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A DETAILED ANALYSIS OF THE UNION OF AMERICAN HEBREW CONGREGATIONS, ITS STRUCTURE, ITS GOALS, AND ITS ACCOMPLISHMENTS, 1873 TO 1903

by

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DIGEST

The Union of American Hebrew Congregations, founded in 1873, was the first permanent American Jewish religious organization operating on the national level. Establishing a lay organization, the leaders of the U. A. H. C. sought to perpetuate and improve Jewish life in America through unified action. The first goal and most significant accomplishment of the Union was the establishment of the Hebrew Union College, the earliest rabbinical college in America. Because of the time, energy, and finances directed to the Hebrew Union College, the U. A. H. C. had few other accomplishments during the years 1873 to 1903. Among its other endeavors were circuit preaching activities, plans to improve Sabbath-schools, publication of the first Jewish census in the United States, and protection of the civil and religious rights of Jews in America and abroad.

Based on the Proceedings of the Union of American Hebrew Congregations, Jewish newspapers and journals from the years 1873 to 1903, this thesis will examine the establishment, founders, structure, finances, growth, successes, and failures of the Union of American Hebrew Congregations in its first thirty years. Attention will also be paid to the development of the U. A. H. C. as a Reform institution and its attitudes towards social issues of the day. In conclusion, this study will analyze and explain the significance of the Union of American Hebrew Congregations and its role in American Jewish life.

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CHAPTER I

INTRODUCTION: THE NEED FOR UNION

Physical expansion, technological advancement and a population explosion were all contributing factors to the growth and development of the United States in the nineteenth century. During the sixty years preceding the Civil War the population of this country grew from 5, 308, 483 to 31, 443, 321.[1] This population explosion necessitated and stimulated the Westward movement of Americans. Between the years 1810 and 1820 alone, the population west of the Appalachians more than doubled and five new states were added to the Union: Louisiana (1812), Indiana (1816), Mississippi (1817), Illinois (1818), and Alabama (1819). In one decade, the 1840's, the U. S. population grew by 36%, and towns and cities of 8, 000 or more people grew 90%. During the period of the Civil War 800, 000 people entered the United States and in the ten years after Appomattox (1865) 3. 25 million immigrants streamed ashore.[2]

New and improved means of transportation aided the movement of people and supplies to the West. Supplies to the western settlers came by wagon until 1817 when the first steamboat reached Cincinnati from New Orleans. Within two years more than sixty light-draught stern-wheelers were traversing the waterways from New Orleans to Louisville.

The completion of the Erie Canal in 1825 opened up Northern Ohio, Indiana and Illinois. Ohio linked the Great Lakes region with the Mississippi Valley by canal, and by 1850 Cleveland had grown from a small village to a great lake port. Ideally situated near the Ohio and Mississippi Rivers, Cincinnati became a center of commerce, and by the 1850's had a population of 115,000.

Railroads were also instrumental in the Westward Expansion of America and they provided a link between the rapidly developing West and the population centers of the East. The Baltimore and Ohio railroad line, started in 1828, finally reached Ohio in 1853. By the early 1850's the Hudson River Railway connected New York City to Albany, and the Pennsylvania Railroad provided service between Philadelphia and Pittsburg.

European Jews were among those immigrants who arrived in the United States in the nineteenth century. By 1826 there were 6000 Jews living in America, twice as many as in 1818. This number had increased to 15,000 by 1840 and in the next forty years the Jewish population of America grew by 1400% to 250,000.[3] The Jews came to America in pursuit of new opportunities in the expanding country. Seeking refuge from persecution, many looked to America as the land of both religious freedom and economic opportunity. The first Jews in America were of Sephardic origin and the early synagogues adhered to Sephardic customs and tradition. But by 1720 the Sephardim were no longer the majority,[4]

however, it was not until the 1820's that the German immigrants began to reshape the American Jewish community. There were thirty American congregations in the 1840's and fifteen years later their number had tripled.[5] The two largest Jewish centers, New York and Philadelphia, continued to grow while smaller Jewish communities grew up all around them: Boston had its first congregation by 1842 and its second in 1843; New York state had Jewish communities in Albany, Syracuse, Rochester and Buffalo; New Haven and Hartford, Connecticut, had synagogues by the early 1840's; in New Jersey, Paterson had a congregation by the late 1840's and Elizabeth in 1857; Pennsylvania had several congregations in addition to those in Philadelphia -- Easton's Brith Shalom (1839), Pittsburg's Etz Chaim (1846), as well as those in Wilkes-Barre, Harrisburg, and Lancaster; Baltimore had two congregations by 1838; and in Richmond, Beth Shalom was joined by Beth Ahabah in 1839 (founded by Germans) and Keneseth Israel in 1856 (founded by Polish Jews). American Jews followed the westward migration of the American population settling themselves and establishing new Jewish communities west of the Appalachians: in Cincinnati Bene Israel was founded in 1824 and Bene Jeshurun in 1848; in Cleveland there was the Israelitish Society (1839) and Anshe Chesed (1842); by 1860 there were half a dozen more Jewish synagogues in Ohio including Columbus and Dayton; in St. Louis a congregation was organized in 1839; in Louisville Adath Israel incorporated in 1843; Mobile, Alabama, had a congregation by 1844, and Montgomery by 1850; in Texas, Houston, Galveston, and San Antonio had congregations by the

time of the Civil War; Anshe Maarab was founded in Chicago by 1847; and other Jewish communities were organized in Indianapolis (1856), Keokuk, Iowa (1855) and Detroit (1850). The Gold Rush of 1848 attracted numerous Jews to the west coast and by the time of the Civil War there were ten congregations in San Francisco, and one in Sacramento.[6]

The influx of European Jewish immigrants resulted in a very diversified Jewish population in America. There were Spanish and Portuguese Jews, as well as Germans, Bohemians, Dutch, French, Polish, and Russians -- each nationality with its own customs and traditions. The divisions in the American Jewish community, resulting from these divergent cultures were further exacerbated by the beginnings of Reform Judaism in America.

In 1824, forty-seven members of Beth Elohim in Charleston, South Carolina, petitioned the congregation to make reforms in its ritual. Their requests were rejected by the leaders of the congregation and on November 21, 1824, a group of these individuals broke from Beth Elohim and founded "The Reformed Society of Israelites," the first Reform congregation in America. Completely a lay movement, members conducted the services and preached at them. In 1836 Rev. Gustav Poznanski was elected Hazan at Beth Elohim. Poznanski came from Germany, and "while in Hamburg he had been imbued with the spirit of the Hamburg Temple Congregation, the foremost exponent of the reform movement in Europe, and after entering upon his charge in Charleston, he bent all his energies toward inducing reforms into the service."[7]

The Reformed Society of Israelites had dissolved in 1833 and it is possible that under Poznanski's liberal influence the Reformers who had broken with Beth Elohim in 1824 rejoined the congregation. After a fire destroyed the synagogue in 1838, it was rebuilt with an organ and slowly additional reforms were introduced. In 1843 Poznanski began to advocate the abolition of the second day of holidays and after a long struggle second day services were abolished. Beth Elohim had become the first Reform synagogue in America.

Most of the early Reform congregations grew out of "Reform Vereine," societies formed by people seeking reforms in their Jewish practice. Har Sinai of Baltimore was the first Reform congregation to grow out of such a society. In April of 1842 Har Sinai Verein was founded and the members utilized the Hamburg Temple prayer-book for their services. In 1845 Emanu-El Congregation of New York was organized, holding its first service in a private home on the eve of Passover. The sermon was preached by Rev. Dr. Leo Merzbacher, who served as rabbi of the congregation until his death in October, 1856. The next Reform congregation to be established in America was Albany, New York, where Isaac M. Wise was hired in 1846 as rabbi of Beth El. Wise introduced minor reforms into the congregation such as a mixed choir. On Rosh Hashanah, 1850, Wise was forcibly thrown out of the congregation by members who opposed him. His friends and supporters in Albany founded Anshe Emeth as a Reform congregation with Wise as their rabbi. Wise later moved to Bene Yeshurun in Cincinnati in 1854 and Max Lilienthal followed him

to that city, becoming rabbi of Congregation Bene Israel in 1855. Under their leadership Cincinnati was to become the focal point of Reform Judaism in the West. Philadelphia was a stronghold of Orthodox Judaism under the guidance of Isaac Leeser, but even there a "Reform-Gesellschaft" was formed and in 1856 it united with Keneseth Israel as a Reform congregation. In 1860 Sinai Congregation was formed in Chicago out of the Reform Verein which had broken with Anshe Maarab.[8]

Reform Judaism began in Germany and the early leaders of the American Reform movement came from that country: Max Lilienthal (Cincinnati), Samuel Adler (Temple Emanu-El of New York), Bernard Felsenthal (Chicago), Samuel Hirsch (Philadelphia), David Einhorn (Baltimore and later New York), and Isaac M. Wise. Even among these Reform leaders there was a great deal of strife, and the conflicts between Isaac M. Wise in the West and David Einhorn in the East illustrate these differences of opinion. In "The East-West Conflict in American Reform Judaism," Martin Ryback called Wise and Einhorn the most "outstanding religious personalities of the second half of the nineteenth century because they were the pioneers in religious reform in America and both left their imprint on American Judaism." Ryback discusses their differences in the areas of theology, attitudes towards the Talmud, religious observance, and in the use of the German and Hebrew languages. Einhorn represented the radical Reformers of the period and Wise led the moderate Reformers.[9]

There were pressing needs which could only be met by a united Jewry in areas such as education and self-defense. The great influx of immigrants, their dispersion throughout the United States, and cultural and religious divisions all presented obstacles which had to be overcome to unite America's Jews. A few individuals foresaw the need for union and struggled to establish an all-embracing organization to promote inner cooperation among the Jews of America. In "The Struggle for Unity, Attempts at Union in American Life," Joseph Buchler points out the important role of the Jewish periodical in providing a vehicle for these leaders to air their views. Isaac Leeser, through the "Occident" (1843-1868) advocated a strong religious union. In the "Asmonean" (1849-1858) Robert Lyon called for a union embracing the secular aspects of Judaism. Isaac M. Wise in the "Israelite" (1854-1873) sought a union along the line of moderate reform, while he was willing to compromise and support a more comprehensive organization. The "Jewish Messenger" (1857-1903) edited by Samuel M. Isaacs, advocated a strong union along more Orthodox lines. These men recognized the need for a union of all American Jews, but they could never reach an agreement to achieve these ends.[10] They did make a number of attempts at establishing a union, all of them unsuccessful.

In 1841 Isaac Leeser issued a call for an assembly to meet in Philadelphia for the purpose of uniting all American congregations into one religious union. His plan had two major points: 1) to establish an ecclesiastical authority, which would also promote Jewish education, and

2) to effect unity of action and arbitration of differences among American Jewish congregations. Leeser's plan failed as it was opposed by both Reform leaders, who saw it as a plan to strengthen Orthodoxy, and by Sephardic leaders who feared that it would give too much control to the Ashkenazic Jews. In 1848 Leeser and Wise joined forces to issue a second call for union. They were attacked by the radical Reformers, as well as by Orthodox Jews and the plan also failed. Wise finally succeeded in convening a rabbinical conference which met in Cleveland in 1855. Conscious of the differences between the Orthodox and Reformers at the conference, Wise put forth a platform designed to bring all the elements together. He spoke of the Bible as divinely inspired and the Talmud as binding in the area of religious practice. While this pleased the Orthodox element led by Leeser, it angered the Reformers who charged Wise with being a traitor. While participants in the conference were able to agree on certain "Articles of Union," a split occurred when Wise introduced his prayerbook "Minhag America." Einhorn attacked Wise and was in turn attacked by the Orthodox rabbis, and soon others joined the battle. With the Orthodox Jews on one side, the radical Reformers on the other, and Wise in the middle, the hopes of the Cleveland Conference were shattered.[11] In February, 1869, Wise again issued a call for a convention to meet in Cincinnati, inviting all teachers, ministers, and representatives of congregations. Meanwhile, on June 1, 1869, David Einhorn and Samuel Adler issued a call for a conference of Reform rabbis only to meet in Philadelphia in the month of November. Wise had

no choice but to postpone his proposed conference and he attended the one in Philadelphia. The Philadelphia conference was dominated by Einhorn, who, prior to the meeting had prepared a number of comprehensive proposals to be adopted. According to Sefton Temkin, in "The New World of Reform," Einhorn's primary concern was to gain acceptance of his principles as the foundation for the structure of any future organization. The conference made a clear break with Orthodox Judaism but did nothing to further the cause of union among American congregations, nor towards the adoption of a single prayerbook, or the establishment of a Jewish college of higher learning. It was decided that the rabbis would meet again in 1870, but this second meeting was never held.[12] Wise held meetings in Cleveland and New York, but nothing of importance was accomplished. Wise then called for a third rabbinical conference for June 1871, to meet in Cincinnati. Joseph Krauskopf, in "Half a Century of Judaism in the United States," wrote that this conference was a success because it dealt with issues to further the cause of Jews in the United States and it laid the foundation for the Union of American Hebrew Congregations.[13] Yet, once the conference had ended it too was severely criticized by both Orthodox Jews and the Eastern Reformers.

The only issue which was able to provoke the American Jews finally to establish a union of sorts was the need for self-defense and the protection of civil rights for Jews living in the United States and abroad. Three cases brought this clearly to the attention of American Jews be-

tween 1840 and 1858: the Damascus Affair, the Swiss Treaty and the Mortara Case.

On February 5, 1840, the head of a Franciscan monastery in Damascus disappeared and the monks cried out that the Jews had murdered him. Thirteen Jews were arrested and tortured, and sixty Jewish children were locked in a pen and starved in order to force confessions from their parents. The Muslems were incited and anti-Jewish outbreaks occurred in different parts of Turkey, and another blood accusation was made on the Island of Rhodes. This wave of anti-Semitism soon reached Europe where the reactionary and clerical press of France, Belgium, and Italy conducted a campaign against the Jews. The Jews of France, led by Adolphe Cremieux, and of England, led by Moses Montefiore, rose up in protest against this treatment of the Jews in Damascus. In August a delegation of French and English Jews, headed by Cremieux and Montefiore, met with Mehemet Ali, the ruler of Syria, and effected the release of the prisoners, as well as a full acquittal for them. The Jews in America, lacking any united organization, reacted with individual protest meetings in Philadelphia, New York, and Richmond. It was resolved at the New York and Philadelphia meetings to petition President Martin Van Buren to intervene diplomatically. But both committees were informed by Secretary of State John Forsyth that such intervention had already occurred. American Jewish reaction came too late to help the Jews of Damascus, but it brought to the fore the need for unified action.

In 1850 the American minister to Switzerland negotiated a mutual

trade agreement with the Swiss confederation. The treaty, presented to the Senate by President Filmore in February 1851, contained a guarantee for the right of free travel in Switzerland for Christians only. President Filmore, Secretary of State Daniel Webster, and Senator Henry Clay all voiced their disapproval of this clause and the treaty was not ratified by the Senate. A second treaty was negotiated which did not include the word "Christian," but had the same effect as the treaty the Senate had already rejected. It called for reciprocal equality in treatment of all American and Swiss citizens, as long as this did not conflict with the legal and constitutional provisions of the Federal, State or Canton governments. Thus the Swiss Cantons were able to continue discrimination against American Jews within their borders. This matter came to a peak in 1856 when A. H. Gootman, an American Jewish citizen, was expelled from a Swiss Canton. Gootman appealed to Theodore Fay, the American Minister to Switzerland, who was unable to intervene because of the treaty. Once the facts became public knowledge American Jews were driven to action. Protest meetings were held in Baltimore, Cleveland, Cincinnati, and Chicago. A committee was appointed in Baltimore, headed by Isaac M. Wise, which met with President James Buchanan in October of 1857. Buchanan promised to right the wrong, but no official action was ever taken and the situation was not fully remedied until the Swiss constitution was changed in 1874. Again, due to the lack of unification the American Jews were unable to effect any affirmative action.

In 1858 Bologna was the capital of the Emilia region of Italy, under the rule of Pope Pius IX, who did not look with favor upon the Jews. On June 23, 1858, Papal guards appeared at the home of the Mortaras, a Jewish family living in Bologna, with a warrant for the arrest of their six year old son Edgar. The Papal guards took Edgar and placed him in a convent to be raised as a Catholic. The Mortaras raised a cry for help which was heard throughout Europe. Protests took place in European countries, but to no avail, for the Pope viewed the child as a Christian due to a secret baptism done several years earlier by Edgar's nurse. The news of the Mortara scandal moved the Jews of America to action and protest meetings were held in New York, Philadelphia and other cities. New York set up a Board of Representatives and appealed to President Buchanan, who refused to intervene. A Philadelphia delegation was appointed which recommended that congregations throughout America elect delegates to represent them in a body similar to the Board of Deputies in England. Unfortunately nothing was accomplished for Edgar Mortara, and he was raised as a Catholic.[14]

Following the Mortara affair, Rev. Samuel M. Isaacs, of New York, publicly proclaimed that a united American Jewry could have been more effective in securing action from the United States government. Isaacs issued a call to the congregations of America to meet and establish a plan of organization. The meeting took place November 27-29, 1859, and the twenty-four congregations represented established the Board of Delegates of American Israelites. Originally a union of con-

gregations, in 1869 the Board of Delegates amended its constitution to include any society of Israelites in America. However, the Board of Delegates primarily represented New York organizations. The Board's statement of principles was threefold: 1) to keep a watchful eye on all occurrences at home and abroad, 2) to collect statistics of Jews in the United States, and 3) to aid religious education. The Board was active from the time of its inception, though to a somewhat limited degree. During the Civil War (1862) it protested against the 1861 federal law allowing only Christian ministers to be army chaplains, and was instrumental in amending this law. It protested against General Grant's General Order No. 11, and corresponded with General Benjamin Butler, who had slandered the Jews. After the war the Board played a role in the rejection of the new constitution of North Carolina, which denied Jews certain public offices. The primary activity of the Board of Delegates of American Israelites was in the area of civil rights, and it did little to further the cause of a general union of American Jews.[15]

Thus over the years the need for a national organization to promote Jewish education became more and more apparent. Synagogue schools throughout the country lacked textbooks, trained teachers, and curriculum. Furthermore, American Jews began to feel the need for American trained ministers to serve them and their American born children. Isaac M. Wise was one of the first people to push for such an institution. In "Reminiscences," Wise explained how he had used The Israelite to further his projects and he wrote:

> "I had already begun in the Asmonean to make propaganda for the establishment of an institute for higher Jewish learning, and I began agitating the same idea again (in The Israelite). The subject of the leaders in The Israelite were as follows: You must educate your sons and your daughters a better education, you must found higher institutes of learning for this purpose, you must educate men for the pulpit and the professors chair."[16]

In 1855 Wise proposed the establishment of the Zion College Association in Cincinnati. In the fall of 1855 Zion College opened with twelve Jewish and two Christian students. Zion College was to be a general college and ultimately to teach Jewish courses. The College soon became the project of the Reform Jewish community in Cincinnati, but due to a lack of funds and support it was forced to close its doors in 1857. Isaac Leeser and Samuel Isaacs had been pushing for a college since 1860, and in November 1864 a committee met to raise funds for the college proposed by the country's Orthodox leaders. In 1866 the Board of Delegates joined the fund-raising efforts to establish this college in Philadelphia, and in 1867 Maimonides College opened with four students. Maimonides College never received the full support of the American Jewish community and after the death of Leeser (1868) support for it dwindled even more. When two of its three students left in 1873, Maimonides College was all but dead, even though its doors were not officially closed until 1875. There were several other, even less successful, attempts to establish a college -- one in 1864 by the Jewish Library Societies of Baltimore and another in 1865 by Temple Emanu-El of New York.[17] In 1872 Sabato Morias lamented:

> "A great want yet felt, and not easily supplied is the existence of colleges for the training of ministers. To this day none of the readers and preachers at the synagogue can claim the United States as their birthplace, or as the nursery of learning in which their minds were shapen... German is the vehicle of religious training in most pulpits. An effort to establish colleges was made in Cincinnati... and in New York... but it proved abortive. One has been in existence for the last four years in Philadelphia... but it has not met with encouragement. An idea seems to prevail that as long as Europe can furnish America with rabbis, the means necessary for the support of seminaries and academies may be bestowed on other objects. A few years will reveal the extent of an error so generally entertained. The youths of the Hebrew faith, having grown to manhood, will demand to be guided by individuals identified with them in language and national feelings."[18]

The pressing need for a Jewish college to train American born ministers, the need for educational aids for synagogue schools, and the continuing influx of Jewish immigrants to the United States, all contributed to making the 1870's ripe for the establishment of a union of American Jews. Furthermore, many lessons were learned from the unsuccessful attempts at forming a union and a college. And by the 1870's it was no longer just the leaders of American Jewry who sought a union, but also the lay members of congregations throughout the country. All of these factors, plus the perserverance and determination of several individuals led to the founding of the Union of American Hebrew Congregations.

CHAPTER II

THE ESTABLISHMENT OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

The Founding of the Union

Moritz Loth, a successful Cincinnati merchant, was president of Bene Yeshurun Congregation when it held its Annual Congregational Meeting in 1872. In his Annual Report as president Loth spoke of the need of American Jews to have American trained rabbis to "spread the beneficial light of our religion," who can preach and "expound eloquently the true text of our belief." To educate these rabbis and for the future glory of Judaism, Loth declared that a Jewish Theological Faculty was necessary. Loth proposed that a committee of twelve members from each Cincinnati congregation meet and consider calling a conference of all congregations in the West, South, and North-West to form a Union of Congregations. The object of this Union, in Loth's opinion, was threefold: to establish a Jewish Theological Faculty, to publish books for Sabbath-schools, and to stem the tide of radical Reformers. Loth concluded by calling for favorable action on his recommendations from his own congregation and for the support of the other congregations in Cincinnati. The members of Bene Yeshurun unanimously ap-

proved Loth's recommendations and appointed twelve representatives to meet with the other congregations of their city.[1]

On October 18, 1872, Isaac M. Wise published an editorial response in The Israelite, which he edited in addition to serving as rabbi of Bene Yeshurun Congregation. Wise supported Loth's call for a Union and the establishment of a Jewish Theological Faculty as necessary for the survival of Judaism in the United States, and he promised that all proceedings of the Conference Committee would be printed in The Israelite. Wise, however, disagreed with Loth on two points, first on the Union's authority to place limits on Reform Judaism, and secondly that his call for a Union excluded Eastern congregations, inviting only those in the South, West and North-West.[2]

At the February 13, 1873, meeting of the Board of Trustees of Bene Yeshurun a letter was read from Mr. Henry Adler, who, in 1870, had approached Isaac M. Wise declaring that he wanted to do something for Judaism and was willing to donate $10,000 to that effect. Wise had suggested that Adler donate the money for the founding of a rabbinical college.[3] Adler's letter to the Board of Trustees stated his belief in the necessity of a Jewish Theological Faculty and his willingness to donate $10,000 to endow such a college. This donation, to be held in trust by Bene Yeshurun until three or more congregations organized a college, had one significant stipulation -- the Jewish Theological Faculty was to be organized within three years or the entire sum of money would be returned to Adler. Adler's donation, with its three year clause, provided

the impetus for the establishment of the Union of American Hebrew Congregations, which would lay the foundation for a Jewish Theological Faculty.[4]

By March 24, 1873, each Cincinnati congregation had appointed twelve representatives to participate in a conference to form a Union of Congregations.[5] At the first meeting of the Conference Committee it was agreed to call a convention of all congregations in the West, South, and North-West, and a committee of three representatives from each congregation was appointed to prepare the call for a convention and a plan for a permanent organization. By June 17, 1873, the Call for a General Convention and a Plan of Organization had been issued, a committee had been appointed to make suitable arrangements for the Convention delegates coming to Cincinnati, and the Conference Committee was adjourned sine die.[6]

The Call for the Convention was addressed to the presidents and members of congregations and was issued in The Israelite and Deborah to reach those congregations whose names and addresses were not available. The Call for a Convention opened:

> "For centuries have the Israelites been distinguished as a people who love to be enlightened, and therefore spared no means to promote education, and to keep alive the eternal principles of their religion, and which, in return, has promoted their happiness and prosperity in every clime."

The Call stated that proper agencies and a Jewish Theological Institute were needed in America to pursue these ideals. It further explained that recognizing the need for united action to educate American youth for the

Jewish ministry, the congregations of Cincinnati had resolved to call a Congregational Convention of all congregations in the West and South to form a Union of Congregations. Under the auspices of this Union a Jewish Theological Institute was to be founded. The Convention was called for July 8, 1873. Each congregation was entitled to send two delegates for its first twenty-five members and one more delegate for every twenty-five additional members. The Plan of Organization, appended to the Call, outlined the five major points of the Convention:

> "1. That all the congregations of the West and South shall be represented by delegates to the General Convention, as provided in the above call.
>
> 2. That the congregations thus represented shall form themselves into a 'Union,' under the auspices of which the contemplated 'Jewish Theological Institute' shall be created and maintained.
>
> 3. That thereupon a preamble, constitution, and bylaws shall be adopted by said 'Union,' setting forth its aims and objects, and the mode of carrying out the same, having always pre-eminently in view the establishment of a 'Jewish Theological Institute,' and that this 'Union' shall be styled as the Convention may direct.
>
> 4. Upon the adoption of such preamble, constitution, and bylaws, a Board of officers shall, in pursuance thereof, be elected, who shall secure an incorporation of said 'Union,' in order that they and their successors may properly maintain said 'Jewish Theological Institute,' thus sought to be established.
>
> 5. That the General Convention shall adopt such other measures as its wisdom may deem beneficial to the interests of education, and to the prosperity of the congregations of Israel."

The Plan of Organization concluded that the Convention would also decide the means to secure funds to achieve the goals of the Union.[7]

Delegates from thirty-four congregations[8] gathered at Melodeon Hall in Cincinnati on Tuesday, July 8, 1873, and were welcomed by Julius Freiberg of Cincinnati, who had been selected president, pro tem. Freiberg praised the delegates for coming together for the "purpose of diffusing light, knowledge and the spirit of religion among the Jews of this our adopted country." To accomplish this task, Freiberg stated, the delegates would establish a Jewish Theological Seminary to train rabbis who would teach Judaism in America and make Judaism understood in the world. He concluded that the sacrifices the delegates were about to undertake would be small compared with the results they would achieve and he urged every delegate to do his share in this great work.[9]

Committees were appointed on Credentials, Permanent Organization, and Rules to begin the process of organizing the Union. The Committee on Credentials reported that there were ninety-seven delegates representing thirty-four congregations in attendance.[10] The delegates unanimously elected the officers of the Convention as recommended by the Committee on Permanent Organization: President Moritz Loth of Cincinnati; Vice-Presidents Henry Adler of Cincinnati, N. Bloom of Louisville, L. Silverman of Chicago, Dr. D. Mayer of Charleston, West Virginia, and H. E. Sterne of Peru, Indiana; Secretaries L. Levy of Cincinnati, and L. N. Dembitz of Louisville.[11]

Upon taking the chair the President of the Convention, Moritz Loth, addressed the delegates. Loth spoke of the greatness of Israel and the blessing Israel had been to all of humanity, especially through the legacy

of the Ten Commandments, handed down from generation to generation. Not only must the Ten Commandments be upheld, said Loth, but they must also be taught to all Jewish children. To do this teachers conversant with the language of the land were needed and to educate these ministers, these teachers, a Hebrew Theological Institute must be established. This, Loth declared, was the main business of the Convention -- the establishment of the Hebrew Theological Institute. This can best be achieved, explained Loth, by putting the Hebrew Theological Institute under the care of the congregations who would form a Union of Congregations, whose Executive Board would elect the Board of Trustees of the Hebrew Theological Institute. The next order of business for the Convention, as outlined by Loth, was to decide the best way to secure funds for the permanent existence of the Institute. He suggested that members of every congregation be taxed one dollar a year for the Institution and that every congregation form a committee to call on its members and local Jews seeking donations to a sinking fund for the Institute. When $10,000 annual income was secured, the Executive Board of the Hebrew Union of Congregations would open the Hebrew Theological Institute. Loth concluded:

> "I trust that your deliberations will result in a union of all the congregations under whose auspices not only a Hebrew Theological Institute would be established, but also other measures will be adopted which will add to the glory of our religion, and to the welfare of its believers."[12]

Following Loth's address the Committee on Rules presented the rules for governing the Convention, which were adopted by the delegates:

"1. The Convention shall be governed by the ordinary parliamentary rules, and they shall not be suspended except upon a two-thirds vote.

