporting reports of its affiliated and divisional activities. The report contains a clear cut statement of what can be expected of work of this description. Several important suggestions are contained therein. I sincerely trust that the recommendations of the Board of Managers will meet with your hearty approval.

#### BOARD OF DELEGATES ON CIVIL RIGHTS

These United States of America were established in a period of great moral upheaval. Many uplifting ideas were brought forth in those days of struggle. One was the separation of church and state, another was that this land shall be a haven of refuge to the religiously oppressed of all nations. We can render no greater service to our country than to help to keep it true to those fine ideals that presided over its birth. The Board of Delegates on Civil Rights, of which the Hon. Simon Wolf is chairman deals in direct and indirect ways with many of these problems. Mr. Wolf's remarkable work in this direction is known to all of you. This year has been a very unusual one. The report of this board speaks for itself and recites a record of many important cases handled with commendable zeal and fine tact. It contains several appendices prepared by Mr. Max Kohler, that merit attention; one on the hardships of the Equal Citizenship Bill, and the other on the Harvard situation.

The present condition of Jewry throughout the world and especially recent developments in the United States remind us that today more than ever before is needed that watchful wisdom necessary to preserve intact the foundation stones upon which our republic is founded.

#### THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS

The National Federation of Temple Sisterhoods has established an enviable record in the last two years. In that period this organization raised practically \$250,000 for a dormitory for the Hebrew Union College, \$30,000 in Hebrew Union College Scholarships, has added 72 sisterhoods to its ranks, now numbers over 45,000 members, maintains the Union Museum, publishes Art Calendars and sells Uniongrams, and has

pursued quite a number of other activities with its unusual vigor. The fine loyalty that has characterized the officers and membership of the Federation, no less than the zeal displayed, has put us all under great obligations. We tender the National Federation of Temple Sisterhoods our sincere thanks and hearty congratulations. I suggest that an expression of our thanks be conveyed to the members of the National Federation during their convention.

### THE NEW FEDERATION OF TEMPLE BROTHERHOODS

We are trying a new experiment this year. We have called a convention of the representatives of Temple Brotherhoods. It is our hope to federate these societies into a national organization. There has been a great cry for the stimulation of the young man's interest in the work of the synagogue. We feel certain that this new auxiliary of the Union will succeed in achieving a great measure of success in this direction.

This comprises the educational and organizational machinery of the Union. It is doing a great work which will take \$370,000 during the present fiscal year. It will do more each year because what we have attempted is only an insignificant part of the task which daily calls for accomplishment.

### THE EXECUTIVE BOARD

#### The Pension Report

Many important matters have engaged the attention of the Executive Board during the past year. Some of these have been completed and are mentioned in the reports of the various departments, some touched upon in this report. A few are of such a character as to require prolonged consideration. The Pension Report is one of these. One committee after another has considered the original plan. Each committee has made recommendations. The latest report was submitted at the meeting of the Executive Board, January 22. It is to be hoped that a way will be found soon for putting into operation a Rabbinical Pension System on a sound financial basis.

#### The Union Bulletin

Another matter long considered but held in abeyance at the present moment is the question of putting the Union Bulletin on a self-supporting basis by accepting adver-

tisements in its pages. The custom of many high class religious journals in America is not averse to this practice. I heartily recommend the adoption of a plan of this sort if it can relieve us of the cost of production. In anticipation of some such change, the Union Bulletin has departed somewhat from the usual style of house organs, and has carried many articles of a higher character on Jewish literature, history and thought. We have received many complimentary letters from its readers.

### The Institute of Religion

In response to a letter from the Free Synagogue of New York City, stating that it proposed to establish an Institute of Religion in New York City for the purpose of "training men and women for the liberal Jewish ministry" and suggesting cooperation on the part of the Union, a Committee was appointed to confer with officers of the Free Synagogue. After a conference, the committee reported that the plan of cooperation submitted by the Free Synagogue was not feasible, and the Executive Board subsequently adopted the report of this committee. As the Institute of Religion has now been established we wish it abundant success.

### The Lawyers' Campaign

With the aid of rabbis and congregational presidents, we have constructed a list of 2,200 Jewish lawyers, and non-Jewish lawyers of friendly disposition. We have asked them to direct the attention of clients who desire to have wills drawn to the Union and the College, especially when requested for information of this kind. The surprisingly large number of gracious responses from attorneys has led us to repeat the request this year. We have also sent to each a wall calendar containing a picture of the College. We can not but regard this interest as an investment in good will.

### The New Committee on Trust and Endowment Funds

I am happy to inform the members of this Council that the money borrowed from the Endowment Fund for emergency purposes has been completely repaid. This debt of \$466,252.43 was accumulated during a period of 38 years. It was raised in one year's time in our campaign of 1919.



The Endowment Fund has now been placed in the custody of a special committee of the Executive Board known as the "Committee on Endowment and Trust Funds". Three out of the five members have to agree upon any investment or expenditure and at least the same number have to be present when property of the Endowment Fund is handled.

#### The Finances of the Union

Much of the time of the Executive Office is given to maintaining, in running condition, the department of the Union that is engaged in raising money. This is by the nature of the case a salesmanship-by-letter business, with agencies established in various cities. It is very gratifying to know that our agents are the best people in every community and that their services are rendered without remuneration for the glory of the Jewish cause. Great praise is due to them. Your president has visited a number of cities to stimulate interest in the work of the Union, and has been almost everywhere instrumental in starting a wave of beneficial interest. He has called upon members of the Executive Board to likewise visit many points with excellent results. The President of the Hebrew Union College and the professors of the College have visited many cities on lecture tours. The Secretary of the Union and the rabbis connected with our Executive Office have made similar trips. All of this activity has resulted in a wider knowledge of the Union, its institutions and their work.

I am happy to state that our financial income in the last four years has been commensurate with our needs during those years. We conducted a campaign for funds in 1919. We are practically living on the annual subscriptions obtained that year amounting to about \$150,000. Additional donations were obtained in the same year amounting to about \$170,000 over and above the annual subscriptions. These were not repeated in subsequent years. We have practically maintained the annuals at the figure \$150,000; one year raising \$25,000 more than the annual subscriptions and in another year running \$50,000 more than the annual subscriptions. This year we fell somewhat below last year's record, having raised \$150,000 in annuals and only \$30,000 additional.

I will not let this opportunity pass without commending in the highest terms the zeal and business capacity of Rabbi Zepin, our Secretary, and his assistant, Rabbi Jacob D. Schwarz, by whom the financial affairs of the Union are managed. No successful business manages itself. The fact that our enterprise runs smoothly despite numerous subdivisions, and its twelve to fourteen thousand financial accounts, is in itself a tribute to its management.

#### A New Financial Campaign

A perusal of the reports which will be submitted for your judgment cannot but convey to you the hopefulness of the present outlook and the boundlessness of the present opportunity. Almost every report calls for increased activity and additional funds. This call can not be ignored. We must increase our resources. This means the inauguration of a new campaign of large proportions for increased annual support.

For many years we have been urged to expand our efforts in many new directions. We have braved criticism because we have preferred to develop more strongly the institutions that we already have in order to enable them to carry greater burdens. These institutions have now achieved strength and organization which will enable them to carry out many of the new plans. The College has already expanded in many directions. We confidently expect a greatly enlarged enrollment. The Department of Synagog and School Extension has attacked the problem of Jewish education with an enlarged force and the promise of speedy expansion. We are venturing upon a Federation of Temple Brotherhoods which must soon be followed by a similar Federation of Temple Centers and still other methods of intensifying the life of the Synagog. We have begun a Tract Movement. All these enterprises call for the expenditure of money.

Only a small part of this program can be realized this year. But that small part will cost \$370,000. This is just \$50,000 more than we collected this year. We must raise this \$50,000 to pay bills for the current year. To enter adequately upon our program of expansion, we will immediately require an additional \$150,000. This will raise our budget to a little over \$500,000 a year.

We can not long maintain for the Union the position our fathers won for it, unless we are prepared to think in larger figures, to sacrifice in big measure and to undertake the necessary work with courage and great energy. Organizations are not unlike human beings in this respect: They live only as long as they are possessed of the will to live. We must have the will to live and the courage to take all the steps necessary to stay alive.

In this connection, I respectfully direct your attention to the forthcoming report of the Golden Jubilee Committee. This committee consists of the campaign chairmen in over 150 cities. These men have made possible the continuation of our work by their sacrifices and by your encouragement. I trust this Council will take due cognizance of their valuable labors.

#### Increasing the Executive Board

Our organization is growing apace. The Jewish population is increasing. It is questionable whether our Executive Board

is large enough to adequately represent all parts of the country. I recommend that the number of the Executive Board be gradually increased, and that this year the number be raised from 50 to 56.

#### IN CONCLUSION

In conclusion, permit me to thank the members of the Executive Board for their wise counsel and the able assistance rendered freely and willingly at all times. The task to which our fathers dedicated this institution is still ours. And we sincerely trust that this meeting may bring together many minds united in the same purpose, many hearts giving strength to the same impulse. We pray that these deliberations, through the clarification of thought and purposeful direction of energy may more efficiently equip the Union of American Hebrew Congregations to function in behalf of the survival of Judaism in America.

Respectfully submitted,

CHARLES SHOHL,

President.

President Hays announced the presentation of the following reports in printed form:

Proceedings of the Executive Board (see page 9111).

Secretary (see page 9131).

Public Accountant (see page 9150).

Board of Governors (see page 9153).

Board of Managers (see page 9195).

Board of Delegates (see page 9160).

National Federation of Temple Sisterhoods (see page 9217).

#### COMMITTEES

President of Council, Mr. Daniel P. Hays, appointed the following committees for the XXVIII Council:

##### On President's Message

*To consider the Message of President Charles Shohl,*

Mr. Jacob W. Mask, Cincinnati, Ohio, Chairman; Mr. A. W. Becker, Chicago, Ill.; Mr. N. Henry Beckman, Cincinnati, Ohio; Mr. Isaac W. Bernheim, Louisville, Ky.; Mr. John Bogart, Brooklyn, N. Y.; Rabbi Edward N. Calisch, Richmond, Va.; Rabbi Max C. Curriek, Erie, Pa.; Mr. Benj. M. Engelhard, Chicago, Ill.; Dr. Harry W. Eitelson, Philadelphia, Pa.; Rabbi Ephraim Frisch, New York, N. Y.; Mr. Isaac Gold-

berg, Detroit, Mich.; Hon. Henry M. Gold-  
logie, New York, N. Y.; Mr. Maxwell Gold-  
stein, Montreal, Canada; Mr. Philip J.  
Goodhart, New York, N. Y.; Mr. Benj. L.  
Haas, Hartford, Conn.; Dr. Maurice H.  
Harris, New York, N. Y.; Dr. Leon Harris-  
son, St. Louis, Mo.; Rabbi James G. Heller,  
Cincinnati, Ohio; Hon. Harry E. Lewis,  
Brooklyn, N. Y.; Mr. Armand May, Atlanta,  
Ga.; Dr. E. de Sola Mendes, New York, N.  
Y.; Dr. Martin A. Meyer, San Francisco,  
Cal.; Mr. Henry Oppenheimer, Baltimore,  
Md.; Mr. Augustus M. Phillips, Brooklyn,  
N. Y.; Mr. William C. Popper, New York,  
N. Y.; Hon. A. C. Ratschesky, Boston, Mass.;  
Mr. Carl Rosenberger, New York, N. Y.;  
Dr. Marcus Salzman, Wilkes Barre, Pa.; Mr.  
Max L. Schallek, New York, N. Y.; Mr.  
Louis Schlesinger, Newark, N. J.; Mr.  
Moses B. Schmidt, Brooklyn, N. Y.; Rev.  
Dr. Stephen S. Wise, New York, N. Y.;  
Rabbi Louis Wolkey, Cleveland, Ohio.

##### On Ways and Means

*To consider the financial condition and the status of membership of the Union of American Hebrew Congregation and the report of its financial officers.*

Mr. Herman Wile, Buffalo, N. Y., Chair-  
man; Mr. Moses S. Aufseser, Albany, N.



Y.; Mr. Herbert R. Bloch, Cincinnati, Ohio; Dr. David W. Edelman, Los Angeles, Cal.; Mr. Gerson J. Brown, Cincinnati, Ohio; Mr. Maurice J. Freiberg, Cincinnati, Ohio; Mr. Joseph Fried, Far Rockaway, N. Y.; Mr. Henry Gernsbacher, Ft. Worth, Texas; Mr. William Gerner, Brooklyn, N. Y.; Mr. Robert G. Gerson, New York, N. Y.; Mr. Moses E. Greenebaum, Chicago, Ill.; Mr. Milton Hopfenmaier, Washington, D. C.; Mr. M. V. Joseph, Birmingham, Ala.; Mr. J. J. Kiser, Indianapolis, Ind.; Mr. Daniel Kops, New York, N. Y.; Mr. Rudolph Liebman, Dallas, Texas; Mr. Lewis Lovenan, Brooklyn, N. Y.; Mr. Philip Lustig, Brooklyn, N. Y.; Hon. Julian W. Mack, New York, N. Y.; Mr. Morris A. Magner, New York, N. Y.; Rabbi David Marx, Atlanta, Ga.; Mr. Joseph Merkel, Allentown, Pa.; Mr. Bernhard Natt, Brooklyn, N. Y.; Mr. Mosca Rothschild, Baltimore, Md.; Mr. Mortimer L. Schiff, New York, N. Y.; Rabbi Abba Hillel Silver, Cleveland, Ohio; Mr. Lee Sonneborn, Baltimore, Md.; Mr. I. Newton Trager, Cincinnati, Ohio; Mr. Leopold Stern, New York, N. Y.; Mr. Felix Vorenberg, Boston, Mass.; Mr. Aaron Waldheim, St. Louis, Mo.; Mr. Felix Warburg, New York, N. Y.; Mr. Harry Wise, Chattanooga, Tenn.

### On Legislation

*To whom all resolutions and communications shall be referred without debate.*

Mr. Maurice D. Rosenberg, Washington, D. C., Chairman; Mr. C. T. Abeles, Little Rock, Ark.; Dr. S. J. Applebaum, Rochester, N. Y.; Mr. Sol L. Bloomberg, Richmond, Va.; Mr. Max Breslauer, Milwaukee, Wis.; Mr. Alfred M. Cohen, Cincinnati, Ohio; Mr. Abram J. Elkus, New York, N. Y.; Mr. I. W. Frank, Pittsburgh, Pa.; Mr. Maurice J. Freiberg, Cincinnati, Ohio; Mr. Simon Gasenheimer, Montgomery, Ala.; Mr. Bernard Greensfelder, St. Louis, Mo.; Mr. Joseph H. Hagedorn, Philadelphia, Pa.; Mr. Samuel B. Hamburger, New York, N. Y.; Mr. Henry Hirsch, Toledo, Ohio; Mr. Leon Juda, San Francisco, Cal.; Mr. Max J. Pohler, New York, N. Y.; Rabbi Emil W. Leitziger, New Orleans, La.; Mr. Philip Lindeman, Newark, N. J.; Rabbi Edgar F. Magnin, Los Angeles, Cal.; Rabbi Isaac E. Marcuson, Macon, Ga.; Mr. Leslie V. Marks, Cincinnati, Ohio; Mr. Louis Marshall, New York, N. Y.; Mr. Henry Morgenthau, New York, N. Y.; Dr. David Philipson, Cincinnati,

Ohio; Mr. Benjamin Poss, Milwaukee, Wis.; Mr. Irving Robitschek, Minneapolis, Minn.; Rev. Dr. Samuel Schulman, New York, N. Y.; Mr. Meier Steinbrink, Brooklyn, N. Y.; Mr. William Trost, Louisville, Ky.; Mr. M. Wasserman, Lincoln, Neb.; Rabbi Horace J. Wolf, Rochester, N. Y.; Mr. Samuel Woolner, Peoria, Ill.

### On Hebrew Union College

*To consider the report of the Board of Governors of the Hebrew Union College.*

Mr. Marcus Rauh, Pittsburgh, Pa., Chairman; Mr. Alfred Benesch, Cleveland, Ohio; Mr. H. M. Bloom, Chicago, Ill.; Mr. Alfred M. Cohen, Cincinnati, Ohio; Rabbi Morris M. Feuerlicht, Indianapolis, Ind.; Mr. I. Fleischer, Cincinnati, Ohio; Mr. Lionel Friedman, Philadelphia, Pa.; Dr. Rudolph Grossman, New York, N. Y.; Mr. Samuel Gutman, Boston, Mass.; Rabbi Abram Hirschberg, Chicago, Ill.; Mr. David Kemper, Baltimore, Md.; Mr. Jacob B. Klein, Bridgeport, Conn.; Rabbi Louis J. Kopald, Buffalo, N. Y.; Rabbi Nathan Krass, New York, N. Y.; Mr. Benjamin Kronthal, Chicago, Ill.; Rabbi Isaac Landman, Far Rockaway, N. Y.; Rabbi Morris S. Lazaron, Baltimore, Md.; Mr. Simon Lazarus, Columbus, Ohio; Mr. Marcus Loeb, Atlanta, Ga.; Rabbi Alexander Lyons, Brooklyn, N. Y.; Mr. Ernest Maas, Tampa, Fla.; Mr. Jacob W. Mack, Cincinnati, Ohio; Mr. Aaron Marcus, Brooklyn, N. Y.; Dr. Morris Newfield, Birmingham, Ala.; Mr. A. I. Newman, Cleveland, Ohio; Rabbi Marius Ranson, Albany, N. Y.; Rabbi Max Reichler, Brooklyn, N. Y.; Mr. M. Samish, Des Moines, Ia.; Dr. Joseph Silverman, New York, N. Y.; Dr. Nathan Stern, New York, N. Y.; Rabbi Harry Weiss, Brooklyn, N. Y.; Mr. Isidore Wise, Hartford, Conn.

### On General Jewish Welfare

*To consider the report of the Board of Delegates.*

Dr. Joseph Stolz, Chicago, Ill., Chairman; Mr. Louis J. Affelder, Pittsburgh, Pa.; Mr. A. Edgar Aub, Cincinnati, Ohio; Mr. N. Henry Beckman, Cincinnati, Ohio; Mr. David Bernkoff, Providence, R. I.; Dr. H. G. Enelow, New York, N. Y.; Rabbi Abraham Feldman, Philadelphia, Pa.; Mr. Jacob Friedman, Jr., New York, N. Y.; Mr. Daniel Frohman, New York, N. Y.; Mr. Isaac A. Gusdorff, Baltimore, Md.; Rabbi Max Heller, New Orleans, La.; Rabbi Hyman Iola,

Wheeling, W. Va.; Mr. Eugene Kahn, Cincinnati, Ohio; Mr. Max Kohler, New York, N. Y.; Mr. Samuel Kramer, New York, N. Y.; Mr. Leopold Levy, Brooklyn, N. Y.; Mr. Alfred D. Lind, Pine Bluff, Ark.; Mr. Sigmund Livingston, St. Louis, Mo.; Mr. Leo Loeb, Charleston, W. Va.; Mr. B. H. Lyon, Washington, D. C.; Rabbi Eugene Mannheimer, Des Moines, Ia.; Rabbi Harry H. Mayer, Kansas City, Mo.; Rabbi Max J. Merritt, Montreal, Canada; Rabbi Albert G. Minda, Minneapolis, Minn.; Mr. Henry Penn, Boston, Mass.; Mr. Julius Peyser, Washington, D. C.; Mr. Max Weiss, Brooklyn, N. Y.; Dr. William Rosenau, Baltimore, Md.; Rabbi Herman Rosenwasser, San Francisco, Cal.; Mr. Solomon Rothschild, Baltimore, Md.; Rabbi Leonard J. Rothstein, Pine Bluff, Ark.; Mr. A. L. Saltzstein, Milwaukee, Wis.; Mr. A. B. Seelenfreund, Chicago, Ill.; Mr. Morris Shaffner, Erie, Pa.; Mr. G. J. Silberberg, Niagara Falls, N. Y.; Mr. Mose Sonneborn, Wheeling, W. Va.; Mr. Jos. Steiner, New York, N. Y.; Mr. Frederic Ullman, Buffalo, N. Y.; Rabbi Jonah B. Wise, Portland, Ore.; Rabbi Louis Witt, St. Louis, Mo.; Mr. Alex. Wolf, Washington, D. C.; Mr. Isidor Ziegler, Omaha, Neb.; Rabbi Martin Zielonka, El Paso, Texas.

#### On Religious Propaganda

*To consider the report of the Board of Managers of Synagog and School Extension.*

Mr. Gustave A. Efnoymson, Indianapolis, Ind., Chairman; Mr. Marcus Aaron, Pittsburgh, Pa.; Mr. Milton M. Alexander, Detroit, Mich.; Mr. Lee Baumgarten, Washington, D. C.; Mr. Robert I. Cohen, Sr., Galveston, Texas; Mr. Manuel R. Cohn, Toledo, Ohio; Mr. Nathan Cohn, Nashville, Tenn.; Mr. Solomon Elsner, Hartford, Conn.; Rabbi William H. Fineshriber, Memphis, Tenn.; Rabbi Solomon Foster, Newark, N. J.; Rabbi Leo M. Franklin, Detroit, Mich.; Mr. David E. Goldfarb, New York, N. Y.; Rabbi Samuel Hirshberg, Milwaukee, Wis.; Mr. Nat Hoenig, Louisville, Ky.; Dr. Jacob H. Kaplan, Cincinnati, Ohio; Hon. Irving Lehman, New York, N. Y.; Mr. Benno Lewinson, New York, N. Y.; Mr. Adolph Lewisohn, New York, N. Y.; Rabbi Samuel S. Mayerberg, Dayton, Ohio; Mr. William Ornstein, Cincinnati, Ohio; Mr. Jos. Rauch, Louisville, Ky.; Mr. Morris H. Rothschild, New York, N. Y.; Mr. Samuel J. Russack, St. Louis, Mo.; Rabbi Tobias Schanfarber, Chi-

cago, Ill.; Mr. Jacob Schnadig, Chicago, Ill.; Mr. Joseph Schoenthal, Columbus, Ohio; Mr. S. D. Schwartz, Chicago, Ill.; Mr. Alfred Seligman, Louisville, Ky.; Mr. A. Shemanski, Seattle, Wash.; Mr. Charles Shohl, Cincinnati, Ohio; Mr. Gates Thalheimer, Syracuse, N. Y.; Mr. Henry M. Toch, New York, N. Y.; Mr. Jesse H. Wasserman, Brooklyn, N. Y.; Mr. A. Leo Weil, Pittsburgh, Pa.; Mr. Joseph Wiesenfeld, Baltimore, Md.

#### On National Federation of Temple Sisterhoods

*To consider the report of the National Federation of Temple Sisterhoods.*

Mr. Edgar M. Cahn, New Orleans, La., Chairman; Rabbi Joseph Blatt, Oklahoma City, Okla.; Rabbi Abram Brill, Shreveport, La.; Mr. Jos. D. Daneman, Milwaukee, Wis.; Mr. Max Ehrman, Chicago, Ill.; Rabbi Milton Ellis, New York, N. Y.; Rabbi Henry M. Fisher, Atlantic City, N. J.; Mr. Robert H. Grabfelder, Louisville, Ky.; Mr. Sam Gutmann, Cincinnati, Ohio; Mr. Meyer Jacob, Tacoma, Wash.; Rabbi Charles S. Levi, Milwaukee, Wis.; Dr. Felix A. Levy, Chicago, Ill.; Hon. Samuel W. Levy, New York, N. Y.; Mr. Max K. Mayer, Ft. Worth, Texas; Dr. I. S. Moses, New York, N. Y.; Mr. John Nathar, Boston, Mass.; Dr. Louis I. Newman, New York, N. Y.; Rabbi Julius J. Price, New York, N. Y.; Mr. Elmer Raub, Dayton, Ohio; Rabbi Jerome Rosen, Louisville, Ky.; Mr. M. J. Samuels, Youngstown, Ohio; Rabbi William B. Schwartz, Montgomery, Ala.; Mr. Jacob Silverblatt, Wilkes Barre, Pa.; Rabbi Samuel Thurman, St. Louis, Mo.; Dr. B. A. Tintner, New York, N. Y.; Mr. Abraham Weil, Niagara Falls, N. Y.

#### On Time and Place of Next Council Meeting

Mr. Nathan Loeser, Cleveland, Ohio, Chairman; Mr. Milton M. Alexander, Detroit, Mich.; Mr. Lee Baumgarten, Washington, D. C.; Judge Josiah Cohen, Pittsburgh, Pa.; Rabbi Morris M. Feuerlicht, Indianapolis, Ind.; Rabbi Leo M. Franklin, Detroit, Mich.; Mr. Isaac Goldberg, Detroit, Mich.; Dr. Samuel H. Goldenson, Pittsburgh, Pa.; Dr. Leon Harrison, St. Louis, Mo.; Mr. J. J. Kiser, Indianapolis, Ind.; Mr. Milla d. P. Long, Wilkes Barre, Pa.; Mr. Benjamin Lowenstein, Cleveland, Ohio; Mr. Herbert C. Oettinger, Cincinnati, Ohio; Dr. Isador E. Philo, Youngstown, Ohio; Mr.

Sam Russak, St. Louis, Mo.; Mr. Herman Selz, Chicago, Ill.; Dr. Abram Simon, Washington, D. C.; Rabbi Samuel Thurman, St. Louis, Mo.; Mr. William Trost, Louisville, Ky.; Rabbi Louis Witt, St. Louis, Mo.

#### On Nominations

*To nominate candidates to fill vacancies on the Executive Board.*

Mr. Marcus Aaron, Pittsburgh, Pa., Chairman; Mr. Ben Altheimer, New York, N. Y.; Mr. David Bressler, New York, N. Y.; Mr. Charles Cohn, Nashville, Tenn.; Dr. David W. Edelman, Los Angeles, Cal.; Dr. Lee K. Frankel, New York, N. Y.; Mr. Julius W. Freiberg, Cincinnati, Ohio; Dr. Samuel H. Goldenson, Pittsburgh, Pa.; Hon. Samson Lachman, New York, N. Y.; Mr. Simon Lazarus, Columbus, Ohio; Rabbi

David Lefkowitz, Dallas, Texas; Mr. Nathan Loeser, Cleveland, Ohio; Mr. Benjamin Loewenstein, Cleveland, Ohio; Mr. William Ornstein, Cincinnati, Ohio; Mr. Maurice D. Rosenberg, Washington, D. C.; Mr. Joseph Schonthal, Columbus, Ohio; Mr. Samuel Straus, Cincinnati, Ohio; Col. Isaac M. Ullman, New Haven, Conn.; Mr. Ludwig Vogelstein, New York, N. Y.

#### PROGRESS OF JEWISH EDUCATION IN AMERICA DURING THE LAST FIFTY YEARS

A symposium was presented on the general topic, "Progress of Jewish Education in America During the Last Fifty Years." The first address was delivered by Dr. Julian Morgenstern, President of the Hebrew Union College, Cincinnati.

## The Hebrew Union College

By Dr. Julian Morgenstern

Isaac M. Wise came to America in 1846. Already then he spoke and wrote of American Judaism. For fifty-four long years he labored to build up American Judaism. He drew a clear distinction between Reformed Judaism and American Judaism. The former was something brought from Germany by German-Jewish immigrants. They had seen their parents practicing in home and synagogue and had practiced it themselves in childhood. Their religious leaders, rabbis and teachers, immigrants likewise, could do little more than reinterpret this German Judaism. Because Germany had tasted during the first part of the 19th century of enlightenment, emancipation and progress, and Jews had been permitted to taste thereof, too, on equality with their German fellow-citizens. German Judaism had reacted positively thereto and had become liberal, progressive, "Reformed" as it was called. And because the spirit of America was tolerant and progressive, this imported German Reformed Judaism found its new home inviting and congenial and flourished here for a long generation. And many assumed, quite naturally, that this German Reformed Judaism was destined to be the future Judaism of America.

Isaac M. Wise, alone, for many years saw differently. He realized from the out-

set that if Judaism was to thrive and satisfy the spiritual hunger of Jews in America, it could do so only as American Judaism. That same inevitable law which had produced Babylonian Judaism in Babylonia, Hellenistic Judaism in Alexandria, Portuguese Judaism in Spain and Portugal, German Judaism in Germany, and Russian Judaism in Russia, must likewise eventually produce American Judaism in America.

So long as the Jews here were predominantly German Jewish immigrants in America, German Judaism could, of course, satisfy them completely. And German sermons by rabbis born and trained in Germany were for then the final expression of religious edification and inspiration. But when their children should take their place, born and educated in America, filled with the American spirit, understanding the German language and German institutions little, if at all, then German Reformed Judaism would gradually cease to minister to their spiritual needs and the task of building up American Judaism would begin.

This American Judaism could not be only something negative, a mere discarding of outgrown, or seemingly outgrown, ceremonies, a religion of convenience, as many have imagined it; nor could it be only a denial of such orthodox dogmas as the

personal Messiah and bodily resurrection. It was to be a positive reinterpretation of the principles of Judaism, and appraisal of their ethical, spiritual, and religious values for the life of today here in America, and a reaffirmation and application of those principles that possess high and permanent spiritual value, that are manifestly fundamental and eternal in Judaism, to the life which Jews in America must live as American citizens. There is nothing incompatible between Judaism and Americanism. On the contrary, there is very much common to both, a spirit of broad toleration, of progress, of eager visioning an ever brighter future, a deep-rooted conviction that life is worth living for its own sake, that human creation and achievement lend to existence its truest beauty and deepest joy, an impatience of forms and creeds, a rebellion against slavery, whether of body, mind or soul. Something of the spirit of adventure lives in both, an eagerness to push forward where human foot nor mind has trod before, to conquer the unknown, to unearth new treasures, to search out unsuspected truths and find undreamed of beauties, and, above all else, to see life and man and God in ever larger, nobler and truer terms. Judaism and Americanism had to fuse, and that into something positive and constructive.

But in this fusion and in this term, American Judaism, we must remember, Judaism is the noun, American the adjective. Judaism is the eternal, spiritual reality, American the descriptive and qualifying term. In American Judaism, Judaism is the basis. It furnishes the principles of belief and faith, of life and practice. American merely describes the application of these principles; it is the life setting in which this jewel is imbedded, the background that gives distinctiveness and individuality of line, color and spirit to the age-old but ever-youthful figure in the foreground. These eternal ethical and spiritual principles American Judaism shares with Judaism in the abstract and with every particular, national form of Judaism. And with these it shares a common history, tradition and literature, a common faith and vision, a common goal and a common fate. Our bond of union with our Jewish brethren the world over and with the

Judaism of every age and land is inseparable.

But because life here in America is not quite the same as in any other land, the application of the principles of Judaism here must of necessity differ correspondingly from their application in other lands. And that we may not go astray, nor turn from the line of development which our historic evolution has marked out, that American Judaism may ever remain above all else Judaism, true and positive, demands a renewed study of Judaism in the light of the American spirit, a study of its history, literature and traditions, its philosophy, theology and ethics, and a revaluation of these in terms of growing American life. That is the fundamental problem of Jewish Religious Education in America; to hold fast to all that is fundamentally and eternally Jewish, to reinterpret this in terms of the spirit and apply it happily to our Jewish life in America. This has been its problem for the last fifty years; and it will be its problem in all the years that men shall live and think and worship as Jews in America.

Just this Dr. Wise saw clearly from the beginning. He saw, too, that this task could be performed only by men completely American in spirit, educated in America, and in as perfect accord with American life and institutions as with Jewish belief and tradition; in other words, by American trained Rabbis. That was the first imperative need of American Judaism; without it American Judaism could never be.

Barely landed in this country, Dr. Wise began to speak, write and agitate unceasingly for the establishment of a College for American rabbis. At first his words fell upon deaf ears. The very thought that Jewish youths in America could consecrate themselves to the unremunerative and exacting service of the rabbinate, and that they could receive an adequate rabbinical training and an authoritative ordination here in America seemed to most preposterous, and to many even impudent. But in time Dr. Wise gained a few supporters, and in 1885 after but nine short years in this country, he founded Zion College in Cincinnati. But the attempt was abortive, and after a very brief existence Zion College died quietly and unmourned. The reason is

obvious. The Jews in this country were still largely only Jews in America, and not yet American Jews. They did not yet feel with Dr. Wise the need of American Judaism. They were still satisfied with a German ritual, German sermons and German Rabbis.

But though discouraged for the moment, Dr. Wise did not lose faith. He was content to wait and to work in other directions. In 1847 in Albany he had already introduced a mixed choir, and in 1851 family pews. Thus, in full accord with the spirit of Americanism, he had put woman upon a basis of equality with man in the practice of American Judaism. In 1854 he founded the "American Israelite" for the propagation of his ideas and aims. And in 1857, with the cooperation of two other rabbis, he prepared and published his *Minhag America*, his American Jewish prayer-book. American Judaism was surely in the making.

Finally, after twenty years of devoted waiting and working, the time had come. The Civil War was past; the nation was reunited; the hundredth anniversary of the birth of the Republic was approaching; the tide of Americanism was running high. A new generation had replaced the old, a generation which, though still largely composed of Jews from Germany, understood and believed in America and in Judaism and in the constructive fusion of the two with deep conviction and burning passion. In 1873 the Union of American Hebrew Congregations was organized, primarily to create and maintain a rabbinical seminary in America. Two years later the Hebrew Union College was founded. Its first, practical task was the preparation of Rabbis. Its fundamental, concrete work and that of its parent organization, was and is the propagation of American Judaism through the development and spread of Jewish education in America, Jewish education not merely in the narrow sense of religious school instruction for children, but in the larger and truer sense of the careful investigation of every realm of Jewish thought and life, the wide dissemination of the resultant information, and its application to the problems of Jewish life in America.

For forty-seven years the Hebrew Union College has functioned steadily year by year, under the far-seeing and constructive

leadership of Isaac M. Wise, Moses Mielziner and Kaufmann Kohler. It has sent forth two hundred and twenty-eight graduates to minister as Rabbis to the spiritual needs of American Israel. Today they occupy the vast majority of American Jewish pulpits. They interpret the message and spirit of American Judaism; they give to American Judaism application and direction, and guide and stimulate its progress. What American Judaism is today is very largely the result of the devoted labors of these two hundred and twenty-eight graduates of the Hebrew Union College. And what it will be tomorrow will be even more the fruit of their labors and of the labors of their successors who will go forth from the College in the years to come. In this one respect the vision of Isaac M. Wise has been fulfilled. Without the Hebrew Union College there would have been only a colorless, negative, half foreign, obsolete Judaism in America, a Judaism decadent and doomed, and our children would have hungered for that precious spiritual nourishment which is their right and their heritage and their life as Jews. With the Hebrew Union College American Judaism is rapidly evolving, is taking on form and beauty and strength and creative power, and is shaping its course in the direction in which Jewish history, tradition and philosophy guide and the winds of the spirit of Americanism drive it on. The Hebrew Union College is the heart of American Judaism, the heart which sends the life impulse throughout the whole body. And only as the heart beats strong, can the body live and thrive. Only as the Hebrew Union College functions and grows and realizes its full possibilities of usefulness, will American Judaism live and progress.

Or I might say that fifty years ago the mighty trunk of a great tree sprang from this American soil. And the sap that coursed through all its body was the spirit of Judaism, the old, undying ever-rejuvenating spirit. That mighty trunk was the Union of American Hebrew Congregations. And after two years a tree grew out from this trunk close to the earth, too large to be regarded as a mere limb. Rather it seemed as if the main trunk was to divide into several trees and all would draw life and sustenance from the parent trunk. This

first tree was the Hebrew Union College. Close beside it grew another tree, the Board of Delegates on Civil and Religious Rights. And after thirty years a third tree sprang from the parent trunk. Its growth was very rapid and it sent its branches out in many directions. This youngest tree was the Department of Synagogue and School Extension. No need for me to tell the story of these two last trees. Others know it better than I and can relate it far more worthily. But listen to the story of the first tree.

The tree grew straight and tall. And after eight years it sent forth four stout limbs that grew thick and strong and reached far out. The next year it put forth four more good limbs, and steadily almost every year thereafter, until today there are two hundred and twenty-eight limbs. From each, fresh, green leaves have grown, giving shade to all who seek refuge beneath; and each has borne good fruit, that men might come and eat and live. And from some of the limbs huge branches have gone forth that in turn bore green leaves and good fruit, the Jewish Chautauqua Society from Berkowitz, the National Farm School from Krauskopf, the Hebrew Sabbath School Union from Philipson, and various organizations and movements and books and studies from others. Many limbs grew close together, and their foliage became interwoven, and branches sprang forth, such as local normal schools and state religious education associations, and the like. And it was hard to tell always in which limb these branches had their root, so near did the limbs grow and so close did they hold together.

And not only did these limbs intertwine with each other, but also with the limbs of the two sister trees, particularly the Department of Synagog and School Extension, so that here, too, many branches sprang forth and bore precious fruit, nor could it be told in every case from which tree they sprang; nor did it matter, since both trees were from the same parent trunk and their fruit was to sustain the same family of men.

But nearer home, close to the very body of the tree were other growths, natural and productive. There was the Teachers' Institute, made possible through the noble passion for Judaism of that prince in Israel,

Jacob H. Schiff, and organized and guided for thirteen years by Grossmann. Not yet has it realized its full possibilities. But already it has accomplished much through its summer and winter schools and extension lectures by members of its Faculty in over forty of our leading Jewish communities.

There are likewise books and studies by members of the College Faculty, a long and creditable list: Wise's "History of the Hebrews' Second Commonwealth", and other writings; Mielziner's "Introduction to the Talmud"; Mannheimer's "Hebrew Reader and Grammar"; Philipson's "The Reform Movement in Judaism"; Kohler's "Jewish Theology"; Battenwieser's "The Prophets of Israel" and "The Book of Job"; Deutsch's countless studies and articles; "Studies in Jewish Literature", published by the College in commemoration of Dr. Kohler's seventieth birthday, these and many works like them constitute an integral and important part of the contribution of the College to our knowledge of Judaism and to Jewish religious education in America.

And not the least service of the College is the accumulation of its valuable library. To many uninitiated, a library seems a lifeless thing, a mere collection of dead and dust-covered books, in endless rows upon inaccessible shelves, few of which are ever touched and still fewer read. But a library is big with life: it is a treasury of knowledge, in which students may search and find; it is the powerhouse of every spiritual movement, the source of its life—energy and inspiration. At the Hebrew Union College the patient effort and careful planning of our efficient Librarian, Mr. Oka, and the helpful interest of a few understanding and generous friends have built up a worthy library. In some departments it is still lacking and must be developed considerably. But in others it has become one of the foremost Jewish libraries in the world, a haven of research and creative study for Jewish scholars. And the opportunity is ours today, if we but care to grasp it, to make it the greatest and noblest Jewish library the world has ever known. That would be, indeed, an achievement of honor and pride and of profound service to Jewish religious education in America.



