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Perpetuation of Judaism, 1927.

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CONFERENCE ON PERPETUATION OF JUDAISM

Wednesday, January 19th, 1927.

Remarks by Dr. Abba H. Silver.

RABBI A. H. SILVER (Cleveland): I have been working these last three days under the impression that hosts ^{should} ~~ought to~~ be seen and not heard. This is the first Council of the Union which I have attended -- and I have attended a few -- at which I sat back and listened instead of being on my feet and talking and therefore I have learned a great deal. I have gained a great deal of inspiration, I want to acknowledge it here, from the presence on these programs of young lay Jews, who, to my mind, have made, if not the most important certainly some of the most important contributions to this convention. ~~That~~ ^{This} augurs well for ^{all future} ~~our~~ deliberations.

I have commented in the ~~past~~ upon the fact that most of the ^{lay-} ~~men~~ who appear upon the platform -- ~~I mean laymen~~ -- are those who have been with us ^{in this work} for ten years ^{or} twenty years ^{or more} ~~in~~ ~~the work~~, the same zealous, devoted sons of Israel. But I have missed the young, Jewish laymen. These last three days I have seen them and I have listened to them and I have learned from them. They spoke with courage and wisdom and out of a vast loyalty to the best in Jewish life. I have not in all instances agreed with them. That isn't at all essential. They have given us not ~~merely~~ gropings of immature minds but worth-while conclusions arrived at evidently after long deliberation.

I have frequently commented on the fact, friends, and ~~more~~ recently in the Bulletin of the Brotherhood, that ~~up to recently~~

there was a danger ^{our tendency} in American Liberal Judaism of relegating the whole problem of Jewish thinking to the professional man in the pulpit, ~~of relegating Jewish thought~~ to an ecclesiastical body. The layman was content to supply the ^{financial means} ~~wherewithal~~ for the administration of the synagogue, ~~and he~~ did that very generously but he was content to leave all the wrestling with the vital and momentous problems of Jewish life, of Jewish education, ^{and} of Jewish survival almost entirely to the rabbi, to the professional man.

There was a twofold danger ^{involved in this} ~~there~~. First, ~~that~~ Judaism was becoming a monotone, lacking the vividness and the colorfulness which comes from direct contact with life ^{and its swiftly moving actualities} which only ^{the} layman can ^{adequately represent} ~~give~~. Judaism was becoming too much of a theology and too little of a life. ^{Again} ~~Second~~, there was the danger of destroying the democratic character of Judaism. Judaism is a democratic achievement and laymen have contributed as much to the thought ^{- process} of Judaism as the rabbis ~~have~~. Some of the finest contributions to ^{our cultural assets, to} ~~the storehouse of our~~ Jewish ideology, Jewish philosophy and Jewish literature -- yes, ^{and} ~~and~~ ^{prophecy} ~~prophecy~~, have come to us from Jewish laymen.

Liberal Jews in America ^{were} ~~have~~ unfortunately, not consciously, of course, or deliberately, but unconsciously, permitted ^{ing} ~~ted~~ this democratic character of Judaism to be destroyed ~~and~~ I am glad, therefore, to see the recrudescence of lay interests, not in financing -- that ^{too} is important, -- not in our physical expansion -- that ^{too} is important, -- but in our spiritual ex-

and experimentation.
pansion, ~~in our spiritual intensification~~. Therefore, I
bless the day that I was able to listen to young Mr. Aaron
the night before last and ^{to} Professor Sachar this evening.

If there is one thing I can say to you tonight,
friends, in connection with the subject ^{which has been} ~~that was~~ discussed
this evening, it is this: (I think my young friend ~~Mr. Dr.~~
Gamoran pointed it out very forcibly.) We ^{all} know ^{that} there are
problems in Jewish life. We are not unmindful of ^{them} ~~it~~. ~~You~~
~~are not unmindful of it.~~ The home problem, the synagog prob-
blem, the school problem, ^{But} -- all of these problems ^{could} ~~can~~ be
solved if we had in this land a ^{small band} ~~handful~~ -- we don't need the
hundreds of thousands and the millions; our strength never
lay in numbers -- of consecrated Jewish laymen who would make
it the chief concern ~~and the chief business~~ of their lives to
think through ^{and wrestle with} the problems of Judaism, not three days in two
years but daily. ~~Then~~ ^{then} these problems would be solved.

I have always believed that our strength lay in a small
~~the~~ aristocracy of spirits, not in the masses. I said last
Sunday ^{in my pulpit} ~~that~~ it is my firm conviction that ^{showed even} ~~if~~ there ^{be} a mo-
mentous crisis in Jewish life in this land ~~at any time~~, a
real, ^{soul-searching} ~~serious~~ crisis, that we ^{shall probably} ~~will~~ lose ~~many~~ of the masses.
They will not stand the strain, ^{They are now unable to withstand the} ~~especially~~ of these corrosive,
~~these invidious influences~~ ^{which} ~~that~~ are eating away at the heart
of ^{their} Jewish loyalty.

Our strength lies in the few consecrated Jewish
men and women, and ~~it~~ is to them that I would appeal to ~~go~~ ^{return}
~~out into~~ their communities and set about affirmatively and

aggressively to express in ~~concrete~~ acts and institutions ~~and~~
~~deeds~~ these ideas which were expressed here in the last three
days. Much has been said about the Jewish home ^{having lost} ~~being stripped~~
~~of~~ its old spirit of ^{piety} ~~romance~~ and sanctity and beauty. The
Jewish home can be reclaimed but you have to ^{reclaim} ~~do~~ it. You lay-
men and you laywomen must do it. There is no one else to do
it, ~~and~~ ^{you} you must do it first by example and then by precept. ^{but}
~~you~~ must do it yourselves.