2. The yeas and nays shall be called on the demand of five delegates, and, for the purpose of taking them, the congregations shall be called as they appear on the official list.

3. The basis of voting shall be as follows: Each delegate present shall have one vote, and, in addition, those present from any congregation not fully represented, shall cast the votes of such absent delegates as are reported on the official list pro rata. A delegate appointed by more than one congregation can cast the votes of each.

4. No member shall speak more than ten minutes at a time, nor more than twice on the same subject."[13]

The administration necessary to begin the work of the Convention was now complete. The delegates had been registered, the officers elected, and the rules for procedure adopted. The delegates were ready to form a Union and they unanimously adopted the following resolution:

"Resolved, That the congregations represented in this Convention, in pursuance of the call issued to them, now form themselves into a 'Union' to carry out the purpose in said call named, and that a committee of ten be now appointed by the chair to draft a Preamble, Constitution, and Bylaws, as contemplated by the plan of organization appended to said call."[14]

During the next two days the appointed committee prepared the preamble, Constitution, and bylaws. The preamble implied, but did not spell out, the idea that the Union was to perpetuate Judaism:

"The congregations represented in this Convention, in faithful attachment to the sublime principles of Judaism, and in consciousness of Israel's sacred duties, feel impressed with the conviction that in order to discharge these obligations beneficially, a closer union of the congregations is necessary. To this end, under the protection of benign Providence and the

> laws of our country, we hereby establish this sacred covenant of the American Israelites, as set forth in the following (constitution)."[15]

The first article of the Constitution set forth the name of the organization:

> "Article I. - The body hereby constituted and established shall be known as 'The Union of American Hebrew Congregations.'"[16]

The name of this new organization was probably carefully chosen. The word "Union" had certain connotations in the 1870's. The Civil War had recently been fought to preserve the "Union," and with the Northern victory the "Union" was intact. Furthermore, the term implied the imperative need for the Jews of America to have Union -- to act in united action for the advancement and preservation of Judaism in America. As will be seen below, the term "Union" did not mean "uniformity" but rather "unity." The word "Hebrew" was chosen over the term "Jewish" for several possible reasons. The word "Jew" had certain negative connotations such as usury or anti-Christianity, and a good Christian was sometimes called a "Jew without guile." The word "Hebrew" implied a connection with the ancient Hebrews of the Bible, with the patriarchs and the matriarchs, as well as a people with a language and a literature. The use of "Hebrew" in the name of the organization avoided the negative associations often attached to "Jew" and was utilized as a positive term.[17]

The Objects of The Union of American Hebrew Congregations as set

forth in Article II of the Constitution were fourfold:

1. To establish a Hebrew Theological Institute
2. To advance the standard of Sabbath-school instruction
3. To aid young congregations
4. To establish and maintain other institutions for the welfare and progress of Judaism[18]

The rest of the Constitution and bylaws set forth the rules and regulations governing membership, Councils, officers, and other administrative details for the U. A. H. C.[19] The preamble, Constitution, and bylaws were unanimously declared to be in full force as of that day, July 10, 1873. A resolution was approved asking all delegates to urge their congregations to ratify the Constitution and bylaws within ninety days and to begin raising funds for the Union and the Hebrew Theological Institute. Furthermore, a resolution was adopted inviting all congregations in the United States to join the U. A. H. C.[20]

The primary business of the Convention had been completed; the Union of American Hebrew Congregations was founded, and its Constitution and bylaws had been adopted. The remaining business of the Convention included the appointment of an Executive Board authorized to spend up to $1,000 to defray all expenses. This Executive Board was charged with the responsibility of obtaining a seal for the U. A. H. C. and with publishing all the proceedings of the Convention, including the Constitution and bylaws. The thanks of the Convention were expressed to Mr. Henry Adler for his generous donation of $10,000, to the officers of the Convention, and to the Cincinnati congregations for all their hospitality.

It was decided that the First Council of the newly established Union of American Hebrew Congregations would take place in Cleveland in 1874. The Convention adjourned sine die.[21]

"A New Chapter in the History of the American Israel" was the title article appearing in The Israelite on July 18, 1873, which joyfully greeted the establishment of the Union of American Hebrew Congregations. The article pointed out that the new Union hoped to accomplish through united efforts that which individuals or isolated congregations could not succeed in, due to their lack of means or influence.[22] Three weeks later there appeared the words, "The Israelite will faithfully adhere to the 'Union' and its great objects, advocate its cause with zeal, and advance its interests with energy... we will not lay down our pen until there shall stand firmly The Union of American Hebrew Congregations; until we shall have the Hebrew classical and rabbinical college on American soil."[23] On October 24, 1873, the editor of The Israelite wrote:

> "It is now less than three months since the Convention of Congregations assembled in this city, and so gloriously laid the foundation of the Union of American Hebrew Congregations. The importance of the event is hardly realized in these days of sensation and excitement, but after-years will certainly verify that the occasion was one essential to the safety and perpetuation of Judaism in this country, and the means of uniting American Israel, for the preservation of its identity and its hallowed doctrines."

The article also called upon the Jewish press of America to join together in supporting this cause.[24] This was not the case, however, as a number

of Jewish papers spoke out against the U. A. H. C. On July 18, 1873, the same day The Israelite was praising the Union, an article appeared in The Jewish Messenger saying that "primarily this proposed union is disunion" because the Board of Delegates already existed. If the scope of the U. A. H. C. would be limited to improving the system of Hebrew instruction, The Messenger continued, it would support the Union. The Messenger, however, did not believe this to be the case. Its apprehension was that the U. A. H. C. would "undertake to deride and to disturb rather than to unite and harmonize."[25] On August 29, 1873, The Jewish Messenger restated its position that the Board of Delegates already existed as the foundation for the Union of American Israelites:

> "We are confident that the Board of Delegates will welcome as accession the twenty or more congregations represented at Cincinnati. We believe it is possible to arrange that the next session of the Board shall be held at some convenient city where the Western congregations can be fully and thoroughly represented by delegates. The hasty work of organization at Cincinnati can then be gracefully abandoned, and the solid foundation erected of cooperative educational movement among American Israelites."[26]

Numerous articles continued to appear in The Jewish Messenger attacking the newly established U. A. H. C.[27] Other publications joined in the arguments over the U. A. H. C. The Jewish Times opposed the Union, while The Hebrew Observer spoke out in favor of it. There were also debates within congregations whether or not to join the Union, involving both congregants and rabbis. Rabbis such as David Einhorn, Samuel Adler, Gustav Gottheil, Samuel Hirsch, Marcus Jastrow, and Kaufmann Kohler opposed the Union.[28]

Amidst all the controversy the founders of the Union of American Hebrew Congregations pushed ahead with their plans and the Executive Board began to meet on a regular basis. On July 10, 1873, the Executive Board met to organize itself; Moritz Loth was elected president, Julius Freiberg elected vice-president, Lipman Levy as secretary, and Max Hellman as treasurer. During the year (July 1873-July 1874) the Board conducted its business, corresponding with congregations and rabbis telling them of the activities and purposes of the U. A. H. C. and inviting them to join in the cause. The Board also adopted bylaws governing the organization of the Council and the rules of order by which the Council was to be governed.[29]

When the First Annual Session of the Council met in Cleveland on July 14, 1874, fifty-six congregations were entitled to seats and were represented by eighty-seven delegates. These congregations represented Jews from seventeen states, primarily throughout the Midwest and South. The only Eastern congregation represented was Temple Beth Zion of Buffalo, New York. While the invitation to attend this Council, and to join the Union, had been extended to all congregations throughout the United States, the Union of American Hebrew Congregations began without the participation of Eastern congregations.[30]

The officers of the First Council, nominated by the Committee on Permanent Organization, were duly elected: President Moritz Loth; Vice-President H. E. Sterne, Peru, Indiana; Secretary Lipman Levy,

Cincinnati, Ohio; and Assistant Secretary Siegmund Levyn, Buffalo, New York. Loth was escorted to the Chair and addressed the Council as the first president. He thanked the delegates for the great honor bestowed upon him and praised the establishment of the U. A. H. C.:

> "This is indeed an event in the history of the Israelites -- an event which will inaugurate a new epoch in the progress of Judaism, and the progress of Judaism embraces and gives impetus to the progress of humanity at large... Representatives! This is a glorious day in Israel, when we see so many thousands of our brethren united and determined to advance and to perpetuate our blessed religion by establishing a 'Hebrew Theological Institute,' in which we hope to educate rabbis whose wisdom and eloquence will illuminate both hemispheres, and call the children of men back from the growing, grasping spirit which leads to selfishness, discontent, and misery."[31]

After Loth completed his opening remarks as president of the First Council, his report as president of the Executive Board was presented to the delegates. In this report Loth eloquently spoke of the beneficent blessings of union, of Israel's mission in the world, and the need to put forth rabbis who would preach the lessons of Judaism to Jews and all of humanity, who would teach the spirit of the Ten Commandments which lead to "the grand avenue of a correct life and conduct." Most importantly, Loth presented a series of suggestions on issues he felt the Council must address:

1. Circuit preaching by rabbis
2. The collection of funds to support circuit-preaching rabbis, as well as the Hebrew Theological Institute
3. Assisting orphans and the children of poor parents to learn a mechanical trade

4. The need to bring all American congregations into the U. A. H. C.

5. To designate where the Hebrew Theological Institute should be established and the rules for its government

Loth concluded by thanking the press, both Jewish and secular, and the individuals who had advocated and labored for the Union of American Hebrew Congregations -- "the only National Organization which has for its object the promotion of Hebrew education in America."[32]

The Council examined the proceedings of the Executive Board, read financial statements and correspondence received during the year, and appointed standing committees. During the three days of the Council numerous resolutions were passed on issues such as circuit preaching, the publication of English Bibles, Sabbath-schools, finances, the means to increase membership in the U. A. H. C., and other administrative details.[33] The most significant action taken by the Council was for the establishment of the Hebrew Theological Institute.

The standing committee on the Theological Institute had been appointed on the first day of the Council, July 14, and on July 16 the committee recommended that the Institute be declared as organized and it proposed the laws, regulations, and provisions under which the Institute should be established, opened, and maintained. The first article stated: "The name of the Institute thus organized shall be the Hebrew Union College." The additional fifteen articles set forth the provisions for the Board of Governors, the finances of the Hebrew Union College, the studies to be conducted in the Preparatory Department, the Hebrew Classical Depart-

ment, and the Rabbinical Department. Article fifteen stated that "The Hebrew Union College shall be established and permanently located in the city of Cincinnati, Ohio." The report of the committee was unanimously adopted and the Hebrew Union College was officially declared organized.[34]

The Council expressed its thanks to the two congregations of Cleveland (Tifereth Israel and Anshe Chesed), and to the Israelites of that city; it was resolved to meet in 1875 in Buffalo, New York; the members of the Executive Board and the Board of Governors for the coming year were elected; and the First Council of the Union of American Hebrew Congregations adjourned sine die.[35]

The July 31, 1874, issue of The American Israelite stated:

> "The First Council of the Union of American Hebrew Congregations was a perfect success. Fifty-six congregations represented a phalanx of rare intelligence and determination to make the Union of American Hebrew Congregations a permanent fact."

Throughout the year (July 1874-July 1875) The American Israelite continued to speak of the great good and blessings of the Union.[36] The Jewish Chronicle of Baltimore called the U. A. H. C. a "laudable enterprise," and further stated:

> "The U. A. H. C. is a NECESSITY. -- The necessity of unity is so apparent as hardly to be worth mentioning. -- The end to be attained can only be arrived at by a unanimous action of the Israelites of America, and such action can only be had by the union of our congregations into a solid phalanx, presenting an unbroken front in defense of the right. The necessity for Union is demonstrated by every argument to its utility or its

> laudable character. And, again, the young folks demand it."[37]

The Hebrew Leader wrote that it hoped that

> "every Hebrew congregation throughout the land will be represented in future Annual Councils... It will be a glorious day for Judaism to see every congregation united into one common brotherhood, sending their ablest men to represent them for the purpose of accomplishing, by united action, the good of Israel and of humanity."[38]

There still remained opposition to the U. A. H. C., as illustrated by an article in the Jewish Times, a New York paper:

> "We regret very much the waste of energy, good intention, holy enthusiasm of the majority of the people engaged in infusing life into the Congregational Union. There are good and true men among them; their only fault is to be of too confiding a nature... That much is certain, a union of American congregations with the large, intelligent, wealthy and benevolent congregations of New York, Philadelphia, Chicago, St. Louis, Baltimore, and New Orleans left out, is the play of Hamlet, without Hamlet. Even such a valuable accession as the Washington Congregation represented by Simon Wolf cannot infuse life into that still-born enterprise."[39]

When the Second Council of the Union of American Hebrew Congregations met on July 13, 1875, at McArthur's Hall in Buffalo, New York, the Union had grown to seventy-two members, with ninety-four delegates attending the Council.[40] From the Annual Reports of the Congregations it can be seen that seventy of the congregations (two did not report) represented a total of three thousand, four hundred and one contributing members.[41] The most significant action of the Council was once again related to the Hebrew Union College. The Council adopted

the Code of Laws for the General Internal Government of the Hebrew Union College, the bylaws for the Board of Governors, and the Laws establishing the faculty and curriculum of the College. With all of these measures approved, the College was ready to open its doors.

When the year 1875 came to a close the Union of American Hebrew Congregations was an accomplished fact. On October 3, 1875, the Hebrew Union College was opened and dedicated, with an enrollment of nine students. The U. A. H. C. had begun working for the improvement of Sabbath-schools; it was committed to the publication of English Bibles; it was making advances in the area of circuit preaching; and it had branched out into other areas. The U. A. H. C. even received attention in the European press when the London Jewish Chronicle wrote:

> "A movement has been going on for some time in the United States which bids fair to become of considerable importance, but which had as yet not attracted sufficient attention in our country. This movement is the formation of the Union of American Hebrew Congregations."[42]

East and West Unite

Moritz Loth's original proposal to Bene Yeshurun Congregation recommended that a committee be formed to call a conference of all congregations in the West, South, and North-West. Loth was immediately taken to task by Isaac M. Wise, who wrote in The Israelite that he was not convinced that the Eastern congregations should be excluded

and he knew of no geographical division among the congregations in America. Wise urged the Conference Committee to give this point careful consideration before its adoption. When the representatives of the Cincinnati congregations met, they went along with Loth and resolved to issue a call for a convention of congregations in the West, North, and South-West.[43] The call for a Congregational Convention to form the Union was addressed to only those congregations in the West and South, and the first point of the Plan of Organization stated:

> "That all the congregations of the West and South shall be represented by delegates to the General Convention, as provided in the above call."[44]

When the Call for a Convention appeared in The Israelite and Deborah it was prefaced by the statement:

> "We...trust that each Jewish Congregation from the Alleghanies to the Pacific, and from the Lakes to the Gulf, will consider the call...as if directed to itself..."[45]

The representatives of thirty-four congregations of the West and South were welcomed to the Convention by Julius Freiberg, who expressed his hopes that additional congregations throughout the country would join in the efforts to establish a Union:

> "We have assembled here to form ourselves into a Union of the Jewish Congregations of the West and South (and we hope the North and East will join with us)..."[46]

On the last day of the Convention, July 10, 1873, a resolution was introduced by Jacob Ezekiel of Cincinnati, which stated that the objects decided upon by the Convention could not be achieved as long as a sectional barrier existed, and that it was necessary to remove all geographical

distinctions among congregations. Thus it was resolved to invite all congregations throughout the United States and its Territories to join the Union of American Hebrew Congregations. This resolution was included in a circular sent out by the Executive Board inviting all American congregations to join the Union.[47]

At the First Council of the U. A. H. C., in July 1874, a letter was read from Rev. J. Wechsler of Mishkan Israel Congregation of New Haven, Connecticut, citing his support of the U. A. H. C. and saying that "I already see the time approaching when the East and the West, the South and the North, will firmly support the American Union." He announced that his congregation would be represented at the next meeting of the Council and he suggested that the 1875 Council be held in an Eastern city.[48] The First Council reiterated the resolution of the 1873 Convention when it unanimously adopted a resolution offered by President Loth calling upon every congregation in the United States and its Territories to join the Union.[49]

The struggle to bring all American congregations into the Union continued, and two weeks prior to the 1875 Council The Jewish Record of Philadelphia wrote:

> "Though begotten and nurtured in the West, it is no longer a Western movement; it knows no North, no South, no East, no West; it is 'union' embracing congregations from each of the cardinal points... Let there be no longer a discordant element -- let the leaders of every congregation take the matter in hand if they wish to perpetuate Judaism and transmit it in all its purity to our posterity; let every congregation join the 'union' and be represented at the next meeting of the Council at Buffalo, New York..."[50]

At the 1875 Council a resolution was once again adopted calling upon all congregations of the North, South, East, and West to "lay aside all minor considerations and join the Union."[51]

One of the main obstacles preventing a complete Union of all the congregations in America was the Board of Delegates of American Israelites. As pointed out above, The Jewish Messenger criticized the founders of the Union for ignoring the existence of the Board of Delegates and The Messenger said that the Board would surely welcome all the congregations of the West into its membership. At the First Council of the Union, July 1874, a letter was read from Joseph H. M. Chumaceiro, Minister of K.K. Beth Elohim, Charleston, South Carolina, dated August 31, 1873. In the letter, Chumaceiro stated that he originally opposed the U. A. H. C. believing it to be a second Union in conflict with the first Union -- the Board of Delegates. Chumaceiro's attitude changed, however, when he read the proceedings of the May 13, 1873, meeting of the Board. The Board's constitution had been amended, striking out the promotion and encouragement of education as one of its objectives, replacing it with the limited amendment of promoting and encouraging education in the Orient. Thus, Chumaceiro wrote, there is no organization other than the U. A. H. C. to aid and assist education in the United States, and there is no longer a conflict between the goals of the Board of Delegates and the U. A. H. C. Chumaceiro encouraged anyone who supported the cause of Jewish education in America to drop their opposition and to

support the Union of American Hebrew Congregations, as he himself had done.[52]

At the Third Council of the U. A. H. C., July 1876, a communication was read from Mayer Sulzberger and S. Wolf of the Board of Delegates citing a resolution passed at the last meeting of the Board of Delegates which appointed a committee of three members to confer with the U. A. H. C. to "bring about as speedily as possible a complete Union of all Hebrew Congregations of the United States." The U. A. H. C. responded in kind by appointing a committee to meet with that of the Board of Delegates, paving the way for the unification of the two organizations.[53]

The committees of the U. A. H. C. and the Board of Delegates met on February 11, 1877, and it was reported to the Executive Board of the U. A. H. C. that a plan of union had been agreed upon.[54] On April 20, 1877, The Jewish Messenger came out in support of the proposed union saying that if sectionalism gave way to a national plan adopted for both the East and West, The Messenger would hope for its success and would support the plan. It continued that "a united movement in the interest of Judaism cannot but prove of more than ordinary importance," and The Messenger hoped that New York congregations would join those in the West in a fraternal meeting for the objects contemplated by the Union."[55] The Jewish Record came out in favor of this union saying that the "national good has been gained in the realization of a just, honorable, and perfect Union."[56] The Jewish Record also published an article by Benjamin F. Peixotto which called upon the congregations to unite saying that he

could see no good reason why they should not do so. He called upon members of both organizations, and specifically Eastern rabbis, to put aside past differences and work toward the common purposes they shared, for the elevation of American Israel. Specifically,

> "I would call upon EINHORN, the profound and eloquent scholar; upon HEUBSCH and GOTTHEIL, gifted orators and interpreters; upon HIRSCH and JASTROW, erudite and accomplished - indeed, to mention no more names, to come forward and take part in this convention, to set an example. . . that by a combined effort we may secure those inestimable blessings. . . "[57]

A report of the Joint Conference Committee was presented to the Fourth Council of the Union on July 10, 1877. The Joint Committee saw no reason why the duties of the two organizations could not be done by one representative body and it made the following recommendations:

> 1. The functions of the Board of Delegates were to be assumed by the U. A. H. C. and once the U. A. H. C. Constitution was amended for that purpose, the Board of Delegates would cease to exercise its functions.
>
> 2. The first Council of the U. A. H. C. after ratification of the foregoing proposition would elect a board of nine members, three of whom would also be on the Executive Board, for a "Board of Delegates," or another appropriate name, to perform the functions which had been done by the Board of Delegates of American Israelites, whose offices would be in New York or Philadelphia. At the first election of members for the new Board, three members would be elected for three years, three for two years, and three for one year, after which all elections would be for three years.
>
> 3. Rules and regulations for the new Board would be prepared and changed only by the Council.
>
> 4. Once a sufficient number of Eastern Congregations had joined the U. A. H. C. it would establish or support a preparatory department of the Hebrew Union College in New York or any other Eastern city, to be managed by a local com-

mittee elected by the Council, and governed by such rules as might be adopted.

The Joint Committee stated that for the first time the opportunity existed to "form an organization of Jews which shall be as wide as the land in extent and as far-reaching as Judaism in its objects." The substance of this report had been agreed upon by the Joint Committee, but due to some misunderstandings, details of the agreement were not worked out.[58] This report was approved by both the Board of Delegates and the Council of the U. A. H. C. and the Joint Committee was requested to continue its efforts towards unification.[59] Another report was presented by the Joint Committee on July 11, 1877, outlining details for the unification of the two organizations and the following principles were agreed upon:

1. The Councils of the U. A. H. C. will meet triennially, instead of annually.

2. The functions of the Council will be mainly legislative, not administrative.

3. The administrative functions of the U. A. H. C. will be exercised by the Executive Board.

4. To avoid undue influence by any section of the country the Executive Board will consist of thirty members, fifteen from the New England States and fifteen from the other States and Territories.

5. The Constitution of the U. A. H. C. will be amended to embody these principles.

6. The proposed amendments will affect the establishment of the new system.

7. As soon as Eastern congregations representing two thousand members and seatholders agreed to join the U. A. H. C. the proposed amendments would be adopted.

8. Once the new system had gone into effect, the Board of Delegates would dissolve its functions, to be assumed by the new organization.

These proposed changes in the U. A. H. C. were unanimously adopted by the Council.[60]

The Jewish Messenger of July 13, 1877, pointed out that it would have been unreasonable for the U. A. H. C. to change its laws without some adequate return from the East and thus the prerequisite requiring the agreement of Eastern congregations representing two thousand members was fair. Furthermore, the unanimity with which the proposed Union was received by the Council gave The Messenger hope that the best results would ensue. The Jewish Record, The Hebrew Leader,[62] and The Jewish Chronicle all praised the accomplishments of the Joint Committee and the action of the Council. The Jewish Chronicle wrote:

> "Our prayer has been answered. With buoyant hopes we look to a bright future. American Israel, united in sentiment and action, will effect wonderous results at no distant day. The proud triumphs in the past will furnish a beacon light for future achievements. Our slumbering forces will be urged into action -- Jewish interests will impel them to renewed activity... In the contemplation of such grand results we feel ourselves transported to a new world, with new actors, the scenes of our boyhood altogether changed. One grand body, resembling a contented and happy family, move and act in unison. Forward is the cry and with one accord they follow... Israel's future shall be resplendent with great deeds and America shall take the lead! With feelings of joy we wish the 'Union' God speed."[63]

On November 25, 1877, the Board of Delegates of American Israelites approved the report of the Joint Committee on Union and the next step was the acceptance of the plan by the congregations belonging to the Board of Delegates.[64] On March 29, 1878, The Jewish Record reported that

Congregation Beth El Emeth of Philadelphia had unanimously voted to join the U. A. H. C., becoming the first Eastern congregation to consummate the agreement between the Board of Delegates and the U. A. H. C.[65] On May 3, 1878, The Jewish Messenger reported that nearly six leading synagogues in New York and Philadelphia had joined the U. A. H. C.[66] On July 10, 1878, at the Fifth Council of the U. A. H. C., the Committee of the Board of Delegates of American Israelites reported that congregations in the East representing two thousand members had signified their intention to join the U. A. H. C., and that this number would be augmented before the next meeting of the Council.[67]

The revised Constitution and bylaws incorporating the changes were agreed upon by the Executive Board on May 12, 1878, to be placed before the next Council.[68] The Constitution and bylaws were amended by the Council on July 10 and 11, 1878, and on July 11, 1878, the Constitution and bylaws as recommended by the Executive Board and amended by the Council were unanimously adopted and declared to be the law of the Union of American Hebrew Congregations.[69] The changes in the Constitution reflected the expanded scope of the Union now that it had absorbed the Board of Delegates of American Israelites. Major changes were made in the Objects of the Union, Article II of the Constitution. Point "A" included the Union's agreement to open a Preparatory Department of the Hebrew Union College in an Eastern city:

> "A. To establish and maintain institutions for instruction in the higher branches of Hebrew literature and Jewish theology, with the necessary preparatory schools in such

cities of those States as hereafter be designated."[70]

The second point in Article II included the expanded role of the Union in defense of Jewish rights at home and abroad, having assumed this responsibility from the Board of Delegates:

> "B. To establish relations with kindred organizations in other parts of the world for the relief of the Jews from political oppression, and for rendering them such aid for their intellectual elevation as may be within the reach of this Union."[71]

This Object was expanded with the introduction of Article VII, entitled "Committee on Civil and Religious Rights:"

> "Section 1. The Executive Board shall upon the adjournment of the Council appoint a committee to be called 'The Board of Delegates on Civil and Religious Rights;' to have charge of the matters set forth in paragraph B, Section I, of Article II, of the 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."[72]

Additional changes were made in the Constitution and bylaws, the most significant among them being: Article IV, Section 4, now read that the Council would meet biennially; Article V, Section 1, made it the law of the Union that the Executive Board would consist of fifteen members from Eastern States and fifteen members from the rest of the country; Article V, Section 2, stated that the regular meetings of the Executive Board would be held immediately after the Council sessions to elect officers and then semi-annually in the months of January and July, with sixteen members required for a quorum.

The Board of Delegates of American Israelites, which primarily represented congregations in the East, had now become part of the Union of American Hebrew Congregations, and the struggle between the East and the West was officially over. The Reformer and Jewish Times, The Jewish Record, and The Jewish Messenger, all received the news just prior to press time for their July 12, 1877, issues, and all joyfully printed the brief announcement that the plan for Union had been agreed upon and was official.[73] The Jewish Messenger of July 26, 1879, wrote:

> "The Milwaukee Convention is a red-letter day in the annals of American Judaism and a step forward whose importance cannot be over-estimated. Our leaders and laymen have determined to pull together, instead of pulling apart; this is the significant result, and with this we are satisfied... Too much praise cannot be awarded the delegates to the Convention for their harmonious and public spirited action, which has added to the esprit du corps of American Judaism."[74]

When the Sixth Council met in New York City in July 1879, one hundred and four congregations belonged to the U. A. H. C., an increase of eighteen congregations since the Council of 1878. This figure included twelve congregations from New York State, with six coming from New York City alone. There was also one member from Connecticut, one from Rhode Island, two from the District of Columbia, and eight from Pennsylvania.[75] By the time of this Council, the conflict between Eastern congregations and those of the West, between the Board of Delegates of American Israelites and the U. A. H. C. was over. In 1879 there was one national religious organization representing the Jews of America -- The Union of American Hebrew Congregations.