And perhaps the noblest service of the Hebrew Union College, its most precious, though least tangible contribution to the rich content of American Judaism and therefore of Jewish religious education, lies in the nurturing of that vague, mystic, holy thing that we call spirit. The spirit of American Judaism, that subtle, half-felt, half-reasoned theory of God and life and history and destiny, that, though without eyes, yet sees visions, without ears, hears symphonies, dreams and hopes and aspires and consecrates itself to the pursuit of all that is best in life, as Judaism comprehends it, that dedicates the Jew as an individual and the Jew as God's chosen people to the fulfillment of the sacred mission upon which God has sent him, the rekindling of this precious spirit in the soul of the American Jew, is not this, so far as it has been and is being accomplished, very largely the work of this devoted band of two hundred and twenty-eight sons, upon whom their Alma Mater, their "beloved mother", looks with pride and affection and boundless joy? The spirit of American Judaism, the spirit in American Judaism, this is indeed, through these sons in very great measure the creation of the Hebrew Union College.

This is the story, or rather the meager outline of the story, of the noble tree, the Hebrew Union College, that has grown forth from the parent trunk of the Union of American Hebrew Congregations, and of its contribution to Jewish religious education. But is the story ended? Has the tree reached its full height and strength, or are a larger growth and nobler achievement destined for it? This question presses upon us at this Jubilee celebration.

With joyful assurance we look forward to the future and hope and plan and work. The College has entered upon a period of reorganization. The Faculty, reconstituted, now consists of twelve regular professors and two lecturers. It is the largest Faculty in point of numbers ever brought together for systematic instruction in any Jewish theological seminary, at least in modern times. Each professor is an authority in his particular field, and a teacher of power and inspiration. The majority are still young men, for the most part educated here in America, understanding thoroughly and

with perfect sympathy the American point of view and the spirit and program of American Judaism. Six of the twelve, exactly one half, are themselves graduates of the College. Above all else, the present Faculty of the College consists of men who know how to speak to the hearts of their students, to fire their souls, and to awaken every inborn impulse toward truth and righteousness, service of man and worship of God. To their creative influence our students respond loyally and enthusiastically. And we know that the training of the next generation of spiritual, devoted Rabbis for American Judaism is safe in their hands.

The curriculum of studies is, likewise, being reorganized, with due consideration of the developing needs of American Judaism. A permanent Chair for Jewish Social Studies has been created and is now filled by one of our best beloved and most spiritually minded graduates. Under his stimulating instruction the manifold social problems that challenge modern religions, particularly here in America, are being studied and the best methods of dealing with them carefully considered. In time a much-needed, constructive, social program for Judaism is sure to be worked out, and, conforming to its ancient traditions, Judaism will again offer its contribution to the religious solution of the world's social problems.

Similarly a full time professor of Jewish Pedagogy has been appointed. A training school in which our students will apply the principles of Jewish pedagogy imparted in the class room will soon be instituted. Experiments in religious instruction will be made and new ideas and systems tested. In connection therewith the work of the Teachers' Institute will be systematized and extended. Too long we Jews have been floundering in our educational work, trying something here, discarding something there, criticising everything everywhere, repeating old mistakes and reviving old fallacies, circling ever around and around and making little progress. Now, we confidently hope, the Hebrew Union College will evolve, in friendly cooperation with other Jewish religious educational agencies, an efficient system of religious instruction, so that our religious schools, both for young and old, will soon teach Judaism constructively and with inspiration.



Other significant changes in the curriculum have been and are being made and new courses introduced. Classes are now held mornings as well as afternoons and every moment of our students' time is employed. The period of study, which heretofore extended over nine years, has been shortened, and this without sacrificing a single unit of instruction, to from five to eight years, depending chiefly upon the relative academic standing of our students when they enter the College.

The student body is growing steadily in number and spirit. Last year thirty-one new students matriculated, by far the largest class in our entire history, and this year twenty-three new students were enrolled. The present roster of the College consists of eighty-nine students, our second largest enrollment. At the present rate of increase, next year we will have over one hundred students, the largest number, not only in our own history, but also in the history of any modern Jewish theological institution.

Next year, too, our Dormitory, the generous gift of the National Federation of Temple Sisterhoods, and our Gymnasium, the worthy memorial of a former honored president of this Union of American Hebrew Congregations, will be in operation. The value of these two gifts cannot be overestimated. Heretofore our students have been inadequately housed and poorly nourished and cared for, and occasionally even exploited, in homes quite remote from the College. Now they will have a true home close to the College, with the manifold blessings that go therewith.

For a number of years the students' health has been supervised by a capable medical staff under the direction of the College Physician. Every student is given a thorough physical examination and systematic attempts to correct all defects are made, usually with gratifying results. This work the new Gymnasium will supplement admirably. People frequently imagine that theological students must be pale, effeminate, sanctimonious near-men, without blood and vigor and with no interest in the things that attract the ordinary student. If such was ever the case, that day has passed, at least in the Hebrew Union College. Our students are red-blooded Americans with a strong interest in all College activities, a

keen zest for sports, an eagerness to play the game well, whether it be the game of basket-ball or the game of life. Heretofore they have had to get their physical exercise and play their athletic games in nondescript halls rented for the occasion, under conditions most unfavorable. The new Gymnasium will fill a long and earnestly felt desire and need. And ours will be the only Jewish theological institution in the world equipped with a Dormitory and Gymnasium for the physical well-being of its students.

The Hebrew Union College Press has likewise been established primarily to encourage the scientific research of members of the Faculty. The Hebrew Union College Annual has been instituted, a journal devoted to the promotion of Jewish Science. The first volume will soon appear and another worthy achievement will thus be added to the already fair record of our College. Other significant activities and undertakings are in preparation or contemplation.

We feel justified, therefore, in believing that after almost fifty years of fruitful activity, the College is entering upon a period of greater growth and heightened usefulness. It is passing, as it were, from its state of youth and preparation into that of manhood and full service. The one task, which it has done well in the past, viz., the training of Rabbis, it will continue to do, and even better we hope. And the new tasks which the growth of American Judaism imposes upon it, the training of religious school superintendents and teachers and of Jewish social workers, the promotion of Jewish learning, and the deepening and enriching of the Jewish spirit, it faces with confidence and enthusiasm.

With this program of expansion, its needs must grow steadily in the years to come; and its resources must, of course, increase correspondingly. The measure of the benefit the College can render depends greatly upon its material and spiritual support. But we feel sure that American Israel will not let it want. For American Judaism can grow very largely only as the Hebrew Union College functions and grows. To starve the College and to stunt its growth means to stunt the growth of American Judaism and to condemn your children and your children's children to hunger and cry

out for that spiritual nourishment and guidance which American Judaism alone can give them. Let theirs be not a cry of despair and reproach against their parents for having denied them what was their heritage by right of Jewish birth. Let it be instead an unending paean of joy and thanksgiving and glad praise of their parents for the broad foresight and generous provision that have safeguarded and enlarged their birthright and enabled them to live loyally and with honor as true Jews in America. My plea today is for your faith in the Hebrew Union College and for your generous, wholehearted, enthusiastic support in all the years to come.

The vision of Isaac M. Wise is not yet realized; perhaps it never will be realized fully. For visions grow with the passing years. As we near the first goal we find it only a milestone on the unending pathway that leads to ultimate truth and goodness.

But surely much of the vision has already been fulfilled; more than one milestone has already been passed. Though still in its infancy, American Judaism is a reality. Its manhood lies before it; its greatest achievements are for the future; under God's watchful care it must go on from strength to strength, ever blessing its children and this their nation. We commemorate today the Jubilee of the Union of American Hebrew Congregations. But even more we commemorate the wisdom, the genius, the foresight, the faith and the creative power of Isaac M. Wise.

At the request of President Hays, Hon. Josiah Cohen, Vice-President of the Council, assumed the chair.

Dr. Louis L. Mann, of New Haven, delivered the second address of the symposium.

## Religious School Education

By Dr. Louis L. Mann

The importance of the Religious School in Jewish education is second to none. Human nature, Jewish traditions and historical experience, in no uncertain way, proclaim it first and foremost. Human nature demands that we begin with the child; it is the soft clay in the hands of the potter. "Train up a child in the way he should go, and when he is old he will not depart from it," is the familiar Biblical dictum. The Talmudic comment is "He who teaches the young may be compared to one who writes on clean paper, while he who teaches the old, is comparable to one who writes on blotted paper." Jewish traditions, also, have emphasized the paramount necessity of the Religious School, and pointed to it as the secret of our long and mysterious existence. Our rabbis taught that "the world is saved by the breath of school children". According to a Talmudic legend, the Torah was not given to Israel until the people pledged their children as security. What we owe to our parents we can repay only as parents to our children. What we owe to the past we must pay to the future. The Religious School is the link between the past and the future. Historical ex-

perience, also proclaims its importance. If experience is the best teacher, then history is the best text-book. Recall how little hope there was for the continued existence of Israel, when in the year 70, Titus, the Vespasian, had destroyed the Temple, and country, priesthood, nationality and religion—all, seemed doomed. But Yochanan ben Zakkai, leaving Jerusalem in a coffin, established the school at Jabneh, which was destined to prove that "the pen is mightier than the sword". The school preserved Judaism in every crisis in its history. Two generations later when Hadrian had forbidden the Jews to teach their religions, Akiba the martyr-rabbi who dared to disobey, told the fable of the fox and fish, with its moral, that the Jew without religious education is like a fish without water. H. G. Wells, believing that a knowledge of universal history would bring men nearer together, that it would do away with class hatred, national animosity, racial intolerance and religious bigotry, has created the phrase, "salvation through history," analogous to the Christian doctrine "salvation through faith". The philosophy of Jewish history spells "salvation through the

school", the Religious School. In so far, also, as we must solve the Jewish problem from within, the better our Religious Schools, the greater the antidote to anti-Semitism.

Our problem is to evaluate the progress of Religious School education during the last fifty years, to look back upon the path that we have traveled, not for vanity or self-congratulation, even if that were possible, but in order that we might the more wisely choose and direct our future. For convenience then, I shall divide my study into two parts: (1) yesterday—fifty years ago; and (2) today and tomorrow.

### I. YESTERDAY

Fifty years ago, when Isaac M. Wise founded the Union, American Judaism was comparable to an ocean into which the streams of European Judaism had found an outlet. Each section of Europe had its own customs, practices and methods of instruction, and when there were transplanted upon American soil, each congregation represented not a selection or even a combination, but a conglomeration of all of these. The conglomeration of no one congregation was like that of any other, save in general chaos and hopeless confusion. In the adjustment to new conditions, there was retrogression, rather than progress. 'Twas a great challenge to the genius of Isaac M. Wise. The Union of American Hebrew Congregations, the Hebrew Union College, the Central Conference of American Rabbis, and the Hebrew Sabbath School Union formed his practical answer to that challenge.

What were the conditions that obtained fifty years ago in Religious School education? There are two ways to find out. I have utilized both of them. First of all, I have asked a number of men born in America about sixty years ago, men in all walks of life, in various cities of our country, north, south, east and west, to recall their experiences. Their similarity was striking. Secondly, I have examined the records, constitutions and curricula of representative and typical schools of fifty years ago. While the hopes and plans in a curriculum may be the kind of anticipation, which is usually greater than realization, yet I was forcibly struck by the agreement of the

spoken word and the records that are available.

### Instruction Unsystematic

Let us permit the men of sixty years to speak for themselves. For brevity I shall give you a composite picture of their answer to my question: "What do you remember about your religious school, its aim, content, method and equipment?" Most of them began with a smile. "We had an old teacher who couldn't talk English; he had a long beard and we boys used to 'play horse' with him. One after the other would play a joke, until, out of sheer pity, at times, we would be quiet." Of course such stories grow in time, but if only partially true, it represented bedlam emancipated. "Most of our work," they went on to say, "consisted in reading Hebrew without ever learning the grammar or the translation. We learned but little Biblical history, beyond the Pentateuch, less of Jewish history and were given little or no appreciation of Jewish ethics. The teacher simply couldn't keep order; he didn't make our work interesting. The ruler or strap, rather than his personality or presentation of the work, kept us within bounds. The teacher was chosen because of his ability to read Hebrew rather than a knowledge and appreciation of Jewish ideals and traditions, to say nothing of pedagogic principles or exemplary life. Not infrequently a "schnorrer" or "schlemiel" was made a teacher. They employed the humdrum method of ceaseless repetition, which, if it didn't take the joy out of life, at least took it out of school. Bar Mitzvah was a glorious day, not only because of the gifts we received, but it meant freedom from school. We were taught German in these schools, also, several days a week. The aim of the school was not clearly formulated, though unconsciously it was understood that it was to preserve Judaism. It seemed so set upon teaching Hebrew, as the language of prayer, that our impression was that all else was secondary. The equipment was even worse. Maps and charts were rare, pictures and other visual helps almost unknown, the school itself was held in the dark, damp, drab, dingy and often dirty basement of the synagogue. There was little or no system." Such is the outline of their story. Whenever I

think of these conditions and also of some of the inadequate work in our own day, I think of the words of Sabbatie', quoted by Ellen Key in "The Century of the Child", "we are incurably religious, or else our Religious School teachers would have knocked it all out of us."

#### The Hebrew Sabbath School Union

The Jews came to America in three great waves, so to speak. The Spanish and Portuguese came from 1674-1848; the Germans from 1848-1881; the Eastern European Jews, the Russian, Polish and Galician Jews, from 1881 to the present time. Fifty years ago there were less than 200,000 Jews in America. Their problem in so far as it concerned religious education was, as one scholar pointed out: ① "how to adjust themselves so as to preserve their power of spiritual self-perpetuation." They were the resultant of two forces, their spiritual heritage in the old world and their environment in the new. The earliest Jewish Religious Schools in America were parochial schools. There they learned not only the three R's, reading, writing and arithmetic, but also the fourth R, religion. When the sentiment turned against the parochial schools and education was made an affair of the State, no one was quicker than the Jew to sense the justice of this sentiment. Jewish parochial schools became week-day schools and finally following their non-Jewish neighbors, they became "Sunday Schools".

When the Union of American Hebrew Congregations came into existence, just fifty years ago, one of the first objects of its concern was Religious School education. A Committee on Sabbath Schools was appointed (1886) of the "Hebrew Sabbath School Union", whose object was "the advancing of common methods and discipline, in Jewish Sabbath Schools". It gathered information about Jewish Sabbath Schools, it elaborated a detailed course of study, it published a number of books, and introduced the leaflet system. ② What a pity that a work so splendidly begun, has so slowly advanced!

In 1893, the Jewish Chautauqua Society of America was founded by Rabbi Henry

Berkowitz, of Philadelphia. It conducts a correspondence school for teachers, publishes text-books and teachers' helps, holds an annual assembly for Religious School teachers, which serves as a clearing house for the latest methods and books, and sends lecturers to the summer schools of various universities.

#### Department of Synagog and School Extension

In 1905 the Department of Synagog and School Extension of the U. A. H. C. took over and incorporated within itself the work of the Hebrew Sabbath School Union. This work is familiar to all of you.

It has published a number of leaflets and text-books.

It has organized schools in smaller communities without a rabbi and among the unaffiliated in larger communities.

It is becoming a clearing house for Religious School text-books, stereopticon slides, films and general equipment.

It is making an effort to systematize and co-ordinate the work of the Religious School.

It sends lecturers to student congregations and the various universities.

It is also co-worker with the C. C. A. R. on the "Commission of Religious Educational Literature".

It is publishing a splendid children's magazine, "Young Israel."

It organizes State teachers' associations to raise the standard of Jewish education.

It publishes and distributes tracts for the education of Jews and non-Jews in Jewish history and thought.

In 1911 the Union of American Hebrew Congregations and the Central Conference of American Rabbis formed a joint "Commission on Religious Educational Literature", the aims and purposes of which will be explained by Mr. Philipson, the Chairman.

In July, 1922, the Central Conference of American Rabbis voted to establish a National Federation of Jewish Religious Schools under the auspices of the Conference. The aims of the Federation, as

(1) Dr. A. Dushkin "Jewish Education in New York City", p. 129.

(2) Dr. Dushkin, *ibid.*, p. 61.

formulated by Dr. Rodolph Grossman, the Chairman, whose energy, devotion and vision brought the Federation into existence, are:

(a) To standardize, systematize and co-ordinate the work of Jewish Religious Schools, both as to curriculum methods of management and discipline, through the aid of pedagogic experts.

What the Flexner Report of the Carnegie Foundation did to raise the standard of medical schools throughout the country, the projected National Federation under the auspices of the C. C. A. R. should do for Jewish Religious Schools.

Among the definite achievements of the Religious School during the last fifty years we note the following:

It has taught the fundamentals of Judaism;

It has inculcated love and devotion for the cause;

It has trained several generations of American Jews whose lives proclaim their faith;

It has made the difficult adjustment to a new environment with its temporarily inevitable loosening of religious sanctions;

It has produced some text-books and journals;

It has made of confirmation a mystic bond of union between the school and the Synagogue.®

It has emphasized the equality of the sexes in religious responsibility.

## II. TODAY AND TOMORROW

While the efforts of yesterday, to use the words of our ritual, "have kept us alive and preserved us to this day" and were largely preservative and adaptive, the work to today and tomorrow must be constructive and creative. The one greatest achievement of the last fifty years is that we now realize what our problem is. The one greatest fault of the last fifty years is that the achievements of the various Religious School agencies have not been commensurate with the importance of the work, the greatness of the challenge and the urgency of the need.

Our orthodox brethren have surpassed us in their efforts—at least in their intensive efforts—to grapple with this, the most important problem that confronts the Jew in America. I have reference to the Bureau of Education of the Jewish Community of New York, founded in 1910 under the able leadership of Dr. S. Benderly. The history of the Bureau of Education may be divided into four periods—(1) 1910-11, the period of study; (2) 1911-12, the period of initiation; (3) 1912-16, the period of administration and execution; (4) 1916-23, the period of reconstruction.

A. "It is the first to deal with the problem of Jewish education in a comprehensive way.

B. It has made a scientific professional study of the problems involved, psychological, communal and religious.

C. It has offered a systematic program to meet these problems.

D. It has attracted professionally trained young college men and college women to devote themselves to Jewish education as a life's calling.

E. It has stimulated at least part of the community to see the danger of neglecting religious education.

F. It has co-ordinated, harmonized and standardized hitherto chaotic conditions.

G. It has a graded system of instruction for children from the age of six to twenty-one.

H. It has systematized the finances of schools, and supplemented the equipment.

I. It has attempted to deal with the problem of the unschooled by making it possible to begin at any age between six and twenty-one without regard to previous conditions and lack of training.

J. It has pointed out in no uncertain terms that unless there is co-operation, progress and the creation of modern teachers in religious education, our future is imperiled."®

### A. The Aim, Purpose and Function of the Religious School

The aim, purpose and function of the Jewish Religious School have been variously stated. One Jewish scholar said it

(3) H. G. Enelow "The Jewish Teacher", Vol. 1. No. 1.

(4) "History of Jewish Education in New York", p. 127.

was "to imbue the child with Jewish consciousness . . . so that its thinking, feeling and doing may all function in the awareness of the presence of God.<sup>(5)</sup> This consciousness is pre-eminently ethical because in Judaism there is a perfect fusion between the religious and the ethical". Another Jewish pedagogue<sup>(6)</sup> views it as the means of "preparing the Jew to perpetuate the religious life into which he was born". Still another looks upon it as the means of "preserving the spiritual power of self-perpetuation".<sup>(7)</sup> Another says that it "aims to accomplish three things: first, to develop an understanding and love of spiritual and ethical things as against the dominance of the material; second, to create a pride in the great Jewish heritage and a loving fidelity to it; and, third, to impart some measure of information as an incentive to spiritual development, ethical effort and Jewish loyalty."<sup>(8)</sup>

Of course, all of these definitions are good. But why should we not formulate it more simply and let it go forth as a pronouncement to American Judaism and non-Jews interested in Religious Education, that the aim is not so much informational, as it is inspirational. The development of character—Jewish character—that is the function of the Religious School. The knowledge of Jewish history, ideals, principles and ethics, while of secondary importance to the moulding and unfolding of character, form the primary and cardinal means of developing Jewish character so as to retain "the power of spiritual self-perpetuation." The teaching of Jewish history, for example, must never degenerate into names and dates and movements, but must inspire faith in the ultimate triumph of justice and the vindication of idealism. It must be taught as the expression of Jewish ethics, not formulated academically, but as evolved in the school of life and as expressed in the book of experience.

## B. The Method of Teaching in the Religious School

When one considers the obstacles that hinder the progress of Religious School education, such as the materialism of our

times, the neutralizing effect of an indifferent or irreligious home, the limitations of time, the inadequately trained teachers, the paucity of good text-books, the chaotic condition of the curriculum and the like, one is doubly depressed to find that Religious Schools generally have not kept pace with the progress made in secular education which is free from these special handicaps. While it is true that our Jewish Religious Schools generally are more advanced than those of our non-Jewish neighbors, yet it is simply unpardonable for a Religious School to lag behind the Public Schools, in aim, method, content and equipment. If for five days in a week, the children have their work made attractive in a modern way, how can you hope to enthuse them by a recrudescence of mediaevalism on Sunday morning? What I am driving at is very simple for those who understand child psychology. The greatest discovery of the twentieth century is the discovery of the child. We now understand child-life better than at any time in the world's history. Children are not "little men" and "little women". No greater mistake could possibly be made. Most Religious Schools have not yet realized this fact sufficiently to apply it practically. Children are not "miniature adults". That children are "chips off the old block" is true only if you emphasize the word "block". Behavioristic psychology has shown that children are altogether different. It is therefore the religious duty of every teacher to utilize this latest scientific revelation.

## Need of Proper Text-Books

When foot-ball teams line up against each other, each team soon finds out whether it can make gains through center, guard or tackle. If not, then, around the end, or by means of a forward pass. After a little while, they will not try the impossible. To carry the analogy into child's mental development, psychologists have shown that at every age in the child's life, there is a particular "weakness" through which gains can be made, a weakness which is the source of a teacher's strength. One and

(5) Dr. S. Schulman, "The Jewish Teacher", Vol. 1, No. 2, p. 76.

(6) Prof. M. M. Kaplan, "The Jewish Teacher", Vol. 1, No. 1, p. 5.

(7) Dr. A. Dushkin, "History of Jewish Education in New York City."

(8) H. G. Enelow "The Jewish Teacher", Vol. 1, No. 1, p. 37.



the same story, or historical event, will mean little or nothing to a child of a particular age if loyalty is emphasized as the predominant motive, while that same lesson might mould the child's character for life, if helpfulness, or heroism, or strength of will had been stressed. Most lessons permit the stressing of any of these. To use rationalism at an age when children are highly imaginative, or to use imagery, poetry and allegory at the time when emphasis upon logical reasoning forms the stage of the child's development, is to waste time, the time of the teacher and the time of the child. At one age, one must dramatize and play the part. "Play is God's method of teaching children to work." At another, the social instincts must be called into play; during the "storm and stress" period of early adolescence, the intellect and cold logic must help to bridge the child over moods running the whole gamut from the highest elation to the deepest despondency. Problems of discipline show that the teacher doesn't understand his pupils or is unprepared to teach the particular lesson. Every problem of discipline serves as an index to poor teaching, a barometer indicating cloudiness either as to the material to be taught or the human material. Stressing the wrong motive produces a discordant note; stressing every possible ethical motive for children in every lesson, at every age, which method, by the way, is the predominant one, is the hit and miss method, resulting largely in the latter. What I am advocating is not the sugar-coated pill method, but rather is analogous to fitting a round peg in a round hole, rather than attempting to force a round peg in a square hole, and vice versa. Text-books based upon the latest conclusions of experts on child psychology and teachers' hand-books as to how these principles may best be applied in Jewish Religious Schools, alone, will solve the problem. This is the work that should be done, and ultimately will be done, by the Commission on Jewish Religious Educational Literature, representing both the Central Conference of American Rabbis and the Union of American Hebrew Congregations.

### C. Content of Jewish Religious School Education

While the development of character should be the aim of the Religious School, the attainment of this end is dependent upon the means. These means, or rather the content of Jewish education, may be found in the curriculum. A careful study of some forty or more curricula from representative congregations, large and small, throughout the country, has revealed the lamentable fact that this, one of the most fundamental of problems confronting our Religious Schools is in a state of chaos and confusion almost beyond description. It seems to have been fashioned arbitrarily by whim or caprice, a kind of "catch-as-catch-can", "snatch-as-you-can" method. Upon such apparently simple questions, as to what should be taught, and when, and why, there is no agreement at all. Should the study of Hebrew be included? Shall it be required or optional? Shall Jewish ethics be taught as a definite, separate course? How shall history be taught? The answer to these and other questions as shown by typical curricula that I have studied, points to the urgent need of having a group of experts—specialists in psychology, educational theory and Judaism—prepare a curriculum having authoritative, as well as practical, value. The Religious School is confronted with additional problems and greater limitations than the secular school. Under such conditions it is doubly sad to permit, as we have permitted, Religious School education to fall behind the progress of education generally.

While we naturally oppose parochial schools of all kinds on principle—and should continue to do so—yet, sooner or later, we must realize that an hour or two in one day, is altogether insufficient to do justice to the religious demands of the Jewish child. I am not advocating a return to the parochial schools—Heaven forbid! But I insist that an additional hour on a week day is absolutely essential. The Gary system of education, which, by the way, has been endorsed by the Central Conference of American Rabbis, and the laws recently passed in various States make week-day religious education not only pos-

(9) Dr. Harry W. Kistelson: Paper before Jewish Chautauqua 1922.



sible, but advisable. It would impress both parents and pupils with the importance of religious instruction, as necessary as dancing and French lessons. What a fine thing for the Union of American Hebrew Congregations to arise now to the greatness of its opportunity and to the splendor of its vision by boldly declaring in favor of an additional hour or two of instruction with all the moral sanction that so dignified an organization can command.

#### D. The Equipment of the School

The campaign for better homes a short time ago, known as "better homes week" was founded upon a psychological fact that our surroundings, those things that are purely external, affect our inmost beings. It is a sad commentary upon the sense of congregational responsibility, that children who come from the most attractive homes are forced to attend religious schools in the basement of Synagogues, the majority of which are unattractive, cold and bare. Each room of a Religious School should have a warmth and a cheer, symbolic of the message of religion.

In another essential of the equipment of the Religious School we are woefully lacking. I have reference to text-books. Most—not all—of the text-books now available may be used, at best, as pretexts, as a basis for discussion, but as this whole subject comes under the work of the Commission on Jewish Religious Educational Literature, about which you will hear in a few moments, I shall not speak about it.

While it is not proper to speak of the teacher as part of the equipment of the school, we must not fail to realize, that unless we have adequately prepared teachers, all else that we might do will be in vain. Volunteering to teach without preparation is like volunteering to play the violin before a music loving audience without ever having studied music. The fact that most of the teachers in our religious school are public school teachers is not enough, because a Religious School requires something more than mere knowledge. He or she must have a Jewish heart, a Jewish soul, Jewish ethical idealism and consecration. These things were evidently in the minds of the old Talmudic teachers when they said that a teacher must be respected even more than the parent; "while the

parent gives birth to the body of the child, the teacher gives birth to its very soul." After all, it isn't what a teacher says, but what a teacher is that really counts. Moses, though heavy of tongue, is known as "Moshe Rabbenu", "Moses our Teacher", while his brother, a man of eloquence, did not merit this title. Religion ultimately must be caught rather than taught, and the personality, the character and the consecration of a teacher are absolutely essential.

#### The New Haven Experiment

How shall we supply our religious schools with teachers equal to the task and the opportunity? This is beyond question one of the most urgent problems. When Jacob H. Schiff established the two colleges for religious school teachers, one in New York City and one in Cincinnati, he took a step in the right direction. But, these colleges, at best, can serve only the local communities so long as Religious School teaching is not a profession. The extension courses connection with these colleges are comparable to revival meetings, apparently good while they last, but leaving few definite results. What, then, are we to do? Permit me to give you the details of what, for want of a better name, I shall call the "New Haven Experiment". Though it is necessary for me to be personal, I do not hesitate to do so, because I believe that I owe my place on the program to this experiment.

Our children begin Religious School at the age of six. At the age of fourteen they are confirmed. From the age of fourteen until eighteen we have a carefully graded curriculum of a four-year High School course, a religious High School. When all of the children who began at six and have continued until the age of eighteen, begin anew, a two-year Normal School course, from the ages of eighteen until twenty, in which we teach social service, comparative religious, child psychology and pedagogy as applied to religious school work. All of the children who begin at six continue until the age of twenty and the day before they graduate from the Normal School as teachers they join the congregation, thereby making real the motto of the school: "No missing link from six until death." In times gone by, when children left the

school at the age of fourteen, after having but eight links in their chain of education and then remained unaffiliated, as it were, until the age of thirty or thirty-three, when their own children were old enough to attend Religious School, there were more missing links than links in the chain. Is it any wonder, then, that they didn't become enthusiastic Jews? If children could learn all about Judaism in one hour a week during the immature years from the age of six to fourteen, there would be very little to learn. The unbroken chain "from six until death" emphasizes the greatness of our heritage, the wealth of our tradition and the abundance of our literature. How is it possible to hold young people? There is but one answer. Make it worth while. Young men and women who attend carefully prepared lectures at the university six days a week will not and cannot listen to meaningless platitudes on the seventh. While I wanted to complete this picture for you, the thing that is of immediate interest is that teachers can and should be trained in every religious school. Without a system of this kind a Rabbi must frequently implore mediocre teachers to teach for him and they sometimes condescend to do so. With a scheme such as I have outlined, creating a supply greater than the demand, with every pupil becoming a teacher, carefully trained teachers beg the Rabbi for an opportunity to teach. A choice of the best rather than a condescending acceptance from the mediocre is not only "a consummation devoutly to be wished" but a change that this system can bring about, and has brought about. The higher your standards, the easier to get teachers because it becomes a challenge to the best. Trained teachers will want to teach. Those who failed to be appointed in the school of the congregation have gone to other schools in the city where they otherwise might never have been seen and have volunteer their services. Neighboring cities within commuting distance have applied for graduates of our Normal School and have been supplied. One of them is now superintendent of a school in a neighboring city.

### Conclusion

This study has led me to make the following recommendations:

1. Religious School education should never be allowed to fall below the standard of secular education; if possible, it should lead and point the way.
2. The latest accepted results in the realm of psychology and pedagogy should be applied to the Religious School.
3. There should be prepared a graded curriculum for the Jewish child from the age of six to twenty.
4. Whenever possible a week-day hour of religious instruction should be introduced.
5. Each Religious School should prepare its own teachers.
6. All pupils in the High School and Normal School departments shall together constitute a Young People's Society, which ultimately shall be federated and be a companion organization to the Union, the Sisterhood and the newly created Brotherhood.
7. The Union shall publish a magazine for Jewish Religious School teachers which shall serve as a clearing-house for latest methods and text-books. (This has already been discussed by the Commission.)
8. The work of Jewish Religious Schools should immediately become standardized, systematized and co-ordinated through a working agreement between the Commission on Jewish Religious Educational Literature, representing the U. A. H. C. and the C. C. A. R. and the projected Federation of Jewish Religious Schools, under the auspices of the C. C. A. R.

The efforts of the last fifty years of Jewish education in America have been largely adaptive and preservative; those of the next fifty years must be constructive and creative.

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Dr. David Philipson, of Cincinnati, Chairman of the Commission on Jewish Religious Educational Literature, concluded the symposium.

## A Statement of the Aims and Purposes of the Commission on Jewish Religious Educational Literature

By Dr. David Philipson

The present Commission on Jewish Religious Educational Literature, whose aims and purposes, the present speaker who has the honor of being the Chairman of the Commission, has been asked to present to the convention, is composed of representatives appointed by the Department of Synagog and School Extension and by the Central Conference of American Rabbis. This joint Commission which has been functioning since the year 1911 has been called by a number of names, each change indicating a widening of its scope. First known simply as the Board of Editors of the Department of Synagog and School Extension, it represented a continuation of the work of the Hebrew Sabbath School Union, which, founded in 1884, was the first organized attempt by liberal Judaism in this country to cope with the problems of children's religious education. This Hebrew Sabbath School Union devoted its attention chiefly to the preparation and publication of text books for our religious schools. In 1903 it ceased as a separation organization and became merged in the Union of American Hebrew Congregations. The Department of Synagog and School Extension from 1903-1911 continued the work of the defunct Sabbath School Union along the lines that this organization had followed. In the latter year as already stated cooperation was affected with the Central Conference of American Rabbis and the first joint commission was appointed. In the year 1913 the name of the joint commission was changed so as to read, Board of Editors of Sabbath School Literature. This name defined the purpose of the Board definitely as an agency for the producing of literature for our Sabbath Schools. Another change in name appeared in the following year when the title of the joint Board was made to read Board of Editors of Religious School Literature, the term religious school being substituted for Sabbath School as being more inclusive. These slight occasional changes in name did not signify any change of purpose. The joint Board confined itself to the publication of text books. But

with the passing of the years a broader vision of religious educational needs made itself manifest. The conviction grew that the scope of the Board of Editors should be enlarged. To indicate this enlargement the name was once again changed to that by which it is now known, viz.: "The Commission on Jewish Religious Educational Literature." The change of name from Jewish Sabbath School or Religious School Literature to Jewish Religious Educational Literature is very significant. This larger term brings within the scope of the Commission's work, all literature of a religious educational character for all our organizations, elementary religious schools, secondary religious schools or as they are also known, High School Departments, Bible classes and Jewish study classes of all kinds in adult circles such as young people's societies, Sisterhoods, Men's Clubs and what not.

As outlined by the Commission at its most recent meeting held in the city of Baltimore two months ago, when the enlarging of the scope of its work was the theme of deliberation, the complete field of Jewish religious education was held to come properly within this province of the Commission's aims and purposes. That complete field of Jewish religious education was defined as comprising the following five rubrics: first, general Jewish religious education; secondly, literature for elementary Jewish education; thirdly, literature for secondary Jewish education; fourthly, literature for higher education, and fifthly, literature for teacher training. Under the rubric, general Jewish religious education, chief attention was directed to the subject of a curriculum for the various departments of religious education. This is a matter, of course, fundamental. A committee on Curriculum is now at work. The different members of this committee have been assigned various phases of the subject for study and report as follows: first, Fundamental Principles upon which a Curriculum for a Jewish Religious School should be based; secondly, (a) Number of

Grades in the School, (b) Chief Interests of the Child in each Grade, (c) Essential pedagogical purpose of each grade; thirdly, Subjects to be taught, and text books recommended in each grade; fourthly, Suggestions to teachers, and fifthly, A chart of a suggested curriculum. This comprehensive plan, when consummated in the findings and report of the Committee on Curriculum to the Commission, will after exhaustive consideration and final decision be the basis for the entire superstructure whereupon the Commission will expend its energies during the coming years.

Besides coping with this fundamental subject of the curriculum and aiming to supply the literature adequate for the proper execution of the curriculum in our religious schools, the Commission places among its aims and purposes as stated above under headings four and five, the providing of literature for higher education and for teacher training. By higher education is meant education corresponding to college education in the secular field. It is only recently that successful attempts have been made here and there to establish high school departments in our religious schools. In only a few congregations is there a full high school course of four grades. But there is a keen desire on the part of most of our rabbis or school superintendents to organize such departments in their schools. Many feel that there is no more important work than the religious education of the adolescent youth. The neglect to make provision for such education in these most impressionable years of life has been one of the most serious defects in our religious educational system. Here is a practically unplowed field. The Commission is fully conscious of the great responsibility of meeting the need of providing literature for the growing youth in these secondary departments of our schools. But there is an aim and purpose of the Commission that extends even beyond this and that is to attract men and women of college age to the higher religious education. We are sadly lacking here. What a glorious opportunity is ours to become pioneers in the great work of supplementing our primary religious schools and high school departments, where such now exist, by a college course. Indeed this is a consummation devoutly to be wished.

But even the best curriculum and the best school literature are of little avail unless there be good teaching staffs in the schools. Therefore the Commission has among its aims and purposes the providing of literature for teacher training. Rabbis and superintendents with few exceptions, if any, have been handicapped by the dearth of good teaching material. Mr. Jacob H. Schiff, of blessed memory, impressed by this lamentable condition, created a trust fund to establish teachers' institutes in connection with the Jewish Theological Seminary in New York and the Hebrew Union College in Cincinnati. But there is little inducement for young men and women to devote years to preparation for the career of teaching in our religious school. The compensation is meager and people must live. Besides there are so many teachers required throughout the country that these institutes even though all other things were satisfactory, could not begin to meet the demand. Hence many rabbis have found themselves compelled to train their own teachers. And for this work adequate literature is needed and that literature we have not. Therefore the Commission has included the providing of this literature also among the desiderata. And the Commission has also in contemplation the publication of a Teacher's Magazine.

In this brief statement I have attempted to place before this great convention composed of leading men and women delegated by our congregations throughout the land, projects of the Commission on Jewish Religious Educational Literature. The task is very great. We can only strive to do the best whereof we are capable. Surely every thinking man and woman must be impressed with the importance of the matter. Every religious denomination recognizes this importance. It is now looming larger than ever on the religious horizon. Surely we with whose fathers religious education was a passion will not, nay, cannot be recreant to our heritage. The Lawgiver enjoined, "thou shalt teach them (i. e., the religious injunctions) diligently to thy children"; the prophet declared "thy children shall be taught of the Lord". Throughout all the centuries these words of lawgiver and prophet have been heeded. Shall we be less heedful than these generations past? In these perilous times the need is greater

than ever. The only antidote to the disintegrating forces of the time is religion, more religion, and still more religion. The religious school in all its parts ranging from the Kindergarten to the Collegiate Department, is the foundation. Let us build that foundation deep and strong. To do this we need a fine curriculum, adequate literature and inspired teachers. This great organization must be behind this great work.

Funds are needed to compensate properly writers of books, organizers of schools, trainers of teachers. The Commission will aim to furnish the needed tools if the Union recognizing the situation will rise to the tremendous responsibility resting upon it as the great religious representative body of liberal Judaism in the United States.

The council adjourned to meet Wednesday morning at 9 a. m.

## Second Day's Proceedings

The Council met at Hotel Astor at 9 a. m. on Wednesday, January 24, 1923, President Daniel P. Hays in the chair. Secretaries George Zepin and Jacob D. Schwarz recorded the proceedings. Prayer was offered by Rabbi Abraham S. Anspacher, of Hartford.

### PRESENTATION OF RESOLUTIONS

A number of resolutions were presented and, in accordance with the procedure of the Council, were referred without debate to the Committee on Legislation.

