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Judaism heeds lay workers, 1926.

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TEMPLE BROTHERHOOD MONTHLY

PUBLISHED BY
THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

*Organized to Enlist the Support of the Men
of American Jewry in the Cause of Judaism*

Merchants Bldg.

Cincinnati, Ohio

Vol. I

DECEMBER, 1926

No. 2

REFORM JUDAISM

What It Is and What It Is Not

*Dr. Julian Morgenstern
President, Hebrew Union College*

There is much misunderstanding with regard to Reform Judaism. Many of its most devoted adherents do not know just what it is. The majority of its most bitter opponents do not know what it is not. Therefore a brief, simple and by no means exhaustive statement of what Reform Judaism is not, and what Reform Judaism is, may not be amiss.

Reform Judaism is not—
a religion of convenience. No one has ever consciously become a Reform Jew because it is easy or convenient, or lays less of a burden upon him than does Orthodoxy. It would be easier to give up Judaism altogether. Some drift along aimlessly because of religious indifference or ignorance; but they come quite as much from the ranks of Orthodoxy as from those of Reform. Religious indifference and apathy are just as far removed from Reform Judaism as from true Orthodoxy. Reform Judaism makes demands upon its adherents, demands of belief, observance and sacrifice, quite as essential and imperative as does Orthodoxy.

Reform Judaism is not—
an easy and gradual way to apostasy. This charge has been made by the opponents of Reform practically since its inception a century ago. Yet statistics prove that

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HERMAN L. KARPELES

Our hearts are filled with grief!

Herman L. Karpeles, member of the Executive Board of the National Federation of Temple Brotherhood since its in-



ception in 1923, has passed away leaving a gap in our ranks difficult to be filled. Though Mr. Karpeles had not been well for many months, his death at his home in Newark, N. J., came as a sudden shock to his hosts of friends,

and we all feel with, and extend our heartfelt sympathy to his bereaved family.

Besides being one of the founders of the N. F. T. B., Mr. Karpeles has since played an active part in its growth and progress. He served faithfully as Chairman of the Membership Committee, almost doubling the total number of affiliated groups during the short span of three years. He also led the campaign for funds to establish the new secretarial position to be exclusively devoted to Brotherhood work.

Not alone in national undertakings but in his home city as well, Mr. Karpeles was a leader. As President of the Brotherhood Temple B'nai Jeshurun he was instrumental in instituting many activities, amongst the important ones being the extension services for the High Holydays sponsored by his Brotherhood.

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TRAVELS OF YOUR SECRETARY

Arthur L. Reinhart

Yes sir, November was an interesting month of travel for me. Headed for the south, with its famous southern hospitality and cordial reception, I visited four cities which are worthy of special report and recognition.

Have you ever been in Montgomery, Alabama—one of the most active cities in the state? There you find genuine city pride and progressive spirit. The Jewish community makes itself felt to such an extent that one is amazed to find the statistics showing only about 16 or 17 hundred Jewish souls. During my short stay I had occasion to visit with the Mayor, an affable and capable official, who admitted very frankly that when he encounters perplexing problems, he frequently turns to "Lep" Straus, one of Montgomery's leading citizens in whose judgment he places much confidence.

Under the capable direction of Rabbi Wm. Schwartz, a "steering" committee arranged for a Men's Club organization meeting on the night of November 15th. It was an excellent gathering of close to half a hundred enthusiastic men. The following officers were elected, each of whom in turn pledged his support to the prosperity and growth of the Men's Club of Temple Beth Or:

Simon Wampold, President; E. J. Meyer, Jr., Vice President; S. L. Shulein, Treasurer; and Henry A. Weil, Secretary.

Pledge to Service

One of the most impressive parts of the meeting was the pledge to service and call for united effort made by E. J. Myers, Jr. Openly admitting that he, like many of the younger men, had devoted entirely too little time to Jewish affairs, he assured the gathering of his whole-hearted co-operation, thoroughly believing that the Men's Club will revitalize the younger Jewish men of his city. And thus came into existence another unit of the ever growing National Federation of Temple Brotherhoods.