CHAPTER III

THE STRUCTURE AND ADMINISTRATION OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

The Structure of the Union

The Union of American Hebrew Congregations was governed by its Constitution from the time of the First General Convention in 1873. Immediately following the adoption of Rules of Order, the First Convention appointed a committee to draft a preamble, Constitution, and bylaws to govern the Union in all its activities. This first Constitution was adopted on July 9, 1873, and the preamble and bylaws were adopted on July 10, 1873. This Constitution was short and concise, it contained sixteen Articles, each with only one section, and the bylaws consisted of only five Articles. The Constitution set forth the name and objects of the Union, rules of membership, rules governing the Councils and the Executive Board, rules on finances, as well as provisions for amending the Constitution.[1]

Every member congregation of the Union was entitled to send representatives to the meetings of the Council which was the governing body of the Union:

> "The Council is the highest authority of the Union of American Hebrew Congregations -- to make general laws for the government of all boards and committees by the Constitution provided, not in conflict with any provisions thereof."[2]

The organization of the Council and its rules of order were all set forth in the Constitution and bylaws of the Union. The Council organized itself by electing a president, vice-president, secretary, and treasurer. Five standing committees were appointed at every Council meeting: the Hebrew Union College, Publications, Finances, Correspondence, and Reports of the Congregations. Each committee examined the business done in its particular area during the preceding year, received suggestions and proposals, and made recommendations to the Council for action it should take on issues. Each day of a Council meeting consisted of the following:

> "First -- Prayer
> Second -- Reading of the minutes
> Third -- Reports of the committees in order of their appointment
> Fourth -- Resolutions
> Fifth -- Miscellaneous business."

The bylaws also contained rules of order for members addressing the Council such as who may speak and for how long, the rules for taking votes on resolutions, as well as all other rules and regulations for the government of Council meetings.[3] The Council was also the sole authority for making amendments to the Constitution.[4]

Council meetings were held in the month of July on an annual basis until 1879, when the Constitution was amended so that the Council met biennially on the second Tuesday in July. In 1889 the meetings were

moved to the first Tuesday in July. On July 7, 1891, an amendment was adopted moving the Council meetings to the first Tuesday in December. The Constitution was amended once again in 1898 and the meetings of the Council were set for the third Tuesday in January.[5]

The Executive Board of the Union was responsible for administering all policies decided upon by the Council and was in charge of all funds and property of the Union. The Executive Board, consisting of twenty members, began meeting in 1873 on a monthly basis. The Board was expanded to thirty members in 1879 when the Union absorbed the Board of Delegates of American Israelites. From that time through 1903 the Board met immediately after Council meetings to organize itself, and then held a semi-annual meeting in January and an annual meeting in July.

The members of the Executive Board were elected by the Councils and they organized themselves by electing a president, vice-president, and treasurer from among their own members. The Board also elected a secretary, the only paid employee of the Union (except for H. U. C. staff) during the years 1873 to 1903. Moritz Loth served as president of the Union from its founding in 1873 until 1889. Julius Freiberg was then elected president and he served until 1903. The secretary of the Union during this entire thirty year period was Lipman Levy of Cincinnati. The duties of the Executive Board members and its officers were outlined in the bylaws to the Constitution.[6]

Almost all the work completed by the U. A. H. C. was done by or through the Executive Board. The Executive Board corresponded with member congregations, collected dues and other moneys, appointed committees to carry out plans, adopted bylaws, and made recommendations to the Council meetings in all areas of concern for the U. A. H. C. At times Executive Board members also served as interpreters of the Union's Constitution. In 1886 the question arose as to who was entitled to receive the degree of rabbi from the Hebrew Union College. The Board resolved that the word "student" in the first line of section 11 of Article V of the Constitution applied only to those who were regular students of the Hebrew Union College during the full term of its collegiate course, and only they were entitled to be ordained as rabbis.[7]

The Executive Board did the majority of the work of the Union, much of it being done through committees such as the Board of Delegates on Civil and Religious Rights, the Committee on Circuit Preaching, and the Board of Governors of the Hebrew Union College. All committees, including the College, were responsible to the Executive Board which in turn was responsible to the Councils of the Union, made up of the representatives of the member congregations. Thus, in theory, the ultimate power of the Union lay with the congregations.

Membership in the Union

Any Hebrew congregation in the United States could become a mem-

ber of the Union of American Hebrew Congregations by declaring its intention to do so, agreeing to be represented in the meetings of the Council, and paying annual dues of one dollar for each of its contributing members or seatholders.[8] Between the years 1873 and 1903 membership in the U. A. H. C. fluctuated between fifty-six and one hundred and fifteen member congregations.[9]

While the Union of American Hebrew Congregations was the only representative national religious organization in America until the late 1890's, it did not represent the majority of the American Jewish population at any time between 1873 and 1903. One of the reasons for this was that membership in the Union was limited to congregations only. In December 1878 The Jewish Messenger spoke out against this policy saying "it is Judaism, not synagogism, which is to be advanced."[10] The Union was constantly calling upon congregations in America to join its ranks[11] and by 1879 there were one hundred and four member congregations in the U. A. H. C., representing approximately 6,235 contributing members and seatholders. Yet, the population of Jews in America that year, according to the statistics published by the Union, was 230,257.[12] On April 16, 1880, The American Hebrew vigorously attacked the Union saying that it was not a representative body of American Jews as it was limited to congregations only, "which in reality form but a minority of the Jews in the country." One week later, April 23, 1880, this theme was repeated in The American Hebrew, which wrote that no American Jewish body can claim to be the sole representative

of the whole American Jewish community and that there were "great masses of thinking Jews who are not connected with a congregation but deserve representation in a Union for all American Jews."[13] In July of 1880 The American Hebrew pointed out that the Jewish population of the United States was around 250,000, and that the Union had a membership of one hundred and four congregations, representing 6,500 contributing members. If each contributing member represented five Jews, according to The American Hebrew, the U. A. H. C. represented only 33,000 Jews, leaving 217,000 American Jews unrepresented in a national Union.[14]

On July 13, 1881, the Union decided to publish a brief summary of its work to be transmitted to congregations to increase interest in the Union.[15] By 1887, however, Union membership had dropped to eighty-one congregations which The Menorah pointed out represented less than one-third of the congregations in the United States.[16] In 1889, when the Union had only eighty members, The Menorah wrote:

> "From these figures alone (membership in the Union) it will be plainly seen that the Union represents a small portion of the Jewish Communities in the United States. It should be observed, however, that those which compose it are among the most liberal and wealthy in the country."[17]

In 1890 a committee appointed to consider ways of increasing membership in the Union stated that articles in The American Israelite and circulars sent to different communities produced insignificant results. The committee felt that the most effective means of gaining new members would be by personal appeal and persuasion, and they proposed to

divide the country into sections and find out which congregations in each section did not belong to the Union. They would then correspond with the leading Jews of the communities to arrange for meetings of the congregations to be addressed by "men who have the matter at heart" and who can "state the merits and claims (of the Union) succinctly and clearly." The Executive Board appropriated $300 for the committee to carry out this task.[18]

In the year 1890 there were approximately five hundred and thirty-three congregations in the United States and a Jewish population of 475,000. Yet, only eighty-five congregations were members of the U. A. H. C., representing 7,442 contributing members, approximately 37,210 Jews, a very small part of the American Jewish population.[19] By 1895 membership in the Union had grown to ninety-five congregations and in June of that year the Executive Board passed a resolution stressing the importance that every congregation in America join the Union and especially calling upon the H. U. C. graduates in non-member congregations to exert their influence to bring their congregations into the Union.[20]

In his presidential address to the Seventeenth Council (January 1901) Julius Freiberg said that when the Union was organized it expected to have within twenty-five years a membership of two hundred congregations, but that the Union had not succeeded in achieving this goal. It was reported that there were seven hundred Jewish congregations in the United States and the Union had only ninety-nine members. Freiberg urged the Council to take action to increase its membership.[21] Acting

upon the Finance Committee's recommendation, the Council sent urgent requests to H. U. C. graduates in non-member congregations to advocate the cause of the Union and to encourage their congregations to become members of the U. A. H. C.[22] By January 1903 the Union had one hundred and fifteen member congregations, the increase attributed to the graduates of H. U. C. for persuading their congregations to join the Union.[23] The one hundred and fifteen congregations reported 11,176 contributing members which would have equaled approximately 55,880 Jews. But the Jewish population as reported in 1903 was 1,127,268, clearly indicating that the Union of American Hebrew Congregations did not represent a majority of the Jews in the United States.[24]

The underlying principle in the relationship between the Union and its member congregations was expressed in the closing line of Article II of the Constitution, which declared that the objects of the Union would be pursued "without...interfering in any manner whatsoever with the affairs and management of any congregations."[25] At the First General Convention a resolution was introduced which stated that the formation of a Union of Congregations was not to be construed in any way as the formation of a synod for fixing religious principles or for interfering in the government of member congregations. Following debate on the proposed resolution it was decided that no threat of interference had been made and therefore no disavowal was necessary.[26] In July 1877, at the Fourth Council, President Loth recommended that the Union encourage a system

by which Sabbath-school graduates would become teachers in the religious schools. This recommendation was rejected on the grounds that the management of the Sabbath-schools was to be left to each congregation. On July 10, 1879, the Council decided that it had no power to legislate on the subject of a prayerbook as this matter was also best left to the individual congregations.[28] On July 8, 1889, a letter was submitted to the Executive Board from Rev. Dr. M. Fluegel containing complaints against his congregation for wrongful treatment and requesting the U. A. H. C. to take action on his behalf. The secretary was instructed to inform Fluegel that the Constitution of the Union forbid any interference by it in the internal affairs of a congregation and the Union would not be able to assist him in any manner.[29]

As demonstrated above, the Union would not interfere in any way in the internal affairs of its member congregations. This did not, however, restrain the Union from making suggestions to its member congregations which it felt would be to their benefit. For example, on July 15, 1875, it was resolved that the U. A. H. C. would request congregations to prevent new congregations from being founded where one already existed.[30] Several of the suggestions made by the Union to congregations concerned the rabbis they employed. On July 15, 1875, the U. A. H. C. recommended that member congregations pass measures enabling their ministers to exchange pulpits and that congregations should act in a "cordial and brotherly manner" toward neighboring congregations with no minister. This would be accomplished by "encouraging and enabling their ministers to visit such

congregations and afford them religious instruction."[31] On July 12, 1876, a committee appointed on the suggestion of President Loth reported that any system to supervise or keep records of rabbis' credentials was not expedient for the Union.[32] This report was laid over for future action, and on July 11, 1877, the Executive Board was instructed to open books of reference containing rabbis' credentials. There is, however, no evidence that the Executive Board actually did this.[33] On July 14, 1881, the Council expressed its opinion that no member congregation should call upon, nor engage, any rabbi serving another congregation without the consent of the rabbi's congregation, unless the rabbi's resignation had been tendered and accepted.[34] In 1887 the Council urged congregations to form societies under their rabbi's guidance, to study Jewish Scripture and the tenets and history of Judaism, as long as this did not interfere with internal congregational affairs.[35]

The Constitutional law forbidding interference in congregational affairs by the Union was adhered to between 1873 and 1903. This alleviated many fears of congregations and individuals that the Union would establish any religious authority or undermine the practices of any single congregation. In many ways this principle originally established the Union of American Hebrew Congregations as a union of all congregations in the United States, irrespective of religious theology or practice.

Finances of the Union

Between the year 1873 and 1903 the Union of American Hebrew Con-

gregations constantly needed money to pursue its goals and meet its objectives. Although raised in a variety of ways, there were never enough funds to accomplish all the Union wanted to do, nor to support existing institutions and committees, let alone allow the Union to venture into new areas of activity.

The Union had two financial funds, the General Fund and the Sinking Fund. The Sinking Fund was to contain all donations, legacies, and bequests granted to the Hebrew Union College, and the General Fund was to receive all other income. The money in the Sinking Fund, later called the Endowment Fund, was to remain intact and only the interest was to be used to maintain the College. Money in the General Fund was designated for expenses incurred by the Union. Due to the Union's inability to raise sufficient funds for operating expenses, the Constitution was amended in 1883 so all donations and bequests not specified for a particular account went into the General Fund.[36]

Until 1879 the General Fund's income was adequate to meet the Union's expenses and the Sinking Fund was slowly growing. The Union's expenses in 1880 exceeded income by $499.65, in 1881 by $7,312.11, in 1882 by $5,317.01, and with the exception of six years (1885, 1888, 1891, 1892, 1894, and 1895) expenses exceeded income. The Union was constantly forced to draw money from the Sinking Fund to pay its bills, and by October 31, 1902, an overdraft of $36,852.12 had accumulated in the General Fund, all borrowed from the Sinking Fund.[37]

Throughout the first thirty years of the Union, its leaders were constantly lamenting their financial woes. Committees were appointed to solicit funds, circulars were sent to congregations, and appeals were published in the Jewish press.[39] The activities of the institutions and committees of the Union were limited due to that lack of funds. This was clearly pointed out by the Committee on Finances on July 15, 1885, when, after examining the Union's financial affairs, it pronounced that the sphere of the Union's labors was very restricted due to the lack of funds. They urgently enjoined that fund raising methods be more "vigorously carried out."[40] This point was reinforced in 1894, when President Julius Freiberg announced that the Union must provide more ample means "to extend the sphere of our usefulness."[41]

The Board of Delegates on Civil and Religious Rights was one of the committees which suffered from the lack of funds. The president's report of 1891 specifically proclaimed that the Board of Delegates had fulfilled its mission beyond the means afforded it. Freiberg repeated this theme in 1892, exclaiming that the Board of Delegates needed more financial aid to discharge its duties -- "watching over the interests of our co-religionists...that their rights as citizens...shall not be attacked or impaired."[42] In 1898 the Committee on Civil and Religious Rights recommended that, due to the poor financial condition of the Union, the $500 appropriation to the Board of Delegates be suspended for that year.[43]

In 1881 the Committee on Agricultural Pursuits attributed its lack of success to the financial situation of the Union and the fact that its pri-

mary object, the Hebrew Union College, was not yet financially secure. The Committee believed that once the Union had financial security, it would receive the support needed to achieve its own goals in the field of agriculture.[44]

The Hebrew Union College also suffered from want of funds. In July 1881 the Union President pointed out that expenses for the College were exceeding income and an endowment of $500,000 was needed to provide a permanent income for H. U. C.[45] That same year the Board of Governors of H. U. C. reported that their estimate of expenses for the coming year did not exceed those of the preceding year, due to the "straightened finances of the Union."[46] At a special meeting of August 22, 1881, concerning applicants to H. U. C. the Board of Governors was forced to limit the number of stipendary students they could accept because of the Union's financial status.[47] In 1883 President Loth pleaded for an endowment of H. U. C. to make it self-sustaining and to be able to admit more stipendary students. Loth declared that the College could not be considered permanently established until it was maintained from the interest of the Sinking Fund, especially since tuition was free to all students.[48] In the 1886 report of the president of the H. U. C. faculty, Isaac M. Wise explained that the College did not have enough students to supply the demands of congregations. To accomplish this required seventy to eighty regular students whom the College could not support without more funds, especially in light of its difficulty supporting the thirty-three regular students of the past year.[49] The Committee on Finance warned, in 1891, that the Col-

lege's income would be sufficient only if the number of stipendary students was not increased and professors' salaries were not raised.[50] Again in 1892 the Committee on Finance reported that H. U. C. needed more students and more supplies, which called for an increase in expenses, demanding that more funds be raised for the College.[51] In March 1887 The Menorah underlined the Union's need for money when it wrote that the College should be sustained and "support should be most liberal from all who...'would not have the Law depart from Israel.'"[52] The Jewish Messenger of September 23, 1877, pointed to the Catholics who had raised one million dollars towards their goal of eight million dollars for the University of Washington, and to the Episcopalians who had achieved similar results for a cathedral in New York. The Messenger asked how the Jews could overlook the Union and the College, saying,

> "we have yet to learn the duty of generous, whole-souled gifts for education... Our Western brothers have been generous throughout. What response now shall the East make? By the prompt and generous gifts of liberal and thoughtful brethren let us emphasize the fact that the East and West are one."[53]

Numerous fund raising plans were initiated by the Union. One of the most successful was proposed by Isaac M. Wise on July 15, 1874, and adopted by the First Council, and then incorporated into the Constitution under Article IX, Sections 1-6, entitled "Privileges:"

> "Section 1. Any person having donated and paid one thousand dollars or more to any institution under the control of the Union of American Hebrew Congregations shall be named a patron of the Union of American Hebrew Congregations, and

of the institution which is the recipient of said donation, and said patron shall be an honorary member of the Council and of the board governing that particular institution.

Section 2. Any person having donated and paid five hundred dollars or more to any institution under the control of the Union of American Hebrew Congregations shall be named a patron of that institution, and shall be an honorary member of the board thereof.

Section 3. Honorary members, as such, cast no vote in the body in which they enjoy that distinction.

Section 4. Any person having donated and paid five hundred or more to any institution under the control of the Union of American Hebrew Congregations, with the proviso that the day of death (Jahrzeit) of the person designated shall annually be remembered and distinguished according to religious custom, and shall have his name inscribed, together with all the particulars of the proviso, in a book of memorial, to be kept for this specific purpose by the Executive Board; and the day designated shall be so remembered and distinguished annually in the institution which shall be the recipient of such donation, but such donor shall have no other privileges except those granted in this section.

Section 5. Any person having donated and paid five thousand or more to any institution under the control of the Union of American Hebrew Congregations shall be entitled to all the privileges named in this article.

Section 6. The Executive Board shall have lithographed a suitable diploma, to be filled out, signed and sealed by the officers thereof, and delivered to every donor as prescribed herein."[54]

This system resulted in many donations to the Union and hardly a year passed when some individual did not donate money to the College to mark the Jahrzeit of a friend or relative. However effective, this system was not universally endorsed, and an editorial in The Jewish Messenger strongly criticized the College for selling Jahrzeits:

"The Board of Governors of the Hebrew Union College might have hit upon a more intellectual method of raising funds than

> by promising what are really masses for the dead on receipt of sums given in memory of parents and assuring intended donors that the Kaddish will be said by students."

The editorial called upon H. U. C. students to refuse participation in this activity and concluded by saying that this kind of religious business was unworthy of the College. Furthermore, other methods should have been used to maintain the College "otherwise it becomes a cemetary not a seminary of Judaism."[55] In spite of opposition to this method of fund raising, it was a financial success.

In July 1876 the Third Council adopted a resolution offered by B. Bettmann, President of the Board of Governors, which proposed the formation of auxiliary societies to raise money for indigent students at the Hebrew Union College. The resolution specifically called upon Jewish women for their help and it provided for a separate account for these moneys. This resolution led to the formation of the Educational Aid Societies which enrolled members for an annual fee of one dollar. The money was used to support H. U. C. students and members were listed on "The Roll of Honor." Members of the Union were constantly summoned to increase the rolls of the Educational Aid Societies.[56] In the fiscal year ending May 31, 1878, a total of $1,353 had been raised by fifty-two Educational Aid Societies, which was most of the money raised that year for the Indigent Students' Fund ($1,988.10). Educational Aid Societies could be found in cities such as Omaha, Nebraska; Winona, Mississippi; Galveston, Texas; Kalamazoo, Michigan; and Chicago,

Illinois.[57] President Loth's report to the Council of July 1878 called for increased membership in Educational Aid Societies and suggested that an eminent orator be found to devote time to this cause. The Finance Committee supported Loth's recommendations and requested the presidents of congregations to appeal to the ladies to increase membership in these organizations.[58] It must be pointed out, however, that the Educational Aid Societies were not limited to women only. Wheeling, West Virginia, had a Gentleman's Aid Society and several other cities had Educational Aid Societies for all their Jewish citizens.[59] For the fiscal year ending May 31, 1880, the Educational Aid Societies raised $1,258.75 of the $2,523.75 collected for indigent students.[60] During the fiscal year ending May 31, 1883, the Societies raised only $684.70 out of the $1,715.20 donated to the Indigent Students' Fund. At the Council that July the President reported that three thousand ladies had been enrolled on "The Roll of Honor," and he appealed for an increase in membership in the Societies. The Finance Committee reinforced this appeal, especially as applicants to H. U. C. were being turned down due to the lack of funds for indigent students.[61] Through 1903 the Educational Aid Societies continued to raise money for the College.

The Executive Board resolved on July 14, 1881, to provide a fund of one million dollars to promote the educational and agricultural pursuits of the Union. The Board proposed that 200,000 Educational and Agricultural Fund Certificates be sold at five dollars apiece.[62] By June 30,

1882, seven hundred and ninety-two Educational and Agricultural Fund Certificates had been sold for $3,960.[63] The Executive Board believed that all 200,000 Certificates could be sold and their income realized for the Union. To promote the sale of Certificates the purchaser could specify if the money was to be used exclusively for agricultural or educational purposes.[64] This plan for raising money, contrary to the Board's hopes, was a failure as it raised only $1,360 in the fiscal year ending May 31, 1883, and only $195 the next year.[65] Only $20 more was received from the sale of Certificates[66] and on December 27, 1891, the Secretary was ordered to destroy all the unused Educational and Agricultural Fund Certificates.[67]

One effective method of raising funds by the Union was the establishment of memorial funds. The best example of this was the Isaac M. Wise Memorial Fund established in 1900 following Wise's death. At a special meeting of the Executive Board on May 6, 1900, which included the members of the Board of Governors and the H. U. C. Alumni Association, the decision was made to send out appeals to all Jews in the United States notifying them of the establishment of an endowment fund in memory of Wise.[68] By the end of that fiscal year, October 31, 1900, $16,981.92 had been contributed to the Isaac M. Wise Memorial Fund.[69] On January 16, 1901, the Seventeenth Council approved a Finance Committee recommendation to appoint twenty-one members to the Isaac M. Wise Memorial Fund National Committee which was authorized to employ a

salaried secretary and agents to solicit subscriptions to the Fund and the College.[70] The National Committee met on March 24, 1901, organized itself, and adopted rules for the government of the National Committee. The rules provided for the election of officers, the appointment of an Executive Committee and secretary. Rules governing the collection and distribution of funds were established. On June 10, 1901, the Union's secretary reported that he had received $19,168.86 from the National Committee.[71] And on January 5, 1902, the National Committee reported that it had collected $78,060.68, and approximately $50,000 in subscriptions.[72] By December 31, 1902, the Committee disclosed that $125,017.95 had been collected, in addition to $25,000 in subscriptions, making the grand total around $150,000.[73] The large amounts of money raised for the Isaac M. Wise Memorial Fund indicates its success as a fund raising method.

Dues from member congregations were a constant but small source of income for the Union. Congregational dues, in accordance with the Constitution, were one dollar for each contributing member of the congregation, and each congregation was to raise these funds in its own way.[74] Some congregations had difficulty paying their dues and in 1877 President Loth requested the Fourth Council to make suggestions to these congregations. Secretary Lipman Levy recommended that congregations add twenty-five cents to the quarterly dues of their members, and thus fifty cents could be paid to the Union semi-annually without affecting a con-

gregation's finances. This suggestion was supported by the Finance Committee providing that it did not interfere with the laws of the respective congregations. The Committee further prescribed that congregations could reduce expenses if their choirs consisted of sons and daughters of members exclusively as an honorary position.[75] Some congregations simply did not pay their dues to the Union. The Constitution provided for the suspension of any congregation which failed to pay dues for two successive years and on numerous occasions this provision of the Constitution was enforced.[76]

Dues received between 1873 and 1903 amounted to $189,774.21, a very small part of the Union's total income of $832,798.08. The difference of $643,023.87 was raised through solicitations, bequests, donations to the different funds, and investments in U.S. 5-20 bonds, U.S. 4% bonds, mortgaged securities, and stocks. Disbursements during these thirty years amounted to $830,259.66, leaving a cash balance in 1903 of $2,038.42 and $137,400 invested in securities for the Endowment Fund. Of the actual $693,359.66 expended by the Union, $480,191.71 went to the Hebrew Union College which included the purchase of a building, its upkeep, salaries, support of indigent students, and other operating expenses authorized by the Board of Governors. No other committee received as much support as did the College; the Board of Delegates spent $5,286.81, the Hebrew Sabbath-school Union was appropriated $1,403.74, and only $600 was expended on the implementation of Circuit

Preaching activities. The Hebrew Union College was clearly the primary financial focus of the Union between the years 1873 and 1903.[77]

CHAPTER IV

THE UNION OF AMERICAN HEBREW CONGREGATIONS: REFORM, ORTHODOX, OR UNION FOR ALL?

Moritz Loth's report to Bene Yeshurun Congregation, which led to the founding of the Union of American Hebrew Congregations, proposed three objectives for the Union. The first was the establishment of the Hebrew Union College, the second was the publication of Sabbath-school texts, and the third was:

> "to adopt a code of laws which are not to be invaded under the plausible phase of reform; namely, that Milah shall never be abolished, that the Sabbath shall be observed on Saturday and never be changed to any other day, that the Shechitah and the dietary laws shall not be disregarded, but commended as preserving health and prolonging life...
>
> And it shall be a fixed rule that any Rabbi who, by his preaching or acts, advises the abolishment of the Milah, or to observe our Sabbath on Sunday, etc., has forfeited his right to preach before a Jewish congregation, and any congregation employing such a Rabbi shall, for the time being, be deprived of the honor to be a member of the Union of Congregations."

Loth concluded his remarks with a further attack on Radical Reform Judaism, saying that the Union should adopt "some safeguards against the so-called reform, which if not checked, may become disastrous to our cause."[1]

Isaac M. Wise, a leader of Reform Judaism and Loth's rabbi, responded

to Loth's statements saying that the issues of Reform Judaism ought to be left to a conference of rabbis as "congregational delegates... can only give utterance to the prevailing views of the time." Wise added:

> "It ought to be officially known that the congregations West and South with very few exceptions, have embraced the cause of reform, as far as it is subservient to the preservation, elevation, and Americanization of Judaism; to the conciliation of faith and reason, law and practical life."[2]

The First General Convention, July 9-11, 1873, eliminated the potential conflict between Reform and Orthodox Jews by founding a Union for all American Jewish congregations, irrespective of theology or religious practice. The Preamble and Constitution adopted by the assembly contained no reference to Reform or Orthodox Judaism. There are, however, possible illusions to Reform Judaism in Article II of the Constitution:

> "It is the primary object of the Union of American Hebrew Congregations to establish a Hebrew Theological Institute -- to preserve Judaism intact; to bequeath it in its purity and sublimity to posterity -- to Israel united and fraternized... to provide, sustain, and manage such other institutions which the common welfare and progress of Judaism shall require..."[3]

"To preserve Judaism intact" may have been an appeal to all religious factions, meaning that Judaism would not be changed and thus the Orthodox congregations could join the Union. "Intact" may have meant, however, to preserve Judaism as undamaged, unimpaired, at its original core or essence, as it stood prior to Rabbinic Judaism which added rituals and practices. Rabbinic Judaism was seen by the Reformers as having taken Judaism away from its essence, its essence being found in the Bible -- in

other words, the Biblical Judaism of Reform as opposed to the Rabbinical Judaism of Orthodoxy. This may be further supported by the use of "purity" and "sublimity." These terms could have implied the removal of all superstition and ritual practice, the stripping of Judaism back to its pure state, unimpaired by foreign elements. Returning to a pre-rabbinic Judaism would imply returning Judaism back to its Biblical state, to elevate it in all its majesty and nobility. The "progress of Judaism" was a liberal term which implied the continuous process of change within Judaism. Judaism was constantly developing and changing, and Reform Judaism was seen as part of this process, a part of the long tradition in which Judaism evolved to meet the pressing needs of the day -- again, a possible reference to Reform Judaism within the Union's first Constitution.

If the Constitution of the Union was to be a selling point, to be used for public relations and to help bring congregations into the Union, then these words would have been purposefully written with ambiguity to appeal to both Orthodox and Reform Judaism. The closing clause of Article II, "without interfering in any manner whatsoever with the affairs and management of any congregation," would have been included to eliminate any objections congregations might have raised to the implications of this Article. As discussed in Chapter III, the U. A. H. C. did not interfere in the internal affairs of its member congregations during its first thirty years.

The third Article of the Constitution stated:

"Any Hebrew congregation of the United States, lawfully

> organized, may become a member of the Union of American Hebrew Congregations."

"Any Hebrew congregation" is an appeal to all congregations in America -- both Orthodox and Reform -- to join the Union. The Union of American Hebrew Congregations officially existed as a Union for all American Jews. It was not a synod for the fixing of religious principles, nor would it interfere in the religious practices of its member congregations. Between the years 1873 and 1903 the U. A. H. C. was never an official arm of any branch of Judaism, and it constantly sought membership from all congregations, be they Reform or Orthodox.