### CONGRATULATIONS AND GREETINGS

Congratulatory messages to the Council from the following persons and organizations were presented:

President Warren G. Harding, Washington, D. C.; Liberal Jewish Synagogue, London, England; "Vereinigung Fuer Das Liberale Judentum", Berlin, Germany; Rabbi Dr. Caesar Seligmann, for "Die Vereinigung der Liberalen Rabbiner Deutschlands"; Rabbi Dr. Hermann Vogelstein, Breslau, Germany; Rabbi Elias L. Solomon, President, for the United Synagogue of America, New York, N. Y.; Mrs. Saul Klein, Secretary, for the Euclid Avenue Temple Sisterhood, Cleveland, Ohio; Mr. Sylvan E. Hess, Secretary, for the Mt. Zion Hebrew Congregation, St. Paul, Minn.; Mrs. Wm. Klingenstein, President, for the Women's Guild of Temple Beth El, New York, N. Y.; Mrs. A. G. Stromberg, President, for Sisterhood Madison Avenue Temple, Scranton, Pa.; The Temple Sisterhood, Atlanta, Ga.; Mrs. Jacob R. Morse, Boston, Mass.; Mr. Adolph Freund, Detroit, Mich.; Mr. Sam Israel, President, for Congregation Temple Sinai,

New Orleans, La.; Mrs. Harry Sternberger, Executive Secretary, for Council of Jewish Women, New York, N. Y.; Mr. and Mrs. L. Jonas, Nashville, Tenn.; Hebrew Benevolent Congregation, Atlanta, Ga.; Mr. Albert Steindler, Chicago, Ill.; Mrs. Louis Kronheimer, President, for Sisterhood of Washington Hebrew Congregation, Washington, D. C.; Rabbi S. J. Schwab, Lake Charles, La.; Mrs. Lee Goldstein, Secretary, for Ladies' Auxiliary of Temple B'rith Shalom, Louisville, Ky.; Rabbi Sol L. Kory, Vicksburg, Miss.; Mr. William B. Woolner, Peoria, Ill.; Mrs. Minna W. Rheinstrom, Cincinnati, Ohio; Mr. Jacob Schnadig, Chicago, Ill.; Mr. Isaac Schoen, Atlanta, Ga.; Hon. Simon W. Rosendale, Albany, N. Y.; Rabbi Rudolph I. Coffee, for Temple Sinai, Oakland, Cal.; Dr. Louis Grossmann, Long Beach, Cal.; Temple Beth El, Alexandria, Va.; Mrs. Joseph Wiesenfeld, President, Mrs. Adolph Rosenberg, Chairman, Mrs. Jacob Engel and Mrs. Lixtie H. Drey, Committee, for the National Federation of Temple Sisterhoods; Mr. Albert Stern, President, and Mr. Max Fleischer, Secretary, for Congregation Albert, Albuquerque, N. M.; Mr. Leopold Strauss, Vice-President, Mr. David Hirsch, Secretary, for Kahl Montgomery, Montgomery, Ala.; Mr. George Papermaster, Sioux Falls, S. D.; Mr. Silas Ichenhauser, Evansville, Ind.

President Hays invited the two sons of the revered founder of the Union, Isaac M. Wise, to the platform—Rabbi Jonah B. Wise, of Portland, Ore., and Mr. Leo Wise, of Cincinnati.

The Committee on Time and Place of the Next Council Meeting presented the following report which was adopted:

## Letter of Greeting from President Harding

Messrs. Adolph S. Ochs,  
Louis Marshall,  
Henry M. Morgenthau,  
Daniel P. Hays,  
David M. Bressler.

Gentlemen:—

Receipt from your committee of the cordial invitation to the Golden Jubilee dinner of the Union of American Hebrew Congregations imposes on me a duty which brings both embarrassment and regret. Embarrassment, because at one time I made to you a tentative promise to participate on this occasion if personal circumstances would permit; regret, that I am to be denied the pleasure I anticipated. The illness of Mrs. Harding, which for several months has rendered impossible any engagement requiring me to travel outside Washington, continues to interpose the same obstacle, and therefore compels me to ask you to excuse me.

I had hoped to take part in this commemoration because it seemed to afford occasion for saying some things which have been much in my thought of late. One of the marvels of humanity's story has been the strength and persistence of the Jewish faith and the continuing influence and power of the Jewish people. I cannot but feel that these things are in large measure owing to the Hebrew conception of a personal God and of the individual accountability of men and women. There is evident almost everywhere in the world the need for a restoration of the soul of religious devotion; for individual consecration to that ideal of religion which recognizes it as able to give something that neither patriotism or civic virtue can ever afford. The human race, or certainly great and potential sections of it, has been getting away from its religious moorings. It needs a revival of the sincere conception of personal relationship of God to man, and of man to God; a restoration of faith in the fundamentals that are eternal.

Feeling thus, and recognizing the great debt that other religions owe to the Hebrew faith, I would have been glad to avail myself of the opportunity which you have tendered, to express somewhat my convictions in this vital department of human concern. The world needs the renewed assurance of faith in the Almighty, and the tranquility which comes of that faith. There will be among those taking part in your notable commemoration many better able than I to represent these thoughts, so I can express no more sincere wish than that the gathering may inspire some of them to voice in words of conviction and power the thought I have sought to convey.

With all assurance of my sympathetic interest in behalf of your splendid purposes, I remain,

Most sincerely yours,

(Signed) WARREN G. HARDING.



## Report of Committee on Time and Place of Meeting of Twenty-Ninth Council

To the Twenty-Eighth Council of the Union  
of American Hebrew Congregations:

The Committee on Time and Place of holding the next Council of the Union of American Hebrew Congregations and auxiliary organizations respectfully reports that at a meeting held this morning, by a unanimous vote of all present, it was decided to recommend the acceptance of a most generous and cordial invitation from the con-

gregations in St. Louis, Missouri, to hold our next biennial council in that city. The exact time necessarily will be fixed by your Executive Board.

Respectfully submitted.

Signed by the Committee.

Mr. Julius Rosenwald, of Chicago, was called upon to preside at this session of the Council. On assuming the chair, Mr. Rosenwald delivered the following address:

### Address of Mr. Rosenwald

From far and wide, from all quarters of our great country, have we Jews assembled here to celebrate together the Golden Jubilee of the Union of American Hebrew Congregations—a happy and important event. For Israel, fifty years is indeed a very small portion of its life; for America, it is one-third of its whole period of existence; while for the American Jew, it is still a smaller portion of his career on this continent.

We Jews of the United States have a history similar to that of our Gentile neighbor. We have been explorer, pioneer, and soldier; we have been trader, merchant, and professional man; we have given to our country all the service and devotion a passionate love for her could call forth. We have assumed our share of making our country glorious and respected, putting her in the forefront of national achievements, spiritually, commercially, and civically. The Jew has not only found a home here, he has been "at home", and along with all other groups, he has made and will continue to make his contributions to his native or adopted land.

Nowhere else has the Jew adjusted himself so quickly or so thoroughly. Here he is in his own element, on his own ground, for America and the Jew's religion is founded on similar ideals. The United States is more than a geographical unit or a conglomeration of peoples; it is a spiritual fact, which is not in the least incompatible with those fundamental beliefs which the Jew so ardently cherishes. Liberty, democracy, brotherhood, and equality, are

Jewish as well as American terms and concepts.

We Jews have never been pre-eminent except in one field—and one field alone. While we may possess talents in many directions, we are unique, we are a genius people in only one—and that is our religion. From our beginning we have always been a religious community and that is our only justification for being. If we needed evidence of this fact, we have only to point to our having given the world three of its great religions, its greatest spiritual leaders, and its finest religious literature, the Bible. By religion, however, I mean something more inclusive than creed. I mean the totality of all spiritual achievement and striving, intellectual, moral and social which we have put forth. Wherever we have been, our religion has been our most treasured possession and whatever efforts we have put forth by way of organization have been for its preservation and the advancement of its teachings. If we have deserved the reputation of being most generous in charity, to our religion is due the credit; if we have encouraged learning, fostered science, and been patrons of art, it is because our religion enjoins study; if our home life has been beautiful and family relationship admirable, it again is due to the stress our religion places upon filial piety; if we have given our country fine examples of loyalty and devotion, it is only because our prophets taught us to pray for the land in which we dwell and to seek its



welfare. And where we have failed on occasions to do these things, where Jews have invited condemnation, it is not because they were true Jews, as some enemies would have us believe, but because they were untrue Jews, untrue to the finest in their heritage, disloyal to the best in their faith.

With the increase of population, however, and the concomitant growth in complexity of American life, organization of the Jews in our country had to be effected, so that Jewish life might function better and with less waste of effort. A few figures may give us an idea of what we have done in the last 50 years. During this period there have been formed about 100 Jewish societies of national scope, with a membership of about 500,000. Allowing for duplication of membership, it is safe to say that every other Jewish family in the United States is represented in a national organization. And when we ask why these bodies exist, we find that it is only for the promotion of some fine Jewish ideal, which is in accordance with the American spirit, and not as some detractors would say, aimed to overthrow or to control the Gentile world. On such accusations we need waste no time. We need only point to the history, objects, and results of Jewish organizations in America by way of refutation.

Though the Jews have been here over 250 years, it is only late in this period, as I said before, that we have attempted organization. Those splendid early settlers of our people, the Spanish and Portuguese immigrants, though they did not form, nor could they do so, great nation-wide associations, nevertheless they were a great influence upon America and its Jewry. They gave it our first Jewish patriots, soldiers, legislators, journalists, authors, and men of affairs. Here let me mention one, Mordecai Manuel Noah, in whose personality there was a perfect blend of Jewish faith and American idealism. He dreamed of a Jewish home territory on Grand Island in the Niagara River, as a part of our great federation. For him America was to be God's instrument to hasten the coming of the Messianic era. This dream we also share and with all Americans join in the hope that our country may yet become the salvation of the world.

The Spanish Jews of America gave us the first American-English translation of the Bible made by Rabbi Isaac Lerner in 1845, which version was used in synagog and home until a few years ago, when that of the Jewish Publication Society appeared. This literary effort was an attempt to adjust the Jewish religion to American life by giving our people who know no Hebrew a knowledge of their Scriptures in their own native tongue. Its influence was far reaching.

About 75 or 80 years ago a new kind of Jewish immigration began to come to these shores—and has not yet stopped—the German. They came in great numbers, bringing with them frequently a fine culture, a broad education, and a humanitarian idealism. Instead of concentrating in a few places, they scattered rapidly over the land, as had their Spanish and Portuguese predecessors, so that the need for organization on a national scale soon became imperative. Soon thereafter, there sprang up national organizations to meet such questions as charity, Americanization, immigration aid work, religious education, communal relations, cultural needs, etc., etc. In many of these activities they were pioneers, giving to other social and religious agencies advanced thought and better methods for solving their problems. In this period the important Jewish Orders like the I. O. E. B. in 1843, B'rith Abraham, in 1859 and the American Jewish Committee in 1906, were formed.

Other fraternal organizations were founded after the manner of the "B'nai B'rith" and grew into large membership bodies. Of these the following may be mentioned: "The Free Sons of Israel" (organized in 1849), "Order Brith Abraham" (founded in 1849), "The Independent Order B'rith Abraham" (1887), "The Free Sons of Benjamin" (1879), "The Progressive Order of the West" (1896), and "Independent Order B'rith Sholem" (founded in 1905). In 1882 the Hebrew Sheltering House Association was organized and in 1901 the "Hebrew Immigrant Aid Society" was founded. To aid the Jews in turning to agriculture as a means of gaining a livelihood, the Baron de Hirsch Fund was established in 1891. Another organization of a similar nature, the "Jewish Agricultural and Industrial Aid So-

city" was organized in 1900 and ten years later the "Jewish Agricultural Experiment Station" was formed.

These last five decades then have been marked by the growth of Jewish Cultural Agencies, the Jewish Publication Society in 1888, the American Jewish Historical Society in 1892, and the Jewish Chautauqua in 1893. The greatest achievement in this field was the Jewish Encyclopedia published in 1901, the chief event in the history of Jewish learning in America. Significant too of the temper of the Jew in America, there was founded in 1893 by my friend and townswoman, Mrs. Hannah G. Solomor, the first national association of Jewish women, known as the Council of Jewish Women; and recently under the auspices of this Union, the Sisterhoods of its Constituent Congregational membership were united into a country-wide federation.

Jewish national organization along philanthropic lines presents a similar growth, as well as that of agricultural and other social activities. I might also mention the development of the Jewish press. In other words, we have begun to think as well as to function nationally. Nor, have we worked as Jews alone. We have joined our Christian neighbors in every endeavor that sought the welfare of our country and its citizens.

Though we may feel very much encouraged by what we have accomplished in our organizations of philanthropy and learning, it is in the religious field that we have developed our most important organization. And here too, we have followed distinctly American lines and have attained a measure of self-consciousness, self-worth, and self-realization.

The idea of organization along religious lines was foreign to the early Jewish settlers. The most they could do was to organize their own communities for purposes of worship. Jews who came from a certain European locality joined their friends in America from the same town or village, so that "Landsleute" grouped together. Such community segregation was not conducive to the development of a point of view that regards all Jews as members of a single spiritual body with a definite purpose and definite needs. Each community was absolutely independent of every other,

and it and its rabbi or other leader was each a law unto itself. There was no common platform, no common action, no common consciousness, not even an accepted mode of religious interpretation, or a recognized attitude toward common problems. This virtual anarchy bred disunion so that congregations threatened to disappear. The old did not join hands and the young grew up indifferent to and ignorant of the teachings of their religion and unconscious of any spiritual obligation toward the past or future.

At this critical moment reform or liberal Judaism began in America. Its great leaders were Einhorn, Samuel Hirsch, Lillienthal and Felsenthal. But it remained for the genius of Isaac M. Wise to organize the scattered forces of Jewry and to this end he attempted to found the Union of American Hebrew Congregations, which in 1873 and after 25 years of tremendous effort, he finally succeeded in accomplishing. American Judaism now had a great and powerful religious machine, in which every Jew in America could take part.

From this time on Judaism in America grew rapidly and entered upon a new phase of its history. Judaism in America is a development of Judaism of a former day, that attempts to interpret its ideals in the light of modern research, that adapts itself to existing conditions, yet yielding none of its fine essential ethical teaching, taking on by its adjustment, a new life.

During the 50 years of its existence the "Union" as it is commonly called now, has done much which cannot be estimated by mere figures. It has served as a directive force for the preservation of Judaism in this country. It has established and maintained a college, the Hebrew Union College, for the training of rabbis for the Reform Ministry. It conducts a Teachers' Institute for the education of those intending to teach in the religious school. Through its Department of Synagogue and School Extension, it has opened religious schools for the instruction of the young, formed congregations for the religious need of adults, has published text books, pamphlets, bulletins, and other religious literature for study and for reading by our people, and has through its offices kept isolated communities and individuals in touch with their religion.

Through its Board of Delegates, it has guarded the civil and political rights of the Jews. This and immeasurably more has it done, for which it deserves all commendation.

Within the last thirty years there has been a tremendous influx of European immigration into this country. This included a large percentage of Eastern European Jews who today together with their children form the bulk of our Jewish population. These Jews have brought a fine fervor and a deep mysticism which must be recognized by American Jews and we dare say will also ultimately be felt by Gentiles. But, coming as they have in large numbers, and being more tenacious of their local traditions, they have not as readily made the transition from European to American life and thought. Because of the sheer force of weight and crowding in cities, they did not adjust themselves as quickly as did their more widely dispersed predecessors.

The Union has endeavored to help these newcomers solve some of their religious problems. In some of our largest centers of Jewish population it has already organized synagogues and religious schools, but this is merely a beginning. I should like to see the Department of Synagogue and School Extension engage in greater activity among these immigrants for the purpose of interpreting America to the Jew and the Jew to America. It took us many years to realize that the devout Jewish life and the best standards of American life are kindred conceptions, and we should aim to help our brothers to understand that these two ideals are synonymous, and thus shorten the space of time of their adjustment.

At this point, let me bring to your attention a matter which has become a serious menace to the reputation of the Jew. We are all aware of the scandals that have arisen in connection with the sacramental wine privilege that has been granted by Congress, and which desecrates the name of Jew and Judaism. I am aware that our rabbis, as well as many of their conservative brothers, refuse to issue wine certificates; yet the traffic goes on in defiance of

the intent of law and is carried on by Jews in the name of our religion. May we not petition Congress to revoke all legislation that favors the Jews (we want to be in the same class as other American citizens) and so remove all possibility of stain upon us and our religion? I, therefore, urge this Convention to go on record, stating in terms that cannot be misunderstood, the fact which has been established beyond a doubt, viz., that it is not necessary for the Jews to use wine for sacramental purposes, and that we petition the proper federal authorities to take cognizance of our attitude and to withdraw at the earliest possible date the sacramental wine privilege from Jewish ministers and congregations, furthermore, that every congregation connected with the Union be requested to petition the proper federal authorities to take such steps as will result in the withdrawal of the privilege and that this convention request the Union of Orthodox Rabbis to take similar action.

While criticism in the matter of the abuse of the sacramental wine privilege is justified, there are other charges levelled against us which are manifestly unjust and untrue; and while we can stifle the former evil by a frank recognition of it and a hearty cooperation to stamp it out, against the growing prejudice we can take no such steps.

It is the responsibility of every Jew to act so carefully that his character and his life square with the teachings of his religion and that his citizenship be of the very highest. The Union can do its share to give the world a true estimate of what the Jew is and wants to be. We are charged with a tremendous responsibility. May we meet this task, fully conscious of its enormous import.

At the conclusion of his address, Mr. Rosenwald introduced a resolution with regard to the sacramental wine privilege which was read and referred to the Committee on Legislation.

Mr. Rosenwald introduced Mr. Milton M. Alexander, of Detroit, who delivered the following address:

## Jewish Organization in America During the Last Fifty Years

By Mr. Milton M. Alexander

Mr. Chairman, and Delegates to the 28th Council of the Union of American Hebrew Congregations:

Only a few years ago the Jewish Pulpit and the Jewish Press arose in stormy protest at the action of the Boston Public Library in hanging within its portals a painting by John Singer Sargent. The work was called "the Synagogue"; and portrayed a symbolic figure of an old, weak, despondent woman. Her eyes were dim and sad; her cheeks wan and haggard; her lips were thin and drawn; her back was bent; her form was broken; her crown was awry; and, at her feet, lay the Tablets of the Sacred Law.

In righteous, justifiable indignation Jews everywhere protested against the unworthy slander; we were told that the painting was merely the expression of the artist's personal idea. But we knew in our heart of hearts that it was more than that. We knew that the painting was an expression of a widespread feeling—that it reflected an impression that was held not only by Mr. Sargent, but by untold thousands as well. We knew that even within our own ranks great numbers agreed with the interpretation of the artist, in witness whereof they pointed to the empty pews; to the deflections from our ranks to those of various new cults; to the great groups of unchurched, atheistic, radicals; and to the emphasis upon a purely national interpretation of Judaism.

Perhaps the artist was right. Perhaps, through the ages the vigor of the Synagogue had declined. Perhaps, the centuries of oppression, scorn, and contumely did succeed in bowing the frame and dimming the eye.

But, Behold! A Miracle has happened!

The dying form has taken on a new life! The cheeks are flushed with a new-found vigor. The eyes are bright with the sparkle of Youth. The lips are red and full with a passion of self-expression. The raiment is worn with a new dignity. The figure is strong and virile; and held aloft, in a

conscious glory, are the Tablets of the Sacred Law!

What is the meaning of this Miracle? To what shall we credit this strange re-awakening? And to what shall we look for the perpetuation of this precious youth?

The Synagogue has been revived by the power of that subtle force which we know as "Organization". Slowly, steadily, and certainly, the lethargy into which our people had fallen is being driven away. A religious Renaissance is taking place in Jewry. The combined efforts of the forces that are here represented in Jubilee Council are indeed responsible for this re-awakening.

I am asked to talk to you about "Jewish Organization in America During the Past Fifty years". It is obvious that my personal experience and observation can hardly be said to reach across so wide a span of time. Moreover, for the most part, your presence here testifies to a certain knowledge of the organized efforts that have been put forth by the forces which we represent. So familiar are these efforts to us that we are inclined to accept them as though they had always been. Yet they are all the products of one Master Organizer. To him, above all others, we must pay our tribute when we consider the problem of Jewish Organization in America. For it was Isaac M. Wise who was primarily responsible for the organization of the three foremost factors in our modern religious life. This remarkable organizing genius foresaw with prophetic vision the course of Jewish development in America. He realized keenly the necessity for organization, and proceeded in logical order to bring such organization about. He was the first of the superb, efficient organizers who have graced the American reform pulpit during the past few decades—men of many-sided personalities, who realized that the function of the rabbi was not alone to excel in oratory and in rhetoric, but also to lead in the far more difficult, productive field of organized endeavor.

He realized that first and foremost stood

the Synagogue—the basis of all Jewish activity—the heart and soul of the Faith. Accordingly, he brought the Union of American Hebrew Congregations into being—the strongest force that Judaism has known for a thousand years. Then, impressed with the need for able, intelligent leadership, he organized the Hebrew Union College to train and equip men for the Rabbinate. The third of the bodies created under his influence was the Central Conference of American Rabbis, to whom he looked for the compilation of the Union Prayer Book and Union Hymnal—foreseeing the advantage that lay in the adoption of a standard ritual and program of service.

In these three component units is an organized force that is worthy of the most astute, subtle mind of a modern organizer. The organization is flexible, yet firm—it is large but never unwieldy—it is self-expanding, self-governing, and self-determining. It is one organization, that above all others, is able, competent, and worthy to speak for the Jews of America; and to sponsor the Jewish Cause in an able, resultful way.

The Federation of Temple Sisterhoods, and the Federation of Temple Brotherhoods serve to round out an organization that will be complete as soon as a Federation of Temple Young People's Societies is effected, and it is to be hoped that such a third affiliated body will be brought into being at an early date.

I am tempted to drop for a moment into the vernacular of the street, and to say to you that "the first fifty years are the hardest". If that be so, we can feel a sense of fullest exhilaration at this time as we contemplate the tremendous forward strides that have been taken, and anticipate what the next half-century is to reveal.

We have welded our reform congregations into an effective unit. We have established new Temples in metropolitan centers, and small towns. We have brought the Jewish message to thousands of young men and women in our colleges. We have carried it in systematic, effective fashion into our prisons, reformatories, and eleemosynary institutions. We have organized religious schools in the smallest communities. Not even the pleasure-seeking throngs of summer-resorters have been overlooked; even

they have had the message of God brought to their very verandas. These achievements are the direct result of an intelligently organized effort, and as such, have been the means of strengthening us at our weakest points.

Text-books, Tracts, Prayer-books, and Periodicals have been published and given widespread distribution, an enterprise which could not have progressed far without the proper organizational background.

Israel's mission is Peace and Brotherhood; and while, as the late, lamented Dr. Hirsch said at a gathering of this body eight years ago, "our mission implies potent influence of example rather than profuse effort of propaganda," it cannot be questioned that every means that modern advantage provides should be used for the furtherance of the Cause we hold dear.

This opportunity and responsibility was recognized long ago as is indicated by a report of the Board of Managers, published in 1913. "We are fairly launched upon the sea of missionary endeavor," reads the report. "This is probably the first time in the history of the world that Jews have engaged in an organized effort to spread the knowledge of Judaism among their own people, and to win back those who are in danger of falling away."

This has always been our platform of Synagogue and School Extension. Our missionary efforts have never been directed toward winning converts from other faiths. We know too well the hypocrisy and meanness of the average Christianized Hebrew to venture to reach similar types by any similar appeal. Nor do we consider going to Darkest Africa with the Bible and the Six-pointed Star. We are quite content to restrict our missionary efforts to our own people.

Our first responsibility is unquestionably to the millions who have no synagogue affiliation. I say "millions" advisedly, though regretfully, because according to the most reliable figures available, less than 750,000 Jews in America have an religious affiliation whatsoever. It is these unsynagogued multitudes with whom, above all others, we must concern ourselves; it is from their ranks that the moral, the intellectual, the political, the social and the

religious anarchists are recruited. It is only by bringing them back to the Synagogue and the influence of the spiritual life that they can be lifted above the low moral plane to which many of them have fallen.

Moreover, the birthright which is ours is too precious to lose. It is too precious to be borne lightly. We cannot sit idly by and see our People surrender that which has been transmitted to them through the ages—a spiritual consciousness and a sense of communion with the Infinite. For it is only when men and women are ignorant of this precious inheritance that they will not cherish it. Our task is to bring to Jews everywhere the Message of the Faith.

But there is still another field for our organized activities: It lies in bring to the whole world a proper understanding and appreciation of the Jew and Judaism.

This thought was expressed in the report of the Director of Synagogue and School Extension under date of October, 1912. Said Rabbi Zepin: "Any large plans for the maintenance of our identity and place in the world, cannot afford to ignore misrepresentations or neglect the task of combating misinformation with correct information." This is unquestionably one of the largest responsibilities that rests with our organization.

If there is one contribution more than any other, that the Jew has already made to America, it lies in the field of Organization.

The concept and development of great new field of endeavor—of tremendous industries—of nation-wide movements—of notable undertakings in the fields of Journalism, Transportation, Education, Scientific Research, Economics, and Philanthropy—all testify to the rare organizing genius of the Jew. This same genius, expressed through the medium of the Union of American Hebrew Congregations may well undertake the task of bringing to every non-Jew a proper understanding of the Jew—his ideas, ideals, hopes, ambitions, and destiny.

The basis of Anti-Semitism is largely Ignorance and Misunderstanding. We agree that if the world understood the things for which the Jew stands, it would cast aside

its prejudice and take the Jew to its heart. For, are we not the People of the Book? Did we not first proclaim the Glory of God? Did we not give the world its moral code? Is the world not to be eternally in our debt for having given it Moses? and Isaiah? and Jesus? Here is an international debt that we will not cancel! Here is an obligation the world cannot ignore! We ask in payment that we be given the respect and appreciation which our contributions merit!

How shall this be achieved? By invoking the methods of modern organized effort to correct the condition that has wrongly existed through the ages. Our position is basically sound. We can afford to be optimistic. The next fifty years should see the Jew firmly established in his rightful place among the real spiritual powers of the earth—honored, respected, admired, and actually loved among the peoples. To the Jew, the world owes a debt of gratitude that she has delayed over-long in paying. It is our task to bring her to a realization of her past due obligation.

Based on an accurate understanding of the fundamental factors that go to form public opinion, we can accomplish that which has long been regarded as impossible of achievement. The Press, the Pulpit, the School and the Stage; these are the four great opinion-forming forces of our time. They are ready at hand for intelligent service to a great cause. By an honest, earnest, understanding use of these instrumentalities we can give to the world an adequate knowledge of the Real Jew—a knowledge of which up to this time men have been deprived.

I shall not presume to burden you with a detailed program of propaganda. I cannot fail, however, to suggest a few of the measures that must be adopted in the working out of an organized educational effort.

We should use the Press to fullest advantage, keeping all of the newspapers of America supplied with items of Jewish interest. We should encourage the preparation of books, magazine and newspaper feature articles that present the Jew as he should be presented. We should see to it that the works of our Tract Commission are reproduced in great editions, and that they



are given the broadest distribution among public officials, journalists, clergymen, educators, etc. We should encourage the publication of Jewish literature, and give practical support to the Jewish Publication Society in its basic enterprise.

We should enlist both Jewish and Christian pulpits in our campaign of education, furnishing to both the information necessary to an adequate presentation of our case.

We should look to the schools, not to spread our religious ideas—for as Jews we will never approve of the introduction of any secular teachings in our public educational institutions—but to present to the children of America, during their most impressionable years the truth about the Jew. It is our function to work with the Anti-Defamation League of the B'nai B'rith to free our public schools from the festering influence of such vicious Anti-Semitic works as the "Merchant of Venice".

This brings us to the Stage. Here, unquestionably, the Jewish influence is large, and here we can confidently look for constructive, worth-while support. We do not ask for the production of plays that lend to the Jewish character an unreal, sweetish, and Pollyanna flavor. Such productions, we know, oftentimes injure, rather than help, our cause, by arousing the resentment of the audience by an evident exaggeration. It should be our aim to encourage productions that would in honest, yet subtle terms, reveal true Jewish ideals.

Propaganda is a term that is much used and much abused. It is a term that cannot, nowadays, be used lightly. I wish it to be distinctly understood that such a program as I have briefly outlined contemplates that furtherance of no campaign to secure, economic, social, or financial advantage for the Jews of America, or anywhere else. It is based on the promise that it is desirable to give the world the correct idea of Jewish spirituality and the Jewish religion. This can be done; and the end we desire merits the most generous financial support for the organization that shall occupy itself with the task.

You may think me over-confident—too sanguine in the face of ages of discouragement

and oppression. I will answer you by saying that the Jew of Today has in his hands instruments for the dissemination of information that were not available to his forefathers; that he is dealing with a people more enlightened and generous than those who dwelt in the Middle Ages; that our Cause is right, and therefore must ultimately prevail; that the Jewish Problem is not how the world can suppress the Jew, but how the world can reward the Jew for all that he has given to the cause of Humanity, Truth and Civilization.

We have been surfeited with campaigns. Let us have one more to save Jews for Judaism, and Judaism for the Jews. Let us call upon organized effort to bring home to the Modern Jew that fervid enthusiasm for his Faith that will brook no surrender in its name; an enthusiasm that is echoed in the lines of one who feels in his Judaism a dominant code of life, as applicable today as it was in the days of the Prophets.

Here, then, is the aspiration and the inspiration for great deeds in the name of Israel.

When Reason surrenders to Passion  
And Hatred encircles the Earth;  
When Men sow seed of Waste and Greed,  
And Wickedness sees a new Birth;  
When Justice, it seems, is forgotten;  
Shall I then forget its worth too?  
Oh God! Thy Light shall lead me right  
Because I am a Jew.

Shall Murder be ever exalted?  
Shall Rapine be ever judged right?  
Shall Power to Kill control human will?  
Must Man be ruled ever by Fright?  
Shall honest thoughts still be unspoken?  
Must I, to myself, be untrue?  
No! Better to die, than to live but to lie;  
Because I am a Jew.

The Ages have brought me their Message—  
The God of my Fathers still reigns.  
The Pain and the Tears of thousands of years  
Are gone; but their message remains.  
For Israel is still God's own people,  
Though Time and its setting is new.  
A better day nears; I will cast out my fears  
Because I am a Jew.



The following resolution in memory of Dr. Emil G. Hirsch, introduced by Rabbi Nathan Krass, of New York City, was unanimously adopted:

#### RESOLUTION IN MEMORY OF DR. EMIL G. HIRSCH

The Union of American Hebrew Congregations notes with deepest sorrow the passing of the greatest exponent of Liberal Judaism, Emil G. Hirsch. Hirsch interpreted the life and faith of the Jewish people with profoundest learning, with passionate eloquence, and with prophetic courage. American Israel will long cherish the memory of this great Jew;

Be it therefore Resolved, That a copy of these Resolutions be spread upon our minutes, a copy sent to Mrs. Emil G. Hirsch and a copy sent to Sinai Congregation in Chicago.

Mr. Max Kohler presented a resolution in honor of the seventy-fifth birthday of Mr. Nathan Straus, which was unanimously adopted.

#### RESOLUTION IN HONOR OF MR. NATHAN STRAUS

Whereas, the seventy-fifth birthday of Nathan Straus, whose noble philanthropies for the benefit of Jew and non-Jew for decades past have made him beloved by

Christian and Jew alike the world over, will be celebrated next week, and

Whereas, Nathan Straus' eminent services in saving the lives of thousands annually through his self-sacrificing campaign for pure milk have reflected great credit on the Jewish name everywhere, and

Whereas, Nathan Straus was a leader both in the cause of securing equal rights for the persecuted Jews of Eastern Europe and Asia and for other minorities through the Peace Conference, as also in ameliorating their condition abroad and aiding in an eminent degree in collecting funds in the United States for Jewish reconstruction abroad.

Resolved, That the Union of American Hebrew Congregations in Council assembled extends to Nathan Straus its hearty congratulations on his seventy-fifth birthday, and hopes that he will be spared for many more years for the benefit of our country, our faith and all humanity.

It was moved by Dr. David Phillipson, of Cincinnati, and duly carried, that messages of greeting be sent to Dr. Henry Berkowitz, Dr. Joseph Krauskopf and Dr. Louis Grossmann, who were prevented by illness from being present at the sessions of the Council.

The Council adjourned until 2 p. m.

### Afternoon Session

The Council met pursuant to adjournment. President Daniel P. Hays in the chair.

The Committee on National Federation of Temple Sisterhoods presented the following report, which was adopted:

### Report of Committee on National Federation of Temple Sisterhoods

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

The Committee deems it a high privilege to have before it the remarkable record of achievements of the National Federation of Temple Sisterhoods. We most heartily and gratefully endorse the work of this great and valuable organization of our noble women in Israel that has in so short a time

equalled in power and influence the parent association of the U. A. H. C.

The Committee feels that the whole of American Israel owes a lasting and immeasurable debt of gratitude to the Federation which from its very inception has whole-heartedly devoted itself to the furtherance of Jewish ideals as fostered and promoted by the Synagogue.

### DORMITORY

The outstanding achievement of the N. F. T. S., the plans for which were launched at the Buffalo meeting of the Union, and which commands our especial sense of gratitude and admiration, is, of course, the completion of the supreme task of raising \$250,000 for the erection of a dormitory for the Hebrew Union College. The building of this beautiful and commodious domicile for the future teachers and leaders in Israel, not only supplies a long felt need, but gives assurance of a healthier and happier preparation of the young men who are to consecrate themselves to the work and ideals of the rabbinate.

### SCHOLARSHIPS

It is with great appreciation of the fundamental importance of the Scholarship Fund, that the Committee calls the particular attention of the Union to the work of the Sisterhood in this vital matter. The gratifying increase in the number of scholarships founded, shows how strong is the appeal that the Scholarship Fund idea makes to the hearts and minds of the constituent Sisterhoods.

### UNIONGRAMS

The Federation is justly entitled to praise for the widespread and profitable use of the Uniongram in America for conveyance of messages of greetings, congratulations, and condolence, and the rendering thereby of service to the Scholarship Fund and the maintenance of free Religious Schools. We urge the continued support and adoption of this excellent and useful plan on the part of all the members of our Union throughout the country.

### STUDENT'S WELFARE WORK

We note with great satisfaction the progress of the Federation in the University Welfare work. The Committee feels that this is one of the urgent necessities of American Israel. The men and women who are passing through the halls of our Universities are the trustees of Israel's future in this blessed land, and every effort to awaken and keep awake their Jewish consciousness must be greeted with joy. The Committee feels that this fine beginning will bear fruit.

### PHILANTHROPIC WORK

Realizing that if the Synagogue does not stand for social service, it falls short of one of its loftiest purposes, despite its many other high qualifications, we are proud of the splendid work the Federation has performed and is performing along philanthropic lines supplying the needs of the indigent, delinquents and defectives of society, Jewish as well as non-Jewish, to whatever extent is in its power.

### CONCLUSION

In all these tasks, duties and enterprises to which the N. F. T. S. has given so generously of time, effort and means, it has surpassed our most sanguine hopes in the glorious services which it has rendered to the Union in particular and to American Israel in general. May it continue to grow for "STRENGTH TO STRENGTH".

Respectfully submitted.

Signed by the Committee.

President Hays introduced Hon. Henry Morgenthau, of New York City, as presiding officer of this session. On assuming the chair, Mr. Morgenthau introduced Hon. Horace Stern, of Philadelphia, who delivered the following address:

## The Synagogue in Modern Life A Layman's Impressions

By Hon. Horace Stern

One of the strange phenomena of our times is that if a person attains distinction in any chosen line of endeavor, or becomes appointed or elected to any public office, however unimportant, he is immediately sought out as an oracle upon all topics of

current interest. A baseball player who achieves fame in batting is interviewed as to his opinions on social and political questions; a scientist who establishes the principle of the gravitational influence of matter upon light is consulted as to his views

upon marriage and divorce; a lawyer who successfully dissolves a combination in restraint of trade is questioned as to the therapeutics of auto-suggestion. It was in accord with this honored custom that I, being elected Judge of a Court of Common Pleas in Philadelphia, became thereby an authority upon teleology, eschatology, theology and rabbinical lore, and as such invited to read a paper before this august body. There are two defenses which I desire to make at the outset. One is that while admitting my entrance where angels fear to tread, I want it understood that I did not rush in. On the contrary, I went in gingerly, in fact, was helped in by a gentle push now and then from dear Mr. Daniel P. Hays. The other of my pleas is that you will note the modest second half of the title of this paper, "A Layman's Impressions." You will probably infer that whatever random thoughts are contained herein are delivered to you "as is", or on the principle of what lawyers would call "caveat emptor", without warranty of any kind.

### The Need of Religion

With these preliminary apologies and disclaimers, I start with the proposition that nothing is so much needed in the modern world as religion. By religion I mean something more than the mere study or practice of ethical doctrines. Ethics may be quite as secular a study as physics or geometry, and a man may practice ethics without being a religionist. But religion makes a spiritual man; it makes a finer soul; it ennobles life and gives it a purpose and a proper perspective. It teaches that back of the material world which we see and hear, back of all of our sensory impressions, back of ions and atoms and molecules, back of the little speck of dust upon which we revolve around the sun, back of planets and stars and nebulae, back of space and time whether absolute or relative, there is another universe, mysterious, intangible, invisible, immaterial, inconceivable, a power of causation, a spirit which we call God. It teaches that if this world sprang or evolved out of nothing by a sequence of natural phenomena, if there is nothing but space and matter, if death is merely a chemical change from the animate to the inanimate, if there is no power which

is outside of our existence and which shapes and controls it, life is not worth the living; its joy, its tang, its mystery is gone; it becomes a hopeless and a futile thing, and man is reduced to the mere spawn of remorseless, inexorable and unintelligent destiny. Little wonder, therefore, that the truly religious is sharply marked out from the irreligious person. His whole view of life, its purposes and its duties, is different. A non-religious man says "that is a building", "that is an automobile", "that is a pearl necklace"; a religious man says, "that is only a building", "that is only an automobile", "that is only a pearl necklace". A truly religious man works and breathes and has his being with the ever-present sub-consciousness of his relation to God. Really religious people, therefore, are not materialistic and they do not commit crime. There may be hypocrites and simulators who cloak themselves in piety, but such persons are not religious.

### The Synagogue—The Spiritual Light-house of Life

If it be conceded, therefore, that the inculcation of a religious spirit (which, after all, as Plato said, consists of a frame of mind rather than a set of opinions) is of the highest importance to individual and communal well-being, we come to a second proposition, and that is that the development of religious feeling and expression can proceed for the great majority of people only through the synagogue. We have souls and minds, emotions and thoughts, but they can be communicated only by some form of physical expression. As Sartor Resartus demonstrates, we live and must live in symbols. Patriotism is expressed in a flag, the spirit of law and order in the robes of a judge, friendship and amicable association in social usages, religion in ritual and ceremonialism. The gregarious instinct in man, which manifests itself in this as in all others of his institutions, requires communal association for purpose of prayer and the furtherance of religious sentiment. In short, it is absurd to believe that the function and the need of the synagogue have expired, or that we have arrived at such a stage in individualistic and ideal development that we need give no outward expression to our religious feelings, or that solitary com-

munion with the divine is all that is necessary. No—Judaism now, no less than through so many past centuries, requires the synagogue for its perpetuation. I remember once, as a youth, traveling by sea from Halifax to Philadelphia at night, sick, somewhat afraid, not knowing just where we were. I saw from time to time a light-house flashing out across the black expanse of raging waters; to the navigator of the boat it merely showed the shoals and land; to me it bore the cheery and reassuring message: "Men are here—men and helpful hands if wanted." So I have often thought that synagogues are the spiritual light-houses of life. As we go staggering along through life, knowing not the whence, the whither, or the why, sometimes afraid, morally sick and discouraged, the synagogue flashes out its message: "God is here," and within its magic walls breathes or should breathe the spirit of peace and of a divine justice, mercy and love beyond our human ken.

