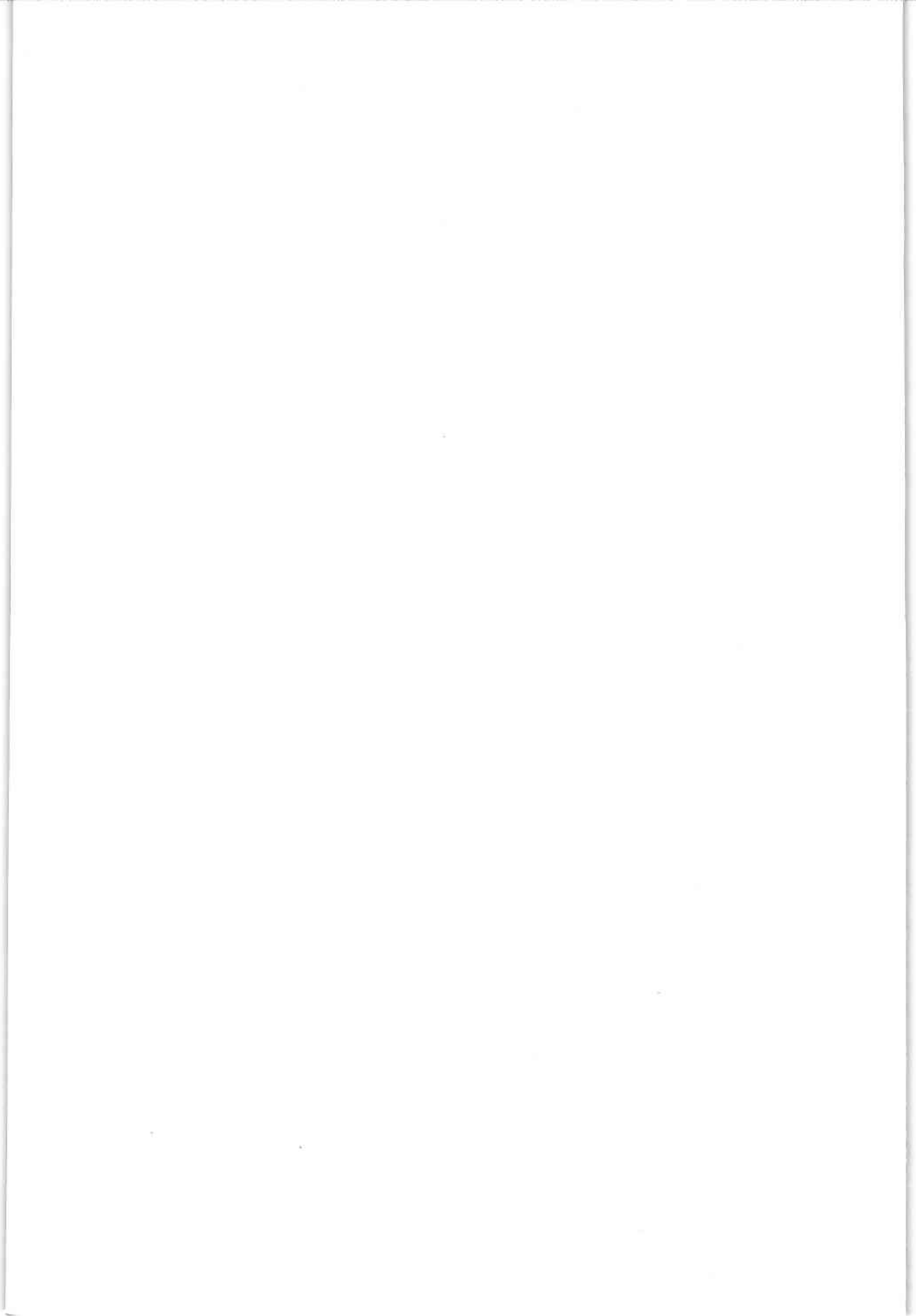


ROOTS IN A MOVING STREAM



# ROOTS IN A MOVING STREAM

The Centennial History of  
CONGREGATION B'NAI JEHUDAH  
OF KANSAS CITY  
1870-1970

FRANK J. ADLER

*We still exist . . . and have never flinched in  
our aim, which is and has been from the start:  
Progress and Reform.*

—Charles Dobriner, secretary of the congregation, to  
Isaac Mayer Wise; August 1, 1872.

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THE TEMPLE, CONGREGATION B'NAI JEHUDAH  
KANSAS CITY, MISSOURI \* 1972

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TO  
THE MEMBERS OF CONGREGATION  
B'NAI JEHUDAH  
OF  
KANSAS CITY, MISSOURI,  
IN DEEP APPRECIATION OF THEIR KINDNESS  
AND ENCOURAGEMENT  
THIS VOLUME  
IS RESPECTFULLY DEDICATED.

The above dedicatory inscription by Rabbi Joseph Krauskopf, reproduced from his book *The Jews and Moors in Spain*, published in 1887, is echoed by the sentiments of the author of the present volume, eighty-five years later.

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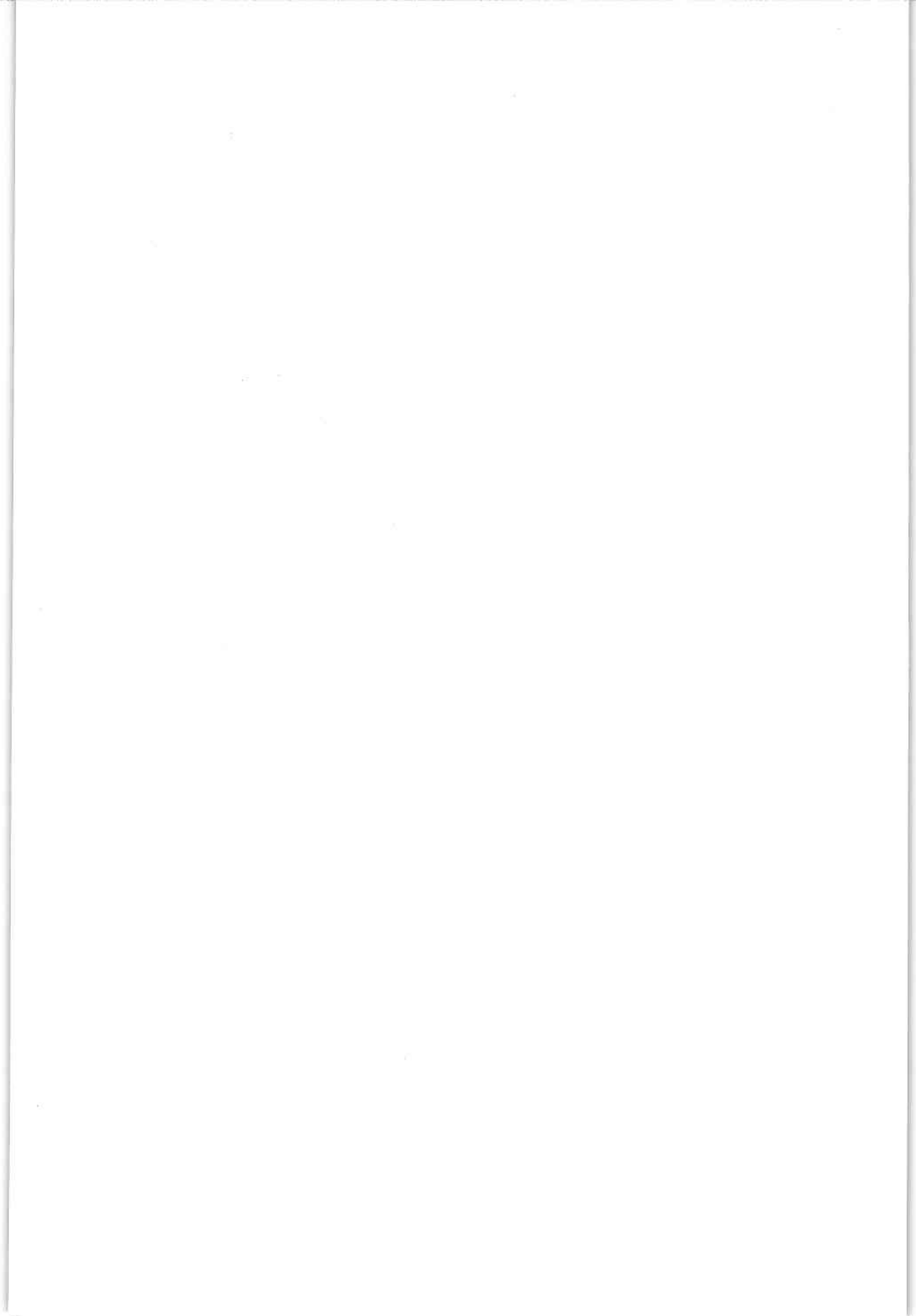
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## Preface

by JACOB R. MARCUS, Ph. D.

Director, American Jewish Archives, Cincinnati, Ohio;

Milton and Hattie Kutz Distinguished Service Professor of American Jewish History, Hebrew Union College-Jewish Institute of Religion

One is tempted to say that the trouble with all the available general histories of the American Jew is that they have been written upside down. They start at the top, not at the bottom. Of course the writer and the reader, too, will have to define what they mean by history before it can be determined whether to begin at the top or the bottom. The dictionary defines history as a chronological record of significant events which affects a people. Thus one might argue with some degree of justice that national events and country-wide institutions are the most important: the national defense associations, the overall social welfare conglomerate, and the assemblies and councils of synagogues and rabbis. One must, therefore, begin at the top.

Well, if this is true then American Jewish history has evolved in the Northeast where the national organizations have their offices and where a great deal of the financial power of the Jew—and the country as a whole—is concentrated. With this concept of history, many, if not all, American Jews are captives of the Northeast bureaucrats. Jews west of the Hudson and the Delaware are the objects of history, not its subjects.

There is no question that the managers of our national American Jewish organizations headquartered in the Northeast influence much of Jewish life in this country. What they do and determine is often effective and important, but it is not central to the whole of American Jewish life. At best, their reach and their deeds are limited. Looking at American Jewish life from the vantage point of New York City's skyscrapers can only afford a strabismic, a cock-eyed view. It is imperative to know how the other half lives. It still may be argued that the Jews of the Northeast are typical of all American Jews. That assumption is open to question. The Jews of the different sections of America have much in common, but there is also much that divides them. Kansas City is not New York; the midwestern Jew is different, and a good, full, *true* history must represent as best it can the totality of the country's Jewry.

The new history—even in New York, New Jersey, and New England—will have to start from the bottom and work toward the top. History, so we believe, is not merely the record and events of national significance; it is the story of the everyday life of everyday people. It is a reflection of the hopes, aspirations, and failures of the common man: it is a study, a reporting of his culture, his business, his religion, his folkways, his integration into the larger Gentile community.

Ever since the 1890's, some writers have realized that the story of the adventures of the Jews on our soil will have to begin with a record of what

they did and how they lived in their home towns. This need to understand the people as a whole found fuller appreciation in 1954, at the time of the American Jewish Tercentenary. Scholars then began to record the annals of the Jews in the larger and smaller cities of the country, from Los Angeles to New York and from St. Paul to New Orleans. We believe that no authoritative chronicle of the Jews of this land can be written till at least the history of its major communities and states has first been recorded. The synthesis must begin at the bottom, not at the top. When a thousand good town, congregational, and institutional histories have been written and assimilated, then the synthesizing historian will be able finally to write an overall story that may well describe the life of the American Jew with some degree of accuracy.

Frank J. Adler's work, *Roots in a Moving Stream: The Centennial History of Congregation B'nai Jehudah of Kansas City, 1870-1970*, is a book that will help make it possible some day to write a good history of American Jewry. Kansas City is important today; it was important in the past. It was a jumping-off spot for thousands who moved west after 1850, made their way across the Great Plains, and headed for the California El Dorado. It was, it still is, a gateway to the new Northwest. But even more than this, Kansas City Jewry has built a great community which has always influenced and set standards for thousands of Jews in the prairies of the Middle West. Some of its rabbis have been, and are today, men of great distinction.

The history of B'nai Jehudah is more than a record of one congregation; it is the story of a synagogal group that once dominated and still exerts a profound influence on a large Jewish community and has never been without its influence on the larger non-Jewish community of Kansas City. This is a good book, not only because of its subject, but because of the exemplary historical methodology that distinguishes it. This is not a filiopietistic bow to the children of the old-timers or simply a religious "mug book." This is a scientific work in the best sense of the term, well written, interesting, objective, and meticulously documented. In my opinion, this is the finest Jewish congregational history that has yet been written, and because it is all this, I am happy to recommend it to the intelligent reader who wants to know the facts "as they really were." In the generation of tomorrow, no American Jewish historian of conscience and intelligence will dare to by-pass Frank Adler's *Roots in a Moving Stream*.

J.R.M.

American Jewish Archives

March 7, 1972

## Introduction

*All peoples need their past as a life-giving sustenance, and this is the use of history.*

—David Ben-Gurion, *Memoirs*.\*

There is no denying that the typical American Jew is decidedly individualistic. Though he may belong to secular Jewish organizations espousing specific points of view or define himself as Orthodox, Conservative, or Reform, not much tongue-in-cheek is required to assert what has so often been said in jest: about the only subject which any two Jews may safely be counted to agree upon is the amount which a third Jew should give to charity.

If individual Jews differ in temperament and outlook, so do their synagogues. This already obtained in Europe during Medieval times when, despite a commonly accepted ritual code that stringently regulated daily life, each community retained autonomy in the development and maintenance of its own institutions. When Orthodox Jews from a given town in the Russian Pale of Settlement migrated to America, they often transplanted their distinctive traditions in this country. In cities all over the United States, including Kansas City, little *shuls* struggled to maintain themselves independently within a stone's throw of each other in neighborhoods of first settlement in order to perpetuate localized old-world worship customs and folkways.†

America's Reform synagogues were molded differently. Those that by now are more than a century old most typically were organized by individuals who hailed from widely separated localities in Central Europe. Most of them were patterned along Orthodox lines at the outset and did not turn to Reform until the local community had grown to a point where more than one congregation could maintain itself. St. Joseph, forty-five miles north of Kansas City (which makes it a neighboring town by midwestern standards), provides such an example. Its present Reform congregation, Adath Joseph, formed in the late 1850's, had a *shochet* (ritual slaughterer) on its payroll until 1885 and insisted in 1889 that its rabbi wear a *yarmulke* (head covering).‡

The background of Congregation B'nai Jehudah is still different. In 1870, Kansas City's fledgling Jewish community established a precedent (at least for its part of the country) by organizing the frontier town's first synagogue under the banner of "Progress and Reform." Most of the organizers were not

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\*New York and Cleveland: World Publishing Co., 1970, p. 128.

†A local example may be found in the antecedents of the present Orthodox Congregation Beth Israel Abraham and Voliner. Two of its forerunners, Tefares Israel and the "Voliner Shul" (Voliner Anshe Sforad), maintained separate synagogues during the 1910's and 1920's on opposite corners at Admiral Boulevard and Tracy Avenue.

‡"History of the St. Joseph Jewish Community," *The Reform Advocate* (Chicago), March 28, 1908, pp. 60 ff.

newcomers to the United States in the usual sense. Perhaps as many as half had arrived in the country before the close of the Civil War. Whatever had been their religious upbringing in Europe, upon reaching the New World their primary aim surely was not to conserve past traditions, but to become self-sufficient "Americans." In that process, the religious sentiment waned. It was not until they had attained a fair measure of economic independence and had become well accepted citizens of the general community that the pioneer Jews of Kansas City felt ready to reclaim, in modified form suited to new conditions, a formal link with their religious heritage. Isaac Mayer Wise, the guiding spirit of American Reform Judaism, understood the mood of his fellow-midwestern Jews in that period when he directed his appeals for the furtherance of congregations to those who had already achieved "an honorable success" in business. His audience plainly differed from the later stereotype of the economically and socially insecure immigrant:

Become a member of a congregation; hold fast to the religion for which our ancestors suffered so much, and made you what you are, a free man, a complete master of your passions, that makes you glow with health, and which showers prosperity in your home and on your occupation.\*

According to Rabbi Maurice N. Eisendrath, a highly qualified observer of present-day American Reform Judaism, B'nai Jehudah has been significantly "different" in another, more critical respect. In 1967, the president of the Union of American Hebrew Congregations declared B'nai Jehudah "unique" for having known "the most extraordinary rabbinic leadership that any congregation within our family of congregations has ever experienced."† It is not the purpose of this book to help validate Rabbi Eisendrath's estimate, but knowledgeable readers will be likely to conclude without any embellishment of the record on my part that B'nai Jehudah has had exceptional rabbis. Their influence has been crucial because, for better or worse, the American synagogue revolves around its rabbi. As an official of the Union of American Hebrew Congregations well stated:

That the rabbi is not only the acknowledged, but confidentially expected to be, the leader in the synagogue may be taken for granted. His office is conceived in terms of such leadership and, however the definition of his qualification and function may differ, he is expressly chosen to be the embodiment and champion of the ideals and goals for which the synagogue stands. . . . The congregation which has so honored him [is] presumably working for the same ends.‡

One of the major purposes of this history therefore is to interpret the interaction between the congregation's rabbis and laity at different periods. Another is to indicate the ebb and flow and the direction of an ever-changing current in terms of significant membership concern (or lethargy) reacting to other stimuli, both from within and without the congregation.

In the record of a hundred years, there appear the names of thousands who have contributed of their minds and energies to the congregation's

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\**The Israelite* (Cincinnati), September 19, 1873.

†At the dedication of the congregation's present sanctuary, May 5, 1967. Tape recording, congregational archives.

‡Jacob D. Schwarz, *Adventures in Synagogue Administration* (Cincinnati: Commission on Synagogue Activities, UAHC, 1936), p. 55.

well-being. Unavoidably, only a relatively few could be singled out for individual recognition within necessary space limitations. No one has been intentionally slighted. Some whose names were left out may wish to remind themselves of the dictum that the true aristocrat "abhors the sun of modern publicity."\* My aim has been to highlight those who, insofar as I could ascertain, most directly influenced changes in the force and direction of the historic stream. I freely confess to fallibility in judgment and ask to be forgiven for inadvertent errors of commission or omission.

In an effort to avoid parochialism, I have described notable activities of individuals affiliated with the congregation whose activities were not confined within the walls of the temple and were not necessarily congregationally inspired. In a sense, therefore, this is more than a congregational history. It is a history of the Reform segment of the Jewish community of Kansas City, and in the early years, especially, the story covers the entire Jewish community of the city.

It may be useful for the reader to know something of the methodology employed in my research. The principal sources drawn upon are those listed in the section headed "Key to Abbreviations in the Notes," which may also serve as a selected bibliography. The text has been footnoted in many places to encourage interested readers to pursue certain portions in greater depth. Reference-source notes have been liberally provided, both to document asserted facts and to ease the work of future researchers in related areas of inquiry.

The congregation's minute books for the first twenty-five years (1870-95) were accidentally lost in a fire before the turn of the century. Lacking that basic source of vital information concerning the early years, two previous writers on the subject were unable to provide more than uncertain sketchy details.

The first of these earlier two efforts was contained in a "History of the Jews of Kansas City," written in 1908 by Ethel R. Feineman, the 21-year-old daughter of a congregational founder and long-time leader.† The Feineman article contains biographical sketches of some fifty men and women who "stood for more than selfish gain" in furthering the community's development. It also constitutes an invaluable record of secular community life during the late-Victorian and Edwardian eras, defining the roles of charity groupings, social clubs, and fraternal orders. Less illuminating, regrettably, is the portion of the article which relates B'nai Jehudah's origins. It appears from it that, by 1908, the memory of the old-timers whom Miss Feineman consulted had considerably dimmed. Thus her aged father seems to have been unable to recall for her benefit his election as B'nai Jehudah's first president thirty-eight years before. The history of the congregation for its first thirteen years is confined to a single paragraph and contains inaccuracies. Its further unfolding, almost to the turn of the century, is discussed only somewhat more extensively by reference to congregational participation in the biographical sketches and by the reprint of a newspaper article describing the dedication of a temple in 1885.

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\*Cleveland Amory, *Who Killed Society?* (New York: Harper and Brothers, 1960), p. 73.

†Full reference notes to this and further sources cited in the Introduction appear in the section headed "Key to Abbreviations in the Notes."

Only a few of the gaps in the Feineman narrative could accurately be filled in or about 1951 by Harry H. Mayer, then the congregation's rabbi emeritus, in an essay entitled "The Kansas City Experiment With Reform Judaism: The First Eighty Years, Congregation B'nai Jehudah." It did, however, show to advantage a few early fruits from what has since become a major center of research in American Jewish History: the American Jewish Archives, established shortly after World War II on the Cincinnati campus of the Hebrew Union College. From that source, Rabbi Mayer obtained off-prints from two issues of Isaac Mayer Wise's weekly *Israelite* of Cincinnati whereby, for the first time in this century, the congregation could definitely determine the date of its founding.

All issues of the *Israelite* (restyled the *American Israelite* in 1874) and of its German-language supplement, *Die Deborah*, have since been made available on microfilm by the American Jewish Periodical Center in Cincinnati, a branch of the American Jewish Archives. Located by this means were frequent newsletters from B'nai Jehudah correspondents appearing in the *Israelite* from 1870 until 1920 and in the *Deborah* from 1870 until 1882. For better than a decade starting in 1883, accounts of the congregation's affairs and of notable events in the personal lives of its members appeared in the *American Israelite* on an average of twice a month. Colorfully phrased by reporters writing under such pseudonyms as "Mazkir," "Chronicler," and "Y. D'awake," readers throughout the country were informed of B'nai Jehudah's set-backs as well as advances.

Kansas City's daily papers furnish another important source of early congregational history. Confirmation and High Holy Day services and also social functions were extensively covered until the late 1890's. Brief references to local events appearing in the Cincinnati weeklies often provided clues to more extensive treatment in the Kansas City papers. Perused profitably for this purpose at the downtown Kansas City Public Library were microfilms of late 19th-century issues of the *Times* (from 1871), the *Journal* (from 1877), the *Star* (from 1880), and the *Globe* (1889-92). Several of the items that were located are reproduced in this volume from microfilm print-outs.

The Kansas City diary of Elias Eppstein, B'nai Jehudah's rabbi from 1880 to 1883, affords a fascinating insight into three years that were eventful for both the congregation and the community as a whole. A brochure issued to members in 1891 (reproduced in Appendix "L") is the oldest surviving item published specifically for B'nai Jehudah members to announce an entire year's schedule of services, classes, and meetings. It also contains the earliest available complete membership roster. (An 1872 roster, filed with the Jackson County Circuit Court along with the congregation's application for incorporation, is presumed to be among countless old records which the county has retained but not indexed.)

Standard histories of the general community also yield pertinent information. The congregation and some of its early rabbis and members are spoken of in the *History of Jackson County* (1881), Theo S. Case's *History of Kansas City, Missouri* (1888), and the three-volume *Kansas City: Its History and Its People, 1808-1908* by Carrie Westlake Whitney (1908). Volume I of the latter work utilized portions of the Ethel Feineman article previously mentioned.



From 1920 until 1948, when the current *Temple Bulletin* began publication, the weekly *Kansas City Jewish Chronicle* publicized not only events of a more than routine nature (as it does presently), but it also sold space to the different congregations where the rabbis' sermon topics were announced and where parents were informed of variations from the regular schedule of the Religious School.

Other major reference sources are the minute books (almost complete from 1895 onward), issues of a *Temple Annual* published from 1900 until 1920, and the later *Temple Bulletin*. Not mentioned in the bibliography under the "Key to Abbreviations in the Notes," but drawn upon extensively, are minutes of committees, burial records for both congregational cemeteries, membership ledgers (from 1921 onward), correspondence files, and a wealth of memorabilia in both the congregational archives and in private hands. Registers of marriages performed by B'nai Jehudah's rabbis are partially available for 1914-20 and completely since 1960. Confirmation class rosters are complete to the extent indicated in a footnote appearing on page 25. A register of conversions has been kept since 1960.

The clipping files of the *Star* library are of considerable interest. A file in the congregation's name was started in 1947. There is a fragmentary file of *Star* and *Times* references to Rabbi Harry H. Mayer (1905-65) and fairly complete ones mentioning Rabbi Samuel S. Mayerberg (1929-64) and Rabbi William B. Silverman (1960- ).

The congregation's Harry S. White Memorial Library seldom lacked needed references on Judaism and Jewish life in general. Those not locally accessible were obtained from the library of the Hebrew Union College—Jewish Institute of Religion in Cincinnati.

Of rich reward were my findings obtained in researching Chapter IX, "From Dream to Reality: Truman, Jacobson, and Israel." The discovery of a wealth of internationally important documents apparently not heretofore evaluated undoubtedly will establish for the late Eddie Jacobson a historic role on behalf of the State of Israel far more impressive than has previously been assigned to him publicly. It should also help to dispel the assertion made by previous writers that President Truman's attitude toward the State of Israel *after* its establishment was ambiguous, shifting with the winds of politics. As will be seen, his friendly concern remained consistent throughout his administration, frequently to an amazing degree.

The initial impetus to uncover these sources and develop the Truman-Jacobson relationship more comprehensively than has been done in the past was provided by the former President in a visit in 1957. That June, a few weeks before the formal opening of the Harry S. Truman Library in Independence, Mr. Truman invited Rabbi Mayerberg for a private tour and to inspect an ancient piece of pottery that had been received as a gift from Israel's Prime Minister, David Ben-Gurion. The rabbi was told that he could bring one or two others along, and I had the good fortune to be included. During our visit, the conversation quite naturally turned to Eddie Jacobson, who had died two years before. Mr. Truman, pointing to huge stacks of files that were then being classified by archivists, expressed the hope that someone would take advantage of the material and write more extensively about the Truman-Jacobson partnership in the cause of Israel than had been dis-

cussed in the Truman *Memoirs* and elsewhere. Fourteen years after this conversation had taken place, the congregational history project provided a compelling incentive for me to act upon Mr. Truman's suggestion. The host of relevant data at the Truman Library, the American Jewish Archives, the Weizmann Archives in Rehovot, Israel, and in the possession of the Jacobson family was placed together to reveal an epic chapter in world Jewish history barely touched upon until now. Because of the special quality of Eddie Jacobson's relationship to B'nai Jehudah over a period of twenty-seven years, it is also a major chapter in the history of the congregation.

F.J.A.

## Acknowledgments

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Grateful acknowledgment is made to Mrs. William M. Reddig for permission to quote from *Tom's Town*, copyrighted by the late William M. Reddig, and to Dr. Hugh W. Speer to quote from his copyrighted work, *The Case of the Century*. Similarly appreciated is the authorization given by Louis Schwerin, president of Reform Congregation Keneseth Israel, Philadelphia, to quote from that congregation's board minutes. The design for the seal on the cover was contributed by Marvin Fremerman.

To my co-workers on the congregation's administrative staff—and most especially my assistant, Mrs. Fern E. Roby—I am indebted for help that far exceeded the call of duty.

To my wife, Lois, and our sons, Daniel and Paul, I owe more than words can express. For almost four years they have patiently endured disruptions of family life to enable me to pursue my "Temple History" avocation. Without their willing sacrifices, understanding, and unfailing support, *Roots in a Moving Stream* could not have come about.

Kansas City, Missouri  
May 1972

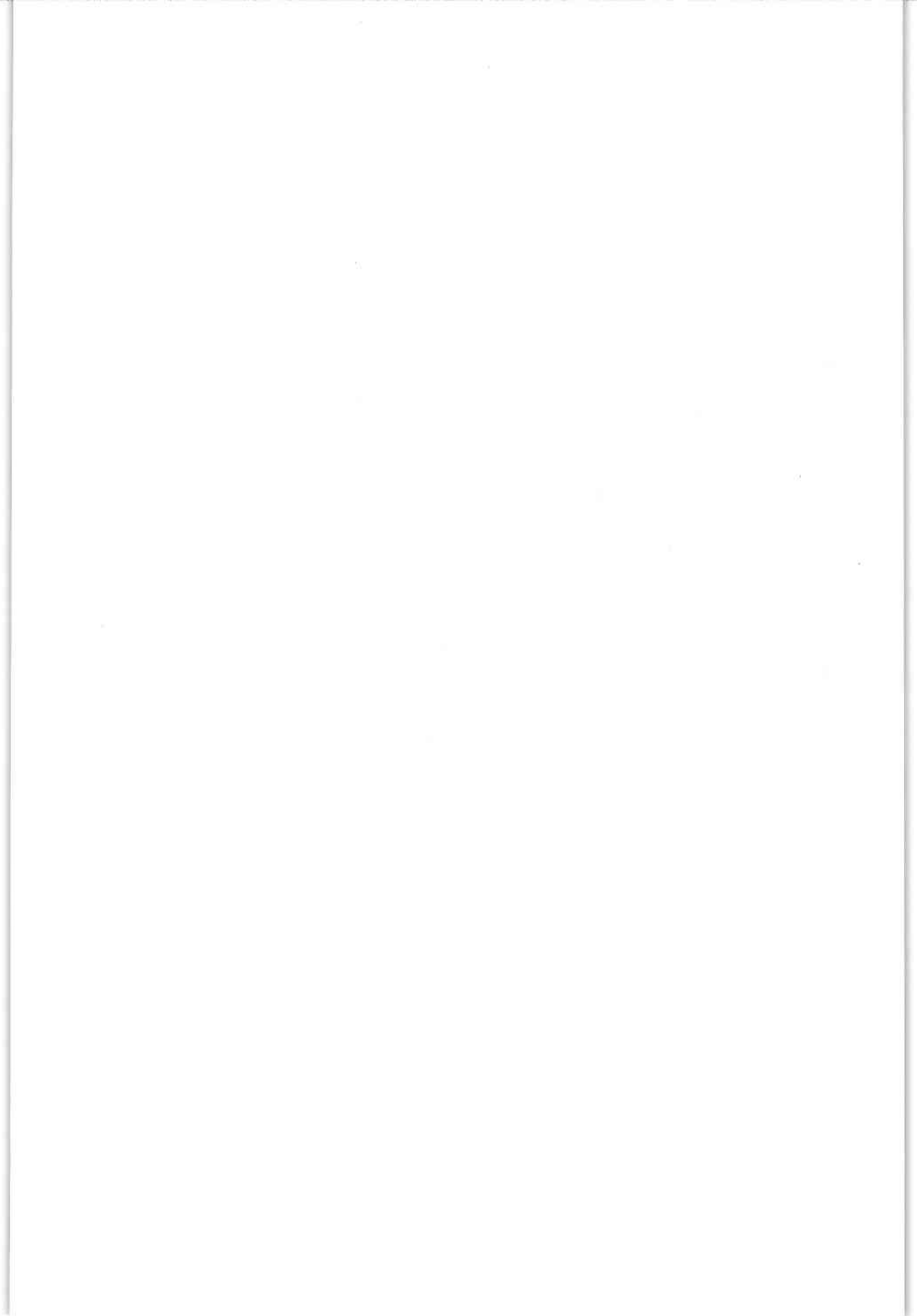
F.J.A.

**ACKNOWLEDGMENTS OF ILLUSTRATIONS  
PROVIDED FOR USE IN THIS VOLUME**

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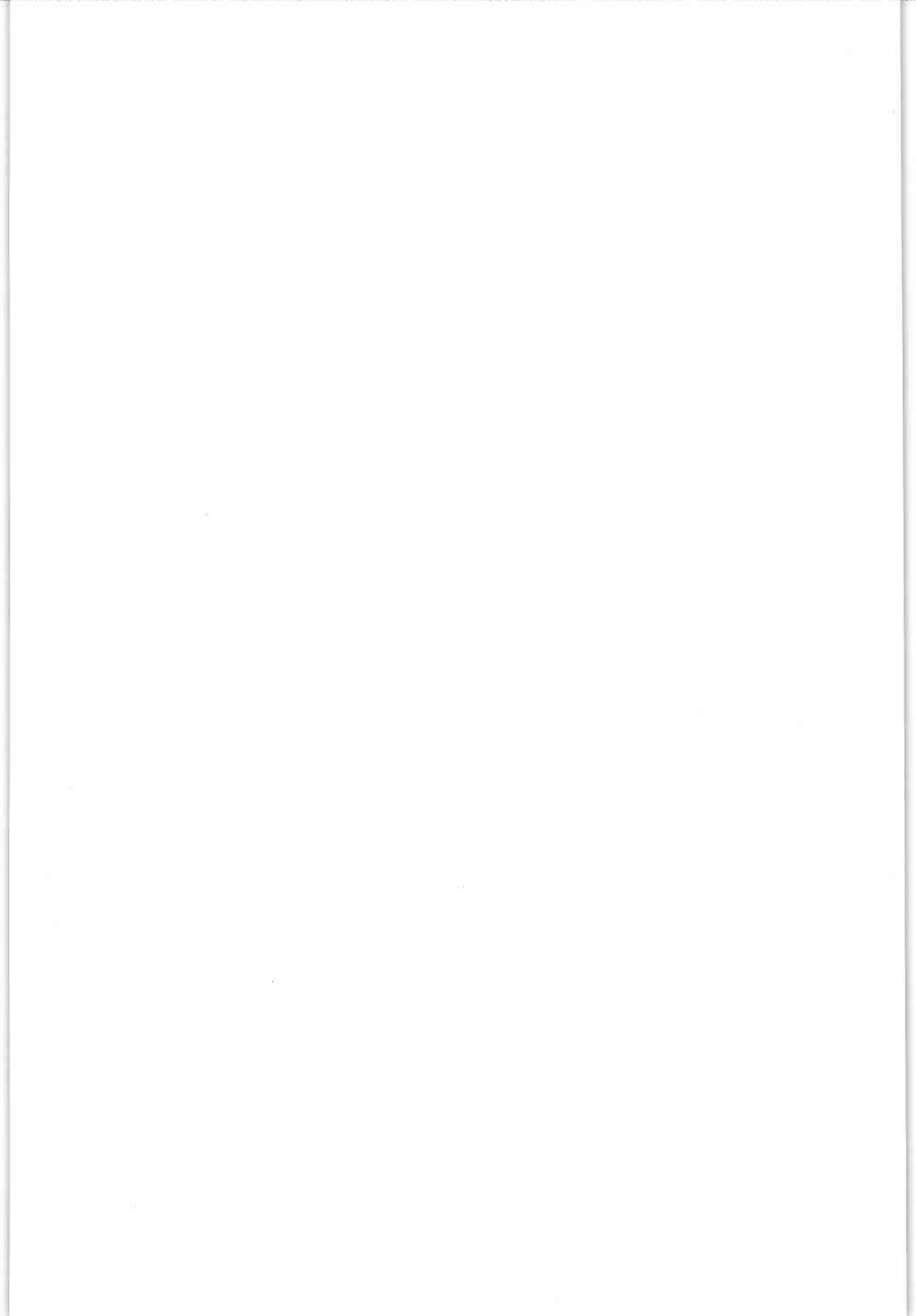




## ROOTS IN A MOVING STREAM

*And it shall be like a tree planted by the waters  
That sends its roots into the moving stream . . .  
Its foliage shall be abundant . . .  
And it shall not cease from yielding fruit.*

—Jeremiah 17:8



## CHAPTER I

### 1840-1870: Pioneers and Merchants

*We hold out to the people of other countries an invitation to come and settle among us as members of our rapidly growing family; and, for the blessings which we offer them, we require of them to look upon our country as their country, and to unite with us in the great task of preserving our institutions, and thereby perpetuating our liberties.*

—John Tyler, Message to Congress, June 1, 1841.

President Tyler's invitation did not go unheeded. Among the million newcomers to America during the 1840's, none yearned with greater zeal to fulfill the condition of the invitation than did the Jews.

Out of an environment heavy with malice, subjected to economic restrictions and humiliating social disabilities, they came from towns and villages in Central Europe to a land whose founding fathers had banished from it "that religious intolerance under which mankind so long bled and suffered."<sup>1</sup> The American Jewish population, which in 1840 had been estimated at 15,000, grew to 50,000 by 1850.<sup>2</sup>

Among those arriving during the forties, and during the three decades to follow, few came with any abundance of material goods. Lingering but briefly in the port cities of their arrival, the majority struck inland where they peddled in towns and through the countryside until, bit by bit, they had acquired sufficient resources to launch a more stable means of livelihood.

Such stability of a kind had already been attained by the "Messrs. Cahn & Block" when they reached the great bend in the Missouri river about 1840 and opened the first trading post offering a stock of general merchandise on the levee at the river-front site, known as "Westport Landing."<sup>3</sup> \* Their acumen and early business success prompted this appreciative comment in

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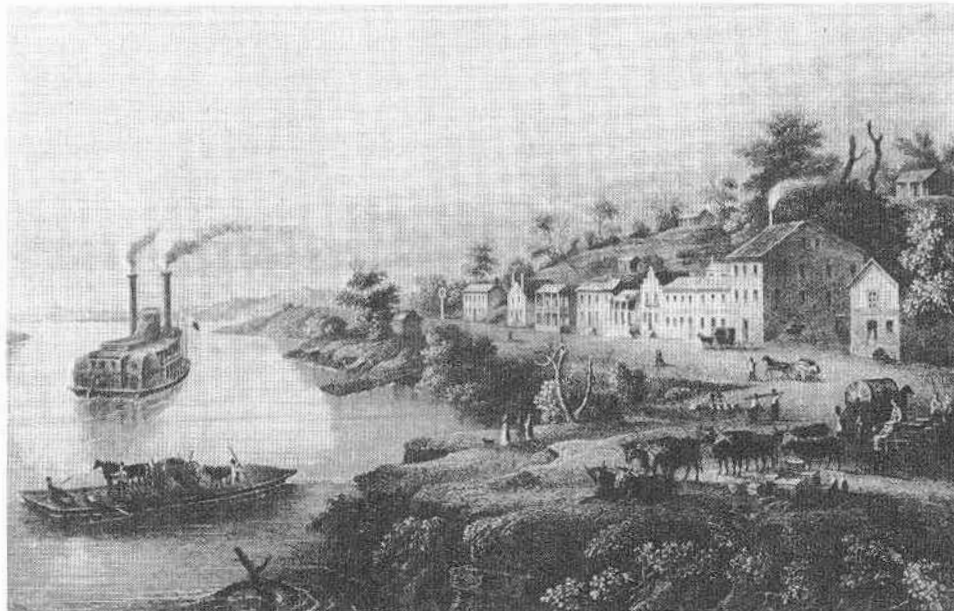
\*The somewhat derisive appellation of "Westport Landing" continued in vogue throughout the 1840's, especially on the part of the residents of the older Westport township, five miles to the south. The "Town of Kansas," Missouri, was incorporated in 1850. A state charter in the name of "City of Kansas" was granted in 1853. "Kansas City" did not become the official name until 1889. "Kansas" was first employed geographically to designate the river at whose mouth the town was established. It derives from the name of an Indian tribe whom early Spanish explorers called "Escansaques" and whom later ones spoke of as "Kauzaus," "Kanzas," and "Kaws."

175

Morton Do. Cr

July 21	6 gal Grap Lin	50	W W	3	40
	5/2	433	W W	2	40
Aug 18	Sugar 50 <sup>00</sup>	11 of a to		5	50 1/2
"	Coffee 25 <sup>00</sup>	11 of		2	75
"	old Lard	75 a 7 <sup>00</sup>		1	50
	to Cash			2	00
Oct 6	48 lb Bacon	1/4 of		3	00
				20	20 1/2
	+ J Block			17	50
	n. L. Cahn			17	50
				25	00
Oct 7	50			20	22
				18	78
				5	25
				19	59
Nov 1 <sup>st</sup>	July 14 <sup>th</sup> paid in full up to date			4	59

A PAGE FROM THE JOURNAL OF ACCOUNTS  
 OF THE "MESSRS. CAHN & BLOCK"  
 FIRST GENERAL-STOREKEEPERS AT "WESTPORT LANDING"  
 The entries on this page date from 1843 to 1844



THE "CITY OF KANSAS," MISSOURI, IN 1853  
 Eight years after Messrs. Cahn & Block had left the town site

later years from Joseph S. Chick, Kansas City's first banker: "The Jews could have no higher compliment than to say that they were the first to realize Kansas City's future possibilities."<sup>4</sup> Ponies, pelts, furs, trinkets, and annuity moneys were received by these traders in exchange for powder, lead, tobacco, sugar, coffee, candies, and beads in bartering with the Indian tribes from the surrounding territories.<sup>5</sup> Credit was extended by them to the handful of white settlers who had platted the town site in 1839 from the river south to Second Street, and from Elm (now Delaware), on the west, to what now is Grand Avenue, on the east. A journal of accounts kept by the partners Cahn and Block is still in existence.<sup>6</sup> It lists accounts in the names of the earliest pioneer families, among them Chouteau and McCoy, as well as Chick. At least one additional Jewish-sounding name appears there: W. Goldstine.† L. Cahn and E. Block, as they are listed in their account book, are believed to have left the town site about 1845.

One of the most enterprising and successful traders in the "commerce of the prairies" was Albert Speyer, a Prussian Jew, whose 25-wagon caravan carried merchandise, arms, and ammunition southwest on the Santa Fe Trail from about 1843 until the close of the war with Mexico. Speyer was a familiar figure in Independence, where he enjoyed a reputation as a man of "great energy and character," possessed with a "courageous spirit."<sup>7</sup> Other Jewish traders, located in New Mexico during the fifties, obtained their supplies and outfits in Independence and Westport.<sup>8</sup>

A respected historian of early Kansas, William Elsey Connelley, romantically linked the Shawnee Indians of Wyandotte County (of which Kansas City, Kansas, is now the county seat) with "a Jewish lad" named Samuel Sanders. According to Connelley, Sanders was convicted in a London court about the year 1760 on trumped-up charges of coin clipping. As a result he was deported to the Virginia Colony and sold into slavery. He broke away from his bondage, accompanied Daniel Boone on a journey from North Carolina to Kentucky, and there he was captured by Shawnees who afterwards adopted him. Later Sanders married a Shawnee woman. Their daughter became the mother of Quindaro Nancy Brown whose husband, Abelard Guthrie, first delegate to Congress from the original Nebraska Territory, named Quindaro township in Wyandotte County for her.<sup>9</sup>

Platte County, to the north of the original site of Kansas City (and to which a portion of it now extends), contained the earliest Jewish settlement in western Missouri. David Bowman took up residence there, at Weston, in 1845. Within eight years some half-dozen others had joined him there,<sup>10</sup> but when fire destroyed a large portion of Weston's business district in 1856, most of them re-established their trading posts across the river in Leavenworth.<sup>11</sup> Among these was Philip Rothschild whose sons, Louis P. and A. P. Rothschild, transferred the family's clothing store in 1901 from

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†Other early Kansas City families whose names appear in the Cahn & Block journal of accounts are Prudhomme, McGee, Gillis, Vogel, Smart, Coffman, Dripps, Ragan, Jacob, Canville, and Benjamin.



**MANHEIM GOLDMAN OF LIBERTY**

First permanent Jewish settler  
in the Greater Kansas City area  
and a founder of the congregation

**THE LIBERTY TRIBUNE.**

**R.H..MILLER, EDITOR & PROPRIETOR.**

**LIBERTY, MO:**

**FRIDAY;:;:;: AUGUST 28, 1857**

**MARRIED.**

—In Cincinnati on the 16th inst. by Rev. Isaac M. Wise, Mr. M. GOLDMAN, of this city, to Miss HENRIETTA BEATUS, of Cincinnati, Ohio.

**LIBERTY TRIBUNE.**

**LIBERTY, MO.**

**FRIDAY;:;:;: SEPTEMBER 9, 1853.**

**THE CHEAPEST STORE IN TOWN.**

**WESTERN STAR  
CLOTHING STORE!**

*Next Door to Garlichs & Hale.*

**M. GOLDMAN** has on hand a large and elegant assortment of

**READY-MADE CLOTHING**

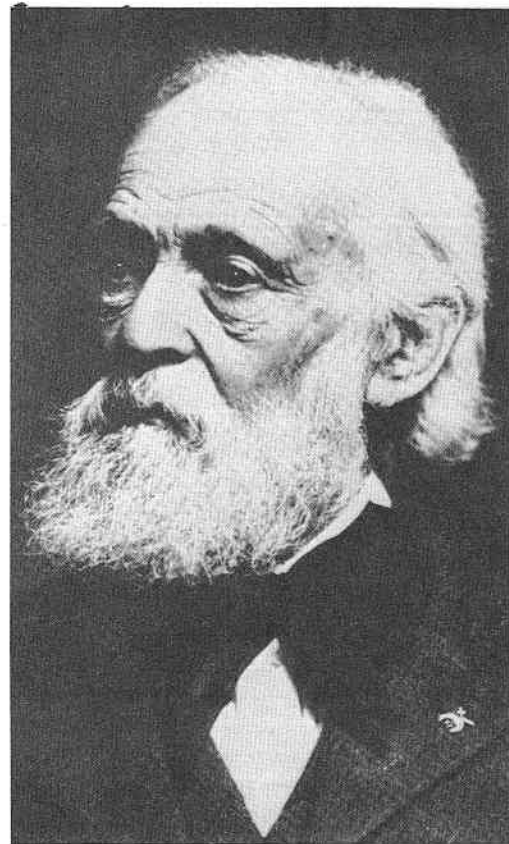
which he is selling at the lowest rates, and to which he begs to call the attention of the citizens of Liberty and the surrounding country. His assortment is complete, embracing every description of CLOTHING, viz: Fine Frock and Dress COATS, and PANTS, of all colors, and of the best materials, fine Silk and Satin Vests; Handkerchiefs, Gloves, Suspenders, Shirts, Drawers, & c. Call and examine the character of our goods and the pieces we know will suit you.

He has also on hand a splendid assortment of Fall and Winter Clothing, which he will warrant to be equal to any ever offered in this market.

He is now selling his stock remarkably low, and requests persons in want of good goods at low prices to give him a call.

Remember the place, the STAR CLOTHING STORE, next door to Garlichs & Hale's.

GOLDMAN'S FIRST ADVERTISEMENT  
SEPTEMBER 9, 1853



AUGUST BONDI  
KANSAS FREE-SOILER

Leavenworth to the corner of Tenth and Main streets in Kansas City, where it still flourishes. †

The first permanent Jewish settler in the immediate area seems to have been Manheim Goldman who came from Prussia in 1852, at the age of eighteen years, and settled in Liberty.<sup>12</sup> There he enjoyed a long, successful career as a clothing merchant and became a popular civic leader, serving two terms each as city councilman and mayor.<sup>13</sup> Goldman's gift of over \$10,000 in 1892 to secure for Liberty the Odd Fellows' State Home probably ranks as the largest philanthropic contribution by any Jew of the area before this century. In 1857 he journeyed by river boat to Cincinnati to be married. The ceremony which joined Goldman and Henrietta Beatus in marriage was performed by Rabbi Isaac Mayer Wise, the principal champion of an American Reform Judaism.\*

The City of Kansas attained stature as a port of entry to the great West when the Kansas Territory was organized in 1854. Week after week, steam boats docked at the levee to discharge their cargo of adventurers, ready to stake out claims in the wilderness country. Others made the westward trek by covered wagon, among them Asher L. Cohn who in 1854 became a pioneer settler of Eudora, located just west of Johnson County. Cohn's grave is one of twenty-four in the B'nai Israel Cemetery on the southwestern outskirts of Eudora. The two-acre size of the burial ground, acquired in 1869 on behalf of about a dozen Jewish families of Eudora, bespeaks their unfulfilled hope for a more flourishing community life.<sup>14</sup>

In 1855, one year after Asher Cohn's arrival in Kansas, August Bondi, Jacob Benjamin, and Theo Wiener entered the territory from Westport and became storekeepers on the California Road near Dutch Henry's Crossing (the current Lane township in Franklin County). The following year, during the bloody rehearsals for the Civil War, Wiener and Bondi joined the Free-Soil guerilla fighters led by their neighbor John Brown, the famous abolitionist warrior. Bondi remained as loyal to his ancestral faith as he was to the cause of securing Kansas as a free state, † and in 1907 the family called on B'nai Jehudah's rabbi to conduct his funeral services in Salina.<sup>17</sup>

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† Louis P. Rothschild served B'nai Jehudah as president (1924-28). A son, Louis S. Rothschild, of Washington, D.C., was Under Secretary of Commerce for Transportation in the Eisenhower administration (1955-58); he remains a member of B'nai Jehudah.

\* Horatio F. Simrall, one of Liberty's present "old-timers" and a classmate of one of Goldman's eight children at William Jewell College, provided an illuminating profile of this early settler and B'nai Jehudah charter member in the July 1, 1965 issue of the *Liberty Tribune*: "Goldman's family was the only Jewish family ever reared in Liberty. . . . Mr. Goldman was highly respected and really loved by all the people. . . ." Goldman, his wife, and five of their children are buried in the B'nai Jehudah section of Elmwood Cemetery. There are no known survivors in the community. A grandson, Frederick L. Morrison, confirmed at B'nai Jehudah in 1918, resides in San Francisco.

† Bondi's autobiography, published posthumously by his children, is a fascinating account of his early years as an adventurer in Europe and America, as Civil War soldier, and as politician-attorney in post-war Salina.<sup>15</sup> Some of the more recent works dealing with John Brown and his band in "Bleeding Kansas" dispute the details of Bondi's version. They see Theo Wiener as a particularly bloodthirsty participant in the 1856 Pottawatomie Massacre.<sup>16</sup>

Moritz Pinner came to Kansas City in 1858 to establish and edit the *Missouri Post*, an abolitionist German-language weekly. He retired as editor and moved to St. Louis after only eight months when the prevailing pro-slavery sentiment in Kansas City prompted a relocation of the paper across the state line to the more sympathetic Wyandotte, where it continued publication as the *Kansas Post*.<sup>18</sup>

The 23-year-old German-born Herman Ganz became the first Jew to take up permanent residence in Kansas City, arriving by river boat from Louisville on May 7, 1856. "On that morning in '56," he recalled fifty years later, "when I looked out of my cabin window to the west bluffs, they gave little promise of becoming the site of a great city. Kansas City had barely two thousand people at the time. They lived down in the shadow of the bluffs. A regular line of boats ran between St. Louis and Kansas City . . . always crowded with soldiers, plainsmen, miners, and trappers."<sup>19</sup>

If Ganz had arrived with sufficient ready-cash to invest in farm land south of the city, up for sale in 1856 at \$250 per acre, he could have struck the greatest land bargain in Kansas City history. He would have been on the scene in time to head off another newcomer, Colonel Thomas H. Swope, from buying a thirty-acre corn field at that price, thereby acquiring virtually all of the city's future downtown district.<sup>20</sup> Instead, Ganz began his sixty-four years of Kansas City residence with a more modest investment—he spent fifty cents for a wagon ride that took him to Westport. His younger brother, Bernhard, joined him there in 1859 and, with the outbreak of the Civil War, both men enlisted in Colonel Frank Foster's Westport Home Guard to help protect their town from the threat of Confederate invasion—a threat more real than imaginary, as the Battle of Westport was to prove.<sup>21</sup> Meanwhile, they struggled toward post-war success in their men's clothing store.

For Louis Hammerslough, the next Jew to come and make Kansas City his home, business success and civic prominence were achieved more handily, and on a grand scale. "Perhaps there is no name more familiar to the people of Kansas City and vicinity than that of Louis Hammerslough," wrote a historian of the community in 1881.<sup>22</sup>

Hammerslough had left Hanover, Germany, in 1854 to join his three older brothers in Baltimore, where their men's clothing manufacturing enterprise had been thriving for some time. Two years later, Louis Hammerslough accompanied his older brother Julius to Springfield, Illinois, to establish one of the family's several retail outlets. There they became friends of the lawyer-politician Abraham Lincoln. In 1858, Louis came to Kansas City to start still another such branch. He soon outdistanced his competitors who, by the mid-sixties, were nearly all fellow-Jews. He shared in his family's war-time business successes, among them the outfitting of the Illinois militia.<sup>23</sup> By war's end (so the 1881 *History of Jackson County* informs us), Hammerslough's "industry, perseverance, and patience" had proven the telling power behind the financing of the Missouri Pacific's eastern division, from St. Louis to Kansas City. The first train ever to reach Kansas City was pulled by a locomotive named "The Louis Hammerslough."<sup>24</sup>



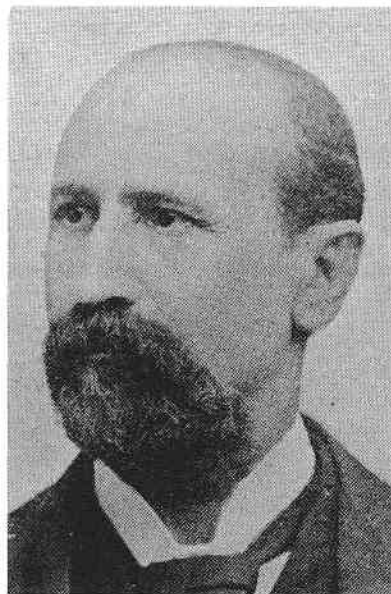
**THE PERMANENT JEWISH SETTLERS**

**OF KANSAS CITY**

**BEFORE THE CIVIL WAR**



**HERMAN GANZ**  
Trustee of the Congregation  
1870-1871 and 1874-1875



**BERNHARD GANZ**  
Treasurer of the Congregation, 1871-1872  
Vice President, 1880-1881



**HENRY MILLER**  
Cemetery Warden  
1866-1876



**LOUIS HAMMERSLOUGH**  
President of the Congregation  
1873-1875 and 1887-1889

In 1868, when the Hammerslough brothers dissolved their partnership, the buyer of their joint business assets was Samuel Rosenwald, the husband of their sister, Augusta.<sup>25</sup> The son of the Rosenwalds, Julius, was to become one of the great “merchant princes” and philanthropists of 20th-century America. Louis’s share of the proceeds from the sale to his brother-in-law seemingly was sufficiently handsome to offset his 1869 loss of \$100,000 in railroad speculations.<sup>26</sup> He continued as Kansas City’s best-known retailer in men’s clothes, justifying for years to come his self-styled sobriquet, “The King Clothier.” As a businessman and promoter of civic causes, Louis Hammerslough had few peers in his day. And, as will soon be seen, his role in shaping the destiny of Kansas City’s first Jewish congregation—the subject of this volume—was to be a dominant one. When the time came to choose the congregation’s name—*B’nai Jehudah* (“Children of Judah”)—Hammerslough did the choosing without fear of contradiction.<sup>27</sup>

The arrival of Henry Miller in 1859 brought to four the total contingent of Kansas City’s permanent Jewish settlers in the days before the Civil War. All four men were bachelors, and all journeyed back East during the ensuing decade to claim brides †

The Civil War temporarily eclipsed the continuing development of Kansas City. There were probably only three or four thousand people in the town during the winter of 1864-65. The end of the war, however, brightened the future prospects of the community. The first sign of Jewish communal organization was evidenced seven months after the war ended when Isaac Mayer Wise’s Anglo-Jewish weekly, *The Israelite* of Cincinnati, carried the following item in its issue of November 24, 1865:

The Israelites of Kansas City, Mo., have organized a society under the name and style of “Hebrew Benevolent Society of Kansas City.” The following officers were elected: President, Siegmund Benjamin; Vice President, Henry Miller; Treasurer, Abraham Baer; Recording Secretary, Bruno Flersheim; Financial Secretary, Herman Rosenthal.

This society fulfilled the Jewish need for burial provisions and furnished the *minyán* of ten men for services at the house of mourning. The organiza-

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†Herman Ganz journeyed to Philadelphia in 1863 to marry Hannah Friedman; he brought her back to Kansas City by boat. His brother Bernhard (sometimes identified as “Benjamin”) married Mathilda Nassauer of New York in 1869. Rachel Haar of Baltimore, who became the bride of Louis Hammerslough in 1861, was the only American-born wife of a pioneer community settler.<sup>28</sup>

The woman whom Henry Miller chose to be his wife, in 1866, was Mary Szold of Baltimore. She had left Hungary in 1859 as travel companion to the bride of a cousin, Rabbi Benjamin Szold, “in the hope of finding a good, and perhaps wealthy, husband in the land of promise.”<sup>29</sup> Her rabbinical cousin attained national renown. His daughter Henrietta founded and led the international women’s Zionist organization, Hadassah.<sup>30</sup>

The Millers, the Hammersloughs, and the two Ganz couples were among the founders of *B’nai Jehudah*, and all remained members of it for the rest of their lives. But direct descendants of only one of these pioneer families—Mr. and Mrs. Bernhard Ganz—still live in Kansas City (and all of these are identified with its Jewish community).

The youngest child of Bernhard and Mathilda Ganz—Helen Ganz (Mrs. Charles) Shubart—was a life-long member of *B’nai Jehudah* and retained that status into the congregation’s second century. (She died in 1971.) A still-surviving child of a founder of

# HAMMERSLOUGH BROS.

DEALERS AND JOBBERS IN



# BOXY GOODS,

READY-MADE CLOTHING,

CLOTH AND CASSIMERES,  
CARPETS AND OIL CLOTHS,

GENTS' FURNISHING GOODS,  
HATS AND CAPS,  
TRUNKS, CARPET BAGS, VALETES, & C.  
MERCHANT TAILORING.

Having a House in New York, we have the facilities to sell Goods at  
EASTERN PRICES. Our Store is on the  
Corner of MAIN AND THIRD STREETS,  
KANSAS CITY, MO.

To Merchants of Kansas and Missouri we can offer better inducements  
than any other house west of Chicago.

HAMMERSLOUGH BROS., 5 College Place, New York.  
HAMMERSLOUGH BROS., Springfield, Ill.  
HAMMERSLOUGH BROS., McGregor, Iowa.

Advertisements by Kansas City's leading men's clothiers during the 1860's:

*Full-page ad of Hammerslough Brothers in 1865 City Directory. According to Carrie Whitney's History of Kansas City, the firm was weeks ahead of all its competitors in offering the first men's clothes to be received from the East following the end of the Civil War. The shipment came in September 1865, on the first train ever to reach Kansas City. The train was pulled by a locomotive named "The Louis Hammerslough."*

Business card of Joseph Cahn, the "People's Clothier." His reported \$300,000 sales volume for the year ending August 31, 1870 exceeded even that of his chief competitor, Louis Hammerslough. Advice to customers that they should carefully observe the name above the door undoubtedly had in mind possible confusion with another competitor, two blocks farther south on Main Street: [Henry] Kahn & [William] Schloss.

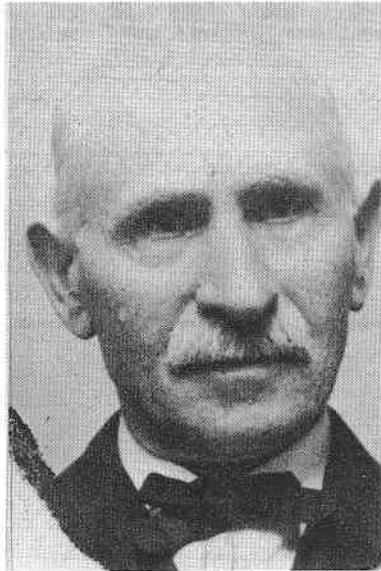
When the days of Abide and stand  
When the sun is still and  
When the wind is from the  
When the water is from the  
When the earth is from the  
When the sky is from the  
When the world is from the  
When the universe is from the  
When the whole is from the  
When the all is from the  
When the end is from the  
When the beginning is from the  
When the middle is from the  
When the last is from the  
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When the beginning is from the  
When the end is from the  
When the whole is from the  
When the all is from the  
When the universe is from the  
When the world is from the  
When the earth is from the  
When the wind is from the  
When the sun is still and  
When the days of Abide and stand

Look Well For The Name Over The Door  
I Have No Rival: Stones.

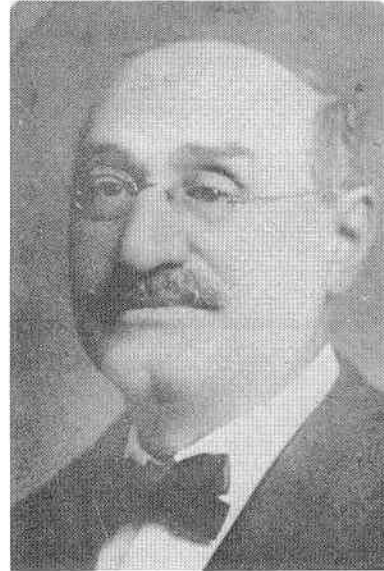
JOSEPH CAHN

THE  
People's Clothier  
CORNER MAIN AND FIFTH  
KANSAS CITY, MISSOURI.

PRESENTED BY



**ABRAHAM BAER**  
Vice President of the Society,  
1865-(?)  
Vice President of the Congregation,  
1871-1872



**SIEGMUND BENJAMIN**  
President of the Society,  
1865-1867

**OFFICERS OF THE  
KANSAS CITY HEBREW BENEVOLENT SOCIETY**



**BRUNO S. FLERSHEIM**  
Recording Secretary of the Society,  
1865-(?)  
President of the Congregation,  
1889-1892



**JOSEPH CAHN**  
President of the Society,  
1869-1871  
President of the Congregation,  
1876-1880



tion met once a month in a store room, and dues of fifty cents were collected at each meeting.<sup>31</sup>

By May of 1866, membership in the Hebrew Benevolent Society had increased sufficiently to permit the purchase of cemetery ground. A tract of one-eleventh of an acre was bought for five hundred dollars on the north side of Eighteenth Street, at Lydia.\* Henry Miller served as cemetery warden, without pay. The first burial took place in September of 1866, when the society was given charge of the remains of Helena Baum, a young resident of Pleasant Hill, Missouri, who had died there in a railroad accident.†

In 1867, the society's president, Siegmund Benjamin, moved to Springfield, Illinois (where he subsequently enjoyed the unusual distinction of serving as president of Temple B'rith Sholom for forty-three consecutive years).<sup>34</sup> Benjamin's place at the head of the society was taken by Louis Hammerslough.<sup>35</sup>

The second Jewish organization in Kansas City was B'nai B'rith "Ephraim" Lodge No. 107, which was started March 22, 1868, with the aid of co-religionists from Leavenworth, Kansas.<sup>36</sup> Louis Hammerslough was elected president.<sup>37</sup> This lodge was short-lived, but another, No. 184, formed in 1872 with Abraham Baer as its first president,<sup>38</sup> remains in existence.

Kansas City's Jews of this early period met in a body for worship only twice a year. A store room or small hall was deemed adequate for the *minyan* on Rosh Hashanah and Yom Kippur.<sup>39</sup> If any among them sought to pray with fellow-Jews on a Sabbath or on one of the religious festival-days during the year, he was obliged to travel to St. Joseph or Leavenworth, where older and more firmly established communities had started congregations in the late fifties.

A rivalry between Kansas City and those two older towns upstream for predominance within their vast, common trading territory ended with Kansas City's choice as the site for the first railroad crossing of the Missouri river. With the completion of the Hannibal Bridge, in 1869, the city was fast on its way to becoming the great center of commerce for America's heartland. The population of Kansas City increased nearly ten-fold from the 3,500 count in 1865 to a census figure of 32,286 in 1870, and the Jewish community received its share of new arrivals.

Action to consolidate into a congregational body seemed propitious.

the community and of the congregation at the time of writing (February 1972) is the seventh child of Mr. and Mrs. Bernhard Ganz—Elsie Ganz (Mrs. Louis) Jonas of Flushing, N.Y.

\*The deed for the cemetery ground, from Thomas J. and Mary E. Lockridge, dated May 14, 1866, is the oldest legal document of the organized Jewish community of Kansas City. It is in the B'nai Jehudah archives and is reproduced in this volume.<sup>32</sup>

†The remains of Helena Baum (and those of all others originally interred at Eighteenth and Lydia) now rest in the B'nai Jehudah section of Elmwood Cemetery, Truman Road at Van Brunt Boulevard. The original grave-monument for Helena Baum (as those for the others) remains in place at Elmwood.<sup>33</sup>

## CHAPTER II

### 1870-1880: The First Decade of a Reform Congregation— Mohel, Cantor, and Einhorn Prayer-book

*In conformity with ancient and hallowed Jewish observance,  
I present my son for circumcision to bring him into the cov-  
enant of Abraham, our father.*

—Traditional father's prayer, retained in the Reform *Rabbi's Manual*, published by the Central Conference of American Rabbis in 1928.

The Reverend M. (for Marcus) R. Cohen pursued the semi-ecclesiastical calling of a *mohel*, one who possesses the requisite surgical skill and piety to officiate at the circumcision of Jewish boys. He was developing a reputation as “a good operator, quick and self-possessed,”<sup>1</sup> by the spring of 1870, when he started a practice in Chicago.

Cohen could hardly have chosen a less auspicious time and place to establish himself at the age of forty-three.<sup>2</sup> While the role of the *mohel* continued to be regarded as an indispensable one in the Jewish towns of Poland, where he was born,<sup>3</sup> and, likewise, among the Israelites of his wife's native England,<sup>4</sup> the future prospect of this religious functionary in the United States was beclouded. During the previous November, the leading Reform rabbis of America had assembled in conference for the first time, and out of their deliberations at Philadelphia had come the following public statement:

The male child of a Jewish mother—in accordance with a never-disputed principle of Judaism—is no less than her female child to be considered a Jew by descent, *even though he be uncircumcised.*<sup>5</sup>

A disclaimer from the position of his fellow-Reform rabbis was published by Isaac Mayer Wise of Cincinnati in the May 13, 1870 issue of his weekly *Israelite*. Wise was the acknowledged leader of Reform Judaism in the Midwest and, unlike his more radically-inclined colleagues in the East, sought to develop an “American Judaism”—Reform Judaism, to be sure, but one under whose banner all Jews of America could unite. Wise made it clear in his editorial that he continued to regard circumcision as an essential Jewish practice, not to be discarded or made optional.

Reverend Cohen, no doubt with a sense of reassurance, seized upon the hospitable climate of the *Israelite* and commenced to advertise in it—week in, week out.<sup>6</sup>

It appears that, about this time, Mr. and Mrs. Joseph Cahn of Kansas City were in need of the services of a *mohel* upon the birth of their first son, Elliot. There was none close at hand, but the expense of importing one was no great obstacle for Cahn, “The People’s Clothier,” whose store at Fifth and Main had done even better than Hammerslough’s in the previous year.<sup>7</sup> Moreover, Cahn was by now at the head of the Hebrew Benevolent Society,<sup>8</sup> which presumably added to his sense of duty in the matter of his son’s *bris*. Turning to his weekly copy of the *Israelite*, Cahn could not fail to note that the nearest available *mohel* then advertising in that journal was the Reverend M. R. Cohen of Chicago.

Cohen, presumably having come to Kansas City close to the High Holy Days, was apparently persuaded to postpone his return trip long enough to lead the twice-a-year community services. Evidence that Cohen and the Jews of Kansas City had impressed each other favorably was not long in coming. The *Israelite* of October 14, 1870 announced that Cohen’s *mohel* services were henceforth available if requested of him in care of the Kansas City Post Office.

The broader implications of that terse item were at once discernible only to those readers of the *Israelite* who also subscribed to its German-language supplement, *Die Deborah*. Its own edition of October 14, 1870 brought vital news from Moses Baum, still another among the Jewish clothiers of Kansas City. Translated, Baum’s letter to Rabbi Wise read as follows:

Kansas City, Mo., is one of the most progressive cities of the West, and it is pleasant that the same may be said of the Jews who reside there.

The idea of organizing a congregation had existed for several years, and the proposal was renewed on the recent Rosh Hashanah. 25 members pledged \$800 at a meeting held for that purpose on the following Sunday [October 2]—surely a good omen for success.

The Reverend Mr. Cohen of Chicago was engaged as rabbi, and the worship services will be arranged according to the *Minhag America*\*.

May this first attempt prove a fortunate one, and may it add strength to the welfare and blossoming of Judaism in America. The means are at hand, and we hope to have found an able and enlightened preacher in Mr. Cohen.†

Who were the twenty-five founding members of the congregation? The record no longer exists, but it may be stated with some degree of assurance

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\**Minhag America* (according to “the custom of America”), issued by Isaac Mayer Wise, was the first Jewish prayer-book published in the United States to eliminate those traditional prayers which refer to the belief in a personal Messiah, the doctrine of bodily resurrection, and those which petition for the restoration of the Davidic dynasty in Palestine.

†Details of the meeting at which the congregation was organized are given in an article on the front page of the *Kansas City Star* of October 12, 1895 (it appeared on the occasion of the congregation’s 25th-anniversary celebration). There it is told that Louis Hammerslough stood on a chair and called those present to order and invited subscriptions. The article in the *Star* states that the meeting was held in a room above a grocery store, located at the corner of Fourth and Walnut.



# Die Deborah

Allgemeine Zeitung des amerikanischen Judenthums.

Cincinnati, den 14. October 1870.

Kansas City, Mo. Eine der progressivsten Städte des Westens ist Kansas City, Mo., und ist es erfreulich, solches auch von den daselbst wohnenden Juden sagen zu können.

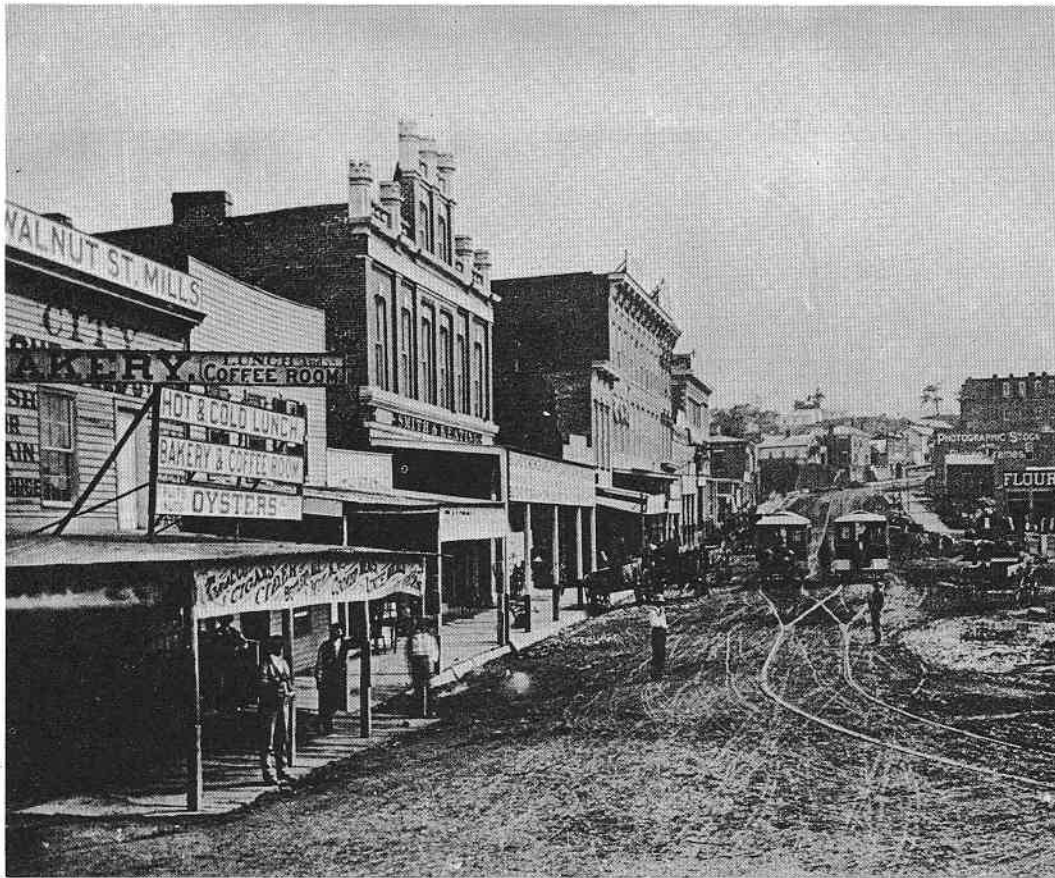
Schon mehrere Jahre war die Idee, eine Gemeinde zu gründen, und wurde jüngsten Mosch Haschonah wiederholt der Vorschlag gemacht. Bereits den darauf folgenden Sonntag in der ersten zu diesem Zwecke abgehaltenen Versammlung waren von 25 Mitgliedern \$800 gezeichnet, — sicher ein

gutes Zeichen für deren Erfolg.

Herr Rev. Cohen von Chicago wurde als Rabbiner erworben, und wird der Gottesdienst nach Minhag Amerika eingerichtet werden.

Möge dieser erste Versuch ein glücklicher sein und ein weiteres Band zu dem Gedeihen und Aufblühen des Judenthums in Amerika liefern. Die Kräfte sind hier vorhanden und auch an Herrn Cohen hoffen wir einen tüchtigen und ausgeklärten Prediger gefunden zu haben. M. B.

Announcement of the congregation's founding  
in the October 14, 1870 issue of *Die Deborah*  
of Cincinnati, Ohio



A room above the store in the foreground is believed to have served for the meeting at which Congregation B'nai Jehudah was organized on October 2, 1870. This scene shows Walnut Street in 1871, looking south from Fourth Street. Note the cars of the "Kansas City & Westport Horse Car Railroad."

that they were among the following who joined B'nai Jehudah within the first two years:

Isaac Bachrach, Wolf Bachrach, Abraham Baer, Frederick H. Baum, Moses Baum, Joseph Cahn, Bernhardt Davidson, Adolph Dittenhoeffer, Charles Dobriner, Benjamin A. Feineman, Adolf S. Flersheim, Bruno S. Flersheim, Bernhard Ganz, Henry Ganz, Herman Ganz, Morris Gershel, Manheim Goldman (of Liberty), Julien Haar, Charles Haller, Louis Hammerslough, Martin Josephson, Henry Kahn, Isadore Kamsler, Isaac A. Levy, David Loeb, Joseph Lorie, Bernard Meyer, Henry Miller, Max Rice, Herman Rosenthal, Louis Rothschild, Robert Sachs, William Schloss, Bernhard Schradsky, and Moses Waldauer.†<sup>9</sup>

Where did they originate? Julien Haar (a brother of Mrs. Louis Hammerslough) may have been the only one among them who was born in the United States. Bernhardt Davidson (like Reverend Cohen) was of Polish birth. Those others who have been identified all hailed from Germany or had emigrated from lands under German cultural influence (Austria, Bohemia, Hungary, and Alsace-Lorraine), although several of the names suggest origins in eastern Europe.

What were their occupations? The city directory for 1871 lists thirteen of the thirty-five names as proprietors of men's clothing stores; four, as tobacconists; three, as dry-goods-store operators; one, as a wholesaler in liquors; one, with a butcher store; and one, as a saloon-keeper. The remaining twelve are listed as store clerks, bookkeepers, or cigar-makers.

Most were young, energetic, and imbued with the pioneering spirit. Some had a colorful past. Abraham Baer and Joseph Lorie had seen Union Army service during the Civil War.<sup>10</sup> Another such veteran could relate more than the usual tale of hardship in wartime: Moses Waldauer, the father-in-law of Baer and of David Loeb, had been convicted as a deserter and sentenced to life-imprisonment; President Lincoln reviewed the circumstances, found the conviction unjust, and set the sentence aside.\* Bernhardt Davidson had reached America as a stowaway. His ship docked at Charleston, South Carolina, soon after the war had broken out, and he was at once impressed into Confederate service.<sup>12</sup> Isaac A. Levy, another stowaway immigrant, was a cattle trader in Mexico and Chile and then turned to gold-prospecting in

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†Of the thirty-five whose names are listed, only eleven had any known descendants in the Kansas City area one hundred years following the date of congregational organization. The descendants of nearly all others (those who had children) moved away fifty or more years ago. All eleven families who do have descendants remaining in Greater Kansas City are represented in the Jewish community. The *Appendix* lists those who were members of B'nai Jehudah in its centennial year.

\*In 1864, while on active duty, Waldauer received word that his mother was on her death-bed. He requested a leave of absence, which was denied. He nevertheless left for his mother's bedside, arranged for her funeral after she died, and then rejoined his regiment. After his courtmartial and sentence to life-imprisonment, friends of Waldauer turned on his behalf to Nathan Grossmeyer, a Jewish citizen of Washington, D.C. After satisfying himself as to the facts, Grossmeyer appealed to Lincoln for clemency. On October 7, 1864, Assistant Secretary of War C. A. Dana wrote Grossmeyer: "An order for the release of Moses Waldauer has been made to-day. This is done out of consideration for your character as a thoroughly loyal man."<sup>11</sup>

Washington Territory before settling down to a more sedentary life.<sup>13</sup>

Three of the congregation's founders had already acquired substantial means and furnished employment to most of their fellow-Jews who did not have businesses of their own. Two have been previously mentioned: the city's foremost men's clothiers, Louis Hammerslough and Joseph Cahn, both of whom were to figure prominently in service to the young congregation. But, at its birth, the membership turned to the third of this trio to be its first president—B. A. Feineman. The choice was a wise one, for Feineman, in addition to wealth and influence which he possessed in company with Hammerslough and Cahn, had credentials for congregational leadership which were uniquely his.

Feineman had been twenty years old when he left Bavaria in 1850 to come to America. After several years in Louisville and in Ottumwa, Iowa, he went to St. Joseph, Missouri, in 1858 to enter the wholesale-liquor business.<sup>14</sup> In St. Joseph he helped organize Congregation Adath Joseph and served as its president for several years.<sup>15</sup> In 1866 he became the founding president of St. Joseph's B'nai B'rith lodge, the first such lodge between St. Louis and Virginia City, Nevada.<sup>16</sup> In 1867 his firm opened a Kansas City branch, and he assumed charge of it. By 1869, Feineman was the principal owner and made it the most flourishing wholesale-liquor operation in the city.<sup>17</sup> In 1869 he was among the organizers and initial directors of the Kansas City Board of Trade (today's Chamber of Commerce), as were Cahn and Hammerslough.<sup>18</sup>

While still a resident of St. Joseph, Feineman had wooed Mrs. Elise Binswanger, a widow three years his junior and the mother of four young girls. His suit for marriage had been rejected.<sup>19</sup> In 1870 he married Mrs. Binswanger's oldest daughter, Bettie, age seventeen. Feineman entertained 360 guests at the wedding. The *St. Joseph Daily Gazette* of January 13, 1870 devoted three full front-page columns to a report of the festivity, terming it "the most magnificent affair that has ever occurred in St. Joseph." When the Feinemans returned to Kansas City from their honeymoon, they were joined in their household by Mrs. Binswanger and the bride's three younger sisters. All of them became actively involved in congregational work over a period of many years.†

Serving with B. A. Feineman as B'nai Jehudah's initial leadership contingent were Moses Waldauer, vice president; Julien Haar, secretary;<sup>20</sup> and

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†In a letter which appeared in the July 30, 1886 issue of the *American Israelite* of Cincinnati, a member referred to Elise Ellinger Binswanger as "every one's mother, every one's friend, every one's helper and guide. Rich and poor, high and low, learned and ignorant, look up to her alike with love and respect. She is a true mother in Israel."

Five years later, the rabbi then serving B'nai Jehudah paid her a tribute which the *Kansas City Star* published on October 2, 1891:

Mrs. Binswanger is such a woman as you find in fiction, but seldom in life. She has given her whole time to charitable work among the people of her faith and is known in every Jewish home in this city. She has gone into the poorest hovels and the richest homes of her people when help was needed.

On the second, third, and fourth daughters of Elise Binswanger—Carrie (Mrs. A. M. Friend), Ida M. (the first wife of Sol Block), and Mona (who never married)—see the footnotes on pages 26 and 88.

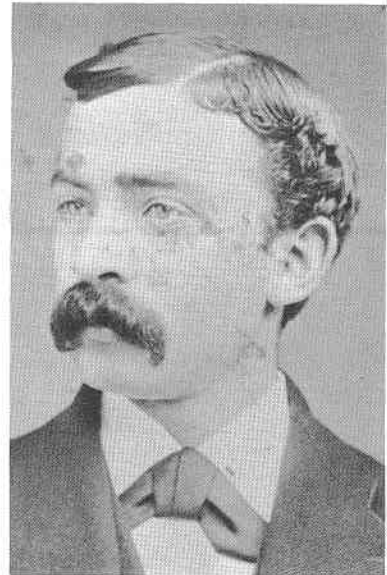
SIX OF THE CONGREGATION'S FOUNDERS



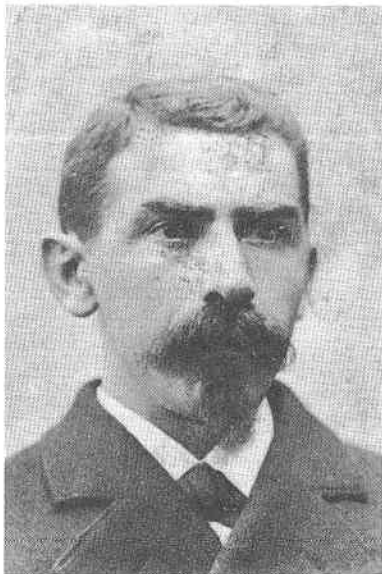
**JULIEN HAAR**  
Secretary, 1870-1871  
President, 1895-1898



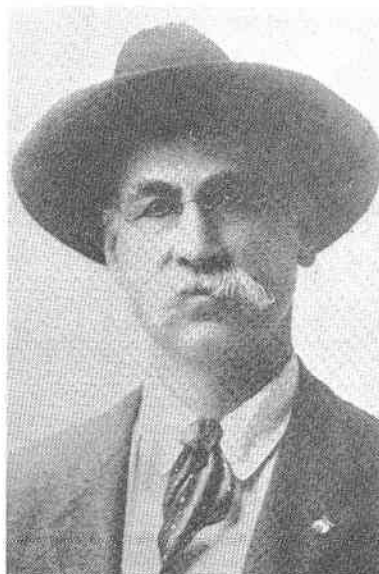
**ISAAC BACHRACH**  
President, 1902-1909



**ADOLF S. FLERSHEIM**  
President, 1900-1901



**BERNHARDT DAVIDSON**  
Cemetery Warden, 1886-1907

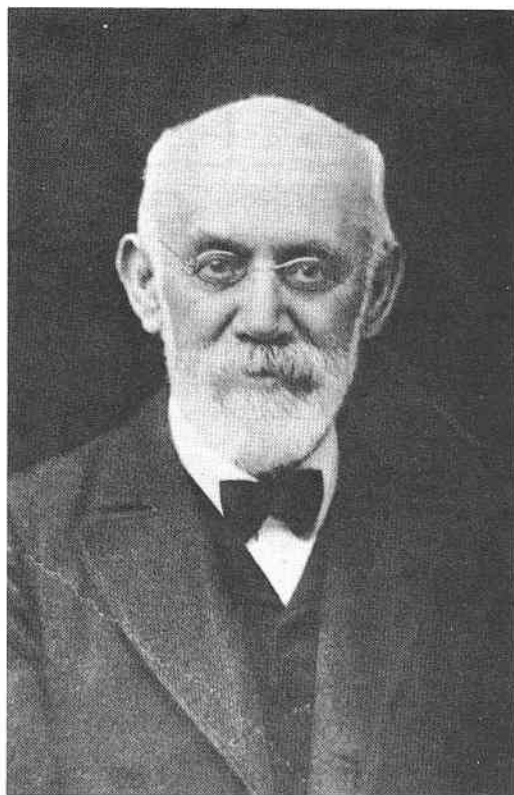


**ISAAC A. LEVY**



**DAVID LOEB**  
Trustee, 1875-(?)

## THE PATRIARCH OF THE CONGREGATION



BENJAMIN A. FEINEMAN

President, 1870-1873  
Trustee, 1873-1879  
Vice President, 1879-1880  
President, 1880-1887  
Secretary, 1888-1906  
Secretary Emeritus, 1906-1912

*He officiated at the dedication of three of the congregation's four temples*

Moses Baum, Joseph Cahn, and Herman Ganz, trustees.<sup>21</sup>

A rented hall at the northwest corner of Eighth and Main streets met the needs for services on Sabbaths and the festivals during the congregation's first two years.<sup>22</sup> The *Israelite* of December 2, 1870 reported the dedication of the temporary place of worship, as published in one of the Kansas City daily papers:

KANSAS CITY—The *Bulletin* of Nov. 19 gives a vivid description of the dedication of a hall to be the synagogue of the congregation B'nai Jehudah. The *Bulletin* says:

“There is something so sublime and impressive in the ceremonies handed down through many ages, and upon which God has so often looked with favor, that it is beyond our power to describe. The same language and the same ritual taught by Moses, Abraham and Solomon, the same laws of the Prophets, the holy of the Holies, the sanctuary, the three scrolls of the Holy Law, and the Lord's Altar. All these are retained by the scattered remnant of Israel in all lands and under all governments, the same as one thousand years ago—all these indispensable adjuncts to the Lord's Synagogue we found in the new Synagogue established and dedicated yesterday.”

The *Bulletin* then speaks in terms highly laudatory of the sermon preached by the minister, Rev. M. R. Cohen, on Genesis 49,10. The *Bulletin* then closes thus:

“The inauguration of this congregation in Kansas City speaks well for this respectable and thrifty class of our citizens, and the style and manner in which they have established their synagogue is a credit to them and to the city.”<sup>23</sup>

The congregation's founding also provided the impetus for the organization of the community's first charity, under the aegis of B'nai Jehudah's women. A congregational auxiliary, known as the Hebrew Ladies' Relief Society, came into being in late 1870 in order to provide systematic almsgiving and to promote the welfare of the congregation.<sup>24</sup> The original officers of this society were Mrs. Joseph Cahn, president; Mrs. Louis Hammer-slough, vice president (offices which both held for ten consecutive years); Mrs. M. R. Cohen, secretary; Mrs. Herman Ganz, treasurer. There were sixteen charter members.<sup>25</sup> During the first decade of its existence, the Hebrew Ladies' Relief Society met the total responsibility for the community's welfare needs, and it remained the dominant Jewish charity organization in Kansas City until the nineties.

Nor did the society's women restrict their charitable concerns to the needs of their own people. Their first major fund-raising event was a ball in the early fall of 1871, originally intended to start a temple-building fund. However, when the Chicago Fire intervened, the total proceeds of \$275 were devoted to aid the sufferers.<sup>26</sup>

“Progress and Reform” were the aims of B'nai Jehudah from the start.<sup>27</sup> The theological reforms inherent in the *Minhag America* prayer-book, coupled with the institution of the family pew and a choir of mixed male and female voices,<sup>28</sup> were relatively moderate ones, intended as an evolutionary variant of Judaism and not as a revolutionary break with tradition.‡

A service of Confirmation for the oldest students of the congregational

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‡There is no indication that the rabbis or lay leaders of the congregation ever observed the traditional dietary laws while in Kansas City or that it was ever customary at B'nai Jehudah's services for men to keep their heads covered.

In the *Kansas City Times*,  
June 14, 1872:

**LEADERS OF THE  
HEBREW LADIES'  
RELIEF SOCIETY:**

**A SUCCESSFUL SOIREE.**

An Elegant Affair Last Night at Me-  
chanics' Institute.

Once and sometimes twice during the year the Ladies' Hebrew Relief Society of this city devote a little time and interest toward getting up a Festival, and when they start into it they work with a will and always accomplish success.

Last night, notwithstanding the weather was very threatening, the spacious Hall of the Mechanics Institute was thronged by far the largest and by all odds the gayest assemblage of the season. Upwards of five hundred tickets were sold by the ladies of the Society, and though not near all those who purchased tickets were in attendance, yet the hall was comfortably thronged with dancers. But by far the most interesting part of the *soiree* were the ladies of the society—all fair, all pleasant and smiling, and withal so beautiful one could not but feel gay while their guests.

The decorations of the hall were simple and profuse. The ladies did all of their own work. They built their own bowers and grottoes, and arranged their stands, and right nobly did they serve them for the cause they labored in.

Among the ladies recognized by our report r, who visited the hall at midnight as prominently engaged in the common cause, were Mrs. M. Gershell, Mrs. S. Schneider, Mrs. Kahn, Mrs. Louis Hammerslough and Mrs. Rev. Cohen, who gracefully presided over a beautiful stand upon the right of the hall. Right opposite, at a beautifully decorated stand, were Mrs. Bachrach, Mrs. List, Mrs. Baum, Mrs. Joe Cahn and Mrs. Latz. At the Post-office, Miss Carrie Binswanger blushing handed out delicate little morsels, which the young men sought after until the last piece of paper in the room had been consumed and exchanged for twenty-five cent stamps.

The most notable feature of all, and the one that attracted the most attention, was Rebecca at the well, impersonated by Miss Clara Laub, who, beautiful as a goddess, attired in pure flowing white, hair engarlaned with pearls, stood at a neatly improvised well in the center of the room, and like her ancestress the gentle Rebecca of old, dealt out cooling draughts to all who called upon her. Another interesting feature in the evening's entertainment was the Floral Temple, where the Misses Wisbrun and Miss Ellinger dispensed the sweetest floral favors to those who paid their dutiful devours at the shrine of beautiful Flora. The music was furnished by a large and full corps of musicians, under the leadership of Prof. Charles Volrath. The music was like everything else connected with the entertainment—first class. Take the festival of last night and compare it, and it has not been equaled this season.



CARRIE (MRS. JOSEPH) CAHN  
President, 1870-1880



RACHEL (MRS. LOUIS) HAMMERSLOUGH  
President, 1880-1890



ELISE ELLINGER BINSWANGER



KANSAS CITY, Mo. Nov. 9, 1871.

ED. IS.—I venture to hope that a word from this far West will not be unwelcome to you, for I feel assured of the pleasure you at all times entertain at receiving communications of a progressive character in our holy religion.

The B'nai Jehudah Congregation of this city, although yet in its infancy, is progressing favorably in every way. The united assiduity of the Board of Officers can not be too much appreciated by me, as also the other members, although but few, are always ready to assist me in upholding the great watchword in Judaism—"Progress." The last holidays were celebrated by the Judaism in this city in a manner that would have been a credit to larger and older congregations. As our present synagogue was thought far too small for the number of worshippers, we had to take for the occasion the Masonic Hall, which was filled to its complete capacity. The Chicago fire has considerably checked our plans for building a synagogue of our own for the present. The Israelites of Kansas City have not been behind in answering to the call of sufferers by the late fire in Chicago and elsewhere.

The Hebrew Ladies' Society here gave a ball in aid to the sufferers, which netted \$275, and as we at that time did not know of any particular way to send the money, so that it might reach the needy in safety, we sent it through the Mayor of our city.

The following are the officers of our congregation: B. A. Feineman, Esq., President; (re-elected) A. Baer, Vice-President; Ben. Ganz, Treasurer; R. Hammerslough, H. Kahn, Wolf Bachrach, Trustees; Charles Dobriner, Esq., Secretary.

Our synagogue is, I am proud to say well attended on Sabbaths and holidays. The choir which is acknowledged to be one of the best in the city, is composed of our own members.

I was, at the annual meeting, unanimously re-elected as the minister of the congregation.

We are about reorganizing a B. B. Lodge here on a firm basis. My Sabbath-school numbers about twenty-five children. Their attendance is good, and the promises of progress are encouraging.

Yours truly,

M. R. COHN,

Minister of the B'nai Jehudah Congregation

KANSAS CITY, MO., August 1, 1872

ED. IS.—Knowing that both you and the Israelites at large have the welfare of all Jewish congregations at heart, I venture to give you a token of our existence in these few lines for publication in your paper.

The necessity of a Jewish congregation had been deeply felt here for a number of years, several attempts had been made to call one into existence, but the right men had not been at the head, and so these attempts were without result until a meeting was held on October 2d, 1870, and about twenty members, with a voluntary yearly subscription of about \$1,000, united and formed the Congregation B'nai Jehudah.

Since then we have gone ahead slowly but steadily, although about ten months ago about fifteen others, of the old orthodox style, who had ever been dissatisfied with our Minhag, (the Minhag America, of course,) formed in a body calling themselves the Congregation K. K. Adath Israel, and waged bitter warfare against us. However, we still exist, have now thirty-three members in good standing, and have never flinched in our aim, which is and has been from the start; Progress and Reform.

At the first election of minister, Rev. M. R. Cohen was unanimously elected for the term of one year, and was re-elected last October. It is undoubtedly known to you that Mr. Cohen resigned Last Spring, and after advertising for a new minister, and receiving numerous application, Rev. E. L. Hess, formerly of St. Louis was unanimously elected to fill the vacant office.

Since about six weeks he has been in our midst, he has made hosts of friends and no enemies. He preaches in English and German; in the latter he undoubtedly stands among the best, and his English, although he has not been very long in this country, is correct, fluent, chaste and full of poetry.

Our former place of worship being too small, we have rented a new and capacious hall, where Rev. Mr. Hess will deliver the inaugural sermon on Saturday, the 10th inst.

Fearing to occupy too much space, I will close and beg to remain,

Most respectfully yours, C. D.



"Sabbath School" was conducted in the spring of 1871 on *Shavuot*, the Feast of Weeks, which commemorates acceptance of the Ten Commandments by the Children of Israel at Mount Sinai. The choice of date followed the then universal Shavuot-Confirmation practice among Reform-Jewish congregations, instituted in Germany a half-century before. Word of the first Confirmation at B'nai Jehudah was carried by the Cincinnati *Israelite* of June 9, 1871:

The Kansas City, (Mo.) Bulletin of May 28th, contains an extensive notice of the confirmation in the Synagogue, conducted by Rev. M. R. Cohen, quoting especially a prayer delivered by Master Rosenthal.\*

Reverend Cohen reported a Sabbath School enrollment of twenty-five in the fall of 1871. The membership had by then increased to a point where the hall used for weekly services was inadequate for worship on the High Holy Days; the Masonic Hall at Fourth and Walnut was engaged for that purpose.<sup>29</sup> The number of members—thirty-five—was somewhat short of a potential total affiliation, for any hope of a united religious community had proven ill-founded. Late in 1871 (so B'nai Jehudah's secretary, Charles Dobriner, reported to Wise) "about fifteen others, of the old orthodox style, who had ever been dissatisfied with our Minhag (the Minhag America, of course) formed in a body calling themselves the Congregation K.K.[†] Adath Israel, and waged bitter warfare against us."<sup>30</sup> The rival congregation soon died.<sup>31</sup>

Reverend Cohen, though unanimously re-elected to a second one-year term, resigned the office in the spring of 1872. Retaining his Kansas City residence, he resumed advertising in the *Israelite* with the issue of May 10, 1872:

מוהל :

**Rev. M. R. COHEN, Kansas City, Mo**

The well-known, practical, and skillful MOHEL of the West, will be happy to attend in the above capacity, in town or country.

Address, P. O. Box 951, or his residence, 1015 New Delaware Street, Kansas City, Mo. ma. 10.3m.

\*The names of "Master" Rosenthal's 1871 Confirmation-classmates seem to be irretrievably lost. The earliest known surviving issue of the *Kansas City Bulletin* is at the Kansas City Public Library and is dated June 1, 1871—four days later than the one from which the *Israelite* quoted in brief.

Confirmation-class rosters from 1873 to the present have been compiled as a by-product of research for this volume and are on permanent display in the Harry H. Mayer Memorial Museum of the present temple. They may be considered complete in the listing of those who have been confirmed in the B'nai Jehudah school principally arranged for the children of members. A separate, free school for non-member children, operated by B'nai Jehudah from the turn of the century until 1942, had its own Confirmation services from 1915 onward; its rosters of confirmands in 1915 and from 1920 to 1942 are on file, but those for the period of 1916-19 are missing.

†"K.K.": *kahal kadosh*—"holy congregation."

Kansas City was to remain Cohen's home for the rest of his life—an additional eighteen years. His *mohel* services took him throughout western Missouri and eastern Kansas.<sup>32</sup> He augmented his income as the dispenser of “medicated vapor baths” and as a “physician.”<sup>33</sup> He legitimized the latter calling in 1881, when he secured a doctor of medicine degree from the Bennett College of Eclectic Medicine and Surgery, Chicago (a forerunner of the present Stritch School of Medicine at Loyola University).<sup>34</sup> Cohen's role as a functionary at Kansas City worship services did not end with the termination of his association with B'nai Jehudah, as will be noted later.

The issue of the *Israelite* which announced the Reverend Cohen's immediate plans for the future also contained the following congregational notice:

WANTED—The Congregation Benai [*sic*] Jehudah of Kansas City, Mo. wishes to engage a Minister capable of lecturing in English. The Minister will be required to read the prayers on Sabbath and holidays under the rites of Minhag America. Salary \$1,800 per annum and perquisites. None but those who come well recommended, and are fully competent for the office, need apply. Address, B. A. FEINEMAN, Pres.

From among the applicants, reported as “numerous,” the 27-year-old Emanuel L. Hess of St. Louis was chosen by the unanimous vote of the membership.<sup>35</sup> Born in the Hessian country town of Meerholz, Hess had attended the University of Marburg and had studied in Frankfurt with two renowned rabbis: the Orthodox Samson Raphael Hirsch and a Reformer, Leopold Stein. Coming to America in 1863, Hess first settled in Baltimore where he edited a German-language weekly and served the B'nai B'rith district grand lodge as secretary and president.<sup>36</sup> In St. Louis, his home from about 1870 until his election in Kansas City, he was an active member of B'nai El Congregation<sup>37</sup> while maintaining himself as a life-insurance solicitor.<sup>38</sup>

The mild and conciliatory spirit which Hess displayed during his four years at B'nai Jehudah served to establish friendly cooperation between rabbi and flock. He began his duties in mid-June, 1872. Six weeks later he was reported to have made “hosts of friends and no enemies.” His sermons, given alternately in German and English, met with favor. Those in German were judged to be “among the best,” while his English style was described as “correct, fluent, chaste, and full of poetry.”<sup>39</sup> The rabbi's popularity, matched by that of the volunteer choir of members (“generally considered the best in Kansas City”),<sup>†</sup> attracted increased attendances to the weekly services, soon prompting the engagement of a larger hall, above a store at 613 Main Street.<sup>41</sup>

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<sup>†</sup>The members of the choir remained unchanged from the time of the congregation's founding until 1873, or longer. They were Robert Sachs (bass) and two sisters of Mrs. B. A. Feineman (single daughters of Mrs. Elise Binswanger)—Carrie (later Mrs. A. M. Friend of Dallas) and Ida (who became the first wife of Sol Block and was regarded as the community's leading social worker until her death, in 1898). The first organist was Mr. C. De Lapotterie.<sup>40</sup>

כפי כונתו אמעריקא

תפלות בני ישורון  
ליום הכפורים

THE DIVINE SERVICE

OF AMERICAN ISRAELITES

FOR THE DAY OF ATONEMENT.

BY

ISAAC M. WISE.

CINCINNATI:

BLOCH & CO., PUBLISHERS AND PRINTERS.

TITLE PAGE OF "MINHAG AMERICA"  
FOR YOM KIPPUR

*Reproduction from copy inscribed with  
the name of Abraham Baer*

Used at the congregation's first services  
October 4 and 5, 1870

עלת המיד.

BOOK OF PRAYERS

FOR

Israelitish Congregations.

עלת המיד הקטנה כרך פני ללידת יום שנה ליידיה.

A CONTINENTAL RE-ENT-OPENING, AS OBTAINED ON MOUNT SINAI FOR  
A SWEET SAVOR, A SACRIFICE BY FIRE TO THE LORD.

(Numbers XXXVII 6.)

FOR SALE

BY THE SECTION OF THE CONGREGATION ADARPE JERUSALEM,  
At their Temple in 39th St., between 7th and 8th Avenues,

NEW YORK.

TITLE PAGE OF  
THE EINHORN "BOOK OF PRAYERS"

*In use by the congregation  
from 1873 to 1895*

Hess proved to be a convinced Reformer. It was during the first year of his Kansas City ministry that the congregation replaced the *Minhag America* prayer-book with the radically-Reform "Einhorn Book of Prayers" (*Olat Tamid*).<sup>42</sup> The congregation utilized the Einhorn volume in both its German-Hebrew and English-Hebrew editions for more than a decade, thereafter employing the English-Hebrew version alone until 1895.<sup>43</sup>

Organizational progress kept pace with religious commitment. On June 14, 1872, the congregation secured its certificate of incorporation from the county circuit court,<sup>44</sup> supplemented by the state's "Certificate of Corporate Existence" on June 2, 1873.\*

The immediate necessity to incorporate arose from a desire to acquire a larger burial ground, in place of the lot at Eighteenth and Lydia which had been ceded to the congregation upon the dissolution of the Hebrew Benevolent Society, in 1871.<sup>45</sup> By 1872, that site was being crowded by the expanding city, making relocation a matter of some urgency.

That November the congregation purchased a two-acre tract in the southwest portion of Elmwood Cemetery, two miles east of the city and fronting on Fifteenth Street (now Truman Road). The price of two thousand dollars was satisfied by a cash payment of two hundred dollars and a trade-in of the original cemetery property.<sup>46</sup> The thirty-seven remains at the original cemetery were transferred to the new location.

By its warranty deed, the Elmwood Cemetery Association bound itself and its successors "forever" to extend to the congregation's sector the same quality of care as that given to the remainder of Elmwood. This stipulation was reaffirmed in 1898 by the Elmwood Cemetery *Society*, after it succeeded to ownership of all of the cemetery other than the congregation's portion.<sup>47</sup> The Society, which remains in charge of Elmwood, has faithfully carried out its commitment through the years.

The consecration of the new congregational cemetery took place on Sunday, November 24, 1872. The dedicatory address by Reverend Hess was published by the *Kansas City Bulletin* in its entirety, while the *Times* characterized it as "very impressive and . . . listened to with intense interest," noting also that the ground was situated "in one of nature's loveliest spots."<sup>48</sup>

During the ensuing period of ten years, B'nai Jehudah's cemetery provided all interments for Kansas City's Jewish dead.<sup>49</sup> The congregation furnished a "Benevolent Committee" of volunteer members who attended to the traditional religious preparation of the body for burial whenever called upon.<sup>50</sup> Grave sites at Elmwood were made available to all Jews, without distinction as to affiliation (or non-affiliation) with any particular segment

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\*Secretary of State Eugene F. Weigel certified on that date that

The petitioners, their associates and successors, have become a body politic and corporate, under the corporate name of "The Congregation B'nai Jehudah," and by that name have the right to sue and be sued, purchase, hold and convey real and personal property, and to have and enjoy all the rights and privileges granted to Corporations formed for Religious, Educational or Benevolent Purposes, under the laws of this State.

GENERAL WARRANTY DEED.

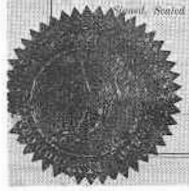
This Indenture, Made on the Seventh day of November A. D. One Thousand Eight Hundred and Seventy-two, by and between The Elmwood Cemetery Association of Kansas City, Missouri, party of the first part, and The Congregation Sinai Jehudath of Kansas City, of the County of Jackson, in the State of Missouri, party of the second part. Witnesseth, That the said party of the first part in consideration of the sum of Two Thousand <sup>00</sup>/<sub>100</sub> Dollars,

to it paid by the said party of the second part, the receipt of which is hereby acknowledged, doth by these presents GRANT, BARGAIN, SELL, CONVEY AND CONFIRM unto the said party of the second part its successors and assigns, the following described Lots, Tracts or Parcels of Land, lying, being and situate in the County of Jackson and State of Missouri, to wit: All of Section "H" in Elmwood Cemetery as marked and designated on the plat of said Cemetery, as recorded in the Recorder's Office within and for said County, containing two (2) acres, with the provision and privilege of using the said section of ground for the purpose and use of burying therein such persons only as the said second party, its successors, or assigns may designate for that end, and with the further right that the said party of the first part hereby binds itself, its successors and assigns to forever keep up the hedges, lines of demarcation, the roads and benches in, and about, to and from said Section, and to review the same care of the whole thereof in the same manner and equal to them, that if the first party may extend to any other portion of said Cemetery not herein conveyed.

To Have and to Hold the premises aforesaid, with all and singular the Rights, Privileges, Appurtenances and Advantages thereto in anywise appertaining, unto the said party of the second part, and unto its successors and assigns FOREVER, the said Elmwood Cemetery Association

lawfully covenanting that it doth lawfully warrant and defend the title to the said premises unto the said party of the second part, and unto its successors and assigns FOREVER, against the lawful claims and demands of all persons whatsoever.

In Witness Whereof, The said party of the first part by its President and Secretary, and its corporate seal to be thereto affixed, the day and year first above written.



J. P. Dally, President  
Congregation (Seal)

DEED TO THE CONGREGATION FOR TWO-ACRE SECTION "H" IN ELMWOOD CEMETERY Purchased November 7, 1872 Dedicated November 24, 1872

of the religious community. This practice has continued to the present. Likewise, the original policy of rendering free burial for indigent dead at Elmwood has never changed.<sup>51</sup>

By 1873, the congregation's expanding role had begun to make its administrative forms more complex. A constitution and by-laws adopted by the membership that year (replacing an earlier set of which copies have not survived) took account of the need to preserve the democratic aspects of congregational government. In its preamble, this version of organic congregational law voiced the aspirations of the members in succinct form:

We, the subscribers, have established a congregation for the purpose of cherishing and perpetuating the belief in, and the worship of ONE GOD, and of promoting the cause of Judaism. †

The mode of worship was prescribed in unmistakable language, "according to the custom of reformed [*sic*] Israelites, and 'Dr. David Einhorn's Prayer-book,' (already adopted by this congregation,) shall be used."

Membership was made available to any Jew having attained his twentieth year, who subscribed to the constitution and by-laws, and who was able (or willing) to share in meeting the congregation's expense. Dues were to be fixed at each annual meeting, in an amount uniformly applicable to all resident members. The membership was divided into five "classes," according to the board's "best judgment," and subject to appeal. (In later years this became the basis for determining pew assignments.) Annual assessments in the different classes ranged from \$25 to \$100, in addition to dues. This classification procedure was retained with but minor modifications in later versions of the constitution and by-laws, until 1943.

Management was vested in a board of four officers and three trustees. They and a cemetery warden were to be elected on the Sunday preceding each Rosh Hashanah.

The "ladies, as the gentlemen," were strictly admonished that:

Every one who enters the Synagogue must bear in mind that he enters a place specially dedicated to the Service of the Most High, where a feeling of the deepest reverence and devotion must actuate the bosom and characterize deportment, and where every act of impropriety, indecorum and disorder becomes sinful.

The enforcement of rules relating to order and decorum at services was a principal duty of the president. He and the vice president were subject to a fine of one dollar for failure to attend "Synagogue" on any Sabbath or holiday morning, except when ill or absent from the city.

The duties of the "minister" were set out precisely:

The Minister shall deliver a sermon during Divine Service in the morning of every

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† B'nai Jehudah's rabbi in 1887—Joseph Krauskopf—invoked this preamble in self-defense when accused by Orthodox Jews that he had "outraged" the good name of Israel by the occupancy of a Jewish pulpit. Krauskopf noted that the preamble offers "no definition of God and none of Judaism," therefore leaving it "altogether to the discretion of the rabbi in charge of the congregation to foster Israel's belief in the one God to the best of his knowledge." He added: "A preamble such as this disposes of the routine minister . . . It calls for independent, thinking men, rather than for creed-repeating automata."<sup>52</sup>



REVEREND EMANUEL L. HESS  
Rabbi of the Congregation  
1872-1876



BEN STROUSE  
President, 1875-1876



Elmwood Cemetery Grave Marker  
Reverend M. R. Cohen  
"FIRST OFFICIATING MINISTER OF  
THE CONG. B'NAI JEHUDAH"



A PORTION OF B'NAI JEHUDAH'S SECTION  
OF ELMWOOD CEMETERY

CONSTITUTION

AND

**BY-LAWS**

OF THE

**Congregation B'nai J'udah**

OF

KANSAS CITY, MISSOURI.

INCORPORATED JUNE 14, 1872.

KANSAS CITY, MO.  
FERGUSON & BUFORD, PRINTERS.  
1873.

**PREAMBLE.**

We, the subscribers, have established a congregation for the purpose of cherishing and perpetuating the belief in, and the worship of OXE GOD, and of promoting the cause of Judaism, and, for our government, have adopted the annexed Constitution and By-Laws :

**CONSTITUTION.**

**ARTICLE I.**

**NAME.**

This congregation shall be known by the name of "B'NAI JEHUDAH" Congregation.

**ARTICLE II.**

**MODE OF WORSHIP.**

The mode of worship shall be according to the custom of reformed Israelites, and "Dr. David Einhorn's Prayerbook," (already adopted by this congregation,) shall be used.

**ARTICLE III.**

**ADMINISTRATION.**

The management and administration of this congregation shall be vested in a board of seven trustees, consisting of the President, Vice-President, Secretary, Treasurer, and three Directors, elected as hereinafter provided.



Sabbath and Holiday, which sermon shall be either in the English or German, except when excused by the President; provided, however, that when less than ten adults are present he shall *not*, when under fifteen it shall be at his option, and when over fifteen he shall deliver said sermon.

He shall officiate at all marriage ceremonies, and shall be entitled to a fee of not less than five dollars.

He shall attend the funeral of a deceased member, his wife or children over six years of age, and if the deceased be an adult, he shall deliver a funeral oration, if so desired by the family of the deceased.

He shall prepare the children of members for confirmation, and confirm them in the Synagogue during the Feast of Sh'vuoth.

He shall read the service, without any assistant, upon all occasions, until the Congregation engage a Reader.

He shall not allow any person to officiate in his stead without special permission of the President.

He shall attend the meetings and rehearsals of the choir, whenever so notified by the leader, or the Committee on Choir.

It is his special duty to act as teacher of the Hebrew school connected with the Congregation.

He shall not be absent from the Temple on any Sabbath or Holiday without permission from the President.

If he should disregard any of the above provisions, or conduct himself unbecoming his station, the Board of Trustees shall have the power to suspend him, and within eight days thereafter convene a meeting of the Congregation for the purpose of submitting the case for definite action.

The only other salaried functionary provided for in the by-laws was the sexton. His office combined those of a traditional *Shammash* and janitor. He thus served as bill collector, custodian of the "law scrolls (Seforim) [Torahs] and their appurtenances," and as keeper of the keys. When he failed to unlock the premises for a scheduled service (as happened on occasion), there was no one with a duplicate key to admit the rabbi and congregants.<sup>53</sup>

## A UNION OF CONGREGATIONS

*In faithful attachment to the sublime principles of Judaism, and in consciousness of Israel's sacred duties . . . with the conviction that in order to discharge these duties beneficially a closer union of congregations is necessary . . . we hereby establish this sacred covenant of the American Israelites.*

—Preamble, Constitution of the Union of American Hebrew Congregations, 1873.

A far-reaching step was B'nai Jehudah's decision to share in the establishment of the Union of American Hebrew Congregations in 1873.

In May of that year a call went out from the five congregations in Cin-

cinnati—Orthodox and Reform speaking with one voice:

to all the congregations of the West and South for a congregational conference to form a "Union of Congregations," under whose auspices a "Jewish Theological Institute" shall be established, and other measures adopted which will advance the prosperity of our religion.<sup>54</sup>

The conveners of the conference were laymen, but the motivating spirit was Isaac Mayer Wise who, as early as 1848, had urged "the association of Israelitish congregations in North America to produce one sublime and grand end, to defend and maintain our faith."<sup>55</sup> His early efforts had been thwarted by the leading rabbis of the Eastern cities who were bent upon separate, divergent paths of Orthodoxy and Reform. Now, in 1873, Wise narrowed his sights to an association of congregations in the cities of the Midwest and the South, and there he met with notable success.

Representatives of twenty-eight congregations—the majority Reform in outlook—met in Cincinnati on July 8-10 to effect the organization of the Union of American Hebrew Congregations.<sup>56</sup> The objectives of the Union were:

... to establish a Hebrew Theological Institute; to preserve Judaism intact; to bequeath it in its purity and sublimity to posterity [and] to Israel united and fraternized ... 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; to aid and encourage young congregations by such material and spiritual support as may be at the command of the Union; and to provide, sustain, and manage such other institutions which the common welfare and progress of Judaism shall require; *without, however, interfering in any manner whatsoever with the affairs and management of any congregation.* †

Before adjourning, the convention issued an invitation to the congregations of the East to join in forming "a more perfect union of congregations." Wise was exultant: "The work done in three days is huge; the foundation has been laid to the Union of Israel, and it is a solid foundation, established in peace and wisdom."<sup>57</sup>

Congregation B'nai Jehudah had not been represented at the Cincinnati convention, but two months later B. A. Feineman, still its president, accepted appointment to head a Kansas City fund-raising effort in support of the Union's cause. \* B'nai Jehudah was officially admitted to Union membership on November 13, 1873, and is counted among its founders. The new-

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† The closing phrase is italicized in the official proceedings.

\* Feineman's letter to Wise, accepting the appointment, received publication in the *Israelite* of September 19, 1873:

... Our Congregation does not belong to the Union yet, but as its presiding officer, I can assure you that it will join before the next annual convention.

Individually, I can assure you that I am with heart and soul for this noble enterprise of the Union of American Hebrew Congregations and the establishment of a Hebrew theological institute, and I shall do whatever is in my power as an individual to contribute and solicit also from my friends and co-religionists as much as I possibly can. Wishing you a speedy success to this glorious undertaking, I am ...

born "Union," struggling against great odds, needed B'nai Jehudah perhaps more than the latter needed the former. By that time, the Kansas City congregation, with a membership of about forty families and single people,<sup>58</sup> was one of the largest in all the vast inland region west of St. Louis.

Louis Hammerslough became the congregation's second president in the fall of 1873.<sup>59</sup> Feineman, while continuing as a member of the board, now gave his primary attention to further the cause of the Union. For years, his contributions exceeded the combined gifts of all other Kansas Citians and the dollar-per-member congregational dues.

Feineman was elected to the UAHC's twenty-member executive board when the Union's "Council," its representative and legislative body, met in regular session for the first time. He occupied the post for three years. During the same period he served as one of the original trustees of the Hebrew Union College, the name given to the Union's theological institute.<sup>60</sup>

Because of B'nai Jehudah's consistently liberal attitude toward Judaism, its delegates to subsequent sessions of the UAHC council (chiefly Feineman for about three decades) encouraged the Union's shift into new channels. This shift made it a representative body of American Reform Judaism, rather than an instrument of American Israel of all persuasions (*K'lal Yisrael*), as Wise had originally envisaged.

### THE WYANDOTTE STREET TEMPLE

*And now it stands complete—the building a magnificent witness to what a small, enthusiastic group can achieve as testimony to the belief in its heritage.*

—From a B'nai Jehudah correspondent, in *Die Deborah* of Cincinnati, October 8, 1875.

Five years after its founding, the congregation built its first permanent house of worship. The undertaking was realized in the face of unexpected obstacles.

Kansas City's banks closed in a nationwide financial panic in the fall of 1873. The following summer, while other cities were beginning to recover, Kansas City was beset by a fresh crisis: an invasion of locusts covered the city's entire trading territory, destroying the bulk of a year's crop. The rapid succession of these two calamities checked the city's progress through the remainder of the decade.<sup>61</sup>

B'nai Jehudah met with a setback of its own in 1874. In May of that year the Hebrew Ladies' Relief Society held a two-day "festival" to raise funds for a temple building.<sup>62</sup> It was a great success: the handsome total of \$860 was obtained.<sup>63</sup> But the joy of achievement was marred within the week by

the untimely death of Julia Cohen, the wife of Reverend M. R. Cohen, who had continued as an officer of the relief society even though her husband had seemingly grown estranged from his former flock.<sup>64</sup>

Mrs. Cohen's passing was utilized by opponents of Reform Judaism to create a rival society in her memory, with Reverend Cohen at its helm. Termed *Chebra Kadisha*, its reported aim was to supplant B'nai Jehudah with a congregation along more traditional lines. A friend of the Reform congregation characterized the new Cohen group as "a few old ultra-orthodox croakers and one or two soreheads."<sup>65</sup> The *Chebra* dissolved within three years, having made no serious inroads into B'nai Jehudah's ranks.<sup>66</sup>

It is quite possible that when the *Chebra Kadisha* disappeared, its small membership and religious leadership passed to a society which bought cemetery property in 1882<sup>67</sup> and held High Holy Day services in 1883: the *Chebra Bikur Cholim*. The first recorded officiating rabbi of the *Bikur Cholim* was "Dr. M. R. Cohen."<sup>68</sup> Since Congregation Beth Shalom, the current Conservative synagogue in Kansas City, traces its origin to this society, Reverend Cohen could lay claim to having been the first rabbi of both B'nai Jehudah and Beth Shalom.\*

During 1874-75, B'nai Jehudah worshipped at the Unitarian Church on the east side of New Delaware (the present Baltimore Avenue), between Tenth and Eleventh streets.<sup>70</sup>

Ground for a temple site was acquired in April of 1875 at the southeast corner of Wyandotte and Sixth streets.<sup>71</sup> A modest frame structure of Gothic style, seating about three hundred,<sup>72</sup> was completed within five months at a cost of \$7,000.<sup>73</sup> Louis Hammerslough, president, donated the gas-light fixtures, while the ladies of the relief society supplied the organ, carpets, ark curtain, and Torah covers.<sup>74</sup>

A festive dedication took place on Friday evening, September 24. The presence of numerous dignitaries<sup>75</sup> was not merely a compliment to the congregation as such, but, additionally, a tribute to B. A. Feineman, who had become the first Jew to win election to the city council earlier that year.† The *Kansas City Times*, in a column-long report, declared the temple

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\*Cohen died at his downtown-Kansas City residence in 1890, sixty-three years of age. (The death certificate lists the cause as malaria; the disease presumably was contracted in Australia, where Cohen and his wife had resided for a time before coming to the United States.) The funeral, conducted by B'nai Jehudah's rabbi, Henry Berkowitz, occurred on the eve of Rosh Hashanah—precisely twenty years from the day on which Cohen had conducted his first worship service in Kansas City. The report of the funeral in the *Kansas City Times* referred to Cohen as "a highly respected Hebrew." It advised that Rabbi Berkowitz had eulogized the deceased for his "sterling worth."

Cohen was buried in the B'nai Jehudah section of Elmwood, next to his wife, in a grave provided by B. A. Feineman. In 1895, when Rabbi Berkowitz visited in Kansas City and spoke as a guest in his former pulpit, he took satisfaction in noting that the congregation had caused a "mark of reverence" to be placed on Cohen's grave.<sup>69</sup> The inscription, across the top of the simple headstone, reads:

FIRST OFFICIATING MINISTER  
OF THE CONG. B'NAI JEHUDAH

†Feineman served on the city council for two one-year terms.<sup>76</sup> Following a lapse of almost three decades, there were six other members of B'nai Jehudah who served on the

## THE SYNAGOGUE.

**A Brief Synopsis of the Rabbi's Address.**

**A Beautiful Temple Dedicated with Delightful and Appropriate Ceremonies.**

**A Large Number of the Most Prominent Citizens, Witness the Dedication.**

Last evening at six o'clock the dedicatory services of the new and beautiful temple at the corner of Sixth and Wyandotte streets, was inaugurated under the direction of Rabbi Hess. The building is a perfect model of architectural beauty, and it is complete and elegant in all its appointments. It is constructed on acoustic principles, and is admirably adapted to speaking or singing. The audience room will seat comfortably about three hundred and fifty people. The aisles are covered with a most beautiful carpet. The organ and choir are located in the gallery, in the rear of the room.

The tabernacle is located in the recess immediately behind the Rabbi's desk. The ceremonies were conducted with

great pomp, and yet with the most perfect taste and appropriateness. At the commencement the Rabbi stood in front of the tabernacle attended by the officers of the church, holding in his arms the

### SCROLLS OR PARCHMENTS,

on which are written the laws of Moses, while the orchestra played a most beautiful overture. After the music, Rabbi Hess advanced to the desk and laid

order. The following parties may feel congratulated. Prof. Kress, organist, Mrs. Mills, Mrs. Davidson, Miss Engleman, Mr. Sachs and Mr. Longley. The audience were seated by those polite and handsome ushers, Sam Schneider and Julian Haar. The ceremony from beginning to close was highly interesting and appropriate, and will long be remembered by those who were so fortunate as to witness it. The officers of the church are: President L. Hammerslough; Vice President, Jos. Cahn; Board of Trustees, Ben Strouse, B. A. Feineman, H. Ganz and S. Sonshine, all men of wealth and character. After the dedicatory ceremonies the audience repaired to McDowell's Hall, where a most elegant dancing entertainment was prepared through the excellent management of that prince of good fellows, Sam Schneider, and this morning when the wee sma' hours appeared, many of this happy company were still "chasing the glowing hours with Hying feet."

## THE DEDICATION OF THE TEMPLE ON WYANDOTTE STREET

As reported in the *Kansas City Times*, September 25, 1875

In the *American Israelite*, April 7, 1876:

## RESOLUTIONS

KANSAS CITY, Mo., March 14, 1876.

To THE EDITOR OF THE AMERICAN ISRAELITE.

The undersigned committee, appointed at a meeting held by Bnai Yehuda Congregation this Sunday, 26th, to draft resolutions, expressing sorrow and regret at the intended departure of its esteemed minister, the Rev. E. L. Hess have resolved as follows:

WHEREAS, The Rev. E. L. Hess has served this Congregation for the past four years, endeavoring himself to gratify everyone of its members, and edifying us by his elaborate and instructive lectures; and

WHEREAS, The Rev. E. L. Hess has at this meeting given very plausible reasons for his so doing, rendered his resignation as our minister; therefore, be it resolved, That, while we fully appreciate the Rev. gentleman's noble motives and accept his resignation as stipulated by him, we do it with feelings of heartfelt sorrow and intense regret;

Resolved, That in the Rev. E. L. Hess, we lose not only an able minister and teacher, but no less a dear friend and associate.

Resolved, That we sincerely congratulate our sister Congregation, of Columbus, Ohio, upon their acquisition of so learned and able a minister.

Resolved, That we sincerely wish the Rev. Mr. Hess success and prosperity in his future sphere.

Resolved, That these resolutions be published in the AMERICAN ISRAELITE and a copy thereof be forwarded to the Rev. E. L. Hess.

N. SPEAR,  
M. A. ISAACS,  
Committee.

## RESOLUTION OF "SORROW AND REGRET" UPON THE RESIGNATION OF REVEREND E. L. HESS

(The first signature should read Bernhard Ganz)



## Rules and Regulations.

for the Government of the Sabbath School of the  
Congregation Anai Schichah, of Kansas City Mo.  
as adopted by the School Board, and the Officers and Ministers  
of the Congregation on the 11<sup>th</sup> day of March 1877.

### Terms of School Affairs.

Rule. 4.

The scholastic year shall commence the first Saturday after  
Succoth, and continue for eleven months, or up to the  
Saturday prior to Rosh Hashanah, and be divided into  
two terms, the first term to begin on the Saturday after  
Succoth, and continue till Pesach, and the second term  
begins immediately after Pesach, and continues until the  
Sabbath before Rosh Hashanah.

### Teachers.

Rule. 5.

It shall be their duty to practice such discipline in their school  
as would be exercised by a kind and judicious parent  
in his family, always firm and vigilant, but prudent; they  
shall endeavor on all proper occasions to impress upon the  
minds of their pupils the principles of morality & virtues,  
a sacred regard for truth, love to God, love to man,  
sobriety, industry, frugality, and the principles and doctrines  
of Judaism.

" 6.

They shall see, that the pupils under their charge distinctly  
understand, and faithfully observe all the rules relating  
to Pupils.

From the "RULES AND REGULATIONS FOR THE GOVERNMENT OF THE SABBATH SCHOOL,"  
adopted in 1877. The "Minister" was Reverend David Burgheim (1877-1878), pictured above. The hand-  
writing is that of B. A. Feineman, then chairman of the School Board.

“a perfect model of architectural beauty . . . complete and elegant in all its appointments . . . admirably adapted to speaking or singing.” At the conclusion of the dedicatory service, the assemblage adjourned to McDowell's Hall for “a most elegant dancing entertainment.”<sup>77</sup>

Ben Strouse, a cousin of Reverend Hess,<sup>78</sup> succeeded Louis Hamerslough as president two days following the temple dedication.<sup>79</sup> He relinquished the office within a matter of months, when he moved to Baltimore.<sup>80</sup>

Joseph Cahn took Strouse's place and proceeded to guide the congregation through difficult straits. He served in office for four years, and with as many rabbis.<sup>81</sup> Dire stringency made the retention of a competent rabbi a vexing problem throughout this period.

Reverend Hess had been re-elected in 1874 for an additional term of three years,<sup>82</sup> but after the congregation was apparently forced to cut his salary sharply, he resigned to accept a better-paying position in Columbus, Ohio, in March of 1876. His Kansas City flock adopted a resolution of “heartfelt sorrow and intense regret” at the loss of “not only an able minister and teacher, but no less a dear friend and associate.”<sup>83</sup> His Sabbath School children gave him a gold-headed cane as a parting gift.<sup>84</sup>

His one year in Columbus proved an unhappy one for Reverend Hess, † but he enjoyed longer and more successful service in the Reform congregations of Shreveport, Louisiana (1877-88), and St. Paul, Minnesota (1888-99). He remained in St. Paul during his retirement years and died there in 1906.<sup>86</sup>

Nine hundred dollars per year was all that B'nai Jehudah could offer in the summer and fall of 1876 when it advertised for “a competent minister who is also able to teach Hebrew.”<sup>87</sup> The temple stood empty during the High Holy Day season of that year, as was indicated by this plaintive message to the *American Israelite*, published October 6, 1876:

We had a *Fair Rosh Hashonah*; that is to say, on account of the “Fair” [\*] the Rosh Hashonah did not arrive here, although three business houses were closed, and the proprietors thereof surely expected the arrival of that distinguished guest. But he either did not come, or passed through here *incognito*.

Almost half of the members withdrew their support during this period without a rabbi, and the reported membership was only twenty-two at the time of the ultimate selection of the Reverend David Burgheim as the congregation's third “minister,” early in 1877.<sup>88</sup> Burgheim was born in Breslau,

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city council over a nearly continuous period of twenty-six years: Charles Weill (1904-08), Isaac Taylor (1908-13), Louis Oppenstein (1910-11), Isaac Reicher (1914-21), George L. Goldman (1922-30), and Arthur Fels (1924-25). The only one among these still living in the congregation's centennial year was Fels, who is still a member.

† Congregation B'nai Israel of Columbus (now Temple Israel) had elected Hess for a term of three years. He resigned after the first year, thus responding to charges of misconduct which a board member had preferred against him: He had officiated at the marriage of a non-member, forbidden under the congregation's rules.<sup>85</sup>

\*The Kansas City Fair, an annual Fall event from 1871 to 1893, regularly attracted upwards of forty thousand visitors from all over the Midwest.

Germany, came to America in 1867, and served two congregations in Nashville from that year until 1869, when he moved to Atlanta.<sup>89</sup> There he functioned for two years as rabbi of the Hebrew Benevolent Congregation and as the head of a secular day school.<sup>90</sup> He then returned to Nashville, but apparently had difficulty re-establishing himself there. In 1874 he was elected by the Reform congregation in St. Paul, only to be released by it in less than a year.<sup>91</sup> The record then skips to his brief term in Kansas City.