"Let the Position be Defined" was the title article of The Hebrew Observer on September 12, 1873. The article, which contained an attack on Reform Judaism, called upon the Union of American Hebrew Congregations to detail its position on the religious issues of the day and clearly state its alignment with the Orthodox or Reform elements in Judaism:

> "It. . . would have been desirable that the Union for the establishment of a college or university for raising a Jewish American ministry, would have declared what the system taught is to be: whether it is to be orthodox, like the former rabbinical college of Pisa (Padua?), or the liberal orthodox, like that of Breslau, or reform, as reform was when it still totally occupied Jewish and really religious ground; or whether it is to satisfy the demand of a number of so-called reform congregations who, to judge from appearances and deeds, have nothing but the name common with Judaism, or with religion of any kind, or if they already think to go as far as to intend establishing a college for the church of the future, as proposed by the editor of the 'Israelite,' or, if the establishment, to satisfy all parties, is to operate on a large scale, engage teachers of and establish chairs for the orthodox, the positive reformers, and of the negative reformers, and for the new combined church."[7]

It is strange that six months later, on March 13, 1874, The Hebrew Observer contained another article which stated that "we deem it of the greatest importance that all congregations, whether Orthodox or Reform, should join the Union of American Hebrew Congregations."[8] The Jewish Record put the Union's official position quite simply when it wrote that the U. A. H. C. "knows no orthodoxy; it knows no reform."[9]

The First Council of the Union of American Hebrew Congregations, July 1874, adopted a set of principles from the Cleveland Rabbinical Council held in 1870, which was mainly composed of Reform rabbis and led by Isaac M. Wise. The Second Council of the Union reaffirmed the adoption of these principles:

> "1. Because we believe with unshaken faith and firmness in one indivisible and eternal God; we also believe in the common fatherhood of God and the common brotherhood of man.
>
> 2. We glory in the sublime doctrine of our religion that the righteous of all nations, without distinction of creed, will enjoy eternal life and everlasting happiness.
>
> 3. The divine command, the most sublime passage of the Bible, 'Thou shalt love thy fellow-men as thyself,' extends to the entire human race, without distinction of either race or creed.
>
> 4. Civil and Religious liberty, and hence the separation of church and state, are the inalienable rights of man, and we consider them to be the brightest gems in the Constitution of the United States.
>
> 5. We love and revere this country as our home and fatherland for us and our children and therefore consider it our paramount duty to sustain and to support the government and to favor by all means the system of free, unsectarian educa-

> tion, leaving religious instruction to the care of the different denominations.
>
> 6. We expect the universal elevation and fraternization of the human family to be achieved by the natural means of science, morality, freedom, justice, and truth."

The Jewish Messenger attacked the Union for adopting these principles:

> "Is it not assuming unlawful power to declare before the world the religious principles of American Judaism, when they were conscious that all moderate reformers, all liberal conservatives, and ultra-orthodox Israelites in this country had proclaimed, by word and deed, that these law-framing rabbis were never the exponents of their Jewish doctrines? Have the Union of American Hebrew Congregations... not issued their proclamation of Jewish creed without the least regard to their promises that they would not indulge in sectarianism?"

The Jewish Record came to the defense of the Union:

> "The principles set forth are such as all true Israelites can subscribe to. The most ultra-orthodox and the radical reformer can constantly adopt them without compromising one iota of their religious dogmas... We trust the opponents of our 'union' schemes will perceive that it is not the intention of the 'Union' to interfere with the peculiar dogmas of any congregations. These declarations of principles were endorsed by the 'Union' unanimously in 1874-1875, by delegates representing the most ultra-orthodox, conservative and reform congregations."[11]

The basic rule of the U. A. H. C., non-interference in the religious practices of its member congregations, was underscored in The American Israelite, November 2, 1877:

> "It was a glorious day for the House of Israel and humanity when the Constitution of the Union of American Hebrew Congregations was adopted, a constitution based upon the broad democratic principles, granting to each congregation the right to govern their affairs, according to the dictates of their views, be they orthodox or reform."[12]

The Fifth Council of the U. A. H. C., 1878, amended the Constitution to incorporate the necessary changes for the absorption of the Board of Delegates of American Israelites. At that time Section "C" of Article II was amended to read:

> "To promote the religious instruction of the young by the training of competent teachers, and generally encourage the study of Scriptures, and of the tenets and history of Judaism."[13]

This paragraph is possibly a sign of the Reformers within the Union. The objective refers strictly to the teaching of Bible with no mention of the Talmud, the Commentaries, or the Shulchan Aruch. Reform Judaism emphasized the study of Bible, while the Orthodox focused on the study of Talmud and its commentaries. Furthermore, the "history of Judaism" may be an illusion to the scientific study of Judaism prominent in Reform, but not within Orthodoxy. It is possible that this is an indication of the power of the Reform element in the Union, although at that time membership consisted of both Reform and Orthodox congregations. By 1881, however, The American Hebrew identified the congregations in the Union as Reform. Writing about the Council meeting about to convene in Chicago, The American Hebrew said that the Union was "composed mainly of representatives of 'reform' congregations."[14]

The first break between the Reformers and the Orthodox within the Union occurred in 1883, at the first ordination ceremony of the Hebrew Union College. The graduating seniors had been successfully examined

by a committee composed of Dr. Kaufmann Kohler of New York, Dr. Benjamin Szold of Baltimore, and the Rev. George Jacobs of Philadelphia. The opening address at the Ordination, July 11, 1883, was given by Dr. Szold, who was of the more conservative school of thought. The Laureate address was delivered by Dr. Gustav Gottheil, of Temple Emanu-El of New York, a Reform congregation. The menu of that evening's Ordination banquet included clams, crabs, shrimp, and other non-kosher foods. When the food was served several rabbis and guests walked out of the room, and the evening later became known as the "Trefe Banquet." Dr. Jacob Marcus pointed out that the "historic importance of this 'Trefe Banquet' is that the Orthodox-minded were now convinced that they could not work with the Reformers."[16] The Proceedings of the Union of American Hebrew Congregations do not make any mention of the Trefe Banquet nor any effects it might have had upon the Union.

The antagonism of Orthodox Jews towards the Union was further aggravated by the Pittsburg Conference of November 16-18, 1885. Led by Kaufmann Kohler and Isaac M. Wise, the Conference adopted a set of principles which completely broke with Orthodox Judaism and established the platform of Reform. Dr. Wise called the principles set forth by the Conference the "Declaration of Independence."[17]

The Pittsburg Platform, coming so soon after the "Trefe Banquet," caused a greater gap between the Reformers and the Orthodox in the Union. On November 27, 1885, The American Hebrew wrote:

"The conservatives connected with the Union of American

> Hebrew Congregations may well ask themselves whether it is befitting their self-respect to retain connections with an institution whose presiding genius participates in and presides at a Rabbinical Conference which proclaims what its president calls a 'Declaration of Independence.' What do these Radical Rabbis wish to be independent of? Of Judaism?"[18]

On December 4, 1885, The American Hebrew added:

> "The most effectual reply to the insult paid to the conservative Rabbis of this country, would be for the conservative congregations which are yet connected with the U. A. H. C. to sever that connection. This step is called for not only as a defense of the Rabbis against absurd charges, but to squarely meet the challenge which Radicalism made at Pittsburg...
>
> The U. A. H. C. and the Hebrew Union College are both identified with and guided by the leaders of that sect, so that it is impossible for any congregation which does not wish to join that clique in its sectarian movement, to remain affiliated with the Union, or to support the College which should educate disciples of that new party."[19]

The Executive Board of the U. A. H. C. sought to disassociate the Union from the Pittsburg Platform, and from the activities and statements of Wise. On July 12, 1886, in response to a letter received from a member of the Executive Board complaining about Wise's participation in the Pittsburg Conference, the Executive Board considered it "timely and proper" to publish the following disclaimer:

> "The Union of American Hebrew Congregations is now, and has always been since the hour of its formation, a real Union of American Hebrew Congregations united for the purposes set forth in the Preamble and Article II of the Constitution, and no attempts looking toward an abandonment of the principles therein set forth have been made or would be tolerated, as any action to the contrary of these expressed ideas on the part of any of the officers of this Union we consider as endangering its future welfare and interests.
>
> The Executive Board requests, as a simple act of justice, that the Union be held responsible only for its own acts, as shown by the doings of its Council and Executive Board, and not for the acts, opinions and utterances of any man or body

> of men, unless the same be officially endorsed by said Council or Executive Board."[20]

Bernhard Bettmann, president of the Board of Governors of H. U. C., introduced a statement into the minutes of the Executive Board meeting which was also a disclaimer of the activities of Wise and the other Reformers. Bettmann stated that he wished to "correct erroneous impressions that the tenets of any platform other than Judaism pure and simple are permitted to be taught, directly or indirectly, in the Hebrew Union College."[21]

Four days later The American Hebrew responded to the Executive Board saying that the U. A. H. C. could not relieve itself of responsibility for Wise and that a fallacy existed as they ignored "the principle that a principal is responsible for the acts of his agent." The article claimed that as H. U. C. was a part of the U. A. H. C. and its officers and instructors employed by the Union, thus the Union was responsible with or without any official endorsement. Since member congregations did not approve of Wise's actions, the Union, in the opinion of The American Hebrew, was forced to take action:

> "The responsibility cannot be shaken off by merely disavowing it. The Union must decide that the public utterances and conduct of the President of the College is in conformity with propriety, just principles and the tenets of Judaism, or it must relieve itself of responsibility in the only manner that can be done, viz; request the resignation of the President of the College."[22]

The U. A. H. C. did not refer to this issue again and no official action was taken against Wise or any other participant in the Pittsburg Con-

ference. The official policy of the Union was maintained -- it was a Union for all congregations. In 1883, before the "Trefe Banquet," one hundred and two congregations were members of the Union, and by the year 1886, following the Pittsburg Conference, membership had dropped to eighty-six congregations, and by 1887 the Union had only eighty-one members.[23] No mention is made in the Proceedings of the Union of American Hebrew Congregations that any congregation left the Union for anything but financial reasons. Not all of the conservative congregations resigned from the Union during this period. Oheb Sholom of Baltimore, for example, decided to stay in the Union while their rabbi, Benjamin Szold, continued to denounce the Pittsburg Platform.[24]

The establishment of the Jewish Theological Seminary Association in 1886, which opened its doors in 1887, was seen as a reaction against the Pittsburg Platform and the association of the Hebrew Union College and the U. A. H. C. with Reform Judaism.[25] A series of articles in The American Hebrew attacked the Hebrew Union College, while praising the Jewish Theological Seminary:

> "The institution will not be bigoted or sectarian. It will not teach polemics or metaphysics. It will teach Judaism. Its professors will be men whose lives are in harmony with the teachings of the College... There can be no doubt of the need for such a Seminary."[26]

In January 1890, The Menorah contained an article by Rev. Dr. Bernard Drachman, of J. T. S., entitled "Jewish Educational Needs and Methods." At the end of his article Drachman spoke of the need for properly trained rabbis in America and said that the "so called Jewish College (H. U. C.)...

fails even more signally to fill the aching void." Drachman continued that men educated in both Talmud and secular subjects were needed, who "will be really American rabbis." This according to Drachman, was the ideal of the Jewish Theological Seminary.[27]

It is apparent that during the 1890's the Union of American Hebrew Congregations drifted more and more towards the Reform branch of Judaism, although its ideal of being a Union for all American Jewish Congregations did not officially change. At the sixteenth ordination of rabbis from H. U. C., June 21, 1891, the Laureate Oration was delivered by Rev. Dr. Landsberg, of Rochester, New York. Dr. Landsberg addressed the students on the position and duties of the Jewish rabbi in America. He stated that the "spirit of remodeling or reforming" was at work in America and the American Jewish Rabbi was the guide and leader of "this constantly running stream of development." Landsberg continued, "Reform is the demand of all who take an enlightened interest in their religion... The whole instruction you have received here (at H. U. C.) is in the line of Reform." The rest of Landsberg's speech was an explanation and defense of Reform Judaism.[28]

At the Fourteenth Council of the U. A. H. C., December 1895, Leo N. Levi unleashed a vehement attack upon what he considered the destructive nature of Reform Judaism. He said that Reform Judaism suffered from its lack of system, a great leader, unity, and standards. Levi concluded that "there is no religion, and can be none, that does not embrace both

doctrines and rites. In every religion there must be contained a doctrine or belief, a command, as well as a model of life." According to Levi the acceptance, obedience, and conformity to doctrine and beliefs were the requirements of any particular religion and "those who do not recognize such requirements, place themselves beyond the pale of the religion."[29]

The Council voted to thank Levi for his address and agreed to print it in the proceedings of the meeting. A motion was adopted, however, which stated that the printing of the address was in no way to be deemed as an endorsement of the views set forth in it.[30] A protest against Levi's address was submitted and received into the minutes of the meetings from the officers of the Central Conference of American Rabbis, which, founded in 1889, was the representative organization of the Reform rabbis in America. Signed by Isaac M. Wise, C. C. A. R. president, David Philipson, C. C. A. R. corresponding secretary, and Charles Levi, C. C. A. R. recording secretary, the protest was against the "strictures made upon the (Reform) rabbis and their work." The protest said that Levi's conception of the Reform movement in Judaism was erroneous and that his conclusions were arrived at without a thorough study of the topic, and thus his sweeping generalities were unjust.[31]

Immediately after the Council, the Executive Board met and resolved that at least six months before a Council meeting the president must submit the name of the Council's main orator for Executive Board approval. This resolution appears to be a reaction against Levi's remarks. The Board asserted its power so that future speakers would be individuals

whose opinions would be in harmony with the Union. In this context it can be assumed that the Executive Board would not approve a speaker who opposed Reform Judaism, as the Union was leaning in that direction.

In an American Israelite editorial, Isaac M. Wise expressed his objections to Levi's address. Furthermore, Wise said that those who select the speaker for Council meetings (the Executive Board) should choose someone who is "in full sympathy with progressive Judaism." The American Hebrew attacked the Council members, especially for the lack of consideration shown to Levi by those who would not "listen respectfully and discuss courteously the views of one who had been invited to express them, who could not patiently and dispassionately consider opinions that differed from their own." To The American Hebrew this was a clear indication of the Reform element within the Union:

> "This is indeed a notable admission that the U. A. H. C., which by its title professes to be a Union of American Hebrew Congregations, without any reservations except that the congregations are of Hebrews and are in America, has no room for anyone or anybody that is not 'in full sympathy with progressive Judaism.'"

In the same issue The American Hebrew insulted the Reformers in the Union:

> "The telegraphic reports of the New Orleans meeting of the Union of American Hebrew Congregations described the members as listening to an 'eloquent' prayer with uncovered heads reverentially bowed. Query: How many delegates were present whose early training would have prevented them from being reverential with covered heads?"[33]

On June 8, 1898, the Orthodox Jewish Congregational Union of America

was organized in New York City. The main objectives of this new Union were "the promotion of the religious interest of the Jews in America, and the maintenance of the welfare of Orthodox Jewish Congregations in America." All Orthodox Jewish Congregations in America were eligible for membership in and representation at the meetings of the new Union.[34] The establishment of the Orthodox Union was a direct challenge to the U. A. H. C. It provided a national organization for the Orthodox congregations which could no longer participate in the U. A. H. C., which they viewed as the national representative body for Reform Jews. Four months after the establishment of the Orthodox Union, The American Hebrew labeled the U. A. H. C. a "union in name only, or at best, but a Union of Reform Congregations." This occurred, according to The American Hebrew, because of those in the U. A. H. C. "who failed to appreciate that the strongly entrenched religious views of conforming brethren among their constituents ought at least to have been deferred to at the time, if only on the score of hospitality."[35] In other words, the Reformers in the U. A. H. C., who were in the majority, failed to yield often enough to please the Orthodox members. Now the Orthodox congregations had a Union of their own, leaving the U. A. H. C. to the Reform congregations.

The Council meeting of December 1898 was addressed by Simon Wolf. Wolf stressed how much the Union could have accomplished had it been an absolute Union of all congregations in America. It was misunderstanding, lack of harmony, and personal friction which kept the Union from doing the "largest amount of good for the largest number." Wolf specifically

attacked the Orthodox congregations for not participating in the U. A. H. C.:

> "I cannot imagine how any Orthodox congregation can be injured either in its principles, its aims, or its objects by contributing materially to the success of the Union."

Wolf went on to say that the Union had never, nor would it ever, dictate the form of worship, nor the prayerbook, that a congregation must use, and that all these matters were up to the individual congregations. Wolf concluded that "I have never conceded, nor do I today, that this 'Union' was to cement the Reform Element only."[36]

No matter what Simon Wolf, or the other leaders of the U. A. H. C. sought for the Union, by 1898 it had become identified with the Reform movement. In 1898 the Circuit Preaching Committee reported that one obstacle standing in the way of its success was that the dominant populations in many small towns was "of the Orthodox type." An example was presented to the Council of a small city in New Jersey. After the services using the prayerbook provided by the Circuit Preaching Committee (taken from the Union Prayer Book published by the C. C. A. R.), a number of people in attendance went into another room and read Mincha in their own fashion (Orthodox) and what had been done by the Circuit Preaching rabbi "counted to them for naught."[37] The American Jewish Year Book for 1900 contained an article entitled "Summary of Jewish Organizations in the United States," by Charles Bernheimer. Bernheimer reported on all the major Jewish organizations in America with a brief background on each one. This article specifically called the U. A. H. C. the congregational Union for Reform Jewish congregations in America.[38]

The Seventeenth Council, January 1901, elected Bernhard Bettmann as its president. Bettmann, who had served as president of the Board of Governors of H. U. C. since its formation, spoke of the great benefits of the Union of American Hebrew Congregations beyond "the grand ideal of a united American Israel." He cited the Board of Delegates protecting the interests of all Jews, the Hebrew Sabbath-School Union helping to educate Jewish children, the Union Prayer Book forging another link in the chain of their solidarity, the Central Conference of American Rabbis bringing cooperation among the ministers, and the Hebrew Union College sending forth teachers and rabbis for the benefit of American Israel. Bettmann then turned to the recent convention of, "as they themselves call it," Orthodox congregations. The convention had attacked the U. A. H. C. and declared opposition to it a necessity so that "everything Jewish should (not) be permitted to pass away." Bettmann protested, on behalf of the U. A. H. C., against the charge that there could be a "purer, more enabling and elevating Judaism than that one taught and practiced in the congregations belonging to our Union." Bettmann closed this section of his speech expressing the Union's view towards the Orthodox Jews and the Union's view of its own role in the future of American Judaism:

> "We seek no quarrel with our orthodox brethren... We know that the differences between us are mostly external...and we rest content in the conviction...that time, the great evolutionist, is steadily at work and that the future of American Judaism is irrevocably ours."[39]

CHAPTER V

ETHOS OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

The ethos of the Union of American Hebrew Congregations, its characteristics and distinguishing attitudes, can be examined in four specific areas: America, Women, Zionism, and East European immigrants. Within its first thirty years the Union also took note of the importance of Sabbath observance, increased membership in congregations, maintenance of a strong Jewish family structure, and other areas affecting the lives of American Jews. The Union of American Hebrew Congregations' attitude was, however, most clearly expressed through resolutions and actions in the four above mentioned areas.

Attitude Towards America

The Jews belonging to the Union of American Hebrew Congregations saw America as the land of opportunity and of religious freedom. As pointed out in Chapter I, many of these Jews had come to America to escape anti-Jewish persecution and the legal restrictions placed on them in European countries. The name of the Union of American Hebrew Con-

gregations describes the congregations entitled to membership -- American congregations, but also proudly displays the fact that these were American Jews living in the land of religious equality and freedom. Within the American atmosphere, Jews had the opportunity to become successfully established both socially and economically. This is not to say there was no anti-Semitism nor that the Jews did not suffer on occasion, but their general attitude was one of sincere appreciation for the freedoms they received as equal citizens under the law and of genuine love of the country.

Julius Freiberg opened the First General Convention in 1873 welcoming the delegates who had come from the West and South of "our glorious new 'Land of Promise,' the land of religious liberty." The Union, he continued, would be established to spread light, knowledge, and the spirit of religion "among the Jews of this our adopted country."[1] These themes of religious liberty in America, and America as the adopted homeland of the Jews, were constantly heard amidst the words of speakers at Union sessions and clearly expressed the Union's attitude towards America. The First Council (1874) adopted the principles of the Cleveland Rabbinical Conference of 1870 (as discussed above), in which the fourth article called civil and religious liberty, the separation of church and state, and the inalienable rights of man the "brightest gems in the Constitution of the United States." The fifth article stated that it was of paramount importance to sustain and support the United States government because

"we love and revere the country as our home and fatherland for us and our children."[2] Often referred to as the land of promise and as the fatherland, America was labeled with religious terminology as members of the Union called it their "Zion." Simon Wolf said that the Union brought "the children of Israel out of the European desert into the promised land, the only Zion to which we swear allegiance."[3] Council meetings were opened by words from the president of the Executive Board -- words of review, direction, and challenge. One year President Freiberg concluded his remarks:

> "Hold fast to your standard, rejoice in your inheritance, and cling to your blessed religion in time of prosperity, as our forefathers did in the time of adversity. Let us show to the world that we appreciate this great boon of religious liberty which we and all people enjoy in this blessed country."[4]

In the year 1876 the United States celebrated its Centennial birthday and as early as 1874 the U. A. H. C. began its participation in this grand American event. The Independent Order of B'nai Brith had appointed a committee to solicit the cooperation of American Israelites to commission the American Jewish sculptor, M. Ezekiel, to create a suitable statue for the American Centennial Exposition. This statue was to represent the theme of religious liberty. On July 15, 1874, the First Council decided that it was its province and duty to signal its appreciation for the project which was to "perpetuate the testimony of our love and recognition of liberty and freedom of conscience in this blessed land." A committee

of five members was appointed to cooperate with other Jewish organizations to complete this project.[5]

The Council of 1876 met in the city of Washington, D. C. An important part of the session were ceremonies held at Mount Vernon and at the Tomb of George Washington. One hundred and four delegates gathered around the Tomb of Washington and were first greeted by Lewis Abraham, who spoke of the greatness of America and the wonderful history it had in its first century. He pointed out how fitting it was for Jews to be celebrating the birth of America:

> "Here, near his (Washington's) final earthly resting place, then, it is fitting that the nation celebrating its first century should be greeted by the descendants of a people of FIFTY centuries history. Here, then, with the lessons of fifty centuries -- here, then, with traditions that are the study and wonder of civilization -- here, in a land where the great code of Sinai binds a people in bonds of love and justice, we join our fellow citizens of all denominations in rejoicing in the jubilee of the Republic..."

Abrahams then read the correspondence between Washington and the Hebrew congregation of Savannah, the Hebrew congregations of Newport, and the Hebrew congregations of Philadelphia, Charleston, and Richmond. The delegates were addressed next by the Rev. Dr. Max Lilienthal. He explained the Hebrew custom of visiting the graves of the dead to revive the sentiments of love and gratitude owed to their memory. Lilienthal led the delegates in the recitation of Kaddish at the grave of Washington. Following the Kaddish, and a few more words by Lilienthal, the delegates spent the afternoon wandering around Mount Vernon. At evening time they gathered once more at the Tomb of Washington where a memorial

tree was planted by the Rev. Dr. Isaac M. Wise. Wise announced that the tree was planted in memory of George Washington, in memory of the Centennial year, and in memory of the visit of delegates from so many Hebrew congregations. Wise ended his remarks saying:

> "George Washington is not endeared only to the hearts of his countrymen; he is dear to every heart which loves liberty. The Centennial year is not only important to us, it is important to the world, as it proves the speedy approach of the universal republic. The Union of American Hebrew Congregations is, perhaps, no less important to Israel, as it secures to us as religious Israelites the fruits of liberty and the future prosperity of Israel's sacred cause. Therefore I plant this tree on this sacred soil, near the tomb of George Washington, to be remembered forever that the representatives of the American Israelites have felt here, today, the presence of the noble spirit of the great patriot, and have expressed the gratitude which they owe to him and his compatriots. May this tree grow up under God's blessed dew, kissed by glorious sunshine."

The Proceedings of the Union of American Hebrew Congregations say that "the visitors then, deeply impressed with their visit, re-embarked for Washington City."[6] At the same Council meeting a resolution was introduced calling upon the delegates to encourage their congregations to contribute towards the completion of the Washington Monument.[7]

The U. A. H. C. was also aware of and affected by the political and social well-being of America. Beginning in 1872 America was confronted with a series of wholesale charges of corruption in government. First was the scandal of the Union Pacific Railroad which included government officials such as Vice-President Schuyler Colfax, Henry Wilson of Massachusetts, and James Garfield of Ohio. In the year 1873 there was the so-

called "Salary-Grab" where the Congress gave itself a 50% retroactive (two year) salary raise. Following the elections of 1874 the Democratic House began a number of investigations finding corruption to be widespread within federal, state, and local governments, and even in certain professions.[8] At the U. A. H. C. Council sessions of 1875 and 1876, President Loth addressed the "flood gates of corruption" in government, the breakdown between labor and capital occurring at that time, labeling that time period the "age of temptations... created by wealth, the complications of modern society and the ingenuity of man." Loth stated that the cure of these evils lay in adherence to the Ten Commandments and within the inner life of the family.[9]

In July of 1881 the Union expressed its sorrow and sympathy after the attempted assassination of President James Garfield.[10] In 1885 the Union sent its best wishes to General Grant for a speedy recovery of his health.[11] And in 1902, the Union expressed its horror and anguish at the death of President McKinley.[12]

The Union was also involved in political action in America. It fought to maintain the separation of church and state, protested against Sunday Laws, spoke out for or against U. S. treaties, became involved in special immigration cases, and protected the civil and religious rights of Jews in America and abroad. Much of this was accomplished with the help of U. S. Presidents, the U. S. State Department, and several congressmen. The Board of Delegates on Civil and Religious Rights was the arm of the

U. A. H. C. involved in all of these activities, always pursuing these acts of justice not "from any sectarian standpoint but solely from that of the American citizen."[13]

The attitude of the Union of American Hebrew Congregations towards America is accurately summed up in words spoken by Simon Wolf to the delegates of the Sixteenth Council (1898):

> "It is so pleasing to feel that you live under a flag that protects one and all, and that the Jew as an American citizen occupies the same place as any other American, in splendid contrast with the action had by a so-called Republic across the sea (France). Here law and order govern, justice does not shun daylight, and the humblest stand the equal of the highest. Patriotism on the field of battle has no sectarian bias, but is the outcome of the love of and for the Institutions under which we have lived so happily, and to which we cling with loyal affection.
> God bless and preserve the United States."[14]

Women in the Union

Women played a very limited role in the Union of American Hebrew Congregations. It was, however, recognized that the success of the Union depended in part on the support from Jewish women in congregations and communities. At the First Council a resolution was unanimously adopted calling upon Jewish women to aid and assist the U. A. H. C.:

> "We invite the cooperation of the women of Israel in behalf of the cause represented by the Union of American Hebrew Congregations, and we urge upon them the exercise of that influence which has always characterized them as among the pioneers of efforts that have tended to the elevation of Judaism."[15]

This resolution invited Jewish women to support the cause of the Union, but during its first thirty years not one woman served on the Executive Board or on the Board of Governors, nor were any appointed to serve on the committees of the U. A. H. C.

The primary activity for which the U. A. H. C. called upon women was to raise funds. The Educational Aid Societies, as discussed in Chapter III, were to have been Ladies' Educational Aid Societies and were to provide a vehicle by which women could raise money for the Union. This was the main activity the leaders of the Union saw for the women in their communities.

One area in which the U. A. H. C. could have made progress, but never took any concrete action, was in the formation of a Young Ladies Hebrew Seminary. President Loth constantly agitated for the establishment of such a seminary, beginning in 1875 when he suggested that the Second Council:

> "Take into serious consideration what manner the Union could influence and bring into existence a Young Ladies' Hebrew Seminary, which should be under the guidance of 'mothers in Israel.' Their wise guidance of our daughters when their character is in the process of formation could not fail of lasting benefit and glory to Israel."