#### New Conditions

I have said that we still need synagogues; I will go further and say that we need them more than ever before. Conditions in American Judaism are different today than they have ever been. Of course, there are many types of apostates among us who are not new to our experience. We still have the familiar spectacle here and there of some vulgar person pitifully trying to ingratiate himself into a certain kind of social recognition by disclaiming allegiance to his people and his faith. Neither are the pseudo-intellectuals a new creation—persons who, educated beyond their intelligence, reject religion on the ground that they will not believe anything which they can not understand; they think that man is or should be merely intellectual, that emotion and faith are attributes in some way lower than mental processes, and they claim to have outgrown the religion of their fathers just as the so-called flapper has outgrown the staid Puritanical dress of her grandmother. Neither is the type new of materialists who exalt industrial life to the position of a fetish, and profess to regard religion as a kind of bromide or soothing syrup administered by the wealthy to those economically dependent in order, by giving them hope for a better deal in the next

world, to make them resigned to a more unfavorable one in this. I shall not elaborate upon these classes or types of persons who are indifferent or antagonistic to our faith. But what of the new conditions that have come out within the past forty years? Within that time has taken place one of the greatest migrations in the history of the world—a movement of our people far outnumbering those in the exodus from Egypt. These wanderers, harassed by bitter years of the most relentless persecution to which any people has ever been subjected, have been suddenly transported from the most benighted to the most democratic government in the world. Blinking their eyes in the dazzling brilliancy of American life and American freedom, cast adrift from the moorings and the traditions of centuries of existence in the ghetto, living in a new economic, social and political world, it is little wonder that in the case of many of the young men and women in whom religious beliefs and ceremonies necessarily had not been as deeply imbedded as in the older folk, a pathetic casting off of religious observances and too frequently also of religious spirit and of religious beliefs took place.

#### Importance of a Religious Environment

These boys and girls frequently saw customs which in European Jewish life they had regarded as sacred, discarded, mocked and flouted in the American Jewish environment into which they came, and perhaps it was but a natural result that once there dawned upon their minds the fact that any religious ceremony or usage could be given up, they, in the exuberance of this strange revelation, should in many instances, have cast to the winds all, or nearly all that constitutes the foundation of Judaism itself. This condition was aggravated by the fact that in so large and comparatively sudden an influx it was, and is physically impossible that there should have been, or that there are, even a small percentage of the number of synagogues requisite for the purpose—that is to say, synagogues of size and dignity of architecture sufficient to attract youth. But the resultant drifting of so many of the younger people from the synagogue is not the only sad feature of contemporaneous conditions. The breach has extended to our prized fam-

ly life. The older generation lives in the past and speaks largely a foreign tongue; the younger generation speaks English, attends the public schools, goes to the "movies", has learned American slang, and as a result of all of these accomplishments considers itself so worldly wise as to look with a spirit approaching disdain upon the world in which the parents move and have their being. The result is that in many instances, entirely too many, there is an irreparable breach between parents and children, the home life is destroyed, the young people are thus deprived of both anchors of safety, namely, home and synagogue; they tend to become cynical and "smart", bumptious and arrogant; they lose the sense of humility, of reverence, of awe, of appreciation of the eternal verities and the eternal mysteries of life, with the still further result in some cases that moral standards are lowered, crime is committed and the parents' gray hairs are brought in sorrow to the grave. Have I overdrawn the picture? I must not be understood as believing it to be representative of the major portion of American Jewish life, nor even, speaking from the absolute standpoint, of any considerable part of it. Gravely as the conditions have been stated, we still no doubt are well within our proportionate quota of actual wrong-doers and law-breakers. But when we compare conditions with what once they were, with times when it was rightly our proud boast that there were no Jews in our jails and that an unchaste Jewish woman was unthinkable, then we may indeed feel that if we wish to remain the people of the Book, if we wish to become a kingdom of priests, if we wish to restore our distinctive virtues of morality and family life, we must now, as never before, labor to bring our people back to Judaism, and that, as I have said, can be done only through the medium of the synagogue. And I speak especially for our youth, because the impressions of youth are strongest, and if a young boy or girl has had a religious environment and religious training in youth, he or she is far better off, even if lax religiously in later life than the child who has never imbibed the spirit of religion at all.

#### Judaism—The Raison d'être of the Jew

At this point I wish to state my firm be-

lief, and even passionate conviction, that the synagogue can not be supplanted as the regenerator of American Jewry by any racial or chauvinistic exaltation. I concede that the Jews, entirely apart from their religion, are a wonderful and a gifted people, that they have great intellectual talent, and even genius. But I also know that the unique gift of the Jew to the world is religion, and I believe that Judaism alone constitutes the *raison d'être* of the Jew. I am not especially proud if a great musician happens to be a Jew, because Judaism is not a school of music; nor if a celebrated actor is a Jew, because Judaism is not a school of histrionics; nor if a famous prize fighter is a Jew, because Judaism is not a school of pugilism. I do, however, exult if a philanthropic, altruistic, spiritual, peace-loving, reverential, God-fearing man is a Jew, because those attributes and qualities are the teachings and the aim of the Jewish religion. Also we must ever bear in mind that we can not live, religiously or morally speaking, upon the past glories of our race. It is a splendid heritage to be the descendants of a worthy ancestry, but it is more important to be the progenitors of a worthy posterity. Let us not place ourselves in the class of Lord Galloway, of whom Robert Burns wrote:

"Bright ran thy line, oh Galloway, through  
many a far-famed sire;

So ran the far-flamed Roman way,—so  
ended, in a mire."

#### A Return to the Synagogue—The Call of the Hour

I really believe we frequently become so affected by mere racial pride or by racial defense against attack, that in some way we confuse this pride or labor of defense against anti-Semitism with religious devotion itself, and I would even think it possible that some of our people have the psychological delusion that by counter-attacking Henry Ford or protesting against ostracism from summer hotels and the like they are performing a duty or function substitutionary for attendance at synagogue and that they are thereby merely carrying out another form of Judaism—in other words, that as racial defenders they are in some way, *qua* Judaism or Jews, equivalent to those who choose to show their devo-

tion by religious worship in the synagogue or otherwise. To my mind, while unfortunately anti-Semitism exists and must with dignity and proper sense of proportion be refuted, nevertheless there is only one real Jewish problem in America, and that is how we may become better Jews and thereby and therein better Americans and better human beings. I can not but believe that if ever we Jews are to rise to glory, it will not be through our anti-defamation leagues or the American Jewish Committee or similar organizations useful though such organizations may be; it will not be because we can point with pride to successful Jewish merchants and professional men judges of the court, ambassadors to foreign countries, and members of the Cabinet, distinguished though such persons may be; it will not be even because we give liberally to charitable causes, worthy though such giving may be—no, it will be only, if at all, because of the moral character of ourselves and, above all, of our children; it will be because we are worthy and honorable and pure. And I am glad, therefore, that this convention is not devoting its sessions to racial rhodomontade, but that it recognizes the call of the hour to be a return to Judaism, a return to the synagogue, and if this jubilee revival accomplishes any results in that direction it will prove itself of epoch-making importance in the history of American Jewry.

#### The Synagogue and Social Life

Before we arrive at the question as to how our attachment for the synagogue may be strengthened, how its influence in the Jewish community may be increased, how its membership may be enlarged, and how attendance at divine service may be augmented, it is well that we should look certain unpleasant truths squarely in the face in order that we may realize the difficulties and the limitations of the problem before us. My own belief is that in many ways the synagogue, no matter what may be done, cannot be made to mean to our generation what it means to our forefathers, and this for many reasons. In the first place, the nature of communal life has changed; it is growing more and more urban. Country folk notoriously are more religious than city dwellers. The shepherds of Biblical narrative, reclining under the

open sky, surrounded by the eternal hills, close to the throbbing mysteries of nature, might well dream matchless dreams of divine justice and of human peace. Even today, when "the ploughman homeward plods his weary way", he may well reflect upon God and upon immortality, upon the problems of creation and of human destiny. On the contrary, the citizen who takes his weary way homeward in a trolley car, hanging on to a strap, reading a newspaper, and contemplating his social engagements for the evening, is not apt to devote himself to spiritual meditation. Again, if we compare the Jew living in a mediaeval Jewish ghetto with one living today in an American city, what do we find? To the former the synagogue was everything, it was his all, the source of his inspiration, the agency of his activities, the embodiment of all of his dreams and hopes and aspirations. He had no other social outlet, he recognized no other law. Today the Jew, in common with his fellowmen, enjoys all the forms and features of our intricate current civilization and social diversions. He is commercialized to the same extent, no more and no less, as his Gentile neighbor. The Jew, like the Gentile, also has his clubs, his lodges, his parties, his golf links, his travels, his books, his theatres, his music and his pictures. The synagogue is now an incident, a mere detail within the bounds of his manifold activities. Instead of the synagogue building being located in the midst of an area of Jewish homes, it is frequently distant by miles across city streets and spaces, and against the making of that trip loom up wind and rain, shopping for the women, dancing and music lessons for the children, business for the men, and more or less lack of enthusiasm for all, tired out as they are by a week of industrial and social diversions. In short, we of the modern city have no time to think, much less to pray. We laboriously devote fifty per cent of our earthly hours to making money, and just as laboriously devote the remaining fifty per cent of our time to spending it. We buy and sell, we dash around in automobiles or dodge those in which others are dashing, we rush hither and thither believing it to be pleasure, and meanwhile God is far from our thoughts and the synagogue is a good institution, not for us, but for the elderly and the very



young, and for those who have few other social contacts.

#### Synagogue Deprived of Some of its Functions

There is another reason why the synagogue in this generation can not be wholly restored to its former potency in the Jewish community, I refer to the fact that it has been gradually denuded of some of its more dramatic and stirring functions. There was a time not long since when charity was the sweet daughter of the synagogue. To-day charity is a secular affair. The local Federations of Jewish Charities have absorbed a place in our communal life that frequently approaches an hysterical lack of perspective, and, as I have said before, participation in "drives" for the sick and the suffering is made a substitute for, instead of a complement of, participation in the religious life of the community. I realize fully that change conditions, requiring as they do greater organization and combination, have made charity federations necessary, and I am not advocating their abolition or emasculation in any way. All that I am pointing out is the fact, whether for weal or woe, that the synagogue as such has lost one of its most attractive offspring, that is to say, lost it in the sense that a parent loses a child who leaves the parental home to marry. In addition to charity there has been taken from the synagogue many of its educational activities: we have Young Men's Hebrew Associations and Young Women's Hebrew Associations, recreational centers and settlements of all kinds, and the tendency is more and more to secularize these activities and to put them upon the basis of social service under secular administrative auspices rather than as exercises of a function of the synagogue carried on by its spiritual guides and leaders. Here again I am merely stating what I conceive to be the fact. However, advisable or necessary these evolutions may be, the result is that the synagogue is rapidly becoming a mere theological shell.

#### The Sabbath Question

There remains just one other obstacle to a complete rehabilitation of synagogue attendance, and that is the obvious one of the Saturday problem. All that I have said, heretofore I believe to be of general application to the churches as well as to the

synagogue; our problem is but part of that which, from the same general causes, confronts the church as well. Only a few days ago Miss Maud Royder, an unordained preacher of the Church of England visiting in this country, was quoted as saying that "Organized religion has ceased to interest the younger generation. They do not find it to be religious. I can not make up my mind whether organized religion is doomed or not. It will have to be revitalized or some substitute found." This is too radical an utterance for acceptance, but it indicates that the synagogue is not alone in the problem of attracting worshippers. In addition, however, to the general trend of current aloofness from communal worship, we Jews have the peculiar difficulty of the Sabbath question, due to the fact that our religious Sabbath is not a secular holiday as is the Sunday, and that therefore attendance at the synagogue is penalized by commercial loss. All that can be said as to this is that hopefully the time will come in the progress of industrial evolution when the present half holiday will become a complete one, thus removing from the Jew the handicap to which he is now subjected in this respect.

#### The Place of Spiritual Communion with the Divine

Having thus briefly mentioned some of the reasons why it would appear that our hope for a revivification of our devotion to the synagogue must be limited in some measure by the conditions which circumscribe its realization, we must consider another obviously important fact, and that is that the question of getting people to attend the synagogue is, after all, subordinate to, and in large measure dependent upon, another question, namely, the degree of religious and spiritual influence which is exerted upon those who do attend. Merely attending synagogue as a pious or superstitious duty can have little spiritual or ethical value. Merely attending synagogue as a means of deriving intellectual, dramatic or social entertainment can also have little religious value. We all know that if our object be merely to induce large numbers of persons to enter the synagogue building that desire can readily be accomplished. A motion picture exhibition, for example, would no doubt attract as large

numbers if given within a church or synagogue as if given in a theatre. I understand, as a matter of fact, that motion pictures are being employed in some Sunday Schools. I am reminded of the story of a little boy who attended such a religious school, and on his return home his father quizzed him in order to ascertain what the boy had learned. "Johnny," said the father, "who killed Goliath?" "I don't know," said Johnny, "I was sitting too far back and couldn't see." A lecture or a service is not necessarily of religious value just because it is given in a synagogue. A good oration, a sensational discourse, though it may make the judicious grieve, will no doubt attract the unsophisticated, and there are always enough unsophisticated in a community to fill any place of worship to the doors. The question, therefore, is not one of mere attendance; the problem is qualitative as well as quantitative. If a man goes to synagogue and there hears and enjoys what may be termed a university extension lecture it will not do him any harm, but it will not give him any religious or spiritual exaltation. If, on the other hand, the service be sold and lifeless, and the sermon dull and uninspiring, and if as a result his thoughts habitually wander to the temperature of the room, the appearance of a friend, the recollection of a business transaction of the day before, the planning of a business transaction for the day following, the struggle of a fellow-worshipper to brush away a fly or to escape a sunbeam, and these pious meditations are interlarded only by fitful and mechanical responses in the series of alternate readings of rabbi and congregation, it is evidence that while such person may be counted "present" in the inventory of synagogue attendance his presence is physical only, and that he has not been lifted from a consideration of the petty problems of a mundane environment into the realm of a spiritual communion with the divine.

#### The Need of Spiritual Rabbis

This brings us to a consideration of the question as to whether there are any ways that may be suggested in which the position of the synagogue in modern life may be strengthened, attendance of worshippers increased and interest in the service extended. These desired effects are corrected

to one another. I start with the rabbi, and I think that there will be no dissenting voice to the proposition that the first and foremost requirement of a spiritual synagogue is a spiritual rabbi; indeed, assured of that acquirement nothing else is necessary, or, rather, everything else will follow. It is highly important, therefore, that our theological seminaries should, as I have no doubt they do, devote themselves to turning out graduates of character, with brilliancy a secondary consideration, and that congregations seeking rabbis should look primarily to religious personality rather than to intellectual powers. Of course, scholarship is important, elocution is perhaps important, but spirituality is indispensable. There may be rabbis who command our admiration but not enlist our hearts. They may be builders of buildings, organizers of movements, exponents of ideas. Desirable as all this is, it is not, to my mind, the crucial test. My own inquiry would be, what impress does the rabbi, his character, his spirit, his personality, make upon the religious and moral life of his congregation, and through it upon the broader community beyond? When the members of his synagogue require legal advice they go to a lawyer; when they are ill they consult a physician; when they are perplexed with problems of ethics or of casuistry, when they require spiritual aid and consolation, when they face the crises of life do they seek the rabbi, do they lean on him as upon a pure, spotless soul and man of God and upon the faith which he symbolizes and represents? I must confess, however naive the statement may appear, that the village curé, the pastor of his flock, the bishop in *Les Misérables*, are more my ideals of a religious leader than a pulpit orator of the worldly school who entertains and no doubt instructs the congregation and furnishes them with proper ethical teachings, but who fails to imbue them with the frame of mind, the attitude toward God and life, the ecstatic consolation, the faith and idealistic happiness which are the attributes of sincere religious belief and practice. The synagogue may temporarily attract if provided with an attractive minister, but there will not be any permanent, deep-rooted or worth-while renaissance of Judaism unless our rabbis be men of the type to which I have referred.

### The Emotional Appeal of Symbolism

The next matter which must be borne in mind is the necessity of preventing our services from becoming paralyzed by frigidity, from allowing them to aim too much toward the purely intellectual or to direct their appeal to the reasoning powers rather than to the soul. Religion is not primarily intellectual; on the contrary, it is a groping for what we can not understand. God can not be proved or disproved by mental processes; a reverential attitude must be created in our hearts. Man is imbued with an emotional, imaginative and mystical nature; and, as I have stated at the beginning, there are either more things in heaven and earth than are dreamed of in our philosophy, or life is not worth the living. Going to college is one thing and going to synagogue is another. No one desires the inauguration of incense-burning or aesthetic or mystical tricks, but it is certainly true that even the most intellectualized of patriots is emotionally stirred by the American flag—more so, perhaps, than by a labored discourse on patriotism. For a service, therefore, to be appealing, certainly to the overwhelming majority of persons, there must be some proper measure of symbolism and ceremonialism. This does not mean the use of forms which have become mechanical through ceaseless repetition, or which represent such ideas and concepts as may have become antiquated and valueless to our generation, but rather ceremonies which are presently vivifying and stimulating, which cause us the same heart-throbs, the same tears, the same emotions, the same reflections, as came to other generations by ceremonies that appeal to them. Unless reform Judaism, however properly it discards such symbols as were obviously ephemeral or local in their origin and significance, keeps this fact in mind, we may be faced with the danger that our service will become cold and rigid, that it will lack imagery and emotional appeal, that it will not succeed in reaching the hearts of worshippers, especially in the case of the young, and that it will thus fail to attract to itself the great masses even of those people who profess their adherence to the tenets of reform Judaism.

### Precept and Practice

Passing to the side of the administrative

management of the synagogue, it would seem that much could be done to make it more consonant with some of the growing tendencies of our age. Stepping from the streets across the threshold of the synagogue should bring us into another world, a magic world, in which earthly toil and turmoil are forgotten, in which bickerings and rancors disappear, in which petty distinctions between man and man fade in the shadow of the awful presence of God. Are our synagogues usually of a nature to bring about this feeling? Is the equality of all moral human beings, the doctrine of human brotherhood, stressed by the arrangement and policies of the congregation, or do these only too frequently proclaim loudly the same ranking, the same prejudices, the same small viewpoints as prevail in the work-a-day world without, the world of business and of material values? Do our synagogues sometimes tend unduly to become social clubs? Do the places of advantage go to the favored ones of the earth, places not only in regard to assignments of sittings, but in the control of the congregation's affairs, and sometimes in the zealous attentions of the rabbi himself? Are worldly gifts to the synagogue unduly emphasized by unctuous publicity? We certainly must be careful to avoid any tendency in such matters that would be likely to attract to the synagogue the smug and contented, but would bear no inviting message to those to whom life in this world means a dreadful struggle for decent existence. We must not preach to the skeptical idealistic doctrines from the pulpit, only to repel them by what they see in the pews. A synagogue has an atmosphere entirely apart from its ritual and its services. Unless that atmosphere be in accord with the teachings of the law and the prophets, those teachings will fall like an empty and vain and hypocritical travesty upon the hungry and tired hearts of those who, urged by a real aspiring impulse, have sought religion within the walls of the synagogue.

### The Synagogue as a Social Center

Finally it is important that the modern synagogue should adopt the social center idea which is beginning again to impress itself. It has already been pointed out that one of the present weaknesses of the

synagogue is that it has become skeletonized in its functions. When the activities of the social center are attached there is thus restored to it at least a part of its heritage, and by so much is its grasp upon the community strengthened.

If in any measure these or other methods and innovations result in a quickening of our devotion to the synagogue, what wonderful results may be attained! Perhaps even if we were to obtain as much moral and spiritual perfection as is possible to human kind, anti-Semitism, founded as it is on prejudice and possibly hopeless ignorance, would not disappear. But of what small import is the question as to what other people think of us, compared with the question as to what we are! We have something more important to accomplish than the triviality of gaining entrance into college fraternities and summer resorts. We have to search out our own souls. We have to convince our selves that we can still dream dreams and see visions. We have to realize that our wealth is not in our stocks and bonds, nor in our jewels and fine plate,

but in our sons and daughters, and that in them and in them only as worthy moral types of manhood and womanhood can we offer a real gift to humanity. We have to show, to our own satisfaction, that we can live as Jews in this free environment and perpetuate the sacred teachings of our faith in the open air of liberty with as much loyalty and zeal as under the stress of persecution in dark ghetto places—that our religion is not one for our people one that when given opportunity and material advantages crumbles away in self-stultification and abasing disintegration. All these things we have to accomplish, and will accomplish, for the religious spirit of our people that has guided and nourished and sustained us since the dawn of recorded history will not fail us now. Judaism is true, and what is true is eternal.

Remarks on the subject of the paper were made by Dr. Maurice H. Harris, of New York City, following which the Chairman, Mr. Morgenthau, addressed the Council as follows:

### Remarks by Hon. Henry Morgenthau

No doubt Judge Stern's address has affected all laymen in this audience as it has me. Here is a man who ably fills his position as Judge, and while doing so admirably performs all the duties of a citizen, and above all he shows profound devotion to religion. His conduct should inspire all of us.

I believe all of us are aiming to become high-class AMERICAN citizens—to accomplish this end, we must have some religion. Unless we are spiritual and believe in something more than merely strictly observing the law of the land and are influenced at all times by higher moral force we will forfeit our own self-respect and will fail to secure the respect of those with whom we live—and we cannot spare either of these.

This revival meeting is most encouraging. It is splendid to get together. We must impress upon ourselves that we cannot set

aside religion and devote ourselves merely to material pursuits and political ambitions. I share the enthusiasm displayed by this assembly as the full meaning dawns upon us. There can be no question but that the relation between pulpit and pew must be reciprocal. No matter how enlightened or spiritual the rabbi may be—unless his congregation responds he can accomplish but little. Though he may be a dynamo, he cannot create light in others unless they are equipped for being enlightened. Let us all resolve to be in our several communities, all-round, first-class American citizens which includes being guided by some fervid religious beliefs; this will do much towards securing for ourselves the position to which we are entitled and which will be readily granted to us if we deserve it.

Mr. Morgenthau introduced Rabbi Jonah B. Wise, of Portland, Ore., who delivered the following address:

## Jewish Contributions to American Idealism

By Rabbi Jonah B. Wise

The state with an ideal is a pure Platonism; hence what I have to present on the subject assigned me, "Jewish Contributions to American Idealism," may have a tone which does not seem to include many discordant notes in our social symphony of today. If the world is not of tune it is because "the times are out of joint". The body corporate of man has tugged and strained until it stands a wretchedly exhausted thing unable to return at once either to graceful ease or co-ordinated energy. In these creaking times the Jew becomes historically prominent. It is an eminence which history records again and again, and which augurs no less ill for Israel than for the weakened state of mankind in general.

The Jew suffers because the world is struggling with its sorrows. Whenever Israel's martyrs groaned, then mankind was writhing in a new agony. An Eliezer was atonement for a mad will to impose Hellenism on the world, an Akiba was the victim of a devouring power that was not aimed solely at Jews; the auto da fe in Spain or South America, the hideous persecutions in Russia, the Papal bulls of servitude and degradation, and every horror we know historically, were marks of the rising or receding tide of human progress. No more faithful barometer, none more sensitive or accurate, can be found in history. Storms are foretold and calms forecast by the world's treatment of the Jew. The Inquisition, Roman Despotism, the Church's empire of sin and simony, Russia's terrorism, are marked on the sensitive surface of Jewish life.

"Thus the dark tale which history doth unfold,

I knew, but not, methinks, as other know,  
For they weep not."

### Government Conceived in Liberty

It is, however, not within the scope of this paper to discuss that phase of Jewish life in any detail. We must remember, however, that we are discussing ideals when much wild thinking and loose acting is abroad—a result of war: one might say a foreseeable result of war. That any na-

tion can escape the test of war without enormous spiritual loss is hardly possible. Rare powers of human guidance might avert moral collapse. Lincoln's amnesty proclamations and plans, carried out after his death, saved the Southern leaders from proscription and the South to the Union. A Cicero must have the blood of Catiline. A state is not saved by the rebels it imprisons and slays, but by the power and number of minds it draws to its loyal service. This view has been impaired because of war, and is not yet re-established because we are not yet at peace. Consequently we must discuss the subject assigned with the understanding that men are not ready for normal thinking, since war's alarms are still re-echoing.

America unquestionably has ideals. They are too deep-seated, reach too far back into our ancestry, to be atrophied by present day influences. They may be inhibited, but certainly are not paralyzed. In our international, domestic and economic life there is a higher spirit that comes of a higher power. We all know that our Government was "conceived in liberty". It is of us that Shelley sang—

"Yes, in the desert there is built a home.  
For Freedom, genius is made strong to rear  
The monuments of man beneath the dome  
Of a new heaven."

### Tinged With Biblical Influence

Ideals develop in and are the results of a devoted ancestry. American ideals are easily traceable to sources which interest the Jews. Through English, Dutch, German, French descent America received the cream of national heritage. Our immigration critics would have us believe that Ellis Island receives the scum of European life. The reverse is probably true. Our institutions, like our language, are largely of English origin in their immediate form, but their more fundamental character is of remoter parentage. There can be no doubt that the settlement and development of America is tinged with a deeply Biblical influence. The New England settlers were refugees for conscience's sake, and their attitude towards the tyranny of Archbishop

Laud and an established church originated in and was fostered by the Bible. The sturdy Dutch Burghers of New Amsterdam, the peace loving Friends of Pennsylvania, and the settlers of the George plantations, were Biblical in mind and morals.

American thinking was most influenced by New England. Rogers Williams and Rhode Island are the watchwords for religious freedom. The Connecticut plan of government suggested our Constitution. Boston was the seat and source of propaganda for the Revolutionary War. One does not disparage the rest of America when one recognizes the spiritual domination of New England in the formation of our national character. One does not belittle Thebes by acclaiming Athens. New England was steeped in the Bible, and particularly in the Old Testament. Psalms were its songs, the prophets its moral exhorters, and Moses its legislator. The Pilgrim fathers and Puritans held to the Scripture as guide and warrant for their state which was some day to reach to the Pacific. An incident is narrated in "Records of the Colony and Plantations of New Haven from 1638 to 1649" (C. T. Hoadly):

"In June, 1639, John Davenport, when all the free planters 'of the Colony of New Haven assembled together in a general meeting to consult about settling civil government according to God', asked 'whether the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well in the government of families and commonwealth as in matters of the church'. This was assented to by all."

#### Lincoln a Bible Product

This is typical of New England life, whether in Connecticut, Rhode Island or Massachusetts. So involved in Bible influence was Puritan life that it might well be considered the woof of the whole weave. It extended to the study of Hebrew by its leaders, the adoption of its laws in daily life, and the naming of their children after its heroes. An Abraham Lincoln is doubly a Bible product spiritually, through his Quaker origin and his own study of Scripture. A Daniel Boone, named with curious precision of his Apocalyptic struggles, is

of the same Quaker origin and Bible name. Our own president bears the stamp of a pious and familiar origin in his middle name Gamaliel.

The Bible theme runs through the symphony of American life. When Ethan Allen came to Ticonderoga to demand its surrender the command had a right to know if he were being attacked by a representative of a legal government or a brigand. Ethan Allen represented no real government. The Continental Congress was an advisory junta, not a recognized state authority. His warrant must come from an added and an establish power; hence his demand to open the gates of Ticonderoga was "in the name of the Continental Congress and the Great Jehovah". The gates were opened.

#### Roots in the Old Testament

A sign of the consecration of Israel to God is its sensitiveness to human problems. In trying to meet them it instituted the Jubilee Year, a time when men should be freed from slavery and all land return to its owners. It was a conscious effort to promote actual freedom. It was not an attempt to relieve distress, but a desire to achieve independence for the individual. No record in any other ancient nation of such an ethical viewpoint is to be found. This freedom was to be proclaimed by blowing the trumpet, the Shofar, on the Day of Atonement. (Lev. xxv.) The command to do that thing is quite by accident, but a sign of the texture of American life, inscribed on the Liberty Bell, and reads, "Proclaim Liberty throughout the land to all the inhabitants thereof." (Lev. xxv:10.)

It is small wonder that the Bible, so integrally a part of the texture of American life, should furnish texts for its great teachers. Lincoln in his second inaugural address, as he summed up the cost of war, its toll of life and happiness, and realized his place in all this sorrow, called to his aid the spirit of his past, the gentle mother of his soul, and quoted the Psalm, "The judgements of the Lord are true and righteous altogether." What gathering of Americans that hears National good news—defeat of Lee, Fall of Vicksburg, Dewey at Manila Bay—but thinks instinctively of Old Hundred, Horiu Ledonol—"Make a Joyful Noise" is nowhere so at home as a psalm



of praise as in America. "Our roots are in the Old Testament; we are Jews ourselves gone to blossom and seed," says Henry Ward Beecher. (Under Four Administrations—Oscar Straus, p. 46.)

#### A Hebrew Charge to a Jury

No one felt a strange culture being invoked or a new voice heard when the Supreme Justice of Ohio, in swearing his associates and the judges to the state courts into office, solemnly read them from Deuteronomy (Deut. 1:16-18):

"And I charged your Judges at that time, saying, hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgement, but he shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgement is God's; and the cause that is too hard for you, bring it unto me and I will hear it. And I command you at that time all the things which ye should do."

How are we Jews to construe this obvious use of that which is our own in the growth and progress of America? In this connection I quote Professor Edward Chauncey Baldwin:

"To Israel the debt of our modern world is simply beyond compute. . . . Whatever there is in modern civilization that is making for human fraternity; whatever religious aspiration is calling men to a higher sense of duty; wherever men and women are toiling to prove that humanity is a great brotherhood; there we find men living, acting, thinking under the influence of these leaders of Hebrew thought." ("Our Modern Debt to Israel", p. 203.)

#### Identity of Jewish Life and American Ideals

With the deepest sense of gratitude for such a high valuation of the Jew, we must vigorously disclaim any idea of debt. The world, and especially America, owes us nothing. Freedom as we saw it might have languished in Ghettoes and flickered to oblivion had not noble souls seen and saved it. America owes the Jew nothing. It does, however, offer him much, since it is a place in which a real Jew is no stranger. It is more a promised land to him than was Palestine to Moses, since it is no *terra incognita*, inhabited by strange

people of unknown habits, but a land of his own types of mind and filled with his own familiar names for men and ideas. Philistines there are, of course, and Amalekites! What promised land is free of them?

We Jews have a moral and spiritual affinity with America that gives us a special responsibility. America has a double claim on us, since we owe it loyalty as citizens and the fealty of kinship as Jews. There can be no doubt of the identity of Jewish life and American ideals.

Jews first came to the United States in large numbers in 1655. They were of Spanish and Portuguese origin and were refugees from the Inquisition in Brazil. They came to the City of New Amsterdam and were grudgingly admitted by the Dutch, who, like most settlers in America at that time, rather looked askance at persons of religions and manners which differed from their own. These Jews had to promise that they would never become a charge upon the public; that they would take care of their own poor and sick. It was only upon this assurance that they were finally admitted to their first contact with the future United States.

#### Committee on Civil and Religious Rights

There is a certain obligation on the Jew to do just that thing which was promised by the first settlers in this particular city, and in order to do so the Jew has felt the necessity for organization that will permit him to plan and to execute so that his people shall never be a public charge, but shall always be contributors to the welfare of American life.

In that spirit the Union of American Hebrew Congregations determined early in its career to establish a special bureau, and so we read in the Proceedings of the Fifth Council of the Union, held in the City of Milwaukee, Wisconsin, July, 1878, that a Constitution was adopted which contained the following article:

"Section 1. The Executive Board shall upon the adjournment of the council, appoint a committee to be called 'The Committee on Civil and Religious Rights'; to have charge of the matters set forth in Section 2 of Article II of this Constitution. This Committee shall consist of nine members of the Executive Board, and such

other persons, not exceeding eight in number, whom the Executive Board shall from year to year elect. The President and Vice-President of the Executive Board shall be *ex-officio* members of this Committee, and its seat shall be in the City of New York."

The section referred to in the above reads as follows:

"Section 2. It shall be the duty of the Union to keep a watchful eye on occurrences at home and abroad concerning the civil and religious right of Israelites, and to call attention of the proper authorities to the fact, should any violation of such rights occur. . . ."

A body already existed having this end in view, and it was very wisely merged with the committee created by the above articles.

#### The Present Board of Delegates

At a meeting of the Sixth Council held in New York City, July, 1879, on motion of Mr. William B. Hackenburgh of Philadelphia, it was resolved to proceed with the election of a Board of Delegates on Civil and Religious Rights. Mr. Lewis Seasongood of Cincinnati was appointed Chairman of the Nominating Committee, and he and his colleagues reported the following, who were unanimously elected as members of the Board:

Mayer S. Isaacs, of New York City.  
Bernhard Bettman, of Cincinnati, O.  
Adolph L. Danger, of New York City.  
William B. Hackenburgh, of Philadelphia, Pa.  
Simon Wolf, of Washington, D. C.  
Moritz Ellinger, of New York City.  
Julius Freiberg, of Cincinnati, O.  
Elias Friend, of Milwaukee, Wis.  
Philip Lewin, of Philadelphia, Pa.  
Rev. Dr. Adolph Fuebsch, of New York City.  
Louis Seasongood, of Cincinnati, O.  
Benjamin F. Peixoto, of Lyons, France.  
Rev. Henry S. Jacobs, of New York City.  
Mayer Sulzberger, of Philadelphia, Pa.  
Julius Bien, of New York City.  
A. S. Solomon, of Washington, D. C.  
Myer Stern, of New York City.  
Adolph Moses, of Chicago, Ill.

The Board functions to this day, and has without exception been under the chair-

manship of Mr. Simon Wolf of Washington, D. C., who has contributed much of the energy and enthusiasm, which has so filled his more than four score years and ten, to carrying out the ideals of this Committee.

#### "The Right to Stand Guard"

In studying the activities of the Committee, we find that it has concentrated upon the general idea of protecting the rights of American citizens and of those to whom America fully and unreservedly extended her protection, including the immigrant to our country. The Board proceeded on the assumption that democracy requires of its citizens a strict knowledge, a definite interpretation, and a jealous guardianship of individual rights and privileges. Unless such privileges are guarded as the personal jewel of the individual, the hope for democracy is small. The Board did not proceed on the assumption that Jews had any special rights in America because of the fact that they were proscribed in Europe, or that they could for that reason claim of us Americans any special privileges: but they did proceed on the assumption that for the protection of American rights and liberties every man and every woman must be jealous of their own liberties and obligations. Mr. Oscar Straus narrates in his book, "The American Spirit" (page 287), that after the Jews arrived in New Amsterdam the Dutch, under the leadership of Peter Stuyvesant, decided not to ask or permit the Jews to serve in their militia; so that instead of standing guard the Jews were to be assessed a special tax. The tax collector is said to have come to the home of one Asher Levy. Levy asked him why he was to pay a special tax, one in excess of the regular levy, and the Collector told him it was because he did not serve in the militia. Asher Levy answered him, "I have not asked to be exempted. I am not only willing, but I demand the right to stand guard."

#### The Bible—The Hand-Book of Democracy

I believe that that can be designated as the motto of the Board of Delegates, which by its own work and in co-operation with other national organizations in America Jewish life has vigilantly stood guard. The problems that confronted it were those that are fundamental to the liberties of all

Americans, and not alone to the comfort and happiness of Jews. It has opposed the instruction of any religious tests, the study of the Bible in the public schools, and the union of church and state. It has stood for equality for all, the recognition of American citizenship as incompatible with a limitation of human rights, and for unbiased justice to the native born and the strangers within the gate.

The ideal of democracy springs from the white race. We have no knowledge of any other race—brown, yellow, or black—originating a form of government in which there was the idea that all men had rights as well as obligations. Government with a conscience is traceable to the Jews. That that form of government has been transferred to the white race, and especially to the North European, is because there is a moral affinity between the group and the group that originated it.

The Bible is the hand-book of democracy. The Jew has for it the greatest veneration; it is his charter, his testimonial of character. To introduce it into the public schools would be, in his eyes, a tremendous calamity. He does not arrive at this conclusion from his opinion of Scripture, but from the experience of history. The annals of humanity have shown that religious quarrels—especially those springing from the interpretation of Scripture—have been bitter and practically endless. To throw this apple of discord into American life would be a pitiable recession. The Jew feels that he is not only protecting his own feeling, in that he does not care to have his children hear an interpretation of the Scripture with which he does not agree fully, but that he is protecting the rights of every American citizen when he labors zealously for the exclusion of Bible teaching from our public schools.

#### Upholding American Citizenship

On this basis the Board of Delegates has at times petitioned our Executive and Congress for enforcement of rights and privileges which, while they may have been asked because of the Jewish interests involved, were in every case a strengthening of the legal and moral status of American citizenship. If any one can point out a single instance where this organization has asked for privileges which have not either

defended or extended the rights of American citizens, I am sure there is not a member of it but would blush with shame. In this spirit, this organization feels that it has succeeded in making some small attempt to justify its claim of a close relationship to American thinking. We Americans cannot but recognize that the Jew is by tradition and practice a potential source of strength and a means of perpetuating our institutions and liberties.

"If we do not identify ourselves with mankind we do not do our duty." (J. and its History," A. Geiger, p. 176).

"The doctrine of freedom is fundamental to the spirit of Judaism." (A History of Mediaeval Philosophy, Isaac Husic, XV.)

It is for the Jew so thoroughly to understand himself as such that he will stand up and fight against any infringement of liberty or any imperiling of rights that may come to his attention. It is only in this way that he can follow out the suggestion that Asher Levy made to the Dutch tax collector that he wished to stand guard.

#### "Goluth" Idea Discarded

This body of Jews has departed from Orthodox Jewry in many ways. It is not merely a question of difference in form, or in synagogal custom, but there is a fundamental difference in religious thinking. It is a gulf that will be bridged between orthodox development and our American Judaism today, but that it does exist we dare not deny.

Judaism has for hundreds of years looked upon itself as an exiled remnant of a once great and glorious people. It had as a part of its religious belief and practice prayers for the re-establishment of Jerusalem and the coming of the Messiah; and as a corollary to it, the idea that the Jew was living in exile, in "Goluth". American Judaism has discarded the "Goluth" idea. It is for that reason, perhaps, that many American Jewish thinkers could not accept the proposition of the Jewish Zionism. That all American Jews are willing and anxious to help in the practical solution of the problems of those individuals who do go to Palestine, that all American Jews have a poetic veneration for the Holy Land, we need not at the present time more than barely state. That the "Goluth", exile idea, however, is essential to Judaism cannot be

accepted by American Israel. We have erased it from our liturgy. The Synagogue may rightly claim its place among those institutions within the state, as having its part in promoting the general welfare. Jews are obligated, in fighting for themselves, to fight for the general liberties. Calling it a fight certainly does not detract from its dignity, nor inject into it the element of bitterness. We feel that Americanism and Judaism are complements. America has been called a Christian Nation by many people who love it and who are sincere Christians. It is far from our thought to call it a Jewish Nation, but it certainly does not detract from it to push our claim that it has in it so much of Jewishness that an American Jew is twice obligated in its defense. The problems which confront American Israel now are less those which have to do with the defense of our rights and liberties, than those which have to do with the enlargement of our participation in American life. This very city is an example of the tremendous task lying before Israel today. Its population includes the largest number of Jews ever gathered in one community in the history of the world. The responsibility for making safe the future of American Israel, and possibly profoundly affecting the general future of America, is a problem for the Jews of New York. That the rest of the Jews of the United States are intensely interested, and consequently unreservedly anxious to assist, may be assumed.