^{It is stated that our religious}
~~We speak about the schools as being inadequate and~~
~~insufficient.~~ You agree to it. Yet when ~~many of you~~ ^{you} return
~~to your community and the~~ ^{your} rabbi comes to you and says that
two hours a week of instruction, ~~in~~ ^{and that your} thirty weeks a year ~~is~~ ^{at least one} are
utterly insufficient, ~~the~~ ^{a week} children should come ^{with} on additional
days, he meets ^{it has been said that we ought to} the most startling resistance from you laymen
and laywomen. ~~We said we need to reintroduce Hebrew into our~~
~~Jewish content, to enrich it,~~ ^{and} ~~to give it color.~~ Yet when ~~we~~ ^{propose this to} ~~the~~
rabbis ~~go to the laymen and tell them we would like to rein-~~
~~troduce Hebrew~~ ^{they} ~~we~~ encounter the most stubborn resistance, ~~on~~
~~their part, and so down the line.~~

^{educational system}
^{It has been charged that}
~~You speak about the pulpit as not being~~ ^{is not} spiritual
enough and yet when the rabbi does honestly attempt to preach
from the pulpit the word of God without sensationalism, ^{and} without
tricks, the Jewish layman and laywoman ~~does not~~ ^{respond} ~~come~~ except
in very, very rare instances. I have known splendid men in
the ministry whose hearts ^{were} ~~broke~~ ^{because their} ^{spiritual} ~~message~~ ^{which}

welled up from the very main-springs, their lives were
~~went down into their deepest being was flouted~~ by the indif-
ference of people who wanted shows and vaudevilles and enter-
tainments in the synagog, who thought that the supreme triumph
of the synagog was to see a packed auditorium of curiosity
seekers instead of a group, ^{even if} a small group, of prayerful souls
who came to pour out their hearts to the living God.

^{I ask, friends, how}
~~How, I ask you, are you going to improve?~~ How are
you going to ^{exact and make effective} strengthen the message of the synagog if you do
not give your religious leaders the opportunity and ^{the} time for
meditation, ^{and} for study? You build magnificent houses of wor-
ship which require tremendous sums of money for their mainten-
ance, which in turn ^{require} ~~means~~ a vast membership, ² which in turn re-
quires ^{of} the rabbi to devote so much of his time to the mechanics
of administration, the actual running of a business, and then
you want your rabbi ^{to be a student} ~~to be spiritual~~, to be profound in his
thought, ^{and} ~~to be~~ perfect in his ^{literary} expression, to be in touch with
the latest ^{ideas} ~~thought~~ and the finest development of the human
mind, ~~of today.~~ ~~That is your job, men and women.~~

Dr. Frankel appealed ^{to} ~~for~~ the rabbi to be the pastor.
That is beautiful. But how can one man be a pastor to a ^{congregation of a} thousand
or fifteen hundred families, a ^{in fact} ~~whole community~~ of 7000 or 8000
souls? There is something in the physical organization of ~~our~~
Liberal Judaism in America which makes it impossible for the
rabbi to be either a pastor or a thinker. ^{Here is a problem} ~~That is something~~
you ought to wrestle with. We rabbis confess our absolute help-
lessness in the face of ^{this} ~~that~~ situation.

I was very much concerned with what ~~the~~ Professor Sachs said about the Jewish students in the university^{it}. I believe that they can be reached -- not all of them. It is futile to imagine that Judaism can reach every man or that it can reach every student or that it can reach every student during his student years. ~~it is true that~~ ^{these students} many of them are going through a period of readjustment where religion doesn't count, ~~and it is true that~~ ^{again} the years between sixteen and twenty ~~and twenty-one~~ are not the religious years par excellence in the life of a human being. I did not know how to pray when I was seventeen or eighteen. I knew how to pray when I was eleven or twelve but during ~~those~~ ^{the succeeding complete physical & psychical} years of readjustment I lost the gift of prayer. I did not ~~know~~ ^{understand} the profoundness of prayer even during my early years in the ministry. It ~~is~~ ^{has} returned to me. It is my ~~contact~~ ^{close} with life, ~~the~~ ^{and} ~~experiences~~ ^{revealing} of my ~~life~~ ^{life}, ~~the~~ ^{at understanding} ~~revelations~~ ^{which} which come to every human being ~~as~~ ^{he} ~~faces~~ ^{he} life, that have brought back to me the gift of prayer.

^{is} ~~if~~ ^{rejuvenating our youth} The mere modification of the prayer book will not solve the problem. I am in hearty agreement with the thought that the prayer ought not to contain any ideas which are ^{intellectually} repellent to the modern Jew. ~~As we come~~ ^{when we shall} to the revision of the prayer book in a year or two ~~those~~ ^{few} passages, I am sure, will be deleted. If you think ^{however that} a prayer book entirely acceptable to the rational mind will bring the youth crowding to ~~your~~ ^{our} services, you are mistaken. There are ^{some} young people on the

let us hope many young people

campuses of ^{our} universities whom we can reach, ^{and it is then that} ~~and it is in~~
~~these universities that I would~~ ^{men of} place the best of our Jew-
ish ministry and it is in the universities that I would
~~place the best of~~ ^{and it is} our Jewish laity who would offer them-
selves for that service; for it is there that we ^{must} ~~can~~ dis-
cover ^{the "sacred remnant" the chosen} ~~these~~ aristocrats of the spirit who will carry on ^{the meaning} ~~our~~
^{and mission of our life} ~~tradition and our cause~~ through the world.

I am afraid, friends, I ^{wandered far afield} ~~have gone far off~~ and that
I have spoken too long. I thought as I listened to the ~~the~~
three symposiums ~~these last three days~~ that if we could con-
dense all that was said, we would find ^{their} ~~there~~ complete con-
densation and expression in those three things which Dr.
Frankel mentioned the first evening ^{the home, the school, the synagogue. Rebuild the Jewish} ~~a return to the Jew-~~
^{home!} ~~ish home which you men and women must rebuild for us.~~ The
acts of rebuilding are ^{reemphasize} very prosaic. The rebuilding of
the Jewish home consists ^{of} ~~in~~ items, each one in itself not
very ~~attractive or very~~ significant but all in their cumulative
effect tremendously significant. You can rebuild your Jewish
home by reintroducing periodic prayer. ~~You pray and your~~
children will pray with you. ^{You can rebuild the Jewish home by} ~~You pray in your home and your~~
children will pray with you. ^{Why} ~~Reintroduce~~ in your homes those
beautiful symbols and ceremonies ^{hallowed by centuries of gracious} ~~of which so many of you have~~
^{mentioned} ~~spoken.~~ What difference does it make if there are 10,000
homes in your community which do not do it. You be among
the aristocrats of the Jewish ^{must} ~~people~~ who will foster these

things because you love them, ~~and~~ ^{perhaps} others may ~~also~~ will kindle their light by your light.