The Council rejected Loth's recommendation because it felt that the Union should not expand into too many activities so early in its life.[16] This did not stop Loth from suggesting the idea again in 1876 when he proposed that the Union call the Young Ladies Hebrew Seminary into

existence "in order to offer the daughters in Israel the same opportunity of obtaining a Hebrew and classical education, including music and the arts, under the most favorable conditions." And that year Loth laid out a specific plan of action; he proposed that the women in Israel form societies called the Patrons of the Young Ladies Hebrew Seminary, each society to have a president, vice-president, secretary, and treasurer. The societies would charge a one dollar initiation fee and fifty cents annual dues. These moneys would be transferred to the secretary of the U. A. H. C. who would set up a special fund, and when the sum reached $10,000 a Seminary was to be opened. The Seminary would have been governed by a Board called "Mothers in Israel" who would have been elected from the Patrons of the Young Ladies Hebrew Seminary. The government of the school was to be under the Board's full control except for the financial management which would be maintained by the U. A. H. C. Because this institution was to be brought into existence by the "free will and free offering of the Women in Israel," girls from the Hebrew Orphan Asylums would be admitted free.[17] The committee which considered Loth's suggestion called it a noble cause, but stated that the Union could not give the attention nor the support which a Young Ladies Hebrew Seminary deserved.[18]

The Jewish Times called Loth's suggestion of a Young Ladies Hebrew Seminary a good idea,[19] The Hebrew Leader said that such a Seminary should be established in the city of Cincinnati near the Hebrew Union College, because, "mutual strength would be the result, and a better educa-

tion could be given more cheaply by combining the faculties than by having two corps of teachers at remote locations."[20] The Jewish Chronicle expressed its regrets that the Council did not establish the Seminary and hoped that the subject was only deferred and not dropped. The Jewish Chronicle added:

> "A great many of the daughters of our race want the highest and best education attainable. Their parents are perfectly willing to accord it them. In order to send them to schools where certain sectarian influences prevail, and are brought to bear upon all pupils of that particular school. In order to afford our daughters not only the best education attainable, but also a Jewish education we ought to have a Hebrew Female Seminary and a good one at that. In originating this measure the Union has our heartfelt sympathy, in executing it, that body shall have our cordial support."[21]

Again in 1877, 1878, and 1879, President Loth called for the organization and establishment of the Young Ladies Hebrew Seminary and each year the Council praised the idea but took no action.[22]

On four occasions during the first thirty years of the Union women were delegates at the meetings of the Council: one in 1896, two in 1898, seven in 1901, and four in 1903.[23] In 1898 these women delegates were acknowledged by Simon Wolf in his address to the Council:

> "I am delighted to see that we have Jewish women as delegates, for I am sure that every cause is strengthened by their presence and their sincere, unselfish work. There is every reason why this radical departure from precedents should be followed in the future. The women in Israel are the heart and soul of religious life not only in the home, but in the Synagogue and Temple. They are inspired for every good work that appertains to the elevation and betterment of mankind. Their judgement, their counsel, their intuitive knowledge can be, and unquestionably will be of great service...

> There is no reason why the Council of the Union of American Hebrew Congregations would not be enriched by a large attendance of cultured Jewish women who will bring many 'gems of purist ray serene' to add to the bright coronet of religious life for the home and for the Temple."[25]

There were a few women students at the Hebrew Union College in its early years, women participated in the program sponsored by the U. A. H. C. at the World's Parliament of Religions, and the Council supported the National Council of Jewish Women (formed in 1893). The resolution supporting the National Council of Jewish Women gives some insight into the limited role the members of the Union felt women should have in society, reflecting also society's attitude towards women in the late 1880's. President Freiberg urged the U. A. H. C. to give moral support to the N. C. J. W., an organization "with the most praiseworthy objects in view." A committee appointed on Freiberg's suggestion reported that the N. C. J. W. was "engaged in the most laudable task of spreading knowledge of Jewish History and Literature and thereby awakening a deeper interest in everything that appertains to Judaism." The committee then clearly indicated its view of the Jewish woman's place in society saying that the influence of the mothers and daughters in Israel, in the work of the N. C. J. W., "must ultimately be felt in the home, the sphere of women." The report concluded by urging the rabbis and leaders of member congregations to give the National Council of Jewish Women all possible assistance so that branches of the organization could be established in their respective cities.[25]

The attitude of the Union of American Hebrew Congregations towards women was clearly a product of the times. The establishment of a Young Ladies Hebrew Seminary would have been the first institute for higher learning for Jewish women in America, had the Union acted upon President Loth's recommendations. The fact that there were women delegates accepted from the congregations was, as Simon Wolf pointed out, a departure from established precedents. In general, the Union of American Hebrew Congregations did very little officially to further the cause and development of the Jewish woman in America.

Zionism

Various socio-economic and political factors during the 1870's and 1880's, including the resurgence of anti-Semitism in Eastern Europe, led to the rise of Zionism. By the year 1882, men like Perez Smolenskin, Eliezer Perlman (better known as Ben Yehudah), Moses Hess, Leon Pinsker, Yehiel Michel Pines, and Moshe Leib Lilienblum were speaking and writing about a Jewish National homeland in Palestine, and the idea was spreading throughout Europe.[26]

At the Third Council of the Union of American Hebrew Congregations (1876) a committee report contained a reference to Palestine. The committee urged the Council to regard "all movements, whether independent or collective, looking to colonization in Palestine, as impracticable and futile...(and)...ultimate Jewish colonization in Palestine is erroneous and wholly without favor of serious consideration among American Jews."

Upon motion of the Council, this section on Palestine was stricken from the report before it was adopted.[27]

Although this reference to Zionism was not adopted by the Council, it clearly reflected the official view of the U. A. H. C. on Zionism. The majority of the members of the Union probably saw the growing Zionist movement as a threat to their own security and well-being in the United States, fearing accusations that the Jews could not be good and loyal citizens of America while supporting the nationalistic movement of the Zionists.

The World Zionist Congress was organized in Basel, Switzerland, on August 29, 1897, with two hundred and four delegates from around the world. In America the "Chicago Zionist Organization Number One," later known as the Knights of Zion, was organized in 1896. It counted among its leaders the Reform Rabbi Bernhard Felsenthal and was endorsed by other rabbis such as Gustav Gottheil of Temple Emanu-El, New York, and Maximilian Heller in New Orleans (who were also supporters of the U. A. H. C.). The Federations of American Zionists came into being in July 1898. The Federation elected Richard Gottheil as its first president, and his father, Rabbi Gustav Gottheil, as a vice-president.[29]

At the Sixteenth Council, July 1898, the Union of American Hebrew Congregations clearly and loudly proclaimed its anti-Zionist stand. The resolution denouncing Zionism began with the statement that the Union was aware of and deplored the conditions that Jews were being subjected

to across the sea, which had led some Jews to desire reestablishment in Zion. In view of "the active propaganda being made at the present for the so-called Zionistic movement" the Union deemed it to be "proper and necessary" to officially establish their opposition to Zionism:

> "We are unalterably opposed to political Zionism. The Jews are not a nation, but a religious community. Zion was a precious possession of the past, the early home of our faith, where our prophets uttered their world-subduing thoughts, and our psalmists sang their world-enchanting hymns. As such it is a holy memory, but it is not our hope of the future. America is our Zion. Here, in the home of religious liberty, we have aided in founding this new Zion, the fruition of the beginning laid in the old. The mission of Judaism is spiritual, not political. Its aim is not to establish a state, but to spread the truths of religion and humanity throughout the world."[30]

Richard Gottheil, President of the Federation of American Zionists, published a letter in The American Hebrew attacking the Union for its anti-Zionist stand. He questioned if the delegates were really conscious of the "purport of the word to which they gave their assent... (were they) aware that they were dealing with something which offers the only hope, the only salvation, to several million of their brethren?" Gottheil further criticized the Union for calling America their Zion which, he said, "smacks somewhat of shoddy patriotism."[31]

In 1901 The Jewish Messenger called upon the U. A. H. C. to take action against the Zionists in America:

> "Mere resolutions are of no avail... The officers of the Union of American Hebrew Congregations should so vehemently denounce the pretensions of Zionism, and so thoroughly expose the personnel, the standing and motives of its instigators and promoters, as to convince the world

> completely that Zionism is not a part of the programme of the representative leaders of modern Judaism."

Lipman Levy, secretary of the Union, responded by pointing to the Union's resolution of 1898 and said, "Is this language plain enough to suit my friend?" If not, he suggested, the editor of The Jewish Messenger should come to a Council meeting and make it stronger. Furthermore, Levy added, "the Union of American Hebrew Congregations is too important a body to indulge in personalities and attack the character and motives of any individual."[32] The resolution of 1898 stood, and the official anti-Zionist position of the Union of American Hebrew Congregations was not changed until many years later.

East European Immigrants

In the late 1870's and early 1880's immigrants from Eastern Europe began to flood the shores of America seeking political and economic refuge from the outbreaks of anti-Semitism in Europe. In Russia there was a resurgence of pogroms against the Jews, and on May 3, 1882, a series of repressive laws were adopted, later known as the "May Laws." Jews found themselves evicted from Russian cities, such as Moscow in 1891. In Rumania, Jews were suffering under the rule of the Bratianus who had come to power in 1866 and introduced more and more anti-Jewish legislation. In 1891, for example, all Jewish children were evicted from the public schools. The East European Jews fled their homelands, many of them coming to the United States. Between the years 1821 and 1870

only 7,500 Jews came to the U.S. from Russia, and between the years 1871 and 1880 this figure rose to 41,052, and continued to increase. Hundreds of thousands of East European Jews arrived in the United States: 77,105 in 1881-1886, 243,687 in 1887-1892, 167,566 in 1893-1898, and 396,404 in the years 1899-1904. Approximately 914,762 Jews immigrated to the United States between the years 1881 and 1904.[33] Immigrant aid societies such as the Hebrew Immigrant Aid Society and the Industrial Removal Office were founded by American Jews to help the new immigrants. Organizations like the National Council of Jewish Women came to the assistance of these new immigrants. Through the year 1903 the Union of American Hebrew Congregations did very little for the East European immigrants. Resolutions were passed, agricultural schemes discussed, but nothing concrete was accomplished for the immigrants streaming to American shores.

The only arm of the U.A.H.C. to actually aid the immigrants was the Board of Delegates on Civil and Religious Rights. The Board sought assistance from the American government to help the Jews in Rumania and Russia, it tried to expedite immigration procedures for those arriving here, and it fought against any discrimination by the non-Jewish society against these immigrants.[34]

The main activity of the Councils of the Union and of the Executive Board was the adoption of resolutions signaling their support of the immigrants from Eastern Europe. In 1882 the Executive Board resolved

to urge every Israelite in America to contribute at least one dollar for the relief of the Russian immigrants.[35] That same year the Union issued a circular recommending the formation of local committees of the Alliance Israelite Universelle.[36] In 1891 President Freiberg encouraged every American Israelite to do everything possible to assist every Jewish immigrant to become acquainted with the language, laws, and customs of America, to make them fit "to discharge the duties and enjoy the privileges of American citizenship."[37] President Freiberg again addressed the needs of the new immigrants in 1892, when he urged American Israelites to give aid and support to the American Committee for Ameliorating the Conditions of the Russian Exiles and to the Baron de Hirsch Fund.[38] In the year 1903, the Eighteenth Council resolved to support the Industrial Removal Office and called upon every delegate to lend their aid and cooperation to this organization.[39]

The single activity the Union considered time and time again, which could have aided the East European immigrants, was the formation of agricultural colonies. The idea was first introduced by President Loth. He requested the Second Council of the Union to consider the manner in which the Union could influence Jews to adopt agricultural and mechanical pursuits to "save them from the oppressive cares and uncertainties of a mercantile career."[40] The committee which considered this suggestion labeled it a commendable wish, but did not see what effect would be had by official legislation of the Council.[41] Again in 1876 President

Loth called attention to this subject and the response was the same, praise for the idea but no action.[42] Finally, in 1878, on the President's recommendation, the Council appointed a committee of three members to participate in soliciting funds for the Hebrew Farming Colony.[43] In 1879, on the recommendation of the Board of Delegates and the president, the Council resolved to purchase a tract of land for fifty families and for the establishment of a model farm school. A special committee was appointed to take charge of this activity and to solicit funds for its advancement.[44] The Hebrew Observer, The Jewish Messenger, and The American Israelite all praised the Union for taking this first step and all supported the cause of agricultural pursuits. On July 25, 1879, The American Hebrew wrote:

> "We appeal to our brethren throughout the length and breadth of the United States to give this important measure their hearty support, not with mere words of encouragement, but with deeds, deeds that will tell and enable the Committee on Agricultural Pursuits to place at least fifty families on fertile land, fully equipped to go to work and become practical farmers, whose success will lead thousands of Israelites into farming pursuits and remove from us the reproach that we are only shop keepers, consumers, not producers."[45]

In 1880 the Committee on Agricultural Pursuits reported that it received considerable correspondence on this subject and a large enough number of applicants to assure the Committee of potential success. But the Committee announced that at least $25,000 was needed to accomplish any good results.[46] That same year The American Hebrew encouraged the U. A. H. C. to take action on the subject of agriculture and not pass over it in favor of some other Union activity. The American Hebrew

pointed out that the persecutions in Russia were demanding instant action and that the U. A. H. C. should act immediately:

> "Let the Union of American Hebrew Congregations prove itself worthy of the hold it has upon the goodwill of the American Jewish Community and show that it is earnest in its agricultural scheme. A year has passed since it was started, nothing of importance has been done."[47]

By the year of the Seventh Council, 1881, the Union had accomplished nothing in its agricultural pursuits. That year the Committee on Agricultural Pursuits attributed its lack of success to financial needs (see Chapter III). The Council appropriated $500 to the Committee, which was to institute a plan whereby each head of a family would receive one hundred acres of land for cultivation, free of rent for a period of seven years. After seven years and upon payment of the actual value of the land at the time the family took possession of it, the Executive Board would issue a deed for the land. The colonist was also to receive farming implements, seeds, cattle, provisions, and general assistance up to $700, an interest free loan to be paid back within five years.[48]

In 1881, as discussed in Chapter III, the Union began to distribute Educational and Agricultural Fund Certificates, to raise money to further the cause. These certificates, however, brought in very little money for the agricultural pursuits of the Union. The Union of American Hebrew Congregations continued to discuss agricultural pursuits, pass resolutions, and give support to the Hebrew Union Agricultural Society. No concrete results, however, were ever accomplished by the U. A. H. C. As stated by The Jewish Messenger in 1891:

"So far as Russian colonization is concerned, nothing has been done by the Union except resolutions."[50]

CHAPTER VI

EDUCATIONAL ACTIVITIES OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

The Hebrew Union College

The establishment and maintenance of the Hebrew Union College was the main educational endeavor of the Union of American Hebrew Congregations between the years 1873 and 1903. The Hebrew Union College was the motivating factor for the establishment of the U. A. H. C., and most of the energies and finances of the Union were put into the development of the College. As it grew, the Hebrew Union College was a source of pride and accomplishment for the Union of American Hebrew Congregations.[1]

The goal of establishing a Hebrew Theological Institute was set forth in Moritz Loth's original proposal to Bene Yeshurun Congregation, in the Call for a Convention sent out by the Cincinnati Congregations Conference Committee, and in Article II of the U. A. H. C. Constitution adopted in 1873:

> "It is the primary object of the Union of American Hebrew Congregations to establish a Hebrew Theological Institute."[2]

Much of the support the U. A. H. C. received at its inception was due to its intention to establish the College. Several of the letters read to the First General Convention of the Union clearly state that the corresponding con-

gregations would support the Union because of the College. Anshe Chesed of Vicksburg, Mississippi, wrote that it would "join the Union of American Jewish Congregations... and assist in establishing a Jewish College." B'nai Israel, Columbus, Georgia, declared it would join "hands with her sister congregations... in any plan... which will most speedily insure an Institute for the training of English-speaking ministers in this country." Anshe Chesed Congregation, Lacrosse, Wisconsin, resolved that "we sympathize for so noble a cause as to establish a 'Jewish Theological Institute.'" Beth El Congregation, Detroit, Michigan, proclaimed that it would "work hand in hand with the other congregations, and assist in establishing the long-needed college." Congregation Beth Israel, Houston, Texas, gave assurance that its members "desired to interest themselves in establishing the Hebrew College and do all in their power, believing it to be of great importance."[3] The First Convention also received several offers of land for the erection of the College. The newly established Union was offered one block of ground in Peoria, Illinois, ten acres of land in Charleston, West Virginia, and one hundred acres of timber and mineral land in Boone County, West Virginia.[4]

The First Council of the U. A. H. C., July 1874, declared the College to be officially organized, and adopted the rules under which the College would be opened and maintained. The first article of the rules named the new Institute the Hebrew Union College. Additional articles placed the Hebrew Union College under the control of a Board of Governors consisting of twelve members, three elected from the Executive Board of the

Union, and nine from the Council. The Board of Governors was to elect a president, vice-president, and secretary, and was empowered to appoint the professors and officers of the College and to fix their salaries. It was, however, under the control of the Executive Board of the U. A. H. C. The Executive Board was the trustee of any College property, the custodian and manager of the finances of the College, and it filled vacancies occuring on the Board of Governors. The Board of Governors furnished the Council, through the Executive Board, with an annual report of their proceedings, the condition of the College, and they made suggestions and propositions to meet the needs of the College. The sixteenth article of the rules declared that the Hebrew Union College was to be established and permanently located in the city of Cincinnati, Ohio.[5]

The Second Council of the Union, July 1875, adopted the "Code of Laws for the General Internal Government of the Hebrew Union College," as recommended by the Board of Governors and amended by the Council. This code laid down the rules for the fiscal management of the College, standards of admission, professors and faculty, curriculum, and the bylaws for the Board of Governors. On the recommendation of Dr. Max Lilienthal the Council instructed the Board of Governors to consult Hebrew Scholars in America and Europe as to the course of study to be pursued in the rabbinical branch of the College.[7]

The Hebrew Union College officially opened on Sunday, October 3, 1875, with ceremonies at Bene Yeshurun Congregation. The next day, October 4,

nine students gathered in the basement of Mound Street Temple (Bene Israel) to begin their studies in the Preparatory Department of the College. Isaac M. Wise, who had been elected president of the College, shared the teaching duties with Mr. Solomon Eppinger. Wise took no salary from the College, but Eppinger received $700 a year, including $200 for instructing the students after class hours. By the end of that scholastic year the College had enrolled seventeen students.[8] Just before the second scholastic year began, The Jewish Chronicle of Baltimore wrote:

> "The College established by the Union is an assured success, insofar as a good beginning, a fair number of matriculants, and a well filled treasury can assure success...the basis on which the structure rests is a solid one, and the men having it in charge will not go a step beyond what may clearly be warranted by the necessities and the means of the school. The beginning is a good one..."[9]

The College began its second year with twenty-three students and the addition of Dr. Max Lilienthal to its teaching staff.[10]

The reports of the president, Isaac M. Wise, made the College sound like a growing and expanding university, thus pleasing the Board of Governors, the Union, and the public. In July 1877, Wise reported on the second year of the College:

> "For the first time in American history, a number of young intelligent students, all pursuing their classical and scientific studies in the higher institutes of learning, devoting two hours daily to Hebrew and rabbinical sources...to be the future expounders, advocates and banner-bearers of Judaism in this new country which prepares the future of the human family...
>
> This is a Beth Elohim, a temple of humanity, a fortress of Israel, for which God will bless the Union of American

Hebrew Congregations..."[11]

The College continued to grow and new classes were added every year to the Preparatory Department, and in September 1879 the first Collegiate class was opened. Students were examined at the end of every year by a committee appointed by the U. A. H. C. The examiners constantly reported that their "expectations were more than realized," and that progress was being made. The examiners also made suggestions for the improvement of the College.[12]

As early as July 1876, a committee began to examine the possibility of purchasing or building a permanent home for the College. By 1880 the President of the Executive Board reported that a College building was desperately needed. On July 15, 1880, the Executive Board authorized a committee of three members to purchase a lot in Cincinnati for a price not exceeding $20,000. On January 30, 1881, the committee reported that they found a beautiful house in one of the best parts of the city. According to the committee the house was originally built for $45,000, and it was big enough for future generations of H. U. C. students. For $25,000 the committee purchased the house, located on the north side of Sixth Street, west of Cutler Street. The dedication of the Hebrew Union College building took place on Sunday, April 24, 1881. Moritz Loth, president of the Executive Board, presented the College building to the Board of Governors and declared, "this is a glorious day in Israel." Loth spoke of the generous $10,000 gift of Henry Adler, which led to the founding of the Union, which established the College. Loth concluded:

> "To you, Mr. Bernhard Bettmann, President of the Board of Governors of the Hebrew Union College, I, in the name of the Union of American Hebrew Congregations, entrust this splendid building and valuable library."

On behalf of the Board of Governors Bettmann accepted the new home of the Hebrew Union College. In his remarks, Bettmann outlined the aims and goals of the College:

> "To contribute the share of the American Israel toward the perpetuation of these principles of the Unity of God and the brotherhood of all men -- to provide a home and center for Hebrews, and, as at least some of us fondly hope, for other Oriental learning -- to create a library which, in course of time, is to be second to none of its kind anywhere in the world -- to instruct Jewish laymen that they may be fit, as in days of yore, to cope in Hebrew knowledge with the rabbi in the pulpit -- to educate teachers and preachers for the Jewish congregations springing up and flourishing everywhere in this sunny land of freedom -- these are the chief aims and objects of our Institution."

Isaac M. Wise, the next speaker, underlined the spirit of the College when he said:

> "The Union of American Hebrew Congregations that gives us this building, and the Hebrew Union College which receives it, were conceived in a spirit of freedom, progression and democracy worthy of our country and our century, and this it is which makes this event so much more important."

In his annual report of July 1881, Loth again spoke of the new College building, and one can sense the pride that he, and the Union, took in achieving this milestone in the life of the College:

> "There is...one fact that has been accomplished to which I take pleasure in calling special attention. I allude to the purchase of the magnificent building which was on the 24th day of April, 1881, dedicated for the uses of the HEBREW UNION COLLEGE."[13]

In July 1883, four young men completed the course of study at the College and were ready to be ordained as "Rabbis in Israel." The first ordination ceremony, July 11, 1883, was seen by the Union as the first real mark of its success. Successfully training American rabbis, the Hebrew Union College was an accomplished fact. The first ordination ceremony also corresponded with the tenth anniversary of the Union. Delegates were welcomed to the 1883 Council by Julius Freiberg, who had greeted them at the First Convention in 1873. Freiberg briefly recounted the growth and accomplishments of the U. A. H. C. in its first ten years. He then came to the highlight of the Union, its pride and joy, the Hebrew Union College:

> "We have established a seat of learning, the main object of the Union, the Hebrew Union College, and for the past eight years have maintained it at no inconsiderable expense. We have been very fortunate in purchasing... a magnificent permanent home... and have collected a library of 10,000 volumes...
>
> We have reached the pinnacle of success at last, being about to witness tomorrow the conferring of the degree of rabbi upon the students of the head class. We have the honor of having educated the first American rabbis, instilled with American ideas and principles, who are able to teach and preach in the English language, who are ready to promulgate and explain the tenets and principles of our simple and beautiful religion to Jews and Gentiles..."[14]

The ordination ceremony took place the next day at the Plum Street Synagogue of Bene Yeshurun Congregation. The programme included addresses by Rev. Dr. Benjamin Szold, Rev. Dr. Gustav Gottheil, and Rev. George Jacobs. Israel Aaron, a graduating senior spoke on "Judaism and Science," and David Philipson gave the valedictory speech. Rev. Dr. Isaac M. Wise, president of the College, conferred the Degree of Rabbi

upon the graduates. Bernhard Bettmann spoke on behalf of the Board of Governors and Moritz Loth addressed the assembly on behalf of the Union of American Hebrew Congregations. The ordination ceremony was followed that evening with an elaborate banquet.[15]

Six months later, at the semi-annual meeting of the Executive Board (January 1884), President Loth looked back upon the ordination with great pride for the Union:

> "With unalloyed pleasure I report that the students of the Hebrew Union College who graduated last July and received the title of 'Rabbi' are now ministering to large congregations with distinguished success. The general satisfaction they give to their respective congregations demonstrates the fact that the Hebrew Union College of Cincinnati is indeed a great place of learning..."[16]

Following the ordination of five more rabbis in 1884, Loth spoke of the great accomplishments of the Union through the Hebrew Union College:

> "HEBREW UNION COLLEGE. This, the first object of the Union, has demonstrated...that its success in attaining the objects sought by its institution is beyond question. Nine teachers in Israel, fully equipped for their sphere of action, have been sent forth prepared to assume the functions of rabbis of congregations."[17]

Through the year 1903, the Union of American Hebrew Congregations supported the Hebrew Union College. As pointed out in Chapter III, more than one-half of the funds expended by the U. A. H. C. went to the Hebrew Union College. The Union also supported a Preparatory Department of H. U. C. in New York City from 1879 to 1886.[18] On occasion the Union would appoint a committee to examine the course of study at H. U. C.,

and it appointed the committees which conducted the annual examination of the H. U. C. students.[19] The Board of Governors and the President of the College constantly praised the U. A. H. C. for supporting the College. As Wise described it in June 1898:

> "It (the Hebrew Union College) had but one rock upon which to stand and build besides the grace and help of God, and that was the zeal, the enthusiasm, the prompting inspiration of that noble band of brothers that established the Union of American Hebrew Congregations, an act inscribed with indelible ink in the Book of Eternal Memory."[20]

The U. A. H. C. frequently received support from the Jewish press because of the Hebrew Union College. In March 1887, The Menorah urged its readers to respond to a U. A. H. C. appeal for assistance in support of H. U. C., and said that in its first twelve years the Hebrew Union College "has borne good fruits which are spread in all directions." In September of that year The Jewish Messenger described the accomplishment of the Hebrew Union College and concluded that because of the College, "the Union has become an educational factor in American Judaism... Its services, its practical work, has won recognition."[21] The Union was also attacked because of the Hebrew Union College, and sometimes by the same papers which supported it. The most common criticism was that the College had become the sole focus of the Union. An article in The Jewish Spectator pointed to this in 1889:

> "It is to be deplored that the Council of the Union of American Hebrew Congregations, in its biennial sessions, makes the government and financial support of the College the Alpha and Omega of its transactions. The... congregations which... have remained loyal to the Union, grow weary of the conventions productive of no good except in making provisions for the College."[22]

In 1891 The Jewish Messenger expressed its hope that the Council which was to convene that July would give attention to topics in addition to the College. The American Hebrew wrote that one of the goals of the Union was the College and that by 1898 the Union lost sight of anything else because of the College. In 1901 The Jewish Messenger wrote that the upcoming Council must consider some effective means by which the U. A. H. C. could be "more than merely a biennial convention for the purpose of auditing the accounts of the Hebrew Union College. It should be a Union in fact, not merely in name."[23]

The Hebrew Union College was the most significant accomplishment of the Union of American Hebrew Congregations in its first thirty years. As shown above, the College was a great source of pride to the Union and gave it a sense of achievement. The attitude of the U. A. H. C. towards the Hebrew Union College is best summed up in the words of President Loth:

> "It affords me great pleasure to report the continued success of the Hebrew Union College in fulfilling its mission to educate young men to take upon themselves the honorable and distinguished position of rabbis of congregations and teachers of Judaism. If the Union of American Hebrew Congregations had no other object in view than to provide the Israelites of America with spiritual leaders and educators such as have already graduated from the College and those who are now preparing to do so, then its mission has been a glorious one and will mark an epoch in our history to which future generations will point with pride."[24]

Sabbath-School Education

The second objective of the Union of American Hebrew Congregations, according to Article II of the Constitution, was:

> "To provide for and advance the standard of Sabbath-schools for the instruction of the young in Israel's religion and history, and the Hebrew language."[25]

The Union involved itself in the improvement of Sabbath-schools in two ways: first, it made suggestions to its member congregations for improvement of their schools, and secondly, it published Sabbath-school texts. Educational activities concentrated on the Sabbath-school because this was the system of religious education for the young during the late 1800's.