#### **New York the Center of the World**

A Convention such as this meets with great propriety at this time in this particular city, and it is upon this city that the Jewish world problem, as well as the Jewish American problem, is now focused. New York is the center of the world. To it flow all those forces of art, literature, science and finance that make it such, and from it originate—must originate—those tremendous impulses that will alter for better or worse the spiritual and intellectual life of humanity. In this crucial world center, the Jew has an enormous influence. His opportunities are overwhelming. His participation in public life, in the arts, literature, science, in medicine, in politics, is tremendous and formative. If he is to give the best that is in him, he must give

it as an American and as a Jew. He cannot deal fairly and honestly with his present environment if he insists upon his right to a Eurasian creed. He cannot, he dare not appear as some mythical monstrosity, demanding the benefits of American life and holding aloof from them by speaking an alien and foreign language—demanding the privileges of Jewish affiliation and insisting upon crippling the Synagogue. To retain in the fold of Americanism and Judaism the masses of New York, is one of the things which this Convention can well afford to consider as the serious part of its work. It should join with all sincerity earnest groups helping reclaim the Jew to Judaism, regardless of the orthodoxy, conservatism or radicalism of the synagogue.

#### **Need no Ghettos**

In this endeavor certain powerful obstacles must be overcome by time and patience—hardly by propaganda. One of those obstacles is the jargon language. In New York there is the largest jargon-speaking population in the world. That this language is legitimately Jewish in American I deny, and shall deny though a million voices be raised in raucous denunciation of that denial.

In Palestine, where the Jews already have an opportunity of establishing themselves along the lines of their language, cultural tradition and outlook, they chose Hebrew as their national speech; and not the jargon which practically all of them have brought from their native lands. The jargon is a sign of the exile, and as such does not belong and will not thrive here. While its literature is extensive, and its drama is tremendously suggestive, the same genius which is cramped by the limitations of the language spoken by a few millions of persons certainly can be expanded into mighty powers of suggestion when released in the tongue of the majority of men and women of this country. Language can be a bar to human intercourse, and in this instance is one which, while it will inevitably disappear in America, has a bearing that is vital on the judgement of the Jew and non-Jew, on Israel as an exiled group, and as an integral part of man's struggle for righteousness. The experience of rugged, loyal, thoroughly Jewish communities in every American city and town

has demonstrated that the Jew can strike root and flourish outside the Ghetto. True, those who sit in the seat of scorners may scoff at the tree planted by the streams of waters, but by the test of more than a generation of progress we are assured of the ability of the Jew to flourish as such outside the Judengasse.

Against the spirit of "Goluth" we must resolutely set our faces. That the Union of American Hebrew Congregations and its affiliated groups have definitely shaken off that idea, there can be no doubt.

#### Faith in America Unshakable

The onslaughts of Anti-Semitism in Europe, and its pitiable flaring up in America cannot shake our faith in ourselves as American citizens. Far from feeling that we are on debatable ground, we herewith desire to assert to each other (it is not so vitally necessary to assert it to the non-Jew) that we shall undertake with all the powers we have to further the fight which has been made through this Union of American Hebrew Congregations and through other bodies of Jews for the advancement of American rights and liberties. We feel that we can best make that fight through our Jewish contact; we feel that we can more correctly and courageously make it because of our religious association; and we therefore feel that we have a duty, which is both religious and social, to continue to stand guard.

Remarks on the subject of the paper were made by Mr. Max J. Kohler, of New York City.

President Daniel P. Hays took the chair.

#### RESOLUTION PRESENTED BY GOLDEN JUBILEE COMMITTEE

Colonel Isaac M. Ullman, of New Haven, presented the following resolution for the Golden Jubilee Committee, which was adopted:

"It is the sense of this Convention in principle that the future needs of the Union be allotted to the various congregations, members of the Union, based on a percentage of the income of said congregations.

"To carry out this principle, the Secretary is instructed to ask congregations to present at the earliest possible time a Bud-

My Brethren and Friends, the Jew is identified with American ideals because America holds in its hand the Scripture from which the Jew draws his moral right to life; because American has in its soul the rugged social outlook of an Amos, who cried, "Let Justice run down as water, and righteousness as a mighty stream," as well as the human outlook of the prophets, who stood first and foremost for the salvation of the meek; because there is in this land a spirit of fairness which demands justice for all, one law for the stranger within your gates and for ourselves; because there is in this land a great respect for every man's tradition and religion and morality, and a great desire to encourage each man in the consummation of his religious hopes, and because as Jews we have for centuries struggled for just these things. Since they are ingrained in our natures, inherent in our culture and our spirit, we feel that the Union of American Hebrew Congregations is ideally conceived and providentially formed, not only for the furtherance of Judaism in America as a real interpretation of the Jew, but as a means of bringing to the hosts of Israel the realization of Israel's dream as one of those who stand upon the watch tower and with other fellow-American citizens spare no effort and feel no hesitancy in furthering those things by which, in the defense of liberty, Judah claims its one and only privilege, the right to stand guard.

get showing receipts and expenditures for the year 1922 and estimated receipts and expenditures for 1923.

"The Executive Committee is empowered to put this plan into operation as soon as possible with such minor changes as it may find necessary to make this plan workable."

It was moved by Rabbi Abraham J. Feldman, of Philadelphia, and duly carried, that it is the opinion of this Council that in the future the programs of the biennial Councils be so arranged as to permit sufficient time for the discussion of papers and business.

#### AMENDMENT TO THE CONSTITUTION

The following resolution to amend the Constitution proposed by Congregation B'nai Jeshurun, of Cincinnati, was reported to the Twenty-Eighth Council with the ap-



proval of the Executive Board and adopted:

Resolved, That Section 10 of the Constitution, entitled "Organization and Meetings of Executive Board", shall be amended to read as follows:

Section 10. The Executive Board shall meet and organize by the election of such officers as they may deem proper immediately after the Council which elected them adjourns sine die, at the place where the Council held its session. They shall meet semi-annually thereafter in the months of

June and January at such time and place as the President shall designate. The January meeting immediately preceding the biennial meetings of the Council shall not be required, but in place thereof the Board shall hold a meeting on the day preceding the meeting of the Council. Special meetings of the Board shall be held on the written request of ten of the members thereof and also when the President shall order.

The Council adjourned until 9 o'clock Thursday morning.

### Third Day's Proceedings

The Council met in joint session with the delegates to the Assembly of the National Federation of Temple Sisterhoods and the Convention of Temple Brotherhoods at Hotel Astor at 10:30 a. m.

The President of the Twenty-Eighth Council, Mr. Daniel P. Hays, called the meeting

to order. Prayer was offered by Rabbi David Lefkowitz, of Dallas.

President Hays called upon Mr. Felix M. Warburg, of New York City, to preside over the joint meeting.

On assuming the chair, Mr. Warburg spoke as follows:

### Remarks by Mr. Felix M. Warburg

Ladies and Gentlemen of the Convention:—

I want first of all to express my appreciation of the privilege to preside at this joint assembly. I think that this particular meeting of the Convention is the one I like best. It may not be so enjoyable from the standpoint of surroundings and the like as the dinner last night, but this meeting is more significant because it does not hark back so much, and instead, looks to the future. And this question of the future of Judaism seems to interest me more than any other.

You will soon have the chance to listen to speakers much abler than myself, so I will not prolong these introductory remarks. Besides, a chairman should be seen and not heard.

I know you will pardon me though if I say just a word before calling upon the speaker of the morning. And it is this: There are three things which I hope our young people will do. These things are

summed up in the words Concentration, Co-operation and Consecration. To begin with, I earnestly hope they will concentrate on this work, then I trust they will cooperate in working for their religion, and finally, that they will fully realize, by consecrating themselves to be sincere workers for their religion, just how important a part the synagogue has always played in the life of the Jew.

The subjects of Faith, Hope and Charity have been touched upon so beautifully in the last few days that it would be presumptuous for me to touch upon them again. Instead, I will turn this meeting over to our first speaker, Rabbi Louis Witt of St. Louis, who will talk on the subject of the day—"The Call of the Synagogue to the Jewish Youth of America."

Rabbi Witt delivered his address as follows:



## The Call of the Synagogue to the Jewish Youth of America

By Rabbi Louis Witt

I told a friend a few days ago that I was to address this gathering on the subject—"The Call of the Synagogue to the Jewish Youth of America," and there was a biting cynicism in the retort—"Oh, why don't you just say, there is no call, for the Jewish youth doesn't hear it, and won't heed it!" "Yes," interjected another friend, "like the boy who was asked to write an essay on baseball and wrote simply, 'no game: Rain!'" Really the title of my address should be "The Unheard and the Unheeded Call of the Synagogue to the Jewish Youth of America".

Certainly there is no call more vibrant and valiant than the call of the Synagogue. For the Synagogue is a mighty militant force fighting for righteousness. It fights in the name of the Unseen and with the imponderables of the spirit. Its God was from the very beginning a Fighting God. He makes his most dramatic entrance into human history with a declaration of war against the Empire of Egypt and as the Liberator of the oppressed and the enslaved. Again and again since that far-off day has he been compelled to wage a conflict to the death with the Baalim, the heathen gods of heathen lands. An El Kanna, a jealous and fanatic God, if you will, an Adonai Zeboath, a God of battling hosts, but a God who, by night and by day, from age to age, fights for the redemption of his world.

### Israel, Conscript of the Lord

In keeping with the spirit of its God, does the very name of the people of the Synagogue come into being. It is when Jacob is wrestling alone in the night with a super-human power which cannot prevail over him and which he will not release until it has given him a blessing by changing his name from Jacob to Israel. What a mystic, what a portentous origin for a name! Israel!—Born out of struggle in the night, as a blessing for struggle in the night! Israel!—A conscript of the Lord of Hosts! For was not the consecration at Sinai a veritable conscription of Israel? Was it not ratified with the Dem Hab'rith, the covenant blood, the blood that is at the same time a portent of danger and a pledge of loyalty? Who of us has a choice

in being born a Jew? Who of us that is born a Jew can escape the sorrow, the handicap, the commitment to a line and obligation of priesthood that has ever been the lot of the Jew? Always the Jew has had to play the role of antagonist to the world—to its gods, to its kingdoms, to its cults, and to its cultures. Always different, always protestant, beaten to earth again and again, and raising each time like Antaeus with a renewal of force. Alone among the nations, weakest among the nations, degraded and expatriated by the nations, yet outliving the nations, dedicating himself to be a light and a covenant to the nations! Such is Israel, the people of the Synagogue.

### A Moral Substitute for War

There are men in our day who, in view of the sublime morale which our youth attained in the World war, are seeking to find a moral equivalent of war. No less a man than William James, one of the greatest and gentlest of American philosophers said: "The martial virtues are absolute and permanent goods. So far war has been the only force that can discipline a whole community and until an equivalent discipline is organized war must have its own way." For war is the field not only of blood and brutality but also of supreme moral virtues. On its heroic side, war is a flaming enthusiasm that links men to one another in a supreme struggle for a common ideal. Life can mean no more than that even in peace and it dare mean no less.

Standing as it does for a mass and militant idealism, the Synagogue offers, especially to our youth, a unique moral substitute for war. Firstly, it merges the individual in a group. No Jew is permitted to be himself alone. He is the heir of all the yesterdays of his people. Because Moses was a Jew, he himself shines with the reflected glory of Sinai. Because Jesus was rejected by the Jew he himself is made to hang on a bleeding cross of exile and pogrom. He is Judha, Shylock, Trotsky, because he is a Jew. Every Jew is responsible for every other Jew.

And the mass of which the individual Jew is a part has always been a fighting mass, fighting for its rights, its sanctities, its home fires. Again and again has the

Jew fought in wars of liberation only to be rewarded in the end with the menace of the Swastika, the Protocols of Zion, the Ku Klux Klan. There were times when he felt that Judaism was a curse—and he blasphemed God in the madness of his despair. There were times when he felt that Judaism was a brand, marking him off from his fellows—and he sought to obliterate it with the waters of baptism. Insofar as he has survived, it has been only because of the tenacity and the pugnacity of his loyalties—a veritable survival of the fittest—so that his very virtues today are the virtues of the fighting clan, the sub-conscious heritage of a world-wide and age-old conflict.

And for what was the Jewish mass fighting?—for nothing short of a spiritual world dominion—for the Jew is the arch-imperialist of the ages, but it is the name, and in behalf of the spirit. *Judenthum Uber Alles!*—Judaism above everything!—Not der Jude, but Judenthum—not the Jew, but Judaism! The Jew was lost in his cause, both in the sense of the submergence of self and the sacrifice of self, and the cause was the universal dominion of Jehovah. The triumph of the Jew is to be the triumph of the right. The Messiah is to be a Jew—but he is to bring salvation to the world. The Jew has therefore been well called the "barometer of civilization".

#### The Call to Youth

What a ringing call to our youth, then, is this call of the Synagogue! For youth is the expansive, the heroic, the adventurous period of life. Youth's dream of great things, of daring exploits, is driven by a flame, and packs eternity into the thrills and the ecstasies of a moment. The Synagogue offers to its youth the lure of spiritual adventure, the thrill of being in step with a host to the right and to the left, the flame of a chivalrous conflict against odds in defense of one's own rights and the rights of the oppressed everywhere, the glory of being the "Shock Troops" under orders from the Almighty for the attainment of objectives that to the end of time will haunt the hearts of men. What can there be more nobly great or more greatly noble than such a call! Why then does not our youth hear it, or, hearing it, why does not our youth heed it!

In my opinion we cannot understand the

spiritual lapse or apathy of the Jewish youth without making allowance for the effect of modernism on its soul. The Ghetto left a brand on the Jew, but with it all it bred in him a tremendous seriousness of purpose, an almost fanatic devotion to the Torah, a code of moral imperatives that was all the more cohesive and protective because it was restricted by hostile walls to the limit of a clan. If, in modern lands, the Jew has lost not only the brand but also the discipline of the Ghetto, the fault is not altogether his. For as a great Frenchman said—"note well, the communities that complain most bitterly of the Judaising of modern society are precisely those in which the Jews have least remained Jews." Israel that withstood twenty centuries of oppression is now imperiled by the civilization that has emancipated her.

#### Three Symbols of the Age

In this very City of New York there are three outstanding features which are at one and the same time symbols of the City and of the age, constituting the promise and the menace of our civilization, and affecting Jew and non-Jew alike. The first of these symbols is the Statue of Liberty which stands at the very gateway of the City. With what a beating heart does the Jew look on this symbol! Bowed by the oppression of ages, branded by the yoke of immemorial vassalage, he regards that massive figure with its uplifted torch as a veritable incarnation of the deity! Alas, that the promise should hold so much disillusionment! For it is so easy for liberty to turn into license! So easy to discard a burden that is after all so heavy and hoary with tradition, so rigid and austere as a discipline! In the Ghetto the Jew was also free, but only within the limits of the Torah: now he is free without any limit—except the policeman! In many a home on the East Side may we witness this menace of liberty, this tragic cleft between the old and the new, the parent poring over a "Chumesh"—(Pentateuch), rebuking his son for playing truant from "Schul" in order to attend a prize fight, hearing himself chided by his own flesh and blood as a "greenhorn", yet having no other recourse than the wailing cry, "Amerikane Kinder"! Is it any wonder that the pious old grandmother in Zangwill's play—"The Melting Pot" laments in the bitterness of her soul

"A Klog zu Kolumbusen!"—a curse on Columbus!

We come next to Broadway, perhaps the most famous street in the world, the street whose symbol is the sign of the dollar. Broadway represents a mania, the besetting sin of the modern age, the mania of commercialism. Broadway has respect for only one thing—success—and Broadway measures success in terms of the dollar. I recall an immigrant youth who came to me with the bitter comment "In America you are nobody unless you have the dollar! Henceforth, I too will live for the dollar! I too will be an American!" Let us be frank with ourselves. How can we expect our children to worship at the shrine of Jehovah when we, the parents, prostrate ourselves before the golden calf! If we place the attainment of wealth and membership in a Smart Set as the very goal and pinnacle of our striving, why should we, how can we, expect our children to be idealists! Idealism rarely, if ever, pays—in dollars and cents. Our youth by a biologic law of imitation, grows in the likeness of its elders, and the elders, alas, bear the likeness of the almighty dollar. First a good income and then a good time—this is the formula of living for us, for our children and for our age.

And this leads us to the last of our symbols—Coney Island—verily one of the wonders of the world, a dreamland in its alluring sensuousness. By night and by day it is filled with a motley, clamorous, incessant throng of people, everyone seeking pleasure, and yet it is never full, it remains ever, like a maelstrom, insatiable. Now, what must be the effect of such a seductive symbol on the Jewish youth, with its heritage of ancestral austerities and pieties? Put the Torah on one side and Coney Island on the other—and a conflict is bound to come, is it not?—and which will prevail?—which has prevailed?

#### Lack of Spiritual Basis

I recall a conclave of a Jewish National Fraternity of young people, at which the Friday night, the time of the main Sabbath Service in that city, was devoted to a theatre party and dance where there was enough drink to make many drunk, even in an era of prohibition, and where general hilarity prevailed. It was, I fear quite typical—that is my only excuse for telling

the story. Happily there are many of our youth who do possess a fine morale, but even in their case there is lacking a spiritual basis! They have interest in social settlements, in good citizenship, in international righteousness, but they have no interest in the Synagogue. To them the Synagogue is synonymous with worship and the worship of the Synagogue frankly bores them. They are good Jews, of course they are, especially when they are aroused by an outburst of Jew-bating, but then so are the Chinese good Chinamen, and it has been well said that the Synagogue is not an anti-Defamation League. The Synagogue is a supreme loyalty that links a Jew to a historic dynamic idealism which is incarnate in his own people, and which exacts from him his best and his uttermost. The Synagogue contends that no loyalty serves or is served in its fullest measure unless it rests on spiritual ultimates. A man may be a good Jew who lives a good life and fights for the good of his people, but he is not a Synagogue Jew, and therefore not a true Jew, until he is stirred by the conviction that God is working with and through the Jew for the achievement of vast historic purposes, and that he is most truly and most strongly himself only when he has made himself, heart and soul, incorporate with that hallowed process.

#### Materialistic Standard of the Age

For we must bear in mind that while the problem affects the non-Jew as well as the Jew, the non-Jew can get along better without religious props than can the Jew. He has a secular culture, and a code of social standards, inherited from the age of chivalry, which are quite independent of the church and which for a while may even act as a substitute for it. But it is not so with the Jew. He comes into the modern world with nothing of value outside of his religion, and everything that is good in him has so grown in the course of the centuries that it bleeds to death when cut from his religion—he most of all. With the prop of his heritage knocked from under him, the Jew in a materialistic age like ours is in danger of becoming the very crassest of materialists.

What, then, are we to do? Let us realize firstly that our problem is really the problem of our Zeitgeist. The changing of a standard so massive and pervasive as the

standard of an age is a stupendous undertaking. No single moral agency can do this alone and it cannot be done in a single generation. The Jew simply must do all he can even if he cannot do all he must.

Let us realize secondly that we cannot solve the problem of our youth by making youth itself our starting-point. We must start with the elders. We cannot for example, fill the Synagogue by enlisting the children in a "Bring the Parent" crusade. We must rather enlist our elders in a "Bring a Child" crusade. We shall never make progress by putting the cart before the horse. That the sacred fire may shine on the face of the child, it must first of all burn in the heart of the mother and father. Nevertheless we may succeed far beyond our expectations even with the elders, if we but half-succeed in an endeavor to armor our youth with the spiritual potencies of our history.

As to a program of specific ways and means, I may frankly say that I have none to offer. I have been no more and perhaps no less successful in dealing with our youth than has the average leader in the Synagogue. I do not think that the problem is for any one man to solve. I note for example, that a certain Rabbi has inaugurated a Jewish Endeavor Society and is undertaking to establish branches throughout the country. This is certainly pointing the very way in which we should go, but it seems to me that it would be much better if we could start on this way with the co-operative wisdom and authority of a national organization. I note also, that the United Synagogue of America has attempted to do this very thing by the organization of a Young Peoples' League under its own direct auspices and that the second annual convention has already been held. The time has come for the Reform Synagogue through the agency of the Union of American Hebrew Congregations to organize its youth on a national scale. There has heretofore been no head and no aim to the grouping of our young people. A Menorah Society, a Y. M. H. A., a Greek Letter Fraternity, a Young Judea, a Jewish Endeavor Society, a Junior Congregation, a Junior Bnai Brith, a Hai Resh Society, each created by a vague urge that but proves its need, but each drawing no strength from the other, and all without

that unity of command without which even the strongest array of force becomes inadequate. In recent years we have seen the formation of a Boy Scout and a Girl Scout organization that has already spread beyond national boundaries. May we not succeed likewise with our Jewish youth and through Jewish Symbolisms for Jewish ends? And the initiative should come from the Union. The Union should for this purpose pass a resolution creating a Commission on Organization of the Jewish Youth, which should be composed of men and women whose very names would beget a following, who should be empowered to call paid experts into consultation, and who could and would in the end arouse nationwide public opinion.

#### Organizing the Young People Within the Synagog

I call to mind a scene in one of the camps during the recent war. The Armistice has just been signed. The world is hilarious with joy. It is Thanksgiving Day. More than 2,000 soldiers are gathered in a hut to express their gratitude to God for the victory that has been won. There they sit, shoulder to shoulder, each in the same uniform, each under the same oath, each ready to obey the same word of command, a consolidated, consecrated force that at a mere bidding can hurl mountains into the sea or propel our very planet a thousand years ahead of its orbit. One almost regrets that the war is at an end for it means that this magnificent moral dynamic is soon to be broken up into self-centered and self-seeking units. What will demobilization mean? Alas, it has meant an amazing collapse of morale from which the world is still suffering. Demobilization has meant demoralization. For this reason must the Synagogue build from the unit to the mass. We must organize our youth. What more urgent enterprise, then, can this Golden Jubilee Convention of the Union of American Hebrew Congregations undertake, what more productive achievement can it hope to realize in the course of years! If only our Jewish youth could be made to be the incarnation of the spirit of the Synagogue! If only our youth could be made to realize what mystic light, what moral brilliance are potential in the great name that it bears!—Israel! Only the future can tell what the issue will be.

But even as our forefathers, when they invaded the land that was to be for them the land of their promise, carried the Ark of the Covenant in the very front of their line of march, so will it, so must it, be our striving and prayer that our youth may be our Ark of the Covenant, going before us

into the unborn and unpredictable years, and making of them a land of fulfillment of the great mission of our people.

In introducing the second speaker, Mr. Warburg addressed the Convention as follows:

With the words of the speaker still ringing in our ears and filling our minds, I wish to express the hope that we will consider earnestly, in the days to come, the many suggestions he has made as to how to bring our youth more intimately in touch with the synagogue and with Jewish life as a whole.

The speaker dwelt at some length on a picture of the Armistice. As regards what he has given in that connection I want to say this: I have studied the Jewish youth from a good many angles. I have watched them as immigrants. I have followed them as they have made their way through our public schools. I have observed them in their doings at our Young Men's Hebrew Associations. I have regarded them closely in our colleges. I have watched them at Kehillah and Federation meetings. I think I have paid attention to them from all sides—even while they've been in the swimming pool.

But one picture stands out from among these many experiences as most touching than all the rest. You are asked to take yourselves back to the time of the Armistice. Then come with me to the Y. M. H. A. on 92d Street—but for that matter, what I am going to tell you might have happened at any synagogue just as well. At that meeting there were present Mr. Nathan Strauss, Mr. Jacob Schiff, Mr. Oscar Strauss, if I am not mistaken, and a good many others of those who started the movement to interest the young.

The soldiers had just come back. I thrill with joy whenever I think of that gathering. In that hall were hundreds of boys who had served in the war. But the most touching and noteworthy thing was that I could point out before the boys rose to their names (as indeed I did to Judge Lehman, who sat next to me) just which boys had received recognition in the army. And it so happened that they were the very ones who had been leaders in the young men's work at home.

These young men, who had come to us in the rough as it were, had developed with us. These young men who had been leaders in their literary societies and athletic associations, or whatever else it was, had thereby learned to lead and to obey.

The speaker drew on army life for many of his comparisons. He told how our Jewish young men had readily answered the call of country, and how the way in which they conducted themselves during the war gave hope to our souls that the youth of our land might yet be brought back to Judaism.

But what a maddening thought! Isn't it true that the treatment our young people get from us in war is entirely different from their treatment in times of peace? In war they are asked to do certain things, whereas in peace, in the religious life of the Jews, for example, they are supposed to sit by. But I need not tell you that this is against the grain of young people and they will not stand for it.

I had a good illustration of that very thing in the case of a rabbi in this town who is a wonderful orator and did some work in a young people's movement. He preached to them from his pulpit, and though they seemed to enjoy his oratory, the sermons were either too long or too flowery, and they became restless. The same boys heard him on another occasion where they had the privilege to come up after the talk and, in a social, intimate way, ask him any question they liked or discuss with him how to improve their lives, and how they might best render service to their fellows. These young men, my friends, are now trustees of their congregation, and beyond a doubt will remain faithful Jews all their lives. They know they are Jews because they have assumed the responsibilities of congregational leadership. They have felt what it means to look after others and so they have become useful members of the congregation.



May there not be some truth in my statement that the privilege of service, and this applies both to orthodox and reform synagogues, would help somewhat in solving our problem?

We have wonderful rabbis, but somehow the young do not care to hear them. Why? Is it not because our young people have not a chance to take leading parts in our religious organizations? My feeling is that rotation in office of trustees and the representation of young people on Trustees' Boards are changes that would arouse in

our young a sense of religious duty more surely than could anything else. No socialist remains a socialist very long once he has acquired something he wants to save for his children. Similarly no Jew will become an absolutely disinterested Jew if you somehow awaken in him a sense of responsibility to do his part for the future of Judaism.

Mr. Warburg then introduced Mr. Edgar M. Cahn, of New Orleans, who delivered the following address:

### Address by Mr. Edgar M. Cahn

The call of the synagogue to return to the House of Prayer is a clarion appeal, not to our youth, but to their parents and elders. As we hearken to that voice, which in truth is the solemn admonition of our Jewish conscience, so will our children respond, and likewise, the generations to follow.

Judaism is a faith that only thrives and lives in its full sense when it enters into our daily lives and permeates the atmosphere of our homes. Our altar fires must burn brightly in our dwellings, and never be dimmed, if we hope to find the true path to the synagogue. Our religion is not a week-end fad. True synagogue worship is merely the culmination of week-day hours of labor, ever sweetened by thoughts and reflections concerning our cherished faith. In our homes, from our lips, and by example and devotion, will our children learn the lessons that will abide, and thus influence their characters and insure their loyalty to our blessed faith. It will not do merely to send our children to the place of worship. We must go with them. By the force of our example we must win them and hold them. We Reform Jews, in this glorious land of freedom to which our forefathers came over a century ago, have been enriched with not only the blessings of liberty and freedom, but also with material things. But another treasure is ours, a priceless heritage, of which we have proved unworthy: the teachings and sacrifices of our ancestors. We are the spiritual heirs of the lessons which their lives have taught. Why not open our hearts, here and now, to the influence of these noble teachings, and dedicate ourselves, at this Jubilee, to the

task that we cherish these sacred gifts, so that our children may know of their priceless value? If we so act, it will be an incentive to our offspring and to the children of Orthodox parents. Hundreds of both have wandered from the holy path. We are shutting our eyes to these sacred reflections. We are turning away our hearts and souls from the genial and warming influences of the lives and sacrifices which are our history. We no longer deserve to be called "a Kingdom of Priests and a Holy Nation." We are happy to be numbered with our fellow citizens as one hundred percent Americans. We justly resent, with indignation, any imputation against our loyalty to our country and flag. But now, behold the frightful discount. We are less than fifty percent in things Jewish, and in the measure of our lives and living, as Jews, and in the observance of the Sabbath and the Festival. We have no right to call ourselves one hundred percent Americans unless we attain the same high average in our Judaism and in our love and devotion to everything Jewish. We must admit these things. We cannot deny them. Let us then consecrate ourselves to the teachings and creed of our sainted spiritual leader, Isaac M. Wise, the founder of the Union, make Judaism an active part of our daily lives and thoughts and a cheerful influence in our homes and at our firesides, so that the light that radiates there will illumine the pathway that will lead us and our children to the House of God, and restore us, not only to our own esteem, but to the respect of our brethren of other faiths. Until then, we can neither hope nor



deserve to be freed from calumny, prejudice and bigotry.

The letter addressed to this Convention by the President of our great republic, Warren G. Harding, and read at last night's banquet, deserves to live as a memorable document. It was indeed a momentous and splendid message from our Chief Executive. In it he breathed a prayer for a renaissance of mutual faith and good will, not only among Jews, but between all peoples in our great land. Most eloquently does he express the hope that there shall be "a restoration of faith in the fundamentals that are eternal" and "a revival of the sincere conception of personal relationship of God to man and man to God." When I heard it I thought of another memorable message. It was this:

In 1790, our first President, George Washington, addressed a letter to the Hebrew Congregation in Newport, Rhode Island, from which the following is an extract:

"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike, liberty of conscience and immunities of citizenship . . . Happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it, on all occasions, their effectual support. . . . May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make them afraid. May the Father of all mercies scatter light and not darkness in our paths, and make us all, in our several vocations, useful here, and in His own due time and way, everlastingly happy."

If I were a minister, or had powers of eloquence, I would select from this historic document, as a text, the words: "And there

shall be none to make them afraid." Indeed, we have nothing to fear under this flag of the free; under the guarantees contained in our Federal Constitution and by virtue of the fundamental basis and structure of our government, we should have nothing to fear. The only things that can give us real concern—things worse than bigotry and anti-Semitism—are our own indifference; our want of Jewishness; elements within our ranks, such as the disloyal Jew and the Jew who fears to admit that he is a Jew; the Jew who is not proud and happy that he is a Jew; our forgetfulness of the faith of our fathers; our ignorance of our sublime history; our want of love for the teachings of our faith; our lack of appreciation of the sacrifices for our fathers, and ingratitude for the precious heritage and legacy which they handed down to us. Nothing external, all internal. Naught else need make us afraid. May the day come, my friends, when the prayerful plea and earnest wish of the Father of our Country may be realized and fulfilled in their fullest measure; when love of country, love of faith, and devotion to our Sabbath, shall bring about the speedy fulfillment and happy realization of that prophecy. Then, indeed, "everyone shall sit in safety under his own vine and fig tree and there shall be none to make them afraid." On that day, the Eternal shall be One, and His Name shall be One.

"Bayom hahu yiy\* Adonai echod, ushemo echod."

EDGAR M. CAHN.

The general discussion on the subject of the session was participated in by Rabbi Harry Levi, of Boston; Rabbi Abraham S. Anspacher, of Hartford, Conn.; Rabbi Samuel Thurman, of St. Louis; Judge Josiah Cohen, of Pittsburgh; Rabbi Morris Lazoron, of Baltimore; Mr. Alfred M. Cohen, of Cincinnati; Rabbi Ephraim Frisch, of New York City; Rabbi Lee J. Levinger, of Wilmington, Del., and Mr. Moses Wiesenfeld, of Baltimore.

The Council adjourned until 2 p. m.

## Afternoon Session

The Council met pursuant to adjournment, Mr. Daniel P. Hays in the chair.

The Chairman of the Committee on Ways and Means presented the following report and moved its adoption:

## Report of Committee on Ways and Means

To the Twenty-Eighth Council of the Union  
of American Hebrew Congregations:

Your Committee on Ways and Means begs  
to report as follows:

We have carefully considered the financial needs of the Union to carry on its various activities and have come to the conclusion that the result of the present method of its support is totally inadequate and inequitable and places upon the Administration Offices of the Union a burden they ought to be relieved of, so that their efforts may be concentrated upon the work of the Union and they may not be required to spend valuable time in raising necessary funds.

Your Committee has been advised that there have been presented to the Executive Board prior to the meeting of the Council certain proposed amendments to the Constitution which in principle will carry into effect (with certain amendments or changes) what your Committee considers the fair and proper method of supporting the Union; such being the primary obligation of the constituent congregations, the members of the Union. These amendments having been presented as required by Section Thirty of our Constitution we suggest their adoption with changes therein when adopted which will read as follows:

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

Section Four A. The assessments against each congregation shall be based upon its gross income actually received for congregational purposes during the fiscal year next preceding, less such amount as may be necessary to pay interest on any indebtedness of such congregation. Each

congregation shall receive notice on or before the first day of August of each year of the amount of its assessment. The financial report showing the income of such congregation must be furnished and certified to by each congregation to the Secretary of the Executive Board on or before the fifteenth day of April.

Section Four B. A congregation in arrears for one year's assessment may be suspended from membership by the Executive Board which may at any time reinstate such congregation to membership on such terms as the Board may prescribe. The Executive Board may appoint a Committee to exercise these powers.

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

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

This plan will carry into our fundamental law the effect of the resolution adopted by this Council on Wednesday, January 23, 1923, proposed by Mr. Isaac M. Ullman.

The Committee further recommends that these amendments will not become operative until such a time as the Executive Board shall declare them in force; but such action must be taken within twelve months from the date of the adoption of the amendments.

The Committee further recommends that the present method of raising funds will not be changed until such amendments are in operation.

Nothing in this report is to be considered or construed as directing or controlling the method by which any congregational assessment may be raised. All of which is respectfully submitted.

Respectfully submitted.

Signed by the Committee.

The following participated in the discussion of this report: Mr. Herman Wile, of Buffalo; Rabbi Jonah B. Wise, of Portland, Ore.; Rabbi Louis Witt, of St. Louis; Col. Isaac M. Ullman, of New Haven; Mr. Max K. Mayer, of Ft. Worth; Mr. Louis Schlesinger, of Newark, N. J.; Mr. Moses Rothchild, of Baltimore; Mr. Morris Schaffner, of Erie, Pa.; Mr. Charles M. Stern, of Albany, N. Y.; Mr. Joseph Fried, of Far Rockaway; Hon. Simon Wolf, of Washington, D. C., and Mr. A. Leo Weil, of Pittsburgh, Pa.

The report was adopted.

It was moved by Col. Isaac M. Ullman,

of New Haven, and duly carried, that the recommendation for amending the Constitution of the Union contained in the report of the Committee on Ways and Means be immediately transmitted to the Executive Board with instructions that it hold a special meeting and report on the same at the meeting of the Council Friday morning.

The Committee on Religious Propaganda presented its report, which was amended and adopted as follows:

The Chairman of the Committee on Religious Propaganda presented the following report and moved its adoption:

## Report of Committee of Religious Propaganda

Mr. Chairman and Members of the 28th Council, of the Union of American Hebrew Congregations, your Committee on Religious Propaganda begs to report as follows:

We approve the work reported by the Board of Managers of Synagogue and School Extension and specially commend for the consideration of this convention:

A. The Board of Managers of Synagogue and school Extension has done splendid work in our large communities in aiding in establishing schools and synagogues, and we recommend that every possible aid be granted to the Board of Managers so that it may be able to greatly increase its work in these large centers, in order that many more children may be given religious education and that greater numbers of our fellow Jews may become affiliated with congregations.

B. We approve the excellent work in reaching the scattered Jewish groups living on farms or in remote hamlets where they cannot readily congregate with other Jews for worship, study or fellowship.

C. We especially approve the services rendered among the Jewish men and women in the universities and recommend that every facility be given the Synagogue Extension to increase this work.

D. We approve all activities that will arouse the Jewish Spirit at summer resorts and recreation camps.

E. We approve the activities being conducted in hospitals and penal institutions.

We recommend to all members of the

Council that they take note and make use of the literature being published under the advice and guidance of the Commission on Jewish Religious Educational Literature. In this department a new office under the direction of Dr. Emanuel Gamoran has been established which will result in improvement in our Educational Literature.

We approve and appreciate the Director's report on school extension and appreciate the publication of the children's magazine, "YOUNG ISRAEL", the publication of school books and the literature for teachers which is being increased constantly.

We commend the work being done by the New York Committee for School Extension and recommend that every effort be made to strengthen and increase this line of work.

We recommend that the publications being issued by the Commission on Jewish Religious Educational Literature be given the widest possible distribution.

We believe that the distribution of tracts by the Tract Commission offers a very useful field for the dissemination of Jewish Literature among both Jews and non-Jews that should bring most desirable results, and urge that the activities of the Tract Commission be increased and utilized to the fullest extent.

Your Committee feels very strongly that the future welfare of Judaism lies in the proper education of our children and we therefore respectfully submit to this Convention, for adoption, the following resolutions:

**FIRST:** That a standardized curriculum for religious schools be established as promptly as possible and that the Commission on Jewish Religious Educational Literature be asked to have the curriculum, which it is preparing, ready as soon as possible.

**SECOND:** That religious instruction be furnished free by the Temple and Synagogues, regardless of parents' membership in, or affiliation with any Temple or Synagogue.

The foregoing specific activities continuously require increasing and additional funds each year, and your Committee recommends that this Council recommend that the Board of Synagogues and School Extension be granted all such funds as they

may require in order to efficiently conduct the various lines of work they have charge of and the members of this Council carry back to their congregations and communities the messages reported by the officers and Committees of the School Extension, in order that they may promptly raise the funds needed to carry on the Synagogue and School Extension work, as well as the other work of the Union.

The Committee desires to express its appreciation of the faithful efforts of the Director of School and Synagogue Extension, Rabbi George Zepin, and his assistants, in the various activities as reported to this convention.

Respectfully submitted.

Signed by the Committee.

The following participated in the discussion of this report: Mr. N. Henry Beckman, of Cincinnati; Dr. David W. Edelman, of Los Angeles, and Rabbi Charles S. Levi, of Milwaukee.

The report was adopted.

The Chairman of the Committee on President's Message presented the following report and moved its adoption:

## Report of Committee on President's Message

To the Council of the Union of American Hebrew Congregations:

Your Committee on President's Message begs leave to report as follows:

The report of the President, Mr. Charles Shohl, gives evidence of the fine spirit of his leadership, of the valuable work accomplished by the Union within the past two years, and of the rapidly intensifying need for further expansion. We wish to make the following specific recommendations:

### EMIL G. HIRSCH

In accordance with the recommendation of the President, your Committee would suggest that an expression of the sympathy of the Council and of its consciousness of the great loss to American Jewry as a whole incurred through the death of Dr. Emil G. Hirsch be placed on the records and be sent to his family. We suggest that the resolution adopted upon the floor of the Convention be used for this purpose.

Your President records also that since the last Council of the Union three of the most valiant workers for the cause of

American Judaism have joined the great majority. A Union Service was held in Cincinnati in memory of the late President of the Union, Mr. J. Walter Freiberg. This gave formal expression, in the interim, to the sense of great loss which the Council as a whole felt and feels. The Union has also lost two stalwart sons and workers in the passing away of Louis J. Goldman and Jacob R. Morse.