Then came Chattanooga, where lives

our friend and member of the Executive Board—Chas. Rosenthal. That is a mighty historical town and I was grateful that Mrs. Rosenthal took me to see some of the famous Confederate battlefields with their innumerable monuments, and Rabbi Shillman invited me to view the marvelous vistas from Signal Mountain.

Chattanooga, you know, is the city where Adolph Ochs is erecting a new building for Temple Mizpah, as a beautiful and lasting memorial to his beloved father. And the Men's Club was not slow to utilize this fact in arranging a very clever program for their supper meeting on the evening of November 17th.

In fun, about a dozen members discussed the future plans of the Synagog. The meeting could fittingly be termed a "roaring" success.

Mr. Morris Friedman, President, and Mr. Henry Morris, Secretary, the newly elected officers, are very enthusiastic and promise their best assistance in making this a banner year for Mizpah's Men's Club.

Birmingham

Leaving Tennessee, I travelled back to Alabama, to the thriving city of Birmingham, commonly known as the Pittsburgh of the south. Arriving on a Friday morning, Rabbi Newfield, the type of man one cannot help but hold in the highest regard even on first acquaintance, took charge of me promptly and introduced me to the city.

Even though I am a layman, that evening I was granted the privilege of occupying the pulpit in order to carry the Brotherhood message to the congregation. During the discussion which followed there was shown a whole-hearted enthusiasm and interest in Jewish and congregational affairs by both the younger and older men. To round out the discussion a committee consisting of Messrs. Weil, Feidelson and Baum was appointed to arrange for an actual organization meeting. We hope that the Men's Club of Temple Emanuel, Birmingham, will soon take definite shape and become a strong factor in the National Federation.

The fourth city referred to is Louis-

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ALL ABOARD

Enthusiastic reports are reaching Cincinnati every day about the coming Convention. Already the hotel reservation blanks have been sent out with tabulated rates of the different hostelries; information about reduced railroad fares from distant points—and, best of all, interesting data on what's going to take place those four active days in January.



A large number of the delegates have already been appointed, all of whom are eagerly seeking facts about the big event. They seem to sense in advance that this, the Second Biennial Convention, is going to be a noteworthy event in the history of the N. F. T. B.; that there is going to be a lively exchange of ideas, and that those who are privileged to be a part of this remarkable gathering will be able to take back home new life and new enthusiasm.

The general program for the "joint session" of the three organizations, the Union of American Hebrew Congregations, the National Federation of Temple Sisterhoods, and the National Federation of Temple Brotherhoods will be "The Perpetuation of Judaism." The particular phase of the discussion which the Brotherhoods will lead at one of the meetings will be "Judaism and the Youth of Tomorrow." Such considerations as "What Can Education Contribute in the Solution of Our Problem," etc., should be of vital interest to every delegate.

The very fact that three conventions all working for the same end will meet simultaneously; that between a thousand and fifteen hundred people will gather in one place to work for the furtherance of Judaism, and for the unification of our people spread throughout the United States, is of itself evidence that the event will be an unusually important one.



Have you a good idea?

SEE PAGE 7

JUDAISM NEEDS LAY WORKERS

Rabbi Abba Hillel Silver

The widespread organization of Jewish laymen into Brotherhoods in order to assist in the work of the synagogue, is one of the happiest auguries of our time. Heretofore the essential work of the liberal synagogue was largely in the hands of women and ecclesiastics. This gave the program of the synagogue an air of isolation and irrelevance.