At the First Council of the U. A. H. C., July 1874, a committee was appointed to correspond with the teachers and directors of Sabbath-schools and to report on the possible improvements and unification of them. The committee inquired into four specific areas of Sabbath-school instruction:

1. Studies to be introduced in each Sabbath-school.
2. Weekly division of time for each area of study in each class.
3. Existing English text books for studies and their lowest price.
4. Where the necessity of text books existed, how they could be obtained in the best and cheapest manner.[26]

The Committee on Sabbath-schools polled teachers and supervisors of seventy Sabbath-schools, out of which twenty-six responded. The committee reported its findings to the Second Council of the U. A. H. C.

in July 1875. Regarding studies to be introduced in Sabbath-schools, the committee made five recommendations:

> "1. Hebrew in all classes from the first elements of reading to translating of portions of the Bible, and of Hebrew prayers, connected with instruction in Hebrew Grammer.
>
> 2. Biblical history in all lower classes.
>
> 3. Post-biblical history in the higher classes.
>
> 4. Catechism in the classes preparing for the confirmation, and in the confirmation class.
>
> 5. Singing, especially of religious songs."

The committee recommended that the majority of the time be devoted to instruction in Hebrew and that the remaining time be equally divided among the other studies. Text books were found to be needed for Biblical and Post-biblical histories. Concerning the probable unification of Sabbath-schools, the committee reported that only professional men can and should act upon this matter. Furthermore:

> "As the Union has no right nor power to interfere...with the internal affairs of any congregation, we do not consider it advisable to make to that effect any plan whatsoever."[27]

The report of the Committee on Sabbath-schools was referred to the Committee on Publications which recommended its adoption, adding "we have some doubts as to the utility of singing."[28]

No concrete action was taken by the Union on the above suggestions (except texts) other than to pass the recommendations on to its member congregations. Over the years the Union made additional suggestions for Sabbath-school improvements. In 1875, on the recommendation of

President Loth, the Council urged congregations to establish a three year post-confirmation class on Biblical readings. From this class, they suggested, assistant teachers should be elected to aid different grades in the Sabbath-school.[29] In 1876 the Third Council recommended that Sabbath-schools could be improved in several ways: inform parents of the importance of regular attendance by the students; prevail upon capable young men and women to assist in the instruction of younger children; urge parents to bring their children to services on a regular basis; and hire only competent teachers who were fluent in the English language.[30] In 1877 President Loth recommended that a system be devised whereby Sabbath-school graduates become class teachers. The committee which considered this suggestion replied that the management of Sabbath-schools was best left to each individual congregation.[31]

The above suggestions were just that -- suggestions to member congregations for the improvement of their Sabbath-schools. The only actual accomplishments of the U. A. H. C. for the benefit of Sabbath-schools was the publication of some school text books. In 1874 the Union decided to offer a $100 financial prize to individuals who submitted the best text in Biblical history, Post-biblical history, and catechism by March 1, 1875. The books were to be published by the Union and the copyright was to remain the property of the author.[32] Advertisements in The American Israelite invited authors to submit manuscripts, but by July 13, 1875, no manuscripts had been received. The Second Council extended the deadline to February 1, 1876, withdrew the prize for the

best catechism, and increased the prize for the other two texts to $200.[33] At the Third Council, July 1876, the Committee on Sabbath-schools reported that they received no manuscripts worthy of the prize. The committee, however, examined two published texts and recommended them for the financial prizes; Dr. S. Deutsch's Biblical history and Dr. Cassel's Post-biblical history. The Council awarded the $200 prizes to the two authors and received the right to publish their texts.[34]

On July 11, 1877, on the recommendation of President Loth, the Fourth Council resolved to award a $50 prize for the best hymn-book for Sabbath-school use. Again, the author was to retain the copyright and the Union was to have publication rights. The next year, 1878, the Committee on a Hymn-book reported that none of the books received were deserving of the prize and the Council extended the contest for one additional year. No mention was made again of the publication of a hymn-book, and it can be assumed that none worthy of the prize was ever received.[35]

In 1883 the Eighth Council recommended that member congregations establish a Sabbath-School Union to be affiliated with the U. A. H. C.[36] The Hebrew Sabbath-School Union was organized in 1886, and through 1903 it assumed all the work and responsibility for Sabbath-school improvements and for the publication of Sabbath-school texts.

The Hebrew Sabbath-School Union

In 1883 the Union of American Hebrew Congregations urged its member congregations to establish a Sabbath-School Union. In 1885 the Ninth Council instructed the Executive Board to issue a call to congregations inviting them to cooperate in the formation of a Sabbath-School Union. Congregations were asked to elect one delegate from every school with less than fifty students and one more delegate for every additional fifty students. These delegates would hold conventions, form a Union of Sabbath-Schools, and make laws to govern and secure the desired objects. President Loth issued a call for a convention to meet in Cincinnati in 1886.[37]

The idea for the Sabbath-School Union was probably based on the model found in the Christian community. Christian Sunday schools had organized themselves on local levels, first in Philadelphia and then throughout New England. The need for literature and educational materials required a larger, national organization and in 1824 the American Sunday School Union was organized. This Christian Sunday School Union was primarily concerned with the publication of Sunday School literature. At the American Sunday School Union convention of 1872, a system of uniform lesson plans was adopted. Under this system, the same lessons, graded for different ages, could be studied and taught on each Sunday in all participating churches. The plan also encouraged interdenominational teachers' meetings, the expansion of publications, and the formation

of teachers' institutes all across the country.[38]

Twenty congregational schools responded to the U. A. H. C.'s call for a convention and on June 29, 1886, seventeen gentlemen met together in Cincinnati. Moritz Loth welcomed the delegates and encouraged them to form a Sabbath-School Union that every Sabbath-school would join. The assembly organized a Union and appointed committees to draft a constitution, and to decide how instruction in Sabbath-schools could be systematized, unified, and aided by the publication of materials.

The Convention adopted a Constitution whose preamble set forth the purpose of the organization -- to unify and promote the work of the Hebrew Sabbath-schools in America. The organization was named the "Hebrew Sabbath-School Union," and its object was:

> "To provide a uniform system for all Hebrew Sabbath-schools in the United States, by promulgating a uniform course of instruction and by training competent teachers."

Membership in the H. S. S. U. was open to any organized Hebrew Sabbath-school. Schools could join simply by resolving to do so and notifying the secretary of the H. S. S. U. of its intention, as well as the number of its students. Each member school was to pay annual dues of fifty cents per student. The assessment for these dues was up to each individual school, but it was suggested that every pupil pay five cents a month during the ten months of the school year. Biennial conferences were to be held to conduct H. S. S. U. business, and the conference would elect an Executive Committee of twelve members. The Executive Committee was to elect

a president, vice-president, secretary, and treasurer, whose duties would be defined in the bylaws of the Constitution. According to Section 1, Article VII, the Executive Committee was to prepare plans to unify the work of the Sabbath-schools in the following areas:

> "a. Instruction in the principles, doctrines and precepts of Judaism.
>
> b. Instruction in reading of the Bible in the vernacular.
>
> c. Instruction in the Hebrew language, at least to the extent of understanding the Hebrew prayers and appropriate portions of the Bible.
>
> d. Instruction in Jewish history covering the biblical and post-biblical periods.
>
> e. Instruction in music, with a view to prepare the children to participate in the service."

According to Section 2, Article VII, the above was to constitute a six year course, including one year's instruction for confirmation. The Executive Committee was to provide a two year post-confirmation course, and a class to educate advanced pupils to become teachers. Also to be designed was a class enabling Jews living far from congregations to organize and conduct religious classes with the aid of the lessons supplied by the H. S. S. U. Section 3, Article VII, stated that the Executive Committee was to publish graded lessons with explanatory notes; books of the Bible with commentary; juvenile books of Jewish literature, compiled from the rabbinical writings and later Jewish authors. Section 4 provided for the free distribution of all publications to every Sabbath-school student.

The H. S. S. U. Convention requested the U. A. H. C. Executive Board to publish all of its proceedings and to mail copies to every Hebrew Sabbath-school in the United States. The Sabbath-schools were requested to quickly take action on the resolutions of the H. S. S. U. and to join the Union.[39]

The Hebrew Sabbath-School Union received acclamation in the Jewish press, as illustrated by this article in The American Hebrew:

> "The deliberations of the Hebrew Sabbath-School Union... afford an excellent illustration of how much and what good work there is to be done for Judaism, which can be engaged in by all Rabbis and others practically and actively doing aught for Hebrew Education, which can enlist the harmonious cooperation of all, irrespective of differences which may separate them in the spheres of activity, in other fields of thought."[40]

The Hebrew Sabbath-School Union did very little in its first four years. By 1887 it gained few members and its one activity was the publication of the "Book of Proverbs," by Drs. A. and I. S. Moses.[41] In 1889 Dr. Moses Mielziner, president of the Executive Committee, reported that few schools joined the H. S. S. U. for two reasons: first, the misunderstanding existed that the work of "unification implies an interference with the independence of our Sabbath-schools...(and their) religious and pedagogical views;" secondly, many of the schools were unwilling to pay the fifty cents annual membership fee for each of its students. The Convention attempted to clarify its purpose, stating that it had no intention of interfering in the affairs of the schools. They also repealed the Constitutional clause requiring a membership fee.[42]

The main accomplishment of the Hebrew Sabbath-School Union was the publication of text books, as provided for in Article VII of the Constitution. By 1889 the H. S. S. U. published a second edition of the "Book of Proverbs," by the Drs. A. and I. S. Moses, and "Selections from the Book of Psalms," by Dr. Mielziner. By December 1892 the H. S. S. U. published the fourth edition of the "Book of Proverbs," the third edition of the "Selections from the Book of Psalms," and the first edition of "The Ethics of Hebrew Scriptures," and "Plan of Religious Instruction for Post-Confirmation Classes." By 1889 the H. S. S. U. published a "Course of Studies and Plan of Religious Instruction of the Hebrew Sabbath-School Union." This booklet outlined the topics which were to be taught in the various grades of religious schools. The four major areas of instruction were: History (Biblical and Post-biblical); Judaism (Holidays, ethics, religious doctrines, practices, and customs); Hebrew (reading and translation exercises, and grammar); and Biblical readings (from various books of the Bible). By the year 1894, the H. S. S. U. published one more booklet entitled "How to Organize a Sabbath-School," by Henry Berkowitz.[43]

In December 1894, the Hebrew Sabbath-School Union decided to prepare and publish Sabbath-school leaflets on Biblical history and on ethical and moral religious lessons. This system was borrowed from the Christian schools, which had distributed leaflets, known as tracts, since the early 1800's. In 1814 the New England Tract Society printed 777,000 tracts, was publishing a bimonthly magazine, a Christian almanac, and

a series of children's books.[44]

In the Fall of 1897, the Hebrew Sabbath-School Union began publishing its first series on Biblical history. During the 1897-98 school year the first series, consisting of twenty numbers, appeared every two weeks, and a total of 45,000 copies were issued to the seventy schools which had joined the H. S. S. U. Encouraged by its success, the H. S. S. U. began publishing the second series on Biblical history in September 1898. By January 1901, the Hebrew Sabbath-School Union reported that it distributed a total of 109,400 leaflets to the one hundred and twenty schools who were paid subscribers. This figure included the Biblical history series and the series on Religion. The H. S. S. U. supplied free leaflets to some schools and orphan asylums, and distributed about 1,000 leaflets for home use to Jews living in small towns with no congregation or school.[45]

The Hebrew Sabbath-School Union pursued additional activities, but on a smaller scale. It compiled statistics on Sabbath-schools[46] attempted to publish a Sabbath-school paper,[47] and do "missionary work" to reach the Jews in small communities.[48]

The Hebrew Sabbath-School Union was founded because of the efforts made by the Union of American Hebrew Congregations. It is possible that the U. A. H. C. founded the H. S. S. U. to carry out educational activities which the U. A. H. C. was unable to do without breaking the Constitutional clause forbidding interference in the internal affairs of member

congregations. In 1885 the U. A. H. C. Committee on Sabbath-schools said:

> "We recognize and uphold the constitutional right of every congregation in the Union to regulate its own internal affairs, including Sabbath-schools, and we furthermore have carefully considered the growing pressing demand for a 'Sabbath-school Union,' and as the result of our deliberations we respectfully submit the following for your consideration:
>
> Cordially endorsing and warmly recommending the formation of such a Union, we are aware that it can only be created by the voluntary action of such congregations as desire to become members thereof. As means of best accomplishing the object sought for, we...propose that a call be issued...by the Executive Board of the Union of American Hebrew Congregations...
>
> The Union of American Hebrew Congregations pledges itself to encourage and foster the desired object by all legitimate means within its power."[49]

When the Hebrew Sabbath-School Union requested incorporation into the "aims and objects of the U. A. H. C.," the U. A. H. C. rejected the idea.[50] The U. A. H. C., however, supported the H. S. S. U. both financially and morally. Between the years 1886 and 1903 the U. A. H. C. appropriated $1,403.74 to the H. S. S. U.[51] In 1894 U. A. H. C. President Freiberg called the H. S. S. U. one of the "offsprings of the Union of American Hebrew Congregations."[52]

Publications

On several occasions the Union of American Hebrew Congregations considered venturing into the publishing business. At the Second Council a committee was appointed to consider this line of action, but nothing was ever accomplished by this committee. In 1878 President Loth suggested

that the Union give authors of profound works the influential and material aid of the Union, in order to encourage the publication of new books on religion, history, and science. A short rabbinical dictionary in English, by the Rev. Dr. De Sola Mendes, was considered in 1878, but the Proceedings show no record that the Union actually published this work or provided funds for the author. In 1894, however, the Union did give a subvention of $450 to Dr. Mielziner for the publication of "Introduction to the Talmud."[53]

The only literary work which the Union of American Hebrew Congregations published between the years 1873 and 1903 was the English edition of the "Leeser" Bible. The Christians had societies for the publication of English Bibles as early as 1808, and in 1816 the American Bible Society had distributed nearly 100,000 Bibles. This Bible included the New Testament and was thus of little value for the Jewish Sabbath-school or the Jewish family.[54]

On February 10, 1874, the Executive Board appointed a committee to determine how cheaply the Union could obtain an English Bible for Jewish homes and Sabbath-schools. By the time of the First Council, July 1874, the committee examined the only two suitable English Bibles available, the first by Isaac Leeser and the second by Dr. Benisch. The committee corresponded with Dr. Abraham De Sola, owner of the copyright to the Leeser Bible. Dr. De Sola proposed to supply Bibles printed on good paper with a full sheep binding, and a special title page showing it to be the U. A. H. C. edition. Dr. De Sola offered the Bibles on a sliding

cost basis, ranging from $1.50 per copy for 100 Bibles down to 90¢ a copy for 2,500 Bibles. The Council authorized the Executive Board to make the necessary disbursements to publish the Bible. On August 2, 1874, the Executive Board resolved to order 500 Bibles at 95¢ per copy, with an option on 500 more Bibles at the same cost if ordered within six months. The secretary was instructed to correspond with congregations to begin the sale of Bibles for $1.00 per copy, the five cents difference to cover the Union's shipping and handling costs.[55] The American Israelite praised the action of the Union when it wrote:

> "This is the right step in the right direction, and thousands of these Bibles ought to be sold, in fact, they should be in every Jewish home. Let the young and old read and reflect on the wise proverbs of Solomon, the sweet and inspiring hymns of David, and the inexhaustible philosophy of Job, which will do genuine good to all."[56]

In December 1874, the secretary reported that he received five hundred Bibles and nearly two hundred were already sold. The printing and distribution of English Bibles was a successful venture on the part of the Union. In August 1875, five hundred more copies of the Bible were ordered, in July 1877 five hundred additional copies, and in 1880 another five hundred copies. By publishing this inexpensive English translation of the Hebrew Bible, the Union of American Hebrew Congregations filled a void which had existed in Jewish Sabbath-schools and Jewish homes.[57]

CHAPTER VII

FOUNDERS AND ENDEAVORS OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

The Founders of the Union

The Union of American Hebrew Congregations was established as a national religious organization composed of American Jewish congregations. Organized as a lay organization, it was led by the members of the congregations. This did not exclude rabbis, but no special provisions were made for them. Not one rabbi was among the delegates of the five Cincinnati congregations who met to call for a conference to establish the Union. Out of the ninety-seven delegates who gathered together in 1873 to found the Union, only five were rabbis.[1] Following the First Convention, The American Israelite pointed out the representative nature of the delegates:

> "There was truly a phalanx of intelligence in the Convention, which does honor to the Hebrew race. Professional men of all descriptions, the rabbi, the lawyer, and the physician, were there, well represented. Merchants and bankers girded with faith, inspired with zeal, and graced with intellectual gifts, worked earnestly and with great business tact, to accomplish in three days what would have taken ten in almost any other popular assembly."[2]

Prior to 1873, as pointed out in Chapter I, all attempts to form a

Union were made by rabbis. Having failed, the rabbis were forced to stand aside and allow the laymen to proceed. The Jewish Messenger explained:

> "What the clergy have failed to do, the laymen are striving very faithfully to begin and to advance. A society has been formed, composed of delegates from forty congregations in the West, whose chief objects seem to be the improvement of the schools, the publication of Hebrew works, the diffusion of biblical knowledge, and the founding of a university. If they succeed in concentrating their energies on one or two of the main purposes...they will do a substantial service and awaken a lethargic and careless community."[3]

The fact that laymen accomplished what rabbis had failed to do was repeated again at the opening of the First Council in 1874, held in Cleveland, Ohio. Sigmond Mann was elected temporary chairman and his words of welcome referred to the unsuccessful Cleveland Rabbinical Conference:

> "I offer you all a hearty and cordial welcome to our... City -- famed, among other things, for its conventions, and where a similar Convention, held nineteen years ago, failed to achieve its object. But that Convention consisted of rabbis only. Today the practical business men of this land are here assembled."[4]

The theme of the U. A. H. C. as a lay organization was reiterated in 1875. President Loth appealed to Israelites to join congregations and to bring those congregations into the fold of the Union, and for every Israelite to support the Union:

> "Trusting that the elders of all congregations may meet annually in Council and work in harmony, let me beg of all the leaders in Israel not to manifest any indifference to this great movement simply because it was planned and brought into active existence by humble laymen, and not by a Rabbi or Rabbonim."[5]

The representative character of the Council, and the fact that it was laymen and not rabbis who controlled the Union, was accurately summed up by Simon Wolf in his address to the Sixteenth Council:

> "The Council rightly named is largely composed of representative laymen, the Rabbis who act as delegates only, cheerfully yield to the practical judgement of those who after all have to furnish the sinews of war, and who form the central power for upholding the Jew and Judaism outside of the Synagogue and Temple."[6]

The most influential person in the Union of American Hebrew Congregations between 1873 and 1903 was Moritz Loth, who may correctly be called the founder of the U. A. H. C. Loth was born in 1832 in Milotitz, in the province of Moravia, Austria, and he came to the United States in 1852. Loth settled first in Hartford, Connecticut, and started out as a peddler until he earned enough capital to open a dry goods store. He sold the store and moved to Cincinnati in 1859, where he opened a wholesale notion business. In 1861 Loth added a branch store in Louisville, and at one time the annual sales of the two stores was reported to be one million dollars. After the Civil War, Loth closed the Louisville store and began to invest in Cincinnati real estate. In addition to being a successful businessman, Loth wrote books, short stories, and editorials for local papers. Loth also took an active part in civic affairs.[7]

A Union of all American Jews had been attempted unsuccessfully on several occasions. It was Moritz Loth who began the organizational process for the first successful Jewish national religious organization.

Loth proposed the idea to the Cincinnati congregations, chaired the founding Convention, and served as president of the U. A. H. C. from 1873 to 1889. As president, Loth set the direction of the Union, constantly proposing activities for the Union to undertake. Year after year, in his annual reports as president, Loth urged the Union to increase its income, to encourage Israelites to observe the Sabbath and to join congregations, and congregations to join the Union. Programmatically it was Loth who pushed for the Union to institute circuit preaching activities, agricultural pursuits, a Young Ladies' Hebrew Seminary, the Ladies' Educational Aid Societies, publish books, and make suggestions for Sabbath-school improvements. While not all of Loth's programs were instituted, he was involved in every aspect of the Union's life. As president, Loth's efforts on behalf of the Union received praise from the Union itself and from the Jewish press. The Second Council, July 1875, thanked Loth for his "untiring zeal, generous and disinterested services in the cause of the Union of American Hebrew Congregations, and for the fearless and impartial manner in which he has so nobly discharged the duties of his office." In 1887 The Menorah said that Loth "has been from the first one of the most indefatigable and nobly disinterested workers for both Union and College."[8]

On July 9, 1889, Moritz Loth tendered his resignation as president of the Executive Board due to circumstances beyond his control (he did not elaborate). Loth said:

"It has been to me a source of supreme satisfaction to have

> been able to see my wishes realized, and the Hebrew Union College established in a home owned by the Union of American Hebrew Congregations, which has sent forth into the world men whom it has educated to fill -- and worthily fill -- the positions of teachers in Israel."[9]

The Council expressed its regrets that Loth was determined to resign and in tribute to Loth it resolved:

> "That this Council in convention assembled express to Mr. Loth their heartfelt appreciation of the eminent and valuable services, which under his leadership has brought our Union to its present eminent and successful standing, that we tender him our warmest thanks for the arduous labor which he has performed for these many years, at great personal sacrifice; that we trust his labors in behalf of our Union may find their ample reward in heavenly blessings which a Divine Province may shower upon him in the years to come."[10]

In 1902 the Union paid another tribute to Loth, requesting him to sit for a portrait, to be hung in the Isaac M. Wise Memorial room.[11]

Moritz Loth was the founder of the Union who gave time, energy, and money to insure its growth and success. His dedication to the Union of American Hebrew Congregations and to American Judaism was accurately expressed in The Menorah:

> "(Moritz Loth) conceived the grand idea of welding into a Union the Jews scattered over the land, and (his) undaunted energy and great executive ability surmounted the obstacles that obstructed its (the Union's) way... His name is... written with indelible letters upon the annuals of American Judaism."[12]

Following Loth's resignation, the Union elected Julius Freiberg as president. Freiberg had served as vice-president of the Union from 1873 to 1889, and he was vice-president of the Board of Governors. Born in Germany, Freiberg came to the United States in 1842, coming

immediately to Cincinnati. He was a successful businessman and active in civic affairs. Among other things, Freiberg was a founder of the Jewish Hospital of Cincinnati, the Home for the Jewish Aged and Infirm, and the Jewish Foster Home of Cincinnati. He served as president of his congregation, Bene Israel, for nearly twenty-five years.[13]

Freiberg's leadership of the Union was far more passive than that of Loth. His annual reports as president reviewed the Union's activities and contained words of encouragement and hope. During his fourteen years as president he introduced no new programs, but simply encouraged the development of those already in existence. Freiberg's dedication to Judaism and the Union, and his great sense of responsibility was summarized in The Menorah:

> "(Julius Freiberg,) a staunch and warm adherent of our ancestoral faith, is with heart and soul devoted to his sacred charge."[14]

Loth and Freiberg were assisted in supporting and maintaining the Union by men like Bernhard Bettmann, president of the Board of Governors from its formation in 1875 through 1903; Lipman Levy, secretary of the Union from 1873 through 1903; Simon Wolf, who directed the Board of Delegates for the Union; and many others who dedicated themselves to the cause of Union in Israel.

Isaac M. Wise played a very limited role in the Union of American Hebrew Congregations. Although often called the "founder of the Union," Wise was more accurately described in The Menorah, which called him

the "Spiritual father of the Union."[15] As shown in Chapter I, Wise advocated the cause of union almost since his arrival in the United States. He did not, however, found the Union of American Hebrew Congregations. Wise's main position in the Union was as an employee -- he was hired as the president of the H. U. C. faculty. He never served as an officer, nor in any other official Union position. Wise supported the Union in The American Israelite, spoke on its behalf throughout the country, and made suggestions for the betterment of the organization. He directed the Hebrew Union College, but even there Wise was responsible to the Board of Governors, who on occasion overruled his decisions.[16]

It is possible that Wise refrained from taking an active part in the Union so that individuals opposed to him would not also oppose the U. A. H. C. The Jewish Messenger referred to this in 1875:

> "One gentleman who, with the best intention on his part, has been blamed for all the ill success of the 'Union' in the East, wisely refrained from taking a prominent part in the proceedings (of the 1875 Council) thus depriving his detractors from using their old argument."[17]

The U. A. H. C. was attacked on numerous occasions because of Wise. In 1884 Rodef Sholom of Philadelphia left the Union ostensibly because of its opposition to Wise.[18] In 1887 The American Hebrew stated that the failings of the Union should be blamed on Wise:

> "The blame for this failure (the U. A. H. C.) is placed everywhere except where it belongs -- on the wrong spirit and rule or ruin policy of its real head, the editor of the Israelite."[19]

In many ways the U. A. H. C. looked upon Wise as its founder and leader, and constantly praised his efforts on their behalf. In 1886 the Board of

Governors expressed its thanks to Wise for his services "with fervent prayers to Almighty God that he may prolong his useful life, to perform gratuitously during the existence of the College."[20] The next year the examiners of the College concluded their report by expressing "our recognition of the zealous labors of the President Dr. Isaac M. Wise, who in the evening of his life is permitted to follow the bent of his heart and mind to devote his faculties and powers to the spread and development of Hebrew love in America." As a sign of the esteem in which Wise was held, the U. A. H. C. presented him with a new home at the public celebration of his seventieth birthday.[22] In 1898 Simon Wolf capsulized the feelings that the Union felt towards Wise:

> "The founder of this 'Union,' who at the same time may be justly called the Nestor of living American Rabbis and Editors, Rev. Dr. Isaac M. Wise, who was actuated by a sincere purpose. I do not claim, nor will he, that he was or is always right, or that time has not proven him occasionally wrong, but the sincerity of his motives, the singleness of his purpose, the unselfish devotion to Judaism and the Jew cannot be questioned, and deserves at our hands today, as posterity is bound to accord, unstinted praise, recognition and the sincerest homage to the scholar, the editor, the patriot, the teacher, the man and the fighter. Had Dr. Wise never done another act than the creating of this 'Union,' and the founding of the College, he would deserve gratitude, he recognized with the instinct of genius the weak spots in the communal life of American Judaism, and foresaw the splendid possibilities based on 'Union.'"[23]

When Wise died on March 26, 1900, a special meeting was held in his memory to discuss the mourning procedures for the College. The minutes of that meeting record that "the sorrow felt by the little community about the College building could almost be felt, so pregnant was the air

with its crushing weight."[24] To perpetuate Wise's memory, the U. A. H. C. created the Isaac M. Wise Memorial Fund, to carry out the objects to which Wise had devoted his life.[25]

The direction, encouragement and support that Isaac M. Wise gave to the Union of American Hebrew Congregations was an important ingredient in its establishment and growth. It was, however, lay leaders who founded the U. A. H. C., organized it, ran its daily operations, and gave the Union its own character. Wise himself acknowledged this when he wrote:

> "I cast all my schemes upon the shoulders of working men, active laborers, energetic and zealous pioneers; and they did what could be expected of them. They built up a Union, and no rabbi and no petty scribes can destroy it, for it is rooted in the hearts of the people."[26]

The Board of Delegates on Civil and Religious Rights

The Union of American Hebrew Congregations absorbed the Board of Delegates of American Israelites in 1879. In an effort to continue the Board's activities of protecting the civil and religious rights of Jews in the United States and abroad, the U. A. H. C. created the Board of Delegates on Civil and Religious Rights, to be headquartered in New York City.[27] Myer S. Isaacs served as chairman of the Board of Delegates on Civil and Religious Rights, and continued the work he had done as President of the Board of Delegates of American Israelites since 1876. In 1885 Isaacs resigned from the Executive Board of the Union (because

his congregation had resigned from Union membership), and filed his last report as chairman of the Board of Delegates. Simon Wolf, a Washington, D. C., lawyer, was elected to the chair of the Board of Delegates and he served in that position through 1903. It was probably under Wolf's influence that Article VII, Section 1, of the Constitution was amended in 1887 moving the seat of the Board of Delegates to Washington, D. C.[28]

Throughout its history, the Board of Delegates on Civil and Religious Rights proclaimed that it carried out its responsibilities as American citizens and it did not seek special consideration as Jews. Simon Wolf repeated this theme time and time again. In 1895 he said:

> "We do not ask for any protection on account of race or faith, but simply that in demand for redress of wrongs, inflicted on any people, equal and impartial justice shall be accorded to all who are oppressed, irrespective of sectarianism."