### THE HEBREW UNION COLLEGE

Your Committee wishes to endorse heartily the President's praise for the work of the Hebrew Union College, and for the expansion that has come to it under the able leadership of Mr. Alfred M. Cohen, the President of the Board of Governors. We rejoice especially, and congratulate the College and ourselves upon the election to the presidency of the College of Dr. Julian Morgenstern, a worthy successor to our revered leader, Dr. Isaac M. Wise, and to Dr. Kaufmann Kohler. We hail with enthusiasm the President's announcement of the gift of a dormitory to the Hebrew Union

College by the National Federation of Temple Sisterhoods, and of a gymnasium by Mrs. J. Walter Freiberg in memory of her husband. It is through the devotion and loyalty of these women that our cause finds ever new strength. We ask that a special vote of thanks be accorded to both by the Council.

#### THE NEW FEDERATION OF TEMPLE BROTHERHOODS

Your Committee would like to select for commendation the calling together at this time of the various Temple Brotherhoods in order to create a national organization. The Council extends to them a hearty welcome and an invitation to brotherhood in the great task to which we must all devote ourselves. Your Committee desires to express the hope that this organization will set as the ideal for all Brotherhoods that they should pursue activities intimately connected with the Synagogue, with the ideals and problems of American Judaism.

#### THE UNION BULLETIN

In response to the President's recommendation that the Union Bulletin be put on a self-supporting basis and accept advertisements in its pages, your Committee makes the following suggestion: One of the prime necessities for American Judaism is the development of an organ of publicity that will worthily represent its aims and ideals. This the Union Bulletin has been rapidly approaching, and this it can become if the proper effort be directed toward this end. We need not merely an informative, but an authoritative and scholarly publication. This is a task of great magnitude. Your Executive Officers are already carrying a heavy burden in raising funds and in carrying on the activities of the Union. We therefore suggest that a Board of Editors of character, scholarship, and practical wisdom be appointed by the Executive Board of the Union into whose care shall be entrusted the task of publishing the Union Bulletin, and of determining its policy in line with the above suggestion, under the jurisdiction of and reporting to the Executive Board. The task of this Board of Editors should be the conversion of the Bulletin into an indispensable organ

of American Judaism of a popular character, a means of education, and of the popularization of Jewish thoughts and knowledge. We also suggest that if it be possible in view of the practical difficulties to be encountered, the Bulletin be put upon a self-supporting basis by the inclusion in its pages of advertising of a high grade.

#### A NEW FINANCIAL CAMPAIGN

Your Committee wishes to support in the strongest possible terms the recommendation of the President in regard to the urgent need for additional and regular funds for the maintenance and expansion of our activities. It is a most unfortunate condition that such an organization should be hampered for such a reason. From this Golden Jubilee Convention every delegate should take to his home not merely the enthusiasm here engendered, but also the firm resolve to put forth a concerted effort to place the Union on a firm financial basis. In this way alone can the entire attention of officers and staff be focused upon the work at hand.

#### INCREASING THE EXECUTIVE BOARD

Your Committee recommends that the President's suggestion that the number of the Executive Board be gradually increased and this year the number be raised from fifty to fifty-six, be referred to the Executive Board for their consideration and action.

We desire to record the President's commendation of the Secretary of the Union of American Hebrew Congregations, Rabbi George Zepir, of his assistant Rabbi Jacob D. Schwarz, and also the labors of Rabbis Louis I. Egelson and Jacob B. Pollak.

In conclusion we believe that we express the sentiments of this Golden Jubilee Council of the Union in tendering to the President our hearty thanks for his work, and in voicing the hope that under his leadership the Union will continue to go from strength to strength.

Respectfully submitted,

Signed by the Committee.

The following participated in the discussion of this report: Rabbi James G. Heller, of Cincinnati; Dr. Kaufmann Kohler, of New York City and Rabbi Charles S. Levi, of Milwaukee.

The following resolutions of thanks to Messrs. Adolph Zukor, William Fox and Carl Laemmle were unanimously carried.

#### RESOLUTION OF THANKS TO MESSRS. ZUKOR, FOX AND LAEMMLE

Whereas, Mr. Adolph Zukor, Mr. William Fox and Mr. Carl Laemmle have contributed to the enjoyment and edification of the delegates and visitors attending the Golden Jubilee Convention of the Union of American Hebrew Congregations by the beautiful presentation of pictures illustrating the educational and religious activities, in synagogue and home, conducted by the Union of American Hebrew Congregations, be it

**Resolved,** By the Convention assembled, that an expression of appreciation and gratitude be extended to Mr. Zukor, Mr. Fox and Mr. Laemmle for the fine courtesy and splendid cooperation rendered to the Convention; and be it further

**Resolved,** That these resolutions be inscribed in the minutes of this Convention, and that a copy be sent to Mr. Zukor, Mr. Fox and Mr. Laemmle.

The following resolution of thanks to Mr. Morris Gest was unanimously carried:

#### RESOLUTION OF THANKS TO MR. GEST

Whereas, the delegates to the Golden Jubilee Convention of the Union of American Hebrew Congregations were afforded the rare privilege of witnessing a gala presentation of *Chauve Souris* on Tuesday eve-

ning, January 24, at the Century Theatre, and

Whereas, the presentation of this performance, in all the perfection of its detail, was made possible through the magnanimous cooperation and generosity of Mr. Morris Gest, who spared no effort, time, labor or expense in contributing to the enjoyment of this most notable occasion, be it

**Resolved,** That the delegates in Convention assembled render their sincere thanks and profound appreciation to Mr. Gest for his splendid courtesy and fine spirit of cooperation, and be it further

**Resolved,** That these resolutions be inscribed on the minutes of the Convention, and that a copy be sent to Mr. Gest.

The following resolution of thanks to Mr. Solomon Hurok was unanimously carried:

#### RESOLUTION OF THANKS TO MR. HUOK

Whereas, the delegates to the Golden Jubilee Convention of the Union of American Hebrew Congregations were afforded the rare privilege of hearing a splendid concert rendered by artists of national reputation, at the Century Theatre, on Tuesday evening, January 24, and

Whereas, the presentation of this concert was made possible through the magnanimous cooperation and generosity of Mr. Solomon Hurok, be it

**Resolved,** That the delegates in Convention assembled render their sincere thanks and appreciation to Mr. Hurok for his fine spirit of cooperation, and be it further

**Resolved,** That these resolutions be inscribed on the minutes of the Convention, and that a copy be sent to Mr. Hurok.

The Council adjourned until Friday morning.

### Fourth Day's Proceedings

The Council met at Hotel Astor at 10:30 a. m., Friday morning, January 26, 1923.

President Daniel P. Hays in the chair. Prayer was offered by Rabbi Eugene Mannheimer, of Des Moines.

Secretary George Zepin read the following resolution which had been adopted by the Executive Board at a special meeting held to consider the proposal for an amend-

ment to the Constitution presented by Temple Israel of Far Rockaway\* and recommended by the Committee on Ways and Means.

\* For text of proposed amendment see Proceedings of Executive Board, page 9340, and Report of Committee on Ways and Means, page 9324.



# RESOLUTION OF EXECUTIVE BOARD ON AMENDMENT TO THE CONSTITUTION

Whereas, the XXVIII Council is about to adjourn and the time before adjournment is too limited for thorough deliberation and for careful wording of the Articles of the Constitution which would necessarily be affected by the adoption of the amendment proposed by Temple Israel of Far Rockaway and recommended by the Committee on Ways and Means, and

Whereas, the Executive Board recognizes the importance of the recommendations, be it

Resolved, That the Executive Board recommends to the Council to refer the above-mentioned amendment to the Executive Board with power to act and with instructions to prepare for the next Council such amendments to the Constitution as may ap-

pear to be necessary. Further, that in the interim the Executive Board shall act on the plan adopted by the Council on January 24, dealing with this subject.

The following participated in the discussion of the recommendation of the Executive Board contained in the above Resolution: Mr. Joseph Fried, of Far Rockaway, N. Y.; Mr. Herman Wile, of Buffalo; Rabbi Jonah B. Wisc, of Portland, Ore.; Mr. Joseph H. Hagedorn, of Philadelphia; Mr. Abraham Weil, of Niagara Falls, and Mr. Al A. Rosenbush, of Boston.

On motion duly made and carried, the recommendation of the Executive Board contained in the above Resolution was concurred in and the Executive Board was authorized to proceed accordingly.

The Committee on Legislation presented the following report, which was taken up seriatim and acted upon as indicated below:

## Report of Committee on Legislation

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

Gentlemen: Your Committee on Legislation, to which has been referred certain resolutions offered upon the floor of the Convention, having given due consideration to the same, begs to report as follows:

### A. ELECTION OF WOMEN TO EXECUTIVE BOARD OF THE UNION

Resolution was duly offered as follows:

Whereas, women, by their loyalty, cooperation and devotion to the best interest of the synagogue, have been elected on the Board of Directors of numerous congregations throughout the country, and

Whereas, the National Federation of Temple Sisterhoods has shown the same devotion and loyalty and cooperation to the interests of the Union of American Hebrew Congregations, therefore, be it

Resolved, That the National Federation of Temple Sisterhoods recommends that the Executive Board of the Union of American Hebrew Congregations grant the same privilege and consideration to the representatives of the National Federation of Temple Sisterhoods as shown by other organizations.

Referring to the above resolution, reference is hereby made to Sections 6 and 9 of the Constitution, which read as follows respectively:

Section 6. Each congregation, in such manner as it may deem proper, shall appoint one representative to the Council, and one additional representative for every twenty-five contributing members above twenty-five. It is provided, however, that such representative or representatives shall be members in good standing of a congregation affiliated with the Union.

Wives of members and the rabbi of the congregation shall, for the purpose of such representation, be considered members.

Section 9. The Council shall elect fifty members (nine of whom shall constitute a quorum) to be styled the Executive Board, whose office shall be in Cincinnati, Ohio.

The term of office shall be four years and until their successors are elected. Twenty-five members shall be elected by each Council.

It is pointed out by your Committee that these sections can be interpreted only to mean that women are already by law eligible to membership on the Executive Board of the Union, and in view of the increasing number of women elected to represent congregations, your Committee believes that this fact needs emphasis before the Council, as indicative of its complete sympathy with the law of the Union which gives equality to women, who have been serving the various functions of the Union so effectively.

On motion duly made and carried, the recommendation of the Committee on Legislation was adopted.

#### R. ABUSE OF THE SACRAMENTAL WINE PRIVILEGE

Your committee considered the resolution pertaining to wines and liquors to be used for sacramental purposes, and after mature consideration recommends the adoption of the following:

Whereas, The Central Conference of American Rabbis, the largest rabbinical organization of Liberal Judaism, has gone on record to the effect that fermented wines or spirituous liquors are not necessary for Jewish religious observances, and

Whereas, scandals are often arising because dishonest persons in religious guise have by wilful misrepresentation obtained from the government permits to secure so-called "Sacramental Wines" for pretended religious ceremonials when such permits were obtained to secure wines for commercial purposes, be it therefore

Resolved, That this Union of American Hebrew Congregations in Council assembled protests strongly against such abuses, and that the Executive Board be instructed to carry out the spirit of this resolution by such action as it may deem necessary; and be it furthermore

Resolved, That copies of this resolution be sent to the United Synagogue of America and the Union of Orthodox Congregations for their information, and be it also

Resolved, That copies of this resolution be sent to each constituent congregation of the Union with the request that they take action in sympathy with resolution and send the same to the Executive Board for transmission to the proper governmental authorities.

On motion duly made and carried the above resolution was adopted.

#### C. REGISTRATION OF ALIENS

The following resolution is approved by the Committee, and it is recommended that the same be referred to the Board of Delegates on Civil Rights, with the request that proper legislation be urged to carry into effect the provisions of the same:

Whereas, there are pending before the Congress of the United States bills requiring the annual registration of all aliens in this country, with deportation as the penalty for non-compliance, even in case of pure oversight, and with the probable result that compliance will lead to an enormous number of deportations to foreign lands on purely technical grounds, without time limit, of persons having their family ties and all their interests here, and

Whereas, these bills are frankly patterned on the unpopular Alien and Sedition Acts of 1798, and the harsh and oppressive Chinese Exclusion Law machinery in force, and would give unlimited opportunities throughout the country for blackmail, extortion and oppression, and are apt to cause injuries to the seven million aliens in this country, scarcely paralleled in our day, despite the desire of some of their framers that a part use of such registration be to

aid (though ineffectively) in educating the immigrants in civics, through the department also having charge of deportations, be it

**Resolved,** That the Union of American Hebrew Congregations, in Council assembled, while recognizing that this is a matter concerning immigrants of all faiths, expresses its unqualified and emphatic disapproval of such measures, and of all invidious discrimination against, and segregation of, aliens; and be it further

**Resolved,** That copies of this resolution be forwarded by the Board of Delegates on Civil Rights to the President of the United States, the Secretary of Labor and the Chairmen of the Committees on Immigration and Naturalization of the U. S. Senate and the House of Representatives.

On motion duly made and carried the above resolution was adopted.

#### D. UNIFORM MARRIAGE, DIVORCE AND DESERTION LAWS

The following resolution be approved by the Committee, and it is recommended that the same be referred to the Board of Delegates on Civil Rights with the request that proper legislation be urged to carry into effect the provisions of the same:

Whereas, the safety and preservation of humanity's ideals are dependent upon the sanctity of the home which is created through marriage, and

Whereas, the laws of the several states are at wide variance in their provisions for marriage, and

Whereas, the divorce laws of the several states are at equally wide variance, and

Whereas, the desertion laws of each state are limited in their jurisdiction, be it

**Resolved,** That the Union of American Hebrew Congregations advocate the enactment of uniform Marriage, Divorce and Desertion Laws, and that proper steps be taken by the Union in aid of their enactment.

On motion duly made and carried the above resolution was adopted.

#### E. PETITION FOR RELEASE OF POLITICAL PRISONERS

Your Committee had referred to it a resolution affecting the release of political prisoners in the light of amnesty declared by other nations in regard to such prisoners, and in that behalf recommends the adoption of the following:

Whereas, all nations participating in the recent war except the United States have declared amnesty for their political prisoners, and

Whereas, there lingers still in our Federal prisoners some political offenders by whose immediate release from prison the interests of mercy and humanity can best be served, be it

**Resolved,** That the Union of American Hebrew Congregations in convention assembled petition the President of the United States to release as many of these political offenders from prison as possible at once.

The following participated in the discussion of the above resolution: Rabbi Frederick Cohn, of Omaha; Rabbi Charles S. Levi, of Milwaukee; Mr. Joseph Silverman, of New York City; Rabbi Solomon Foster, of Newark, N. J.; Rabbi Ephraim Frisch, of New York City, and Col. Isaac M. Ullman, of New Haven.

On motion duly made and carried the above resolution was tabled.

The following asked to have their votes recorded against the action tabling the resolution: Rabbis Lewis Browne, of Waterbury, Conn.; Frederick Cohn, of Omaha; Max C. Curriek, of Erie, Pa.; Milton Ellis, of New York City; Harry W. Ettelson, of Philadelphia; Abraham Feinstein, of Huntington, W. Va.; Abraham J. Feldman, of Philadelphia; Solomon Foster, of Newark, N. J.; Leon Fram, of Chicago; Ephraim Frisch, of New York City; Samuel H. Goldenson, of Pittsburgh; James G. Heller, of Cincinnati;

Ferdinand M. Isserman, of Philadelphia; Jacob H. Kaplan, of Cincinnati; Isaac Landman, of Far Rockaway, N. Y.; Morris S. Lazaron, of Baltimore; Emil W. Leipziger, of New Orleans; Gerson B. Levi, of Chicago; Edgar F. Magnin, of Los Angeles; Samuel S. Mayerberg, of Dayton; Morris Newfield, of Birmingham; David Philipson, of Cincinnati; Harold F. Reinhardt, of Baton Rouge; Jacob D. Schwarz, of Cincinnati; Nathan Stern, of New York City; Richard M. Stern, of Nashville; Stephen S. Wise, of New York City; Louis Witt, of St. Louis; Horace J. Wolf, of Rochester, and Mr. H. Herskovits, of Erie, Pa.

#### F. A BIBLE IN EVERY HOME

The following resolution was considered and the approval of the same is recommended by the Committee:

Whereas, the Union of American Hebrew Congregations has as its primary purpose the promotion of Judaism, and

Whereas, the Bible is the sacred source of Jewish ideals and principles, as well as Israel's supreme contribution to civilization, and

Whereas, the Bible as translated under the auspices of the Central Conference of American Rabbis and the Jewish Publication Society of America is our most authoritative Jewish translation into English, therefore be it

Resolved, That the Union, through its various channels of publicity, undertake an active propaganda among its constituent congregations to the end that there shall be such a Jewish Bible in each and every home.

On motion duly made and carried the above resolution was adopted.

#### G. MEMBERSHIP CARDS

The following resolution, after consideration, was approved, and it is recommended by the Committee that the same be adopted:

Whereas, the congregations represented in the membership of the Union are located in all parts of the United States, and

Whereas, the members of these congregations often find themselves away from the home synagogue on Sabbath and Holy Days, therefore be it

Resolved, That the officers of the Union be instructed to issue to the various congregations cards of identification, which may in turn be issued by the congregations to members in good standing asking for the same, and be it further

Resolved, That the congregations be urged to pass special regulations by which the reciprocal courtesies of worship be extended to those members in good standing of another congregation belonging to the Union who present these cards.

On motion duly made and carried the above resolution was adopted.

#### H. IN MEMORY OF DR. EMIL G. HIRSCH

A resolution in memory of Dr. Emil G. Hirsch, which was unanimously adopted by the Council when presented from the floor, has also been included as a matter of record in the report of this Committee. (The text of this resolution is given elsewhere in the Proceedings. See page 9299.)

#### I. IN HONOR OF MR. NATHAN STRAUS

A resolution in honor of the seventy-fifth birthday of Mr. Nathan Straus, which was unanimously adopted by the Council when presented from the floor, has also been included as a matter of record in the report of this Committee. (The text of this resolution is given elsewhere in the Proceedings. See page 9299.)

## J. NATIONAL YOUNG PEOPLE'S ORGANIZATION

After consideration of the following resolution, it was decided to refer the same to the Executive Board of the Union for action:

**Resolved,** That the Executive Board of the Union be instructed to appoint a Commission to study the need of, and to propose a plan for, the creation of a national organization of our youth under the direct auspices of the Union, and to report its findings and recommendations for action at the next Council of the Union.

On motion duly made and carried the above resolution was adopted.

## K. RECONSTRUCTION OF PALESTINE

The following resolution was submitted for the consideration of the Committee:

This Convention of the Union of American Hebrew Congregations notes with satisfaction the recognition which the League of Nations, by the ratification of the Palestine Mandate, has accorded the project of opening up Palestine for the free settlement of the Jews under the mandatory of Great Britain.

This Convention also records with appreciation the fact that the United States, through a resolution, adopted unanimously by both Houses of Congress and signed by the President, has joined the other great governments of the world in lending its moral support to this undertaking.

Conscious of the spiritual significance for the further development of Judaism implied in the establishment of a vigorous Jewish community in Palestine, and realizing the importance of the migration of many Jews from the lands of Eastern Europe to Palestine, this Convention urges upon all Israel to participate in the laudable efforts now under way for the reconstruction of that land.

The decision of the Committee was that the Resolution be not concurred in, the same being evidenced by a vote of 12 to 4.

It was pointed out that assurances had been given in arranging for this Convention that the work would be confined to that of effecting a religious revival in the United States, and that all controversial questions be avoided. Your Committee, accordingly, recommends that no action be taken at this conference on the question involved in the resolution; and this recommendation had the unanimous approval of the Committee.

Hon. Henry Morgenthau, of New York City, presented the following amendment:

"That this Convention is unqualifiedly opposed to national or political Zionism, but favors the physical reconstruction of Palestine."

Rabbi James G. Heller, of Cincinnati, Ohio, offered the following amendment of the amendment of Mr. Morgenthau:

"While this Convention does not commit itself to the endorsement of Jewish nationalism and political Zionism, it wishes to express its interest in the colonization and rehabilitation of the Holy Land, in the immigration of our brethren thither."

The following participated in the discussion of the above resolution and proposed amendments: Rabbi Max Heller, of New Orleans; Dr. Joseph Silverman, of New York City; Mr. Max J. Kohler, of New York City; Rabbi Samuel J. Abrams, of Boston; Rabbi Solomon Foster, of Newark, N. J.; Rabbi Isaac Landman, of Far Rockaway, N. Y.; Rabbi James G. Heller, of Cincinnati; Hon. Henry Morgenthau, of New York City; Dr. Samuel Schulman, of New York City; Mr. Meier Steinbrink, of Brooklyn, N. Y., and Col. Isaac M. Ullman, of New Haven.

It was moved by Col. Isaac M. Ullman, of New Haven, and duly carried, that the resolution presented in the report, and also the proposed amendments, be laid on the table.

### L. RESOLUTION OF THANKS

The following resolution was offered which is unanimously approved by the Committee:

The delegates to the Convention collectively and individually are deeply appreciative of the courtesy, generous hospitality and personal attention graciously extended by our hosts, and, ineffectual as any attempt to express our gratitude might be, we offer our sincere and heartfelt thanks to our co-religionists of the City of New York who have so lavishly entertained the delegates to the Twenty-Eighth Council of the Union of American Hebrew Congregations and who have done so much to make the same a complete success.

Your Committee desires further to express its deep appreciation to the press for its accurate and complete report of the deliberations of the Council, which will be no small factor in making its spirit felt in New York City and in the communities of our country.

Your Committee recommends further that a most hearty and emphatic vote of thanks be expressed to Adolph Zukor, of the Famous Players Lasky Company, to William Fox of the Fox Film Corporation, and to Carl Laemmle of the Universal Pictures Corporation, for their splendid service to the cause of the Union by contributing the films of the Union's activities, which will be a most valuable and effective help in bringing to the attention of the communities of American Israel the constructive labors of the Union.

Your Committee recommends further that our hearty thanks be extended to Selwyn & Company for the special performance of the play, "The Fool", which was provided for the benefit of our delegates.

On motion duly made and carried the above resolution was adopted.

At the request of President Hays, the Vice-President of the Council, Judge Josiah Cohen, assumed the chair.

The Committee on General Jewish Welfare presented its report, which was amended and adopted as given below:

## Report of Committee on General Jewish Welfare

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

Your Committee on General Jewish Welfare appointed to consider the report of the Board of Delegates on Civil Rights begs leave to report:

Our sincere appreciation of the services rendered by the Board at a critical time and our special gratitude both to the Chairman of the Board, Hon. Simon Wolf, who in spite of his "years of uncommon vigor" has continued to give American Israel the invaluable benefit of vigilant, wise and loving service, and to his eager co-laborer, Mr. Max Kohler, ever ready to give the U. A. H. C. the full benefit of his conscientious study, wise discretion and intense devotion to the higher interests of the American Jew and the fundamental ideals of our country.

We recommend that the valuable historical article on the "Board of Delegates" prepared by Max Kohler for this jubilee anniversary of the Union (v. American Hebrew, Jan. 19, 1923) be appended to the report of the Board of Delegates on Civil Rights and form a part of the printed report of this Council.

We approve of the prompt rectification of evils in the Immigration Law, largely unintended, which have been brought to light in the administration of the 3% Law and the Cable "Equal Citizenship Act", as shown in the Report of the Board of Delegates.

We urge that the monthly quota clause, which has proven harsh and utterly unworkable, be repealed, that the vises of passports by consuls abroad be made final in determining questions of excess of quota



and that the wives and minor children of residents of the United States be admitted, regardless of quota limits.

We approve of the recommendation of the Board of Delegates that passport visas be expedited and that the State Department supervise the refusals of visas abroad more thoroughly, inasmuch as refusals are frequently arbitrary.

Whereas the Harvard incident is being so widely discussed and agitated throughout the country we recommend that those sections of the Report of the Board of Delegates which deal with this subject be sent by the Executive Board with an appropriate letter to the presidents of all American colleges and universities and to the members of the special committees of Harvard University entrusted with the investigation of this matter.

The Ku Klux movement is one of many nativist movements in many countries that have been perturbed by the World War, movements which, under the guise of patriotism, seek to impose upon minorities the exclusions and despotism of a fanatic and, almost always, lawless nationalism.

The following participated in the discussion of the recommendation contained in the report dealing with the Harvard incident: Rabbi Max Heller, of New Orleans; Mr. Max J. Kohler, of New York City; Rabbi David Philipson, of Cincinnati; Col. Isaac M. Ullman, of New Haven; Rabbi Harry Levi, of Boston; Dr. Samuel Schulman, of New York City, and Rabbi Isaac Landman, of Far Rockaway, N. Y.

The following participated in the discussion of the recommendation contained in the report dealing with the Ku Klux Klan

Together with all others to whom American traditions and American ideals are precious above all partisanship, are we opposed to this movement, as we believe in remedying lawful conditions, not by secret conspiracies and lawless methods, but along the road of permanent reform under the auspices of law.

We applaud and heartily second the brave stand by which fearless statesmen and newspapers are exposing the incalculable dangers to elementary civilization which always lurk behind masked lawlessness.

But even beyond these ferocious outbursts of unbridled majority—tyranny which find their parallels wherever European countries, through the war, have sunk to the level of pogromism, we are opposed in principle to all separatist and discriminatory movements, all societies of Anti-Something which combine their energies and resources to denounce and to degrade any race, nation, faith or class to which they seek to ascribe the blame for all the many evils which are afflicting the present generation.

Respectfully submitted.

Signed by the Committee.

movement: Rabbi Max Heller, of New Orleans; Dr. David Philipson, of Cincinnati; Col. Isaac M. Ullman, of New Haven; Mr. Milton M. Alexander, of Detroit, and Mr. Moses Rothschild, of Baltimore.

Rabbi Max Heller, of New Orleans, one of the members of the Committee, requested the privilege of incorporating a personal statement in connection with the report in the official proceedings. It was moved and duly carried that the same appear as an appendix to the report of the Committee on General Jewish Welfare.

## Appendix to Report of Committee on General Jewish Welfare

### Statement by Rabbi Max Heller

As a member of the committee whose function it is to consider the report of the Board of Delegates on Civil and Religious Rights, I ask the personal privilege of presenting my views of that section of the report which refers to political Zionism and of that other portion which discusses Jewish nationalism in East European countries.

In my view political Zionism, which has secured for the Jews from the Western powers the authoritative promise of a National Home Land, holds out to the Jew the ultimate solution, after centuries, of his special problems, and the fulfilment, along the roads of social and political justice, of his religious mission.

As to the policy of Jewish nationalism in the newly emancipated or suddenly enlarged countries of Eastern Europe, that policy is, in most of these countries, the only practicable expedient for the self-defense of the Jews, for their self preservation, religiously, civically, in instances even commercially, a fact which is recognized by such tried, trustworthy, enlightened and experienced friends of the Jews, as, e. g., President Mazaryk, of Czecho-Slovakia. In my opinion the conditions of our brothers in East European countries differ so materially from those of our own country in which Jewish nationalism would be an absurdity and a wrong, that we cannot form a judgment as to the needs and policies of our East European brothers, except after a

thorough and unbiased study of their local problems and of the clear lessons of their experience.

#### ENDOWMENT FOR TRAVELING SCHOLARSHIP AT H. U. C.

Dr. Julian Morgenstern, having obtained the privilege of the floor, made an announcement that Mrs. Henry Morgenthau had just presented to the Hebrew Union College the sum of \$15,000, the interest of which is to be used as a travelling scholarship for graduate students of the Hebrew Union College to enable them to pursue their studies abroad.

The Committee on Hebrew Union College presented the following report, which was adopted:

### Report of Committee on Hebrew Union College

To the Twenty-Eighth Council of the Union of American Hebrew Congregations:

Your Committee, appointed to consider the report of the Board of Governors of the Hebrew Union College, congratulates the Union on the progress achieved by the College since the 27th Council in Buffalo. We comment with special pleasure upon the extension of the faculty of the College by the addition of five new members of the teaching staff, each man an able scholar and teacher in his field, and upon the increase in the enrollment in the student body. It is of no little significance to American Jewish scholarship and American Judaism that six members of the present faculty are alumni of the college. The college is educating not only American Rabbis, but American teachers of Rabbis.

One of these members of the faculty, Dr. Julian Morgenstern who after the retirement of Dr. Kaufmann Kohler had been acting president of the College, was elected president on September 1, 1922. Dr. Kohler, after nineteen years of faithful and inspiring service, was elected president emeritus. Before leaving Cincinnati for his new residence in New York he once more showed his love for the College by presenting to the Library nearly three-fourths of his personal collection of books on Bible, New Testament, Apocalyptic literature, Theology, Ethics, History and Com-

parative Religion. These three thousand items augment our present splendid collection. On the tenth day of next May our Nestor of American Judaism will celebrate his eightieth birthday. We hope and pray that God may grant him many years of usefulness beyond the four score in the literary work to which he is now devoting himself.

Our new president is the third in the history of our College. It is with unmeasured happiness that we record the fact that the Board of Governors has found an alumnus of the College well qualified for the high honor. We felicitate the Union and American Jewry on the Board's choice, and bespeak the heartiest cooperation of the Board of Governors for Dr. Morgenstern in the great work that lies ahead of him.

Dr. Morgenstern has begun his administration most promisingly. His program, as outlined in his paper presented before this Council, indicates that he will build solidly upon the foundation laid by Wise and Kohler. We endorse his program of expansion and recommend that the new departments suggested by the President be adopted by the Board of Governors. We are confident that American Jewry will respond cheerfully to the increasing needs of our great Institution.

Since the last meeting of the Council the College Faculty has been visited by the

grim reaper, taking from his field of usefulness the honored and beloved sage and teacher, Dr. Gotthard Deutsch. The contribution which Dr. Deutsch has made to the historical studies of the development of Judaism, and the influence of his personality and instruction will be felt throughout American Jewry for generations. We recommend that this Council send a message of greeting to Mrs. Deutsch and that our thanks be extended to her for her gift to the College Library in Dr. Deutsch's memory of his interleaved set of Graetz's "Geschichte der Juden", representing a lifetime's research in the field of Jewish history.

The Faculty of the College is to be felicitated on its labors in producing books and monographs of scholarly value in their respective fields. Our thanks are due to Dr. David Philipson who voluntarily assumed the work in Homiletics from the time of Dr. Kohler's retirement until the appointment of a professor to fill the chair. Since our last gathering Dr. Louis Grossmann, professor of Pedagogy and Ethics, has retired on account of ill-health. We are happy to report that he is gaining in strength and we recommend that a message of greeting be sent to him by this Council.

Your Committee has deliberated upon the advisability of the attendance by the President of the College and members of the Faculty at the annual meetings of the Central Conference of American Rabbis. We deem it of the greatest value to the progress of American Judaism that professors of the College should be present at these Conferences to which from the days of the founder they have brought both instruction and inspiration. We therefore recommend that the Board of Governors be authorized so to arrange the Faculty's schedule so that the President of the College and some members of the Faculty may attend the meetings of the Conference annually at the expense of the Hebrew Union College. We heartily endorse the resolution contained in the report of the Board of Governors, as a result of the negotiations with the association of Reform Rabbis of New York and vicinity looking toward the establishment in New York City of a training school for Jewish Religious School teachers, in view of their

dire need. We recommend the establishment of such a training school at the earliest possible moment.

The special attention of the Council is drawn to the remarkable service which the Hebrew Union College is rendering the Jewish communities in small towns through its advanced students as well as to the larger communities through the activities of members of the Faculty. Time and again our professors are called upon to deliver lectures before congregations and Religious School Teachers' Associations in larger cities. During the recent High Holy Days, fifty-one students of the College officiated in as many towns throughout the country where the congregations have been unable to obtain permanent Rabbis. This service to American Judaism on the part of the College is of conspicuous and increasing value. The Committee hopes that with the building of the new dormitory the enrollment of the student body will be able to fill the demand for Rabbis from all congregations throughout the country. To this end, we urge the members of this Council upon their return to their homes enthusiastically to voice the needs of American Jewry and to foster the idea of the Rabbinate in the minds and hearts of the young men of their communities as a profession of the noblest service to Israel and Humanity.

Our Council cannot express in terms too glowing its gratitude to the Jewish women of America for their splendid achievement in raising the funds for the building of the Dormitory. We recommend the hearty expression of these thanks on the part of the representatives of the Union here assembled.

The Alumni of the College continue their faithful cooperation in the work of the Alma Mater. The latest expression of their interest in the scholastic progress of our Institution is the purchase and presentation to our Library of the late Dr. Deutsch's History Card Index. This index is judged to be the most complete of its kind in the world.

We note with pleasure the growth of the scholarship fund through personal donations and especially through the National Federation of Temple Sisterhoods. In the list submitted by the Board of Governors we find, however, that towns and small

cities are practically not represented. We urge the delegates to give efficient publicity to the fact that the scholarship fund welcomes small donations from small communities as gratefully as it does the full scholarship and the larger donations from the greater cities. Indeed, we appeal especially to the Jew living in smaller communities to keep the scholarship fund in mind and to contribute to it in liberal measure.

We also call the attention of the delegates to the increasing number of bequests to the permanent endowment fund of the Hebrew Union College. The College needs a large permanent endowment fund. We urge that the College be remembered in wills and suggest gifts to the endowment fund as fitting memorials in memory of the dead and in honor of the living. Your Committee desires to call your attention to the fact that not a single Professorship in the Hebrew Union College is endowed. The time has come for American Jews to

think in larger figures for American Judaism. It will require \$100,000 to \$150,000 to endow a professorial chair. Would it not be glorious to close this Council with the announcement that some name has been thus perpetuated in the history of American Judaism. What a climax to our Golden Jubilee!

The Hebrew Union College is a barometer of American Judaism. Your Committee therefore begs to conclude its report with a memorable sentence from the address delivered by the President of the College: "As the Hebrew Union College progresses and thrives so will American Jewry progress and American Judaism thrive."

Respectfully submitted.

Signed by the Committee.

#### COMMITTEE ON NOMINATIONS

The Committee on Nominations presented the following report, which was adopted, and the persons suggested for membership on the Executive Board were duly elected.

### Report of the Committee on Nominations

To the Twenty-Eighth Council of the Union of American Hebrew Congregations.

Gentlemen:

Your Committee begs to present the following names for members of the Executive Board, to serve for a term of four years, expiring January 1, 1927:

Mr. N. Henry Beckman, Cincinnati, Ohio; Mr. David A. Brown, Detroit, Michigan; Mr. Edgar M. Cahn, New Orleans, La.; Mr. Gustave A. Efroymson, Indianapolis, Ind.; Mr. Arnold Falk, New Orleans, La.; Mr. Isaac Goldberg, Detroit, Mich.; Mr. Daniel P. Hays, N. Y.; Mr. Simeon M. Johnson, Cincinnati, Ohio; Mr. Adolph Kraus, Chicago, Ill.; Mr. Jacob W. Mack, Cincinnati, Ohio; Mr. Henry L. Mayer, San Francisco, Cal.; Mr. Edwin B. Meissner, St. Louis, Mo.; Mr. Henry Morgenthau, New York, N. Y.; Mr. Adolph I. Newman, Cleveland, Ohio;

Mr. Adolph S. Ochs, New York, N. Y.; Mr. Herbert C. Oettinger, Cincinnati, Ohio; Mr. Henry Oppenheimer, Baltimore, Md.; Hon. A. C. Ratschesky, Boston, Mass.; Hon. Simon W. Rosendale, Albany, N. Y.; Mr. Morris H. Rothschild, New York, N. Y.; Mr. Ludwig Vogelstein, New York, N. Y.; Mr. Felix Vorenberg, Boston, Mass.; Mr. Herman Wile, Buffalo, N. Y.; Mr. Albert Wolf, Philadelphia, Pa.; Mr. William B. Woolner, Georgia, Ill.

In accordance with the precedent established at the meeting of the XXVII Council in Buffalo in 1921, we recommend that an Advisory Committee on Nominations be appointed not less than three months before the meeting of the next Council.

Respectfully submitted,

Signed by the Committee.

Mr. Samuel J. Russack, of St. Louis, having been granted the privilege of the floor, supplemented the formal invitation to hold the Twenty-Ninth Council of the Union in St. Louis by personal assurances that the

St. Louis congregations considered it a happy privilege to extend their hospitality to the Union on that occasion, and that no pains would be spared to make the meeting successful and memorable in every way.

# THANKS TO PRESIDENT HAYS

It was moved and unanimously carried by a rising vote that the thanks of the Council be extended to Mr. Daniel P. Hays, its President, for his untiring labors in behalf of the success of the Council and for the able manner in which he presided at its deliberations.

The closing prayer was offered by Dr. Kaufmann Kohler, of New York City.

The Council adjourned sine die.

DANIEL P. HAYS,  
President.

JOSIAH COHEN,  
Vice-President.

SIMON WOLF,  
Vice-President.

GEORGE ZEPIN,  
Secretary.

JACOB D. SCHWARZ,  
Ass't Secretary.



## Special Meeting of the Executive Board

(Minutes continued from page 9130)

Hotel Astor,  
New York, N. Y., Jan. 26, 1923.

Pursuant to the call of the Chairman, a special meeting of the Executive Board was held at the above place and date at 9 a. m., for the purpose of considering the proposal for amendment of the Constitution presented by Mr. Joseph Fried, representing Congregation Temple Israel of Far Rockaway, N. Y., and which was recommended in the report of the Committee on Ways and Means.

There were present Messrs. N. Henry Beckman, Alfred M. Cohen, Jacob W. Mack, Herbert C. Oettinger, Wm. Ornstein, Charles Shohl, Sam Straus, and I. Newton Trager, of Cincinnati, O.; Gustave A. Efroymson, of Indianapolis, Ind.; Daniel P. Hays and Ludwig Vogelstein, of New York, N. Y.; Benj. Lowenstein, of Cleveland, O.; Henry Oppenheimer and Joseph Wiesenfeld, of Baltimore, Md.; Marcus Rauh, of Pittsburgh, Pa.; A. L. Saltzstein, of Milwaukee, Wis.; Louis Schlesinger, of Newark, N. J.; Isaac M. Ullman, of New Haven, Conn.; Felix Vorenberg, of Boston, Mass.; and Herman Wile, of Buffalo, N. Y.

The report of the Committee on Ways and Means was presented to the meeting and informally discussed.

The following resolution proposed by Mr.

Vogelstein and amended by Mr. Ullman was unanimously adopted:

Whereas, The XXVIII Council is about to adjourn and the time before adjournment is too limited for thorough deliberation and for careful wording of the Articles of the Constitution which would necessarily be affected by the adoption of the amendment proposed by Temple Israel of Far Rockaway and recommended by the Committee on Ways and Means, and

Whereas, The Executive Board recognizes the importance of the recommendations, be it

Resolved; That the Executive Board recommends to the Council to refer the above mentioned amendment to the Executive Board with power to act, and with instructions to prepare for the next Council such amendments to the Constitution as may appear to be necessary. Further, that in the interim the Executive Board shall act on the plan adopted by the Council on January 24, dealing with this subject.

Adjourned.