There was even danger of professionalizing liberal Judaism and of relegating all the essential problems of Jewish religious import to the rabbi. The layman was a sympathetic onlooker who was content to supply the material wants of the synagogue and from time to time attend its services. This was decidedly unwholesome. Judaism is essentially a democratic religion—the achievement of all Jews—lay and cleric. Some of the greatest spiritual influences of our faith came from our laymen. At all times it was the congregation that was primary and central and not the minister. Our people was never content to have its religious problems solved for it by a priestly hierarchy. Nor must it now yield to such a temptation.

The Jewish layman ought to prepare himself to assume his full share of responsibility not merely in the financial support of our religious and educational institutions—a responsibility which, in the main, he discharges quite well—but in the "thinking through" of the manifold spiritual and educational problems of Judaism.

We need the laymen in the domain of Jewish thought. The synagogue today faces many problems of readjustment. Jewish historic values demand new analyses and new interpretations. In all this the need of constructive thinking on the part of all Israel is readily apparent.

It is a common experience of congrega-

tions that their members become most active when there is some building project on hand—some enterprise of physical expansion which because of its tangibility appeals to them. But the synagogue is confronted daily and hourly with the task of *spiritual* building and expansion. This work ought to be going on and *is not* going on. The triumphs of the synagogue are not magnificent edifices but magnificent lives. Its noblest experiences are to be found not in physical size or numerical strength but in perfected forms of religious education, in prophetic preaching and in inspiring worship.

How to attain these ends, which alone must justify the continued existence of any religious institution in modern life, should concern the Jewish layman even more vitally than the building of new and more expensive Temple structures.

In this momentous task of vitalizing the real message of the synagogue in modern life, the lay brotherhoods which are now springing into existence may prove of inestimable and paramount importance.



TRAVELS OF SECRETARY

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ville. Rabbi Bazell has just recently come to Temple B'rith Sholom of that city. This fact in itself is sufficient to assure the newly reorganized Men's Club, which has for some time past been affiliated with the N. F. T. B., of being a huge success. Officers were elected at the meeting of November 22nd, and unquestionably the leaders were wisely chosen. Mr. Alfred Strauss took the helm as President, pledging his best energy in loyal support of this worthy organization. Mr. Hugo Taustine, the type of man who cannot have too much work thrown on his shoulders will make the ideal secretary. The general spirit of all present displayed willingness to support unstintingly this revitalized group which is to form a pillar in their congregational strength.

The Men's Club movement is spreading. The male members of Reform Congregations throughout the country are feeling the need for such organizations. The N. F. T. B. is growing!

EXPRESSIONS FROM MEMBERS OF THE EXECUTIVE BOARD

Our President's Opinion

"The first issue of the Brotherhood Monthly came today, and I think it is well gotten up and hope it will be useful in tying together our widely scattered ranks. I am very hopeful that we will be able to get a wide circulation for it, as it makes very little difference how good it is if it is not put into the hands of the people interested."—Roger W. Straus, New York, N. Y.



Helpful

"Liked our 'Monthly' very much, and am sure that the distribution thereof among the various Brotherhoods is going to be very helpful."—Arnold M. Schmidt, New York, N. Y.



Serves Its Purpose

"I am pleased with its content. Considering the allotted space, I think the substance contained therein answers the purpose for which the Monthly was brought into life. Local items will always help the interest in it."—Leonard S. Levin, Pittsburgh, Pa.



Volume I, Number 1

"I think it is splendid in every particular. The first impression is most favorable and I have read 'The Call to Service' by the President as well as 'Looking Forward' by the Secretary; both have my unqualified approval."—Wallace Rosenheim, Detroit, Mich.



Anticipates Growth

"I have no doubt but what this little publication will increase in pages very soon, and will become one of the chief organs among the religious organizations throughout the country."—D. R. Shapiro, San Francisco, California.

REFORM JUDAISM

(Continued from page 1)

far fewer Jews go over to Christianity from the ranks of Reform than from those of Orthodoxy. This step, judged by the facts, is not so extremely difficult that it must be made a little at a time. And when taken in this way, the gradations are not Orthodoxy, Reform, Christianity, but Orthodoxy, indifference and hostility, Christianity.