Go back ~~to~~ ^{to} your communities and insist that a larger proportion of your congregational budget be spent ~~in~~ ^{on} ~~the~~ ^{your} schools. ~~Go back into your towns and see that you~~ ^{Build} up normal schools for the training of teachers, ~~that you~~ ^{Pay} ~~the~~ ^{your} teachers well, ~~so~~ ^{so} that you ~~exact~~ ^{may} from them a definite standard of competence and efficiency. ~~Go back into your homes and see whether you cannot~~ ^{Give} the religious school ² more time. You cannot transmit a heritage of 3000 years, a literature, a faith, a mode of living, a ~~group of concepts~~ ^{racial totality}, in fifty or sixty hours a year.

Go back ~~into your towns, into your synagogues, and~~ ^{to your communities} ~~insist that your synagogues be places~~ ^{shall} ~~of worship, not places~~ ² ~~of entertainment~~ ^{and} ~~not secular pulpits, but places of worship~~ ^{and} where the Shekinah dwells, ~~where you come in closest contact with the hem of God's robe of glory.~~ You laymen Demand of your ministers that they preach the word of God as Israel understood the word of God, ^{ask} that they preach the timeless things instead of the timely things. ~~Then~~ ^{thus} you will be making a real advance toward ³ the solution of these perplexing and serious problems, ~~but problems that can be solved.~~ ^{which} confront us.

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1. This ^{subject of our} brief symposium, has been announced as the 16th & 5th, Cause in our "Clearly we ought first to define what we mean by 'the Jew-Cause'." What is the J. Cause? - There will be no unanim. of opinion in Israel on this point.

(1) Our Graduates, outside our fold have in the past decade popularized the notion that the future of C. was to dominate the world - Other our ^{cause} was a secret ~~plan~~ ^{of society} international intrigue for the overthrow of the Estab. order ~~the~~ ^{the} ~~order~~ ^{order} or we think ~~scorps~~ ^{power} and to seize ~~control~~ ^{everywhere} the world; ~~divide & rule, was fast to be the policy of the European~~ Our was now discovered to be "Mystery & Rule" - Thus the Jew whose unmemorial cause he assumed to be ~~thus the Israel~~ ^{the} ~~which had thus the~~ ^{the} ~~majority~~ ^{ex-patriate} ~~centuries~~ ^{circumstances} ~~associated its cause to that of the~~ ^{hearing} ~~suffering servant of God~~ ^{AMERICAN JEWISH ARCHIVES} was now clovered with the stealthy plotting, the scheming, the ~~the~~ ^{the} new mission - the Universal Conspiracy - the power at ~~itself~~ ^{itself}; which make for unrighteousness -

2. With this one rank, now assumed that our cause was the swift & thorough assimilation.— They assumed the eternal ^{question} ~~problem~~ posed by that melancholy Jew—
To be or not to be— by a sharp and eager negative.
They would solve the problem of survival
by destroying the Jew— Jew is simple— but unadmirably
difficult in the execution.

3. Others hold the J. P. to be Philanthropy. Being burdened with ~~our~~ ^{an} ~~unescapable~~ ^{racial} ~~racial~~ ^{unpleasantness} ~~unpleasantness~~ ^{unpleasantness} we must make the best of it. We must ^{such to himself} ~~fight~~ ^{unpleasant} ~~unpleasant~~ ^{unpleasant}

evidence to the world, as ^{yourself} just heart and with
impulses, that the world will overlook ^{all} our other
failings - the cause, the racialist Jew was
self-effacement behind his ^{hopes} and ^{aspirations}.

4. Still others proclaimed the cause, the J. to be political
integration. Our chief concern was to become
a nation like every other nation. Just that
it was just that which the prophets warned
was upon. They warned Israel to be a nation
but unlike every other nation. These national
secularists confused means with ends + fell out
the great testimony by racialist treat. Chaim we
which the whole world was sunk.

5. What is the J. Cause? in ^{our} ^{land} & take it to be the ^{young}
^{reclamations} ^{reconstruction} ^{spirit} leadership in the ^{land}
^{Heart} ^{can} ^{and} ⁱⁿ ^{the} ^{land} We who were
first caught up by the vision of a flaming torch
and revealed to mankind the one soul of
social human aspiration, we have lost
the role of pioneer pathfinder & have become
blind followers of whatever in rel. & phil.
that seems popular & attractive. In the moment,
we have ceased to be creative in the realm
of rel. speculation. The world is turning
not to us but to our ancestors of 2500
yrs. ago for guidance & inspiration. The
great works on rel. that today are not being
written by Jews -

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The Jew without Judaism is an anomaly. The Jew created Judaism, but Judaism of today has, in the truest sense of the word, ^{created} the Jew of today. No system of thought which tends to secularize Israel is native to the genius of our race. On the other hand, any system of thought which, zealous for religious abstractions, disregards the people of Israel and does not recognize that the Jew is as much an essential of Judaism as the Bible, is also foreign to our genius.

The Union of American Hebrew Congregations is contributing mightily in this land to the preservation of our spiritual heritage and to the vitalization of Jewish ideals in the lives of men and women today. To that extent it is helping in the marvelous renaissance which is taking place in Jewish life in this country.

It is my firm conviction that we are moving towards the golden age in American Jewish history. The spirit of our race in America is a sturdy one. We are, perhaps, the best organized Jewish Community in the world. Economically we are certainly the most favored of all of our brethren. Furthermore, the war and its aftermath have enkindled a greater loyalty in our midst. The last decade has witnessed the establishment of new academies of learning, numerous schools, the coming of great European scholars to our midst, facts which tend to confirm one in the impression that America is becoming one of the great centers of Jewish thought in the world.

And this is as it should be. We would be squandering the rich opportunities of freedom and prosperity which we are enjoying in this land, we would be shirking our vast responsibilities to the corporate life of America if we did not develop our great historic potentialities here and if we did not attempt to educate ourselves and our children in the highest ideals of citizenship and service.

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No. 10

THE OPPORTUNITY OF AMERICAN JUDAISM

MY RECENT visit to Europe has convinced me more than ever that the center of Jewish gravity has been shifted to America. The wreckage of thousands of Jewish communities, the destruction of Jewish schools and academies, the almost total disappearance of former seats of Jewish learning, and the desperate struggle of the survivors of a decade of unparalleled suffering has had disastrous consequences on the Jewish cultural life in Europe.