The only surviving testimonials to Burgheim's one year with B'nai Jehudah are the "Rules and Regulations for the Government of the Sabbath School" which were adopted in 1877 and preserved in the handwriting of B. A. Feineman.<sup>92</sup> Also, there exists an elaborate account of the confirmation of eight children that year as published in the *Journal of Commerce*.†

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†The Confirmation ceremony of 1877 may serve to introduce a notable family history, worthy of report as a saga of American Judaism and because it concludes with the most illustrious descendant of the founders of the congregation: Norbert Wiener, "one of the most remarkable men of the twentieth century . . . brilliant mathematician, a writer of both fiction and philosophy, and a scientist whose work had a major influence in the contemporary world."<sup>93</sup>

Five boys and three girls were confirmed in the Class of 1877. The *Journal of Commerce* devoted two columns to a description of the service, one of which was reserved entirely for publication of the speech given by one of the eight children—Helen Kahn, the 14-year-old daughter of Mr. and Mrs. Henry Kahn. An evaluation of her "performance" took up an additional paragraph. The reporter termed it a "perfect gem" of elocution: he advised Helen's parents that a talent of such "high order" was deserving of careful cultivation.<sup>94</sup>

In 1893 (sixteen years later), Mrs. Helen Kahn Weil of Kansas City lectured on the "glorious heritage" of the modern Jewish woman. The lecture was given before the World's Congress of Religions, held in Chicago as a feature of the World's Columbian Exposition. The text of the lecture and a portrait of Mrs. Weil were published in the proceedings of the congress.<sup>95</sup>

Helen's flair for rhetoric in praise of Jewish virtues notably distinguishes her from a younger sister, Bertha Kahn. In 1893, Bertha (then better known as "Birdie") became the wife of Leo Wiener, a native of Bialystok, Russia. At the time of their marriage, Wiener was in his first year as an assistant professor of languages at the University of Missouri, in Columbia. Previously, for eight years, he had been the first Jewish teacher at the Kansas City High School.<sup>96</sup>

In 1895, two years after his marriage, Leo Wiener was called from the faculty of the University of Missouri to that of Harvard—the beginning of his long and distinguished career there as professor of Slavic languages. In 1899 he wrote a well-received history of 19th-century Yiddish literature.<sup>97</sup> His son, Norbert, was unaware of this. At the age of five he was mastering algebra and geometry. At fourteen he earned his Bachelor of Arts degree. It was not until the age of sixteen that he discovered—with shock and bewilderment—that he was a Jew.

"The responsibility for keeping the fact of my Jewishness secret was largely my mother's," wrote Norbert Wiener in the autobiography of his youth, *Ex-Prodigy*. "My father was involved in all this only secondarily and by implication." Not only did the mother fail to "burden" her children with the consciousness of belonging to a "despised" group, she flatly denied it when the son's suspicions were momentarily aroused. ("I had not yet learned to question the word of my parents," was the reaction which he recorded.) Moreover, the mother habitually made slurring remarks about "the gluttony of the Jews." The father, having agreed that the family should "pass" as non-Jews, remained a silent bystander in observing his wife's anti-Semitic course of conduct.<sup>98</sup>

Norbert Wiener ultimately understood his ethnic background. But, as his autobiography makes plain, he never became aware of his mother's religious heritage as the daughter of Mr. and Mrs. Henry Kahn of Kansas City. Even at the zenith of his brilliant career—after he had given to the world the word and science of "Cybernetics"—Norbert



Burgheim's next pulpit was in Akron, Ohio.‡ Subsequently he served the Reform congregations of Syracuse, New York; Charleston, West Virginia; and Hartford, Connecticut. He remained in none of those communities for more than three years.<sup>110</sup>

B'nai Jehudah advertised its renewed need of a rabbi (offering \$1,000 per annum, plus perquisites),<sup>111</sup> and this time a thoroughly qualified applicant presented himself in less than a month. On July 28, 1878, Rabbi Ignaz Grossmann of New York City was elected "by acclamation"<sup>112</sup> as both "minister and Chazan [cantor],"<sup>113</sup> following trial sermons in English and German.\* His inaugural sermon on Rosh Hashanah eve was considered "powerful . . . a work that revealed the master," while his singing voice was

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Wiener was still under the misconception that his mother (who was then still living) hailed from St. Joseph, rather than Kansas City.<sup>99</sup>

Thus he never learned that his Grandfather Kahn (whom he remembered having seen but once) had been praised editorially by Isaac Mayer Wise in 1868 for having come to the defense of the good name of the Jewish people, after it had been attacked by a Kansas City newspaper.<sup>100</sup> He did not know that his grandfather had been a founder and leader of Kansas City's Reform temple. And, no doubt, he would have been quite amazed to discover a most uncharacteristic feature of his mother's personality as disclosed in a record from her remote past. On July 6, 1879, following a public examination of students enrolled in the Sabbath School of Congregation B'nai Jehudah, B. A. Feineman, chairman of the school board, awarded a prize for achievement in her Jewish studies to Birdie (Bertha) Kahn.<sup>101</sup>

There are clues in other Kansas City sources and direct indications in Norbert Wiener's autobiography which help to explain this radical transformation over a period of thirty years. Before her marriage, Birdie Kahn was spoken of as a leading belle of Kansas City's Reform-Jewish society.<sup>102</sup> Her father was prominent among the city's "German" Jews. He was also noted as sought after at local society weddings because of his talent for offering appropriate toasts.<sup>103</sup> Thus it is not too difficult to read between the lines of an announcement which advised that the wedding of "Birdie" Kahn and the Russian-born Leo Wiener would be "strictly a family affair."<sup>104</sup> It strikes one as but a euphemistic version of a more forthright statement carried in Anglo-Jewish papers in 1897, that America's Jews from Germany were "superior" to those from Russia "in general culture and refinement."<sup>105</sup>

Members of the Kahn family expressed themselves quite as pointedly. They regarded Bertha's marriage to Leo Wiener as a "bad" one and tried to break it up. According to Norbert, "the old quarrel between German Jew and Russian Jew played at least a role," supplemented by "my father's downrightness and naïveté in social matters."<sup>106</sup> His mother's anti-Semitic pattern of behavior, though an extreme reaction, may be seen in that context.

It appears from Norbert Wiener's autobiography that his mother's older sister Helen (who had lectured on the glories of Jewish womanhood) exacerbated her anti-Semitism. At about the turn of the century, Mrs. Henry Kahn moved from Kansas City to Boston. Helen went with her as a permanent companion. A few years afterwards, a Kansas City writer described Helen Kahn Weil as a gifted lecturer.<sup>107</sup> But her relatives in Boston, the Wieners, detested Helen for her intellectual pretensions. Norbert overcame the shock of self-confrontation as a Jew and acknowledged his Jewish identity in his adulthood, but a mutually-manifested disdain estranged the Wieners from Aunt Helen and developed into a permanent family rift.<sup>108</sup>

‡Why Burgheim stayed in Kansas City for only one year is not known, but financial considerations were obviously not involved on either his part or the congregation's: The Akron position had been advertised at one-third *less* than his former Kansas City salary.<sup>109</sup> B'nai Jehudah, on the other hand, was prepared to pay a successor one-third *more*.

\*The report of Grossmann's election in this dual capacity is the only known reference to a cantor's role at B'nai Jehudah prior to 1939.

described as "strong and melodious."<sup>114</sup> The splendid impression Rabbi Grossmann made at his inaugural on Rosh Hashanah attracted twenty-eight new members by Yom Kippur, nine days later.<sup>115</sup>

Grossmann, B'nai Jehudah's first ordained rabbi, was born in Trencsen, Hungary (now Czechoslovakia), the scion of an old and learned family of rabbis. He was educated at the yeshiva of Pressburg and then led congregations in Moravia and Croatia. In 1874, at the age of forty-nine, Grossmann left Europe to serve for two years at Congregation Beth Elohim of Williamsburg (Brooklyn), now forming a part of the Union Temple.<sup>116</sup> He then spent two more years in New York as a teacher and as a columnist for Wise's *Deborah*. His oldest son was then a rabbi in Hungary. Another, Louis, was enrolled in the second class of the Hebrew Union College, where he later taught for many years. A third son, Rudolph, showed equal promise as an eleven-year-old student in B'nai Jehudah's Sabbath School by winning first prize in the "First" class in 1879. Rudolph later also entered the Reform rabbinate, ministering to Congregation Rodeph Sholom of New York City for thirty years.†

B'nai Jehudah flourished during Rabbi Grossmann's ministry.<sup>118</sup> His relations with his members were most cordial.<sup>119</sup> The late Friday evening services, which he instituted, drew large attendances.‡

Therefore, it must have occasioned much regret when Grossmann resigned as of February 1880, though his term had nineteen more months to run.<sup>121</sup> He went to Chicago where he served two congregations until 1885.<sup>122</sup> He then retired to spend his remaining years in scholarly pursuits.<sup>123</sup> His obituary in the *American Israelite* records that the entire rabbinate of New York City, where he died in 1897, attended the funeral "to show the last honors to the man who had spent his life in the service of God and Israel."<sup>124</sup>

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†The item in the *American Israelite* which reported the prize received by the rabbi's son also contains the first available information with regard to the structure of the congregational school. The children's ages ranged from eight to about fourteen, and the pupils were divided into five grades. With the exception of those pupils confirmed that year, they were required to pass public examination. The older ones among these were expected to show evidence of proficiency in Hebrew by translating into English certain sections of the Einhorn prayer-book and passages from Proverbs.<sup>117</sup> (Annual public examinations were held until after the turn of the century, and the age-range of the student body likewise remained unchanged until the 1900's.)

‡In the Orthodox tradition, Sabbath Eve services are conducted while there is still daylight. The later hour is a Reform innovation, first introduced during the 1860's in Cleveland and Cincinnati. Many businessmen used it as a substitute for less convenient worship on Saturday morning.<sup>120</sup> At B'nai Jehudah, before the time of Rabbi Grossmann, the Friday-evening services started at 6:00 o'clock. He changed the starting hour to 7:30. About five years later, a different rabbi of the congregation moved it to 8:00 o'clock. There it was retained for more than sixty years. In 1945, the starting time was further advanced to 8:20 p.m., by action of the Board of Trustees. This is the hour for Friday-evening services as scheduled at this writing.

### CHAPTER III

## 1880-1883: Rabbi Elias Eppstein and the Russian Refugees

*On September 2nd, 1906, the career of our brother ELIAS EPPSTEIN was ended . . . For fifty-four years as teacher in American Israel [he] zealously strove to promote its best interests. Gentle, affable, and kind in demeanor, a lover of learning, he gained the sincere affection of all who called him their rabbi.*

—Memorial resolution of the Central Conference  
of American Rabbis, 1907.<sup>1</sup>

The memorial tribute of his colleagues admirably captures the qualities of mind and heart which Elias Eppstein manifested during his three years as B'nai Jehudah's rabbi.

Born in 1831, the son of an Alsatian rabbi, Eppstein received his secular education in France and Germany and his ordination from Rabbi Moshe Mertzig of Paris. He was barely nineteen years old when he was given charge of a Prussian congregation. Coming to the United States in 1852, he accustomed himself to American ways in a year of travel before accepting the post of principal in the day school of Congregation Keneseth Shalom ("Society of Concord") in Syracuse, New York. There he married the Bavarian-born Fannie Bronner, with whom he had seven children. He subsequently organized and served the "French" congregation of New York City, Shaare Brocho.<sup>2</sup> Thereafter, he introduced reforms at Beth Israel of Jackson, Michigan, and was one of the first to institute late Friday-evening services while rabbi of Temple Beth El, Detroit.<sup>3</sup> His Kansas City service from 1880 to 1883 was immediately preceded by eleven years at Congregation B'ne Jeshurun of Milwaukee (now Congregation Emanu-El B'ne Jeshurun).<sup>4</sup>

An assessment of the part played by B'nai Jehudah's first four spiritual leaders during the congregation's initial decade has perforce relied entirely on what others of the period chose to say of them (in the local dailies and in Wise's Cincinnati weeklies). The perspective widens considerably on turning the page to the second decade and finding the first three years of the crucial 1880's illumined from the added vantage point of the rabbi himself.

Rabbi Eppstein kept up a diary through most of his Kansas City sojourn.

Providentially, this journal of 260 tightly written, legal-size pages was preserved by two generations of Eppstein's descendants. Now on deposit at the American Jewish Archives in Cincinnati, it affords telling insights into the life of the Jewish community and the role of its solitary full-time servant, B'nai Jehudah's rabbi. It records his private observations, sometimes colorfully expressed.\*

Eppstein had been elected for a three-year term in January, 1880.<sup>13</sup> He arrived on the scene of his new labors in mid-March and amassed an abundance of solid accomplishments within his first week. He argued successfully that the temple basement should be partitioned into class rooms so that each school grade could receive instruction separately, rather than meeting together in various pews of the sanctuary.<sup>14</sup> He obtained permission to enlarge the choir and to augment its repertoire.<sup>15</sup> Forty-two ladies of the congregation pledged him their concerted efforts to organize a "fair" in order to liquidate the temple mortgage.<sup>16</sup> The trustees endorsed his proposal to take a census of the city's Jewish population.† And, finally, he topped off his first week by accepting an appointment as "circuit preacher" under the auspices of the Union of American Hebrew Congregations, to service the small, isolated Jewish settlements in the far-flung rural areas of western Missouri, Kansas, and portions of Nebraska and Colorado.<sup>19</sup>

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\*An earlier volume of the Eppstein diary has previously received critical comment in a book about the Jewish community of Milwaukee. The authors of that history belittled it as "rather pallid," revealing Eppstein as a "plodding, dull person."<sup>5</sup>

The author of the present volume considers that comment considerably off target. The Kansas City diary shows Eppstein as a man of honest convictions, possessed with good insights, particularly with regard to the Jewish condition of his time.

A few character quirks also come to light. One in particular is Eppstein's lack of candor in attesting to his chronological age. The rabbi deemed anyone above the age of fifty as "old,"<sup>6</sup> and he hoped to postpone the day when others would so consider him. He led Milwaukeeans to accept his year of birth as 1833 (instead of 1831),<sup>7</sup> and he continued that rather harmless deception when he came to Kansas City in 1880.<sup>8</sup> But in his diary—writing there "within the secrecy of my soul"—Eppstein acknowledged his true age.<sup>9</sup>

The diary does not mention Eppstein's place of birth, and other sources differ widely. What appears to be the most reliable source points to Saarwelling, Alsace-Lorraine;<sup>10</sup> but other possibilities are Prussia,<sup>11</sup> or the French town of Epernay, near Reims.<sup>12</sup> ("Russia" is given in the 1880 census for Kansas City, which is as obviously erroneous as the listing there of his wife's age as "24.")

Of Eppstein's large family, only his youngest son, Joseph, accompanied him from Milwaukee at the outset of his Kansas City ministry. Joseph was then receiving his father's instructions for Bar Mitzvah, conducted at the temple that June. Eppstein's wife, Fannie, remained behind one month until the rabbi could find suitable housing for the family, including also these other four children: Samuel (age 18), Mathilda (23, engaged to Felix V. Kander of Milwaukee, later of Kansas City), Jennie (14), and the youngest, Daisy (11).

The oldest child, Bessie (25), was at the time a resident of Denver where her husband, Henry Bloch, was a rabbi. The second-oldest child, Jacob (21), followed a variety of occupations in parts of the Rocky Mountain area and in rural mid-western communities—as church organist, carnival trouper, and as assistant to "Bosco the Magician."

†Eppstein had conducted a similar census in Milwaukee. The diary records an Eppstein visit to "West Kansas" (the West Bottoms area) to take the census there,<sup>17</sup> but no evidence appears that the scheme was carried to completion. In September 1880, Eppstein reported that Kansas City had "from 130 to 150 Jewish families, of whom about 90 belong to the congregation."<sup>18</sup>



RABBI ELIAS EPPSTEIN  
1880-1883

**Third Lecture of the Series Upon "Israel's Part,"  
by Rabbi Eppstein.**

At the Jewish temple Rabbi Eppstein, on Friday evening last, continued his lectures upon "Israel's part," the subject of the third discourse of the series being "Jesus of Nazareth—Paul." The lecture is reported in full below:

**"JESUS OF NAZARETH—PAUL."**  
The administration of John the Baptist, if such we may style his doings, which did not last very long, did not cause any alarm. It is not a great question in our mind whether the baptizing in the river by John was at all known beyond that circle of men and women with whom the Essene John associated. At

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The festival service commenced at 10 A.M. Rev. H. A. Himmelfarb read the prayer. At about 10:30 I came up with the confirmands: Abraham Reenberg, Isaac Levin, Hugo Levy, Jacob Sphert, Jacob Levin, Jacob Sphert, Pauline Levy and Louis Levy. The Confirmands were up to the time and then prayed. At the end of which they sang a hymn with the choir and then went down during the service they sang the letters and during service to which the choir answered after this time all went down and sang. Sphert, Mr. Reenberg, Pauline Levy & Jacob Sphert spoke: 1. to parents; 2. to the Confirmands; 3. to the parents & the choir — this time Louis Levy received the candidate prayer after which they all sang with the choir the Cantata: "Manna was given to the people in the wilderness." As a whole this was the greatest Confirmand service I have yet seen & received a great many compliments. The children were well liked. The service was done in the Confirmand's - the difference between that among us and the parents.

The rabbi appeared pleased with his new flock. He saw only "sweet and smart-looking faces" among his seventy-four Sabbath School "scholars."<sup>20</sup> ‡ The members showed a generally friendly interest in his affairs, though Eppstein thought the men "too much absorbed by business to feel a genuine friendship toward anyone." As for the women, he deemed them excessively concerned with the task of retaining competent household servants, at the expense of attending to their spiritual needs.<sup>22</sup>

Eppstein's preaching (alternately in German and English) was appreciated. "Everyone gladly seeks God's House," wrote Mrs. Bernhard Ganz to the *Deborah* in Cincinnati, "to listen to the meaningful and pleasing sermons which are always relevant because they come from a sensitive heart. One leaves the holy place with spirit uplifted, knowing that Dr. Eppstein is the right man in the right place."<sup>23</sup> \*

B. A. Feineman, who had been president during the first three years of congregational existence (and chairman of the Sabbath School board thereafter), resumed the presidency in the fall of 1880, succeeding Joseph Cahn.<sup>25</sup> The membership now stood at ninety, more than twice the number Rabbi Eppstein had found upon his coming six months earlier.<sup>26</sup>

It was in Eppstein's day that the congregation was first described in a history of the area, which stated "the average attendance at the usual church services is good."<sup>27</sup> Rabbi Eppstein, however, wrote of slim attendances, particularly on Saturday mornings.† The annual budget was given in the Jackson County history as "between three and four thousand dollars, inclusive of pastor's salary." (That salary was \$1,500.)

The material welfare was further enhanced by the "fair," Rabbi Eppstein's brainchild, which proved successful beyond all expectations. For five days and nights in October, 1880, the Grimes Building on Delaware Street, made available free of charge, was thronged with hundreds of the town's citizenry (among them the mayor, who presided at the opening and closing ceremonies), all contributing their "shekels" in bidding for merchandise which Eastern business houses had donated.<sup>29</sup> Nearly \$5,000 was realized, sufficient to wipe out the temple mortgage and with enough left over (in the rabbi's words) "as an apple for thirst."<sup>30</sup>

The social success of the fair (as significant perhaps as its financial triumph) shows well how integrated a part of the general community the congregation's members had become. Their language was by now almost entirely English,<sup>31</sup> their dress indistinguishable from that of everyone else, and

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‡ Eppstein experienced difficulty in the matter of enforcing regular school attendance, noting that it was, at times, as small as half of the enrollment. He reported having admonished the parents from the pulpit "in a clear, forcible way," that as long as they themselves did not take a greater interest in religious matters, "the children will look upon this institution as a superfluous one."<sup>21</sup>

\*Ministers of all faiths were, for many years, addressed as "Doctor," even if they were not the holders of a doctorate (Eppstein was not).<sup>24</sup>

† Eppstein recorded in his diary having advised the handful of members present at one of the Sabbath-morning services that honesty should compel them to "give up the Congr. and close their place of worship."<sup>28</sup>

→ Congregation B'nai Jehuda, →

Manassas City, October 23<sup>d</sup> 1882

DEAR SIR:

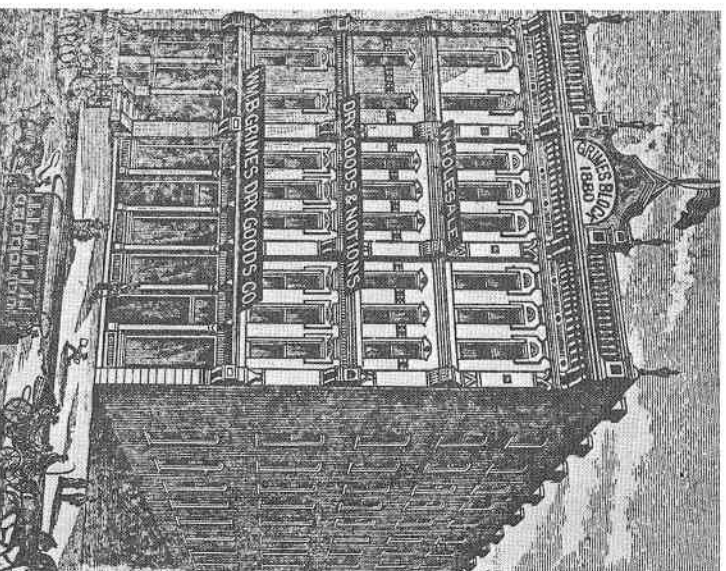
This is to certify that Mrs. B. Miller  
has one <sup>copy</sup> of the Torah (copy) deposited in  
the Ark of our Synagogue, which is her property,  
& can demand same (copy) at any time.

B. S. Levinson  
Pastor of the Syn.

above mentioned copy of Torah, returned  
to Mrs. B. Miller March 15<sup>th</sup> 1884.

Geo. F. Levinson Past

Safekeeping receipt for a Torah scroll, issued to Bernard Miller. On loan to  
the congregation 1882-1884.



The Grimes Building at 512 Delaware  
Scene of 5-day Temple Fair in October 1880  
The 90 member-families raised \$4,700 to wipe out  
the mortgage on the Wyandotte Street Temple.  
Mayor Charles A. Chace presided on the opening  
and closing nights of the stellar event.

their children imbued with American ways. The outward forms of their religion had been modified to a point where abandonment of traditional observances was flaunted in public (the fair's luncheon menu featured oysters and game, *trefe* foods).<sup>32</sup>

Kansas City had now entered a period of renewed prosperity. Eastern capital began to pour into the city, resulting in a real-estate boom in which some properties sold as often as seven times in a single day, each time at a higher price.<sup>33</sup>

B'nai Jehudah's families shared in the general affluence. In the fall of 1881, forty of them organized the "Progress Club" which was to become the scene of glittering banquets and dances for Kansas City's Jewish "society." This forerunner of the present Oakwood Country Club was first led by B. A. Feineman, still the congregation's president. The club's membership long was synonymous with B'nai Jehudah's wealthier families.† In 1908 one of its ladies recorded that the Progress Club represented "the more cultured strata of society,"<sup>37</sup> a thinly-veiled bit of snobbery to distinguish between the well-established "German" group and the Russian-born "greenhorns."\*

The beginning of the "Great Migration" from Russia came in the winter of 1881-82, when a few refugees reached Kansas City in the aftermath of the pogroms that followed the assassination of Czar Alexander II. "They were received with open arms," Rabbi Eppstein reported. "We will gladly provide for them, hoping that in the spring we shall be able to get employment for them."<sup>39</sup> †

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†A visitor from the East was a guest at the club's inaugural ball, held on the third floor of the John Taylor Dry Goods Company building (now Macy's) on October 27, 1881. He described the club as "the ideal Home sweet home" for "our crowd" (thus stated in the Germanic form, "*Unsere Leute*" in quotation marks, indicating it was a common expression) and reported that the party had rivaled the finest that New York's Terrace Garden could offer. The scene reminded him of the German proverb, "He who lives joyously dies gloriously."<sup>34</sup>

The Progress Club moved to other rented quarters, at 1208 Main Street (now Adler's store), in 1885. From 1893 until 1910 it occupied a building of its own, an imposing Victorian mansion at 1017 Washington Street, which now houses the Musician's union local. (It is one of the few remaining landmarks of 19th-century Jewish community life in Kansas City.) The "country home" of the Progress Club, at the present location of Oakwood, opened in 1912. For a 1905 membership roster, see the *Appendix*.

A somewhat less elite Jewish social club, also principally composed of B'nai Jehudah members, was the "Phoenix Society," which Rabbi Eppstein organized in 1880. It had an initial membership of about fifty; the first president was a son-in-law of Joseph Cahn, Charles D. Axman.<sup>35</sup> This club existed for at least fifteen years. A traveling correspondent for the *American Israelite* offered the following characterization and contrast in 1895:

To those whose means may, perhaps, be limited, the Phoenix club . . . is prepared to offer amusement and entertainments at [relatively modest] expense. But the Progress Club is to Kansas City what the Standard Club is to Chicago—the club.<sup>36</sup>

\*The Progress Club also was at one time affiliated with a national federation of German-American social clubs.<sup>38</sup>

†Eppstein's initial enthusiasm in welcoming Russian refugees to Kansas City soon cooled. Five months after the first contingent had arrived, he struck a note of panic:

We should urge [the Hebrew Emigrant Aid Committee of New York] to . . . desist from sending us any more refugees, as we have enough with those we have. We may



As the number of the Russian immigrants grew rapidly, their needs soon overtook the limited resources of the Hebrew Ladies' Relief Society, prompting the formation of the community's first male charity organization, under congregational auspices. The "Hebrew Men's Relief Society," with A. N. Sadler (the "Boston Clothier") at its helm, sheltered and clothed the impoverished newcomers and sought to provide them with some means of livelihood.† Those who possessed needed skills (especially in the building trades) readily found employment. Others fared less well. Here, as elsewhere, the attempt was made to settle the refugees on government land as farmers. The local scheme, on a tract in neighboring Wyandotte County, Kansas, failed before the winter of 1882-83 had ended.\* As such, it proved unsuccessful even more quickly than the more ambitious, ill-conceived Beersheba Colony experiment which saw the Union of American Hebrew Congregations settle eleven families in a desolate part of southwest Kansas, near Cimarron (against the advice of Sadler and Feineman, whose investigation had disclosed that the land seemed ill-suited for agricultural purposes).<sup>45</sup> † Several of the erstwhile Beersheba colonist families ultimately settled in Kansas City, where two among them rendered distinguished service for the community and B'nai Jehudah in later years—the Goldmans and Tertés. ‡

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be permitted to take a load upon our own shoulders which we know we are able to carry safely, but to my idea we have no right to burden the next generation, and those unfortunates here will become so in the course of time.<sup>40</sup>

‡ The men's relief society was originally formed in 1881, with B. A. Feineman as president, but had remained inactive that year. Eppstein listed the following as the other officers of the society, as reconstituted in 1882: [Jacob] Newhouse, vice-president; Joseph Lorie, treasurer; and "Mr. Haas," secretary.<sup>41</sup>

\* Isaac Mayer Wise had propagandized such schemes as early as 1881.<sup>42</sup> Eppstein did likewise in a sermon given a few days after the men's relief society was reactivated.<sup>43</sup> A year later he reported to Wise, for publication in the *American Israelite*:

Our Russians have left. The farming scheme near Wyandotte [township; now Kansas City, Kansas] proved a failure. The Relief Society, assisted by the Hebrew Ladies' Society, provided the parties with sufficient means to start elsewhere. We gave them as *tsayda laderech* [provisions on the way] two hundred and fifty dollars, and wish them success elsewhere.<sup>44</sup>

† A year after the beginning of the Beersheba colony, M. H. Marks, its superintendent, reported as follows to Moritz Loth, president of the Union of American Hebrew Congregations:

Arriving in Kansas City [on his way back to Cincinnati, July 6, 1883] . . . we laid over visiting that day with Messrs. Sadler and [L.S.] Lieberman, two gentlemen who are doing everything they possibly can to ameliorate the condition of the poor Russian refugees, as well as the condition of their own poor, and from the geographical location of Kansas City, this must be a herculean task indeed. Mr. Feineman, who is the third partner of this worthy trio, was absent, having gone to the Cincinnati convention [of the UAHC].<sup>46</sup>

‡ Lipman (sometimes "Lipe") Goldman was sworn in as a Beersheba-colony trustee before an unfurled Torah by Isaac M. Wise when the chosen settlers prepared to set out on their journey from Cincinnati to Kansas.<sup>47</sup> A son, Fred Goldman, still a member of B'nai Jehudah (and the first Jew to serve as president of the Kansas City Chamber of Commerce; also chairman of the first fund-raising campaign of the Jewish Welfare Federation, in 1933), was born in Cimarron. His deceased brothers and sisters, all

The outbreak of Russian pogroms occurred shortly after the onset of anti-Semitic agitation in Germany, led by Adolf Stoecker, the Kaiser's family-preacher. Rabbi Eppstein was "astonished" to find one of his rabbinical colleagues in private agreement with the critics of the Jews of Berlin, whom he described to Eppstein as mostly "Polish Jews who came from Russia . . . mean, arrogant, ignorant, dirty." Yet Eppstein himself was moved to record:

We have in Kansas City a great number of them, who never think of their Sabbath, who never identify themselves when called upon to do a charitable act; but they have a great deal to say, on seeing others taking off their hats in Temple, or seeing them smoke on a Sabbath, or eat of foods prohibited by the old laws . . . Such people are indeed no ornament to our community . . . People will soon reflect upon that by desecrating their Sabbath and not keeping Sunday, they have one more day than the balance of the population, and what they gain on that day is robbery on the whole community . . . Why not have a law closing their businesses one day in the week and force them to contribute to those institutions which are erected for the edification of the whole race?

Then Eppstein tempered his train of thought and added, "But should we condemn the whole on account of these hypocrites?" as he recalled to himself that "even the Lord is represented as having said He would not destroy Sodom if He found ten righteous men there."<sup>48</sup>

Meanwhile, all was not going well within the congregation. A sermon by Rabbi Eppstein in March of 1882 (on the subject of "Retribution") incurred the displeasure of Louis Hammerslough, and the rabbi heard that the quick-tempered and domineering merchant had left temple with the words, "We must see to get another man."<sup>49</sup> \* At the semi-annual meeting of the con-

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members of B'nai Jehudah: Dr. Max Goldman (first Jewish president of the Jackson County Medical Society), Mrs. Emel Feld, Mrs. William Wolf, and George L. Goldman (a city councilman for eight years). Dr. Max Goldman's son, Meyer L.; and a son of Mrs. Emel Feld, Lipman Goldman Feld; were trustees of the congregation in the 1950's and 1960's.

Milton Terte, another of the Beersheba colonists, became president of Kansas City's Keneseth Israel Congregation, later merged into the present Conservative Beth Shalom. His children (now deceased) were members of B'nai Jehudah: Ben Terte (the first Jew to receive appointment to the Circuit Court of Jackson County), Harry H. Terte, and Rose Terte.

\*Some days later, one of Eppstein's friends cautioned him to appease trustees who had been critical of him. This the rabbi put a stop to, saying: "The congregation and its members together are not rich enough to pay me for acting against my principles." Writing in his diary, he added: "I have never yet solicited for votes and shall not begin in my old days, and therefore it would be best to be silent on this subject."<sup>50</sup>

This was not Eppstein's first difficulty with Hammerslough. The diary entry of October 8, 1880, mentions that the senior past president became enraged when members of the choir could be heard talking among themselves while the rabbi was preaching:

After service, Mr. Hammerslough went out in hot haste and, as I am told, used some very abusive language in regard to the Ladies & Gents of the Quoir [*sic*], saying that they behaved like loafers & ill-bred women & men, etc. This, of course, created a fuss and finally ended in the utter desolution [*sic*] of the Quoir.

Eppstein added:

After all they sing for their pleasure gratuitously and we must not be exacting. . . . Mr. H. had not a particle of right to do aught more than any other member, and if

gregational membership, one week later, Hammerslough pushed through a motion that the rabbi's services be terminated at the close of his three-year term in the spring of 1883, and that the position be advertised six months prior thereto.<sup>52</sup>

The same issue of the *American Israelite* which carried the notice of a pulpit vacancy, at \$2,000 per annum, also reported that Rabbi Eppstein's salary had been increased to that figure from \$1,500.<sup>53</sup> The seeming incongruity led to a follow-up notice from B'nai Jehudah's secretary, Morris Benas, offering assurance that "the advertisement of this congregation is bona fide . . . applicants for the position may come forward without fear of infringing on anybody's supposed rights or privileges."<sup>54</sup> This "clarification" made the desired impact; it reportedly attracted some fifty applications!<sup>55</sup> †

But, all the while, the eyes of President Feineman were fixed on Cincinnati. There the first class of the Hebrew Union College was now in its senior year, and Feineman was eager to pluck one of the first fruits of the tree which he had helped to plant.

Eppstein was without a new position as his Kansas City term came to an official end. No move was made to relieve him of his duties and he stayed on, unaware of Feineman's plans. Then some of Eppstein's more knowledgeable friends began to circulate a petition, urging him to stand for reelection. ‡ He wavered, but not for long. His diary reveals the emotions of a not-disinterested critic of the swiftly unfolding events:

*March 16, 1883*—Mr. [Joseph] Krauskopf from the H. U. College of Cincinnati . . . came here upon, as I think, the solicitation of Mr. Feineman and the Trustees. Mr. K. is a young man of good appearance, belonging to the graduating class of the

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he did take a right not belonging to him, he ought never to have forgotten that a Gentl. must be one always.

It was with a good deal of difficulty that Eppstein finally persuaded Mrs. Nathan Lorie, the leading member of the choir, to tell the others that they should let bygones be bygones. Eppstein, himself, seldom carried a grudge. Even after Hammerslough had called for the termination of his services, the rabbi described him in the diary as "liberal to a fault, generous and good-hearted."<sup>51</sup>

† Reproduced in this volume, from the originals, are:

- 1) The official notice by which the congregation informed Eppstein that his services would be terminated in 1883 (the rabbi inserted it in the pages of his diary);
- 2) The advertisement for a successor, published in the *American Israelite*;
- 3) The receipted bill for twenty-four insertions of the ad, totaling \$16.80 (the original is in the congregation's archives).

‡ The originators of the petition were David Mayer and Isaac Bachrach.<sup>56</sup> A lapse in the diary obscures a knowledge of Eppstein's activities on behalf of his own future over a period of seven months. In August, 1882, he was exploring his chances for a pulpit vacancy at B'nai Sholom, Chicago. Early in March, 1883, he had an unproductive interview in Evansville, Indiana.<sup>57</sup> The Kansas City petition carried nineteen signatures on March 13, when he first learned of it.<sup>58</sup>

The diary mentions two candidates for the B'nai Jehudah pulpit in early March, 1883. Rev. Victor Caro of Quincy, Illinois, officiated while Eppstein was in Evansville and (so Eppstein heard) "made but a poor impression."<sup>59</sup> "Rev. Dr. [E. K.] Fischer" of Keokuk, Iowa, "an old man, apparently between 50-60" (Eppstein, himself, was 51!), turned up unannounced and left again without having been accorded a hearing.<sup>60</sup>

→ Congregation B'nai Jehuda, ←

Kansas City, Mar 27 1882

Rev. Dr. Eppstein,  
City.

DEAR SIR:

At a regular meeting of the Congregation B'nai Jehuda, held in the Vestry rooms of the Synagogue, Sunday the 26<sup>th</sup> inst. the following resolution was adopted: That it is the sense of this meeting, that six months prior to expiration of the term of Office of Rev. Dr. Eppstein, the Trustees of the Congregation advertise for a Minister, and that the Secretary of the Congregation be and he is hereby instructed to notify Rev. Dr. Eppstein of the termination of his services at the end of his present engagement.

Respectfully M. Benas. Secy.

Notice to Rabbi Eppstein that the congregation would advertise for a "Minister" in the fall of 1882 and that his own services would be terminated in March 1883. Signed by Morris Benas, Secretary.

(From the original, inserted in the Eppstein diary.)

OFFICE OF AMERICAN ISRAELITE AND DEBORAH.

CINCINNATI, June 1 1883

Bong. Benai Jehuda

Kansas City, Mo

167 and 169 ELM STREET

To See Wise & Co. Publishers.

1882

An Advertising in American Israelite,

Oct 13 7 lines 24 times

16 80

Recd. Payment  
See Wise & Co.

B. A. Feineman Esq

MINISTER — By the Congregation  
Benai Jehudah, of Kansas City, Mo. One  
who is able to lecture in English and Ger-  
man, and to superintend a Sabbath-school.  
No traveling expenses paid. Salary,  
\$2,600. Address B. A. Feineman, Presi-  
dent.  
Oct. 13-14

Advertisement for a new "Minister," which appeared in the *American Israelite*  
for 24 weeks, and receipted invoice for same. The ad attracted "fifty-odd"  
candidates, according to Isaac Mayer Wise.

College. It does not look well neither for the Pres. of said college [I. M. Wise], nor for the Union [of American Hebrew Congregations] in general to let these boys go abroad and fish for places ere they are ripened into what they shall become.

The 25-year-old Krauskopf preached in English and German that Sabbath. Eppstein thought the English lecture "well worded and beautifully rendered; it only lacked one thing—sense."\* Commenting on the German sermon, Rabbi Eppstein wrote: "Mr. K. speaks a good German, but also here he lacks sense. . . . I have noticed the close resemblance of the pupils to their master; part of the I aM Wise has been already transmitted to them"†

When Krauskopf was asked to remain in Kansas City one more week for two additional lectures, Eppstein believed the student had failed to win the congregation on the first try. He submitted his application for re-election at the congregational meeting called for the following Sunday. The diary records the result of the contest: "30 votes for Rev. K. and 20 for me."‡

Eppstein was bitter in defeat. He had previously regarded Feineman as "a man of education, a man upon whom everyone may and can rely."\*\* Now he termed him a "double-tongued and double-faced hypocrite,"<sup>67</sup> and he forthwith charged him in a letter to Rabbi Wise with having led a "clique" to a "questionable victory" in a "mean, foul, sneaking and insulting way."<sup>68</sup> Ignoring Eppstein's remonstrance, Wise editorialized proudly in the next issue of the *American Israelite*:

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\*The diary entry continued:

The text was well chosen, but not utilized—in short, as a lecturer in sense the young man has not honored his alma mater. Mr. F. and some of the Trustees are in ecstasies over the result of Mr. K[']s lecture, with what right they do not [say], nor like to be asked.<sup>61</sup>

†Eppstein now added:

If our so highly lauded College does not furnish the country better Rabbis for the future, then its existence is but a short-lived one.<sup>62</sup>

A day later (after a third lecture by Krauskopf), Eppstein modified his estimate of the student somewhat:

All in all, to be just, I will admit: Rev. K. seems to be and for all I know is an honest, diligent worker, and one who will make his mark in life. But at the present he ought not to aspire too high. Beginning at the foot of the ladder, he may be able to reach the loftiest step, but by placing his foot on the highest, skipping the lower ones, he will tumble and hurt himself.<sup>63</sup>

‡Thirty-two members (about one-third of the total) signed the petition urging Eppstein to stand for re-election. Six of these failed to attend the meeting, four were deprived of their votes (presumably for non-payment of congregational charges), and "two honorables sold out to the opposition." A tally of the ayes and nays was shared with Eppstein by his son-in-law, Felix V. Kander. The rabbi recorded the names of those who had stood by him "*l'sikaron olam*"—for everlasting remembrance.<sup>64</sup>

\*\*Eppstein made that diary entry in 1882, after Feineman had complimented him on one of his sermons. There he added: "I actually care but little for the compliments of any one, but make allowance for Mr. Feineman."<sup>65</sup>

Eppstein had been critical of Feineman on a previous occasion. The rabbi had preached in opposition to a discriminatory action by B'nai B'rith District Grand Lodge No. 6 which had refused a charter to a body of "Russian Polish" Jews. Feineman felt the grand lodge had been right in not granting a charter to "Litvaks." Eppstein deemed this

Joseph Krauskopf was unanimously elected out of fifty-odd candidates in Kansas City, with a salary of \$2,000 per annum. . . . It appears that the training of those students in the College is eminently practical, so that every one of the graduates will be fully able to occupy the pulpit of any congregation, however numerous, enlightened and pretentious its membership may be.<sup>69</sup>\*

On June 15, Eppstein received two weeks' notice of his final termination and prepared to leave with his wife and the three youngest of their seven children to face an uncertain future. But when two of the trustees, Jacob Newhouse and L. S. Lieberman, presented the Eppsteins with a purse of four hundred dollars at the time of parting, his spirit was refreshed: "I am sure this is very considerate on the part of the Cong. & I have no reason to complain. Although superseded by another Minister, this goes to show that my labors have not been in vain."<sup>†</sup>

In taking leave of Kansas City, the rabbi left behind three of his children: Mathilda, the wife of the attorney Felix V. Kander (she became the first secretary of the Kansas City section of the National Council of Jewish Women in 1895 and a teacher in the congregation's Sabbath School); Bessie Bloch (widowed in 1888);<sup>73</sup> and Samuel, then a clerk at Woolf Brothers clothing store and later an attorney.

It must have struck Rabbi Eppstein as an ironic footnote to his downfall in Kansas City at the hands of Louis Hammerslough when, two decades later, he was called on to co-officiate at the marriage of his own granddaughter, Alice Kander, to Walter Hammerslough, the youngest of Louis's sons. Rabbi Eppstein's part in the ceremony was still remembered in B'nai Jehudah's centennial year by a surviving member of the wedding party who recalled the frail, small figure of the elderly rabbi occasionally leaning for support on his granddaughter, the bride.<sup>74</sup>

Three of the rabbi's descendants served on B'nai Jehudah's Board of Trustees: his son, Samuel; a grandson, Harold S. Kander; and a great-grandson, Edward F. Kander. To be counted also among Rabbi Eppstein's progeny is his daughter Daisy's grandson Morris B. Abram who, while president of Brandeis University, was the speaker at the service inaugurating B'nai Jehudah's centennial observance, November 28, 1969.<sup>‡</sup>

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evidence of "disgraceful prejudice. . . . Mr. F. has shown himself as a narrowminded, selfish, eccentric mind, who can not take counsel from anyone else."<sup>66</sup>

\*Eppstein registered a strong complaint with Rabbi S. H. Sonneschein of St. Louis, a close friend of Wise, concerning the reference to a "unanimous" election.<sup>70</sup> Sonneschein replied that this was "merely a phrase which the venerable father of the College made use of to give vent to his feelings of rejoicing." Sonneschein counseled to let the matter rest,<sup>71</sup> and Eppstein heeded him. Four days later he wrote to Wise, "begging him . . . to forward my name should he at any time hear of some suitable situation for me."<sup>72</sup>

†Newhouse became chairman of a building committee for a new temple later that year. Lieberman's daughter, Mrs. Henry Flarsheim, is presently B'nai Jehudah's oldest member in years of affiliation. She was enrolled in the Sabbath School in 1885 and has been a dues-paying member since 1902 (seventy years).

‡Another great-grandson and a former Kansas Citian (son of Harold Kander, brother of Edward) is the noted composer of popular music for the stage and screen, John Kander (*The Happy Time; Flora, the Red Menace; Cabaret*).

And what became of Rabbi Eppstein, himself? Isaac M. Wise helped him secure the pulpit of Philadelphia's Congregation Adath Jeshurun, soon after his departure from Kansas City.<sup>75</sup> There he changed the ritual from Orthodox to a moderate Reform. A historian of the Philadelphia community credited Eppstein with having given Adath Jeshurun a fresh impetus and with having developed its religious school into one of the best of its kind.<sup>76</sup> After his service in Philadelphia, Eppstein obtained his final pulpit in Quincy, Illinois,<sup>77</sup> where he served the the Jewish community until his retirement, in 1905. The final year of his life was spent with his children in Kansas City, where he died in 1906.<sup>78</sup> He was laid to rest in Quincy, next to his wife, who had died eleven years earlier.



## CHAPTER IV

### 1883-1887: Rabbi Joseph Krauskopf, Radical Reformer

*We have educated enlightened rabbis for the American Israel.  
... A new spirit rises from these walls, and it is a spirit of  
genuine piety, enlightenment and charity; it is the spirit of  
love and truth.*

Thus did Isaac Mayer Wise hail the first four American-trained rabbis as they graduated in the 1883 Class of the Hebrew Union College.<sup>1</sup>

B'nai Jehudah can claim the unique distinction of having been served by two of the four—first Joseph Krauskopf, then Henry Berkowitz.

They had been roommates as well as classmates during their student years in Cincinnati and had collaborated in writing two textbooks for children, *Bible Ethics* and a two-volume *Hebrew Reader*. Soon after their ordination the two friends became brothers-in-law as well. Wise officiated at the double wedding which united Krauskopf and Berkowitz's sister, Rose; while Henry Berkowitz married Flora Brunn, a second cousin.<sup>2</sup>

Berkowitz's first pulpit was in Mobile, Alabama. Krauskopf went to Kansas City.

He was born in Ostrowo, then in the Prussian province of Posen. In 1872, at the age of fourteen, he followed an older brother to the United States and soon found himself a clerk in a tea merchant's establishment in Fall River, Massachusetts. A non-Jewish woman took an interest in the youth. Aware of his religious inclination (which was attributed to his mother, "a good Orthodox Jewish woman of an older generation"), she wrote to Isaac M. Wise on his behalf when she read of the proposed founding of the Hebrew Union College. Krauskopf was among those enrolled the day the seminary first opened its doors, in 1875.<sup>3</sup>\*

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\*Krauskopf's first assignment as rabbi was to represent B'nai Jehudah as one of two delegates at the 8th UAHC Council, which met in Cincinnati during the week following the July 8th graduation exercises. Feineman, the other delegate, headed a convention committee which reported on congregations delinquent in their dues to the Union.<sup>4</sup>

A banquet at Cincinnati's Highland House, which concluded the UAHC-Council sessions, became known as the "Trefe Banquet" because of the shell-fish dishes on the menu. Non-kosher foods had been served at previous UAHC-Council banquets (e.g., the one held in Milwaukee in 1878).<sup>5</sup> The banquet in 1883 differed by the participation of several more traditional-minded rabbis who had been among the examiners of the HUC

Rabbi Krauskopf's inaugural sermon (September 8, 1883) set the tone for his Kansas City ministry. With a characteristic optimism, he looked upon the assembly which crowded the Wyandotte Street Temple that night as "an outpouring of true piety and holy devotion to our sacred cause." He prescribed for human progress "a union of law, religion, and science; those three, nothing more nor less. . . . Before their stately, world-conquering march all that is arrayed against them must fly in dismay."<sup>7</sup>

The membership quickly took the young rabbi to its heart. Awaiting him and his bride after their honeymoon was "the cosiest of homes, completely furnished in a most elegant manner from garret to cellar"—a wedding present from the congregation.<sup>8</sup>

Krauskopf's first High Holy Day services were described as "the most beautiful and impressive ever held here." At the same time a growing tendency to abandon old forms was noted. To the stereotyped question on Yom Kippur, "How are you fasting?" was added another, "Are you fasting?"<sup>9</sup> (A memoir written by the daughter of a long-time member of the congregation records that when her father arrived in America that very Yom Kippur day, he marked the break with his German past by having an "American steak" instead of fasting and, thereafter, by dropping most religious ceremonies, which he associated with the Old World. "I never felt," she mused, "that there was a spiritual loss, however—all ethical values were retained and emphasized. . . . On Rosh Hashonah evening I remember the gathering at our house of the whole family. . . . My childish impression was one of great happiness at all being together.")<sup>10</sup>

Rabbi Krauskopf preached "natural religion without supernaturalism,"<sup>11</sup> stripped of superstitious belief and outworn rituals. His advocacy of radical reforms did not, however, always coincide with the "easy way." On the contrary, he strengthened the Sabbath School curriculum. *Bible Ethics*, divided into five parts, became the text for as many grades. The study of Hebrew was reinstated in the three highest grades. (\$300 per annum had been authorized in 1881 to employ a Hebrew teacher, but none had been secured; Krauskopf held a weekly training class for teachers who served without pay.)<sup>12</sup> The students attended on *both* Saturday and Sunday mornings, as before, and the rabbi conducted children's services following the Saturday classes in alternate weeks.<sup>13</sup>

The rabbi's mood was one of confidence, and the membership's matched his. The temple at Sixth and Wyandotte was sold in the spring of 1883, in anticipation of building a larger one somewhat farther south. The sale brought \$15,500—more than twice the cost eight years before.<sup>14</sup> Ground for a new building was purchased at the southwest corner of Eleventh and Oak streets,<sup>15</sup> and construction commenced before the end of 1883.<sup>16</sup> The old

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seniors, immediately preceding their graduation. The exodus of these rabbis from the banquet hall marked the beginning of overt cleavage within UAHC ranks and, ultimately, led to the formation of the Conservative movement in American Judaism. At the 1887 UAHC-Council banquet, where Krauskopf was the main speaker, he remarked: "Although the Almighty has no doubt long since forgiven the *treffe* banquet of four years before in Cincinnati, some of the rabbis, it seems, will never forgive it."<sup>6</sup>



RABBI JOSEPH KRAUSKOPF  
1883-1887



ROSE BERKOWITZ KRAUSKOPF  
and daughter, Eleanore  
(later Mrs. Lionel Benjamin of Kansas City)

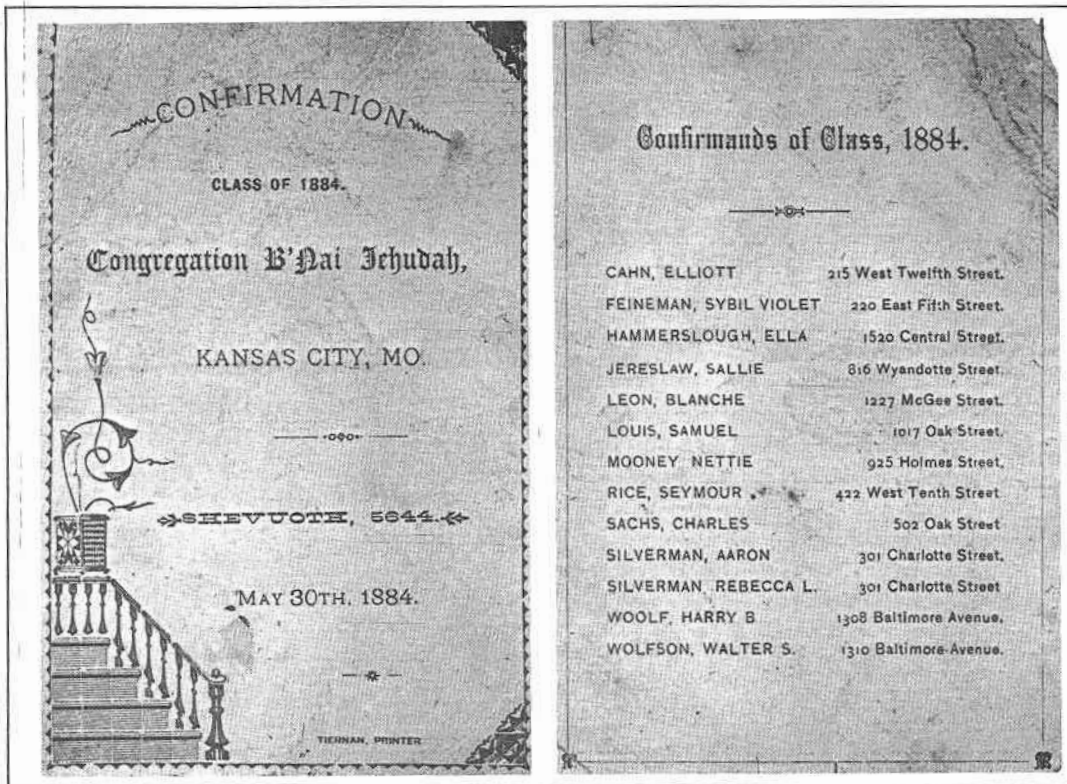


WHOLESALE LIQUOR DEALERS.

NO. 423, WALNUT ST.

*Kansas City, Mo. May 16 1884*  
*Congregation B. Nais Jehudah*  
*To Henry C. Houston*  
*To Rent of Synagogue to May 15/84 \$66 <sup>67</sup>/<sub>100</sub>*  
*Paid, Henry C. Houston*  
*Wm B. Duvolsaw Treasurer*  
*Please Pay above mentioned amount for Rent*  
*B. A. Benjamin*  
*Pres.*

One month's rent receipt, Wyandotte Street Temple  
after its sale to Henry C. Houston.



Confirmands of Class, 1884.

CAHN, ELLIOTT	215 West Twelfth Street.
FEINEMAN, SYBIL VIOLET	220 East Fifth Street.
HAMMERSLOUGH, ELLA	1520 Central Street.
JERESLAW, SALLIE	816 Wyandotte Street.
LEON, BLANCHE	1227 McGee Street.
LOUIS, SAMUEL	1017 Oak Street.
MOONEY, NETTIE	925 Holmes Street.
RICE, SEYMOUR	422 West Tenth Street.
SACHS, CHARLES	502 Oak Street.
SILVERMAN, AARON	301 Charlotte Street.
SILVERMAN, REBECCA L.	301 Charlotte Street.
WOOLF, HARRY B.	1308 Baltimore Avenue.
WOLFSON, WALTER S.	1310 Baltimore Avenue.

Order of Exercises.

1. Anthem.
2. Procession of Confirmands,  
Headed by President, V. President,  
School Board and Teachers.
3. Anthem—"Jubilate," ..... Williams.
4. Opening Prayer ... Ella Hammerslough.
5. Depositing of Flowers by Confirmands.
6. Second Prayer ..... Blanche Leon.
7. Ausheben ..... Chas. Sachs.
8. Borchu ..... Harry Woolf.
9. Reading of Ten Commandments in  
Hebrew ..... Seymour Rice.  
Repeated in English ..... Confirmands.
10. Boruch ..... Walter S. Wolfson.
11. Anthem—"Holy Father" ..... Paure.
12. Address to Confirmands.

Order of Exercises.

13. Examination of Confirmands.
14. Trio—"Praise Ye the Lord" .... Geibel.
15. Declaration ..... Samuel Louis.
16. Passing of Scroll for Motto,  
Nettie Mooney.
17. Einheben ..... Aaron Silverman.
18. Closing Prayer ..... Sybil V. Feineman.
19. Presentation of Confirmation Certificates  
Mr. B. A. Feineman, President B'nai  
Jehudah Congregation.
20. Answers,  
Thanks to Congregation... Elliott Cahn.  
Thanks to Teachers... Rebecca Silverman.  
Thanks to Parents ..... Sallie Jereslaw.
21. Prayer and Blessing.
22. "Praise the Lord" ..... Neukomm.

RABBI KRAUSKOPF'S FIRST CONFIRMATION CLASS, 1884  
(The last Confirmation service held at the Wyandotte Street Temple)

temple continued to be used on rental from its new owner until the completion of the Oak Street edifice.†

“The angel of peace and prosperity is hovering over us and everything is lovely,” wrote a reporter for the congregation at this time. “Seldom do we find as large a community, as ours is, where such undisturbed harmony reigns. . . . All selfish and individual considerations are put aside, and the common weal is made the point of view.”<sup>18</sup> The Hebrew Ladies’ Relief Society, now led by Mrs. Louis Hammerslough, was reported as flourishing, “notwithstanding the heavy drain made upon its funds by the worthy poor, which, thanks to the numerous railroads which center here, are shipped into this mid-continental city from all points of the compass.”<sup>19</sup>

Rabbi Krauskopf sponsored the formation of a nonsectarian “Poor Man’s Free Labor Bureau” in the summer of 1884 to help the poor of all creeds help themselves to earn a living, rather than begging for it. The *Journal* greeted the effort as “one of the most practically philanthropic that was ever brought before the charitable public of this or any other city.”<sup>20</sup> The bureau, supported by public subscriptions, secured employment for 148 out of 158 applicants in its first six weeks of operation.<sup>21</sup>

Meanwhile the building of the new temple had fallen behind schedule. The supply of bricks was scarce because of the continuing construction boom,<sup>22</sup> but so was cash to pay the contractor.<sup>23</sup> The proceeds from the sale of the old temple, together with donations from members and a \$10,000-mortgage loan from B’nai B’rith District Grand Lodge No. 2,<sup>24</sup> left about \$25,000 more to be raised to meet the total cost.<sup>25</sup> Recalling the success of the fair held in 1880, a similar event was planned for the fall of 1884 under the direction of Louis Hammerslough. Its triumph surpassed the earlier one: \$15,000 was cleared through raffles, auctions, and from the sale of a daily *Fair Journal* which appeared throughout the week-long event.<sup>26</sup>

One of the issues of the *Fair Journal* offered a preview of the new temple’s architectural features:

It is the only representation of the Moorish style of architecture in this city, and for its faithful copy and its excellent execution and finish, its architect, Mr. H. Probst, has gained for himself a well deserved reputation. Like the faith of Israel, the temple rests upon solid rock. Its basement of massive white limestone, all above ground, will stand the gnawing tooth of time and the inclemencies of the seasons for many centuries ere it will crumble into dust. . . .<sup>27</sup>

The claim for uniqueness of the Moorish style may be questioned,‡ but the

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† The lease and rent receipts, at \$66.67 per month, are in the congregation’s archives. At the time, the membership thought the rent exorbitant.<sup>17</sup> The temple on Wyandotte Street was razed after B’nai Jehudah vacated it. Thereafter, for a period of some eighty years, the site was occupied by the building housing the T. M. James Glass and China Company.

‡ In one of the first sermons Rabbi Krauskopf delivered at the Oak Street Temple, in the fall of 1885, he noted with obvious approval that the Moorish style of synagogue architecture had remained “the admiration and model of the world.”<sup>28</sup> But five years later, speaking in another community, he critically pointed to American synagogues of that style as examples of “what little progress the Israelite has made in his religious unfolding since he started upon his westward journey.”<sup>29</sup>

*M. Goldman & wife*

TO

WARRANTY DEED.

*The Congregation B'Nai Jehudah*

Know all Men by these Presents, That *M. Goldman*

and *Henrietta Goldman his wife*

Of the County of *Clay* in the State of Missouri, ha<sup>d</sup> this day, for and in consideration

of the sum of *five thousand five hundred*

Dollars to the said *M. Goldman*

in hand paid by

*"The Congregation B'Nai Jehudah," a corporation duly created and existing under and by virtue of the laws*

of the State of *Missouri* granted,

bargained and sold, and by these presents do GRANT, BARGAIN and SELL unto the said *The*

*Congregation B'Nai Jehudah*

the following described tracts or parcels of land situate in the County of *Jackson* in the

State of Missouri. That is to say,

*All of Lot numbered Eight (8) in Block numbered One (1) in Tract 1<sup>st</sup> addition to the City of Kansas as the same is marked and designated on the recorded plat of said addition*

IN WITNESS WHEREOF, *My* ha<sup>d</sup> hereunto subscribed *his* name and affixed

*his* seal this *11<sup>th</sup>* day of *June* 18*83*

*Manheim Goldman* Seal

*Henrietta Goldman* Seal

Deed for the Oak Street Temple ground from Manheim and Henrietta Goldman of Liberty, Missouri (who acted as "straw" purchasers), to the congregation, for \$5,500, June 11, 1883.

without recourse  
 M. A. Marks & Tng  
 PAY TO THE ORDER OF ANY  
 BANKER OR BANKERS OF THE U.S.  
 Pay Louis ~~John E. Hines~~  
~~Order Book~~  
 Sole Survivor, Trustee  
 D.G.L. No. 2, D.O.B.B.  
 National Bank of the Republic  
 CHICAGO, ILL.  
 W. T. FENTON, Cashier.  
 Pay to the Order of  
 M. A. Marks & Tng  
 the Balance of Five thousand  
 (\$5000<sup>00</sup>) Dollars  
 Order Book  
 Sole Survivor Trustee  
 D.G.L. No. 2, D.O.B.B.  
 Paid on within  
 three months  
 from June 17<sup>th</sup> 1889  
 \$5000<sup>00</sup>  
 Paid on within  
 three months  
 from June 17<sup>th</sup> 1889  
 \$5000<sup>00</sup>  
 Paid on within  
 three months  
 from June 17<sup>th</sup> 1889  
 \$5000<sup>00</sup>  
 Paid on within  
 three months  
 from June 17<sup>th</sup> 1889  
 \$5000<sup>00</sup>  
 Paid on within  
 three months  
 from June 17<sup>th</sup> 1889  
 \$5000<sup>00</sup>

\$10000<sup>00</sup> Five thousand Dollars  
 after date 10<sup>th</sup> 1889  
 promise to pay to the order of the  
 Citizens National Bank  
 Ten thousand dollars (\$10000<sup>00</sup>) in full  
 With interest from maturity until paid at the rate of 7% per cent per annum  
 No. 1 Date  
 The Citizens National Bank  
 By G. C. Lemenow Cashier

\$10,000 mortgage note on the Oak Street Temple, in favor of District Grand Lodge No. 2, B'nai B'rith. The original terms called for loan repayment within five years, at 7% interest per annum. No principal payments were made within that period, and additional time was granted thereafter. \$5,000 was paid on the note in 1889, \$2,000 in 1894, and the final payment of \$3,000 was made in 1897.

This agreement entered into this 2nd. day of June  
eighteen hundred and Eighty Nine and between *Louis Hammersburg*  
*M. H. Wisburn, Joseph Loria, Herman Appenheimer,*  
*B. Liebstadter, Max Isaacs, S. Herskovic, J. C.*  
*Mauchner, J. Cohen*  
parties of the first part, and Isidor Bush surviving Trustee of the  
District Grand Lodge Number Two (2) of the Independent order of  
B'nai B'rith parties of the second part witnesseth:-

That whereas  
the congregation B'nai Jehuda of Kansas City, Missouri, did borrow  
the sum of Ten Thousand (\$10,000.) dollars from the covenant  
endowment fund of said District Grand Lodge, Number Two (2) above

In Witness whereof the parties hereto have  
hereunto set their hands the day and year first above written.

*Louis Hammersburg*  
*M. H. Wisburn*  
*Joseph Loria*  
*Herman Appenheimer*  
*B. Liebstadter*  
*Max Isaacs*  
*S. Herskovic*  
*J. C. Mauchner*  
*J. Cohen*

Agreement executed by nine members, personally guaranteeing repayment of the mortgage loan from District Grand Lodge No. 2, B'nai B'rith.



prophecy that the stone foundation would long withstand the natural elements has thus far been borne out: The south foundation-wall remains intact in what is now an office building, opposite City Hall.

The *Fair Journal* also foretold the “majestic appearance” of the temple’s twin towers, surmounted by cupolas “of the purest Oriental design.” Upon their removal in 1926—nearly twenty years after the congregation had ceased to occupy the Oak Street Temple—the *Star* commented that these towers had endowed the structure with the distinction of being the most unusual in Kansas City.<sup>30</sup>

A special feature of the temple interior was the ark. It was made part of the west wall which copied the façade of the Oak Street entrance in miniature.\* The auditorium seated six hundred on the main floor and an additional eighty-five in a rear balcony. Side galleries to provide for 150 more worshippers were added in 1890.<sup>31</sup> The basement contained the “bright and cheery” school rooms. These were described as “dark and dingy” two decades later. Perspectives alter with time and circumstances.<sup>32</sup>

Isaac Mayer Wise journeyed from Cincinnati to share in the solemn services which marked the temple’s dedication. Sixty-six years old, and mentally and physically still in his prime, the legendary leader of the Reform movement made an impressive appearance.

An effusive account of the opening ceremonies, held on Friday, September 4, 1885, was published in the *Kansas City Journal* the following morning. To quote from it in brief:

At 7 o’clock every available spot in the synagogue was occupied. . . . Following [the ushers] came thirty boys and girls, the former bearing tapers and the latter dressed in pure white, carrying baskets of flowers which they strewed on the floor. One of the girls carried a Bible and another a key. Following came a dozen children bearing small American flags.

Rabbis [Isaac] Schwab [of St. Joseph], Wise, Krauskopf, [Henry] Berkowitz [of Mobile], and [S. H.] Sonneschein [of St. Louis] came next, and after them came the officers of the congregation who are B. A. Feineman, president; Jacob Newhouse, vice president; B[ernhardt]. Davidson, treasurer; Isaac Helburn, secretary; H[arry]. B. Ezekiel, B[runo]. S. Flersheim, Julien Haar, Henry Kahn, J. C. Manheimer and M[oses]. H. Wisbrun, and the building committee consisting of Jacob Newhouse, chairman; M[orris]. Benas, secretary; B. S. Flersheim, L. S. Lieberman and Henry Oppenheimer.

. . . Following the ceremonies of lighting the perpetual lamp, which will be kept always burning, and of depositing the scrolls in the ark . . . the interesting ceremony of presenting and accepting the key took place. . . .

Rabbi Wise gave the dedicatory “oration.” An address by Rabbi Berkowitz followed.<sup>33</sup>

The ceremonies continued on Saturday morning, and that afternoon a reception for the visiting rabbis was held at the home of Mr. and Mrs. Hammerslough.<sup>34</sup> The festivities concluded on Saturday night with a banquet at the Progress Club. A sumptuous meal was followed by seven “toasts,” interspersed with orchestral music. Rabbi Wise was presented with

\*In the Orthodox tradition, the worshippers are required to face in the direction of Jerusalem, which would call for placement of the ark at the east wall.

Dedication of the New Synagogue,

Corner of Oak and Eleventh Sts.



Congregation B'nai Jehuda,

KANSAS CITY, MO.

Friday and Saturday, September 4th and 5th,

1885.

THE OAK STREET TEMPLE  
(southwest corner, Eleventh Street)

South foundation wall  
in 1972, with City Hall  
in background



## Friday Evening, Sept. 4, 1885.

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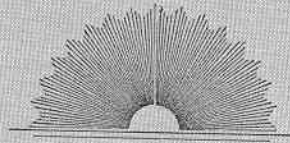
- |  |   |   |
|--|---|---|
| I. Prelude.                                |   | Ushers.   |
|  |   | Boys bearing Tapers.                                |
|  |   | Girl bearing Bible.                                 |
| II. Procession.                            |   | Girls strewing Flowers.                             |
|  |   | Girl bearing Key.                                   |
|  |   | Girls bearing U. S. Flags.                          |
|  |   | Rabbis.   |
|  |   | Bearers of the Scrolls of the Law.                  |
|  |   | Officers of Congregation, Building Com., Architect. |
| III. Invocation.....                       | Rabbi Isaac Schwab, St. Joseph, Mo.               |   |
| IV. Music.....                             | "Worship the Lord,".....                          | Concone.  |
| V. Lighting of Perpetual Lamp.             |   |   |
| VI. Music.....                             | Psalm XXIV.....                                   | M. Goldstein.                                       |
| VII. Depositing of the Scrolls in the Ark. |   |   |
| VIII. Music.....                           | "Gebet".....                                      | Otto.   |
|  | BY THE ARION MÆNNERCHOR.                          |   |
| IX. Presentation and Acceptance of Key.    |   |   |
| X. Reading of a German Poem,               |   |   |
|  | Written for the Occasion by MR. HUGO OPPENHEIMER. |   |
| XI. Music.....                             | "O Sing Unto the Lord,".....                      | Buck.   |
| XII. The Dedicatory Oration....            | Rabbi Isaac M. Wise, Cincinnati, O.               |   |
| XIII. Music.....                           | "To Thee Great God,".....                         | Rossini.  |

### ❖ THE SERVICE, ❖

RABBI JOSEPH KRAUSKOPF, Kansas City, Mo.

- |                               |   |                    |
|-------------------------------|---|--------------------|
| XIV. Music.....               | "O God, Incline Thine Ear,".....        | Rossini            |
|                               |   | PROF. LEROY MOORE. |
| XV. Address.....              | Rabbi Henry Berkowitz, Mobile, Ala.     |                    |
| XVI. Music.....               | "Give Ear, O Lord,".....                | Oberthur.          |
| XVII. The Closing Prayer..... | Rabbi S. H. Sonneschein, St. Louis, Mo. |                    |

Sabbath Morning, Sept. 5, 1885.



I. Music....." Praise the Lord,".....Geibel.

❖ THE SERVICE, ❖

RABBI JOSEPH KRAUSKOPF.

Ausheben .....Rabbi Isaac M. Wise.

Haphtorah.....Solomon's Dedicatory Prayer, I Kings. VIII.  
RABBI ISAAC SCHWAB.


II. Music....." Show Me Thy Ways, O Lord,".....Torrente.  
MRS. NATHAN LORIE.

III Sermon.....Rabbi S. H. Sonneschein.

IV. Music....." Glory be to God,".....Farmer.

V. Benediction.....Rabbi Henry Berkowitz.





Congregation B'nai Jehuda.

JOSEPH KRAUSKOPF, Rabbi.

B. A. FEINEMAN, President.  
JACOB NEWHOUSE, Vice-President.  
B. DAVIDSON, Treasurer.  
ISAAC HELBURN, Secretary.  
H. B. EZEKIEL.  
B. S. FLERSHEIM.  
JULEAN HAAR.  
HENRY KAHN.  
J. C. MANHEIMER.  
M. H. WISBRUN.

Board of Trustees.

PROF. FRANK P. FISK, Organist and Director.

JACOB NEWHOUSE, Chairman.  
M. BENAS, Secretary.  
B. S. FLERSHEIM.  
L. S. LIEBERMAN.  
HENRY OPPENHEIMER.

Building Committee.

HERMAN PROBST, Architect.



I. P. Moore, Printer.

CONGREGATION B'NAI JEHUDA

PEW NO. 85

Mr. A. Baer

HAS RENTED THIS PEW FOR THE YEAR 5046

I. S. Helburn Secretary.

OAK STREET TEMPLE PEW ASSIGNMENT, 1885-86  
for family of Abraham Baer

# MENU.

SOUP, - - - - - CONSOMME.

FISH.

CALIFORNIA SALMON, - - - - - TARTAR SAUCE WITH BOILED POTATOES.

YSASI SOLERA AMONTILLADO.

ENTREES.

FILLET OF BEEF, SAUCE CHAMPAGNE, SARATOGA POTATOES.

CROQUETTES OF SWEET BREADS, PETIT POIS.

CHATEAU BOULIAC.

SPRING CHICKEN, ASPARAGUS, - - - - - ROAST DUCK, SWEET POTATOES.

G. H. MUMM'S EXTRA DRY.

SALADS.

POTATO MAYONNAISE. - - - - - CHICKEN MAYONNAISE.

LOBSTER SALAD.

RELISHES.

CELERY, - - - - - ENGLISH CHERKINS, - - - - - DILL PICKLES, - - - - - OLIVES.

Ornamental Cakes.

PASTRY.

PEACH PIE. - - - - - COCOANUT PIE. - - - - - LEMON PIE.

DESERT.

BISQUE CLACIE AND CHARLOTTE RUSSE IN FANCY INDIVIDUAL PAPERS.

MACAROONS. - - - - - ASSORTED SMALL CAKE.

WHITE KISSES, - - - - - FRUIT CAKE, - - - - - COCOANUT STEEPLES.

NEAPOLITAN, PISTACHO, CHOCOLATE, - - - - - LADY FINGERS.

ORANGE AND PINEAPPLE SHERBET FANTASTIC, - - - - - ICES AND CREAMS IN FANCY FORMS.

CALIFORNIA FRUITS. - - - - - STRAWBERRY, PEACH AND VANILLA CREAMS.

FRENCH COFFEE.

L. PEZOLT, - - - - - Caterer.

# Programme of Concert & Regular Toasts.

Toast Master, - - - - - DR. J. KEAUSKOPF.

A. March—"Our Visitors," - - - - - *Catin.*

ADDRESS OF WELCOME.

By the President, B. A. FEINEMAN.

1. Our Guests, - - - - - Rabbi H. Berkowitz.

B. Overture—"Raymond," - - - - - *Thomas.*

2. Our Congregation, - - - - - Jos. Cahn.

C. Selection—"Little Duke," - - - - - *Offenbach.*

3. American Israel, - - - - - Dr. I. M. Wise.

D. Cornet Solo—"Grand Cavatina," - - - - - *Hasselmann.*

MR. HORST.

4. Our Sister Congregations, - - - - - Dr. I. Schwab.

E. Waltz—"Sweet Smiles," - - - - - *Waldteufel.*

5. Our Country, - - - - - Henry Wollman.

F. Overture—"Fra Diavola," - - - - - *Auber.*

6. Our State, and Rival City—St. Louis, - - - - - Dr. H. S. Sonnenschein.

Dr. H. S. Sonnenschein.

G. Gavotte—"Our Little Nestlings," - - - - - *Theo. Moses.*

7. Kansas City, - - - - - L. Hammerslough.

8. The Press, - - - - - Lionel Moise.

H. Gallop—"Stork Bills," - - - - - *Fahrbaach.*

9. Our Ladies, - - - - - B. S. Flersehim.

Wine-stained menu: Banquet in honor of the guests at the dedication of the Oak Street Temple, Saturday, September 5, 1885, at the Progress Club

a silver medallion as a memento of the dedication. It bore an engraved reproduction of the temple exterior in miniature, with this inscription: "To Dr. Isaac M. Wise—the Champion of American Israel, the Author, the Scholar, the Editor, the Philanthropist, the Orator."<sup>35</sup>

The new temple was crowded Friday after Friday during the fall and winter of 1885-86 as Rabbi Krauskopf gave a series of eighteen lectures on the historical theme, "The Jews and Moors in Spain." Many of those who came to hear the rabbi's scholarly dissertations were non-Jews, among them ministers, city officials, and jurists.† The *Journal* published each lecture (as it had previously published some of Rabbi Eppstein's sermons and nearly all those given by Rabbi Krauskopf from the time of his coming to Kansas City). The entire series of lectures was reprinted in book form upon the urging of many of the rabbi's admirers. The publisher was Berkowitz & Company, owned by two of Mrs. Krauskopf's brothers, Maurice and William J. Berkowitz, who had followed their brother-in-law and sister to Kansas City. Their printing firm became the Tension Envelope Company at a later date. It continued to prosper under the management of William J. Berkowitz's sons, even as it still flourishes under his grandsons.

A second series of Friday-night pulpit lectures, on "Evolution and Judaism," raised B'nai Jehudah's rabbi to national stature after these, too, appeared in book form.<sup>38</sup> The work represented a brilliant effort to reconcile Judaism with science.‡ Its favorable critical acclaim in liberal Christian circles and within the radical wing of Reform Judaism also placed

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†Sermons given by Krauskopf in his first year began to attract a growing number of Christians to temple services.<sup>36</sup> In the course of the rabbi's lecture series on the Jews and Moors in Spain, that number swelled to astounding proportions—a matter of deep pride to many members, but an embarrassment of riches to a few others. Witness this item from a Kansas City reporter which appeared in the *American Israelite* of Cincinnati in January, 1886:

Christianity does more toward keeping Judaism alive than the Jews themselves. The Jews pay toward maintaining a synagogue, and then attend the theaters on Friday evening or give evening parties at their homes, making the presence of some compulsory, inviting those who otherwise might attend services, for society rules are more obeyed than is God, and on Saturday they attend to their business and marketing.

But the Christians come in large numbers; often they outnumber the members on Friday evening to listen to the lectures prepared for the purpose of cultivating the Jew, and God knows not a few need all they can acquire. And there is a good sprinkling of Christians on Sabbath morning, too, and Christian papers publish the sermons and lectures, and praise the Jewish preacher, and the Jewish service; and the Jewish members of the congregation feel good and proud that Christians admire their service and preacher. Christianity, thou art indeed the savior of Judaism now!<sup>37</sup>

‡Krauskopf's philosophy of a rational Judaism is, perhaps, expressed most cogently in this passage from *Evolution and Judaism*:

The age has changed. Reason has gained the ascendancy over faith. Research is putting blind credulity to flight. Our mental horizon has enlarged, and this wondrous age of progress has not limited itself to science, and art, and literature, and industry; it has entered deep into the domains of religion. And it has entered without fear or favor. It has severed the essential from the non-essential, the eternal from the transitory, the original from the borrowed, and the reasonable from the untenable. The knowledge of our age has clearly proven what Judaism is—not

the congregation itself in the national limelight. Wrote the *San Francisco Times*:

Through the work accomplished by the young rabbi, the congregation of a medium-sized inland city has become as famous as the first congregations in New York, Philadelphia, St. Louis, Chicago or San Francisco.<sup>40</sup>

Krauskopf's fame was further enhanced by his prominent participation in a rabbinical conference held in Pittsburgh in the fall of 1885. Though among the youngest of the fifteen participants, he was elected vice president of the conference (Wise presided).<sup>\*</sup> The sessions at Pittsburgh resulted in the promulgation of eight "principles" of Reform Judaism that rejected all "primitive" religious concepts, all laws and customs "not in harmony with the views and habits of modern civilization," and any thought of a restored Jewish State in Palestine. In a more positive vein, the pronouncement reaffirmed the centrality of the God-idea in Judaism and the immortality of the soul. It pledged Jewish participation in "the great task of modern times, to solve on the basis of justice and righteousness the problems presented by the contrasts and evils in the present organization of society."

But it was primarily upon its negative aspects that the "Pittsburgh Platform" was received with praise or condemnation, as its framers had fully expected. On Krauskopf's return from the conference, he told the *Kansas City Journal*: "It will doubtless cause more serious differences between the Orthodox Jews and the Reformed [*sic*] Jews, but it will result in great good for Judaism and mankind."<sup>42</sup> † The effects of the Pittsburgh Platform were immediate and profound. It contributed directly to the formation of the Conservative movement, while it remained the foundation of Reform Judaism for more than fifty years.

A further subject discussed by the rabbis in Pittsburgh was that of sparse Sabbath-morning worship attendances in all parts of the country. A handful of congregations had by this time introduced *supplementary* Sunday services for the benefit of members unable to attend on the traditional day of rest. The conferees unanimously adopted a resolution which noted that there is nothing in the spirit or laws of Judaism in opposition to services on Sunday. At the same time, however, the rabbis emphasized "the importance of maintaining the historical Sabbath as a bond with our great past and a symbol of the unity of Judaism the world over."<sup>43</sup>

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orthodoxy, not reform, but *Judaism pure and simple* [Krauskopf's emphasis], having for its object the continuous development of the highest and best within its followers, until the God-like is reached.<sup>39</sup>

<sup>\*</sup>Krauskopf was quoted in the press as having claimed that he had motivated Rabbi Kaufmann Kohler of New York to convene the gathering, and that he had presided at most of the sessions.<sup>41</sup>

†The *Journal* of November 18, 1885, published the full text of the Pittsburgh Platform, as adopted the previous day. This was followed four days later by a two-column editorial, praising the platform as "in many respects the most important religious movement since the formal organization of the Christian church in the fourth century," and as a "master stroke of inspiration." The editor was Colonel R. T. Van Horn, former Kansas City mayor and representative in Congress.



This matter had been one of deep concern to Rabbi Krauskopf from the beginning of his Kansas City ministry, and he had pleaded for improved Saturday morning attendance. He concluded that mass absenteeism had made these officially-decreed services<sup>44</sup> a “hypocritical farce” (as Rabbi Eppstein had before him);<sup>†</sup> nevertheless, he had declined repeated requests for Sunday services.\* But when about half the membership petitioned Krauskopf in the spring of 1886 to give Sunday lectures,<sup>46</sup> his craving for consistency impelled him to propose a radical step without precedent: the transfer of the Seventh-Day Sabbath to Sunday.

In the course of a challenging sermon (Friday, June 18, 1886), Krauskopf acknowledged that all objections to such a change were irrefutable, providing the traditional Sabbath day were kept. “But,” he argued,

It is folly to speak of Saturday as the corner stone of the religion of Israel when on it . . . our men and women toil as on any of the other working days of the week and, as far as worship is concerned, the paid officials of the congregation are there in full force to pray and sing for, and preach to the handful of people who mainly attend out of pity for the preacher. . . .

With such a Sabbath observance as ours in the United States, it is folly to speak of a necessity of continuing the Saturday for the sake of consistency. . . . The present Saturday farce is a disgrace, and works greater havoc in our ranks than ever a Sunday observance could possibly do. The question [between Sunday or Saturday] is the question between the life and death of Israel. Choose!<sup>47</sup>\*\*

The sermon became an immediate *cause célèbre*. The *Kansas City Star* devoted its entire front-page lead-column the following evening to excerpts, along with the reactions of five “prominent Hebrew merchants”—all of them

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<sup>†</sup>For Rabbi Eppstein’s views, see the footnote at page 46. As for Rabbi Krauskopf, he was quoted in 1884 as having declared:

He would rather sacrifice those eight years of hard study which he had devoted to the attainment of his profession, [preferring] poverty and obscurity to the enactment of a religious farce every Saturday morning, DEATH [*sic*] rather than hypocrisy in the pulpit.<sup>45</sup>

The more than twenty thousand subscribers to the *American Israelite* were informed by a Kansas City reporter (who employed the pseudonym of “Mazkir”) that Past President Louis Hammerslough had urged fellow-members to start coming to services on Saturday morning. “Mazkir” had a comment of his own to add, in the issue of February 2, 1885:

Mr. Hammerslough’s forcible appeal . . . might be more forcible still if he himself, accompanied by wife and children and by his numerous friends, would initiate the good movement. Let a few display the moral courage to respect the Sabbath, and others might follow suit.

\*The following appeared in the *American Israelite* on January 8, 1886:

Owing to the [Kansas City gas works] explosion the city was without gas. . . . The Rabbi was just in the midst of his interesting course of lectures “The Jews and Moors in Spain,” which are listened to weekly by crowded audiences. He disliked to see these interruptions, and so the option was given him to continue these lectures during a Sunday morning service.

Here was an excusable cause for a Sunday service. But the Rabbi would not consent, and so the continuation of the lectures was postponed. And still the Jewish anti-Pittsburg Salvation Army claim that the reformers wish to abolish the Jewish Sabbath.

\*\*For the complete text of the sermon, see the *Appendix*.

favorable.<sup>48</sup> The plaudits were quickly matched by equally strong dissent, which threatened a rupture in congregational ranks.

Echoes of the local furor soon reverberated through other parts of the country. Isaac Mayer Wise dismissed initial reports of Krauskopf's advocacy "to displace the Sabbath of the Decalogue by the Pope's Sunday" as "certainly not true," and warned: "No Rabbi in this or any other country will propose such a change, knowing, as he must, that if consummated, it would exclude him from the Jewish pulpit as a *mumar l'challel Shabbat* [an apostate through desecration of the Sabbath]."<sup>49</sup>

Others, of a more liberal bent, welcomed the proposal with enthusiasm. Krauskopf received flattering offers from a number of prominent congregations,<sup>50</sup> which fanned the state of excitement that prevailed among his own members.

At last the rabbi concluded not to press his "impetuosity" (as he, himself, then saw it) in the face of a sharply-divided congregation. "Harmony," he announced with obvious regret, "must be maintained even at the expense of continuing our now famous Saturday farce. . . . I can afford to wait for that time when all will realize that sham is not religion, and a forced service by paid officials does not constitute a Sabbath observance."<sup>51</sup> †

The internal furor calmed rapidly thereafter. A special meeting was called to find the means that would induce Rabbi Krauskopf to remain in Kansas City beyond the expiration of his term, in 1887. He was re-elected for an additional three years, and his salary was increased from \$2,500 to \$4,000,<sup>54</sup> an extraordinarily large outlay for a congregation of about 100 members. ‡

But events were soon to frustrate the wishes of the congregation. On June

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† Krauskopf's initial retreat from a radical "Sabbath Transfer" was reported by a Kansas City correspondent to Isaac M. Wise in a letter dated two weeks after the editorial "warning" had appeared. The letter advised that few objections remained among B'nai Jehudah's members, now that the proposal had been "correctly understood." Saturday services would continue whenever a "minyan" was present, "and the rabbi even promises a Saturday morning sermon whenever a sufficient number shall be present to hear it."<sup>52</sup> (Note—the congregation's bylaws, as indicated starting on page 30, above, made it obligatory upon the rabbi to preach on Saturday morning if more than fifteen were in attendance.)

The full import of Krauskopf's initial Sabbath Transfer proposal was missed in the following summary (apparently based on recollection) by Abraham J. Feldman, Krauskopf's rabbinical assistant in Philadelphia over thirty years later, who wrote in a biographical sketch of Krauskopf, in 1924:

One of the first to maintain that *in addition* to services held on Saturday (in Kansas City he "labored hard to improve the attendance at Friday and Saturday morning Service"—and he labored successfully) services should be provided on Sunday . . . [The emphasis is Feldman's.]<sup>53</sup>

‡ The congregation was reported in serious financial difficulty the following summer. It had still not begun to reduce its mortgage obligation (the first installment was more than two years overdue), dues to the Union of American Hebrew Congregations were three years in arrears, and an annual commitment to the "Ladies' Educational Aid Society" had not been discharged for four years. The crisis was eased in September with the annual auction of temple pews, which brought a record yield.<sup>55</sup> (The pew auctions, conducted until 1912, and the fixed pew rents for an additional thirty years, regularly produced more income than the dues.)

24, 1887, Krauskopf gave the last Friday-night sermon before taking his summer vacation.<sup>56</sup> The words of his text—"Better is the end of a thing than the beginning thereof"—proved both portentous and ironic.

Unbeknown to his listeners, the rabbi had been tendered an invitation during the preceding week to succeed the pioneer Reformer Samuel Hirsch as spiritual leader of Reform Congregation Keneseth Israel in Philadelphia, one of the oldest and largest congregations in the country. The move to Philadelphia, "that citadel of Orthodoxy and Conservatism," was reportedly initiated by Isaac Mayer Wise, who wanted "one of his men" in that city.<sup>57</sup> Krauskopf had accepted the invitation at once, but only on condition that B'nai Jehudah would honorably release him from his Kansas City contract.<sup>58</sup>

A special meeting of the membership was convened by President Feineman during the first week in July, immediately following his receipt of Keneseth Israel's request for the rabbi's release, and the urgent entreaty of Wise that it be granted.<sup>59</sup> The meeting resolved unanimously (albeit with extreme reluctance) to permit Krauskopf's acceptance of the call to Philadelphia, and with the understanding that the rabbi would remain in Kansas City until after the High Holy Days and until a suitable successor had been secured.<sup>60</sup>

Krauskopf was in Cincinnati that same week to receive a Doctorate of Divinity from his alma mater, the Hebrew Union College.<sup>61</sup> From there he continued to Pittsburgh where he was the principal banquet speaker at the Tenth Council of the Union of American Hebrew Congregations.<sup>62</sup> He then returned to Kansas City and began preparations for his move to Philadelphia, confident that his successor at B'nai Jehudah would be chosen at an early date.<sup>63</sup>

But such an orderly progression of plans reckoned without the wishes and the continuing influence of B'nai Jehudah's senior past president, Louis Hammerslough. He had been out of town on vacation for the summer<sup>64</sup> and returned to Kansas City just in time to participate in the annual meeting of the congregation in September. There he berated Feineman and the members for their hasty consent to the rabbi's release, and he pleaded to seek its reversal.

Feineman had been unanimously re-elected for another term as president (his eighth in succession) earlier in the meeting. He resigned the office forthwith in favor of Hammerslough when the latter's impassioned appeal met with strong approval.<sup>65</sup> \*

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\*Hammerslough had given up his clothing business the year before and had become a highly successful realtor (Hammerslough & Powell). In 1889 (when his second period in the congregational presidency ended and his influence in its affairs began to diminish) he acquired the controlling interest in the *Kansas City Globe*, a morning daily, which he published and edited. He was appointed to the first Kansas City Board of Park Commissioners in 1892. His newspaper failed that year. He re-entered the clothing business, but this, too, failed after one year, and he then spent the last ten years of his life in retirement.<sup>66</sup>

Feineman, who relinquished the presidency of B'nai Jehudah (in which he had served a total of ten years during two separate periods—1870-1873 and 1880-1887) renewed his

Because of the accidental loss of B'nai Jehudah's minute books for the years prior to 1895 (lost more than seventy-five years ago), those of Reform Congregation Keneseth Israel must be used for an account of the ensuing course of events. Those records show that Rabbi Krauskopf had indicated in August that he would enter on his duties in Philadelphia "about October 1," leading Keneseth Israel to assume that his replacement was expected to be in Kansas City by about that date.<sup>68</sup> (It appears from other sources, however, that B'nai Jehudah had not pressed the search for a successor.)<sup>69</sup> All prospects for an easy transition disappeared when Hammerslough returned to Kansas City. Later pertinent entries in Keneseth Israel's minutes follow:

*Board meeting, October 2, 1887*—In the afternoon of September 24 the following dispatches were delivered to [the president, David Klein]:

"OUR CONGREGATION, OUR CITIZENS AND SURROUNDING COUNTRY INSIST THAT RABBI KRAUSKOPF MUST REMAIN AMONG US. A DELEGATION WILL BE WITH YOU IN A FEW DAYS. (signed) LOUIS HAMMERSLOUGH."

"GREAT EXCITEMENT PREVAILS. THE CONGREGATION WILL NOT LET ME GO AND THEY BRING THE WEIGHT OF THE WHOLE CITY TO BEAR UPON ME. THOUGH SOLD OUT AND PACKED UP I AM ASKED TO AWAIT THE RESULT OF A CONFERENCE BETWEEN YOU AND A DELEGATION FROM HERE. (signed) JOS. KRAUSKOPF."

To the first dipatch the President . . . answered:

"LOUIS HAMMERSLOUGH, KANSAS CITY: IT IS USELESS FOR ANY DELEGATION NO MATTER HOW RESPECTABLE TO COME HERE. WE MUST INSIST IMPERATIVELY ON DR. KRAUSKOPF FULFILLING HIS ENGAGEMENT WITH US."

And the second one was answered by him thus:

"DR. JOS. KRAUSKOPF, KANSAS CITY, MO.: ASTONISHED BEYOND EXPRESSION THAT YOU SHOULD REMAIN UNDECIDED FOR A MOMENT WHEN YOUR DUTY IS SO PLAIN. THE CONGREGATION EXPECTS YOU TO BE HERE AT THE TIME YOU PROMISED. WE CANNOT RECEDE A STEP. HOUSE IS IN READINESS. (signed) DAVID KLEIN, PRES., AND THE ENTIRE BOARD OF TRUSTEES."

On the afternoon of [the next day] the President received the following dispatch:

"THE CONGREGATION THAT HAS READILY YIELDED SO MUCH TO YOU SIMPLY ASKS FOR A DELAY OF THE RABBI'S DEPARTURE UNTIL WE HAVE CONFERRED WITH YOU AND CAN YOU NOT GRANT THAT MUCH? (signed) LOUIS HAMMERSLOUGH."

To which the President answered the following:

"CONFERENCES CAN AVAIL NOTHING. WHILE GRATEFUL TO YOUR

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influence in congregational affairs from a different position the following year. He retired from business in 1888 and was engaged by the congregation part-time as its first salaried secretary. He served in that administrative post until 1906, when he was elected secretary emeritus. The grateful congregation continued his full salary of fifty dollars per month until his death in 1912.<sup>67</sup>

CONGREGATION YET CONTRACTS HAVE BEEN MADE, STEPS BEING TAKEN, ARRANGEMENTS ENTERED INTO WHICH WE CAN, DARE NOT AND WILL NOT BREAK. (signed) DAVID KLEIN, PRES.”

*Special Board Meeting, October 5, 1887*—The President stated that a delegation from Kansas City consisting of the President of the Congregation there, Mr. Hammerslough, and the Messrs. [Henry] Kahn and [Henry] Wollman [†] had called upon him and urged him to take steps to procure the release of Dr. Krauskopf from his contract with us as they, the Kansas City Congregation, had called a meeting and come to the conclusion that their consent for the [release] of the Doctor had been given hastily and they sent the above-named delegation to revoke the contract if possible. Our President . . . answered that under no circumstances this could be done, as our Congregation had made so many preparations and entered into so many obligations that it would be utterly impossible to undo them. Whereupon after due consideration the delegation declared itself satisfied and even promised to write to Dr. Krauskopf urging his immediate departure.

The farewell followed swiftly as Rabbi Krauskopf conducted the closing service for Sukkot on Sunday evening, October 9. It was a sorrowful goodbye. For himself, the rabbi found consolation in his valedictory, “that as the parting must come, we do part so well.”<sup>70</sup> But the mood of his loyal devotees, who had seen him attain national stature in his first pulpit, was more reminiscent of the jilted bride or the spurned suitor.

The dispirited congregation closed its temple doors that night and kept them closed to worship for six months until Passover, in the absence of a religious guide.<sup>71</sup> Six weeks were allowed to pass before the Sabbath School was reorganized by William J. Berkowitz (Rabbi Krauskopf’s brother-in-law), acting as superintendent.<sup>72</sup>

B’nai Jehudah watched from afar as Krauskopf embarked upon a long and brilliant career in Philadelphia. There he at once introduced Sunday services (*in addition* to those on Saturday), led in the organization of the Jewish Publication Society of America, and founded a National Farm School for Jewish orphans and other indigent children at Doylestown, Pennsylvania.

Rabbi Krauskopf’s wife, Rose, died in 1893. Three years later, he took for his second wife the oldest daughter of B. A. and Bettie Feineman, Sybil, who had been a member of his first Confirmation class in 1884. Eleanore Krauskopf, the rabbi’s daughter of his first marriage, moved to Kansas City from Philadelphia in 1910 as the bride of Lionel Benjamin, a B’nai Jehudah member. ‡

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†Henry Kahn, a congregational founder, was then a member of the Board of Trustees. (For a reference to Kahn as the maternal grandfather of Norbert Wiener, the creator of “Cybernetics,” see the footnote to page 40, above.)

Henry Wollman was a prominent attorney. Eighty years later, his name (in starkly abbreviated form) became nationally known in the firm name of H. & R. Block, tax consultants. Henry Wollman Bloch, president of the firm, a namesake and former trustee of the congregation, is a great-nephew.

‡Joseph Krauskopf and his first wife, Rose Berkowitz Krauskopf, had four children. The first two were born in Kansas City: Corine (born 1884, died as an infant in 1885) and Harold (born 1886, died during the 1930’s and currently survived by his widow, Corinne, and two children, Joseph and Rose). Two children were born in Philadelphia: Eleanore (born 1889, died in Kansas City in 1953 and survived by two sons: the late David

Krauskopf served as president of the Central Conference of American Rabbis, 1903-05. Initially an opponent of Zionism, he ultimately became a warm supporter of its humanitarian aims and was Philadelphia's leading representative at the first session of the American Jewish Congress in 1918. He remained the spiritual leader of Keneseth Israel until his death in 1923—ever the courageous preacher, indefatigable community worker, organizer, and executive.

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Benjamin II, and Alan K. Benjamin of Kansas City) and Manfred (who died during the 1960's).

Joseph and Sybil Feineman Krauskopf had one child, Madeline, the widow of Julian Hillman, now in Philadelphia. One of the Hillmans' four children, Joel, married Carol Berkley of Kansas City; she is a granddaughter of William J. Berkowitz (brother of Rose Berkowitz Krauskopf) and the daughter of Caroline and the late E. Bertram Berkowitz.

## CHAPTER V

### 1888-1892: Henry Berkowitz, "Beloved Rabbi"

*If I could but come to feel that in coming here I shall be of some genuine good and help to you in the ordering of your lives and the lives of your children, then I shall know that my task has not been in vain. Let me come and touch the secret springs of your motives, and at the very foundation of your lives place the corner stone of God's truth. This is the higher side of our covenant. Give me your agreement to it.*

—Henry Berkowitz, inaugural sermon; May 25, 1888.<sup>1</sup>

Rabbi Henry Berkowitz, Krauskopf's ultimate successor, had served in Mobile, Alabama, for nearly five years from the time of his ordination.

The brothers-in-law and Hebrew Union College classmates shared many views and interests; yet they showed marked differences in temperament during their respective Kansas City ministries. Krauskopf, the bold thinker and radical reformer, had notably stirred the intellect. Berkowitz, a gentle pastor and spiritual guide, made it his primary aim to enter into the lives of his people.\*

B'nai Jehudah's first American-born rabbi received his childhood religious training in the Reform congregation of his native Pittsburgh.<sup>4</sup> In 1872, when he was but fifteen years old, he enrolled at Cornell University with the initial aim for a career in law, but this course was interrupted after one year with a reversal of the family's former prosperity.<sup>5</sup> Not long after his return to Pittsburgh, Berkowitz heard Isaac M. Wise speak on behalf of the projected Hebrew Union College.<sup>6</sup> The impact made upon the youth turned him toward the rabbinate. Early in 1876 he entered the University of Cincinnati and joined the first HUC class in mid-year.<sup>7</sup>

In Mobile, Berkowitz had started "The Humane Movement for the Protection of Children and Animals from Cruelty." A series of his pulpit lectures

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\*There were also striking differences in physical appearance. Krauskopf had a commanding pulpit presence and spoke with a strong voice. The *Journal* reporter who covered Berkowitz's Kansas City inaugural described him as a trifle under medium size, with a pale, intellectual-looking face, "and this appearance is somewhat enhanced by his wearing a pair of gold-rimmed spectacles. He wears a full black beard and bears an unruffled air of serenity on his countenance which is pleasing to look upon." A B'nai Jehudah reporter described his voice as "sweet and pathetic."<sup>2</sup> (Later, in Philadelphia, it was remembered as "clear and ringing.")<sup>3</sup>

there, entitled "Judaism on the Social Question" (which discussed the conflict between capital and labor), appeared in book form; its first edition was quickly sold out. He had received a Doctor of Divinity degree from the Hebrew Union College in 1887, at the same time as Krauskopf.

His civic and congregational work became widely known. In the winter of 1887-88, when he received the invitation to come to Kansas City, he was also considering pulpit offers from congregations in Chicago, Cincinnati, and Atlanta.<sup>8</sup> His contract in Mobile had some time to run, but the physical climate there had damaged his wife's health and his own. Moreover, he was eager to enlarge his field of endeavor.<sup>9</sup>

The immediate cause of Berkowitz's decision to accept the Kansas City offer was a pleasant event in his family. William J. Berkowitz, one of the rabbi's two younger brothers in Kansas City, had become engaged and Henry Berkowitz was asked to come and perform the marriage ceremony. He arrived in Kansas City two days earlier and addressed the congregation at the invitation of the Board of Trustees. The impression his speech made and the effect it had on both the rabbi and B'nai Jehudah are described in *The Beloved Rabbi*, Henry Berkowitz's biography by his son, Max:

Before a temple packed to the doors to hear "the young Rabbi from the South," Berkowitz delivered a masterful sermon. When it was ended the inspired Mr. Hammerslough rose excitedly in his pew and threw caution to the winds. "Rabbi Berkowitz," he shouted, "I voice the sentiments of all those here, as well as the entire Jewish community, when I say you must accept this pulpit—we will not have it otherwise." And so Berkowitz "chose" Kansas City as his next home.<sup>10</sup> †

Rabbi Berkowitz's inaugural message was simple and direct:

Do not treat me, I beseech you, as so many congregations treat their ministers, setting them apart as one puts a work of art somewhere on a lofty pedestal, to look up to occasionally when passing, sometimes pausing to criticize or admire it, always boasting loudly of its value and cost. No, no, let me come not only into your pulpit, but into your lives.

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†Berkowitz was elected in February for a term of one year, starting in May, at \$4,500. He reportedly had offers at \$5,000 from two other congregations.<sup>11</sup> \$4,500 was the highest recorded rabbinical salary paid by B'nai Jehudah prior to 1906. It was granted at the height of the Kansas City building boom, which came to an abrupt halt soon thereafter and was followed by a depression.

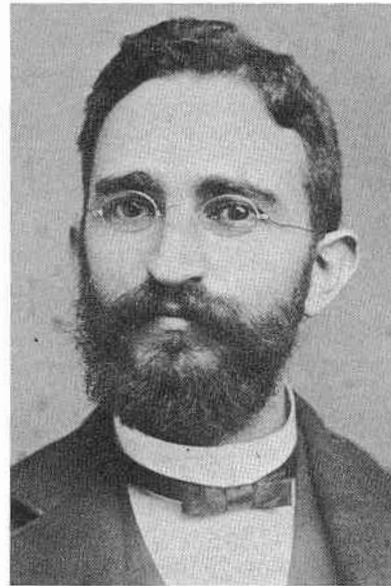
Henry and Flora Berkowitz had one child when they came to Kansas City, Etta, age four. She ultimately became the wife of Eugene J. Reefer of Kansas City, who served a term as B'nai Jehudah's treasurer before he and his wife moved East. A second child, Walter, died as an infant in Kansas City while his parents were in town for the dedication of the Oak Street Temple.<sup>12</sup> He was buried in Elmwood Cemetery, next to an infant cousin, Corine Krauskopf. (The sandstone marker on the boy's grave has a now-faded inscription, but "Son of Rabbi and Mrs. Berkowitz of Mobile, Ala." remains legible.) A third child, Max (who wrote the biography of his father), was born in Kansas City. His *bris* on February 14, 1889 was spoken of as "a genuine valentine."<sup>13</sup>

The only services held in 1888 prior to Rabbi Berkowitz's May 25 inaugural were those on Passover (led by Hammerslough and the vice president, Moses H. Wisbrun, with Moritz Glass reading the Torah portion) and on Shavuot (when Hammerslough read a Krauskopf sermon manuscript). B. A. Feineman officiated at funeral services during the seven months without a rabbi. Rabbi Isaac Schwab of St. Joseph came to conduct a marriage ceremony.





**FLORA BRUNN BERKOWITZ**



**RABBI HENRY BERKOWITZ**  
1888-1892



**IDA M. BLOCK**  
Head of Temple-sponsored  
Industrial School for Girls  
1890-1898



**SUSIE VAN HORN LATZ**  
Early Convert to Judaism  
Temple and Community Worker  
Mother of Rabbi Charles B. Latz



**MORITZ GLASS**  
Last to read Prayers in German  
at Temple Services (1891)



**HERMAN OPPENHEIMER**  
President, 1892-1893



**FRANKLIN P. FISK**  
Organist and Choirmaster  
1884-98 and 1910-27

I see a thousand ways in which the rabbi is needed . . . for religion should be a matter of daily life. He ought to be always the teacher, the guide and friend; his counsel more sought after than that of the counselor of law, his healing not less required than that of the physician of the body.

The rabbi showed himself troubled also by apparent recent strife in the ranks of the religious community. B'nai Jehudah had been the only Jewish congregation in the city as late as the spring of 1887. † That fall had seen the formation of three Orthodox synagogues in Kansas City.\* Counseled Berkowitz:

There is no room here, there must be none, for any question about Orthodox, Reform, Radical or Conservative. We have too serious business before us . . . to fritter away brain, zeal and energy on such fanaticism-breeding vagaries. We are here not to deepen but to bridge over every gulf that separates brother from brother. . . . Let us all labor with and for each other as brethren, to bring all the Jews in our community—men, women and children—in some manner under the ennobling influence of synagogue and religious school.

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† A B'nai Jehudah correspondent to the *American Israelite* reported as follows in the issue of May 27, 1887:

What the *Reform* Israelites of this city do: They keep up one of the handsomest houses of worship in this city. They have the finest choir in this city. They maintain the most attractive services and most instructive lectures, and delight in attending them. They pay their preacher [Krauskopf] \$4,000 per year, and take pleasure in aiding him in all his undertakings. They maintain two relief societies for the benefit of their Orthodox friends. They reflect honor and credit upon Judaism. They occupy honored positions in this community. They raised nearly \$4,000 this year for the [B'nai B'rith] Orphan Asylum [in Cleveland]. They help to maintain the Hebrew Union College.

What the *Orthodox* Israelites of this city do: They hold services on Rosh Hashanah and Yom Kippur, and no more. They maintain no temple, no rabbi, no relief society. They rail against reform, yet do nothing that will lead reformers to laud orthodoxy. They do nothing for Judaism, and would have the other Israelites follow their example. They eat Kosher, but they violate the Sabbath. They have no Sabbath-school for their children, and will not send them to the reform Sabbath-school because the boys read Hebrew there without their hats on. They have no scruples to send their poor, when dead, to the Reform congregation for burial.

\*This was reported in the *American Israelite* of December 2, 1887, by the same correspondent who had been critical of the Orthodox community in May. The 1887 city directory (published in the fall of that year) is the first after the 1873 edition to list a second Jewish congregation: "Cong. B'nai Hebrah, 316 E. 12th, Jacob Marx Levi, pres.; Michael Brea, secy.; Samuel Peck, treas.; D. Binkowitz, Minister."

The 1888 city directory repeats the 1887 listing of "B'nai Hebrah" and adds "Jacob's Congregation" [B'nai Jacob] at the same address ("M. Levi, pres."), as well as "Cong. Talmud Torah B'nai" at 1421 Grand, with "Jacob M. Beyer, Pres.; M. Brean, secy.; H. Tempofsky, treas.; M. Gerschenovity, minister." The "minister" appears to be the "M. Gerschenowitz" whom the same directory lists also as a butcher. The 1891 city directory lists him as "rabbi" of "Gomlay [Gomel] Chesed, 1314 W. 9th St." This was a forerunner of the present Ohev Sholom congregation. (Gerschenowitz is buried in the B'nai Jehudah section of Elmwood Cemetery.)

The *American Israelite* of December 9, 1887, published a resolution of the "Bikur Cholim Benevolent Association" (from "The Hall" at Fifteenth Street and Grand Avenue), signed by Louis A. Israel, secretary, thanking "Rev. Mr. Loria" [of Leavenworth] for having conducted its High Holy Day services without charge.

Community good-will was in evidence in 1889 when Rabbi Berkowitz was called on to give the sermon at the dedication of a synagogue for the Orthodox Congregation B'nai Jacob. There he urged cooperation in three "fundamentals"—religious education, cultural advancement, and charity.†

It was for the recognition of these three self-same elements as integral to his own congregation's work that Rabbi Berkowitz strove unceasingly.

He addressed himself at the outset to "that supreme duty of educating men and women to become the fathers and mothers fit to train the generation that is to follow them," and he devoted the first four Friday-night sermons following his inaugural to that subject.<sup>16</sup> He asked in the second of these:

Do you think it extravagant on my part to say that the old education of Judaism, as we know it, and the new education of our times are identical in aim, method and scope? If so, then I fear it is because we of today are not carrying forward the precepts of Judaism and the practices of Jewish life as they have come down to us. It may be that we are too much "reformed" in some things and have thrown out some of our gold along with the dross of obsolete modes and ceremonies.<sup>17</sup>

The rabbi somewhat discounted his possible influence on the men of his congregation because of their preoccupation with materialism and pleasure (two of his sermons were addressed to "The National Curse: Card Playing").‡ He looked to the women to discharge the primary duty of instilling in their children a love for religious education.<sup>20</sup> He secured board consent to replace the corps of volunteer teachers with others who would be paid for their services,<sup>21</sup> following preparation in twice-weekly training classes in pedagogy, Bible ethics, History, and Hebrew.<sup>22</sup> \*

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†Berkowitz, in his sermon at B'nai Jacob, "emphasized the necessity of keeping the children from peddling on the streets and sending them to the public school, decorum in worship, and a greater participation in all our charitable undertakings." The rabbi's words were, reportedly, "listened to with deep interest and were received with great favor, with many expressions and promises to follow his dictations."<sup>14</sup> The synagogue of B'nai Jacob was at 1723 Grand Avenue, now the site of the Kansas City Star Building. The 1893-95 city directories listed "Cong. Bikur Cholim" at that location. By 1896 it had become the home of Keneseth Israel, forerunner of the present Beth Shalom.<sup>15</sup>

‡Berkowitz blamed the "social clubs" for fostering the married men's absorption in pleasure.<sup>18</sup> He pictured the "evil" of card playing and its "hold" on Jews as "worse even than the drinking habit and its effects." In the sermons on "The National Curse: Card Playing," he called on the Jewish women to inaugurate a "Triple Alliance" of "Tact, Taste and Tone," having as its maxim "plain living and high thinking," its password "noblesse oblige," and for its badge the Star of David with the initial "T" at each angle.<sup>19</sup>

\*A constant turnover of teachers had been reported during the Krauskopf period. Most of those who resigned did so on account of getting married. Nine vacancies on the teaching staff thus developed in one year, and the openings were vied for by young would-be brides. Applications to fill one of the vacancies were so numerous that the school board placed a sign on the temple door, reading: "The place is filled. Over fifty applicants ahead of you. If the wedding cyclone continues, call again in about a month."<sup>23</sup>

Rabbi Berkowitz's "Normal Class" for teacher-training met throughout the summer of 1888, with Hebrew instruction given on Sunday mornings; the other subjects were covered on a weekday afternoon. The first group of paid teachers, in 1888-89, consisted of Sybil Feineman (later the second Mrs. Joseph Krauskopf), Rebecca Silverman (Mrs.

Having first taken steps to make the work of the Sabbath School more effective, Berkowitz next turned to the spiritual and cultural needs of the adults. Before prescribing positive steps in that direction, however, he felt it necessary to combat a flirtation with the Ethical Culture movement in which many in the Jewish community had of late been engaged, some of them members of B'nai Jehudah.† He termed the assertions made by the advocates of that new school "one-sided in statement, superficial in thought, and specious in argument," and he called on his people to "stand by your colors and never forsake them. If you can discern any blemish on your flag, labor to purify it, to make Judaism more attractive to all men."<sup>26</sup>

The rabbi's predecessors had customarily withdrawn into their family circles when not engaged in public work. Berkowitz, eager to establish close personal relationships, spent much of his first summer in Kansas City in calling on members and the unaffiliated in their homes, or inviting them to the study which he had provided for himself in a downtown-office building.<sup>27</sup> (The Oak Street Temple originally did not contain a study.)

These contacts confirmed his impression that the congregation had hitherto made little spiritual impact upon the daily life of the people. He found them receptive, but passive auditors of the pulpit message, without a medium for the expression of their own sentiments and without an opportunity for active participation in those cultural endeavors which he felt the congregation should promote.<sup>28</sup> Berkowitz evolved an ambitious and novel plan to correct these weaknesses, and he placed it before the congregation in two sermons, entitled "Refinement and Culture in the New West":

I would organize the adults of this Jewish community into an auxiliary association. . . . It should conduct a literary society, courses of lectures, classes for advanced instruction . . . found a library of Jewish science, history and literature . . . cooperate with our charities in subdividing and systematizing the care of the sick and needy so as to bring the same into the plane of modern scientific charity; in rooting out pauperism by bringing the workman to the man who wants work done through the agency of an employment bureau; and generally to look after the physical needs and advantages of the community, furnishing a gymnasium and all means of healthful recreation.<sup>29</sup>

In advancing this bold, untried<sup>30</sup> concept of congregational plan and scope, Rabbi Berkowitz made it plain that he did not look to its realization "in a day or a year":

I would give my life's efforts towards its achievement. I am looking out into the future of this congregation and trying now, while we are in the formative period, to devise methods for its work in the great future which awaits it under the providence of God. Let the beginning be small; the latter end shall grow up greatly.

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Louis Ruvel), Jennie Cohen, Lulu Isaacs, and Charlotte Wiener. The Normal Class then became a year-round activity, meeting once a week.<sup>24</sup>

†W. M. Salter, leader of the Ethical Culture Society of Chicago, had given two public lectures in Kansas City in the previous week. Berkowitz noted (both from the pulpit and in the daily press) that many of those who had issued the invitation to the lectures had been Jews, "some of them members of this congregation. It was noticeable also that most of those who attended were our people."<sup>25</sup>

The proposal was received with great enthusiasm. At a special meeting of the congregation, called for its consideration (November 4, 1888), a resolution was adopted unanimously to organize an auxiliary to the congregation "in order to cooperate with it in the practical fulfillment of its various educational, charitable and religious purposes . . . for the benefit of its members and the community at large." The Board of Trustees was authorized to lend "material and general support" to the undertaking.<sup>31</sup> †

The auxiliary society was organized immediately upon the adjournment of the congregational meeting. A "preamble" was adopted in which "the adults of the Jewish community in meeting assembled" endorsed the aims and purposes which Rabbi Berkowitz had advanced. He was elected as president.\*

"The L.A.C.E. Society" was the name adopted for the congregational auxiliary, after the initials of the four committees that had charge of its various departments:

- L. Literary, Lecture, and Library Committee;
- A. Aid Committee;
- C. Congregational Cooperation Committee;
- E. Educational Committee.<sup>34</sup>

Annual dues were set at four dollars for men and two dollars for women. An initial enrollment of sixty doubled within two months.<sup>35</sup> The membership was largely composed of women and the younger men of the community, many of them not members of the congregation. By the fall of 1889, the L.A.C.E. Society had outgrown the capacity of the temple's vestry rooms for its twice-monthly meetings, and space in a public building was rented for this

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†In his sermon, Berkowitz had called for a rally which, in turn, requested the Board of Trustees to schedule a special congregational meeting.

The technique employed by Berkowitz is interesting. It circumvented the board, whose meetings the rabbi was not permitted to attend except by special invitation. This policy was continued at B'nai Jehudah until 1913, and there is evidence of numerous misunderstandings between rabbi and board in earlier years which could probably have been avoided had there been joint participation in the discussion of congregational policy questions. B'nai Jehudah's rabbis have regularly attended board meetings since 1913, when that practice was instituted "for the welfare of the Congregation concerning all matters."<sup>32</sup>

Berkowitz dealt with this subject directly in one of a series of lectures presented to students of the Hebrew Union College in 1918. He stated there that in his third congregation he had requested the "privilege" of attending board meetings so that he would not have to remain "an outsider and obliged to know what the Board was doing through hearsay." The request was granted.<sup>33</sup>

\*Elected to serve with Berkowitz to lead the auxiliary were Leon Block, 1st vice president (he had come from Cincinnati two years before; ten years later he became president of the congregation); Miss Sophia Rosenberger, 2nd vice president (Sunday School principal, 1910-18); William J. Berkowitz, recording secretary (B'nai Jehudah president, 1901-02); Miss Cornelia Ney, corresponding secretary (the wife of Rabbi Harry H. Mayer from 1905, and Sisterhood president, 1907-22); Mrs. Sol Block, treasurer (sister of Mrs. B. A. Feineman, head of an industrial school for girls during the nineties). Elected as trustees were Mrs. Charles D. Axman (a daughter of Joseph Cahn), Miss Sallie Binswanger, Eugene Sterne, and Moses Trauerman.

Rabbi Berkowitz was re-elected as president of the auxiliary each year throughout the remainder of his Kansas City ministry.

purpose.<sup>36</sup> The business and “literary” meetings were augmented by Sunday morning classes for adults in “advanced instruction” and the discussion with the rabbi of his sermon text of the previous Friday night.<sup>37</sup>

Within two years the L.A.C.E. Society was reported as having proven “a powerful factor in centralizing the charitable, educational, religious forces of the community about the congregation.”<sup>38</sup> During the year 1889-90 it had held nine literary meetings and a course of four lectures, a temple library had been established and staffed, employment was secured for 32 applicants, 87 indigents had been assisted, and 46 sick families cared for. The Sabbath School children had received a Purim entertainment and a year-end picnic.<sup>39</sup> Pulpit flowers were provided for Sabbath services and then taken to hospitals and other city institutions.<sup>40</sup>

Berkowitz, not content with correcting organizational weaknesses in the Jewish community alone, next addressed himself to those he saw in the city’s welfare structure. In two sermons, also given in the fall of 1888, he agitated for the consolidation of all of Kansas City’s charities in order to effect a more efficient system of relief among the city’s poor.<sup>41</sup>

The *Times* gave strong editorial support to the “excellent plan,”<sup>42</sup> and the mayor called a conference of the representatives of the various benevolent organizations, at which Berkowitz presented his ideas in detail. Before the onset of winter, a Bureau of Associated Charities had been formed by eleven welfare societies, including the Provident Association, largest in the city. The bureau was supported by county-government allocations. Rabbi Berkowitz became its president in 1889.†

Soon there was also need to redouble charity activity within the local Jewish community as fresh groups of refugees from Russia arrived, early in the nineties.<sup>44</sup> B’nai Jehudah by now represented a minority segment. Its membership stood at the 150-family mark in 1889, the year that Bruno S. Flersheim became president.‡ It did not rise beyond 175 throughout the nineties, while the city’s Jewish population reached an estimated 2,500.<sup>45</sup> (Basic membership dues were reduced in 1889 to attract a larger share of the growing community, but this move failed of its purpose. Few among the newcomers from Eastern Europe were then prepared to identify with the Reform movement, nor did most of them have the means to bid for temple pews which were put on auction just prior to the High Holy Days each year.)\*

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†The bureau had seventeen constituent agencies at the time Rabbi Berkowitz became its president: the Provident Association, Humane Society, Wayside Home, Women’s Refuge, Hebrew Ladies’ Relief Society, Hebrew Men’s Relief Society, Flower Mission, All Saints’ Hospital (now St. Luke’s—A. N. Sadler of B’nai Jehudah was the hospital’s official representative on the bureau), Newsboys’ Home, Masonic Board of Relief, Odd Fellows’ Board of Relief, W.C.T.U., First Congregational Church, German Hospital (now Research Hospital) and Aid Society, Working Girls’ Home, Children’s Home, Homeopathic Hospital. The bureau handled 5,648 referrals in its first year of operation.<sup>43</sup>

‡The *Times* of September 15, 1890, reporting Rosh Hashanah services held the previous evening, noted: “The orthodox church has the largest following here, but its organizations are not as perfect or permanent as those of the reformed church.”

\*The following scale of charges was established in 1895: Single members paid annual dues of twelve dollars and were entitled to one seat “allotted to them by the Board of

Despite B'nai Jehudah's minority standing, its men's and women's charities remained the best equipped to meet the new exigencies. They were solidified in a "United Hebrew Charities," which operated under the aegis of the L.A.C.E. Society from 1890 to 1892.† The newcomers from Eastern Europe who came to Kansas City in the early nineties were few in number when compared with the thousands who were to arrive during the first two decades of the 20th century; their absorption into the community was relatively easy. The American Committee for the Amelioration of Russian Emigrants (New York City) complied with a request from the United Hebrew Charities that the heads of families sent to Kansas City in 1891 and 1892 be selected for their "mechanical" skills, to enhance their prospects for early employment.<sup>48</sup>

In the fall of 1891, when word was received that "about forty souls" were leaving New York for Kansas City—with about four hundred more scheduled to follow them soon—Rabbi Berkowitz organized a community-wide "Russian Aid Committee," with B'nai Jehudah's Moritz Glass in charge of finances, for fund-raising purposes. The aid committee's membership was largely drawn from the congregation's, augmented by official representation from B'nai B'rith Lodge No. 184 and from a men's fraternal order centered in the "West Bottoms" district—Midland Lodge No. 118 of the Sons of Benjamin. The aid committee sponsored a benefit entertainment at the City Auditorium, supported by "all Jews of the city, Reform and Orthodox, and those of no form and no dox." The proceeds were used to help settle the immigrant families in cottages at McClure Flats, a settlement in the vicinity of Nineteenth and McGee streets. These newcomers were described by a B'nai Jehudah spokesman as "a most desirable class . . . clean, intelligent and thrifty." The aid committee fitted up "a little blacksmith shop for one, a shoe shop for another; one works in a butcher shop; one is a carpenter by trade."<sup>49</sup> A traveling correspondent for the *American Israelite* reported in May, 1892, that almost one hundred families had thus become self-sustaining within less than four months. He observed that the Jews of New York could profit greatly by following the example of the Kansas City community.<sup>50</sup>

The daughters of these new families from Russia were taught needlework skills in an "Industrial School for Girls," housed in the temple's vestry rooms. This school opened in June, 1890, with an enrollment of twenty-three girls. They received instruction from women of the L.A.C.E. Society

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Trustees." Married members paid dues of twenty-four dollars. In addition, they were required to be pew holders, and the following minimum pew-auction bids were provided for: "First Class" pews, \$100; "Second Class" pews, \$60; "Third Class" pews (the back rows of the main floor), \$40 (or \$30 for a half-pew); "Fourth Class" pews (in the gallery), \$20 (\$15 for half a pew). Thus, the minimum annual cost of membership for a married man, as of 1895, was \$39, including dues and a gallery half-pew (assuming that a minimum auction bid was successful).<sup>46</sup>

†B. A. Feineman served this agency as part-time superintendent (while similarly serving as secretary of the congregation). He continued as superintendent from 1892 to 1900 for a successor men's organization, the Kansas City Hebrew General Relief Association. The president of the latter group throughout the same period was B. B. Joffe, a leader of the congregation.<sup>47</sup>

and the exclusively-feminine congregational auxiliary, the Hebrew Ladies' Relief Society. The school's originator and motivating spirit, Mrs. Sol Block (a sister of Mrs. B. A. Feineman), reported after seventeen months that the enrollment had risen to 174.† The public-school education of boys from the families settled at McClure Flats was, for some time, supplemented by thrice-weekly classes, held in rented rooms at 1919 Grand Avenue. The classes were supervised by Leo Wiener, the first Jewish teacher at the Kansas City High School, and taught by boys of the "Emerson Club," an offshoot of the L.A.C.E. Society.\*

The more immediate congregational program was not allowed to suffer on account of this community work. Beginning in 1889, the children attended Sabbath morning services in a body, following a half-hour of class work.<sup>54</sup> (They attended an additional hour-and-a-half on Sunday.)<sup>55</sup> The following year, post-confirmation students were enrolled in weekday-afternoon literary classes of the L.A.C.E. Society.<sup>56</sup> Adult participation in Sabbath-morning services was described in 1891 as having gradually grown "until today it is regularly a matter of pride to those who attend."<sup>57</sup>

Rabbi Berkowitz no longer had cause to regard his members as mere "passive" auditors at the well attended Friday-night services. In a sermon on the subject, "Should Jews and Non-Jews Intermarry?" he gave reasons why "I do not feel myself empowered by the law of the land, nor sanctioned by my religion, nor permitted by my conscience, to solemnize marriages excepting by reason of my performing those offices as a rabbi, i.e., for Jews."<sup>58</sup> His firm stand led to "a most interesting debate" at a meeting of the L.A.C.E. Society.† (His successor at B'nai Jehudah, Rabbi Schulman, became a noted opponent of officiation at mixed marriages. The twentieth century, however, witnessed a variety of views and practices by B'nai Jehudah's rabbis in response to a resolution of the Central Conference of American Rabbis that "mixed marriages are contrary to the tradition of the Jewish religion and should therefore be discouraged.")‡

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†Upon the school's opening, Mrs. Block's assistants included her single sister, Mona Binswanger, and Mesdames Henry Berkowitz, Jacob Newhouse, Joseph Adler, I. Erb, and L. S. Lieberman (the last-named was then president of the ladies' relief society).<sup>51</sup> Upon Mrs. Block's death (1898), the school was renamed "The Ida M. Block Industrial School." Mona Binswanger took charge of it at that time, continuing in that capacity for ten years, or longer.<sup>52</sup>

\*On Leo Wiener, who achieved national fame both for his own distinguished academic record and as the father of Norbert Wiener, see the footnote beginning on page 40. The youthful teachers of the classes for refugee boys were Will Oppenheimer, Hal Negbaur, and Abe Miller.<sup>53</sup>

†The debate was suggested by Rabbi Berkowitz himself, so he would "come to know in how far his people were with him." The details of the debate have been lost because the printer of the issue of the *American Israelite* where this report appeared dropped one or more lines of type, after the phrase "and a most intensely interesting debate ensued, in which . . ." <sup>59</sup>

‡Views on rabbinic officiation at mixed marriages of five of B'nai Jehudah's former rabbis are on record:

Henry Berkowitz maintained his unequivocal stand throughout his long career, and he counseled students at the Hebrew Union College to emulate his example.<sup>60</sup>

Rabbi Samuel Schulman (at B'nai Jehudah 1893-99) sponsored a resolution in 1909,



Lively interest was also displayed in a less-controversial series of eight Berkowitz pulpit lectures on "The Story of the Jews," given in the winter of 1889-90.<sup>66</sup> Among the many non-Jews who followed this series with fascination was Bishop B. B. Ussher of Christ Church (Reformed Episcopal).<sup>67</sup> A warm friendship between the two clergymen ensued and resulted in the first Protestant-Jewish exchange of pulpits in Kansas City. Bishop Ussher appeared at the temple in October of 1890.<sup>68</sup> Berkowitz, in returning the visit three months later, thus became the first rabbi to speak in the pulpit of any Christian church in Kansas City.<sup>69</sup> He spoke there a second time the following month (on "Barriers Breaking Away," a plea for better understanding between Jew and Christian);<sup>70</sup> soon thereafter he spoke also at the Congregational Church, led by Reverend Henry Hopkins (son of Mark Hopkins and president of Williams College at a later period).<sup>71</sup>

Berkowitz's rabbinic work received major national recognition. In 1889 he participated in the creation of the Central Conference of American Rabbis

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declaring it to be the sentiment of the CCAR "that a Rabbi ought not to officiate at a marriage between a Jew or Jewess and a person professing a religion other than Judaism, inasmuch as such mixed marriage is *prohibited* by the Jewish religion and would tend to disintegrate the religion of Judaism."<sup>61</sup> This strong resolution, offered as a substitute for a milder one of the CCAR's resolution committee in 1909, lost by a vote of 18 to 28. The committee's resolution ("that mixed marriages are contrary to the tradition of the Jewish religion and should therefore be *discouraged* by the American Rabbinate") was adopted by a vote of 42 to 2.

Rabbi Harry H. Mayer (1899-1928) participated in the 1909 debate and spoke against the adoption of *any* resolution on the subject.<sup>62</sup> He presumably cast one of the two dissenting votes upon the resolution that was adopted.

The CCAR reopened debate on this subject in 1947. There a former rabbi of B'nai Jehudah, Henry J. Berkowitz, nephew of his elder namesake (at B'nai Jehudah 1925-27), as well as B'nai Jehudah's then-incumbent rabbi, Samuel S. Mayerberg (1928-60), were recorded on the subject.

Rabbi Berkowitz (the younger) expressed his long-held opposition to such officiation. He told of an effort that had been made by a member of his congregational board in Portland, Oregon, to have him instructed to officiate at any marriage coming to him, provided it had the sanction of state law. Berkowitz said he told his board that the adoption of a motion to that effect would constitute his written resignation. "They did not discuss it. The matter was dropped!"<sup>63</sup>

Rabbi Mayerberg spoke as follows during the 1947 debate:

I believe this Conference should go on record against mixed marriages not on the ground of tradition, but on a good sociological basis. As Americans we believe in the home as units of democracy. We have a right to suggest that a marriage between people, when there is a fundamental difference in the ways of life, cannot result in a happy, harmonious home.<sup>64</sup>

The CCAR, in 1947, defeated by a vote of 74 to 76 a motion "that the Conference does not sanction mixed marriages and calls upon its members to refrain from officiating at them." It thereupon reaffirmed the 1909 position by unanimous vote.

While no record of officiation at mixed marriages has been compiled, it is understood that Rabbis Mayer and Mayerberg generally accepted requests to officiate, although Rabbi Mayerberg expressed doubts and opposition in principle on occasion after World War II.