In 1898 he affirmed this, saying:

> "In every instance where we have secured the rights of individuals, justice has been strengthened and humanity at large has received the benefit. But we must again assert, as we have often done, that whatever demand or request we have made of any or all branches of our government, has not been from any sectarian standpoint, but soley from that of the American Citizen."[29]

"Eternal vigilance is the price of liberty" was the watchword of the Board of Delegates on Civil and Religious Rights.[30] In America the Board fought against anti-Semitism, Sunday Laws, and attempts to make the U. S. a Christian country. It helped new immigrants, often running legal interference for them. Overseas it sought aid for Jews in Russia, Roumania, Morocco, and Palestine. Many of these activities were as-

sumed from the Board of Delegates of American Israelites, which laid the organizational foundation for the protection of civil and religious rights of Jews. After becoming a part of the U. A. H. C. the Board of Delegates continued to function in the same fashion that it had as an independent organization, except it was funded by the U. A. H. C. and made its reports to the Union.[31]

The Board of Delegates, as stated above, fought against any infringement on the rights of American Jews. In 1890 the Board of Delegates reported that attempts to insert a clause in the U. S. Constitution recognizing Christianity as the supreme law of the land occupied its attention. The sectarians wanted the Constitution to say that Jesus Christ was the ruler of nations and that America was a Christian country. Some Lutherans, Baptists, and others joined the Board in battling these Constitutional amendments. Wolf stated that he had confined his arguments to the "inalienable rights of American citizens," which would not include Jews if ecclesiastical bodies had control of the U. S. Through 1903 the Board continued to fight against any legislation making America a Christian country.[32]

Between the years 1883 and 1885, the Board fought against Sunday Laws which had been adopted into the New York Penal Code. In 1885 the Board reported that an amendment had been secured so that a citizen who abstained from work on Saturday would be exempt from the penalties imposed on violators of the Sunday Laws. In 1890 the Board assisted R. M. King, a Seventh Day Adventist fined for working on Sunday. King was

found guilty in the state of Tennessee and the case was appealed to the U. S. Supreme Court. In 1891 the Board reported that its chairman, Simon Wolf, appeared before the Congressional sub-committee considering legislation to enforce Sunday Laws. According to the report, Wolf's arguments received close attention and were favorably commented on in the public press; and Congress took no legislative action at that time. The Board found it necessary to continue fighting against the Sunday Laws through 1903.[33]

The Board was involved in other cases to protect the rights of American Jewish citizens, in addition to opposing Christian legislation and Sunday Laws. In 1892 they responded to an article in the public press claiming there were no Jewish soldiers in the U. S. Army. The Board wrote to the press correcting this statement and gave a brief record of those Jews who had served. Furthermore, its chairman, Simon Wolf, prepared and published a book on this subject. In 1893 Wolf took Senator Chandler, of the Committee on Immigration, to task for unpleasant remarks he made about the influx of Jews into America. In 1898 the U. A. H. C., on the Board's recommendation, urged that all Jews express their respectful protest by withdrawing from active participation in all public functions, especially school functions, held in celebration of sectarian events. In 1901 the Board assisted in a case where a child was forced to read the New Testament in a public school. These examples are among the many showing the Board of Delegates' active involvement in protecting the civil and religious rights of Jews in America.[34]

The 1870's, 1880's, and 1890's were a period of persecution and oppression for Jews living across the sea, and the Board of Delegates on Civil and Religious Rights attempted to alleviate some of their suffering. In 1879 the Board of Delegates learned that the U. S. Minister at Vienna went to Bucharest to recognize Roumanian independence and to negotiate a United States-Roumanian treaty. Because of Roumania's treatment of its Jews, the Board contacted the Secretary of State and urged that the United States not commit herself to the recognition of Roumania as a sovereign state. The Secretary of State replied that the letter had been forwarded to the U. S. Minister at Vienna with the information that any terms favorable to the interests of the Jews of Roumania "will be agreeable and gratifying to this Department." The Roumanian Chambers adopted a law providing for naturalization of Jews and the U. S. recognized its independence. In 1884 the Board reported that recent Roumanian legislation deprived Jews of the rights of citizenship and deprived them of any means of substance. Because of the hopelessness of the situation the Board called for the emigration of Roumanian Jews. The Board informed the U. A. H. C., in 1901, that it had been active in Roumanian emigration along with the B'nai Brith and that their help had been duly appreciated. In 1902 a new treaty was being negotiated between the U. S. and Roumania, and Wolf expressed the hope that this treaty would make it unnecessary for Jews to continue fleeing Roumania. He added, however, that he was somewhat pessimistic. Wolf suggested that the U. S. have no diplomatic or commercial relations with Roumania, a country

that violated the rules and ethics of civilization and discriminated on account of religion. In 1903 Wolf reported his correspondence with the U. S. President and State Department suggesting that the U. S. mission to Roumania be revived. This would pay Roumania a compliment and the courtesy of recognition, in hopes that a representative American, possibly a Jew, would be sent to Roumania to bring an end to anti-Jewish discrimination.[35]

The Board also tried to assist the Jews suffering from Russian anti-Semitism. In 1880 the Board wrote to the U. S. State Department suggesting that the U. S. Minister at St. Petersburg:

> "...immediately make such representations, in the interest of Religious Freedom and suffering humanity, to the Czar's government, as will best accord with the most emphasized liberal sentiments of the American people, so forcibly expressed in our revered 'Declaration of Independence.'"

This letter was forwarded to the U. S. Minister at St. Petersburg. M. S. Isaacs and Simon Wolf held "gratifying" interviews with the Minister, Mr. Foster, who they called "an American in the highest sense." The Board expressed its confidence that the Minister would use his influence to urge justice and impartial legislation for the Jews of Russia.[36] The existing treaty between the United States and Russia classified Americans according to religion, and the rights of American Jewish citizens visiting Russia were constantly encroached upon. Beginning in 1884, the Board called for a new treaty between the two countries. The Board declared:

> "If religious liberty and rights of citizens mean anything, it is time for the United States to insist upon an impartial treatment of all American citizens visiting the Russian Empire."

In 1890 the Board cited two cases in which they intervened to protect the rights of American Jewish citizens visiting Russia. Herman Kompinski of Bridgeport, Connecticut, an American citizen born in Russia, returned there to visit his family. Kompinski was arrested and forced to renounce his American citizenship and promptly sentenced to prison as a Russian citizen. Kompinski appealed to the U. S. government, which claimed to be powerless as he had severed his American allegiance. The Board of Delegates interceded and the State Department was induced to intervene. Because of the Board's actions, Kompinski was released and returned to the United States. The second case involved Adolph Liebschutz, an American who was also born in Russia. Liebschutz returned to Russia for a visit, was arrested, and sent to Siberia. The State Department, at the request of the Board of Delegates, intervened and Liebschutz was released and returned to America.[37] The Board continued to fight for the rights of American citizens traveling in Russia, as well as religious freedom for Russian Jews. Their activities reached a peak in 1902-1903 when Congress passed a resolution calling upon the State Department to explain why discrimination existed in Russia against citizens of the Jewish faith. Unfortunately, as of January 1903, nothing had come of this resolution. Through 1903 the Board continued its efforts on behalf of Jewish rights in Russia.[38]

The Board of Delegates also aided Jews living in Morocco, Turkey, and Palestine.[39] In many of their overseas endeavors the Board cooperated with other defense organizations such as the British Board of

Deputies and the French Alliance Israelite Universelle. Here in America they worked with organizations such as the Hebrew Immigrant Aid Society to help new immigrants in the U. S.

The Board of Delegates on Civil and Religious Rights was extremely active through 1903, and on several occasions they were very successful. It is, however, difficult to ascribe their accomplishments to the U. A. H. C. The Board continued the activities it began prior to being absorbed by the Union. It is to the Union's credit that they supported the Board of Delegates in all its ventures, and in this sense the U. A. H. C. shares in the achievements and accomplishments of the Board of Delegates on Civil and Religious Rights.

Circuit Preaching

In the late 1800's American Jews lived throughout the United States; many of them resided in small towns for economic reasons, often earning their living as merchants. Jews living in small towns could not afford the services of a permanent rabbi, and often lacked religious leadership and direction. The absence of easily accessible transportation, poor roads, and no automobiles prevented these Jews from traveling to larger cities for religious services or religious education. A number of individuals involved in the Union of American Hebrew Congregations were merchants who dealt with the small town Jews or at one time had lived in small towns themselves. These Jews knew, from both first and second-

hand sources, that a system had to be devised to provide the small town Jews with religious services and education, to keep them in touch with Jewish life, and to otherwise fulfill their needs as Jews. The Union of American Hebrew Congregations hoped to solve this problem by introducing circuit preaching -- whereby rabbis would visit the small towns to lead services, give lectures, and help with the education of the young.

Circuit preaching was first introduced by President Moritz Loth on July 14, 1874. Loth recommended that a fund be created to support rabbis who would visit the small towns, the money to be taken from the annual contributions of Union members. The committee to whom Loth's recommendation was referred agreed with Loth's premise, saying:

> "Your committee enters fully into the spirit which dictated the pious wish of attending to the spiritual wants of those scattered co-religionists and small congregations, located all over the broad land, who by reason of isolation or want of means are deprived of religious encouragement, through proper qualified ministers."

The Council authorized the Executive Board to request member congregations to allow their respective ministers to visit small towns, and to pay the expenses of the ministers. Nothing came of this resolution and in 1875, again at President Loth's urging, the Council called upon member congregations to permit their ministers to visit small congregations in need of religious instruction. It was not until 1876, however, that a permanent committee was appointed to devise a system for circuit preaching activities.[40]

In 1877 the Committee on Circuit Preaching proposed that the Executive Board establish territorial circuits and invite congregations without ministers to occasionally receive the benefit of pulpit instruction. It was especially desired that the Executive Board unite small congregations near each other to jointly engage the services of a permanent minister. Congregations unable to do this were to contact the Executive Board, who would arrange for a minister to fill the pulpit on certain occasions. The congregation was to pay the expenses of the minister, but the Executive Board guaranteed payment when a congregation could not afford it. By July 1878 the Executive Board divided several states into circuits, but not one congregation applied for the services of a rabbi. Because of this, President Loth felt that the system devised in 1877 was defective and he implored the Council to consider the subject once again. The Council directed the Executive Board to ascertain where there were Jews receiving no religious instruction and who wished this service. The Executive Board was to inaugurate and carry out measures to achieve this goal, especially to engage ministers to impart such instruction. The Council authorized the Board to pay the visiting ministers and to receive funds to be applied to these purposes. In January 1879, however, the Executive Board deemed the establishment of circuits and the employment of circuit preachers to be inopportune at that time.[41]

The Executive Board's decision did not prevent President Loth from reintroducing the topic at the 1879 Council. This Council amended the bylaws to the Constitution, and Article IV was entitled "Circuit Preach-

ing." This bylaw contained provisions for dividing the country into circuits and for instituting a circuit preaching system based on those already approved by the Council (as described above). The 1879 Council ordered the Executive Board to designate a special committee to carry out the provisions of Article IV of the bylaws. The committee was to obtain the names of ministers willing to visit the small congregations and publish the names in Jewish papers. The duties of the rabbis were to address the congregations, advise them in organizational matters, assist in the religious school, and to "awaken the religious spirit." Twenty-three ministers had already approved the plan and were willing to cooperate. The Council authorized the Executive Board to appropriate up to $1,000 a year for rabbis' travel expenses.[42]

The plan adopted by the 1879 Council was favorably greeted in the Jewish press. The Hebrew Observer wrote:

> "The carrying out of this scheme will prove of incalculable benefit to our co-religionists living in small towns, never visited by any of the clergy. We have received correspondence time and again from country residents, on this subject, complaining of the city Reverends for their inactivity in not recognizing the necessity of teaching the law to co-religionists outside the pale of their own congregations; but thanks to the U. A. H. C. Convention, our brethren will have no more cause to complain in this direction."[43]

This circuit preaching plan did not achieve the Union's hopes and expectations. By 1881 few small communities had taken advantage of the available ministers and in 1883 the Union realized that its plan had failed and appointed another committee to devise a system to implement circuit preaching activities. Little success was achieved in the next eleven years

and in 1894 another committee was appointed to devise some means to meet the needs of the small town, isolated Jew. In April 1895 The American Hebrew accurately charged that circuit preaching "has been the theme of many discussions, resolutions, and reports. But it has never gone beyond any of these three stages."[45]

In December 1895 the first successful circuit preaching plan was reported to the Executive Board. The Committee on Circuit Preaching appealed to all American rabbis for their cooperation. A circular was sent to the rabbis asking them to visit a limited number of towns once every eight to ten weeks, to send in names of towns in their vicinity with ten or more Jewish families, and to supply the names of rabbis who were not known to the U. A. H. C. The committee supplied ministers with copies, in pamphlet form, of the regular weekday evening service from the Union Prayer Book, for distribution and use in communities with no established ritual. The committee also designed a letter which the rabbis could utilize to correspond with the communities they were to visit. The letter stated the rabbis' intention to visit and asked questions as to how many Jewish families lived in the city, how many children attended the religious school, what prayer book the community used, who composed the choir, and if there was any activity which might prohibit Jews from attending the synagogue on the day of the visit. The Executive Board appropriated $100 for the committee to implement this plan.[46] This program was warmly greeted in The American Hebrew:

"At last the Union of American Hebrew Congregations has

> taken up the matter of circuit preaching. It did this some years ago, it is true, but its work was then on paper only. We hope that the present effort will extend further and accomplish some measure of good."[47]

On December 1, 1896, the Committee on Circuit Preaching reported its first successful endeavor. The committee sent one hundred and thirty letters to rabbis, received ninety replies, and eighty-seven rabbis agreed to cooperate. The committee matched rabbis and communities with the following results:

A. 154 visits were made in 53 towns in 19 states.

B. 30 towns gave an accounting of 618 members, with 862 students in their Sabbath-schools.

C. 3 Sabbath-schools were organized through correspondence.

D. The work was completed by 19 rabbis.

E. 1,000 copies of the weekday evening service from the Union Prayer Book were distributed and put in use.

Difficulties with both the rabbis and the communities confronted the committee. Some of the rabbis had physical limitations, were occupied with their own duties, refused to take the initiative, waiting for an invitation, and many ignored the work out of sheer indifference. Difficulty with the towns lay in the heterogenity of the elements in even the smallest Jewish communities. Social barriers and national differences often prevented a union for religious purposes. The committee noted that Jewish communities in the South responded more kindly to circuit preaching than those of the North, due to a greater percentage of native born Americans in the South. In the North, especially in New England States, the committee

stated that "the field is very infertile, owing to the fact that these communities are made up of foreign born, who desire a 'Shochet' or a 'Mohel' in preference to a Rabbi, and who are prejudiced against the Rabbis of the reform school." The Council adopted the report and authorized the committee to continue and to broaden its work. Notices were to be published in every Jewish paper instructing communities that wished to participate in the circuit preaching activities to notify the chairman of the committee. The communities were to pay only the expenses of the minister, and if they could not do so the Union would bear the expense. Furthermore, the Council urged the Board of Governors and the H. U. C. faculty to encourage H. U. C. graduates to devote their attention to circuit preaching "inasmuch as the enthusiasm of their youth would be calculated to arouse interest in Judaism wherever the same is needed."[48] Two years later, in December 1898, the committee reported that its work was continuing and that rabbis visited communities, held services, preached, and examined Sabbath-schools. Twenty rabbis accomplished the following:

A. 122 visits were made in 47 towns, in 17 states.

B. 7 Sabbath-schools were organized and maintained, and 2 were organized but not maintained.

C. 2 congregations were organized and regular services instituted.

D. 6 congregations were induced to join the U. A. H. C.[49]

The Circuit Preaching Committee implemented one very successful program -- the publication and distribution of pamphlets containing sets

of sermons to be used on Rosh Hashanah and on Yom Kippur. Within one year, by December 1899, three hundred sermons were printed, two hundred sent out, out of which one hundred and twenty-five were directed to small towns. The response was overwhelming and the committee received requests for weekly discourses. In 1901 and 1903 the committee reported the continuing success achieved with the High Holyday sermons and requested an appropriation to publish weekly sermons. By 1903 the publication of weekly sermons was still not approved.[50]

The Committee on Circuit Preaching brought the problems of the country, small town Jew to the attention of Jews in larger communities. In 1903 the committee emphasized two points: first, the duty that the country Jews owed to themselves to provide for religious observances and for the religious education of their children; second, the duty that large and wealthy city congregations owed to their country brethren, to strengthen and aid them. To best achieve its goals, the committee proposed that a full time circuit preaching rabbi be employed. The Council agreed to engage a full time field secretary and directed the Executive Board to hire a person for the position. The field secretary's duties were: to gather statistics of all Jews in all communities; to organize rabbis to carry out circuit preaching activities by state; to appoint supervising rabbis in each state to oversee circuit preaching rabbis; to raise funds for circuit preaching activities in each state and for the Isaac M. Wise Memorial Fund. The employment of a field secretary was the final proposition of the Committee on Circuit Preaching between the years 1873

and 1903, and it established an organizational structure still utilized today (U. A. H. C. Regional Rabbis).[51]

Other Ventures of the Union

Among the accomplishments of the Union of American Hebrew Congregations are two other activities which deserve notice: the Union of American Hebrew Congregations published the first census of Jews ever taken in the United States; and the U. A. H. C. played an active role in the 1893 World's Parliament of Religions in Chicago.

In 1876 the Board of Delegates of American Israelites invited the Union of American Hebrew Congregations to participate in the collection and publication of statistics on American Jews. The Union resolved to cooperate in this endeavor and appointed a committee to work with the Board of Delegates. In 1877 the Committee on Statistics reported that William B. Hackenburg, of Philadelphia, Pennsylvania, and from the committee of the Board of Delegates, was elected chairman of the joint committee and was entrusted with the entire management of the work. Four hundred and twenty-five blanks and circulars were distributed in two hundred and fifty-three towns and cities. One hundred and seventy-four questionnaires were returned from congregations and one hundred and fifty-four from institutions and societies. A condensed statement of the statistics was presented to the Council, including the numbers of states, congregations,

institutions, and societies, members or seatholders, value of property, children in religious schools, teachers, and the Jewish population. The committee recommended that the work be discontinued for three reasons: information attainable could not be depended on for accuracy; it was unwise at that time to expend funds for any purposes not strictly warranted by the Constitution; and congregations belonging to the Union already furnished this information in their annual reports, and other congregations could be included by joining the Union. The Council did not accept the committee's conclusions and ordered that the work be continued, and it appropriated $250 to complete the task.[52] In 1878 the Committee on Statisitcs reported that over two thousand circulars had been sent to congregations, societies, and prominent Jews, requesting statistical information. The responses were being collated and collected by Hackenburg. The Council appropriated an additional $125 towards the project.[53] After 1879, when the Union absorbed the Board of Delegates, the work continued under the auspices of the U. A. H. C. That year the Council instructed the committee to proceed with the publication of the statistics and appropriated an additional $250.[54] In 1881 the Committee on Statistics informed the Seventh Council that the work of collating and publishing the statistics of Jews in the United States had been completed. Before the close of 1880 the statistics were published in pamphlet form, having been filed and copyrighted at the office of the Librarian of the Library of Congress. By July 1881 over four thousand copies of the work had been distributed. The total cost of the statistical work was $939.13; the Board of Delegates paid

$206.38 and the U.A.H.C. contributed $732.75. The Committee on Statistics stated that their approximation of 250,000 Jews in the United States was an accurate number. This publication by the Union of American Hebrew Congregations was the first systematic effort to compile statistics of Jews living in the United States and the Union reported "numerous complimentary comments and letters of approval..."[55]

In December 1892 the Union of American Hebrew Congregations decided to participate with the Central Conference of American Rabbis to prepare a "proper presentation of Judaism at the Chicago Congress of Religions." It was decided that the subjects to be treated included history, ethics, polemics, and apologetics, and archaeology. The topics were assigned to scholars specializing in these areas, who were requested to participate in person or by literary contributions. It was further resolved that the topic of anti-Semitism would be dealt with by both Jewish and Christian scholars, especially the issue of blood accusations. The Union included this topic to "silence slander in the name of humanity forever..."[56] The Jewish Messenger attacked the Union for including a discussion of anti-Semitism in the program:

> "We regret...that in the admirable programme prepared for the Jewish Congress at the World's Fair...the matter of anti-Semitism and blood-accusation should find a place... There is no urgent call for theses or discussion on such topics, which, however meritorious and well intentioned, will only provoke further debate and familiarize the American public with themes and slanders of which happily they are not now conscious. Judaism in America is under no ban and requires no vindication. Its principles and doctrines are not assailed."[57]

The Union participated with the C. C. A. R., with leading Jews such as Jacob Schiff and Oscar Straus, and the National Council of Jewish Women, to present Judaism to the crowds attending the World's Parliament of Religion.[58] Following the event, the U. A. H. C. published all the presentations and papers in a work entitled, "Judaism at the World's Parliament of Religions." The Menorah wrote that American Judaism need not "feel reticent in sending these addresses out, as they are well worth a place in the literary history of American Israel."[59]

CHAPTER VIII

CONCLUSION: THE ACCOMPLISHMENTS AND SIGNIFICANCE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

The Union of American Hebrew Congregations, founded in 1873, was the first successful national Jewish religious organization in the United States. The founders and leaders of the Union sought to unite all American Jewish congregations to perpetuate and improve the quality of Jewish life in America.

The foremost goal, and the most significant accomplishment of the Union of American Hebrew Congregations during its first thirty years was the establishment of the Hebrew Union College. Specifically, it was the need for a Jewish college to train American rabbis which led to the founding of the U. A. H. C. In 1873 Henry Adler donated $10,000 to Bene Yeshurun Congregation, Cincinnati, Ohio, to endow a Hebrew Theological Institute. This gift, for a college, provided the impetus propelling Moritz Loth to call for a convention to establish a national Union of all congregations, under whose auspices a Jewish college would be opened. Prior to this time, all attempts to build a Jewish college had been on local levels, and Loth knew that only with the support of a united Ameri-

can Jewry could a rabbinical college be successfully maintained. The U. A. H. C. established the Hebrew Union College in 1875. From that time through 1903, most of the time, energies, and finances of the U. A. H. C. went into the maintenance and improvement of the College. It was only after the success of the Hebrew Union College was firmly secured, that the U. A. H. C. ventured into other endeavors. Julius Freiberg, the second president of the Union, confirmed this when he declared:

> "The founding and maintaining of the College was the prime object of the Union, the other subjects being added afterward."[1]

The Union of American Hebrew Congregations achieved very little in its first thirty years because of the concentration of its energies on the Hebrew Union College. Its few accomplishments came very slowly and only on a limited basis. One of the U. A. H. C.'s goals as set forth in the 1873 Constitution, was to advance the standards of religious school instruction. The Union did very little in this area until the Hebrew Sabbath-School Union was organized as an affiliate of the U. A. H. C. in 1886. The H. S. S. U. assumed all of the U. A. H. C.'s educational objectives described in the 1873 Constitution; it published a plan for Sabbath-school instruction, a curriculum, leaflets, and Sabbath-school text books. In 1874 Moritz Loth, the first president of the Union, introduced circuit preaching activities. For twenty-one years the Union discussed circuit preaching, but not until 1895 were any successful programs instituted. Then, within three years, two hundred and seventy-six visits were made

to small, isolated Jewish communities, two congregations organized, ten Sabbath-schools founded, and High Holyday sermons published. Agricultural pursuits were first proposed by President Loth in 1875. This program, which could have benefited the Eastern European immigrants, was never implemented by the Union. Also in 1875, President Loth suggested the formation of a Young Ladies' Hebrew Seminary. This idea received favorable response, but Loth's suggestion was never carried out. The Union of American Hebrew Congregations did not even initiate two of its most successful endeavors. The organizational and programmatic structure of the Board of Delegates on Civil and Religious Rights was instituted by the Board of Delegates of American Israelites, whom the U. A. H. C. absorbed in 1879. The publication of the first Jewish census in America was conceived of by the Board of Delegates of American Israelites, who invited the U. A. H. C. to participate in the activity. Only after the Board of Delegates became a part of the U. A. H. C. did the Union assume the responsibility for completing the publication. The one activity, aside from H. U. C., which the U. A. H. C. quickly and efficiently accomplished was the publication and distribution of an inexpensive English Bible.

The founders of the Union of American Hebrew Congregations created an organization open to all American Jewish congregations irrespective of theology or religious practice. The U. A. H. C., however, grew very slowly and was never truly representative of the majority of American

Jews. There are several possible, interrelated reasons for this. The majority of the Union's leaders and members between the years 1873 and 1903 had come to America from Western Europe during the "German period" of immigration. Their congregations followed the German "minhag" and many were Reform temples. Most of the immigrants arriving in America after 1873 came from Eastern Europe and their religious leanings and practices were more along the lines of Orthodox Judaism. As the Union became more and more the representative organization for Reform Judaism, the Eastern European Jews had less and less to do with it. This situation was further aggravated by the fact that, with the exception of the Board of Delegates' activities, the U. A. H. C. did nothing to assist the Eastern European immigrants. New associations came into being which met the social and religious needs of the immigrants and in turn received their support. Furthermore, as the Union became a Reform institution, the more Orthodox individuals and congregations created their own organizations (The Jewish Theological Seminary, the Union of Orthodox Jewish Congregations). In addition, Union membership included only congregations and thus the U. A. H. C. did not represent, nor receive the support of Jews who did not join a congregation for personal or financial reasons.

Although the Union of American Hebrew Congregations had relatively few accomplishments, was never truly representative of American Jews, and constantly struggled to remain financially stable, the Union's influ-

ence can be seen in several areas. The Hebrew Union College, as discussed above, was the first Jewish college to train American rabbis to meet the needs of the American Jewish community. Secondly, the Union was a lay organization, founded and directed by lay leaders who firmly believed that the strength, integrity, and future of American Judaism was thrust upon congregations and their members. The U. A. H. C. also directed the attention of American Jews to some of the challenges confronting them, provided a forum for Jews to discuss issues and possible solutions, and it established the organizational pattern for other Jewish institutions created after it. In 1901, Lipman Levy, secretary of the U. A. H. C. for over thirty years, asserted:

> "The fact is...that the organization of the Union has done much to arouse the true spirit of fraternal cooperation among the Jews of the United States, and its good efforts are to be seen almost daily: for instance, the opening of the Jewish Theological Seminary...the organization of the Orthodox Union of Congregations, and possibly others that I cannot now recall."[2]

During its first thirty years, 1873 to 1903, the Union of American Hebrew Congregations planted the seeds which would blossom in the Twentieth Century, in the areas of education, youth activities, programmatic aid to congregations, political action protecting the civil rights of both Jews and non-Jews, and a unified organization representing Reform Judaism in America. The Union of American Hebrew Congregations stands today as an important force in American Jewish life due to the efforts and struggles of its founders during the years of its birth, 1873 to 1903. On the tenth anniversary of the Union of American Hebrew Con-

gregations President Moritz Loth reflected:

> "There are epochs in the history of a people, which, like mile-stones on the highway, mark its progress on the broad avenue of civilization and refinement. The Convention held...in July, 1873, was such an epoch in the history of the Israelites of this country; for that Convention formed the Union of American Hebrew Congregations."[3]

FOOTNOTES TO CHAPTER I

[1]Samuel Eliot Morison, Henry S. Commager, and William Leuchtenberg, A Concise History of the American Republic (New York: Oxford University Press, 1977), pp. T10-T13.

[2]Ibid., pp. 172-173, pp. 201-211, and p. 326.

[3]David Sulzberger, "Growth of Jewish Population in the United States," Publications of the American Jewish Historical Society VI (1897), pp. 141-144; Moshe Davis, The Emergence of Conservative Judaism (New York: The Burning Bush Press, 1963), pp. 24-27; and Lee Levinger, A History of the Jews in the United States (New York: Union of American Hebrew Congregations, 1954), p. 263.

[4]Jacob R. Marcus, "Background for the History of American Jewry," The American Jew, A Reappraisal, ed. Oscar Janowsky (Philadelphia: The Jewish Publication Society of America, 1964), p. 2.

[5]Sulzberger, p. 145; and Davis, p. 116.

[6]Rufus Learsi, The Jews in America (New York: Ktav Publishing House, Inc., 1972), pp. 64-75.