Respectfully submitted,

CHARLES SHOHL,  
President

GEORGE ZEPIN,  
Secretary



## Proceedings of the Executive Board

Hotel Astor,  
New York, N. Y., Jan. 26, 1923.

In accordance with the provisions of the Constitution and pursuant to the call of the President, the Executive Board met at 2 p. m. at the above place and date.

There were present: Messrs. Ben Altheimer, Daniel P. Hays, Henry Morgenthau and Ludwig Vogelstein, of New York City; N. Henry Beckman, Alfred M. Cohen, Julius W. Freiberg, Jacob W. Mack, Herbert C. Oettinger, Wm. Ornstein, Charles Shohl, Samuel Straus and I. Newton Trager, of Cincinnati, Ohio.; Edgar M. Cain, of New Orleans, La.; Dr. David W. Edelman, of Los Angeles, Cal.; Gustave A. Efroymsen, of Indianapolis, Ind.; Albert L. Levi, of Brooklyn, N. Y.; Benj. Lowenstein and A. I. Newman, of Cleveland, O.; Henry Oppenheimer and Joseph Wiesenfeld, of Baltimore, Md.; Marcus Rauh, of Pittsburgh, Pa.; Maurice D. Rosenberg, of Washington, D. C.; A. L. Saltzstein, of Milwaukee, Wis.; Louis Schlesinger, of Newark, N. J.; Isaac M. Ullman, of New Haven, Conn.; Felix Vorenberg, of Boston, Mass.; and Herman Wile, of Buffalo, N. Y.

### ORGANIZATION

The Executive Board organized by the election of the following officers:

Mr. Charles Shohl, Cincinnati, President.  
Messrs. I. W. Bernheim, Louisville, Ky., Marcus Rauh, Pittsburgh, Pa., Maurice D. Rosenberg, Washington, D. C., Julius Rosenwald, Chicago, Ill., and Ludwig Vogelstein, New York, N. Y., Vice-Presidents.

Mr. Jacob W. Mack, Cincinnati, O., Treasurer.

Rabbi George Zepin, Cincinnati, O., Secretary, Rabbi Jacob D. Schwartz, Cincinnati, Ohio, Assistant Secretary.

The following resolution to amend the by-laws was unanimously adopted:

Resolved: That in the absence of the President, the Treasurer or any Vice-President may sign checks usually signed by the President.

It was moved and duly carried that the President be authorized to appoint such Standing Committees as are provided for in the Constitution and By-Laws.

### STANDING COMMITTEES

The President announced the appointment of the following Standing Committees:

Advisory Committee: Alfred M. Cohen, Chairman, N. Henry Beckman, Simeon M. Johnson, Charles Shohl.

Arbitration Committee: Samuel Straus, Chairman, N. Henry Beckman, Robert P. Goldman, Herbert C. Oettinger.

Committee on Endowment and Trust Funds: Wm. Ornstein, Chairman, Alfred M. Cohen, Vice-Chairman, N. Henry Beckman, Charles Shohl, Samuel Straus.

Committee on Finance and Auditing: Herbert C. Oettinger, Chairman, Jacob W. Mack, Vice-Chairman, Julius W. Freiberg, Wm. Ornstein, I. Newton Trager.

Property Committee: Simeon M. Johnson, Chairman, Alfred M. Cohen, Robert P. Goldman.

It was moved and duly carried that the President be authorized to appoint a Committee of Six to prepare for presentation to the June Meeting of the Executive Board a plan for carrying into execution the resolution adopted by the XXVIII Council with reference to the new method of financing the Union.

The President appointed the following Committee: Mr. Jacob W. Mack, Cincinnati, Ohio, Chairman; Mr. Maurice D. Rosenberg, Washington, D. C.; Mr. Ludwig Vogelstein, New York, N. Y.; Mr. Julius W. Freiberg, Cincinnati, O.; Mr. Herman Wile, Buffalo, N. Y.; Coll Isaac M. Ullman, New Haven, Conn.; Mr. Charles Shohl, Cincinnati, O., ex-officio.

It was moved and duly carried that the Secretary proceed to get such information as the Committee might find of use in its deliberations.

It was moved and duly carried that the Secretary send out the usual bills for subscriptions for the year 1923.

It was moved and duly carried that the Executive Board make provision for having either the Secretary or some one delegated by the Secretary visit those congregations that prove to be unresponsive with reference to this new method of financing the Union for the purpose of explaining to those congregations the details of the new plan.

It was moved and duly carried that the expenses of the officers of the Executive Board making trips in behalf of the Union of American Hebrew Congregations for propaganda purposes should be paid out of the funds of the Union.

It was moved and duly carried that the President of the Executive Board send a message of cheer and felicitation to Mr. Adolph S. Ochs.

#### NOMINATIONS FOR THE BOARD OF GOVERNORS

The Committee appointed at the last regular meeting of the Executive Board, January 22, 1923, for the purpose of suggesting nominations for vacancies on the Board of Governors reported through its Chairman, Mr. Alfred M. Cohen, the following nominations:

Mr. Moses E. Greenebaum, of Chicago, Ill., to take the place of Dr. Emil G. Hirsch, of Chicago, deceased.

Mr. Joseph H. Hagedorn, of Philadelphia, Pa., to take the place of Mr. Alfred M. Klein, resigned.

Mr. Leslie V. Marks, of Cincinnati, O., to take the place of Mr. Morris Westheimer, resigned.

The above were duly elected members of the Board of Governors.

It was moved and duly carried that a Committee of Three be appointed to confer with a Committee of the Central Conference of American Rabbis for the purpose of investigating methods of granting ordination to rabbis.

The President appointed the following Committee: I. Newton Trager, Chairman, Alfred M. Cohen, Marcus Rauh.

It was further moved and duly carried that the Committee be requested to report to the June meeting of the Executive Board.

Adjourned.



Respectfully submitted,

CHARLES SHOHL,  
President.  
GEORGE ZEPIN,  
Secretary.

## Boards and Commissions



## Boards and Commissions of the Union.

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THE EXECUTIVE BOARD.

STANDING COMMITTEES OF THE EXECUTIVE BOARD.

GOLDEN JUBILEE COMMITTEE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS.

THE BOARD OF GOVERNORS OF THE HEBREW UNION COLLEGE.

THE ADVISORY BOARD OF THE HEBREW UNION COLLEGE.

COMMITTEES OF THE BOARD OF GOVERNORS.

H. U. C. PRESS COMMITTEE.

BOARD OF EDITORS OF THE HEBREW UNION COLLEGE ANNUAL.

THE FACULTY OF THE HEBREW UNION COLLEGE.

THE LIBRARY STAFF.

COMMITTEES OF THE FACULTY.

THE BOARD OF DELEGATES ON CIVIL RIGHTS.

THE BOARD OF MANAGERS OF SYNAGOG AND SCHOOL EXTENSION.

THE NEW YORK COMMITTEE FOR SYNAGOG AND SCHOOL EXTENSION.

THE COMMISSION ON JEWISH RELIGIOUS EDUCATIONAL LITERATURE.

THE TRACT COMMISSION.

THE COMMISSION ON SYNAGOG PENSION FUND.

THE NATIONAL ADVISORY BOARD OF THE UNION.

THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS.

THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS.

## The Executive Board

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

*Term Expiring January 1, 1925*

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| BEN ALTHEIMER, <i>New York, N. Y.</i>                                    | JULIUS ROSENWALD, <i>Vice-President, Chicago, Ill.</i> |
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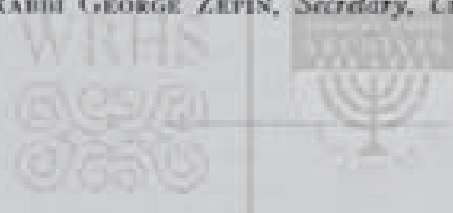
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By an amendment to the By-Laws, the National Advisory Board consists of the delegate appointed to represent their congregations at the biennial Council.

For list of delegates, constituting the National Advisory Board until the meeting of the XXIX Council in 1925, see pages 9244 to 9259, of the Forty-Ninth Annual Report.

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# Register of Congregations



# Register of Congregations

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| Albany.....        | Ga.....   | Bene Israel.....              | 75                   | Edmund A. Landau.....  | Joseph Ehrlich.....          | Henry Gortatowsky.....   |
| Albany.....        | N. Y..... | Beth Emeth.....               | 325                  | Marius Ranson.....   | Moses F. Aufesser.....       | Mary F. Anker.....       |
| Albuquerque.....   | N. M..... | Albora.....                   | 83                   | Rabbi Raphael Goldenstein, A. B.....   | Albert Stern.....            | Max N. Fleischer.....    |
| Alexandria.....    | La.....   | Gemiloth Chassodim.....       | 150                  | Myron M. Meyerovitz.....   | Wilfred G. Gehr.....         | George J. Ginsberg.....  |
| Alexandria.....    | Va.....   | Beth El.....                  | 20                   | .....  | B. Weil.....                 | R. Blumenfeld.....       |
| Allentown.....     | Pa.....   | Keneseth Israel.....          | 77                   | Rabbi Ira E. Sanders.....  | Joseph Merkel.....           | George Gordin.....       |
| Altoona.....       | Pa.....   | Beth Israel.....              | 65                   | Rabbi Moses J. S. Abels.....   | M. H. Neuwahl.....           | J. B. G. Bechhoefer..... |
| Amsterdam.....     | N. Y..... | Temple of Israel.....         | 20                   | Rabbi Israel J. Sarachin.....  | David Wasserman.....         | Charles M. Williams..... |
| Anniston.....      | Ala.....  | Beth El.....                  | 20                   | .....  | Joseph Saks.....             | Joe T. Roars.....        |
| Ardmore.....       | Okla..... | Emeth.....                    | 24                   | Rabbi David Goldberg, Wichita Falls, Texas.....                                      | Sam Daube.....               | David Daube.....         |
| Asheville.....     | N. C..... | Beth-ha-Tephila.....          | 60                   | Rabbi Moses P. Jacobson.....   | S. Lipinsky.....             | Dr. S. Robinson.....     |
| Ashland.....       | Ky.....   | Agodath Achim.....            | 18                   | .....  | M. Steckler.....             | A. Yungkau.....          |
| Athens.....        | Ga.....   | Children of Israel.....       | 38                   | Bernhard J. Stern.....   | M. G. Michael.....           | Sol. J. Boley.....       |
| Atlanta.....       | Ga.....   | Hebrew Benevolent.....        | 445                  | Rabbi David Mary.....  | Marcus Loeb.....             | Joe B. Wolfe.....        |
| Atlantic City..... | N. J..... | Beth Israel.....              | 180                  | Rabbi Henry M. Fisher.....   | Benj. Bacharach.....         | A. M. Wilson.....        |
| Augusta.....       | Ga.....   | Children of Israel.....       | 65                   | Rabbi Herbert C. Straus.....   | Lee Blum.....                | Abram Levy.....          |
| Baltimore.....     | Md.....   | Baltimore Hebrew.....         | 640                  | Rabbi Morris S. Lazarus.....   | Milton E. Gundersheimer..... | Mrs. R. Hene.....        |
| Baltimore.....     | Md.....   | Har Sinai.....                | 250                  | Rabbi Harvey K. Wiesel.....  | David Kemper.....            | Gabriel Pollock.....     |
| Baltimore.....     | Md.....   | Oheb Shalom.....              | 500                  | Rev. Dr. William Rosennau.....   | Isaac A. Gusdorf.....        | David E. Weglein.....    |
| Baton Rouge.....   | La.....   | Bene Israel.....              | 150                  | Rabbi Harold F. Reinhardt.....   | E. D. Karpe.....             | J. S. Mendelsohn.....    |
| Bay City.....      | Mich..... | Anshe Chesed.....             | 23                   | .....  | A. B. Roman.....             | H. F. Anthony.....       |
| Bellaire.....      | Ohio..... | Sons of Israel.....           | 25                   | Myrtu Mirsh, Reader.....   | Max L. Herzberg.....         | J. W. Blum.....          |
| Binghamton.....    | N. Y..... | Hebrew Reform Society.....    | 20                   | .....  | Simon C. Rosenthal.....      | Sigmund S. Gutman.....   |
| Birmingham.....    | Ala.....  | Emmanuel.....                 | 220                  | Morris Newfield.....   | M. V. Joseph.....            | Eliaz Gusfield.....      |
| Bloomington.....   | Ill.....  | Moses Montefiore.....         | 45                   | Rabbi Meyer Levinch, Peoria, Ill.....  | Albert Livingston.....       | S. Salenstein.....       |
| Boston.....        | Mass..... | Adath Israel.....             | 550                  | Rabbi Harry Levi.....  | Felix Vosenberg.....         | Leo J. Lyons.....        |
| Boston.....        | Mass..... | Ohabei Shalom.....            | 300                  | Rabbi Samuel J. Abrams.....  | John Nathan.....             | Mark Stone.....          |
| Bradford.....      | Pa.....   | Temple Beth Zion.....         | 21                   | Rabbi Jacob B. Menkes.....   | F. Steinberger.....          | Lester H. Simmons.....   |
| Bridgeport.....    | Conn..... | B'nai Israel.....             | 67                   | Rabbi David Levy.....  | David Feuer.....             | Harry Schwartz.....      |
| Brooklyn.....      | N. Y..... | Aharath Shalom.....           | 50                   | Rabbi Samuel Peiper.....   | Leon Levin.....              | H. L. Zeman.....         |
| Brooklyn.....      | N. Y..... | Bay Parkway Temple.....       | 264                  | Rabbi Max Reichler.....  | Lewis Loveman.....           | Henry Pearlman.....      |
| Brooklyn.....      | N. Y..... | Beth Elohim.....              | 241                  | Rabbi Alexander Lyons, Ph. D.....  | Meier Steinbrink.....        | Eugene H. Paul.....      |
| Brooklyn.....      | N. Y..... | Shanti Zedek.....             | 150                  | Rabbi Harry Weiss.....   | Max Reiss.....               | Julius Abramson.....     |
| Brooklyn.....      | N. Y..... | Temple Beth Emeth.....        | 200                  | Rabbi Samuel J. Levinson, M. A.....  | William Goldschmidt.....     | Louis Rosenberg.....     |
| Brooklyn.....      | N. Y..... | Union Temple of Brooklyn..... | 253                  | Rabbi Simon R. Cohen.....  | Philip H. Lustig.....        | Harry M. Pepser.....     |
|                    |           |                               |                      | Rabbi Louis D. Gross.....  |                              |                          |

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|----------------------|--------|----------------------------|------|---------------------------------------|----------------------|----------------------------|
| Brownsville          | Tenn.  | Adas Israel                | 23   | Abe Sternberger, Reader               | Joe Sternberger, Sr. | Joel L. Tamm               |
| Brunswick            | Ga.    | Beth Tefillah              | 10   |                                       | J. B. Abrams         | Fred Pfeiffer              |
| Buffalo              | N. Y.  | Temple Beth Zion           | 462  | Rabbi Louis J. Kopald                 | Frederick A. Ullman  | Miss R. A. Gerstman        |
| Cairo                | Ill.   | Montefiore                 | 30   |                                       | A. Kaufman           | Dave Ringol                |
| Canton               | Ohio   | Canton Hebrew              | 18   |                                       | Sol. Toronski        | Harry Nusbaum              |
| Champaign and Urbana | Ill.   | Sinai                      | 34   |                                       | Leonard D. Lewis     | Stanley L. Kaufman         |
| Charleston           | S. C.  | Beth Elohim                | 134  | Dr. Jacob S. Raisin                   | Isadore Blank        | Arthur V. Williams         |
| Charleston           | W. Va. | Hebrew Educational Society | 149  | Rabbi David Rosenbaum                 | Leo Loeb             | Gus Stern                  |
| Chattanooga          | Tenn.  | Mirpah                     | 144  | Rabbi Abraham Holtzberg, B. A.        | Harry Wise           | Sidney Marks               |
| Chicago              | Ill.   | Anshe Mayriv               | 250  | Rabbi Tobias Schanfarber              | Jacob Schnadig       | L. Witkowsky               |
| Chicago              | Ill.   | B'nai Shalom—Temple Israel | 220  | Rabbi Gerson B. Levi                  | Samuel Schweitzer    | Peter A. Grossman          |
| Chicago              | Ill.   | B'nai Abraham Zion         | 400  | Rabbi Samuel Schwartz                 | Max Ehrman           | Charles T. Kramer          |
| Chicago              | Ill.   | Chicago Sinai              | 840  |                                       | Moses E. Greenbaum   | S. D. Schwartz             |
| Chicago              | Ill.   | Emanuel                    | 150  | Rabbi Felix A. Levy, Ph. D.           | Samuel Weisberg      | Louis Sternheim            |
| Chicago              | Ill.   | Israh Temple               | 408  | Dr. Joseph Stols                      | Nathan Herzog        |                            |
| Chicago              | Ill.   | Temple Judea               | 111  | Rabbi Leon Frum, M. A.                | Lewis J. Kite        | Henry A. Cohen             |
| Chicago              | Ill.   | Temple Shalom              | 700  | Rabbi Abram Hirschberg                | B. M. Engethard      | R. F. Lowenstein           |
| Cincinnati           | Ohio   | Bene Israel                | 673  | Rev. Dr. David Philipson              | I. Newton Trager     | Harry H. Friedman          |
| Cincinnati           | Ohio   | K. K. B'nai Jeshurun       | 552  | Rabbi Louis Grossmann, Rabbi Emeritus | Herbert R. Bloch     | Benjamin Mielziner         |
| Cincinnati           | Ohio   | She'arith Israel           |      | Rabbi Jacob G. Heller                 |                      |                            |
| Clarksburg           | W. Va. | Atahach Achim              | 211  | Dr. Jacob H. Kaplan                   | I. Fleischer         | J. E. Rappoport            |
| Cleveland            | Ohio   | Temple Emanuel             | 12   |                                       | Wm. Nusbaum          | Louis Hiller               |
| Cleveland            | Ohio   | Tifereth Israel            | 1050 | Abba Hillel Silver, B. A.             | Benjamin Lowenstein  | E. Einstein                |
| Cleveland            | Ohio   | Anshe Chesed               | 1050 | Rabbi Louis Wolacy                    | Nathan Looser        | Adolph I. Newman           |
| Columbus             | Ga.    | B'nai Israel               | 95   | Rabbi Frank L. Rosenthal              | Morris Loeb          | Mrs. Beatrice K. Laikowitz |
| Columbus             | Ohio   | Temple Israel              | 291  | Rabbi Jacob Turetzky                  | Joseph Schonthal     | A. E. Loeb                 |
| Corsicana            | Texas  | Beth El                    | 29   |                                       | I. N. Cerf           | Ben Goldsmith              |
| Cumberland           | Md.    | Bair Chapin                | 30   | Carl N. Herman                        | Isaac Hirsh          | Samuel Schein              |
| Dallas               | Texas  | Emanuel                    | 48   | Rabbi David Tolkowicz                 | Arthur L. Kramer     | Miss Grace A. Goldstein    |
| Danville             | Ill.   | Reform                     | 40   |                                       | Al Platt             | I. H. Louis                |
| Davenport            | Iowa   | B'nai Israel               | 108  | Rabbi Joseph L. Baron                 | Harry D. Block       | Emil Silberstein           |
| Dayton               | Ohio   | Bene Jeshurun              | 255  | Rabbi Samuel S. Mayersberg            | F. J. Ach            | Dr. Leo Schram, Hon. Secy. |
| Denver               | Colo.  | Emanuel                    | 400  | Dr. William S. Friedman               | Henry Frankle        | Herman Lehman, Asst. Secy. |
| Des Moines           | Iowa   | Bene Jeshurun              | 120  | Eugene Mannheimer, B. A.              | M. Samish            | Joseph H. Harrison         |
| Detroit              | Mich.  | Beth El                    | 948  | Rabbi Leo M. Franklin                 | Isaac Goldberg       | Wm. Meyer                  |
| Duluth               | Minn.  | Temple Emanuel             | 35   | Henry J. Berkowitz Asst. Rabbi        |                      | M. A. Hirschfeld           |
| East Liverpool       | Ohio   | Bene Israel                | 11   | Rabbi Alvin S. Loeb                   | I. Feinman           | David G. Loewus            |
| Easton               | Pa.    | B'nai Shalom               | 60   | Rabbi I. E. Philip, Youngstown, O.    | Gus Bendheim         | Gus Kichensberg            |
| El Paso              | Texas  | Mt. Sinai                  | 180  | Ralph S. Hershen                      | Meyer Feinberg       | Harry L. Cohen             |
| Eliz                 | Okla.  | Emanuel                    | 12   | Rabbi Martin Zielonka                 | Harold Potash        | A. S. Jacobs               |
| Erie                 | Pa.    | Anshe Chesed               | 150  | Rabbi Max C. Carrick                  | A. Dessauer          | Newton Starr               |
|                      |        |                            |      |                                       | Morris Schaffner     | Arthur Rosenberg           |

# Register of Congregations

| CITY         | STATE  | NAME OF CONGREGATION | CONTRIBUTING MEMBERS | RABBI<br>(Titles are given as furnished in the official reports from congregations.) | PRESIDENT              | SECRETARY          |
|--------------|--------|----------------------|----------------------|--|------------------------|--------------------|
| Evansville   | Ind.   | Bene Israel          | 150                  | Rabbi Edward L. Israel   | Silas Ichenhauser      | Sol. A. ...        |
| Far Rockaway | N. Y.  | Temple Israel        | 300                  | Rabbi Isaac Landman  | Samuel Ruble           | Edwin Schindler    |
| Ft. Smith    | Ark.   | United Hebrew        | 60                   | Rabbi William Stern  | Dr. Davis W. Goldstein | L. L. Langfelder   |
| Ft. Wayne    | Ind.   | Achduth Veshalom     | 137                  | Rabbi Aaron L. Weinstein   | Isidor Lehman          | S. K. Frankenstein |
| Ft. Worth    | Texas  | Beth El              | 130                  | Rabbi H. A. Muford   | Max K. Mayer           | I. E. Horvitz      |
| Fremont      | Ohio   | Fremont Hebrew       | 14                   |  | Louis Bach             | J. Youngman        |
| Galveston    | Texas  | B'nai Israel         | 170                  | Rabbi Henry Cohen  | Robert I. Cohen        | Frank Kahn         |
| Gary         | Ind.   | Temple Israel        | 79                   | Peter W. Jacobs  | Herman Isay            | M. M. Miller       |
| Goldboro     | N. C.  | Obeth Shalom         | 23                   | Rev. J. L. Mayorberg   | Leslie Weil            | A. Oettinger       |
| Grand Rapids | Mich.  | Emanuel              | 50                   | Philip F. Waterman, Kalamazoo, Mich.   | G. A. Wolf             | M. A. Heyman       |
| Greensboro   | N. C.  | Greensboro Hebrew    | 25                   |  | Emanuel Sternberger    | Max E. Block       |
| Greenville   | Miss.  | Hebrew Union         | 30                   | Rabbi Samuel A. Rabinowitz   | Nathan Goldstein       | Henry Schall       |
| Greenwood    | Miss.  | Beth Israel          | 30                   | Rabbi Aaron M. Hardin  | A. Weiler              | Ike Stein          |
| Hamilton     | Ohio   | Bene Israel          | 20                   |  | Max Strauss            | Joe Lowenstein     |
| Harrisburg   | Pa.    | Obeth Shalom         | 75                   | Rabbi Louis J. Haas  | David Kaufman          | J. F. Lowenzard    |
| Hartford     | Conn.  | Beth Israel          | 198                  | Dr. Abraham E. Anspacher   | Isidore Wise           | Leonard M. Herman  |
| Hazleton     | Pa.    | Beth Israel          | 75                   | Rabbi Arthur H. Montas   | Max Friedlander        | Harry A. Gerhardt  |
| Helena       | Ark.   | Beth El              | 115                  | Rabbi Joseph Leiser  | J. L. Altman           | S. W. Levy         |
| Henderson    | Ky.    | Adath Israel         | 25                   | Sam B. Mayer, Reader   | Bertram B. Mann        | Henry Levy         |
| Honesdale    | Pa.    | Beth Israel          | 22                   |  | Edward A. Katz         | Emanuel Freeman    |
| Hot Springs  | Ark.   | House of Israel      | 50                   | Rabbi A. B. Rhine, D. D.   | E. N. Roth             | Sol. Alexander     |
| Houston      | Texas  | Beth Israel          | 338                  | Rabbi Henry Barnston, Ph. D.   | Sam. Lewis             | Jonas Allmont      |
| Huntington   | W. Va. | Obeth Shalom         | 86                   | Rabbi Abraham Feinstein  | Samuel Gideon          | Julius Friedman    |
| Huntsville   | Ala.   | B'nai Shalom         | 24                   | Gustave Marx, Reader   | Isidore Wind           | Gustave Marx       |
| Indianapolis | Ind.   | Indianapolis Hebrew  | 300                  | Rabbi Morris M. Feuerlicht   | Julian J. Kiser        | Morris Solomon     |
| Jackson      | Mich.  | Temple Beth Israel   | 47                   |  | Maurice Horman         | Chas. Horman       |
| Jackson      | Miss.  | Beth Israel          | 37                   |  | Isidore Lehman         | Abe Feibelman      |
| Jackson      | Tenn.  | B'nai Israel         | 45                   |  | J. L. Rosenbloom       | Sam. Baum          |
| Jacksonville | Fla.   | Aharath Chesed       | 102                  | Rabbi Israel L. Kaplan   | Isaac Feiser           | N. Naumburg        |
| Jamaica      | N. Y.  | Temple Israel        | 175                  | Rabbi Irving F. Reichert   | Harv. Levy             | Isaac Gans         |
| Jersey City  | N. J.  | Beth El              | 119                  | Rabbi M. Thornez, Ph. D.   | Dr. B. S. Pollak       | H. Lowenstein      |
| Johnstown    | Pa.    | Beth Zion            | 18                   |  | N. A. Elsassor         | L. Lippman Cohen   |
| Jonesboro    | Ark.   | Temple Israel        | 24                   |  | H. L. Weil             | Adolph Tucker      |
| Joplin       | Mo.    | United Hebrew        | 60                   | Rabbi Isaac L. Rypins  | G. F. Newburger        | L. Meyer           |
| Kalamazoo    | Mich.  | B'nai Israel         | 41                   | Rabbi Philip F. Waterman   | Louis Rosenbaum        | Samuel Fols        |
| Kansas City  | Mo.    | B'nai Jehudah        | 300                  | Dr. Harry H. Mayer   | Louis H. Ehrlich       | Gertrude Ebert     |

|                    |           |                         |       |   |                              |                          |
|--------------------|-----------|-------------------------|-------|---|------------------------------|--------------------------|
| Knoxville.....     | Tenn..... | Beth El.....            | 30    | Rabbi Jerome Mark.....                    | Jacob Reich.....             | A. Kleinberger.....      |
| Kokomo.....        | Ind.....  | B'nai Israel.....       | 25    | .....                                     | Isaac Hurwick.....           | Dr. L. C. Greenburg..... |
| Lacrosse.....      | Wis.....  | Anshe Chesed.....       | 4     | .....                                     | Albert Hirschheimer.....     | Bernhard Bloom.....      |
| Lafayette.....     | Ind.....  | Temple Israel.....      | 60    | Rabbi Samuel H. Markowitz.....            | Solomon Loeb.....            | Alfred Leffman.....      |
| Lafayette.....     | La.....   | Jewish Synagog.....     | 14    | .....                                     | Dave Schwartz.....           | N. Abramson.....         |
| Lake Charles.....  | La.....   | Temple Sinai.....       | 48    | Rabbi S. J. Schwab.....                   | L. Kaufman.....              | Sol Reinauer.....        |
| Lancaster.....     | Pa.....   | Shaarei Shema'ym.....   | 62    | Morris Youngerman.....                    | Morris Levy.....             | Joseph Jacobs.....       |
| Leavenworth.....   | Kans..... | B'nai Jeshurun.....     | 49    | Rabbi Emil Ellinger, B. A.....            | B. B. Woolfe.....            | Morris Abeles.....       |
| Lexington.....     | Ky.....   | Adath Israel.....       | 42    | .....                                     | Gus L. Heyman.....           | Harry Klein.....         |
| Lexington.....     | Miss..... | Beth Israel.....        | 16    | Rabbi Sol L. Kory, Vicksburg, Miss.....   | Morris Lewis.....            | S. J. Fisher.....        |
| Ligonier.....      | Ind.....  | Ahavath Shalom.....     | 32    | Rabbi Julius Mark, South Bend, Ind.....   | A. N. Wertheimer.....        | Hubert F. Locser.....    |
| Lima.....          | Ohio..... | Beth Israel.....        | 23    | .....                                     | Nathan L. Michael.....       | Sam Kleinberger.....     |
| Lincoln.....       | Ill.....  | Beth El.....            | 11    | .....                                     | Henry Traub.....             | Julius K. Landauer.....  |
| Lincoln.....       | Nebr..... | B'nai Jeshurun.....     | 85    | Rabbi Jacob Singer.....                   | Wm. Gold.....                | V. E. Friend.....        |
| Little Rock.....   | Ark.....  | B'nai Israel.....       | 100   | Emanuel J. Jack.....                      | Dan Daniel.....              | Leo P. Bott.....         |
| Long Beach.....    | Cal.....  | Beth El.....            | 70    | .....                                     | Adolph Marx.....             | Jacob Friedman.....      |
| Los Angeles.....   | Cal.....  | B'nai Berith.....       | 490   | (Rabbi Sigmund Hecht, Rabbi Emeritus..... | Dr. David W. Edelman.....    | W. T. Barnett.....       |
| .....              | .....     | .....                   | ..... | (Rabbi Edgar F. Maguin.....               | .....                        | .....                    |
| Louisville.....    | Ky.....   | Adath Israel.....       | 999   | Rabbi Joseph Rauch, Th. D.....            | William Trost.....           | S. Block.....            |
| Louisville.....    | Ky.....   | E'nith Shalom.....      | 220   | Rabbi Jerome Rosen.....                   | Henry Mueller.....           | Herman Meyer.....        |
| Macon.....         | Ga.....   | Beth Israel.....        | 68    | Isaac E. Marcusson.....                   | Gates J. Waxelbaum.....      | Isaac Flatau.....        |
| Mansfield.....     | Ohio..... | Jewish.....             | 30    | .....                                     | Benjamin L. Loeb.....        | Harry L. Morris.....     |
| Marshall.....      | Tex.....  | Moses Montefiore.....   | 30    | Rabbi Abraham Shindling.....              | Ike Hochwald.....            | Miss Rose Goldberg.....  |
| Memphis.....       | Tenn..... | Children of Israel..... | 645   | Rabbi Wm. H. Finckelhor.....              | Joseph Newburger.....        | I. Dinkelspiel.....      |
| Meridian.....      | Miss..... | Beth Israel.....        | 100   | Rabbi Samuel M. Kaplan.....               | Edgar Feibelman.....         | Nathan Morris.....       |
| Miami.....         | Fla.....  | Temple Israel.....      | 38    | Rabbi Dr. Pale Stein.....                 | H. V. Simons.....            | J. M. Guskv.....         |
| Michigan City..... | Ind.....  | Sinai.....              | 19    | .....                                     | Adolph Rosenack.....         | I. Salaberg.....         |
| Middletown.....    | Ohio..... | Temple Emanu-El.....    | 20    | .....                                     | Abe S. Levi.....             | Morris A. Epstein.....   |
| Milwaukee.....     | Wis.....  | B'nai Jeshurun.....     | 304   | Rabbi Charles B. Levi.....                | Max Breslauer.....           | Sanford B. Baum.....     |
| Milwaukee.....     | Wis.....  | Emanu-El.....           | 318   | Rabbi Samuel Hirschberg.....              | Jos. G. Daneman.....         | James A. Frank.....      |
| Minneapolis.....   | Minn..... | Temple Israel.....      | 200   | Rabbi Albert G. Minda.....                | Jonas Weil.....              | J. M. Eisendrath.....    |
| Mobile.....        | Ala.....  | Shaarei Shema'ym.....   | 250   | Rabbi Alfred G. Munn.....                 | Hugo Brown.....              | J. G. Adler.....         |
| Monroe.....        | La.....   | B'nai Israel.....       | 124   | Morde Bergman.....                        | Samuel Kaplan.....           | Leon Cohn.....           |
| Montgomery.....    | Ala.....  | Temple Beth Or.....     | 275   | William B. Schwartz.....                  | Simon Gassenheimer.....      | David Hirsch.....        |
| Montreal.....      | Can.....  | Temple Emanu-El.....    | 159   | Rabbi Max J. Morritt.....                 | Maxwell Goldstein, K. C..... | S. L. Herman.....        |
| Mt. Vernon.....    | Ind.....  | Anshe Israel.....       | 26    | .....                                     | Isaac Wolf.....              | Jesse Rosenbaum.....     |
| Mt. Vernon.....    | N. Y..... | Sinai.....              | 100   | Dr. Jos. I. Gorfinkle.....                | John Greenburgh.....         | A. J. Schaffner.....     |
| Muncie.....        | Ind.....  | Beth El.....            | 41    | .....                                     | Chas. Indorf.....            | Charles Vogel.....       |
| Muskogee.....      | Okla..... | Beth Ahava.....         | 37    | .....                                     | Max Davidson.....            | S. G. Weiss.....         |
| Nashville.....     | Tenn..... | Ohavai Shalom.....      | 200   | Richard M. Stern.....                     | Harris Solinsky.....         | Manuel Frank.....        |
| Natchez.....       | Miss..... | B'nai Israel.....       | 73    | Rabbi William Ackerman.....               | A. H. Geisenberger.....      | Wm. Stein.....           |
| Newark.....        | N. J..... | Bene Jeshurun.....      | 213   | Rabbi Solomon Foster.....                 | Philip Linsman.....          | David Longfelder.....    |
| New Bern.....      | N. C..... | B'nai Scholem.....      | 22    | .....                                     | Max L. Jacobs.....           | L. L. Wallner.....       |
| Newburgh.....      | N. Y..... | Temple Beth Jacob.....  | 36    | Rabbi Wm. Lowenberg.....                  | Sol Cohen.....               | Sol N. Levy.....         |
| New Haven.....     | Conn..... | Mishkan Israel.....     | 219   | Rabbi Louis L. Mann, Ph. D.....           | Isaac M. Ullman.....         | Louis D. Mann.....       |
| New Orleans.....   | La.....   | Touro Synagogue.....    | 410   | Rabbi Emil W. Leipziger.....              | Arnold Falk.....             | Julius Goldman.....      |