Rabbi William B. Silverman (at B'nai Jehudah since 1960) has been opposed in principle to such officiation throughout his ministry and has declined all such requests. However, as a participant in the 1947 debate of the CCAR, he voted against the motion that would have tightened the Reform rabbinate's stand. He has repeatedly explained that, while he will not officiate at mixed marriages, he would not presume to dictate to any colleague what course to follow.<sup>65</sup>

and was elected as its first recording secretary. He became the first president of the Hebrew Union College Alumni Association<sup>72</sup> and was named to the HUC's board of governors.<sup>73</sup> In 1890 he was appointed to a committee of the CCAR to prepare a standardized "Union Prayer-Book" for Reform congregations.\*

There were reports in the fall of 1891 of offers that had come to Berkowitz from leading congregations elsewhere.<sup>77</sup> In accepting B'nai Jehudah's unanimous re-election that October (to mid-1895) nevertheless, he viewed it as an endorsement of his program of "practical reforms"—to dispel the young people's "gross ignorance" of their faith and to give each individual in the community "some active share in the work of Judaism, be it charitable, educational or religious."†

But the wish to keep Rabbi Berkowitz in Kansas City was to be thwarted before long. Upon his receipt of renewed offers and additional overtures from prominent congregations (Temple Emanu-El of New York among them), he asked himself where his work was most urgently needed.<sup>79</sup> This question occupied him in June, 1892, as he went to Denver at the head of Missouri's delegation to the National Conference of Charities and Corrections.<sup>80</sup> He continued to ponder it the following month when he was in New York to preach the "Conference Sermon" at the annual convention of the CCAR.

Berkowitz's ultimate decision began to take root under the persuasive influence of Rabbi Krauskopf, whom he joined at Cape May for a month's vacation.<sup>81</sup> Krauskopf was anxious to see his brother-in-law as successor to the venerable Marcus Jastrow who was about to retire as rabbi of Philadelphia's historic Rodeph Shalom, sister-congregation to Krauskopf's own. The congregation served by Krauskopf—Keneseth Israel—was to dedicate a new temple just prior to the High Holy Days. It was arranged for Berkowitz to be a principal speaker at the dedication, and for a committee from Rodeph Shalom to be present.<sup>82</sup> The impression created by Berkowitz's sermon was exactly what Krauskopf had hoped for. Rodeph

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\* A Berkowitz letter requesting the views of his rabbinical colleagues as to whether or not a male convert to Judaism could be accepted without undergoing circumcision appeared in the *American Israelite* on July 31, 1890. The responses were gathered and published in the *1891-92 CCAR Yearbook* and led to official Reform rabbinical position that circumcision is not a requirement in such instances. An earlier, uncelebrated inquiry on the same subject had been made by B'nai Jehudah's Rabbi Eppstein, who had written Rabbis Wise, S. H. Sonneschein of St. Louis, and Bernhard Felsenthal of Chicago for their opinions.<sup>74</sup> The Eppstein diary recorded the responses from Felsenthal (who was sympathetic),<sup>75</sup> and Sonneschein (who was cautious).<sup>76</sup> Both Eppstein and Berkowitz made their inquiries upon having received requests for conversion from non-Jewish Kansas Citians.

† When Berkowitz was re-elected in 1891, there reportedly was "trepidation in the community that on account of other calls, the rabbi would not accept the re-election." In his acceptance, delivered at a Friday-night service, he questioned the need in Reform Judaism for "straining after new and sensational and unnecessary changes." He thought "the real reform is being neglected," that of bringing "the life of the people into accord with the precepts of the religion. The Jewish pulpit is too much of a lectureship. . . . The grossest ignorance prevails, and the young people are abashed when questioned about matters of Judaism. . . . There is no participation, no practice of religion."<sup>78</sup>

Shalom's representatives at once pressed Berkowitz for a favorable answer to their offer. He responded that he would accept formal election if released from his Kansas City contract.<sup>83</sup>

Returning home on September 15th, Berkowitz found his congregation in mourning. B'nai Jehudah's president, Bruno S. Flersheim, had died that day at the age of forty-four after a lingering illness, just three days before his third term in office was to have been concluded. Sixty carriages accompanied the funeral cortege from the temple to Elmwood Cemetery in a final tribute to this pioneer leader of the community.<sup>84</sup>

Herman Oppenheimer became B'nai Jehudah's sixth president on September 18, 1892. Two days later, Berkowitz informed him in confidence of Rodeph Shalom's formal call to him. He asked that he be permitted to request release from his contract in a pulpit address that Friday night, the day following Rosh Hashanah.<sup>85</sup> But the press anticipated him. When his members opened the pages of the *Journal* on Rosh Hashanah morning, they were surprised and grieved to receive word there of the news.<sup>86</sup>

There could only be one outcome to the appeal which the rabbi made in his *Shabbat Shuvah* sermon:

I shall cheerfully and willingly abide with you, but I know you will recognize with me that in a city of one million inhabitants and upwards, there is a far larger scope for my work than in a city the size of Kansas City.<sup>87</sup>

Berkowitz's release was granted with sadness, and arrangements were promptly made to secure a successor before his intended departure at the end of November.<sup>88</sup>

The *Kansas City Star* bespoke the total community's sense of loss in an editorial tribute:

His broad culture has made him a conspicuous force in the intellectual life of the community, and his public spirit and interest in the material progress of the town have more than once found expression in the pulpit. He will leave behind him a multitude of friends who will watch his career with confident pride and affectionate interest. †

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†The *Star* editorial appeared on Friday afternoon, September 23, 1892, several hours before Rabbi Berkowitz addressed the congregation with the request for release from his contract.

Rabbi Berkowitz summed up the direction of his four-year Kansas City ministry in his last Friday-night pulpit message (November 25, 1892):

One of the aims of my ministry has been to engender a better feeling among different denominations . . . I believe that this effort has succeeded in bringing about a better understanding as to what Judaism is. [Another aim] has been to bring about a better feeling between those who belong to this congregation and those who do not stand on the Reform platform. I think it has been demonstrated that there is a difference between Jew and Jew, and that we are not all lumped together to be judged and misjudged by what one of us may do.<sup>89</sup>

A public farewell reception was held in the following week. Among the speakers were representatives of the Christian clergy and of the general community's social-service agencies. The congregation presented the rabbi with a watch charm, and his school children gave him a statuette of William Penn as a parting gift.<sup>90</sup>

B'nai Jehudah's members did, indeed, watch with great "pride and affectionate interest" as Berkowitz expanded his work of "practical reforms" during his twenty-nine years as the senior rabbi of Rodeph Shalom. They viewed with special satisfaction his sponsorship, in 1893, of a "Jewish Chautauqua Society" to stimulate and popularize a program for the dissemination of Jewish knowledge among adult Jews through study groups and correspondence courses. Berkowitz, who served as chancellor of the J.C.S. from its inception until his death in 1924, spoke of it as a nationwide extension of the work he had fostered in Kansas City through the L.A.C.E. Society. B'nai Jehudah for many years sent representatives to the annual assemblies of the Jewish Chautauqua Society; the one held in 1922 met in Kansas City in the congregation's I. E. Bernheimer Memorial Hall.\*

Rabbi Berkowitz further enlarged the scope of the Jewish Chautauqua Society in 1910 by the introduction of lectures on Judaism at universities throughout the country. This effort to acquaint non-Jewish students with the beliefs and practices of Judaism was continued as the society's primary undertaking in 1939 when it became the educational project of the National Federation of Temple Brotherhoods, the present sponsor of the potent Chautauqua Society.

Berkowitz became intensely interested in providing material for Reform Jewish worship in the home. He answered the need with his *Kiddush, or Sabbath Sentiment in the Home*,<sup>92</sup> a part of which was incorporated in the current (1940) edition of the *Union Prayer Book*. The original *Union Haggadah* was produced under his direction. By the turn of the century, a member of the graduating class at Hebrew Union College could observe, "If there was any one man in the American rabbinate of that period who seemed to all ten of us peculiarly to embody all the ideals and purposes to which we were being dedicated, that man was Henry Berkowitz."<sup>93</sup>

Berkowitz returned to Kansas City as guest preacher in his former pulpit on many occasions. Each time he was welcomed as a beloved rabbi, in whom "breadth of sympathy and persistence of justice were as happily united as they were in the seers of old."<sup>94</sup>

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\*In a message sent to the 1922 J.C.S. assembly, Berkowitz wrote: "I ardently trust and pray that you may reap rich fruit from the tree whose seedling it was my privilege to have first planted in Kansas City some thirty years ago."<sup>91</sup>

## CHAPTER VI

### 1893-1899: Rabbi Samuel Schulman, “A Series of Successes”

*The task of the modern Jew is to remain true to the faith that has kept Judaism separate and apart from fellowship in other religions, to know why he is a Jew and be able to give reasons for his exclusiveness and separation; to be progressive, working with the world, yet not of the world . . . agreeing to disagree on questions of the infinite, and uniting on matters of the human heart.*

—Samuel Schulman, in his Kansas City “trial sermon”;  
November 11, 1892.

The 28-year-old Samuel Schulman was the successful applicant among three to succeed Henry Berkowitz as B’nai Jehudah’s rabbi. He arrived as a total stranger, but quickly won favor as the large audience which had assembled to hear his trial sermon “became aware of the fact that a clear thinker, a logical reasoner, and a forceful and fervent orator was addressing them.” At the conclusion of the service, “the congregation came forward almost in a body, both to bid him welcome and to congratulate him.”<sup>1</sup>

B’nai Jehudah maintained its reputation as the home of great rabbis under Samuel Schulman. His six-year ministry in Kansas City was described as “a series of successes” in which he captivated the community “with the brilliance of his intellect and the depth of his mentality.”<sup>2</sup>

Schulman was born in Kalvariya, Russian Lithuania, and was brought to the United States in 1868, when he was four years old. A precocious child, he began the study of the Talmud at the age of eight, at the same time attending public school in New York City. Following graduation from the College of the City of New York he received a four-year scholarship from the “Theological Seminary Fund” of Temple Emanu-El, New York, to prepare himself for the Reform rabbinate at the Hochschule für die Wissenschaft des Judentums in Berlin, Germany. (He also studied philosophy at the University of Berlin.)<sup>3</sup> \* On his return to the United States, in 1889, he was connected

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\*He repaid “every cent” of Temple Emanu-El’s grant.<sup>4</sup> The Berlin “Hochschule” was established by leading German Reformers in 1872. Schulman is the only rabbi of B’nai Jehudah since 1883 who was not ordained at the Hebrew Union College (the “Hebrew Union College-Jewish Institute of Religion” since 1950).

briefly with Temple Shalom of New York City.<sup>5</sup> The following year saw him as pioneer rabbi in Helena, Montana, where he served until his call to Kansas City.<sup>6</sup>

Rabbi Schulman's spiritual leadership of B'nai Jehudah began the first week of January, 1893. The trustees of the congregation met his train in St. Joseph, Missouri, and accompanied him to the scene of his new labors.<sup>7</sup> †

Schulman projected his particular philosophy of Judaism in a powerful inaugural sermon. There he declared himself "in thorough sympathy with the essential idea of Reform Judaism," and he pledged himself to be "the speaking conscience of the community, with prophetic enthusiasm holding up the ideals of righteousness in life." At the same time he referred to "subtle distinctions" in outlook which, he predicted, might lead to the advocacy of concepts "radically different" from those his immediate predecessors had set forth. He continued:

So accustomed have we become in the period of transition, which this century marks for Judaism, to lay stress upon the universal and ethical element of our religion, that we very frequently hear the expression: provided one is a good man, the fact of his Judaism will take care of itself. Paradox as it may seem, a man cannot be a good man unless he be a good Jew. . . .

I shall consider it the realization of my highest ambition, the crowning success of my work in this ministry, if I am enabled to maintain and strengthen . . . that old Jewish faith which, while it hesitated not to bring the sacrifices of life to its God, also upheld with true reasonableness the observance of certain forms and value-emblems of loyalty to that God.<sup>9</sup>

The sermon was reported to have made "a pleasing impression."<sup>10</sup>

There is no evidence of the re-establishment of previously-discarded rituals by Rabbi Schulman at B'nai Jehudah, despite his lifelong conviction of the necessity to retain "certain elements of ceremonial law as indispensable symbol and . . . as a discipline . . . unto the higher law, the Torah of God."<sup>11</sup> It *may* be significant, in this context, that revised bylaws adopted in Schulman's day precluded the rabbi of the congregation from making any changes in ritual "without consent of the Board of Trustees."<sup>12</sup> This is the earliest indication in existing congregational records of authority vested in the lay leadership to abridge what had been rabbinic prerogative in an earlier day.

There is *evidence*, on the other hand, that Rabbi Schulman vigorously resisted an attempt by the board to limit his freedom of the pulpit, and that he did so successfully. A board resolution, unanimously adopted in 1896, charged the rabbi with having "humiliated" families of board members at services "for the absence of such members themselves." The resolution called

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†The rabbi came to Kansas City with his wife of two years, the former Emma Weinberg of New York, and their first child, Mitchell S. (d. 1946). Two Schulman children were born in Kansas City: Aubrey (1894; d. 1969) and Dorothy (1897; now Mrs. Dorothy S. Masback of New York City). A fourth child, Walter H., was born in New York City in 1901 and now resides in Bearsville, N.Y.

Moritz Glass (vice president of the congregation, 1889-91) conducted all Sabbath services during December, 1892; the one month that B'nai Jehudah was without a rabbi. Glass had regularly assisted Rabbi Berkowitz at Yom Kippur services.<sup>8</sup>



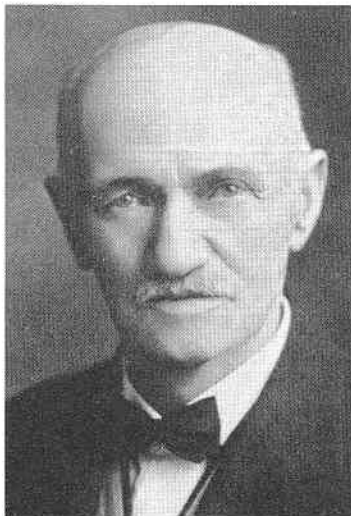
EMMA WEINBERG SCHULMAN



RABBI SAMUEL SCHULMAN  
1893-1899



NATHAN LORIE  
President, 1893-1895



MOSES DROHLICH  
Temple Sexton, 1893-1929  
Cemetery Warden, 1907-1929



LEON BLOCK  
President, 1898-1900

on Schulman to "desist from this practice" in the future, "in the interest of the institution and for the continuation of the friendly and perfectly harmonious relations which have so long existed between Congregation B'nai Jehudah and its Rabbi."

Schulman responded that he was not conscious of having indulged in personalities in the pulpit, but claimed for himself "the right to criticize the condition of Judaism in the community, whenever [it calls] for such criticism." He further submitted that "the freedom, dignity, vigor and efficiency of the pulpit is practically impaired if the Board of Administration is from time to time to call [the rabbi] to account, officially, for what he may consider it his duty to say from the pulpit." The board's challenge ended when the rabbi's reply was accepted as "satisfactory."<sup>13</sup>

Irrespective of such occasional conflict between rabbinic and lay leadership, it is apparent that the membership as a whole was much devoted to Rabbi Schulman and, seemingly, enthralled by the massive strength of his nature and his penetrating intellect. Present members who were students in B'nai Jehudah's school during the Schulman years recall him as stern, but fair, and speak of the admiration in which he was held by their parents. Remembered also is Schulman's rare gift of oratory and the resonance of his voice that could penetrate the remotest part of any auditorium.<sup>14</sup>

The broad range of congregational activities noted during the Berkowitz period was reduced in scope under Schulman, as literary and philanthropic endeavors became the province of secular organizations whose rise will be discussed briefly, below. This separation of responsibilities brought the basic congregational functions of worship and religious education into sharper focus. The Einhorn "Book of Prayers" was replaced with the *Union Prayer-Book* in 1895, the year of publication.<sup>15</sup> Congregational singing at services came into vogue with the introduction of the *Union Hymnal*, upon its appearance two years later.<sup>16</sup> Rabbi Schulman discontinued the half-hour of children's classes on Saturday mornings, but added a full hour to the Sunday-morning schedule (9:00 to 11:30).<sup>17</sup> What had previously been termed the "Sabbath School" thus became the "Sunday School" in 1893.

Rabbi Schulman initially assumed direction of the congregational L.A.C.E. Society which Rabbi Berkowitz had espoused with so much zeal and success.<sup>18</sup> By 1896, however, it had passed from the scene, as the major work of its committees was taken up by separate, distinct societies, all of them under the leadership of men and women from B'nai Jehudah's ranks.<sup>19</sup> First to remove itself from direct congregational auspices had been the men's relief group, in 1892. Two years later, a Young Ladies' Aid Society, composed exclusively of single women, was formed to provide shoes, stockings, and undergarments to needy children. (It was renamed the "Bertha E. Haas Shoe Fund" in 1898 to perpetuate the memory of its founder.)<sup>20</sup>

A second ladies' society, for both married and single women, was established early in 1895 and was to enjoy a large and enduring following—the Kansas City Section, National Council of Jewish Women. Started by nineteen women with Rabbi Schulman's help,<sup>21</sup> it speedily developed a com-



prehensive program of literary, educational, and charity work and published a list of seventy-one members in the *Star* two years after its founding.<sup>22</sup> In addition to projects which the Council pioneered, it had by that time taken over sponsorship of the Industrial School for Girls (still housed at the temple). Under Rabbi Schulman's tutelage literary programs, that previously had been a popular feature of the L.A.C.E. Society, were continued. The temple's vestry rooms were made available to the Council without charge for a "Free Night School,"<sup>23</sup> while its "Free Bath" for immigrant children was located in the home of B'nai Jehudah's sexton, in back of the temple.<sup>24</sup> For a period of two years (1896-98), the Council also sponsored a "Mission Sabbath School" for children whose parents could not afford to belong to any congregation. It met at the temple on Saturday afternoons under the supervision of Mrs. Samuel Schulman.<sup>25</sup> (In 1899, however, this separate, free "Sabbath School" was taken over by the congregation. The children received there by B'nai Jehudah were enrolled by their Yiddish-speaking parents to help them become Americanized, as much as to learn the ethical lessons of Judaism.)<sup>26</sup>

Published 1897-membership rosters of the local Council group and of the Young Ladies' Aid Society accounted for a total of 125 women. Nearly all of them (perhaps all) were also identified with B'nai Jehudah and represented a large majority of the congregation's female segment.<sup>27\*</sup>

Separation of charity work from the immediate congregational sphere became complete after the Hebrew Ladies' Relief Society—whose close affiliation dated from 1870, B'nai Jehudah's year of birth—was reconstituted in 1896 as the Jewish Women's Charity Association.<sup>28</sup> Its primary work thereafter consisted of caring for the sick poor and "friendly visiting."<sup>29 †</sup>

The congregation's president during two early years of this transitional period (1893-95) was Nathan Lorie, a brother of a charter member, Joseph Lorie.<sup>33</sup> As young emigrants from Bohemia, they had set out on divergent paths and had fought on opposite sides during the Civil War: Joseph served in an Illinois regiment, under Grant; Nathan was a Confederate volunteer in Mississippi and may have faced his brother in battle at Vicksburg.<sup>34</sup> They were reunited in 1880 when Nathan moved to Kansas City, and they both shared in leadership of the congregation.<sup>35</sup>

One of Nathan Lorie's first acts as president was his hiring of a new temple sexton. There was nothing particularly unusual about this; sextons had come and gone at frequent intervals.<sup>36</sup> What makes Lorie's engagement of Moses Drohlich in 1893 worthy of special note was his tenure: Drohlich died in office in 1929, at the age of seventy-nine, concluding thirty-six years

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\*For a 1905 Council membership roster, see the *Appendix*.

†An additional society started by women of B'nai Jehudah, in 1898, was the Sophia Newgass Sewing Circle (later "Society"), which made and distributed garments for the adult poor.<sup>30</sup>

Rabbi Schulman twice formed young people's groups for "sociological" and religious studies, but neither survived its first year.<sup>31</sup> Social clubs thrived, however. Added to the Progress and Phoenix clubs in 1897 was one for "society young men," known as the "Americus Club," which sponsored balls and masquerades. It remained active for three or more years.<sup>32</sup>

of “conscientious and exceptional service” to B’nai Jehudah.<sup>37</sup> (This unexceeded length of full-time employment has been matched by one other: Felix “Philip” Henderson started with the congregation as assistant to Drohlich in 1927 and retired as head custodian in 1963.)<sup>38</sup> In 1907, Drohlich assumed the additional duties of cemetery warden upon the death of Bernhardt Davidson, who had filled that administrative post for about thirty years.<sup>39</sup> The titles of sexton and of warden for B’nai Jehudah’s section of Elmwood Cemetery both died with Drohlich.

A traveling correspondent for the *American Israelite* visited Kansas City in the spring of 1895 and wrote that the “B’nai Yehudi” congregation had a perfect claim to take a position “away up front” nationally because of the caliber of its rabbi, “a scholar par excellence and an orator as good as there is in the land.”\* The reporter could have added that the congregation’s repute locally rested in a considerable measure also on Schulman’s popularity as a public speaker in the Orthodox-Jewish and Christian communities:

—In 1893, the “Chevra Gomel Chesed,” forerunner of the present Congregation Ohev Sholom, dedicated a synagogue at 925 State Line Road. Rabbi Schulman gave the dedicatory sermon at the invitation of Rabbi Berachya Mayerowitz, leader of the Orthodox community.† The address was in German, undoubtedly because the immigrant audience understood that language better than English.<sup>41</sup>

—Schulman was a frequent speaker in the liberal Protestant pulpits of the city. And on St. Patrick’s Day in 1895, when he gave the principal address at a gathering of three thousand Irish-American Catholics, he was received “with equal enthusiasm with the priest” who participated with him in a lesser role.<sup>42</sup>

Schulman’s own members looked upon their rabbi’s acclaim by the community with pride. “The Jewish people,” a spokesman was quoted as saying, “are gauged by the public according to the standard of the man who is their leader. Rabbi Schulman has ever elevated the tone and preserved the dignity of our people.”<sup>43</sup> This was precisely Schulman’s aim. He made it understood that his interest in fostering inter-faith cooperation did not imply any compromise with conviction. “In spite of my liberalism, I have always preached true Judaism,” he told his people. “I don’t water my faith. But I can be liberal and still be a good rabbi.”<sup>44</sup>

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\*The visiting correspondent also noted approvingly that the 125 children of the Sunday School were being taught by teachers “all of whom are graduates of the high school . . . : Miss Ernie Benas [as Mrs. Ernestine B. Dreyfus she was principal of the Sabbath School for non-member children from 1910 to 1919; during the same period she was also the executive secretary of the National Council of Jewish Women; Mrs. David Benjamin thereafter], Sybil Feineman, Anna Wolfson, Jennie Bitterman, and Mr. Arthur Wolfson.” Reference was also made to the “first class choir [under Franklin P. Fisk, temple organist and choir director 1884-1898 and 1910-1927].”<sup>40</sup>

†A son of Rabbi Mayerowitz, Rabbi Myron M. Meyer, served the Reform congregation in St. Joseph, Missouri, for more than forty years until his retirement in 1968. Rabbi Meyer has served at B’nai Jehudah on numerous occasions. He spoke at the dedication of B’nai Jehudah’s present Religious School building (1957); offered the principal tribute at a community memorial service for B’nai Jehudah’s Rabbi Mayerberg (1965); and assisted at the High Holy Day services in 1969.

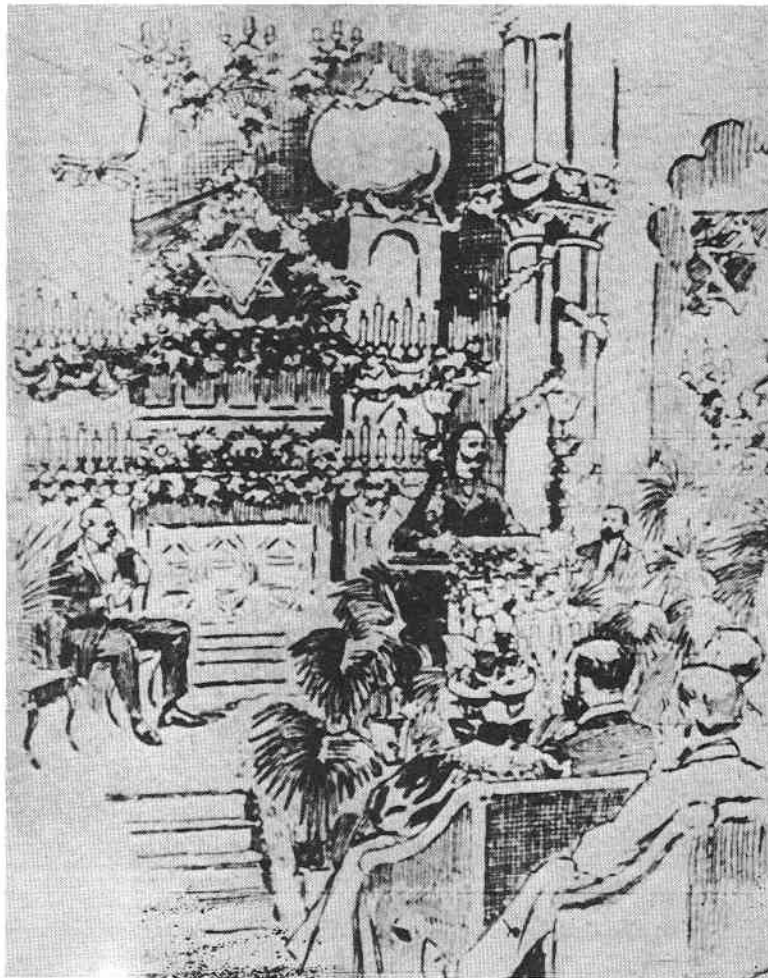
Three services and a banquet marked the twenty-fifth anniversary of B'nai Jehudah's founding. Rabbi Henry Berkowitz came from Philadelphia to speak in his former pulpit at the opening service on Friday evening, October 11, 1895.<sup>45</sup> Rabbi Samuel Sale of St. Louis preached the next morning. The Saturday-night banquet at the Progress Club on Quality Hill drew one hundred members and invited civic dignitaries, all attired in full evening dress.<sup>46</sup> The bill of fare offered a Gargantuan variety and included *treffe* shell fish (which had also been on the menu for the Oak Street Temple dedication banquet ten years earlier). The festivities of the "Jubilee" concluded with a service on Sunday morning when Rabbi Emil G. Hirsch of Chicago Sinai Congregation spoke. The announcement that this nationally-prominent orator and radical Reformer was to deliver the address attracted a far larger crowd than the 825-seat sanctuary could accommodate, among them Kansas City's mayor and other civic leaders.<sup>47</sup> Extensive commendatory press coverage attended all of the anniversary events (the *Star* carried a three-column front-page article, with pictures), which effectively demonstrated the congregation's community standing.

The *Star* also expressed approval of a sermon given by Rabbi Schulman four months later, on the subject of Zionism. There he countered the early (pre-Herzlian) theories favoring establishment of a Jewish State with the assertion: "As Reform Jews we look upon our Judaism as a religion and not as a nationality. The Jew is the loyal and patriotic citizen of the community in which he lives." † Schulman's disavowal of Zionism in 1896 anticipated by a year the similarly-expressed "total disapproval" of the Reform rabbinate, as enunciated in a unanimous resolution of the CCAR. This anti-Zionist stance widened the gulf vis-à-vis the Orthodox community and was not to be bridged by any officially-declared change in majority-Reform attitude until forty years later. As previously noted, however, some Reform rabbis (including Joseph Krauskopf) favored Palestinian development as a philanthropic undertaking and sanctuary for Jews in trouble in Eastern Europe. Schulman made a similar transition of views with the rise of Nazidom in Germany.<sup>49</sup>

The *Star* again supported Schulman editorially when he opposed Sunday-closing legislation, which he described as a means of "forcing theological views" of the majority on those who observed Saturday as their Sabbath.<sup>50</sup> Another of the rabbi's civil-liberties efforts also won him allies: At his behest, B'nai Jehudah's lay leaders opposed a petition to introduce Bible readings in the public schools; the board of education sided with the congregation and denied the petition.<sup>51</sup>

More than four thousand Jewish men saw U.S. military service during the war with Spain.<sup>52</sup> The contingent from Kansas City included B'nai Jehudah's Dr. B. Albert Lieberman, surgeon-major of the Sixth Missouri Volunteers, who spent six months in Cuba.<sup>53</sup> Jacob Schweizer, who became

† Also noted approvingly by the *Star* was a further assertion by Schulman, in the same sermon, that the United States should not be termed a "Christian" country: "This nation was created out of the need of the human heart, for righteousness, as it is embodied in the equal rights for all men, in the respect for liberty, in the reverence for the sacredness of conscience."<sup>48</sup>



RABBI SCHULMAN IN THE PULPIT OF THE OAK STREET TEMPLE

AT THE OPENING SERVICE MARKING

THE CONGREGATION'S TWENTY-FIFTH ANNIVERSARY

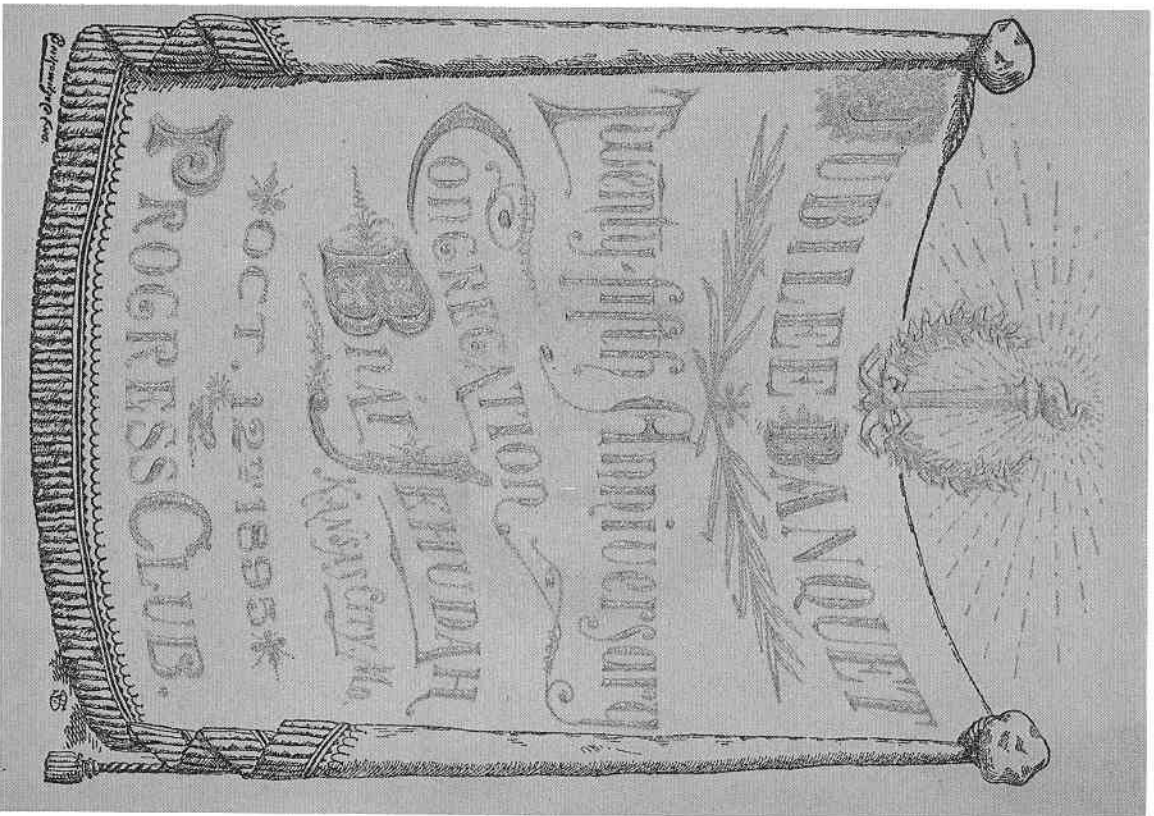
Friday Evening, October 11, 1895

Seated on pulpit:

Rabbi Emil G. Hirsch of Chicago (left)

and Julien Haar, President, 1895-1898 (right)

*(Kansas City Star engraving, from a photograph, front page October 12, 1895)*



FILET OF SOLE, AU VIN BLANC.	NIENSTEINER CLOCKE.
PARISIAN POTATOES.	
PATTIES OF SWEETBREADS.	
YOUNG DUCK, WITH DRESSING.	GREEN PEAS.
FRIED SWEET POTATOES.	
APRICOT ICE.	POMMERY SEC.
QUAIL ON TOAST.	
SHRIMP SALAD.	LOBSTER SALAD.
ICE CREAM.	NESSERODE.
ASSORTED CAKES.	FRUITS.
NUTS, RAISINS, FIGS.	
CAMEMBERT.	BENT'S CRACKERS.
COFFEE.	ROQUEFORT.

TOASTS.

TOASTMASTER:  
RABBI SAMUEL SCHULMAN.

1. CONGREGATION B'NAI JEHUDAH, JULIEN HAAR  
 "A link in the chain the world engringing,  
 Our Congregation's young, yet known  
 As strong and tried, its might exerting,  
 Till Jewish faith be humanity's own."

2. AMERICAN ISRAEL, REV. DR. EMIL G. HIRSCH, Chicago, Ill.  
 "No; let the eagle change his plume,  
 The leaf its hue, the flower its bloom;  
 But tes around his heart were spun,  
 That could not, would not be undone."—*Campbell.*

3. THE NEED AND USE OF ORGANIZATION, REV. DR. HENRY BERKOWITZ, Philadelphia  
 "Two are better than one; because they have a good  
 reward for their labor. For if they fall, the one will lift  
 up his fellow; but woe to him that is alone when he falleth  
 and hath not another to lift him up. \* \* \* and a  
 threefold chord is not quickly broken."—*Ecclesiastes.*

4. "THEY BUILDED BETTER THAN THEY KNEW," JOS. CAHN  
 "And though thy beginning was small  
 Yet thy latter end should greatly increase."—*Job.*

TOASTS.

5. THE OLD AND THE NEW, REV. DR. SAMUEL SALE, St. Louis, Mo.  
 "For out of old fields, as men saith,  
 Cometh all this new corn from year to year,  
 And out of old books in good faith  
 Cometh all this new science that we learn."—*Chaucer.*

6. KANSAS CITY, LOUIS HAMMERSLOUGH  
 "Towered cities please us then,  
 And the busy hum of men."—*Milton.*

7. OUR SISTER CONGREGATIONS, REV. DR. ISAAC SCHWAB, St. Joseph, Mo.  
 "From sainted city a guest doth bring  
 A sister's greeting with friendship's ring."

8. BACHELORS AND WHAT THEY OWE THE CONGREGATION, HENRY WOLLMAN  
 "Ay, marry is't."—*Free Rendering of Hamlet, Act 1, Scene 4.*

9. THE FAIRER HALF OF B'NAI JEHUDAH, LEON BLOCK  
 "Fools, not to know that half exceeds the whole."  
 —*Aldaton from Hesiod.*

10. THE SPIRITUAL NEEDS SUPPORT OF THE MATERIAL, B. A. FEINEMAN  
 "Tis not enough to help the feeble up,  
 But to support him after."—*Shakespeare.*

11. OUR NEIGHBORS, REV. SAMUEL MARKS, Leavenworth, Kans.  
 "We loathe what none are left to share;  
 Even bliss—twere woe alone to bear."—*Byron.*

a Kansas City resident and B'nai Jehudah member at the close of the Spanish-American War, was the Lieutenant Quartermaster in Theodore Roosevelt's "Rough Riders."\* Louis Sulzbacher, a member of B'nai Jehudah, was appointed by President McKinley to be the only non-native justice of the original supreme court of Puerto Rico (1900-04; thereafter judge of the federal court for the Western District of Indian Territory, 1904-08).<sup>54</sup> †

Julien Haar, secretary of the congregation at the time of its founding, had assumed the presidency in 1895, the year of the "Jubilee." He still was president in January of 1898 when the membership honored Rabbi and Mrs. Schulman on their fifth anniversary at B'nai Jehudah. Schulman utilized the occasion to urge that a new temple be built before the passing of another five years; one large enough to accommodate "all" the Jewish people of Kansas City on the High Holy Days.<sup>56</sup> A committee, appointed by Haar to examine possible sites for a new building, suggested four locations, each about a mile *east* of the downtown district, near the Paseo. ‡ Leon Block, Haar's successor as president some months later, convened a special membership meeting in September, 1898, to seek ways and means to purchase ground. A motion to build a new temple was offered; it resulted in a vote of 28 in favor and 28 opposed. Block broke the tie in favor of the motion and called for subscriptions "right there and then."<sup>58</sup> But because of the evenly-divided expression of sentiment, the board referred the question back to the membership for reconsideration in the following month, when it was concluded that, for lack of an immediate need to relocate, harmony would be served best by postponing a decision.<sup>59</sup>

On Friday of the following week (November 4, 1898), Rabbi Schulman fulfilled a speaking engagement at New York City's Temple Beth-El, whose senior rabbi, Kaufmann Kohler, was renowned as a leader of the Reform movement in the East. The invitation to speak at Beth-El, second in size only to Temple Emanu-El, and (according to the *Kansas City Star*) even wealthier than its famed sister-congregation,<sup>60</sup> had been arranged by Schulman's immediate predecessor in Kansas City, Henry Berkowitz.<sup>61</sup> Schulman's text was the manuscript he had used for his B'nai Jehudah trial sermon six years earlier. It made the same impact in New York as it had in Kansas City and quickly led to his election as associate to Rabbi Kohler.\*\*

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\*Schweizer was among the "Sooners" in the 1889 Oklahoma land rush and a pioneer settler of El Reno. The well-known group picture of the officers of the "Rough Riders" shows him in the front row with Roosevelt. A son-in-law, Dr. H. Morton Helzberg (husband of Hortence Schweizer), was president of B'nai Jehudah, 1936-40.

†Nana Sulzbacher, a daughter, married Maurice Berkowitz, brother of William J. and Rabbi Henry Berkowitz. Maurice Berkowitz served on the 20-member "Board of Managers of Synagog and School Extension" of the Union of American Hebrew Congregations (1913-15).<sup>55</sup> A daughter-in-law of Judge Louis Sulzbacher, Mrs. Bruno L. Sulzbacher, was the first woman to hold congregational office at B'nai Jehudah (treasurer, 1942-49).

‡The sites deemed suitable were located at the corners of 13th and Lydia, 13th and Grove, and 11th and Forest.<sup>57</sup> The ensuing decade was to see a large-scale migration of members to an area two miles *south* of the downtown district.

\*\*Rabbi Schulman informed the members of B'nai Jehudah: "I [felt] that the message I

Schulman requested release from his B'nai Jehudah contract<sup>64</sup> in a "splendid, emotional" appeal from the pulpit on Friday, November 18. The reporter for the *Star* who was present noted that at the close of the speech "the women in the congregation were nearly all weeping."<sup>65</sup> \* The resignation was accepted with sorrow as of January 1, 1899.<sup>66</sup>

Thus, commented the *Star*, had Kansas City for the third time in eleven years developed a rabbinical leader for "the great Mecca," the East. It predicted that B'nai Jehudah would have no difficulty finding a replacement: "This town is a stepping stone to greatness for ambitious young rabbis. There are other inducements. The Jewish congregation supports its rabbis well."<sup>67</sup>

A successor was not yet in sight when the members and others among Rabbi Schulman's well-wishers filled the temple for a farewell-testimonial program. Among the non-Jewish speakers was Father William J. Dalton of Annunciation parish, probably the first Catholic priest to appear in B'nai Jehudah's pulpit.<sup>68</sup> Schulman said his final good-bye on Friday evening, December 30. At the close of the service, Leon Block, the president, ascended to the pulpit and pronounced a blessing on the departing rabbi in the name of the congregation.<sup>69</sup>

Rabbi Schulman amply fulfilled the high expectations of his Kansas City followers for his continued success, both in his New York pulpit and as a ranking scholar and theologian of the Reform movement. † When Kaufmann Kohler was chosen president of the Hebrew Union College in 1903, Schulman succeeded him as senior rabbi of Temple Beth-El. He was president of the Central Conference of American Rabbis (1911-13) and of the Synagogue Council of America, spokesman for all organized religious Jewry without denominational distinction (1934-35). On his twenty-fifth anniversary in New York, Beth-El elected him "Rabbi for Life" to assure itself of a continuance of his "loyal, fearless, courageous and conscientious service."<sup>‡</sup>

Beth-El and Emanu-El, its sister-congregation, merged in 1927. Schulman thereupon became rabbi of the consolidated Congregation Emanu-El of the

brought you six years ago from the mountains of Montana was not too good for New York. Upon that sermon . . . I was elected [by Beth-El]."<sup>62</sup>

This was not the first invitation Schulman had to leave Kansas City for a wider field of service. A year earlier, he had been tendered the pulpit of the oldest Jewish congregation in Chicago, the prominent K.A.M. Temple, after a delegation from there had heard him speak at B'nai Jehudah.<sup>63</sup>

\*The full text of Schulman's "dramatic" speech, with the reporter's running commentary, appears in the *Appendix*.

†Schulman coined the term "melting pot" as a symbol for America in a New York sermon given in 1907.<sup>70</sup> Israel Zangwill popularized it by his play, *The Melting Pot*, produced in 1908.

A celebrated treatise by Schulman, "Israel," presented at the 1935 convention of the CCAR, is a virtually complete theological outline of Judaism, organized around the concept of Israel's election as a *religious* community ("the *Keneseth* of Israel"). A biographer wrote that Schulman had called attention to that Midrashic term "as early as 1909." However, it appears in a Kansas City sermon text of Schulman's (1895).<sup>71</sup>

‡Beth-El's tender of life tenure was without precedent in America, according to the *New York Times*. It was sponsored by Felix M. Warburg and other members of prominence.<sup>72</sup>



# IT SAID FAREWELL

CONGREGATION B'NAI JEHUDAH  
TAKES LEAVE OF ITS RABBI.

## AN IMPRESSIVE SPECTACLE

MINISTER, PRIEST AND RABBI ON  
THE SAME PLATFORM.

All Feeling Which Had Ever Existed  
Regarding the Rabbi's Depart-  
ure Allayed and Only Har-  
mony Prevails—Nota-  
ble Reception.

Dr. Samuel Schulman was honored last night as only the congregation B'nai Jehudah can honor its departing rabbi. The occasion was the farewell reception tendered to Rabbi and Mrs. Schulman in the Jewish temple. Rabbi Schulman will leave next Monday for New York to begin his new work in Temple Beth-el.

The temple was prettily decorated for the reception with palms, evergreens and cut flowers. In a graceful arch of green over the pulpit was the word, "Farewell," and above this was perched a dove with a sprig of olive in its beak.

For half an hour the people visited socially, and then, at 8:30 o'clock, the organist, Edward Kreiser, played the "Grand March Militaire" (Gounod). Every seat in the church was taken then and the speakers took their places on the platform. Mrs. Schulman accompanied her husband. She carried in her hand a beautiful bouquet of cut flowers.

When the organ tones had died away A. F. Flersheim, the chairman of the evening, made a few introductory remarks. "We are met here to-night," he said, "to honor a man whom we know and love, and who is soon to go from us." He spoke of Dr. Schulman's services to the church and then introduced Leon Block, the president of the congregation.

Mr. Block referred to the fact that there were seated on the platform a representative of the Catholic church and a representative of the Protestant church, as well as their own rabbi. No matter how they may differ on technical matters, he said, each of them was interested in lifting mankind upward and onward.



FATHER WILLIAM J. DALTON



EDWARD KREISER  
Temple Organist, 1898-1910

Opening paragraphs of two-column article in the *Journal* of December 28, 1898. Father Dalton of Annunciation parish was the first Catholic priest to appear in the B'nai Jehudah pulpit.

City of New York, the largest synagogue in the world. He was rabbi emeritus from 1934 until his death in 1955, at the age of ninety-one.

B'nai Jehudah pridefully received Rabbi Schulman as a guest in his former pulpit on several occasions. A historian of the community recorded that upon one such visit, in 1908, "he again electrified one of the largest audiences the Jewish Temple has ever held. . . . The enthusiasm which greeted him and the welcome accorded him were striking evidences of the esteem in which Dr. Schulman was held during his residence and work in this city."<sup>73</sup>

## CHAPTER VII

### 1899-1928: Rabbi Harry H. Mayer, the Era of “Classical Reform”

*What we demand in a minister is that he shall attend to his duties to the congregation as a whole first. Social duties can not take up so much of his time. His sermons are of more importance than calling upon the members of his flock. . . . He must give plenty of time to the class of sermons which this congregation demands.*

—Leon Block, President, at the installation of  
Rabbi Harry H. Mayer; May 5, 1899.<sup>1</sup>

A fundamental change in the nature of the rabbinic office had evolved during the nineteenth century under the pervasive influence of American Protestantism. Once primarily a scholar and religious arbiter, the rabbi was now required to combine the functions of teacher, pastor, community spokesman, and orator. Among these attributes, the one deemed most essential by B'nai Jehudah to qualify a rabbinical leader in 1899 was the power of oratory.

There was no dearth of candidates for the pulpit made eminent by the ministries of Joseph Krauskopf, Henry Berkowitz, and Samuel Schulman. Eight applications were on hand within three days following the acceptance of Schulman's resignation. The number soon swelled to fourteen. Some of the applicants came forward in their own behalf, asking to be invited to give trial sermons. Others (notably those with unfulfilled contractual obligations elsewhere) made it known through friends that they were available as guest lecturers, or indicated willingness to serve in response to a “call.”\* Four among the fourteen candidates were invited to come to Kansas City for a series of “Chautauqua Lectures,” a euphemism for trial sermons. †

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\*The possibility of a “call” was suggested to one rabbi, George Alexander Kohut of Temple Emanu-El, Dallas, who had not applied for the position. The board wrote him “confidentially” that he was under favorable consideration and would not be required to give a trial sermon. The only condition, he was informed, would be for him to dispense with “the wearing of a robe and cap in the pulpit.” Rabbi Kohut responded, simply, that he was not interested in the position.<sup>2</sup>

†The euphemistic style was the brainchild of one of the trustees. The local press saw through the disguise and reported that trial-sermon appearances were being arranged. Isaac Mayer Wise took note of this; writing in the *American Israelite*, he chided B'nai

The election of rabbi was held on March 12, 1899, after each of the candidates under consideration had preached three sermons. The choice of the membership, by an almost unanimous vote, was Harry Hubert Mayer, a 25-year-old bachelor, who was then serving in his first pulpit at Little Rock, Arkansas. B'nai Jehudah's president, Leon Block, announced to the press that Mayer had been favored because of his "strong personality" in the pulpit and the "magnificent word paintings" in his trial sermons.<sup>5</sup> Word of his election was telegraphed to Mayer at Cincinnati where the Central Conference of American Rabbis was gathered to celebrate the eightieth birthday of its president, Isaac Mayer Wise.<sup>6</sup> Rabbi Mayer began his Kansas City ministry of twenty-nine years in May, 1899,<sup>7</sup> after the Little Rock congregation had released him "with deep regret."<sup>†</sup>

Harry H. Mayer (like Henry Berkowitz before him) was reared in the Reform congregation of his native Pittsburgh. His father, Rabbi Lippman Mayer, served that congregation with distinction for over three decades and was host to the historic Pittsburgh Conference of 1885.

The son attended the public schools of Pittsburgh and entered the Hebrew Union College at the age of sixteen. He completed its eight-year course in six years and graduated with honors in 1896. He received his B.A. degree from the University of Cincinnati in the same year and then spent the following academic year in Germany for post-graduate study in Philosophy and Semitic languages at the universities of Berlin and Strassburg.<sup>9</sup> He was elected as rabbi in Little Rock in 1897.

Mayer became the first rabbi of B'nai Jehudah to complete his career in its pulpit, an indication that the congregation had reached the flourishing and mature status which enabled it to hold its rabbis. As will be seen, much of this stability rested on the gradual growth of the congregation during the first decade of Rabbi Mayer's ministry. While thus setting a precedent for the future in the matter of tenure, Mayer was the last of the senior rabbis who assumed the pulpit at a very early age. A recollection of youthful high spirits and physical vigor was retained in the memory of a member of the congregation who vividly recalled during the centennial year a lesson in the use of his new boxing gloves, administered by the rabbi to the ten-year-old school-boy in 1899.<sup>10</sup>

At his B'nai Jehudah inaugural, Mayer took his stand with "our predecessors . . . on the principle that Reform Judaism as evolved in America is not a break with Jewish tradition, but an expansion of it." But unlike his immediate predecessor, Samuel Schulman (who had deemed elements of the ceremonial law as "indispensable"), Mayer allied himself more closely with

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Jehudah for adhering to this "old time custom."<sup>3</sup> This drew a "correction" from the trustee who had framed the euphemism. He advised that the rabbis who were about to speak at B'nai Jehudah were *not* candidates, but had "honored us by accepting invitations to deliver a series of lectures in our Chautauqua course."<sup>4</sup>

†Sabbath services during January and February of 1899 were conducted by laymen. Rabbi Gustave H. Loewenstein of Cincinnati (an HUC classmate of Rabbi Mayer) served as interim rabbi during March and April.<sup>8</sup>



CINCINNATI, March 14, 1899—The Central Conference of American Rabbis gathers to celebrate the 80th birthday of its founder and president, Isaac Mayer Wise.

In last row, center: RABBI HARRY H. MAYER who, two days before, was elected rabbi of Congregation B'nai Jehudah.

In fourth row, far left (holding top hat): RABBI JOSEPH KRAUSKOPF.

the radical approach that Joseph Krauskopf had espoused in an earlier day. Thus, Mayer expressed "serene and loyal confidence in the ability . . . to face squarely the necessity of casting aside outworn and burdensome baggage in the form of religious non-essentials."<sup>11</sup>

Under Mayer, B'nai Jehudah became firmly identified with "Classical" Reform Judaism, the mainstream of the movement during the first three decades of the twentieth century. Its emphasis on ethical principles and righteous conduct, almost to the exclusion of formal ritual observance, was a response to the materialism and religious indifference of the age, and the revolt against set creeds and prescribed ceremonies. It also represented a strenuous effort to achieve an "American" Judaism, divorced from old-country customs.\*

Jacob D. Schwarz, a Reform-rabbinic contemporary of Harry H. Mayer who in his later years championed a revival of ceremonial observances in Reform Judaism, characterized the typical Classical-Reform congregation in this manner:

Worship in the Reform synagogue and observance in the Reform home . . . were stripped of much of their poetic beauty and greatly weakened in their appeal. . . . Membership in the congregation and adherence to Judaism became largely a matter of belief and of professions of loyalty. . . . The individual member came to regard the rabbi more and more as the repository of Jewish religious truth, embodying that which he himself professed to stand for as a Jew. The rabbi, so to speak, became his vicarious atonement or sacrificial offering. [The layman] himself was largely inarticulate in the synagogue and almost wholly unobservant in his home and daily life.<sup>12</sup>

Recollections of the Classical-Reform era are not entirely negative. Many of those who grew to adulthood during that period remember it as a time of quiet warmth and strivings for simplicity in manner and faith, which represent for them the "Good Old Days."<sup>13</sup>

In an essay which Rabbi Mayer wrote more than fifty years after he had first come to Kansas City, he recalled that the core of B'nai Jehudah's membership at the turn of the century was still composed of those who had played a role in its founding, and their kinsfolk:

Approximately seventy per cent came of German Jewish stock. Less than twenty per cent were of English, French, Russian, Bohemian, Hungarian or Roumanian Jewish extraction. About thirty per cent were Americans by birth. One family [that of Lionel Moise] consisted of fifth generation descendants of Jewish Spanish-Portuguese immigrants to the America of the colonial period.

Mayer further noted in his 1951 essay:

Not only from the point of view of nativity but economically as well was the

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\*It was early in the period of Classical Reform that B'nai Jehudah became popularly known as "The Temple," to differentiate between Kansas City's Reform-Jewish institution and its Orthodox and Conservative counterparts, the "synagogues." The distinguishing appellation became firmly fixed in the public mind, ultimately prompting a change in corporate style (in 1963) to the present one: "The Temple, Congregation B'nai Jehudah."

membership, as constituted in 1899, a homogenous group . . . roughly forty per cent were upper middle class and forty per cent lower middle class . . . the lines between social levels were not hard and fast, but fluctuated constantly. . . . They were fond of, and indulged themselves in, gracious living if their financial status permitted, but they had, for the most part, a distaste for glitter and show. They had the Temple-going habit in the same measure as their Christian neighbors were given to the church-going habit.<sup>14</sup>

What the church-going habit of Christians may have been at the time has not been ascertained, but the temple-going habit changed perceptibly during Rabbi Mayer's early years in Kansas City. The Friday-night services were reported as "well attended" during Mayer's first year,<sup>15</sup> but as more and more of the members moved to the "south" part of the city, the attendance at evening services declined. In 1907 it was noted as "largely composed of non-members,"<sup>16</sup> a reference, perhaps, to newcomers who resided within easy walking-distance of the temple at Eleventh and Oak. Participation in services on Saturday mornings, on the other hand, showed a decided increase year after year; in 1907, it was thought of as "all that can be desired, considering it is composed almost entirely of the ladies."<sup>17</sup>

The popularity which the young, handsome Rabbi Mayer enjoyed among the ladies of the congregation was not always matched by equal approval on the part of the men, especially those on the Board of Trustees. It was not until 1913 that the rabbi regularly attended meetings of the board. During the preceding years, the board was moved from time to time to request of the rabbi in writing that he make a variety of changes in worship services (such as the addition of "voluntary" prayers and the shortening of the prayerbook ritual). Such requests were not always honored by Rabbi Mayer when he did not think them "consistent with his views,"<sup>18</sup> and when they were changed to "instructions," he sometimes objected to them as interferences with the rabbinic office.<sup>19</sup> † Despite such disagreements with the board, Mayer was handily re-elected by the membership at the expiration of each term throughout his first decade with the congregation.<sup>20</sup>

Disputes with members plagued the administration of Adolf S. Flersheim, who became president in 1900. A non-voting membership category had been added that year in a renewed effort to gain additional members through a reduction from standard charges. ‡ But the ensuing year saw numerous debates between the board and some members of long standing over dues

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† One may readily picture the reaction of congregational lay officials to an item appearing in the *Kansas City Times* of Saturday, December 16, 1905 (headlined "Censure From Rabbi Mayer"), reporting remarks made by Mayer from the pulpit on the previous evening. He was quoted as having threatened to publish the names of trustees who had been lax in attendance at services unless they started coming on the following Friday. "I shall post them conspicuously so that the people, when they vote at the next . . . election, will vote with their eyes open and not blindly, as they seem to have done when they elected this board."

‡ The non-voting membership category in effect from 1900 until 1942 (first known as "Seat Holders"; later, "Fifth Section"; still later, "Associate" members) was made available only to those who could satisfy the Board of Trustees that they were financially unable to pay the standard dues rates. It was widely regarded as "second-class" membership.

and pew rentals;<sup>21</sup> while twenty-one non-voting members were gained during 1900-01, twenty-six were lost as regular members.<sup>22</sup> When Flersheim stood for re-election in 1901, he was narrowly defeated by William J. Berkowitz in the congregation's only such contest of record. Two-thirds of the members with voting rights participated in that election.<sup>23</sup>

The candidacy of William J. Berkowitz was undoubtedly enhanced by the leadership which he had given the year before to federate the community's five major charity societies in one "United Jewish Charities of Kansas City," forerunner of the present Jewish Family and Children Services.\* As noted earlier, charity work had ceased to be a direct function of the congregation as of the mid-nineties. Nevertheless, most of the leadership for charity endeavors continued to be provided by men and women from B'nai Jehudah who found in Reform Judaism their motivation for social consciousness. Thousands of refugees from Russian and Rumanian persecution who reached America in a floodtide of immigration from the turn of the century until World War I were resettled in Kansas City, penniless and often unskilled. B'nai Jehudah's image in the non-Reform Jewish community of that period rested largely on the attitude of such newcomers to the social services offered by the United Jewish Charities.† There was some sensitivity to condescension which at times accompanied efforts to "uplift" those of strange garb, customs, and language. But scores of currently surviving immigrants of that era continue to attest with appreciation to the fresh start provided them by the United Jewish Charities. Some still recall the selfless support of such individual benefactors as Gustav Bernheimer, a prominent merchant, whose early efforts at vocational training were credited with securing employment for six hundred immigrants in the first decade of the century.<sup>30</sup>

Bernheimer, a bachelor, senior partner in G. Bernheimer Brothers and Company (a leading dry-goods store from 1888 to 1919, located at Twelfth and Main streets), had been chairman of the congregation's Educational Committee during four years of Rabbi Schulman's ministry. He was one of

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\*The five affiliated societies were the Men's General Relief Society; Kansas City Section, Council of Jewish Women; Women's Charity Association; Bertha E. Haas Shoe Fund; and Sophia Newgass Sewing Circle. These societies placed their separately-raised funds into one treasury, for dispensation from this common source.<sup>24</sup> This followed the plan developed in 1888 by Rabbi Henry Berkowitz for the Kansas City Bureau of Associated Charities.<sup>25</sup>

†Issues of a B'nai Jehudah *Annual* (published regularly during the first two decades of Rabbi Mayer's ministry) listed the United Jewish Charities and its affiliated societies as "auxiliaries" of the congregation until 1909. The 1905 edition listed the officers and directors of the societies and the central agency as well. All but one were B'nai Jehudah members.

William J. Berkowitz, the first president of the United Jewish Charities, served from 1900 to 1905.<sup>26</sup> B. A. Feinman was the agency's superintendent from its inception until 1906, when he retired from active communal service at the age of seventy-six.<sup>27</sup> He was elected secretary emeritus of the congregation in the same year.<sup>28</sup>

The United Jewish Charities functioned in rented quarters at 819 East Fifteenth Street from 1900 until 1906. It then moved to a settlement house at 1702 Locust Street, known as the "Jewish Educational Institute."<sup>29</sup> Its operations were conducted there until 1909, when a larger "Institute" was built at Admiral Boulevard and Harrison Street.



the organizers of the United Jewish Charities in 1900, along with Berkowitz, Rabbi Mayer, and leaders of the local section of the National Council of Jewish Women.<sup>31</sup> He became chairman of its "Direct Relief Committee." In that capacity he was in charge of a fund-raising campaign of the Jewish community to aid the fifteen thousand homeless victims of a Kansas river flood that inundated the West Bottoms district and major parts of Kansas City, Kansas, in late May of 1903. By reason of that humanitarian effort, the flood-sufferers (most of them non-Jews) were furnished all of the bread they needed while their homes were under water—eight hundred loaves a day for one week.<sup>32</sup> The congregation contributed two hundred dollars from its treasury to the flood-relief fund.<sup>33</sup>

Seven hundred Jewish communities in the Russian "Pale of Settlement" were ravaged by pogroms which began on October 18, 1905, and continued unabated for eleven days. Nine hundred Jews were massacred, and eight thousand were maimed. Two weeks after "order" had been restored there, nine American-Jewish organizations joined in an "official call" for communities throughout the United States "to organize at once and without further notice" in order to raise funds for the relief of the "destitute living victims."<sup>34</sup> Bernheimer directed the Kansas City effort. He secured a sum variously reported as having totaled \$14,000 and "over \$16,000." The *American Israelite* termed the total provided by Kansas Citians "extraordinary." A local writer described it as "unequaled in any city of the same size, surpassing proportionately the amount raised by any other city in the United States."<sup>35</sup>

While this campaign for funds was in progress, Kansas City's Orthodox and Reform Jews held their first reported joint worship service—a memorial to those slain in Russia. The service was conducted at the synagogue of the city's largest Orthodox congregation, Keneseth Israel, predecessor to the present Conservative Beth Shalom. Its synagogue was at 1425 Locust Street. The Orthodox congregation had then about one hundred member-families, half as many as B'nai Jehudah.<sup>36</sup> †

For the community memorial service, held on Sunday evening, December 3, 1905, eight hundred persons were present. All seats in the synagogue were

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†Three years earlier, when the cornerstone for Keneseth Israel's synagogue on Locust Street was set, B'nai Jehudah's rabbi, its president, and a past president, were given prominent parts in the festive occasion. Their share in it—a notable one for an era in which there was little formal contact between America's Orthodox and Reform Jews—had been arranged by Abraham Denebeim, Keneseth Israel's president. The Orthodox congregation was without a rabbi at the turn of the century. Denebeim was credited with having been "chiefly responsible" for directing its affairs and for its ability to construct a substantial synagogue building in only the eighth year of congregational existence.<sup>37</sup>

This leading Orthodox functionary then also held membership in the Reform temple—a rarity for any traditional-minded Jew at that time. The dual affiliation was evidence of Denebeim's recorded aim to make Judaism "aesthetically appealing and intellectually acceptable" to the Jewish youth growing up in America's open society.<sup>38</sup> Until 1912 he remained basically unsuccessful in attempts to modernize the prevailing system of Orthodox education by extending it beyond Hebrew instruction for boys.<sup>39</sup>

To provide his own children with a more comprehensive religious education, Denebeim enrolled two sons and ten daughters in B'nai Jehudah's Sunday School. They were confirmed there over a period of twenty-two years (1893-1915).<sup>40</sup> Eight of the Denebeim

## RELIEF FOR SURVIVORS OF RUSSIAN MASSACRES.

### OFFICIAL CALL FROM PRINCIPAL JEWISH ORGANIZATIONS OF AMERICA.

The victims of the awful riots and massacres in Russia are not all numbered with the dead. The living, starving survivors who have lost their breadwinners and the maimed, mutely appeal to a pitying world for aid. Therefore each community is hereby requested to organize at once and without further notice, for the purpose of raising funds to aid these destitute living victims. Funds when collected may be forwarded to Mr. Jacob H. Schiff of New York, for proper distribution.

ADOLF KRAUS,

President Independent Order B'nai B'rith

SAMUEL WOOLNER,

President of Union of American Hebrew Congregations

MRS. HENRY SOLOMON,

President Council of Jewish Women

DR. H. PEREIRA MENDES,

President of Union of Orthodox Jewish Congregations in the United States and Canada

DR. JOSEPH STOLZ,

President of Central Conference of American Rabbis

DR. HARRY FRIEDENWALD,

President of Federation of American Zionists

MAX STERN,

Grand Master Independent Order B'rith Abraham

SAMUEL DORF,

Grand Master Order B'rith Abraham

ISAAC ANDERSON LOEB,

Grand Master District No. 2, Independent Order Free Sons of Israel

ABRAHAM ROSENBERG,

Grand Master Independent Order Sons of Benjamin. Chicago, November 8, 1905.



GUSTAV BERNHEIMER—philanthropist and leader of the congregation and the community at the turn of the century.

He chaired the Kansas City fund-raising campaign conducted in response to the "official call" to aid the "deserted living victims" of Russian massacres. The effort raised upwards of \$14,000, "surpassing proportionately the amount raised by any other city in the United States."



JACOB BILLIKOPF, superintendent of the United Jewish Charities of Kansas City, 1906-1918. He introduced new techniques of social service "to relieve distress without destroying respect."

During World War I, he raised nearly thirty million dollars nationwide to aid Jews in war-torn Eastern Europe.

occupied, "the aisles were impassable, and many, unable to crowd in at the door, were forced to go away."<sup>42</sup> Rabbi Mayer and Leon Block, past president of B'nai Jehudah, were speakers at the service. They differed in suggesting steps that might ameliorate the condition of the Jews in Russia. Block proposed that they be armed to protect themselves against future assaults. Rabbi Mayer, however, declared patient suffering and forbearance to be a wiser course to pursue, more likely "to win the respect of the Gentiles."<sup>43</sup>

The participants in the service adopted a resolution requesting the United States government to make its consulates in Russia available to Jews as asylums in the event of further outrages.<sup>44</sup> Missouri's U.S. Senator William J. Stone, responding to the resolution in a letter to Leon Block, advised that the subject was a difficult one for the United States government to deal with effectively. He reported having asked the Senate Foreign Relations Committee to consider a statement of "national protest." A response from Kansas City Congressman Edgar C. Ellis resembled Senator Stone's. It expressed sympathy with the "worthy object" sought by the congressman's Jewish constituents, but he, likewise, foresaw no "practical way" to a telling intercession with the Czarist government.<sup>45</sup>

Other Jewish communities in the United States received similar replies to their requests for official intervention on behalf of Russia's Jews. No meaningful efforts emanated from Washington. It was for the purpose of securing such U.S. government action and to guard against future infractions of the civil and religious rights of Jews in any part of the world that the American Jewish Committee was organized in 1906, the following year.<sup>46</sup>

### THE FOUNDING OF THE TEMPLE SISTERHOOD

*The Temple Sisterhood, an organization still in its infancy in point of time, has proven itself so valuable and creditable that one may safely say of it, "It has come to stay."*

—Mrs. Harry H. Mayer, Sisterhood President, 1908.<sup>47</sup>

The Temple Sisterhood, B'nai Jehudah's "strong right arm" for nearly two-thirds of its present life-span, was organized in 1906 with seventy-five charter members and with Anna Rothgiesser (Mrs. Lee) Lyon as its first president.<sup>48</sup> Within two years its membership more than trebled to 260,<sup>49</sup> a number representing a very large majority of the women then identified with the congregation.

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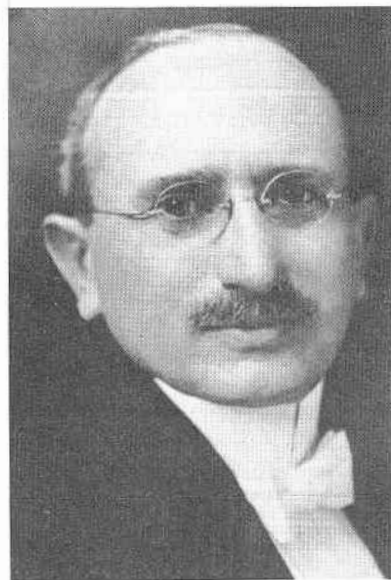
children—all those who have resided in Kansas City as adults—became Temple members in their own right. So, subsequently, did ten grandchildren. Twenty-one great-grandchildren of Abraham Denebeim are past or present students of B'nai Jehudah's Religious School.<sup>41</sup>



RABBI HARRY H. MAYER  
1899-1928  
(Rabbi Emeritus 1928-1965)



CORNELIA NEY MAYER  
Sisterhood President, 1907-1922  
Honorary President, 1922-1927



WILLIAM J. BERKOWITZ  
President of Congregation, 1901-1902



ANNA ROTHGIESSER (MRS. LEE) LYON  
First Sisterhood President (1906-1907)

## **Of the Temple Sisterhood**

### **Report of the President for the fiscal year 1908-1909.**

When the Temple Sisterhood was organized, three years ago, the inevitable voice of criticism to any innovation, was raised. The objectors asked—What do we want with another woman's organization. Are we not doing all we should? Will it not interfere with the work of the other societies,—and many more sentiments of the same character, which I am too good natured to throw back into the teeth of those who must in all fairness and justice be convinced that they misjudged and misinterpreted the purpose of this society. After three years of hard work on the part of our active members, it should not be necessary to repeat the object for which we stand, but lest it should still be misunderstood, I again say to you: that the primary reason for our existence is to bring the women of the congregation into closer touch with the active and spiritual life of the synagogue. If we have not entirely fulfilled our mission, remember we are a young organization, hardly out of our swaddling clothes and live in the hope that perfection will come with maturity.

In retrospect, I crave indulgence for the repetition, I would remind you that our second year was entirely devoted to the assistance we gave the building committee of the Temple. We furnished the Sunday school building completely and thus enabled the energetic and persistent workers to achieve their much coveted acquirement, windows by John La Farge, to crown the splendor of the magnificent edifice of which our community is so justly proud. Whatever else we have accomplished is insignificant compared to the value of the work of this artist, a genius, who has no rival in

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not appointed a committee for this purpose, as it was deemed advisable to wait until fall before buying.

Is the Sisterhood a success? "Yes", says even the skeptic, "but they are always asking for something." Dear friends, can you do something with nothing? Are we doing anything that would be done, whether we exist or not? Are there any special funds in our community to give Seder and Hanukkah festivals for the children? Have any of our societies funds to equip kitchens, etc? Is there any society organized amongst us whose aim it is to bring our women in close touch with congregational life in our community? To all these questions, there is but a negative answer, say I,—and I have for many years been well acquainted with the workings of our communal life and know there is a need for the work we are doing. When we are called upon to give a little more than we want to give, let us remember how good the cause and how little sacrifice any of us make, and let us smother the voice of criticism. We should, at best, not lay too much stress upon the ugly things we hear said of us, as I have said once before, if no one talks about us, it is because we are quiescent and not active, and stagnation means ultimate death. So if we would march onward and upward, we must be willing to grow at the expense of some one's ill-will. Organizations, like individuals, that have force and character, are aggressive and are bound to be the target of those whose sole aim in life seems to be to drop a few seeds, which may sow discord or dissatisfaction.

If I have said many nice things concerning its achievements, it is because I feel so proud

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### **A GROUP OF LADIES OF THE SISTERHOOD IN PARTY DRESSES, ABOUT 1910:**

*Ruby (Mrs. Henry) Cohen, executive of the United Jewish Charities (1918-1938), is standing at the left. Next to her are Elsa (Mrs. E. A.) Stulz and Belle Davidson.*

*Seated, left to right: Bettie Glass (Mrs. Alex) Beniamin, Martha Heibrun, and Sadie Davidson (Mrs. George) Landsberg.*



Two pages from Mrs. Harry H. Mayer's report as Sisterhood president for 1908-09, published in the congregation's *Tenth Year Book* (1909—when Rabbi Mayer completed the tenth year of his B'nai Jehudah ministry).

Much of the initial success of the Sisterhood and its sustained progress during its first twenty years may well be credited to Mrs. Harry H. Mayer who, with her husband, brought it into being "in the hope that the women of the Temple would be brought together in closer relationship of sociability and good fellowship, and in affiliation with the Temple and Temple interests."<sup>50</sup> The pattern for effective Sisterhood support of congregational endeavors was established early under the firm guidance of Mrs. Mayer as she presided over the auxiliary from its second year until 1922. Noted for "breadth and depth of mentality" and an "indomitable perseverance and energy,"<sup>51</sup> the wife of the rabbi exercised a considerable influence in congregational life during her fifteen years at the helm of the Sisterhood, and for five added years as its honorary president.

Cornelia Ney Mayer was the daughter of one of the congregation's oldest and most prominent families.\* Her record of leadership dated back to 1888 when she had served as one of the original officers of the L.A.C.E. Society.<sup>53</sup> Her role in charity work and on the Sunday School faculty during the ensuing years was equally conspicuous.†

Rabbi Mayer boarded in the Ney home for some time prior to his marriage in 1905,<sup>55</sup> and he and his wife resided with her immediate family throughout their forty-two years of married life.‡ Because of the social ties which the Neys had developed during their many years of Kansas City residence, some feeling persisted in the congregation that Rabbi and Mrs. Mayer were closer to old, established families than to later arrivals.

Mrs. Mayer actively supported civic causes in which her husband played leading parts. She was a director of the Franklin Institute (a non-sectarian social agency, later called Swope Settlement) while he was the vice president.<sup>56</sup> Rabbi Mayer founded the Kansas City Pure Milk Commission which operated under his presidency from 1907 until World War I to assure the city an adequate supply of pasteurized milk.<sup>57</sup> Mrs. Mayer was said to have initiated the free distribution of milk to underprivileged children in the public schools.<sup>58</sup>

Their principal common interest centered in the congregation. At no time was it more in evidence than in the cause of building a new temple.

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\*Cornelia, daughter of Isaac and Rosa Ney, was born in New York in 1867. The family resided in Lawrence, Kansas, for a time and came to Kansas City in 1879.<sup>52</sup>

†She was an organizer and first secretary of the Bertha E. Haas Shoe Fund (originally "Young Ladies' Aid Society") and its president for eight years. Also, she held office for about ten years each in the Kansas City Section, National Council of Jewish Women, and the United Jewish Charities.<sup>54</sup>

‡Isaac Ney died in 1910; his wife, in 1914. Thereafter, Rabbi and Mrs. Mayer and their one child, William Lippman Mayer (born 1906, died 1933; survived by a daughter in Philadelphia), resided with Cornelia Mayer's single brothers, William and Edward Ney. In 1965, those then owning the former Ney residence at 3512 Kenwood Avenue conducted a public sale of household goods. A member of the congregation who attended the sale accidentally located there a bride's Bible containing the Harry Mayer-Cornelia Ney certificate of marriage, dated January 2, 1905, and signed by Rabbi Emil G. Hirsch of Chicago. The Bible was donated to the congregation and has been on display in the Harry H. Mayer Memorial Museum of the present temple ever since.

## FROM ELEVENTH AND OAK TO LINWOOD BOULEVARD

*As the religion of the Jew is the dominant influence in his life, the dedication last night of the beautiful new temple of the congregation of B'nai Jehudah, at the corner of Linwood boulevard and Flora avenue, was an auspicious and significant event in the history of the Kansas City Hebrews. The temple is spacious and imposing. Representing, as it does, a very large outlay of money, it stands as a testimonial of the influence and prosperity of the congregation that is to worship within its walls. . . .*

—*Kansas City Times* editorial, September 12, 1908.

The vision of a conveniently located, imposing, spacious temple to replace the outmoded building at Eleventh and Oak (first evoked by Rabbi Schulman in 1898) took ten years to become reality. The membership repeatedly made this cause its own during the first several years of the new century.<sup>59</sup> However, the Board of Trustees delayed in carrying out the mandate in the belief that the time to invest in real estate beyond the downtown area had not ripened sufficiently.<sup>60</sup>

Isaac Bachrach, the last among the congregation's founders to serve as its president (1902-1909), took steps to comply with the membership's wishes in 1905, the year in which the congregational roster first reached and then exceeded the 200-mark. The board, under Bachrach, obtained authorization to place the existing property on the market.<sup>61</sup> It was sold for \$75,000 in 1906 and was thereafter rented from its new owner, pending the relocation of facilities to the fine residential area then being developed to the south of Thirty-First Street.<sup>62</sup>

Five different midtown locations for a new temple building were considered by two separate site-selection committees during the course of thirteen months. The eventual choice of the membership was a site of about three-fifths of an acre at the southeast corner of Linwood Boulevard and Flora Avenue. It was purchased from Colonel Thomas H. Swope, the legendary real-estate promoter.\*

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\*The process of site selection involved the membership in debates at five congregational meetings during 1905-06. Some of the debates were sharp and acrimonious, causing ill feelings for a time among members of two site-selection committees whose judgment had been questioned.

The site at Linwood and Flora was originally proposed by a board-appointed committee and considered in March, 1905. It then was unacceptable, presumably because of the quoted price: \$20,000 for two-fifths of an acre. Colonel Swope's original offer at that price is reproduced in this volume. The board's committee returned to offer an alternate selection. It again did not meet with the views of the body.<sup>63</sup> The membership then named its own committee and empowered it to purchase any site it considered suitable.<sup>64</sup> Proceeding accordingly, the second committee spent \$12,500 in accumulated cemetery profits and purchased a half-acre tract at the southwest corner of Linwood Boulevard and Harrison Street. However, as soon as that purchase became public knowl-

GEORGE W. LEE,  
AGENT FOR  
THOMAS H. SWOPE,  
NEW ENGLAND BUILDING.

KANSAS CITY, MO., Mar 17<sup>th</sup> 1905

Mr R. S. Crohn Chairman

Dr Sir

I will  
sell the piece of ground at  
the S.E. Cor of Linwood Boulevard  
and Flora Ave - fronting 121 1/2 ft  
on Linwood Bon (x 150 ft) one hundred  
feet ft on Flora Ave for the  
sum of Twenty thousand Dollars  
(\$20,000<sup>00</sup>) This offer good for  
Twenty days.

As to payment if desired 1/2 cash  
1/2 term at (6%) six per cent.

Thos H Swope

Offer to the congregation from Colonel Thomas H. Swope in 1905 to sell two-fifths of an acre at the southeast corner of Linwood Boulevard and Flora Avenue as the site for a new temple—price \$20,000.

The congregation declined the offer as made by Swope in 1905. A year later, however, it acted favorably on a substantially revised offer from him for a larger tract at the same location: three-fifths of an acre for \$16,000.

Reuben S. Crohn, chairman of a site selection committee in 1905, became secretary of the Building Committee for the Linwood Boulevard Temple in 1906.



A building committee, with Daniel Lyons as chairman and Reuben S. Crohn as secretary, engaged the local firm of Howe, Hoit & Cutler as architects. Frank M. Howe, senior partner of the firm, and members of the committee visited five cities where temples had been recently constructed or were in the process of being built. They were the most favorably impressed with temples of classical-Greek outlines in St. Louis, Louisville, and Cincinnati.<sup>68</sup> On October 7, 1906, the membership approved a design of "pure classic style, following the examples and proportions of the Pompeian Doric."<sup>69</sup> Ground was broken on Monday morning, May 13, 1907. B. A. Feineman lifted the first shovelful of soil at this groundbreaking. It was the third such event in the congregation's history in which he participated prominently.<sup>70</sup> †

Easily the most distinguishing and highly-prized features of the Linwood Boulevard Temple were its twenty windows of opalescent art glass by John La Farge, "the father of mural painting and art glass" in America, who was renowned for his "Battle Window" at Harvard University and the "Peacock Window" in New York. B'nai Jehudah's commission is believed to have been the only one La Farge ever accepted for a Jewish house of worship. The temple's windows typified ten periods in Jewish history. Their design harmonized with the building's simple Greek architecture. ‡

The Linwood Boulevard Temple represented a total investment of \$140,000, none of which was met through individual gifts. The \$75,000 in proceeds from the sale of the property on Oak Street was supplemented by \$60,000 in mortgage loans—evidence of the congregation's faith in its future growth and prosperity.\* The remaining \$5,000 was provided by the Sister-

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edge, the membership declared the location to be architecturally unsuitable and belatedly withdrew its authorization.<sup>65</sup> (The land at Linwood and Harrison was disposed of at a loss of nearly four thousand dollars after four years.<sup>66</sup>) Finally, a renewal of negotiations with Colonel Swope for land at Linwood and Flora resulted in a substantial concession from him. Swope reduced the price from \$20,000 for two-fifths of an acre to \$16,000 for three-fifths of an acre. These terms made the site a completely satisfactory one.<sup>67</sup>

†The cornerstone, containing a membership roster and other items of historic interest, was laid on November 3, 1907. Inscribed upon its face was the "watchword" of Judaism: "HEAR O ISRAEL: THE ETERNAL IS OUR GOD, THE ETERNAL IS ONE."<sup>71</sup>

‡The \$6,000 commission to La Farge for the design, execution, and installation of the twenty windows was made possible by the Sisterhood. It agreed to assume responsibility for a substantial portion of building furnishings so that the Building Committee could acquire the windows within the construction budget established by the membership.<sup>72</sup>

\*The financing program was arranged in two parts. It included a first-mortgage loan of \$35,000, bearing five per cent interest per annum.<sup>73</sup> A second mortgage secured \$25,000 in bonds, subscribed for by members. The bonds, subject to redemption by the congregation at any time, bore six per cent interest. They were subscribed for in the following amounts:

\$2,000: Nathan Schloss; \$1,000 each: Sam Baum, Alfred Benjamin, David Benjamin, G. Bernheimer Brothers & Co., Leon Block, Julius Davidson, Frankel Frank & Co., Henry A. Guettel, Alfred Hart, Siegmund Harzfeld, H. Hirsch & Co., A. Judah, Issy Landa, M. Lyon & Co., Isaac Ney, Oppenstein Brothers, Alexander Rothenberg, A. P. and Louis P. Rothschild, Ryder-Shane-Hyman, Charles Weill; \$500 each: Edward Aaron, Reuben S. Crohn, Theodore W. Griff, I. L. Haas, Phil Schier, Fred Seligsohn. The entire bond issue was redeemed within two years.<sup>74</sup>

hood which furnished the parlor, library, rabbi's study, kitchen, and the "airy and well-lighted" class rooms.<sup>75</sup>

Theodore Lawrence, a member of the congregation for sixty-four years, recalls with pride that his fledgling firm fulfilled the painting subcontract for the building on Linwood Boulevard in 1908.† His firm was similarly engaged when an annex was built in 1921 and, once again, in 1957 for the present Religious School building.

The final service in the old temple was held Friday, June 5, 1908. Leon Block spoke for the past presidents who had led the congregation at the Oak Street location, eulogizing three who had passed away: Louis Hammerslough, B. S. Flersheim, and Julien Haar. Others who spoke included Jacob L. Lorie for the Confirmation Class of 1887 and Zerlina Reefer for the teachers of the Sunday School. B. A. Feineman recounted historic highlights of B'nai Jehudah's first thirty-eight years. Isaac Bachrach, the president, captured the feelings of nostalgia when he said:

We bid farewell to our old temple, and in so doing many of us who have worshipped here, and have seen it rise from foundation upward, must feel a pang of regret, much like leaving an old friend who has sheltered us for years and in whose protecting walls we have grown strong and prosperous.<sup>76</sup>

The pipe organ and the Eternal Light of the old temple were installed in the new one. The ark was donated to the Orthodox Tefares Israel Congregation on Admiral Boulevard and Tracy Avenue,<sup>77</sup> a forerunner of the present Congregation Beth Israel Abraham and Voliner.

An immense congregation crowded the new temple for each of two solemn services of dedication on Friday evening and Saturday morning, September 11 and 12, 1908. The pews of the main floor and balcony were filled with nearly eleven hundred worshippers for each service.‡

It was a brilliant scene as the Torah scrolls were carried down the center aisle at the opening service and placed in the ark. The processional march and the opening anthem were rendered by an orchestra and a chorus of twenty-three voices.\* B. A. Feineman rekindled the Eternal Light. President Isaac Bachrach accepted the key to the building, saying:

The motto taken from the Book of Isaiah and engraved on stone over the portals of this temple, "My house shall be a house of prayer for all peoples," this congregation intends to carry out in every particular. . . . This temple should always be filled to its utmost capacity on Friday evening by worshippers, and in this the members of the congregation should set the lead by their regular attendance, and thus with your presence also encourage the rabbi to give you his best efforts.<sup>78</sup>

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†The general contractor was Taylor & Winn Construction Company.

‡The *Kansas City Times* of September 12 devoted its front-page lead column and almost the entire second page to an account of the opening service. Displayed in less prominent space was the news that Orville and Wilbur Wright had set a new flight-endurance record.

\*The dedication chorus included two present members, Blanche Lederman and Minka Reefer (Mrs. Millard) Mayer.



GROUNDBREAKING FOR THE LINWOOD BOULEVARD TEMPLE  
Monday, May 13, 1907

*Holding shovel:* B. A. Feineman, First President of B'nai Jehudah  
*Far left:* Isaac Bachrach, President    *Right center:* Rabbi Mayer

**Services of Dedication**  
 of  
**The Temple**  
**Congregation B'nai Jehudah**  
**Friday evening, September eleventh**  
**Saturday morning, September twelfth**  
**Linwood Boulevard and Flora Avenue**  
**Kansas City, Missouri**  
**1908**

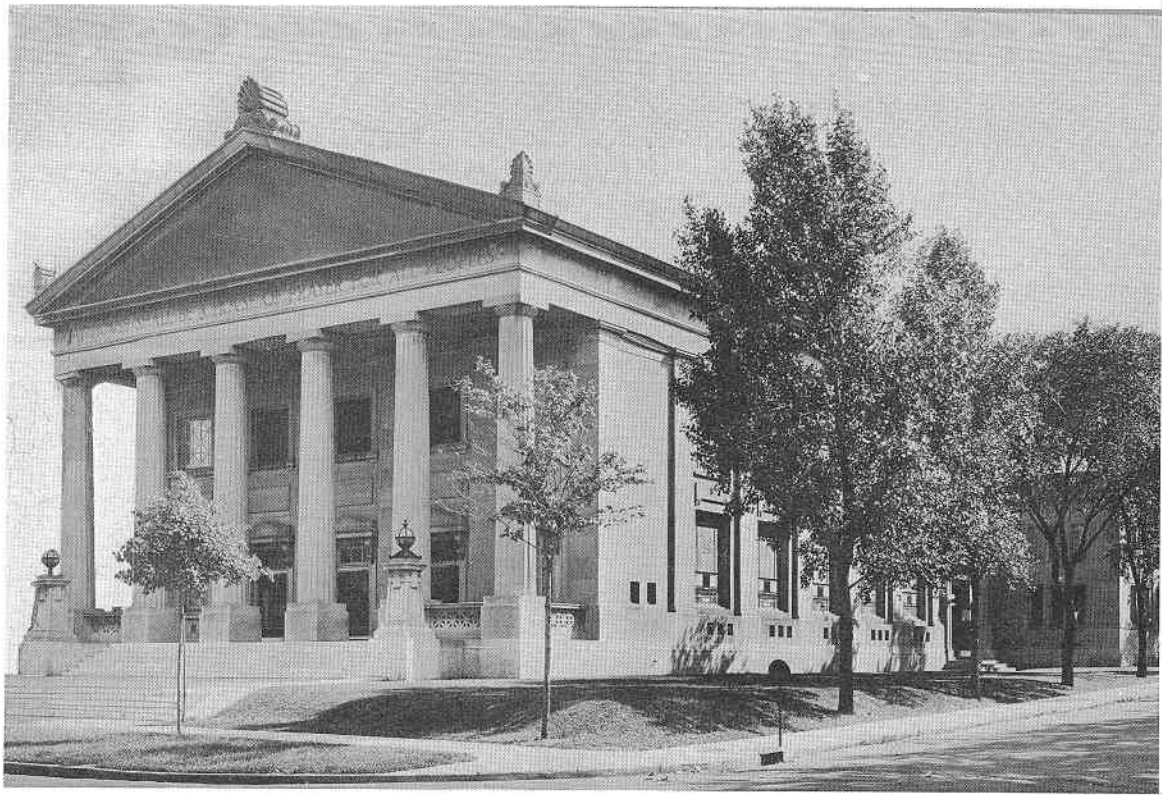
**DEDICATED ITS NEW TEMPLE**  
**B'NAI JEHUDAH WAS CROWDED TO**  
**THE STREET LAST NIGHT.**

**Impressive Services for the Opening in**  
**Which Beautiful Music, Addresses and**  
**Handsomely Gowned Women**  
**Figured—The Programme.**

The first of the dedicatory exercises of the new temple of the congregation B'nai Jehudah, at the southeast corner of Linwood boulevard and Flora avenue, took place last night, when an audience of a thousand members of the Jewish faith crowded the new edifice and joined in the ancient ceremonies which consecrated it to their worship.

The immense congregation crowded the auditorium to the doors and many stood in the vestibule. Many who could not gain entrance stood on the broad steps and on the sidewalk to catch the strains of the anthems rendered by a choir and chorus of twenty-three voices under the direction of Edward Kreiser. The interior of the temple shone from hundreds of electric light bulbs which studded the paneled ceiling. There were no decorations except sprays of green foliage against the whiteness of the

The *Times* of September 12, 1908 devoted its front-page lead column and almost the entire second page to the dedication of the Linwood Boulevard Temple.



THE LINWOOD BOULEVARD TEMPLE



— The Ten Windows —

The ten windows are by Mr. John La Farge.

They typify the ten periods of Jewish history, from the earliest times to the present. Each window is distinguished by an emblem, a concrete and an abstract term in Hebrew, an English phrase, and a short verse in English from the Bible.

The first represents the Age of the Patriarchs, and contains in the upper window a burning Altar and the Hebrew inscription, "God, the Almighty." The motto placed in the center of the lower window is "Surely the Lord is in this Place." At the base of the lower window in Hebrew, are the words, "Mount Moriah," and the English inscription, "Patriarchs."

The treatment of the other windows follows in like manner, the emblems of each being characteristic of the different periods of Jewish history.

The Ark of the Covenant (copied from an old manuscript), represents the Mosaic Age; scales with sword, the Age of the Judges; the flying wheels of Ezekiel's vision, the Prophets; aeolian harp and trumpets, the Age of the Psalmists; the Scroll of the Pentateuch, the period of the Scribes; the Talmud supporting a lamp illumining an open scroll of the Bible, the Age of the Talmudists; phylacteries, the period of the Middle Ages; open volume of Mendelssohn's translation of the Bible with seven-branched candlesticks and upright torches of progress, the era of Reformed Judaism, and in the last window, a Liberty Bell with superimposed hanging Lamp of the "Perpetual Light," representing Judaism in America.

The border of the windows is a Greek design around a very simple field harmonizing with the pure Greek architecture of the Temple and Auditorium.

THE SYMBOLISM OF THE OPALESCENT GLASS WINDOWS  
OF THE LINWOOD BOULEVARD TEMPLE  
AS DESCRIBED BY RABBI HARRY H. MAYER  
IN THE TEMPLE DEDICATION PROGRAM, 1908



TWO OF THE LA FARGE WINDOWS RESTORED  
IN THE HARRY H. MAYER MEMORIAL MUSEUM  
OF THE PRESENT TEMPLE  
AT SIXTY-NINTH AND HOLMES, 1967

Prominently participating in the dedication were all of B'nai Jehudah's former rabbis still living: Joseph Krauskopf, Henry Berkowitz, and Samuel Schulman. Rabbi Krauskopf, in the principal address on Friday night, called for a renewal of the fervor and faith that had animated B'nai Jehudah's pioneers:

Yea, it is the religious spirit of our fathers that we need in our day more than costly sanctuaries. . . . There has never been an age in which churches have been so numerous and so well equipped as ours, and but rarely has there been a time in which society was so pervaded with so little religious spirit as at present. Notwithstanding all the beauty and costliness of modern churches, they cannot vie in popularity with the money marts; neither can the preacher attract—and be he ever so learned, ever so eloquent—as can the public entertainer.<sup>79</sup>

Rabbi Mayer also spoke on Friday night, while Rabbis Berkowitz and Schulman gave sermons the following morning.<sup>80</sup> A children's celebration was held on Saturday afternoon. The festivities were concluded that evening with a "Fellowship Meeting" at which seven addresses were delivered—three by Protestant ministers; others by Krauskopf, Schulman, Mayer, and Rabbi Louis Bernstein of St. Joseph, Missouri. An additional participant was Rabbi Isador Kopolowitz of the Orthodox Congregation Keneseth Israel.<sup>81</sup>

The convenience and modernity of the Linwood Boulevard Temple caused an immediate upsurge in membership interest and participation. Sixty-seven joined in the very first month at the new location.<sup>82</sup> Nine months later (June, 1909), the roster of affiliated families exceeded three hundred names. 250 had become the average attendance on Friday nights; on Saturday mornings, 100. Rabbi Mayer published these statistics, contrasting them with far more modest ones for 1899, in order to indicate the congregation's progress during the first ten years of his ministry.<sup>83</sup>

Not published by Rabbi Mayer, but surely of equal satisfaction to him, was the record of measurable progress in the work of the Sunday School under his superintendence. Enrichment of the curriculum and a raise in academic standards had changed the school within a very few years from one that had been "poorly attended" (due, it was said, to "the little interest the parents take in the work")<sup>84</sup> to one in which the pupils maintained a "high average" in their lessons.<sup>85</sup> A school library and a children's choir had been started in 1901.† A "Good Works Fund" to train the students in "practical philanthropy" through their weekly contributions was instituted in 1906, and has been maintained ever since.‡ The age for Confirmation was gradually raised from thirteen to sixteen in the hope that the children might thus be

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†The first school librarian (at \$5 per month, the prevailing rate of pay for Sunday School teachers) was Alice Kander, a granddaughter of Rabbi Elias Eppstein (later Mrs. Walter Hammerslough). The children's choir (which sang at school assemblies and occasionally at adult services) was at first directed by Edward Kreiser, the congregation's organist and choirmaster (1898-1910).<sup>86</sup>

‡\$120 was contributed by the children in the first year. Until 1913, these contributions were used to defray the cost of library books and school incidentals. Since 1913, the weekly contributions to the Good Works Fund have been allocated exclusively to non-congregational charities.<sup>87</sup>

more likely to retain "a lasting recollection of the ceremony, its true significance . . . a turning point in their religious life."<sup>88</sup> First one Post-Confirmation grade was formed; then a second and a third.<sup>89</sup> As the two hundred children of the Sunday School completed their first year of classes in the "pleasant, airy, and healthful" environment of the new temple building, they were praised by the chairman of the Educational Committee, Lee Lyon, for their "excellent discipline" and "intelligent enthusiasm."<sup>90</sup>

Rabbi Mayer's example had inspired Charles B. Latz, a 1902 confirmand (son of a convert, Susie Van Horn Latz), to become the first Kansas Citian to enter the Hebrew Union College. Albert G. Minda and Ira E. Sanders followed him a few years later, similarly encouraged.\*

The flourishing condition of the congregation and the marked signs of progress in worship and education prompted Isaac Bachrach to expressions of serene optimism as he relinquished the presidency in favor of Daniel Lyons in 1909. In his last annual report, he told the membership: "I feel that we have left all troublesome and stormy times behind and that we will have a smooth sea on which to sail."<sup>91</sup>

The tranquil waters envisaged by Bachrach in the summer of 1909 began to show signs of turbulence that fall. Rabbi Mayer's contract, up for renewal, was extended for three years by a sharply divided vote (107-44) to the accompaniment of a resolution which called on the rabbi to seek "greater harmony and adjustment of personal misunderstandings with many members."<sup>92</sup> Though Mayer was to continue in office for nineteen more years, his hold on the congregation began to slip perceptibly soon after the contested re-election. †

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\*While a student at the Hebrew Union College, Latz conducted B'nai Jehudah's summer services during Rabbi Mayer's vacation for eight successive years (1906-13). During his ministry in Joplin, Missouri (where he occupied his last pulpit, 1948-66), he regularly participated in B'nai Jehudah's annual Institute on Judaism for the clergy of all faiths. Rabbi Latz's mother was a second cousin of Colonel R. T. Van Horn, variously mayor of Kansas City, representative in Congress, and editor of the *Journal*. She held office in the Sisterhood for many years. She was the Kansas City reporter for the *American Israelite* during the first two decades of the century.

Minda had a long and distinguished career as rabbi of Temple Israel of Minneapolis (1922-63); now rabbi emeritus. He is a past president of the Central Conference of American Rabbis (1961-63). His brothers in Kansas City, Joseph and Meyer, served as B'nai Jehudah trustees.

Sanders was rabbi of Congregation B'nai Israel in Little Rock, Arkansas (Harry Mayer's first pulpit), for thirty-seven years (1926-63); now rabbi emeritus.

†Some portent of difficulty may have been in the air at least as early as the spring of 1909 when Mayer's tenth anniversary with the congregation passed by without official recognition. This contrasted with his fifth anniversary, celebrated at a service for which the membership "taxed the seating capacity" of the Oak Street Temple.<sup>93</sup> His fifteenth anniversary, in 1914, was marked with a musical program in his honor. Daniel Lyons, the president, noted that the 1914 observance was "unusual" in that "the air was surcharged with good will and genuine fellowship." From that celebration, said Lyons, the rabbi received "new inspiration and fresh encouragement."<sup>94</sup>

The aura of general "good will" in 1914 was quickly lost. In 1915, when Mayer's contract was again up for renewal, and he was eligible for re-election to a term of five years,<sup>95</sup> the membership voted (73 to 24) that a further term be limited to two years. This limitation came on the recommendation of the acknowledged leader of the Jewish community as a whole, Alfred Benjamin, president of the United Jewish Charities and

Two months after the renewal of Mayer's contract the Board of Trustees appointed the first non-rabbinic principal of the Sunday School: Sophia Rosenberger, daughter of an old B'nai Jehudah family and an outstanding high-school teacher of English, first at Central and then at Westport. Miss Rosenberger's keen interest in Jewish education was well known. She had demonstrated it as far back as 1888, when she was among the original officers of the L.A.C.E. Society.<sup>101</sup>

The rabbi yielded to the wish of the board to hold the Confirmation service in 1910 on a Sunday, instead of midweek on Shavuot when it had been held ever since the congregation's first year.<sup>102</sup> The change became the pattern for the remainder of Rabbi Mayer's ministry. The question of scheduling Confirmation on Sunday or Shavuot became one of the most frequently recurring problems in subsequent B'nai Jehudah history. It was apparently finally resolved in favor of the conventional Reform-Confirmation date—Shavuot—at the end of the centennial year. ‡

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then Educational Committee chairman for the congregation. Benjamin requested the curtailed new term "not for the purpose of punishment, but as a warning that if he would continue as Rabbi of this Congregation he must harmonize and conciliate instead of engendering the feeling of friction and antagonism. He must be active in the support of all Jewish activities which are worthy of his support."<sup>96</sup>

In an apparent reaction to Benjamin's strictures, Mayer told the membership in writing a few months later: "The errors which entrapped us, the mistakes, none of them fortunately very serious, which we have not escaped, have prepared us to proceed upon our course with greater wisdom and foresight."<sup>97</sup> Mayer was subsequently re-elected twice more, each time for a term of five years, without recorded opposition.<sup>98</sup> Difficulties between the rabbi and the lay leadership persisted, however. On the completion of his twentieth year with the congregation, the board refused to endorse the request of a member for the raising of a purse to mark the milestone anniversary.<sup>99</sup> The member who had made the request proceeded on his own and raised a purse of \$2,500 to which one-fourth of the membership reportedly contributed.<sup>100</sup>

‡The first known attempt to change the date of Confirmation from Shavuot, where it had been placed by the German founders of Reform Judaism, came at a membership meeting in 1899, after Rabbi Schulman had left Kansas City and prior to Rabbi Mayer's arrival. There, a motion to conduct that year's service on a Sunday, instead of midweek on Shavuot, was defeated by "a large vote."<sup>103</sup>

The Class of 1909 requested the same change. The request was denied. A class spokesman, Sidney Altschuler (who became a president of the congregation), subsequently wrote in the congregational *Tenth Year Book* (1909) that refusal to allow the requested Sunday ceremony had kept many relatives and friends from attending. He presented a historic precedent as an additional argument for change: some eighteen hundred years earlier, the Sadducees had marked Shavuot on the Sunday *following* the day on which it was observed by their rivals, the Pharisees (and by all Jews ever since). It is improbable that this particular argument had been inspired by Rabbi Mayer. When instructed to conduct the 1910 ceremony on a Sunday, he did not follow the tradition of the Sadducees (which they had based on a literalistic interpretation of Leviticus 23:15). Instead, he scheduled it on the Sunday *before* Shavuot.

It was in 1929, during Altschuler's term as president (twenty years after he had argued for a Sunday Confirmation), that B'nai Jehudah renewed the Shavuot-Confirmation tradition. This was done at the request of Rabbi Samuel S. Mayerberg in his first year as Harry Mayer's successor. Mayerberg's wish was in keeping with the repeatedly stated position of the Central Conference of American Rabbis.<sup>104</sup> Mayerberg found it necessary, however, to renew his request for a Shavuot-Confirmation annually. After 1934, board support for his position was overcome, in most years, by pressure from parents for a Sunday service.<sup>105</sup> The president in 1959, Donald J. Loeb, persuaded Mayerberg to accept a compromise which served as policy for twelve years. It provided that Shavuot, whenever



Sunday School class time devoted to lessons in history and Bible ethics was shortened from two hours to one in the fall of 1910. The sessions were abridged so that students could join their parents to hear the Sunday-morning temple lectures by Rabbi Mayer and guest speakers, inaugurated in 1910 and continued weekly for seven months of each year until 1925.\*

Mayer had suggested these Sunday lectures, with music, as a means of enhancing the spiritual tone of the congregation and of offering the ethical message of Judaism to the community at large.<sup>110</sup> In so doing, he made it plain that he did not intend to displace from primary importance the services on Friday nights and Saturday mornings.<sup>111</sup> But, before long, he was persuaded by the board to discontinue sermons on Friday nights and to give his "best efforts" to the Sunday lectures.<sup>112</sup> These were then elevated to the status of the chief weekly services by the addition of "Jewish ritual": the "Hear, O Israel" and the "Grant Us Peace" recitations from the *Union Prayer-Book*.<sup>113</sup> A new pipe organ was acquired to complement the choir anthems.<sup>114</sup>† The lyrics for many of the hymns were written by Rabbi Mayer. Fourteen of these were included in the first revised edition of the *Union Hymnal*, produced by the Central Conference of American Rabbis in 1914 under Harry Mayer's direction. That volume was in general use among Reform congregations until supplanted by a third edition in 1932.

The Sunday services were regularly attended from the outset by as many, or more, non-Jews as Jews.<sup>115</sup> They soon were regarded as a laudable community institution.<sup>116</sup> A press account of one of Mayer's first Sunday lectures suggests an effort to contrast the current stereotype of the Jews as an impoverished immigrant people, seeking to gain a foothold in the American economy through questionable means, with the acculturated ways of B'nai Jehudah's old-time "solid citizens."<sup>117</sup>

Such expressions mirrored the fears of many members in this period that their own middle-class position was being threatened by the "crude" mannerism and occasional political radicalism arising from the masses of recent Jewish immigrants. Yet, there remained others among the old

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it occurred in midweek, would be marked by an evening service of Consecration for the confirmands, with the service of Confirmation held on the following Sunday.<sup>106</sup>

William B. Silverman, the present senior rabbi, eager for a return to the Shavuot-Confirmation tradition, reopened the question in 1961. The board responded by a poll of the membership which voted heavily (412-64) in favor of Confirmation on Sunday. The poll failed, however, to contain an explanation of the issue.<sup>107</sup> Rabbi Silverman brought the subject up again in 1970. The board decided at its first meeting in the congregation's second century to conduct the ceremony in future years on Shavuot Eve whenever the festival would occur in midweek.<sup>108</sup> The Class of 1972 became the first to be affected by this change in policy. The parents of the class and the students themselves voluntarily endorsed the change.

\*Sunday School hours previously extended from 9:30 to 11:30 a.m. They were changed to a twenty-minute assembly, starting at 9:40 a.m., followed by classes for one hour. Voluntary instruction in Hebrew preceded the assembly for a period of thirty-five minutes. Of the 232 students in 1910-11, 42 were reported as having "dabbled" in Hebrew classes that year.<sup>109</sup>

†The instrument was an Austin organ. Because of its "universal air chest" system, peculiar to Austin organs, it proved impractical to remove it from the Linwood Boulevard Temple to the present facilities.

community-leadership group who were more broadly motivated in showing concern for their fellow-Jews.

Foremost among these was the widely esteemed head of the federated philanthropies for most of the first quarter of this century: Alfred Benjamin, a Canadian-born bachelor, who had come to Kansas City with his parents, three brothers, and two sisters in 1880.<sup>118</sup> His first community post was that of president of a "Temple Literary Society" in 1904.<sup>119</sup> He became president of the United Jewish Charities in the following year<sup>120</sup> and was re-elected annually until his death in 1923. To him was attributed, "in large measure, the increasing respect and understanding that the non-Jewish community maintained for the Jew," for he was regarded as "the embodiment of the Jewish ideal of citizenship" who expressed "the highest type of the loyal and true American."<sup>121</sup>

Benjamin was a trustee of the congregation for thirteen years (1908-21) and chairman of the Educational Committee for three years (1914-17). It was said that he did not fail to be in his seat at worship services a single week for many years. "In his judgment the Temple was the center, the secret, and the source of lofty thinking and righteous deeds. His interest in philanthropy was an outgrowth of his love for his religion."<sup>122</sup> The first major gift of a ceremonial object received for the temple on Linwood following its dedication was a new Eternal Light, presented in 1910 by Alfred Benjamin and his two single sisters, Ada and Fanny.<sup>123</sup> Ada Benjamin died in 1911; Alfred and Fanny contributed two menorahs of statuary bronze in her memory that year.<sup>124</sup> †

Alfred Benjamin personified a unique blend of high talent for organization and innovation with a sympathetic understanding for the immigrant poor. He lavished generous material gifts on philanthropic enterprises, sacrificing from capital when the apparent need exceeded his ability to donate out of income.<sup>125</sup> He encouraged a greatly broadened program of social services in 1906 with the opening of a "Jewish Educational Institute" at 1702 Locust Street, sponsored by the United Jewish Charities. The range and effectiveness of its work in the heart of the immigrant-poor neighborhood, within "the most intensely American city in our country,"<sup>126</sup> was soon commended by Kansas City's mayor as a progressive example to other sectors of the community.\* All those who guided the program of this

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†These menorahs were continued in use by the congregation for ten years after its relocation to the present facilities in 1957. They have been preserved in the congregation's Harry H. Mayer Memorial Museum since the completion of the new sanctuary, with its menorah of contemporary design, in 1967.

\*Mayor H. M. Beardsley remarked to the press in 1907:

Men and women . . . who have been in this country only a few weeks could speak and read English so as to be understood. They answered questions concerning our government, its officers and form. All are employed and all are saving money. These people, I was informed, are chiefly Russian Jews of the best class and came here by way of Galveston, thus escaping unfavorable influences and conditions in New York. The boys' club [in addition to the night school for adults] is also doing fine work in the making of good citizens. For the use of the bathtub, children are charged a fee of three cents and adults five cents [the Council of Jewish Women's 'Free Bath' was moved from the B'nai Jehudah sexton's home at Eleventh and Oak



DANIEL LYONS  
President, 1909-1918



ALFRED BENJAMIN  
President, United Jewish Charities  
1905-1923



JACOB L. LORIE  
President, 1918-1922

### PRINCIPALS OF THE SABBATH SCHOOL



ERNESTINE B. DREYFUS  
1910-1919



CLARE T. STERN  
1919-1942

### PRINCIPALS OF THE SUNDAY SCHOOL



SOPHIA ROSENBERGER  
1910-1918



ZERLINA REEFER  
1918-1919



LULA KAUFMAN  
1919-1920

settlement house and virtually all of its volunteer workers came from the ranks of B'nai Jehudah.<sup>128</sup>

Benjamin's vigorous and imaginative leadership resulted in the hiring of the 24-year-old Jacob Billikopf in 1906 as superintendent of the United Jewish Charities.<sup>129</sup> That Russian-born, American-trained pioneer social service professional introduced new techniques of welfare with the aim "to make the dependent independent, to help without rendering helpless, to relieve distress without destroying respect."<sup>130</sup> It was a bold concept, solidly grounded in Jewish teaching, but seldom realized on a broad scale. "Billy" showed in a scientific, practical way how it could be achieved. Working in partnership with Benjamin for a decade (during which time he also belonged to B'nai Jehudah), he developed comprehensive programs of self-help which have remained a model for communal agencies to the present time. Under his direction, the United Jewish Charities further expanded its scope and effectiveness in larger facilities on Admiral Boulevard and Harrison Street (from 1909; it served the community in that location for fifty years).<sup>†</sup>

Billikopf's remarkable record of achievement set the pattern for professional direction of the organized philanthropies to which members of B'nai Jehudah had so assiduously devoted themselves as volunteers in earlier years. But other opportunities for personal service remained. Four physicians—all of them members—ministered to the sick poor at the "Institute" on Admiral Boulevard in its early years: Doctors Joseph N. Lichtenberg, Alvin J. Lorie, Bruno L. Sulzbacher, and I. J. Wolf.<sup>133</sup> Other physicians also volunteered their services after admirers of Benjamin's endeavors provided a medical clinic as an annex to the institute in 1919, naming it the "Alfred Benjamin Dispensary." After Benjamin's death (1923), funds were raised by public subscription throughout the total community to erect a monument to

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to 1822 Locust Street in 1907]. The whole institution is self-sustaining, nearly, and what deficit remains is taken care of by personal contributions. This fine work of the Jewish people at Seventeenth and Locust streets shows what the city might do in other parts for the uplifting of its population.<sup>127</sup>

<sup>†</sup>Billikopf was a unique figure in Kansas City in the 1900's because he was the first trained social worker in the city. Moreover, he was articulate in advancing his philosophy. The press avidly reported his lectures before fraternal, civic, and church groups throughout the city and at the University of Missouri in Columbia.

In the Jewish community, Billikopf teamed with Alfred Benjamin. In the larger community, his partner was William Volker, a wealthy businessman with a social conscience. Together they pushed for social reforms. They created the Kansas City Board of Pardons and Paroles (later the Board of Public Welfare) and replaced the sordid work house with the Municipal Farm. The city's first free legal-aid bureau is also to be credited to the Volker-Billikopf partnership.<sup>131</sup>

Billikopf soon achieved a national reputation as a brilliant social-work executive. In 1916, after immigration to America had come to a halt and funds needed to be raised for the relief of Jews in war-torn Eastern Europe, an American Jewish Relief Committee was established by Jacob H. Schiff, Henry Morgenthau, Louis Marshall, and Julius Rosenwald. They secured the services of Billikopf as director of fund raising; in effect, he was on loan to them from the United Jewish Charities for the better part of three years. During that period, Billikopf raised \$30 million, an achievement that earned him the fond title, "master schnorrer of them all."<sup>132</sup> Billikopf resigned his Kansas City post in 1919 to become executive director of the Federated Jewish Charities of Philadelphia. He married Ruth, the daughter of Louis Marshall.

his memory. It stands in Swope Park, east of the main entrance.

"Miss Fanny" Benjamin, sister of Alfred, sponsored free camps for needy Jewish immigrant-children for twenty-five years (1907-31), affording to hundreds of boys and girls their only opportunity for a summer vacation away from the city's streets.† Young men and women of B'nai Jehudah assisted her at camp, serving without remuneration.<sup>135</sup>

The congregation itself, as an institution, continued to provide tuition-free religious instruction to immigrant-children. The Saturday afternoon Sabbath School was moved to the settlement house on Locust Street in 1908, the year in which the temple facilities were relocated from Oak Street to Linwood Boulevard. It was transferred to the institute building on Admiral Boulevard in 1909<sup>136</sup> and maintained there until 1932. Its enrollment reached a peak of 250 students in 1917.<sup>137</sup> Other non-member children, residing in the midtown area of the city, were admitted without tuition to the Sunday School where they made up one-third of the student body during this period.<sup>138</sup>

Mrs. Ernestine B. Dreyfus (later Mrs. David Benjamin) assumed charge of the Sabbath School in 1910, serving nine years.<sup>139</sup> Her father, Morris Benas, had been the congregation's secretary in the days of Rabbis Eppstein and Krauskopf. She had taught Sunday and Saturday classes from Rabbi Schulman's time.<sup>140\*</sup>

Clare T. Stern, a teacher in both congregational schools from 1906,<sup>141</sup> became the Sabbath School principal in 1919 and served in that capacity for twenty-three years.<sup>142</sup> This gracious, self-effacing lady, possessed with a discerning mind and a consummate concern for the welfare of others, also taught Kindergarten in the public schools of Kansas City for forty-nine years.<sup>143</sup> She conducted night classes in English for adult

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†Miss Benjamin utilized three camp sites over the years. The first (1907-13) was "Camp Rosenberger" near Liberty, made available without charge by Abram Rosenberger, brother of the Sunday School principal, Sophia Rosenberger. 250 mothers and children from McClure Flats were accommodated during the first season. The facilities of the present Oakwood Country Club were used in 1914 and 1915 (the Sisterhood contributed several hundred dollars towards the cost of operation in those years). From 1916 through the 1931 season, Miss Benjamin maintained "Bittersweet Camp," two miles north of Independence. Those children who could afford it were charged one dollar per week. All others attended without charge.<sup>134</sup>

The marked social consciousness of Alfred and Fanny Benjamin also was exemplified by a brother, David, who rose from accountant to executive vice-president of Fred Harvey, Inc., the restaurant chain. David Benjamin, a trustee and officer of the congregation for nine years in the first decade of Harry Mayer's ministry, became president of the United Jewish Charities in 1928, serving five years. The family's leadership identification was carried on by his branch of the family. More recent presidents of the agency, under its restyled names ("Jewish Family and Children Services" since 1964), have been a son, Alfred L. Benjamin (a trustee of the congregation, 1938-47, and the first chairman of its Endowment and Foundation Fund Committee, 1963-68); a son-in-law of the latter, Edward F. Kander (great-grandson of Rabbi Elias Eppstein and a former congregational trustee); and Alan K. Benjamin (grandson of David Benjamin and of Rabbi Joseph Krauskopf).

\*During the period Mrs. Dreyfus was principal of the Sabbath School she also was executive secretary of the National Council of Jewish Women. (Its national office was maintained in Kansas City at that time.) Her son, Morris E. Dreyfus, is a past president of the Temple Brotherhood.

immigrants at the Jewish Educational Institute, first on Locust Street and subsequently on Admiral Boulevard.<sup>144</sup> Miss Stern, a beloved member who is ever faithful in her attendance at services, now counts with satisfaction many of her former Sabbath School pupils as fellow-members. †

### THE MIDDLE YEARS AND THE FIRST WORLD WAR

*Aside from the Holidays, the Temple is almost bare—no large or enthusiastic assemblies greet the Rabbi at the Sunday lectures, or attend the Friday evening services. Our beautiful edifice is untenanted and the feet of the prayerful come not this way. . . . For all the good this Temple does us to worship in, it might as well never have been built.*

—Daniel Lyons, President, 1916.<sup>145</sup>

European Jews in olden times sat at the feet of the rabbi—to them he was the inspired teacher of the Law and the Word. Although the Reform Jews of America had long ceased to venerate the rabbi, they had once listened avidly to his ethical message, reinforcing as it did one of the country's most cherished ideas: the optimistic belief in mankind's steady upward progress. Faith in progress began to falter in 1914 when much of the world beyond America's borders was plunged into war. Liberal beliefs generally were beset by distractions, misgivings, and weariness. This no doubt contributed to the marked decline in congregational morale and worship attendance from the time of World War I and continuing into the mid-twenties. †

Efforts were made to combat "the indifference to matters religious on the part of the younger generation."<sup>148</sup> Rabbi Mayer organized a Temple Musical Club. Its existence was short-lived.<sup>149</sup> Julius Davidson, chairman of the Educational Committee, "anxious for the perpetuation of our faith and the maintenance of the few traditional observances still in vogue," prompted

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†The late Edgar J. Stern, president of the congregation in 1945-47, was a brother of Clare T. Stern. Loyd E. Stern, another brother, was an early leader of Boy Scout troops under Jewish-community auspices. He died at a premature age. Arthur J. Stern, another brother and long-time member, is also deceased. His son and namesake is now serving as the second president of the New Reform Temple. Miss Stern and her brothers came to Kansas City from Osceola, Missouri, at the turn of the century with their widowed mother, Rebecka Stern.

†At the 1918 annual meeting, Louis H. Ehrlich, then chairman of the Educational Committee (later president), questioned the continued efficacy of the Sunday services and proposed that they be discontinued. Instead, the meeting requested the board to poll the membership as a whole for a wider expression of sentiment.<sup>146</sup> The result of that poll was: 38 members in favor of continuing Sunday services and 63 opposed. The board nonetheless ordered that they be continued.<sup>147</sup> (Possibly there was some feeling that an abandonment of Sunday services, especially in time of war, might be thought of in the general community as unpatriotic. A member who was a student in the Sunday School during World War I told the 1960 annual meeting he had been taught to regard Sunday as the "American" weekly day of rest.)

the formation of a Temple Alumni Association (1914) for all those confirmed at B'nai Jehudah during the fifteen years since Rabbi Mayer's coming.<sup>150</sup> It was disbanded in 1917 when many among its male membership went off to war.<sup>151</sup>

Lack of parental participation in worship services was accompanied by similar disinterest in Jewish education. Miss Rosenberger, addressing the 1915 annual meeting, grieved that "the religious and ethical value of the Sunday School is not as deep-seated as we might wish. . . . When the children see that their elders take no interest in the work, their own zeal flags."<sup>152</sup>

The Sunday School principal reported on a more cheerful note that a recently revitalized children's choir had made the assemblies "beautiful in every way," thanks to the "enthusiasm and ability" of its volunteer leader, Percy S. Lorie, (a brother of Jacob L. Lorie, then serving as vice president.)<sup>153</sup> Percy Lorie's labor of love as song leader was a much-appreciated feature of the Sunday School for many years.\*

One aspect of the school's curriculum which Miss Rosenberger felt constrained to speak of "with fear and trembling" in 1915 was that of Hebrew, an elective course for older students, not many of whom were willing to arrive at temple on Sunday mornings forty minutes ahead of the other pupils. (Those who did enroll for Hebrew acted "as though they were martyrs to the cause," according to Miss Rosenberger.) She found the results of the work "humiliating" and recommended that Hebrew either be made compulsory for all pupils or abandoned entirely.<sup>155</sup>

Miss Rosenberger's one satisfying observation concerning the Hebrew classes in 1914-15 dealt with the help she had received from the sole instructor actually qualified to teach the language (the others knowing "but little more than the pupils"): Isaac Don Levine,<sup>156</sup> a Russian-immigrant youth who had graduated from Westport High School in 1914, his third year in America.<sup>157</sup> During his one year as Sunday School teacher of Hebrew, Levine also regaled readers of the *Star* with a series of "Letters of an Immigrant," designed as semi-humorous observations by a "greenhorn" on American mores and habits. Levine became foreign-news editor of the *New York Tribune* in 1917.† Reminiscing about his youthful years in Kansas City

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\* A memoir by Lorie, apparently written about 1919 (it is now in the possession of his son, Percy S. Lorie, Jr., a trustee and officer during the 1950's), recalled:

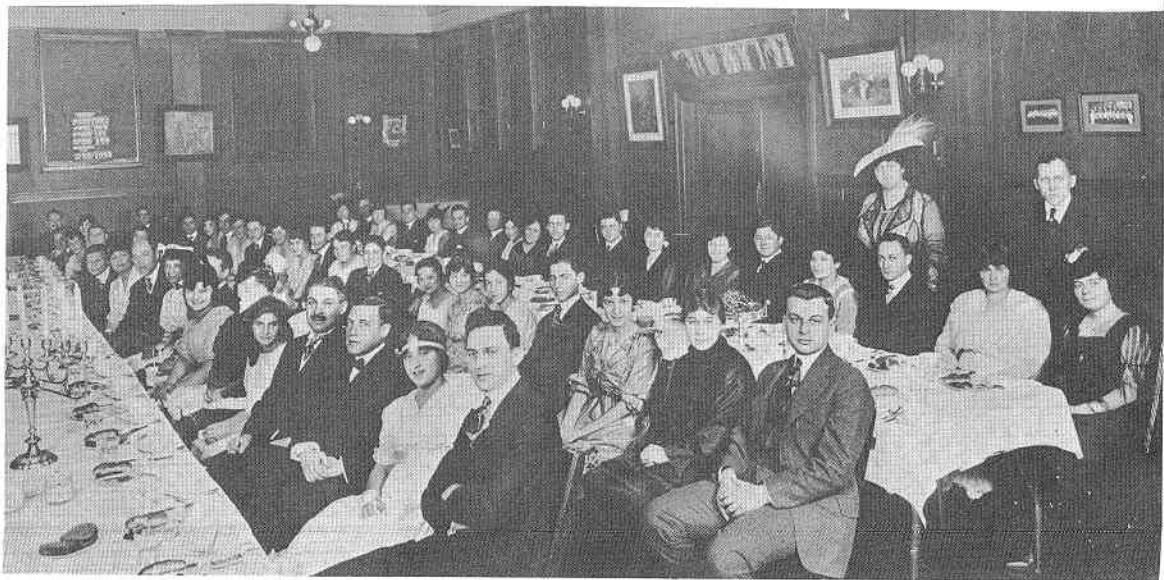
About four years ago I visited Sunday School and enjoyed everything but the music. I commented on this feature to Dr. Mayer and he dared me to do any better, and I wouldn't take a dare—that's how I came to be a musical director. The children were very apt and I tried to teach them a little differently. They were not used to some of the questionable tactics I employed to gain their attention, and they really seemed to enjoy the work, and the rest therefore was easy. . . .

(The appellation of "Doctor Mayer" appears frequently in the records of the period. As in the case of many other rabbis and Christian ministers of his day, the reference to "Doctor" may be regarded as a form of courtesy and respect for the office, rather than to an academic degree. Rabbi Mayer is not known to have claimed a doctorate for himself.)<sup>154</sup>

† Thereafter, Levine was Moscow correspondent for several newspapers and wrote major works interpreting the early years of the Soviet regime. He was a syndicated columnist for the Hearst papers during the 1930's.<sup>158</sup>



THE CONFIRMATION CLASS OF 1909—THE FIRST ON LINWOOD BOULEVARD



PARTICIPANTS AT "SECOND ANNUAL DINNER-DANCE" OF THE "TEMPLE ALUMNI"  
Held in the Assembly Room of the Linwood Boulevard Temple—November 30, 1915

The "Temple Alumni" consisted of Rabbi Mayer's Confirmation  
Classes of the years 1899 through 1915



more than fifty years later, Levine evoked "the friendliest recollections" of Miss Rosenberger.

My sharpest and most nostalgic memory is of Rabbi Mayer [who] was a definite influence in my Americanization, as was the class I taught at Sunday School, easy-going teen-agers with whom I got along famously. . . . To me they were as American as apple pie which I loved, and as different from the "green" immigrants I taught English at the downtown Jewish Institute as Kansas City was from the New York ghetto.<sup>159</sup>

Levine's singular success as instructor of the "more advanced" Hebrew class in 1914-15 prompted the hiring in the following year of Charles Baylin, "a most capable young man," under whom other students found Hebrew to be "interesting and worthwhile."<sup>160</sup> It became a required subject in the Sunday School curriculum under Miss Rosenberger's immediate successors as principal, Miss Zerlina Reefer (1918-19) and Miss Lula Kaufman (1919-20).<sup>†</sup> In 1921, however, Hebrew study was made optional once again, in the light of divided membership sentiment.<sup>163</sup>

Disparaging remarks voiced by some of B'nai Jehudah's members concerning the study of Hebrew and its utilization in worship services drew somewhat parallel criticism from two religious leaders whose views were divergent in other respects: the rabbis of the community's Reform and Orthodox wings. Rabbi Mayer, in a 1920 editorial in the *Kansas City Jewish Chronicle*, voiced his hope for a renaissance of Hebrew and deplored the efforts of those opposed to its retention in the liturgy "even in small doses."<sup>164</sup> \* Rabbi Simon Glazer of the "United [Orthodox] Synagogues of Greater Kansas City" wrote of having detected "a certain dread" among some Temple members "lest the teaching of Hebrew will be interpreted by the non-Jewish neighbors as alien and as an attempt to un-Americanize the children."<sup>165</sup>

Although religious worship and education at B'nai Jehudah during and after World War I left much to be desired, some other aspects of congregational activity in that period showed vigor and further growth. The first Boy Scout unit, Troop 40, was sponsored in 1914. It was led at the outset by two young men of the 1906 Confirmation Class, George K. Baum, the scout-

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<sup>†</sup>The decision to make the study of Hebrew compulsory in the 1918-19 Pre-Confirmation Class had been reached in Miss Rosenberger's last year as principal. It was made a required subject for three additional grades on Miss Reefer's recommendation and while Louis H. Ehrlich was chairman of the Educational Committee. Miss Reefer had taught in the Sunday School for many years, as had a sister, Minka Reefer (Mrs. Millard) Mayer. Miss Kaufman, like Mrs. Mayer a present member, taught mathematics at Manual High School in 1919-20, her one year as Sunday School principal. She reported that the Hebrew classes had made "unusual progress" that year, "as the work had been in charge of men specially trained in Hebrew." Among the Hebrew teachers in 1919-20 was Benjamin Natkin, president of the congregation from 1930 to 1935.<sup>161</sup>

Albert C. Wurmser, Educational Committee chairman from 1919 to 1930, reported in the fall of 1920 on a survey of parental attitude regarding Hebrew as a subject of compulsory instruction in four grades. The response was 52 in favor and 23 opposed. The program was continued for 1920-21 on the strength of that response.<sup>162</sup>

\*Rabbi Mayer was the sole editorial writer for the *Jewish Chronicle* from 1920, its first year of publication, until mid-1924.

master, and Lester Stein, his assistant. By 1917, when both men joined the army, Nathan Rieger and Simon S. Frohlich assumed charge of the troop. Nineteen boys of the Sunday School were then mastering military close-order drill along with the more placid skills of scouting at weekly sessions, held in a high-ceilinged room of the temple basement. Troop 40 was transferred to the YMHA building at 3123 Troost Avenue in 1919, and Norton J. Lustig became the scoutmaster there.<sup>166</sup> † The room at the temple vacated by Troop 40 was taken over by Camp Fire Girls of the Sunday School and, later, by Girl Scouts.<sup>167</sup> The Boy Scout program was returned there under the banner of Troop 2 in 1929.<sup>168</sup>

B'nai Jehudah strengthened its bond with the larger Reform-Jewish movement in 1913 when the Sisterhood joined the National Federation of Temple Sisterhoods as a charter member.<sup>169</sup> Mrs. Harry H. Mayer, Sisterhood president, was elected to the first NFTS Executive Board as chairman of "Propaganda."<sup>170</sup> She served on the national board for fourteen years. ‡

A heavy, unanticipated increase in Sunday School enrollment during the early years of the Linwood Boulevard Temple (due to the admission of non-member children free-of-charge) had soon crowded its class rooms beyond their intended capacity.<sup>171</sup> To relieve the crowded condition, rooms were rented at the Kansas City Conservatory of Music, directly east of the temple (later in use as a Baptist church). The temple's assembly room proved inadequate to accommodate Sisterhood luncheons, the annual Passover Seder for the Sunday School, and the activities of community organizations which were granted its use on a regular basis (B'nai B'rith Lodge No. 184, the Council of Jewish Women, the YMHA, and the YWHA).<sup>172</sup> Ground for an annex to the south of the temple was bought in 1912,<sup>173</sup> and the Sisterhood conducted bazaars in 1915 and 1916 to obtain a nucleus of construction funds.<sup>174</sup> The project lay dormant during the nation's war-time

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†Nathan Rieger, a former trustee and a current member, has served as chairman of the Kansas City Area Boy Scout Council. Norton J. Lustig, another past board member who belongs currently, pioneered a local committee of adult Jewish scouters which developed the study-service program leading to the conferment of the "Ner Tamid" and "Menorah" awards to eligible Boy Scouts and Girl Scouts, respectively. Those awards are made annually at a Scout Service in February. Lustig led that committee for many years.

Simon S. Frohlich, assistant scoutmaster of Troop 40 at the temple, a present member and former trustee, is the youngest of four children who came to Kansas City with their widowed mother, Helena Frohlich, from Nebraska City, Nebraska, in 1905. The second child, the late Carrie Frohlich, was Sunday School principal (1920-30 and 1934-38) and the congregation's first bookkeeper (1945-57). The third child of the Frohlich family, Simon's older brother Isidor, now in his ninetieth year, is the congregation's representative on the board of the Elmwood Cemetery Society. He was accorded honorary membership in 1970 in recognition of unusual service to the congregation. He is the only male member upon whom that distinction has been bestowed in the past two decades.