[7]David Philipson, The Reform Movement in Judaism (Ktav Publishing House, Inc., 1967), p. 333.

[8]Ibid., pp. 329-350.

[9]Martin Ryback, "The East-West Conflict in American Reform Judaism," American Jewish Archives IV (January 1952), pp. 1-18.

[10]Joseph Buchler, "The Struggle for Unity, Attempts at Union in American Jewish Life," American Jewish Archives II (June 1949), pp. 23-25.

[11]Ibid., pp. 26-31; W. Gunther Plaut, The Growth of Reform Judaism (New York: World Union for Progressive Judaism, LTD., 1965), p. 50; and Joseph Krauskopf, "Half a Century of Judaism in the United States," American Jews Annual, 1888 (New York: The Bloch Publishing and Printing Co., 1888), pp. 78-79.

[12]Krauskopf, p. 81; and Sefton D. Temkin, The New World of Reform (Bridgeport, Conn.: Hartmore House, 1974), pp. 3-7.

[13]Krauskopf, p. 82.

[14]Buchler, pp. 33-36; and Learsi, pp. 80-88.

[15]Allan Tarshish, "The Board of Delegates of American Israelites," Publications of the American Jewish Historical Society IL (1959), pp. 18-26.

[16]Isaac M. Wise, Reminiscences (Cincinnati: Leo Wise and Co., 1901), pp. 284-285.

[17]Davis, pp. 59-63; and Buchler, pp. 31-33.

[18]Sabato Morais, "The American Jew in 1872," American Jewish Archives XVIII (April 1966), pp. 37-38. This article originally appeared in 1872 in A History of All Religions, ed. William Burden.

FOOTNOTES TO CHAPTER II

[1]Union of American Hebrew Congregations, Proceedings of the Union of American Hebrew Congregations, 5 vols. (Cincinnati: Bloch and Co., Printers, 1873-1903), 1:i-ii (hereafter cited as Proceedings).

[2]Proceedings, 1:ii-iv. The issues of geographical divisions and of religious orientation will be discussed below.

[3]Independent Order of B'nai Brith, The Menorah, vols. 1-34 (New York: Menorah Publishing Co., 1886-1903), 12:213 (hereafter cited as The Menorah).

[4]Proceedings, 1:v-vi.

[5]Ibid., 1:vii-viii.

[6]Ibid., 1:viii-xiii.

[7]Ibid., 1:3-5.

[8]Ibid., 1:7-9.

[9]Ibid., 1:5-7.

[10]Ibid., 1:7-9.

[11]Ibid., 1:9.

[12]Ibid., 1:9-11.

[13]Ibid., 1:11.

[14]Ibid., 1:11.

[15]Ibid., 1:22.

[16]Ibid., 1:22.

[17]H. W. Fowler, A Dictionary of Modern English Usage (New York: Oxford University Press, 1950), p. 232; and Jacob R. Marcus, Class Lecture, American Jewish History Seminar, December 1, 1978.

[18]Proceedings, 1:22-23.

[19]The Constitution and Bylaws will be discussed throughout this thesis.

[20]Proceedings, 1:19; and 1:21.

[21]Proceedings, 1:17-21.

[22]Israelite, 18 July 1873.

[23]Israelite, 8 August 1873.

[24]Israelite, 24 October 1873.

[25]Jewish Messenger, 18 July 1873.

[26]Jewish Messenger, 29 August 1873.

[27]Jewish Messenger, 19 September 1873; 25 September 1873; 29 May 1874.

[28]Jewish Times, 6 February 1874; and Hebrew Observer, 13 March 1874.

[29]Proceedings, 1:39-59.

[30]Ibid., 1:29-32.

[31]Ibid., 1:33-34.

[32]Ibid., 1:34-38. Emphasis appears in the original.

[33]These topics will be discussed below.

[34]Proceedings, 1:97-98. See Chapter V for discussion on the Hebrew Union College.

[35]Proceedings, 1:99 and 105-107.

[36]American Israelite, 31 July 1874; and 21 August 1874.

[37]Jewish Chronicle, 12 February 1875.

[38]Hebrew Leader, 24 August 1874.

[39]Jewish Times, 4 June 1875.

[40]Proceedings, 1:114-117.

[41]Ibid., 1:173-179.

[42]American Israelite, 3 September 1875.

[43]Proceedings, 1:i-ix.

[44]Ibid., 1:3-4.

[45]Ibid., 1:xi. Emphasis is mine.

[46]Ibid., 1:6. Emphasis and parentheses appear in original.

[47]Ibid., 1:17-19.

[48]Ibid., 1:90-91.

[49]Ibid., 1:95. By 1874 Loth had changed his opinion and was willing to open the Union to the Eastern congregations.

[50]Jewish Record, 2 July 1875.

[51]Proceedings, 1:152.

[52]Ibid., 1:62-64.

[53]Ibid., 1:242-243.

[54]Ibid., 1:294.

[55]Jewish Messenger, 20 April 1876. See also 8 June 1877.

[56]Jewish Record, 8 June 1877.

[57]Jewish Record, 6 July 1877.

[58]Proceedings, 1:345-348.

[59]Ibid., 1:364.

[60]Ibid., 1:378-381.

[61]Jewish Messenger, 13 July 1877.

[62]Jewish Record, 13 July 1877; and Hebrew Leader, 13 July 1877.

[63]Jewish Chronicle, 20 July 1877.

[64]Jewish Messenger, 30 November 1877.

[65]Jewish Record, 29 March 1878.

[66]Jewish Messenger, 3 May 1878.

[67]Proceedings, 1:537.

[68]Ibid., 1:421-433.

[69]Ibid., 1:546.

[70]Ibid., 1:537-538.

[71]Ibid., 1:538.

[72]Ibid., 1:426; and 1:542.

[73]Reformer and Jewish Times, 12 July 1878; Jewish Record, 12 July 1878; and Jewish Messenger, 12 July 1878.

[74]Jewish Messenger, 26 July 1878. Emphasis appears in the original.

[75]Proceedings, 1:562-568.

FOOTNOTES TO CHAPTER III

[1] Proceedings, 1:11; 1:17; 1:19; and 1:22-26.

[2] Ibid., 1:423 (Constitution of 1879, Article IV, Section 5). This idea is also contained in the Constitution of 1873 (Article X), although worded a little differently.

[3] Ibid., 1:430-433 (Constitution of 1879); and 3:2298-2301 (Constitution of 1889).

[4] Ibid., 1:25 (Constitution of 1873, Article XVI); 1:427 (Constitution of 1879, Article X); and 3:2294 (Constitution of 1889, Section 54).

[5] Ibid., 1:24 (Constitution of 1873, Article IX); 1:423 (Constitution of 1879, Article IV, Section 4); 3:2282 (Constitution of 1889, Section 9); 3:2622; and 5:3961.

[6] Ibid., 1:423-424 (Constitution of 1879, Article V); and 1:428-429 (Bylaws of 1879, Article I).

[7] Ibid., 3:2002.

[8] Ibid., 1:22-26 (Constitution of 1873); 1:421-423 (Constitution of 1879); 3:2280-2294 (Constitution of 1889).

[9] For membership statistics see Appendix I.

[10] Jewish Messenger, 20 December 1878.

[11] For examples see 1:119-122, 1:155-156, 1:190, 1:252.

[12] Union of American Hebrew Congregations, Statistics of the Jews of the United States (Philadelphia: Press of Edward Stern & Co., 1880).

[13] American Hebrew, 16 April 1880; and 23 April 1880.

[14] American Hebrew, 18 June 1880. See also 25 June 1880; 2 July 1880; 9 July 1880; 30 July 1880; and 5 November 1886.

[15] Proceedings, 2:1108.

[16] The Menorah, 3:124-125.

[17] The Menorah, 7:51-52.

[18]Proceedings, 3:2509-2510.

[19]H. S. Linfield, "The Communial Organizations of the Jews in the United States," The American Jewish Year Book vol. 31 (Philadelphia: The Jewish Publication Society of America, 1929), p. 109.

[20]Proceedings, 4:3430.

[21]Ibid., 5:4275.

[22]Ibid., 5:4319.

[23]Ibid., 5:4690. The Secretary's report and the Vice-President's report both cite the membership of the Union at 113 congregations. The Annual Reports of Congregations lists 115 members, as does the "Classified List of Members of the U. A. H. C." (5:4770-4772).

[24]The American Jewish Year Book vol. 5 (Philadelphia: The Jewish Publication Society of America, 1903), p. 163.

[25]Proceedings, 1:22-24.

[26]Ibid., 1:14.

[27]Ibid., 1:377-378.

[28]Ibid., 2:729.

[29]Ibid., 3:2305.

[30]Ibid., 1:164.

[31]Ibid., 1:161.

[32]Ibid., 1:244.

[33]Ibid., 1:377-378.

[34]Ibid., 2:1122.

[35]Ibid., 3:2135.

[36]Ibid., 1:22-26 (Constitution of 1873); 1:421-437 (Constitution of 1879); and 2:1416.

[37]All calculations based on the Treasurer's Annual Reports.

[38]See for example Proceedings, 1:191; 2:803-804; 2:928-929; 2:1456; 3:2314; 3:2482; and 4:3606.

[39]See for example Proceedings, 1:39; 1:43-44; 1:52; 1:120; 1:150; 2:1424; 3:1874; 3:1877; and 5:4006.

[40]Proceedings, 2:1800.

[41]Ibid., 4:3364.

[42]Ibid., 3:2676; and 4:3058.

[43]Ibid., 5:4010.

[44]Ibid., 2:1073.

[45]Ibid., 2:946.

[46]Ibid., 2:1066.

[47]Ibid., 2:1193.

[48]Ibid., 2:1289.

[49]Ibid., 3:1973-1974.

[50]Ibid., 3:2668.

[51]Ibid., 4:3072.

[52]The Menorah, 2:147.

[53]Jewish Messenger, 23 September 1887.

[54]Proceedings, 1:427.

[55]Jewish Messenger, 16 May 1890.

[56]Proceedings, 1:249; 1:385; and 2:1144.

[57]Ibid., 1:442-444.

[58]Ibid., 1:409; and 1:532-533.

[59]Ibid., 1:442-444.

[60]Ibid., 3:813-815.

[61] Ibid., 2:1299-1300; 2:1290; and 2:1415.

[62] Ibid., 2:1129.

[63] Ibid., 2:1159.

[64] Ibid., 2:1142.

[65] Ibid., 2:1293-1310; and 2:1458-1476.

[66] Ibid., 3:1889.

[67] Ibid., 4:2869.

[68] Ibid., 5:4151-4153.

[69] Ibid., 5:4263.

[70] Ibid., 5:4318-4319.

[71] Ibid., 5:4356-4358.

[72] Ibid., 5:4499.

[73] Ibid., 5:4656.

[74] Ibid., 1:22-26.

[75] Ibid., 1:285; 1:309-310; and 1:384-385.

[76] Ibid., 1:421-433. For other examples see Proceedings, 1:243; 2:534; 3:2013; 3:2271; 4:3361; 4:3560; 4:3748; 5:3859-3860; and 5:4145.

[77] All calculations based on the Secretary's Annual Statements Showing Moneys Received and Expended. See Appendix II.

FOOTNOTES TO CHAPTER IV

[1]Proceedings, 1:i-ii.

[2]Ibid., 1:ii-iv.

[3]Ibid., 1:22-23.

[4]Webster's New Twentieth Century Dictionary of the English Language, 2nd ed., x.v., "Intact," "Purity," "Sublime," "Progress," and "Progressive."

[5]Proceedings, 1:23.

[6]Ibid., 1:23.

[7]Hebrew Observer, 12 September 1873.

[8]Hebrew Observer, 13 March 1874.

[9]Jewish Record, 2 July 1875.

[10]Proceedings, 1:85-86; and 1:155.

[11]Jewish Record, 29 October 1875.

[12]American Israelite, 2 November 1877.

[13]Proceedings, 1:538; and 1:541.

[14]American Hebrew, 1 July 1881.

[15]Proceedings, 2:1393; and 2:1385.

[16](Jacob R. Marcus) "An Intimate Portrait of the Union of American Hebrew Congregations, A Centennial Documentary," American Jewish Archives XXV (April, 1973), p. 18.

[17]Plaut, pp. 31-35.

[18]American Hebrew, 27 November 1885.

[19]American Hebrew, 4 December 1885.

[20]Proceedings, 3:2005-2006.

[21]Ibid., 3:2006. For more information on the Hebrew Union College, see Chapter VI.

[22]American Hebrew, 16 July 1886.

[23]Proceedings, 3:1877; and Appendix I.

[24]American Hebrew, 15 October 1886. The congregation did not, however, send delegates to the Council meetings of 1887 (3:2018) or 1889 (3:2310).

[25]Temkin, p. 28; and Davis, p. 234.

[26]American Hebrew, 26 February 1886. See also 5 March 1886, and 12 March 1886.

[27]The Menorah, 8:9-16.

[28]Proceedings, 3:2770-2788.

[29]Ibid., 4:3394-3416.

[30]Ibid., 4:3374-3375.

[31]Ibid., 4:3416.

[32]Ibid., 4:3392.

[33]American Hebrew, 21 December 1894.

[34]The American Jewish Year Book vol. I (Philadelphia: The Jewish Publication Society of America, 1899), pp. 99-102.

[35]American Hebrew, 14 October 1898.

[36]Proceedings, 5:3983-3998.

[37]Ibid., 5:3956.

[38]Charles Bernheimer, "Summary of Jewish Organizations in the United States," American Jewish Year Book vol. II (Philadelphia: The Jewish Publication Society of America, 1900) pp. 496-497.

[39]Proceedings, 5:4288-4290.

FOOTNOTES TO CHAPTER V

[1] Proceedings, 1:6.

[2] Ibid., 1:86.

[3] Ibid., 5:3993.

[4] Ibid., 4:3365.

[5] Ibid., 1:88-89.

[6] Ibid., 1:265-276.

[7] Ibid., 1:257.

[8] Samuel Eliot Morison, Henry S. Commager, and William Leuchtenberg, A Concise History of the American Republic (New York: Oxford University Press, 1977), pp. 351-354.

[9] Proceedings, 1:118-119; and 1:187-188.

[10] Ibid., 2:948; and 2:944-945.

[11] Ibid., 2:1808.

[12] Ibid., 5:4503-4504.

[13] Ibid., 5:3948. See Chapter VII on the Board of Delegates.

[14] Ibid., 5:3992.

[15] Ibid., 1:96.

[16] Ibid., 1:120; and 1:161.

[17] Ibid., 1:188-189.

[18] Ibid., 1:247.

[19] Jewish Times, 14 July 1876.

[20] Hebrew Leader, 4 August 1876.

[21] Jewish Chronicle, 4 August 1876. See also, American Israelite, 27 July 1877.

[22]Proceedings, 1:285; 1:376; 1:408; 1:530; 1:570; and 1:716.

[23]Ibid., 4:3670f.; 5:3971f.; 5:4279f.; 5:4696f.

[24]Ibid., 5:3995.

[25]Ibid., 4:3666; and 4:3699-3700.

[26]Howard Morley Sachar, The Course of Modern Jewish History (New York: Dell Publishing Co., Inc., 1958), pp. 261-269.

[27]Proceedings, 2:1418-1419.

[28]Sachar, pp. 269-273.

[29]Learsi, p. 116; and pp. 234-237.

[30]Proceedings, 5:4002.

[31]American Hebrew, 23 December 1898.

[32]Jewish Messenger, 11 January 1901; and 18 January 1901.

[33]Samuel Joseph, Jewish Immigration to the United States From 1881 to 1910 (New York: Columbia University, 1914) p. 172; and Jewish Encyclopaedia, 1901 ed., s.v. "Migration."

[34]See Chapter VII on the Board of Delegates.

[35]Proceedings, 2:1258-1259.

[36]Ibid., 2:1148-1149.

[37]Ibid., 3:2675.

[38]Ibid., 3:3057.

[39]Ibid., 5:4735.

[40]Ibid., 1:120.

[41]Ibid., 1:161.

[42]Ibid., 1:190 and 1:249.

[43]Ibid., 1:530.

[44]Ibid., 1:720.

[45]Hebrew Observer, 25 July 1879; Jewish Messenger, 25 July 1879; American Israelite, 25 July 1879; and American Israelite, 29 August 1879.

[46]Proceedings, 2:793.

[47]American Hebrew, 4 June 1880. See also, American Hebrew, 16 April 1880.

[48]Proceedings, 2:1112-1114.

[49]Ibid., 2:1275.

[50]Jewish Messenger, 26 June 1891.

FOOTNOTES TO CHAPTER VI

[1]For a detailed history of the Hebrew Union College see, Michael Meyer, "A Centennial History," Hebrew Union College-Jewish Institute of Religion at One Hundred Years (Cincinnati: The Hebrew Union College Press, 1976). Pages 7-47 contain the history of the College during the period of this thesis, including its historical development, students, faculty, curriculum, etc. In this section I will show the place of the Hebrew Union College in the history of the Union of American Hebrew Congregations, and not provide a history of the College, as was done by Dr. Meyer.

[2]Proceedings, 1:i; 1:4; and 1:22.

[3]Ibid., 1:12-17.

[4]Ibid., 1:16; 1:19; and 1:21.

[5]Ibid., 1:97-98.

[6]Ibid., 1:145-150; and 1:158-9.

[7]Ibid., 1:155.

[8]Ibid., 1:225-228.

[9]Jewish Chronicle, 8 August 1876.

[10]Proceedings, 1:313; and 1:319.

[11]Ibid., 1:336.

[12]Ibid., 1:369-373; 1:522-4; 1:547; and 1:684.

[13]Ibid., 1:255; 2:801; 2:932-934; 2:946; 2:1077-1079.

[14]Ibid., 2:1278-1279.

[15]Ibid., 2:1385-1386. Also see Chapter V on the "Trefe Banquet."

[16]Ibid., 2:1447.

[17]Ibid., 2:1454.

[18]Ibid., 2:880-890; 2:1102-1106; 2:1149-1150; 2:1394-1399; 2:1552-1555; 2:1762-1764; 3:1916-1919. The Preparatory Department was associated with Temple Emanu-El of New York, and was directed by Dr. Gustav

Gottheil. It was discontinued largely due to the poor financial standing of the Union.

[19]For examples see, Proceedings, 1:700-708; 2:1117-1119; 2:1556-1769; 3:2115-2118; and 3:2265-2269.

[20]Proceedings, 5:3903.

[21]The Menorah, 2:142-143; and Jewish Messenger, 13 September 1887.

[22]Jewish Spectator, reprinted in the American Hebrew, 16 August 1889.

[23]Jewish Messenger, 26 June 1891; American Hebrew, 14 October 1898; and Jewish Messenger, 4 January 1901.

[24]Proceedings, 2:1600.

[25]Ibid., 1:23.

[26]Ibid., 1:87-88.

[27]Ibid., 1:142-144.

[28]Ibid., 1:153-154.

[29]Ibid., 1:157.

[30]Ibid., 1:251.

[31]Ibid., 1:377.

[32]Ibid., 1:95-96; and 1:124-125.

[33]Ibid., 1:142; and 1:153.

[34]Ibid., 1:236-237; and 1:241-242. There is no evidence in the Proceedings that the Union published these books.

[35]Ibid., 1:389-390; and 1:527.

[36]Ibid., 2:1420-1421.

[37]Ibid., 2:1420-1421; 2:1795-1796; 2:1869-1871; and 3:1874.

[38]Sydney E. Ahlstrom, A Religious History of the American People

(New Haven: Yale University Press, 1972), p. 425; and pp. 742-743.

[39]Proceedings, 3:1988-1998.

[40]American Hebrew, 9 July 1886.

[41]Proceedings, 3:2120-2121.

[42]Ibid., 3:2492-2494.

[43]Ibid., 3:2469; 4:3064-3069; and 4:3418.

[44]Ahlstrom, pp. 424-425.

[45]Proceedings, 5:3958-3959; and 5:4291-4292.

[46]Ibid., 3:2469; and 5:3959.

[47]Ibid., 4:3420.

[48]Ibid., 4:3719-3720; 5:4299; 5:4309; 5:4627-4628; and 5:4718-4719.

[49]Ibid., 2:1795-1796.

[50]Ibid., 5:3717; 5:3665; and 5:3669.

[51]See Appendix II.

[52]Proceedings, 4:3363. For additional examples see, 3:2121; 3:2128; 3:2144; 3:2482; 3:2668; 4:3070; 4:3386; 5:4003; 5:4308-4309; 5:4691-4692; and 5:4718-4719.

[53]Ibid., 1:163; 1:408; 1:529; and 3:3383-3384.

[54]Ahlstrom, p. 424.

[55]Proceedings, 1:51; 1:59-62; and 1:125-126.

[56]American Israelite, 21 August 1874.

[57]Proceedings, 1:128; 1:193; 1:410-411; and 2:910.

FOOTNOTES TO CHAPTER VII

[1]Proceedings, 1:vii-viii; and 1:7-9. At the 1874 Council there were 12 rabbis among the 87 delegates. After 1889, when the Central Conference of American Rabbis was established, the rabbis had their own organization.

[2]American Israelite, 18 July 1873.

[3]Jewish Messenger, 29 May 1874.

[4]Proceedings, 1:28.

[5]Ibid., 1:122.

[6]Ibid., 5:3992.

[7]"Biographical Sketches of Jewish Communal Workers in the United States," American Jewish Year Book VII (Philadelphia: The Jewish Publication Society of America, 1905), p. 83; and The Biographical Encyclopaedia of Ohio of the Nineteenth Century (Cincinnati: Galaxy Publishing Company, 1876) pp. 73-74. The two books spell Loth's birthplace differently, "Milotitz," or "Milotiz."

[8]Proceedings, 1:164; and The Menorah, 3:124-125.

[9]Proceedings, 3:2312.

[10]Ibid., 3:2483.

[11]Ibid., 5:4507.

[12]The Menorah, 13:278.

[13]David Philipson, "Julius Freiberg," Publications of the American Jewish Historical Society VII (1910), pp. 202-205; and "Biographical Sketches of Jewish Communal Workers in the United States," American Jewish Year Book VII (1905), p. 59.

[14]The Menorah, 13:273.

[15]The Menorah, 13:273.

[16]Wise did not sign the Call for a Convention of 1873, and at the First Convention he was merely a delegate representing Congregation Zion of Shreveport, La. It is difficult to ascertain Wise's influence on Moritz Loth. He was Loth's rabbi and probably transmitted the desire for Union

to Loth. On several occasions Loth went against Wise's opinions, clearly acting as an independent agent.

[17]Jewish Messenger, 23 July 1875.

[18]Proceedings, 2:1575-1576; and American Hebrew, 12 June 1885.

[19]American Hebrew, 19 August 1877. Also see, American Hebrew, 3 April 1885; 10 April 1885; 16 July 1886; 20 August 1886; 29 June 1889; Jewish Messenger, 1 August 1873; 20 December 1878; The Menorah, 4:226.

[20]Proceedings, 3:1951.

[21]Ibid., 3:2118.

[22]Ibid., 3:2134; 3:2149-2150; 3:2301-2304; 3:2427-2468.

[23]Ibid., 5:3984-3985.

[24]Ibid., 5:4173.

[25]Ibid., 5:4151-4154; 5:4499-4501; 5:4311-4314; and 5:4356-4358.

[26]Krauskopf, "Half A Century," p. 86.

[27]See Chapter II.

[28]Proceedings, 1:578; 2:791; 2:1593; and 3:2129.

[29]Ibid., 4:3461; and 5:3948. Also see, 3:2676-2677; 4:4368; and 5:4478.

[30]Ibid., 3:2129. Often attributed to Thomas Jefferson, the phrase was written by John P. Curran as: "The condition upon which God hath given liberty to man is eternal vigilance." See, John Bartlett, Bartletts Familiar Quotations (Boston: Little Brown and Company, 1968), p. 479b.

[31]See, Allan Tarshish, "The Board of Delegates of American Israelites (1859-1878)."

[32]Proceedings, 3:2636-2637; 4:3354-3357. Also see, 4:3459-3460; and 4:3648-3649.

[33]Ibid., 2:1402-1403; 2:1563; 2:1788; 3:2641; and 3:2823.

[34]Ibid., 4:3010; 4:3137; and 5:4104.

[35]Ibid., 1:894-895; 2:1561; 5:4321; 5:4476-4478; and 5:4659.

[36]Ibid., 1:895-896.

[37]Ibid., 2:1560-1561; 3:1987; and 3:2639-2640.

[38]Ibid., 5:4657. Also see, 3:2650; 3:2815-2818; 3:3133-3137; 4:3357-3360; 4:3463; 5:4475-77.

[39]For examples see, Proceedings, 1:676-677; 1:896-898; 1:1068-1069; 2:1401-1402; 2:1560; 3:1986; 3:2638-9; and 3:3650-3651.

[40]Proceedings, 1:36; 1:93-94; 1:120; 1:161; 1:257.

[41]Ibid., 1:357-359; 1:407-408; 1:544-545; and 1:580.

[42]Ibid., 1:570; 1:717-719.

[43]Hebrew Observer, 25 July 1879.

[44]Proceedings, 2:926; 2:946-947; 2:1115-1116; 2:1413-1414; and 4:3378.

[45]American Hebrew, 15 April 1895.

[46]Proceedings, 4:3431-3435; and 4:3656-3659.

[47]American Hebrew, 3 January 1896.

[48]Proceedings, 4:3653-3656; and 4:3700-3701.

[49]Ibid., 5:3954-3958.

[50]Ibid., 5:4125-4126; 5:4145; 5:4268-4270; 5:4317-4318; and 5:4473.

[51]Ibid., 5:4624-4628; and 5:4735-4738.

[52]Ibid., 1:245-246; 1:349-357; and 1:374-375.

[53]Ibid., 1:508-517; and 1:531.

[54]Ibid., 1:687-688; and 1:724-725.

[55]Ibid., 4:3073-3075.

[56]Jewish Messenger, 16 December 1892.

[57]Proceedings, 4:3088-3102.

[58]The Menorah, 17:126.

FOOTNOTES TO CHAPTER VIII

[1] Proceedings, 5:3963.

[2] Jewish Messenger, 11 January 1901.

[3] Proceedings, 2:1288.

APPENDIX I

MEMBERSHIP STATISTICS OF THE UNION OF

AMERICAN HEBREW CONGREGATIONS BASED ON THE

ABSTRACT OF THE ANNUAL REPORTS OF CONGREGATIONS

Year	Number of member congregations in the Union	Number of member congregations filing an Annual Report	Number of contributing members in the reported congregations
1874	56	49	2,666
1875	72	70	3,401
1876	81	75	3,776
1877	83	78	3,709
1878	86	77	3,870
1879	104	98	6,235
1880	100	93	6,056
1881	100	87	6,155
1882	99	91	6,775
1883	102	93	7,004
1884	98	86	6,429
1885	101	93	6,785
1886	86	77	6,096
1887	81	not available	not available
1888	81	77	6,627
1889	80	79	6,960
1890	85	84	7,442

Year	Number of member congregations in the Union	Number of member congregations filing an Annual Report	Number of contributing members in the reported congregations
1891	83	82	7,429
1892	93	92	7,872
1893	96	94	8,969
1894	95	95	9,302
1895	95	95	8,953
1896	90	90	9,072
1897	90	90	8,888
1898	90	90	8,418
1899	88	88	8,936
1901	99	99	9,845
1902	107	107	10,037
1903	115	115	11,176

APPENDIX II

SUMMARY OF INCOME AND EXPENSES OF THE UNION OF AMERICAN HEBREW CONGREGATIONS BETWEEN THE YEARS 1873 AND 1903

BASED ON THE ANNUAL STATEMENTS SHOWING MONEYS RECEIVED AND EXPENDED

TOTAL INCOME	$832,798.08
TOTAL EXPENSES	$830,259.66
INCOME FROM DUES	$189,774.21
MONEY EXPENDED ON THE HEBREW UNION COLLEGE	$480,191.71
MONEY EXPENDED ON THE BOARD OF DELEGATES	$5,286.81
MONEY EXPENDED ON CIRCUIT PREACHING ACTIVITIES	$600.00
MONEY EXPENDED ON THE HEBREW SABBATH-SCHOOL UNION	$1,403.74

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