The Jews of America have been spared. While millions of their co-religionists abroad have perished in war and pogroms, have succumbed to starvation and sickness, the Jews of America have known peace. To them has come greater prosperity than ever before.

Upon them, therefore, falls the responsibility of saving Judaism itself from destruction. If Judaism is to survive the disaster that has befallen almost half of the Jews of the world, it is we, the Jews of America, and especially we Reform Jews of America who must take steps now for its perpetuation.

It is in America that our great Jewish heritage must be preserved, if it is to be preserved at all. Here, in this glorious Republic, Judaism must become revitalized. Here we must establish great seats of Jewish learning, great Jewish libraries, and

here we must further develop our Jewish culture. To do these things the message of Judaism must be carried to every Jew in America, and every Jew in this country must be won to Judaism and helped to understand and acquit himself of his Jewish responsibilities.

It is for these reasons that the next biennial Council of the Union of American Hebrew Congregations, at Cleveland, January 16th to 20th, will be perhaps the most important of the many history-making Councils held by this organization. It will mark the beginning of a new epoch in our history.

In issuing the call for this conference, for which elaborate preparations are being made by the Jewish community of Cleveland, I do so with a full consciousness of the imperative significance of the gathering. It is this significance which I desire to urge upon the members of the Union in order that there shall be the largest possible participation.

It is a time for action by those to whom the heritage of Israel is priceless—by those who wish Judaism to live gloriously and endure nobly. It is a time when those who would hold high the banner of our faith must respond to the call.

(Signed) LUDWIG VOGELSTEIN.

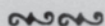
30th Council of the Union, Cleveland, January 16-20, 1927

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JEWISH SESQUI EXHIBIT WINS AWARD

*Sesquicentennial Gives Gold Medal to Synagogue Council of America.
Exhibit to Be Shown at Cleveland Convention*



THE Sesquicentennial International Exposition at Philadelphia has awarded a gold medal to the Synagogue Council of America for the Jewish Exhibit which has been on display there since the early part of the summer. In presenting the medal, the Jury of Awards praised the "well grouped co-ordination of ideas" in the exhibit.

The Jewish exhibit at the Sesquicentennial was the first joint activity of the Syna-

The Jewish exhibit traces the part which was played by the members of the Jewish faith in the discovery and founding of America, and their participation in the establishment of this nation. It summarizes the growth of all their present day national activities in philanthropy, education and religion and aroused considerable interest.

Plans are now being made to show this exhibit at Jewish gatherings throughout the country. It will be exhibited at the



MEDAL OF AWARD TO SYNAGOGUE COUNCIL OF AMERICA

gogue Council of America which was recently formed, and includes in its membership all the leading Jewish religious organizations in the United States, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the United Synagogue of America, Rabbinical Assembly of the United Synagogue, the Union of Orthodox Jewish Congregations, and the Rabbinical Council of the Union of Orthodox Jewish Congregations. Dr. Abram Simon, of Washington, D. C., is president of the organization.

30th biennial Council of the Union of American Hebrew Congregations at Cleveland.

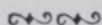
Praise of the Jewish exhibit is contained in a letter from Mr. G. B. St. John, representing the Federal Council of Churches, who was in charge of the religious exhibits at the exposition. His letter was addressed to Rabbi George Zepin, Chairman of the Committee on Exhibit, and reads as follows:

"Undoubtedly by this time you have

(Continued on page 12)

Cleveland Prepares for 30th Council of the Union

*Anshe Chesed and Tifereth Israel, Leading Reform Congregations,
At Work on Comprehensive Plans for Hospitality*



CLEVELAND, whose allegiance to Reform Judaism dates back almost to the very year of the establishment of this progressive movement in America, will be host to the 30th biennial council of the Union of American Hebrew Congregations, the 7th biennial assembly of the National Federation of Temple Sisterhoods, and the 2nd biennial convention of the National Federation of Temple Brotherhoods, which are to be held there between January 16 and 20. Under the chairmanship of Benjamin Lowenstein, local committees are now arranging for hotel accommodations, home and synagogue hospitality, and entertainment of more than one thousand delegates to the most significant, Jewish religious gathering which will be held this year in America.

Mr. Lowenstein, the chairman, has announced the following representative men and women of Cleveland as members of the Convention Executive Committee: A. I. Newman, N. L. Dauby, Sol Reinthal, Mrs. Sam H. Cohn, Harry A. Levy, E. M. Baker, Sam Campen, Rabbi Barnett R. Brickner, A. W. Fox, Philip Frankel, Mrs. Julius Fryer, E. Geismer, Miss Edna Goldsmith, H. S. Goldsmith, Mrs. Walter A. Goldsmith, Mrs. M. J. Gries, Mrs. Marc J. Grossman, E. Haberman, A. J. Halle, Samuel Hartman, S. M. Hexter, M. E. Lazarus, A. Lewenthal, Nathan Loeser, Max E. Meisel, Albert Mendelson, Herman Moss, Max Myers, Mrs. Myron W. Rice, S. P. Schloss, B. H. Sinks, Rabbi Abba H. Silver, Walter M. Weil, S. D. Wise, and Eugene E. Wolf.

Rabbis and lay leaders of Judaism will come to Cleveland from all parts of the country to participate in discussions on the perpetuation of Judaism and to outline the manner in which the forces of Jewish youth, the home and the synagogue can all be enlisted for the regeneration of Judaism

in America. The two Reform temples of Cleveland, which are among the outstanding synagogues in the United States—from both spiritual and physical viewpoints—are now working together, laying plans, appointing

committees and sub-committees to care for all the delegates. These two congregations are Temple Tifereth Israel, at 105th Street and Ansel Road, and Temple Anshe Chesed on Euclid Avenue. In both these houses of worship, religious services will be held on Sunday morning, January 16, and a joint service at Tifereth Israel on Sunday evening will usher in the Council. Visiting and local rabbis will participate in the services.

Cleveland's two congregations, which have labored many years in the service of Israel, are both housed in magnificent new temple buildings, recently completed, whose picturesque oriental architecture, impressive dignity and beauty have been a source of interest and praise among both architects and laymen since they represent the finest expression of modern synagogue architecture.