‡ The Sisterhood has continued to provide national leadership over the years through the following women who have served on the executive board of NFTS after Mrs. Mayer in a virtually unbroken chain of succession to the present time: Mrs. Meyer Shane (1927-31), Mrs. Julius U. Oelsner (1931-37 and 1939-45), Mrs. Paul Uhlmann (1946-53), Mrs. Louis J. Cashdan (1950-61, NFTS secretary in 1957-61), Mrs. Elliot L. Jacobson (1961-65, on the executive committee in 1963-65), and Mrs. Lester R. Stiffelman (since 1967, on the executive committee since 1969 and a vice president of NFTS since 1971).

emergency when Sisterhood's women were active in Red Cross relief-work and sewed bandages for the wounded on the battlefields.<sup>175</sup> \*

The congregation's World War I service flag bore 104 silver stars. Three turned to gold before the renewal of peace. A "Roll of Honor" of B'nai Jehudah's men in the armed forces was presented by Mr. and Mrs. Simon Metzger. It memorialized their son, Grover Metzger, and two other soldiers who had become casualties of the war, Isadore H. Levin and Joseph Liebman.<sup>177</sup>

The veterans of the war who returned home safely found the Jewish community in a new stage of transition. Many among the flood tide of pre-war immigrants from Eastern Europe were emerging economically and socially. Their usefulness and influence began to be felt as Orthodox and Zionist philanthropies started to flourish by the side of the hitherto dominant charities that had sprung from the ranks of the Reform congregation.

The subject of Zionism had become a particularly divisive issue in war time. Rabbi Mayer had reacted to the Balfour Declaration by asserting in the daily press that a "Jewish republic" might become "a curse and not a blessing to the Jews and to mankind as well." He had questioned the Americanism of U.S. Zionists, more than nine-tenths of whom he described as foreign-born.<sup>178</sup> Mayer's pronouncement was sharply attacked in letters to the *Star*, typical of which was a rejoinder from Rabbi Salo Stein of Congregation Beth Sholom who wrote that if it were true that few native-born Jews were Zionists, it was because few of them "know or bother about Judaism much."<sup>179</sup> † A Zionist rally, with the international leader of Hadassah, Henrietta Szold, as speaker, was held to protest Mayer's utterances and to celebrate the capture of Jerusalem from Turkish rule by the forces of Britain's General Allenby.<sup>180</sup> ‡

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\*When war was declared in Europe, it may be surmised that there existed among the B'nai Jehudah membership the same "utmost variety of sympathy" with regard to the issues and circumstances of the conflict as was expressed by Woodrow Wilson in his appeal of August 18, 1914, for Americans to remain "impartial in thought as well as in action." The Sisterhood supported the early efforts of the Red Cross to succor the wounded of all the belligerent nations. Mrs. Lee Lyon was chairman of a Sisterhood project in late 1914 when the women met daily at the Jewish Educational Institute on Admiral Boulevard to sew bandages. Mrs. Harry H. Mayer was acting president of the local women's society for the relief of French wounded. Oscar Sachs, who had become a U.S. citizen in Kansas City in 1887, was imperial German consular agent for Kansas City and the state of Kansas from 1911 to 1917. A son, Alex F. Sachs, was among the first to volunteer for U.S. Army service following United States entry in the war against Germany.<sup>176</sup>

†Beth Sholom, a Conservative congregation, was formed in 1915 by disaffected members of the Orthodox Keneseth Israel. The two factions reunited in 1924 as Congregation Keneseth Israel-Beth Sholom (Conservative), known as Beth Shalom Congregation since 1950.

‡In 1908, the B'nai Jehudah pulpit had been made available to the chairman of the Propaganda Committee of the American Federation of Zionists, A. H. Fromerson. Rabbi Mayer countered three weeks later, speaking on "The Inconsistencies and Mistakes of Zionism."<sup>181</sup> His statement opposing a "Jewish republic" in Palestine appeared on December 11, 1917, one day after the British army had captured Jerusalem. He reacted

Treasurer's Report

Temple Sisterhood Fiscal Year May 15-1917 to May 22 18

Balance on hand May 15/17  
 Receipts from all sources

Disbursements

Help for French Wounded  
 Baldwin's Weefare  
 Yarn for Knitting  
 Jewish War Relief  
 Dinner  
 Temple Service  
 Boys Gymnasium  
 Bank. Flowers for Halidage  
 National Federation of Sisterhoods  
 Lumber Co  
 Printing & Postage  
 Laundry  
 Miscellany  
 Balance  
 Audited and found correct  
 Mrs Samuel Paty  
 Treasurers -

Cash in  
 New England  
 Bank.  
 \$1428.70

Resp. sub.  
 Mrs Charles Hill.

492.44		
1.156.23		
1.648.67		
92.58		
240.07		
219.17		
100.-		
94.72		
76.25		
122.45		
48.75		
31.60		
27.30		
42.50		
11.77		
59.95	1.167.91	
	480.76	
		May 20-1918

Kansas City, Mo.,  
June 25th, 1918.

Honorable Board of Trustees,  
Congregation B'Nai Jehudah,  
C I T Y.

Gentlemen:-

After an examination of the books and records of the  
Congregation for the fiscal year ending May 31, 1918, I  
beg to submit the following:-

RECEIPTS

for year as shown by the records of the Sec'y. and verified  
by the monthly reports of the Treas. classified as follows:-

Pew Rent	10846.75
Dues	8559.75
Cemetery	3890.62
Fidelity Trust Co. (note)	2000.00
Good works Fund	308.95
General Expense	156.85
Sunday School Supplies	156.25
Admission Fees	145.00
Interest	31.31

Total Receipts 26075.48

Balance June 1, 1917, as shown by Treasurer's report  
and Sec'y's record 1849.36

27924.84

DISBURSEMENTS as verified by vouchers duly signed by  
Sec'y, Treas., and Pres. or Vice-Pres.,  
classified as follows:-

Salaries	15687.42
General Expense	1896.94
Interest	1639.50
Good works Fund	1547.75
Fidelity Trust Co. (note)	1500.00
Redemption Fund	1200.00
Printing & Postage	809.92
Fuel	695.60
Cemetery	585.75
GAs, Water & Electricity	486.11
Sunday School Supplies	221.40

26268.39

BALANCE May 31, 1918 at closing in hands of Treasurer 1656.45

Expenditures for year 26268.39

Receipts 26075.48

Loss 192.91

BANK BALANCE (Fidelity Trust Co.)

May 31, 1918, as per their

monthly statement for

May, 1918

1726.50

Checks out:-

#2457 Dated 7/10/13 4.50

3014 " 10/20/14 15.55

4925 " 5/1/18 50.00

70.05

Balance as shown by Sec'y. & Treas. 1656.45

REDEMPTION FUND:-Balance 5/31/17 254.40

Credits for year 1200.00

Balance May 31, 1918, 1454.40

This balance is verified by report given by the  
Commerce Trust Co. hereto attached marked  
"Exhibit A" showing balance 1470.51

Interest for year ending

5/31/17 to be credited during

June, 1918

16.11

Balance May 31, 1918 1454.40

The secretary has transferred the interest due the  
Good Works Fund as formerly, and has also properly accounted for  
and entered all cemetery receipts in his books.

Disbursements as shown by the Treasurer are correct,  
same being duplicated by the Secretary and charged to proper  
accounts.

The deduction of the Disbursements from the Receipts  
added to the Balance on hand June 1, 1917 leaves the Balance  
of \$1656.45 at the close of year ending May 31, 1918, which  
is the exact amount shown by the Treasurer.

Respectfully submitted,

*W. H. Simmons*  
Examiner.  
3918 Wabash Ave.

It was fortunate for B'nai Jehudah that its president at this juncture was a man who could help bridge the chasm between the newer immigrants and those who had preceded them to America. Jacob L. Lorie, a bachelor and prominent attorney, had become the congregation's lay leader in 1918. He combined a solid attachment to B'nai Jehudah (going back nearly forty years to early childhood) with an impressive record of leadership in secular Jewish organizations in which both Reform and Orthodox adherents were active. His father, Nathan Lorie, had been the president of the congregation a quarter-century earlier. He, himself, had been a mainstay of the Board of Trustees since the year 1900. But Jacob Lorie was prominent in B'nai B'rith as well. In 1913 he had been among the one hundred men who organized the B'nai B'rith Anti-Defamation League. In 1915 he was elected president of the local Young Men's Hebrew Association in its first year.<sup>185</sup> Standing at the helm of both B'nai Jehudah and the YMHA from 1918 to 1922, Lorie was able to attract a sizeable influx of newcomers to Reform Judaism. The year 1919-20 saw the congregational membership increase almost twenty per cent (to 436), the first significant growth in more than a decade.<sup>186</sup> Many of the members who were welcomed that year were of East-European origin. Hence, when the congregation decided in 1920 to limit the Sunday School enrollment to children of members, that policy could be seen as a move to prevent overcrowding of facilities and to strengthen congregational ties, without any suggestion of excluding "new" people.<sup>187\*</sup>

B'nai Jehudah remained the community's most solidly established religious institution as it reached its half-century mark in 1920.<sup>188</sup> The much larger non-Reform sector of the Jewish community found itself fragmented into small, struggling synagogues and clusters of secularist Yiddishists, socialists, and Zionists of various shadings.

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to an opinion offered by the *Star's* London correspondent that the military victory (which came five weeks after the Balfour Declaration had been issued) would soon cause a "Jewish national government" to "call its people home from exile in many countries." The Mayer disclaimer of dual loyalties on the part of virtually all American-born Jews (most of whom were of German or Austro-Hungarian ancestry) may be viewed in context with a wave of super-patriotism and anti-German vigilantism in Kansas City, naturally arousing sensitivity also to possible charges of loyalty to a "Jewish nation."<sup>182</sup>

Not all of B'nai Jehudah's lay leaders adopted Mayer's anti-Zionist stance. Jacob A. Harzfeld, treasurer of the congregation in 1917-18, became a leading fund raiser for Zionist causes throughout the 1920's. He participated in the 1929 conference of the Jewish Agency in Zurich, Switzerland, and addressed a meeting of male members of the congregation on behalf of Zionism upon his return.<sup>183</sup> Alfred Benjamin, the congregation's most prominent lay personality in this period, though described as "not a professing Zionist," nevertheless strongly supported U.S. endorsement of the Balfour Declaration. He was induced to be chairman of the advisory board of the Southwest *Keren Hayesod* Region in 1921 when it was organized by Kansas City's Orthodox Rabbi Simon Glazer.<sup>184</sup>

\*Those who in this period turned to Reform Judaism for religious identification included native-born Americans, with ancestries in various parts of Europe, as well as immigrants from Eastern Europe. Some continued a close relationship to secular agencies of the Orthodox community. Thus, two who joined B'nai Jehudah in 1919-20 became the principal leaders of a Federation of Orthodox Jewish Charities of Greater Kansas City in 1922, its year of organization. They were Alex A. Smith, its president (a past president of Keneseth Israel), and Dr. Abraham Sophian, vice president.

Jacob Lorie optimistically envisaged the possibility of B'nai Jehudah serving as a focal point for much of Kansas City Jewry when he projected the building of a temple annex as a *community* center, open to diverse cultural interests and recreational activities alongside the basic congregational program.<sup>189</sup> Lorie's vision was reminiscent of the comprehensive plan which Rabbi Berkowitz had unfolded when he undertook the organization of the L.A.C.E. Society in B'nai Jehudah's formative period. Berkowitz's hope had not been fully realized in his day, overcome as it was by the more immediate need for funds to resettle refugees from Czarist pogroms. Lorie's dream was to be only partially fulfilled for lack of widespread support to develop a full-fledged community center under Reform auspices.

The "I. E. Bernheimer Memorial" annex to the temple, built in 1921, proved nonetheless sufficiently substantial and commodious to serve expanded *congregational* activities during most of the thirty-five years in which it was utilized by B'nai Jehudah. The name given to the two-story addition, containing a meeting room with stage and balcony, class rooms, and a library, was that of the deceased brother of Gustav and Jerome Bernheimer. They and two sisters provided \$80,000 (the largest single family gift ever received by the congregation for building purposes) to meet more than half the cost of construction. Other members subscribed for the balance, and the Sisterhood contributed over \$5,000 for furnishings.<sup>190</sup> The I. E. Bernheimer Memorial was dedicated on October 1, 1921, with "solemn and impressive, yet simple" ceremonies conducted by Rabbi Mayer, Rabbi Simon Glazer of the Orthodox community, President Lorie, and Albert C. Wurmser, chairman of the Building Committee.<sup>191</sup>

Another dedication, of a quite different character, occurred eight days later. It marked the consecration of a new congregational cemetery—"Rose Hill"—a ten-acre tract of farm land on the far southern outskirts of the city at Troost Avenue and Sixty-Ninth Street.<sup>192†</sup> The first interment in Rose Hill took place on that same Sunday afternoon; more than five hundred accompanied the funeral cortege of Joseph Liebman, one of B'nai Jehudah's sons lost in World War I, as it proceeded from the temple to the new cemetery. An honor guard of the Joseph Liebman American Legion Post shared in the service with Rabbi Mayer.‡ The granite monument that was placed on Private Liebman's grave is the only one of its kind at Rose Hill. All other graves there—now more than a thousand—are identified by simple, uniform bronze markers.†

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†The present Rose Hill Cemetery is said to have been a battle site during the Civil War. The last action in the 1864 Battle of Westport is known to have been fought in the general area. It involved a rear guard of Confederates who were covering the retreat of the main body against a pursuing Union detachment. The Confederate soldiers killed in this action were buried in what later became Forest Hill Cemetery, on the other side of Troost Avenue, opposite Rose Hill.

Alexander Rieger chaired the committee which selected the Rose Hill site, platted the cemetery, and developed its initial landscaping scheme. Considerable further beautification of the grounds was accomplished while the Cemetery Committee was under the chairmanship of Lucian Rosenwald (1924-38).

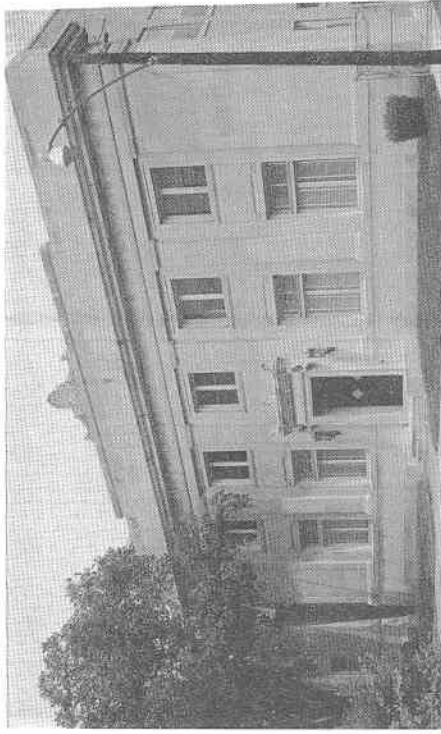
‡The service for Liebman, a confirmand in 1911, was described in the press as the largest military funeral that had ever been held in Kansas City.<sup>193</sup> The participating veterans'

*Kansas City Jewish Chronicle*, October 7, 1921:

**BERNHEIMER MEMORIAL ANNEX . . . IS DEDICATED**

With solemn and impressive ceremony, yet simple, the I. E. Bernheimer Memorial Annex to Temple B'Nai Jehudah was dedicated Saturday evening, October first. The large audience present filled the beautiful auditorium and balcony and entered into the spirit of the occasion. A number of out of town visitors, some of them members of

the Bernheimer family also attended. The program opened with an organ solo by Prof. Fisk, followed by the invocation, which was delivered by Rabbi Simon Glazer. The dedication hymn, composed by Rabbi Harry H. Mayer, was sung by the primary classes of the Temple Sunday school, under the direction of Mr. Percy Lorie . . .

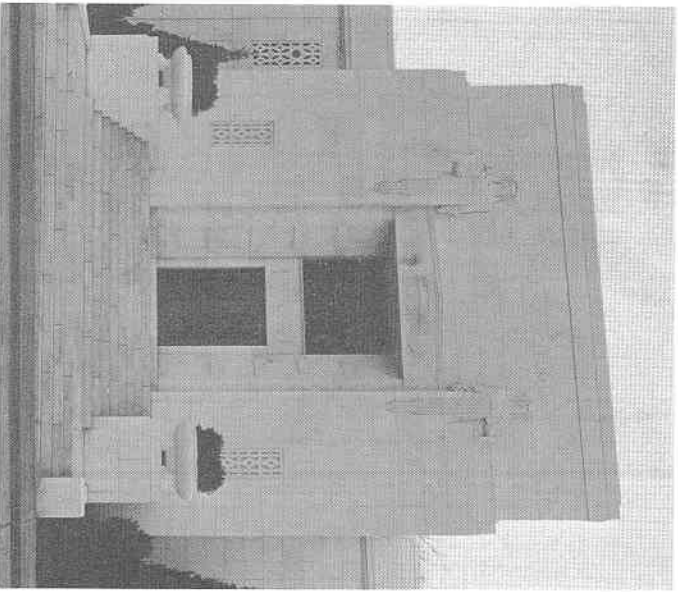


**PRESENT TEMPLE PERPETUATES REMEMBRANCE OF PAST GENEROSITY**

The Bernheimer family gift of \$80,000 was made in 1919 on condition that the memorial to their brother be "permanent and perpetual." Thirty-seven years later, when the congregation prepared to relocate its facilities to the present site, the Circuit Court of Jackson County agreed that the condition of the gift would continue to be met by the reinstallation in the new religious school building on Holmes of a plaque and a picture bearing the likeness of I. E. Bernheimer, along with portraits of his two brothers. These memorabilia from the temple annex at Linwood and Flora have, ever since, been maintained conspicuously, together with an explanatory tablet which reads:

"THESE BERNHEIMER PORTRAITS AND PLAQUE WERE ORIGINALLY PLACED IN THE I. E. BERNHEIMER MEMORIAL HALL BY CONGREGATION B'NAI JEHUDAH IN RECOGNITION OF THE GIFT OF GUSTAV AND JEROME BERNHEIMER IN MEMORY OF THEIR BROTHER, I. E. BERNHEIMER. THEY ARE NOW PLACED HERE BY THE CONGREGATION IN GRATITUDE FOR THAT CONTRIBUTION WHICH SERVED THE CONGREGATION SO WELL FROM 1921 TO 1957."



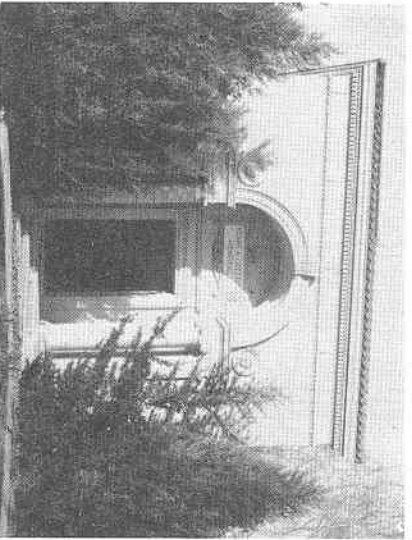


**ENTRANCE TO ROSE HILL MAUSOLEUM**

**ROSE HILL CEMETERY**  
Consecrated October 9, 1921

**HENRY A. GUETTEL MEMORIAL**  
Dedicated October 14, 1923

**ROSE HILL MAUSOLEUM**  
Dedicated November 20, 1932



**HENRY A. GUETTEL MEMORIAL**



**CHAPEL IN ROSE HILL MAUSOLEUM**

The "Henry A. Guettel Memorial" chapel at Rose Hill, built in 1923, was the generous gift of the widow of a prominent leader of the congregation.<sup>194</sup> It was regularly used for funeral services until the completion of Rose Hill Mausoleum, with its own chapel, in 1932. The mausoleum is only the third facility of its kind to have been located in a Jewish cemetery in the United States. It was built and initially managed by a privately organized company, composed of members and headed by Herbert M. Woolf. The mausoleum has been under the congregation's management since 1941.<sup>195</sup>

### QUIET TIMES IN "THE ROARING TWENTIES"

*Your Board of Trustees have come to the conclusion that a young man, preferably a rabbi, should be employed to . . . galvanize our dormant congregational life into a living, vibrant, active, and genuinely interested membership.*

—Jacob L. Lorie, President, 1920.<sup>196</sup>

The great World War with its horrors and the more silent, but no less dreadful, devastation of an insidious influenza epidemic which came in its wake, brought a far-flung reaction of artificially care-free living in the early "Roaring Twenties." Under these circumstances (so Lorie noted), "Our Temple could not furnish the piquant sauces or the high condiments which our people, like others, seemed to demand."<sup>197</sup>

Membership growth in the post-war period resulted in the employment of the first full-time secretary, Miss Gertrude Ebert, who was in charge of day-to-day administration from 1922 to 1953.\* Supervision of the Sunday School throughout the twenties became a team effort in the capable hands of the kindly, efficient Miss Carrie Frohlich as secretary-principal and the energetic chairman of the Educational Committee, Albert C. Wurmser, who regularly entertained the children at assemblies with movie travelogues.

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unit now is known as the Liebman-Rosenbloom Post, thereby commemorating also the World War II battle-death of Richard Rosenbloom, confirmed in 1941. Each Memorial Day, members of the post conduct a service at Rose Hill and decorate the graves of veterans interred there.

\*The congregation's salaried part-time secretaries after B. A. Feinman were Walter S. Wolfson (1906-20), Alton Gumbiner (1920-22), and Dr. Lyle M. Sellers (briefly in 1922).

The Ebert family moved from western Kansas to Kansas City in the mid-1890's and joined the congregation shortly thereafter. Joseph and Carrie Ebert, Gertrude's parents, had been married at Cawker City, north central Kansas, in 1882 by Rabbi Elias Eppstein, while he was serving at B'nai Jehudah. His diary describes the "beautiful, sumptuous" wedding supper.<sup>198</sup> Joseph Ebert was a member for about sixty years (he lived to be 101). Before her thirty-one years with the congregation, Miss Ebert was secretary in the central office of the National Council of Jewish Women under Mrs. Ernestine B. Dreyfus (Benjamin), the executive secretary. She has been an honorary member of the congregation since her retirement.

Congregational life proceeded quietly under Louis H. Ehrlich, president in 1922-23. For decades Ehrlich was, without question, one of the most popular leadership figures in the congregation and the community. His tenure on the Board of Trustees extended itself to twenty-six years in succession (1913-39) during which he served as chairman of most of the major committees. His term as president, however, was confined to a single year. It was a self-imposed limitation. He declined a second term,<sup>199</sup> presumably because he had been unsuccessful in efforts to approach the goal which he had set for his administration at the outset—to achieve a more vibrant congregational life.<sup>200</sup>

Ehrlich's successor in 1923 was Charles H. Lyon who had no prior record of board service. On the surface, this would indicate a lack of natural lay-leadership succession. A more compelling reason for the selection of Lyon was suggested by the report of an outsider who briefly visited in Kansas City at this particular time and received an insight into B'nai Jehudah's state of affairs.

S. D. Schwartz, executive secretary of Chicago Sinai Congregation (1914-64), had come at Louis Ehrlich's invitation to suggest ways "how best to revitalize interest" in the congregation, "both spiritually and culturally."<sup>201</sup> Schwartz shared recollections of his 1923 visit with this author thirty years later. B'nai Jehudah had impressed him as a congregation in the doldrums. He had offered program ideas in his meeting with the trustees and the rabbi. In private conversations, outside the meeting room, board members had blamed Rabbi Mayer for the listless condition. On learning that the membership had recently renewed Mayer's contract for an additional five years, Schwartz pointed out that the board's negative feelings about the rabbi were evidently not generally shared. He advised that the board seek ways to surmount the existing friction.<sup>202</sup>

Three weeks after the board meeting with Schwartz, and probably influenced by his observations, the 1923 Nominating Committee asked Charles Lyon to make himself available for service as president.<sup>203</sup> It was a logical move under the circumstances. Members of the Lyon family were intimate friends of Rabbi and Mrs. Mayer, and their loyal devotees. Mrs. Lee Lyon, sister-in-law of Charles, had been president of the Sisterhood in its first year. Thereafter, and continuing for more than a decade, she had served as Sisterhood's vice president, under Mrs. Mayer. Her husband, Charles Lyon's older brother, had helped the rabbi to achieve one of his more conspicuous successes. While Mayer still was superintendent of the Sunday School, Lee Lyon had chaired the Educational Committee. The school had flourished under their joint administration. Lee Lyon had subsequently been noted as a staunch champion of the rabbi. In 1919, when he was no longer part of the lay-leadership group, he had made an appearance before the board in an effort (an unsuccessful one) to advance a project for Mayer's benefit.<sup>204</sup>

Charles Lyon accepted the presidency with extreme reluctance, after demurring several times.<sup>205</sup> He served for only one year, and he did not continue on the board thereafter. However, during his brief tenure in office, harmony between the board and the rabbi was temporarily restored. In that

1899-1924

Twenty-Fifth Anniversary  
of

Dr. Harry H. Mayer's

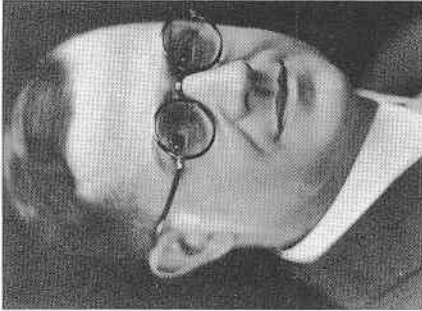
Ministry

at

Congregation B'Nai Jehudah

MAY 2, 1924

In recognition of the faithful service given by Dr. Harry H. Mayer to this Congregation for the past twenty-five years and in appreciation of his friendship and loyalty to the entire community, this evening is affectionately dedicated.



LOUIS H. EHRLICH  
President of Congregation  
1922-1923  
and of Men's Temple Club  
1925-1926



CARRIE FROHLICH  
Sunday School Principal  
1920-1930 and 1934-1938  
Temple Bookkeeper, 1945-1957



CHARLES H. LYON  
President of Congregation  
1923-1924



year the congregation marked Mayer's twenty-fifth anniversary in Kansas City at a service attended by nine hundred people—<sup>206</sup> a substantial tribute. † He was presented with a \$25,000 life insurance policy "in recognition of faithful service" and "in appreciation of his friendship and loyalty to the entire community."<sup>207</sup>

Rabbi Mayer's "loyalty" was not, however, rewarded by a revival of enthusiastic attendance at regular worship services. Several months after the celebration of his anniversary and shortly following the election of Louis P. Rothschild as president (1924-28), the board voted to terminate the Sunday morning services for lack of participation.<sup>208</sup> The last of Rabbi Mayer's Sunday services took place in January, 1925.<sup>209</sup> He informed the board in May that a throat ailment would prevent him from occupying the pulpit for the foreseeable future.<sup>210</sup>

Only five days later the congregation elected its first associate rabbi: Henry Joseph Berkowitz, a nephew and first-namesake of two of its former rabbis, Henry Berkowitz and Joseph Krauskopf. His election was for "an indeterminate period."<sup>211</sup> He assumed full charge of the pulpit from the ailing Rabbi Mayer with the 1925 High Holy Days. †

#### RABBI HENRY BERKOWITZ, THE YOUNGER

*It is perfectly obvious that Kansas City, together with all the large cities in this country, is in need of such an intensification of its Jewish consciousness that it will arise to its tasks, both local and national, in order that the great work of Israel in America may be furthered.*

—Henry J. Berkowitz, Rosh Hashanah, 1925. <sup>214</sup>

Mention of the younger Rabbi Henry Berkowitz in present-day Kansas City still conjures up in many minds the vivid memory of a tall, lean, bespectacled man of exuberant vitality who brought renewed vigor to congregational activities during his brief ministry here. Middle-aged members who were

†The congregation had about 450 member-families and single people in 1924.

‡For three months in 1925 (after Rabbi Berkowitz's election and prior to his assumption of office) the congregation was served by Daniel L. Davis, a student at the Hebrew Union College. Davis also taught a daily B'nai Jehudah-sponsored religious-education class for needy children at the Jewish Educational Institute on Admiral Boulevard.<sup>212</sup> Rabbi Davis, now director emeritus of the New York Federation of Reform Synagogues, remembered forty-four years later that his work that summer had been "not altogether very hard":

Rabbi Mayer was most kind and cordial to me, although at that point he was unable to use his voice and all our conversations, as far as he was concerned, were a matter of written notes. For a long time I kept his notes, just because of the pleasant reminder that they constituted of my stay in Kansas City. . . . I recall that we had Friday evening and Saturday morning services . . . and we did get quite a good Congregation on Saturday morning.<sup>213</sup>

LOUIS P. ROTHSCHILD, PRESIDENT  
A. C. WURMSER, VICE-PRESIDENT  
BENJAMIN NATKIN, TREASURER

TRUSTEES  
ISIDOR A. ADLER  
SIDNEY L. ALTSCHULER  
BENJAMIN DEUTSCH  
BENJAMIN F. DREYFOOS  
LOUIS H. ENRLICH

RABBI  
HARRY H. MAYER  
3812 KENWOOD AVE.

ASSOCIATE RABBI  
HENRY J. BERKOWITZ  
NEWBERN APTS.—517 ARMOUR BLVD.

SECRETARY  
GERTRUDE EBERT  
OFFICE: TEMPLE LIBRARY  
LINWOOD BLVD & FLORA AVE.

TRUSTEES  
SAMUEL GREENEBAUM  
JACOB L. LOHIE  
EUGENE L. LYON  
MORDECAI SCHWALD  
SIGMUND STERN

## CONGREGATION B'NAI JEHUDAH

KANSAS CITY, MO.

9-4-1925.

### TO THE MEMBERS OF CONGREGATION B'NAI JEHUDAH:

We take pleasure in announcing that Dr. Henry J. Berkowitz, the newly elected Associate Rabbi of our Congregation, is in our midst and is available for all rabbinical duties. Dr. Berkowitz has his study at the Temple and will be there every day from 9:00 A. M. to 4:30 P. M. Appointments can be made by calling the Temple - Linwood 7844.

At Dr. Berkowitz's own request there will be no formal installation ceremony prior to New Year's Eve. That night he will deliver his inaugural sermon, occupying our pulpit for the first time.

In order that the members of the congregation may meet Dr. and Mrs. Berkowitz, there will be an informal reception next Friday evening, September 11th, immediately following the services. All the members and their families are invited to take advantage of this opportunity of welcoming the new Associate Rabbi and his wife to our community.



RABBI HENRY J. BERKOWITZ  
Associate Rabbi, 1925-26  
Co-Rabbi, 1926-27



LOUIS P. ROTHSCHILD  
President of Congregation  
1924-1928

students in his two Confirmation classes at B'nai Jehudah retain a profound admiration for him which they developed in those impressionable childhood years. The larger community remembers him best for the spirit of harmony which he fostered among various elements of Jewry. The beneficial result of his strivings in that direction was counted as "one of his most prized achievements."<sup>215</sup>

He was born in Philadelphia in 1894, soon after his parents, Mr. and Mrs. Albert Berkowitz, had followed the elder Rabbi Henry Berkowitz from Kansas City.\* He was confirmed by his Uncle Henry. His other rabbinic uncle, Joseph Krauskopf, helped influence him to enter the Hebrew Union College.<sup>217</sup> His first four years after ordination (the period which immediately preceded his call to Kansas City) were spent in an assistantship at Temple Beth El of Detroit.

Berkowitz immediately set to work with a will, both in the pulpit and in building a more vibrant congregational life. His sermons on Friday nights quickly drew crowds so large that pew-holders were advised to be at temple ahead of the eight o'clock starting hour of services, "if they wish to occupy their own seats."<sup>218</sup>

In his second month in office, Rabbi Berkowitz organized a "Men's Temple Club" which Louis H. Ehrlich, a former president of the congregation, led in its first year. The 1925-26 meetings of this forerunner of the present Temple Brotherhood featured as speakers two Reform rabbis of national prominence, Abba Hillel Silver and Louis L. Mann, and also a leading Protestant clergyman, the Reverend John Haynes Holmes.<sup>219</sup> The Men's Temple Club affiliated with the National Federation of Temple Brotherhoods in its second year.<sup>220</sup> It had by then reached a membership of 320,<sup>221</sup> virtually as large as the roster of the congregation itself.

No less popular were the dramatic productions of the "Temple Players," another Berkowitz innovation, which offered its first playbill in I. E. Bernheimer Memorial Hall on January 27, 1927. The opportunity to participate as actors was given to members of all ages, but this group was especially attractive to young adults as a focal point of social as well as thespian activity. The Temple Players performed at regular intervals for four years. All of the productions were directed by Mrs. Garrison Cohn.<sup>222</sup>

Rabbi Berkowitz took time to aid a variety of Jewish causes—local, national, and international. Though not known as an active Zionist, he showed a sympathetic understanding of its life-saving purposes as a lieutenant in the 1926 United Jewish Campaign<sup>223</sup> and by his appearance as principal speaker at the 1926 annual meeting of the local chapter of Hadassah, the women's Zionist organization.<sup>224</sup> That participation was in marked contrast to Rabbi Mayer's denunciation of Zionism eight years earlier which had led to the presence of Henrietta Szold, the international leader of Hadassah, at a local rally called to protest his utterances.<sup>225</sup>

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\*Albert Berkowitz is the fifth of the seven children of Louis and Henrietta Berkowitz to figure in this volume. He was the third-oldest child. Henry, the rabbi, was the fourth; Rose Krauskopf, the fifth; William, the sixth; and Maurice, the youngest. Mr. and Mrs. Albert Berkowitz were members of B'nai Jehudah from about 1888 until 1893.<sup>216</sup>

The youthful rabbi played an important role at the side of seasoned community leaders in the 1927 "Million Dollar Fund" drive to establish a Jewish hospital in Kansas City. Its planners and the larger contributors were almost entirely members of B'nai Jehudah, even though a chief purpose of the projected facility was to provide a kosher kitchen for hospital patients.† (Discrimination against Jewish physicians apparently was not a major factor. They were well represented on the staffs of all but one of the city's major hospitals. At Research Hospital, lay Jewish leadership participation had long been prominent.)‡ With a 1917 bequest of \$200,000 from the will of the late Nathan Schloss (a B'nai Jehudah member) as a nucleus, the intensive campaign of the Jewish Memorial Hospital Association raised the amount to more than \$750,000 in five days, and beyond the million-dollar goal in another two weeks. All but one of the seventeen campaign officers were identified with B'nai Jehudah, including Siegmund Harzfeld, the chairman; Alexander Rothenberg, head of the association; and Rabbi Berkowitz, who was in charge of recruiting campaign personnel.\* Rabbi Berkowitz returned

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† There had been at least one previous attempt to raise funds for a Jewish hospital in Kansas City. That effort was made in the 1900's, during the period of mass immigration from Eastern Europe. It was undertaken by two of B'nai Jehudah's women, Mrs. Emma Lebrecht and Mrs. Simon Metzger. However, the support given to their project fell far short of its goal. By 1908, after three years of solicitation, only \$3,000 of a hoped-for total of \$25,000 had been raised.<sup>226</sup> The funds probably were turned over to help meet other community needs that were of higher priority.

‡ Rabbi Elias Eppstein reported in 1882 that "the greater portion" of Kansas City's Jews had contributed that year toward the cost of constructing an Episcopal-sponsored Church Charity Hospital—a forerunner of the present St. Luke's Hospital. Because of that impressive support by Jews, the Church Charity Hospital Association elected A. N. Sadler as vice president. (He then held the same office in the congregation.) Eppstein took this to be evidence that the hospital would become "a citizens' one, free from church influence and intolerance."<sup>227</sup> Therefore, when the cornerstone for the hospital was set in 1883, Eppstein noted with disappointment that the ceremony had been "a one-sided affair, all Christian, as though outside Christianity there is no place for men."<sup>228</sup> A degree of co-operation was noted in 1908 when Doctors Jacob Block and I. J. Wolf were listed by St. Luke's as staff consultants.<sup>229</sup> But for a prolonged period thereafter, continuing until recent years, Jewish physicians were apparently excluded from the staff of St. Luke's.

A close, enduring relationship has most notably existed between the Jewish community and Research Hospital, known as "German Hospital" until 1918. The connection dates from 1886 when Oscar Sachs became secretary of the German Hospital Association at its organizational meeting. Sachs served the association as secretary for thirty-two years. Upon his retirement from office he wrote a "Historical Sketch of Research Hospital, 1886-1919," drawn from the association's minutes for that period. Listed there among other original officers of the association were three leaders of B'nai Jehudah: William Baruch, B. S. Flersheim, and Louis Hammerslough. Those minutes as well as an independent source refer to a fund-raising event held in 1890 under the joint auspices of the L.A.C.E. Society and the hospital group.<sup>230</sup> Dr. Jacob Block was chief of staff of German Hospital in 1894.

\* Rothenberg, who had served on the congregation's board in the 1900's, was trustee of the \$200,000 bequest of his brother-in-law and business partner (Rothenberg & Schloss Cigar Company, now headed by Louis H. Ehrlich, Jr.) for the establishment of a Jewish hospital. The bequest stipulated that the hospital be non-sectarian as to patients and doctors. Rothenberg's own gift of \$40,000 to the 1927 drive was the largest one augmenting the Schloss bequest. A Rothenberg daughter, Helen (Mrs. Julius U.) Oelsner, was Sisterhood president in 1930-34 and on the Board of Trustees as Choir Committee chairman during the same period. Another daughter, Selma (died 1930), was the first wife of Arthur Mag, an officer of the 1927 campaign for funds. Mag has continued as one of



to Kansas City in 1931 to speak at the dedication of the completed Menorah Hospital.

Berkowitz's reputation as an outstanding public speaker brought him invitations to preach in many of the city's leading Protestant pulpits.<sup>232</sup> As "the most distinguished rabbi in the city" he was among a select coterie of clergymen who became the core of Sinclair Lewis's research for *Elmer Gantry* during the author's six-week stay in Kansas City in the spring of 1926.† The acid-penned characterization of the contemporary clergy in *Elmer Gantry* lost all of its sting in the benign portrayal of a "most scholarly" modernist rabbi whom Lewis depicted, in Berkowitz's likeness, as "young, handsome, black of eye and blacker of hair, full of laughter . . ." <sup>234</sup>

\* \* \* \* \*

Rabbi Mayer resumed participation in congregational work in the spring of 1926, his speaking voice now fully restored.<sup>235</sup> He and Rabbi Berkowitz alternated in conducting the services for the ensuing year-and-a-half as "rabbis of equal authority and rank."<sup>236</sup> As might have been foreseen, this proved to be an untenable relationship.

Rabbi Berkowitz left in December, 1927, to assume the pulpit of Temple Beth Israel in Portland, Oregon.‡ He served there with distinction until overcome by a rare and painful disease which he had contracted while on duty in the Pacific as a World War II navy chaplain. Death came to him as a deliverer from misery in 1949, at the age of fifty-four.<sup>237</sup>

B'nai Jehudah proved to be eager for a continuation of the quality of leadership which it had received from Rabbi Berkowitz. In the same month in which he left for Portland, the membership elected Harry Mayer to the position of rabbi emeritus, effective as of May 1, 1928. A substantial pension was provided for his retirement years.<sup>238</sup> Those years proved to exceed the three decades of his active career in the rabbinate.

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the hospital's most enduring and effective officials.

The other officers of the 1927 "Million Dollar Fund" drive from the ranks of B'nai Jehudah were Maurice Berkley (an uncle of Rabbi Berkowitz), E. B. Berkowitz (a first cousin of the rabbi), Sol Berkson, Gustav Bernheimer, Louis H. Ehrlich, Dr. Alvin J. Lorie, Alexander Rieger, Louis P. Rothschild, George M. Sittenfeld, Sigmund Stern, Herbert M. Woolf, and Albert C. Wurmser.<sup>231</sup> The one officer who was identified with the Conservative congregation rather than with B'nai Jehudah was Isaac Katz, senior partner of the Katz Drug Company. However, three of his four children joined B'nai Jehudah and dedicated the Isaac and Minnie V. Katz Memorial Courtyard of the present temple in 1957. These children were Earl S. Katz; Marian (Mrs. Paul) Greenwood, who served on the Board of Trustees; and Sarilee (Mrs. Bernard) Hoffman, who headed the committee which selected the furnishings and ceremonial objects of the present sanctuary (she died in 1972). Mr. Hoffman, on the board since 1963, was in charge of fund raising for the sanctuary building addition.

†Berkowitz was one of fifteen local clergymen who had weekly meetings with Lewis in his Ambassador Hotel suite that spring. On taking leave of this "Lewis's Sunday School Class," the novelist confided: "Boys, I'm going up to Minnesota and write a book about you." <sup>233</sup>

‡Berkowitz was preceded in the Portland pulpit by Stephen S. Wise, 1900-06; and Jonah B. Wise (son of Isaac Mayer Wise), 1907-26.

December 28, 1927.

Rabbi Harry H. Mayer,  
Kansas City, Missouri.

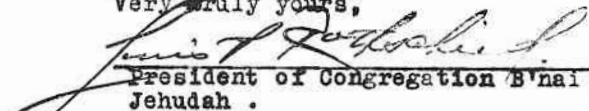
My dear Rabbi:

On the 19th day of December, 1927, a special meeting of the Congregation B'nai Jehudah was held and at said meeting you were elected to the office of Rabbi Emeritus.

The Resolution adopted at said meeting, in accordance with the By-laws, is as hereinafter set out. You will note that said resolution requires your written acceptance and, therefore, I have added words of acceptance at the end of said resolution for you to sign. I am also delivering to you a full copy of the minutes of such special congregational meeting. Said resolution is as follows:

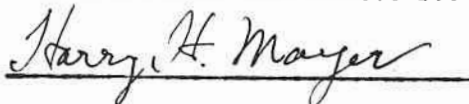
1. "BE IT RESOLVED by Congregation B'nai Jehudah at this, a special meeting of its membership, called as in its By-laws provided, that Rabbi Harry H. Mayer be elected Rabbi Emeritus of this Congregation for and during his natural life at an annual salary of Seventy-five Hundred (\$7500.00) Dollars per year for a period of ten (10) years, beginning May 1, 1928, and ending April 30, 1938, and that thereafter and during his life, his salary as Rabbi Emeritus shall be the sum of Five Thousand Dollars (\$5,000.00) per year.
2. " BE IT FURTHER RESOLVED, that Rabbi Mayer shall have only such active duties as shall be formally requested by the Board of Trustees on such High Holy Days as he shall be in Kansas City, Missouri, and that he shall agree that so long as this contract remains in full force and effect, he shall not become the Rabbi in charge of any other congregation.
3. "BE IT FURTHER RESOLVED, that this resolution shall be and become a binding contract by and between this Congregation and the said Harry H. Mayer, upon the written acceptance of same by the said Mayer within thirty (30) days from this date, said acceptance to create a vacancy in his present office of Rabbi as of date of April 30, 1928, and said office of Rabbi Emeritus to become effective as of May 1, 1928.
4. "BE IT FURTHER RESOLVED, that the President of the Congregation B'nai Jehudah shall, within ten days, deliver to Rabbi Mayer a copy of this resolution. "

Very truly yours,

  
President of Congregation B'nai  
Jehudah .

January 10<sup>th</sup>, 1928.

I hereby accept the election to the office of Rabbi Emeritus in accordance with the terms of the Resolution hereinabove set out.



RETIREMENT CONTRACT, RABBI EMERITUS HARRY H. MAYER

Rabbi Mayer continued to reside in Kansas City until 1950 and occasionally participated in conducting temple services and ministering to members of the congregation. He found special satisfaction in scholarly pursuits and was editor of *The Lyric Psalter*, a rendition of the Psalms in contemporary prose poetry to which outstanding poets of the day contributed.<sup>239</sup> The most recent effort at a congregational history was his episodic "The Kansas City Experiment With Reform Judaism," prepared about 1951.\*

Cornelia Ney Mayer, the rabbi's wife, passed away in 1947. He moved to New York three years later and married there a second time.<sup>240</sup> Rabbi Mayer died in Los Angeles in 1965, ninety-one years old, and was laid to rest in the Mayer family lot in Pittsburgh.<sup>241</sup> †

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\*Regrettably, Mayer apparently felt reticent about writing of his own congregational involvement from the time the Linwood Boulevard Temple was dedicated (1908) until his retirement twenty years later.

† Special memorial prayers for Rabbi Mayer were recited by Rabbi William B. Silverman at the B'nai Jehudah Sabbath Eve service on May 7, 1965. The closing hymn sung at that service was "God of Israel, Keep Us Faithful," the lyrics of which were written by Mayer. The hymn continues in frequent use by the congregation as part of its song supplement to the regular prayer book.

## CHAPTER VIII

### 1928-1945: Rabbi Samuel S. Mayerberg, Part I

*Would you have your songs endure? Build on the human heart.*

—Robert Browning, *Sordello* II.

The honored name of Samuel S. Mayerberg evokes a host of glowing memories. Admiring observers in the larger community and across the nation saw his civic courage as the most conspicuous quality of that remarkable man. A biographer who focused on his role in lifting the level of public morality in Kansas City ranked Mayerberg with Louis Brandeis, Stephen S. Wise, David Dubinsky, and Herbert Lehman among the “Giants of Justice” of 20th-century American Jewry.\*

To those who knew him the most intimately—the generations of B’nai Jehudah’s families to whom he ministered with tireless devotion during the thirty-two years of his active Kansas City rabbinate—Samuel Mayerberg was, first and foremost, an exemplar of simple piety, the gentlest of men, tender, kind, soft-spoken, and sensitive to human feelings. He was ever the fearless prophet in his public career, rousing the sluggish and indifferent with eloquent voice “to do justly.” But generally in the pulpit and always in the quiet of his study, he spoke in mellow though no less prophetic accents, guiding his people “to love mercy and to walk humbly with God.” He built on the human heart. His songs endure.

Samuel Spier Mayerberg was born in 1892 in Goldsboro, North Carolina. His father, the mild-mannered Julius L. Mayerberg whose character sketches remind one of the son, served there for almost forty years as a Reform rabbi. In addition, the elder Rabbi Mayerberg performed the role of a *mohel* and functioned as *shochet* (ritual slaughterer) for the traditionally-minded Jews of the area. Julius Mayerberg (like Samuel Schulman) was undoubtedly the

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\**Giants of Justice* by Albert Vorspan (published by the Union of American Hebrew Congregations in 1960) is a compendium of fourteen biographical sketches of 20th-century American Jews “who have distinguished themselves as Jews in the field of social justice and who contributed to America and to humanity the fruits of their social vision and the work of their hands.”<sup>1</sup> Others portrayed are Simon Wolf, Louis Marshall, Lillian Wald, Albert Einstein, Henry Monsky, Henry Cohen, Henrietta Szold, Edward Israel, and Abraham Cronbach.

product of an Orthodox home in his native Lithuania.<sup>2</sup> To the young Sam Mayerberg, his father epitomized all that was good and noble. "As far back as my mind can pierce the obscurity of my childhood, I wanted to be a rabbi," he wrote many years later.<sup>3</sup>

The Mayerbergs were a close-knit family. Indeed, on the fateful September day in 1908 when Rabbi Julius Mayerberg and his timorous sixteen-year-old son set off for Cincinnati to enroll the youth in the University of Cincinnati and Hebrew Union College, it was the first time Sam had ever been separated from his twin brother for so much as an hour in all his life.<sup>4</sup>†

Samuel Mayerberg received his ordination in 1917. Two weeks later he married Miss Gertrude Rothschild of Cleveland to whom he had been engaged during the larger part of his undergraduate years.<sup>6</sup> The novice rabbi garnered valuable congregational experience as assistant to the distinguished Rabbi Leo M. Franklin of Temple Beth El in Detroit. In 1920 he was called to assume rabbinical leadership of Congregation B'nai Jeshurun in Dayton, Ohio (now Temple Israel). In both communities he demonstrated his keen interest in civic affairs and took a vigorous part in issues involving prison reform, improvement of mental institutions, and inter-faith relations.<sup>7</sup>

But it was Mayerberg's particular interest in the work of B'nai B'rith which first brought him to the attention of Kansas City Jewry. He was elected president of B'nai B'rith District Grand Lodge No. 2 at the 1926 district convention, held in Kansas City. He returned in the spring of the following year to address the lodges of the metropolitan area and impressed that cross-section of the community with his eloquent, vibrant personality and infectious enthusiasm.<sup>8</sup> When Rabbi Mayer accepted retirement, Samuel Mayerberg's name was immediately advanced for consideration as his successor. He was one of three rabbis who were invited to give trial sermons. But Mayerberg, unlike the other two rabbis, emphatically declined to be an active candidate.<sup>9</sup> Three members of B'nai Jehudah's rabbinical selection committee (Sidney L. Altschuler, Jacob A. Harzfeld, and Albert C. Wurmser) went to Dayton unannounced to examine Mayerberg's record and to hear him preach in his own pulpit. What they learned and heard there caused the committee to make its unanimous recommendation that Mayerberg become rabbi of Congregation B'nai Jehudah.<sup>10</sup> On May 9, 1928, a special membership meeting approved the choice and elected Mayerberg "for an indeterminate period."

Dayton bid a reluctant farewell to him. An editorial in the *Dayton News* acclaimed Mayerberg as "a powerful force for welding his city into one

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†The twins, Samuel and Emil, were the youngest of those five children of Julius and Rachel Mayerberg who survived infancy. Rabbi Samuel Mayerberg once was asked by this author concerning his twin brother. The response was an anguished one. All relationship between them had ceased from the time that Emil, a successful physician in Wilmington, Delaware, had converted to his wife's Protestant faith. Dr. Emil Mayerberg died in the early 1960's and was buried from his church. In 1969, a cousin of the brothers, Mrs. Della R. Adler, wrote an article about the family for the *Jewish Digest*. She noted there: "Sam told us that when he learned of his twin brother's death he traveled from Kansas City to Wilmington for the funeral. There he sat in a back pew, unknown, unrecognized, unwanted, and mourned alone."<sup>5</sup>



GERTRUDE  
ROTHSCHILD MAYERBERG



RABBI SAMUEL S. MAYERBERG  
1928-1960  
(Rabbi Emeritus 1960-1964)



SIDNEY L. ALTSCHULER  
President of Congregation, 1928-37  
Brotherhood President, 1936-37

### Program

Organ - Selected

Services - Rabbi Gustave Falk, Cincinnati, Ohio

Choir - Anthem

Introductory Address

Sidney L. Altschuler

President, Congregation B'nai Jehudah

Installation Address

Rabbi Louis L. Mann

Chicago Sinai Temple, Chicago, Ill.

Response

Rabbi Samuel S. Mayerberg

Choir - Anthem

Benediction

Rev. Irvin E. Deer

President, Council of Churches

Installation Ceremonies

of

Rabbi Samuel S. Mayerberg

Sunday evening, September 9, 1928

Eight o'Clock

Temple B'nai Jehudah

Linwood Boulevard and Flora Avenue

The Temple Sisterhood cordially invites you to attend a reception in honor of Rabbi and Mrs. Mayerberg at the conclusion of the Installation Services in the I. E. Bernheimer Memorial Hall.

common, understanding human sympathy. He has been the kind of citizen which any city can least afford to lose."<sup>11</sup>

A new congregational president, Sidney L. Altschuler (1928-30), introduced B'nai Jehudah's new rabbi to an outpouring of the membership at his installation on Sunday evening, September 9, 1928:

Religion can be a vital and inspirational force in our everyday lives—we all wish it to be, we all want to be proud of our religion, proud of the fact that we are Jews and of Jewish influence in our community. We need only leadership to fan the spark into an active and heating flame. Such leadership I feel I can promise our congregation in the person of Rabbi Mayerberg. . . .

We are a congregation with a glorious history under leadership such as no other congregation in America has known. Our roll of rabbis includes such illustrious names as Krauskopf and Berkowitz and Schulman. Our heritage from them must not disintegrate. . . . Whether or not we keep alight the lamp kindled by those leaders, whether or not we revitalize our congregational life, rests in its final essence in your hands. We [rabbi and lay leaders] are only your accredited representatives. We must have your shoulders at the wheel.

Rabbi Mayerberg gave a brief, feeling response:

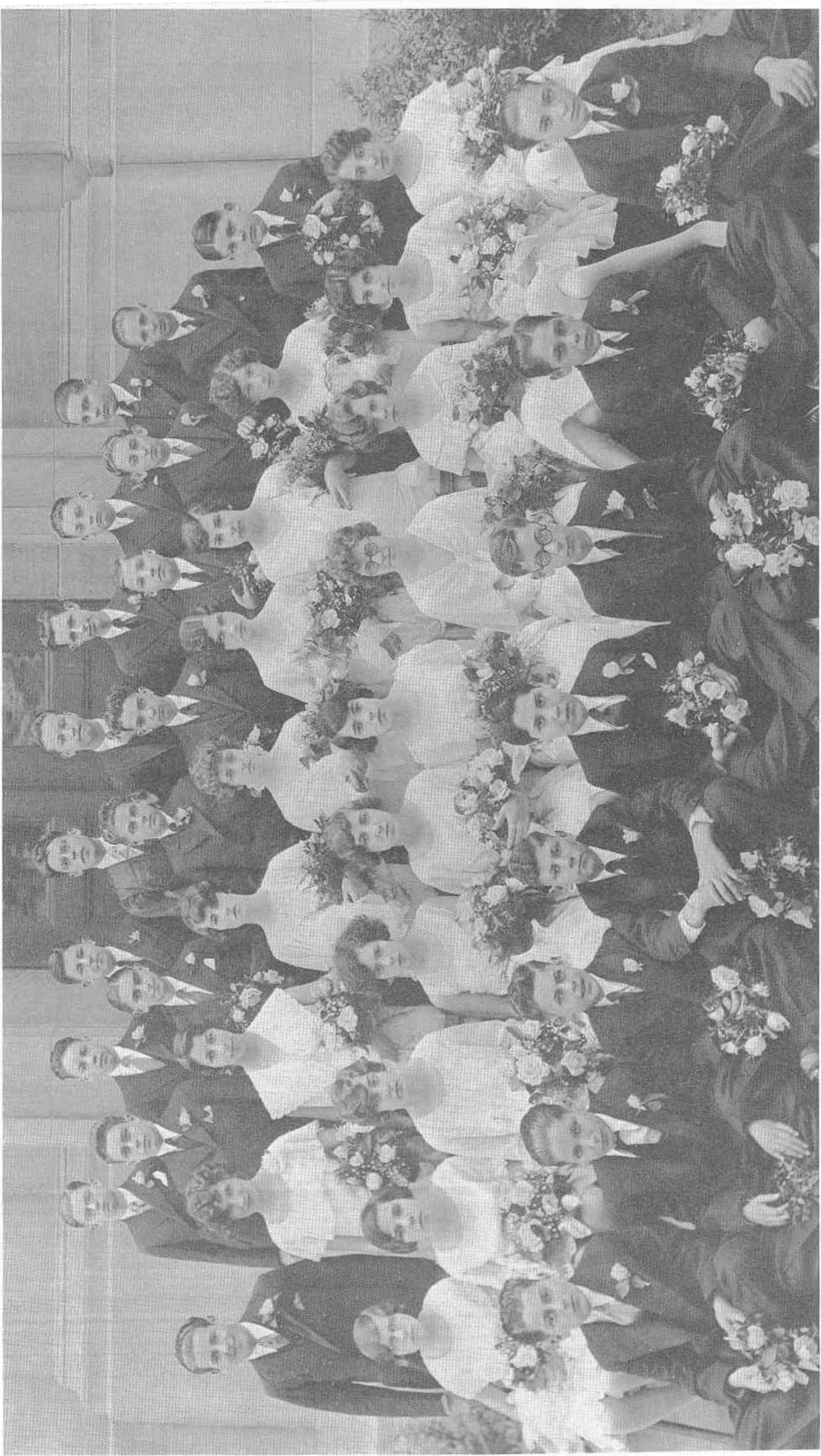
. . . The fundamental duty of a rabbi is his God-consciousness. His soul must be pervaded with a throbbing, living realization of His purpose. . . . The rabbi must be a dreamer; he must give his greatest preaching through the caliber of his own living. And as the rabbi has a responsibility, so has the congregation—to the life of this great city and to the lives of your boys and girls—to cooperate with the man you have chosen to lead you.<sup>12</sup>

Rabbi Mayerberg's energies during his first years in Kansas City were concentrated on strengthening the congregation's spiritual life, its organizational structure, and its influence in the community. Upon his urging, the Men's Temple Club initiated an intensive telephone "Loyalty Campaign" in the spring of 1929 to increase "the rather fine attendance" at Friday-evening services.<sup>13</sup> Men's and women's Bible classes were formed as a stimulus to adult religious education.<sup>14</sup> The class for men met with Rabbi Mayerberg weekly for more than twenty years.<sup>15</sup> Some of the men participated in nearly every session during those years and examined with the rabbi every verse of the Scriptures with commentaries, and the entire New Testament and Apocrypha literature.<sup>16</sup>

Rabbi Mayerberg promoted a strengthening of the work of the Religious School. (He felt "Sunday School" to be an inappropriate term for a Jewish school, and the designation was changed in his first year.)<sup>17</sup> The age for Confirmation, which had been permitted to drop to thirteen in the previous decade,<sup>18</sup> was raised to the ninth grade in 1930.<sup>19</sup> The children's choir, which had been suspended during the early 1920's, was reorganized by Mrs. Mayerberg. It provided the music at Sabbath-morning services for many years.† Religious School hours were extended by the rabbi in cooperation with a new principal, Hazel (Mrs. Philip) Lipper, who served from 1930 to

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†Mrs. Mayerberg recalls a time when a young boy told his parents following a Saturday-morning service that he had seen "Mr. God teaching downstairs and Mrs. God singing upstairs."<sup>20</sup>



RABBI MAYERBERG'S FIRST B'NAI JEHUDAH CONFIRMATION CLASS—SHAVUOT, 1929



1934.<sup>21</sup> A half-hour “electives” period temporarily restored Hebrew to the curriculum and added a choice of art, dramatics, library science, and the study of Post-Biblical literature.<sup>22</sup>

A survey of the Jewish student population in the city’s public schools indicated to Mayerberg that two-thirds of the children were totally without religious instruction.<sup>23</sup> Upon his recommendation, the congregation established a *second* tuition-free school for children of families financially unable to affiliate. It met at the YMHA-YWHA Building at Linwood and Wayne (the “Jewish Community Center,” 1934-61) on Sunday mornings, beginning in early 1929.<sup>24</sup> The children enrolled there were taken into B’nai Jehudah’s Sabbath School in 1932 when that pioneer program of free religious instruction was transferred from the Jewish Educational Institute in downtown Kansas City to the midtown temple building.<sup>25</sup> The Sabbath School classes were held at the temple on Saturday mornings for the ensuing ten years.

In Rabbi Mayerberg’s opinion, worship was “the prime purpose of the congregation toward which all Temple work and planning should tend.”<sup>26</sup> During the early years of his Kansas City ministry he laid stress upon the need for Reform Jews to maintain specific religious standards and disciplines. Thus, in preparation for the Passover holidays in 1929, he “urgently” requested parents to keep their children from public school on the first and seventh days of the festival in order to attend temple services:

Suppose some sacrifice is entailed by absence from school in order to participate in a great religious service! Our people have developed spiritually because they have been willing to make sacrifices for great principles. Therefore, the greater sacrifice and the greater willingness to make the sacrifice, the more surely may we expect our children to develop a loyalty and a love for their faith.<sup>27\*</sup>

Later the same year he called on the families of the congregation to celebrate Chanukah in “a conscientious spirit” through the eight days of the holiday. At the same time he asked parents to refrain from having Christmas trees in their homes, a practice he termed “fundamentally wrong” for Jews, susceptible “to further imitations which dilute the Jewish spirit until it becomes colorless and cold.” In making this appeal, he indicated with characteristic thoughtfulness that he was *not* “discussing the subject of Christmas trees with the children . . . because it might create an issue between parent and child.”<sup>29</sup>

Rabbi Mayerberg’s exhortations in the matter of religious practice became less pointed and urgent over the years. This did not imply a loss of conviction. Rather, it may be seen as evidence of a ready tolerance of differences. It also showed a growing belief on the rabbi’s part that the expression of religiosity should be individually predicated on “self-imposed and voluntarily

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\*A member of the 1929 Confirmation Class (Mayerberg’s first at B’nai Jehudah) recalled in the centennial year that nearly all of his classmates and many students of the lower grades in the Religious School attended these particular Passover services in response to the rabbi’s plea.<sup>28</sup>

accepted" disciplines which would be used "because of their potentiality for good and for their spiritual results."<sup>30</sup> †

Rabbi Mayerberg showed persistent resolve to correct debilitating flaws in the congregation's organic structure. He had been dismayed to discover on his coming that nearly half the members were barred from voting at congregational meetings and were relegated to separate High Holy Day services in I. E. Bernheimer Memorial Hall, while those able to pay pew rent in addition to dues had voting rights and worshipped in the sanctuary. Rabbi Mayer had some years earlier urged abandonment of the divisive membership classifications.<sup>33</sup> His pleas had failed to move congregational leaders. Rabbi Mayerberg's own initial effort to give all members an equal voice in congregational affairs was decisively rejected by the Board of Trustees.<sup>34</sup> † Though forced to bide his time in reforming voting rights (that goal was not attained until 1942), Mayerberg was able to persuade the board in 1929 to rent the spacious auditorium of the Ivanhoe Temple at Linwood and Park where the membership met as a unified body for High Holy Day services that year.<sup>35</sup> In 1931, these services were similarly held at the Scottish Rite Temple, Linwood and the Paseo.<sup>36</sup>

The Temple Sisterhood found in the rabbi a champion of its previously unsuccessful effort to achieve representation for women on the Board of Trustees.<sup>37</sup> Mrs. Alvin J. Lorie and Mrs. Meyer Shane (Sisterhood's president) became the first women to serve as trustees as the result of a 1929 By-laws amendment, sponsored by Mayerberg.\* Thirteen more years were to pass before Mrs. Bruno L. Sulzbacher became the first woman to hold a congregational office. A new record of five feminine members on the board was reached during the centennial year.

Rabbi Mayerberg also showed from the start that his interests extended beyond those to which the congregation had become accustomed under Harry Mayer. It was his serious, firm purpose to achieve a close sense of spiritual unity between Jews and Christians, and he sought a common meeting ground where "men may maintain viewpoints as far apart as the poles and yet may hold lasting affection for each other."<sup>38</sup> In December, 1928, he arranged an inter-religious "Fellowship Dinner" for clergy and laymen, the first of its kind in Kansas City. It was held at the temple with the participation of the

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†In 1957, Mayerberg told the Central Conference of American Rabbis that few members of B'nai Jehudah were observing Passover for seven days. He suggested assuring Reform Jews that "all the precious inspiration" of the festival could be obtained from a "proper" observance of the Seder and the first day.<sup>31</sup> In the matter of Christmas trees, the rabbi advised a non-Jewish bride-to-be in 1960 that life in a Jewish household need not require substantial sacrifices: "For example, many of the members of the congregation have Christmas trees."<sup>32</sup>

†Years later, Mayerberg told this author he would not have accepted the B'nai Jehudah pulpit had he been made aware in advance of the "second class" status of a membership segment and had he realized the strong disinclination of the board to abolish the non-voting classification.

\*From 1930 until 1948, nominating committees consistently slated the incumbent Sisterhood president for one of the two board positions reserved for women. Since 1949, the president of the Sisterhood (as that of the Brotherhood) has held regular board membership, *ex-officio*.

Men's Temple Club and the men's groups, ministers, and priests of four churches—Protestant, Unitarian, and Catholic.<sup>39</sup> Similar events were to become a normal part of congregational activities in later years, though without further participation by Catholic laymen until the 1960's.

A citation of the National Conference of Christians and Jews, which honored B'nai Jehudah's rabbi in 1955 "for having established a spirit of friendship between clergymen and lay leaders of all faiths," also pointed out that Mayerberg had "never sought to equate tolerance with indifference or yielding of belief."<sup>40</sup> An early sign of Mayerberg's insistence that majority-faith groups respect the sensibilities of Jews came in 1930. In a sharply worded letter, published by the *Star* on its front page, Mayerberg branded as "iniquitous" a plan of the local Council of Clubs to present the "Freiburg Passion Play" in Kansas City. Passion plays had been a source of anti-Jewish sentiment for centuries. The rabbi appealed to the prestigious women's group to cancel the scheduled performance in order to avoid bringing "pain and unhappiness to thousands of little Jewish children who meet their playmates on the school grounds and who would undoubtedly feel that they were being held responsible for an event which happened thousands of years ago."<sup>41</sup> While the Council of Clubs rejected the protest and proceeded with its plans (explaining that the Passion Play was "only a portrayal of Biblical events"), the rabbi's forthright position received sympathetic understanding from the city's leading liberal Christian clergymen.<sup>42</sup>

The ladies of the Council of Clubs were not the only ones to object to "interference" by Mayerberg on that particular March weekend in 1930. While tempers flared in Kansas City, mild annoyance with Mayerberg was displayed in mid-state Columbia by Dr. Stratton D. Brooks, president of the University of Missouri. "Who is this rabbi?" asked Dr. Brooks on learning that Mayerberg had called for his resignation.<sup>43</sup> It was a question Brooks might have done well to ask more seriously. He and all Missourians soon came to respect the rabbi's passion for right and truth as he saw them.

The issue at the university had developed the year before, growing out of a so-called "sex questionnaire" which a sociology instructor had distributed to his students. The "indelicate" questions had roused the righteous indignation of rural editors, fundamentalist preachers, and many politicians. The offending instructor was dismissed; a department head was suspended. Rabbi Mayerberg had at once seen that disciplinary action as an issue of moral conscience. He had denounced it from the pulpit as being "in direct contradiction to the foundation upon which our faith stands."<sup>44</sup> Teaming with two liberal Kansas City churchmen, Burris A. Jenkins and L. M. Birkhead, Mayerberg undertook a quiet, year-long investigation of general academic conditions at the university.<sup>45</sup> It convinced him that the institution had been plunged into "a modern era of intellectual darkness"<sup>46</sup> by a president whom others described as "more of a politician than an educator."<sup>47</sup> Dr. Brooks was dismissed from his post in the month following the rabbi's call for his resignation.

The furor surrounding the university had hardly settled when Mayerberg was drawn into two other episodes which "broadened his knowledge of

Missouri social prejudices and political customs and strengthened his fighting spirit.”<sup>48</sup> The story has been well told by William M. Reddig in *Tom's Town: Kansas City and the Pendergast Legend*:

In January, 1931, Mr. Mayerberg was traveling in Northwest Missouri, returning to Kansas City from a speaking engagement, when his train stopped at Maryville and a stranger in the seat next to him remarked: “If you want to see a first-class lynching, come back here a week from today.” Investigating further, the Rabbi learned that the promised lynching was in the case of Raymond Gunn, a Negro, who had been arrested for the rape-murder of a young white woman who was the teacher in a rural school near Maryville.

Mr. Mayerberg called the Missouri governor by long distance telephone and succeeded in convincing that official that an emergency existed in peaceful Nodaway County. A unit of the National Guard was sent to Maryville for the day when the Negro, who confessed the crime, was to be arraigned. The guardsmen remained idly in the Maryville Armory while the savage play ran its course. Raymond Gunn was chained to the roof of the little school where the tragedy began and burned to death before fifteen thousand watchers. The exhibition of official indifference in submitting to mob rule was followed by a round of buck-passing which did nothing to improve Rabbi Mayerberg's opinion of politicians.

A more intimate experience with politicians and the American system of justice came in this period when the Rabbi attempted to save the life of a Jewish youth. The victim was Joe Hershon, son of immigrants and a product of the slums, who was involved in the murder of a policeman late in 1929 and paid the supreme penalty some two years later on the gallows in the Jackson County jail. Mr. Mayerberg realized he was inviting criticism when he intervened in this case and took that course in the face of his own expressed conviction that a Jew, if found guilty of a crime, “should be doubly punished, once as an individual guilty of an anti-social act and once because he brought disgrace upon the Jewish community.” There was no question of Joe Hershon's guilt, but Rabbi Mayerberg went to his assistance because justice in this instance was unequal.

The bullets that killed the policeman were fired by one of Hershon's accomplices, who committed suicide in jail after making a confession. Charles M. Curtis, leader of the gang, got off with a life sentence after Hershon was condemned to death. . . . The inconsistency between the two verdicts, added to his opposition to capital punishment, led Mr. Mayerberg to make a vigorous fight to have Hershon's sentence commuted to life imprisonment. His campaign ended in the governor's office, where the chief executive listened sympathetically to the Mayerberg plea and explained the things that made it politically inexpedient for the governor to intervene.<sup>49</sup>

The rabbi attended Hershon in his last hours. On the day following the execution, the *Kansas City Times* published Mayerberg's account of that anguished vigil and his denunciation of capital punishment as an uncivilized and ineffective deterrent to crime.<sup>50</sup>

### A RABBI FIGHTS A POLITICAL MACHINE

*While I hold the firm conviction that ministers should never engage in partisan political activities, I also cherish the unwavering belief that, where iniquity runs rampant, where depraved and selfish men prey upon a community, it is not only the right but also the compelling duty of the minister to lead in the movement to eradicate such evil powers from his community. If one holds the fearless, God-intoxicated prophets of Israel as his human ideals, as I do, one is impelled by his conscience to enter the fray with all the courage and strength he can summon.*

—Samuel S. Mayerberg, *Chronicle of an American Crusader*.<sup>51</sup>

It was said of Rabbi Mayerberg that “he had a way of reducing complex issues to fundamentals: a thing was either right or wrong. It was not right, for instance, to violate the city charter at every turn. It was wrong for the underworld to operate more or less openly and with official protection. It was not right to steal elections. It was wrong for people to live in fear of government.”<sup>52</sup>

All this may seem self-evident today. It was not necessarily so in Kansas City in the 1930’s when Mayerberg entered the fray by challenging the stranglehold of the “pernicious, degrading” political machine of Tom Pendergast and its alliance with racketeers.<sup>53</sup>

The year was 1932, a year in which bread-and-butter issues were of greater consequence to most citizens than questions of public morality. Kansas City voters had just approved a forty-million-dollar bond issue for a municipal public works program which would relieve the local impact of the Depression. This was regarded as a clear vote of confidence in continued municipal prosperity under the direction of Henry F. McElroy, the city manager. The “efficiency” and “personal integrity” of that Democratic machine official were accepted even by the traditionally Republican *Kansas City Star*, which credited him with having kept the city solvent during the preceding seven years of his administration. That period had seen the acquisition and development of the municipal airport and other major physical improvements.<sup>54</sup>

The office of city manager had been created as a basic feature of a new, “non-partisan” city charter in 1925. The non-partisan provision was still-born: in the very first election under the new charter, candidates backed by Pendergast’s Jackson Democratic Club captured five of the nine seats on the city council. This slender margin of power sufficed for Pendergast to name the city manager. McElroy, a former judge of the Jackson County Court (an administrative post), established boss rule of City Hall, filled the payroll with

party henchmen, and regulated all public business through political patronage and graft. His rule was solidified in 1930 when voters handed every seat on the city council to machine candidates. McElroy's power became overwhelming in March, 1932, when the Missouri Supreme Court found defects in the statute creating state control of the police department. The high court ruled that Kansas City's "Home Rule" charter contained all necessary authority for local management of police affairs. Beginning to display "the arrogance of power" in various ways, the city manager appointed an automobile salesman and "crony of gangsters"<sup>55</sup> as his director of police.

Choosing a time when the threat was clear to a discerning man, but not to the general public, and when his opponents held all the levers of power, Mayerberg opened his campaign to drive McElroy from the City Hall. The first sally came in a talk before the Business and Professional Women's Club of Kansas City, Kansas, where Mayerberg scored public indifference to McElroy's connivance with racketeers.<sup>56</sup> That relatively mild criticism before an audience across the state line caused little stir on the Missouri side. But great excitement and controversy set in two months later when Mayerberg launched a broadside attack from his own home grounds.

On the morning of May 23, 1932, the rabbi appeared with only slight advance warning at the Hotel Muehlebach for a meeting of the Government Study Club. His slam into city boss rule was cheered by the fifty women present and appeared sensationally on the front page of the *Star* that afternoon:

You've turned your city over to a gang and given it into the hands of crooks and racketeers because you've been asleep. The time has come for action. The time for study has passed.

The rabbi proceeded to show paragraph by paragraph how the city manager had violated the letter and spirit of the charter. He called him the biggest law-breaker in the city and charged him with manipulation and misuse of public funds.<sup>57</sup>

Just hours later, with the cheers of the club women still ringing in his ears, Mayerberg exhorted the officers of the local Ministerial Alliance to assume leadership of a movement to right political conditions in Kansas City. He said that, as a Jew, he could not lead the fight because his position might be resented,<sup>58</sup> adding two days later, "If the churches of this city have not developed a laity that will rise up and correct conditions, they have no right to exist."<sup>59</sup> Although some prominent ministers eagerly joined in the fray and others initially gave indications of support, the rank-and-file of the preachers remained on the sidelines.† Mayerberg, not discouraged, developed heat in talks before applauding audiences in all parts of the city and elaborated his charges as he went along. He came before the city council to press

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†In the week Mayerberg launched his fight, ministers of "more than 100" local Protestant churches formally pledged to join "this battle for civic righteousness."<sup>60</sup> Six months later, four ministers remained at his side.<sup>61</sup>

**RABBI TELLS THE STATE**

SENCE OF PARTIANSHIP HERE GIVEN ATTORNEY GENERAL.

harter Says if Charges Are Correct, Mayerberg's Stand Holds Up—Into John Lazia's Prison Record

**RABBI MAKES HIS CHARGE**

**CITY COUNCIL HEARS MAYERBERG'S CHARGES**

**The Mayerberg Charges.**

The charges of partisanship brought by Rabbi Mayerberg against the city administration constitute a true bill. The plain provisions of the charter have been ignored. The fundamental law of the city should be a binding instrument.

**CHARGES MAY BE ERASED**

Council Expected to Hold That since has Mayerberg's Evidence is Faulty. h major Rabbi Samuel S. Mayerberg's de- ve been demands for the dismissal of H. F. Mc- machine manager, on it be, ex- ie clear

**RABBI CENTERS ON PAGE**

**FAILURE OF PROSECUTOR'S CASES CITED BY MAYERBERG.**

The Fight for Clean Government Must Go on, He Asserts, and Calls on Churches to Overthrow Gangs.

Before an audience that filled the auditorium of the Independence Avenue Methodist church and

**RABBI TELLS HIS PLANS**

MANDAMUS TO RESTORE JOBS IF M'ELROY IS WHITEWASHED.

Reutzward Accompany Speaker in Meeting of Club President—To the Attorney General if Necessary.

**RABBI PREPARES HIS CASE.**

Two Lawyers Volunteer to Aid Mayerberg in His Fight.

Rabbi Samuel S. Mayerberg's fight was working on the evidence produced in court in his fight against the city administration which charges with violation of the charter.

His next move now is to ask for the reinstatement of the police department of ten patrolmen discharged. That will be done if a mandamus suit in the circuit court pending the patrolmen were charged because of political reasons.

The rabbi was being aided in preparation of his evidence by volunteer lawyers, whose names would be made known later.

Statements from the patrolmen

**ITALIANS FOR THE RABBI**

MAYERBERG TELLS OF WOMEN WISHING HIM SUCCESS.

Lazia Is Called "Public Enemy No. 1" in Address at Defenders' Temple—Threats Against His Life.

Rabbi Samuel S. Mayerberg was interrupted again and again by the applause of an audience of the De-

**A POLICE "NO" TO RABBI**

REPERT SAYS MAYERBERG CAN'T CHECK THE RECORDS

**TWO GROUPS BACK RABBI**

SANFORD BROWN, JR. POST JOINS FIGHT AS PATRIOTIC MOVE.

At the Oakley Methodist Church, 1,000 Persons Pledge Support to Mayerberg in

**A BUSY DAY FOR RABBI**

MAYERBERG VISITS A COURT AND TWO CITY DEPARTMENTS.

Incorporation of Charter League Is Asked, and More Facts Are Sought in Fight on Machine Control.

This was a busy day for Rabbi Samuel S. Mayerberg, who was abroad early with an armload of monkey wrenches, shying them at the Democratic machine.

**RABBI SUES FOR NAMES**

HEARING ON DEMAND FOR PUBLIC RECORDS WILL BE SATURDAY.

Samuel S. Mayerberg Goes Into Circuit Court in His Fight

**THE RECORDS TO RABBI**

M'ELROY ORDERS DEPARTMENT HEADS TO ACCEDE TO REQUESTS.

**2,200 CHEER THE RABBI**

FIRST STEPS ARE TAKEN IN BUILDING THE CHARTER LEAGUE.

Russell Wilson, Nonpartisan Major of Cincinnati, Speaks After Mayor's Address by

**RABBI MAYERBERG'S CHALLENGE.**

The crowd at the Grand Avenue temple last night testified to the interest aroused by Rabbi Mayerberg's crusade against the city government.

**RABBI WILL NOT QUIT FIGHT**

Rumor That He Will Not Return Here Denied by Mayerberg. Rabbi Samuel S. Mayerberg has not quit his fight.

**RABBI'S AID FOR ERRING**

FOR EX-CONVICTS IS NOT POLICE DEPARTMENT, HE SAYS.

**RABBI'S PLEA TO NEGROES**

MORE THAN 2,000 HEAR CHARGES AGAINST CITY ADMINISTRATION.

The Charter League Adds Many Members After Mayerberg Completes His Address to Crowd That Overflows Church.

The membership of the Charter League was materially increased by an audience of Negro voters following a meeting last

**READY TO NAME JOINTS**

OFFER TO GIVE POLICE INFORMATION MADE BY RABBI.

Mayerberg Says the Charter League Will Supply Data if Police Are

**RABBI OUT AS LEADER**

MAYERBERG TO BE ONLY A "WORKER" IN CHARTER LEAGUE.

Church Duties Take His Time, He Says, and Add That Movement Is to Be Turned Over to Laymen.

**RABBI IS NOT THROUGH**

CHARTER LEAGUE, UNDER LAY LEADERSHIP, TO CARRY ON.

Mayerberg Says His Retirement After Organization Was Well Along Was Planned—He Will Return to Work.

Rabbi Samuel S. Mayerberg made his last scheduled address as president of the Charter League last night at the Wesley Methodist Episcopal church. The league was organized to combat corruption in public affairs.

He was obviously weary from the long strain as he took the pulpit. But he appeared to be at the height of his vigor when he announced that the fight had only started.

his indictment of McElroy.<sup>62</sup> The City Fathers found the charges "insufficient and not worthy of further action."<sup>63</sup>

This peremptory rejection of his case merely caused Mayerberg to redouble his effort. The charges were now out in the open, and the rabbi next sought to buttress them with additional documentation from public records at City Hall. When inspection of the files was denied him, he obtained a writ of mandamus from the circuit court. Thus confronted, McElroy was forced to open the records to Mayerberg's scrutiny. Their interview ended when the city manager dismissed his opponent from his office with the words, "All right, on your way."<sup>64</sup>

"On your way, McElroy," a turn-about of the city manager's parting words, became the slogan of a Charter League which Mayerberg organized the next day. The movement attracted 2,200 supporters at a political rally, ready to circulate petitions for a recall of the entire city council. The rabbi accepted the presidency of the Charter League.<sup>65</sup> † Now the politicians and racketeers—seeing words and ideals translated into group action—began to fight back in a vicious way. They tapped the temple's telephone and ransacked the files in Mayerberg's study. As the rabbi drove to a north-side meeting one night, his car was forced to the curb and a shot was fired. Fortunately, friends had equipped his car with bullet-proof glass. For weeks after this incident, two body guards accompanied Mayerberg wherever he went and sat in a front pew of the temple during services.<sup>66</sup>

Strong pressure was put on the congregation to put a stop to the rabbi's crusade. Some members resigned in protest. A few told Mayerberg that they believed in his cause, but had to withdraw because of threatened reprisals.<sup>67</sup> Benjamin Natkin, president of the congregation (1930-35), informed the press during the early stage of the controversy that no attempt would be made by the Board of Trustees to stop the rabbi's political activities so long as he made it clear that he was acting as an individual and not as a representative of B'nai Jehudah or of the Jews of the city.<sup>68</sup> A month later, while Rabbi Mayerberg was away from Kansas City for a much-needed rest, rumors were circulated that he had been bribed to stay out of town for good.<sup>69</sup> He promptly denied the rumors in a telegram to the *Star*.<sup>70</sup> President Natkin announced publicly that the rabbi was expected back in sufficient time for the High Holy Days and issued this further statement in the name of the board:

We have felt that his activities as a private citizen were entirely outside his church work. So long as he didn't neglect his church duties, his outside activities are no concern of ours. His energy is so great that all his outside efforts have not interfered in any way with his work as rabbi.<sup>71</sup>

The Charter League came almost to a standstill in Mayerberg's absence from the city. He brought it back to life with renewed zeal upon his return. On

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†The Charter League rally, at which Mayerberg and the mayor of Cincinnati were speakers, occurred on a Friday night, at the beginning of the rabbi's vacation. Apparently his feeling for this civic undertaking was so strong as to cause him to depart from his normally careful avoidance of participation in any civic function scheduled for the Sabbath.



September 2, the Charter League presented affidavits to a county grand jury to substantiate charges of vote frauds. The grand jury refused to make the requested indictments on the ground that "in most cases the frauds were committed innocently and openly."<sup>72</sup> Charter League volunteers obtained 45,000 signatures on petitions for a recall of the city council. The petitions were filed with the city clerk. He announced a few days later that they were fraudulent and had therefore been destroyed.<sup>73</sup>

The rabbi's renewed political activities following his return to the city intensified protest from B'nai Jehudah members. Increasingly, his stand came to be regarded as a commitment of the congregation to his personal views, and the Board of Trustees now deemed it necessary to insist that he devote himself entirely to the work of the congregation.<sup>74</sup> He retired as president of the Charter League, saying, "As long as ministers have hold of anything, it is in danger of being regarded as visionary or impractical." He promised participation in the Charter League as a worker, however.<sup>75</sup> This led to renewed activity, heralded by a front-page newspaper announcement on Friday, December 9, 1932, that a sermon by Mayerberg that evening on "Graft and American Idealism" would "launch anew" the Charter League's "campaign against the city administration."<sup>76</sup>

Five days thereafter, a special board meeting invited Mayerberg to a second, critical session, where the issue of politics in the pulpit became a threat to Mayerberg's tenure.<sup>77</sup> The discouraged rabbi conceded, in a letter dated January 4, 1933, that he had suffered "painful and humiliating experiences" which had made him realize "the futility of any rabbi entering the political arena."<sup>78</sup>

Lacking the continued spark of its founder and leader, the Charter League sputtered to a halt and died.<sup>79</sup> But the rabbi had earlier served notice that "I am not through with the fight on corruption while I live."<sup>80</sup> His spirit revived at the approach of the city election of 1934, when he re-enlisted in support of an animated but equally abortive young people's campaign to change the complexion of the city administration.<sup>81</sup> Finally, in 1939, federal investigations and grand juries began to expose seams of corruption and irregularity that had accompanied machine rule. Pendergast was found guilty of income tax evasion and went to prison. McElroy resigned. At long last a complete audit of city accounts was made. It fully supported the charges made by Mayerberg seven years earlier that the city manager had misused millions of dollars in public funds through his boasted method of "country bookkeeping."

With the removal of the machine bosses, the people were fully aroused to help finish the fight which Mayerberg had begun. He, himself, was in the thick of the 1940 "Clean-Up Campaign" which established non-partisan city government fifteen years after it had been proclaimed in the charter. Before the last battle was over, the rabbi was denounced as a tool of politicians, and a few members were once more tendering resignations.<sup>82</sup> But on the day following the 1940 election victory, the Board of Trustees congratulated him officially on his hard-won achievement.<sup>83</sup>

The memory of the rabbi's crusade for civic decency during the stormy

1930's—and of later ones when he again took up the cudgels in defense of the city's virtue—prompted Governor James T. Blair in 1957 to appoint him as a commissioner of the Kansas City police board. Mayerberg was reluctant to become the first clergyman in Missouri to hold such a strategic public office. He agreed to serve only after the governor said to him: “You are the symbol of good government. You will put the fear of God in the heart of the underworld.”<sup>84</sup> \*

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\*Irvin Fane, president of B'nai Jehudah in the 1940's, had been a member of the immediately preceding police board (1953-57).

The allusion to underworld respect for the rabbi's determination to keep Kansas City law-abiding undoubtedly had in mind Mayerberg charges made in 1950 against an earlier chief executive, Governor Forrest Smith. That episode unfolded when Mayerberg utilized the unlikely occasion of a youth service on Passover to accuse Smith of having “white-washed” the failure of the police to come to grips with two Kansas City gangland slayings.<sup>85</sup> Mayerberg kept up pressure on Smith in well-publicized talks before civic groups, ultimately demanding that he resign or be impeached.<sup>86</sup> Governor Smith and the legislature ignored the demand, and the issue soon faded from public attention.

In 1959, while he was serving on the police board (which had elected him as its vice president), Mayerberg and a Protestant church leader, the Reverend Stanley I. Stuber, created an Interfaith Committee for Civic Action to stimulate public awareness of a renewal of the spoils system at City Hall. Their primary target was the city manager, Reed McKinley. That official had been placed in authority by a recently elected council, a majority of whose members was under the control of old-line political bosses. A crisis was reached in the eyes of the ministers' interfaith committee by McKinley's dismissal of the highly regarded director of the health department. Announced as his replacement was a general practitioner whom the county medical society considered unqualified. Mayerberg, as spokesman for the committee, made a dramatic, but futile, attempt to prevent that physician from taking his oath of office.<sup>87</sup> Undaunted, the ministers persisted in their cause, rallied the mayor to their side, and secured the new health director's resignation. They next requested McKinley's resignation, charging that he had violated city charter provisions. Mayerberg personally reiterated those charges in an appearance before the city council. McKinley denied all specified incidents of malfeasance. A councilman verbally abused the rabbi at the hearing, calling him a “stooge” and suggesting that he was not earning his congregational salary.<sup>88</sup> As the furor boiled over, the congregation's board commended Mayerberg on his “courageous efforts.”<sup>89</sup> Two months later, McKinley finally conceded the validity of the Mayerberg charges and resigned.

Mayerberg retired from the police board in January, 1961, on account of ill health. In a farewell speech to that board he urged that it encourage the citizenry to recall the incumbent city council, some of whose members, he asserted, had laughed when confronted with evidence of “corruption” at City Hall.<sup>90</sup> No recall election ensued from the plea, but non-partisan city government was restored in the next regular municipal elections.

The rabbi displayed a keen interest in the personal welfare of individual police officers during his term as commissioner. Numerous police officers came to him for counseling in this period. He eagerly resumed this phase of personal service in April, 1963, when he became the first rabbi in Kansas City to receive appointment as a police chaplain. He served as chaplain until his death in 1964. Rabbi Silverman, Mayerberg's successor at B'nai Jehudah, also succeeded him as police chaplain and continues to perform in that capacity.

A trusted friend of Mayerberg turned over to the congregational archives a letter which the rabbi had written him while away from the city in December, 1961. It shows a basic Mayerberg characteristic. The letter related an effort by the rabbi and several of his former colleagues on the police board, after a successor board had taken office. The new board had forced the resignation of the chief of police, Bernard Brannon, on grounds which the Jackson County Circuit Court subsequently held to be without merit. The retired commissioners sought and received private assurances from three of the five members on the successor board that Brannon would be invited back for service to the department in another capacity. The new chief of police, Clarence Kelley, told Mayerberg

In 1960—the year of Mayerberg’s retirement from his rabbinic office—this appraisal of his role as civic leader was offered by Albert Vorspan, in *Giants of Justice*:

Mayerberg is an institution in Kansas City. Next to the mayor, he is perhaps the number one citizen. His views are hungrily sought by newspaper, radio, television. When non-Jews seek the help or voice of the Jewish community, Mayerberg automatically comes to mind. From Harry Truman to the eager lad in the Methodist youth group, Sam Mayerberg has earned admiration and adulation.<sup>91</sup>

It seems safe to assert that no civic leader in the history of the city has risked more, or has proven ultimately to be so influential in realizing the ideal of clean, responsible government.

### RESPONSES TO THE RISE OF NAZI GERMANY

*The Jews of Germany have probably suffered much more in anticipating the dire consequences of a Hitler ascendancy to power than in its actual realization. . . . It is unlikely that Hitler will even attempt to invoke his anti-Semitic hatred, which many charge was only a demagogic weapon to stir the emotions of the ignorant masses in his march to power.*

—*Kansas City Jewish Chronicle* editorial, February 2, 1933.

Today the entire civilized world knows that January 30, 1933, was a black day in the history of humanity. For on it Adolf Hitler was named Chancellor of the German Republic and so placed in position to spread abroad the evil which he had brought upon the German people.

Not many Germans realized at the time that they had placed a tyranny upon themselves, and few outside Germany could foresee in even limited measure the horrendous consequences of Hitler’s lawful assumption of power in the land of *Kultur*. But the National Socialists soon proved themselves thoroughly capable of enforcing their will, and they proceeded undeterred to fulfill their promise “to eliminate the Jews from German life.”<sup>92</sup> Within less than two months following Hitler’s rise to power they proclaimed a “National Boycott Day” aimed at Jewish enterprises, and legislation was prepared to dismiss all civil servants of “non-Aryan origin”<sup>93</sup> and to deprive Jews of their right to higher education.<sup>94</sup>

While leaders of German Jewry clung to the belief that “nothing can rob us of our thousand-year-old bond with our German home,”<sup>95</sup> a slowly growing number of American Jews perceived the broad implications of the

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that he would be delighted to see Brannon placed in a top-level police position. Afterwards, Mayerberg learned that the police board had voted three to two against a post for Brannon. Mayerberg wrote his confidant: “I am sick about it. Someone betrayed me!”

unfolding Nazi agenda. Rabbi Mayerberg, in a sermon on March 31, 1933 (the night before the “National Boycott Day”), saw in Hitler’s early repressive measures “a program of extermination” which he ranked with “the most awful pogroms in history”:

The Spanish Inquisition with its horrors was not equal to the situation in Germany today. That inquisition came in an age of violence when men were trained to expect bloodshed. Jews did not attempt to establish themselves. They had nothing to lose but their lives.<sup>96</sup>

Mayerberg felt confident that “the Jews of America will not look quietly on the extermination of some 600,000 of their co-religionists in Germany.” He supported the militant idea of a boycott of German goods as perhaps the most effective means of halting the Nazi persecution.<sup>97</sup>

The weapon of boycott, not consistently employed, proved ineffective. Relentless Nazi harassment made it apparent that the survival of German Jews would depend upon their ability to emigrate. The word “refugee” once again became commonplace as more and more sought to find a haven in any country that would admit them. The Jews of America were called on for an organized effort to help resettle German Jews in other countries of Europe and in Palestine, and to help re-establish the relatively few who were to reach the United States in the early years of the Nazi period.<sup>98</sup> The United States showed a strong strain of anti-alienism in the Depression era as reflected in a stringent quota system of immigration and a popular feeling that refugees were unfair competitors for scarce jobs.<sup>99</sup>

The national appeal for funds to aid German Jews reached Kansas City in the spring of 1933, just as three local institutions and several national organizations were preparing to conduct separate, annual drives in a hit-and-miss system of community disorganization.<sup>100</sup> The waste and nuisance of some thirty widely divergent charity appeals had become a wearisome fact of Jewish life. With the deepening of the Depression, the generous-minded were feeling the strain of giving. Two years earlier—when the Jewish population of Greater Kansas City was thought to have risen above 25,000<sup>101</sup> (a figure that somewhat exceeds the estimate in 1972)—Rabbi Mayerberg had deemed it a “communal sin” that “not more than three hundred carry the overwhelming burden of giving, [while] the multitude have hidden themselves, have escaped their just responsibilities.”<sup>102</sup>

A plan to replace competitive and inefficient fund raising with one community-wide campaign had been drawn in 1929. Its principal champion was Jacob A. Harzfeld, head of the United Palestine Appeal for Kansas City and a trustee of B’nai Jehudah (then a unique combination of interests).<sup>103</sup> The idea recalled the principle of “Federation,” inherent in the early methods employed by the United Jewish Charities of Kansas City,<sup>104</sup> but lost during the period of a divided community after World War I. Harzfeld had in mind publishing a brochure to explain the plan, but when the stock market crash came his sources for contributions to finance the publication dried up.<sup>105</sup>

Harzfeld revived the idea in 1931 in a meeting with other community leaders. Immediate support came from Rabbi Mayerberg, Rabbi Gershon

Hadas of the Conservative Keneseth Israel-Beth Sholom Congregation, and from Max Bretton, a graduate of the Hebrew Union College who had recently become executive director of the YMHA-YWHA.<sup>106</sup> † Rabbi Mayerberg and Rabbi Hadas forcefully promoted the concept of centralized fund raising in 1931 High Holy Day appeals,<sup>108</sup> but the abstract idea did not develop into concrete reality until May, 1933, when collective interests were pooled toward a common goal with the establishment of the Jewish Welfare Federation of Greater Kansas City.‡

The newly formed Federation turned for leadership to experienced men and women from B'nai Jehudah, as had the major communal enterprises of the past. Louis H. Ehrlich, a former president of the congregation and its official representative at the meeting which organized the Federation (April 19, 1933),<sup>109</sup> became its first head. Siegmund Harzfeld, leader of the 1927 campaign for the building of Menorah Hospital, was named honorary president. Fred Goldman, closely identified with the city-wide non-sectarian Allied Charities,<sup>110</sup> was a logical choice for campaign chairman. Special gifts prospects among the community's women were seen by Mrs. Alvin J. Lorie and by the president of the Temple Sisterhood, Mrs. Julius U. Oelsner. (In the previous year, Mrs. Oelsner had been the first Jewish leader to take charge of the women's division of the Allied Charities campaign.)<sup>111</sup> Max Bretton served as campaign secretary without salary.<sup>112</sup>

The first Jewish Welfare Federation drive raised \$81,000, a third of it contributed by non-Jews. \$16,000 was allocated for overseas relief and German refugee resettlement.<sup>113</sup> Judged by later campaigns, the result in 1933 was indeed modest. But it involved as givers hundreds who had not been reached in the separate drives of the past, validated the concept of total community responsibility to satisfy welfare needs, and proved a sound pattern for fund raising in later years when the staggering task of saving and restoring lives demanded ever increased levels of generosity.

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†Hadas served as senior rabbi of K.I.B.S. ("Beth Shalom Congregation" since 1950) from 1929 to 1961 (now rabbi emeritus). His active Kansas City ministry thus paralleled that of Rabbi Mayerberg (1928-60). The rabbis of the community's two largest synagogues frequently cooperated in common endeavors, as will be noted hereafter. Joint participation on a congregational level occurred as early as 1931. That year, Mayerberg was the principal local guest speaker at the K.I.B.S. "Golden Anniversary Dinner," commemorating the formation of the Chevre Bikur Cholim *minyán* which in 1894 eventuated in the establishment of Keneseth Israel.<sup>107</sup>

Bretton was executive director of the YMHA-YWHA ("Jewish Community Center" since 1934) from 1931 to 1943. He also was director of both the Jewish Welfare Federation of Greater Kansas City (1934-45) and of the then-separate Kansas City Jewish Community Council (1939-45). He frequently met B'nai Jehudah's pastoral needs in Rabbi Mayerberg's absence from the city during periods when the congregation had but one active rabbi.

‡A Kansas City Jewish Community Council, formed in 1939 as a social-service coordinating agency and spokesman for Jewish interests, was merged with the Welfare Federation in 1946. The unified body became the present Jewish Federation and Council of Greater Kansas City.

### IN THE DEPTHS OF THE DEPRESSION

*Religion in action is expressed by self-control, by courage in the face of difficulty, by generous response to the despair of the needy, and by unshaken conviction when countless thousands surrender to skepticism.*

—Samuel S. Mayerberg, *Annual Scroll of the Religious School*,  
1932.

The grim problem of daily existence forced scores of members to withdraw from the congregation as the Great Depression reached its very depth.<sup>114</sup> Others managed to retain their affiliation only by relinquishing their family pews. In 1932, when High Holy Day services were brought back to the temple as an economy measure, many choice sanctuary pews remained vacant while the auxiliary services for non-voting members in I. E. Bernheimer Memorial Hall were crowded.<sup>115</sup>

The prevailing economic condition necessitated a curtailment in program and a reordering of priorities. Volunteer singers, directed by Powell Weaver, the organist (1927-51), took the place of the paid choir on Friday evenings.<sup>116</sup> Staff salaries were reduced;<sup>117</sup> Rabbi Mayerberg's offer of a further cut in pay was gratefully accepted.<sup>118</sup> The Men's Temple Club was unable to continue its costly lecture series and disbanded in 1931.<sup>119</sup> The rabbi's weekly Bible class remained the only congregationally sponsored men's activity for the next five years.

But congregational life was not unrelievedly bleak even in this difficult period. A strong Religious School spirit can be gleaned from the pages of quarterly and annual *Scroll* issues, sponsored from 1930 by the popular principal, Mrs. Philip Lipper. Scores of present members treasure lasting friendships which took root in Religious School classes and club programs in the Depression Era. An impressive number of boy-girl acquaintanceships that were furthered in the Post-Confirmation classes of Julian K. Davidson and David Morantz blossomed into marriage.

When Mrs. Lipper resigned as principal in 1934, she was succeeded by Miss Carrie Frohlich who had held the post throughout the twenties. Her return was warmly welcomed by the teachers and by the older students, one of whom offered this appraisal of Miss Frohlich's earlier influence in a *Scroll* editorial:

In studying her record, we find that it was not alone her amazing efficiency and talent, but also the warm human side of her nature, which made her what she was to all who came under her influence. She could call every child by his first name and made it a point to aid and applaud the most minor of class projects.<sup>120</sup>

The work of the Religious School in this period had the special interest of Butler Disman, chairman of the Educational Committee. Disman succeeded

## Perfect Attendance

Miss Caro—Grade 1 Bobby Cohn	Mrs. Anster—Grade 7 Daurette Fromson Wesley Goldberg Leon Manne
Mrs. Schlesinger—Grade 2 Gordon Slabotsky	Mrs. Gumbiner—Grade 7 Peggy Goldblatt Carolyn Tucker Pauline Wolf Arthur Stein, Jr.
Miss Blumberg—Grade 3 Jean Robinson Richard Englander Louis Galamba, Jr. Erwin Katz Harold Schwartz Herbert Tanzer	Mrs. Finkelstine—Grade 8 George Charno, Jr. Sydney Lefkowitz Jack Salinger Isabel Hausman Elaine Manne
Miss Shane—Grade 3 Marian Rothschild Robert Fritscher James Goldberg	Mrs. Kulka—Grade 8 Bernard Levin Harold Newberg
Miss Helen Simon—Grade 4 Elinor Jacobson Morton Rabin Jack Slabotsky	Miss Edith Simon—Grade 9 Baty Block Elaine Galamba Edith Ozar
Miss Unger—Grade 4 Shirley Gibian Jean Navran Daniel Navran	Mrs. Zoglin—Grade 9 Jack Reizes Jerome Shumaker Sol Dalen Cecile Lefkowitz Harriet Levine Fredrika Rosenkrantz Bernice Schwartz Helen Schwartz
Miss Altmayer—Grade 5 Phyllis Sandler Lorene Weinberg Irving Feld Ben Godschaux Myron Robinson	Mrs. Baer—Grade 10 Ben Altmayer Lorraine Feld Leonard Fink Irwin Sackin
Miss Segebaum—Grade 5 Rosanne Manne	Mr. Davidson—Grade 11 *Bertha Newberg Daniel Katzman Cyril Milens Sylvan Pelias
Mrs. Myers—Grade 6 Betty J. Fishman Josephine Gladstone June Hakam Marian Navran William Englander Bertram Fink Harvey Klein	*Bertha Newberg has never been absent or tardy in all her religious school life.
Mrs. Newnam—Grade 6 Donald Galamba Jerome Grossman	

## Diary of the School

September 11—Religious School opens with a large attendance of 412. This is the largest enrollment in the history of the Temple.

September 28—First issue of "THE SCROLL" makes its appearance. The Holy Days are reviewed.

October 26—We learn a new hymn. Hope it happens often.

November 23—Religious School voted to give \$150.00 to the Allied Charities Campaign. Such thrill!

November 30—"The Magic Circle", a playlet by Levinger was presented by the pupils of Miss Segebaum and Miss Altmayer, grade 5. We like to be on the square as we go around a circle.

December 13—A dance was held for the older members of our school. "Fine feathers" dance well.

December 21—The B'Nai Jehudah Religious School presented a Chanukkah Farce Comedy in two acts, "What's Tonight"—Oh yes, Sunday, me thinks.

December 28—No Religious School. All of the teachers attended the Chautauqua in St. Louis. Such happiness until . . .

January 25—Mid-Year exams given throughout the school . . . Gloom! Any how the school average was 80.

February 13—"Scout Night" at Temple. George Charno, Jr., speaks on "What Scouting Means To Me."

February 22—"Cradle Roll". Six are placed on the roll. We look forward to a swift passing of the years, when these children—no longer babies—shall enter our Religious School.

March 15—A playlet in observance of Pesach was presented by our Seventh Grade Classes under direction of Mrs. Anster and Mrs. Gumbiner. Let's Passover.

April 12—Passover playlet given in assembly by Miss Helen Simon and Miss Esther Ungar's classes, Grade 4.

April 19—Oratorical Contest . . . Such orators, yet a good looking girl appeals to the Judges!

Miss Shane's class prepared a puppet show, which was given in our Assembly. The puppets and scenery were made by the boys and girls of the class.

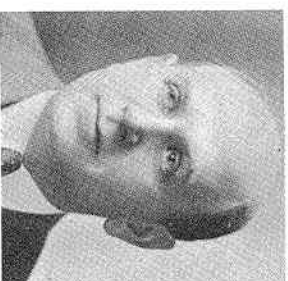
May 10 and 17—Debates! With world peace nearing a climax, we fight over who is most important to Jewish History, David or Saul, or again Isaiah or Jeremiah.

May 31—Closing Exercises—We sign off for the summer.

## PAGES FROM THE RELIGIOUS SCHOOL "SCROLL," 1931



**HAZEL LIPPER**  
Principal, 1930-34



**BENJAMIN NATKIN**  
President, 1930-35



**BUTLER DISMAN**  
President, 1935-36

Benjamin Natkin as president of the congregation in 1935, but he resigned within less than a year when he became a candidate for political office.<sup>121</sup> He was brought back as a congregational trustee in a matter of months and continued to render notable service as chairman of the Legal and Membership committees. His election as president of the Kansas City Board of Education in 1944 was a public recognition in which the congregation took immense pride, as a resolution of the Board of Trustees attests.<sup>122</sup> Butler Disman now is the congregation's senior past president. His interest in its welfare remains evident.

The material well-being of the Religious School was a primary concern of the Sisterhood in the Depression, as in prosperous times, and profits from bazaars helped to sustain the quality of its work.<sup>123</sup> Congregational ties with the community were strengthened through two innovative Sisterhood ventures. During 1931-32, weekly Sunday morning broadcasts featured inspirational talks by Rabbi Mayerberg and music by local Jewish artists.<sup>124</sup> For seven years, starting in 1934, book reviews by the rabbi under Sisterhood auspices were a cultural highlight for Kansas Citians every fall and spring. The reviews of currently popular works were first presented at the temple, but the audiences soon grew so large that they were transferred to the Plaza Theatre where the attendance averaged 1,500 and at times exceeded 2,000.<sup>125</sup>

The public's response to his book reviews heartened Rabbi Mayerberg, but of perhaps even more lasting satisfaction to him were the contacts with young people which he developed in this period. Rabbi and Mrs. Mayerberg had no children of their own, and those of others became his "boys and girls." He was president for five years of the Sisters' Aid Jewish Orphans Home, later called the Jewish Children's Home (1931-36).<sup>126</sup> In 1929 he activated the Jewish Student Foundation at the University of Missouri and created a Chair of Jewish Studies at its Bible College.<sup>127</sup> Over a period of twenty-eight years (1930-58), interrupted but briefly during World War II, he traveled to Lawrence, Kansas, each Tuesday to conduct two classes in Old Testament Literature and Hebrew History at the Kansas School of Religion,<sup>128</sup> serving without pay and drawing no expenses.<sup>129</sup> After his death, a classroom was dedicated to his memory in that school's new building on the campus of the University of Kansas. It commemorates the instruction in Judaism imparted by B'nai Jehudah's rabbi to some two thousand Christian students and ministers.<sup>130</sup>

Mayerberg's keen interest in youth also made itself strongly felt within the congregation itself. It was on his initiative that B'nai Jehudah renewed its sponsorship of a Boy Scout unit in 1929. The first scoutmaster of Troop 2 at the temple (where it has continued to function to this day) was Robert Berlinger, a 1923 confirmand, who in four years' time built it from an initial enrollment of eleven boys of the Religious School into one of the strongest in the city.\* Sidney L. Willens, a Troop 2 scout under Berlinger and later its

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\*Those who enrolled in Troop 2 when it opened at the temple on April 20, 1929 were: Frank Baum, William Berlau, Mitchel Bernat, Alfred Brod, Bobby Drohlich, Jerome Ginsberg [Gaines], Morton Jacobs, Bernard Levin, Jack Salinger, David Skeer, and Jack



scoutmaster,<sup>132</sup> spoke the minds of many former scouts at a troop reunion in 1967 when he depicted that first, departed leader as “a scoutmaster *par excellence*” who molded the character of hundreds of boys “from that great Scout Oath and Law . . . into good, fine, and honorable men.”<sup>133</sup>

Throughout the life of Troop 2, none has worked for its welfare as consistently and assiduously as Louis S. Taube, troop treasurer for almost forty years.<sup>134</sup> He has unfailingly given it his personal support with characteristically unassuming generosity. A “Louis S. Taube Camping Award” is made annually. The “Edgar A. Lorie Memorial Award” is reserved for presentation in those years when a boy of the troop is judged to have “truly exemplified the high ideals of scouting.” This award honors the memory of an Eagle Scout who died in 1934.<sup>135</sup>

Cultural and social activities for young adults became an important part of the B'nai Jehudah scene in 1933 through Rabbi Mayerberg's sponsorship of a “Temple Youth Forum.” It served for a decade as a center of social life for hundreds of young people between the ages of eighteen and thirty.<sup>136</sup> Many board members of the congregation and its auxiliaries in the post-World War II period (and extending to the present time) ripened their talent for organization in planning the Temple Youth Forum's study groups, stage productions, parties, and chili suppers. The young people's original board was first headed by Robert Salinger.<sup>137</sup> Cyril A. Milens succeeded him as president after two months.<sup>138</sup> †

Jack Reitzes, president of the Temple Youth Forum in 1939, participated that year in the creation of the National Federation of Temple Youth and served on its initial executive board until enlisting in the U.S. Navy.<sup>139</sup> He renewed his interest in the congregation on his return to civilian life and ultimately rose in its leadership ranks to the presidency.

The Temple Youth Forum dwindled in size as more and more of its young men joined the armed forces in World War II. Its record appears to have drawn to a close in 1943.<sup>140</sup>

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Weinberg. The original Troop Committee consisted of Rabbi Mayerberg as chairman, Edgar L. Berkley, Dr. Alvin J. Lorie, and two leaders of Troop 40 at the YMHA-YWHA, Norton J. Lustig and Loyd E. Stern, who came to render assistance.<sup>131</sup>

†The following were on the original board of the Temple Youth Forum and afterwards served in adult leadership capacities: Ben N. Allmayer (Board of Trustees, 1953-55 and 1959-63), Jerome Ginsberg [Gaines] (Brotherhood president, 1961-62), Bertha Kaufmann (a Sisterhood officer in the '50's and '60's as Mrs. Alfred P. Rosenstock, Jr.), Cyril A. Milens (Board of Trustees, 1971- ), and Jack Reitzes (Board of Trustees, 1959- ; president of the congregation, 1965-68).

### THE FORMATION OF THE TEMPLE BROTHERHOOD

*I entered a pretty cold and indifferent congregation [two] years ago and saw it change into a warm, friendly one soon after the formation of a live, responsive Brotherhood. . . . This is no idle fancy. I have seen it happen.*

—Irvin Fane, Temple Brotherhood President, 1938.<sup>141</sup>

A pivotal point in B'nai Jehudah's history was reached in 1936. That summer, the congregation—now led by Dr. H. Morton Helzberg as president—offered a substantial dues reduction to prospective members below age thirty-six by means of a new, non-voting “Associate” membership category.<sup>142</sup> This incentive to join, combined with an upturn in the national economy, produced a massive infusion of new, young blood. 152 joined as associate members within four months,<sup>143</sup> thereby enlarging the membership by more than one-third.<sup>144</sup> It was the heaviest influx of new members B'nai Jehudah ever experienced (before or since).

The freshly enrolled group of young men was rather evenly divided between sons and sons-in-law of established B'nai Jehudah families and those from traditional backgrounds. Some among the latter joined primarily to provide their children with a Reform Jewish education while they, themselves, continued to be actively identified with Orthodoxy or Conservatism. Others, however, hoped to revitalize their own religiosity through Reform Judaism.

Among the first to apply for an associate membership was a rising young attorney named Irvin Fane.<sup>145</sup> Rabbi Mayerberg, who secured Fane's application, knew him as a knowledgeable and articulate Reform Jew with a marked talent for leadership. Fane had been reared and confirmed at the temple in Texarkana, Arkansas, and had taught a B'nai Jehudah Religious School class in American Jewish History for two years.<sup>146</sup> His wife, a confirmand of B'nai Jehudah, sang in the volunteer choir.<sup>147</sup> In 1934, while still in his twenties, Fane had earned an award for highest fund-raising achievement in the men's division of the Jewish Welfare Federation campaign.<sup>148</sup>

In his second month of membership, Fane received a telephone call from Rabbi Mayerberg by which a fateful chain of events was set in motion. It was to place Fane rapidly in the forefront of congregational life, establish him ultimately as the most consistently influential lay personality in the final three decades of B'nai Jehudah's first century, and bring him to the highest office of lay leadership in the American Reform Jewish movement.

The immediate purpose of the rabbi's call to Fane just after the High Holy Days in 1936 was for an appointment to meet with him and Sidney L. Altschuler, a past president of the congregation. When they met at the Fane home on the following Sunday afternoon, Mayerberg shared with the two

laymen his private hope to re-create a men's auxiliary in order to foster religious activities, stimulate cultural and educational advancement, and promote a sense of comradeship. As soon as the rabbi had completed a general outline of his thoughts on the subject, Fane turned to Altschuler and said: "Sid, I think it's a fine idea. I'm willing to help start such a group if you'll agree to be the first president."<sup>149</sup>

Altschuler consented to make himself available for a brief period. A call was issued to all the men of the congregation to meet on the night of November 10, 1936, in order to form an auxiliary for the purposes which Rabbi Mayerberg had charted. 125 men attended and became the founders of the Temple Brotherhood. Altschuler acted as chairman of the meeting and was elected to serve as president until the following June. Fane assisted him as secretary of the meeting and offered all of the motions that were adopted to formalize the Brotherhood's establishment. He accepted election as recording secretary.

Historic continuity was lodged in the Brotherhood by the choices for two other offices. Leslie M. Lyon, elected as vice president, was a third-generation member (his mother, Mrs. Lee Lyon, had been the first president of the Sisterhood three decades earlier; his father chaired the Educational Committee back in the days of the Oak Street Temple). Selected as treasurer was Jack Rieger who had been the last president of the Men's Temple Club in 1931.<sup>†</sup>

The Brotherhood's influence soon quickened the pulse of congregational life. Within two years' time it had helped to make the congregational program attractive to its male members by being "responsive to the times and needs of the community it both leads and serves."<sup>151</sup>

Brotherhood meetings planned by Irvin Fane as program chairman in 1936-37, and under his continued guidance as president in 1937-38, were designed to provide a heightened awareness of Jewish values. Lay participation in the conduct of Sabbath Eve services on frequent occasions provided a new stimulus to temple attendance.<sup>152</sup> The presence of ushers on Friday nights imparted a warmer atmosphere. This weekly service of the Brotherhood, now largely taken for granted, was pioneered by Norton J. Lustig and Martin B. Lehman.<sup>153</sup> Dr. Albert J. Hakan later took charge of Friday-night ushering for more than two decades. Sponsorship of Boy Scout Troop 2 has been another ongoing Brotherhood project since 1936.<sup>154</sup> Support of the Jewish Chautauqua Society has been of continuing Brotherhood concern since 1939.<sup>155</sup> The B'nai Jehudah Brotherhood joined the National Federation of Temple Brotherhoods in 1937,<sup>156</sup> and Fane came on its executive board in 1939.\*

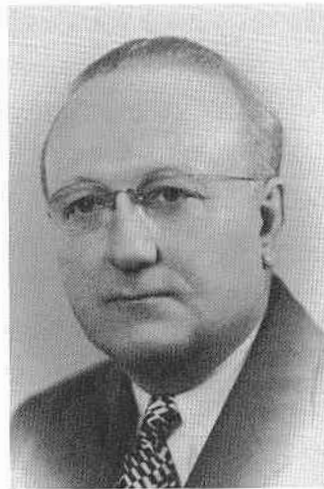
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<sup>†</sup>David B. Mindlin became corresponding secretary. The first Brotherhood directors were Norton Adler (a grandson of Bernhard Ganz, pioneer community settler and congregational founder), Alfred L. Benjamin, David H. Chasnoff, Louis H. Ehrlich, Jr., Leo Finkelstein, Martin B. Lehman, George S. Lewis, Bert Lyon, Henry Newman, Julius U. Oelsner, Abraham Robinson, Ira Rosenblum, Maurice R. Saks, William B. Silberman, and Leon B. Sittenfeld.<sup>150</sup>

\*There has been further, continuous Brotherhood representation on the NFTB Executive Board through Harry S. White (1943-46), Hans R. Lorsch (1947-50), Leo Wertgame



POWELL WEAVER  
Organist and Choirmaster  
1927-1951



DR. H. MORTON HELZBERG  
President of Congregation  
1936-1940



IRVIN FANE  
Organizer of Temple Brotherhood  
President of Congregation, 1940-45

MINUTES OF FIRST MEETING OF THE MEMBERS OF  
THE TEMPLE BROTHERHOOD  
OF  
CONGREGATION B'NAI JEHUDAH.

The first meeting of the Brotherhood was held at I. E. Bernheimer Memorial Hall on Tuesday, the 10th day of November, 1936, beginning at 8:00 P. M. 125 members of Congregation B'nai Jehudah were present.

By unanimous consent, Mr. Sidney Altschuler acted as temporary chairman of the meeting and Mr. Irvin Fane acted as temporary secretary.

Rabbi Rothschild , of Davenport, Iowa, pronounced the invocation.

Thereupon the secretary read a draft of a Constitution

Brotherhood readiness to respond "to the times and to the needs of the community" proved itself in early years through a variety of volunteer services. George S. Lewis headed a committee that regularly visited Jewish prisoners at the penitentiaries in Leavenworth and Lansing, Kansas.<sup>157</sup> Alfred L. Benjamin, Morris E. Dreyfus, and Raymond Starr taught night classes in English for recent German-Jewish immigrants.<sup>158</sup>

In 1938, the entire Brotherhood board pledged itself to seek individual members who would sign affidavits of sponsorship in order to help rescue German and Austrian Jews who were without relatives in the United States to serve them in that role.<sup>159</sup> The first local impetus for this effort, beginning in 1937, was provided by a "Kansas City Placement Council" which also engaged in seeking employment for refugees. Its work was directed by two B'nai Jehudah women, Miss Ruth Kander and Mrs. Maurice Stiefel. Miss Kander's grandfather, Rabbi Elias Eppstein, had sought local job opportunities more than fifty years earlier for the initial contingent of Jewish refugees from Russian pogroms.<sup>160</sup> Nathan Goldberg, who belongs to Beth Shalom Congregation and was chairman of the Kansas City Placement Council, recalls that members of B'nai Jehudah were the most liberal in furnishing affidavits for the rescue of non-relatives from Nazi Germany in the late thirties. Apparently no record was compiled of all who participated in that life-saving effort, but names standing out in memory are those of Adolf Bobrecker, Sig Cohen, Sam Feldenheimer, Siegmund Harzfeld, Louis S. Myers, Julius U. Oelsner, Sigmund Stern, and Paul Uhlmann.<sup>161</sup> †

Invitations to join B'nai Jehudah free-of-charge were extended to German refugees in 1937. Only a very few availed themselves of the well-intentioned offer.<sup>162</sup> Those who had been accustomed to the worship mode of Liberal Judaism in Germany found its Kansas City counterpart strange—lacking in ceremonial and meager in the use of Hebrew, with most choral responses set to the tunes of Protestant hymns in place of familiar traditional melodies. A few years later, however, a considerable number of newcomers from Germany joined as dues-paying members. They did so after B'nai Jehudah had made a first, tentative turn away from the simple worship characteristics of Classical Reform in the direction of a greater use of ceremonial.

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(1948- ; chancellor of the Jewish Chautauqua Society, 1951-55; president of NFTB and JCS, 1955-57), Howard W. Friedmann (1957-66), Jerome Cohen (1966- ), Joseph R. Wilner (1966-68), and Donald Golden (1968- ). Fane, Wertgame, Friedmann, and Wilner established a pattern of development from Brotherhood leadership to congregational president (Wilner succeeded Friedmann as president in 1971 and serves currently).

†In 1940, the work of the Placement Council was taken over by the United Jewish Charities under the direction of Miss Emilie Levin, a B'nai Jehudah member. She has remained executive director of the agency which now is known as the Jewish Family and Children Services.

### THE CHANGING MAINSTREAM OF REFORM JUDAISM

*We must guard against conferring upon them [the pioneers of the Reform movement] the claim of infallibility which they themselves have wrested for us from the authorities of old. We would sin against the very spirit of progress which made them leaders and prophets of their age, should we attempt to canonize their every word. . . .*

*In fact, our progress was rather one-sided. In order to make our religion the rallying power of many, and not of the few, we must lay more stress on the emotional and the practical side than on the mere intellectual and theoretical one, as has thus far been done. . . . Like the bird, so does the soul-life require two wings to soar aloft, and these are mind and heart, well balanced and harmonized. The work of reform, then, is far from being completed. Judaism has to undergo many changes yet.*

—Kaufmann Kohler, 1889.<sup>163</sup>

Thus wrote the chief architect of the Pittsburgh Platform, only four years after its adoption. Notwithstanding such second thoughts among some of the foremost Radical Reformers as to the wisdom of their extreme rationalism, to the virtual exclusion of the emotional element in Judaism, that original position had become crystalized in the ensuing period of Classical Reform. In the fiftieth year of the platform's adoption, David Philipson, one of its two surviving framers, termed it "an irremovable landmark in the path of Liberal Judaism" and counseled his younger rabbinic colleagues: "Let us beware lest we listen to the siren voices of sentimental reactionism."<sup>164</sup>

But, as Kohler had predicted, Reform's one-sided stress on "rational religion" and secular progress had failed to rally the masses of American Jews to its cause. By the mid-1930's, the prevailing mood among the younger rabbis was toward drastic changes in ideology and practice. They influenced a new image for the typical Reform temple, removing from it the mark of "condign exclusiveness" for the economically-favored. A majority of Reform congregations began to shed the dry rationalism of the liturgy, prejudice against the use of ceremonials and Hebrew, and a traditional antipathy to Zionism.<sup>165</sup> †

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†The Central Conference of American Rabbis adopted a resolution in 1935 to declare itself neutral on the Zionist question.<sup>166</sup> This has been authoritatively described as the earliest modification by the Reform rabbinical body of a previous "consistent" or "traditional" anti-Zionist position. Writers on the subject have seen this "first" official change in attitude as a response to Nazi persecution and the need for Palestine as a haven of refuge.<sup>167</sup> Such portrayals apparently overlooked the third (1932) edition of the *Union Hymnal*. Published there by the CCAR in the year *before* Hitler's rise to power, in a section of hymns devoted to "The Nation," was the Zionist anthem, "*Hatikvo*," which now serves as the national anthem of the State of Israel.<sup>168</sup>

B'nai Jehudah's leaders (unlike those of most other Reform temples) were not readily disposed to heed the call of the Union of American Hebrew Congregations in 1937 for a restoration of traditional symbols and customs.<sup>169</sup> Nor were any large numbers of trustees and "old" members in accord with the Central Conference of American Rabbis which, in the same year, supplanted the Pittsburgh Platform with new "Guiding Principles of Reform Judaism." These posited as a "requirement" the development of ceremonial and the use of Hebrew, and they recognized the Jews as a people, not merely a religious fellowship.<sup>170</sup> \*

Thus it was largely through happenstance, rather than by design, that B'nai Jehudah made its first plunge into the changing mainstream of Reform. The immersion was rather short-lived and was to be followed by a return to the quiet shores of Classical Reform for a more prolonged period. It came about, to begin with, when Paul Uhlmann, a leader of the Kansas City Placement Council, motivated purely by humanitarian concern, placed before the Board of Trustees in 1939 an "emergency application" for the employment of a "Refugee Cantor," Alfred Rosbasch, who had recently reached the United States from Breslau, Germany.<sup>174</sup>

The board acted favorably on Uhlmann's request because (according to an account by Rabbi Mayerberg) it was felt that "institutions as well as individuals must sacrificially employ our distressed brothers who had found a haven here."<sup>175</sup> The terms of the cantor's engagement (at a starting salary of \$100 per month) provided that he should sing "the customary responses

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\*The 1885 Pittsburgh Platform had disavowed the concept of Jewish peoplehood ("We consider ourselves no longer a nation but a religious community"). It is therefore interesting to find a quite striking parallel to the "Israel" section of the 1937 Guiding Principles in a Krauskopf sermon manuscript. The sermon was given at B'nai Jehudah in 1886, after Krauskopf had served as vice president of the Pittsburgh rabbinical conference. (Note his reference to a Jewish "race," a term made repugnant by its Nazi-propagated connotation and avoided in the 1937 Guiding Principles.):

*Krauskopf (1886)—*

The many and liberal contributions for the maintenance of Israel by our people, their oft-expressed pride of belonging to our race and faith, these speak, at least, of some latent fondness for our ancient cause, even though religiously they be estranged from us.<sup>171</sup>

*The "Guiding Principles" (1937)—*

Judaism is the soul of which Israel is the body. . . . We recognize in the group-loyalty of Jews who have become estranged from our religious tradition a bond which still unites them with us.<sup>172</sup>

Knowing the strongly-held Classical Reform sentiment of a large and influential membership segment in the immediate post-World War II era, it seems inconsistent to find that application forms in use from 1946 to 1949 informed prospective members: "B'nai Jehudah . . . gives support and pays allegiance to the principles laid down by the Central Conference of American Rabbis and the Union of American Hebrew Congregations." The concept of Jewish peoplehood still caused acute discomfort in 1950. Many members reportedly were disturbed by a speech at B'nai Jehudah's eightieth anniversary celebration that year, given by Rabbi Morton M. Berman of Chicago, a champion of neo-Reform tendencies. He was understood to have asserted that the Union of American Hebrew Congregations had become committed to the proposition that Jews constitute a "race" (people), not merely the adherents of a religious faith. A spokesman for the Board of Trustees, writing a letter of protest to a UAHC official, advised that Rabbi Berman's assertion had been "quite offensive to our membership body."<sup>173</sup>

and solos on Friday evenings, when requested” and should “conduct Hebrew during the week for children of both [the Sunday and Sabbath] Religious Schools who desire such instruction.”<sup>176</sup> †

Cantor Rosbasch’s arrival had made an unexpectedly strong impact upon the congregation, as Rabbi Mayerberg vividly told the student body of the Hebrew Union College in 1942:

We shall never forget his first participation in a Sabbath eve service nearly four years ago. With skillful musicianship he brought a glow of beauty and warmth to the whole ritual. It seemed to us that all the pathos and all the hope of a tormented world were integrated in the lovely tones of his baritone voice and the traditional melodies he sang. He came to us as a refugee to fill an artificial place made for him; but in the passing years he has made his own place of inspiration and helpfulness. Under his direction the children of our school sing as I never thought they could sing. He teaches Hebrew adroitly and prepares emigré boys for Bar Mizvah. He cheerfully assumes any congregational task I suggest to him. In our case it is a clear instance of casting our bread upon the waters.<sup>178</sup>

Rosbash (as he spelled the name in later years) unwittingly served as the catalyst in a controversy over the place of ceremonials in B’nai Jehudah’s worship services that was to cause dissension long after his tenure with the congregation had ended. Its beginning can be traced to the latter part of 1940 when the board, upon the rabbi’s urging, voted to adopt the freshly issued “Newly Revised” *Union Prayer Book* (Vol. I) as “the official prayer book” for Sabbath and festival services.<sup>179</sup> The minutes of the meeting indicate that the board did not seek an opportunity to examine the volume before authorizing its use. It contained a good deal more Hebrew than the previous edition, including the *Kiddush* (“sanctification,” the traditional benediction and prayer over a cup of wine, ushering in the Sabbath and festivals). Cantor Rosbash, after consultation with the rabbi and with Irvin Fane, the newly elected president of the congregation, introduced the chanting of the *Kiddush* from the pulpit at Friday-night services. ‡

According to Mayerberg (writing in 1942), a majority of the membership welcomed the innovation, but some, who had never practiced the *Kiddush* in their homes, showed no disposition to like it and protested that the Reform rabbinate had “gone Orthodox” by including it in the new *Union Prayerbook*. The rabbi added this comment at the time: “I have no doubt that, with patience, my folk will learn to cherish all the newly restored and

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†The cantorial functions were thus defined by the board in its minutes, prior to Rosbasch’s arrival. This was the first occasion when the duties of a congregational staff member were spelled out by board decree. The action suggests possible sensitivity to an item that had recently appeared in the *Kansas City Jewish Chronicle* and apparently represented the views of the editor, rather than those of congregational officials. The news item advised: “In line with many Reform congregations throughout the country, Temple B’nai Jehudah has engaged a cantor who will bring to its services the color of traditional observances and the richness of Jewish liturgical melodies.” 177

‡Fane served as president from 1940 to 1945. The board minutes for those years are almost totally devoid of reference to questions of ritual, in vivid contrast to the preceding and subsequent periods. It was Fane’s judgment (so he informed this author) that ritual matters should rest in the rabbi’s domain, and he encouraged Mayerberg to proceed in this regard as he deemed best.



interpreted parts of our ritual.”<sup>180</sup> In 1946, however, some months before Rosbash accepted a position in the East, negative reaction on the part of adherents to the Classical Reform position caused the board to have the Kiddush ceremony discontinued at services.<sup>181</sup> Five years later, Mayerberg told the congregation of his feeling that the Kiddush, in Hebrew, should be “eliminated entirely from any Reform service” and utilized in a simplified form as a home observance only.\*

This did not represent Rabbi Mayerberg’s final judgment on the subject. His rejection of the Kiddush ceremony at services, as expressed in 1951, was conditioned by the majority view of the Board of Trustees at that time. To Mayerberg, the board represented the will of the congregation as a whole on ritual questions, and he was willing to champion the board’s desires as his own. Board thinking along those lines was to change in the latter years of the Mayerberg ministry. When it did, the rabbi unhesitatingly supported the changed position.† Mayerberg was fully aware that many trustees held no strong religious convictions; yet he remained sensitive to lay-leadership sentiment in ritual matters, even to the extent of allowing the board almost total discretion in that regard during his last decade of service. But near the close of his career he reached the conclusion that the *sine qua non* for congregational administrative office was not “prestige or economic power,” but an “active religious consciousness,” expressed in regular Sabbath worship and an awareness of the need to grow in Jewish knowledge.<sup>184</sup>

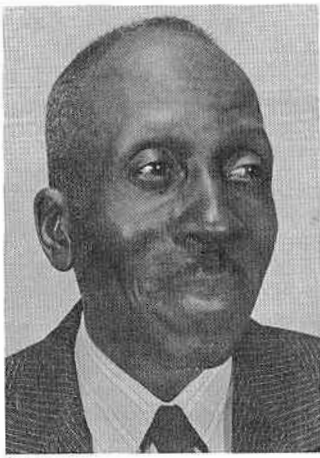
A companion issue to the Kiddush controversy dealt with the question of Bar Mitzvah as an appropriate ceremony in Reform Judaism. (It seemed to have been forgotten that Bar Mitzvah was not unknown at B’nai Jehudah. At any rate, there was one ceremony of record, that of a son of Rabbi Elias

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\*This comment on the Kiddush appeared in a paper entitled “Some Thoughts on Ritual in Reform Practice.” Mayerberg presented it at an open congregational forum following the regular service on Friday evening, January 12, 1951. He had been requested by the board to respond to neo-Reform concepts that had been advanced some weeks earlier by Rabbi Morton M. Berman of Chicago in an address at the congregation’s eightieth-anniversary observance.<sup>182</sup> In this paper, Mayerberg also recommended for “total elimination from any Reform service” such other practices as the wearing of a head covering or a *talit*, “either by the minister or the members,” memorial services on the seventh day of Passover and on Sh’mini Atseret (which occurs in the fall, immediately following Sukkot), and the use of a *chupah* (canopy) at weddings. He suggested that B’nai Jehudah might want to experiment with such modern Reform practices as the lighting of Sabbath candles on the pulpit, the Torah service on Friday nights (in addition to one on Saturday mornings), and a candlelight pageant on Chanukah. (Sabbath candles have been regularly lit on the pulpit since 1956. The Torah service on Friday was utilized occasionally in the late fifties; it has been used weekly since 1960 under Rabbi Silverman. A candlelight pageant on Chanukah has been an annual feature since 1957.)