Reform Judaism is not—

a negation of historic Judaism. It has not evolved counter to the regular stream of historical development in Judaism. From its very beginnings down to the present day it has studied Jewish history carefully, has determined and is determining its fundamental and eternal essence and doctrines and the principles of its historic development, and has sought and still seeks to guide all its growth and progress, in every aspect and detail, unswervingly in accordance with these principles.

Reform Judaism is not—

a sect. It is not the religion of a small, closed group of Jews. It does not seek to separate itself from the whole household of Israel; nor will it permit others to expel it from Israel's family. Just as it upholds the principle of the unbroken continuity of Israel's history, so also it advocates unceasingly the corresponding principle of the indissoluble unity of Israel. It has never shirked the fullness of its responsibilities to Israel and to Judaism; nor will it ever. It deprecates all intolerance, bigotry and consequent division in Israel; it looks forward and labors sincerely for the re-establishment of perfect unity and brotherhood in Israel.

Reform Judaism is not—

anti-Zionistic. It is not anti-anything that is truly Jewish. It is in no sense a negative movement, whose spirit is denial and whose program is opposition. It is a positive movement, which runs counter to no other positive movement in Judaism. It too appreciates and seeks to foster true Jewish life and culture and learning.

It has a profound sympathy with every movement which like it aspires honestly and broad-mindedly to enrich the content and further the progress of Judaism in this modern world.

Reform Judaism is—

a historic necessity. No individual created it, nor is it the offspring of any caprice or irresponsible fancy. History called it into being, history, which, by divine law, will not let even religion stand still, but bids it go forward steadily, surely, purposefully. Reform Judaism is the child born from the union of Jewish history, Jewish tradition, Jewish spirit, Jewish yearning for knowledge of God and for human brotherhood, with modern knowledge, modern thought, modern life and aspiration. If anything, its was a birth retarded by at least a century. But today it lives and thinks and builds, a historic reality, a living truth, a creative force in the world.

Reform Judaism is—

a true expression of Judaism. For, being the creation of history, and having evolved in strict accord with the fundamental principles of the evolution of all Judaism in the long course of history, it must be a true expression of Judaism; it can not be aught else. It is approximately what Judaism would have been today, had there never been a Ghetto to stunt its growth, no expulsions and persecutions to crush its spirit, no intolerance and bigotry to withhold the rights of men, of thinking, of believing, creating men, who live in the world and give to the world, even as they accept from the world, the choicest treasures of the human spirit. Reform Judaism is beginning to become what it would have grown to normally, had not all these forces of evil been present in the world to check it and to limit its growth and its service. But what would the world be today, had not these forces worked in it! And at least all Judaism, throughout the world, would then have become approximately what Reform Judaism is today.

Reform Judaism is—

the sole hope of the perpetuation of Ju-

daism as a religion. Only through reform has Judaism perpetuated itself through all the centuries. Again and again, whenever through historical circumstances and intellectual growth a new mode of life evolved for the Jewish people, with a new outlook upon the world, a new knowledge of the universe, a new and larger vision of God, Judaism reformed itself. Like the chambered nautilus, it left its outgrown dwelling for a new and larger and more magnificent abode. In these 19th and 20th centuries, with their unparalleled advance in the realms of the natural sciences and of human knowledge, with their new systems of government and national organization, with their new education and their new social conscience, Judaism has had to reform itself once again. And in the ages to come, as knowledge continues to grow, and life expands still further, and men come to understand still more of God and of His purpose in the world, Judaism will reform itself, over and over again; and thus reforming itself, it will live on and on, perhaps alone of all present-day religions, because it alone, so it seems, comprehends this truth; it alone possesses this power of reformation, of rejuvenation.