Anshe Chesed Congregation (Euclid Avenue Temple) the Mother Jewish Congregation of Cleveland, was founded in the year 1846 by a small group of about 20 German Jews and received its charter the same year. It was then known as the Israelite Anshe Chesed Society of the City of Cleveland.

Rev. E. Hertzman, the first minister was elected in the year 1860 and served for one year only. Dr. M. Machol, who served 35 years as Rabbi and was afterwards made Rabbi Emeritus, was their first modern Rabbi. Rabbi Louis Wolsey was spiritual



BENJ. LOWENSTEIN



DAVID S. KOHN

leader until the year 1925, when Rabbi Barnett R. Brickner, of Toronto, accepted a call to this pulpit. Anshe Chesed has a membership of about 1300 families and Mr. David S. Kohn is president. About 1200 children attend its religious school and are taught by 80 teachers and club leaders. In addition to its younger group of religious school pupils it has an active alumni numbering one thousand, of which M. Laronge is leader. The beautiful new synagog of this congregation, a combination of solid walls and low flat domes of the Byzantine design, has a school house whose auditorium seats 1300 persons and has 40 religious school rooms. The interest of the visitors will be attracted by the memorial windows of the Temple, which were planned by Rabbi Louis Wolsey, and represent in pictures and symbols eight periods of the history of the Jews.

Congregation Tifereth Israel, or The Temple, as it is generally known, was organized on May 26th, 1850, with forty-seven charter members. It now numbers fifteen hundred members. The Temple has been a pioneer in many activities in liberal Judaism in America. Its first Sunday School was organized in 1858. Sunday morning lectures were inaugurated in 1886. It was the first Temple in the United States to foster the Temple Center idea. As early as 1894 The Temple established university extension courses, popular lectures, The Temple Forum, a library, a gymnasium and many other features which have since been adopted by many congre-

gations in America. It was the first congregation to give women official representation on The Temple Board.

During the past fifty-two years the congregation has had but three spiritual leaders. Dr. Aaron Hahn, 1874 to 1892, Rabbi Moses

J. Gries, 1892 to 1917, and Dr. Abba Hillel Silver, 1917 to the present time. Mr. Benjamin Lowenstein, the president of The Temple, is Chairman of the Convention Executive Committee.

The Temple at present conducts a religious school which numbers fourteen hundred and ten children with a staff of sixty-nine teachers. Mr. Solomon Bluhm is director of Jewish education. The school of-

fers a systematic Jewish education from the kindergarten grade through a three year high school course. The high school is a Post-Confirmation course. The average age of the children

confirmed at The Temple is fifteen and a half years. The study of Hebrew is compulsory in all the grades of the school. Besides the religious school, The Temple conducts for its children during the week, many clubs and study groups such as an Arts and Crafts club, a Boys' Choir, a Fine Arts Group, Junior Dramatics, a Junior Orchestra and numerous other clubs in which special emphasis is laid in programs and in activities on Jewish values. The Temple joins with other religious bodies of the city in the maintenance of a Training School for Jewish Teachers. The Temple carries on its activities through three major units—The Temple Women's Association, The Temple Men's



RABBI BRICKNER



TEMPLE ANSHE CHESED

Club and The Temple Alumni Association.

The Temple Alumni Association is composed of all the confirmants of The Temple. It is a very active organization of the younger men and women of The Temple and aims to keep alive among the young people a sense of loyalty to The Temple and to all that The Temple stands for. The Alumni Association fosters a Temple Theatre Guild which, from time to time, presents worth-while dramatic performances. The Alumni Association also conducts a Jewish History Class for its members. Edwin Strauss is president of the Alumni Association.

The Temple maintains a library for its members, containing over four thousand volumes of Jewish and specific religious interest and over forty Jewish periodicals. A splendid reference department is available.

The new Temple at East 105th and Ansel Rd. was built at a cost of \$1,350,000. The exterior is a monumental design of remarkable simplicity, but of great impressiveness, carried out in limestone banded in alternate wide and narrow courses, enriched with insets of rare marbles, and the whole, capped by a large dull yellow dome. The setting in the angle between two streets of greatly varying levels lends itself to an unusually picturesque development.

The main Temple auditorium is a large seven-sided room about ninety feet in diameter and eighty-five feet to the top of the great dome, seating 1900 people. All of the five windows on each side have a word forming a sentence and the seven sentences thus formed represent seven fun-

damentals of the Jewish faith. An alcove containing a stained glass window depicting "Charity" was the gift of The Temple Women's Association to the old Temple and which was removed to its present location when the new Temple was built.

The religious school building which connects with the main corridor but which is entered from Ansel Road, contains thirty classrooms, with teachers' room, rest rooms, etc. This also connects from the second floor with the balcony of The Temple so that the Religious School pupils may go directly into The Temple without having to pass through any portion of the building. The average size of a classroom is approximately eight-

teen feet by twenty-four feet and each room is fitted with a wardrobe for the use of the pupils in that room. The kindergarten room at the northeast corner on the first floor is decorated with Biblical paintings by Emery Gellert.

Mahler Hall is a large assembly room approximately sixty feet by ninety feet which is entered from the Religious School and the Main Corridor in back of The Temple. It can accommodate a thousand peo-

ple. It is equipped with a stage which is used for dramatic and musical presentations, with a moving picture booth, and is lighted from windows at the side and from a monitor at the top. Adjoining it are a completely equipped kitchen and pantry, as well as locker rooms for boys and girls which are used in connection with the gymnasium at the rear of Mahler Hall.



RABBI A. H. SILVER



THE TEMPLE

**Congregations -- Sisterhoods -- Brotherhoods
Meet in Cleveland January 16, 1927**

Preliminary Outline of Program for the XXX Council

Cleveland, January 16-20, 1927—Cong

SUNDAY MORNING

CONGREGATIONS—Meeting of Executive Board.

SISTERHOODS—Meeting of Executive Board.

Religious services will be conducted in both Temples on Sunday morning and the Convention Committee will have a number of automobiles at the various hotels for the benefit of those who desire to attend these services.

1:00 P. M.—Luncheon to Executive Boards.



SUNDAY AFTERNOON

Executive Boards continue their meeting.