†The congregation engaged its second cantor in 1959, during Rabbi Mayerberg’s last year in office. This also brought a reintroduction of the singing of the Kiddush at Friday-night services. A member registered a protest with the board, asserting that this “oriental” ceremony lacked taste and dignity. The board issued a response with which the rabbi formally associated himself:

While we reject . . . those Orthodox customs which do not uplift us spiritually, we cannot agree . . . that such ceremonies as the Kiddush do not enhance the beauty of our worship. We feel that the Kiddush is today, as it has always been, a lovely symbol of joy which aids us in sanctifying the observance of the Sabbath and festivals.<sup>183</sup>



FELIX "PHILIP" HENDERSON  
Asst. Sexton, 1927-29  
Head Custodian, 1929-63



ADELE LORIE  
Principal  
1938-1948



CANTOR ALFRED ROSBASH  
1939-1947

## THE TEMPLE

LINWOOD BOULEVARD  
AND FLORA AVENUE

### IMPORTANT ANNOUNCEMENT

#### Sedar Dinner

The Temple Sisterhood will give a Sedar Dinner for the members of the Congregation, Tuesday evening, April 4, at 6:30 o'clock in the I. E. Bernheimer Memorial Hall. The price of the dinner is \$1.00 per plate.

Reservations will be limited to 300 AND NONE WILL BE ACCEPTED AFTER SATURDAY, APRIL 1. Please send in your reservations without delay on the attached card with your check.

Cantor Alfred Rosbasch will sing the traditional melodies during the Sedar Service.

Mrs. H. Kornfeld is the chairman and Mrs. Ira Rosenblum is vice-chairman of the dinner committee.

#### Hebrew Classes

Rabbi Mayerberg announces that Cantor Alfred Rosbash will conduct classes in Hebrew for the children of the Religious Schools who desire to attend. The first Hebrew class will meet on Tuesday, March 28, at 4:00 o'clock at the Temple. Beginners classes will be held from 4:00 to 5:00 o'clock on Tuesdays and Thursdays followed by advanced classes from 5:00 to 6:00 o'clock. A special class for Bar Mitzvah boys will be formed.

Announcements of  
Temple Seder  
and  
Bar Mitzvah Classes  
March, 1939



SABBATH SCHOOL CONFIRMATION, 1932

Eppstein, in 1880, which was conducted without stir, as though it were a common feature of Reform Judaism.)<sup>185</sup> Apparently there was little serious objection to Bar Mitzvah services at the temple during the early forties so long as the privilege was extended only to “emigré boys.” After a while, however, the cantor also began to prepare native-born sons of members for this ceremony at Sabbath-morning services.† This brought strong criticism, and a resolution of the board in 1947 took note that it had never authorized the ceremony.\* The board held that Confirmation would thereafter be the only “consecrated” religious service for the children of the congregation.<sup>186</sup> This remained the zealously guarded policy until 1954 when a sharply divisive battle over Bar Mitzvah was to threaten a rupture in congregational ranks.

Inherent in the Bar Mitzvah controversy (when it first arose) was the deeper question of the role of Hebrew in the Reform liturgy and the Religious School curriculum. In earlier periods, this question had commonly been decided upon weighing nostalgic considerations against “the spirit of a new age,” as viewed by the membership. (None of the rabbis seem ever to have been recorded “against” Hebrew.) The 1930’s, however, placed a heavy burden of responsibility for the leadership and care of world Jewry upon the Jews of America. Hence, latent remembrances were intensified into renewed Jewish consciousness. A resurgence of Hebrew was experienced in many Reform congregations under the influence of the movement’s Commission on Jewish Education, which deemed the cultivation of Hebrew essential to the survival of Judaism.<sup>187</sup>

B’nai Jehudah’s Educational Committee, sensitive to the changing national trends, brought Dr. Abraham Franzblau of the Hebrew Union College to Kansas City in 1938 to evaluate the entire Religious School curriculum and to meet with two newly appointed executive staff members of the faculty.<sup>188</sup> The first of these was Adele (Mrs. Alvin J.) Lorie (later Mrs. A. R. Silberberg), successor to Miss Carrie Frohlich as principal.<sup>189</sup> † Mrs. Lorie was a Sisterhood leader who had taught high school in Dennison, Texas, before her marriage to a prominent Kansas City physician. (Her father-in-law, Joseph Lorie, was one of B’nai Jehudah’s founders.) Appointed to aid her as “curriculum advisor” was Irving Levitas, the 27-year-old educational director of the Jewish Community Center, who had proven himself widely popular in just two years of local residence as a lecturer to adult audiences on contemporary Jewish questions.<sup>190</sup> ‡

† Among the boys in the latter category was Robert E. Kleban. A son, Edward Kleban, became the first second-generation Bar Mitzvah at B’nai Jehudah in 1970.

\* Reproduced in this volume is a card sent to the membership in March of 1939 which announced, in Rabbi Mayerberg’s name, that the newly arrived Cantor Rosbasch would conduct classes to prepare interested boys for Bar Mitzvah. The board minutes of March 1, 1939, defining Rosbasch’s duties, specified that he teach Hebrew for those wishing to study the language. They did not refer to Bar Mitzvah, however.

‡ Miss Frohlich returned to congregational service as bookkeeper in 1945, retiring in 1957.

‡ Levitas was reared in Chicago. He came from a family identified with the Jewish labor movement (*Arbeiter Farband*) and had his first significant contact with Reform Judaism

Dr. Franzblau's analysis of B'nai Jehudah's educational needs persuaded Rabbi Mayerberg, Mrs. Lorie, and Levitas to propose sweeping curriculum changes. These promptly received unanimous board approval "in toto," with the announced aim of making B'nai Jehudah's Religious School "one of the most happily efficient in the country." The major alterations included the addition of courses in modern Jewish history and sociology ("to prepare the Jewish child for communal activities"); promotion to the next higher grade on the basis of achievement instead of age; a further raising of the age for Confirmation to the tenth grade as of 1940-41, and the immediate introduction of mandatory Hebrew study, so graded as to insure "that by 1943 there will be no Confirmands who will not have a reading knowledge of the Hebrew language."<sup>195</sup>

Parental criticism of most of these curriculum changes caused those in charge of their implementation to refrain from doing so in any sustained manner. Some of the older students objected to required Hebrew instruction; it was quickly shifted to two lower grades, and there it was allowed to lapse before long. The raising of the Confirmation age to the tenth grade, scheduled to begin with the Class of 1941, was postponed by five years because many of the pupils immediately affected indicated (on their own or through their parents) an unwillingness to remain in the school for an extra year.<sup>196</sup> \*

Several faculty members initiated discussions on Zionism in the Modern History and Sociology courses, no doubt with the encouragement of Irving Levitas, an ardent Zionist. Levitas terminated his first period of association with the Religious School in the fall of 1939 when he moved to Washington, D.C., to join the national staff of A.Z.A., the B'nai B'rith junior order for boys.<sup>198</sup> With his departure, much of the impetus to study modern Jewish

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through Felix A. Levy, rabbi of Chicago's Emanuel Congregation and a political Zionist. During Levitas's first period of Kansas City residence (1935-39), he was also in charge of local activities for the Jewish National Fund and served as adviser to two communal youth groups, the Zionist-sponsored Young Judea and the boys' division of B'nai B'rith, A.Z.A. He was prominently identified with Poale Zion, a Labor-Zionist organization.<sup>191</sup>

Levitas was first associated with Mayerberg in 1935-36 on the faculty of a "College of Jewish Studies." Its classes were held at the Jewish Community Center. In that year, Mayerberg taught Biblical History there, while Levitas directed this night school and conducted courses in Jewish Personalities, Movements in Modern Judaism, and Theories of Survival.<sup>192</sup> Levitas led a monthly Sisterhood study group in 1935-36 "to study problems of child adjustment to modern Jewish life, methods of bringing Judaism to the home, and the development of an intelligent approach to Christianity."<sup>193</sup> He addressed meetings of the Temple Brotherhood on "What is the Jewish Problem?" and "The Jew Faces Two Roads."<sup>194</sup> It appears that Levitas was the first to popularize adult Jewish study at B'nai Jehudah since the time of the elder Henry Berkowitz, aside from Mayerberg's Bible classes and sermonic book reviews.

\*The mandatory instruction of Hebrew was introduced in the seventh grade for 1938-39. It failed to receive a "favorable response" and was shifted to the fourth and fifth grades for the following year. There, too, it failed to take root and was abandoned after a brief trial period. The policy of raising the Confirmation age to the tenth grade came close to abandonment before there had even been an opportunity to test it. It was saved for future implementation by the rabbi's "insistence" in 1941 that "some definite plan be formulated and adhered to, so that the school faculty will know that a definite rule has been created by the Board, and that the Board will back the faculty in the enforcement of this rule."<sup>197</sup>

problems was lost. All controversial aspects of that part of the curriculum were eliminated after one of the teachers was reprimanded for having discussed the Zionist program with her seventh-grade class.<sup>199</sup>

Some who looked to Rabbi Mayerberg for guidance on the Zionist issue were at times puzzled to find him steadfastly supporting many efforts to build Palestine as a haven of refuge and a center of spiritual and cultural life, and, at the same time, vehemently opposed to the idea of a Jewish State. He, however, felt it not at all inconsistent to appear at a dinner meeting of the local chapter of the anti-Zionist American Council for Judaism in order to assert that “the creating of a Jewish state is mere fiction and will not solve the problem of the Jews,” only to excuse himself for the remainder of the evening to keep another speaking engagement—at a Youth *Aliyah* benefit given by the Junior Hadassah.<sup>†</sup>

It was Mayerberg’s aim to forge a closer bond among diverse elements of the Jewish community, just as he had encouraged fellowship with Christian groups. Therefore he gladly seconded the proposal of Rabbi Gershon Hadas, his Conservative colleague, to have the members of all synagogues in Kansas City join in a Union Service on Thanksgiving in 1939, while suggesting that his own members also continue a long-accustomed participation in a joint Thanksgiving service with Linwood Boulevard churches, held at an earlier hour.<sup>203</sup> B’nai Jehudah has, ever since, shared in annual *inter-faith* and *intra-faith* services on Thanksgiving.

But Mayerberg regarded political-Zionist agitation as an obstacle, not a path, to unity. So, apparently, did most B’nai Jehudah members at the time

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<sup>†</sup>In 1929, Mayerberg addressed the Kansas City Zionist Organization on “The Hebrew University: A Promise and a Symbol.” In the spring of 1935, he reportedly endorsed “the principles and ideals of the Palestine labor movement.” He visited Palestine that summer; upon returning, he related to the students of the Religious School some of the “wonderful” accomplishments of modern Jewish agriculturists. In 1938, Mayerberg announced that a past national president of Hadassah, Mrs. Samuel W. Halprin, would occupy the pulpit on a Friday evening to speak on “Palestine Today.” He requested a large audience for this “well informed and dynamic speaker,” indicating that she would describe how the rescue work of Youth *Aliyah* had taken German-Jewish children from an “anti-Semitic atmosphere” to a “new land” with a “new form of life.”<sup>200</sup>

Mayerberg’s quoted remarks in support of the aims of the American Council for Judaism were made at a local chapter meeting in 1945. The principal speaker there was Rabbi Elmer Berger, national executive director of the ACJ.<sup>201</sup> Mayerberg’s encouragement of the ACJ program in 1945 represented a modification of an earlier position. In 1943, he had been recorded in favor of a CCAR resolution describing participation in activities of the Council by some Reform rabbis as “a growing threat to our fellowship.” The resolution had urged these rabbis to seek the termination of the ACJ, “in the spirit of amity.”<sup>202</sup>

Kansas City leaders of the American Council for Judaism in 1945 (listed in a *Jewish Chronicle* article which announced the event at which Mayerberg and Berger were speakers) all belonged to B’nai Jehudah. They credited the local chapter with a membership of “approximately” one hundred. Apparently not all who belonged were convinced anti-Zionists. Rabbi Gershon Hadas has recollections of a Jewish merchant who in this period sought his guidance on how much to contribute to the Council and to the Zionist Organization of America, respectively. He wished to show “impartiality.” This author recalls a somewhat similar conversation in 1953 with a lay leader of the congregation. That individual advised that he was then a member of both the ACJ and the ZOA. He explained that he liked to support the causes in which his friends were active, and he had friends in both camps.

of World War II, if the minutes of the Temple Brotherhood may serve as a reliable index of sentiment.

In May of 1943, all Jewish communities in the country were called on to elect representatives to an American Jewish Conference in order to develop a program of common action on post-war Jewish problems and to assure that "the rights of the Jewish people with respect to Palestine should be fully implemented." Among the national organizations which joined in the call and endorsed its phrasing were the two major bodies of American Reform Judaism, the Union of American Hebrew Congregations and the Central Conference of American Rabbis.<sup>204</sup> The leadership of both had by this time come into the hands of men who openly favored the Zionist cause.<sup>205</sup>

A special meeting of the congregation was convened to nominate three B'nai Jehudah members for consideration as delegates of the Jewish Community Council of Greater Kansas City. All three nominees selected by the congregation were, at the time, regarded as neutral on Zionism: Irvin Fane, the president; Dr. H. Morton Helzberg, the immediate past president; and David Morantz, a Brotherhood board member and the author of a popular volume, *Talmudic Tales*.<sup>206</sup> †

At the 1943 annual meeting of the Brotherhood, two weeks later, Rabbi Mayerberg took the occasion to "condemn emphatically the efforts of a misguided group to pack the [American Jewish] Conference with fanatical [Zionist] enthusiasts who would defeat [its] very purpose." The minutes of the meeting recorded that "in the memory of those present our spiritual leader had never spoken more eloquently and with such stirring effect. An ovation was given him at the close of his remarks."<sup>207</sup>

Irvin Fane was subsequently elected as one of Greater Kansas City's delegates to the first (1943) session of the American Jewish Conference. Two others, Joseph Cohen and Mrs. Ernest E. Peiser, likewise members of B'nai Jehudah, had been nominated by secular groups. Jacob Brown, a member of Keneseth Israel-Beth Sholom, was the fourth delegate of the community.\* All four joined in the overwhelming support given to the Conference's resolution on Palestine, which called for "the re-creation of the Jewish Commonwealth."<sup>209</sup>

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†David Morantz's son, Stanley A., served on the Board of Trustees (1960-66). His son-in-law, Ernest D. Mayer, was Brotherhood president in 1969-70.

Mayer is one of thirteen cousins of Rabbi Harry H. Mayer who came to the United States from Freiburg, Germany, as refugees from Nazi persecution. Twelve of these became residents of Kansas City. (Rabbi Mayer supplied the necessary affidavits for six.)

\*378 of the 501 delegates present at the American Jewish Conference in 1943 had been elected by Jewish communities across the country. The rest represented the major national organizations (all but the American Council for Judaism, which boycotted the sessions). Most of those elected at the local level registered at the Conference as members of "groups" or "blocs." Fane registered as belonging to the "Reform Religious Group"; Cohen, as a member of B'nai B'rith; Brown and Mrs. Peiser, as General Zionists.<sup>208</sup>

## A CHANGING COMMUNITY IN WORLD WAR II

*If we fail to believe in the kinship of people, the world will see recurring wars, with only compromise measures between, until mankind is destroyed by its own genius for destruction.*

—Samuel S. Mayerberg, 1944.<sup>210</sup>

The tide of pacifism ran strong among peoples so long as the horrors of World War I remained a vivid memory. But nations forget, just as men cease remembering the pains of illness and push annoying thoughts deep into the subconscious.

Rabbi Mayerberg, in a 1936 Armistice Day radio address sponsored by the Daughters of the American Revolution, saw the Spanish Civil War as a preliminary skirmish for another world-wide conflagration. Reacting with the sentiments characteristic of the 1920's and early 1930's, he urged that the United States maintain "absolute neutrality," adding: "We as a nation will cooperate in advancing humanity and the progress of civilization, but when nations go to war they must fight alone."<sup>211</sup> A year later the United States placed an embargo on arms and ammunition to any belligerent nation. The Temple Sisterhood read "Peace Flashes" at its open meetings in the months immediately following President Roosevelt's 1937 appeal for "positive efforts to preserve peace."<sup>212</sup> In June of 1939—soon after Hitler had annexed Czechoslovakia as a Nazi "protectorate"—Mayerberg advised the graduating class of the University of Arkansas to emulate "the unique contributions to humanity" and the quest for world peace of such notable isolationists as Charles A. Lindbergh.<sup>213</sup>

Hitler's *Blitzkrieg* conquest of much of continental Europe brought a sharp change in American foreign policy. President Roosevelt called for Lend-Lease aid to beleaguered Britain in his 1941 State of the Union message. Congress was still heatedly debating the requested legislation and Lindbergh was the darling of the isolationists' "America First" rallies when Mayerberg, changing with the times, declared it had become essential that the United States make common cause with the embattled democracies abroad. Speaking at a time when isolationism was still seen as the dominant sentiment in Kansas City,<sup>214</sup> Mayerberg told a meeting of the Plaza Association in February, 1941, that America should sever its diplomatic ties with Germany and speed to Britain the armament she required for survival, without regard to possible future payment.<sup>215</sup>

Then came Pearl Harbor. 346 of B'nai Jehudah's men and women joined the armed forces in World War II, and four made the supreme sacrifice: Marvin Earl Cobrin, Raymond L. Friedson, Richard Rosenbloom, and J. Donald Silberberg.<sup>216</sup>

After-service social hours on Friday nights for armed forces personnel and congregational members were started in 1942.<sup>217</sup> They proved so popular that the Sisterhood decided to continue them at frequent intervals after the

war. Sisterhood women took training courses in Civil Defense and sold over a million dollars in War Bonds from a booth at Twelfth and Walnut. That accomplished, they sold \$345,000 more to purchase three ambulance planes in Rabbi Mayerberg's honor.<sup>218</sup>

Democracy was also effectively served within the congregation itself during World War II. The right to vote at congregational meetings was, at last, extended to all members in 1942.<sup>219</sup> † The pew-ownership system was abolished in 1943, though a concession was made to those few families who had occupied a specific pew of the Linwood Boulevard Temple for a minimum of thirty-three years; they were permitted to retain the use of their pews on the High Holy Days.<sup>222</sup> This proved an empty gesture, for never again was the temple on Linwood used for adult High Holy Day services. In 1941, when the membership roster had risen to 600 families, these services were first transferred to the commodious Music Hall of the downtown Municipal Auditorium so that the congregation could worship as a single unit.<sup>223</sup> They remained there from 1943 until the completion of the present sanctuary on Holmes Road in 1967.<sup>224</sup> The seats of the Music Hall were at first assigned on the basis of membership seniority. An unassigned seating system was adopted in 1953 and has been employed ever since.<sup>225</sup> Each of these procedural changes brought complaints. The transfer of services to the Music Hall in 1941 incensed some pew holders.<sup>226</sup> Certain old families thought it unfair that newer members were given equal rights with them under the first-come, first-choice-of-seats formula adopted in 1953.<sup>227</sup> Yet in both instances the change, once given a chance, met with overwhelming favor.

Not every departure from the *status quo* was ultimately received so favorably. Board policy and parental wishes in Religious School matters clashed once again, this time after the 1943-44 Pre-Confirmation and Confirmation classes were shifted from Sunday to Saturday in order to have these older students participate in Sabbath-morning services.<sup>228</sup> Wartime gasoline rationing perhaps contributed to a quickly growing dissatisfaction with this program since some parents, with children in both Saturday and Sunday classes, had to make two round trips to Religious School each weekend. Despite these problems, it was announced in 1944 that the system would be continued for a second year.<sup>229</sup> This caused an uproar. President Fane was "deluged" with letters of protest.<sup>230</sup> The president of the Sisterhood, Mrs. Paul Uhlmann, transmitted the unanimous request of her board that all classes again be held on Sunday morning. The Sisterhood's request went one step further. It asked that class hours on Sunday be shortened to facilitate student participation in a mid-morning family service, and it recommended that this Sunday service take the place of Saturday Sabbath worship.<sup>231</sup> The Board of Trustees proved unwilling even to consider abandonment of Saturday-morning services, but it did agree to the other two Sisterhood recom-

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†The first recorded lay initiative to secure voting rights for all members was taken by the Brotherhood, in 1939.<sup>220</sup> The first advocacy at the board level, however, stemmed from Edgar J. Stern (then treasurer; later, president). He provided the telling sponsorship in 1942.<sup>221</sup>



mendations. All grades in 1944-45 met on Sundays; family services were held at 10:45 a.m., following abridged class sessions.<sup>232</sup> The music for these services was provided by the children's choir, with Lily (Mrs. Sidney) Loeffler as organist.<sup>233</sup>

The Sunday services (along with those on Saturday) were continued for a second year in 1945-46. The music was rendered by a Temple Choral Club of eighteen volunteer members, directed by Cantor Rosbash and with Mrs. Loeffler again at the organ. The students no longer participated, however. Edgar J. Stern, Religious Education Committee chairman in 1945, had convinced the board that the entire Sunday morning should be devoted to class-room instruction.<sup>234</sup> Sunday services were dropped in 1946 and then resumed once more on a trial basis in 1949. The response was then so poor that they were discontinued permanently after seven weeks.<sup>235</sup>

A different experiment begun in World War II proved of lasting success, however. This was an all-day Institute on Judaism for the Christian clergy, sponsored by B'nai Jehudah and its Sisterhood and Brotherhood in the spring of 1943. Dr. Samuel Cohon, professor of theology at the Hebrew Union College, came to lecture on "The Principles of Judaism" and "Jewish Worship." 158 clergymen attended. A Protestant led the morning session, and Bishop Edwin V. O'Hara of the Catholic Diocese presided in the afternoon.<sup>236</sup> The highly favorable reaction to the program's superior level of scholarship made the institute an annual event, and it has so remained. For several years, B'nai Jehudah thereby served as the only common meeting ground for Greater Kansas City's Protestant and Catholic clergy.<sup>237</sup> Monsignor George W. King, pastor of the Catholic Cathedral, referred to the original institute more than two decades later as "the first ecumenical meeting held here . . . Protestants, Catholics, and Jews were all brought out of their narrow ghettos under the brotherhood of one God and Rabbi Mayerberg."<sup>238</sup>

The success of the first institute had favorable repercussions in the Jewish community, which rightfully credited Mayerberg as its source of inspiration. A month later, the Hebrew Union College conferred the honorary Doctor of Divinity degree upon B'nai Jehudah's rabbi "whose entire ministry, over more than a quarter of a century, has been animated by a remarkable spirit of idealism and self-sacrifice."<sup>†</sup> An editorial in the *Kansas City Jewish Chronicle* (July 9, 1943) hailed Mayerberg's recognition by his rabbinic alma mater as a signal honor for the city. It also applauded his acclaim locally by Christians and Jews:

Dr. Mayerberg has achieved a degree of interfaith good will which nurtures the faint hope that anti-Semitism is not an inevitable and uncontrollable evil. A man who can command audiences drawn from Christians and Jews alike as he has attracted through his lectures deserves admiration and full credit for bridging this gap that has yawned through the centuries between the two faiths. And the esteem in which he is held by Christians is exceeded only by the respect and affection for him by his own people. His sincerity as a Jew has served to unite spiritually all Jews and has helped to ease much of the intra-faith friction that has heretofore prevailed . . .

<sup>†</sup>Mayerberg received a second honorary degree, Doctor of Laws, in 1950 from Park College.

There can be little doubt that the esteem in which Rabbi Mayerberg was held in both the Christian and Jewish sectors of the community—at no time more in evidence than in the period of World War II—raised B'nai Jehudah to new heights of prestige and contributed measurably to a doubling of the membership in just seven years: from 560 families and single people in 1944 to over 1,100 in 1951. Other factors, however, also contributed to this enormous growth.

Profound socio-economic changes in the makeup of American Jewry in general made themselves felt at a greatly accelerated pace in the prosperous years of the forties and early fifties. That period brought to fruition the reservoir of economic advantage which Jews had built in earlier years through superior education and experience in business. The American Jewish community became as prosperous as some of the longest-established elements of the population in the United States. This prosperity brought about a social homogeneity as pronounced, perhaps, as it had been before the "great migration" from Eastern Europe. It also influenced hundreds of thousands to enter the synagogue fold, many of them for the first time. The American Reform movement alone, as the largest beneficiary of this "Jewish revival," increased in strength from 50,000 member-families in 1937 to 255,000 in 1956.<sup>239</sup>

These nationally observed phenomena of economic and social change (and of congregational membership growth) were fully supported by the contemporaneous Kansas City experience. One index of local community transition between the two World Wars was the diminishing number of children from indigent families who came to B'nai Jehudah for free religious instruction. In 1917, the peak year of free enrollment, the congregation had served 365 such children in two localities—250 at the Jewish Educational Institute on Admiral Boulevard and 115 at the temple on Linwood.<sup>240</sup> The number began to dwindle as the Orthodox community, from which most of the students had come, created its own schools and enlisted more and more of the parents as dues-paying members. By the 1940-41 school year, the B'nai Jehudah free Sabbath School enrollment had dropped to 157. A year later, that figure had been cut in half, a number which hardly warranted the expense of a separate school for non-member children, with its own principal and eleven teachers. The Saturday Sabbath School was therefore disbanded in 1942, and its small remaining student body was absorbed into regular Sunday classes under a revised policy "that the facilities of our Religious School, up to its capacity, should not be denied to any Jewish child in this community who seeks them by reason of the fact that his parents are unable to assume a financial obligation."<sup>242</sup> By 1948, the parents of all but eight Religious School students were members of the congregation.<sup>243</sup> Few children of non-members remain presently because membership has become available to all Jews who seek it. Dues since 1959 have been determined on the basis of proportionate individual ability to share the cost of the total congregational program.

All children in the Religious School since 1948 have been the beneficiaries of a foundation established by the last will and testament of Edward A.

Lorber, member of an old B'nai Jehudah family. Lorber, a bachelor-merchant who died in 1946, left the bulk of his estate—over \$160,000—in trust to the congregation in order to further “its good work in the religious education of indigent Jewish children in Kansas City, Missouri.”<sup>244</sup> Lorber’s will was drawn in 1937 when the Sabbath School was still in existence. With a substantial portion of annual income from the Edward A. Lorber Religious Education Foundation not needed for its originally intended specific purpose, the remainder is being utilized to benefit the entire student body.\*

The sharply diminished need for free religious education was but one of the available barometers of radical change in the community’s complexion. Another was a 1942 local population survey which was published by the Jewish Community Council of Greater Kansas City. Its findings may be compared to advantage with earlier community patterns. They also furnish an intriguing contrast between the demographic profile for the Jewish community of the early forties as a whole with one limited to the B'nai Jehudah membership.

The Jewish population of the metropolitan area in 1942 was estimated at 21,400 in the community survey, of whom almost 20,000 lived in Kansas City, Missouri, where they made up five per cent of the total population.† Fewer than one-third were foreign-born, a surprising statistic considering that a large majority of those present at the time of World War I had come as immigrants.

Equally striking was the redistribution of the local Jewish population by neighborhoods. The old tenement districts in the North End and to the south-east of downtown—the major areas of first settlement for the masses of immigrants from Eastern Europe—were by this time almost totally without Jews. An internal migration had taken them in rapid stages of economic progress to the midtown sections where B'nai Jehudah’s more affluent members had been centered twenty years earlier. As of 1942, six out of every ten Jewish families with children resided in a middle-income area in which Cleveland and Troost avenues marked the respective east and west limits, with Forty-Seventh Street the boundary on the south and Linwood Boulevard representing the northernmost fringe.<sup>246</sup> A 1940 roster of 575 B'nai

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\*The Edward A. Lorber Religious Education Foundation represents the largest bequest ever received by B'nai Jehudah for the furtherance of its work. It is administered by the First National Bank of Kansas City.

Edward Lorber became a member in 1936 upon the death of his father, Henry, who had belonged for eighteen years. An uncle, Charles I. Lorber, had previously held membership for about two decades.

Henry Lorber (Edward’s father), a native of Vienna, settled in Kansas City in 1886 and established one of the first produce houses at the City Market (Henry Lorber & Company) which Edward operated after his father’s death. The firm was dissolved after Edward’s own death in accordance with his testamentary instructions, largely to establish the educational foundation. Apparently the bequest was made at the suggestion of Rabbi Mayerberg.<sup>245</sup>

†The number of Jews in Greater Kansas City was thought to have remained essentially unchanged since the early 1920’s. Higher figures which appeared in issues of the *American Jewish Year Book* during the intervening years were felt to have been exaggerated.

Jehudah families, however, listed fewer than fifteen per cent in that once fashionable neighborhood, and not more than a handful of those could any longer be deemed to live within reasonable walking distance of the temple.

The 1942 community survey concluded that "the Jewish population is distinctly better situated economically than the population of Kansas City in general." This point was emphasized by showing that less than ten per cent of the total population resided in the area of highest income while one of every four Jewish families was located there: the Country Club District on the city's southwest side. Had the study probed more deeply to pinpoint neighborhoods of Jewish concentration according to affiliation by synagogues, it would have disclosed that almost half of B'nai Jehudah's people were at home in the Country Club District by 1942. The 1940 membership roster had already listed forty-four per cent there. It also had recorded fourteen families just across the state line in the estate community of Mission Hills—an advance echelon of widespread upper-middle class migration after World War II to suburban Johnson County, Kansas.

B'nai Jehudah's Board of Trustees realized that a pent-up wartime demand for new housing would probably bring a post-war home-building boom in areas even farther distant from Linwood Boulevard. Therefore a relocation of congregational facilities was only a question of time and available funds. By the early months of 1944, the tide of the war had clearly turned in favor of the United Nations. Wartime industrial productivity had raised the American standard of living to a historic high. A long-range planning committee of the Board of Trustees thought the time propitious for an immediate building-fund campaign so that construction of a new temple in the south part of the city might get under way at the earliest possible opportunity in peacetime. Louis S. Myers, chairman of the committee, backed up the recommendation with his check for \$2,500 as the first building-fund gift.<sup>247</sup> Myers then also was president of the Jewish Welfare Federation. The spontaneous generosity of this greatly respected community leader encouraged the board to seek membership approval for a fund-raising drive.

On June 12, 1944 (six days after D-Day had established the Allied beach-head in Normandy), a special membership meeting authorized an immediate solicitation of funds, with a goal of \$500,000. In actuality, however, the meeting conveyed no meaningful sentiment of membership support. Hardly more than a quorum of twenty-five had been secured. The vote on the motion to seek funds was 23-6, and it probably would have failed had not the leadership blunted opposition by agreeing to a compromise that the funds to be obtained would not necessarily be earmarked for a new building, but might instead be used to rehabilitate the existing facilities.<sup>248</sup> The disappointed leadership recognized that it had no real mandate to proceed with any fund raising.

Some weeks later, the Orthodox Congregation Tefares Israel, which still was situated in the North End, indicated that it wished to move where most of its members were then living and expressed interest in purchasing the B'nai Jehudah property.<sup>249</sup> Therefore the board decided to resubmit its original proposal (to solicit funds for a new building) at the annual meeting

on November 3, 1944. There the motion carried unanimously, but by now the unchanged original language of the resolution lacked reality. It specified that the solicitation take place in the year 1944. The calendar year had only eight more weeks to run, and it was obvious that very little could be achieved in such limited time.<sup>250</sup> No solicitation effort was even attempted. Moreover, several of the congregation's wealthiest men and potentially leading contributors made it known that a congregational capital-funds program was, in their view, of lower priority than a new Home for the Jewish Aged and a projected million-dollar addition for Menorah Hospital.<sup>251</sup> Throughout the balance of the 1940's, the two community building projects and emergency overseas rescue needs never left a "right" time for congregational fund raising. Makeshift refurbishing of outmoded quarters had to suffice until a time came, in 1951, when seriously overcrowded class rooms made the thought of further delay to relocate intolerable.‡ In the meantime, the most visible adjustment in the congregational program due to the temple's physical distance from its membership was a change in the starting hour of services on Friday nights from 8:00 to 8:20 o'clock in 1945.<sup>253</sup>

Victory in Europe came on May 8, 1945. That night, B'nai Jehudah's families joined in a V-E Day service of thanksgiving. Rabbi Mayerberg paid tribute to the memory of President Roosevelt who had carried the burden of war almost to final victory, but had not lived to enjoy the fruits of peace: "Let us join with our fellow-Americans in bringing to fruition his dreams of world-wide prosperity and his visions of friendly and everlasting cooperation." Divine guidance was implored for "our fellow-citizen Harry S. Truman . . . grant him strength of body, breadth of mind, and trueness of will, to meet all the heavy responsibilities which have so suddenly descended upon him."

The mood of the service was not one of unalloyed jubilation. The still scarcely believable fact of the loss of millions of Jews in the Nazi death camps—long rumored and now irrefutably substantiated—cast a shadow upon the scene:

We have witnessed the truth mocked, justice perverted, mercy despised, and millions of Thy children crushed beneath the yoke of suffering and grief. . . . But now, O Ruler of the universe, we who have walked sadly in darkness now joyously behold the dawning light. The night of oppression at last is ending.<sup>254</sup>

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‡The facilities were refurbished in 1947 at a cost of \$56,000. \$23,375 of this sum was raised by Louis S. Myers among individual members, \$11,000 was contributed by the Sisterhood from the proceeds of a 1946 bazaar, and the balance was supplied from congregational reserves.<sup>252</sup>

## CHAPTER IX

### From Dream to Reality: Truman, Jacobson, and Israel

*We were in such a rush that I did not get to speak to him about the Jewish situation in Europe, but you can rest assured that when I see him in Kansas City next week, I will certainly appeal to him to get the British government to relax their restrictions for those entering Palestine.*

—Eddie Jacobson to Rabbi Mayerberg, following a visit with President Truman at the White House on June 18, 1945.<sup>1</sup>

*Only most intimate friends knew the extraordinary role that was played by you in swinging the scale in our favour when the future looked so precarious and ambiguous. . . . One day the world will know the part you played in helping my husband to achieve his goal. . . . [He] was forever grateful to you.*

—Vera (Mrs. Chaim) Weizmann to Eddie Jacobson, December 1, 1952.<sup>2</sup>

Six million Jews—more than a third of the prewar total—perished in the Nazi Holocaust. Hundreds of European communities which for centuries had represented the centers of Jewish consciousness and creativity were totally extinguished. No people in history had undergone an experience of such violence and depth.

Some 300,000 Jewish survivors had been liberated at the brink of death, hounded by waking nightmares they could not shake off while they remained in the very countries which had perpetrated such atrocities upon them. Their pre-eminent goal became Palestine where fellow-Jews were eager to receive them and help them rebuild their lives as people in their own land. But the gates of Palestine were closed to them, and they were forced to linger on in provisional homes and “Displaced Persons” camps while all other victims of the Nazi tyranny were re-established in sovereignty.

The act of universal equity which belatedly honored the Jewish claim to a National Home was influenced, above all other world statesmen, by the determined course taken by the President of the United States, Harry S. Truman. Many chronicles and personal memoirs have already recorded the tortuous process by which the State of Israel finally came into being and received its first recognition from the United States upon Truman's audacious initiative.

Previous accounts of the drama of Israel's founding also have not failed to assign a strategic, but fleeting part in it to Eddie Jacobson, a devoted member of B'nai Jehudah. That brief participation was deemed sufficiently meritorious to provide for him "an enduring place as one of the practical creators of the nation of Israel."<sup>3</sup>

Remaining untold until now, however, is the far more impressive total record of Jacobson's activities on behalf of the State of Israel. It reaches well beyond the period of Israel's founding to encompass four years of sustained, extraordinary Jacobson influence as a White House adviser on Israel. President Truman did not lack for "expert" advice on that subject. Yet, outside his immediate White House staff, few were regarded by him to be as personally loyal, selfless, and free of unworthy bias as the unassuming and unsophisticated Jacobson. Truman knew Jacobson as a good American and a good Jew. His trust in him, tested by three decades of close association, was complete and was held inviolate. In the lonely power of the Presidency, Harry Truman listened to his dependable friend and acted to protect the infant State of Israel.

Eddie Jacobson (even casual acquaintances seldom identified him by his given name, Edward) was a 14-year-old stock boy for a Kansas City wholesale dry-goods firm when he first came to know the 21-year-old Harry S. Truman, then a bookkeeper at the Union National Bank. That was in 1905, the year in which Eddie had moved from Leavenworth, Kansas, with his parents and five brothers and sisters.<sup>4</sup> The parents, David and Sarah Jacobson, were poor immigrants from Russian Lithuania who strove to rear their children in accordance with Orthodox Jewish tradition. David Jacobson had been a shoemaker on New York's East Side, where Eddie was born in 1891. He had brought the family west to Leavenworth two years later in the hope of earning a better livelihood. But there, and later in Kansas City, he remained "eminently unsuccessful," as it was expressed by one of his grandsons, Elliot L. Jacobson (a son of Eddie's younger brother A.D. who currently serves as B'nai Jehudah's first vice-president). Eddie, like most of the Jacobson children, had to quit school in his early teens to help make ends meet at home.<sup>5</sup>

The young Jacobson developed proficiency in merchandising during his first dozen years in Kansas City. He lost track of Truman, who had returned to the family farm near Grandview in 1906. They met again in 1917, two months after war was declared, when Jacobson enlisted as a private in the 2nd Field Artillery of the Missouri National Guard. Truman was junior first lieutenant of the battery to which he was assigned. Soon thereafter, their regiment was mustered into the U.S. Army as the 129th Field Artillery.<sup>6</sup>

While awaiting travel orders, Lieutenant Truman and Jacobson, his supply sergeant, built up a battery-mess fund with a dance and a movie which cleared \$2,600. When the 129th arrived for training at Camp Doniphan on the Ft. Sill reservation in Oklahoma, it seemed natural for the regimental commander to establish a canteen “under the responsible supervision” of Truman and Jacobson.<sup>7</sup> They collected two dollars from each of the 1,100 men in the regiment and paid it back after six months, plus a \$15,000 dividend. Truman noted in his *Memoirs*:

Many other canteens of the 45th Division were failures, and some of the men who ran them were sent home, but after our arrival in France I was promoted, largely because of the work Eddie Jacobson and I had done.<sup>8</sup>

The success of the canteen led them to begin talking about a joint post-war business venture on the regiment’s return voyage from France. They pooled their savings and raised additional capital. By the fall of 1919, Truman & Jacobson’s Gents’ Furnishings was open for business at a prime downtown-Kansas City location—on Twelfth Street, across from the entrance of the new Muehlebach Hotel. The town was booming, and the two partners busily sold silk shirts at sixteen dollars—“all cash, no credit.”<sup>9</sup> “Those were happy years,” Jacobson recalled in a 1945 interview with Rabbi Mayerberg. “We were not only business partners, but close friends.”<sup>10</sup>

Farm prices, long a bellwether of Kansas City’s mercantile prospects, tumbled in 1921, while interest rates rose sharply. That year the Truman & Jacobson inventory declined to one-third of its original value. The partners closed the store in 1922, “hopelessly in debt.” Eventually all the debts were met, after much sacrifice.<sup>11</sup> Truman was by then a judge of the Jackson County Court and Jacobson, a traveling salesman.

Earning a livelihood was a struggle for Jacobson through more than two decades on the road. His family had to do without many of the things others could take for granted. He and Bluma Rosenbaum, a B’nai Jehudah confirmand, had been married in 1919. After the failure of the haberdashery, they made their home with her parents and attended temple services with them. In 1927 they became members in their own right<sup>12</sup> to enroll their first child, Elinor (Mrs. Joseph Borenstine, a past Sisterhood president), in Sunday School. The affiliation which Jacobson maintained for the rest of his life (and which his widow has continued to hold to this day) developed into far more than a nominal attachment. In Eddie’s later years, after the welfare of the State of Israel had become his constant, active concern, he wrote: “I value my place of worship as one of the most important things in my life.”<sup>13</sup>

Bluma Jacobson tells of a call she and her husband paid Dr. Isaac Herzog, Chief Rabbi of Israel, during a visit in Tel Aviv in 1949. Rabbi Herzog, aware of Eddie’s Orthodox upbringing, asked why he, alone among his four brothers, had turned to Reform Judaism. Jacobson was quick to reply that his brothers attended synagogue regularly—every Rosh Hashanah and Yom Kippur. “I go to temple on the High Holy Days, and I *also* attend services there virtually every Friday night.”



Jacobson pointed out toward the end of his life that he did not regard himself as a political Zionist and had never joined any Zionist organization. "But," he noted also, "I was always deeply interested in the welfare of my suffering people across the seas and hoped that the day would come when they would have a homeland of their own."<sup>14</sup>

There can be little doubt that Jacobson's concern for the plight of Europe's Jews was first nurtured through his active participation in the life of B'nai Jehudah, his only Jewish communal association until after World War II when he joined B'nai B'rith.<sup>15</sup> Upon his election to the Temple Brotherhood board in 1944 (he headed the Brotherhood corps of ushers that year)<sup>16</sup> he took part in that board's wartime discussions of current Jewish events, led by his attorney and close friend, A. J. Granoff, and Cantor Rosbash.<sup>17</sup> Unquestionably he was also affected when Rabbi Mayerberg, to whom Jacobson was greatly devoted, accepted communal leadership of a 1943-44 effort in which Zionists and non-Zionists joined to protest the threat of imminent suspension of all Jewish immigration into Palestine.<sup>18</sup>

The approaching cut-off date of March 31, 1944, pursuant to the restrictive policy announced in the British White Paper of 1939, prompted the bi-partisan offering of resolutions in Congress which called for unlimited entry into Palestine "so that the Jewish people may ultimately reconstitute Palestine as a free and democratic Jewish commonwealth." The Truman senatorial papers at the Harry S. Truman Library in Independence include about forty communications from Kansas Citians in support of the resolutions. Only two of these, however, came from B'nai Jehudah members.<sup>19</sup> A congregational member, Past President Sidney L. Altschuler, sent Senator Truman the only local message on file which favored abrogation of the White Paper but questioned the Jewish Commonwealth concept as being "far fetched" and unfounded in "historical background."<sup>20</sup>

While the bulk of B'nai Jehudah's members seemed reluctant to advise their elected representatives of their views, the Board of Trustees now sought to influence the course of United States policy and world history. In a resolution unanimously adopted on February 15, 1944, it requested the government to take such measures "as will provide in Palestine a haven of refuge to the countless Jewish men, women and children so brutally oppressed." (The resolution appears as the first occasion on which B'nai Jehudah's board appealed to federal officials on any subject.) Although the reference to Palestine as a needed "haven of refuge" fell short of fully endorsing the Zionist-inspired "Jewish Commonwealth" concept of the pending legislation, the resolution of the board was so interpreted by all but one of the members of Congress who acknowledged the receipt of copies. Senator Truman, who alone noted the limited expression of board sentiment in his reply, gave assurances of "very careful consideration."<sup>21</sup>

The future President was already compiling a record of sensitivity to the "Palestine Question" which had elements of characteristic outspoken commitment, mixed with a politician's special sense of timing. In the week following the issuance of the 1939 British White Paper, Truman was one of five senators who took the floor of the Senate to condemn it for having

made "a scrap of paper of Lord Balfour's promise to the Jews."<sup>22</sup> On April 14, 1943—soon after it had become clear that Hitler had reached his dreadful "Final Solution" for the disposition of all Jews under his control—Senator Truman prominently participated in a Chicago mass meeting, called to protest failure to develop rescue operations. He then declared:

Today—not tomorrow—we must do all that is humanly possible to provide a haven for all those who can be grasped from the hands of the Nazi butchers. Free lands must be opened to them.<sup>23</sup>

Privately, Senator Truman had assured national Zionist leaders that he felt no difficulty supporting the "Jewish Commonwealth" idea,<sup>24</sup> and had written, "When the right time comes I am willing to make the fight for a Jewish Homeland in Palestine."<sup>25</sup> \*

Despite overwhelmingly favorable sentiment in Congress, the Jewish Commonwealth resolution was shelved after the Secretary of War concluded that enactment at the particular time would be prejudicial to the successful prosecution of the war. Britain granted the slight concession of extending the immigration deadline until the unused portion of the White Paper quota was exhausted. Thereafter all "legal" Jewish immigration was to end. The gates of Palestine would be closed to those who could have no other place of refuge. This was the picture which confronted Harry S. Truman when he became President on April 12, 1945.

Truman's unexpected elevation to the Presidency lifted Eddie Jacobson from obscurity to public notice with equal suddenness. He had, two months before, re-entered the retail haberdashery business with borrowed capital.† All at once, people who had previously paid no attention to him called on Jacobson at his Westport Men's Shop at Thirty-Ninth and Main streets with requests that he use his friendship with the President on their behalf. Some were office-seekers; others wanted support for various projects. All such requests were rejected on the spot.<sup>31</sup>

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\*A subject for scholarly study is the derivation of Truman's views on Palestine before he became President. No Jewish influences from Kansas City seem to have had a direct bearing on his attitude while he served in the Senate. It may be that St. Louis Jewry may claim some credit. More likely, the senator's years in Washington during the agony of European Jewry was an important educational period. A romantic but not implausible theory is that there were informal conversations with the "grand old man" of American Zionism, Justice Louis D. Brandeis.<sup>26</sup> Though Senator Truman initially met Brandeis as the result of Senate committee work on a railroad investigation, it may be significant that the staff attorney who brought them together, Max Lowenthal, later appears during the Presidential years as a consultant on Palestine, sympathetic to Zionism.<sup>27</sup>

From the experience of Rabbi Glazer of Kansas City<sup>28</sup> in obtaining the first senatorial support, in 1921, for an American version of the Balfour Declaration (which Congress unanimously adopted in 1922), a generalization may be drawn that the "old school" of midwestern American politicians was quickly sympathetic to Zionist hopes. In the light of later events, it may be inferred that Senator Truman may have shared from a rather early date the prophetic vision of his departed Missouri colleague, Senator Selden P. Spencer, who confidently advised Rabbi Glazer in 1921: "The people of Israel will get Palestine with or without the consent of our State Department."<sup>29</sup>

†Truman, then Vice President, wrote Jacobson on February 19, 1945, to wish him well in the new venture, advising: "Don't let them catch you on an inflation squeeze as they did us before."<sup>30</sup>

The new President had been in office some six or seven weeks when Rabbi Mayerberg came to see Jacobson in preparation for an article that would tell of his friendship with Truman. Jacobson seized the opportunity to make it widely known that he would never ask the President for personal favors, either for himself or for anyone else. Then he added:

But there is one thing I will always be glad to do, that is to urge the President to use every influence he has to rescue and save as many of the desperate and homeless Jews of Europe as possible.

Jacobson informed the rabbi that he and other World War I army buddies had been invited to the White House for lunch on June 18. He hoped there would be an opportunity for him to mention the refugee problem and the need for large numbers of them to be allowed to enter Palestine.<sup>32</sup>

Mayerberg's account of the interview showed that he encouraged Jacobson to take up this subject with the President. There was no hint in it, however, that Jacobson must have been uncomfortably aware at the time that whatever specific course of action he might suggest to Truman on the Palestine question would displease some of his own friends, deeply divided on the Zionist issue. The rabbi himself, though strongly favoring refugee admission to Palestine, had but recently assured congregational members belonging to the American Council for Judaism that his opposition to political Zionism was "unalterable."<sup>33</sup> B'nai Jehudah President Irvin Fane, on the other hand, had become an outspoken advocate of Jewish statehood from the time of his participation in the 1943 session of the American Jewish Conference.<sup>34</sup> Although the rabbinic and lay leaders had not allowed their personal differences to intrude on congregational affairs (Fane made it clear that "the function of the synagogue is beyond the scope of Zionism"),<sup>35</sup> Jacobson knew that temples elsewhere had already split over the controversy.<sup>36</sup> He had no wish to fuel communal dissension by taking an impetuous step.

In all likelihood he did not disclose to Mayerberg that his help to achieve political-Zionist objectives had already been solicited. Dr. Israel Goldstein, president of the Zionist Organization of America and a Conservative rabbi, had visited in Kansas City on May 9, 1945, to report to the community on negotiations then in progress at the United Nations Conference in San Francisco regarding the future status of Palestine.<sup>37</sup> Max Bretton, executive director of the Jewish Community Center, had taken Jacobson to hear the public report and afterwards had brought him to the home of Rabbi and Mrs. Gershon Hadas for a private talk with Goldstein. But Jacobson had not been convinced by Goldstein's exposition of the Zionist program and had declined to help him gain entree to the new President.†

Probably not quite sure just what to say to the President, Jacobson was

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†Bretton recalls telling Jacobson on the way to the Hadas home (in a paraphrase of Esther 4:14), "Who knows whether you have not come close to high estate for such a time as this?"<sup>38</sup> Irvin Fane remembers having visited with Jacobson at the haberdashery during this same period in another attempt to obtain his support and White House influence for the Zionist cause.<sup>39</sup>

perhaps relieved that no opportunity presented itself for him to broach the subject at all on June 18, when the group of old army buddies visited at the White House. He informed Rabbi Mayerberg that he would make an attempt the following week when Truman was to be in Kansas City.<sup>40</sup> But, again, there was no chance for private conversation. The President stopped in at the Westport Men's Shop for a hurried visit, accompanied by an entourage of Secret Service men, aides, and reporters. The *Star* commented that Jacobson had been "a little tongue-tied" as photographers' flash bulbs kept popping while the President ordered some shirts and then left as quickly as he had appeared.<sup>41</sup>

Jacobson must have been even more torn that day than the week before in Washington as to the proper course to urge his illustrious friend to take on the question of Palestine. Zionist leaders, still determined to win him for their cause, had just brought a Reform rabbi to Kansas City, hoping that his Zionist pleas would elicit the favorable reaction which had eluded the Conservative Rabbi Goldstein.<sup>42</sup> A night or two immediately preceding President Truman's visit at the haberdashery, there had been a parlor meeting at the home of Mr. and Mrs. Ernest E. Peiser where Jacobson was introduced to Rabbi Arthur J. Lelyveld, director of the Committee on Unity for Palestine (later president of the American Jewish Congress). That spokesman subsequently remembered extensively presenting the Zionist case well past midnight and in several private meetings in the following days, until "Jacobson's sympathies at last were captured." Jacobson ultimately agreed to take Lelyveld to Washington to explain the Zionist position to the President.<sup>43</sup>

A full year was to pass before Lelyveld and Jacobson found the sufficiently opportune time to act on that understanding. It was a year in which the rescue hopes of Europe's displaced Jews were frustrated by the intransigence of a new British government which deemed the promised Jewish National Home "a wild experiment... bound to cause trouble,"<sup>44</sup> and by the legacy of a divided and inconsistent American policy which President Truman had inherited: each of President Roosevelt's promises to Zionists had been promptly discounted in contradictory messages of reassurance to oil-rich Arab potentates.<sup>45</sup>

This forced Truman to forego an American initiative for settling the long-range political fate of Palestine. At the same time he was determined to take steps that would give a chance of new life to as many survivors of Nazi brutality as possible. Acting on the findings of his personal envoy to the DP camps, in August, 1945, he asked Prime Minister Clement Attlee for the speedy grant of 100,000 immigration certificates "for those who have known the horrors of concentration camps for over a decade."<sup>46</sup> The reaction was discouraging. Though the Labour Party had earlier pledged itself to open Palestine to Jewish immigration,<sup>47</sup> once in power it felt that quick assistance for the Jews, placing them "at the head of the queue" among the different DP's, would set the whole Middle East aflame.<sup>48</sup>

On September 21, 1945, the *Kansas City Jewish Chronicle* carried Rabbi Mayerberg's article, "President Truman's Buddy," reporting that Eddie



FOR OVER FIVE THOUSAND YEARS the Jews have celebrated a Harvest Festival wherever they were. This year, there will be five million fewer Jews to do so.

So with hearts full of sorrow for those who are gone, yet a profound gratefulness for the victory that has saved the world, the Temple Sisterhood invites you to attend its open meeting at the Succoth Service, and a luncheon immediately following.

ANNOUNCEMENT OF SUKKOT SERVICE SATURDAY, SEPTEMBER 22, 1945



PRESIDENT TRUMAN AND EDDIE JACOBSON AT THE WESTPORT MEN'S STORE—  
JUNE 28, 1945

Jacobson had promised his rabbi to appeal to the President "to get the British government to relax their restrictions for those entering Palestine." Five days later, Drew Pearson's column in the *Kansas City Times*, headlined "Hope for Homeless Jews," told readers of a "leak" that Truman had intervened with Attlee on behalf of Jewish immigration to Palestine. The article also stated that Truman was not yet prepared to support "an outright Jewish state," but preferred that Palestine "be governed by all religions."

Undoubtedly stimulated by both stories, a Kansas City friend of Truman's volunteered to him assurances that most Reform Jews would support a policy distinction between the humanitarian effort and political-Zionist objectives. Third-generation B'nai Jehudah member Alex F. Sachs, who had served with Truman in Jackson County government,<sup>49</sup> \* wrote the President in a personal letter on September 27:

If Drew Pearson in his "Merry-Go-Round" is right—and he *sometimes* is—your views on the Palestine problem are in accord with those of a majority of liberal [i.e., Reform] Jews. Those to whom I have talked have only the highest commendation for you on your stand opposing a Jewish state—and for urging every assistance for the refugees to enter Palestine.<sup>50</sup>

The President thanked Sachs for his views on October 2 and acknowledged:

I am having quite a lot of trouble with the situation but hope to get it worked out in a satisfactory manner. It has such a strong bearing on the foreign situation, particularly in the near east that it is almost dynamite to us and Great Britain.<sup>51</sup>

For months thereafter, Truman sought to make headway on Palestinian immigration by separating it from long-range political objectives for the Middle East. He was resisted by Zionist leaders who sought an immediate political commitment and by the British Government which had relented only to the extent of admitting 1,500 Jews per month. Before the British finally sought respite from Truman's pressure by turning the problem over to the United Nations in 1947, there were turbulent days in which the President was alternately in controversy with the British and the Zionists.

During an interlude of relative calm, on June 14, 1946, the American Executive of the Jewish Agency for Palestine sent a letter to the President, asking that he explore with them means of obtaining financial and technical aid to transport 100,000 DP's to Palestine, once the sought-after entry certificates were forthcoming.<sup>52</sup> It apparently was for the purpose of paving the way for such a discussion that Rabbi Arthur J. Lelyveld was called on to seek an appointment with the President. Eddie Jacobson was the go-between.<sup>53</sup>

On June 26, 1946, the United Press reported:

Edward (Eddy) Jacobson, President Truman's former haberdashery partner in Kansas City, today entered discussions involving the Palestine situation. He brought to the White House Rabbi Arthur J. Lelyveld of New York, director of the

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\*Sachs was county highway engineer, elected in 1932 with the sponsorship of then Presiding Judge Truman. In 1949, President Truman appointed him as postmaster of Kansas City, Missouri. He served in that post until 1957.

committee on unity for Palestine, and Charles Kaplan, vice president of the Shirtcraft Corp. of New York. [Jacobson had for many years represented Kaplan's firm.]

Jacobson said afterwards that Lelyveld "wanted to clear up several things" with the President regarding Palestine. He looked at his two colleagues as he left the White House and wisecracked, "Kaplan sells shirts, I sell furnishings, and the Rabbi sells notions."<sup>54</sup>

Six days later the President received the American Executive members of the Jewish Agency (Nahum Goldmann, Louis Lipsky, Abba Hillel Silver, and Stephen S. Wise) and announced that he had assured them of United States readiness to assume technical and financial responsibility for the transfer of 100,000 Jewish immigrants to Palestine.<sup>55</sup> † It may have been the development from this sequence of Presidential appointments which first prompted the unsympathetic Dean Acheson, watching intently from the sidelines as Under Secretary of State, to conclude that Truman's "deep conviction" of the merits of Zionism was "in large part implanted by his close friend and former partner, Eddie Jacobson, a passionate Zionist."<sup>57</sup>

Acheson's estimate hardly accords with what is known of Jacobson's views prior to 1948, or with his quip concerning Lelyveld's "notions" about Palestine. The subject apparently played no significant part in three White House visits during the next ten months.‡ But on December 9, 1947, Jacobson and A. J. Granoff, his attorney and friend, called on the President at the White House to express appreciation for the U.S. role in obtaining the United Nations General Assembly recommendation of November 29 for a Jewish State in a partitioned Palestine. Appearing for the first time as an enthusiastic supporter of political Zionism, Jacobson praised the President for his "wonderful efforts to establish a Jewish State."<sup>59</sup> \*

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†On the following day, Lelyveld wrote the President to thank him for the evidence he and Jacobson had received "that you are the friend of justice in Palestine" and for the "support that you gave the leaders of the Jewish Agency yesterday." Lelyveld continued:

I need not tell you, who have known him for so many years, that Edward Jacobson is a wholly good person, served by no ulterior consideration, and that he is your loyal and devoted friend. Needless to say, I am deeply grateful to him for having made possible the opportunity for us to talk with you.<sup>56</sup>

‡He was Mr. and Mrs. Truman's luncheon guest on one such occasion (December 14, 1946).<sup>58</sup> That night he was a guest at the annual Washington Gridiron Club dinner, concerning which the following appeared in the "Editor's Column" of the *Cleveland News* on December 17:

Biggest ovation of the evening was given to Eddie Jacobson, clothing merchant of Kansas City and former partner of Mr. Truman in the business, who was brought by the club as a combination reward and attraction . . .

\*In a letter to the President three days later, Jacobson advised that he and Granoff had collaborated in the writing of an editorial for publication in the following month's *B'nai B'rith National Jewish Monthly* in order to tell American Jews that it had been Truman's leadership which secured the necessary two-thirds vote for partition in the UN General Assembly. The unsigned editorial which subsequently appeared in the *B'nai B'rith* magazine credited Truman with having personally directed the American delegation at the UN to use its influence for that purpose.<sup>60</sup>

Truman, writing in his *Memoirs*, denied having exerted any such pressure.<sup>61</sup> The contrary impression on the part of Jacobson and Granoff is reinforced, however, by the following passage in a memorandum which was furnished Truman by his special counsel,

The appearance of A. J. Granoff with Jacobson supports the impression of some knowledgeable Kansas Citians that Granoff provided the most effective stimulus to lead Jacobson to later, extraordinary activities on behalf of the Jewish State. The timing of Jacobson's first outspoken support of political Zionism may well have been influenced by the United Nations recommendation of the partition plan, thus convincing the wary Jacobson that the Zionist program had the legitimacy of international non-Jewish endorsement.

Reaction to the United Nations vote was considerably more reserved at Congregation B'nai Jehudah. At its 1947 annual meeting, held the following day, Rabbi Mayerberg stated:

Though many of us still hold the same opinions about the historic value of a Jewish state, we must all be agreed that it is the duty of every Jew to help to the utmost in the rehabilitation of Palestine. . . . We must devotedly stand by our brothers in their heroic endeavor to build their homeland. . . . [But] we will not permit any tradition or any practices that come to us from Palestine or elsewhere to becloud our American expression of Judaism or to interfere with its progressive unfoldment.<sup>63</sup> †

The partition plan was quickly placed in jeopardy as the Arabs asserted their "right" to all of Palestine and resorted to violence to sweep the UN proposal aside. An American arms embargo for the area placed Arab attackers and Jewish defenders on a synthetically "equal" footing. By mid-January, 1948, Palestine was in chaos while the British made ready to end their mandate on May 14. The U.S. Defense and State Departments, unwilling to commit American troops for an imposed partition and with an eye to "the overriding importance of access to Middle East oil reserves," concluded that the plan for a Jewish State should be withdrawn.<sup>65</sup>

The apparent softening of United States support brought a barrage of Zionist pressure on Truman "to stop the Arabs, to keep the British from supporting the Arabs, to furnish American soldiers, to do this, that, and the other." The President had been similarly "disturbed and annoyed" by "extreme Zionists" in the days which had preceded the partition vote, and he now gave instructions that all Zionist spokesmen be denied further access to him.<sup>66</sup> †

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Clark M. Clifford, on March 8, 1948. It was intended by Clifford to counteract State and Defense Department pressures for abandonment of the UN Palestine partition policy:

In order to serve the United Nations [and] for our own selfish interests, the United States must promptly and vigorously support the United Nations actions regarding Palestine. We "crossed the Rubicon" on this matter when the partition resolution was adopted by the Assembly—largely at your insistence.<sup>62</sup>

†The Mayerberg statement was followed five weeks later by board guidance to the faculty of the Religious School. The teachers were informed that "Palestine's statehood and related matters" merited a place in the curriculum. "However, the extent, substance and tenor of Religious School references to these subjects should be pursuant to staff direction and should be confined to a fair recital of facts and non-controversial comment."<sup>64</sup>

‡Jacobson later recorded having learned from the President "how disrespectful and how mean certain Jewish leaders had been to him" and that they had "slandered and libeled" him. He there "deliberately" refrained from naming the "leaders" involved,<sup>67</sup> but he



In this gathering crisis, the Jewish Agency Executive reluctantly turned for help to the venerable Dr. Chaim Weizmann. For thirty years he had been the star at the center of the Zionist stage, seeking to secure the Jewish national home through patient diplomacy. But at the 1946 World Zionist Congress, militant forces had taken command and rejected Weizmann's advocacy of the "rational path" of partition.\* Repudiated in his old age and isolated from the political scene, he had since given himself to the advancement of the Weizmann Institute of Science in Rehovot (to which B'nai Jehudah's Paul Uhlmann, a personal friend, made notable financial contributions).<sup>70 †</sup>

It had, nevertheless, been Weizmann's private initiative in 1947 that had resulted in UN endorsement of a partitioning of Palestine along the geographic lines then sought by the very leadership which had officially banished him. While the plan was in the final stages of UN-committee debate, the U.S. delegation had decided that the Negev region (the southern half of Israel) should be awarded to the Arabs. Weizmann secured an appointment with the President through the British ambassador in Washington and convinced Truman that a viable Jewish state would require the Negev for an outlet to the Red Sea.<sup>72</sup>

Because of Weizmann's earlier success with the President, his intervention was again enlisted. He arrived in New York from London in early February, 1948, only to learn that no one had been able to arrange a further interview for him. He wrote to Truman, pleading for "a few minutes of your precious time" in the interest of preventing a "catastrophe not only for my people, but for Palestine and indeed the United Nations." An official reply advised brusquely that an appointment had become "out of the question."<sup>73</sup>

It was Frank Goldman, president of B'nai B'rith, who had the idea of calling Eddie Jacobson, the one person he felt might be able to change Truman's mind. Goldman and B'nai B'rith Secretary Maurice Bisgyer had met Jacobson through A. J. Granoff at the seventy-fifth anniversary celebration of Kansas City Lodge 184 the previous October. They had then found him willing to help with the refugee rescue effort, if needed.<sup>74</sup> Now his help was desperately needed to rescue the unborn Jewish State, without which there would be no haven for most of the refugees.

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apparently showed no reluctance to be more explicit in speaking of Truman's feelings to members of the Jacobson family. According to Jacobson's daughter, Elinor Borenstine, her father had related:

Truman had been up to his ears with highly emotional, distraught, and somewhat illogical Zionists, and his appointments secretary had received instructions to admit no more of them—but, most in particular, Abba Hillel Silver, who had more than once raged into the office of the President of the United States and pounded his fist on his desk and shouted at him . . .<sup>68</sup>

\*Only one month after Weizmann's downfall, his leadership successors entered into negotiations with the British Foreign Office—on the basis of partition.<sup>69</sup>

†Uhlmann first met Weizmann on a social occasion, in New York, early in World War II. He was greatly impressed by his personality and assisted him personally as well as for the Weizmann Institute. Weizmann was an overnight guest at the Uhlmann farm in Johnson County, Kansas, in 1942. Uhlmann, in addition to his generous lifetime gifts, left \$10,000 to the Weizmann Institute in his will (he died in 1969).<sup>71</sup>

Goldman's call to Jacobson, well past midnight on February 21, roused him to prompt action. He wired the President:

I have asked you for very little in the way of favors during all our years of friendship, but I am begging you to see Dr. Weizmann as soon as possible. I can assure you I would not plead to you for any other of our leaders.<sup>75</sup>

The plea was rebuffed. Truman replied, from Key West, that there was nothing new that Weizmann could possibly tell him.<sup>76</sup>

Jacobson persisted. On March 13, soon after Truman's return to Washington, he presented himself at the White House where the President's appointment secretary warned him not to discuss Palestine. But that was the purpose of his mission. As soon as he brought it up, Truman turned tense and grim. He cold-shouldered Jacobson's entreaties because of the pressures and disrespect to which he felt he had been subjected. Jacobson afterwards described himself thinking that "my dear friend, the President of the United States, was at that moment as close to being an anti-Semite as a man could possibly be." For the first time, Truman was freezing him with a display of official dignity.

Then Jacobson's eyes came to rest on a miniature reproduction of the statue of Andrew Jackson which Truman had placed, life-size, in front of the County Courthouse in Kansas City. Jackson had been Truman's life-long hero. Jacobson turned back to the President and said:

I too have a hero, a man I never met, but who is, I think, the greatest Jew who ever lived. . . . I am talking about Chaim Weizmann; he is a very sick man, almost broken in health, but he traveled thousands and thousands of miles just to see you and plead the cause of my people. Now you refuse to see him just because you were insulted by some of our American Jewish leaders, even though you know that Weizmann had absolutely nothing to do with these insults and would be the last man to be party to them. It doesn't sound like you, Harry, because I thought you could take this stuff they have been handing out to you. . . .

Seconds passed in silence. To Jacobson they seemed "like centuries," but they were followed by "the most endearing words" he had ever heard from Truman's lips: "You win, you bald-headed --- -- - ----. I will see him."

Jacobson proceeded to New York to meet Weizmann, his hero, for the first time and bring him the news. "Not another person in the world could have 'sold' me as Dr. Weizmann did that day," he wrote to describe the impact of their conversation.<sup>77</sup>

On March 18, Weizmann arose from his sick bed in New York and travelled to Washington. His cordial, but frank, discussion with the President lasted for almost three-quarters of an hour. "And when he left my office," Truman wrote in his *Memoirs*, "I felt that he had reached a full understanding of my policy and that I knew what it was he wanted."<sup>78</sup> ‡

‡ Weizmann had invited Jacobson to accompany him for his meeting with the President. That idea was, however, abandoned because the meeting was to be "off the record" and it was felt that the presence of Jacobson, a familiar figure to White House reporters, might draw undesired attention.<sup>79</sup> Hence, Truman evidently was mistaken in thinking seventeen years later that Jacobson had been present on that occasion. In a television talk in 1965

Weizmann confided to intimate associates that he had received a specific commitment: Truman would work for the establishment and recognition of the Jewish State.<sup>81</sup>

Scarcely twenty-four hours had elapsed from the time this understanding had been reached when Warren Austin, U.S. ambassador to the United Nations, recommended to the Security Council that all efforts to implement the partition plan for a Jewish State be suspended and that a temporary trusteeship for Palestine take its place. Jacobson, completely bewildered by the news, received messages from all over America telling him how untrustworthy his friend, the President, had turned out to be. Only Weizmann, who had the most right to feel betrayed, did not join the chorus of denunciation. He called Jacobson on March 22 to say he felt certain that Truman had not known at the time of their meeting what was going to happen at the United Nations the following day.<sup>82</sup>

The inter-denominational Synagogue Council of America proclaimed April 8 as a "Day of Intercession . . . to give expression to the shocked conscience of America at the inexplicable action of our State Department."<sup>83</sup> A thousand Kansas City Jews gathered that night at Keneseth Israel-Beth Sholom synagogue and heard Rabbi Mayerberg declare:

It is commonly known in our community that I have never believed in the creation of statehood for Jews, but I loathe with all the power of my being this act of our government which has undermined the hopes of the Jews who have rebuilt Palestine, and which has snatched from desperate Jews in the displaced persons camps of Europe the chance they had for life.\*

Weizmann's faith in Truman's word was vindicated by an amazing and long-unexplained reversal of United States foreign policy, resulting from a rare exercise of the President's personal authority. In Tel Aviv, at midnight on May 14 (4:00 p.m. Kansas City time), the first sovereign Jewish State in more than two thousand years came into being as the British mandate drew

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in which he reviewed highlights of his administration, Truman seemed to remember that he had closed the meeting by telling Weizmann and Jacobson: "All right, you two Jews have put it over on me. And I'm glad you have, for I like you both."<sup>80</sup>

\*Mayerberg thus placed himself squarely in opposition to the American Council for Judaism. The president of the ACJ, Lessing J. Rosenwald, had wired Truman on March 22: "We subscribe wholeheartedly to the position taken by the United States at the United Nations on Friday, March 19th. We hope the course proposed by our government will be vigorously pursued."<sup>84</sup>

Jacobson wrote Truman on April 29 of the "terrible shock" he had experienced upon learning of "your request for reversal of the Partition of Palestine." Jacobson evidently kept his disappointment from Truman until he could also tell him something praiseworthy. He complimented him on his April 28 appointment of Major General John Hilldring, a Zionist sympathizer, as a State Department consultant on Palestine. He expressed hope that the appointment [which Hilldring subsequently declined] would help overcome a reluctance among American Jews to support Democratic candidates in the fall.<sup>85</sup> It is interesting that Jacobson felt free to refer openly to a loss of Jewish votes from an adverse policy on Palestine, a comment which from other persons would probably have been considered a thoroughly offensive threat of parochial reprisals against the President.

Truman responded to the letter on May 3. He wrote that he hoped to be able to tell Jacobson before long how the change in the situation had come about.<sup>86</sup>

to an end. Eleven minutes later, while the UN General Assembly was still debating the State Department's trusteeship proposal for displacing the Jewish State, the White House announced United States' *de facto* recognition of the provisional government of Israel.

The background story illustrates the personal and human factor in international relations. The trusteeship proposal had been advanced without the President's approval. On learning of it, he told an aide that "Weizmann must think I am a plain liar."<sup>87</sup> Having "Weizmann on my conscience," he sent word to him on April 20 of a firm resolve that the State Department's course would be surmounted (though not officially retracted), and the Jewish State accorded recognition as soon as it was declared.<sup>88</sup> This decision had remained a secret, closely guarded by Truman, Weizmann, and their most intimate advisers.<sup>89</sup>

The proclamation of the State of Israel and its recognition by the United States came on a Sabbath Eve. Rabbi Mayerberg had announced earlier in the week that he would preach on the subject, "American Israel's Duty in the Palestine Crisis." In a letter addressed to the *Jewish Chronicle* in the following week (it was not published), the rabbi explained that he had expected to urge members that evening to wire President Truman, requesting him, "as I had done before," to recognize the Jewish State upon its establishment "and to plead with the United Nations to protect it against aggression."<sup>90</sup>

Revising his text to suit the dramatically changed circumstances, Mayerberg first announced that he had already sent the President a telegram of congratulations for having "maintained American ideals of liberty and justice" by his prompt recognition of the State of Israel. He then proceeded to explain what he thought should be the proper relationship between American Jews and the new State of Israel. Because of its place as a refuge for the remnants of European Jewry and of its potential for spiritual and cultural renaissance, he said, American Jews should reach out a helpful hand. He then cautioned his listeners to regard Israel as a foreign nation, just as any other. Mindful that some of his congregants feared that a Jewish State could weaken their claim to being 100% Americans, the rabbi declared that the flag which some had previously regarded as a "Jewish" one had now become the emblem of a political entity to which Americans could not pledge allegiance. "I would fight if anyone attempted to place that flag on my pulpit . . ."<sup>91</sup>

Eddie Jacobson felt no such qualms; he savored May 14, 1948, as "the glorious hour." In the ensuing days, while Israel's Arab neighbors sought to extinguish the infant state by force of arms, he accepted great responsibility on its behalf. On May 17, Weizmann was elected President of Israel's Provisional Council of State. On the same day he had Jacobson call on President Truman as his unofficial ambassador to begin exploring the possibilities for lifting the U.S. arms embargo and granting a \$100 million loan to Israel.<sup>92</sup> Weizmann personally repeated these requests on May 25, when he was affectionately received at the White House. He informed a news conference afterwards that he had received "some hope" about an early lifting of the arms embargo. The President had seemed especially sympathetic to

the request for the loan.<sup>93</sup> He had remarked to Weizmann: "The Jews have a fine tradition for repaying their debts. I know it from my good friend Eddie."<sup>94</sup>

Weizmann set sail for Europe the following day. Before boarding ship he called Jacobson to say that he was leaving "with a light heart," the purpose of his White House visit apparently accomplished.<sup>95</sup> While he was on the high seas, however, reporters questioning Truman concerning the subjects he had discussed with the Israeli leader received the answer that it would be up to the United Nations to decide when the arms embargo could be lifted.<sup>96</sup> He also advised that no loan application could be considered until after Israel was "fully in existence."<sup>97</sup>

Fighting in the Holy Land was halted temporarily on June 11 in compliance with a United Nations' request for a four-week truce. On June 14, Weizmann cabled Jacobson from Paris, informing him that a private messenger would bring him an "important" communication.<sup>98</sup> On June 21, Jacobson called on President Truman, apparently on Weizmann's behalf.<sup>99</sup> On June 22, the United States and Israel established diplomatic relations. On the following day, the head of Israel's new Mission in Washington relayed Jacobson's current understanding of U.S. intentions to Prime Minister David Ben-Gurion. The substance of that intelligence appears in Ben-Gurion's epic work, *Israel: A Personal History*, as a message from Jacobson:

Truman said: (1) The United States will not support the Arabs and the English in their attempts to reduce the territory allotted to Israel in the November 29 [Partition] resolution; (2) The US will accord Israel *de jure* recognition immediately after the truce. . . . (3) Israel will receive a loan for constructive purposes, mainly for the settlement of displaced persons. . . .<sup>100</sup>

Jacobson's unofficial status as Weizmann's White House envoy was thereafter renewed in order to assure Truman's continued awareness of Israel's vital needs. In August, while Weizmann was recuperating in Switzerland following eye surgery, he learned from Jacobson of progress made in further talks with Truman concerning both the loan and *de jure* recognition.†

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† Eleven days after Jacobson's renewal of talks with Truman at the White House, the head of the U.S. Mission in Israel, James G. McDonald, delivered a personal message from the President to Ben-Gurion. It offered assurances of Truman's desire to lift the arms embargo, extend *de jure* recognition, and grant the requested loan as speedily as possible.<sup>101</sup>

Jacobson had by this time forwarded the same information to Weizmann. His letter of August 6, 1948, and Weizmann's pleased reaction in a letter to Truman dated September 6 are both reproduced in this volume.<sup>102</sup>

The Weizmann letter to Truman was marked "Received" at the White House on September 9. Truman reacted to it with impressive speed. On September 11, he prepared a memorandum to Secretary of State George C. Marshall, of which the following is an excerpt:

This country has taken a position of leadership in the establishment of [the] independent state [of Israel], and I think it should continue to take such leadership. It is my belief that strong American support of the new state of Israel will hasten the ultimate settlement of the problem of the Middle East, and will contribute toward the attainment of world peace. . . .

. . . It is my wish that the following course of action be taken:

1. Extend *de jure* recognition to Israel at once.

THE WEIZMANN ARCHIVES  
EDITH & ABRAHAM WEIZMANN BUILDING  
REHOVOT, ISRAEL

August 6, 1948

Dear Dr. Weizmann:

I had a very lengthy visit with President Truman yesterday and spoke to him about the granting of the loan. He authorized me to tell you that he would give us action in the very near future. In fact, he said he would call in Mr. Marshall and get to work on it right away.

I know you will like to hear this good news, so I am sending it to you with Dr. Cohen. I raised the question of de jure recognition and Dr. Cohen will tell you that transpired.

I hope you are enjoying the very best of health and are able to go to Israel in the very, very best of spirits.

With kindest personal regards, I am,

Sincerely yours,

  
Edward Jacobson

P.S. I think it would be wise if you would drop the President a note thanking him in advance for his assistance. You might say in this letter that I advised you of his sanction.

Dr. Chaim Weizmann  
Hotel Rigi Vaudois  
Glicon s/Montreux  
Switzerland

JACOBSON REPORTS TO CHAIM WEIZMANN, FOLLOWING A CONFERENCE WITH PRESIDENT TRUMAN, ON THE STATUS OF ISRAEL'S REQUEST FOR A LOAN AND U.S. *DE JURE* RECOGNITION OF THE JEWISH STATE.

HOTEL RICHMOND,

THE WHITE HOUSE

GENEVA.

SEP 9 11 36 AM '48

September 6, 1948.

RECEIVED

The President of the United States of America,  
The White House,  
WASHINGTON, D.C.

Dear Mr. President,

I have received from our friend, Mr. Eddie Jacobson, an account of the conversation which he was privileged to have with you a few weeks ago on the subject of the proposed loan to Israel.~~#~~ In his letter, Mr. Jacobson tells me that when he left you he felt confident of good news at an early date.

I should have written earlier, but I have had to undergo an eye operation, and I have only just come out of the clinic. May I now express my deep appreciation of the keen interest which you have taken in this project? In sanctioning this loan, you will be giving assistance to those schemes of refugee welfare and economic and social development which have always attracted your interest in connection with Palestine and the Near East.

In his letter, Mr. Jacobson also informs me that he raised the question of de jure recognition of Israel and our entry into the United Nations. I feel that with these two steps you will be in a position to complete a political solution of this grave problem along lines which fully conform with the historic assistance which you gave on November 29th and May 14th.

I am certain that Jews and Zionists everywhere will always remember with gratitude your constant and effective support in critical times.

With warmest good wishes and personal regards,

Very sincerely yours,



Chaim Weizmann.

WEIZMANN TO TRUMAN, REACTING TO JACOBSON'S LETTER  
OF AUGUST 6, 1948.

(The word "Israel" underlined by a White House clerk, for filing identification.)

204-10

September 10, 1948

Dear Mr. President:

xPP71656 I appreciated most highly your good letter of September sixth and I am glad that Eddie Jacobson informed you of the situation with which we are faced and the effort we are putting forth into getting things ironed out.

I hope that peace will come to Falestine and that we will eventually be able to work out proper location of all those Jews who suffered so much during the war.



Sincerely yours,

HARRY S. TRUMAN

Honorable Chaim Weizmann xPP7 2198  
Hotel Richemond  
Geneva, Switzerland

TRUMAN RESPONDS TO WEIZMANN'S LETTER OF SEPTEMBER 6, 1948.  
(White House carbon copy, with cross-index filing instructions.)



These considerations were temporarily overshadowed by strong international reaction to the slaying of Count Folke Bernadotte, UN mediator in the 1948 Arab-Israeli war. Universal shock over this act by Jewish terrorists quickly inclined the UN General Assembly, meeting in Paris, toward acceptance of the "Bernadotte Plan," reviving the proposal to detach the Negev from Israel. On September 21, Secretary of State Marshall announced at the UN that the United States felt the plan offered "a generally fair settlement of the Palestine question."

Weizmann, alarmed by the apparent reversal of Truman's assurances to him concerning the Jewish claim to the Negev, cabled Jacobson on September 27 that he should remind Truman "of his own encouragement to me, on which we all very implicitly rely." Jacobson was away from Kansas City when the cable arrived. When he returned three days later, he was unable to establish immediate contact with Truman who was then traversing the country on his "whistle-stop" campaign train. He forwarded the cable to the White House, urgently requesting action.†

Unbeknown to him, Democratic Party leaders had already made the President aware of Jewish anxieties.<sup>106</sup> Before Jacobson could act, a cable from Truman reminded Secretary Marshall that his unauthorized statement was contrary to the President's publicly stated position on the Negev and gave instructions for an appropriate clarification of U.S. policy.<sup>107</sup> But a sudden UN agenda change, postponing the debate of the Bernadotte Plan by about a month,<sup>108</sup> left the President's own views on Palestine borders publicly in doubt. It was not until October 24, after his political opponents had made by-partisan foreign policy on Palestine an election issue, that Truman firmly restated his own pro-Israel position.<sup>109</sup>

The Palestine crisis deepened in the ensuing days. Egypt had violated a second truce, and Israeli forces had responded with a massive drive in which most of the Negev was captured. Truman arrived in New York City to campaign on the afternoon of October 28, just as headlines screamed the threat of international sanctions, backed by the United States, if Israel should fail to withdraw to positions it had held before the start of the recent drive.<sup>110</sup> Jacobson happened to be in New York at that time. He immediately called on the President.<sup>111</sup> The next morning, the U.S. delegation at the UN withdrew support of sanctions against Israel, reportedly on Truman's direct intervention.<sup>112</sup> Jacobson's meeting with the President on the

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2. Make loan to Israel just as soon as details can be completed.

3. Take active steps to assist Israel in gaining admission to the United Nations.

I am preparing now a release announcing the de jure recognition of Israel. I shall submit it to you for suggestions. Kindly keep me advised of progress made in granting the loan, and in the admission of Israel to the United Nations.<sup>103</sup>

One year later (September 21, 1949), the then Acting Secretary of State, James E. Webb, furnished Truman a memorandum which showed that the State Department had withheld all action toward an implementation of Truman's policy on Israel until after his obviously unexpected election in November, 1948.<sup>104</sup>

†A covering note, addressed to Matthew J. Connelly, the President's appointment secretary, expressed hope that the cable would "convince the boss how urgent it is for him to act immediately."<sup>105</sup>

**CLASS OF SERVICE**  
 This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

# WESTERN UNION

JOSEPH L. EGAN  
 PRESIDENT

1220

SYMBOLS	
DL	Day Letter
NL	Night Letter
LC	Deferred Cable
NLT	Cable Night Letter
	Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.

K. PLA156 INTL (VIA PL399 CLN)=CD GENEVE VIA RCA 258 17/100 27=  
 NLT EDWARD JACOBSON=  
 39 ST AND MAIN KSC (RTE DLY KSC)=

REGARDING NEW PROPOOSAL TO CUT OFF NEGEV FROM ISRAEL STOP  
 IN MY OPINION THERE IS NO JUSTIFICATION FOR SUCH AMPUTATION  
 OUR TERRITORY AND ARGUMENTS WHICH I HAD HONOR OF SUBMITTING  
 TO YOUR FRIEND IN NOVEMBER 1947 FOR INCLUSION NEGEV ARE  
 EQUALLY VALID TODAY STOP FOR US IT IS ONLY LARGE AREA WITHIN  
 OUR BOUNDARIES WHICH IS COMPARATIVELY UNINHABITED AND  
 THEREFORE SUITABLE FOR SETTLEMENT NUMEROUS IMMIGRANTS WITHOUT  
 INTERFERING WITH ANYBODY STOP WE HAVE MADE NOT UNSUCCESSFUL  
 EFFORTS AT COLONIZATION AND HAVE SHOWN THAT WITH LABOR CAPITAL  
 AND DEVOTION NEGEV CAN BE MADE FRUITFUL=

END 1=

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.

K. PLA156 2/158=EDWARD JACOBSON 39 ST AND MAIN KSC#  
 STOP I BELIEVE WE SHALL BE ABLE TO SETTLE IN TIME SOME  
 HUNDREDS OF THOUSANDS REFUGEES STOP WITHOUT US NEGEV  
 WILL REMAIN PROFITLESS DESERT STOP AKABA IN ISRAEL WILL  
 GROW INTO SIZEABLE PORT AND BECOME CENTER OF ISRAELI / ARAB  
 COOPERATION IN ECONOMIC DEVELOPMENT STOP WITHOUT US IT  
 HAS REMAINED BACKWARD FISHING VILLAGE STOP REMOVAL NEGEV  
 FROM ISRAEL WILL INCREASE BITTERNESS STOP IT WILL BECOME  
 CENTER OF UNREST FROM WHICH NEIGHBORING AREAS OF ISRAEL  
 WILL BE HARASSED BY DECOUINS AND EGYPTIAN BANDS AS IS  
 HAPPENING NOW STOP ONLY INTERVENTION OF YOUR FRIEND WHO  
 HAS DONE SO MUCH FOR US CAN AVERT THE WORST DANGERS STOP  
 PLEASE GO AND SEE HIM WITHOUT DELAY REMINDING HIM OF  
 DEMOCRATIC PARTY PLEDGE THAT NO CHANGE IN BOUNDARIES WOULD  
 TAKE PLACE WITHOUT CONSENT GOVERNMENT OF ISRAEL BUT *all very*  
 ABOVE ALL HIS OWN ENCOURAGEMENT TO ME ON WHICH WE *IMPLICITY*  
 RELY AND FOR WHICH WE SHALL BE ETERNALLY GRATEFUL  
 CORDIAL GREETINGS AND BEST WISHES=  
 CHAIM WEIZMANN=

previous day became known. The dramatic and decisive realignment of official U.S. policy with Democratic campaign promises impressed national Jewish leaders who no longer had entree to the President. Messages of thanks and congratulations from the American Zionist Emergency Council awaited Jacobson on his return to Kansas City.<sup>113</sup> (He returned home as the President's guest on the final trip of the "whistle-stop" campaign train. Enroute they held an extended breakfast discussion on Israel.)<sup>114</sup>

Weizmann wrote Jacobson from Tel Aviv immediately following Truman's stunning victory to express satisfaction with the outcome and to stress the need for further U.S. support of Israel in the critical times ahead:

Our enemies are trying to achieve by intrigue and calumny what they have failed to bring about by brute force. Much will depend on the attitude of the President of the United States who has been elected under such auspicious circumstances and with such a measure of national support.

And a great responsibility devolves on you, my friend. I need not say more on the subject, for I know you are deeply alive to that responsibility.<sup>115</sup>

Jacobson's reply was full of optimism. He had just again seen Truman. "As far as he is concerned, you have no worries about his friendship towards yourself and Israel." He predicted that "everything will work well in the very near future—Peace, [*de jure*] Recognition and the Loan."<sup>116</sup>

Only a "permanent truce" concluded the 1948-49 War of Independence by which Israel carved out its own boundaries. But the \$100 million-U.S. loan was authorized in mid-January, 1949, to help the hard-pressed new nation become financially stable. The election of Israel's first permanent government, with Weizmann named by it as President, came on January 25. And on January 31, Eddie Jacobson and two national B'nai B'rith officials were the only American Jews to witness the signing of the decree by which President Truman proclaimed full United States recognition.<sup>117</sup>

A month earlier, Truman had spoken at a Kansas City luncheon honoring Jacobson. There the President had expressed confidence that Israel would become a strong and independent democracy to lend stability to the Middle East.<sup>118</sup> Jacobson, however, was disturbed by rumors that Israel showed signs of turning toward rigid collectivism or even Communism. In March of 1949 (while armistice talks were still in progress), he and his wife flew to Israel "because I wanted to find out for myself if those rumors were true."<sup>119</sup> They spent two weeks in Israel as the "altogether simple and delightful" house guests of U.S. Ambassador and Mrs. James G. McDonald<sup>120</sup> and returned to Kansas City lauding "the modern miracle of Israel."<sup>121</sup> Reporting to the President on his unofficial tour of Israel, Jacobson told him he was convinced that Communism could never gain a foothold there. He urged that America further Israel's "great potential" for industrial, agricultural, and scientific growth.<sup>122</sup> \*

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\*Maurice Bisgyer, executive vice-president of B'nai B'rith, writing Jacobson on May 15, 1949, credited him with having influenced a Truman intervention that led to United States sponsorship of Israel's admittance as a member of the United Nations.<sup>123</sup> (A 1948 application for admission, not sponsored by the United States, had failed to receive approval in the Security Council.) The U.S. delegation provided the sponsorship on May 6, 1949. It received approval in the General Assembly five days later.

THE WEIZMANN ARCHIVES  
EDITH & ABRAHAM WEIZMANN LIBRARY BUILDING  
REPOUNDS, ISRAEL

EDITH JACOBSON'S

# WESTPORT MENSWEAR

MAIN AT 39TH STREET  
KANSAS CITY 3, MISSOURI  
PHONE VA. 3506

Nov. 29, 1948

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FEATURING NATIONALLY ADVERTISED MEN'S WEAR

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Dr. Chaim Weizmann, President,  
State of Israel,  
Tel Aviv, Israel.

Dear Dr. Weizmann:

Was very happy to receive your cable of Nov. 5th and also your letter of Nov. 4th delivered to me by Mr. Epstein. It is needless to say how happy I was at the result of the elections, and can truly say that your cable and letter expressing the feeling of Israel made my happiness complete. Yes it was a great day.

Lots of things have happened since I spoke to you in May. I felt terribly sorry and often quite guilty that I could not tell you more of what was happening. I made numerous trips to Washington that were completely off the record, and was always listened to by my friend. One of the hardest things to combat, outside of our State Department and the British Foreign Office, was the conduct of some of our American leaders. They made it doubly hard for me -- in fact this whole picture would have looked much better if they had used their brains instead of their mouths.

I feel very happy today on this anniversary of the passing of Partition plan by the Assembly of the U.N. To think that we do have a State and that everything will work well in the very near future - Peace & Dejour Recognition and the Loan. Just before the election I had the pleasure of being a guest on the Presidential train from New York to Kansas City. On the train I had breakfast with my friend and spent one hour and forty-five minutes with him. Naturally one matter that we discussed was Israel. Dr. Weizmann, as far as he is concerned, you have no worries about his friendship towards yourself and Israel. One week ago today I was in Washington. He had just returned from Florida and was busy as could be but he took time out to receive Mrs. Jacobson and myself. We had a very nice visit with him - he looked well and his spirits were very high. It was just a social call and I thanked him for everything he had done in the last few days. He informed me I had nothing to worry about as far as Israel is concerned.

Now I hope that in the very near future, and I know it wont be long, Mrs. Jacobson and myself are planning to come to Israel and visit you. In the meantime I am still at your call. You can rest assured that I will do everything possible to bring peace to Israel.

With kindest regards and prayers for a quick peace, I am

Sincerely,

*Edmund Jacobson*

Jacobson felt he could now relax his vigil. But not for long. On the evening of November 24, 1949, he received an urgent phone call from the Israeli ambassador in Washington, Eliahu Elath, who was "terribly worried about Jerusalem." Earlier that day, a special UN Political Committee on Palestine had begun to debate a proposal that the United Nations have "full permanent control over the Jerusalem area." In that debate, the United States delegation had called on Israel and Jordan to "agree to internationalization, recognizing the world's wish for that city's international character and the need for such agreement." (The Catholic hierarchy in the United States had called for "real internationalization of Jerusalem" on November 18.) Israel had promptly rejected any severance of Jewish Jerusalem from the rest of the state.

Jacobson swung into immediate action. He left Kansas City by plane at 2:45 a.m. on November 25 and made a flight connection in New York for Washington. The progress of this new mission was jotted down on notepaper:

Arrived Wash. 11:10 [a.m.]. Had an 11:00 A.M. appointment. Called W[hite]. H[ouse]. Matt [Matthew J. Connelly] gave me 3 P.M. appointment. Was briefed by Elath to [seek] delay [of] vote [in the General Assembly]. . . .

Was with H.S.T. 40 minutes. Discussed Internationalization of Jerusalem and its effects not only on Israel, but on entire world. I told him I was going to see [Moshe] Sharett [Israel's foreign minister] in Atlantic City.

[The President] gave me following message for Sharett to give to the "Old Man" [Weizmann]: "Tell him I won't let him down. Will do the best possible to delay vote in U.N." Our delegation would vote with us [Israel].<sup>124</sup>

On November 27, Jacobson told a meeting of leaders of the United Jewish Appeal in Atlantic City: "Mr. Truman was our friend, is our friend and, pray to God, will always be our friend."<sup>125</sup> On December 9, the General Assembly voted to place Jerusalem under supreme UN authority. But the U.S. delegation cast a negative vote. The internationalization scheme was abandoned some months later.

On March 21, 1950, Jacobson was cited by the Supreme Lodge of B'nai B'rith "for services to his people of such high order that history alone shall take the full measure." Among the more than 1,200 present at the dinner in his honor, in Washington, were Vice President Alben W. Barkley, four members of the Cabinet, thirteen senators and congressmen, and UN Secretary-General Trygve Lie.<sup>126</sup> †

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†Jacobson received telegrams from two who were unable to be present: President Truman (who was in Key West) and the President of Israel, Chaim Weizmann.<sup>127</sup> Two days before the B'nai B'rith dinner, Weizmann told C. L. Sulzberger of the *New York Times*, during an interview in Rehovot, that he had received a long-distance call from Jacobson, advising that Truman would welcome another visit from him. Sulzberger recommended that Weizmann "should wait for a better clue as to the President's real desires. . . . Washington was pressing the Arab states to negotiate with Israel; that if he went to Washington the Arabs would all suspect a Jewish plot. . . . He [seemed] to want very much to go and said his last trip [in the spring of 1949] was very profitable for Israel."<sup>128</sup>

The 1949 Weizmann visit to the United States was his last. On it, he had been honored at a reception and fund-raising supper tendered by the American Committee for the Weizmann Institute of Science at the Waldorf-Astoria Hotel in New York. The printed

On his return to Kansas City, Jacobson announced that he was “retiring” from his unofficial role as a Presidential adviser. The strain and excitement of unaccustomed responsibilities had begun to be a drain on his physical strength, and on his none-too-plentiful material resources as well.<sup>129</sup> (There had also been a series of ominous telephone threats from people with foreign accents. Jacobson assumed they were Arabs.)<sup>130</sup>

But calls for his help came again—within the month—and he responded, as before. On May 5, 1950, Ambassador Elath explained to him in Washington the urgent need for Israel to obtain United States arms for defense against a promised Arab “second round.” Jacobson saw the President later in the day and privately recorded that he was told “not to worry—Israel would get plenty of arms, if needed.”<sup>†</sup> Three weeks thereafter, a London conference of the foreign ministers of Britain, France, and the United States announced an agreement which recognized “that the Arab states and Israel need to maintain a certain level of armed forces for their internal security and legitimate defense, and for the defense of the area as a whole.”<sup>132</sup>

A new Israeli ambassador to the United States, Abba Eban, asked Jacobson in late 1950 to serve as a director of the American Financial and Development Corporation for Israel, whose first drive for the sale of Israel Bonds was then being planned.\* He respectfully declined the invitation,

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program listed Paul Uhlmann as a director of the American Committee. Mr. and Mrs. Jacobson attended as guests.

<sup>†</sup>Jacobson’s handwritten notes, intended for his own files, also carried the following comments (first continuing with what the President had told him):

[Dean] Acheson [Secretary of State] was to leave for England next day. [Truman] instructed him to bring pressure on English to force a peace [treaty] with Arabs. Used very strong words when speaking of Bevin [the British Foreign Secretary]. He felt confident that there would not be any new war in Israel. Was much concerned about Weizmann’s health. Internationalization [of Jerusalem] was out.

H.S.T. resented the tactics being used by Zionists to pressure him. Informed him that I was going to New York to meet Louis Lipsky [chairman of the American Zionist Council] and Rabbi [name not decipherable] to see if it was possible to get them to quit their foolish tactics.

He told me I was losing weight. I told him I thought our President was a little pregnant. He told me it was none of my damn business.

Then back to Eliahu [Elath] for further conference. He had told me he was to leave for London [a change in diplomatic assignment]. Also that Dr. W[eizmann]. had a severe heart attack. I really think Israel made a mistake by taking Elath away from Washington. He was liked very much by our State Dept. as well as our President. . . .

Left for N.Y. meeting with Lipsky. I told him how important it was to stop all pressure on Washington. Explained to him that whole future of Israel was at stake and pleaded with him to use his brains instead of his mouth. I don’t know whether or not I accomplished anything in my visit—but I tried. When I returned to K.C. I found that Mr. Lipsky lied to me. He told me in N.Y. that he did not mention Pres. Truman’s name in his bulletins—found out different—he did ask all the Rabbis to wire the Pres.—the worst thing he could do. . . .<sup>131</sup>

\*B’nai Jehudah’s Paul Uhlmann was among the original directors of the American Financial and Development Corporation for Israel. Rabbi Mayerberg expressed enthusiastic support of the 1951 Israel Bond drive. He wrote in the *Temple Bulletin* in May that it would “give the government of Israel the dignified and honorable chance to develop the industry and agriculture of this valiant little state. . . . I will purchase as many Israeli bonds as I can.” In 1958 and 1959, Mayerberg and Uhlmann privately sponsored dinners

explaining that he could better serve Israel's economy as "just plain Eddie Jacobson."<sup>136</sup> It was in that capacity that he called on President Truman on August 8, 1951, in support of Israel's request for a grant-in-aid.<sup>137</sup> The \$65 million grant, allocated soon thereafter, was utilized principally to assist in the absorption of new immigrants. Dr. Weizmann cabled Jacobson to express "heartfelt congratulations" on the "great role played by you [on behalf of the] grant-in-aid. I pray to God you be able to continue your wonderful work for Israel many years to come. Pray give my kind regards to President."<sup>138</sup>

On February 5, 1952, Jacobson once again called on President Truman seeking maximum additional economic assistance.\* Three days later, the President sent the following memorandum to the Director of the Bureau of the Budget:

I understand that the tentative budget figures for Mutual Security for fiscal year 1953 include the sum of \$25 million for Israel. . . . After considering the various aspects of the situation, I believe that the program for Israel for fiscal year 1953 should total \$80 million, and that the additional \$55 million should be in addition to the amounts heretofore contemplated for economic aid.<sup>139</sup>

Congress approved a \$73 million grant-in-aid for Israel in June, 1952 (for the government's fiscal year 1953).

Jacobson never made public mention of the unique services he felt privileged to render on behalf of Israel, after its establishment. They are published here in detail for the first time. And in his modest, self-effacing manner he never sought to take personal credit for the success of his efforts. As he put it on one occasion:

The President always listened to me because he knew I would tell him the truth. But I want to make it clear that whatever President Truman did for Israel he did because he thought it was the best thing for this country.<sup>140</sup>

Toward the end of his life, Jacobson expressed the wish—which remained unfulfilled at his death—that he would some day be able "to sit down and write up my little part in the drama from beginning to end"—not in order to gain the limelight for himself, but:

so that history will record the fact that there would be no State of Israel today except for Harry S. Truman whose name should be daily blessed in every synagogue and every temple the world over.<sup>141</sup>

Those very few who had an intimate awareness of the nature of Jacobson's own service to Israel failed to agree that his part had been only a "little"

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for B'nai Jehudah members in support of Israel Bonds.<sup>133</sup> The first such dinner under the congregation's own auspices was held in 1960.<sup>134</sup> Such dinners have been held annually since 1962.<sup>135</sup>

\*This was Jacobson's last appointment in the President's office during the Truman Administration. For a complete transcript of such appointments—"off the record" as well as on it—see the *Appendix*.

one. James G. McDonald, the first United States ambassador to Israel, observed from Tel Aviv:

In all that he has done, Eddie has shown a rare sense of discernment that has enabled him to make his influence felt despite his punctilious care not to take the least advantage of his high associations. . . . Happily, he has nonetheless been able to be of high value not only to his fellow Jews and to Israel, but also to the United States.

Just because Eddie Jacobson is so thoroughly American—and so Jewish—he has played quietly but effectively his large constructive role.<sup>142</sup>

Eddie Jacobson died on October 25, 1955, after a heart ailment of over two years. B'nai Jehudah's sanctuary was filled to overflowing at his funeral.

Among the memorial tributes sent from all over the world was one from David Ben-Gurion, the Prime Minister of Israel, which spoke of Jacobson's "noble character and dedication to humanity, his human modesty, his practical approach to life, his devotion to the values of American civilization, and his Jewish fervor."<sup>143</sup> Philip M. Klutznick, president of B'nai B'rith, recalled him as "modest to a fault, gentle and sympathetic . . . he was always selfless and retiring, glorying in the good deed rather than in any personal reward."<sup>144</sup>

The former President of the United States (who, earlier, had referred to Jacobson as "the next thing to kin folks"<sup>145</sup>) said poignantly at his death:

Eddie was one of the best friends I had in the world. He was absolutely trustworthy. I don't know how I'm going to get along without him.<sup>146</sup>

Truman later eulogized Jacobson as "one of the finest men that ever walked on this earth, and that's covering a lot of territory in my knowledge of people."<sup>147</sup>

Among the memorials which now bear his name is B'nai Jehudah's "Eddie Jacobson Memorial Garden," established on the present temple grounds in 1960 by Mr. and Mrs. Paul Uhlmann.<sup>148</sup> Roses bloom there in profusion beyond an expanse of sand and cactus, and of stones taken from a hillside near Jerusalem. Inscribed on the garden-entrance gate is the prophecy of Isaiah—so abundantly fulfilled in the modern miracle of Israel, for which Eddie Jacobson labored with selfless zeal and to such unique effect: "The desert shall rejoice, and blossom as the rose."





“TO HARRY S. TRUMAN, FRIEND OF OPPRESSED MINORITIES  
AND FIGHTER FOR PEACE”

Inscription on certificate for trees planted in Israel by Eighth-grade Religious School students. Percy S. Lorie III, Class president, made the presentation at a school assembly May 17, 1953.

Pictured above, in Temple sanctuary (left to right): Irving Levitas, director of education; Rabbi Samuel S. Mayerberg; the former President; Rabbi Louis J. Cashdan; and Eddie Jacobson.

The Rabbis, Officers, Board of Trustees  
and members of

## Congregation B'nai B'rith

join the American Jewish community  
in mourning the passing of our beloved  
member and friend, Edward Jacobson.

His name is known throughout the world  
and his benevolent deeds have become his-  
toric. His dignity and wisdom, accompanied  
by his innate modesty, prepared him to  
serve world Jewry in a critical era of  
history. That service has proven so basic  
that it will find reference in the works of  
all Jewish historians in all future  
writings. In the annals of Israel, learned  
writers will explore the minutia of Edward  
Jacobson's life and will laud his acts. These  
are graven deep on the imperishable records  
of our people.

PORTION OF MEMORIAL RESOLUTION  
UPON THE DEATH OF EDDIE JACOBSON  
1955

## CHAPTER X

### 1945-1960: A Changing Community in the Post-War Period

*We are fighting valiantly to save Jewish lives and Jewish bodies, but there can really be no lasting purpose in saving Jews unless we also save and advance Judaism. Too many of our people are finding self-satisfaction in their charitable gifts to Jewish causes, while they completely neglect the source of Jewish ideals found in the synagogues and temples.*

—Samuel S. Mayerberg, Rosh Hashanah, 1947.<sup>1</sup>

Revolutionary changes in world-Jewish life during the second half of the 1940's profoundly affected the mood and planning of the American Jewish community. It rose magnificently to the task of rebuilding stricken Jewish lives and relegated the institution of the synagogue to the fringe of its concern. In 1948, the Jewish Federation and Council of Greater Kansas City received \$730,000 from among the 900 members of B'nai Jehudah,<sup>2</sup> while the congregation had to be satisfied with less than one-tenth that sum. A system of voluntary contributions which took the place of dues from 1943 to 1951 yielded an annual per-member average of less than \$80 throughout this period of general prosperity. In 1932, at the depth of the Depression, 450 members had paid an average of \$120 in dues and pew rents.<sup>3</sup>

Only a steady influx of new members kept congregational income in line with the cost of a minimal program. Impressive membership gains did not, however, contribute any noticeable surge in religious sentiment, judging by Rabbi Mayerberg's frequently recorded pleas for a better attendance at services.<sup>4</sup> Here, too, the pattern was nationwide. In 1949, leaders of the Union of American Hebrew Congregations expressed doubt that a generally observed growth in membership rolls spelled a genuine religious revival, in the light of small worship attendances almost everywhere, described as "perhaps the greatest and most fundamental problem in synagogue life today."<sup>5</sup>

Many of those who joined B'nai Jehudah during the first post-war decade freely acknowledged themselves as part of a generation "lost" to Judaism, for whom rote-learning of Hebrew in an Orthodox *cheder* or the mere remembrance of Bible tales from Reform-Sunday School days had not been found adequate for a viable, adult faith in a rapidly changing world. For

some, the desire to affiliate meant little more than a concession to the proprieties of an era that tended to regard identification with a religious institution as a badge of conventional "good conduct." More typical, probably, were those who sought for their children a more comprehensive religious education than what they, themselves, had been able to acquire. The congregation's school enrollment virtually doubled from 280 in 1943 to 545 in 1951, and it was in the interest of the children that congregational energies and limited financial resources were now chiefly expended.

Major steps toward achieving a more effective approach to children's education were taken in the presidential administrations of Edgar J. Stern (1945-47) and Joe A. Altshuler (1947-50), during both of which Hans R. Lorsch chaired the Religious Education Committee. Stern's first presidential communication to the membership was to seek approval of the board's selection of Rabbi Morton C. Fierman (HUC '41) as associate to Rabbi Mayerberg and to give concentrated attention to educational needs and youth work.<sup>6</sup> Fierman had directed a congregational school in Washington, D.C., before he enlisted as an army chaplain in 1943.

Rabbi Fierman's brief Kansas City tenure (he came in January, 1946, and left for a pulpit of his own in Tulsa in September, 1947) won him the congregation's appreciative recognition for energetic devotion to his assigned tasks, "his lovable personality, his sincere spirit, and his abiding affection for Jewish teaching and tradition."<sup>7</sup> He shared the direction of the Religious School with Mrs. Alvin J. Lorie, the part-time principal, and had a part in the formation of a community-sponsored adult School of Jewish Studies in which all of the congregation's teachers were enrolled for weekly classes in Philosophy, History, and Customs and Ceremonies.<sup>8</sup> The communal school was directed by Irving Levitas who had recently returned to Kansas City following army service, to resume charge of the Jewish Community Center's adult education program.

Two activities introduced by Rabbi Fierman—allowed to lapse after his departure, but later revived by others—were a "Temple Alumni" group for post-confirmands<sup>9</sup> and a service of consecration for children who entered the Religious School in 1946.<sup>10</sup> A lasting contribution of his was the innovation of a Homecoming Service for college students during the winter vacation in 1946,<sup>11</sup> an annual custom ever since.

Of enduring value, likewise, was the influence Rabbi Fierman exerted toward the strengthening of the Temple Library, named in memory of Harry S. White, a much admired, long-time teacher of the Religious School. The funds to create the Harry S. White Memorial Library were raised by the Temple Brotherhood in which White had been prominent.<sup>12</sup> Dedicated in 1949, it now contains a valuable collection of classic Judaica and popular reference works, augmented considerably during the 1960's from a fund of the Sisterhood.<sup>13</sup>

Priority budgeting for religious education and youth work placed a severe limitation on funds to staff other congregational activities. In 1946, soon after Fierman's coming, Cantor Rosbash received an offer from a temple in Brookline, Massachusetts, which B'nai Jehudah's board conceded to be so



EDGAR J. STERN  
President, 1945-1947



RABBI MORTON C. FIERMAN  
Associate Rabbi, 1946-1947



JOE A. ALTSHULER  
President, 1947-1950



FIRST-GRADE CONSECRATION SERVICE, 1946



BOY SCOUT TROOP NO. 2 COURT OF HONOR, 1948

attractive financially that it felt "regretfully compelled" to advise him to accept it.<sup>14</sup> The remembrance of Rosbash's seven years of participation in worship services long remained vivid. His return for a Temple Brotherhood service in 1949 was hailed as an occasion for "great rejoicing."<sup>15</sup> At Rabbi Mayerberg's request, he was again brought back in 1953 for two services that were part of a festive weekend to commemorate the rabbi's twenty-fifth anniversary in Kansas City.<sup>16</sup> Many members were visibly shocked when Mayerberg, his voice choked with grief, announced at the Yom Kippur Memorial Service in 1954 that Rosbash had suffered a fatal heart attack the night before while officiating in the pulpit of the Brookline temple.<sup>17</sup>

In 1948, two years after Rosbash had moved to Brookline, the Board of Trustees polled the membership to ascertain whether a cantor was again desired. The inquiry produced a largely affirmative response (295, "Yes"; 179, "No"; 94, "No Opinion"),<sup>18</sup> but more urgent staff needs in the Religious School and the rabbinic department took budgetary precedence once more. Lily (Mrs. Sidney) Loeffler took over direction of the popular Temple Choral Club which Rosbash had organized. She also assisted the organist, Powell Weaver, in conducting the professional choir until illness forced her to relinquish all congregational duties in 1951.<sup>19</sup> Weaver produced an original score for the Sabbath Eve liturgy which received its first hearing in 1950 at the observance of B'nai Jehudah's eightieth anniversary.<sup>20</sup> Upon Weaver's death a year later, a student of his, Edna Scotten Billings, became the organist and choir director.<sup>21</sup> She also continued the work of the Temple Choral Club. Mrs. Billings' musical skill, warm personality, and unusual dedication made her a widely admired congregational staff member. She retired in 1971 and is now B'nai Jehudah's organist emeritus.\*

"THINGS ARE HAPPENING AT THE TEMPLE!" This banner line stood out boldly in a letter from President Altshuler which informed members in May of 1948 that Irving Levitas, Religious School curriculum advisor a decade earlier, had been employed as full-time director of religious education and youth activities, succeeding the part-time principal, Mrs. Lorie. An assistant rabbi, Nathan Hershfield, was engaged in the same month and took up his duties in June, immediately following his ordination at the Hebrew Union College.<sup>22</sup>

In the Religious School—his primary field of congregational endeavor—Levitas initially utilized new texts that went beyond the accustomed Bible study, Ancient and Medieval History, and basic Reform beliefs and practices to encompass also an overview of the total contemporary Jewish scene, including a unit on Zionism.<sup>23</sup> In an open letter to parents which appeared in the *Temple Bulletin*, Levitas explained that the school's program was designed to help the children catch something of the "grandeur and earnestness" of the Jewish heritage and to develop "a decent respect" for their fellow-Jews. This, he was quick to point out, could never be accomplished in a mere two hours on Sunday mornings, but called for reinforcement through the "discipline" of religious observances in the home and through provision

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\*In 1972, Mrs. Billings was scheduled to complete fifty years of service as organist and choirmaster of Grace and Holy Trinity (Episcopal) Cathedral.

of opportunities for children to hear their parents engage in “responsible” discussion of the issues confronting American Jewry. To furnish that level of support in the home, Levitas bluntly advised the parents, “you must know more than does your child. Do you?”<sup>24</sup>

Levitas did more than pose a rhetorical question. Several study courses for adults were initiated in the hope that a deepened knowledge would lead to a harmonizing of parental attitudes with the aims of the Religious School. For four years, Levitas led a monthly study group for mothers that met in the homes of Sisterhood members to discuss modern Jewish problems and literature. These sessions enjoyed a spirited participation.<sup>25</sup> Rabbi Hershfield was less successful when he attempted to form classes for men of the Brotherhood.<sup>26</sup> He did, however, gain some support from young adults for monthly discussions of contemporary issues. These led to a more formally structured “Temple Cultural Group” in 1950, but that group lost momentum within two years and disappeared.<sup>27</sup> These various adult-education efforts, all told, failed to reach a majority of the school’s parents. Controversy persisted as to what should or should not be taught to the children.<sup>28</sup>

The problem was decisively taken in hand by the Religious Education Committee in 1952 when Donald J. Loeb, a descendant of two of the congregation’s founders,† became committee chairman. Loeb had previously headed a subcommittee that had introduced standards of student decorum and minimum academic achievement.<sup>29</sup> Under his chairmanship of the total committee (to 1956), a determined lay effort was made to further elevate the Religious School program to a level that would merit its recognition as being of equal importance to the students’ secular school work.‡ Creative lay people were involved in giving specific curriculum direction through *their* selection of texts and *their* determination of pedagogical methods, for implementation by the director of religious education and the faculty.<sup>31</sup>

A statement of “Religious School Principles and Objectives” was issued in 1952 in the name of Irving Levitas, though some critical portions of it were the product of the committee whose views did not altogether coincide with his. The statement set forth as “principles” a paraphrased abridgment of the Reform rabbinate’s current (1937) “Guiding Principles,” but it was cloaked with elaborate qualifications to assure a basic adherence to the Classical Reform position. The 1952 statement (never officially revoked, though it ceased to be observed as authoritative before the end of the 1950’s) announced in a general way that “we shall never attempt to make an orthodoxy out of what we once did.” Therefore (it continued), the school would encourage the observance of customs and ceremonies that were regarded as meaningful “in the light of contemporary American Jewish living.” Specified examples of such ceremonials were, however, confined to the lighting of Sabbath candles in the home, the Passover Seder, and “the blessings at the dinner table”—all safely within the prescribed rubrics of late-19th century Reform practice. The State of Israel was guardedly deemed

† Great-grandson of Moses Waldauer and grandson of David Loeb.

‡ Amplified standards were developed in 1954 by a subcommittee led by Percy S. Lorie, Jr.<sup>30</sup>

“worthy of our admiration,” but only in terms of “a haven of refuge” and as “a pilot-house of democracy in the Near East.” The value of Hebrew study was acknowledged, but solely for “its high religious purpose” and *not* “because there exists a state in which it is the common language.” The announced ultimate educational objective was to lead the child to communal participation “for peace and brotherhood” so that he might thereby demonstrate “his personal appreciation of the Jewish mission.”<sup>32</sup>

Loeb told parents in 1955 that the Religious Education Committee had begun to develop experimental study material of its own, due to a scarcity of textbooks that were judged to be both modern in pedagogic approach and congenial to B’nai Jehudah’s orientation. “Unfortunately,” he explained, “as a ‘Reform’ Reform temple, we are in the minority,” a segment for whose particular needs the Union of American Hebrew Congregations could not afford to invest publication funds.<sup>33</sup>

Although B’nai Jehudah resisted the national trend in the years during and following World War II to reclaim for Reform some previously discarded concepts and rituals, it nevertheless utilized the same period to place itself in the vanguard of individual leadership and collective support of the Union of American Hebrew Congregations. An opportunity to share in the leadership of the Reform congregational body had been long overdue for B’nai Jehudah, one of the founders of the Union in 1873. B. A. Feineman, the congregation’s first president, had been a director of the Union in its early years. But after 1877, when Feineman’s UAHC-board term expired, there had followed six decades in which the congregation was only an occasional, casual participant in Union affairs, other than to pay the annual \$1-per-member national dues. In that long interval, B’nai Jehudah had developed into a sturdy but isolated outpost of Reform in the hinterland of the Midwest, while the bulk of personnel for the UAHC Executive Board was coming from congregations in Cincinnati and the East. From 1943 onward, however, B’nai Jehudah made itself strongly felt and appreciated in Union circles, first and foremost by virtue of extraordinary leadership which Irvin Fane came to provide on its behalf.

Fane had been an enthusiastic participant in programs of the Union’s regional Midwest Council from the time of its formation in the late thirties. But his first impression of the *national* UAHC arena as a “very young and very naive delegate” to the 1941 convention in Detroit was one of considerable disenchantment. He found his patience sorely tried by the oratory of “prima donna rabbis” who monopolized most of the sessions with glittering generalities.<sup>34</sup> Fane and like-minded delegates were at last moved to applause on hearing a trenchant critique by Rabbi Louis L. Mann of Chicago who outlined the many opportunities for growth and influence which Reform Judaism had missed “while the Union slept.”<sup>35</sup> In Fane’s view, however, that criticism was forgotten all too quickly. Near the close of the convention, he boldly took the floor as an interloper to decry the routine re-election of the “stuffed-shirt executive board,” less than twenty-four hours after it had been indicted for its failures.<sup>36</sup> Fane’s temerity and choice of words hardly commended him to the Union’s hierarchy, but his challenge

and youthful zest impressed a sufficient number of rank-and-file delegates to win him election to the national board at the next convention in 1943.

1943 was also the year in which Rabbi Maurice N. Eisendrath came to the Union as its director (later president). In the specific articulations of that leader's call to relevant "religion in action," Fane found "irritating" but necessary reminders "of those ideals I support in theory and too often ignore in practice."<sup>37</sup> To Eisendrath, in turn, Fane exemplified "that ideal, mutually enriching relationship between the synagogue and the member."<sup>38</sup> Together they collaborated in a similar spirit of mutuality to make the Union more widely responsive to the needs of its member congregations. A new UAHC constitution (the first in over seventy years) was adopted in 1946, with Fane its chief draftsman. It served to replace the largely hand-picked executive board with one to which a majority was thereafter nominated by the Union's regional councils.<sup>39</sup> In 1948, Fane chaired the program committee for the national convention and was elected as a vice-chairman of the UAHC board.

He was not to be "a prophet without honor in his own home." B'nai Jehudah's board, evidencing pride in the national recognition of its past president's wisdom, fervor, and leadership ability, pledged its efforts in 1948 "to make the Union of American Hebrew Congregations a more dominant force in strengthening the ideals of Reform Judaism."<sup>40</sup> The pledge was fulfilled in 1949 when a congregational meeting voted to assess all members an amount equal to ten per cent of their annual contributions to B'nai Jehudah as increased dues to the Union.<sup>41</sup> This voluntary step preceded by eight years the adoption of UAHC policy whereby all affiliated congregations became obligated to remit dues at that level.

The congregation's auxiliaries likewise acted to give added strength to the larger Reform movement. The Sisterhood was recorded as one of the principal builders of the "House of Living Judaism" in New York City, headquarters since 1951 for the Union and its national affiliates. The Sisterhood's \$5,000 contribution for this purpose was raised in 1947 by means of a "Temple Varieties Show" at the Music Hall in which scores of the congregation's adults and youngsters performed.<sup>42</sup> Leo Wertgame, an ardent Brotherhood leader, became first vice-president of the National Federation of Temple Brotherhoods and chancellor of its Jewish Chautauqua Society in 1951. He was elevated to the presidency of both organizations in 1955, at a time when he held the same office in the congregation. Harry S. Truman accepted Wertgame's invitation to be the featured speaker at his NFTB-JCS installation in New Orleans.<sup>43</sup> \*

Material support for the long-range effectiveness of Reform Judaism was given by assisting three former B'nai Jehudah students to prepare for the rabbinate. Minard Klein, a confirmand of the Sabbath School, attended the Hebrew Union College with the aid of a Sisterhood scholarship.<sup>44</sup> Rabbi Klein today continues to attest to the "tremendous influence" which Rabbi Mayerberg had on his choice of a career.<sup>45</sup> Mayerberg shared in his former

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\*Wertgame served on the UAHC Board of Trustees from 1951 to 1965.



pupil's ordination in 1952. Then, in the following week, Klein came back to Kansas City to conduct a portion of the Sabbath service at which B'nai Jehudah marked the thirty-fifth anniversary of Rabbi Mayerberg's ordination. The sermon that night was given by Rabbi Abraham Shusterman of Baltimore who had been a student of Mayerberg's in his Dayton period.<sup>46</sup> †

Of the fourteen young men in the Confirmation Class of 1948, three became rabbis. Henry A. Sosland chose the Conservative rabbinate. Jerome K. Davidson and Elliot D. Rosenstock both enrolled at the Hebrew Union College-Jewish Institute of Religion with grants of a "Mayerberg Pre-Rabbinic Scholarship," provided jointly by the Sisterhood and Brotherhood.<sup>48</sup> †

Earlier, Davidson had been among B'nai Jehudah post-confirmands who started the present Temple Youth Group in 1948, with Harry L. Berlau as president.<sup>49</sup> Davidson succeeded Berlau and subsequently rose to the presidency of the National Federation of Temple Youth. He was the first to hold that office in NFTY for two terms (1952-54).<sup>\*</sup> Irving Levitas functioned as advisor to the Youth Group from its inception until 1961. Until 1962 he was also the part-time professional director of the Missouri Valley Federation of Temple Youth (MoVFTY). That regional organization was brought to life in 1950 through the initiative of the B'nai Jehudah group by its sponsorship of a summer institute for Reform Jewish youth from Missouri and Kansas, held at Missouri Valley College in Marshall, Missouri.<sup>50</sup> The spirited Temple Youth Group has furnished far in excess of its quota for the leadership of MoVFTY over the past two decades. The regional youth organization now unites a thousand Reform Jewish teen-agers in six states (from Colorado to central Illinois) in a close bond of religiously and socially motivated fellowship.

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†Mayerberg also provided the example for another Baltimore Reform rabbi, Abraham D. Shaw (HUC '36). Shaw received an Orthodox primary religious education in Kansas City, Kansas. He advised this author: "My first exposure to Reform Judaism was attending services at B'nai Jehudah and hearing my late great teacher, Samuel Mayerberg, in the pulpit there. . . . His courage and forthrightness deeply impressed a youngster who was searching for some particular channel into which to move vocationally."<sup>47</sup>

†Davidson, now senior rabbi of Temple Beth El in Great Neck, New York, represents the fourth generation of his family to have been identified with B'nai Jehudah. His parents, Jerome and Helen Kulka Davidson, both confirmands of the congregation, remain among its most actively interested members. Rabbi Rosenstock serves Temple Beth El of South Bend, Indiana. His father, the late Gus Rosenstock, was on the B'nai Jehudah Board of Trustees.

<sup>\*</sup>The following B'nai Jehudah confirmands have served on the NFTY Executive Board after Davidson (all since 1966): John Friedman (now a rabbinical student at HUC-JIR); Sandy Deutsch (now Mrs. Yitzchak Zaritt of Boston) whose great-grandfather, Isaac Bachrach, was a founder and president of B'nai Jehudah; and Bill Ginsberg, first vice-president of NFTY in 1968-69.



**EDNA SCOTTEN BILLINGS**  
Organist, 1951-1971  
Organist Emeritus, 1971-

First President  
Temple Youth Group



**HARRY L. BERLAU**  
1948-1949

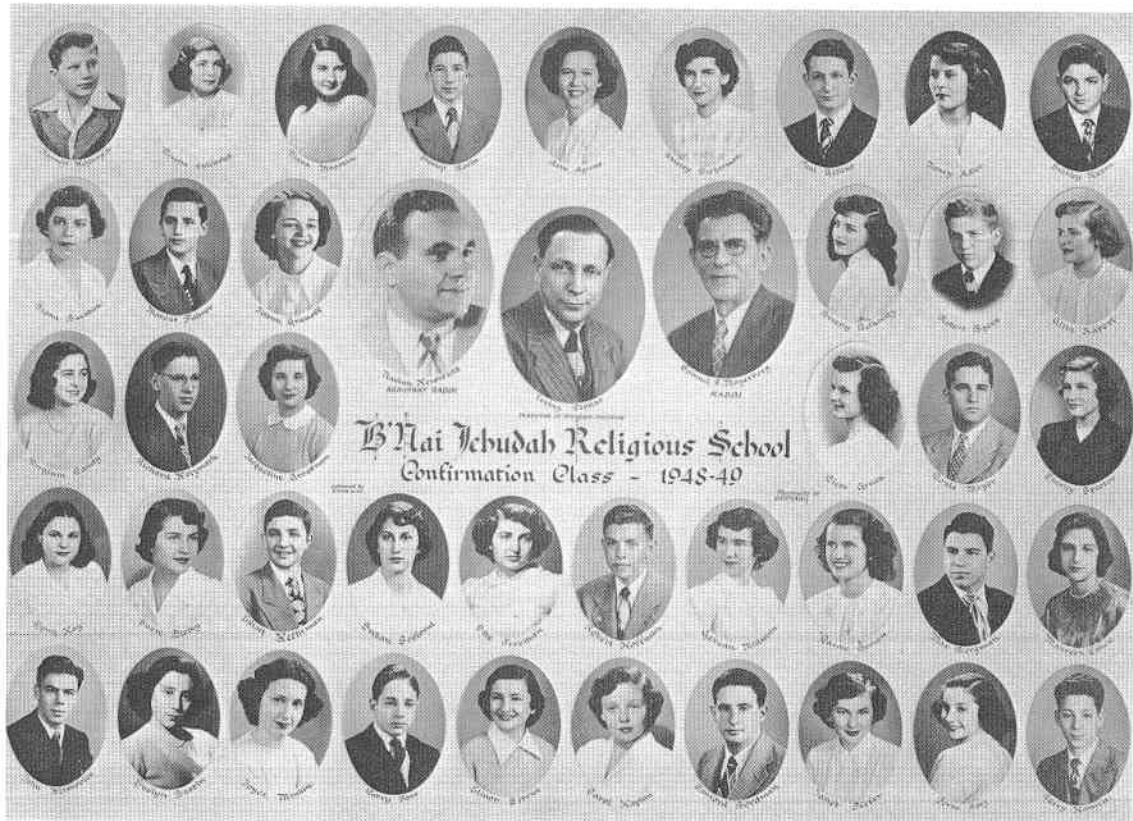
Director  
Temple Choral Club



**LILY LOEFFLER**  
1947-1951



**LEO WERTGAME**  
President, 1950-1956



Inset Center Left: Rabbi Nathan Hershfield, Assistant Rabbi, 1948-1951  
Center: Irving Levitas, Director of Education, 1948-1961

## FROM MIDTOWN TO THE CITY'S SOUTH SIDE

*A new spirit seems to be evident among our entire membership, a feeling of wanting to do things, a spirit that seems to say that nothing is impossible.*

—Leo Wertgame, President, 1953.<sup>51</sup>

Major tangible achievements resulted from Leo Wertgame's six years of administration as president (1950-56), most notably the raising of funds for a new school building, social hall, and chapel. Wertgame provided substantial leadership for the attainment of that goal. His challenging spirit buoyed less resolute co-workers during periods of discouragement that punctuated a protracted fund-raising effort.