FRIEND SCHLEMIEHL

Norman M. Goldberg

Dear Abe:

You'll be surprised I'm calling you by your Christian name. Because you were elected President of the Congregation by a majority of one vote you imagine everybody should Mister you. A fine "High Hatter" you've become, Abe, but remember I am a Democrat and even if you were elected President of the First National Bank (which you won't be) I would still call you Abe. Let me remind you, Abe, that when you were peddling shoe strings on Delancey St. I was already third assistant buyer in the mezuzah department of the Boston Store in Quincy, Illinois. However I won't remind you of those days which I know you want to forget them since you are now in the scrap iron business, or I should say the steel business.

Any ho, Abe, what I am driving at is this. You gotta come off your high horse and also bring your wife and children down too. Imagine, Abe, my little Izzy goes over to your house to play with your little Mo, which they have always been good friends. Many a time I have said to my Izzy, "Stay away from Mo. He will learn you bad habits." But my boy would go over in despite from my warning. To-day he comes running to me with tears in his eyes and says, "Papa, when I went to call on Mo he was standing on his gate with his nose in the air and when I said hello to him, he said, 'Don't talk to me, you Boojwah. My old man is president from the congregation, and yours is only a member.'"

Do you hear me, Abe. He called my son a Boojwah. The little low-life. From his father he hears such things, ain't it?

And your wife, Abe, which she used to work behind the same hosiery counter with my wife and chew the same brand chewing gum, she's also become all of a sudden a aristocrat. Before you were elected President from the Congregation the third row balcony was good enough for her at a Wednesday matinee. Yesterday, my wife tells me, she appeared in a box hiding behind a pair of lornettes and between the acts she looked down on those poor people who were sitting in the full dress circle. She even dropped her program and hit Mrs. Goldstein on the head. (Mrs. Goldstein whose husband is Vice President of the Congregation.)

Is that right, Abe? I'm asking you. After all, you were not elected President of the United States. You don't preside over the cabinet, Abe, only over the board of trustees which, remember please, I am a member myself. A word to the wise is sufficient. See me tonight at the Brotherhood meeting and we'll talk things over.

With best wishes for a happy administration (for the people), I remain,

Your friend,
Schlemiehl.



Come to the Convention!

MIAMI ORGANIZES

In answer to a Brotherhood propaganda letter sent out from National Headquarters on the 1st of November the following letter was received:

December 6, 1926.

I am happy to be able to report to you that we have organized a Brotherhood in the last month which has met once a week and has already about one hundred members.

Mr. A. Tauber, a very able and earnest and influential man, formerly vice-president of one of the large congregations in New York, has been elected the President of the Brotherhood and their main work at the present is to put over a membership drive for the congregation. After that is finished we shall do other things as occasion dictates.

The following are the officers of the Brotherhood: President, Mr. A. Tauber; Vice President, Mr. Leonard Epstein; Secretary, Mr. J. J. Schlosser; Treasurer, Mr. N. J. Mirsky.

The Brotherhood, in my opinion, is going to be the motive power of the entire congregation.

Cordially yours,

(Signed) Jacob H. Kaplan, (Rabbi)

Temple Israel of Miami, Florida.

We wish this new Brotherhood a world of success and hope that next month we may welcome the group as a new member of the National Federation!



FRIENDLY COMPETITION

Here is an opportunity for you to "break into print." All that is necessary is that you have a good idea—and let us know about it. The TEMPLE BROTHERHOOD MONTHLY is anxious to encourage and stimulate thought along the lines of novel suggestions for the betterment of Brotherhood programs. Therefore in the February issue we want to print two or three "live" outlines of programs for a Men's Club meeting in celebration of the approaching holiday, Purim (March 18, 1927).

Your suggestions should be limited to not more than 350 words and mailed to

the TEMPLE BROTHERHOOD MONTHLY, Merchants Building, Cincinnati, Ohio, no later than February 1st.