6:00 P. M.—Dinner to Executive Boards.



SUNDAY EVENING

Religious Service

AT

TIFERETH ISRAEL TEMPLE
E. 105th ST. AT ANSEL ROAD

INVOCATION—Rabbi Henry Berkowitz, Kansas City.

THE EVENING SERVICE—Rabbis Abba Hillel Silver and Barnett R. Brickner.

Addresses

JUDAISM IN RETROSPECT—Rabbi David Philipson, Cincinnati.

JUDAISM IN PROSPECT—Rabbi Solomon B. Freehof, Chicago.

BENEDICTION—Rabbi Julian Morgenstern, Cincinnati.



MONDAY MORNING

CONGREGATIONS—Opening of Thirtieth Council.

SISTERHOODS—Opening of the Seventh Biennial Assembly.

BROTHERHOODS—Meeting of Executive Board.

CONFERENCE OF RABBIS—Meeting of Executive Board.

MONDAY AFTERNOON

CONGREGATIONS—Three sectional meetings:

1. On Hebrew Union College.
Mr. Adolph S. Ochs, New York, presiding.
2. On Synagog and School Extension.
Mr. A. Lewenthal, Cleveland, presiding.
3. Meeting of Presidents of Congregations to consider special problems of congregational interest.
Mr. Meier Steinbrink, Brooklyn, presiding.

SPEAKERS

Mr. David A. Brown, Detroit,
Rabbi Simon R. Cohen, Brooklyn,
Mr. S. D. Schwartz, Chicago.

Meeting of Convention Committees.

SISTERHOODS—The various National Standing Committees will conduct sectional meetings in the course of the afternoon.

BROTHERHOODS—Opening of Second Biennial Convention.

CONFERENCE OF RABBIS—Special Meeting of Conference.



MONDAY EVENING

Open to all Delegates and the Public

A CONFERENCE ON

"The Perpetuation of Judaism"

FIRST SESSION

Under Auspices of The Union of American Hebrew Congregations

Mr. Henry Morgenthau, New York, presiding.

"A Statement of the Case." Dr. Lee K. Frankel, New York.

SPECIAL THEME—"Judaism and The Synagogue"

SPEAKERS

"The Rabbi's Viewpoint." Rabbi Wm. H. Fishreiber, Philadelphia.

"The Young Man's Viewpoint." Mr. Marcus Lester Aaron, Pittsburgh.

Followed by General Discussion



TUESDAY MORNING

CONGREGATIONS—Reception of reports and transaction of Convention business.

SISTERHOODS—The same.

BROTHERHOODS—A meeting for the exchange of experiences on Brotherhood work.
Mr. Joseph L. Kun, Philadelphia, presiding.

OPENING SPEAKER—Rabbi Alexander Lyons, of Brooklyn.

Council of the Union of American Hebrew Congregations
Congregations, Sisterhoods and Brotherhoods

TUESDAY AFTERNOON

Open to all Delegates and the Public

A CONFERENCE ON

"The Perpetuation of Judaism"

SECOND SESSION

Under Auspices of the National Federation of Temple Sisterhoods.

SPECIAL THEME—"Judaism and the Home"
Mrs. J. Walter Freiberg, presiding.

SPEAKERS

Mrs. Paula Ollendorf, Germany,
Mrs. Abraham Simon, Washington,
Mrs. Gerson Levi, Chicago,
Rabbi Nathan Krass, New York.

Followed by Discussion.



TUESDAY EVENING

A Musical Entertainment and Reception in honor of the Delegates, by the

Cleveland Community



WEDNESDAY MORNING

CONGREGATIONS—Special Order of Business—
Report of Committee on Social Justice by
Rabbi Louis Wolsey, Chairman.

Remainder of morning open for transaction of business.

SISTERHOODS—Special Address by Mrs. Paula Ollendorf on Jewish Conditions in Europe. The remainder of the morning open for transaction of business.

BROTHERHOODS — Transaction of Convention business.



WEDNESDAY AFTERNOON

CONGREGATIONS—Special order of business—
Report on Hebrew Union College by Rabbi Julian Morgenstern. The remainder of the afternoon open for transaction of business.

SISTERHOODS—Transaction of Business.

BROTHERHOODS — Transaction of Business.
Meeting of Executive Board.

WEDNESDAY EVENING

Open to all Delegates and the Public

A CONFERENCE ON

"The Perpetuation of Judaism"

THIRD SESSION

Under the Auspices of the National Federation of Temple Brotherhoods.

Mr. Roger W. Straus, New York, presiding.

SPECIAL THEME—"Judaism and the Youth of Tomorrow."

SPEAKERS

"The Schoolman's Viewpoint." Dr. Samson Benderly, New York.

"The Viewpoint of University Men and Women." Prof. A. L. Sachar, Champaign, Ill.

Followed by Discussion.



THURSDAY MORNING

CONGREGATIONS, SISTERHOODS AND BROTHERHOODS

Meetings for the transaction of business. Election of officers; close of Thirtieth Council.



THURSDAY AFTERNOON

CONGREGATIONS — Meeting of the Executive Board.

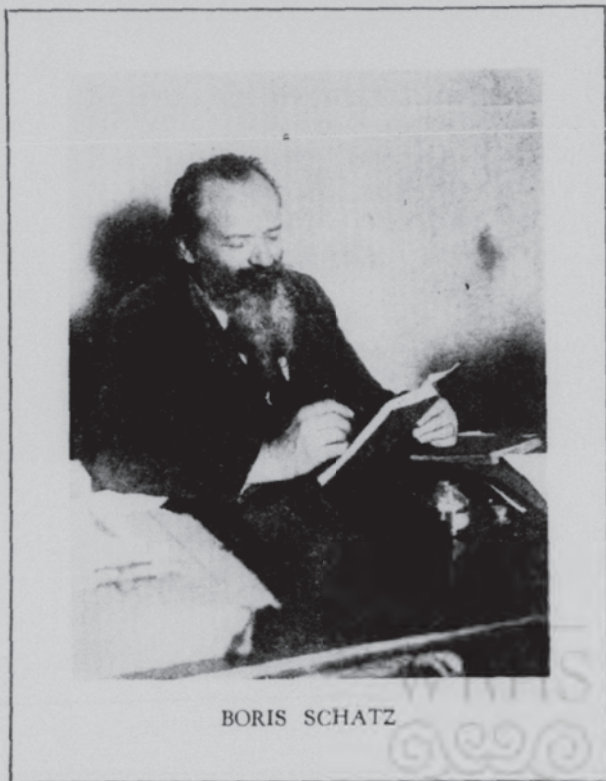
SISTERHOODS—Meeting of Executive Board.