Louis S. Myers had started the building fund in 1944. During the six years that followed, he and Louis S. Taube, a fellow trustee, were virtually the sole practical supporters of the proposal to relocate congregational facilities. By 1950 the building fund contained just \$17,500, almost all of it supplied through the generosity and foresight of Myers and Taube.

In the 1949-50 school year, when class rooms designed to accommodate 300 students were crowded with up to 450 each Sunday morning, the Sisterhood and Brotherhood called for steps to secure new school facilities in the south part of the city to meet current and anticipated future requirements.<sup>52</sup> Further overcrowding in the following year led to double class-sessions on Sunday mornings, thus dramatizing the urgency of the situation.<sup>53</sup> At the next annual meeting (May 23, 1951), overwhelming approval was given to a motion offered by Myers to raise funds for a combined school building and social center on a site, still to be selected, that would allow for a later addition of a sanctuary. The decision that building needs for educational and social activities should take precedence over facilities specifically designed for worship followed the example of the community's largest Orthodox synagogue, Kehilath Israel, a new amalgamation of older congregations, led by Rabbi Maurice D. Solomon. Kehilath Israel completed a school and social center, ahead of a sanctuary, on Kansas City's south side in 1951. (Beth Shalom and Ohev Sholom synagogues undertook southward relocation programs along the same lines somewhat later.)

Myers' early championship of the project, his community leadership standing, and the enthusiasm he generated at the 1951 annual meeting all marked him as the logical individual to head the drive for funds. His sudden death six days after the meeting contributed to a year's delay in fund-raising efforts.<sup>54</sup> Meanwhile, a site was selected and architectural plans begun.

Barney Goodman, chairman of a site-selection committee, offered the gift of land at Ward Parkway and Mercier, just west of the Country Club Plaza,<sup>55</sup> but it was found to be too small and also too far north: forty per cent of the members and nearly sixty per cent of the children in the

## B'nai Jehudah Approves New Building Program

Largest Meeting in Temple History Votes Construction Program for Religious School and Other Activities

In the largest annual meeting ever held by Temple B'nai Jehudah, the membership voted overwhelming approval for the construction of a new congregational building to house the religious school and other activities. More than 300 members were present at the dinner meeting, which was held Wednesday, May 23, in the I. E. Bernheimer Hall.

The projected building program will also include plans for the construction of a new Temple. Location of the new congregational building was approved by the membership. "This is one of the great occasions in the history of B'nai Jehudah," said Rabbi Samuel S. Mayerberg.

"Just as the builders of this Temple gave us the present structure which has been hallowed by so many years of service, so are we undertaking to repay our debt to Judaism by creating a new building to serve our children and children's children."

Officers of the Congregation elected for the ensuing year are: Leo Westgame, president; Irving

## Progress Report No. 2 MILLION DOLLAR CAMPAIGN of B'nai Jehudah Building Fund

**OVER \$472,000 PLEDGED TO DATE**

The General Solicitation Division, under the leadership of Herman Cowan, ably assisted by Meyer Minda and I. J. Mnookin, comes through with a heartening report as a result of a big kick-off dinner held last month. Louis Broide returned from New York to inspire giving that hit the \$100,000-mark for the one evening. This brings the grand total to over \$472,000.

It is an excellent record, but much remains to be done in both Special Gifts and General Solicitation. Many members have not yet been given the opportunity to do their share. We know they will respond generously when called upon. Let's have the 100% participation that is necessary to build our new Religious School.

*Kansas City Jewish Chronicle—June 1, 1951*



RELIGIOUS SCHOOL CHOIR, 1953-54



1953 CONFIRMATION RECEPTION  
In I. E. Bernheimer Memorial Hall

Religious School Building Fund Campaign Report, December 1952

Religious School were by now residing south of Sixty-Third Street. On November 28, 1951, the membership approved the choice of a tract of 5½ acres on the east side of Holmes Road, between Sixty-Eighth and Sixty-Ninth streets, next to a public park and adjoining B'nai Jehudah's Rose Hill Cemetery.†

A project steering committee was formed with George L. Goldman, Irwin E. Hurwitt, and Mrs. Nathan Rieger as co-chairmen and Past President Louis H. Ehrlich as honorary chairman. They selected the local firm of Kivett and Myers as architects for both the school building and the future sanctuary.<sup>57</sup> Clarence Kivett, a member of the congregation, had previously designed a synagogue in Omaha and the school building for Kehilath Israel locally. He served on the UAHC's Synagogue Architects Consultant Panel. By the spring of 1952, a thirty-member Building Committee, chaired by Irvin Fane, and a "Consultant Committee" composed of Religious School teachers and representatives of the Sisterhood and Brotherhood had started to outline specific building requirements.<sup>58</sup>

At the time that the groundwork for the new structure was being developed, the Board of Trustees was concluding a year-long search for a replacement for Nathan Hershfield, the former assistant rabbi. Hershfield had left for a pulpit of his own in Charlotte, North Carolina, in 1951. This was a year after the board had adopted a policy of limiting the tenure for the assistantship position to a maximum of three years as "a training post for young rabbis."‡ Upon further reflection, however, the board deemed it wiser to find a man of experience and maturity who could more fully share with Rabbi Mayerberg the task of ministering to the needs of the ever-expanding membership, and who could develop more comprehensive adult-study courses and programs for the congregation's young adults.<sup>60</sup>

Rabbi Louis J. Cashdan (HUC '33) was appointed associate rabbi as of July, 1952. He came from Charleston, West Virginia, where he had occupied the pulpit of the state's largest Reform congregation for seven years.<sup>61</sup> \* He

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†The membership was offered a choice between the Holmes Road site and one at the northwest corner of Seventy-Ninth Street and Ward Parkway. It was believed (correctly) that some of the land at the latter site would ultimately be condemned to extend Ward Parkway to the south. Barney Goodman, chairman of the committee, died shortly before the November meeting date. Others on the committee were Allen J. Block, Clarence Kivett, and Max Skeer. The minutes of the meeting which approved the site selection indicate that the population center for the membership in 1951 was in the proximity of Fifty-Seventh and Wyandotte streets, i.e., approximately 1½ miles north and one mile west of Sixty-Ninth and Holmes. The population center for members with school-age children also was found to be about one mile west of Holmes, but at least as far south as Gregory Boulevard (71st). By 1953, fourteen per cent of the total membership resided in Johnson County, Kansas (chiefly in Prairie Village, Fairway, and Mission Hills).<sup>56</sup>

‡The retiring president in 1950, Joe A. Altshuler, advised the annual meeting of the board's policy decision. That decision had noted: "Any rabbi who occupies the position of assistant to Dr. Mayerberg is faced with an extremely difficult situation which could easily seriously influence the long range progress of his career" since he would, perforce, remain overshadowed by Mayerberg's stature, both in the congregation and in the community.<sup>59</sup>

\*Cashdan was born in Russia in 1905, reared in Detroit, and educated at the Universities of Michigan, Wisconsin, and Chicago. He served assistantships at the West London

was elevated to the status of B'nai Jehudah's co-rabbi within a year, after Rabbi Mayerberg had requested the change in title in a statement to the 1953 annual meeting.<sup>62</sup> The co-rabbi title might have sounded warning bells for the historically-minded, in light of the consequences that had resulted from the unfortunate characterization of Rabbis Mayer and Berkowitz in 1926 as "rabbis of equal authority and rank." In any event, misunderstandings developed as to the exact authority to be exercised by Rabbi Cashdan, particularly his role in supervising the activities of the Religious School. Coupled with the board's retraction in 1955 of earlier suggestions that Cashdan might be in line to succeed Mayerberg, the later years of Rabbi Cashdan's service were somewhat marred by personal tensions within the congregational leadership over his status.<sup>63</sup> In the beginning, however, there was an era of good feeling and notable successes, and Cashdan's period of service brought him many permanent friends and admirers in the congregation.

Rabbi Cashdan joined Rabbi Mayerberg in giving active support to the building fund campaign when it was launched in the summer of 1952, with George S. Lewis in charge of the "special gifts" division. Herman Cowan chaired the general solicitation, assisted by Meyer M. Minda, I. J. Mnookin, and teams of Brotherhood workers. The goal for the drive was one million dollars. By year's end, only half that goal had been subscribed. The failure of the initial drive to reach its objective was attributed by President Wertgame to the "poor" level of giving "by so many of our members of substantial means."<sup>64</sup> †

The unfulfilled goal figured in timing for the engagement of a new staff person to assume charge of the congregation's ongoing administrative affairs and also to coordinate further building-fund solicitation efforts. Frank J. Adler, the author of this history, was engaged for this dual purpose. He had been executive secretary of Temple Isaiah Israel in Chicago for the preceding seven years. There he had directed two campaigns for capital funds which had both surpassed their goals. He had also functioned there as the non-ordained rabbinical assistant. No such role was contemplated among his responsibilities at B'nai Jehudah, where he took up his duties in April, 1953.<sup>66</sup> ‡

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(England) Synagogue for six years and in Des Moines for four years. In Charleston he was president of the Welfare Assembly of West Virginia and on the state's Advisory Board of the Department of Public Assistance. He was a member of the CCAR Executive Board at the time of his Kansas City election and subsequently served as its financial secretary. His wife, Eve, was president of the West Virginia League of Women Voters and on the NFTS Executive Board (1950-61).

†A "Progress Report" to the membership, issued in October, 1952, listed donors in the special gifts division by name and amount. It disclosed that many had made pledges payable over five years that were considerably smaller than what they had contributed for a single year in the 1952 campaign of the Jewish Federation and Council. Only ten pledges of \$10,000 and over were received in the initial drive. The largest gift was for \$15,000. This record adversely affected the tempo and giving level in the "general solicitation" division which launched its effort in November, 1952.<sup>65</sup>

‡For a biographical outline, see "About the Author," on the last page of this volume.

*Associate Rabbi, 1952-1953  
Co-Rabbi, 1953-1959*



**Rabbi Cashdan Appointed Associate to Dr. Mayerberg**

Rabbi Louis J. Cashdan, rabbi of the Virginia Street Temple of Charleston, West Virginia, was appointed associate rabbi of Congregation B'nai Jehudah at a Congregational meeting held recently. After a careful study of all the applicants for this position, the Board of Trustees presented Rabbi Cashdan's name as the one most suitable for the task of serving with Dr. Mayerberg in ministering to the Congregation.

Rabbi Cashdan was graduated from the University of Michigan in 1928, and took post-graduate work at the University of Wisconsin and the University of Chicago. He was ordained as a rabbi from the Hebrew Union College in 1933.

He served as assistant rabbi to Rabbi Harold F. Reinhart at the West London Synagogue in London, England. This is the largest congregation in the British Commonwealth. He served here from 1935 to 1941, and, after the beginning of the war, returned to this country to serve as

*Executive Secretary, 1953-1955  
Administrative Director, 1955-*



**BOARD APPOINTS FRANK ADLER EXECUTIVE SECRETARY**

Leo Wertgame, President of the Congregation, has announced the appointment of Frank J. Adler as Executive Secretary of Congregation B'nai Jehudah, to begin his duties on April 1. The Board of Trustees, after a thorough consideration of various applicants, has chosen Mr. Adler as the most competent person to handle the administrative and much of the official work of the Temple.

Born in Germany, Mr. Adler was educated in Frankfurt in a Reform Religious School, and continued his education in England and in America, completing the requirements for a degree at the University of Chicago. He has been Executive Secretary of Temple Isaiah Israel in Chicago for the past seven years.

It will be Mr. Adler's task to develop office operating procedures, personnel standards and practices, and supervision of the office and maintenance work of the Temple. In addition, he will serve as secretary of the various committees that require the day to day work within the Congregation in the matter of budget and operations. He will also supervise and coordinate all matters relating to programming and publicity within the Congregation.

It has been found that a Congregation the size of Temple B'nai Jehudah requires a constant study of membership contributions, and one of Mr. Adler's main tasks shall be that of developing a proper dues-system in keeping with the traditions of Congregation B'nai Jehudah.

Mr. Adler has moved to Kansas City, and with his wife and young son, will soon occupy his new office here.

**YOUNG MARRIEDS GROUP FORMED**

An enthusiastic group of twenty couples met with Rabbi Cashdan one evening during August to form a Young Marrieds Group of Congregation B'nai Jehudah. They were among twenty-eight members who had indicated on their Family Records that they were eager to meet in such a group for study programs and social events.

Those present at this initial meeting expressed a desire to hold informal, monthly meetings on the fourth Tuesday evening of each month. The second meeting will be held at the Temple on Tuesday evening, September 22 at 8:00 o'clock. Rabbi Cashdan will lead a discussion on the theme "What is a Jew?" based on the recent article by Rabbi Morris Kertzer in Look Magazine. Reprints of the article are being mailed to those who were present at the first meeting. All young marrieds in the Congregation are invited to join the group. We shall be glad to mail the reprint to those who plan to attend the meeting on September 22.

*Temple Bulletin—September 1953*

The Temple Young Marrieds have elected their first slate of officers, with Mr. Wesley Goldberg as President and Mr. Lester Stifelman as Program Chairman. Last year's Steering Committee, headed by Howard Friedmann and Bob Goodfriend, has provided the new officers with a firm foundation on which to build.

*Temple Bulletin—October 1954*



**WESLEY GOLDBERG  
First Young Marrieds' President  
1954-1955**



*Seated above is Irwin E. Hurwitz, General Chairman of the Building Fund Campaign. Discussing drive plans with him are (standing, left to right) Martin B. Lehman, Co-Chairman of General Solicitations; Frank J. Adler, Temple*

*Temple  
Bulletin—  
September  
1953*

In the summer of 1953, Rabbi Cashdan sponsored the formation of a Temple Young Marrieds group which dropped the word "Young" after three years because most of its member couples were not newlyweds, as the original name suggested, but parents of children in the Religious School. The group was informally led by a steering committee in the year of organization (Howard W. Friedmann and M. Robert Goodfriend were co-chairmen).<sup>67</sup> \* Wesley Goldberg became the first president in 1954.<sup>68</sup> With Cashdan and his wife, Eve, serving as advisors for six years, the Temple Marrieds developed a program pattern in which creative worship services and Jewish education were blended with inter-faith and social activities and an annual Purim Carnival for the Religious School. A highlight of these formative years was an annual "Evening With the Rabbis." These provided an opportunity rarely available otherwise for couples to engage the rabbis in informal discussions on subjects of Jewish interest. Through the very nature of the organization, it accomplished what no other auxiliary had previously done to the same extent—to stress the role of the family as the spiritual unit in Jewish life. For a significant number of its members, the Temple Marrieds became a training ground for leadership in the Sisterhood, Brotherhood, and the congregation as a whole.†

The waning years of congregational life at the Linwood Boulevard Temple also showed a surge in activities for the other adult auxiliaries. The Sisterhood opened a gift shop and developed it into a constantly expanding source of home ceremonial objects, books, Israeli art, and other items of Judaica.<sup>71</sup> 1953 saw the Sisterhood's first annual Institute on Judaism for Christian Teachers.<sup>72</sup> Over the years, these have drawn literally thousands of public and church-school teachers. In 1955, when the Sisterhood's roster had grown to eight hundred, its women were divided into eight "Circles"—close-knit units in charge of specific projects. Their number was later expanded to twelve. The Circles offered all Sisterhood members an opportunity to become actively involved in the organization's work.<sup>73</sup>

The Brotherhood had suffered a decline in interest over a number of years when sociability was its major emphasis. It enjoyed a remarkable revitalization with the inauguration of a dinner-lecture series in 1955-56 under the presidency of Herbert Jacob, with Howard W. Friedmann as program chairman. Two hundred of the Brotherhood's members participated in the first series to hear such lecturers as psychiatrist Karl A. Menninger, Senator Paul H. Douglas, and news analyst William L. Shirer. Speakers of like caliber brought the number of series ticketholders to a high of 365 in succeeding years. The dinners preceding the lectures were prepared and served by the

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\*The other members of the 1953-54 Young Marrieds steering committee were Mrs. Leon Fishman, Mrs. Hart D. Mayer, Mrs. Lester R. Stiffelman, and Mrs. Herman Zanders.

†The Temple Marrieds reached its height of popularity in 1960-61 when it had 172 member-couples, almost all of whom were members of the congregation as well.<sup>69</sup> Its president served on the Board of Trustees *ex-officio* from 1959 onward. The Temple Marrieds' membership gradually declined in number after 1961, as other opportunities for participation in congregational activities were offered to married couples. The group was dissolved in 1971.<sup>70</sup>



1928 - 1953

The Officers and Board of Trustees of  
Congregation B'nai Jehudah

Kansas City, Missouri

cordially invite you to share in celebrating

The Twenty-Fifth Anniversary

of  
Dr. Samuel Spier Magerberg

as Rabbi of the Congregation

The Anniversary Service  
and Congregational Reception

Friday Evening, October 9

The Anniversary Community Service  
Saturday Morning, October 10

The Anniversary Banquet

Grand Ballroom — Hotel Muehlebach  
Saturday Evening, October 10

Anniversary Celebration  
of the Religious School  
Sunday Morning, October 11

Dr. Samuel S. Magerberg Twenty-Fifth Anniversary Committee

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Co-Chairman:

Morris Dreyfus—Mrs. Hans R. Lorsch—Mrs. Arthur Mag—Mrs. Paul Uhlmann

Members:

Frank J. Adler—Ben N. Allmayer—Irving Levitas—Leo Wertgame

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THE OFFICERS AND BOARD OF TRUSTEES—  
CONGREGATION B'NAI JEHUDAH

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Hyman Davidson  
Meyer L. Goldman

George S. Lewis  
Donald J. Loeb

S. Stanford Saper  
Adolph K. Scharf

Shale H. Goodman

Lee R. Lyon

Morris J. Schlangar

PAST PRESIDENTS: Butler Disman—Irvin Fane—Jacob L. Lorie—Edgar J. Stern

Messdames J. A. Altshuler (Chairman, Friday Evening Reception), Henry A. Auerbach, Michael Baker, Stanford S. Block, Alfred Blumenthal, Mitchell Charno, Benjamin Deutsch, Butler Disman, Harry Epstein, Irvin Fane, Milton Feld, Jacob Friedman, Max Goldman, Barney Goodman, Shale H. Goodman, Miss Helen Green (Co-Chairman, Decorations Committee), Emil Haas, Jr., Barnett Helzberg, H. Morton Helzberg, Karl Hirsh, Irvin E. Hurwitz, Herbert Jacob, Miss Jeanette Klein, Robert Koengsdorf, Jack E. Laphin, Joseph S. Lerner, George S. Lewis, Alex A. Levy, Percy S. Lorie, Jr., Leon R. Meyer, Louis A. Michael, David B. Mindlin, Joseph L. Mooney, Jr., Louis Nimmn, Julius U. Ochsner, Harry A. Rosenblum, Albert Rosenthal, Harry J. Rubenstein (Co-Chairman, Friday Evening Reception), S. Stanford Saper, A. R. Silberstein, A. H. Silverman, Miss Elizabeth Spector, Edgar J. Stern, Harry H. Terte, Louis S. Taube, Leo Wertgame, Norman F. Westheimer.

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Sisterhood. Once each year there was a "Turn-About Dinner" where Brotherhood men became chefs and waiters, with the Sisterhood responsible for a musical skit. 74†

What was to that point B'nai Jehudah's most ambitious venture in adult education was successfully launched in the fall of 1955 when well over a hundred enrolled for weekly night classes in Bible, Jewish Thought, History, and Comparative Religion. The courses were taught by the rabbis and Irving Levitas.<sup>75</sup> Fifteen men took part in the Brotherhood's first annual Retreat in 1956, at near-by Unity Village, spending a weekend with Rabbi Cashdan to study portions of Exodus and the Sayings of the Fathers. "There is no doubt," observed one of the participants, "that our faith was strengthened by the free exchange of ideas and personal beliefs."<sup>76</sup>

Sisterhood's Circles, the Brotherhood dinner-lecture series, the growing Temple Marrieds program, and the successful adult study courses produced a heightened spirit of camaraderie and helped dispel memories of a bitter congregational controversy. This had flared up in 1954 and had, for a time, posed a threat of secession by some "old family" members, fearful of an "Orthodox take-over." Uneasiness had been shown in relatively more subdued ways following the Rosh Hashanah services in 1953 when a *shofar* (ram's horn) was blown in place of the customary trumpet. The shofar had been dispensed with by B'nai Jehudah for more than sixty years.\* What was to some even more disturbing than the shofar's strange and harsh-sounding tone was the recognition that so many newer members seemed to welcome the change. Those who were apprehensive about the possibility of other innovations in ceremonial soon felt their fears justified. It became public knowledge in April of 1954 that the Board of Trustees had received letters and a petition from about sixty members requesting that a Reform version

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†Other notables who appeared in the dinner-lecture events over a period of nine years in which they were held included Senators Hubert H. Humphrey, Wayne Morse, and Alexander Wiley; civil rights leaders Thurgood Marshall (now Mr. Justice Marshall of the U.S. Supreme Court) and Martin Luther King, Jr.; nuclear physicist Edward Teller; Rabbis Jacob R. Marcus, Jacob P. Rudin, George Lieberman, and Maurice Davis; newscasters Drew Pearson and Pauline Frederick; publishers Harry Golden and Dore Schary; and composer Meredith Willson. The series was discontinued after 1963-64 when fees for many speakers of that caliber had reached an unacceptable level.

\*An announcement of Rosh Hashanah services by the *Kansas City Times* in 1878 stated that the shofar would be utilized at B'nai Jehudah, as "in all synagogues."<sup>77</sup> The same newspaper, in an account of Rosh Hashanah services held in Kansas City in 1890, described as the most characteristic difference between those of the Orthodox and B'nai Jehudah's the fact that the Reform congregation had dispensed with the shofar.<sup>78</sup> About half the country's Reform congregations reported to the Union of American Hebrew Congregations that they had utilized the shofar in 1940.<sup>79</sup> By 1949, ninety per cent of UAHC-affiliated congregations were so reported.<sup>80</sup>

In a 1937 Rosh Hashanah message written for the *Jewish Chronicle*, Rabbi Mayerberg referred to the shofar as "the outstanding symbol" of the holy day.<sup>81</sup> The allusion seems to have been intended allegorically. The rabbi told this author in 1953 that he had only reluctantly consented to the blowing of the shofar that year, after Rabbi Cashdan had expressed great eagerness for it. Neither the board nor the Religious Worship Committee was consulted beforehand. The practice, once reinstated, was retained. Since 1960, however, upon Rabbi Silverman's request, both a shofar and a trumpet are blown each Rosh Hashanah (antiphonally), suggestive of readings in the *Union Prayerbook*, Vol. II (Newly Revised), pages 82 and 84.

of Bar Mitzvah for boys and a similar ceremony of Bas Mitzvah for girls be made available to those children of the Religious School whose parents might desire it. The request no doubt seemed timely to the petitioners because the December 1953 issue of *American Judaism* magazine (distributed by the Union of American Hebrew Congregations to all members of affiliated congregations) had reported that Bar Mitzvah was being offered in ninety-two per cent of the country's Reform temples.

The sensitive question was referred to the Religious Worship Committee, headed by Meyer L. Goldman whose family had belonged to B'nai Jehudah for more than forty years. The committee recommended to the board that it endorse the request for favorable action at the annual meeting in the following month, subject to standards which both rabbis had approved as being "in consonance with modern Reform Jewish practice." The suggested standards provided that candidates for Bar or Bas Mitzvah would be required to take a prescribed Hebrew course for a minimum of two years under a private tutor, paid for by the parents. The children would need to maintain regular attendance in Religious School during that period, and afterwards continue to do so through Confirmation. The ceremony of Bar and Bas Mitzvah would be limited to a Hebrew reading from the Torah, the English translation, and the Torah blessings.

The board was almost evenly divided in its attitude toward the Religious Worship Committee's report.† It decided to submit the issue to the annual meeting without a recommendation of its own. A letter to the membership three weeks in advance of the meeting set forth the procedure which the committee had suggested. Enclosed with each letter was a card on which the member was asked to indicate whether or not he favored the proposition. The cards were to be signed and returned before the date of the meeting, there to serve those present as "an important guide" toward reaching "a fair decision."<sup>82</sup> About half the membership returned signed cards. Sixty-five per cent of the respondents favored offering Bar and Bas Mitzvah.\*

The controversial issue unexpectedly was made even more complex in the week preceding the annual meeting by a disconcerting development which, under different circumstances, would have called for a solution all its own. Word came from the Building Committee to the board of new and sharply revised cost estimates for the much needed school facilities. A refinement of building requirements plus increases in construction costs had raised the original estimate by some \$200,000. This completely offset the sum total of pledges that had been received over a period of a year, since the time of the initial campaign which had reached only half its million-dollar goal.<sup>83</sup> Almost all members had by now been solicited, and some had pledged a second

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†The ayes and nays on the Goldman motion to endorse Bar Mitzvah were recorded (10 in favor, 8 opposed, 1 abstention). Of the participating trustees who remain local residents in 1972, all but one of those who had voted in the negative in 1954 had become members of the New Reform Temple. The others all continue to belong to B'nai Jehudah.

\*The letter to the membership gave no indication that the rabbis had approved the suggested standards. The result of the "straw" vote was never announced, but was recorded by this author before the 619 completed cards were destroyed.

time.‡ To the leadership, the revised cost estimate meant that the key to the ultimate success of the building project now rested in the hands of those wealthy members who had been approached for supplementary gifts, but had not yet responded. It also appeared that a substantial majority of those members was opposed to Bar Mitzvah. Some, in fact, felt so strongly on that subject as to let it be known that they would attend the annual meeting with letters of resignation in their pockets, to be handed to President Wertgame that night in the event that the Bar Mitzvah proposal were adopted.

The dilemma was brought into clear view of the members who crowded I. E. Bernheimer Memorial Hall for the annual meeting. Ahead of the Bar Mitzvah question (which had drawn most of those in attendance) was a presentation of preliminary plans for the school building and a report showing a half-million-dollar deficiency to construct and furnish it. Approval of the plans at the projected cost level was given with little difficulty. Thereupon a motion to cover any shortage in funds with a mortgage was introduced by individual board members who sensed a predominantly pro-Bar Mitzvah attendance and who conjectured that further fund-raising attempts were doomed to fail. Their motion was defeated after a long and heated debate.<sup>84</sup>

The meeting developed more heat with a calling up of the Bar Mitzvah question. That controversy was not noticeably softened by a concession which the board had obtained in advance from spokesmen for the proponents; namely, that there be no reception on temple premises in connection with any Bar or Bas Mitzvah. The social aspect of Bar Mitzvah was a target of many members who had observed with distaste the lavish receptions at some of the local synagogues, frequently overshadowing the religious ceremony. The ensuing debate was bitter, with some speakers on both sides of the issue impugning the motives of the others.\* The defeat of a motion to table the question made it clear that the proponents could have their way.

It was at this tense juncture that Solbert M. Wasserstrom,† one of the first to request Bar Mitzvah, made an eloquent plea that the issue should not be forced at a time when it was of paramount importance to have a united membership move forward with its building program. He moved that the question be recommitted to the board (of which he was to be a new member) for action at an appropriate time. Wasserstrom's motion was quickly adopted by the emotionally spent assembly.<sup>85</sup>

To George S. Lewis, chairman of the building fund drive's special gifts division, it appeared vital that the thorny issue be settled with dispatch. He took the initiative to bring members from both sides together. In an atmosphere of good will he effected a suggested "compromise"—to establish

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‡George S. Lewis had continued as chairman of the special gifts division. Shale H. Goodman and Martin B. Lehman headed the general solicitation effort in 1953.

\*Both rabbis were requested to state their views during the debate. Rabbi Mayerberg responded that he deemed Bar and Bas Mitzvah "unnecessary," but that he was not opposed to them if conducted along the lines suggested. Rabbi Cashdan stated that he favored the proposal and stressed its optional feature.

†Now Judge Wasserstrom of the Missouri Court of Appeals, Kansas City District.

all the essential elements of Bar and Bas Mitzvah in a ceremony to be called "Reader of the Torah." The board gratefully and overwhelmingly approved the suggestion less than two weeks following the annual meeting and announced it as reflecting "a balance of differing but equally sincere and devoted attitudes among our members."<sup>86</sup> The announcement caused some facetious comments about having "the game without the name," but little serious criticism was brought into the open. A year later, when some of the older members came to the first Reader of the Torah service and remained for the simple sweet-table reception, they left wondering what all the fuss had been about.<sup>†</sup> In the same year (1955), the board unanimously agreed to congregational sponsorship of optional, financially self-sustaining midweek Hebrew classes for students of the Religious School, thereby evidencing its recognition of a considerable change in predominant membership attitude.<sup>88</sup> The Hebrew classes were primarily designed to prepare students for the Reader of the Torah ceremony, which Rabbi Mayerberg observed in 1956 had proven "extremely valuable."<sup>89</sup> \*

Renewal of membership harmony returned the major focus of attention to the school-building program. A new, smaller Building Committee (again headed by Irvin Fane, with Harry A. Rubin as co-chairman and Frank J. Adler as secretary) speeded working drawings and specifications to completion. A whirlwind fund drive led by Edgar J. Stern and Herman Cowan brought total building fund gifts close to the million-dollar mark. On January 25, 1956, an enthusiastic membership meeting authorized a \$200,000 mortgage so that the immediate construction program could include a chapel set in a terraced courtyard, along with thirty-two class rooms, a social hall seating one thousand, a youth lounge, scout room, library, board room, rabbis' studies, and offices.<sup>90</sup> Jacob L. Lorie, the oldest living past president, turned the first spade of earth on Sunday morning, February 5, in the presence of more than 750 men, women, and children.<sup>91</sup> An even larger attendance was present on September 10, 1956, for the laying of the cornerstone in which historic records and a roster of the Religious School's 742 children were deposited.<sup>92</sup>

Meanwhile, the old temple property had been placed on the market, and it was hoped that an early sale would provide the funds needed to furnish the new building. The board openly advised that purchase offers from any group would be considered, notwithstanding several anonymous threats of violence

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<sup>†</sup>Stephen Moss was the first Reader of the Torah (April 30, 1955). President Wertgame, who had personally objected to Bar Mitzvah in principle in 1954, commented favorably on the first Reader of the Torah ceremony in his annual report in 1955.<sup>87</sup>

\*The midweek-Hebrew enrollment increased from eighteen students in the privately sponsored class in 1954-55 to 125 in the late 1960's. Mrs. Saul Kleiman, teacher of the original class, remained on the midweek-Hebrew faculty until 1970. She retired that year to conclude fifty-eight years as a Hebrew teacher in Kansas City. She and her husband had been brought to Kansas City by Jacob Billikopf in 1912 to introduce the most advanced teaching method of Hebrew (*Ivrit B'Ivrit*—the use of Hebrew as a means of teacher-pupil communication in the class room) at the Jewish Educational Institute. Saul Kleiman, serving frequently with his wife's assistance, was a major factor in systematizing and strengthening the quality of Jewish education in the local Orthodox community over a period of more than half a century.



**SIGNING OF CONSTRUCTION CONTRACTS FOR RELIGIOUS SCHOOL AND CHAPEL,  
FEBRUARY 2, 1956**

Seated (left to right): Clarence Kivett (architect), Robert Johnson of Evans Electrical Co., President Leo Wertgame, Frank Quinlan (general contractor), and A. D. Jacobson (mechanical contractor).

Board members, standing (left to right): Past President Edgar J. Stern, Gilbert Godfried, Edward W. Hoffman, George S. Lewis, Meyer L. Goldman, Martin B. Lehman, Mrs. Joseph Mooney, Jr., Joseph S. Levy, Herbert Jacob, Rabbi Cashdan, Donald J. Loeb, Rabbi Mayerberg, Jerome B. Grossman, Solbert M. Wasserstrom, S. Stanford Saper, Lee R. Lyon, Irvin Fane (Building Committee chairman), Frank J. Adler (administrative director), Robert D. Mann, Leon R. Meyer, Morris J. Schlanger, Leon M. Culver, Harry A. Rubin, Adolph K. Scharff, and Manuel R. Mouber.

## KEY JEWISH STEP

**Ground Will Be Broken Tomorrow for B'nai Jehudah Religious School.**

## A RELOCATION IS GOAL

**Congregation Eventually Will Worship at the Sixty-Ninth and Holmes Site.**

A ground-breaking ceremony at 11 o'clock tomorrow morning will mark beginning of construction for the new religious school building and related facilities of Congregation B'nai Jehudah.

The construction, for which contracts total about 1 million dollars, will proceed immediately on a 5½-acre site at Sixty-ninth and Holmes streets.

### **An Initial Move.**

The school structure is the first step in relocation of the only reform Jewish congregation of Greater Kansas City. B'nai

Jehudah now is located at Linwood boulevard and Flora avenue. The building was constructed in 1907 and the I. E. Bernheimer Memorial annex in 1922.

Membership now totals 1,300 families, with religious school enrollment of 785 children.

Contracts have been awarded for immediate construction of the school building, designed by Kivett & Myers, architects. Frank Quinlan Construction company is the general contractor. Ten months is the estimated construction period.

The building will include a social hall seating 1,000 persons; thirty classrooms; two kindergarten rooms; a library; a Scout room; youth lounge; rabbis' studies; administrative offices and custodian's quarters.

### **To Add Sanctuary.**

A chapel also is provided for in the present project. Later, a sanctuary will be added on the new site.

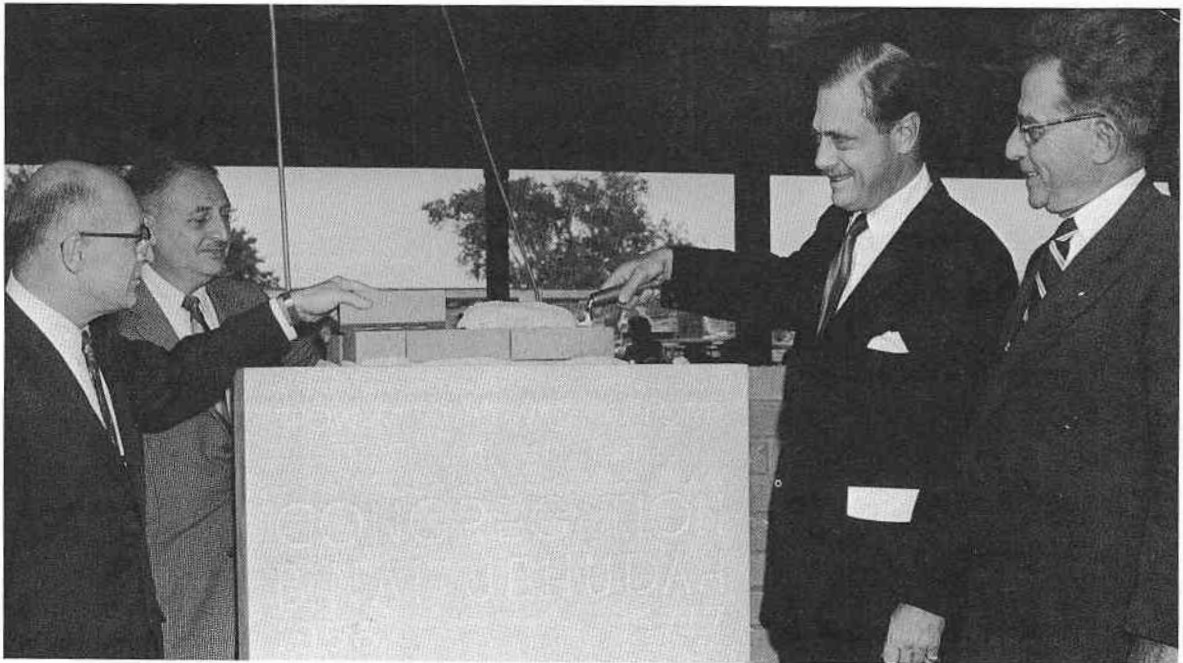
*Kansas City Times*, February 6, 1956—"Praise to the living God! All praised be His name! . . ." With the singing of these words by more than 750 men, women and children of Congregation B'nai Jehudah, ground at Sixty-ninth and Holmes streets was broken yesterday for a new temple and religious school building . . .



**Leo Wertgame, President, breaks ground for new Religious School building at Sixty-Ninth and Holmes, February 5, 1956.**

Others shown (left to right, front row): Larry Mooney, Donald J. Loeb (chairman, Religious Education Committee), Irving Levitas (Director of Education), Rabbi Louis J. Cashdan, student representatives Jeffrey Hantover and Michael Jo Manne (Sixth grade), Jacob L. Lorie (senior Past President, who turned the first spade of sod), Young Marrieds' President Lester R. Stiffelman (with son, Garry), and Jack Brozman.

In second row (left to right): Herman Cowan (general solicitation fund-raising chairman), Rabbi Samuel S. Mayerberg, Frank J. Adler, Past President Edgar J. Stern (behind Wertgame), Mrs. Joseph L. Mooney (Sisterhood President), Harry A. Rubin (partially hidden, Building Committee co-chairman), Herbert Jacob (Brotherhood President), and Irvin Fane (Building Committee chairman).



SETTING OF THE CORNERSTONE SEPTEMBER 9, 1956:  
Rabbi Louis J. Cashdan, Building Committee chairman Irvin Fane, President Donald J. Loeb,  
and Rabbi Samuel S. Mayerberg.

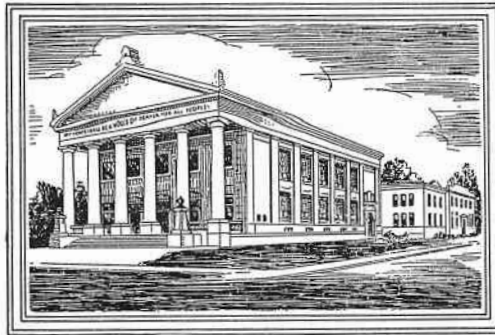
1908-1957

CONGREGATION B'NAI JEHUDAH

SERVICE OF FAREWELL  
TO THE  
LINWOOD BOULEVARD TEMPLE

FRIDAY EVENING, MARCH 29

Eight-twenty o'clock



RECEPTION IN I. E. BERNHEIMER MEMORIAL HALL



in the event of the property's sale to Negroes.<sup>93</sup> After an extended period had produced no purchase offers, David ("Tim") Blond and George S. Lewis mounted one more fund drive and obtained an additional \$175,000 in endowment and memorial gifts. This more than met the cost of furnishings (selected by a committee chaired by Morris Cohen) and landscaping (planned by Miss Helen S. Green and Paul Uhlmann, Jr.).

The old temple's twenty priceless stained-glass windows by John La Farge were removed and placed in storage. Two later were reinstalled in the Harry H. Mayer Memorial Museum of the present temple, along with a display of miniature transparencies depicting all twenty.<sup>94</sup>

"Memories of the Past are an Inspiration for the Future" was Rabbi Mayerberg's sermon theme for the final Sabbath Eve service at the Linwood Boulevard Temple on March 29, 1957. Hundreds stood when the rabbi asked those who had been confirmed within its walls to rise for a prayer of reconsecration.<sup>95</sup> Norton J. Lustig, as spokesman for the Class of 1909, the first on Linwood, recalled that he and those confirmed with him had "touched the hand of the pioneer, the adventurer, and the organizers of this great congregation" who had made "this holy place a living, breathing edifice, a result of devotional sacrifice and consummated dreams."<sup>96</sup>

The staff held a brief service in the sanctuary in the following week. Then the Torah scrolls were removed from the ark and the Eternal Light extinguished. Felix ("Philip") Henderson, the faithful head custodian, locked the temple doors one more time, as he had done daily for thirty years. As a private memento he carried with him to the new building a faded red velvet cushion that had once served as the mark of privilege for the holder of a "First Class" pew.†

Donald J. Loeb, president of the congregation (1956-59), welcomed the members, Religious School children, and guests at each of five dedicatory events at Sixty-Ninth and Holmes during the weekend of April 5-7, 1957. The opening service on Friday evening, held in the social hall (which thereafter was utilized for Sabbath and festival services until 1967), dedicated the facilities to the use of B'nai Jehudah's adults. A community service on Saturday morning had the participation of representatives of the Protestant clergy and the Jewish Federation and Council. Rabbi Myron M. Meyer of St. Joseph gave the sermon. The students had their part in the celebration on Sunday morning, and a Youth Group service and party followed later that day.<sup>98</sup>

Tours of inspection acquainted members and visitors with architectural features of the building. The exterior is principally of Oklahoma brick, limestone, and glass; the unusual pattern of brickwork and Italian tile on the high west wall facing Holmes Road was designed by Arthur Kraft, a local muralist.‡ Design and craftsmanship features of the chapel which received

†The Linwood and Flora property was sold to the Kansas City Scottish Rite Temple Association in late 1957 for about \$90,000.<sup>97</sup> In 1971, it was purchased by the City of Kansas City to serve as a community center (the "Linwood Multi-Purpose Facility").

‡The building contractors were Frank Quinlan Construction Company (general), A. D. Jacobson Plumbing and Heating Company (mechanical), and Evans Electrical Con-

# B'NAI JEHUDAH PLAN EVENTS APRIL 5 TO 7

A 1-Million-Dollar Religious School at 69th-Holmes Will Be Dedicated.

## TO BUILD A TEMPLE LATER

Reform Congregation Now at Linwood

## INTO SERIES OF SERVICES

B'NAI JEHUDAH DEDICATION BEGINS TONIGHT.

Three-Day Program at New Building at 69th and Holmes Is Planned.

The first of six services in dedication of the

## 'A VISION OF MEMBERS'

B'NAI JEHUDAH DEDICATES RELIGIOUS SCHOOL.

Congregation's Activities Are Moved to \$1,250,000 Unit From Old Temple.

More than 1,000 members of the Congregation B'nai Jehudah attended

## JOIN IN A DEDICATION

PROTESTANT AND JEWISH LEADERS HAIL A SCHOOL.

Congregation B'nai Jehudah Speakers Emphasize the Spiritual Life.

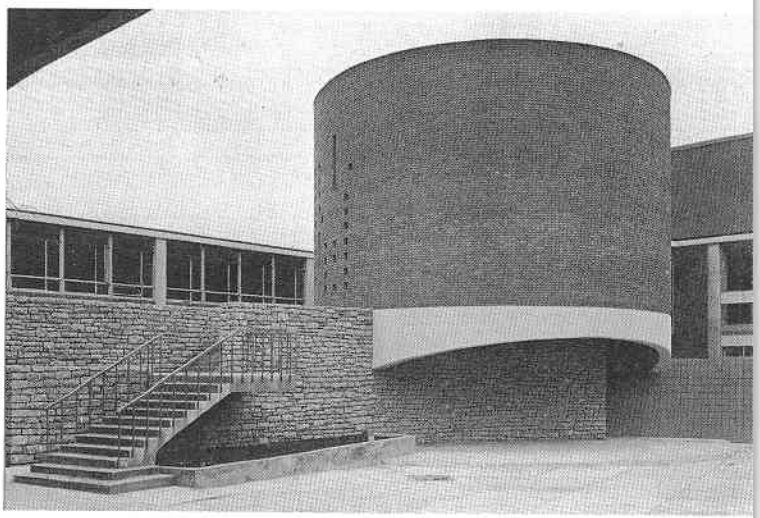
## B'NAI JEHUDAH UNIT IN MODERN DESIGN

Contemporary Lines Mark the Religious School at 68th

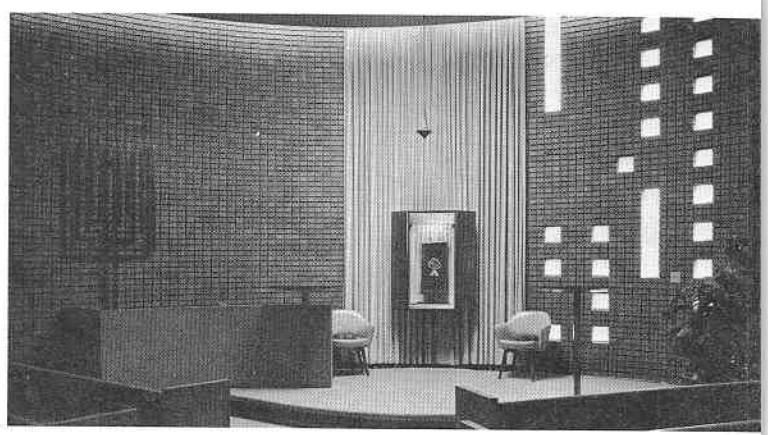
## YOUTH DAY IN PROGRAM

B'NAI JEHUDAH DEDICATION SERVICES END.

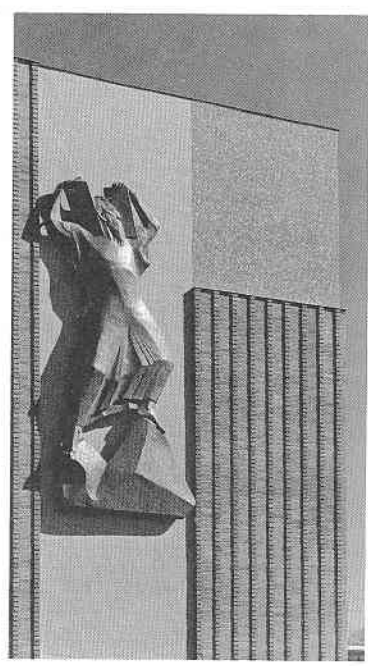
Modern Education Building of Congregation Is at 69th and Holmes.



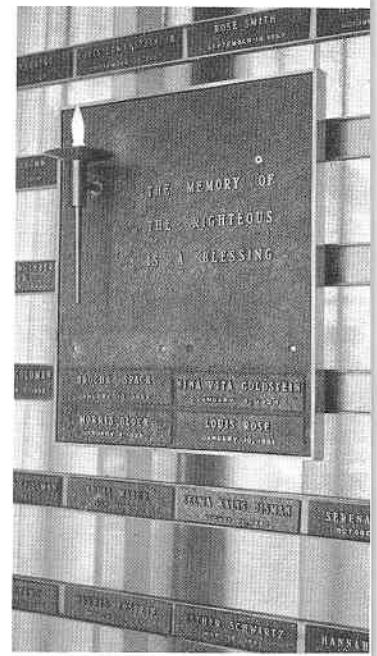
ISAAC AND MINNIE V. KATZ MEMORIAL COURTYARD



CHAPEL (NOW "THE MAYERBERG CHAPEL")



"MOSES"



Yahrzeit TABLETS

awards from the Kansas City Chapter of the American Institute of Architects are the ark and Eternal Light (both by Harry Devine, Jr., of Kansas City) and the brickwork pattern on the south elevation that repeats the outline of the chapel menorah.<sup>99</sup> The 16-foot-high bronze "Moses" sculpture on the exterior west wall, commissioned by eighteen members and unveiled two years after the building dedication, is by George Demetrios of Gloucester, Massachusetts, and was cast at the foundry of Bruno Bearzi in Florence, Italy.<sup>100</sup> \* Another work by the same artist is the smaller bronze, "Let There Be Light," on the north face of the chapel exterior.

The highlight of the weekend of dedication was a Saturday-night banquet for a capacity attendance in the social hall. Greetings were brought by Rabbis Gershon Hadas of Beth Shalom and Maurice D. Solomon of Kehilath Israel, Bishop John P. Cody of the Catholic diocese,† Mayor H. Roe Bartle, and the governor of Missouri, James T. Blair. The principal banquet address was given by Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, who challenged his adult listeners to help validate the costliness and beauty of the school facilities by their own deepened commitment to the teachings of Judaism:

Will your pride in this structure as a school for your children be satisfied by proxy? Will this be a structure for children only? Will you *send* them to Religious School in carefully planned car pools, or will you *lead* them here by your own example and your own consecration? If *thus* you do, then will this night of dedication live long in the hearts and memories of yourselves and your children.<sup>101</sup>

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struction Company. The total cost of construction and furnishings approximated \$1,300,000. All but \$185,000 was met currently through donations. The mortgage was retired within five years through application of the proceeds from the sale of the Linwood Boulevard property, pledges from new members, and a temporary assessment.

\*One of the artist's two assistants in the execution of the work was Lawrence Fane, son of Mr. and Mrs. Irvin Fane, winner of the *Prix de Rome* in sculpture (which was twice renewed).

†Now Cardinal Cody of Chicago.

“THE WHITE MRS. BROWN”: A STORY OF NEGROES AND JEWS

*Judaism insists that we must apply constantly the sharp ethical insights of the prophets to the specific social problems of our generation.*

—“The Synagogue and Social Action: A Statement of Principles,” Union of American Hebrew Congregations, 1955.<sup>102</sup>

*Brown v. Board of Education of Topeka [by which the U.S. Supreme Court held “separate but equal” educational facilities to be “inherently unequal”] was brought to court by a small minority of Topeka Negroes who overcame intimidation and fear in order to have their case heard. They had encouragement and backing from a few white citizens, chiefly Mrs. Esther Brown.*

—Hugh W. Speer, *The Case of the Century*.<sup>103</sup>

On May 18, 1954—the day after the United States Supreme Court announced its decision in the landmark school-desegregation case of *Brown v. Board of Education of Topeka*—150 Negro citizens of Topeka, Kansas, celebrated their victory. They applauded Esther (Mrs. Paul) Brown, a member of Congregation B’nai Jehudah, when she reminded them that it had been “little people like us” who had brought about the most far-reaching achievement in the cause of civil rights since Abraham Lincoln’s Emancipation Declaration.<sup>104</sup>

Their sense of personal achievement was well founded, and Mrs. Brown’s part in it was a major one. She had given the handful of Topeka Negroes their chief moral support, raised funds for their case, and found the family in whose name it was brought to court (the Oliver Browns, whose daughter had to pass the white elementary school for her district on her way to the Negro school). It had also been their “white Mrs. Brown” who had persuaded attorneys for the national NAACP to enter the case. Esther Brown had, likewise, heavily influenced the decision that behavioral-science testimony would be offered in court in order to demonstrate the inequality of segregated education *per se*.<sup>105</sup> Chief Justice Warren, in delivering the high court’s unanimous decision, saw that particular showing in the Kansas case to be an especially compelling argument for desegregation.<sup>106</sup>

What was it that prompted a young Jewish housewife from the suburbs of Kansas City to challenge in federal court the half-century-old “separate but equal” doctrine, thereby exposing herself to public derision and scorn for a concept of an open society which lacked support even among a majority of

Topeka Negroes?† To suppose that an example of active Reform Jewish leadership was of influence would be pleasant, but idle in the light of a prior record of inaction by religious spokesmen in general (albeit a degree of advocacy),\* and of Esther Brown's personal background.

What *had* been of earlier moment to Reform Jewish leadership, both lay and rabbinic, was not the fact that educational facilities for Negroes were separate in many parts of the country, but that they were not equal to those for white students.<sup>109</sup> Much of the South had so neglected the needs of Negro children that provisions for decent Negro schools became a conspicuous object of private Jewish charity, most notably that of merchant prince Julius Rosenwald who contributed over four million dollars toward the building of some five thousand "Rosenwald schools" for Negro children.<sup>110</sup> †

As indicated, there was prompt vocal support by Reform rabbis for the proposition advanced in 1947 by President Truman's Committee on Civil Rights that, in public education, "distinctions of race, color, and creed have no place."<sup>111</sup> A Reform Jewish Commission on Social Action, created in 1948, adopted in the following year the elimination of racial discrimination as one of its stated purposes.<sup>112</sup> But until 1953 (two years after the trial of the Topeka case), this joint agency of the Union of American Hebrew Congregations and the Central Conference of American Rabbis received virtually no funds with which to operate and confined itself mainly to issuing generalized pronouncements.\*\*

A volume entitled *Justice and Judaism*, published by the UAHC in 1956 (two years after the Supreme Court's decision), was unable to cite a single instance where individual or group action had been joined to pulpit preaching or well-intentioned resolutions so as to place the officially disputed

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†In 1950—the year after Esther Brown became involved—the Negro PTA of Topeka formally supported the position of the local school board, principally because it feared the loss of jobs for Negro teachers in an integrated system.<sup>107</sup>

\*Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, has commented:

With few exceptions, the leaders of religion—Protestant, Catholic, and Jewish—posed no challenge whatever to the moral leprosy of racism. . . . To the shame of Christianity and Judaism, it was not the trumpet of religion which awakened the conscience of America. It was the Supreme Court in 1954.<sup>108</sup>

†Readers of this history will also remember Rosenwald as the nephew of Louis Hammer-slough, who so dominated the congregational scene during B'nai Jehudah's formative period.

\*\*The CCAR explicitly endorsed the Civil Rights Committee's challenge to the "separate but equal" doctrine at the earliest opportunity (at its 1948 convention, held in Kansas City).<sup>113</sup> The UAHC, also in 1948, adopted a one-sentence resolution to furnish a blanket endorsement to the total recommendations of the Civil Rights Committee (none of the vast range of issues involved was spelled out). At the same time, however, it specifically endorsed "adequate but equal" educational facilities at the university level.<sup>114</sup> As late as 1951, the UAHC deemed the contemporary social-action scene "ancillary to its primary concern" and advised the American Jewish community that the national body of Reform congregations was being supported by its constituency for "purely religious purposes," with its community ventures "confined to [the] restricted endeavor" of inter-faith activity.<sup>115</sup>

“separate but equal” doctrine in limbo. The same work could credit but a single congregational body—the Social Action Committee of Congregation B’nai Jehudah, led by Solbert M. Wasserstrom—with *subsequently* having played “a significant role” in developing a community climate sympathetic to school desegregation. A statement, evolved in the fall of 1954 by B’nai Jehudah’s recently established committee in concert with the local Council of Churches, had hailed the Supreme Court’s decision as expressive of “the prophetic ideals so precious to our common religious heritage.” It had offered concrete means whereby churches and synagogues might aid the Kansas City Board of Education in the implementation of its integration plan.<sup>116</sup> \*

Thus the name of B’nai Jehudah, like Abou Ben Adhem’s, led all the rest among congregations known to have given tangible support to a school-desegregation program. Still, that moral reinforcement came years after Esther Brown had provided the initial, practical impetus. What *were* the sources of her inspiration? “It was simply in her nature to stand up for the underdog,” thinks the late Mrs. Brown’s father, Ben Swirk, a retired watchmaker. That estimate seems too modest on the father’s part. More likely it was he, himself, who set a personal example of concern for the underprivileged while he raised his two children through adolescence, after the

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\*B’nai Jehudah’s Social Action Committee was formed in June, 1954, on the initiative of Leo Wertgame. He and Irvin Fane were early members of the UAHC-CCAR Commission on Social Action. The name of the congregational committee was changed to Social Justice Committee in 1960, after the word “action” had encountered “a certain amount of psychological resistance.” It was felt by Wasserstrom and the board that the change in name would help to broaden, rather than restrict, the scope of the committee’s activity.<sup>117</sup>

Wasserstrom chaired the Social Action (Justice) Committee from the time of its formation in 1954 until 1957, and again from 1958 to 1961. He served on the national commission (1955-64) and organized a regional Social Action Committee for the UAHC Midwest Council.

The first time Rabbi Mayerberg is recalled having publicly discussed the school desegregation issue was in his Rosh Hashanah morning sermon in 1954 where he confidently anticipated community acceptance of “the law of the land” as interpreted by the Supreme Court.<sup>118</sup> A more emphatic endorsement came in a sermon on “Lincoln’s Current Message for Kansas City,” February 11, 1955.

In 1949, Mayerberg had supported a “Fair Employment” provision for Jackson County government.<sup>119</sup> There seems to be little else of record to indicate his views on the subject of Negro civil rights over a period of more than two decades preceding 1954. He showed concern for the welfare of Negroes in Dayton, as is evidenced by a flyleaf inscription in a book presented him by a Negro group there in 1928, thanking him for tokens of personal friendship and understanding. In 1930, Mayerberg addressed an “Inter-racial Sunday mass meeting” at the Grand Avenue (Methodist) Temple, sponsored by the Race Relations Committee of the Kansas City Council of Churches. There he apparently received a favorable reaction upon telling his Negro audience: “Racial equality cannot be given. It must be earned by the individual of the race. You must be patient and strive.”<sup>120</sup> The sentiment is reminiscent of Booker T. Washington’s at the turn of the century. It may be regarded as the enlightened position of benevolent white leadership in its day. Mayerberg’s vigorous attempts in 1931 to seek assistance from the governor of Missouri to prevent a lynching is further evidence of sentiment. (See page 164.) While Rabbi Mayerberg’s good will in race relations is beyond question, it can hardly be claimed that he was an active social reformer in correcting racial injustice. It must be remembered that he was born in the South, in a period when racial separation was almost universally accepted as a normal way of life.

death of their mother. Swirk had been sent to Kansas City in 1910 as a penniless teen-age immigrant from Russia. What American schooling he could acquire was received under the guidance of Jacob Billikopf at the Jewish Educational Institute on Admiral Boulevard. Following in the way of many another young "greenhorn," he cast off his Orthodox-childhood background and turned to the secular Yiddishist-labor movement for spiritual sustenance. Hence, Esther never received a conventional religious education. Her social consciousness was first demonstrated publicly in the Depression Era when, as a high-school student, she joined a picket line of workers striking a Kansas City cosmetics manufacturer.<sup>121</sup>

After World War II, during which Esther married Paul Brown, her friend from childhood, the young couple bought a modest home in Merriam, on the edge of suburban Kansas City in Johnson County, Kansas. There, in 1948, the thirty-year-old Mrs. Brown, now the mother of two small children, heard of the deplorable state of a Negro school in the low-income South Park subdivision of Merriam, where her maid's children attended. Kansas, by Jayhawker tradition, had (unlike Missouri) never been a Jim Crow state. But in South Park the local school board had gerrymandered district lines to circumvent state laws that permitted racially segregated schools only in the larger cities of Kansas. The white and Negro children of South Park had for generations attended separate-but-equal elementary schools—both equally poor. This the Negro parents had accepted tacitly. But when the white students were given a new building with all modern conveniences while no improvements were offered Negroes, they clamored to have their children admitted to the new school. Johnson County School Board No. 90 rejected the demand.

After seeing the dilapidated Negro school, described as a two-room shack with outside toilet facilities, Esther Brown took it upon herself to remove most of the children and to set up temporary schoolrooms in the homes of Negro families. She taught one of the classes herself, and she went into other Negro communities to raise salaries for additional teachers. On one occasion she took thirty of the children to a theatre where Billie Holliday was performing and was permitted to make an appeal. She later said she did not know if the people really understood, but she raised \$700 that night.<sup>122</sup> She soon realized that court action would be required to force the hand of the hostile school board whose president denounced her for "trying to get the niggers into the white school."

What followed next was summarized by Hugh W. Speer, historian of the later suit, *Brown v. Board of Education of Topeka*, in *The Case of the Century*:

The crusade provoked anger in the white community. Both Mr. and Mrs. Brown and the Negroes were subjected to harassment and threats—from house burning to tar and feathers. Despite the difficulties and discouragement, Mrs. Brown succeeded in getting the South Park case to court [the Supreme Court of Kansas] where it was won by [NAACP attorney] Elisha Scott.

Following the South Park case, Esther Brown explored the possibilities of

court action in Wichita to end optional school segregation in the state's larger cities as well. But a more opportune spot was presented by Topeka where the school board had denied parental requests for relief from "the inconvenience, injustice and humiliation" imposed upon Negro children by segregation.<sup>123</sup>

The course of events in Topeka now forms a chapter in American history. While that story was still unfolding, the Browns moved back to Kansas City, Missouri, where few of the facts of Mrs. Brown's involvement had come to light. She made no effort to establish them publicly. Nor did she bother to show concern with gossip about her "radical" political views. The rumors about Esther Brown's "questionable" political associations seem to have originated in 1948 when she worked for a candidate for Congress who ran on the Progressive Party ticket with Presidential aspirant Henry A. Wallace. Such talk was revived upon her appearance before a committee of the Kansas Legislature to complain of discriminatory practices in public employment.<sup>124</sup> The latter effort led directly to the establishment of an anti-discrimination commission for Kansas.<sup>125</sup>

If some questioned the *individual* involvement of an Esther Brown in civil rights efforts, many more initially disputed a *congregational* role in coming to grips with contemporary inter-group problems. Solbert M. Wasserstrom, chairman of the Social Action Committee, addressed himself to civil-rights recalcitrants within B'nai Jehudah, as well as in the Reform movement in general, when he pointed out in a 1956 issue of *American Judaism* magazine that unless Reform Jews *acted* on the moral principles of their faith, they had no right at all to call themselves religionists:

Mere lip service is meaningless unless we have the courage to act on our belief. Where Negroes are deprived of political rights we, as a religious body, must have the moral courage to state that conviction publicly.

The future Judge Wasserstrom identified, as "a central theme of our faith," the equality of all men in the sight of God, "regardless of color. It is inconsistent with our faith, therefore, to subscribe to a belief that the Negro is inherently inferior . . ." He urged action to achieve racial justice, without regard to "a small number of recalcitrant dissenters who have not been able to comprehend the import of the religion they profess."<sup>126</sup>

The conviction that Judaism should serve as a stimulant to action in community relationships was strongly re-echoed in a series of 1957-58 *Temple Bulletin* articles by Stanley A. Morantz, then chairman of the Social Action Committee.<sup>127</sup> In the same year, the committee sponsored an essay contest for the upper grades of the Religious School on "What Freedom Means to Me." Three of the essays appeared in the *Temple Bulletin* and evidenced a mature understanding and appreciation of the religious principle of political and social equality, without however minimizing the obstacle posed to its realization by ingrained perverse attitudes. Wrote one of the students:

Whether we be of one race or the other, or of another religion than the next man,



we should expect the same rights and receive the same respect as he. . . . [But] if a law be stated that all should be treated equally under the democratic system of the government of the United States, it won't mean a thing unless the people are willing to live up to this ideal, respect the wisdom of the men that originated it, and strive, themselves, for a more perfect unity among all.<sup>128</sup>

To Ann (Mrs. Elliot L.) Jacobson, Sisterhood program chairman in 1956, it seemed that myths and misconceptions smoldering beneath the surface of polite society could be overcome better by a frank exposition of personally experienced racial and religious discrimination than by love-thy-neighbor platitudes or professional tub-thumping. At the suggestion of Sidney Lawrence, director of the [Jewish] Community Relations Bureau, she developed for a Sisterhood luncheon program a "Bouquet of Neighbors" panel: five women of different races and religions who talked not about generalities, but about how they themselves, as individuals, had met with prejudice. There was no sermonizing; no call for specific action. Each woman panelist (a Jew, a Catholic, a Negro, a Chinese-American, and a white Anglo-Saxon Protestant) spoke simply how she felt about prejudice and what she was doing about it. Esther Brown, as moderator, fielded probing, soul-searching audience questions.<sup>129</sup> †

What started as a one-time presentation gave rise to a national volunteer movement. The program was so effective a technique of airing evidences of everyday prejudice that word spread, and soon the panel was being asked to speak to PTA's and civic and church organizations around Kansas City. The group now went by the name of "Panel of American Women." Mrs. Jacobson and other Sisterhood women usually took turns serving as the Jewish panelist. Mrs. Brown continued as moderator for most appearances. She also responded to requests from women in other midwestern cities for assistance in setting up their own panels. Feature articles in *Ladies' Home Journal* and *Woman's Day* told how women of diverse races and creeds were discussing the facts and implications of prejudice with fellow citizens on their own level, dealing with their own, specific local situations. By 1968, Esther Brown had become the national coordinator for panels in twenty cities.<sup>130</sup> In the following year there were forty-seven panels in twenty-seven states, including the deep South, largely funded by panelists out of their own household budgets ("to keep our special independence," Mrs. Brown explained).<sup>131</sup> She formed the sixty-third panel in 1970. By then the project involved 1,400 women in all parts of the United States and Canada. Meanwhile, women of B'nai Jehudah had served on the Kansas City panel in hundreds of appearances, maintaining it as the standard model for all others. Shirley (Mrs. Stanley A.) Morantz, a past president of Sisterhood, had

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†The panelists were Mrs. Solbert M. Wasserstrom (Jewish), Sister Christine [Banta] (Catholic), Mrs. Girard Bryant (Negro), Mrs. William Wu (Chinese-American), and Mrs. Ernest Dick (Protestant). The program format was derived from a student "Panel of Americans," sponsored by the American Jewish Committee at UCLA in 1955-56. In the development of the Sisterhood program, Mrs. Jacobson was assisted by Mrs. I. J. Mnookin and the Sisterhood vice-president serving as Program Committee advisor, Mrs. Sydney Morris (now Mrs. Donald J. Loeb).

become assistant national coordinator. Today, as executive secretary, she administers the nationwide program as Esther Brown relinquished it at her death in 1970, at the age of fifty-two. It is an unpretentious, but potent effort to convert religious precepts and civil rights legislation into the human goal of genuine brotherhood.

The last two-and-a-half years of Esther Brown's life were counted in days of pain, for she was a victim of cancer. Her spirit never faded away with her life. She worked, even when hospitalized, by telephone. Those last years also brought her the public accolades which she never craved. The national office of the Diocese of Catholic Women nominated her for the Lane Bryant Award. An award for outstanding service was given by the Missouri Association of Social Welfare. She received the 1969 Brotherhood Citation of the Kansas City Chapter, National Conference of Christians and Jews. The Board of Trustees of B'nai Jehudah saluted her "for her inspiring dedication to the exalted ideals of the Prophets and the implementation of the cherished principles of our American democracy."<sup>132</sup>

A friend once said at a testimonial dinner that if there were some way to plug Esther Brown into the world she would light every dark place. At her death, the *Star* wrote editorially:

Mrs. Paul Brown was a beautiful woman, but beautiful women are not uncommon. Her beauty was that also of a unique spirit. . . . She did light up thousands of individuals, and they will continue to light up dark places with their changed lives. Her death, though grievous to many, marked the end of the life of a beautiful woman, and that was inevitable. She lived successfully.<sup>133</sup>

Kansas City's Negro-community weekly, *The Call*, which had singularly reported Esther Brown's efforts and achievements for equal human rights from the very beginning, paid her this final tribute:

Never did a human light shine so brightly as did the life of this young woman who devoted her time and her talents in a never-ceasing struggle to make the world a better place for all God's children. . . . If there were more like her in the world, the struggle for justice and equality would have been over long ago.<sup>134</sup>



ESTHER (MRS. PAUL) BROWN (upper left) ON A "PANEL OF AMERICAN WOMEN" (1967)

*Upper right: Mrs. Leonard Hughes; center: Mrs. Stanley Morantz; lower right: Mrs. Charles Haake.*

### THE FIRST THREE YEARS AT SIXTY-NINTH AND HOLMES

*Under the dedicated leadership of distinguished rabbis and outstanding lay people, our membership has grown steadily to its present size of nearly 1,400 families. We believe that further unlimited growth would weaken the close personal ties which bind our men, women, and young people to B'nai Jehudah and to each other within the framework of our complete spiritual and educational program. We are pledged to render no less than full services and facilities to our members. For these reasons, and because we should like to enable increasing numbers of unaffiliated to worship and study under the aegis of the Reform Jewish movement, we recognize the need for a second, independent temple in the community to which we are ready to give all possible material and organizational assistance.*

—“B'nai Jehudah Issues Call to Create Second Reform Congregation Here,” *Jewish Chronicle*, March 21, 1958.<sup>135</sup>

In his president's report to the annual meeting in 1958, Donald J. Loeb could justifiably describe B'nai Jehudah's first year at Sixty-Ninth and Holmes as one that had brought about “an unparalleled vitality and dynamism,” and “a reawakening of the spirit that has been thrilling. We have gone far to utilize our magnificent facilities, to make our crowded and diversified lives more Temple-centered.”<sup>136</sup> Like a butterfly emerging from its cocoon, the congregation had shed the confining, outmoded quarters on Linwood Boulevard and had soared aloft to enjoy its new facilities to the fullest. Membership morale was at a new high, and every facet of congregational life gave evidence of fresh vigor and zeal.

Sabbath and festival services were well attended. Many members witnessed for the first time in their lives (and with general approval) a Kiddush in a *sukkah*, placed in the Isaac and Minnie V. Katz Memorial Courtyard on Sukkot, the Feast of Booths.<sup>137</sup> The auxiliaries took full advantage of the spaciousness and modernity of the new quarters by expanding upon previously existing programs.

The Sisterhood was host to a thousand women from the local Orthodox and Conservative synagogues for an art and drama festival.<sup>138</sup> It raised its school building-fund contribution to well beyond the \$20,000 mark with the proceeds from a two-day bazaar of such grand proportions that a full page of the *Temple Bulletin* provided only enough space to list the “chiefs” in charge (and a line of apology to the many “Indians” whose names were omitted).<sup>139</sup> The Brotherhood supplemented its regular dinner-lecture series by sponsoring an appearance by Irving R. Levine, Moscow correspondent for NBC, which packed the social hall.<sup>140</sup> The Temple Marrieds filled the hall

for a New Year's Eve party and then welcomed 1958 in a mood of reverent prayer, led by Rabbi Cashdan.<sup>141</sup> Regular weekly adult-study courses were augmented by the Sunday morning lecture-discussions of a "Car Pool Club" which took up such topics as "Unity and Diversity in Judaism" and "Religious Intrusion in the Public Schools." The series frequently required the use of the social hall to accommodate all of the participants.<sup>142</sup> Rabbi Mayerberg proposed the formation of a Garden Club to make the temple grounds "a beauty spot in Beautiful Kansas City." Some forty members, led by Miss Helen S. Green, undertook the project with alacrity and raised the necessary funds with a temple lawn party that attracted eight hundred people.<sup>143</sup> †

The general community came in large numbers to enjoy the environment of the social hall for concerts presented by several groups. The Kansas City Philharmonic gave five innovative "Connoisseur Concerts" in 1957-58 and continued the highly successful series at B'nai Jehudah for nine additional seasons. The Jewish Community Center (which remained in its old quarters on Linwood Boulevard until 1961) presented string-quartet concerts, and other groups gave jazz concerts. At each of these public events, boys and girls of the Youth Group vied for the privilege of conducting building tours and explaining the ceremonial objects of the chapel.

Because of the Jewish Community Center's inconvenient location for children's club programs, the congregation started such an activity for its own students in the intermediate and upper grades of the Religious School. Six hundred youngsters (nearly all of those eligible) became involved in these programs in the fall of 1957. Activities on Sunday afternoons were planned by the Youth Committee headed by David ("Tim") Blond and supervised by women of the Sisterhood. The Youth Group operated the youth lounge as a canteen for younger students on Saturday afternoons.<sup>144</sup>

The intensified student-activity program soon called for part-time professional direction. To meet both that need and a different, long-felt one, the board created the post of Cantor-Youth Director.<sup>145</sup> \* Chosen to fill the position in 1959 was Roy Garber who came following graduation from the School of Sacred Music of the Hebrew Union College-Jewish Institute of Religion. Garber had been a student cantor and youth director at a New

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†Miss Green is a great-niece of Henry Miller, one of the congregation's founders, and was a teacher in the Religious School (as well as in the public schools) for many years. She has supervised the landscaping of the temple grounds since 1957. Since 1962 she has also been in charge of the annual congregational Seder dinner.

\*In 1953, the board had twice refused to act on recommendations of the Religious Worship Committee for the employment of a cantor because it was believed that such a step would upset prospective building-fund donors among the Classical Reform membership segment.<sup>146</sup> The board vote in 1958 to seek a Cantor-Youth Director was virtually unanimous, although the composition of the board had not changed greatly after 1953. The 1958 action recognized the strong prevailing membership sentiment favoring a cantor, and trustees inclined toward Classical Reform justified their affirmative vote by pointing to the dual nature of the post. Three candidates for the post were interviewed in the spring of 1958, but the one to whom it was offered subsequently declined. Channon H. Krupsky, a member and public-school teacher, was then engaged to serve as part-time youth director for 1958-59.<sup>147</sup>



DONALD J. LOEB  
President, 1956-1959



SHARING WITH THOSE LESS FORTUNATE—SUKKOT 1958



IRVIN D. ATLAS  
President, 1959-1962



THE RELIGIOUS SCHOOL FACULTY—MARCH 1960

*Front row, left to right: Adele Lorie Silberberg (Principal, 1938-48), Regina Plaut (School secretary), Florence Mainhardt (Librarian), Clare T. Stern (Sabbath School Principal, 1919-42), Helen Green and Esther Ungar (veteran teachers), Carrie Frohlich (Principal, 1920-30 and 1934-38), Jean Hoffman. Second row, next to Rabbi Mayerberg: Cantor Roy Garber.*

*Standing, left: Irving Levitas, Director of Religious Education (1948-61). Last row, third from right: Ben N. Allmayer, Religious*

York temple for three years.<sup>148</sup> B'nai Jehudah's adults and young people quickly responded with enthusiasm to Cantor Garber's musical talents and outgoing personality. He reactivated the volunteer Temple Choral Society and enlarged the Junior Choir.<sup>149</sup> † The extra-curricular activity program for intermediate-grade students (thereafter known as "Temple Tweens") became more limited in scope. It was now more oriented toward religious than social purposes upon the recommendation of Rabbi Mayerberg who felt that club activities should be relinquished to the Jewish Community Center at the earliest possible opportunity.<sup>150</sup>

The exuberantly spirited membership mood that was so much in view in the adult activities of this period was further evidenced at the 1958 annual meeting when the Board of Trustees was directed to start developing plans for a sanctuary-building addition. It also was instructed to negotiate for the purchase of three residential properties on the east side of Campbell, between Sixty-Eighth Street and Rose Hill Cemetery, to allow for a future expansion of the temple parking lot, or of the cemetery, or both. When several of the trustees sought to place a price limit on such property acquisitions, their caution was rejected by the membership. The purchases were to be made at any cost within reason, and the necessary sum of money would *have* to be found somewhere (it was, in surplus Rose Hill funds).<sup>151</sup>

The new building's beauty, spaciousness, and ease of access which had sparked this sense of rejuvenation and zest also quickened the influx of new members to an unanticipated degree. The class-room facilities at Sixty-Ninth and Holmes had been planned to accommodate a maximum Religious School enrollment of one thousand, meeting in a single class session on Sunday mornings. That figure had been projected in 1950 as a likely need ten years hence in a study made by Meyer L. Goldman. It had taken account of the birth rate and congregational growth trends of the late 1940's.<sup>152</sup> In the fall of 1957, Goldman and Alex A. Levy, chairman of the Religious Education Committee, offered a revised projection. It confirmed that the saturation point in available class-room space would probably be reached in 1960, *if not a single new member were to be received in the interim*. However, if new members were to continue to be accepted at the 1957 rate, a shortage of eight class rooms was foreseen within three years if all classes continued to meet on Sundays.<sup>153</sup> The board, on receipt of this data, ordered the appointment of a committee to study ways and means of how best to serve the growing needs of Reform Judaism in the community.

The special committee, chaired by Irvin Fane, undertook a wide-ranging study and presented its findings and recommendations to the board in January, 1958. The committee report made the following salient observations:

1. B'nai Jehudah would do well to be guided by the working estimate of local planning groups that foresaw a rapid and substantial further growth for the metropolitan area, resulting in a probable forty per cent population

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†The reconstituted Temple Choral Society frequently presented cantatas at Sabbath services throughout Cantor Garber's tenure (to 1965).

increase between 1957 and 1975.†

2. B'nai Jehudah was regarded by the committee as already in need of at least one additional rabbi to provide effective pastoral and counseling service to the existing membership of 1,374 families, since it was "virtually impossible" for Rabbi Mayerberg and Rabbi Cashdan "to do very much" in these areas because of their heavy commitments in community services.<sup>155</sup> The desirability of engaging additional rabbinical staff was questioned, however.

3. Among a variety of reasons advanced by the committee for B'nai Jehudah's recent, unprecedented growth was:

the fact that the Jewish community locally and nationally is beginning to understand the Reform Movement—and the Reform Movement is beginning to understand itself—as a positive rather than a negative approach to Judaism. . . . Since the future of Judaism in America lies with the Reform Movement, we have an obligation to the Jewish community not to default in any of our duties, but to do whatever may be necessary to provide facilities for those who wish to join and remain in the Reform Movement. Fully apart from the fact that Congregation B'nai Jehudah is having "growing pains," there is an obligation on the Congregation to continue to provide facilities for worship and study under the aegis of the Reform Movement.

Having thus described its frame of reference, Fane's committee report addressed itself to possible alternatives in planning for the immediate future. The possibility of a closed membership was rejected as a step that would inevitably lead to stagnation. Likewise rejected was the limitation of future membership to applicants with close family ties to B'nai Jehudah and to newcomers to the area, unless provision would first be made to establish another Reform congregation. Turning in the opposite direction—to serve a congregation of unlimited size with an ever-expanding staff and facilities—was also deemed inappropriate. The committee's consensus was that B'nai Jehudah "should not ever aspire to a roster of more than 1200-1400 members."

The committee thereupon concluded—and secured the board's agreement—that immediate steps should be taken to sponsor a second Reform congregation which would draw for membership on newcomers and those currently unaffiliated. Such sponsorship, it was decided, should be furthered through financial subsidies and a lend-lease plan whereby trustees and others would be prepared to hold dual memberships until the new congregation was well on its way. Future applicants for B'nai Jehudah membership would be encouraged to participate in the "exciting" new project instead. If and when the B'nai Jehudah roster reached 1,400 while the new congregation was in the process of being activated, some change would be made in current membership policy to avoid additional unlimited growth.<sup>156</sup>

Leo Wertgame, B'nai Jehudah's immediate past president, accepted the chairmanship of a committee to organize the second local Reform temple. In

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†That forecast—greatly overestimated as of this writing—may have been encouraged by statistics showing that in the first nine months of 1957 Greater Kansas City had achieved "the best percentage gain of any of the nation's large urban areas in construction activity."<sup>154</sup>



mid-March, 1958, prominent display advertisements in the *Star*, the *Jewish Chronicle*, and three neighborhood weeklies announced B'nai Jehudah's proposal to create a new congregation and invited interested, unaffiliated people to attend an organizational meeting on March 23.<sup>157</sup> Seventeen families not affiliated with B'nai Jehudah attended, received an explanation of the envisioned project, and learned of the help that would be at their disposal from B'nai Jehudah and the Union of American Hebrew Congregations.<sup>158</sup> A temporary steering committee, named before the adjournment of the meeting,<sup>159</sup> thereafter made rapid progress in consultation with UAHC officials. A public meeting on May 20 formally created the new congregation, named Temple Beth El in the following month.<sup>160</sup> Its leaders expressed gratitude for the impetus which B'nai Jehudah had given them, but indicated from the start that they hoped to establish their congregation through the dynamism of its own membership, without B'nai Jehudah's guidance.<sup>161</sup> During its first year, however, Ben Poisner, chairman of the B'nai Jehudah Brotherhood's Religious Committee, organized Beth El's worship services. B'nai Jehudah's rabbis, Irving Levitas, and Frank J. Adler occasionally gave sermons at Beth El on Friday nights and led after-service discussions.<sup>162</sup> Beth El attracted some ninety members in its first year. It was eager to become known as a temple in the mainstream of Reform, characterized by a sense of personal closeness, its activities centered in Johnson County, Kansas, but serving the Greater Kansas City area. Early in 1959 it accepted a \$5,000 grant from B'nai Jehudah to help it engage its first spiritual leader, Rabbi Irwin M. Schor.<sup>163</sup> \*

The B'nai Jehudah membership had by this time grown to 1,440. In January, 1959, the Board of Trustees announced a policy of membership limitation: no further applications for membership would be entertained so long as the roster exceeded 1,400, except those coming from present members' parents or children, B'nai Jehudah confirmands, and recent converts to Judaism. "Thus," the board advised, "we can continue to render undiminished service to our membership and be able to envision the totality of our congregational program while planning for the future with a degree of certainty."<sup>165</sup>

This restrictive policy was adopted despite word from Temple Beth El that it did not wish to be dependent for members upon such action, and in the face of warnings from Irvin Fane and Rabbi Mayerberg that membership limitation would lead to "inbreeding" and stagnation. The rabbi, in fact, was so strongly opposed to a possible permanent exclusion of new residents and current adherents to Orthodox and Conservative Judaism that he requested his protest to be preserved in the board's minutes. This was easily the most sharply worded criticism of board action during his entire Kansas City ministry. Mayerberg urged that B'nai Jehudah increase its rabbinic and lay staff sufficiently "to meet the challenge of a great and growing community."<sup>166</sup> The Mayerberg protest statement also predicted that many newcomers to the community with Reform backgrounds would choose not to affiliate anywhere rather than join Beth El while that congregation re-

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\*This was supplemented in 1962 by a \$2,500 "loan."<sup>164</sup>

mained in an embryonic stage, as yet unable to offer full membership services.

That prediction soon proved to be correct. By the fall of 1959, B'nai Jehudah had a waiting list of some sixty newcomers as prospective applicants while Beth El had gained considerably fewer new members. Another year was to pass before the board, under pressure from would-be applicants and in the face of a declining membership at Beth El due to internal difficulties there, raised the B'nai Jehudah membership ceiling to 1,500.<sup>167</sup> But by that time B'nai Jehudah was under new rabbinic leadership.

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At the annual meeting on May 27, 1959, the membership learned that Rabbi Mayerberg two days earlier had asked the board that he be permitted to retire from the active ministry in June of 1960, soon after his sixty-eighth birthday. The membership was informed at the same meeting that Rabbi Cashdan had submitted his resignation as co-rabbi.†

In his letter requesting retirement, Mayerberg had written:

Many of my colleagues in the rabbinate have made the mistake of remaining in the active service of their congregations far beyond their years of full capacity and full usefulness. I do not wish to make this mistake. While I still feel young and vigorous, I cannot help but be aware that there are certain physical limitations which come with age, and I will not under any circumstances permit myself to remain in office for even a single day beyond my maximum capabilities. This would be unfair to the wonderfully generous friends who constitute this magnificent congregation. . . .

My thirty-one years as the Rabbi of Congregation B'nai Jehudah are full of precious memories, and it was extremely difficult for me to decide to call a halt to the work I love so much. But my love for this congregation compels me to step aside for a younger man, and I do so with full self-assurance that our Board of Trustees will choose as my successor the best man who is available in the United States. This great congregation is entitled to nothing less.<sup>168</sup>

The membership, in acceding to Mayerberg's request for retirement, elected him rabbi emeritus as of July 1, 1960. It instructed the incoming president, Irvin D. Atlas, to arrange a suitable material means of evidencing the congregation's "lasting affectionate regard and esteem" for both Rabbi and Mrs. Mayerberg.<sup>169</sup> The arrangement made by the board provided them the wherewithal to spend their remaining years without any diminution in accustomed comfort.<sup>170</sup>

Past President Irvin Fane was appointed chairman of a Pulpit Committee to seek Rabbi Mayerberg's successor. Named to serve with him were Donald J. Loeb (the immediate past president), S. Stanford Saper (chairman of the Religious Worship Committee), Mrs. Elliot L. Jacobson (Sisterhood president), and two other trustees, David ("Tim") Blond and Alex A. Levy.<sup>171</sup> In July, after the Pulpit Committee had held its first meeting, Fane

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†He left for a post in Toronto at the end of the summer. A very large attendance was present for Rabbi Cashdan's final Sabbath Eve service on September 11, 1959.

furnished the national Reform Rabbinical Placement Committee with a congregational profile and indicated the particular qualities which B'nai Jehudah sought in a new senior rabbi. Fane's letter notably referred to the changed trend in attitude toward the place of ceremonial in worship services. It also indicated that a good deal of the momentum for widespread participation in the congregational program which the move to the new building generated in 1957 had already been spent by 1959 (though some of it was regained with activities introduced by Cantor Garber who came soon after these lines were written):

Our ritual practices are a little to the left or to the right of center, depending on where you are sitting. Older families in the congregation are largely of "Classical Reform" persuasion, but today they represent a minority in interest, participation and numbers. Nevertheless, our practices are not as traditional as those in many Reform congregations. . . .

Our problems are those which I believe are fairly common to the large congregation: relatively poor attendance at Sabbath services; inadequate giving to Temple causes; inadequate ceremonial observance in the home; the children do not "enjoy" the Religious School, etc. . . .

We are looking for a man of deep spiritual dedication who can also preach well and teach well, and who can inspire a very hungry congregation.<sup>172</sup>

Nearly forty rabbis were suggested to the Pulpit Committee through various sources, and ten of twelve candidates offered by the Rabbinical Placement Committee were interviewed at great length.<sup>173</sup> Those whom the Pulpit Committee felt to be most outstanding then spent several days in Kansas City to meet with the board, Rabbi Mayerberg, and the staff.

On December 30, 1959, after the choice had been narrowed to two, the Board of Trustees unanimously selected Rabbi William B. Silverman of Nashville, Tennessee, as Rabbi Mayerberg's successor.<sup>174</sup> The action was ratified by acclamation at a membership meeting on January 8, 1960, after Rabbi Mayerberg had publicly expressed his personal delight with the board's choice.<sup>175</sup>

The Mayerberg commendation represented considerably more than a courtesy endorsement of board action, made to smooth the way for his successor. Although he did not participate in any deliberations of the Pulpit Committee and apparently did not present his own views to any of its members directly, he did let it be known discreetly that he had a certain colleague to suggest. At the time he requested retirement, Mayerberg privately told this writer that he strongly favored the selection of William B. Silverman, whom he had long held in high esteem. In 1951, when Rabbi Hershfield's departure had provided the opportunity, Mayerberg had unsuccessfully urged Silverman to consider coming to Kansas City as his associate.<sup>176</sup> He had observed Silverman's subsequent civic work and published writings with a growing sense of admiration.

This writer conveyed these sentiments to the chairman of the Pulpit Committee upon its appointment. The committee agreed that Mayerberg's feelings and opinion should be kept in mind, in the light of problems that could easily result from an unhappy relationship between a beloved rabbi

emeritus and a new senior rabbi. Nevertheless, it was the sense of the committee that it should make a full and independent study of all possibilities. It was not until two months after the Rabbinical Placement Committee's first list of five candidates had been received, and all of these had been interviewed, that the Silverman candidacy was furnished in a supplementary list and actively considered.<sup>177</sup>

In 1970, examination of the Mayerberg and Silverman files for items of historic interest disclosed a letter which Rabbi Mayerberg had written to his Nashville colleague on September 18, 1959, advocating his candidacy and making an exclusive endorsement. Those who were engaged in the selection of Mayerberg's successor were not made aware that his preference had been so strongly stated, nor were they ever given to understand by Rabbi Mayerberg that he was not favorably disposed to several other candidates who were being considered. But the intimation which the Pulpit Committee did have of Rabbi Mayerberg's highest hope for the final result of its consideration may well have influenced the ultimate decision. The letter to Rabbi Silverman read in part as follows:

All during the summer I have been thinking about you and Pearl and I have privately said to the committee that will be faced with the responsibility of selecting some rabbi to succeed me here when I retire in July, that Bill Silverman of Nashville is, in my opinion, the best man in the country for Temple B'nai Jehudah. I realize that you are very happy where you are and that your wonderful work has endeared you to the whole community and has given you a prestige and a status that is hard to match. At the same time, I feel that you are the best one equipped by mind and soul to carry on the great challenge of the work here and to meet the wide potentials that have not even been explored. I don't know what the committee is going to do because it has not yet met formally, but you are the only one that I will endorse. This is said freely of my own accord and I state herein that you have not approached me on the subject, nor by intimation asked me to suggest you. I tell you this because I have a whole-hearted feeling that you and Pearl together would have a great ministry here.<sup>178</sup>

Attached to the copy of the letter in the Mayerberg files was Rabbi Silverman's reply, expressing "surprise, elation and humility," and continuing:

Knowing of your devotion and your love of your congregation, I am humbled by the thought that you would like for me to succeed you. Actually, dear friend, no rabbi will ever succeed you. He may only hope to carry on your sacred work and consecrate himself to service in behalf of the ideals and causes that you have cherished through the years.<sup>179</sup>

Rabbi and Mrs. Mayerberg's thirty-two years of service to B'nai Jehudah—encompassing more than a third of the congregation's life span up to that point—were saluted at a dinner in their honor in the Grand Ballroom of the Hotel Muehlebach on June 22, 1960. Irvin Fane, who delivered the principal tribute, said that the rabbi's ministry had given testimony that prophetic Judaism can work with great revolutionary power in the life of society, adding: "The positive impulses which you set into motion during these thirty-two years are the legacy which you leave behind."

It was announced at the banquet that the temple's chapel would hence-



*Banquet*

*honoring*

*Rabbi and Mrs. Samuel Spier Mayerberg*

*upon his coming assumption of the office of  
Rabbi Emeritus of the Congregation*

*Grand Ballroom — Hotel Muchlebach*

*Wednesday Evening, June twenty-second  
Nineteen Hundred and Sixty*

**F**OR more than a third of its ninety-year history

**C**ongregation **B**inai **J**ehudah

has been abundantly blessed by the inspired and consecrated spiritual leadership of its Rabbi.

**R.** **A**MUEL **P**IER **A**YERBERG

who, throughout the thirty-two years of his ministry among us, has touched profoundly the welfare of our community, and the hearts and minds of thousands of the men, women and children of his congregation whom he has led by noble precept and untiring example. Imbued with the ardor of Jeremiah, he has sought the peace of the city. Like Amos, he has zealously taught us to hate evil, love good, and establish justice in the gate. With love and compassion he has brought us to the light of truth. In sorrow he has comforted us. In suffering he has cheered us. Our joys have been his joys also. We have known his love as he has known ours.

**N**OW his active ministry is drawing to a close. Within a few days, he will assume the honored title of Rabbi Emeritus so that he and his beloved wife, Gertrude, may enjoy their remaining years in more leisurely pursuits.

**E**AGER to demonstrate our lasting affectionate regard for Samuel and Gertrude Mayerberg beyond the more material tokens of our esteem, the Congregation acting through its Board of Trustees, has this day resolved that its Chapel be henceforth known as:

**h**e **m**ayerberg **c**hapel

in abiding testimony to the imperishable ideals of our faith by which our Rabbi, inspired and encouraged by his devoted helpmate, has guided more than a generation of the families of Congregation B'nai Jehudah so lovingly and so well.

Done at Kansas City, Missouri, this 22nd day of June, 1960, the 27th of Sivan, 5720

*Amos*  
President  
*Gertrude*  
Secretary

forth be known as "The Mayerberg Chapel" by resolution of the Board of Trustees, as "abiding testimony to the imperishable ideals of our faith by which our Rabbi, inspired and encouraged by his devoted helpmate, has guided . . . the families of Congregation B'nai Jehudah so lovingly and so well."<sup>180</sup> †

The temple's social hall was filled on the following Friday night when Mayerberg conducted his final Sabbath Eve service as the congregation's active rabbi. The closing lines of Ecclesiastes provided his sermon text:

The end of the matter, all having been heard: revere God and keep His commandments, for this is the whole man. For God shall bring every work into the judgment concerning every hidden thing, whether it be good or whether it be evil.

Mayerberg recalled many of the joys and difficulties of his ministry, and he spoke of the spiritual guidance that he had endeavored to impart to his congregants. He said that he did not wish them to remember him primarily for his civic role, or for the harsh words he had at times felt compelled to utter about those he regarded as enemies of clean city government:

If you want to remember me, try to remember me as a man of faith; a man who really believed, who had no equivocations in his belief.<sup>181</sup>

The bright record of Rabbi Mayerberg's unique and blessed ministry remained unimpaired in the four years of his retirement. He had hoped to devote those years to study, writing, and travel. But repeated periods of extended illness stood in the way. He endured suffering without complaint and with steadfast spirit. When his health permitted it, he resumed his active community role and received numerous additional honors from religious and civic groups.<sup>182</sup> Whenever he could respond to individual needs, he did so with characteristic tenderness and compassion. In 1963, when invited to become the honorary chairman of fund raising for the building of the temple sanctuary, he labored sacrificially, calling on members for their pledges day after day in the heat of summer. His human feeling and warmth ever communicated themselves to all who came in contact with him.

His mortal end came on November 22, 1964, and he was laid to rest in Rose Hill Mausoleum.<sup>183</sup> The memory of this righteous, gentle, and loving rabbi remains for blessing.

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†A substantial gift was also presented to the Mayerbergs on behalf of the capacity attendance and other members.

## CHAPTER XI

### 1960-1970: Rabbi William B. Silverman, The Future Begins

*The greatest threat to our civilization is not from atomic bombs or guided missiles. Rather, it is to be found in man's acquiescence to doom, his reluctance to struggle against evil, and his loss of faith in tomorrow. . . .*

*The adherents of the prophetic faith must challenge the pessimism of our era, insisting that man is not a cosmic orphan, alone in a parentless universe, but that he is a divinely endowed child of God, blessed with a potential for goodness, holiness and love—a potential that summons us to enter upon an exalted adventure, pioneering into the future, advancing into untouched and untrodden vistas, struggling to establish new religious frontiers of faith.*

—William B. Silverman, 1960.<sup>1</sup>

In every age of anxiety there must be those who lift themselves above the despair of their day and refuse to surrender to defeatism. William Bertram Silverman, B'nai Jehudah's rabbinical leader since 1960, represents that sense of determined optimism. He has insisted that a "mature" and "dynamic" Reform Judaism can meet the moral challenge of an age in which long-established patterns of thought and behavior have been drastically modified.

A 1963 profile of Silverman by a writer for the *Kansas City Star* likened the rabbi to a sturdy oak that draws life from the soil, stands unyielding in violent storm, and gives life back for future strength.<sup>2</sup> Such a quality of rabbinic leadership suited the spiritual needs of a period which constituted the final decade of B'nai Jehudah's first century. In the broad human context, the decade was more memorable for its tragedies and seething discontent than for its undoubted technological advances. Man became capable of walking on the moon, but he felt insecure on the streets of his cities. Science gave evidence that the diseased human heart could be surgically replaced, but the spirit of man struggled with ever greater difficulty to infuse life with a sense of meaning and direction.

The Reform Judaism offered by Rabbi Silverman is not of the peace of mind variety which confuses indifference with tranquility. He has asserted



that there is no theological balm that will guarantee a cure for human dissatisfaction.<sup>3</sup> Instead, he has called for the structuring of a faith that is "radical," in the sense that it reaches to the roots of man's potential for compassion and justice and allows "divine discontent" to motivate him to social action.<sup>4</sup> He has sought to vivify particular Jewish commitments and relate them to specific efforts that will contribute to the building of a moral future for all mankind.

Conviction of faith is not found in the discovery, but in the effort to discover. William B. Silverman has pursued his quest for a viable faith through years of youthful struggle and in the varied experiences of a ministry that dates from the beginning of World War II and has confronted the most perplexing social challenges of the time. He was born in 1913 in Altoona, Pennsylvania, the birth place of both of his parents. The family moved to Cleveland in his early youth. During his years in high school and college he worked at a variety of odd jobs to help his parents, who were in poor financial condition.

Silverman's early religious education was obtained at Cleveland's Conservative Temple on the Heights where he subsequently taught classes and conducted youth services. While attending Western Reserve University he also was executive secretary of the Conservative Community Temple of Cleveland. One of the religious school teachers whom he met there, Pearl Evelyn Biales, became his wife after a courtship of six years. He enrolled at the Hebrew Union College in 1935 on a scholarship provided by the Euclid Avenue (now Fairmount) Temple of Cleveland. As a seminary student in Cincinnati he also directed the religious and cultural program of that city's Price Hill Jewish Community Council. He headed the HUC student body in his senior year. One of his assignments in that post was to serve as guide to a visiting alumnus, Rabbi Mayerberg, who captivated the student with an account of his civic work in Kansas City.

Rabbi Silverman led four congregations before coming to Kansas City. While in his first pulpit, in Battle Creek, Michigan (1941-43), he was also civilian Jewish chaplain at Fort Custer. In Gastonia, North Carolina, where he served next for three years, he established a reputation throughout the Middle South as a lucid interpreter of Judaism to Christian audiences<sup>5</sup> and as an ardent spokesman for Zionism.<sup>6</sup> His third pulpit, in Duluth, Minnesota (1946-50), proved the testing ground for further varied abilities and inclinations. Indicative of one of his areas of interest there were his appointments to the Minnesota Governor's Advisory Council on Youth Conservation and as chairman of that body's Committee on Parents and the Family. Northland College in nearby Ashland, Wisconsin, conferred an honorary Doctor of Divinity degree on Silverman in 1950 in recognition of his promotion of Christian-Jewish understanding and his "great influence for good" in civic affairs.<sup>7</sup>\* During his tenure in Duluth, Silverman twice appealed to the Central Conference of American Rabbis for an authoritative code of Reform ceremonial practice to show that Reform Judaism, while basically progres-

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\*His alma mater, the Hebrew Union College-Jewish Institute of Religion, bestowed an honorary Doctorate of Hebrew Letters on Silverman in 1966.



RABBI WILLIAM B. SILVERMAN  
AND FAMILY—1960:  
PEARL—JOEL—ELDON

sive and flexible, is not to be equated with an “anemic, diluted Judaism,” devoid of purpose, clarity, and content.<sup>8</sup> While urging the development of “creative ritual,” he also cautioned his colleagues that Reform ceremonials should always symbolize an inherent ethical purpose and must therefore never be treated as end objectives.<sup>9†</sup>

From 1950 until 1960, Rabbi Silverman led Temple Ohabai Sholom of Nashville, Tennessee, one of the oldest and most prominent Reform congregations in the South. As he concluded his decade of service there, the Nashville *Observer* commented editorially that the rabbi’s “religious statesmanship and wisdom” and his “almost solitary” stand against bigotry and violence would fill “a goodly chapter” in the history of Tennessee’s capital city.<sup>12</sup> That appraisal related to two civic episodes which brought into clear public view the one particular Silverman trait which had most impressed Rabbi Mayerberg.

During the McCarthy era, self-constituted inquisitors attempted to transform a Tennessee legislative committee’s probe of public-school textbooks into a general book-burning and a character assassination of certain politically “suspect” teachers. To Silverman, these charges all had a common background: they were without documentation. He registered the first outspoken opposition, on radio and in the press, for which he was subjected to hate letters and threatening telephone calls. He nevertheless persisted and organized a counter-movement of civic leaders and clergymen. His view that the charges of subversive influence in the schools were baseless was confirmed by the legislative committee, and a resolution of Tennessee’s House of Representatives lauded the rabbi for his leadership in combatting civic hysteria.<sup>13</sup>

The somewhat later issue of school desegregation placed the Jews of the South in a difficult position. Although many of them were privately sympathetic, they generally deemed it prudent to maintain silence in order not to risk economic reprisals and the loss of social status. Rabbi Silverman, in disregard of such fears, led in the formation of a Nashville Community Relations Council to promote an orderly and peaceful process of integration. But as soon as the Nashville schools commenced to implement a desegregation plan in the fall of 1957, rabble-rousers incited mobs to violence, capped by the bombing of a grade school. In a High Holy Day sermon shortly following that incident, Rabbi Silverman warned his members not to delude themselves that the Jewish community would escape the calumny and abuse of hatemongers by remaining morally quiescent.<sup>14</sup>

That assessment was proven correct on March 16, 1958, when violence in Nashville renewed itself even more vehemently than before with the dynamiting of the local Jewish Community Center. Minutes after the blast, a telephone caller from the “Confederate Underground” to the Silverman home told the rabbi’s wife that her husband’s temple would be “next” and

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†In 1957, Rabbi Mayerberg also requested the CCAR to issue a “guiding code” of minimal ceremonial practice to help overcome an “utter lack of discipline” within Reform Judaism.<sup>10</sup> Some individual rabbis have written such guides for their congregations—including Rabbi Silverman for the members of B’nai Jehudah<sup>11</sup>—but the CCAR has still not provided one for the guidance of Reform Jewry as a whole.

that the federal judge who had ordered the Nashville schools to desegregate, "and any other nigger-loving person" in town, would be shot in cold blood.<sup>15</sup> Further threats were received after the rabbi announced that his sermon on the Friday night following the bombing of the Jewish Community Center would be on the subject "We Will Not Yield!" The service was held despite the threats, and Silverman spoke bluntly on the announced subject.<sup>16</sup> For the next six months he reluctantly carried a gun. Armed guards were stationed at his home to protect him, Pearl Silverman, and their two young sons, Joel and Eldon.<sup>17</sup>

Rabbi Silverman received hundreds of messages of support following the threats upon his life. According to the May 1958 issue of *Keeping Posted*, a student publication of the Union of American Hebrew Congregations, one communication that brought him special satisfaction was a telegram from Rabbi Mayerberg whom Silverman had previously portrayed as "The Prophet of Kansas City" in a textbook on Jewish ethics, entitled *The Still Small Voice*.<sup>†</sup> The news item in the UAHC publication included pictures of both rabbis, captioned "Fighter Silverman" and "Fighter Mayerberg."<sup>19</sup>

In the following year, when Silverman met with B'nai Jehudah's board as a candidate to succeed Samuel Mayerberg, he offered the concept of a positive, dynamic Reform Judaism that would seek to involve the active participation of the membership in worship and study and which would help the congregation's adults and children to make Judaism a more vital and emotionally satisfying experience in their lives. In selecting Silverman as their unanimous choice, the trustees signified their confidence that his objectives would find wide membership support. They welcomed Silverman's eagerness to work in close partnership with laymen by channeling all recommendations through committees for ultimate board decision, prior to the implementation of any changes.

At the close of Rabbi Silverman's first two years with B'nai Jehudah, the membership adopted a resolution conveying to him its "high regard and affectionate esteem" and acknowledging his "dynamic leadership and great inspiration."<sup>20</sup> This might suggest that there had been an easy transition of rabbinic leadership. Such was not the case, however. Silverman did not firmly establish his spiritual leadership of the congregation without a bitter struggle. Some degree of difficulty might have been expected under the most favorable circumstances. It would have been unrealistic to think that a congregation long accustomed to the particular personality and thought of one rabbi could swiftly adapt itself to the individuality of another. Rabbi Silverman, himself, had no misapprehensions in that regard. He was particularly cautious about advocating any precipitous alterations in the worship ritual that might have been misunderstood as an indication of retrogressive traditionalism.

Those innovations which he did sponsor in his first year met with overwhelming acceptance and were basically regarded as means to achieve greater

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<sup>†</sup>Other books by Silverman that were published before his coming to Kansas City are *The Still Small Voice Today*, *The High Cost of Jewish Living*, *Judaism and Christianity Compare Notes*, and *Rabbinic Stories for Christian Ministers and Teachers*.<sup>18</sup>

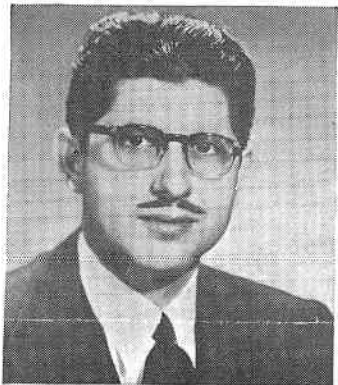


*Cantor Roy Garber  
(1959-65) directing  
the Temple Choral Club*

### **RABBI PRAISED BY COLLEAGUE**

Hundreds of messages of support reached Rabbi William B. Silverman, of Nashville, following threats upon his life by bigots who bombed a Jewish center in that city.

A communication which brought especial pleasure to Rabbi Silverman was one from Rabbi Samuel Mayerberg, of Kansas City, Missouri. Rabbi Mayerberg endured similar threats, over a long period of time, some years ago when he fought a historic battle against civic corruption in Kansas City. Said Fighter Mayerberg to Fighter Silverman, "Though some barbarians have wrought havoc with buildings, those savages cannot destroy the eternal ideals. Personally, I rejoice that our temples and centers stand as symbols of justice, love, and brotherhood. I will be happy to initiate a national campaign to restore the damaged structure, with your permission."



**FIGHTER SILVERMAN**



**FIGHTER MAYERBERG**

*Keeping Posted,  
May 1958*

# THE STILL SMALL VOICE

*The Story of Jewish Ethics*

BOOK ONE

# THE STILL SMALL VOICE TODAY

*Jewish Ethical Living*

BOOK TWO

*William B. Silverman*

# JUDAISM AND CHRISTIANITY

WHAT WE BELIEVE

*by William B. Silverman*

Rabbinic Stories for  
Christian Ministers and Teachers

WILLIAM B. SILVERMAN

# Rabbinic Wisdom and Jewish Values

WILLIAM B. SILVERMAN

# RELIGION FOR SKEPTICS

A Theology for  
the Questioning Mind

WILLIAM B. SILVERMAN

# BASIC REFORM JUDAISM

*by*

WILLIAM B. SILVERMAN

GOD HELP  
ME! «» «» *From  
Kindergarten Religion  
to the Radical Faith*

*by*

WILLIAM B. SILVERMAN

*The Officers and Board of Trustees*

*of*

*Congregation B'nai Jehudah*

*Kansas City, Missouri*

*cordially invite your presence at the*

*Installation Service*

*of*

*Dr. William B. Silverman*

*as the Rabbi of the Congregation*

*Friday Evening, September Ninth*

*Nineteen Hundred and Sixty*

*at eight o'clock*

*The Installation Sermon will be preached by*

*Dr. Maurice N. Eisendrath*

*President, Union of American Hebrew Congregations*

*A Reception will follow the Service*

membership participation. All received the unanimous approval of the Religious Worship Committee (Martin Fromm, chairman) and the board (headed by Irvin D. Atlas as president). These new features included Sabbath Eve Family Services in alternate months, Memorial Services at Rose Hill Cemetery on the Sunday of the High Holy Day season and at the temple on the last days of Passover and Sukkot, a Reconsecration Service for past confirmands of the congregation, and a noon-hour service on Yom Kippur for those desiring to worship on that day without interruption. The custom of consecrating the children newly enrolled in Religious School was re-established. Individual members were given the opportunity to participate in the conduct of Sabbath services by reciting the blessings for the Torah reading (which had previously been done only by the rabbis) and by leading the congregation in reading the English translation of the Kiddush, in addition to it being sung by the cantor in Hebrew (as had once again become the custom in Rabbi Mayerberg's last year).<sup>21</sup>

The only ceremony observed in the early months of Rabbi Silverman's tenure that caused the raising of more than just a few eyebrows was a procession of the Torah scrolls at a Simchat Torah service. That ritual, celebrating the ancient festival of "Rejoicing in the Law," had been abandoned by the early Reformers. Criticism on that account could readily be met, however, by pointing out that it was Rabbi Mayerberg who had introduced that particular ritual the year before (he had spoken of it at the time as an experiment in "meaningful Reform").\*

Therefore, it was not over questions of ritual that Silverman met with opposition during his first year. Rather, it was in the realm of the Religious School where his judgment and authority were challenged so strongly as to jeopardize both his own position as well as that of the lay leadership which supported him.

The first phase of the Religious School controversy arose in the spring of 1960, soon after Silverman had been elected by the congregation, but prior to his taking office. During this interim period he visited in Kansas City several times to lay the groundwork for his future congregational program, meeting with staff members and the chairmen of various committees. In these meetings he learned that Confirmation Class sessions had been shifted from Sunday to Saturday mornings with the opening of the 1959-60 school term for the dual purpose of relieving overcrowded class rooms and to accede to Rabbi Mayerberg's wish to have his Confirmation students participate in weekly Sabbath-morning services, following class sessions.<sup>25</sup> Announcement of the change in schedule had met with some parental opposition, notably from some of those families that had opposed Saturday

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\*Mayerberg had also advised the board that the "overwhelming" reaction to the ceremony had been "most favorable."<sup>22</sup> Aside from the period of Irvin Fane's presidency when Mayerberg was encouraged to proceed on his own initiative in matters of ritual,<sup>23</sup> this appears as one of the rare occasions when he did so without first consulting the board. Two years earlier he had told rabbinic colleagues that he hoped to introduce the "very beautiful" Simchat Torah service at B'nai Jehudah,<sup>24</sup> and he apparently felt sufficiently free of restraints in his last months in office to act according to his personal inclination.





CONSECRATION CLASS—1960



PARTICIPANTS AT 1961 RECONSECRATION DINNER-SERVICE FOR B'NAI JEHUDAH CONFIRMANDS AT THE OAK STREET TEMPLE (1887-1907)—ALL MEMBERS OF THE CONGREGATION. The oldest participant was Past Temple President Jacob L. Lorie (fourth from left, front row), confirmed by Rabbi Krauskopf in 1887.



PARTICIPANTS AT 1961 RECONSECRATION DINNER-SERVICE FOR MEMBERS CONFIRMED AT THE LINWOOD BOULEVARD TEMPLE BY RABBI MAYER IN THE YEARS 1909-1916.

classes during World War II.<sup>26</sup> Once put into practice, however, little difficulty had been experienced with the change. Rabbi Mayerberg had reported that his students were displaying a "fine attitude" toward Saturday classes and services.<sup>27</sup>

This prompted Rabbi Silverman to propose that the ninth grade (Pre-Confirmation) class sessions likewise be shifted to Saturday mornings for the following year, thereby creating a Confirmation Department where the students in the highest two grades could feel that they had reached a new level of achievement and responsibility. This suggestion was welcomed by Irving Levitas, the director of education, and by Ben N. Allmayer, chairman of the Religious Education Committee. That committee unanimously approved the plan. Parents of the following year's ninth-grade students thereupon were invited to a meeting with Rabbi Silverman in mid-May, when he was to be in Kansas City for another brief visit. Several days after that meeting had taken place, Allmayer advised the Board of Trustees that some of the parents present had vociferously objected when informed of the change. The board debated the matter at length. It approved Saturday classes for the ninth grade after Rabbi Mayerberg had urged affirmative action "without delay."<sup>28</sup> At the 1960 annual meeting, held two days after the board had acted, the subject was raised from the floor. It was argued that Saturday classes "violated the traditions of the congregation, of Reform Judaism, and of the American way of life." The meeting minutes recorded that "these arguments were cogently refuted by Rabbi Mayerberg and Mr. Levitas" and that the board's decision was ratified by a vote of 67 in favor and 16 opposed.<sup>29</sup> Criticism persisted despite that substantial margin of membership sanction, the endorsements given by Mayerberg and Levitas, and the precedent-setting Saturday sessions for the Confirmation Class. The board continued to be faulted for having consented to Silverman's "presumptuous" advocacy of a change in B'nai Jehudah's "tradition" while he was not yet officially the congregation's rabbi.

The discordant after-effects of the annual meeting became temporarily submerged from July 8, 1960, when Rabbi Mayerberg presented his successor to the congregation, until some time after Silverman's formal installation by Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, on September 9. The Silvermans were cordially welcomed, and the quality of the rabbi's sermons quickly drew the fine Friday-night service attendances that have remained consistent whenever he preaches—rarely fewer than four hundred and frequently many more, in every season of the year.<sup>30</sup>

Shortly after Silverman took office he was joined by the newly ordained Rabbi Bernard S. Frank who had been elected as rabbinical assistant for a maximum term of three years.<sup>31</sup> This set the pattern for the tenure of those who succeeded him in the position, the following youthful graduates of the Hebrew Union College-Jewish Institute of Religion: A. James Rudin (1962-64), Hirshel L. Jaffe (1964-66), and Donald Heskins (1966-68). Each of these rabbis gave strength to B'nai Jehudah and each one, in turn, was fortified by the experience he had thus acquired to render wider service in a

pulpit of his own.

Immediately after his first High Holy Days in Kansas City, Rabbi Silverman presented three concurrent weekly courses for adults, at the temple and in the homes of members, to stimulate maximum participation in the study of traditional and contemporary Jewish texts and philosophies. These courses indicated to him considerable receptivity for a greater emotional element in the liturgy and for the development of distinctive Reform-Jewish life styles in the contexts of home observance and social action. At the same time, however, he also encouraged the expression of differing views at a forum on the question "Is Reform Judaism Going Back to Orthodoxy?"<sup>32</sup>

In addition, he inaugurated twice-annual convocations as a platform for noted theologians whose positions ranged across the broad spectrum of contemporary Reform Jewish thought. The first convocation, in the fall of 1960, presented Professor Alvin J. Reines of the Hebrew Union College-Jewish Institute of Religion who offered the radical concept of an imperfect God and who disputed the rationale for "enriching" Reform ceremonial from traditional sources. Subsequent convocation speakers discussed "Law and Authority in Reform Judaism" (Solomon B. Freehof, 1961); "Rabbinic Literature in Reform Jewish Life" (Robert I. Kahn, 1961); "Judaism as a Rational Faith" (Levi A. Olan, 1962); "Religious Naturalism" (Roland B. Gittelsohn, 1962); "Mixed Marriage in Judaism" (David Max Eichhorn, 1963); "A Guide for Religious Practice" (David Polish, 1963); "The Historic Sources of Reform Judaism" (W. Gunther Plaut, 1964); and "The Relevance of Prayer" (Dudley Weinberg, 1965).<sup>33</sup>

Silverman thus fostered an understanding that Reform Judaism is sufficiently open and flexible to absorb the best insights and hypotheses of a variety of philosophical expressions. But he also maintained that Reform Judaism is not a system of metaphysical speculation, but a religious faith, encompassing self-disciplining commitments and ritual observances which the rabbi, as the authentic voice of the Jewish spirit by virtue of learning, has a duty to present to his congregation. He was, moreover, convinced that the religious guidance of the pulpit message should be directed not only to adults, but should likewise be extended to the children of the Religious School on a regular basis.

Although the Religious School's "Principles and Objectives" as published in 1952 stressed the making of "prayerful Jews" as basic to the curriculum,<sup>34</sup> the more recent emphasis had been on the historical and sociological aspects of Jewish peoplehood, with only occasional worship participation provided for most of the students.<sup>35</sup> Rabbi Silverman requested those in charge of the school in 1960 to place greater emphasis on the *faith* of Judaism through a more concentrated study of the Bible and other traditional sources of Jewish ethics and by involving all of the grades in frequent worship experiences during Religious School hours.†

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†In May, 1961, Silverman contrasted his philosophy of religious education for the children of the congregation with what he regarded as having been the previous approach:

I want to bring our children to Judaism as a religious faith—not a sociological, historical, metaphysical miasma that nobody knows what they are talking

This request brought Silverman into conflict with the attitude of the director of education, Irving Levitas, under whom the Religious School, with the sole exception of the Confirmation Class, had long been operating almost totally independent of the rabbinical sphere, subject to review only by the Religious Education Committee. Rabbi Cashdan had strenuously, but unsuccessfully, sought to establish a rabbinical influence in the school. Rabbi Mayerberg, however, whose attitude in the matter had prevailed, relied completely on the judgment of Levitas and the committee.<sup>37</sup>

Levitas tendered his resignation in March of 1961, writing the Board of Trustees that an approach to students as "emissaries of a given point of view" violated "the rational tradition in Jewish history" and those modern principles of education which "encourage variety, as human potentials indicate." He stated that his professional dignity and self-respect would not allow him to remain if the senior rabbi were permitted to recommend curriculum changes without their prior acceptance by the director of education.<sup>38</sup>

Confidants of Levitas had tended to expect that his wide popularity in the congregation and his esteem in the community as a lecturer on history and philosophy would cause the board to uphold his stand. Instead, the resignation was accepted—with considerable regret, but with virtual unanimity. The board readily acknowledged Levitas's many accomplishments over a period of thirteen years. At the same time, however, it reaffirmed (and for the first time put into practice) a policy decision made six years earlier, to the effect that "the Religious School is an integral part of the total congregational program and philosophy, which the program of the school shall reflect," and that the senior rabbi shall have the ultimate responsibility for the coordination and execution of the entire congregational program. The letter accepting the resignation maintained Rabbi Silverman's authority "to advise and, if necessary, to decide upon Religious School policy, subject to Committee and Board approval. . . . That he would exercise this jurisdiction without deliberate judgment and self-restraint would, indeed, be unsound. That he has done so is in no way known to us."<sup>39</sup> †

Levitas's departure from B'nai Jehudah in April, 1961, became a catalyst

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about. . . . I want to bring our children into this House of God . . . and let them know the meaning of the words upon our ark, "Know Before Whom You Stand"—that they stand before a God they will never understand, never comprehend; but let them try, in their own way, to come close to an understanding, or make the effort to come close to God. I want them to pray . . . and I want them to learn and know the eternal truths of our faith.<sup>36</sup>

† Levitas left to become director of adult services at the Jewish Community Center where he had been in charge of adult education before and immediately after World War II. In 1962 he moved to New York to re-enter the field of religious education and to enroll at Columbia University. Before leaving for New York, he was honored at a community dinner at the University of Kansas City (now University of Missouri-Kansas City) where he had been a lecturer in History and Philosophy.<sup>40</sup>

That same year, the National Association of Temple Educators (on whose executive board Levitas was then serving) formulated a "Guide to Personnel Practices" in which it was stated that "In the execution of his duties, the Temple Educator should be responsible to the Rabbi, and through him to the school committee and the Board of Trustees."<sup>41</sup>

for strife. It banded together some members who made support of him a question of personal loyalty and others who viewed his loss to the congregation as part of a destructive pattern, beginning with Rabbi Cashdan's resignation and continuing with the "imposition" of Saturday classes and the "different" approach to Reform Judaism since Rabbi Mayerberg's retirement. Several days preceding the 1961 annual meeting, in late May, a notice went out from 104 members to their fellow-congregants, stating:

For many months members of our Temple have been increasingly disturbed by events that have tended to disrupt our congregation. More recently the dissension has been heightened by occurrences in our Religious School which have upset our children.

The circular advised that many groups had held meetings and, "convinced of the necessity for action," had joined to sponsor five candidates for election to the Board of Trustees, in addition to nine whom the Nominating Committee had proposed. The five additional candidates, their sponsors declared, were "committed to serve actively in promoting unity in our congregation."<sup>42</sup>

The ensuing annual meeting was (as the minutes noted) "the largest in the history of the Congregation. More than 1,100 individuals, representing 624 of the 1,435 memberships, registered to receive voting cards." It undoubtedly was also the lengthiest. The meeting was called to order at 8:30 in the evening and was not adjourned until 1:35 the next morning. Most of those present were attracted by widely circulated rumors of an attempt to oust Rabbi Silverman. That the sponsors of the additional board candidates had this objective as their central purpose was openly charged at the meeting—and was vehemently denied. The true intent, according to a spokesman, was to offer the membership a wider choice of trustees while according Silverman, as a new rabbi in the community, "every fair consideration":

This is the principle upon which these five additional nominees stand. If elected, they have assured us that they will independently go forward to the best of their respective abilities—regardless of background, anything they may have said, heard, or seen. They want to know and learn for themselves.<sup>43</sup>

Earlier in the meeting, the chairmen of the major congregational committees had explained in considerable detail how the previous year's principal changes in program and policy had been carefully deliberated before adoption. Whatever reservations there had been in the minds of some concerning supposed arbitrary or irresponsible board decisions were apparently removed by these reports. After several more hours of the meeting were consumed with settling questions of parliamentary procedure, the nine board candidates of the Nominating Committee were elected, all of them receiving upwards of two-thirds of the votes cast. The unopposed slate of officers, again headed by Irvin D. Atlas, was elected on a motion made by a leading sponsor of the unsuccessful board candidates. About three hundred member-families were still represented in the early morning hours to conclude the meeting with a unanimous vote of confidence in the congregation's lay and

rabbinic leadership.<sup>44</sup>

A year later, when Atlas retired from the presidency, he reported that good will on everyone's part had done much to heal wounds and dissipate misunderstandings. "Most, if not all, who seek within our congregational context the promise of divine guidance have now sought to find unity within diversity."<sup>45</sup> Two of the five unsuccessful candidates for trustee positions in 1961 and one of their leading sponsors were brought on the Board of Trustees within two years, and there all three made valuable contributions toward congregational progress.\*

The Atlas presidential report for 1961-62 claimed "substantial" strides toward improvement in the Religious School curriculum and the caliber of instruction. The year's advances (a raise in academic standards and the introduction of electives in the intermediate grades) were credited to the Religious Education Committee, now chaired by Jack Reitzes, and the "devoted, frequently inspiring" labors of the faculty under an acting principal, Bertha (Mrs. Sam) Rapschutz.<sup>46</sup> Mrs. Rapschutz had taught at B'nai Jehudah for twenty-three years. She also had distinguished herself as a long-time teacher and supervisor of teacher trainees in the public school system.<sup>47</sup>

Maury L. Schwartz was appointed director of religious education in 1962, coming from Omaha where he had occupied a similar position at Temple Israel for six years. Before his tenure in Omaha, Schwartz had been at Congregation Shaare Emeth of St. Louis (Reform) for ten years as Confirmation Class teacher and supervisor of senior grades.<sup>48</sup>

Policies aimed toward a further strengthening of the educational program, instituted in Schwartz's first year at B'nai Jehudah, included a faculty training course (conducted by Robert MacNeven, assistant superintendent, Kansas City School District),<sup>49</sup> the adoption of a code of personnel practices for the faculty,<sup>50</sup> and the establishment of modest standards of Hebrew proficiency for the students of the Confirmation Department.<sup>51</sup> † A few objections were raised against the unprecedented regulation that B'nai

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\*The additional, unsuccessful candidates in 1961 were Abe Bograd, Helen S. Green, Berndt L. Kolker, Jack Levinson, and J. Stanley Levitt. Bograd, slated for the board by the 1962 Nominating Committee, served as a trustee for six years, including four as treasurer. Levitt came on the board by virtue of his presidency of the Temple Brotherhood, 1963-64. For Miss Green's record of substantial congregational service, see the footnote on page 261. Kolker moved from the community in 1964. Levinson now belongs to the New Reform Temple. Lipman G. Feld, a leading sponsor of the additional candidates in 1961, was elected by the board to fill a vacancy in its ranks in February, 1962. He served for six years, three of them as secretary.

†Beginning with Mrs. Rapschutz's tenure as acting principal and continuing under Schwartz, added professional stimulation also was provided teachers by departmental consultants who called attention to new pedagogic techniques and assisted in their implementation. Channon H. Krupsky (now a public-school principal) became the consultant for the upper grades. Serving similarly in the lower grades was Miss Amy Rose Shane, an outstanding primary-grade teacher-consultant in the public schools from 1925 to the present and in B'nai Jehudah's school since the time of Rabbi Henry J. Berkowitz. The work of Krupsky and Miss Shane led to more effective lesson planning, a wider use of audio-visual techniques, and a closer contact with parents concerning each individual student's progress and needs.



RABBI SILVERMAN (center) AND FOUR RABBIS WHO SERVED AS HIS ASSISTANTS DURING THE NINETEEN-SIXTIES: (left to right): Rabbi Donald Heskins (1966-68), Rabbi Hirshel L. Jaffe (1964-66), Rabbi Silverman, Rabbi A. James Rudin (1962-64), and Rabbi Bernard S. Frank (1960-62). All participated in the Sanctuary dedication in 1967, when this picture was taken.



MEMBERS OF THE BOARD OF TRUSTEES, 1960-1961

*Seated* (left to right): Frank J. Adler (Administrative Director), Howard W. Friedmann, Herbert Jacob, Rabbi Silverman, Irvin D. Atlas (President), Alex A. Levy, Mrs. Elliot L. Jacobson (Sisterhood President), Rabbi Frank.

*Standing*: Ben Achtenberg (Youth Group President, guest), Louis S. Taube, Jack Reitzes, Solbert M. Wasserstrom, Jules M. Mayer, Joseph S. Levy, George S. Lewis, David ("Tim") Blond, Morris Cohen, S. Stanford Saper, Leon R. Meyer, Past President Donald J. Loeb, Kenneth Krakauer, Martin Fromm.



FERN E. ROBY  
Administrative Assistant  
1957-



SERINA B. LORSCH  
Librarian  
1961-



BERTHA RAPSCHUTZ  
Acting Principal  
1961-1962



MAURY L. SCHWARTZ  
Director of Education  
1962-1970

Jehudah students henceforth would be expected to be able to read simple, familiar Hebrew selections from the *Union Prayerbook* as a prerequisite to being confirmed. The requirement was applied with leniency; objections became subdued within a relatively short time.

Another skirmish over Saturday classes developed in the spring of 1963. It somewhat resembled the one in 1960 over ninth-grade class sessions, but certain differences emerged. The outcome in 1963 was less clear-cut, and the renewed "Saturday controversy" apparently had a divisive effect which influenced the later withdrawal of a membership segment for the purpose of forming the community's third Reform congregation. Therefore, the 1963 issue warrants more than passing mention.

A further growth in student enrollment had raised the average class-room attendance to thirty-one. To reduce it to a maximum of twenty-five, the Religious Education Committee proposed the transfer of sixth, seventh, and eighth-grade classes from Sunday to Saturday (on which only the Confirmation Department was occupying school space). The apparent wisdom of that recommendation was strengthened for most trustees by another, appearing on the same board agenda. This was a proposal to remove all restrictions as to the size of the membership roster in order to provide youthful balance for "an aging congregation."

The membership limit of 1,500 families and single people (raised from 1,400 in 1961) had almost been reached. Comprehensive statistics portrayed B'nai Jehudah as "old" not merely in a historical perspective, but also in terms of its individual members. Barely seventeen per cent were below age forty. More than one-third were above sixty. Although the school enrollment of 1,057 students was an all-time high, their parents represented a recent low of thirty-eight per cent of the total membership.

Consideration of the total picture also involved the status of Temple Beth El, the sister Reform-congregation which B'nai Jehudah had sponsored in 1958 and had twice aided financially. Beth El was at this time (the spring of 1963) completing a temple building in the heart of an area of Johnson County, Kansas, which was enjoying the most rapid population increase. It therefore appeared that soon, for the first time, the older congregation might need to compete for new, young members.<sup>52</sup>

Notice of the board's decision to transfer three additional grades from Sunday to Saturday included an offer of a meeting to discuss the plan with school officials. Thirteen per cent returned reply cards accepting the offer. Before any such meeting could be scheduled, a few trustees sensitive to objections that had come their way ordered the call of a special board meeting for a reconsideration of the matter. There it was referred back to the Religious Education Committee for a study of possible alternatives.<sup>53</sup>

The committee returned to the board with an essentially unchanged recommendation from twelve of its members. It was now felt that the *immediate* shift of classes to Saturday could conceivably be limited to two grades. But within another year or two, it was reported, there might be need to transfer *several* more.

A minority of five committee members filed a dissenting report. It recom-



mended the division of students into primary and intermediate sections, separately occupying the same class rooms during somewhat abbreviated, consecutive Sunday-morning sessions. (Class time had been lengthened to two-and-a-half hours in 1960. The minority asked that it be cut back to two hours, at least for the primary grades.) The minority's plan required the use of all meeting rooms as well as class rooms, and it proposed to discontinue all adult activities on Sunday mornings. Two fundamental principles were at stake from the minority's standpoint. It declared that an expansion of Saturday classes would constitute "a complete break of faith" with those who had provided the funds for the existing facilities a decade earlier. According to the minority, a "Sunday School" had been "the whole *raison d'être*" for building-fund solicitation. Moreover (the minority stated), there was a question of student morale. This, it was argued, would be adversely affected by a Saturday-morning attendance requirement because of conflicting cultural activities in the general community and extra-curricular athletic programs sponsored by public and private schools.