The best programs will be selected on the basis of appropriateness for the holiday, originality, practicability, as well as general interest.

We invite your participation in this friendly competition, assuring you that your efforts will be well spent in the good which can be achieved from new, fresh suggestions.

The "Temple Brotherhood Monthly" is YOUR paper—Let's make it a live one! The editors welcome news items from you which will have general interest. They want your ideas pertaining to the growth and progress of the Brotherhood.



HERMAN L. KARPELES

(Continued from page 1)

When we meet next month in Cleveland, the chair of Herman Karpeles will be vacant, but the spirit of his tireless energy always devoted to American Jewry and the cause of Judaism, will hover over the entire assembly.



WIRES CONDOLENCE

On December 14th the following telegram was sent to Mrs. Herman L. Karpeles at her home in Newark by Rabbi George Zepin in the name of the Executive Board of the National Federation:

"Greatly shocked to learn of the passing of your dear husband. His fellow members on the Executive Board of the Brotherhood Federation deeply appreciated the time and energy he gave to the advancement of the Brotherhoods' ideals. His untimely passing leaves a void in the Council of the organization in whose behalf I extend to you our whole-hearted sympathy.

January Monthly will be
CONVENTION NUMBER

Don't Miss It!

NEWS FROM COAST TO COAST

NEW COMERS

We welcome with outstretched arms three new units of the National Federation of Temple Brotherhoods which joined our ranks during the past month: the Men's Temple Club of Kansas City, Mo., with a membership of close to 300, the Rodeph Shalom Men's Club, Philadelphia, Pa., with a roster of 350, and the Men's Club of Temple Beth Or, Montgomery, Ala., numbering about 100 individuals. All give promise of being active additions to the National. We stand ready to help them and be helped by them as time goes on.

GOOD WILL

On December 9th, the Board of the Men's Club of Mt. Zion, St. Paul, Minn., gave a luncheon in honor of Dr. John Herring of the Committee on Good Will between Jews and Christians. A large number were present to express their willingness to co-operate in this worthy movement which Dr. Herring heads.

The Men's Club of Temple Beth El, Detroit, Mich., held its annual "Good Will" Dinner on December 14th. One hundred prominent non-Jews were selected to be guests of the Club. Besides this list which was picked by the Board, each member was privileged to bring a non-Jewish friend as his guest for the evening. Leading ministers and rabbis spoke.

CHANUKAH PROGRAMS

Due to the fact that the first issue of the **TEMPLE BROTHERHOOD MONTHLY** was distributed so late in November, the local Men's Clubs did not receive sufficient notice to write to Cincinnati about their Chanukah programs. However, clippings from various Jewish

papers throughout the country disclose that the Brotherhoods did their share in celebrating this festive occasion with jolly socials and fitting talks to commemorate the events surrounding the great historical hero, Judas Maccabee.

PROVIDING A MEANS

Max Hertz and his committee deserve great credit for the splendid vaudeville program presented by the Men's Club of Temple Emanuel, Los Angeles, Cal., on November 15th. "This was the first of a series of supper entertainments that have been mapped out by the officers of the Men's Club under the direction of President J. J. Lieberman, for the purpose of building up a large fund that will be used for the philanthropic, cultural and educational work of the Club." With such a surplus established, their most cherished plans of expansion may then more easily be carried into effect.

COMFORTABLE QUARTERS

On December 7th the Union Temple Men's Club of Brooklyn, N. Y., held its first meeting in the "New! Beautiful! Glorious! Magnificent! Temple House." From reports which have reached us about this handsome structure, the men now have all the physical facilities their hearts might desire and it is only up to them to make the utmost use of their pleasant surroundings.

A WELCOME HAND

The Men's Temple Club of Kansas City termed their meeting of November 28th "Ladies' Night." After arranging a mighty interesting program they naturally felt selfish to enjoy it alone. Besides, this club is famous for the hospitality it always extends to out-of-town guests.