The Cleveland Committee will entertain the delegates at luncheon on Monday, Tuesday and Wednesday. Visits to interesting points in the city and to institutions of importance are being planned for those who are interested.



UNION MUSEUM ACQUIRES SCHATZ GALLERY

*Joseph Schonthal Donates Important Collection of Modern Jewish Art
To the Hebrew Union College as Memorial to His Wife*



BORIS SCHATZ

THE noted "Schatz Gallery" of Jerusalem has been acquired by the Library of the Hebrew Union College. This collection includes the work of Professor Boris Schatz in a variety of media such as bronze, stone, oil paintings, and carvings in ivory. It comprises sixty-four pieces

and is regarded as an important addition to the library and museum of the College which at present houses the largest and most complete collection of Jewish art and ceremonial objects in the world. The acquisition of the Schatz Gallery was made possible through the kindness of Mr. Joseph Schonthal of Columbus, Ohio, who had previously made large contributions in memory of his wife, for the purchase of literary and artistic treasures for the library and museum, and for the Department of Synagog and School Extension.

The Hebrew Union College library (which is a part of the Hebrew Union College maintained by the Union of American Hebrew Congregations for the education of rabbis), attracted world-wide attention two years ago when it acquired the annotated prayerbooks and the ark of the last remnants of a Hebrew settlement at Kai-Fung-Foo, and also the Israel Solomons collection of prints and manuscripts in London. Mr. Schonthal and Mr. Ben Selling of Portland, Oregon, were the principal contributors to this fund. Early this year it purchased the notable Kirschstein-Frauberger Museum in Berlin, which had been



PRAYER IN MEMORY OF THE DEAD—FROM SCHATZ COLLECTION



SELIHOTH—PLACQUE IN SCHATZ COLLECTION

the foremost private collection of Jewish graphic arts and ceremonial objects in the world. The library of the Hebrew Union College now has more than 70,000 volumes, 2,000 Hebrew manuscripts, 2,000 ceremonial objects, 2,200 paintings and etchings, and more than 6,000 items appertaining to Jewish music. Its monetary value is estimated at more than \$1,750,000. The interesting new collection in the library will be viewed by many of the delegates to the biennial conventions of the Union of American Hebrew Congregations, National Federation of Temple Sisterhoods and National Federation of Temple Brotherhoods who are meeting in Cleveland between January 16 and 20, and are planning to include in their itinerary a visit to the seat of Reform Judaism at Cincinnati. An informal reception for convention delegates will be held at the Hebrew Union College on January 15, including an exhibit in the Library, at which many of the library's literary and artistic treasures will be exhibited.

The Schatz Gallery is one of the first conscious attempts in modern times for the creation of a specifically Jewish art. Aside from their technical excellence the subjects are Jewish, representing ancient and modern Jewish types and celebrities, Jewish festivals and ceremonies. The collection is the work of Professor Boris Schatz who gave up a European career as art di-

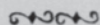
rector for the Roumanian government to found the Bezalel School of Art in Palestine, twenty years ago, for the development of Jewish art and handicrafts. Professor Schatz has made reliefs of Mr. Schonthal, donor of the collection, and of his wife, Hermine Schonthal, in whose memory the collection was donated, for the Hebrew Union College museum.



THE PENITENT—FROM SCHATZ COLLECTION



SISTERHOODS TO GREET WOMEN DELEGATES AT SEVENTH BIENNIAL



DELEGATES to the seventh biennial convention of the National Federation of Temple Sisterhoods will enjoy the hospitality of two of America's largest and most energetic Temple Sisterhoods—The Temple Women's Association of Tifereth Israel, and the Sisterhood of Anshe Chesed Congregation. Members of these organizations are jointly planning a special program of activities.

Numerically the Cleveland Sisterhoods are among the largest in the United States, the Tifereth Israel Sisterhood (Temple Women's Association) numbering 1500 women, and the Anshe Chesed (Euclid Avenue Temple Sisterhood) 1400. Both Sisterhoods have been functioning for more than a score of years and have proven potent forces for co-operation in the needs and problems of the congregation and for the co-ordination of women's interest and activity on behalf of Judaism. In the building campaigns conducted by the Euclid Avenue Temple and the Tifereth Israel Congregation, within the last two years, the Sisterhoods took part with enthusiasm in the raising of funds and the equipment of both new buildings.

The Temple Women's Association of Tifereth Israel donated the new Temple organ which cost thirty thousand dollars, as well as the furnishings of the ladies' parlor and the equipment of the kitchen. One of the fine activities of this association is the Tuesday Community Sewing when a group of 200 women assemble to sew for the many charitable institutions of the city. Both Sisterhoods closely co-operate with the work of the religious school, ar-

range for temple celebrations of all Jewish holidays and help to foster a spirit of good-fellowship in the congregation.

The Cleveland Sisterhoods have made themselves potent factors in the national activities of the National Federation of Temple Sisterhoods. They maintain scholarships for students at the Hebrew Union College and made contributions of approximately \$10,000 each to the new dormitory of the Hebrew Union College which was erected by the National Federation of Temple Sisterhoods two years ago.

They are now contributing to the fund for dormitory maintenance.

The Temple Women's Association of Tifereth Israel in greeting the visitors will be represented by the following officers: Mrs. Walter Goldsmith, president; Miss

Flora Rohrheimer, first vice-president; Mrs. Jos. H. Gross, second vice-president; Mrs. Samuel Freedman, recording secretary; Mrs. Ralph Rosenfeld, treasurer; Mrs. R. C. Norberg, financial secretary; Mrs. Allan Littman; corresponding secretary; Mrs. S. Joseph, honorary president; Mrs. Sam Rosenthal, auditor; Rabbi A. H. Silver, Mrs. A. H. Silver and Mrs. Moses J. Gries, honorary trustees.