The minority also presented a petition from 138 members (most of whom had either children or grandchildren of school age) protesting *all* religious education classes on Saturday. A covering letter referred only to *additional* Saturday classes. It requested that this idea be dropped, "once and for all." The letter then linked the immediate school issue with a projected fund-raising effort for a sanctuary building addition:

Many of the signers of this petition made comments to the effect that all talk concerning the building of a sanctuary be shelved until such time as a satisfactory conclusion to the above matter has been reached—not just for today, but for all time.

After the board had heard the names of the petitioners—among them many wealthy members without whose generous participation any campaign for funds to build a sanctuary was considered doomed to failure—a motion was introduced by Kenneth Krakauer<sup>‡</sup> to offer all students up to and including the eighth grade a choice of class attendance on *either* Sunday or Saturday. Rabbi Silverman pleaded for a delay of any definitive decision. He spoke in favor of an *eventual* transfer of grades six to eight from Sunday to Saturday—not more than one grade per year and *none* without broad parental support. He also proposed an immediate survey of parents to determine how many Saturday classes might be formed on a voluntary basis for the ensuing school year. Despite the rabbi's appeal not to shut the door to further committee exploration of all possible options (Silverman made the point that the board's response involved a question of confidence in his rabbinic leadership), the board at once adopted the pending motion to permit attendance on either Sunday or Saturday, according to individual preference.<sup>54</sup>

216 students in the affected grades were voluntarily transferred by their parents to Saturday classes for 1963-64. The average class size was thereby

<sup>‡</sup>Great-grandson of Bernhard Ganz, pioneer community settler and congregational founder.

reduced from thirty-one to twenty-three.<sup>55</sup> Except for minor adjustments (for logistical reasons only), the optional-attendance arrangement has remained unchanged. While Religious School policy is still the one area in congregational life most susceptible to conflict—because of its inherent potential for intrusion upon family life-styles—there have been no further widespread controversies over school matters.\*

Contention over elements of the worship ritual, so frequent and heated during the forties and fifties, became negligible in the sixties. Those older families of the congregation who had developed the regular service-attendance habit in an earlier period maintained it. Few of them showed signs of displeasure with the slight, gradual changes that were introduced.

What twice before had turned into an explosive issue—that of Bar Mitzvah—caused no disturbance in 1964 when some parents of children scheduled to be Readers of the Torah sought permission to call the ceremony Bar and Bas Mitzvah, rather than by the euphemistic style adopted as a compromise solution to intense controversy in 1954. The request received the unanimous endorsement of the Religious Worship Committee, chaired by Mrs. Alvin J. Baer, a life-long Reform Jew whose husband, Dr. Baer, is a fourth-generation B'nai Jehudah member. The board, having the benefit of hindsight, at first treated the request with diffidence and tabled the question.<sup>56</sup> When it reappeared on the board's agenda several months later, Past President Leo Wertgame made a point of attending the meeting. He reminded the board how strongly he had opposed the introduction of Bar Mitzvah in 1954, when he was president. Now he had come to urge that the requested permission be granted. "Times have changed," he observed; "we should change with them."† The board authorized the option of employing the Bar or Bas Mitzvah designation interchangeably with Reader of the Torah, at the discretion of the parents immediately involved.<sup>57</sup> (None have availed themselves of the Reader of the Torah option.) News of this policy change brought not a single direct complaint. Some who had objected before, but now held their peace, no doubt still regarded the subject of Bar Mitzvah with distaste. Having long ago conceded their minority status, however, none seemed inclined to renew a fruitless argument over a ceremony which they, themselves, would be unlikely to attend.

Many of the older congregants (as well as others) have been in frequent attendance at afternoon services held in the Mayerberg Chapel since 1963 from Monday to Thursday of each week (and, likewise, on Sunday mornings since 1966). Thus, temple services now take place on every day of the year. The twenty-minute chapel services—utilizing the daily worship ritual of the *Union Prayerbook*, supplemented with an inspirational message—are alternately conducted by one of the rabbis, a staff member, or a trained volunteer.

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\*As of 1971-72, 34% of students in affected grades voluntarily attended Saturday classes.

†Statistics shared with the board at this meeting showed the Bar Mitzvah ceremony in use among 96.4% of American Reform congregations, including such old Classical Reform temples as the two large ones in Cincinnati; Beth Ahabah of Richmond, Virginia; and Beth Elohim of Charleston, South Carolina.

*Selichot* (“forgiveness”) midnight services for the Saturday preceding Rosh Hashanah (intended to set the mood of introspection for the Penitential Season) have been held annually since 1966. The attendance has averaged three hundred. This solemn service has made a strong impact on members of all ages and religious backgrounds.

Among the most faithful in their attendance at Sabbath and daily chapel services are converts to Judaism. No statistics have been compiled to show the number of members and members’ children who have *left* Judaism for a different faith. An educated estimate would place it at not more than fifteen since 1960. On the other hand, the number of those who have *entered* Judaism since 1960 with B’nai Jehudah’s involvement is a matter of record.

Candidates for conversion normally attend classes with one of the rabbis for a minimum of twelve weeks and engage in extensive supplementary study of Jewish texts on their own time.† The preparatory course concludes with a written examination which most adults born as Jews would find exceedingly difficult to pass.

146 candidates for conversion were accepted in the ten-year period ending in 1970. Eighty-two of these became members of the congregation, and sixty-three have retained the affiliation (a majority of those who no longer belong have moved from the Kansas City area).\*

It seems especially noteworthy that of these 146 conversions, at least forty-seven did *not* come about in contemplation of marriage. Two entire families were received into the faith.<sup>59</sup> The head of one (the son of a Protestant minister) has served as president of the Temple Marrieds. One convert became an adult Bas Mitzvah and since has regularly taken a turn as leader of the daily chapel services. Another, Miss Diane Pickering, developed such proficiency in Hebrew that she qualified for appointment as a Hebrew teacher of the Religious School. She has served on the Board of Trustees since 1969 and is chairman of the Social Justice Committee.

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†All textbooks for conversion-class use are provided by the Temple Brotherhood.

\*A review of membership records in 1964 arrived at an estimate that at least ten per cent of the families then affiliated included one or more converts to Judaism.<sup>58</sup> The proportion has since increased.

“THE FATHERHOOD OF GOD—THE BROTHERHOOD OF MAN”

*Let us thank God for the spirit of reason, enlightenment, and justice which is influencing men's minds in our age and enabling them to regard each other's beliefs with a tolerance not compelled by necessity or suggested by expediency, but with that sympathy and respect born of the feeling that every man's honest faith has an inviolable sanctity.*

—Samuel Schulman, St. Patrick's Day address before three thousand Kansas City Irish-Catholics, 1895.<sup>60</sup>

*It is only by understanding and enlightened inquiry that we are able to dispel darkness, destroy prejudice, and afford an appreciation of the ethical and moral truths that unite Christianity and Judaism in the effort to transmute the dream of brotherhood into a glorious reality.*

—William B. Silverman, *Basic Reform Judaism*, 1970.<sup>61</sup>

Annual reports issued during the administration of Martin Fromm as president of the congregation (1962-65) chronicled Rabbi Silverman's community services in each of three years. The one covering 1964-65 listed nine major addresses on behalf of secular Jewish causes, thirty-nine in the general community, and eight inter-faith appearances on television.<sup>62</sup> Fromm's report for 1963-64 noted the rabbi's selection by the Rockne Club of America as “Clergyman of the Year.” It also observed:

Rabbi Silverman always makes it a point to see to it that the pastoral needs of our members are met, as scores of congregants can attest. That makes it all the more remarkable that Rabbi Silverman has been able—somehow—to find time to make the most outstanding contributions to inter-faith understanding.<sup>63</sup>

Rabbi Silverman had originally not anticipated an early resumption in Kansas City of his heavy inter-faith and civic involvement in Nashville. At the outset of his B'nai Jehudah ministry it had been mutually understood between Rabbi Mayerberg and himself that most requests for rabbinic participation in non-Jewish community functions would be referred to the rabbi emeritus, thereby allowing Silverman to concentrate his own efforts on congregational needs.<sup>64</sup> This arrangement underwent a premature alteration as the result of a heart attack which Rabbi Mayerberg suffered in the fourth month of his retirement, making it incumbent upon his successor to assume the leading inter-faith role traditionally expected of B'nai Jehudah's rabbi. Notices that Silverman was being accorded standing ovations in his early local community platform appearances<sup>65</sup> made a salutary impression upon

congregants and brought the rabbi a rapid increase in the number of such engagements.

Innovations in the congregation's own inter-faith activities during the early sixties were highlighted by programs arranged by Cantor Garber. His musical adaptation of the popular book *One God*, by Mary Fitch, was first presented at a Sisterhood meeting in 1962 and was repeated in 1963 for an inter-religious audience exceeding one thousand. It interpreted in dialogue and song the intrinsic beliefs of Judaism, Protestantism, and the Negro Spiritualist faith.<sup>66</sup> †

The period under review saw a remarkable change in the world outlook of the Roman Catholic Church. The opening session of the Second Vatican Council, in 1962, heard Pope John XXIII request the Church fathers to promote, "through charity, a just peace and fraternal unity among men." In January, 1963, when the Pope's call for *aggiornamento* (the opening of the Church's windows to the world) as yet represented no more than a glimmer of possibilities, well over a thousand Kansas City Catholics and Jews confronted each other in "a frank discussion of the obstacles that prevent an authentic experiencing of that brotherhood under God which both groups, theologically, readily recognize and gladly confess."<sup>68</sup> The Temple Youth Group, taking its cue from the adult encounter, two weeks later initiated a Kansas City Interreligious Youth Council in cooperation with youths from Country Club Christian Church and St. Elizabeth's Catholic Church.<sup>69</sup> †

In mid-November, 1963, the second session of Vatican Council II received a draft statement "exonerating" the Jews of modern times from the charge of "Christ-killing." The council was slow to reprove this latent mystical and theological basis for anti-Semitism. It took two years before a change in Church attitude was promulgated. But a teacher of Bible in the Kansas City parochial schools did not wait for sanction from Rome before offering his students an opportunity to receive an authentic lesson in Judaism. On December 4, 1963, less than a month after the draft statement on the Jews had been submitted to the Vatican Council, Father H. Joseph Hart brought seventh and eighth-grade students from Visitation Church and freshmen from Lillis High School to the temple, for instruction by Rabbi Silverman.

In welcoming the three hundred Catholic pupils, the rabbi said:

We must learn to disagree agreeably. I [will] tell you what *I* believe. *You* must let your own faith convert you to become the best Catholic you can be. There is harmony among religions when each is true to its own essence. But no person can

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†B'nai Jehudah apparently is to be credited with sponsorship of the first American performance of Ernest Bloch's *Avodath Hakodesh* ("Sacred Service") by any major non-Jewish choral group to utilize the Hebrew libretto. It was sung at a Sabbath Eve service during Jewish Music Month in 1963 by the renowned 55-voice Auditorium Chorale of the Reorganized Church of Jesus Christ of Latter Day Saints, with Cantor Garber as soloist.<sup>67</sup>

†Participation in the tri-faith youth council led to formation, in 1964, of the Temple Youth Group's still-ongoing "We Speak for Judaism" panel which regularly appears at area churches to present facts and answer questions on the history, beliefs, and practices of Judaism.<sup>70</sup> The 1969-70 panel of five youths was the subject of a *Kansas City Star* feature article. That year the panel was engaged for appearances almost every Sunday.<sup>71</sup>



MARTIN FROMM  
President, 1962-1965



CHARLES W.  
BELSHAW  
Superintendent of  
Rose Hill Cemetery  
1944-1962, upon his  
retirement.

*with Elliot L. Jacobson,  
Chairman, Cemetery  
Committee.*



December 4, 1963—Their first authentic lesson in Judaism:  
FRESHMEN FROM LILLIS (CATHOLIC) HIGH SCHOOL WITH RABBI SILVERMAN

be “good” anything unless he learns to love and understand.\*

Adult Protestants, Catholics, and Jews began talking together at an accelerated pace. Tri-faith “dialogues” were held in private homes.<sup>72</sup> In February, 1964, the Temple Sisterhood was host to the United Church Women of Kansas City (Protestant) and the Diocesan Council of Catholic Women for a “Day of Common Concern.” Rabbi Silverman set the tone for the all-day meeting of 250 women present when he said: “Religion today must be concerned with the problems of today. It must be worldly and not other-worldly.”<sup>73</sup> † In October, 1964, WDAF-Radio inaugurated a series of monthly “Religious Dialogues” on current political and social issues. The featured participants were Rabbi Silverman, Rev. Robert H. Meneilly of the Village United Presbyterian Church, and Father Lawrence B. Guillot of Blue Springs, Missouri.<sup>74</sup> †

A further new dimension in Catholic-Jewish understanding was achieved in February, 1965 (still in advance of a definitive Vatican formulation), when the sermon on the Friday evening of Brotherhood Week was for the first time given by a Catholic clergyman. A group of nuns was in attendance throughout the service. Following the *Kaddish* prayer (signifying the conclusion of the formal Sabbath Eve liturgy), Monsignor Joseph V. Sullivan, chancellor of the Kansas City-St. Joseph Diocese,\*\* was escorted from Rabbi Silverman’s study to preach from the pulpit on “Brotherhood Without Compromise.”<sup>75</sup> †† On the same weekend, three hundred members of St. Elizabeth’s Church, accompanied by the vicar-general of the diocese, Monsignor Richard J. Schumacher, participated in an Institute on Judaism under the auspices of the Temple Marrieds.<sup>77</sup> One year later, the Temple Marrieds and other B’nai Jehudah members were the guests of St. Elizabeth’s for an explanation of Catholic dogma.<sup>78</sup> ††

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\*The *Catholic Reporter* of the local diocese devoted the entire front page of its December 6, 1963 issue to a description of the lesson in Judaism. That account was quoted in the June 2, 1964 issue of *Look* magazine, where it received mention because of its originality.

†The Day of Common Concern has become an annual occasion. Since 1966, its Jewish co-sponsor has been an intra-faith Coordinating Council of Synagogue and Temple Sisterhoods.

†Now Dr. Guillot, associate director of the Vista Training Center, Kansas City.

\*\*Now auxiliary bishop of the diocese.

††The 20th-century precedent for the appearance of a Catholic priest in the B’nai Jehudah pulpit had been set in the previous month when Monsignor George W. King of the Catholic Cathedral spoke at a community service in memory of Rabbi Mayerberg. His was the first such presence since 1898 when Father William J. Dalton of Annunciation Church had spoken in the sanctuary of the Oak Street Temple at a program honoring Rabbi Schulman.<sup>76</sup>

††Catholic participation in inter-faith functions sponsored by B’nai Jehudah’s men’s groups, first obtained in 1928 by Rabbi Mayerberg (pages 162-63), apparently ceased thereafter for a period of thirty-seven years. It was renewed in 1965. Beginning that year, members of three parishes (St. Elizabeth’s, St. Peter’s, and Visitation) have annually shared in dinner meetings with the Temple Brotherhood and the Men of Country Club Christian Church.<sup>79</sup>

An innovative, highly successful Sisterhood inter-faith endeavor was a “Homes Tour of Living Judaism,” conducted on Sunday afternoon, April 28, 1969. Four members’ homes

The spirit of “reason, enlightenment, and justice”—welcomed by Rabbi Schulman in 1895 as the harbinger of a mutually respectful acceptance of Catholic-Jewish differences—had flowered at last. The next step to further mutual and enlightened inquiry brooked no delay. The emerging “Black Revolution” made it essential for Protestants, Catholics, and Jews to unite quickly in an effort to help transmute “the dream of brotherhood” into “a glorious reality” for Americans of every *race*, as well as creed.

The issue of civil rights for black Americans became a major national challenge—and a testing ground for the convictions of professed liberals—throughout the decade of the sixties. One hundred years after the issuance of the Emancipation Proclamation, its effective denial economically, socially, and politically brought Negro frustrations to the brink of despair. It was not until tension mounted to the breaking point and spilled over into violence in the North and West that a majority of Americans became seriously troubled. A National Advisory Commission on Civil Disorders, probing for causes underlying riots from 1965 to 1967, reported its “basic conclusion” in February of 1968: “Our nation is moving toward two societies, one black, one white—separate and unequal.”<sup>80</sup>

Kansas City had been spared riots up to that point, but the assessment of national trends could serve as a pertinent warning. The city was not “moving toward” a deep racial division. It had arrived there long before. A study of the area’s social and economic structure during the mid-fifties (not published until 1971) provides a benchmark description of an accepted way of life: as of 1954, Negroes had remained “totally segregated, almost totally unequal.”<sup>81</sup> A few “handpicked” Negroes served on civic boards as “suppliants for an underprivileged community” and “to symbolize the democratic ethos.”<sup>82</sup> By and large, Negroes were on the bottom rungs of the socio-economic ladder. More than one-fourth of them were classed as “slum-dwellers and other disreputables.”<sup>83</sup> Most had remained virtually untouched by the general prosperity of the post-war period. Prior to the “revolution of rising expectations,” few among them could anticipate any change in the system of failure and frustration.<sup>84</sup>

As previously described (page 254), there had been significant involvement by the Council of Churches and B’nai Jehudah’s Social Action Committee in promoting public acceptance of local school desegregation in 1955. Thereafter, the continuing segregation of public accommodations, particularly restaurants, began to weigh on the conscience of the community. Hearings requested in 1957 by the National Conference of Christians and Jews gave the first indications of more broadly based leadership support for change. A legal committee of the Kansas City Human Relations Commission, led by Howard F. Sachs, drafted an ordinance narrowly applicable to hotels, motels, and restaurants. The city council adopted it in early 1960. Chal-

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displayed the symbols and foods traditionally associated with the Sabbath and festivals, and tour guides explained the significance of ceremonial objects utilized in the Jewish family setting. On the same afternoon, visitors to the temple received an explanation of the Jewish life cycle. A two-page preview in the *Star* on the day of the tour attracted 1,600 visitors to the homes and nearly 3,000 to the temple. The proceeds from the sale of tour tickets were donated to the inner-city Carver Neighborhood Center.



lenges in the courts, however, delayed its effectiveness until 1962.<sup>85</sup> By that time, the legislative climate was ripe for a more inclusive public-accommodations ordinance, enacted in September of 1963.

The new ordinance was contested by the tavern owners association and ultra-conservative political forces, who petitioned for a referendum election. Upon the initiative of the congregation's Social Justice Committee, the Board of Trustees unanimously adopted a statement of congregational attitude in October. The statement vigorously endorsed the ordinance, informed the membership of "the vital moral issue" involved, and pledged cooperation with "other persons of good will . . . to the end that civil rights for all citizens of our community shall be assured in accordance with the precepts of the Judeo-Christian ethical heritage and the principles of our American democracy."<sup>86</sup> \*

The referendum election of April 1964 became an opportunity to reassess the depth of commitment to an open society by individual Jews. An earlier sampling of views had disclosed a tendency toward idealization, not altogether comporting with the life style which the average Jew seemed prepared to adopt. This could be inferred from a survey by the American Jewish Committee, made in the Greater Kansas City area in 1961. Several of the questions seeking to determine self-perceived criteria of the "good" Jew had dealt with facets of inter-racial relations.

56% of those interviewed in 1961 had affirmed that a good Jew *must* work for the equality of all minority groups. An additional 32% considered such support desirable, though not essential.† Almost as many (84%) favored racially integrated public-school classes, an attitude difficult to put to the acid test since few Jewish families in the metropolitan area lived sufficiently close to Negro residences to be personally affected. Abstract liberal expressions changed perceptibly when the questions turned to a more than casual contact with Negroes. Merely 55% were favorably disposed to the idea of inter-racial friendships for their own children. 58% stated that they would object to Negroes moving into their neighborhood.<sup>87</sup> ‡

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\*At the same time, the board acted affirmatively on a request of the administrative director (previously endorsed by the Social Justice Committee) to increase the pay of the congregation's Negro custodial staff to a "living wage." The action was taken despite an anticipated operating deficit, in recognition that "what we do as a congregation in dealing with our employees should be in consonance with the Prophetic ideals of justice and righteousness which we have proclaimed in the community."

†The feeling that such participation by a good Jew was "essential" ran more strongly among Orthodox Jews (63%) than among those identifying themselves as Conservative or Reform (both 54%). This difference apparently was conditioned more by the particular respondent's country of origin than by any denominational distinction. Barely one-half (51%) of those born in America felt a sense of urgency to work for the equality of other minority groups, an attitude no doubt influenced by the prevailing secular culture. Foreign-born respondents, however, seemed to have a more personal understanding of "the heart of the stranger." 70% of them felt compelled to aid other minority groups.

‡Undoubtedly there is now considerably greater acceptance by Kansas City Jews for the concept of racially integrated neighborhoods. In 1961, the local survey findings did not vary radically from those obtained in 1957-58 among Jews on Chicago's North Shore (the "Lakeville Studies"). There, 83% had felt it at least desirable to work for Negro equal rights, but "very few" had actively supported civil rights causes, and none had attempted

In the months preceding the referendum election, Kansas City's religious and civic leadership joined to support unrestricted access to public accommodations. Rabbi Silverman accepted honorary chairmanship of a tri-faith "People for Public Accommodations" educational effort and told readers of the *Star*: "The objectives of religion are at stake. Do we really mean it when we say we believe in the fatherhood of God and the brotherhood of man?"<sup>90</sup> \* During the campaign, Temple Youth Group members (guided by Youth Committee chairman Lawrence I. Gordon) took part in an "Inter-Racial Weekend" with youths from the inner-city St. Paul's Presbyterian Church, spending two days and evenings in each others' homes and places of worship to explore the role of teen-agers in the promotion of civil rights.<sup>91</sup> In the week preceding the election, the Temple Sisterhood (led by Mrs. Stanley A. Morantz) announced co-sponsorship of an inter-religious community-wide exchange of home visits with Negro families to enhance understanding.<sup>92</sup> In order to counteract claims that the ordinance would be inequitably enforced by civil rights militants, Mayor Ilus W. Davis announced his choices for a five-member Fair Public Accommodations Committee in advance of the election. These included B'nai Jehudah's Alex F. Sachs, former postmaster.<sup>93</sup>

A slender margin of 1,700 votes (out of a total of nearly 90,000) upheld the ordinance. That slim majority in the cause of a harmonious community was fashioned by the combination of solid support in Negro residential sections and thirty per cent of the vote in white neighborhoods. The ordinance fared comparatively well in the better residential districts.<sup>94</sup> It is probable that most Jewish voters in Kansas City supported it. It may well have been defeated without their votes.

By the middle of the decade it became clear that legislatively or judicially ordained rights thus far obtained would not suffice to enable largely unskilled Negroes to compete successfully for jobs in a highly technological society. Inferior education for Negroes, perpetuated by *de facto* segregation of the schools, was seen at the root of the problem. The condition was inextricably tied to discrimination in the sale and rental of housing, which had prevented Negroes from moving outside the ghetto. That area had expanded to the southeast, creating some racial turnover of housing in formerly all-white lower-middle class sections. Virtually all of the more affluent part of the white population, however—including most Jews—continued to live at a "safe" distance from Negroes. Close to sixty per cent of B'nai Jehudah's families with school-age children had settled in Johnson County.<sup>95</sup> Most others now lived in two equally segregated parts of Kansas City: the Country Club District and the recently annexed suburban areas on the far south side.

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to assist Negroes in purchasing homes in the suburbs.<sup>88</sup> Both surveys helped validate the judgment made in 1963 by the director of Reform Judaism's Commission on Social Action: "The Jewish community affirms civil rights in principle. With few exceptions, it is not ready to take the risks and sacrifices necessary to implement them in practice."<sup>89</sup>

\*In his capacity as a police chaplain, Silverman has conducted workshops in human relations, emphasizing the inter-racial aspect, at the Police Academy. These date from this particular period.

B'nai Jehudah's assistant rabbi in 1963, A. James Rudin, had been perhaps the first local clergyman to speak forthrightly from the pulpit on the subject of open housing. On Yom Kippur morning that year, Rudin predicted an insistent Negro demand for homes in better neighborhoods. He foresaw it as a revolutionary movement that would allow no room for "half-way camp followers":

You cannot shout "Down with the Negro walls! Break down the ghetto!" and then put an "off limits" sign in your neighborhood. . . . You cannot sell to a Negro by day and conveniently draw the shades of indifference at night."<sup>96</sup>

Recognition of this seedbed of revolution eventuated in a 1965-66 Fair Housing campaign which became a test of readiness for substantial social change throughout the metropolitan area. The effort was made under the auspices of a Greater Kansas City Council on Religion and Race, presided over by Rabbi Silverman.† His announcement of the drive for wider racially unrestricted housing opportunities indicated that it would constitute "the largest coordinated effort" of its kind ever undertaken by any major community in America. It opened with impressive civic and political leadership support<sup>97</sup> and received strong backing from most of the clergy.<sup>98</sup> All-out endorsements were furnished by B'nai Jehudah's Board of Trustees and the board of the Sisterhood.<sup>99</sup> Ralph C. Zarr, chairman of the congregation's Social Justice Committee, chaired a Fair Housing rally at the Music Hall, where Rabbi Silverman and Beth Shalom's Rabbi Morris B. Margolies were speakers.<sup>100</sup> The press publicized the names of the most prominent sponsors.<sup>101</sup> A "Fair Housing Sabbath" service at the temple had as speaker the Reverend Robert H. Meneilly, senior minister of the largest Protestant church in Johnson County and chairman of the Fair Housing Council for Prairie Village-Leawood.<sup>102</sup>

The climax of the campaign came with a door-to-door solicitation of "Good Neighbor" pledges in every white neighborhood of the six-county metropolitan area on two weekends in March of 1966. Those signing pledges thereby promised to welcome into their neighborhood any economically viable person, irrespective of race or creed. The pledge form authorized publication of the signer's name.

The list of the subscribers, published in the *Star* on April 9, 1966, accounted for approximately 14,000 households—not more than 5% of the total white population. Included were the names of about 900 Jewish families and single people (353 from B'nai Jehudah), representing a commitment from an estimated 14% of the Jewish community (22% of B'nai Jehudah's membership).

Despite meager overall support, the city council enacted "modest but necessary" fair housing legislation for Kansas City in 1967. It seemed headed for a referendum defeat long before the scheduled election in late April of 1968, notwithstanding renewed backing by religious groups.‡ Then Martin

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†Rabbi Rudin had served as an officer of this council during its first year (1963-64).

‡B'nai Jehudah once again took the lead in the Jewish community by board adoption of a resolution drafted by the chairman of the Social Justice Committee, Howard F.

## B'nai Jehudah Board Unanimously Endorses Resolution To Support Fair Housing Law

**T**emple B'nai Jehudah has become one of the first religious groups in the community to formally endorse the Fair Housing ordinance passed by the City Council several months ago.

On Monday night, the Temple Board of Trustees unanimously adopted a resolution proposed by the congregation's Committee on Social Justice to support the City Council's ordinance and oppose the forthcoming attempt to invalidate the bill by public referendum.

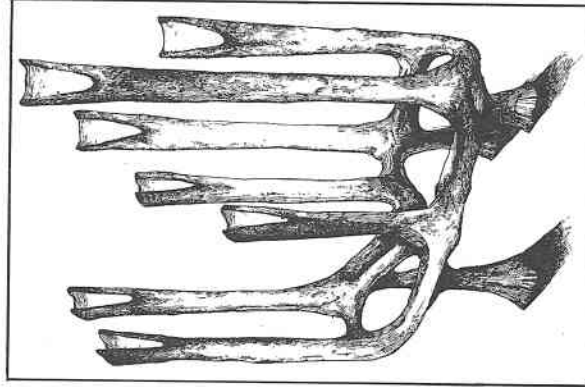
The Board of Trustees called upon all members of the congregation, officers and staff, to inform and advise members on the vital moral issues involved, and to join in cooperative undertakings with other persons of good will throughout the city to assure public support for the Fair Housing ordinance.

The Temple Board pointed out that the ordinance is only a modest step in a necessary direction. The forthcoming referendum election will be widely regarded as a test of racial prejudice and tension in the community, the Board said.

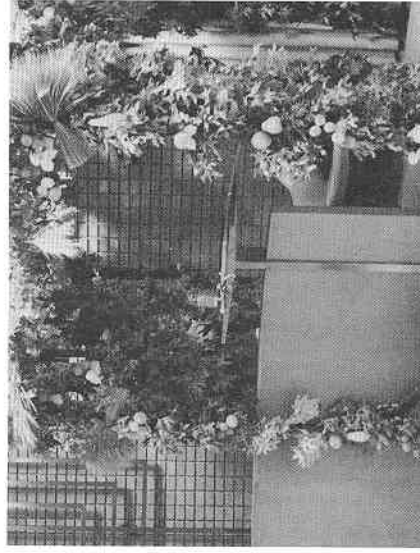
The resolution stressed that the precepts of the Jewish Bible and the long history of the Jewish people have created an abhorrence of segregation and other forms of discrimination based on religion, race or national origin.

Several days earlier, the Social Justice Committee discussed the election at a meeting to which representatives of the other Jewish congregations located in Missouri were invited. Mrs. Nathan Shechter, assistant director of the Greater

tions to endorse the ordinance and work for it in the referendum election.



**RABBI PAUL H. LEVENSON**  
Associate Rabbi, 1968-1969



**SUKKAH IN MAYERBERG CHAPEL**

Luther King, Jr., was assassinated, and riots broke out in the city.<sup>106</sup> During the week of the riots, the city council was desperate for means to avoid the racial antagonism that would surely dominate the referendum election and its aftermath. Using hastily devised tactics, the council repealed the ordinance, enacted a substitute modeled after a new federal law, and adopted an emergency clause to help avoid another referendum.<sup>107</sup> The maneuver worked; the new ordinance went into effect without challenge at the polls.

Unresolved allegations of police brutality during the riots caused tensions to smolder for months. Early in 1969, attorney Sidney L. Willens, a member of B'nai Jehudah, proposed to the police department a comprehensive plan for channeling complaints and the redress of grievances. Following public hearings, the basic elements of the Willens proposal were adopted by the police board through the establishment of an Office of Citizen Complaints. In its first year of operation, the office achieved "effective ways of improving communications," according to backers of the mechanism.<sup>108</sup> \*

After the period of violence, the more general emphasis of concern for the black community began shifting toward direct, personal assistance. The Temple Sisterhood became a logical resource for such help. For six successive earlier years (1962-68), scores of its women, recruited by Mrs. William B. Silverman, had given sight tests to more than fourteen thousand children throughout the Kansas City School District.<sup>109</sup> In 1966, a small group of volunteers had helped pioneer the Head Start program at Yeager School, serving for several months under the leadership of Mrs. Aaron Freedman.<sup>110</sup> In the fall of 1968, Past Sisterhood President Mrs. Elliot L. Jacobson became chairman of the Regional Health and Welfare Council's volunteer bureau.<sup>111</sup> † At the same time, twenty Sisterhood women made themselves responsible for full-time volunteer staffing of a renewed Head Start program at Yeager School. They were led by Mrs. Max H. Bergman who had previously taught there professionally.<sup>112</sup> (As of 1971-72, the Temple Sisterhood was the only Jewish group thus involved. Its volunteers now were serving at Banneker School.)

To foster understanding between Jewish and Negro women, Face-to-Face dialogue groups were arranged by the Coordinating Council of Synagogue and Temple Sisterhoods. About fifty members of the boards of six Sisterhoods regularly participated in bi-weekly meetings of these groups for two

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Sachs.<sup>103</sup> Committee members residing in Johnson County sought to marshal public support of open housing legislation on the state level in Kansas.<sup>104</sup> The measure was narrowly defeated in the state senate, for which two senators from northeast Johnson County were chiefly blamed. Rabbi Silverman joined other clergymen residing in Johnson County in a signed statement of "apologies" to Kansas Negroes.<sup>105</sup>

\*Willens was scoutmaster of Temple Boy Scout Troop 2 and taught in the Religious School. He was the first recipient of the Patrick Murphy Malin Award presented by the American Civil Liberties Union of Western Missouri. Another recipient of this award, for outstanding contributions in the area of civil liberties, was Irving Achtenberg, also an attorney and a member of B'nai Jehudah's Social Justice Committee. A third attorney and member, Herbert Horowitz (past president of the Temple Marrieds), rendered major service in furthering the establishment of economic self-help organizations for the black community.

†She was elected president of the Association of Volunteer Bureaus of America in 1970.

years. For B'nai Jehudah, which had the largest representation, the coordinators were two past Sisterhood presidents, Mrs. Lester R. Stiffelman and Mrs. Marshall S. Garry.

Most of the congregation's men (other than attorneys) did not become closely involved. Some businessmen, however, cooperated through federally assisted job-training programs.† Proportionate to its numbers, the most notable direct-help project was one of the Temple Youth Group. From 1968 until 1971, two dozen of the young people spent every Saturday afternoon of the school year tutoring black children at the Niles Home.<sup>113</sup>

Modest congregational budget allocations were made to the Black Economic Union (a self-help group) and to "Project Equality," started locally in 1967 with Rabbi Silverman's leadership to promote affirmative action in minority employment.<sup>114</sup> In 1969, the rabbi prompted Mayor Davis to form a committee of civic leaders that solicited funds for a new hospital in the black district.<sup>115</sup> Members of B'nai Jehudah contributed over \$5,000 to the fund for the Martin Luther King, Jr., Memorial Hospital.<sup>116</sup>

As the decade of the Black Revolution drew to a close, certain judgments could be made: The Jews of Greater Kansas City had been made fully conscious of their responsibility, as individuals and collectively, concerning the extension of equal rights to other minority groups. A not inconsiderable number had acted positively upon that understanding. Some had helped with the task of moving beyond opportunity to achievement. None had as yet fully discharged his role in breaking the walls which bound the condition of man by the color of his skin.

#### A NEW SANCTUARY—AND A SEPARATION OF MEMBERSHIP

*This sanctuary represents maturity, to respect oneself and yet to go beyond self to others; to maintain a loyalty to one's own people and one's own faith and yet to permit that loyalty to inspire greater loyalty from particularism to universalism.*

—William B. Silverman, "Thoughts Inspired by the New Sanctuary," May 1967.<sup>117</sup>

A front-page headline, "Modern Sweep for B'nai Jehudah," informed *Kansas City Times* readers on May 30, 1963, that "new concepts of height in religious structures" had been proposed for the fourth sanctuary to be built by the community's oldest Jewish congregation. Architects' sketches portrayed a striking design. The accompanying news story provided details of membership action taken the night before:

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†B'nai Jehudah's E. Bertram Berkley, while president of the Chamber of Commerce of Greater Kansas City (1968-69), provided effective leadership for this purpose through the National Alliance of Businessmen.

When the first slides of the [proposed] new sanctuary were flashed on the screen by Clarence Kivett, partner in the architectural firm of Kivett & Myers . . . an audible reaction of surprise came from the 500 persons attending the 94th annual meeting of the congregation. . . .

Martin Fromm, president of the congregation, said he hoped the building could be completed in time for the centennial of B'nai Jehudah. . . . Fromm said the congregation was expanding continually and present facilities, especially on the high holy days, were inadequate.

The resolution for the congregation to approve . . . the design of the sanctuary was not received with unanimity. Thirty-five persons voted in favor of a motion to table the resolution until the congregation could see alternate plans. The motion [to defer a decision] was defeated.

Irvin Fane, chairman of the committee that had planned the Religious School facilities constructed during the 1950's, had been placed in charge of the Building Committee for the sanctuary in 1962.<sup>118</sup> Membership approval of the design marked the beginning of further, intensified committee activity to translate the visionary concept into reality within budget potentials. For the ensuing two years, in which the working drawings were developed, a long series of technical obstacles had to be overcome. Throughout the planning stage and in the further two years during which the sanctuary was under construction, Fane was the embodiment of the saying, "If you want a job done, give it to a busy man."

The period of concentrated Building Committee activity (1963-67) coincided for Fane with his tenure as chairman of the Board of Trustees of the Union of American Hebrew Congregations—the highest post of lay leadership responsibility in the Reform-Jewish movement. In the discharge of that responsibility "none has surpassed and few have equalled" Irvin Fane, according to Rabbi Maurice N. Eisendrath, UAHC president. Fane's "patience, his generous heart, his good humor, his statesmanship . . . deservedly earned him the respect and affection of all segments of American Reform Judaism."<sup>119</sup>

The Hebrew Union College-Jewish Institute of Religion, echoing Eisendrath's sentiments, granted Fane an honorary Doctor of Humane Letters degree in 1969. The seminary's accompanying citation lauded

Irvin Fane . . . devoted Jew, whose deeply imbued loyalties to our religion made him give untiringly of his selfless best to his local temple and to the Union of American Hebrew Congregations, which under his chairmanship benefited immeasurably from his sagacious counsel and his ability to lead.

Having indeed given his "selfless best" in creative leadership for the building of the sanctuary, Fane modestly minimized his own role as he shared the credit with others upon the culmination of the task in 1967:

My own service . . . was rendered relatively easy because of the dedication of others. Rabbi Silverman has been a constant source of inspiration. To Philip Dreifuss belongs the lion's share of the credit for heading the liaison committee to which he contributed not only his genius but also his spirit. Alex Levy, co-chairman, gave able leadership on so many occasions when I had to devote myself to other pressing matters. Kivett and Myers have been more than architects; they have

# B'NAI JEHUDAH FUND TO THIRD OF GOAL

Sacrificial Giving Is Called for by Drive Leaders to Build Sanctuary

## AS TESTIMONY OF FAITH

Two Rabbis and Three Congregation Leaders Tell of \$900,000 Edifice

*One-third of the \$900,000 sanctuary*  
*Kansas City Times, August 5, 1963*



Readying for Sanctuary fund drive "kick-off": Martin Fromm, President; Bernard Hoffman, campaign chairman; Frank J. Adler, Administrative Director.



Campaign co-chairman Lorraine (Mrs. Lester R.) Stiffelman assigning prospect cards to (left to right) Philip Dreifuss, H. J. Sharp, Oscar Gladstone, and Ervin Feld.



Signing of construction contract for Sanctuary. Seated (l. to r.): Martin Fromm, President; Alex A. Levy, Secretary; Don Sharp, contractor. Onlookers: Rabbi Silverman, Joseph R. Wilner, Ben...



Groundbreaking, Feb. 21, 1965:



nursed this project tenderly and affectionately from its inception. Last, but by no means least, the whole congregation is once again, as it has been on so many occasions, inestimably indebted to Frank Adler, who skillfully coordinated our sacred undertaking.<sup>120</sup>†

Martin Fromm (president, 1962-65) complemented Fane's leadership of the Building Committee by providing his own enthusiasm and considerable organizational talent for the development of financial support. Bernard Hoffman, general chairman of the campaign, sparked the effort of eighty workers by personally obtaining hundreds of pledges in the summer and fall of 1963. His three co-chairmen, Howard W. Friedmann and Mr. and Mrs. Lester R. Stiffelman, staffed the campaign office and coordinated assignments. By December, close to twelve hundred members had been solicited individually, and more than a thousand had made pledges.<sup>122</sup>\*

The largest gift to the Sanctuary Fund was the \$30,000 contributed by the Temple Sisterhood. An initial installment was paid in advance of the drive. The remainder was allocated from the proceeds of annual "Gaslight" antique shows, initiated in 1961 under the energetic leadership of Mrs. Hans R. Lorsch, a past president of the Sisterhood. Mrs. Lorsch remained in charge of "Gaslight" for eight years, guiding it to increasingly successful fund-raising achievement.† The show, now participated in annually by over forty antique dealers and thousands of shoppers, has become the largest of its kind in the city. It regularly raises in excess of \$10,000, enabling the Sisterhood to furnish increased support in many areas of congregational life.

During the four years of planning and building the sanctuary, the congregation developed new programs and solidified its ties with the larger Jewish community. In 1964, co-sponsorship was given to the first community rally calling attention to the plight of Soviet Jewry.<sup>126</sup> "The facts are clear," stated a circular distributed at the mass meeting. "It is becoming impossible for Jews living in Russia to observe their religion. . . . We cannot stand silent while this drive for the elimination of the Jew is rampant."

The influence of the State of Israel as a world center of Jewish culture made an ever greater impact upon B'nai Jehudah. In 1964, the Sephardic (Mediterranean) pronunciation of Hebrew ("the living language of Israel," the board observed) was adopted for Religious School instruction in place of the Ashkenazic (Northern European). A year later, the same change was

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†In 1963, Adler was elected president of the National Association of Temple Administrators for a two-year term. He had previously served on the UAHC Board of Trustees, alongside Fane, for two years. Thereafter, he served under Fane's chairmanship for a further two years, and on the UAHC Executive Committee as well.<sup>121</sup>

\*The campaign achieved its original goal of \$900,000. In order to allow construction to proceed at an additional \$200,000 cost, a mortgage in that amount was authorized by the unanimous vote of more than four hundred attending a special membership meeting on February 15, 1965.<sup>123</sup> Ground was broken on February 21.<sup>124</sup> The 1965 annual meeting in May approved the finishing of the lower level of the sanctuary as part of the project and authorized increasing the mortgage by \$50,000 to help meet an additional \$135,000 that would be needed for that purpose. The \$85,000 differential was obtained in a brief resolicitation effort.<sup>125</sup>

†Mrs. Lorsch has also served the congregation as librarian since 1961.

made for worship services. In voting for the change, a trustee remarked that he would take leave of the more familiar pronunciation "with a tear in one eye."<sup>127</sup> So did others. Gradually, worshippers grew accustomed to praying "Sh'ma Yisrael" (rather than "Sh'ma Yisroel") and to refer to "Sukkot" (instead of "Sukkos"). Few present students of the Religious School have recollections of the "old" Hebrew.

From 1965 onward, students of the High School Department have joined those of other local synagogues in an annual Pilgrimage Tour of Israel. Participants have prepared themselves for the seven-week tour in a twice-weekly evening course of studies which is given over a period of nine months in a community-sponsored Hebrew High School. The congregation has met the tuition and has made a grant to each of the pilgrims to defray part of the expense of the trip. In cases of need, these allocations have been supplemented from a "Shirley Doris Ruskin Memorial Scholarship Fund," established for that purpose in 1965.†

A religious-education class for mentally retarded children (the first of its kind locally for Jewish children) has been sponsored by the congregation since 1964. It has been made available free of charge to all interested families as a community service. Mrs. Norman Henkin has been one of the teachers of the weekly class from its inception.<sup>129</sup>

A College Youth Committee was started in 1965 on the initiative of H. Jay Sharp, a member of the Board of Trustees and a sensitive, gifted writer on Jewish themes for the *Star*, the *Jewish Chronicle*, and the *B'nai B'rith National Jewish Monthly*. Through Sharp's inspiration, the congregation developed a varied program for its college students. This has featured annual creative services, discussion groups during the summer months, and social functions during the mid-winter vacation. The congregation now keeps in touch with its students by means of the weekly *Temple Bulletin* and gift subscriptions to the *Jewish Chronicle*. A rabbi and laymen of the congregation visit annually with students from B'nai Jehudah at the University of Missouri-Columbia and at the University of Kansas in Lawrence. Upon H. Jay Sharp's premature death, in 1967, a fund was established in his memory. It provides a prize for an annual essay contest, open to all of the congregation's college students.<sup>130</sup>

The Temple Brotherhood, having terminated its annual dinner-lecture series in 1964, redirected its emphasis toward a service-centered program. In 1966 it was accorded highest achievement honors by the National Federation of Temple Brotherhoods. It received that year's "Louis Fein Jewish Layman Award" for "the most outstanding service to the Brotherhoods, the Jewish Chautauqua Society, with continued dedication to the ideals of Reform Judaism." Making a virtual clean sweep of top national honors that year, the Brotherhood also received the NFTB's "Abraham Reiter Memorial Award for Excellence in Programming" by a large temple men's club. (It had about four hundred members.) These awards recognized Brotherhood achievement in Jerome Cohen's administration as president (1965-66): the

†This fund, administered by the Sisterhood, honors the memory of a Religious School office-staff volunteer who died in 1965 at the age of nineteen years.<sup>128</sup>



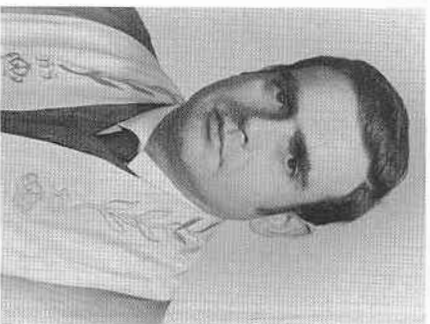
**JACK REITZES**  
President, 1965-68



**IRVIN FANE** in 1967, upon concluding four years as Chairman of the Board of Trustees, Union of American Hebrew Congregations.  
Making the presentation of a Torah breastplate: Rabbi Maurice N. Eisendrath, UAHHC President.



**February 1965—HONORED AT SCOUT-SABBATH SERVICE:**  
Recipients of Ner Tamid, Menorah, and Shofar Awards



**CANTOR ROBERT M. MILLER**  
1966-

first inter-faith dinner, a monthly "Luncheon with the Rabbi" series, the collection and shipment of textbooks for use in European Reform congregations, a monthly newspaper (*Kol Achim*—"The Voice of the Brothers"), the annual Retreat, traffic supervision of the temple parking lot during Religious School hours, the presentation to each Bar Mitzvah of a tape recording of his service (similarly to each Bat Mitzvah), and above-quota support of the Jewish Chautauqua Society.<sup>131</sup> The Temple Brotherhood was scheduled to be host to the 24th biennial NFTB convention in the fall of 1972.

In 1963, the Sisterhood honored twenty women who had belonged for fifty years or more.<sup>132</sup> In 1966, its membership reached a new high of eleven hundred.<sup>133</sup>

In 1965, B'nai Jehudah said an affectionate farewell to Cantor Garber who left for a post in Milwaukee.<sup>134</sup> Cantor Peter Taormina served the congregation for one year.<sup>135</sup> Robert M. Miller, who serves presently, succeeded him in 1966. Miller graduated in the second class of the HUC-JIR School of Sacred Music (1952). He is a past president of the American Conference of Cantors (1959-61).<sup>136</sup>

Jack Reitzes succeeded Martin Fromm as president of the congregation in 1965, soon after ground for the sanctuary had been broken.\* Among his first official acts was his appointment of a committee to select the furnishings and ceremonial objects for the new place of worship. The committee was chaired by Mrs. Bernard Hoffman.<sup>137</sup> Committee members and Frank J. Adler visited other cities to widen their perspective of contemporary synagogue art. At length a local artist and artisan, Normal T. Brunelli, was commissioned to design and execute the traditional articles of worship in keeping with the modern character of the prayer setting. Brunelli, a Catholic, who had previously created ceremonial art for numerous churches, referred to his execution of B'nai Jehudah's commission as his most satisfying work.<sup>138</sup> His ark doors of sculptured epoxy, and silver ornaments for the Torah scrolls, received a design and craftsmanship award from the Kansas City Chapter, American Institute of Architects.<sup>139</sup> Brunelli also fashioned the menorah, the Eternal Light, and ark inscriptions ("Know Before Whom You Stand," within the ark; an abbreviated form of the Ten Commandments, in stylized Hebrew characters, above it). New Torah mantles were executed to Brunelli's design by Mrs. Robert E. Kleban, Sisterhood vice-president (president thereafter).

The completed sanctuary was widely commented upon nationally. The *Architectural Record* noted in a four-page article of its July 1969 issue:

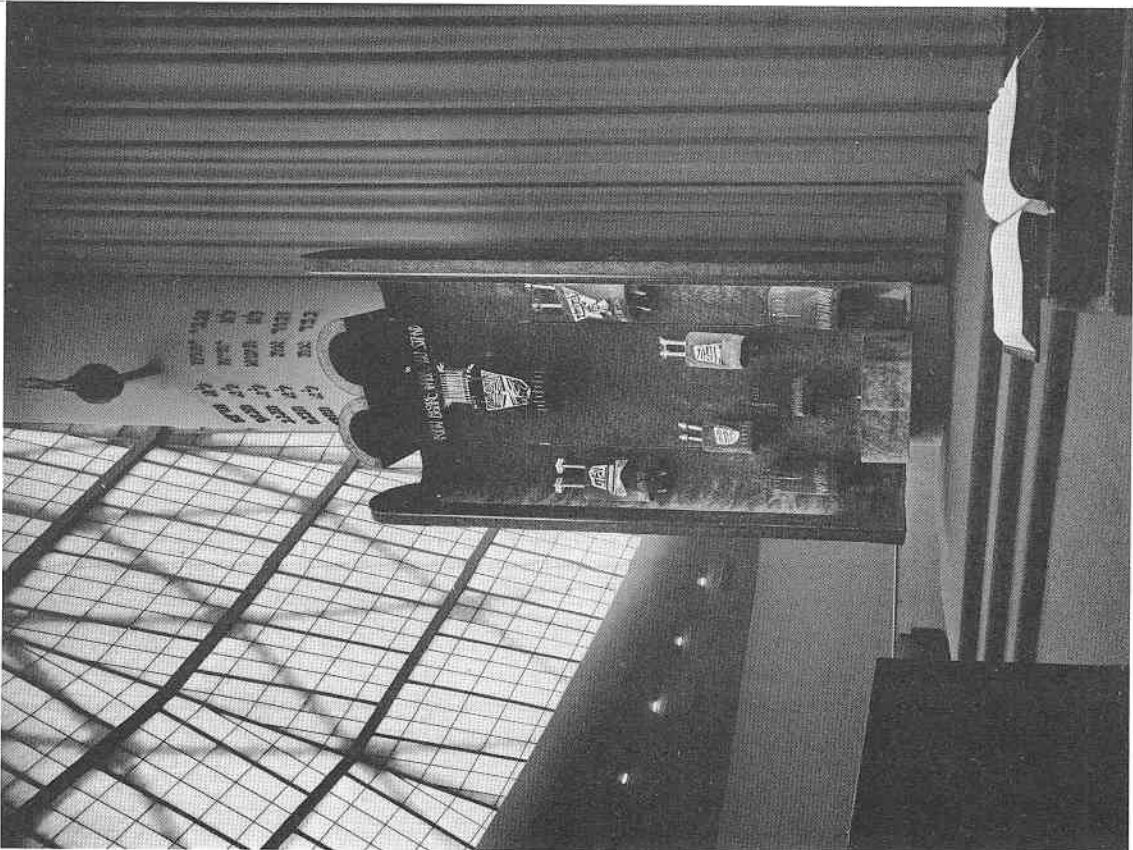
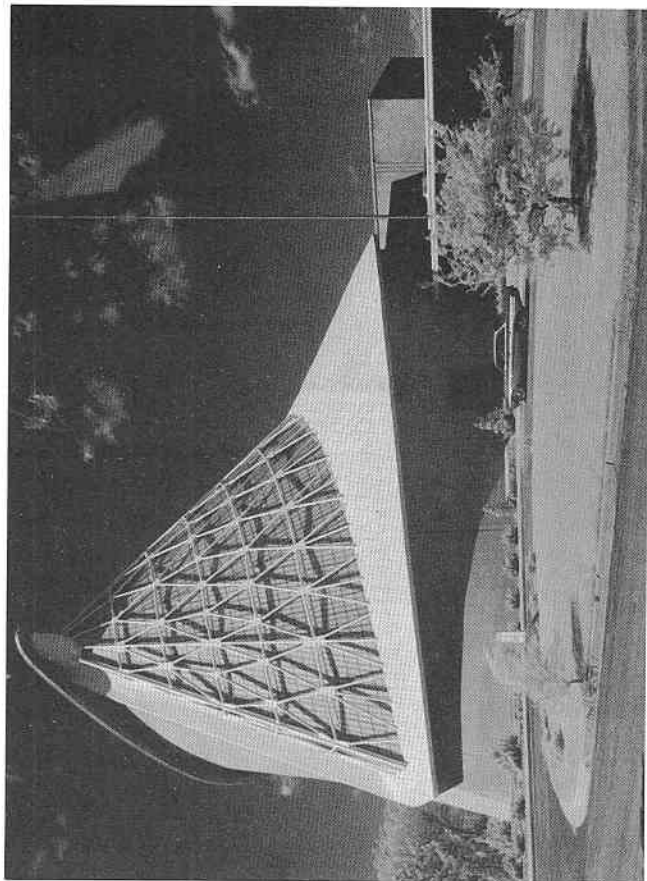
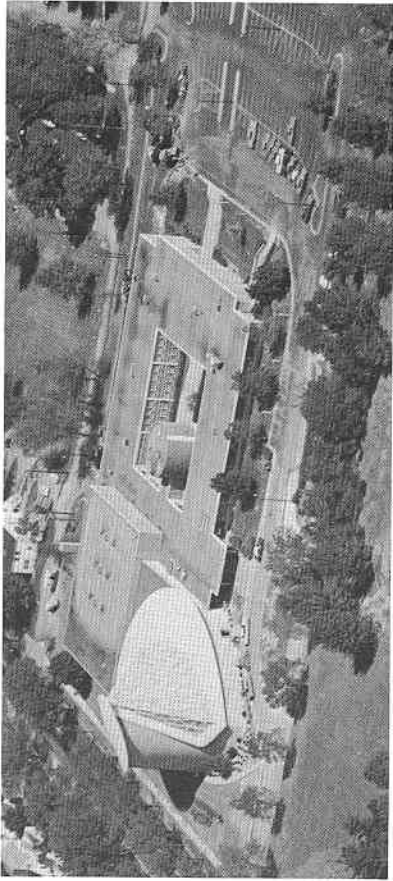
A remarkably effective religious atmosphere has been created in this Sanctuary addition to the Temple B'nai Jehudah complex in Kansas City. . . . The original building, designed by Kivett and Myers about ten years ago, included facilities . . . serving many functions. . . . The new Sanctuary . . . was designed in

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\*Reitzes' congregational leadership involvement dates back to 1933 when he was one of the organizers of the Temple Youth Forum. He served as president of the congregation until 1968. From 1966 to 1968 he also was president of the Midwest Council, Union of American Hebrew Congregations. He served on the UAHC Board of Trustees from 1966 until 1972.



Kivett photo



Paul Kivett photos

deliberate contrast to the other facilities—a separate space used only for worship and with a character that clearly states this.

The Sanctuary evokes one of the oldest structural forms, the tent, but translated into today's materials and methods. And the interior, punctuated by an 83-foot-tall concrete center pole, provides a big, serenely uncluttered space permeated by soft blue light from the spiraling plastic skylight. . . . Both the shape and lighting of the interior keep the eye focused on the altar and its furnishings; the rest of the space is kept very simple. . . .

The structural system provides an uninterrupted open space for a congregation of 1,000 [pew-seating for 700 and curtained-off portable seating for 300 more; opening a movable partition of the adjoining social hall permits 2,000 to worship in a single unit]. In spite of its drama, the basic success of the space is its straightforward simplicity, leaving the religious symbols to stand in high relief.<sup>140</sup>

The distinctive character of the sanctuary is emphasized on the exterior by its strong shape and basic materials. The older Religious School and social hall units are brick. The exterior supporting walls of the sanctuary addition are bushhammered concrete.†

The dedication of the sanctuary took place on the weekend of May 5-7, 1967. The service on Friday night opened to music composed by Cantor Miller and performed by an instrumental ensemble made up of members. An honor guard of trustees, members of the Building Committee, and Sanctuary Fund campaign leaders led a processional from the rear of the social hall down the center aisle of the sanctuary. The honor guard was followed by Rabbi Silverman, the officers, and Irvin Fane, carrying the scrolls to the ark.

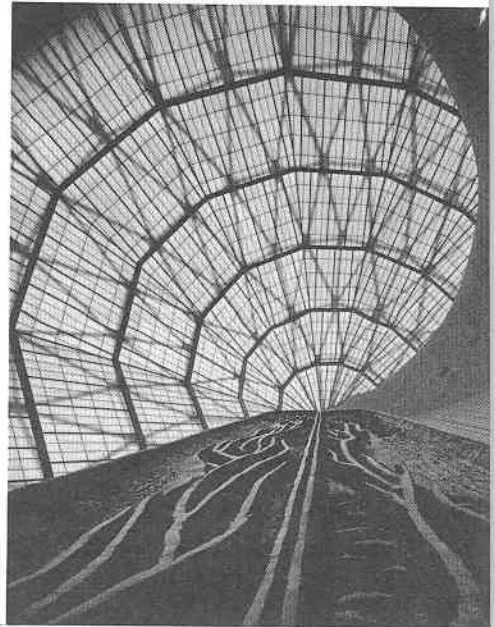
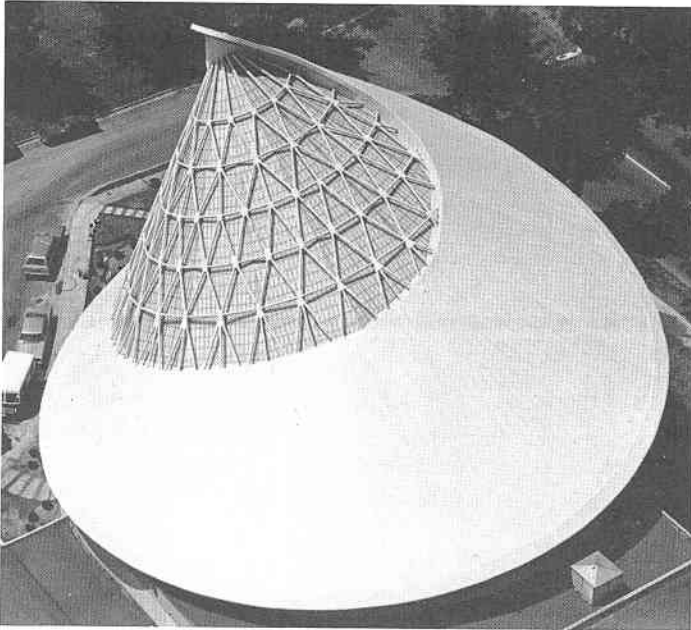
The Eternal Light, dedicated by the congregation in memory of Samuel S. Mayerberg, was kindled by Mrs. Mayerberg in an especially moving ceremony. Past presidents of the congregation, the heads of the auxiliaries, and the lay professional staff all had parts in the service. The Sabbath Eve liturgy was conducted by Rabbi Silverman's former and current B'nai Jehudah assistant rabbis—Bernard S. Frank, A. James Rudin, Hirshel L. Jaffe, and Donald Heskins.

The dedicatory sermon was given by the president of the Union of American Hebrew Congregations, Rabbi Eisendrath. He felicitated "this unique congregation which has known the most extraordinary rabbinic leadership that any congregation within our family of congregations has ever experienced."<sup>142</sup>

A buffet-reception and dance for the membership took place in the social hall the following evening. During an interlude, Temple Youth Group members burst forth in a rousing Israeli *hora*. Soon, some of their elders joined the swirling dance circle, while others clapped their hands in rhythm with the young people's Hebrew songs. One middle-aged member, reared in the congregation from childhood, wondered aloud what his deceased parents would have thought of such a scene at B'nai Jehudah. He added, "At any rate—I think it's great!"

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†The sanctuary received first place in the 1970 Concrete Construction Awards program sponsored by the Mid-West Concrete Industries Board. The awards jury described the project as a "unique application of concrete. Its use as a structural material as well as a form-giving material in a building monumental in scale is excellent."<sup>141</sup>



Paul Kivett photo





# Services of Dedication

## SERVICE OF DEDICATION FOR THE MEMBERS OF THE CONGREGATION

Friday Evening, May 5th, 8:00 o'clock

The first service in our Sanctuary is for the members of our Temple family. The Torah scrolls will be placed in the Ark; the Eternal Light and the Menorah will be kindled. The dedicatory sermon will be given by Rabbi Maurice N. Eisendrath, President of the Union of American Hebrew Congregations.



## SERVICES OF DEDICATION FOR THE RELIGIOUS SCHOOL

Saturday Morning, May 6th -  
Sunday Morning, May 7th

Members of the Student Council and the choirs of the Religious School and Temple Youth Group will present a choral reading with music.

## DEDICATION RECEPTION FOR THE MEMBERS OF THE CONGREGATION

Saturday Evening, May 6th, 8:00 o'clock

in the Temple Social Hall

Champagne Buffet

Dancing

## COMMUNITY DEDICATION SERVICE

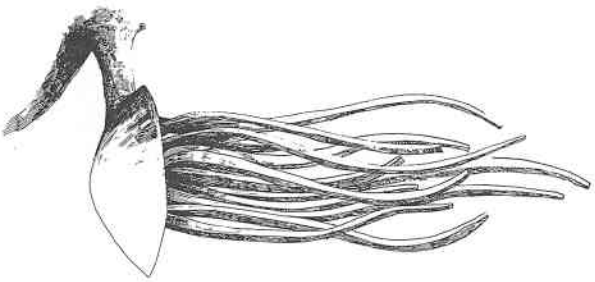
Sunday Afternoon, May 7th, 3:00 o'clock

Friends and neighbors within our total community are invited to this service. Religious and civic leaders will participate. A reception and open house will follow.

## DEDICATION SERVICE FOR THE HIGH SCHOOL YOUTH OF THE COMMUNITY

Sunday Evening, May 7th, 7:30 o'clock

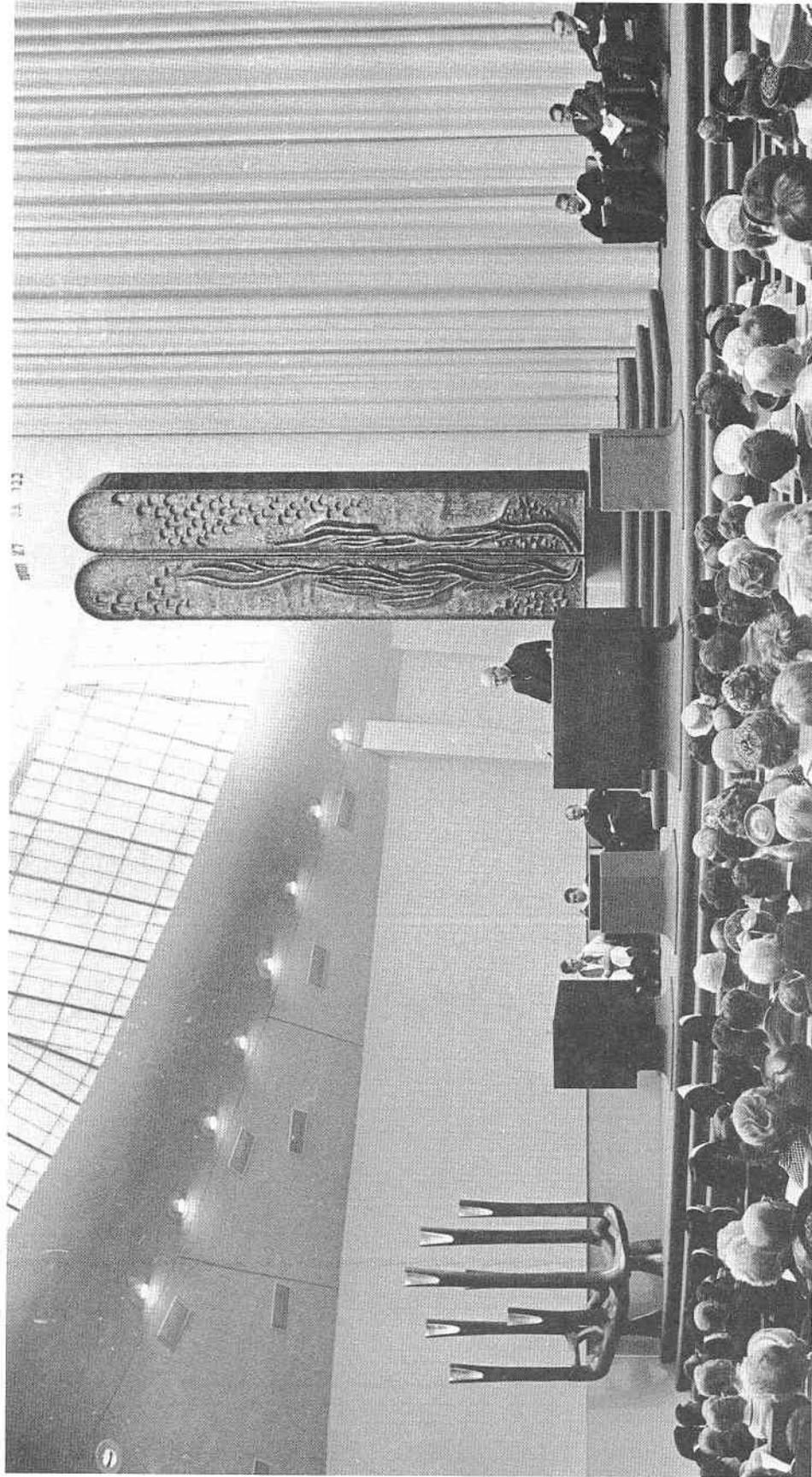
Under the auspices of the Temple Youth Group



THE SAMUEL S. MAYERBERG  
ETERNAL LIGHT



THE DEDICATION OF THE SANCTUARY, MAY 5-7, 1967



THE MOST REVEREND CHARLES H. HELMSING, BISHOP OF THE CATHOLIC DIOCESE OF KANSAS CITY-ST. JOSEPH,  
AT COMMUNITY SERVICE FOR THE DEDICATION OF THE SANCTUARY, MAY 7, 1967

Others on *Bema*, left to right: The Reverend Dr. Robert H. Meneilly of Village United Presbyterian Church, Cantor Miller, Rabbi Heskins, Rabbi Silverman, President Jack Reitzes, Mayor Ilius W. Davis.

A community service on Sunday afternoon brought a capacity inter-faith attendance. Greetings were received from Mayor Davis; Rabbi Maurice D. Solomon, president of the Rabbinical Association of Greater Kansas City; Bishop Charles H. Helmsing of the Catholic diocese; and Reverend Meneilly, representing the Metropolitan Kansas City Council of Churches. The weekly newspaper of the Catholic diocese devoted a two-page editorial to the service, describing it as “an experience in unity.”<sup>143</sup>

Within B’nai Jehudah’s own ranks, however, there was a counter-point of separation. Five months preceding the dedication of the sanctuary, an announcement published in the *Jewish Chronicle* had projected the establishment of a new congregation of limited membership size that would aim “to embody the principles of the early Reform Movement in America, and add to them a deep consideration for solving our modern day problems.”<sup>144</sup> Such a congregation became a reality two months later. Its leadership represented families once prominently identified with B’nai Jehudah. Most still belonged, but few had remained active.

The break did not come about precipitously. As this history shows, resistance to “Orthodox” encroachments had appeared sporadically for more than twenty years. Withdrawal from major congregational involvement by many old-member families oriented toward Classical Reform had begun to make itself deeply felt during the latter years of Rabbi Mayerberg’s ministry. Two widely differing perceptions of B’nai Jehudah’s predominant membership character—separated in time by merely four years—vividly portray a drastic change during the second half of the 1950’s.

In a recently published study, analyzing Kansas City’s social structure as of 1955, B’nai Jehudah was spoken of as one of only six “churches” in the metropolitan area “which the people in Kansas City identified as dominantly Society in tone.”<sup>145</sup> In fact, the congregation “ranked easily as one of the top four among Kansas City’s religious institutions in total number of upper-class families included in its membership.”<sup>146</sup> † By 1959, however, the well-to-do old-member families who had supplied this prestigious image to B’nai Jehudah in 1955 were authoritatively described as constituting “a minority in interest, participation, and numbers.”<sup>148</sup>

Though inactive, this segment had effectively given continued support of congregational operating budgets through a system of “fair share” dues, adopted by the board in 1959. (A Bylaws change in 1952 had provided for

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† According to the status hierarchy disclosed by the study (*Social Status in the City*), although Jews represented less than 3% of the metropolitan area’s population, fully 9% of its “Capital S” Society was Jewish, with Jews accounting for 13% of “Upper Class” families in general. “Virtually all” 350 Jewish families and 135 single people so ranked were described as belonging to B’nai Jehudah. A low social rank was assigned to the city’s Orthodox synagogues “because they represent old country approaches to religion (although individual members . . . may have middle class status).”<sup>147</sup> Contrary to the pluralistic theory, a realistic social analysis of local attitudes in 1955 thus confirms a high status for assimilated Jews and a consequent pressure on traditionalists to “move up the ladder” to Reform.

There may be some lack of realism in concluding from these classifications that a considerable number of Jews had “made it” in 1955, at a time when no Jew was admitted to a high-prestige downtown club. (This condition has appreciably changed as of 1972.)

such a system in principle. As implemented in 1959, it set forth as a *requirement* of membership an adherence to a scale of minimum dues, graduated in accordance with individual or family income.)<sup>149</sup> \* The record of contributions obtained in the 1963 Sanctuary Fund drive made it clear, however, that many of the congregation's wealthier members no longer were willing to furnish the back bone of support for major projects of the congregation seeking *voluntary* contributions. Contrary to the textbook formula which assumes that a relatively small number of wealthy constituents will provide the bulk of the necessary funds for such projects, the major portion of funds for the sanctuary was furnished by members of moderate means.

In February of 1967, some long-time members of B'nai Jehudah were in receipt of a letter from sponsors of "The New Reform Temple," soliciting their charter membership.† The letter was plainly critical of affairs at B'nai Jehudah. It offered "an opportunity for worship and education in a form not now available in our community." Implied criticism of B'nai Jehudah was as follows: (1) a rejection of religious education on Saturday and of Bar Mitzvah; (2) an objection to the amount of Hebrew used in worship services at B'nai Jehudah; (3) a complaint that large membership interfered with establishing "a close personal relationship among our families and with our Rabbi"; (4) objection to graduated dues schedules and, for some of the highest income group, an objection to current dues levels. The new congregation specified dues of \$300 for families, \$150 for individuals.<sup>151</sup>

B'nai Jehudah's board shortly thereafter published a statement in the *Temple Bulletin* reacting to the formation of the new congregation. The statement declared that B'nai Jehudah had always sought the participation of all members in the evaluation of policy and practices. In the board's view, every substantive change in recent years had been made "to provide for *any* member the means to fulfill his spiritual yearnings, and to transmit his Jewish heritage to his children with an unswerving adherence to the basic principles of Reform Judaism."

The board's statement concluded:

That any member should be unable to find spiritual satisfaction within our congregation is, of course, a cause for regret for us, but not a cause for animosity. At

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\*Prior to board approval of the plan in 1959, some of the trustees questioned whether it was ethical to impose such a requirement. Rabbi Mayerberg's opinion was solicited. He responded:

I pray that the day may come when all of our members will be so filled with the spirit of faith, even to the point of sacrifice, that we will have an abundance of offerings on a voluntary basis. I know that time has not come and I therefore feel that the conclusions reached by your committee [proposing the "fair share" dues plan] are thoroughly valid and ethical from every viewpoint. . . . I am glad that the committee anticipates that . . . members will be given ample opportunity to meet their just share on a voluntary basis, but that if they refuse to do so they shall be deprived of all rights of membership. I feel from a moral viewpoint that those who are able to meet a duty and refuse to do it should be compelled to do so. That is real liberty under law.<sup>150</sup>

†The chairman of the sponsors' group (comprised of eleven individuals, nine of whom belonged to B'nai Jehudah at the time) was Paul Uhlmann, Jr. He subsequently became the first president of the New Reform Temple.

the same time, we reaffirm our dedication to a positive, meaningful, dynamic and committed Reform Judaism . . .<sup>152</sup>

The New Reform Temple dedicated a house of worship and Sunday School facilities in December of 1967. At that time it also published a roster of 127 members, most of them drawn from B'nai Jehudah. Four years later, the new congregation has a reported membership of 225 families and single people—the self-imposed limit. About 120 of these are former members of B'nai Jehudah. An additional number were confirmed at B'nai Jehudah but had not belonged as adults. Still others currently maintain a dual affiliation.

Almost the entire membership loss suffered by B'nai Jehudah through transfers to the New Reform Temple has since been numerically replaced. Quantitatively, at least, the separation has helped to strengthen the local Reform movement. It now counts approximately 1,850 families and single people (this includes about 150 who belong to Temple Beth El and estimates that fifty hold membership in both the New Reform Temple and B'nai Jehudah). Thus there has been a four-fold increase in affiliation with Reform in a fifty-year period during which the total Jewish population figure for Greater Kansas City has remained fairly constant.<sup>‡</sup>

Possibly an even more significant attribute of the recent membership diversification has been the shedding of some former inhibitions and a lessening of animosity about the differences within the Reform movement. Variety has spiced Reform Jewish life in Kansas City. A minor, but symbolic example was B'nai Jehudah's adoption in 1970 of the "*atoro*" ("adornment"), a stole derived from the traditional *talit* by the Reform rabbinate in 1939 "to add to the beauty and Jewish symbolism" of the pulpit robe.<sup>154</sup> Its utilization had been informally considered in 1960. At that time, the idea was quickly discarded because of the certainty of adverse reaction from some of the members. Ten years later, its introduction caused no stir.

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<sup>‡</sup>The quadrupling of Reform-Jewish affiliation in Kansas City is all the more remarkable when it is realized that a heavy influx of "new blood" is required just to maintain stability. The "normal" base for the retention of membership totals—the children of confirmands—is greatly reduced by out-migration. It can be assumed that about half the confirmands of B'nai Jehudah leave Kansas City. A survey made in 1966 revealed that slightly more than half of those confirmed in the period of World War II had moved away in early adulthood. (Of those who did retain local residence, 71% had joined B'nai Jehudah; an additional 16% were known to belong to other Jewish congregations.)<sup>153</sup>

“FOR THEREBY YOU SHALL HAVE LIFE . . . ”

*Weapons, pollutants and reproduction make it pretty clear that the old ways will kill us all.*

—*Look Magazine*, January 13, 1970.

*I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live—by loving the Lord your God, heeding His commandments, and holding fast to Him. For thereby you shall have life and shall long endure.*

—Deuteronomy 30:19-20.

At the time of writing, as in the closing years of B'nai Jehudah's first century, America was repeatedly beset by a gloomy sense of failure, deterioration of the environment, and inadequacy of institutional responses. Domestic violence, often born of racism and frustration over America's continuing involvement in the Vietnamese War, brought talk of a "sick society," thereby imputing collective guilt for the acts of a few. Alienated youths frequently leaned on "mind-expanding" drugs and mysticism. Make yourself whole by doing "your thing," the "prayer" of Gestalt Therapy advised its disciples. If self-regulation leads to social isolation, "it can't be helped."<sup>155</sup>

There was further uncertainty among Jews. The "nearly total" absence of visible support from organized American Christianity for the State of Israel during and in the aftermath of the "Six-Day War" of 1967<sup>156</sup> produced feelings of abandonment, suspicion of inter-religious contacts, and a tendency to withdraw from involvement in social concerns of the larger community.<sup>157</sup> Frustrations in race relations and in the fitful "War on Poverty" caused some leadership regrouping to ask the old question, "Is it good for the Jews?" Knowing that American Jewish life has traditionally thrived whenever Jews have honestly confronted the tension between particularism and universalism, one-sided election under cover of a bland denial that the tension exists, or any long-term failure to cope with it creatively, would have to be cause for alarm.

It is perhaps premature to attempt an objective and comprehensive portrayal of B'nai Jehudah's responses to these major trends of recent years. Different ears hear the beat of different drummers, and there is risk in isolating a single drum call and defining it as the authentic *leitmotif*. This is not to indicate, however, that the congregation remained wholly silent. It did take positions, from the pulpit and by board resolution, though how fully these reflected a broad membership view could not readily be judged.

On Vietnam, Rabbi Silverman and the lay leadership occasionally held

opposing viewpoints, while the membership seemed largely inert. In a sermon given in March, 1967, the rabbi supported U.S. military involvement and held that Judaism could not be invoked by conscientious objectors as a basis for refusing army service.<sup>158</sup> Six months later, the Board of Trustees endorsed a draft resolution of the Union of American Hebrew Congregations calling for the unconditional cessation of U.S. bombing of North Vietnam.<sup>159</sup> A majority of B'nai Jehudah's delegates to the 49th UAHC General Assembly that November voted in favor of a resolution which asserted the right of conscientious objection "under unusual circumstances," if the "imperatives of conscience" conflict with "the dictates of the state."<sup>160</sup> In 1968, following the assassination of Martin Luther King, Jr., Rabbi Silverman evidenced a personal reconsideration by calling for a reordering of national priorities. Speaking on television, he said: "We must find money for poverty, welfare, and other programs to help and heal, rather than to kill in Vietnam."<sup>161</sup> In 1970, the Board of Trustees endorsed the McGovern-Hatfield and Cooper-Church proposals in the U.S. Senate to curtail military spending and to secure a standstill cease-fire in Southeast Asia.<sup>162</sup>

Among individual families of the congregation, as across America, parents and their teen-age children engaged in debates over which generation is more consistent in its pursuit of values. As an institution, however, B'nai Jehudah avoided open conflicts between youth and "establishment." In the presidency of Howard W. Friedmann (1968-71), "participatory democracy" (a byword of the times) produced a narrowing of the "generation gap." Decision-making became more flexible, without any loss of basic commitment. Teen-agers were appointed to the Religious Education and Social Justice committees, beginning with the centennial year.<sup>163</sup> The president of the Temple Youth Group was invited to attend the meetings of the Board of Trustees,<sup>164</sup> a privilege that became a matter of right in 1971 through a board-sponsored Bylaws amendment.<sup>165</sup> This gave the adult leadership a more direct awareness of youthful concern, and it provided the young people with an understanding of the problems facing the board in the management of the many-faceted institution. The College Youth Committee initiated workshops in which forty of the congregation's students and almost as many adults freely explored differing social attitudes.<sup>166</sup> Several post-confirmation students were included in B'nai Jehudah's delegation to the 1970 convention of the UAHC Midwest Council. There they surprised most of their elders by joining with other youths in sponsorship of a resolution calling for more intensive Reform religious education and postponement of Confirmation from the tenth grade to the twelfth. Thirty years previously, as readers may recall, students at B'nai Jehudah had reportedly resisted the advancement of the Confirmation year from the ninth grade to the tenth.

The instructional inadequacies of which highly motivated post-confirmation students complained had previously been acknowledged by those in charge of B'nai Jehudah's curriculum planning. Under Ralph C. Zarr's chairmanship of the Religious Education Committee (1966-69), a study program for teachers, leading to certification, was developed in cooperation with the Jewish Educational Council of Greater Kansas City, a newly established

agency of the Jewish Federation.<sup>167</sup> During the centennial year, thirty-three members of the faculty were advancing toward certification by attending summer seminars and weekly evening classes during the school year.<sup>168</sup>

A Retreat for the Confirmation Class was held experimentally in 1968. The class spent a weekend in a camp setting, discussing "Jewish Survival" with parents and teachers and conducting creative worship services. Afterwards, the confirmands petitioned for a second Retreat in lieu of the customary class dance.<sup>169</sup> Retreats have since become an annual experience for the eighth and ninth grades, as well as for the Confirmation Class.

A daily nursery school, offering a religious experience to children at a highly impressionable age, was inaugurated in 1968. Mrs. Bernard H. Brown headed the planning committee. Mrs. Jerrold Epstein ("Miss Babs") has directed the nursery school from its inception.<sup>170</sup> It started with one class for three-year-old children and one for four-year-olds and was expanded to three classes in 1970.\*

Notable faculty changes occurred in 1970. Two veteran Religious School teachers—Miss Esther Ungar and Miss Amy Rose Shane—retired after more than forty years of service. Both had taught three generations of several families. Maury L. Schwartz, the director of education since 1962, left to take a similar position in Miami Beach. Mary Davidson (Mrs. Harold M.) Gersh took over as part-time principal for 1970-71.<sup>172</sup> She brought not only a background of Religious School and public school teaching to the temporary position, but a century-old tradition of family service to B'nai Jehudah as well.† During Mrs. Gersh's one-year tenure as principal, the Religious Education Committee was chaired by Mrs. Robert G. Czarlinsky. As the school opened for its first term in the congregation's second century, a bulletin to the parents set a tone for new directions:

Religious education today requires a re-evaluation of goals and objectives. Superficial instruction that catalogs factual knowledge no longer satisfies today's youth. On the contrary, interest in relevant issues motivates their actions; involvement must supplement speculative thought. Therefore, religious education must accept today's challenge for tomorrow's future.

Rabbinical staff changes brought Paul H. Levenson (HUC-JIR '59) to the congregation as associate rabbi in 1968.<sup>173</sup> He left after one year to become the rabbi of B'nai Jehudah's sister-congregation in suburban Overland Park, Temple Beth El. Norman T. Mendel (HUC-JIR '68) was engaged as assistant rabbi in 1970 and has served as associate rabbi since 1971.<sup>174</sup>

The congregation's year-long centennial observance provided many, diverse occasions to reflect upon B'nai Jehudah's heritage and to consider its future course. Mrs. Alvin J. Baer headed a large, active committee which

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\*A group of patrons provided the funds to remodel and equip three class rooms for nursery school use. Mr. and Mrs. Jerry D. Berger donated all of the outdoor play equipment. Dr. and Mrs. Alexander Shifrin designated a previously established fund in memory of their daughter Ruth for the support of the nursery school.<sup>171</sup>

†Her grandfather, Bernhardt Davidson, was a congregational founder and long-time official. Her father, Julian K. Davidson, had taught the Post-Confirmation Class during the thirties.





HOWARD W. FRIEDMANN  
President, 1968-1971



RENÉE (MRS. ALVIN J.) BAER  
Chairman, Centennial Committee



MARY GERSH  
Principal



RABBI NORMAN T. MENDEL  
Assistant Rabbi, 1970-71

THE WHITE HOUSE  
WASHINGTON

September 19, 1969

Dear Dr. Silverman:

My warmest congratulations go out to your Congregation as you observe your one hundredth anniversary.

Ever since this nation's birth, its leaders have derived sustenance and strength from its religious institutions. Now, more than ever, we need the spiritual and moral guidance you lend.

So as you cross this milestone in your eventful history, you fill us with the hope of new and growing achievements for your Congregation and for the nation you have so nobly served.

Sincerely,

Rabbi William B. Silverman  
Congregation B'nai Jehudah  
712 East Sixty-Ninth Street  
Kansas City, Missouri 64131

planned the milestone-anniversary events:

—A series of ten monthly exhibits depicted historic highlights, decade by decade, through official documents, newspaper clippings, and personal memorabilia.<sup>175</sup>

—A film, “This Is Your Temple,” was produced by Louis Gordon, a congregational trustee, as a generous labor of love.

—Member families representing two or more generations of B’nai Jehudah confirmands were honored at a “Chain of Temple Tradition” luncheon.<sup>176</sup> †

—One of the commemorative services honored 389 families and single people who had held adult membership for twenty-five years or more. Forty-two received recognition as adult members for at least half a century.

—Other special services honored past presidents of the congregation, the Temple Sisterhood, and the Temple Brotherhood. Still others provided occasions for the Jewish and general communities to share in the anniversary observance.

—Centennial convocation lecturers and guest speakers at services included Morris B. Abram, then president of Brandeis University; Roland B. Gittelson, president of the Central Conference of American Rabbis; Professor Jacob R. Marcus, foremost authority on American Jewish History; Herbert Tarr, rabbi and author; and Elie Wiesel, “poet of the Holocaust.”

—The social hall was twice filled for a “Centennial Pageant,” a gay musical review with a cast of sixty members, in which the “Messrs. Cahn & Block” of Westport Landing fame (see pages 3-5) were “resurrected” to narrate B’nai Jehudah’s colorful history.

—A dinner-dance in the Grand Ballroom of the Hotel Muehlebach was the social highlight of the celebration.

—The artistic highlight was a series of three concerts by the Kansas City Philharmonic, especially devoted to the centennial. It was the first time in its 37-year-history that any institution had been thus honored by the Philharmonic. The concerts featured Israeli soprano Netania Davrath as soloist. The major work performed was the world premiere of Irwin Bazelon’s “Symphony No. 6-Day War,” commissioned for the occasion by a group of B’nai Jehudah members.<sup>178</sup>

At the time of the centennial observance, a Gallup poll announced (March 5, 1970) that 75% of those people interviewed felt that religion was losing its influence in national life. Apparently it had become urgent for religionists to ask some hard questions and destroy certain illusions. What would be the future role of the synagogue? Was it still capable of preserving and fortifying the religious identity of the Jew?

UAHC President Eisendrath commented:

Those among us who abandon faith, who yield themselves up to a pervasive sense of futility, who exchange visions of the apocalypse, who hug to their bosoms dark forebodings of the future, who withdraw from the struggle for a better America with the pretext that their efforts are foredoomed, all of us who surrender to these

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†As of 1970, the adult membership included 406 confirmands, or about one-sixth of the individuals included in family memberships. 263 of these had a parent or a child who was, likewise, both a confirmand and a current adult member.<sup>177</sup>

EVENTS MARKING THE CENTENNIAL YEAR, 1969-1970

FRIDAY EVENING, NOVEMBER 28, 8:00 P.M.\*

—PLEASE NOTE THE EARLY HOUR—

**SERVICE MARKING THE INAUGURATION OF B'NAI JEHUDAH'S CENTENNIAL**

**MORRIS B. ABRAM**  
President, Brandeis University

will speak:

*"The Jewish Community of Today—Real and Ideal"*



FRIDAY EVENING, DECEMBER 12, 8:20 P.M.\*

FRANK J. ADLER will speak:

*"Women of Valor in B'nai Jehudah's Past"*

A Centennial Tribute to Women whose Devotion and Sacrificial Service gave Strength and Vitality to our Congregation and Kansas City's Jewish Community more than Half a Century ago.

**CENTENNIAL JEWISH COMMUNITY SERVICE**  
FRIDAY, MARCH 20, 8:00 P.M.\*

**DR. JACOB RADER MARCUS**  
Foremost Historian of American Jewish Life

will speak:

*"Dawn in the West:  
The Rise of the American Jew"*

The entire Jewish community is especially invited to this Centennial Service. An open discussion led by Dr. Marcus will be held at a sit-down Oneg Shabbat, following the Service.

**CENTENNIAL SERVICE**  
HONORING B'NAI JEHUDAH'S MEN AND WOMEN WHO HAVE BEEN MEMBERS FOR MORE THAN A QUARTER-CENTURY

FRIDAY, JANUARY 23, 8:00 P.M. (Note the Early Hour)

IRVIN FANE, Past President of the Congregation

will speak:

*"Who Doesn't Want To Be A Jew?"*



AMONG THE HONOREES AT THE "CHAIN OF TEMPLE TRADITION LUNCHEON" were (left to right) Mrs. Jennie Epstein (Class of 1899), her daughter, Mrs. I. E. Friedberg (1926), Mr. Howard F. Sachs (1940, who chaired the program panel), and his parents Mr. Alex F. Sachs (1903) and Mrs. Sachs (1911).

**B'nai Jehudah's Past Confirmands**  
Renew 70 Years of Temple Memories

A chain of Temple tradition over a continuous period of seventy years was vividly represented Sunday afternoon, December 21, by eighty-nine B'nai Jehudah Confirmands who were the "Honorees" at a memory-filled Centennial luncheon.

While many others present were likewise confirmed at B'nai Jehudah, the program was especially dedicated to those in the following two categories:

1. Members confirmed at our Temple fifty or more years ago, and
2. Other member Confirmands who have a parent or a child who is likewise a Temple Confirmand and a present member.

Oldest among the Honorees were Mrs. Nathaniel Druine and Mrs. Jennie Epstein, both confirmed in Rabbi Harry H. Mayer's first class in 1899. The youngest were two 1969 Confirmands: Junior members Nancy Abloff and Susan Steinzeig, daughters of 1936 Confirmands Mr. Alan Steinzeig and Mrs. Martin Abloff.

*Chain of Temple Tradition Luncheon*

*Sunday, December the Twenty-First  
Nineteen Hundred and Sixty-Nine*



**100 TH  
ANNIVERSARY  
PAGEANT**

**Saturday, May 2, 1970, 8:30 p.m.**

**Sunday, May 3, 1970, 2:30 p.m.**

Now in its final week in the Temple Lobby:

**OUR TEMPLE'S FOUNDING AND FIRST DECADE 1870-1880**

Second in a series of Temple Centennial Exhibits

Mondays—Fridays  
8:00 a.m. to 5:30 p.m.

Sundays  
9:00 a.m. to 12 noon

Also before and after all Sabbath Services

New Exhibit October 17:  
**THE SECOND TEMPLE DECADE 1880-1890**

•••••  
• At the Temple Sept. 27 to Oct. 11 —  
•  
• HERITAGE PIECES  
• of JEWISH ART  
• Exhibit!  
• Interesting and beautiful objects loaned  
• or donated for this concluding Centennial  
• exhibit by Temple members and their families. Don't miss it!  
•••••

**In Star Magazine this Sunday: "100 Years of B'nai Jehudah"**

The Magazine section of the Kansas City Star this Sunday, April 26, will feature, on six pages, a capsule history of our Congregation, written by Frank J. Adler to offer to the general reader highlights of B'nai Jehudah's role during the past one hundred years.

You may want to bring this article to the special attention of your non-Jewish friends. (We hope that our own members will also enjoy it.)



*A Special Sisterhood Sabbath Service  
on the meaning of*

PRAYER

*In celebration of the Centennial Year of  
CONGREGATION B'NAI JEHUDAH  
KANSAS CITY, MISSOURI*

FEBRUARY 13, 1970

**CENTENNIAL TEMPLE FORUM**

TONIGHT

Wednesday, February 18, 8 P.M.



**ELIE WIESEL**

Poet of the Modern Miracle  
"Legends of Our Time"

**TEMPLE YOUTH GROUP CENTENNIAL SERVICE**

FRIDAY, MAY 1, 8:20 P.M.\*

MEMBERS OF THE TEMPLE YOUTH GROUP WILL CONDUCT  
A CREATIVE SABBATH WORSHIP SERVICE,  
BASED ON THE THEME:

**"CHOOSE LIFE!"**

**CENTENNIAL TEMPLE BROTHERHOOD SERVICE**

FRIDAY, FEBRUARY 27, 8:20 P.M.\*

MR. ALBERT VORSPAN, Director,  
Commission on Social Action of Reform Judaism

will speak:

**"Jewish Values and Social Crisis"**

A Kiddush Dinner honoring Past Brotherhood Presidents  
will precede the Service, at 6:30 p.m.

**CENTENNIAL SERVICE HONORING PAST TEMPLE PRESIDENTS**

FRIDAY EVENING, MAY 22, 8:00 P.M.\*  
(Please note the early hour)

Musical responses from the Sabbath Service by Powell Weaver, composed in 1950  
in honor of B'nai Jehudah's Eightieth Anniversary.

**RABBI ROLAND B. GITTELSON** of Temple Israel, Boston,  
President, Central Conference of American Rabbis.

will speak:

**"The Synagogue—Reality or Relic?"**

To be honored at the Service, and at the Oneg Shabbat to follow, are these Past  
Presidents of the Congregation: Messrs. Butler Disman, Irvin Fane, Donald  
J. Loeb, Martin Fromm and Jack Reitzes. Also to be recognized are wives of  
deceased Past Presidents: Mesdames H. Morton Helzberg, Edgar J. Stern, and  
Joe A. Altschuler.

*1870-1970*

*The Centennial Committee  
on behalf of*

*The Rabbi and Board of Trustees of  
The Temple, Congregation B'nai Jehudah  
Kansas City, Missouri*

*cordially invites you to attend*

*The Centennial Dinner - Dance*

*Saturday, the twenty-third of May*

*nineteen hundred and seventy*

*Hotel Muehlebach*

*Grand Ballroom*

THIRTY-EIGHTH SEASON  
1970-1971

**Kansas City Philharmonic**

TUESDAY EVENING      NOVEMBER 17  
8:00 P.M., MUSIC HALL—MUNICIPAL AUDITORIUM

WEDNESDAY EVENING      NOVEMBER 18  
7:30 P.M., MUSIC HALL—MUNICIPAL AUDITORIUM

THURSDAY AFTERNOON      NOVEMBER 19  
1:00 P.M., PLAZA THEATER

Commemorating the 100th anniversary of  
the Temple, B'nai Jehudah



1870—TEMPLE CENTENNIAL—1970

1870-1970  
5630-5730

THE TEMPLE  
CONGREGATION B'NAI JEHUDAH  
CENTENNIAL

# Certificate of Appreciation

Presented to

*Mrs. Henry Flarsheim*

In recognition of enduring loyalty to our faith through membership in our Congregation  
FOR MORE THAN HALF A CENTURY

Kansas City, Missouri, January 23, 1970 (17th Shevat, 5730)

*Stanley W. Friedman*  
PRESIDENT

*M. B. Green*  
RABBI

SIX COUPLES AND THIRTY-SEVEN SINGLE INDIVIDUALS RECEIVED CERTIFICATES OF APPRECIATION AT A CENTENNIAL SERVICE IN THEIR HONOR TO RECOGNIZE THEIR ADULT MEMBERSHIP IN THE CONGREGATION FOR MORE THAN FIFTY YEARS.

340 OTHER COUPLES AND SINGLE PEOPLE RECEIVED CERTIFICATES RECOGNIZING THEIR MORE THAN TWENTY-FIVE YEARS OF ADULT MEMBERSHIP IN THE CONGREGATION.

Florence Lieberman (Mrs. Henry) Flarsheim entered B'nai Jehudah's Sabbath School in 1885. She has been a dues-paying member since 1902 (now seventy years)



SHABBAT SHUVAH--THE SABBATH OF RETURN

October 2, 1870--October 2, 1970

THE CENTENNIAL MILESTONE OF  
THE FOUNDING OF CONGREGATION B'NAI JEHUDAH  
THE ONE-HUNDREDTH ANNIVERSARY SERVICE

Friday Evening, October 2, 1970, 8:20 o'clock

RABBI SILVERMAN will speak:

From Generation to Generation--

"Amidst the Ceaseless Times of Change"

DESCENDANTS OF FOUNDERS OF THE CONGREGATION  
WILL PARTICIPATE IN THE SERVICE



THE TEMPLE,  
CONGREGATION B'NAI JEHUDAH  
Kansas City, Missouri

temptations contribute to a self-fulfilling prophecy. . . . Despair is the ultimate cop-out—and the most anti-Jewish. . . . Now is a time for our synagogues to open themselves, to risk themselves, not a time for resting on our laurels.<sup>179</sup>

Rabbi Silverman, writing on “Challenge to Religion” in the January 4, 1970 issue of the *Star Sunday Magazine*, anticipated a continued demand for institutional relevance:

Religion must be related to the realities of life. It must speak to people in language they comprehend. It must deal with the problems, the crises, the hopes, the aspirations and the dreams of people who seek more than pious platitudes and vague generalizations.

Accordingly, I would anticipate a change in the format of worship, utilizing the language, the music and the instruments that are currently modern. The role of the minister as a preacher will give way to his function as a pastor, counselor and teacher. The formal type of worship service in many instances will be replaced by dialogues, discussions and open-end deliberations. . . .

What the church and the synagogue will need most desperately will be not a sense of guilt but a sense of commitment to change and resolve to reduce the disparity between preachments and practice so that in the words of the Prophet Habakkuk, “The righteous shall live by his faith.”

Had B’nai Jehudah remained true to the principles of Reform Judaism? Had it preserved the ideology of its founders? These questions were asked from the congregation’s pulpit on the one-hundredth anniversary date—Friday evening, October 2, 1970—coinciding with *Shabbat Shuvah*, the Sabbath of Return.

The questioner was the congregation’s twelfth rabbinic leader, William B. Silverman. Six months earlier he had become the first to be accorded life tenure, in “deep appreciation . . . of his consecrated service to B’nai Jehudah” during the preceding decade and with “utmost confidence that our historic congregation will continue to flourish under his spiritual guidance.”<sup>180</sup>

Standing in the presence of descendants of eleven congregational founders, Silverman offered these answers to his own questions as a guide to the future:

The Reform Judaism of this congregation in 1910 was not the same as it was in 1870; nor was 1940 the same as 1910. The very nature of Reform is to be fluid and to change, all the while maintaining dedication to basic principles. Styles may change, but basic principles remain constant. I don’t think we would care to go back to the science and medicine of 1870, or of 1910, or of 1940. . . . We know that science is dynamic. So is religion. Nothing can stand still. It must regress or progress. . . .

So we have advanced in time, from generation through generation, amidst the ceaseless tides of change to the present day. . . . We turn our sights now to the future, and we consider what binds generation to generation together. The fear of anti-Semitism? To combat prejudice? Is it inter-faith understanding and brotherhood? Or is it *just* the will to survive? Is that why we want to preserve Judaism?

There must be something more. And I believe that “something” more may be found in one word, called “covenant”—a sacred law, a purpose, a mission that transcends the generations, that is not rooted in time, but is fluid in the timeless.

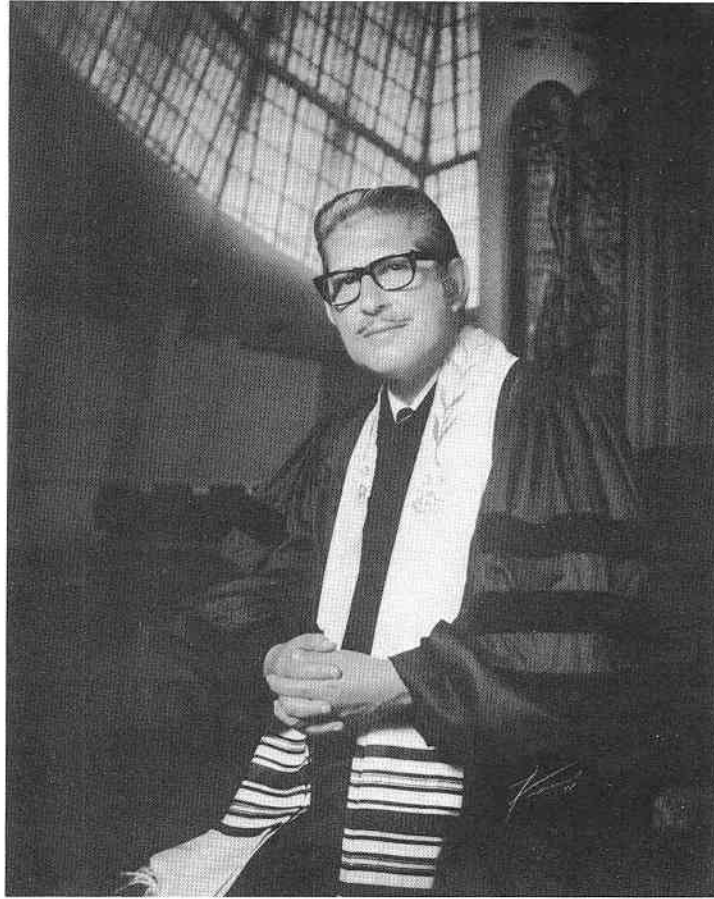
In the Torah portion for Yom Kippur we read: “Neither with you only do I



make this covenant and this oath; but with him that standeth here with us this day before the Lord our God and also with him that is not here with us this day”—all the generations that are yet to be. There is no meaning to Jewish life without Torah, without a sense of mission, without God and the love of God—which means the love of God’s children—without wedding oneself to a destiny to help make this a better world. . . .

Yes, even in a space age, “it is a tree of life,” but *only* “to those who hold fast to it.” It is no vain thing, dear friends. It is your life, and my life, and the life of the Jewish people. And through this Torah and through this covenant you shall prolong your days upon the earth, with meaning and with sacred purpose.

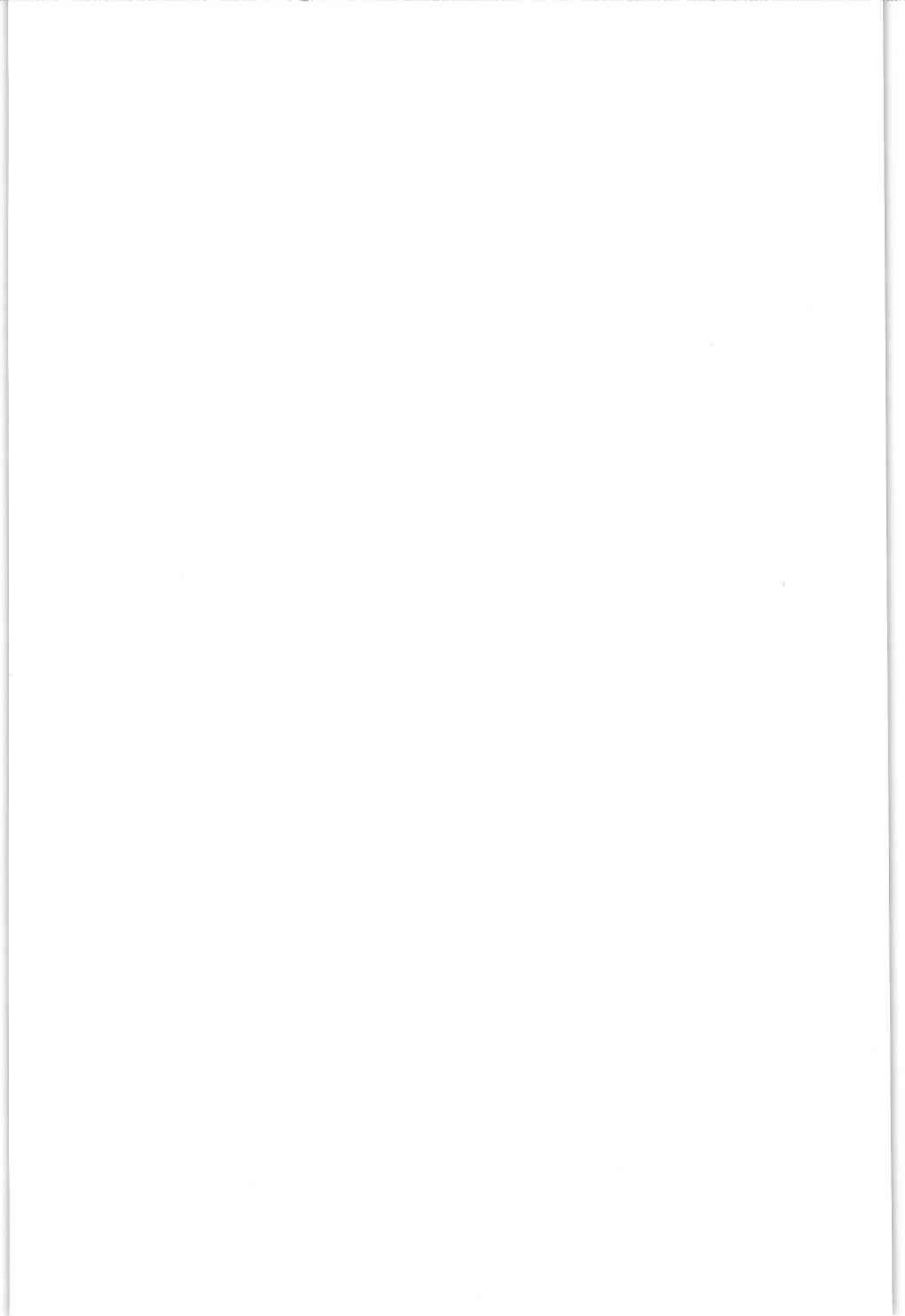
With God’s help, may we go forward as a congregation—with gratitude for the past, with determination to meet the challenge of the present, with hope, and with unshakable faith in the moral and ethical promise of the years that are yet to be. Amen. Amen.<sup>181</sup>



We are committed to a divine quest.  
We are summoned to go forth in search of  
divinity,  
a divinity we will never completely understand,  
a divinity we will never completely find.  
But the quest itself will sanctify our lives with  
holiness,  
elevate our vision to the Most High,  
and turn us—  
our thoughts,  
our aspirations,  
our future—  
beyond the edge of mystery,  
in the direction of God.

WILLIAM B. SILVERMAN

## Appendix



## RABBIS OF THE CONGREGATION

1870-1872	.....	Marcus R. Cohen
1872-1876	.....	Emanuel L. Hess
1877-1878	.....	David Burgheim
1878-1880	.....	Ignaz Grossmann
1880-1883	.....	Elias Eppstein
1883-1887	.....	Joseph Krauskopf
1888-1892	.....	Henry Berkowitz
1893-1899	.....	Samuel Schulman
1899-1928	.....	Harry H. Mayer (*)

*(on leave of absence, 1925-1926)*

Henry J. Berkowitz, Associate [Acting] Rabbi, 1925-1926;  
Co-Rabbi, 1926-1927

1928-1960	.....	Samuel S. Mayerberg (**)
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Morton C. Fierman, Associate Rabbi, 1946-1947

Nathan Hershfield, Assistant Rabbi, 1948-1951

Louis J. Cashdan, Associate Rabbi, 1952-1953;  
Co-Rabbi, 1953-1959

1960-	.....	William B. Silverman
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Bernard S. Frank, Assistant Rabbi, 1960-1962

A. James Rudin, Assistant Rabbi, 1962-1964

Hirshel L. Jaffe, Assistant Rabbi, 1964-1966

Donald Heskins, Assistant Rabbi, 1966-1967;  
Associate Rabbi, 1967-1968

Paul H. Levenson, Associate Rabbi, 1968-1969

Norman T. Mendel, Assistant Rabbi, 1970-1971;  
Associate Rabbi, 1971-

(\*) Rabbi Emeritus, 1928-1965

(\*\*) Rabbi Emeritus, 1960-1964

## PRESIDENTS OF THE CONGREGATION

1870-1873	Benjamin A. Feineman
1873-1875	Louis Hammerslough
1875-1876	Ben Strouse
1876-1880	Joseph Cahn
1880-1887	Benjamin A. Feineman
1887-1889	Louis Hammerslough
1889-1892	Bruno S. Flersheim
1892-1893	Herman Oppenheimer
1893-1895	Nathan Lorie
1895-1898	Julien Haar
1898-1900	Leon Block
1900-1901	Adolf S. Flersheim
1901-1902	William J. Berkowitz
1902-1909	Isaac Bachrach
1909-1918	Daniel Lyons
1918-1922	Jacob L. Lorie
1922-1923	Louis H. Ehrlich
1923-1924	Charles H. Lyon
1924-1928	Louis P. Rothschild
1928-1930	Sidney L. Altschuler
1930-1935	Benjamin Natkin
1935-1936	Butler Disman
1936-1940	Dr. H. Morton Helzberg
1940-1945	Irvin Fane
1945-1947	Edgar J. Stern
1947-1950	Joe A. Altshuler
1950-1956	Leo Wertgame
1956-1959	Donald J. Loeb
1959-1962	Irvin D. Atlas
1962-1965	Martin Fromm
1965-1968	Jack Reitzes
1968-1971	Howard W. Friedmann
1971-	Joseph R. Wilner

## MEMBERS OF THE CONGREGATION'S BOARD OF TRUSTEES

*(Capitalized names denote those having served as officers)*

- Sydney S. Abzug, 1944-45  
 Bernhard Adler, 1919-21  
 Isidor A. Adler, 1922-30  
 NORTON ADLER, 1946-51  
 Ben N. Allmayer, 1953-55, 1959-63  
 SIDNEY L. ALTSCHULER, 1921-42  
 JOE A. ALTSHULER, 1946-50  
 IRVIN D. ATLAS, 1956-62,  
 Hon. 1962-68  
 Henry A. Auerbach, 1938-41
- ISAAC BACHRACH, 1881-?, 1902-09  
 Wolf Bachrach, 1871-?  
 ABRAHAM BAER, 1871-?  
 MRS. ALVIN J. BAER, 1961-71  
 GEORGE K. BAUM, 1932-44, 1945-48  
 Julius Baum, 1895  
 Moses Baum, 1870-71  
 MORRIS BENAS, 1881-85  
 Alfred Benjamin, 1908-21  
 Alfred L. Benjamin, 1938-47  
 DAVID BENJAMIN, 1899-1901,  
 1902-07  
 Harry L. Benjamin, 1922-23  
 LOUIS BENJAMIN, 1880-81  
 EDGAR L. BERKLEY, 1929-33  
 E. Bertram Berkowitz, 1932-37  
 WALTER J. BERKOWITZ, 1923-24  
 WILLIAM J. BERKOWITZ, 1898-1902  
 Gustav Bernheimer, 1895-99  
 Kenneth E. Bigus, 1966-69, 1971-72  
 James A. Bikson, 1970-71  
 Henry W. Bloch, 1967-70  
 Richard A. Bloch, 1962-65  
 Allen J. Block, 1952-53, 1959-65  
 EDWARD BLOCK, 1904-07  
 LEON BLOCK, 1889-92, 1897-1900  
 SOL BLOCK, 1895-96, 1901-02  
 Stanford S. Block, 1947-52, 1953-56  
 David (Tim) Blond, 1956-62  
 ABE BOGRAD, 1962-68  
 Mrs. Joseph Borenstine, 1956-60  
 Michael Braude, 1972-  
 Dr. Abe E. Braverman, 1963-66  
 Harry Broud, 1929-31  
 Joseph Burgheimer, 1962-63
- JOSEPH CAHN, 1870-71, 1873-80  
 David H. Chasoff, 1948-52  
 JEROME COHEN, 1964-
- Joseph Cohen, 1951-54  
 MORRIS COHEN, 1956-62  
 Roger L. Cohen, 1969-  
 Charles Coplin, 1939-41  
 Reuben S. Crohn, 1898-1903  
 LEON M. CULVER, 1950-60  
 Mrs. Robert G. Czarlinsky, 1969-
- Dr. David S. Dann, 1961-64  
 BERNHARDT DAVIDSON, 1880-?,  
 1892-1900  
 Hyman Davidson, 1952-55  
 JULIUS DAVIDSON, 1907-14  
 Benjamin Deutsch, 1922-26  
 BUTLER DISMAN, 1930-45,  
 Hon. 1952-  
 CHARLES DOBRINER, 1871-73,  
 1877-80  
 Philip Dreifuss, 1963-69  
 Stanley W. Dreyer, 1945-48  
 Benjamin Dreyfoos, 1924-26  
 Morris E. Dreyfus, 1940-50
- LOUIS H. EHRlich, 1913-39,  
 Hon. 1952-53  
 Raphael Eisen, 1900-02  
 SAMUEL EPPSTEIN, 1892-93,  
 1909-23  
 Robert N. Epsten, 1966-69  
 Ralph Ettlinger, 1931-32  
 Harry B. Ezekiel, 1881-86
- Mrs. Alexander Fabry, 1953-55  
 Bruce E. Fane, 1964  
 IRVIN FANE, 1937-50, Hon. 1952-  
 Louis Fehr, 1970-  
 BENJAMIN A. FEINEMAN, 1870-87  
 ERVIN FELD, 1956-59, 1961-64  
 LIPMAN G. FELD, 1962-68  
 Milton H. Feld, 1945-46  
 Sam Feldenheimer, 1926-32  
 Arthur Fels, 1922-23  
 Sidney L. Fink, 1970-  
 ADOLF S. FLERSHEIM, 1895-1901,  
 1905-07  
 BRUNO S. FLERSHEIM, 1885-92  
 Larry J. Frank, 1961-71  
 HOWARD W. FRIEDMANN, 1956-71,  
 Hon. 1971-  
 Simon S. Frohlich, 1929-32

MARTIN FROMM, 1960-65,  
Hon. 1965-  
William M. Fromm, 1972-

Jerome Gaines, 1961-62  
BERNHARD GANZ, 1871-?, 1880-?  
Herman Ganz, 1870-71, 1874-75  
Myron L. Garfinkle, 1962-68  
Dr. William Garner, 1970-71  
MRS. MARSHALL S. GARRY, 1965-  
67, 1968-  
Oscar Gerson, 1966-72  
Mrs. Edward H. Gilbert, 1946-48  
Joseph H. Glass, 1966-67  
MORITZ GLASS, 1889-91  
Gilbert Godfried, 1955-61  
Julian A. Goldberg, 1970-71  
Wesley Goldberg, 1964-71  
Donald Golden, 1967-69, 1971-  
Fred Goldman, 1935-40  
Meyer L. Goldman, 1952-58, 1966-69  
Shale H. Goodman, 1953-54, 1968-70  
Lawrence I. Gordon, 1960-64  
LOUIS GORDON, 1969-  
Milton B. Gordon, 1970-  
Samuel Greenebaum, 1924-26, 1927-  
30  
Mrs. Paul Greenwood, 1952-54  
Theodore W. Griff, 1906-11  
Jerome B. Grossman, 1954-57  
Jerome E. Grossman, 1946-48  
Henry A. Guettel, 1907-21  
Alton Gumbiner, 1939-44

JULIEN HAAR, 1870-71, 1883-?,  
1891-98  
Emil Haas, Jr., 1940-48  
Mrs. Emil Haas, Jr., 1948-50, 1952-53  
LOUIS HAMMERSLOUGH, 1871-75,  
1887-89  
Rudolph Harburg, 1872-73  
ALFRED HART, 1899-1901  
JACOB A. HARZFELD, 1910-18,  
1928-31  
George E. Heimovics, 1950-51  
Mrs. Samuel Heilbrun, 1931-33  
ISAAC S. HELBURN, 1885-90  
Mrs. Barnett C. Helzberg, 1951-52  
DR. H. MORTON HELZBERG, 1933-  
40, Hon. 1940-41, 1952  
Clarence A. Hirsch, 1935-37  
Mrs. Homer B. Hodge, 1969-70  
BERNARD HOFFMAN, 1963-  
Edward W. Hoffman, 1954-57  
Herbert Horowitz, 1963-65, 1966-69  
IRWIN E. HURWITT, 1945-54, 1955-  
58

Roger T. Hurwitz, 1966-71  
Alexander Hyman, 1904-06

ISAAC ISAACS, 1901-04  
MAX A. ISAACS, 1875-?, 1888-90

HERBERT JACOB, 1954-66  
Harry L. Jacobs, 1945-51  
E. Eugene Jacobson, 1957-60  
Edward Jacobson, 1952-53  
ELLIOT L. JACOBSON, 1961-67,  
1968-  
Mrs. Elliot L. Jacobson, 1959-61  
BEN B. JOFFEE, 1894-99, 1901-02

Henry Kahn, 1871-?, 1881-82, 1885-88 (?)  
Mrs. Ben Kamen, 1967-69  
Edward F. Kander, 1962-65  
Harold S. Kander, 1944-46  
Donald H. Kasle, 1971-  
Michael H. Katz, 1942-48  
Howard L. Kaye, 1969-  
Mrs. Robert E. Kleban, 1969-72  
Julius Koenigsdorf, 1936-37  
Robert A. Koenigsdorf, 1958-59  
Dr. Leslie Koltai, 1971-  
Steven R. Koltai, 1971-72  
Kenneth Krakauer, 1960-63  
Jack Z. Krigel, 1960-64

GEORGE LANDSBERG, 1930-31  
Martin B. Lehman, 1953-56  
John H. Lent, 1969-71  
Aaron L. Levitt, 1958-62  
J. Stanley Levitt, 1963-64  
ALEX A. LEVY, 1956-68  
Hugo Levy, 1912-18  
JOSEPH S. LEVY, 1951-61  
MAX H. LEVY, 1933-45  
Melville Levy, 1927-28  
GEORGE S. LEWIS, 1953-62  
George S. Lewis, Jr., 1968-  
Louis S. Lieberman, 1882-83, 1900-04  
B. Liebstadter, 1881-?  
David Loeb, 1875-?  
DONALD J. LOEB, 1952-59, Hon.  
1959-  
Milford Loeb, 1930-32  
Mrs. Alvin J. Lorie, 1929-31  
JACOB L. LORIE, 1900-28, Hon.  
1952-63  
Joseph Lorie, 1872-73, 1889-?  
NATHAN LORIE, 1891-95, 1896-98  
PERCY S. LORIE, JR., 1950-55  
Hans R. Lorsch, 1943-53  
Mrs. Hans R. Lorsch, 1949-52



- Adolph Louis, 1890-92  
 William B. Lowenstein, 1958-62  
 Leo H. Ludwig, 1923-24  
 Norton J. Lustig, 1961-64  
 CHARLES H. LYON, 1923-24  
 David Lyon, 1932-38  
 Eugene L. Lyon, 1921-27  
 Lee Lyon, 1907-18  
 Lee R. Lyon, 1907-18  
 Mrs. Leslie M. Lyon, 1940-42  
 Morris Lyon, 1898-1900  
 DANIEL LYONS, 1903-18
- J. C. Manheimer, 1885-90  
 MAX L. MANN, 1873-74  
 Robert D. Mann, 1954-57  
 David Mayer, 1878-?  
 Ernest D. Mayer, 1969-70  
 Jules M. Mayer, 1960-63  
 LEON R. MEYER, 1950-61  
 Louis S. Meyer, 1964-70  
 Thomas H. Meyer, 1972-  
 Cyril A. Milens, 1971-  
 Lester Milgram, 1971-  
 Daniel S. Millman, 1941-42, 1951-52  
 Joseph Minda, 1948-54  
 Meyer M. Minda, 1952-53  
 David B. Mindlin, 1951  
 Joseph L. Mooney, Jr., 1971-  
 Mrs. Joseph L. Mooney, Jr., 1952-53,  
 1955-60  
 Dr. Justin L. Mooney, 1950-53  
 Stanley A. Morantz, 1960-66  
 Mrs. Stanley A. Morantz, 1963-65  
 MANUEL R. MOUBER, 1949-50,  
 1954-56, 1957-60, 1964-67  
 Irwin Mushkin, 1971-  
 LOUIS S. MYERS, 1938-50
- BENJAMIN NATKIN, 1923-40  
 JACOB NEWHOUSE, 1881-86  
 Mrs. Henry Newman, 1960-61
- Julius U. Oelsner, 1941-47  
 Mrs. Julius U. Oelsner, 1930-34  
 Max Okun, 1969-72  
 GEORGE OPPENHEIMER, 1932-42  
 Mrs. George Oppenheimer, 1938-40  
 HERMAN OPPENHEIMER, 1887-93  
 Jesse Oppenheimer, 1942-46  
 Louis Oppenstein, 1931-35
- Dr. Allen G. Parelman, 1971-  
 Diane Pickering, 1969-  
 Mrs. Leo H. Pollock, 1961-66  
 Harold D. Price, 1966-69
- Frank L. Prins, 1940-41
- EUGENE J. REEFER, 1918-19  
 Max C. Reefer, 1901-06  
 Stanley T. Reinstein, 1972-  
 JACK REITZES, 1959-68, Hon. 1968-  
 Frank Rice, 1962-65  
 Alexander Rieger, 1912-22  
 NATHAN RIEGER, 1926-29  
 Oscar Rieger, 1937-38  
 Carl G. Rodin, 1936-39  
 Herbert M. Rope, 1962-68  
 Emil Rosenstock, 1941  
 Gus Rosenstock, 1932-33  
 Lucian Rosenwald, 1922-38  
 Alexander Rothenberg, 1903-05  
 LOUIS P. ROTHSCHILD, 1924-30  
 Harry A. Rubin, 1952-58, 1960-61  
 Mrs. Samuel M. Rubin, 1942-43  
 Dr. Sidney Rubin, 1959-60  
 Isaac Ryder, 1895-98  
 John J. Ryder, 1958-61
- Mrs. Alex F. Sachs, 1936-40  
 Howard F. Sachs, 1967-  
 Erwin R. Sackin, 1968-70  
 ALFRED N. SADLER, 1881-83  
 Dr. Lester Saferstein, 1959-60  
 Maurice Saks, 1939-40  
 BERT J. SANDITZ, 1947-56  
 John S. Saper, 1972-  
 S. STANFORD SAPER, 1948-61,  
 1962-71  
 Irving Saunders, 1968-  
 ADOLPH K. SCHARFF, 1944-50,  
 1952-60  
 Phillip Schier, 1928-29  
 Eric Schiffman, 1967-69  
 Morris J. Schlanger, 1953-56  
 NATHAN SCHLOSS, 1902-03  
 SAMUEL SCHNEIDER, 1881-82  
 Bernhard Schradsky, 1875-?  
 Fred S. Seligsohn, 1918-22  
 John E. Shamberg, 1968-71  
 Mrs. Meyer Shane, 1929-30, 1934-36  
 H. Jay Sharp, 1965-67  
 Abraham L. Sheuerman, 1918-22  
 Harry Sight, 1941-44  
 George M. Sittenfeld, 1931-32  
 S. SONSHINE, 1874-?  
 Robert Spitz, 1965-66  
 Donald Stein, 1955-58  
 Bertran Stern, 1957-60  
 EDGAR J. STERN, 1937-52, Hon.  
 1952-61  
 SIGMUND STERN, 1914-29  
 Erwin Stiefel, 1963-65

Lester R. Stiffelman, 1965-71  
MRS. LESTER R. STIFFELMAN,  
1961-66, 1971-  
BEN STROUSE, 1874-76  
MRS. BRUNO L. SULZBACHER,  
1933-49

LOUIS S. TAUBE, 1947-54, 1961-63  
Theodore Taube, 1948-50

Mrs. Paul Uhlmann, 1943-46, 1954-56  
R. Hugh Uhlmann, 1959-62

MOSES WALDAUER, 1870-71  
SOLBERT M. WASSERSTROM, 1954-  
66

Harry Weed, 1966-67  
Mrs. Jane L. Weinberg, 1971-  
LEO WERTGAME, 1945-56, Hon.  
1956-  
Harry S. White, 1942-46  
Stuart L. Wien, 1966-72  
JOSEPH R. WILNER, 1964-  
MOSES H. WISBRUN, 1883-89  
Charles J. Wolf, 1904-09  
RUDOLF WOLFSON, 1890-?  
Darwin H. Wolkow, 1964-  
Alfred S. Woolf, 1895-1904  
ALBERT C. WURMSER, 1918-22,  
1923-34

RALPH C. ZARR, 1965-69

## CANTORS OF THE CONGREGATION

1878-1880	.....	Rabbi Ignaz Grossmann
1939-1946	.....	Alfred Rosbash
1959-1965	.....	Roy Garber
1965-1966	.....	Peter Taormina
1966-	.....	Robert M. Miller

## APPENDIX E

## IN CHARGE OF THE CONGREGATION'S ADMINISTRATIVE AFFAIRS

1870-1871	.....	Julien Haar	(*)
1871-1873	.....	Charles Dobriner	(*)
1873-1874	.....	Max L. Mann	(*)
1875-1877 (?)	.....	Max A. Isaacs	(*)
1877-1880	.....	Charles Dobriner	(*)
1880-1881	.....	Louis Benjamin	(*)
1881-1885	.....	Morris Benas	(*)
1885-1888	.....	Isaac S. Helburn	(*)
1888-1906	.....	Benjamin A. Feineman	(#)
1906-1920	.....	Walter S. Wolfson	(#)
1920-1922	.....	Alton Gumbiner	(#)
1922	.....	Dr. Lyle M. Sellers	(#)
1922-1953	.....	Gertrude Ebert	(**)
1953-	.....	Frank J. Adler	(**)

(\*) Part-time, non-salaried

(#) Part-time, salaried

(\*\*) Full-time, salaried

### PRINCIPALS OF THE RELIGIOUS SCHOOL

(“Sabbath School,” 1870-1893; “Sunday School,” 1893-1928)

*The congregation’s rabbis acted as principal until 1910*

1910-18	.....	Sophia Rosenberger
1918-1919	.....	Zerlina Reefer
1919-1920	.....	Lula Kaufman
1920-1930	.....	Carrie Frohlich
1930-1934	.....	Hazel (Mrs. Philip) Lipper
1934-1938	.....	Carrie Frohlich
1938-1948	.....	Adele (Mrs. Alvin J.) Lorie
1948-1961	.....	Irving Levitas
1961-1962	.....	Bertha (Mrs. Sam) Rapschutz
1962-1970	.....	Maury L. Schwartz
1970-1971	.....	Mary (Mrs. Harold M.) Gersh
1971-1972	.....	Rabbi Norman T. Mende
1972-	.....	Herbert Rosenberg

### PRINCIPALS OF THE SABBATH SCHOOL, 1899-1942

(For Non-Member Children)

1899-1910	.....	Rabbi Harry H. Mayer(*)
1910-1919	.....	Mrs. Ernestine Benas Dreyfus
1919-1942	.....	Clare T. Stern

*(\*) Women of the Sisterhood were in supervisory charge during 1907-1908.*

## PRESIDENTS OF CONGREGATIONAL AUXILIARIES

## HEBREW LADIES' RELIEF SOCIETY, 1870-1896 (\*)

1870-1880	.....	Mrs. Joseph Cahn
1880-1890 (?)	.....	Mrs. Louis Hammerslough
1890-1892 (?)	.....	Mrs. Louis S. Lieberman
1892 (?) -1896	.....	Mrs. Bernhardt Davidson

## HEBREW MEN'S RELIEF SOCIETY, 1881-1892 (\*)

1881-1882	.....	Benjamin A. Feineman
1882- (?)	.....	Alfred N. Sadler

(\*) *The subsequent history of these charities developed outside the congregational structure.*

## L.A.C.E. SOCIETY, 1888-1896

1888-1892	.....	Rabbi Henry Berkowitz
1893-1896	.....	Rabbi Samuel Schulman

## TEMPLE SISTERHOOD, 1906-

1906-1907	.....	Mrs. Lee Lyon
1907-1922	.....	Mrs. Harry H. Mayer
1922-1926	.....	Mrs. Daniel Lyons
1926-1930	.....	Mrs. Meyer Shane
1930-1934	.....	Mrs. Julius U. Oelsner
1934-1936	.....	Mrs. Meyer Shane
1936-1938	.....	Mrs. Alex F. Sachs
1938-1940	.....	Mrs. George Oppenheimer
1940-1942	.....	Mrs. Leslie M. Lyon
1942-1943	.....	Mrs. Samuel M. Rubin
1943-1946	.....	Mrs. Paul Uhlmann
1946-1948	.....	Mrs. Edward H. Gilbert
1948-1949	.....	Mrs. Emil Haas, Jr.
1949-1952	.....	Mrs. Hans R. Lorsch
1952-1953	.....	Mrs. Emil Haas, Jr.
1953-1955	.....	Mrs. Alexander Fabry
1955-1957	.....	Mrs. Joseph L. Mooney, Jr.
1957-1959	.....	Mrs. Joseph Borenstine
1959-1961	.....	Mrs. Elliot L. Jacobson
1961-1963	.....	Mrs. Lester R. Stiffelman
1963-1965	.....	Mrs. Stanley A. Morantz
1965-1967	.....	Mrs. Marshall S. Garry

1967-1969	.....	Mrs. Ben Kamen
1969-1971	.....	Mrs. Robert E. Kleban
1971-	.....	Mrs. Robert G. Czarlinsky

#### MEN'S TEMPLE CLUB, 1925-1931

1925-1926	.....	Louis H. Ehrlich
1926-1927	.....	Arthur A. Guettel
1927-1928	.....	Moe L. Friedman
1928-1929	.....	Edgar L. Berkley
1929-1930	.....	Julian K. Davidson
1930-1931	.....	Jack Rieger

#### TEMPLE BROTHERHOOD, 1936-

1936-1937	.....	Sidney L. Altschuler
1937-1938	.....	Irvin Fane
1938-1939	.....	Norton J. Lustig
1939-1940	.....	Morris E. Dreyfus
1940-1942	.....	Daniel S. Millman
1942-1944	.....	Harry S. White
1944-1945	.....	Sydney S. Abzug
1945-1946	.....	Hans R. Lorsch
1946-1948	.....	Jerome E. Grossman
1948-1949	.....	Theodore Taube
1949-1950	.....	Manuel R. Moubert
1950-1951	.....	Leon M. Culver
1951-1952	.....	Joseph S. Levy
1952-1953	.....	Meyer M. Minda
1953-1954	.....	Shale H. Goodman
1954-1956	.....	Herbert Jacob
1956-1958	.....	Howard W. Friedmann
1958-1959	.....	Robert A. Koenigsdorf
1959-1960	.....	E. Eugene Jacobson
1960-1961	.....	Jack Z. Krigel
1961-1962	.....	Jerome Gaines
1962-1963	.....	Joseph Burgheimer
1963-1964	.....	J. Stanley Levitt
1964-1965	.....	Joseph R. Wilner
1965-1966	.....	Jerome Cohen
1966-1967	.....	Joseph H. Glass
1967-1969	.....	Donald Golden
1969-1970	.....	Ernest D. Mayer
1970-1971	.....	James A. Bikson

1971-1972	.....	Kenneth E. Bigus
1972-	.....	Darwin H. Wolkow

TEMPLE YOUTH FORUM, 1933-1943  
 ("Temple Alumni Association," 1935-1939)

1933-1934	.....	Robert J. Salinger
1934-1935	.....	Cyril A. Milens
1935-1939	.....	Jack Reitzes
1939-1940	.....	Richard H. Koenigsdorf
1940-1941	.....	Lipman G. Feld
1941-1942	.....	Allen J. Block
1942	.....	Solbert M. Wasserstrom
1942-1943	.....	Helen M. Bobrecker

TEMPLE ALUMNI, 1946-1947

1946	.....	James L. Rieger
1946-1947	.....	Phillip Cohen

TEMPLE YOUTH GROUP, 1948-

1948-1949	.....	Harry L. Berlau
1949-1950	.....	Jerome K. Davidson
1950-1951	.....	Marcus Fuhrer
1951-1952	.....	Joan M. Bresler
1952-1953	.....	Sandra Katz
1953-1954	.....	Betty J. Goode
1954-1955	.....	Marjorie E. Stulz
1955-1956	.....	Rowena D. Unger
1956-1957	.....	Irene C. Stiefel
1957-1958	.....	Philip S. Stern
1958-1959	.....	Jo Ellen Silverman
1959-1960	.....	Sherry Gershon
1960-1961	.....	Benjamin Achtenberg
1961-1962	.....	Nancy K. Joffee
1962-1963	.....	Stephen M. Rosenbaum
1963-1964	.....	Joel F. Achtenberg
1964-1965	.....	Herbert L. Olschki
1965-1966	.....	James Cohen
1966-1967	.....	Randolph P. Merker
1967-1968	.....	Stephen A. Karol
1968-1969	.....	William L. Glass
1969-1970	.....	Joel K. Goldman
1970-1971	.....	Joy L. Wilner

1971-1972	.....	Steven R. Koltai
1972-	.....	Thomas H. Meyer

TEMPLE MARRIEDS, 1953-1971  
 ("Temple Young Marrieds," 1953-1956)

1954-1955	.....	Wesley Goldberg
1955-1956	.....	Lester R. Stiffelman
1956-1957	.....	Stanley A. Morantz
1957-1958	.....	Norman W. Goodheim
1958-1960	.....	Dr. Lester Saferstein
1960-1961	.....	Lawrence I. Gordon
1961-1963	.....	Larry J. Frank
1963-1965	.....	Herbert Horowitz
1965-1966	.....	Robert Spitz
1966-1967	.....	Harry Weed
1967-1969	.....	Eric Schiffman
1969-1970	.....	Mrs. Homer B. Hodge
1970-1971	.....	Julian A. Goldberg



*The Kansas City Journal*—Saturday, June 19, 1886

### THE JEWISH SABBATH

**Rabbi Joseph Krauskopf delivered an eloquent address at the synagogue last evening, taking for his subject, "Shall the Jews Observe Saturday or Sunday as Their Sabbath." He said:**

To-night we are to offer the remedy that promises to cure the religious apathy in Israel. But, in offering it we are not at all sanguine as to its immediate success, not that the remedy is inexpedient, for it is the one which the people themselves suggest, which is after their own heart, and which, according to their own claim is best fitted to cope with the malady, but for the reason that this religious indifference has so demoralized the religious life of American Israelites as to make the bulk of them unwilling even to apply the remedy that promises the cure. The nature and danger of the malady became manifest to us in our last discourse. In tracing it to its origin we failed to find any evidence of an inefficient ministry, concerning which so much is said and written. On the contrary, examination reveals that Israel never had more active and more enthusiastic preachers than at the present day in the United States, never before have preachers labored as zealously, or preached as earnestly, or plead as fervently, or brought as many sacrifices, or endured as many disappointments, or made the living up to the tenets of Israel as simple and as pleasant, or the services as edifying, and the discourses as varying and instructive as now. Neither could we find any evidence in favor of the argument, also frequently made, that the fervor and devotion to our ancient cause is extinct in modern Israel. The many and liberal contributions for the maintenance of Israel by our people, their oft-expressed pride at belonging to our race and faith, these speak, at least, of some latent fondness for our ancient cause, even though religiously they be estranged from us.