# Register of Congregations

| CITY          | STATE  | NAME OF CONGREGATION      | CONTRIBUTING MEMBERS | RABBI<br>(Titles are given as furnished in the official reports from congregations.) | PRESIDENT               | SECRETARY   |
|---------------|--------|---------------------------|----------------------|--|-------------------------|---|
| New Orleans   | La.    | Gates of Prayer           | 100                  | Dr. Mendel Silber  | Samuel L. Jacobs        | E. N. Mansberg  |
| New Orleans   | La.    | Temple Sinai              | 480                  | Rabbi Max Heller<br>Elihu Starrels, Asst. Rabbi                                      | Sam Israel              | Scott E. Beer   |
| New Rochelle  | N. Y.  | Temple Israel             | 312                  | Rev. Dr. Gabriel Schulman  | Avrum Parisch           | Carl Selligmann                                       |
| New York      | N. Y.  | Agudath Jeschurun         | 100                  | Rev. Dr. Samuel Schulman   | Jacob Friedman, Jr.     | Abraham Tobias  |
| New York      | N. Y.  | Beth El                   | 526                  | Milton Ellis, Asst. Rabbi<br>Nathan Kraus  | Ben Altheimer           | Samuel Berliner, Clerk                                |
| New York      | N. Y.  | Central Synagogue         | 600                  | Rabbi Isaac S. Manna, Rabbi Emeritus   | Samuel B. Hamburger     | Max L. Schallek                                       |
| New York      | N. Y.  | Temple Emanu-El           | 1083                 | Dr. Joseph Silverman, Rabbi Emeritus<br>Dr. H. G. Krolow<br>Stephen S. Wiso          | Louis Marshall          | William I. Spiegelberg<br>Chas. N. Pollak, Controller |
| New York      | N. Y.  | Free Synagog              | 250                  | Sidney E. Goldstein<br>J. Max Weis, Associate Rabbi                                  | Hon. Abram I. Elkus     | Frederick L. Guggenheimer,<br>Exec. Secy.             |
| New York      | N. Y.  | Temple Israel             | 250                  | Rev. Dr. Maurion H. Harris<br>Rev. Louis L. Newman                                   | Daniel P. Hays          | David Livingston                                      |
| New York      | N. Y.  | Mt. Nebo                  | 218                  | Isaac Eisenberg  | Edward R. Cohn          | Samuel Levine   |
| New York      | N. Y.  | Mt. Zion                  | 52                   | Rev. Dr. B. A. Tintner   | J. I. LeBowski          | Ralph Meyer   |
| New York      | N. Y.  | New Synagog               | 150                  | Rabbi Ephraim Frisch   | Morris H. Rothschild    | Dr. J. B. Goldsmith                                   |
| New York      | N. Y.  | Rodolph Shalom            | 204                  | Rabbi Rudolph Grossman, D. D.  | Hon. Henry M. Goldfogle | Charles F. Bloch                                      |
| New York      | N. Y.  | Shaaray Tefila            | 370                  | Rev. Dr. F. de Sola Mendon, Rabbi Emeritus<br>Rev. Dr. Nathan Stern                  | Morris A. Magner        | Dr. Joseph Blum, Hon. Sec.                            |
| New York      | N. Y.  | Sinai Congr. of the Bronx | 315                  | Rabbi Junus J. Price   | William Daub            | Louis W. Blum   |
| New York      | N. Y.  | Tremont Temple            | 155                  | Louis A. Mischkind, M. A.  | Adolph Striner          | Samuel Singer   |
| Niagara Falls | N. Y.  | Temple Beth El            | 75                   | Rabbi Solomon Finenberg  | Abraham Weil            | M. E. Kessler   |
| Norfolk       | Va.    | Obel Shalom               | 222                  | Rev. Louis D. Mendon   | Albert Gerst            | Charles L. Kaufman                                    |
| Oakland       | Cal.   | Temple Sinai              | 175                  | Rabbi Rudolph I. Coffee  | Frederick Kohn          | Matt. Wahrhaftig                                      |
| Oklahoma City | Okla.  | B'nai Israel              | 120                  | Rabbi Joseph Blatt   | H. P. Wolff             | Mrs. J. Urbansky                                      |
| Omaha         | Nebr.  | Temple Israel             | 280                  | Dr. Frederick Cohn   | Isidor Ziegler          | Emil Gann   |
| Orange        | N. J.  | Sharey Tefila             | 75                   | David H. Gross   | Samuel Gutmann          | A. Barnett  |
| Orangeburg    | S. C.  | Children of Israel        | 20                   |  | Henry Kohn              | Mrs. Phil Levy  |
| Owensboro     | Ky.    | Adath Israel              | 24                   |  | Abc Baer                | E. S. Bamberger                                       |
| Paducah       | Ky.    | Temple Israel             | 85                   | Rabbi Harry S. Margolis  | Moses Simon             | J. J. Gruensbaum                                      |
| Parkersburg   | W. Va. | B'nai Israel              | 14                   |  | Ben Nathan              | Harry Newburger                                       |
| Paterson      | N. J.  | B'nai Jeschurun           | 120                  | Dr. Max Rabin  | Jacob Rosen             | Harold D. Green                                       |
| Pensacola     | Fla.   | Beth El                   | 102                  | Isr. Freund  | Alex Friedman           | Lep. Wolff  |
| Peoria        | Ill.   | Anshe Emet                | 120                  | Rabbi Meyer Lowitch  | M. G. Newman            | Morton C. Miller                                      |

|                     |            |                               |      |   |                            |
|---------------------|------------|-------------------------------|------|---|----------------------------|
| Petersburg.....     | Va.....    | Rodeph Shalom.....            | 5    | Milton G. Reimach.....                        | Sam'l. A. Reimach.....     |
| Philadelphia.....   | Pa.....    | Kemoseth Israel.....          | 1003 | Rev. Dr. Joseph Krauskopf.....                | Joseph H. Hagedorn.....    |
| Philadelphia.....   | Pa.....    | Rodeph Shalom.....            | 360  | Rabbi Abraham J. Feldman.....                 | Jerome J. Rothschild.....  |
| Pine Bluff.....     | Ark.....   | Anshe Emeth.....              | 100  | Rev. Dr. Henry Berkowitz, Rabbi Emeritus..... | Charles Edwin Fox.....     |
| Piqua.....          | Ohio.....  | Anshe Emeth.....              | 26   | Rev. Dr. Harry W. Ettelson.....               | Miss Esther Davidson.....  |
| Pittsburgh.....     | Pa.....    | Rodeph Shalom.....            | 1154 | Ferdinand Isserman, Asst. Rabbi.....          | Ben B. Weil.....           |
| Pittsfield.....     | Mass.....  | Society Anshe Amonim.....     | 44   | Rabbi Leonard J. Rothstein.....               | M. E. Plesh.....           |
| Plainfield.....     | N. J.....  | Temple Shalom.....            | 000  | Meyer Louis, Reader.....                      | Hon. Josiah Cohen.....     |
| Plattsburg.....     | N. Y.....  | Beth Israel.....              | 30   | Rabbi Samuel H. Goldenson, Ph. D.....         | Michael L. Eisner.....     |
| Port Gibson.....    | Miss.....  | Gemiluth Chessedim.....       | 17   | Frederick L. Rypins, Asst. Rabbi.....         | Judge William Newcorn..... |
| Portland.....       | Ore.....   | Temple Beth Israel.....       | 321  | Rabbi Jonah B. Wise.....                      | J. Mentelsohn.....         |
| Portsmouth.....     | Ohio.....  | Bene Abraham.....             | 18   | Rabbi Samuel M. Gap.....                      | Louis Abraham.....         |
| Providence.....     | R. I.....  | Sons of Israel and David..... | 239  | Louis Labold.....                             | Adolphe Wolfe.....         |
| Quincy.....         | Ill.....   | K. K. B'nai Shalom.....       | 35   | Simon Labold.....                             | Samuel Harchow.....        |
| Racine.....         | Wis.....   | Sinai.....                    | 35   | Louis Lyons.....                              | Rich Anhalt.....           |
| Raleigh.....        | N. C.....  | Beth Or.....                  | 29   | L. Hirsch.....                                | B. Goldberg.....           |
| Reading.....        | Pa.....    | Oheb Shalom.....              | 50   | Julius Goodman.....                           | Max Sanderson.....         |
| Richmond.....       | Va.....    | Beth Ababab.....              | 290  | M. Rosenthal.....                             | Arthur A. Aronson.....     |
| Rosario.....        | Va.....    | Emmanuel.....                 | 27   | Leo J. Sondheim.....                          | Herman Folkman.....        |
| Rochester.....      | N. Y.....  | Berith Kodesh.....            | 498  | Sol L. Bloomberg.....                         | Irving May.....            |
| Rockford.....       | Ill.....   | Beth El.....                  | 25   | Abe Tott.....                                 | S. Simon.....              |
| Rocky Mount.....    | N. C.....  | Beth El.....                  | 14   | Dr. S. J. Applebaum.....                      | E. J. Wile.....            |
| St. Joseph.....     | Mo.....    | Temple Adath Joseph.....      | 110  | George Seidler.....                           | Louis Shanhouse.....       |
| St. Louis.....      | Mo.....    | Shasne Emeth.....             | 315  | E. Epstein.....                               | I. Huffman.....            |
| St. Louis.....      | Mo.....    | Temple Israel.....            | 540  | Samuel Hassenbusch.....                       | Louis Vossen.....          |
| St. Louis.....      | Mo.....    | United Hebrew.....            | 350  | Edwin B. Meissner.....                        | Norman C. Wolff.....       |
| St. Louis.....      | Mo.....    | B'nai El.....                 | 250  | Julius Glaser.....                            | Karl M. Vetsburg.....      |
| St. Paul.....       | Miss.....  | Mt. Zion Hebrew.....          | 194  | Samuel J. Russack.....                        | Harry H. Zucker.....       |
| Sacramento.....     | Cal.....   | B'nai Israel.....             | 88   | Walter Freund.....                            | Arnold Loewenstein.....    |
| Saginaw.....        | Mich.....  | Beth El.....                  | 39   | H. D. Frankel.....                            | Sylvan E. Hess.....        |
| Salt Lake City..... | Utah.....  | B'nai Israel.....             | 118  | .....   | Melville N. Meyer.....     |
| San Antonio.....    | Texas..... | Beth El.....                  | 266  | .....   | Henry Haas.....            |
| Sandusky.....       | Ohio.....  | Oheb Shalom.....              | 22   | .....   | Jon. H. Rothner.....       |
| San Francisco.....  | Cal.....   | Emman El.....                 | 535  | .....   | Mrs. May K. Baer.....      |
| San Francisco.....  | Cal.....   | Sherith Israel.....           | 215  | .....   | S. C. Eldridge.....        |
| San Jose.....       | Cal.....   | Bikur Cholim.....             | 25   | .....   | W. L. Herman.....          |
| Savannah.....       | Ga.....    | Mickva Israel.....            | 100  | .....   | Joseph L. Silverberg.....  |
| Schenectady.....    | N. Y.....  | Gates of Heaven.....          | 67   | .....   | D. Davis.....              |
| Scranton.....       | Pa.....    | Anshe Chessed.....            | 78   | .....   | E. M. Rosenthal.....       |
| Seattle.....        | Wash.....  | Temple de H'srah.....         | 180  | .....   | Sol. Hirsch.....           |
| Selma.....          | Ala.....   | Mishkan Israel.....           | 80   | .....   | Lester Stern.....          |
| Shreveport.....     | La.....    | B'nai Zion.....               | 295  | .....   | B. Lehman.....             |
|                     |            |                               |      | .....   | I. Mosheimer.....          |
|                     |            |                               |      | .....   | Leon Thalheimer.....       |
|                     |            |                               |      | .....   | Jake M. Kaufman.....       |

# Register of Congregations

| CITY          | STATE  | NAME OF CONGREGATION | CONSTRUCTING MEMBERS | RABBI<br>(Titles are given as furnished in the official reports from congregations.) | PRESIDENT             | SECRETARY           |
|---------------|--------|----------------------|----------------------|--|-----------------------|---------------------|
| Sioux City    | Iowa   | Mt. Sinai            | 120                  | Dr. Isadore Isaacson   | Herman Galinsky       | Joseph Levinger     |
| Sioux Falls   | S. D.  | Mt. Zion             | 21                   |  | Dr. Joseph Livingston | George Papermaster  |
| South Bend    | Ind.   | Beth El              | 53                   | Rabbi Julius Mark  | Abe Livingston        | Adolph R. Mayerfeld |
| Spokane       | W. O.  | Mt. Sinai            | 17                   |  | J. Cohen              | David Levin         |
| Springfield   | Ill.   | B'rith Sholem        | 21                   | Rabbi Sol. Landman   | Albert Myers          | S. A. Barber        |
| Springfield   | Mo.    | Temple Israel        | 19                   |  | Jake Marx             | Burton Freiberg     |
| Springfield   | Ohio   | Ohev Zedakah         | 8                    |  | Harry Levy            | Justin A. Altschul  |
| Statesville   | N. C.  | Emanuel              | 10                   |  | J. H. Hoffman, V. P.  | Sig. Wallace        |
| Steubenville  | Ohio   | Beth El              | 48                   |  | Martin Bayersdorfer   | M. I. Sugarman      |
| Stockton      | Cal.   | Ryhim Ahoevrim       | 28                   |  | Mayer Coblentz        | S. S. Safferhill    |
| Sumter        | S. C.  | Sinai                | 60                   | Ferdinand K. Hirsch  | I. C. Strauss         | Henry P. Moses      |
| Syracuse      | N. Y.  | Society of Concord   | 215                  | Rev. Dr. Adolph Guttman, Rabbi Emeritus.<br>Rabbi Benjamin Friedman                  | Gates Thalheimer      | Emanuel Bronner     |
| Tacoma        | Wash.  | Beth Israel          | 51                   |  | Theo. Feist           | Herman Jacobs       |
| Tampa         | Fla.   | Schaarei Zedek       | 45                   |  | Abe Maas              | M. Henry Cohen      |
| Terre Haute   | Ind.   | Temple Israel        | 126                  | Rabbi Joseph L. Pink   | Alfred Strouse        | Henry Wolff         |
| Toledo        | Ohio   | Shomer Emunim        | 235                  | Rabbi Samuel J. Harris   | Manuel R. Cohn        | Henry Hirsch        |
| Trouton       | N. J.  | Har Sinai            | 118                  | Rabbi Harry K. Jacoby  | Dr. James S. Miller   | Jonas A. Fuld       |
| Troy          | Ala.   | Beth Sholem          | 6                    |  | Ike Rosenberg         | Mrs. H. Sackis      |
| Troy          | N. Y.  | B'rith Sholem        | 35                   | Rabbi Montague N. A. Cohen   | James Jacobs          | Irving J. Caplan    |
| Tulsa         | Okla.  | Temple Israel        | 100                  | Rabbi Chas. B. Lutz  | Louis D. Levk         | Emil Salomon        |
| Tuscaloosa    | Ala.   | Temple Emanuel       | 12                   |  | L. Rosenfeld          | Bertha Brown Haas   |
| Uniontown     | Pa.    | Temple Israel        | 57                   | Rabbi Harry J. W.  | Joseph Rosenbaum      | Lee Stern           |
| Vicksburg     | Miss.  | Anshe Chesed         | 135                  | Sol. L. Kory   | Sig. Susman           | S. Lang             |
| Wabash        | Ind.   | Rodeph Shalom        | 26                   |  | Ben Cook              | Eugene Wolf         |
| Waco          | Texas  | Rodeph Sholem        | 35                   | Dr. Wolfe L. Macht   | Ascher L. Sanger      | J. E. Hirschfelder  |
| Washington    | D. C.  | Washington Hebrew    | 554                  | Dr. Abram Simon, Rabbi   | A. M. Fischel         | Joseph Abel         |
| Waterbury     | Conn.  | Temple Israel        | 15                   | Rev. Lewis Browne  | Samuel A. Chase       | Louis L. Simons     |
| Wausau        | Wis.   | Mount Sinai          | 10                   |  | Sol Heineman          | Joseph Weisberg     |
| Wheeling      | W. Va. | Leshem Shamayim      | 125                  | Rabbi Hyman Iola   | Leon P. Stein         | Ben F. Baer         |
| Wichita       | Kans.  | Emanuel              | 30                   |  | Henry Wallenstein     | Ike Goldsmith       |
| Wichita Falls | Tex.   | Temple Israel        | 50                   | Rabbi David Goldberg   | Louis Fink            | H. L. Goldstucker   |
| Wilkes-Barre  | Pa.    | B'nai B'rith         | 125                  | Rabbi Marcus Salzman   | Millard F. Long       | Julius Steiner      |
| Williamson    | W. Va. | B'nai Israel         | 14                   | Rabbi A. Feinstein, Huntington, W. Va.   | Harry Schwachter      | Chas. Ofen          |
| Wilmington    | Del.   | Temple Beth Emeth    | 92                   | Rabbi Lee J. Levinger  | Dr. A. Goherman       | Avy. Feissman       |
| Wilmington    | N. C.  | Temple of Israel     | 47                   |  | M. W. Jacobi          | Harry M. Solomon    |
| Yonkers       | N. Y.  | Temple Emanuel-El    | 200                  | Rabbi David Levine   | Max Schlesinger       | Ed. M. Hart         |
| York          | Pa.    | Beth Israel          | 42                   |  | Martin M. Lehmayer    | Oscar Kranich       |
| Youngstown    | Ohio   | Rodeph Sholem        | 255                  | Rabbi Isador E. Philo  | M. J. Samuels         | Herman Katz         |
| Zanesville    | Ohio   | Keneseth Israel      | 12                   |  | M. Bender             | B. M. Frank         |

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| Rabbi                      | Congregation                  | City                 |
|----------------------------|-------------------------------|----------------------|
| Moses J. S. Abels.....     | Beth Israel.....              | Altosna, Pa.         |
| Samuel J. Abrams.....      | Ohabei Shalom .....           | Boston, Mass.        |
| William Ackerman .....     | B'nai Israel.....             | Natchez, Miss.       |
| David Alexander.....       | Akron Hebrew.....             | Akron, Ohio.         |
| Abraham S. Anspacher ..... | Beth Israel.....              | Hartford, Conn.      |
| Garry J. August.....       | Temple Adath Joseph.....      | St. Joseph, Mo.      |
| Henry Barnston.....        | Beth Israel .....             | Houston, Texas.      |
| Joseph L. Baron.....       | B'nai Israel .....            | Davenport, Ia.       |
| George Benedict.....       | Emanuel .....                 | Roanoke, Va.         |
| Moise Bergman.....         | B'nai Israel .....            | Monroe, La.          |
| Henry Berkowitz.....       | Rodeph Shalom .....           | Philadelphia, Pa.    |
| Henry J. Berkowitz.....    | Beth El .....                 | Detroit, Mich.       |
| Joseph Blatt.....          | B'nai Israel.....             | Oklahoma City, Okla. |
| Abram Brill .....          | B'nai Zion.....               | Shreveport, La.      |
| Lewis Browne.....          | Temple Israel.....            | Waterbury, Conn.     |
| Edward N. Calisch .....    | Beth Ahabah.....              | Richmond, Va.        |
| Rudolph I. Coffee.....     | Temple Sinai.....             | Oakland, Cal.        |
| Henry Cohen .....          | B'nai Israel .....            | Galveston, Texas.    |
| Montague N. A. Cohen ..... | Berith Sholem.....            | Troy, N. Y.          |
| Simon Cohen.....           | Mishkan Israel.....           | Selma, Ala.          |
| Simon R. Cohen.....        | Union Temple of Brooklyn..... | Brooklyn, N. Y.      |
| Frederick Cohn.....        | Temple Israel.....            | Omaha, Nebr.         |
| Max C. Currick.....        | Anshe Chesed.....             | Erie, Pa.            |
| B. C. Ehrenreich.....      | Beth El.....                  | Rockford, Ill.       |
| Aaron Eiseman.....         | Mt. Neboh.....                | New York, N. Y.      |
| Emil Ellinger.....         | B'nai Jeshurun .....          | Leavenworth, Kan.    |
| Milton Ellis .....         | Beth El .....                 | New York, N. Y.      |
| H. G. Enelow.....          | Temple Emanu-El.....          | New York, N. Y.      |
| Harry W. Ettelson.....     | Rodeph Shalom.....            | Philadelphia, Pa.    |
| Abraham Feinstein.....     | Oheb Shalom.....              | Huntington, W. Va.   |
|                            | B'nai Israel.....             | Williamson, W. Va.   |
| Abraham J. Feldman .....   | Keneseth Israel.....          | Philadelphia, Pa.    |
| Morris M. Feuerlicht.....  | Indianapolis Hebrew.....      | Indianapolis, Ind.   |
| Solomon Fineberg .....     | Temple Beth El .....          | Niagara Falls, N. Y. |
| Wm. H. Fineshriber .....   | Children of Israel .....      | Memphis, Tenn.       |
| Joseph L. Fink.....        | Temple Israel.....            | Terre Haute, Ind.    |
| Henry M. Fisher .....      | Beth Israel.....              | Atlantic City, N. J. |
| Solomon Foster .....       | Bene Jeshurun .....           | Newark, N. J.        |
| Leon Fram.....             | Temple Judea.....             | Chicago, Ill.        |
| Julius Frank .....         | Oheb Sholem .....             | Reading, Pa.         |
| Harvey B. Franklin.....    | Bikur Cholim.....             | San Jose, Cal.       |
| Leo M. Franklin.....       | Beth El .....                 | Detroit, Mich.       |
| Iser Freund.....           | Beth El .....                 | Pensacola, Fla.      |
| Michael Fried.....         | B'nai Israel.....             | Sacramento, Cal.     |
| Benjamin Friedman .....    | Society of Concord.....       | Syracuse, N. Y.      |
| William S. Friedman .....  | Emanuel .....                 | Denver, Colo.        |
| Ephraim Frisch .....       | New Synagog .....             | New York, N. Y.      |
| David Goldberg .....       | Emeth .....                   | Ardmore, Okla.       |
|                            | Temple Israel.....            | Wichita Falls, Tex.  |

| Rabbi               | Congregation                   | City                |
|---------------------|--------------------------------|---------------------|
| Samuel H. Goldenson | Rodef Shalom                   | Pittsburgh, Pa.     |
| Raphael Goldenstein | Albert                         | Albuquerque, N. M.  |
| Sidney E. Goldstein | Free Synagog                   | New York, N. Y.     |
| Jos. I. Gorfinkle   | Sinai                          | Mt. Vernon, N. Y.   |
| David H. Gross      | Sharey Teflo                   | Orange, N. J.       |
| Louis D. Gross      | Union Temple of Brooklyn       | Brooklyn, N. Y.     |
| Louis Grossmann     | K. K. B'nai Jeshurun           | Cincinnati, Ohio.   |
| Rudolph Grossman    | Rodef Shalom                   | New York, N. Y.     |
| Samuel M. Gup       | Sons of Israel and David       | Providence, R. I.   |
| Adolph Guttman      | Society of Concord             | Syracuse, N. Y.     |
| Louis J. Haas       | Oheb Sholem                    | Harrisburg, Pa.     |
| Aaron M. Hardin     | Beth Israel                    | Greenwood, Miss.    |
| Maurice H. Harris   | Temple Israel                  | New York, N. Y.     |
| Samuel J. Harris    | Shomer Emunim                  | Toledo, Ohio.       |
| Leon Harrison       | Temple Israel                  | St. Louis, Mo.      |
| Sigmund Hecht       | B'nai Berith                   | Los Angeles, Cal.   |
| Bernard Heller      | Anshe Chesed                   | Seranton, Pa.       |
| James G. Heller     | K. K. B'nai Jeshurun           | Cincinnati, Ohio.   |
| Max Heller          | Temple Sinai                   | New Orleans, La.    |
| Carl N. Herman      | Pa'r Chayim                    | Cumberland, Md.     |
| Ralph B. Hershen    | B'rith Sholem                  | Easton, Pa.         |
| Ferdinand K. Hirsh  | Sinai                          | Sumter, S. C.       |
| Abram Hirschberg    | Temple Sholom                  | Chicago, Ill.       |
| Samuel Hirschberg   | Emanu-El                       | Milwaukee, Wis.     |
| Abraham Holtzberg   | Mizpah                         | Chattanooga, Tenn.  |
| A. Horvitz          | Beth Israel                    | Plattsburg, N. Y.   |
| Hyman Iola          | 'Lshem Shanayim                | Wheeling, W. Va.    |
| Isadore Isaacson    | Mt. Sinai                      | Sioux City, Ia.     |
| Edward L. Israel    | Bene Israel                    | Evansville, Ind.    |
| Ferdinand Isserman  | Rodef Shalom                   | Philadelphia, Pa.   |
| Emanuel J. Jack     | B'nai Israel                   | Little Rock, Ark.   |
| Harry K. Jacobs     | Har Sinai                      | Trenton, N. J.      |
| Pizer W. Jacobs     | Temple Israel                  | Gary, Ind.          |
| Moses P. Jacobson   | Beth ha-Tephila                | Asheville, N. C.    |
| Israel L. Kaplan    | Ahavath Chesed                 | Jacksonville, Fla.  |
| Jacob H. Kaplan     | Ste'erith Israel Ahabath Achim | Cincinnati, Ohio.   |
| Samuel S. Kaplan    | Beth Israel                    | Meridian, Miss.     |
| Max Kaufman         | Sholem                         | Plainfield, N. J.   |
| Samuel Koch         | Temple de Hirsch               | Seattle, Wash.      |
| Louis J. Kopald     | Temple Beth Zion               | Buffalo, N. Y.      |
| Sol. L. Kory        | { Anshe Chesed                 | { Vicksburg, Miss.  |
|                     | { Beth Israel                  | { Lexington, Miss.  |
| Nathan Krass        | Central Synagogue              | New York, N. Y.     |
| Joseph Krauskopf    | Keneseth Israel                | Philadelphia, Pa.   |
| Edmund A. Landau    | Bene Israel                    | Albany, Ga.         |
| Isaac Landman       | Temple Israel                  | Far Rockaway, N. Y. |
| Sol. Landman        | B'rith Sholem                  | Springfield, Ill.   |
| Max Landsberg       | Berith Kodesh                  | Rochester, N. Y.    |
| Charles B. Latz     | Temple Israel                  | Tulsa, Okla.        |
| Morris S. Lazon     | Baltimore Hebrew               | Baltimore, Md.      |
| David Lefkowitz     | Emanuel                        | Dallas, Texas.      |
| Emil W. Leipziger   | Touro Synagogue                | New Orleans, La.    |
| Joseph Leiser       | Beth El                        | Helena, Ark.        |
| Charles S. Levi     | B'ne Jeshurun                  | Milwaukee, Wis.     |
| Gerson B. Levi      | B'nai Sholom—Temple Israel     | Chicago, Ill.       |

| Rabbi                     | Congregation                           | City                  |
|---------------------------|--|-----------------------|
| Harry Levi.....           | Adath Israel.....                      | Boston, Mass.         |
| David Levine.....         | Temple Emanu-El.....                   | Yonkers, N. Y.        |
| Lee J. Levinger.....      | Temple Beth Emeth.....                 | Wilmington, Del.      |
| Samuel J. Levinson.....   | Temple Beth Emeth.....                 | Brooklyn, N. Y.       |
| David Levy.....           | B'nai Israel.....                      | Bridgeport, Conn.     |
| Felix A. Levy.....        | Temple Emanuel.....                    | Chicago, Ill.         |
| Goodman Lipkind.....      | Gates of Heaven.....                   | Schenectady, N. Y.    |
| Wm. Loewenberg.....       | Temple Beth Jacob.....                 | Newburgh, N. Y.       |
| Meyer Lovitch.....        | { Anshe Emeth.....                     | Pesora, Ill.          |
|                           | { Moses Montefiore.....                | Bloomington, Ill.     |
| Alvin S. Luchs.....       | Emanuel.....                           | Duluth, Minn.         |
| Alexander Lyons.....      | Beth Elohim.....                       | Brooklyn, N. Y.       |
| Wolfe L. Macht.....       | Rodeph Sholem.....                     | Waco, Tex.            |
| Edgar F. Magnin.....      | B'nai Berith.....                      | Los Angeles, Cal.     |
| Louis L. Mann.....        | Mishkan Israel.....                    | New Haven, Conn.      |
| Eugene Mannheimer.....    | Bene Jeshurun.....                     | Des Moines, Iowa.     |
| Isaac E. Marcuson.....    | Beth Israel.....                       | Macon, Ga.            |
| Harry S. Margolis.....    | Temple Israel.....                     | Paducah, Ky.          |
| Jerome Mark.....          | Beth El.....                           | Knoxville, Tenn.      |
| Julius Mark.....          | { Beth El.....                         | South Bend, Ind.      |
|                           | { Ahavath Sholom.....                  | Ligonier, Ind.        |
| Samuel H. Markowitz.....  | Temple Israel.....                     | Lafayette, Ind.       |
| Samuel Marks.....         | Beth El.....                           | San Antonio, Tex.     |
| David Marx.....           | Hebrew Benevolent.....                 | Atlanta, Ga.          |
| Harry H. Mayer.....       | B'nai Jehudah.....                     | Kansas City, Mo.      |
| J. L. Mayerberg.....      | Ohev Shalom.....                       | Goldshoro, N. C.      |
| Samuel S. Mayerberg.....  | Bene Jeshurun.....                     | Dayton, Ohio.         |
| P. de Sola Mendes.....    | Shaaray Tefila.....                    | New York, N. Y.       |
| Louis D. Mendoza.....     | Ohev Shalom.....                       | Norfolk, Va.          |
| J. B. Menkes.....         | Temple Beth Zion.....                  | Bradford, Pa.         |
| H. A. Merfeld.....        | Beth El.....                           | Ft. Worth, Texas.     |
| Max J. Merritt.....       | Temple Emanu-El.....                   | Montreal, Can.        |
| Martin A. Meyer.....      | Emanu-El.....                          | San Francisco, Cal.   |
| Jacob I. Meyerovitz.....  | Mt. Zion Hebrew.....                   | St. Paul, Minn.       |
| Myron M. Meyerovitz.....  | Gemiluth Chasodim.....                 | Alexandria, La.       |
| Jullan H. Miller.....     | B'nai El.....                          | St. Louis, Mo.        |
| Albert G. Minda.....      | Temple Israel.....                     | Minneapolis, Minn.    |
| Louis A. Mischkind.....   | Tremont Temple.....                    | New York, N. Y.       |
| Arthur S. Montaz.....     | Beth Israel.....                       | Hazleton, Pa.         |
| Alfred G. Moses.....      | Shaarai Shomayim.....                  | Mobile, Ala.          |
| Izanc S. Moses.....       | Central Synagogue.....                 | New York, N. Y.       |
| Morris Newfield.....      | Emanuel.....                           | Birmingham, Ala.      |
| Louis I. Newman.....      | Temple Israel.....                     | New York, N. Y.       |
| Jacob Nieto.....          | Sherith Israel.....                    | San Francisco, Cal.   |
| Samuel Peiper.....        | Ahavath Sholom.....                    | Brooklyn, N. Y.       |
| David Philipson.....      | { Sinai Congregation of the Bronx..... | Cincinnati, Ohio.     |
|                           | { Rodef Sholem.....                    | East Liverpool, O.    |
| Isador E. Philo.....      | { Bene Israel.....                     | Youngstown, Ohio.     |
|                           | { Sinai Congregation of the Bronx..... | New York, N. Y.       |
| Julius J. Price.....      | Shalom Union.....                      | Greenville, Miss.     |
| Samuel A. Rabinowitz..... | Beth Elohim.....                       | Charleston, S. C.     |
| Jacob S. Raisin.....      | Bene Jeshurun.....                     | Paterson, N. J.       |
| Max Raisin.....           | Beth Emeth.....                        | Albany, N. Y.         |
| Martus Ranson.....        | Adath Israel.....                      | Louisville, Ky.       |
| Joseph Rauch.....         | Temple Israel.....                     | Jamaica, L. I., N. Y. |
| Irving F. Reichert.....   | Temple Israel.....                     |                       |



| Rabbi                     | Congregation                    | City                  |
|---------------------------|---------------------------------|-----------------------|
| Max Reichler.....         | Bay Parkway Temple.....         | Brooklyn, N. Y.       |
| Harold F. Reinhart.....   | Bene Israel.....                | Baton Rouge, La.      |
| A. B. Rhine.....          | House of Israel.....            | Hot Springs, Ark.     |
| Jerome Rosen.....         | B'rith Sholom.....              | Louisville, Ky.       |
| William Rosenau.....      | Oheb Shalom.....                | Baltimore, Md.        |
| David Rosenbaum.....      | Hebrew Educational Society..... | Charleston, W. Va.    |
| Frank L. Rosenthal.....   | B'nai Israel.....               | Columbus, Ga.         |
| Leonard J. Rothstein..... | Anshe Emeth.....                | Pine Bluff, Ark.      |
| Frederick I. Rypins.....  | Rodef Shalom.....               | Pittsburgh, Pa.       |
| Isaac L. Rypins.....      | United Hebrew.....              | Joplin, Mo.           |
| Samuel Sale.....          | Shaare Emeth.....               | St. Louis, Mo.        |
| Marcus Salzman.....       | B'nai Berith.....               | Wilkes Barre, Pa.     |
| Ira E. Sanders.....       | Keneseth Israel.....            | Allentown, Pa.        |
| Israel J. Sarasohn.....   | Temple of Israel.....           | Amsterdam, N. Y.      |
| Tobias Schanfarber.....   | Anshe Mayriv.....               | Chicago, Ill.         |
| Gabriel Schulman.....     | Agudath Jeshorim.....           | New York, N. Y.       |
| Samuel Schulman.....      | Beth El.....                    | New York, N. Y.       |
| S. J. Schwab.....         | Temple Sinai.....               | Lake Charles, La.     |
| Samuel Schwartz.....      | B'nai Abraham Zion.....         | Chicago, Ill.         |
| William B. Schwartz.....  | Temple Beth Or.....             | Montgomery, Ala.      |
| Abraham Shinedling.....   | Moses Montefiore.....           | Marshall, Texas.      |
| Mendel Silber.....        | Gates of Prayer.....            | New Orleans, La.      |
| Abba Hillel Silver.....   | Tifereth Israel.....            | Cleveland, Ohio.      |
| Joseph Silverman.....     | Temple Emanu-El.....            | New York, N. Y.       |
| Abram Simon.....          | Washington Hebrew.....          | Washington, D. C.     |
| Jacob Singer.....         | B'nai Jeshurun.....             | Lincoln, Nebr.        |
| Jacob H. Skirball.....    | Anshe Chesed.....               | Cleveland, Ohio.      |
| George Solomon.....       | Mickva Israel.....              | Savannah, Ga.         |
| Elihu Starrels.....       | Temple Sinai.....               | New Orleans, La.      |
| Salo Stein.....           | Temple Israel.....              | Miami, Fla.           |
| Adolph Stelner.....       | B'nai Israel.....               | Salt Lake City, Utah. |
| Bernhard J. Stern.....    | Children of Israel.....         | Athens, Ga.           |
| Harry J. Stern.....       | Temple Israel.....              | Uniontown, Pa.        |
| Nathan Stern.....         | Shaaray Tefila.....             | New York, N. Y.       |
| Richard M. Stern.....     | Ohavai Sholom.....              | Nashville, Tenn.      |
| William Stern.....        | United Hebrew.....              | Ft. Smith, Ark.       |
| Joseph Stolz.....         | Isaiah Temple.....              | Chicago, Ill.         |
| Herbert C. Straus.....    | Children of Israel.....         | Augusta, Ga.          |
| Jacob Tarshish.....       | Temple Israel.....              | Columbus, Ohio.       |
| Sidney S. Tedesche.....   | Beth El.....                    | San Antonio, Tex.     |
| M. Thorner.....           | Beth El.....                    | Jersey City, N. J.    |
| Samuel Thurman.....       | United Hebrew.....              | St. Louis, Mo.        |
| B. A. Tintner.....        | Mt. Zion.....                   | New York, N. Y.       |
| Philip F. Waterman.....   | { Emanuel.....                  | Grand Rapids, Mich.   |
|                           | { B'nai Israel.....             | Kalamazoo, Mich.      |
| Aaron L. Weinstein.....   | Achduth Veshalom.....           | Ft. Wayne, Ind.       |
| J. Max Weis.....          | Free Synagog.....               | New York, N. Y.       |
| Harry Weiss.....          | Shaari Zedek.....               | Brooklyn, N. Y.       |
| Harvey E. Wessel.....     | Har Sinai.....                  | Baltimore, Md.        |
| Jonah B. Wise.....        | Temple Beth Israel.....         | Portland, Ore.        |
| Stephen S. Wise.....      | Free Synagog.....               | New York, N. Y.       |
| Louis Witt.....           | Shaare Emeth.....               | St. Louis, Mo.        |
| Horace J. Wolf.....       | Berith Kodesh.....              | Rochester, N. Y.      |
| Louis Wolsey.....         | Anshe Chesed.....               | Cleveland, Ohio.      |
| Morris Youngerman.....    | Shaari Shamayim.....            | Lancaster, Pa.        |
| Martin Zielonka.....      | Mt. Sinai.....                  | El Paso, Texas.       |

# The Book of Memorial



Here are  
inscribed  
the names  
of  
departed  
benefactors  
of the  
Hebrew Union  
College.

Kaddish is  
recited  
on their  
Jahrzeit  
at the  
Hebrew Union  
College.

Bequests from November 1st. 1922.  
to April 1st. 1923.



Hebrew Union College  
Cincinnati, Ohio.

# The Book of Memorial

|   |  |
|---|--|
| Morris Archenhold,.... Waco, Tex. Oct. 31, 1901. \$ 2000 <sup>00</sup><br><i>Bequest in his last will.</i>                                | Leo Daum,..... Milwaukee, Wis. Mar. 17, 1902. \$ 100 <sup>00</sup><br><i>Bequest in his last will.</i>   |
| Jacob H. Amburgh,.... Cincinnati, O. May 23, 1904. 500 <sup>00</sup><br><i>Bequest in his last will.</i>                                  | Julius Kuhn,.... Memphis, Tenn. Aug. 12, 1902. 100 <sup>00</sup><br><i>Through the kindness of Mrs. Julius Kuhn.</i>   |
| Benjamin Kingsbaker,.... Lafayette, Cal. May 21, 1901. 250 <sup>00</sup><br><i>Bequest in his last will.</i>                              | Isaac Gans,..... Evansville, Ind. Nov. 10, 1902. 100 <sup>00</sup><br><i>Through the kindness of Mrs. Isaac Gans.</i>  |
| Meyer Silverglade,.... Cincinnati, O. Apr. 4, 1902. 100 <sup>00</sup><br><i>Through the kindness of Mrs. Fisher Dachsback.</i>            | Joseph Loeb,.... Mt. Vernon, Ohio. July 1, 1891. 100 <sup>00</sup><br><i>Through the kindness of Joseph L. Meyer.</i>  |
| Hyman W. Brunswick,.... Youngtown, O. Jan. 10, 1902. 100 <sup>00</sup><br><i>Through the kindness of his friends.</i>                     | Lewis Marks,.... Marion, Ind. June 14, 1902. 100 <sup>00</sup><br><i>Through the kindness of Mrs. Lewis Marks.</i>   |
| Isaac Joseph,..... Cincinnati, O. May 23, 1902. 100 <sup>00</sup><br><i>Through the kindness of Mrs. Alice Berman.</i>                    | Simon Marks,.... Rochester, N.Y. Aug. 28, 1899. 300 <sup>00</sup>  |
| Isidor Levi,..... Amherst, Ma. Apr. 3, 1902. 100 <sup>00</sup><br><i>Through the kindness of Mrs. Bertha Levi.</i>                        | Hannah Marks,.... Rochester, N.Y. Aug. 10, 1902. 300 <sup>00</sup>   |
| Sarah Feiss,..... Cincinnati, O. June 4, 1902. 200 <sup>00</sup><br><i>Bequest in her last will.</i>                                      | Nathan Straus,.... Rochester, N.Y. June 17, 1904. 300 <sup>00</sup><br><i>Bequest in last will of Lewis Marks.</i>   |
| Morris C. Buxbaum,.... Cincinnati, O. May 20, 1901. 100 <sup>00</sup><br><i>Bequest in his last will.</i>                                 | Nannie Barnett,.... Cincinnati, O. Sept. 16, 1902. 100 <sup>00</sup><br><i>Through the kindness of Miss Lena Barnett.</i>                                    |
| Samuel Strauss,.... Cincinnati, O. Jan. 2, 1902. 200 <sup>00</sup><br><i>Bequest in his last will.</i>                                    | Helen Ding Sinn,.... Cincinnati, O. Sept. 17, 1902. 100 <sup>00</sup><br><i>Through the kindness of Mrs. I. Ding.</i>  |
| Ernest Uhlmann,.... Cincinnati, O. Apr. 25, 1902. 100 <sup>00</sup><br><i>Through the kindness of Seymour Feld.</i>                       | Moise Hirsch,.... Monroe, La. Dec. 2, 1902. 100 <sup>00</sup><br><i>Bequest in his last will.</i>  |
| Joseph Silverman,.... Cincinnati, O. Feb. 25, 1902. 100 <sup>00</sup><br><i>Through the kindness of Mrs. Carrie Silverman.</i>            | Helen Cohn Rosendale, Albany, N.Y. Aug. 23, 1902. 1,000 <sup>00</sup><br><i>Through the kindness of Simon W. Rosendale.</i>                                  |
| Stella Feiss Hoffheimer,.... Cincinnati, O. Apr. 3, 1902. 300 <sup>00</sup><br><i>Through the kindness of Harry M. Hoffheimer.</i>        | Adeline Coker,.... Philadelphia, Pa. Nov. 25, 1886. 100 <sup>00</sup><br><i>Through the kindness of Mrs. Cecilia Grass.</i>                                  |
| Julius Markowitz,.... Wichita Falls, Tex. Sept. 19, 1901. 1,000 <sup>00</sup><br><i>Through the kindness of I. Markowitz.</i>             | Bluma Hollander,.... Newark, N.J. July 2, 1902. 350 <sup>00</sup><br><i>Through the kindness of the Grand-children of Mrs. Bluma Hollander.</i>              |
| Jacob L. Shewman,.... Des Moines, Ia. Apr. 20, 1902. 100 <sup>00</sup><br><i>Bequest in his last will.</i>                                | Max Hess,..... Allentown, Pa. Feb. 5, 1902. 5,000 <sup>00</sup><br><i>Bequest in his last will.</i>  |
| Millard D. Loewenstein,.... Cincinnati, O. Aug. 21, 1902. 200 <sup>00</sup><br><i>Through the kindness of Mrs. Bertha S. Loewenstein.</i> | Caroline S. Wolf,.... Cincinnati, O. Aug. 28, 1901. 200 <sup>00</sup>  |
| Emma Lederer,.... Des Moines, Ia. Jan. 23, 1902. 500 <sup>00</sup><br><i>Bequest in her last will.</i>                                    | Ferdinand Wolf,.... Cincinnati, O. Mar. 3, 1903. 200 <sup>00</sup><br><i>Through the kindness of Mrs. Bertha Haybeck, Mrs. Minnie Israel, Mr. Dave Wolf.</i> |
| Joseph Swope,..... Dallas, Tex. Jan. 28, 1902. 500 <sup>00</sup><br><i>Bequest in his last will.</i>                                      | Herbert Reich,.... Cleveland, O. Jan. 20, 1903. 118 <sup>00</sup><br><i>Through the kindness of Friends of the Family.</i>                                   |
| Edwin M. Stern,.... New York, N.Y. Jan. 18, 1902. 100 <sup>00</sup><br><i>Bequest in his last will.</i>                                   | Solomon Blum,.... Louisville, Ky. Feb. 13, 1903. 500 <sup>00</sup><br><i>Bequest in his last will.</i>   |

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Cincinnati, Ohio.

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