Mrs. Myron Rice is the president of the Sisterhood of Anshe Chesed Congregation and she is being assisted in her plans for convention hospitality by the following Sisterhood officers: Mrs. H. G. Dettelbach, Mrs. H. H. Ernsheimer, vice-presidents; Mrs. Fanny Stone, financial secretary; Mrs. William Green, recording secretary; Miss Gertrude Bondy, corresponding secretary, and Mrs. S. Berman, treasurer.



MRS. MYRON W. RICE



MRS. W. GOLDSMITH

Temple Men's Clubs Welcome Delegates

Delegates to the second Biennial Convention of the National Federation of Temple Brotherhoods will be the guests of the Men's Clubs of Temples Tifereth Israel and Anshe Chesed when this organization meets in Cleveland on January 16th.

The Temple Men's Clubs of Cleveland, comparatively recent in the life of the congregations, are large and active organizations, and perform an important function in stimulating good fellowship among men and arousing the interest of the young men of the community in the welfare of Judaism. The Men's Club of Temple Anshe Chesed, of which A. W. Haiman is president, has 500 members. Its other officers are: Joseph L. Weinberg, vice-president; Otto J. Zinner, secretary, and Henry Sulka, treasurer.

The Temple Men's Club of Congregation Tifereth Israel was organized three years ago and now numbers six hundred and sixty members. Its chief activity has been the monthly programs which it arranges. Prominent men from all parts of the country are invited to deliver addresses at these meetings. A Good Fellowship meeting, attended by Jew and non-Jew, at which representatives of the Jewish people and of the Protestant and Catholic faiths deliver addresses, has become an annual institution with the Men's Club. So also is the annual symposium on vital questions of the day. The Men's Club conducts a class in Jewish History every Thursday evening and a bi-weekly Current Events class.

The officers of the Temple Men's Club are: Milton P. Altschul, president; Sidney N. Weitz, vice-president; Alfred Steuer, second vice-president; Herbert Eaton, secretary; M. L. Hexter, treasurer.



M. P. ALTSCHUL

Brotherhoods Publish Monthly Bulletin

The publication of a monthly bulletin by the National Federation of Temple Brotherhoods has been launched and the first copy of the Temple Brotherhood Monthly has just appeared.

"The National Federation of Temple Brotherhoods has now reached a stage in its organization which gives promise of greatly increasing our effectiveness in carrying forward the ideals to which we are dedicated," Roger W. Straus, president of the organization says in "A Call to Service" which is featured in the magazine. "The young Jewish man of our time is seeking a means for the expression of his inherent Jewish soul. Surely the natural way is back to the synagogue. The only salvation for the Jew is Judaism."

Arthur L. Reinhart, Assistant Executive Secretary of the Brotherhoods in an article "Looking Forward," outlines future plans of the Brotherhoods which will be discussed at their second Biennial Convention in Cleveland, January 16-20. The issue also includes an article on the "Maccabean Spirit" by Jacob Weinstein, programs and reports of Brotherhood activities and much other material of interest to Brotherhood members.



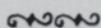
Homecoming Day At H. U. C.

"Homecoming Day" will be held at the Hebrew Union College at Cincinnati on January 15th. Plans are being made to entertain delegates to the conventions of the U. A. H. C., N. F. T. S. and N. F. T. B. in Cleveland on January 16th, who are planning their trips to include the Cincinnati visit.

The visitors will be entertained at luncheon in the new dormitory building following chapel services at the College and during the afternoon they will be shown the historical treasures of the Hebrew Union College Library and Museum, with Mr. Adolph S. Oko, librarian, as host.

TO DISCUSS PERPETUATION OF JUDAISM

*Congregations Throughout the Country Plan Temple Rallies
Preliminary to Union Convention*



AMERICAN Reform Judaism will center its efforts for 1927 upon a movement for revival of religious interest throughout the country, and will endeavor to meet the spiritual problems created by modern life in order to assure the perpetuation of Judaism in America. The plans by which this is to be achieved will be outlined when the Union of American Hebrew Congregations holds its thirtieth biennial convention in Cleveland between January 16 and 20. At this time the National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods will also hold their biennial meetings and the delegates to all three conventions comprising more than one thousand prominent Jewish laymen and rabbis from all parts of the country will participate in the discussion of this subject.

Prior to their attendance at the convention, the delegates will participate in their home cities in local congregational meetings which will be held during the coming month to discuss the problem of the perpetuation of Judaism and will offer the viewpoint of the congregations they represent in the convention discussions. A series of such meetings are to be held in all the leading temples of New York City for six weeks, beginning December 10th, and prominent rabbis are to make a "circuit tour" of the city speaking at rally meetings arranged by the New York Committee for School Extension of the Union.

The first of these rallies took place at Temple Israel, New York City, on December 10th, and at this meeting Dr. Maurice H. Harris and Mr. Henry M. Toch were the speakers. Dr. Krass and Mr. Ludwig Vogelstein, chairman of the Executive Board of the Union of American Hebrew Congregations were the speakers at a rally at Mt. Nebo Synagog on December 17th.

Rabbi Nathan Stern will speak at Temple Shaaray Tefilah on January 7th. Other rabbis who will speak at rallies will be Rabbi Jonah B. Wise, of Central Synagog, Rabbi Rudolph Grossman, of Congregation Rodeph Shalom, and Rabbi Irving F. Reichert, of Tremont Temple.

Three symposiums on the perpetuation of Judaism feature the convention program. One will discuss the Home and Its Relation to Judaism, another, the Synagog, and the third, the Part Youth is to Play in the Future of Judaism in America.



Award for Jewish Exhibit

(Continued from page 2)

been notified of the award which was received by the Synagogue Council of America. I am very glad, indeed, that this splendid award has been granted your group. No church organization on the grounds has received a higher award than this and some have, of course, received lesser awards.

"We have enjoyed your demonstrators throughout the Exposition period very much indeed and have had word from them that they think the exhibit has been very much worth while. Many of your national leaders have been here during the period of the Exposition and have expressed their highest appreciation of your exhibit.

"I wish to congratulate you again at this time upon the splendid preparation of your material; it is exhaustive, comprehensive and exceedingly well arranged. We have had the heartiest co-operation of the various groups here in Philadelphia and they all speak very appreciatively of the work which you, yourself, had to do with the exhibit."