Yet while directly both are free from censure, indirectly both are much to blame. It is in the want of harmony between pulpit and pew where the whole trouble lies, and especially in the want of a yielding spirit on the part of the ministry; in the pulpit's apparent lack of capacity of harmonizing doctrine with changed conditions of the age; in its failure of comprehending the needs and the wants of the people. Pulpit and pew are pulling in opposite directions, the one backward, the other forward. The pulpit is still ogling with the past, the pew is heart and soul with the present. The one still preaches and teaches doctrines and practices of an Oriental past, which by virtue of their being obsolete, or unintelligible, or impossible of practice by the people of to-day, are, without the slightest pang of conscience, tacitly neglected or openly abandoned by the other. This conflict between pulpit and pew has given rise to-day to a state of religion which, for abnormality, stands without its equal among all the religions of the past and present. On the one side we behold the pew, fully abreast with the results of the latest researches in the domains of science and history, on the other side we gaze with bewilderment upon a ministry centuries behind.

On the one side we behold congregations unversed in Hebrew lore, on the other side we marvel at the shortsightedness of a ministry that insists upon making that very language, unintelligible to all, the language of worship, which of all languages should be the simplest and best understood, the language of the heart. On the one side we behold preachers insisting upon a congregation's attendance at service for worship of God, to pour forth their heart in song and thanksgiving and prayer. On the other side we behold the congregations sit in restless silence, for hours, allowing their preacher and their choir to do their praying and singing for them.

On the one side the ministry clings to the Saturday as the weekly day of rest and worship. On the other side the congregations observe that ministerial day of rest, far from the synagogues, as their busiest day of the week.

This is the malady we spoke of, and which, cancer like, has spread and spread until now it has reached the very life centers of Israel. Our worship has become a matter of

form; it no longer is a craving of the heart. Whatever support Israel still receives arises from a vague conception of society's need of religion, and from a knowledge of the fact that civilized society has divided itself into distinct religious bodies, and that the Jew cannot exclude himself, not so much for the reason that it might impair his standing with God, or injure his chances in the life to come, but because it might damage his standing before the world. It is an homage we pay to the opinions of the people, not an act of obedience to a heart yearning for communion with God. It is a stern truth which I utter, and my public utterance of it as bold as it is stern. But bold or not, it is a truth withal, and one for which I do not claim the honor of discovery, for there is scarcely one in this vast audience, this evening, who has not thought the same in his heart of hearts, and the bolder of you have freely conversed upon it, and the boldest of you—and they are a goodly number—who are heartily sick of this present religion of form, of this modern Jewish mock service, have been, and still are, unsparing in its denunciation. Loudly they exclaim: Woe unto the leaders who see not, and will not hear, and woe unto the congregations whose leaders are blind and deaf. See ye not, ye preachers, whither your ministry is leading? See ye not how the children, they who are to form the future generations, become estranged from Israel shortly after their confirmation, if not before? Know ye not that the Hebrew is a dead language? See ye not that the congregations do not worship? See ye not how in the hours of service they are bored by the minister's reading of prayers in foreign languages, or of the stereotyped English prayers, how the mouth uttereth no prayer, neither does their soul wing itself heavenward on the pinions of song? See ye not how, Saturday after Saturday, the house of worship is empty?

Are you blind to the weekly hypocritical farce ye are enacting? How dare ye proclaim, Saturday after Saturday: "This is Israel's holy day of rest, the blessed day of God that brings strength to the weary, freedom to the enthralled, courage to the despondent, peace and comfort and sanctification to the reunited family circle." When ye know that to nine-tenths of all the Israelites in America Saturday is, of all days in the week, the busiest, and the least devoted to sanctification, or recreation, or family reunion. See ye not how this ungodly force has given rise to insincerity, and insincerity to doubt, and doubt to unbelief, and how unbelief has bred this present malady in Israel? See ye not, ye preachers, how Israel is stricken even to its heart? Hear ye not its piteous appeals for you to come to its relief? How long yet will ye continue in your stubbornness? How long yet will ye be deaf to the wants and needs of modern Judaism? How long yet will ye be blind to the fact that you must adapt your theology to the changed conditions of the times, and harmonize it with the spirit of the age, and not force upon the eve of the twentieth century customs, ceremonies, practices and religious notions that are found in the worm-eaten folios of the hoary past. Awake, ye preachers! Hear the cry of alarm! If ye love Israel, as ye claim ye do, save it. Be as one with the people. Ye have dulled the once warm religious craving of our heart by forcing us to act in disobedience to your teachings; atone for the wrongs you have inflicted upon Israel by meeting us half way while it is yet time, and we shall be with you heart and soul. We are ashamed of this farce before God and man. We are ashamed before God and man to stand before the community as observers of the Saturday as the day of rest, when openly and publicly we live and act the lie to our pretension.

Let the reform begin here. Abolish the Saturday, substitute for it the day universally observed as the day of rest, the Sunday, and, as if by the spell of magic, the malady will disappear. Give us the day on which we all, father and mother and children, husband and wife, young and old, can assemble in the house of God with perfect ease, in holiday attire, free from business cares, free from the temptations of gain, husband and wife and child happy to be with each other and near each other in the service of God and sanctified by the external Sunday calm and cessation of the busy wheel of industry into that quietude and beatitude of heart so needful for and so helpful to a sincere pouring forth of the heart to God in thanksgiving for the blessings of the week that is past, and in supplications for strength and protection and guidance during the week opening. Give us a day of services that shall also be the day of rest and Judaism will be saved.

Such are the words and such the wants of no small number of members of modern Jewish congregations and members who are known for their sincerity, who are known to

have the success and future of Israel near at heart, who clearly behold even now the inevitable ruin of Israel in a continuance of the present state of Jewish religious life, who though not blind to the importance of the Jewish Sabbath, think it wiser to yield a little and save the bulk, than sacrifice all through a mistaken and only pretended loyalty. They have scathing charges against the ministry, but not undeservedly. The long array of failures which have crowned the pulpits' efforts for a better observance of the Saturday, and which now stare us tauntingly into the face, should have long since proven the uselessness of the undertaking. We have reasoned, we have plead, we have appealed to race pride, we have conjured up the heroism of our ancestors, we have begged, we have threatened, we suffered defeat after defeat and heartache after heartache and disappointment after disappointment, and still we persevered, hoping against hope, but with no better result than a shrug of the shoulder that brought the disheartening answer: Would that we could be with you, but we cannot. The conditions of the times and our surroundings present insurmountable obstacles.

I, for one, have been made to recognize my defeat by painful lessons, and, to be still more frank, I will add that with all the strong arguments at our command in favor of a continuance of the Decalogue Sabbath, despite my own oft-expressed preference for the maintenance of the Saturday, despite my enthusiasm for consistency and adherence to principle, justice compels me to acknowledge that in the light of the modern canons of reasoning, the arguments of the pew in favor of a Sabbath transfer are even more powerful than those advanced by the pulpit against it. It is calumny to charge this modern disregard of the Sabbath of the Decalogue to greed, and to contrast it with the noble self-denial displayed by our ancestors. Let those who introduce the subject of greed into this discussion contrast the almost extravagant liberality of our people to-day with our ancestors, and ask themselves whether they can justly attribute our disregard of the Sabbath of old to so contemptible an origin as greed. What the Jews could observe in Palestine or within the confines of the Ghetto among their own and kindred does not apply to the almost irrecognizably altered conditions of our days.

The Jews to-day form a component element of the people. In aim and ambition, in thought and action, in public and private life, there is no difference between Jew and Gentile. The Christian has nobly removed the barriers that once separated him from his Jewish fellowman, and the Jew in return dislikes to be at variance with his Christian neighbor, or give offense by openly following his vocations on the Christian Sabbath. Besides, an intuitive conviction has unconsciously strengthened in the modern Jew the belief that religion does not only seek to promote man's spiritual, but also his material welfare. He can base his conviction upon biblical facts. He knows that the Mosaic laws carefully protected and furthered man's worldly interests. When Moses established the holidays he had the welfare of his agricultural people at heart, and, therefore, he fixed them very wisely at such seasons, when they could not possibly clash with the interests of the people. Had he legislated for us to-day, he would surely not have so fixed our Sabbath and our holidays as to make them come in direct conflict with our interests, as to cause the strongest temptations for Sabbath and holiday-breaking, as to force a reluctant observance that arouses a rebellious and not a religious spirit within. Intuitively the modern Jew feels this. He will not and can not rest two days each week. He knows his religion asks one day of rest, and not two, for his decalogue distinctly commands six days of work and only one of rest.

Which day shall it be? Though he knows that the Sabbath of the decalogue has priority to the Sunday, that it is the only day that has biblical sanction, he can not hope that the 8,000,000 of Jews will finally prevail upon the nearly 400,000,000 Christians to exchange their post-biblical Lord's day for the Sabbath of the decalogue, or that in order that he may not suffer from competition, or that he may not be disturbed on Saturday in his House of Worship by the violent shouts of hucksters, or by the still less edifying music of organ and knife-grinders, umbrella-menders or seekers after rags and old-iron, legislature will compel the ninety-nine one-hundredths of the population, who do not regard Saturday as a sacred day, to stop business for the less than one per cent who do. If this were done, the Mohammedans might ask for their rights on Friday, and other creeds for the remaining days of the week. And so he concludes that the minority should yield to the overwhelming majority.

We cheerfully admit that majorities are not always right, that truth outweighs numbers, that history has often shown the final triumph of the insignificant minority over the overwhelming majority, and, moreover, I say, that even though we are that insignificant minority, were we faithfully observing the Sabbath of the Decalogue, were the Sabbath a living fact in Israel, a day of physical rest and spiritual elevation, that man, who, in the face of such a holy observance of Sabbath by the minority, would advocate its change to Sunday would be the most contemptible of men upon the face of the earth. But we are not observing the Saturday. Our men and women, young and old, follow their vocations on the Saturday without as much as a thought that this day differs in any way from any of the working days of the week, and if perchance they do think of it, they console themselves with the thought that we must look at the underlying spirit of the law, that the Jewish law requires physical recreation and spiritual elevation one day out of seven, it matters not what day as long as it is one day, that they take their physical recreation on Sunday and would take their spiritual elevation on that day too, were it not for the stubbornness of the preachers who rather see the religious sentiment killed within their heart than yield to their just demand.

We know the objections raised against a Sabbath transfer, every one irrefutable providing the Sabbath is kept. But it is folly to speak of Saturday as the corner stone of the religion of Israel, when, on it, as far as rest is concerned, our men and women toil as on any of the other working days of the week, and, as far as worship is concerned, the paid officials of the congregation are there in full force to pray and sing for, and preach to the handful of people who mainly attend out of pity for the preacher. If such Sabbath observance forms the corner stone of Judaism, the foundation and the rest of the building material must be of excellent quality to be able to keep the edifice from toppling over. With such a Sabbath observance as ours in the United States, it is folly to speak of a necessity of continuing the Saturday for the sake of consistency. The arguments that were efficient to abolish the new moon holiday, which in Biblical times occupied an honored place aside of the Sabbath, to abolish many of the laws which Moses enjoined forever, to drop the second day holiday, to dispense Phylacteries and "fringes" and "lulav" and corkscrew side locks, and to permit the men to worship with uncovered head, and within the hearing of an organ, and in family pews, at the side of wife and daughter and mother and sister, the arguments that could undermine the authority of the "Talmud" and of the "Shulchan Aruch," the same arguments will hold good in the question as to the feasibility of a Sabbath transfer. It is folly to speak of the Sabbath transfer as a concession to Christianity. If Christian example and Christian aid can secure for Israel a day of rest that shall, indeed, be one of physical rest and spiritual elevation, then is Christianity well deserving of her triumph. It is no disgrace to copy the good, come it from whatever source. Christianity has not scrupled to borrow its religion from us, it took all of our Bible, it drew even the founders and the very head of its faith from our ranks. Christianity took these from us because it recognized their great good, and so are we now recognizing the merits of its Sabbath day which it possesses, not by virtue of superiority of religion, but by reason of overwhelming majority in numbers and because of legislation in its favor. It is folly to conclude from a Sabbath transfer a "loss of identity." If, with everything to deaden every religious impulse; if, with no Sabbath for the past quarter of a century; if, with powerful numbers and legislations against us all this time, Israel has maintained its identity, I know not from what premises it may be logically concluded, that the observance of that day of the week as Sabbath, on which the voice of labor and the roar of trade are mute, on which the dizzying wheel and panting machinery of industry rest, on which a hallowed spell permeates the city, on which husband and wife, parent and child, the buoyant youth and the blooming maid and the man, rejoicing in the crown of his age, can gather in peace and ease, to worship the God of Israel, to hear Judaism explained, and our tragic history recounted, and go forth again with a strengthened belief in the God of Israel and with new resolves to carry into practice the commands of God as commanded through Israel, His chosen people; with such blessings to be gained from a Sabbath transfer, I know not what premises will logically yield for a conclusion a "loss of identity."

The Sabbath transfer is the remedy offered. It is proposed by large numbers of the people. The pulpit has ceaselessly favored the Sabbath of the Decalogue and is bitterly

censured for it. Overpowering arguments speak eloquently and convincingly for the Sunday. The malady is upon us. The religious apathy is appalling. The present Saturday farce is a disgrace, and works greater havoc in our ranks than ever a Sunday observance could possibly do. The question between Saturday or Sunday is the question between the life and death of Israel. Choose!

*The Kansas City Star*—Saturday, November 19, 1898 (Front Page)

A RABBI TO HIS PEOPLE

DR. SCHULMAN'S DRAMATIC SPEECH  
BEFORE HIS CONGREGATION

Women Sobbed When He Spoke in  
Reply to Criticism of His Ac-  
ceptance of a New York Call—  
His Congregation Won Over

In a splendid, emotional speech, Rabbi Schulman of the Temple B'nai Jehudah triumphed last night over those who would criticize his conduct of last week and won back the hearts of all his congregation. It was a triumph not less brilliant than that he won in New York and all the more impressive since he achieved it so naturally and so easily. "Let me once look into their eyes," he had said with confidence to a reporter for *The Star* two days before, "let them once see me in the pulpit and hear my voice and they are mine. No man can stand between my congregation and me. They love me, their pastor. You will see."

Rabbi Schulman was elected co-pastor of Temple Beth-El, New York, one of the largest and richest Jewish temples in that city. He stayed away from Kansas City too long to attend the memorial service of Isadore Bush\* and for this he was criticized by the president of the congregation, Leon Block, who said it looked as if the pastor was casting off old friends for new too suddenly. Mr. Block also read in public a telegram from the rabbi announcing his election, and this provoked Dr. Schulman.

SOBBING WOMEN AND EXCITED MEN

Last night Dr. Schulman made manifest his singular power. He stood before his congregation and spoke to them, at first with such grace and elegance of language that he charmed them into admiration, and finally with an overwhelming flood of emotional and passionate logic that took every heart by storm. There was none that could resist him. The ancient sanctity of the temple alone prevented an outburst among the sobbing women and the restless, excited men. He appealed to them in every manner that can reach the heart of a Jew. He was their rabbi, whom they must respect; he was their friend, whom they must love; he had been greatly honored, and his honor was their honor; he had won a triumph, and it was theirs as well as his own.

He began his address, speaking gently to his congregation for five minutes on the thanksgiving the Jews would offer for the triumph of this land of theirs, America, in the past year. "And I must supplement this with a second joyous message I bring to you from New York. I come to tell you there is only one Israel the wide world over. What is good in one community is good in another, and Israel is good in New York as well as here. Judaism there bears the beautiful fruits of charity and philanthropy as well as it does in this city. My message is that Judaism is a power and a consolation wherever it exists. Last

\*Isidor Bush, prominent Missouri abolitionist, organizer of the first B'nai B'rith lodge in Missouri, who died in St. Louis August 5, 1898.

Sunday I spoke to representatives of all the Jewish philanthropic institutions of New York; these men and women represented millions of wealth and thousands of loved and loving hearts. They are your brothers and your sisters. Glory in them! Glory in them!"

"When will he begin? When will he speak of himself?" the congregation was asking one another.

#### IN REPLY TO CRITICISM

"I have another message of both joy and sadness to bring you; joy that my own speech which you have listened to for five [six] years seemed good enough to be heard in New York. I come to you to-night in the reliance that your joy will be the same as my own. One of the largest congregations of New York, my dear beloved friends, has offered me the position of rabbi and I have accepted it."

Dr. Schulman walked to the end of the pulpit and his voice rose:

"But my joy in this triumph was quickly subdued and conquered by dreadful pain." (His arms rose.) "Half an hour before I reached this city I read a paper and from that paper I learned what kind of a Jew you thought me to be. I learned you thought me disloyal to you, untrue to you. What pain I must have suffered at this. Think of it! When I met my dear one, my wife, I said to her, 'What wretched hours you must have had.'

"And so," the rabbi almost shouted, "I was compelled in order to defend myself to tell of my appointment to the press and to explain the reason of my conduct, when I should have preferred to announce the news first to you. You compelled me to do this. When I read last Wednesday of what you thought of me I was so shocked, so hurt. I could scarcely contain myself. It was my duty to state my case accurately, not merely for my own sake—you know I fear God but no man—but I must speak to vindicate the honor of the ministry. You must realize when you criticize your rabbi, and undermine respect for the ministry, you are putting daggers in the heart of Judaism.

"I profoundly deplore," continued Dr. Schulman more calmly, "I could not be here to honor the memory of Isadore Bush. He was a great Jew and a true one. But it was impossible for me to be present. The hour I should have left New York to reach you I was speaking in Temple Beth-El, New York. Could you know what a sting it was to me to read I had been accused of casting off old friends for new. I have no friends there in New York such as I have here." (There was a break in his voice and the women in the pews were wiping their eyes.) "I have not learned to love them as I love you.

"Now I am going to talk plain business with you. Whilst I would like to have honored the memory of Isadore Bush, I am not a paid officer of the lodge that held the service and I was not requested to attend. I sent a message to the president of this congregation. I said I felt it was my duty to tell him I could not leave New York, and that I had been elected to the pastorate of Temple Beth-El. Beth-El had asked me what you had asked me six years ago, when I came to you from Montana: 'Stay a few days.' I stayed with Beth-El as I stayed with you. My congregation in Montana made no complaint, but you have complained because I did for Beth-El what I did six years ago for you. I meant no discourtesy to you, dear friends. To put it plainly, I did not consider the Isadore Bush memorial services of sufficient importance to draw me from a very important service."

#### NOT BOUND BY CONTRACT

The congregation stirred in the seats as the rabbi said: "Now I come to a larger issue. I am about to leave you, and my character has been questioned. I will be clear and outspoken. There is no contract that binds me to this church [*sic*]. I have a right to accept a call wherever I choose, and those whose business it is to know such things know this. I am forced into saying these things—oh, believe me, I hate the task!

"Six years ago I was elected for one year in this congregation. After five months I was elected for a term of three years and the hope was expressed I would serve out my term. I thanked the congregation, but though I was a young man I would not bind myself. Three years ago I was again elected, but again I refused to bind myself to serve out my term. I repeated this again and again, and the matter was well understood.

"Now I have something to say to you that will astonish you. When I received from the last rabbi of this congregation\* the invitation to come to New York, I had the suspicion that I might be elected pastor of Temple Beth-El." Rabbi Schulman turned toward that quarter of the church where Leon Block sat. "And I discussed with the president of this congregation what I would do if I were elected. It took eight days to get me to accept that election, and I tell you to-night that the president of this congregation" (Leon Block, who criticized Rabbi Schulman so severely) "knew every step of my triumph in New York. He knew what I was doing. He knew it well enough."

"THESE ARE MY FRIENDS"

Rabbi Schulman had been speaking with dramatic power, his voice rising and falling in intense accents, his hand gesticulating vigorously. Now he walked over to the reading desk and leaned upon it with his arms folded under him. He looked attentively with his black eyes in the faces of the men and women beneath him and said slowly: "These are the friends whom I love. Could they doubt me?"

He took a few breaths and continued: "I have but to look in your faces and you have but to look at me in order that we may understand one another. You are friends to me. I see my friends' faces. My friends will understand, will you not, my friends?"

Then he spoke again one sentence in a different tone: "Oh, the president of this congregation—he was my friend!" There was a subtle meaning in the words that did not escape the people who heard him. A few looked toward one corner of the church where a man sat.

"I will tell you why I accepted this call," the rabbi continued rapidly. "You encouraged and sustained me in all my efforts. You supported me. You are a little congregation, but you are very generous. That is what I said Sunday in New York. There is a spirit of liberalism in this city that is a great joy to a minister. I have been enabled to work hand in hand with other ministers of other denominations. I have tried to represent you. I owe a good deal to you and to the city. I suffer pain at leaving you. O, believe me, I do!

"But, believe me again, while sentiment is a strength, sentimentality is a weakness. I have a brilliant future offered me. I must accept it. Would you restrain me? I know you would not. You love me too well for that. I must leave you and you will get another rabbi to succeed me. Shall I ever cease to love you? No. And there is no doubt in my mind that your love and blessing will accompany me on my career. No man"—(and his voice rose to the final words)—"no man can stand between me and my congregation!"

The women in the congregation were nearly all weeping. A Jewish woman with her family of children sat in the gallery. They were all wiping their eyes. After the Hebrew benediction was pronounced they filed out of the church soberly and without a word of comment.

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\*Rabbi Henry Berkowitz served B'nai Jehudah as Rabbi Schulman's immediate predecessor (1888-92); thereafter in Philadelphia (to 1921).



**RECORD OF APPOINTMENTS FOR EDWARD JACOBSON  
IN THE PRESIDENT'S OFFICE AT THE WHITE HOUSE  
DURING THE ADMINISTRATION OF HARRY S. TRUMAN**

*Source:* Presidential Appointment Books; Files of Matthew J. Connelly; Papers of Harry S. Truman; Harry S. Truman Library; Independence, Missouri. Supplementary notations are given as they appear there, or as indicated elsewhere in official White House records, on deposit at the Truman Library.

JANUARY 9, 1946, 12:30 P.M. "Off the Record. Accompanied by Herman[n P.] Rosenberg."

JUNE 26, 1946, 11:00 A.M. "Accompanied by Rabbi Arthur J. Lelyveld and Charles Kaplan." [See text, pages 206-7.]

FEBRUARY 28, 1947, 11:15 A.M.

APRIL 30, 1947, 11:00 A.M. "Off the Record. Wired that he would be here attending meeting of Supreme Lodge of B'nai B'rith, and asked if he might see the President. Also asked the President to present the award of this lodge to Bernard Baruch at Dinner, but the President refused to do this."

DECEMBER 9, 1947, 10:30 A.M. "Off the Record. Accompanied by A. J. Granoff." [See text, pages 207-8.]

JANUARY 29, 1948, 12:15 P.M. "Accompanied by Frank Goldman and Maurice Bisgyer." [See note 59 to Chap. IX.]

MARCH 13, 1948, 10:45 A.M. "Off the Record." [See page 210 of text.]

MAY 17, 1948, 3:15 P.M. "Off the Record." [See page 212 of text. See also note 85 to Chap. IX.]

JUNE 21, 1948, 3:00 P.M. "Off the Record. Accompanied by Joe Healey and Carroll Perry." [See page 213 of text.]

AUGUST 5, 1948, 3:45 P.M. "Off the Record." [See page 214 of text.]

SEPTEMBER 15, 1948, 12:30 P.M. "Accompanied by Frank Goldman."

NOVEMBER 22, 1948, 3:00 P.M. "Off the Record. Accompanied by Mrs. Jacobson." [See page 220 of text.]

JANUARY 31, 1949, 4:10 P.M. "The President signed . . . de jure recognition to the Government of Israel by U.S. Government. Present were Mr. Edward Jacobson, Mr. Frank Goldman, President of B'nai B'rith, Mr. Maurice Bisgyer, National Secretary B'nai B'rith." [See page 219 of text.]

FEBRUARY 25, 1949, 12:45 P.M. "Off the Record. Accompanied by Tom Evans and Lewis Barringer."

APRIL 21, 1949, 12:30 P.M. "Off the Record." [See page 219 of text.]

NOVEMBER 25, 1949, 3:05 P.M. [See page 221 of text.]

MAY 5, 1950, 4:00 P.M. [See page 222 of text. Apparently not shown "Off the Record" because, as Jacobson's handwritten notes indicated, "Matt (Connelly) and all the gang had left for Louisville Derby."]

SEPTEMBER 25, 1950, 3:00 P.M. "Off the Record."

OCTOBER 27, 1950, 11:30 A.M.

NOVEMBER 15, 1950, 9:30 A.M. [first of two appointments that date].

NOVEMBER 15, 1950, 12:00 noon. "The President met with group of [15] Jewish leaders and heads of Zionist Organizations in America. Arranged through Mr. [David K.] Niles." [All those listed in attendance, with the exception of Jacobson and one representative of the American Jewish Committee, were officials of Zionist organizations. Compare: "An Appeal to Truman" (for economic assistance to Israel), *New York Times*, November 16, 1950.]

JANUARY 24, 1951, 9:45 A.M. "Off the Record."

AUGUST 8, 1951, 9:45 A.M. "Off the Record." [See page 223 of text.]

FEBRUARY 5, 1952, 11:15 A.M. [See page 223 of text.]

(Not recorded in the Presidential Appointment Books are occasions when Jacobson saw the President outside his office; e.g., in the White House garden on June 18, 1945; as Mr. and Mrs. Truman's luncheon guest at the White House on December 14, 1946; in New York City on March 17 and October 28, 1948; on the "whistle stop" campaign train, October 29-31, 1948; in Kansas City on such dates as June 28, 1945, and November 1 and December 27, 1948; and as Mr. Truman's overnight guest in Key West, Florida, March 19-20, 1951.)

**DESCENDANTS OF FOUNDERS OF THE CONGREGATION  
WHO WERE MEMBERS IN 1970:**

*Descendants of ISAAC AND BLANCHE BACHRACH:*

Two granddaughters, Mrs. George Blender and Mrs. Kurt Wertheim; and two great-granddaughters (junior members), Sandy Deutsch (now Mrs. Yitzchak Zaritt, of Boston) and Janet S. Wertheim.

*Descendants of ABRAHAM AND RACHEL BAER:*

A grandson, Dr. Alvin J. Baer, and a great-granddaughter, Mrs. William G. Levi.

*Descendant of BERNHARDT AND LIZZIE DAVIDSON:*

A granddaughter, Mrs. Harold M. Gersh.

*Descendants of BERNHARD AND MATHILDA GANZ:*

A daughter, Mrs. Charles Shubart; a granddaughter, Mrs. Julian Krakauer; and two great-grandchildren, Kenneth Krakauer and Mrs. Philip A. Reicher.

*Descendants of ISADORE AND HANNAH KAMSLER:*

A granddaughter, Miss Amy Rose Shane; a great-grandson, Bob Rubin; and a great-great-grandson, David B. Rubin (junior member).

*Descendant of ISAAC AND JEANNETTE LEVY:*

A granddaughter, Mrs. Lester M. Kaatz (then widowed, now Mrs. Kurt Hony).

*Descendants of DAVID AND HENRIETTA LOEB:*

Two grandsons, Donald J. Loeb and Joseph L. Speyer; and a great-grandson, Milford Loeb II (junior member).

*Descendants of BERNHARD AND ERNESTINE SCHRADSKY:*

A great-granddaughter, Mrs. Joseph Levine, and a great-great-grandson, Edward S. Levine.

*Descendants of MOSES AND MARIANA WALDAUER:*

Three great-grandsons—Dr. Alvin J. Baer, Donald J. Loeb, and Joseph L. Speyer; and two great-great-grandchildren, Mrs. William G. Levi and Milford Loeb II (junior member).

**Officers for the Year 5652—1891-2.**

PRESIDENT, - - - - - Mr. B. S. Flersheim.  
 VICE PRESIDENT, - - - - - Mr. Nathan Lorie.  
 TREASURER, - - - - - Mr. Herman Oppenheimer.  
 SECRETARY, - - - - - Mr. B. A. Feineman.  
 WARDEN, - - - - - Mr. B. Davidson.  
 TRUSTEES { Mr. Leon Block,  
 { Mr. Adolph Louis,  
 { Mr. Jos. Lorie,  
 { Mr. Julian Haar,  
 { Mr. Rudolph Wolfson,  
 { Mr. B. Davidson.

**RELIGIOUS SCHOOL.**

Rabbi H. Berkowitz, Superintendent.

**ASSISTANTS.**

Miss Sybil V. Feineman. Miss Pauline Ganz.  
 Miss Jennie Bitterman. Miss Bertha Mayer.  
 Miss Ida Newhouse.

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 Room 6 Hammerslough Building 5th and Main Sts.  
 Hours, 4 to 5:30 P. M., daily.

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**ORGANIST AND CHOIR MASTER,**

Prof. Frank P. Fisk.

**LIBRARIAN,**

Mr. David Jacobs.

**RABBI,**

Rev. Dr. H. Berkowitz.

Residence, 2206 Harrison St.

Office Hours, 1:30 to 2:30 P. M.

At Home, Monday Afternoons and Evenings.



“And Thy gates shall stand open continually.”

**Autumn Leaflet**

—OF—

*Congregation B'nai Jehudah.*

ANNOUNCEMENTS FOR 5652, 1891-2.

**H. BERKOWITZ, Rabbi.**

Temple and School, S. W. Cor. Eleventh and Oak Streets.

KANSAS CITY, MO.



Title page and third page of 1891-1892 “AUTUMN LEAFLET”

Compiled by Rabbi Berkowitz

“for the purpose of facilitating a general co-operation in congregational work.”

## Announcements for the Year 5652.

1891-2.

"And thy gates shall stand open continually, day and night shall they not be closed." Isaiah. LX. 11.

To make the Congregational life a part of the people's life is to be our aim. The Temple should stand open continually, i. e., some useful, uplifting influence should come from it day after day. We should strive to create opportunities for each individual in our community to participate actively in some one department at least, of the Congregation's purpose. Each one must feel that he is serving Judaism by helping, however humbly, to conserve the religious, moral, educational or charitable life of the community. To this end the following has been arranged.

### Schedule of Work and Hours, Year 5652.

1891-2.

**SUNDAYS:** 9:30 to 11 A. M. Session of the Religious School.

10:30 A. M. Meeting of School Board, first week in each month.

11 A. M. to 12 M. Session of Adult's Class.

**MONDAYS:** 2:30 to 10 P. M. Rabbi's Reception, at present to be held at his home, 2306 Harrison St., Mondays, except when the L. A. C. E. Society meets. This is de-

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signed to give the Rabbi an opportunity to cultivate the nearer friendship of his people and that they may find him when they call socially, at a time when they need fear no interruption of his tasks.

8 to 10 P. M. Meetings of the L. A. C. E. Society, alternate weeks. (See p 10.)

**TUESDAYS:** during summer months 3 to 5:30 P. M. Session of the Girls' Industrial School. During winter months, Sunday from 3 to 5:30 P. M.

**WEDNESDAYS:** 2:30 P. M. Meeting of "The Ladies' Hebrew Relief Society," the first week in each month.

4 to 5:30 P. M. Normal Class, each week. Those desiring to qualify as teachers of the Religious School are urged to avail themselves of the privileges of this class.

8 P. M. Meeting of the Trustees of the Cong. First week in each month.

**THURSDAYS:** 5 to 6 P. M. Choir Meetings, each week.

**FRIDAYS:** 8 P. M. Divine Services in the Temple.

**SATURDAYS:** 9 to 10 A. M. Library open for the circulation of books and periodicals.

9:30 to 10 A. M. Session of the Religious School.  
10 to 11:15 A. M. Divine Services in the Temple.

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### Special Services.

Besides the regular Sabbath Services held on Friday evenings at 8 o'clock and Saturday mornings at 10 o'clock, throughout the year, the following Special or Holiday Services will be conducted during this year:

Ereb Rosh Hashana, Tishri 1st, 5652; New Year's Eve, Friday, Oct. 2nd, 1891, 8 P. M. Sermon, "At The Open Gate."

Rosh Hashana, New Year's Day, Saturday Oct. 3rd, 1891 10 A. M. Sermon, "Within the Portals."

Ereb Yom Kippur, Tishri 10th, Atonement Eve, Sunday Oct. 11th, 8 P. M. Sermon, "Seeking for the World's best Treasure."

Yom Kippur, Atonement Day, Monday Oct. 12th, 1891, 10 A. M. to 6 P. M. (See p. 7.)

Ereb Succoth, Tishri 15th. 5652. Eve of Tabernacles Friday, Oct. 16th, 1891. 8 P. M.

Succoth, First Day of Tabernacles. Saturday Oct. 17th, 1891, 10 A. M.

Sh'mini Azereth, Tishri 22nd. 5652. Eve of the Concluding Festival, Friday, Oct. 23rd. 1891, 8, P. M.

Sh'mini Azereth, Day Service of the Concluding Festival, Saturday Oct. 24th 1891, 10 A. M.

'Hanukah, Kislev 25th. 5652, Maccabean Festival, Friday Dec. 25th 1891 8 P. M.

Purim, Adar 14th. 5652, Feast of Lots, Sunday, March 13th 1892.

Ereb Pesach, Nisan 15th. 5652, Passover Eve, Monday Apr. 11th 1892, 6 P. M.

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Pesach I. First Day of Passover, Tues. Apr. 12th. 1892 10 A. M.

Ereb Pesach VII. Nisan 21st. 5652, Eve of Seventh Day of Passover. Sun. Apr. 17th. 1892, 8 P. M.

Pesach VII. Last day of Passover, Monday Apr. 18th, 1892, 10 A. M.

Ereb Sh'buoth, Sivan 6th, 5652 Eve of Feast of Weeks, Tuesday, May 31st, 1892, 6:30 P. M.

Sh'buoth, Feast of Weeks, Wednesday, June 1st 1891. 10 A. M.

### Special Notices.

The order of Yom Kippur Service will be as follows:

I. 10 to 11 A. M. "Shacharith" or Morning Service led by the Rabbi. Book of Prayers pp. 188-202.

II. 11 to 11:30 A. M. Reading the Scriptural Lessons. Pentateuch, "Torah," Mr. M. Glass.

III. 11:30 to 12. Sermon, "The Perpetual Light." Prophets, "Hafkarah," Mr. B. S. Fiersheim.

IV. 12 to 1 P. M. "Mussaf" or Additional Service, German and Hebrew Mr. M. Glass. Book of Prayers, pp. 297-298.

V. 1 to 2 P. M. Selected Readings, Mr. B. S. Fiersheim.

VI. 2 to 3 P. M. Biographical Sketches of prominent persons who died during 5651. By the Rabbi.

VII. 3 to 4 P. M. "Mazkir Neshomoth" or "Memorial of the Dead. Book of Prayers pp. 289. The Rabbi.

VIII. 4 to 4:30 P. M. Selected Readings by Young People of the Congregation.

IX. 4:30 to 5 P. M. "Mincha" or Afternoon Service. Book of Prayers pp. 284. Mr. M. Glass.

X. 5 to 6 P. M. "Neilah," or Closing Service pp. 285-318. The Rabbi.

N. B. Before each of the numbers or parts of the Atonement Day Service there will be a short Organ Prelude during which persons may quietly enter or withdraw from the Synagogue, BUT AT NO OTHER TIME.

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Responses of Passages so marked in the Ritual will be kindly made by the Congregation, in subdued but audible tones before the Choir sings them.

Attention is called to the following extracts from the Constitution governing the Congregation.

ARTICLE VI.

ORDER AND DECORUM IN THE SYNAGOGUE.

SECTION 1. All persons entering the Temple must repair to their seats in a noiseless and becoming manner.

SEC. 2. ALL CONVERSATION IS STRICTLY PROHIBITED.

SEC. 3. All persons must endeavor to be in their places in the Synagogue before the commencement of Service, and there remain until the Services are concluded.

SEC. 4. Persons entering the Synagogue during the reading of the Law, during the sermon or whilst the Congregation is standing, shall remain near the door and not repair to their seats until the same is ended, and every one must conform strictly to the regulations, as to the time when the Congregation is standing or sitting.

SEC. 5. Parents are in all cases held responsible for the behavior of their children.

SEC. 6. IT IS STRICTLY FORBIDDEN FOR PERSONS TO GATHER IN THE VESTIBULE OR NEAR THE SYNAGOGUE, PRIOR TO, DURING, AND AFTER DIVINE SERVICE.

SEC. 7. Children under the age of five years are not permitted to be brought into the Synagogue.

You are most urgently and politely requested to observe these rules on all occasions.

The Semi-Annual meetings of the Congregation are held in the month preceeding Rosh Hashonah and Pesach; due notice is given by mail.

All matters appertaining to the cemetery are under the control of the Trustees.



The S. G. C. E. Society.

This Society was organized in the Fall of 1888 to serve the Congregation as an Auxiliary in the various departments of its activities, religious, educational and charitable. It is named from the initials of the titles of the committees who have control of the various departments, viz:

I. Literary, Lecture and Library Committee.

A. Aid Com. Composed of the Officials of the United Hebrew Relief Societies

C. Congregational Committee.

F. Educational Committee.

The business of the Society is under the control of the Executive Board, composed of all the Officers and Chairmen of the four Standing Committees.

- |                     |   |   |                         |
|---------------------|---|---|-------------------------|
| President           | - | - | Rabbi H. Berkowitz.     |
| 1st Vice President  | - | - | Mr. Leon Block.         |
| 2nd Vice President  | - | - | Mr. Sam Woolf.          |
| Treasurer           | - | - | Mr. M. Glass.           |
| Recording Sec'y     | - | - | Miss Sybil V. Feineman. |
| Corresponding Sec'y | - | - | Mr. Oscar Flersheim.    |

COMMITTEE L.

- |                              |                        |
|------------------------------|------------------------|
| Mrs. M. Reis.                | Mr. Maurice Berkowitz. |
| Mrs. Nathan Lorie, Chairman. |                        |

COMMITTEE A.

- |                                     |                        |                |
|-------------------------------------|------------------------|----------------|
| Dr. H. Berkowitz.                   | Mrs. S. Lieberman.     | Mrs. S. Block. |
| Mr. S. Woolf.                       | Mr. R. Woolson, Treas. |                |
| Mr. B. A. Feineman, Sec'y and Supt. | Wm. Baruch, Chmn.      |                |

COMMITTEE C.

Mrs. B. A. Feineman. Mrs. J. Newhouse.  
Mrs. A. B. Frenkel. Mrs. J. Adler. Mrs. O. Flersheim.  
Mrs. H. Berkowitz, Chairman.

COMMITTEE E.

Mrs. M. Freedman. Mrs. B. Negbauer.  
Mrs. Geo. Bergman. Miss Christine Haas.  
Miss Sophie Rosenberger. Miss Sybil V. Feineman  
Mrs. Sol. Block, Chairman.

**Open Meetings of the L. A. C. E. Society for 1891-2.**

The scope of the Society is being enlarged from year to year as it gains in strength of membership and support. The following work will be undertaken during this year:

SUNDAY, Oct. 25, 1891, at 11 A. M. Inauguration of Educational work under the Auspices of Com. E. Weekly meetings of this Section will be held at the hour named, in the vestry of the Temple, under the leadership of the Rabbi, for readings and discussion on the principles, the history, the language and the literature of the Jewish people. This will afford a much coveted opportunity for all those who are prevented by business, home or school duties during the week from participating in the Society's activities, to do so Sundays and especially will it create the opportunity for our young men and women to better acquaint themselves with the past history, the present movements and the future aims of our religion.

The Chairman of Committee E. with the support of the "Ladies Hebrew Relief Society" organized and has for the past two years carried on a most successful Free Industrial School for Girls. Sewing in all its branches is taught while

every possible good influence is sought to be conveyed to the 50 to 80 children who are receiving the benefits of this training. The School meets every week (see page 5) in the vestry of the Temple. A number of the ladies of the community have given their services voluntarily, but there is room for more help in this splendid work. Donations of material or money will be thankfully received.

MONDAY, NOV. 9th, 1891, 8 P. M. in the Temple. Inauguration of the Literary meetings under the auspices of Com. L. Annual Address by the President Rabbi H. Berkowitz. Subject "A Broad View of Life."

MONDAY, NOV. 23rd, 1891, 8 P. M. Inauguration of the Open Meetings under the auspices of Committee A. Report of the Jewish Charities for the past year. Topic for general discussion: What is being done elsewhere and what can we in Kansas City do for the exiles from Russia?

MONDAY, DEC. 7th, 1891. 8 P. M. Literary Meeting. Program to be announced by Com. L.

SUNDAY, DEC. 27th, 1891. Celebration of 'Hanukah to be arranged by Com. C.

It is the function of Committee "C" to arrange for the celebration of various Festivals in the congregation as well as to devise ways and means on all occasions throughout the year for enhancing the Services in the Temple or in any other way to promote the efforts of the Congregation. In accordance with this plan a Flower Mission has been carried on during the past year by this Committee. Each week flowers are sent to the Temple to decorate the pulpit. After the Services these flowers are sent to the sick of the Congregation or those in the various Hospitals of the city. The flowers are contributed in turn by the ladies, the privilege coming



about once or twice in a year to each. Those desiring to participate in this beautiful mission will please notify the Chairman of Committee C. Mrs. H. Berkowitz.

Monday, Jan. 11th, 1892, 8 P. M. Com. L. Lecture, to be announced.

MONDAY, JAN. 26th, 1892. Com. A. "The National Conference of Charities and Corrections" to be reported on by the Kansas City delegates to the last Conference held in Indianapolis last May: Dr. Hopkins of the Congregationalist Church; Mr. Butterfield, Sup't of the "Provident Association;" and Rabbi Berkowitz, also by Dr. T. P. Haley of the First Christian church, the Gen'l Secretary of the Nat'l Conference for Missouri.

MONDAY, FEB. 8th, 1892, 8 P. M. Com. L. Literary Programme. To be announced.

MONDAY, FEB. 22nd, 1892. Washington's Birthday. Exercises of a patriotic character to be arranged by a special committee.

SUNDAY, MARCH 13, 1892. Com. C. Purim Celebration.

MONDAY, MARCH, 21st. 8 P. M. Com. L. Lecture, Prof. S. Chanfield, Chancellor of the University of Nebraska. Topic to be announced.

MONDAY, APRIL, 4th 1892. Com. L. Literary Programme.

MONDAY, APRIL 25th, 1892. Inauguration of Open Meetings under the auspices of Com. C. Topic: "The Relation of the People to the Congregation and how to Improve the Same."

Debate: Should Women be admitted to equal mem-

bership in the Jewish Congregation and into the Jewish ministry?

MONDAY, MAY, 9th, 1892. Com. L. Lecture. To be announced.

MONDAY, MAY, 23rd, 1892. 8 P. M. Com. A. A Consensus of opinion on certain Charity Problems and modern methods of solving them. To be participated in by some of the practical Charity workers of Kansas City.

MONDAY, JUNE 6th, 1892. 8 P. M. Com. L. Closing Exercises for the year.



## MEMBERS OF

## Congregation B'nai Jehudah.

Axman, C. D.  
 Altschul, Max. O.  
 Adler, Albert  
 Adler, Bernard  
 Adler, Joseph  
 Abeles, Dr. Edward.  
 B.  
 Bachrach, Isaac  
 Benjamin, Louis  
 Benjamin, Leon  
 Benjamin, David  
 Benjamin, M.  
 Benjamin, Alfred  
 Baer, A.  
 Benas, Mrs. M.  
 Block, Sol.  
 Block, Dr. J.  
 Block, Edward  
 Block, Leon  
 Baruch, Wm.  
 Berkowitz, Wm. J.  
 Berkowitz, Albert  
 Berkowitz, Maurice  
 Bernheimer, G.  
 Bernheimer, Isi.  
 Baum, Julius  
 Baum, Samuel  
 Berkson, Isaac  
 Bobrecker, Sam  
 Buchheimer, L.  
 C.  
 Cahn, Joseph  
 Cahn, Sigmund  
 Cahn, Eli

Caro, F.  
 Davidson, B.  
 Davidson, N. L.  
 Davidson, Gus.  
 Denebeim, L.  
 Denebeim, A.  
 Dreyfus, Jos.  
 Dreyfus, A. H.  
 E.  
 Emrich, Felix  
 Emrich, Fred.  
 Emrich, Lipman, M.  
 Eppstein, Sam  
 Eisen, R.  
 F.  
 Flersheim, B. S.  
 Flersheim, A. S.  
 Flersheim, Oscar  
 Feineman, B. A.  
 Friedman, J. A.  
 Frenkel, A. B.  
 Flohr, J.  
 G.  
 Goldman, M.  
 Glass, M.  
 Ganz, B.  
 Ganz, Herman  
 Gordon, I.  
 Griff, Theo. W.  
 Gruber, Isaac  
 Goldenberg, Julius  
 H.  
 Hammerslough, Louis  
 Haar, Julian

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Schulman, A.  
 Schulman, Oscar  
 Stiefel, Chas.  
 Spitz, Ben  
 Stern, Myer  
 Shoenberg, Moses  
 Speyer, Sol.  
 Speyer, Simon  
 Samuels, S.  
 Seligsohn, J. G.  
 Sachs, Oscar  
 Sloss, Jacob  
 Sherman, S. S.  
 Sherman, Louis  
 Stein, Julius  
 Sulzbacher, Louis  
 Schulein Solomon  
 Schulein, A.  
 Simon, D.

Loewenstein, E.  
 Levy, Isi A.  
 Levy, Leopold  
 Levy, Louis  
 Lazar, M.  
 M.  
 Miller, Henry  
 Miller, B.  
 Miller, Jacob  
 Mooney, J.  
 Meyer, H.  
 Michaels, J.  
 Mayer, D. T.  
 Mayer, Isaac  
 Mayer Dave  
 Moog, D.  
 Mack, Harry H.  
 Marks, L. V.  
 Menderson, Henry  
 Meyer, Louis  
 N.  
 Ney, I.  
 Newhouse, Jacob  
 Neustadt, E.  
 Neustate, Jacob  
 Nachman, Joseph  
 Negbauer, B.  
 O.  
 Oppenheimer, Herman  
 Oppenheimer, Hugo  
 P.  
 Peiser, L.  
 Peiser, M.  
 R.  
 Reefer, M. C.  
 Rosenberger, G  
 Rice, Max.  
 S.  
 Sloss, A. M.  
 Sadler, A. N.

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Haas, I. L.  
 Hirsh, Adolph  
 Hirsh, Simon  
 Holzmark, Mrs. N.  
 Haas, N. A.  
 Helburn, I. S.  
 Herschfeld, R. N.  
 Hart, Albert  
 Hammerslough, Julius  
 Haar, Joseph  
 Haar, Louis  
 I.  
 Isaacs, Max  
 J.  
 Joffe, B. B.  
 Joffe, Geo.  
 Judah, A.  
 Jacobson, Max  
 K.  
 Kahn, Henry  
 Klein, M. R.  
 Kander, Felix V.  
 Koenigsberger, M.  
 Kolm, H.  
 Kersberg, Ben  
 L.  
 Lorie, Joseph  
 Lorie, Nathan  
 Lieberman, L. S.  
 Louis, Jacob  
 Levy, Isaac A.  
 Livingston, M. H.  
 Lederman, F.  
 Lyons, M.  
 Louis, Adolf  
 Lewis, H. C.  
 Lipsis, S. R.  
 Landman, E.  
 Loewen, Louis  
 Loewen, Morris

V.  
 Vaughan, R. W.  
 W.  
 Wisbrun, M. H.  
 Woolf, A. S.  
 Woolf, Samuel  
 Wollman, Jonas  
 Wollman, Henry  
 Wollman, Morton  
 Wolfson, Rudolph  
 Wurmser, A. C.  
 Weil, Chas.  
 Weil, Max  
 Warner, L. E.  
 Wyman, J.  
 Waldheim, A.  
 Weil, Jacob  
 Wineright, A.  
 Z.  
 Zeiler, Isaac



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## 1905 MEMBERSHIP LISTS OF LEADING JEWISH SERVICE AND SOCIAL CLUBS

as published in

*Hoye's Kansas City Blue Book & Club Directory for 1905-6*

(Membership in these clubs almost invariably indicated  
family affiliation with Congregation B'nai Jehudah)

### COUNCIL OF JEWISH WOMEN

#### *Officers*

Mrs. Lee Lyon, 2810 e. 12th, pres.  
Mrs. Nathan Lorie, 1312 Harrison, v-pres.  
Mrs. Milford Loeb, 917 Tracy, rec. sec.  
Mrs. A[lex] W. Benjamin, 1314 Cherry,  
cor. sec.  
Mrs. Paul Kessel, 924 Paseo, treas.

#### *Members*

Mrs. Ed[ward] Aaron, 306 w. Armour Blvd.  
Mrs. Abe Adler, 2114 Forest  
Mrs. B[ernhard] Adler, 917 Benton Blvd.  
Mrs. I[sidor] A. Adler, 2100 Forest  
Mrs. J[oseph] Adler, The Elsmere  
Mrs. Louis Adler, 1609 e. 33rd  
Mrs. E[van] Albright, 1422 Paseo  
Mrs. A[dolph] Altschuler, The Washington  
Mrs. J. Arnheim, 1422 Central  
Mrs. I[saac] Bachrach, 916 e. 8th  
Miss J[essie] Bachrach, 916 e. 8th  
Mrs. Abraham Baer, 1235 Harrison  
Mrs. B[ernard] Balling, 2420 e. 10th  
Miss Carrie Barth, Brunswick Hotel  
Mrs. Wm. Baruch, 320 Olive  
Mrs. R[osa] Batavia, 1933 e. 14th  
Mrs. L[ouise] Benas, 1311 Harrison  
Mrs. Alex Benjamin, 1314 Cherry  
Miss A[da] Benjamin, 3417 Wyandotte  
Mrs. D[avid] Benjamin, 3620 McGee  
Miss F[anny] Benjamin, 3417 Wyandotte  
Mrs. G[eorge] Bergman, 1611 Troost  
Mrs. M[aurice] Berkowitz, 200 Olive  
Mrs. W[illiam] J. Berkowitz, Bristol station  
Mrs. J[acob] Berlinger, 3127 Woodland  
Miss M[ona] Binswanger, 3300 Lydia  
Mrs. E[dward] Block, 104 Woodsworth  
Mrs. Isaac Block, 1313 Campbell  
Mrs. S[ol] Block, 3018 Forest  
Mrs. S[ylvan] Blum, 1210 e. 13th  
Mrs. G[us] Bren, 1905 Summit  
Mrs. H. C. Bren, 527 Brooklyn  
Mrs. Saml. Bren, 1408 Brooklyn  
Mrs. S[igmund] Cahn, 1429 Locust  
Mrs. H[enry] Cohen, 3406 Wyandotte  
Mrs. M. E. Cohen, 1411 Prospect  
Mrs. R[euben] S. Crohn, 2821 Campbell  
Miss B[elle] Davidson, 912 e. 14th  
Mrs. B[ernhardt] Davidson, 912 e. 14th  
Mrs. J[ulius] Davidson, 2216 e. 12th

Mrs. N[athan] L. Davidson, 1418 Cherry  
Mrs. A[lfred] Deichman, 1223 Prospect  
Mrs. B[en] Deutsch, 3126 Tracy  
Mrs. A[lphonse] Dreyfus, 1311 Harrison  
Mrs. S. Drucker, 3301 Virginia  
Mrs. J[oseph] Ebert, 1102 e. 8th  
Mrs. R[aphael] Eisen, Linwood cor. Garfield  
Miss Bertha Emerich, 505 w. 16th  
Mrs. E. [?] Eppstein, 103 w. 34th  
Mrs. A[dolf] Ettliger, 1321 Forest  
Mrs. S[olomon] Ettliger, 3615 Wyandotte  
Mrs. B[enjamin] A. Feinman, Lexington Hotel  
Mrs. G. Fist, 313 Park  
Mrs. H[enry] Flarsheim, 2908 Tracy  
Mrs. Sallie Fleischmann, 1013 e. 16th  
Mrs. A[dolf] S. Flersheim, 2101 e. 12th  
Miss M[au]de Flersheim, 2101 e. 12th  
Mrs. J[acob] Flohr, 2501 Forest  
Mrs. S. H. Frank, 927 e. 17th  
Mrs. A[braham] B. Frenkel, 1403 Tracy  
Mrs. M[orris] Friedman, 1302 Paseo  
Miss M. Friedman, 1526 Harrison  
Mrs. B[ernhard] Ganz, 2605 e. 12th  
Mrs. M[anheim] Goldman, 3538 Wyandotte  
Mrs. A. Goldsmith, Lydia cor. 34th  
Mrs. Abram Goldstandt, 2500 e. 14th  
Mrs. W. Goldstein, 2330 Prospect  
Mrs. S[amuel] Goodman, 3228 Woodland  
Mrs. S[am] Gradwohl, 211 w. 16th  
Mrs. David Green, 1230 Montgall  
Mrs. T[heodore W.] Griff, 2941 Forest  
Mrs. H[enry A.] Guettel, 3308 Tracy  
Mrs. E[mil] Haas, 2227 Troost  
Miss E[mma] Haas, 1606 Forest  
Miss Ella Hammerslough, 1522 e. 31st  
Mrs. A[lfred] Harris, 1015 e. 16th  
Mrs. A[lfred] Hart, 1315 Harrison  
Miss C[ornelia] Harzfeld, 3217 Main  
Mrs. S[iegmond] Harzfeld, 1115 Brooklyn  
Mrs. R[euben N.] Hershfield, 1302 Indiana  
Mrs. A[dolf] Hirsch, 1408 Paseo  
Mrs. E. Hirschorn, 1617 Central  
Mrs. Lewis Hofman, 4117 Warwick Blvd.  
Mrs. Lee Hohman, 3735 Wyandotte  
Mrs. A[ibert] Holzmark, 334 Tauomee,  
K.C., Ks.  
Mrs. M[ax] Holzmark, 832 Tauomee,  
K.C., Ks.  
Mrs. A[lex] Hyman, 3242 Lydia  
Mrs. I[saac] Isaacs, 2300 Tracy

- Mrs. B. Jacobs, 2919 Olive  
 Mrs. J. Jacobs, Brunswick Hotel  
 Mrs. B[en] B. Joffe, 1200 e. 15th  
 Mrs. G[odfrey] Jones, 2410 e. 14th  
 Mrs. A[braham] Judah, Tracy sw cor. 35th  
 Mrs. I[sadore] Kamsler, 1233 Harrison  
 Mrs. F[elix V.] Kander, 3119 Tracy  
 Mrs. J. Kaufman, 922 e. 13th  
 Mrs. S. Kaufman, 911 e. 13th  
 Mrs. P[aul] Kessel, 2929 Olive  
 Mrs. R[osa] Kitzinger, 1403 e. 13th  
 Mrs. Max Klein, 2202 Troost  
 Mrs. M[orris R.] Klein, 2200 Forest  
 Mrs. S. J. Klein, 2204 Troost  
 Mrs. I[saac] Landman, 1408 Troost  
 Mrs. S[amuel] Latz, 219 w. 16th  
 Mrs. F[red] Lederman, 300 w. Armour byd.  
 Mrs. M[artin] Lehman, The Netherlands  
 Mrs. J[ulius] J. Levy, 3036 Flora  
 Mrs. Jos. Lichtenberg, 437 w. 35th  
 Mrs. S. Lichtig, 1423 Tracy  
 Mrs. A[lbert] Lieberman, The Elsmere  
 Mrs. H. Lieberman, 2324 Troost  
 Mrs. L[ouis] S. Lieberman, 1419 Troost  
 Mrs. C. Liebstadter, 1423 Central  
 Mrs. S[amuel R.] Lipsis, 3219 Main  
 Mrs. H[enrietta] Loeb, 1615 Troost  
 Mrs. M[ilford] Loeb, 917 Tracy  
 Mrs. M[orris] Loewen, 3711 Wyandotte  
 Mrs. Chas. I. Lorber, 920 e. 13th  
 Mrs. J[oseph] Lorie, 3930 Warwick byd.  
 Mrs. N[athan] Lorie, 1312 Harrison  
 Mrs. L[eo] Ludwig, 2728 Olive  
 Mrs. A[rnold] Lux, 807 e. 14th  
 Mrs. Lee Lyon, 2810 e. 12th  
 Mrs. M[orris] Lyon, 2300 Troost  
 Mrs. T[heodore] Lyon, 915 Benton byd.  
 Mrs. D[aniel] Lyons, Washington Hotel  
 Mrs. J[ulius] Lyons, The Elsmere  
 Mrs. S. Mainhardt, 1312 Cherry  
 Mrs. B. Marks, 2304 e. 12th  
 Mrs. D[avid] Mayer, 3408 Wyandotte  
 Miss B. Meibergen, 1423 Central  
 Mrs. M[eyer] Meibergen, 1423 Central  
 Mrs. E[li] Meinrath, 3117 Tracy  
 Mrs. Louis Mendelsohn, 3416 Wyandotte  
 Mrs. L[ouis] Meyer, 3347 Harrison  
 Mrs. J[acob] Miller, 1306 Paseo  
 Mrs. I[saac] Moog, 1302 Paseo  
 Mrs. J[oseph] Mooney, 215 w. 34th  
 Mrs. L[ewis] Newgass, 3542 Forest  
 Mrs. B[enjamin] Negbaur, 1300 Garfield  
 Mrs. J[acob] Newhouse, The Vickers  
 Miss C[ornelia] A. Ney, 1720 Jefferson  
 Mrs. I[saac] Ney, 1720 Jefferson  
 Miss H. Obermeyer, 36th & Forest  
 Mrs. E. Olin, 1335 Highland  
 Mrs. H[erman] Oppenheimer, 905 Benton byd.  
 Mrs. H[arry] Oppenstein, 400 Walrond  
 Mrs. L. Paul, 1418 Virginia  
 Mrs. L. Peiser, 1109 e. 13th  
 Mrs. S. M. Ratner, 1514 Troost  
 Mrs. M[ax C.] Reefer, 916 Tracy  
 Miss Zerlina Reefer, 916 Tracy  
 Mrs. E[dward] Rosenbaum, 2205 Charlotte  
 Miss S[ophia] Rosenberger, 2941 Forest  
 Mrs. Lucian Rosenwald, 2101 e. 12th  
 Mrs. L[eon] Rosenwald, 3411 Troost  
 Mrs. G[rant I.] Rosenzweig, Washington Hotel  
 Mrs. Alex[ander] Rothenberg, 3014 Forest  
 Mrs. J[ulius] Rothgiesser, 2810 e. 12th  
 Mrs. P[hilip] Rothschild, Coates House  
 Mrs. I[saac] Ryder, 1316 Harrison  
 Miss Therese Ryder, 1316 Harrison  
 Mrs. O[scar] Sachs, 1314 Cherry  
 Mrs. N[athan] Schloss, Washington Hotel  
 Mrs. Jacob Schweizer, 1021 Agnes  
 Mrs. M[orris] Seelig, 1224 Holmes  
 Mrs. F. Sellers, 1413 Euclid  
 Mrs. Ed Shane, Troost Av. Hotel  
 Mrs. M[eyer] Shane, 3219 Lydia  
 Mrs. O[scar] Shane, 506 Brooklyn  
 Mrs. A. [L.] Sheurman, 1127 Brooklyn  
 Mrs. L. Silverman, 719 e. 14th  
 Mrs. S. Simmonds, The Vickers  
 Mrs. D. [B.] Simon, 713 w. 10th  
 Mrs. L. Simon, 713 w. 10th  
 Mrs. N[orton] Starr, Brunswick Hotel  
 Mrs. J[ulius] Stein, 3423 Harrison  
 Mrs. D. Steinberger, 211 w. 16th  
 Mrs. M[orris] Stern, 1402 College  
 Mrs. C. Stiefel, 2225 Troost  
 Mrs. E. Stulz, 3405 Wyandotte  
 Mrs. J[acob] Weil, 1218 Euclid  
 Mrs. Louis Weil, 1617 Central  
 Mrs. S[amuel] Weil, 1314 Campbell  
 Mrs. Thos. E. Weil, 3233 e. 12th  
 Mrs. S[amuel] Wertheimer, Cordova Hotel  
 Mrs. J. Wisbrun, 4117 Warwick byd.  
 Miss Gertie Wolf, 2700 Forest  
 Mrs. J. Wolf, 3111 Olive  
 Miss Anna Wolfson, 3032 Flora  
 Mrs. R[udolf] Wolfson, 3032 Flora  
 Miss K[ate] Wollman, 720 w. 11th  
 Mrs. A[lfred] S. Woolf, 2700 Forest  
 Mrs. H[arry] B. Woolf, 3028 Harrison  
 Mrs. S[amuel] Woolf, 1400 Forest

#### PROGRESS CLUB

##### *Officers*

Isaac Bachrach, pres.  
 Al[fred] Benjamin, v-pres.  
 Evan Elbright, sec.  
 Danl. Lyons, treas.  
 Club House, 1017 Washington

##### *Members*

Edw. Aaron, 115 e. 4th  
 Bernhard Adler, 1214 Main  
 Evan Albright, 602 Delaware  
 Nathan Allmayer, 809 Wyandotte  
 A. L. Askanas, 1113 Main

- David Bachrach, 916 e. 8th  
 Isaac Bachrach, 916 e. 8th  
 Julius Baer, 1030 Main  
 Jos. A. Barth, The Brunswick  
 Saml. Baum, 1100 Olive  
 Alfred Benjamin, 3415 Wyandotte  
 David Benjamin, 3620 McGee  
 H[arry] L. Benjamin, 447 w. 35th  
 Harry Berlinger, 704 Main  
 Gustav Bernheimer, Main ne cor. 12th  
 Israel E. Bernheimer, Main ne cor. 12th  
 Jerome H. Bernheimer, Main ne cor. 12th  
 Edw. Block, 420 Delaware  
 Dr. Jacob Block, 503 Bank of Com. bldg.  
 Leon Block, 733 N.Y. Life bldg.  
 Sol Block, 419 Delaware  
 A. H. Brown, 1024 Walnut  
 A. S. Cahn, 741 Prospect  
 Harry Cohen, 1008 Main  
 Saml. Cohen, 1008 Main  
 R[euben] S. Crohn, 2821 Campbell  
 Bernhard[t] Davidson, 1306 Grand  
 Frank Davidson, 810 e. 12th  
 Nathan Davidson, 1418 Cherry  
 E. B. Davison, 632 N.Y. Life bldg.  
 Alfred Deichmann, 1223 Prospect  
 Benj. Deutsch, 3126 Tracy  
 L[ouis] Ehrlich, 704 Main  
 Raphael Eisen, 414 Delaware  
 Max Emrich, 421 w. 6th  
 Emanuel Ettlinger, 1320 Forest  
 Solomon Ettlinger, 3627 Wyandotte  
 Henry Flarsheim, 2908 Tracy  
 A[dolf] S. Flersheim, 412 Delaware  
 B. Flersheim, 412 Delaware  
 Jacob Flohr, 800 Main  
 L. [Jacob ?] Frank, 1314 Campbell  
 Danl. Frankel, 809 Wyandotte  
 Jesse Frenkel, 1403 Tracy  
 Harry Friedberg, 2919 Olive  
 Sam Ganz, 2720 Park  
 A. Goldberg, 107 w. 6th  
 Geo. Goldberg, 1210 Grand av.  
 L. W. Goodman, Custom House  
 Frank Gordon, 518 N.Y. Life bldg.  
 Isaac Gottlieb, 634 Garfield  
 Theo. W. Griff, 419 Delaware  
 H. A. Grossberg, 618 Delaware  
 H[enry] A. Guettel, 909 Main  
 H[enry] G. Gumbel, Baltimore Hotel  
 Jos. Haar, 1017 Washington  
 Leo Haas, 806 Main  
 A. Halle, 1024 Walnut  
 Alfred Hart, 1323 Harrison  
 Jacob Harzfeld, 526 N.Y. Life bldg.  
 Sig. Harzfeld, 1108 Main  
 Saml. Heilbrun, 3225 Main  
 Milton Hellman, 1100 Walnut  
 H. Hess, 910 Broadway  
 Leo Hilpp, 807 Wyandotte  
 Adolph Hirsch, 602 Delaware  
 Irving Hirsch, 602 Delaware  
 Otto Hirsch, 602 Delaware  
 Alex Hyman, 1204 Main  
 C. Jacobs, 815 Central  
 Dr. H[erman] D. Jerowitz, 1233 Grand av.  
 Abraham Judah, 1120 Brooklyn  
 F[elix] V. Kander, 306 Kemper bldg.  
 Emil Kitzinger, S & S Packing Co.  
 M[orris] R. Klein, 2204 Troost  
 Fred Lederman, 3 w. 9th  
 I. J. Levy, 3130 Flora  
 L. L. Levy, 1117 Grand av.  
 Dr. Jos. Lichtenberg, 1208 Wyandotte  
 A[nschel] J. Liebstadter, 905 Broadway  
 Dr. Saml. Loebenstein, 200 Altman bldg.  
 Myron Loewen, 3711 Wyandotte  
 J[acob] L. Lorie, 1312 Harrison  
 Jos. Lorie, 3930 Warwick byd.  
 Nathan Lorie, 1312 Harrison  
 Percy Lorie, 1312 Harrison  
 I. Louis, 1417 Charlotte  
 Chas. H. Lyon, 910 Broadway  
 Eugene Lyon, 910 Broadway  
 Lee Lyon, 100 w. 3rd  
 Morris Lyon, 100 w. 3rd  
 Theo. Lyon, 100 w. 3rd  
 Danl. Lyons, 807 Wyandotte  
 Julius Lyons, 807 Wyandotte  
 Emanuel Manko, Central se cor. 12th  
 M. S. Mayer, with Nels Morris & Co.  
 Nathan Mayer, 911 Main  
 Meyer Meibergen, 1423 Central  
 Henry Meyer, 908 Tracy  
 Dr. Abram Miller, 531 Rialto bldg.  
 H. K. Negbaur, 549 Delaware  
 Maurice Negbaur, 549 Delaware  
 Walter Negbaur, 549 Delaware  
 Alex New, 606 Waterworks bldg.  
 Lewis Newgass, 3542 Forest  
 Edw. C. Ney, 1720 Jefferson  
 Isaac Ney, 1720 Jefferson  
 W[illiam] S. Ney, 1720 Jefferson  
 Louis Oppenstein, 400 Walrond  
 Michael Oppenstein, 400 Walrond  
 S[amuel] Oppenstein, 400 Walrond  
 M. Peiser, Independence, Mo.  
 Max C. Reefer, 1616 Main  
 Seymour Rice, 15 w. 9th  
 I. J. Ringolsky, 336 N.Y. Life bldg.  
 Abraham Rosenberger, 304 w. 5th  
 H[enry] Rosenblatt, 611 Wyandotte  
 H. Rosenthal, 613 Delaware  
 G[rant] I. Rosenzweig, 833 N.Y. Life bldg.  
 Alex Rothenberg, 704 Main  
 Louis Rothschild, 1002 Main  
 Isaac Ryder, 115 w. 6th  
 J[acob] A. Ryder, 115 w. 6th  
 M. R. Ryder, 115 w. 6th  
 Phil Schier, 416 Delaware  
 L. J. Schiff, 912 Main  
 Nathan Schloss, 704 Main  
 Fred Seligsohn, 1070 Union av.  
 Alfred Shane, 1204 Main  
 Moses Sheuerman, 704 Delaware  
 Aaron Silverman, 117 Walnut

G. B. Silverman, 531 N.Y. Life bldg.  
M. Silverman, 1617 Central  
Sid Silverman, 726 Main  
Jos. Simon, 3405 Troost  
A. H. Speyer, 923 Washington  
Jos. Stein, 1303 Charlotte  
Julius Stein, 420 Delaware  
Aaron Steiner, 1224 w. 9th  
M[orris] Stern, 804 Grand av.  
Sig. Stern, 804 Grand av.  
S[igmund] C. Stulz, 1416 Main  
Dr. B[runo] L. Sulzbacher, 514 Wabash

Leon Vogel, 807 Wyandotte  
E. F. Weil, 538 N.Y. Life bldg.  
Jacob Weil, 1218 Euclid  
Jos. Weil, 115 w. 6th  
Chas. Weill, 10th & Prospect  
Saml. Wertheimer, 1117 Walnut  
Dr. I. J. Wolf, 210 Rialto bldg.  
B. F. Wollman, 45 Waterworks bldg.  
Morton Wollman, 307 Delaware  
A[lfred] S. Woolf, 927 Main  
H[arry] B. Woolf, 1119 Main  
A[ibert] C. Wurmser, 1117 Walnut

## MEMBERSHIP LIST, November, 1940

Aaron, Edward	4353 Hyde Park Avenue
Abend, Sam	6704 Locust Street
Abraham, Arthur	115 West 39th Street
Adel, Irwin	420 West 50th Street
Adler, I. A.	3717 Tracy Avenue
Adler, Norton	601 West 50th Street
Adler, Samuel	1340 East 32nd Terrace
Allen, Arch H.	449 West Dartmouth Road
Allen, Jacob I.	3930 Campbell Street
Allis, Barney	Muehlebach Hotel
Allis, Charles S.	Sophian Plaza
Alport, A. E.	1120 Ward Parkway
Altschuler, Harry	Coates House
Altschuler, Sidney L.	5060 Sunset Drive
Amster, Walter H.	210 West 51st Terrace
Astrowe, Dr. Phillip S.	801 East Armour Boulevard
Auerbach, Henry A.	4500 Warwick Boulevard
Baer, Julius	Bellerive Hotel
Baker, Michael H.	1220 West 62nd Street
Ball, Albert K.	215 East 68th Street
Barmon, N. H.	2614 Campbell Street
Barnett, Max	1027 West 67th Street
Baum, George K.	441 West 58th Terrace
Baum, Miss Hilda	4714 McGee Street
Baum, Louis A.	6543 Edgevale Road
Benjamin, Alfred L.	809 West 52nd Terrace
Benjamin, Miss Fanny	3538 Cherry Street
Benjamin, Mrs. David	3620 Gillham Road
Benjamin, Lionel	1000 West 59th Street
Berell, Elias	4646 Virginia Avenue
Berkley, Edgar L.	6405 Wenonga Road, Mission Hills, Ks.
Berkowitz, E. B.	1249 Stratford Road
Berkowitz, Reuben	5801 Oak Street
Berkowitz, Samuel	6810 Main Street
Berkowitz, Sidney	301 West 51st Terrace
Berkowitz, Walter J.	1047 West 53rd Terrace
Berkowitz, William B.	Riviera Apartments
Berkson, Sol	1215 East Armour Blvd.
Berlau, Charles	5415 Harrison Street
Berlau, Joseph	401 Huntington Road
Berlau, Michael	1010 Ward Parkway
Berlau, William	617 West 58th Terrace
Berlinger, Harry	Bellerive Hotel
Bernheimer, Earle J.	420 East Armour Blvd.
Binswanger, Mrs. I. J.	Bellerive Hotel
Bird, Harold W.	Casa Loma West
Bleiweiss, Jack	403 Ward Parkway
Blender, Dr. Lester A.	1121 Mannheim Road
Bloch, Leon E.	414 West 58th Street
Bloch, Mrs. Millard J.	217 East 37th Street
Bloch, Samuel	3938 Broadway

Block, Arthur C. . . . .	1016 Pioneer Trust Bldg.
Block, Bernhardt . . . . .	5607 Harrison Street
Block, Mrs. Edward . . . . .	Newbern Hotel
Block, Lou K. . . . .	2615 Linwood Blvd.
Block, Stanford S. . . . .	836 West 58th Street
Blond, Louis . . . . .	414 East 45th Street
Blotky, Frank W. . . . .	7211 Ward Parkway
Blum, Sylvan . . . . .	1005 West 77th Terrace
Blumenthal, Alfred . . . . .	3712 Holmes Street
Bobrecker, A. . . . .	3218 College Avenue
Bobrecker, Leo . . . . .	3718 Tracy Avenue
Bordman, I. . . . .	1205 West 61st Street
Brady, M. . . . .	2 East 57th Street
Brams, Dr. Leon N. . . . .	121 Ward Parkway
Brand, Paul L. . . . .	5215 Rockhill Road
Brauer, Sam . . . . .	3801 Wayne Avenue
Brenner, Daniel L. . . . .	311 East 70th Street
Brenner, Toby . . . . .	6442 Wornall Terrace
Bresler, David H. . . . .	7429 Belleview Avenue
Breyer, Maurice S. . . . .	1208 West 62nd Street
Brod, Alfred . . . . .	3545 Indiana Avenue
Broud, Harry . . . . .	475 East 55th Street
Brown, Harry N. . . . .	211 East 66th Street
Burgheimer, Charles . . . . .	3409 Pennsylvania
Burstein, J. A. . . . .	6929 Oak Street
Cahn, Albert S. . . . .	3724 Broadway
Carbaugh, Dr. Eugene . . . . .	7720 Wornall Road
Charno, Mitchell . . . . .	656 West Gregory Blvd.
Chasnoff, David H. . . . .	5239 Rockhill Road
Clasen, Dr. Arthur C. . . . .	1102 Ward Parkway
Clasen, Samuel . . . . .	Locarno Apartments
Cohen, Albert R. . . . .	5012 Sunset Drive
Cohen, Carl F. . . . .	6845 Grand Avenue
Cohen, Joseph . . . . .	2108 Washington, K.C., Ks.
Cohen, Morris . . . . .	727 East 62nd Street
Cohen, Sig . . . . .	Commodore Hotel
Cohn, Frank L. . . . .	3124 Wayne Street
Cohn, M. B. . . . .	3524 Paseo
Cohn, Mrs. Michael . . . . .	3712 Holmes Street
Cohn, Morton L. . . . .	421 West 67th Street
Cohn, Ralph R. . . . .	3218 Euclid Avenue
Cohn, Sylvester H. . . . .	Riviera Apartments
Coplin, Charles . . . . .	5240 Rockhill Road
Cortez, Carlos . . . . .	930 West 32nd Terrace
Culver, Leon M. . . . .	5837 McGee Street
Cummings, Morris . . . . .	1414 West 39th Street
Dann, Dr. David S. . . . .	801 East Armour Blvd.
Davidson, Hyman . . . . .	1255 Stratford Road
Davidson, Julian K. . . . .	5815 Highland Avenue
Davis, C. C. . . . .	110 West 66th Terrace
Dean, B. H. . . . .	5125 Forest Avenue
Denebeim, A. . . . .	3930 Benton Boulevard
Denebeim, David . . . . .	614 West 68th Terrace
Denebeim, J. E. . . . .	33 West Dartmouth Road
Denebeim, Meyer L. . . . .	201 West 54th Street



Deutsch, Ben	3738 Tracy Avenue
Disman, Butler	220 West 54th Street
Donovitz, H.	5231 Lydia Street
Dreyer, Charles B.	5521 Wornall Road
Dreyfus, Morris E.	3620 Gillham Road
Durwood, Edward	801 West 60th Terrace
Dworkin, Phillip	Biarritz Apartment
Ebert, Joseph	3507 Gillham Road
Ehrlich, Louis H.	5049 Wornall Road
Ehrlich, Louis H., Jr.	5049 Wornall Road
Eisberg, J. J.	7114 McGee Street
Eisen, William	4929 Virginia Avenue
Emrich, Max	2 West Ninth Street
Epstein, H. W.	3845 Wyandotte Street
Epstein, Harry J.	427 West 68th Street
Ettlinger, Mannie	Belleclair Apartments
Fane, Irvin	800 West 51st Street
Feld, I. Irving	239 Ward Parkway
Feld, Lipman G.	3502 Jefferson Street
Feld, Milton W.	444 West 60th Terrace
Feldenheimer, Sam	Hyde Park Hotel
Fels, Arthur	Bellerive Hotel
Fels, Ralph	6984 Valley Road
Fieman, Max	4010 Troost Avenue
Fink, Leon B.	433 Ward Parkway
Finkelstein, Leo	5800 Central Street
Fishman, Toby	3237 Harrison Street
Flarsheim, Henry	3720 Holmes Street
Fox, Louis A.	801 East Armour Blvd.
Franklin, Benjamin B.	107 Ward Parkway
Franklin, Morris	Newbern Hotel
Fredman, Ben J.	428 West 68th Street
Friedberg, Mrs. C. H.	216 West 51st Terrace
Friedman, A. D.	17 East 66th Street
Friedman, David	5319 Paseo
Friedman, Joseph	6033 Walnut Street
Friedman, Mrs. J.	317 West 51st Terrace
Friedman, M. A.	10 East 65th Terrace
Friedman, Moe L.	5221 Rockhill Road
Friedmann, Mack H.	5342 Troost Avenue
Friedson, Mrs. Ed.	3343 Virginia Avenue
Friedson, Fred C.	4235 East 61st Street
Galamba, Herman J.	1000 Brentwood Circle
Galamba, Louis G.	1230 West 61st Terrace
Galamba, Sam	428 West 69th Street
Garry, Benjamin	6134 McGee Street
Gastman, Ira A.	643 East 62nd Street
Gelatt, Mrs. Ada	Newbern Hotel
Gelhaar, Morris L.	4555 Main Street
Gershon, Lou S.	429 East 70th Street
Gerson, Oscar	411 West 60th Terrace
Ginsberg, Dr. A. Morris	1222 West 62nd Street
Ginsberg, Sidney A.	5240 Mission Road, Fairway, Ks.
Gladstone, Oscar	4806 Jarboe Street

Glaser, Lawrence S. . . . .	6139 McGee Street
Glatt, Meyer S. . . . .	.1509 Stratford Road, Mission Hills, Ks.
Glazer, Louis . . . . .	114 West 68th Street
Goldberg, Leo B. . . . .	6011 Central Street
Goldberg, Miss Mamie . . . . .	4801 Roanoke Road
Goldberg, Mose . . . . .	3715 Harrison Street
Goldberg, Samuel T. . . . .	.1205 West 61st Street
Goldberger, Max . . . . .	4405 Gillham Road
Goldblatt, Louis I. . . . .	5415 Central Street
Goldblatt, Phil . . . . .	441 West 59th Street
Goldin, Sheppard . . . . .	434 West 69th Street
Goldman, Miss E. Faye . . . . .	3337 Paseo
Goldman, Fred . . . . .	835 West 64th Terrace
Goldman, George L. . . . .	1107 Walnut Street
Goldman, Lawrence E. . . . .	5601 High Drive, Mission Hills, Ks.
Goldman, Dr. Max . . . . .	Riviera Apartments
Goodfriend, James . . . . .	.235 Ward Parkway
Goodman, Barney . . . . .	1230 West 64th Street
Goodman, Leo . . . . .	4736 Oak Street
Goodman, Dr. LeRoy . . . . .	3243 Benton Boulevard
Gorman, B. . . . .	5931 High Drive, Mission Hills, Ks.
Gorman, Sam . . . . .	5931 High Drive, Mission Hills, Ks.
Gottlieb, Blanche . . . . .	Locarno Apartment
Granoff, A. J. . . . .	.6539 Edgevale Road
Green, Mrs. David . . . . .	.207 West 51st Terrace
Green, Howard J. . . . .	637 West 60th Terrace
Greenberg, Albert . . . . .	633 East Gregory
Greenberg, Lee . . . . .	5600 High Drive, Mission Hills, Ks.
Greenebaum, Leon . . . . .	5223 Charlotte Street
Greenman, Elias . . . . .	5343 Tracy Avenue
Greenman, Ira . . . . .	305 West 51st Street
Greenman, Louis . . . . .	3628 Penn Street
Gressman, Max . . . . .	.1195 East 65th Street
Grossman, Harry . . . . .	415 West 59th Street
Grossman, H. J. . . . .	1500 Grandview, K.C., Ks.
Grossman, Jerome E. . . . .	7201 Ward Parkway
Guettel, Arthur A. . . . .	1040 West 57th Street
Guettel, Mrs. Martha . . . . .	Bellerive Hotel
Gumbiner, Alton . . . . .	425 Westover Road
Haas, Emil, Jr. . . . .	5526 Crestwood Drive
Haas, Leo . . . . .	3233 Penn Street
Hait, A. B. . . . .	Locarno Apartments
Hakan, Albert . . . . .	112 East Winthrop Road
Hakan, L. M. . . . .	5235 Rockhill Road
Hans, S. . . . .	408 West 59th Street
Hantover, Philip O. . . . .	22 East 62nd Terrace
Hardwick, Michael . . . . .	7504 Olive Street
Hart, Alfred . . . . .	Bellerive Hotel
Harzfeld, Sig. . . . .	1221 West 64th Street
Heilbrun, Samuel . . . . .	Riviera Apartments
Heimovics, George . . . . .	7141 McGee Street
Hellman, Milton . . . . .	115 West Armour Blvd.
Helzberg, Barnett C. . . . .	1254 Huntington Road
Helzberg, Dr. H. Morton . . . . .	.6541 Summit Street
Herman, Sig. . . . .	5046 Paseo
Hess, Edgar A. . . . .	1004 Baltimore Avenue

Hess, Harry	920 Main Street
Hirsch, Clarence A.	1225 West 59th Street
Hirsch, Irving	Casa Loma Apartments
Hirsch, Otto	K. C. Athletic Club
Hirsch, Mrs. S.	Bellerive Hotel
Hirsh, Karl	101 East 41st Street
Hoffman, Edward	.634 Huntington Road
Hoffman, Maxwell	1915 Tracy Avenue
Hoffman, Morris	3716 Benton Boulevard
Holzmark, Mrs. A.	1106 Ward Parkway
Holzmark, Irwin	.6537 Summit Street
Holzmark, Max	452 West 63rd Street
Horn, Herman L.	.5303 Charlotte Street
Hurst, Dr. Martin J.	4543 Washington Street
Hurst, Morris	.5501 Tracy Avenue
Hurwitt, Irwin E.	.301 West 51st Terrace
Irwig, Dr. Fred	Route No. 1, Overland Park, Ks.
Isenberg, Ludwig	3827 Central Street
Isreal, Charles	.5844 Charlotte Street
Jacob, Dick	Riviera Apartments
Jacob, W. H.	.503 Ward Parkway
Jacobs, Abe	5700 Central Street
Jacobs, James K.	Villa Serena Apartments
Jacobs, Harry L.	Commerce Building
Jacobson, A.	Riviera Apartments
Jacobson, Benno	5808 Wyandotte Street
Jacobson, Edward	.2012 East 36th Street
Jacobstein, J.	2810 Benton Boulevard
Jacoby, Mrs. Leo R.	7322 Walnut Street
Jaffee, J. Jay	Hickman Mills, Mo.
Jones, Dr. Lawrence	.5700 Charlotte Street
Kaatz, Lester	.315 East 68th Terrace
Kahan, William C.	205 East 66th Street
Kalis, I. H.	1223 West 62nd Street
Kander, Harold S.	4335 Hyde Park Avenue
Kaplan, Harold T.	.6335 McGee Street
Kaplan, Reuben	12 East 69th Street
Kassel, M.	4825 Belleview Avenue
Katz, M. H.	.6000 Ward Parkway
Kaufman, Joseph	20 West 51st Terrace
Kendis, M. B.	601 East Armour Blvd.
Kingsbaker, Rae	3334 Wabash Avenue
Kirschner, Martin K.	3823 College Avenue
Kleban, Mier	.2101 East 36th Street
Klein, Arthur M.	2000 Olathe Blvd., K.C., Ks.
Klein, Robert	1328 East Armour Boulevard
Kleinman, K. E.	.704 East 70th Terrace
Kling, Mrs. Lazard	.5209 Rockhill Road
Klugman, J. H.	8226 Highland Avenue
Koenigsdorf, Henry	5832 Brookside Blvd.
Koenigsdorf, Julius	903 East 42nd Street
Kohn, Jules E.	Commerce Building
Kornblum, Samuel W.	Riviera Apartments
Krakauer, Julian	.6523 Summit Street

Krasne, Hyman	1016 West 58th Street
Kriegshaber, Ike N.	Post Office Box No. 2248
Kulka, Henry	3536 Virginia Avenue
Laner, Lewis	200 East 66th Terrace
Laner, Saul	6834 Grand Avenue
Lawrence, Theodore	4047 Warwick Boulevard
Lebrecht, Abe	3820 Troost Avenue
Lebrecht, Julius	5441 Holmes Street
Lee, Dr. William B.	1320 N. 24th Street, K.C., Ks.
Lefkovitz, Ben S.	1232 West 60th Terrace
Lefkovitz, James J.	4223 South Benton Blvd.
Lehman, Martin B.	3517 Cherry Street
Leifer, Max	611 West 68th Terrace
Leonard, Arthur	Riviera Apartments
Lerner, Joseph S.	Locarno Hotel
Lessner, Manuel	5315 Tracy Avenue
Lettas, Meyer	3819 College Avenue
Levene, J. S.	5810 Paseo
Levene, Louis E.	4506 Paseo
Levenson, Leon	422 West 47th Street
Levi, Hyman	Riviera Apartments
Levin, Miss Emelie	Bellerive Hotel
Levin, Jake	3451 East 62nd Street
Levin, J. H.	5628 Kenwood Avenue
Levin, Julius J.	4226 Harrison Street
Levin, Nathan	Casa Loma Apartments
Levy, E. E.	4316 Rockhill Road
Levy, Joseph S.	235 Ward Parkway
Levy, Mrs. Julius J.	Bellerive Hotel
Levy, Max H.	5833 Grand Avenue
Levy, Paul B.	Butler, Missouri
Lewin, Sid	5046 Paseo
Lewis, George S.	37 East 68th Street
Lieberman, Dr. B. A.	3516 Holmes Street
Lieberman, Jerome S.	34 East 56th Terrace
Lieberman, Louis B.	420 West 67th Terrace
Lieberman, L. S.	3720 Holmes Street
Liebman, Samuel	3429 Benton Boulevard
Liebstadter, A. J.	Brownhardt Apartments
Lindenblatt, Morris	4035 Kenwood Avenue
Lipper, Phil A.	Casa Loma East
Lipsky, Miss Sylvia	Commodore Hotel
Litman, Mrs. Isadore	4530 Charlotte Street
Loeb, Milford	Riviera Apartments
Lorber, Edward A.	1106 East 40th Street
Loewen, Myron	Georgian Court Apartments
Lorie, Mrs. A. W.	5837 Grand Avenue
Lorie, Mrs. Alvin J.	Riviera Apartments
Lorie, Jacob L.	Dierks Building
Lorsch, Hans R.	437 East 70th Street
Lowenstein, Louis	6542 Jefferson Street
Ludwig, Leo H., Jr.	619 West 69th Terrace
Lustig, Norton J.	5424 Paseo Boulevard
Lux, Dr. Paul	6141 Mission Drive, Mission Hills, Ks.
Lyon, Bert	5815 Summit Street
Lyon, David	5525 Wornall Road

Lyon, Eugene L. . . . .	Riviera Apartments
Lyon, Lee . . . . .	410 West 56th Street
Lyon, Leslie M. . . . .	410 West 56th Street
Lyons, Jack . . . . .	3024 Troost Avenue
Mag, Arthur . . . . .	825 West 63rd Street
Manne, I. B. . . . .	3704 Tracy Avenue
Manne, Morris . . . . .	3217 Wabash Avenue
Manne, Samuel . . . . .	5622 Cherry Street
Marder, Mrs. Sarah . . . . .	3605 Tracy Avenue
Margolin, Harold . . . . .	325 Ward Parkway
Marks, Sam . . . . .	4031 Kenwood Avenue
Mayer, Millard . . . . .	1224 West 62nd Street
Meinrath, Mrs. Eli . . . . .	3534 Charlotte Street
Melcher, Reuben . . . . .	7208 Washington Street
Metzger, Arthur S. . . . .	4830 Jarboe Street
Meyer, Leon R. . . . .	612 West 66th Terrace
Meyer, Mrs. Louis . . . . .	Bellerive Hotel
Meyerhardt, Julius . . . . .	1402 Fidelity Bldg.
Michael, Louis . . . . .	427 East 70th Street
Milens, Cyril A. . . . .	715 West 73rd Terrace
Milgram, Al . . . . .	1251 West 61st Terrace
Milgram, Nat . . . . .	845 West 62nd Street
Miller, Sam F. . . . .	710 South Main, Independence, Mo.
Millman, Daniel S. . . . .	Ponce De Leon
Minda, Joseph . . . . .	Sophian Plaza
Mindlin, David B. . . . .	321 West 51st Terrace
Mindlin, Harold S. . . . .	809 West 71st Street
Minor, Ray E. . . . .	906 East 42nd Street
Mnookin, I. J. . . . .	436 West 47th Street
Mnookin, Leo L. . . . .	5623 Rockhill Road
Mnookin, Nathan . . . . .	5301 Rockhill Road
Mnookin, Dr. Samuel M. . . . .	321 West 51st Terrace
Moch, Julius . . . . .	Villa Serena
Mooney, Dr. Justin L. . . . .	5835 High Drive, Mission Hills, Ks.
Mooney, Mrs. Joseph . . . . .	3800 Forest Avenue
Morantz, David . . . . .	3920 College Avenue
Morse, Jack . . . . .	3 East 69th Terrace
Moss, Dr. Paul . . . . .	321 Ward Parkway
Mott, J. A. . . . .	3743 Virginia Avenue
Myers, Louis S. . . . .	5701 Oakwood Road, Mission Hills, Ks.
Myers, Sidney . . . . .	414 West 46th Terrace
Nachman, Arthur S. . . . .	6540 Penn Street
Nathan, Robert D. . . . .	532 Stock Yards Exchange
Navran, Harry F. . . . .	621 West 57th Terrace
Navran, Ralph N. . . . .	105 West 39th Street
Negbaur, Hal K. . . . .	801 West 58th Street
Negbaur, Walter . . . . .	717 Manheim Road
Neusteter, Nat . . . . .	6101 High Drive, Mission Hills, Ks.
Newberg, Mrs. Aaron . . . . .	1620 East 35th Street
Newman, Albert . . . . .	Bank of Commerce
Newman, Henry . . . . .	5821 Central Street
Ney, Edward C. . . . .	3512 Kenwood Avenue
Ney, William S. . . . .	3512 Kenwood Avenue
Oelsner, Julius U. . . . .	1502 Drury Lane, Mission Hills, Ks.

Ofner, Arthur	3316 Campbell Street
Oppenheimer, George	1208 Stratford Road
Oppenheimer, Harold	1012 Baltimore Avenue
Oppenheimer, Jesse	1231 Huntington Road
Oppenheimer, Robert H.	1208 Stratford Road
Oppenstein, Harry	3737 Holmes Street
Oppenstein, Sam	3727 Holmes Street
Optican, Samuel S.	123 West 69th Street
Pareman, Joseph	5103 Paseo
Peiser, Ernest	1308 West 50th Terrace
Plotsky, Louis	404 East 66th Terrace
Pollock, Dr. Leo H.	1308 East 33rd Street
Portman, Mier	3523 Olive Street
Poulin, M. D.	440 East 72nd Terrace
Powers, Jerry	Riviera Apartments
Price, Julius M.	5819 Locust Street
Prins, Frank L.	5656 Valley Road
Printz, Dr. Otto J.	1400 Professional Bldg.
Rabin, Helen	5810 Paseo
Rabin, Dr. J. H.	2219 Nebraska, K.C., Ks.
Reefer, James H.	Riviera Apartments
Reefer, Max C.	638 West 59th Terrace
Reefer, Miss Zerlina	Riviera Apartments
Reicher, M. H.	5733 McGee Street
Reicher, Miss Rosa	7236 Jarboe Street
Reitzes, Samuel	3920 Paseo
Rice, Mrs. Seymour	Bellerive Hotel
Rice, Leo	2020 Indiana Avenue
Rieger, Jack	1414 Stratford Road, Mission Hills, Ks.
Rieger, Nathan	3639 Charlotte Street
Rieger, Oscar	Sophian Plaza
Ringolsky, I. J.	Commerce Building
Robinson, Abe	4320 Paseo
Robinson, S.	3729 Main Street
Rodin, Carl	403 East Meyer Blvd.
Rose, Louis	Bellerive Hotel
Rose, Oscar	1209 West 50th Street
Rose, Will	5107 Paseo
Rosen, Harry	103 Ward Parkway
Rosenberg, Phineas	601 West 67th Street
Rosenbloom, Joseph W.	807 Romany Road
Rosenblum, Ira	621 West 71st Terrace
Rosenblum, Monte I.	441 Knickerbocker Place
Rosenkrantz, Harry	712 West 48th Street
Rosenstock, A. P.	4437 Gillham Road
Rosenstock, Emil	Locarno Apartments
Rosenstock, Mrs. Gus	1236 West 61st Terrace
Rosenzweig, Grant I.	3740 Gillham Road
Roth, Murray H.	5209 Rockhill Road
Rothenberg, Mrs. Alexander	Bellerive Hotel
Rothschild, A. P.	Locarno Apartments
Rothschild, Harry	2517 Benton Boulevard
Rothschild, Mrs. Louis P.	Georgian Court Apts.
Rothschild, Louis S.	610 West Meyer Blvd.
Ruback, William	411 East Meyer Blvd.

Rubenstein, Harry J. . . . .	630 West 70th Terrace
Rubenstein, Leo . . . . .	6017 Belleview Street
Rubin, Harry A. . . . .	1220 West 62nd Street
Rubin, Samuel M. . . . .	3217 Bellefontaine Street
Rubin, Simon N. . . . .	6648 Locust Street
Rubin, William . . . . .	Locarno Apartments
Ruvel, Louis . . . . .	Locarno Apartments
Ryder, Jacob A. . . . .	4047 Warwick Boulevard
Sachs, Alex F. . . . .	1209 West 61st Street
Sachs, Herbert L. . . . .	300 West 67th Terrace
Sackin, A. O. . . . .	5705 Oak Street
Sackin, Erwin R. . . . .	Thomas Carlyle
Saizow, H. J. . . . .	2018 Grand Avenue
Saferstein, Milton . . . . .	1301 Armour Boulevard
Samuelsohn, M. . . . .	4032 Garfield Avenue
Sanditz, Bert J. . . . .	3511 Gillham Road
Sandler, Harry . . . . .	1229 West 62nd Street
Saper, Joseph N. . . . .	2634 Paseo
Saper, S. Stanford . . . . .	5715 Central Street
Scharff, Adolph K. . . . .	7 East 68th Terrace
Schier, Mrs. Phil . . . . .	Bellerive Hotel
Schlesinger, Arthur S. . . . .	5734 Charlotte Street
Schoenberg, Albert . . . . .	1121 Manheim Road
Schoenfeld, Henry . . . . .	5920 High Drive, Mission Hills, Ks.
Schwartz, M. H. . . . .	3436 Bellefontaine Avenue
Seelig, Morris . . . . .	1201 East 59th Street
Segelbaum, Rose . . . . .	1104 Laurel Ave., K.C., Ks.
Seligsohn, Mrs. Fred . . . . .	Bellerive Hotel
Sernes, Dan . . . . .	1204 Commerce Bldg.
Shane, I. E. . . . .	713 East 54th Street
Shane, Myron . . . . .	3728 Tracy Avenue
Shane, Oscar L. . . . .	3214 Bellefontaine Ave.
Shapiro, David . . . . .	7237 Jarboe Street
Shapiro, Herman . . . . .	Villa Serena
Shapiro, J. . . . .	824 West 53rd Terrace
Shapiro, Julius C. . . . .	402 West 59th Street
Shavlán, Louis . . . . .	226 West 68th Street
Shaw, Colleph L. . . . .	2208 State, K.C., Ks.
Shaw, Dr. Morris H. . . . .	1120 East 66th Street
Sheffrey, David L. . . . .	1124 Ward Parkway
Shlensky, Morris R. . . . .	625 West Meyer Blvd.
Shlyen, Jesse . . . . .	5921 Harrison Street
Shubart, Charles . . . . .	18 West 58th Street
Siegel, Israel . . . . .	5137 Paseo
Siegel, Lester . . . . .	705 Brush Creek
Sight, Harry . . . . .	1514 West 56th Street, Mission Hills, Ks.
Sight, Jack . . . . .	641 West 68th Terrace
Silberberg, A. R. . . . .	Thomas Carlyle
Silberman, Sol . . . . .	3907 College Avenue
Silberman, Wm. B. . . . .	5245 Rockhill Road
Silverforb, Jacob . . . . .	441 West 67th Terrace
Silverforb, Moss H. . . . .	1041 West Gregory Blvd.
Silverforb, Nathan . . . . .	1041 West Gregory Blvd.
Silverman, A. H. . . . .	James Russell Lowell
Silverman, Sydney . . . . .	First National Bank
Silverstein, Sam J. . . . .	1324 East 76th Street

Simon, Stanley R.	2705 North Twentieth, K.C., Ks.
Simons, Marvin M.	3311 Benton Boulevard
Singer, Isidore	615 West 69th Terrace
Singer, Louis	401 West 62nd Street
Sittenfeld, George M.	801 Westover Road
Sittenfeld, Leon B.	801 Westover Road
Skeer, Max	608 West 57th Street
Slegman, Robert M.	1230 West 61st Terrace
Slegman, Saul	1230 West 61st Terrace
Slotkin, Milton	720 West 48th Street
Slotnick, Ben	3816 Olive Street
Snowder, Mrs. David	Locarno Apartments
Snowder, William	5819 High Drive, Mission Hills, Ks.
Snyder, Rudolph M.	5200 Garfield Avenue
Sonken, Joseph	5840 Brookside Blvd.
Sonin, Sam	3707 Holmes Street
Sophian, Dr. Abraham	63rd & Wenonga Road, Mission Hills, Ks.
Sosland, David N.	1278 West 59th Street
Spector, Barney L.	712 West 48th Street
Spero, Mrs. Fannye E.	3509 Gillham Road
Speyer, H. H.	5046 Paseo
Speyer, Herbert D.	5043 Paseo
Speyer, Joseph L.	5043 Paseo
Starr, Raymond	5044 Summit Street
Stein, Martin	107 Ward Parkway
Stern, Arthur J.	426 West 69th Street
Stern, Edgar J.	5221 Rockhill Road
Stern, Ferdinand	1228 West 62nd Street
Stern, Henry	1013 Baltimore Avenue
Stern, Herman	5447 Charlotte Street
Stern, Julius	722 Ward Parkway
Stern, Morris	1013 Baltimore Avenue
Stern, Morris M.	3235 Cypress Avenue
Stern, Sigmund	236 West 54th Street
Stern, Victor	708 West 17th Street
Stiefel, Maurice	4944 Westwood Road
Stone, Mark	7240 Charlotte Street
Strauss, Harry B.	6631 Paseo
Strauss, Mrs. Joseph	1726 West 71st Street
Sulzbacher, Mrs. B. L.	Bellerive Hotel
Sulzbacher, Louis	4436 Millcreek Blvd.
Super, Abe	3838 Bellefontaine
Tanzer, Sam	4201 Prospect Avenue
Taube, L. S.	5824 McGee Street
Taube, Theodore	4820 Jarboe Street
Taxman, Meyer	Kemp Hotel, Wichita Falls, Tex.
Terte, Judge Ben	4939 Ward Parkway
Terte, Harry H.	440 West 57th Street
Tigerman, Joseph	4101 Benton Boulevard
Tivol, Charles L.	124 East 69th Street Terrace
Tucker, Charles	6015 Wyandotte Street
Tucker, Maurice H.	928 Barnett, K.C., Ks.
Uhlmann, Paul	1240 West 57th Street
Uhlmann, R. Hugh	445 East 71st Terrace
Uhlmann, Dr. Robert	700 East 36th Street



Ungar, Jonas . . . . .	1044 Rowland, K.C., Ks.
Waldner, Isadore . . . . .	1024 Quindaro, K.C., Ks.
Waldner, Milton . . . . .	3544 Askew Avenue
Wayne, Alex . . . . .	3600 Holmes Street
Wegerer, Emel . . . . .	4122 College Avenue
Weill, Marcel . . . . .	820 West 71st Terrace
Weiss, Harry . . . . .	1215 Baltimore Avenue
Werby, David . . . . .	4029 Walnut Street
Werby, Jacob . . . . .	5925 Wyandotte Street
Westheimer, Arnold . . . . .	5743 Holmes Street
Westheimer, Norman F. . . . .	Villa Serena
White, Harry S. . . . .	20 West Dartmouth Road
Wile, Harold D. . . . .	432 West 47th Street
Wolf, E. J. . . . .	5646 Holmes Street
Wolf, Dr. I. J. . . . .	3710 Tracy Avenue
Wolf, Jerry . . . . .	1234 Indiana Avenue
Wolf, Dr. Joseph H. . . . .	712 West 48th Street
Wolf, Jesse . . . . .	4441 Gillham Road
Wolf, Mrs. William . . . . .	Riviera Apartments
Wolff, Lester . . . . .	4433 Campbell Street
Wolfberg, Harris P. . . . .	1223 West 62nd Street
Wolfberg, S. L. . . . .	415 West 68th Terrace
Wolfson, Fred J. . . . .	5328 Rockhill Road
Wolfson, Walter S. . . . .	4227 Kenwood Avenue
Woolf, Herbert M. . . . .	The Walnuts
Worth, Fred . . . . .	1821 East 75th Street
Zigmond, Jerry . . . . .	4924 Walnut Street
Zoglin, Dr. Nathan . . . . .	5901 Wyandotte Street
Zukav, Morris L. . . . .	900 East Armour Blvd.

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 Mr. and Mrs. Jerrold Epstein  
 Mrs. Morris Epstein  
 Mr. and Mrs. Sherwin L. Epstein  
 Mr. and Mrs. Stanton G. Epstein  
 Mr. and Mrs. Robert N. Epsten  
 Mrs. Pauline Seelig Epton  
 Mr. and Mrs. Irving Erber  
 Mr. and Mrs. Bernard Erlich  
 Mrs. Helen Etzel  
 Dr. Elizabeth A. Evans  
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 Mr. and Mrs. Marvin Farber  
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 Mrs. Leo Rubenstein  
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 Mr. and Mrs. Irving C. Rubin  
 Mr. and Mrs. Robert D. Rubin  
 Mr. and Mrs. Robert S. Rubin  
 Dr. and Mrs. Sidney Rubin  
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 Mr. and Mrs. William Schanker  
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 Mr. and Mrs. Morris J. Schlanger  
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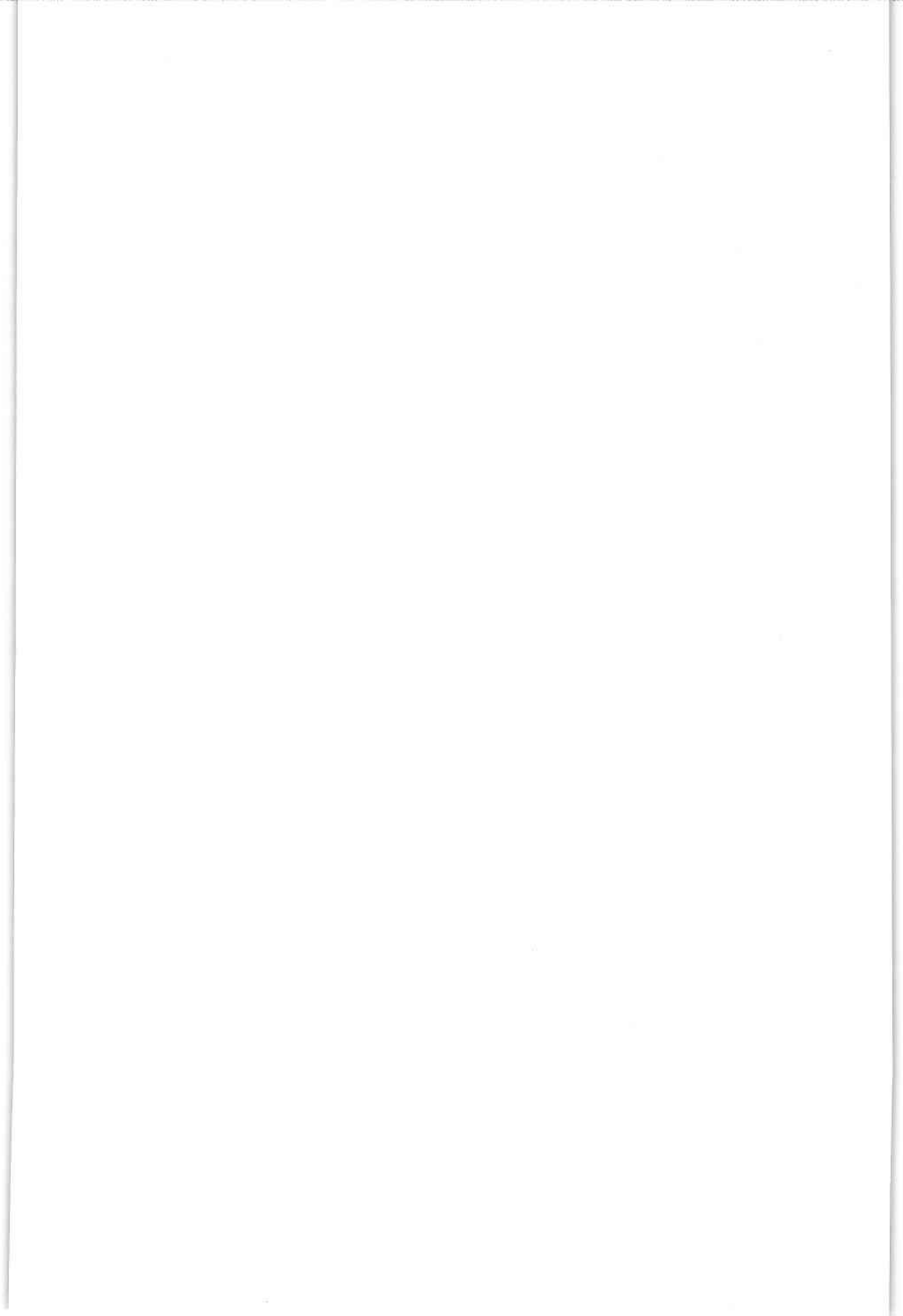
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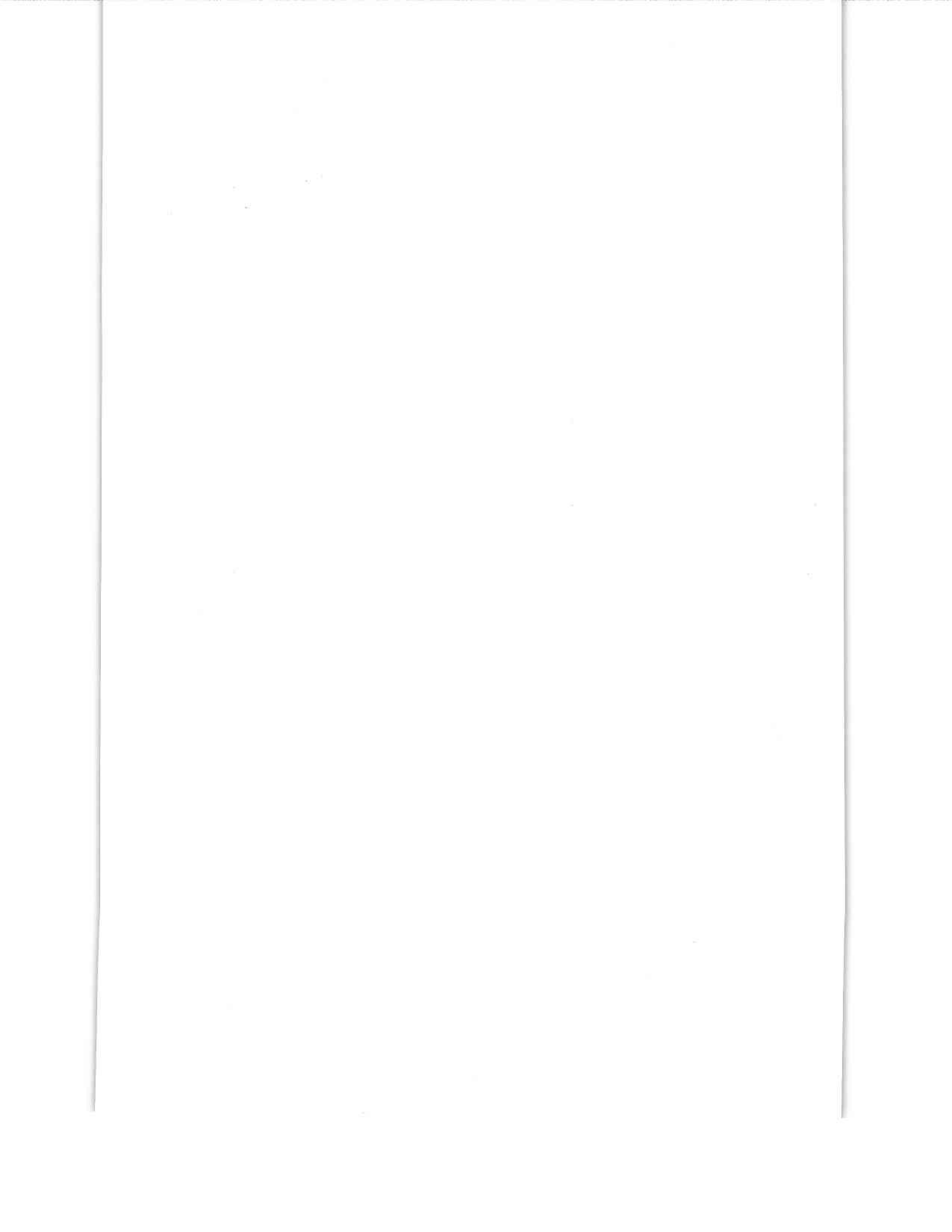
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## Notes



## Key to Abbreviations in the Notes

To serve also as a selected bibliography. All source materials in the B'nai Jehudah archives, unless noted otherwise.

- AJA American Jewish Archives, Cincinnati.
- AJYB *American Jewish Year Book*. 1899- . Philadelphia: The Jewish Publication Society of America (and, since 1950, New York: The American Jewish Committee).
- AMI *The American Israelite*. Cincinnati weekly, 1874- . (1854-74 style: *The Israelite* [=Is.] .) Complete set of microfilms at American Jewish Periodical Center, Cincinnati.
- BBR Berkowitz, Max E. *The Beloved Rabbi: An Account of the Life and Works of Henry Berkowitz, D.D.* New York: Macmillan Company, 1932.
- CCAR Central Conference of American [Reform] Rabbis.
- CCARYB *Yearbook of the Central Conference of American Rabbis*. 1891- .
- CDKC *City Directory for Kansas City, Missouri*. Annual; 1859-61, 1865- . In Missouri Valley Room, Kansas City [Missouri] Public Library.
- Deborah *Die Deborah*. German-language supplement to the weekly *The Israelite* (1855-74) and *The American Israelite* (1874-1902). Complete set of microfilms at American Jewish Periodical Center.
- DMI Daniels, Jonathan. *The Man of Independence*. Philadelphia and New York: J. B. Lippincott Company, 1950.
- EED Eppstein, Elias. Kansas City diary, 1880-83. Holograph; 260 pp. In American Jewish Archives.
- EFH Feineman, Ethel R. "A History of the Jews of Kansas City," *The Reform Advocate* (Chicago), March 28, 1908, pp. 9-56. Kansas City Public Library copy indexed as "Jews in Kansas City, Mo." (call no. q096.9 F29).
- EJ/AJA Papers of Edward Jacobson [photostats] and miscellaneous related holdings of the American Jewish Archives. On microfilm as "Edward Jacobson, 1945-62" (*National Union Catalog of Manuscript Collections*, no. 68-38).
- EJ/JC Letter of Edward Jacobson to Dr. Josef Cohn, New York [March 1952], as published (with minor cuts) in *American Jewish Archives*, Vol. XX, No. 1 (April 1968), pp. 4-14. Undated original in Weizmann Archives, Rehovot, Israel [there assigned an April 1, 1952 dating]. First published (with major cuts) in Samuel Shihor, *Hollow Glory: The Last Days of Chaim Weizmann, First President of Israel* (New York and London: Thomas Yoseloff, 1960), pp. 96-104.
- GKCJB *Greater Kansas City Jewish Year Book and Communal Register, 1922*. Kansas City: United [Orthodox] Synagogues of Greater Kansas City, 1922. In Missouri Valley Room, Kansas City Public Library.

- HJC* *History of Jackson County, Missouri*. Kansas City: Union Historical Company, 1881.
- HSTM* Truman, Harry S. *Memoirs* (2 vols.). Vol. I: *Year of Decisions*. Vol. II: *Years of Trial and Hope*. Garden City, N.Y.: Doubleday & Company, Inc., 1955, 1956.
- HUC*[-JIR] Hebrew Union College [-Jewish Institute of Religion].
- Is.* *The Israelite*. Cincinnati weekly, 1854-74. (July 3, 1874, *et seq.* style: *The American Israelite* [=AMI]). Complete set of microfilms at American Jewish Periodical Center.
- JC* *The Kansas City Jewish Chronicle*. Weekly, 1920- . Complete file (bound volumes and/or microfilm) at office of publication, the New York Public Library, and the American Jewish Periodical Center.
- KCJ* *The Kansas City Journal* (sometimes *Journal of Commerce*). Morning daily and Sundays, 1856-61 and 1862-1928. In Kansas City Public Library: 1877-1900 issues on microfilm, 1901-28 issues in bound volumes.
- KCS* *The Kansas City Star*. Afternoon daily and Sundays, 1880- . Complete set of microfilms at Kansas City Public Library.
- KCT* *The Kansas City Times*. Independent morning daily and Sundays, 1868-Oct. 1901; thereafter the morning edition of the *Kansas City Star*. All issues from 1871 forward on microfilm at Kansas City Public Library.
- MAM* B'nai Jehudah minutes of annual meetings. In Board of Trustees minute books, 1896- .
- MBT* B'nai Jehudah minutes of Board of Trustees' meetings, November 1895- . (Missing: December 1904-June 1905.)
- MCAC* Mayerberg, Samuel S. *Chronicle of an American Crusader: Alumni Lectures Delivered at the Hebrew Union College, Cincinnati, Ohio, December 7-10, 1942*. New York: Bloch Publishing Company, 1944.
- MHKC* Miller, W. H. "History of Kansas City," *History of Jackson County, Missouri* [=HJC], pp. 373-632.
- MKCE* Mayer, Harry H. "The Kansas City Experiment With Reform Judaism: The First Eighty Years, Congregation B'nai Jehudah." Undated typescript [ca. 1951], 101 pp. At American Jewish Archives.
- MPTB* Mayerberg, Samuel S. "President Truman's Buddy," *Liberal Judaism* (Cincinnati), August 1945, pp. 4-10. Twice reprinted in *Kansas City Jewish Chronicle*: September 21, 1945 (with minor cuts), and December 2, 1955 (complete).
- MSM* B'nai Jehudah minutes of special membership meetings. In Board of Trustees minute books, 1896- .
- MTB* B'nai Jehudah Temple Brotherhood minutes, 1936-46 (1943-46 incomplete), 1955- .
- MTS* B'nai Jehudah Temple Sisterhood minutes, 1918-26, 1937- .

- MVVC*      *The Modern View* (St. Louis). Special Kansas City edition, Vol. XVI, No. 2 (September 25, 1908).
- MVR*      Reference works in Missouri Valley Room, Kansas City [Missouri] Public Library.
- NYT*      *The New York Times*.
- OF*      Official File [No.], Papers of Harry S. Truman. At the Truman Library, Independence, Missouri.
- PCMC*      Papers of Clark M. Clifford as special counsel to President Truman. At the Truman Library.
- PIF*      B'nai Jehudah papers of Irvin Fane, 1938-46, 1951, 1953-59.
- PDJL*      B'nai Jehudah papers of Donald J. Loeb, 1955-59.
- PPF*      President's Personal File [No.], Papers of Harry S. Truman. At the Truman Library.
- PPSL*      B'nai Jehudah papers of Percy S. Lorie, Jr., 1950-55. These also include the 1927-28 congregational file of Jacob L. Lorie, pertaining to Rabbi Harry H. Mayer's retirement provisions.
- PSMS*      Papers of Samuel S. Mayerberg (official and private), 1947-60; and High Holy Day sermon MSS, 1931-59.
- PWBS*      B'nai Jehudah papers of William B. Silverman, 1960- .
- ROJC*      Files of the Office of the Recorder for Jackson County, Missouri (Kansas City County Courthouse division).
- TA*      *Temple [B'nai Jehudah] Annual*. 19 vols.: 1900-1917, 1920. 1909 edition styled *Tenth Year Book*. (Not on file: vols. I-V, XI.)
- TB*      *Temple [B'nai Jehudah] Bulletin*. Published from the fall to the spring: monthly for 1929-30, 1937-39, and 1948-56; semi-monthly for 1956-60; weekly since 1960. Exemplar copies only of 1929-30 and 1937-39 series. Complete file from 1948.
- UAHC*      Union of American Hebrew [Reform] Congregations.
- UJC*      United Jewish Charities of Kansas City. Forerunner of present Jewish Family and Children Services.
- UJE*      *Universal Jewish Encyclopedia*, 1940-43. 10 vols. and index.
- WA*      Holdings of the Weizmann Archives, Rehovot, Israel.
- WHKC*      Whitney, Carrie Westlake. *Kansas City, Missouri: Its History and Its People, 1808-1908*. Vol. I: *History of Kansas City*. Chicago: S. J. Clarke Company, 1908.
- WTE*      Weizmann, Chaim. *Trial and Error: Autobiography*. 2-volume edition: Philadelphia: The Jewish Publication Society of America; 1949. 1-volume edition: New York: Harper & Brothers, 1949. (Same pagination for both editions.)

## NOTES TO CHAPTER I

1. Thomas Jefferson, First Inaugural Address.
2. *American Almanac, 1840*, and M. A. Bear [Baer?], *History of the Jews Up to the Present Time* (2d ed.), cited in *AMI*, Dec. 16, 1897.
3. C. C. Spalding, *Annals of the City of Kansas* (Kansas City: Van Horn & Abeel's Printing House, 1858), p. 20. MHKC, p. 398, places Cohn [sic] & Block at the levee as early as 1839, but neither name appears in the 1840 Census for Jackson County.
4. Attributed to Chick in his obituary notice, *KCS*, Dec. 7, 1908. Chick's father built the first brick house at the levee in 1844.
5. Spalding, *Annals*, p. 19.
6. In the "Native Sons" collection of the Kansas City [Missouri] Public Library. The entries are dated from 1843 to 1845.
7. James Josiah Webb, *Adventures in the Santa Fe Trade*, Southwest Historical Series, Vol. I (Glendale, Calif.: Arthur H. Clark Co., 1931), pp. 54, 189. Quoted matter attributed by note on p. 54 to Alfred S. Waugh, "Desultory Wanderings, 1845-1846" (MS in Missouri Historical Society, St. Louis), p. 118. See also George Rutledge Gibson, *Journal of a Soldier Under Kearny and Doniphan, 1846-47*, Southwest Historical Series, Vol. III (Glendale: Arthur H. Clark Co., 1935), p. 41; that volume also contains a half-page studio photo of Speyer. His name is rendered incorrectly as "Henry Speares" in *HJC*, p. 170.
8. *EFH*, p. 13, quotes Henry Miller, one of the first permanent Jewish settlers in Kansas City, as having personally known the "rich" Jewish merchants of Santa Fe who obtained their supplies and outfits at the northern terminus of the Santa Fe Trail. Special reference is made to the Spiegelberg and Seligman brothers. Cf. Oliver La Farge, *Santa Fe: Autobiography of a Southwestern Town* (Norman: University of Oklahoma Press, 1959), pp. 334-35, listing Solomon Spiegelberg as the first Jewish settler in the present New Mexico (1846), followed there in the 1850's by his five brothers, Bernard and Adolph Seligman, and others.
9. William Elsey Connelley, *The Emigrant Indian Tribes of Wyandotte County: An Address Delivered Before the Kansas City, Kansas, High School* [Nov. 12, 1901] (Topeka: Crane & Co., n.d.), pp. 16-18. A different source describes Sanders as a Scotsman and says nothing about a Jewish background: *Pioneer and Historical Society of Michigan, Historical Collections*, XV, 240, and XVII, 590, cited in Jacob R. Marcus, *The Colonial American Jews, 1492-1776* (Detroit: Wayne State University Press, 1970), III, 1525.
10. *Vital Historical Records of Jackson County, Missouri, 1826-1876* (Kansas City: Kansas City Chapter, Daughters of the American Revolution, 1933-34), p. 171.
11. Louis S. Rothschild, Washington, D.C., to the author, July 7, 1969. Rothschild understood that the fire occurred in 1855, but it is dated a year later in "Weston, Oldest and Largest City in Platte County," *Weston Chronicle*, Nov. 15, 1929 (second, unnumbered, page). In *MVR*.
12. "Clay County, Missouri, Historical Records, 1870-77," ed. by Nadine Hodges, p. 35. In *MVR*.
13. Wes Smith, "Mayor's Report," *Liberty Tribune*, July 10, 1969.
14. Burial record for "Benie Israel" Cemetery, compiled and annotated by Mr. and Mrs. David Passon in 1939, in Douglas County Historical Society. The most recently indicated burial took place in 1928.
15. *Autobiography of August Bondi* (Galesburg, Ill.: published posthumously by his children, with a postscript by them, 1910). Major portions reprinted in Jacob Rader Marcus, "August Bondi: Kansas Free-Soiler," *Memoirs of American Jews, 1775-1865* (3 vols.; Philadelphia: The Jewish Publication Society of America, 1955), II, 165 ff. The Confirmation of a son and a daughter, in Salina, was reported in *AMI*, June 17, 1881. The Kansas State Historical Society's Bondi holdings include a letter from Isaac M. Wise, Jr., addressed to the "Governor of Kansas" in 1952, claiming both Bondi and Selma Bondi Wise (second wife of Rabbi Isaac Mayer Wise) as great-great-grandchildren of a famed Chassidic rabbi, Yom Tov Bondi.
16. James C. Malin, *John Brown and the Legend of Fifty-Six* (Philadelphia: American Philosophical Society, 1942), pp. 386-94, 475, 481, 678-79, 730. Also Stephen B. Oates, *To Purge This Land With Blood: A Biography of John Brown* (New York, Evanston, and London: Harper & Row, 1970), pp. 99, 129, 134-37, 147-49, 156-57.
17. Postscript to the *Autobiography*, quoting Salina papers. On the place of the funeral, cf. *AMI*, Oct. 10, 1907 (Masonic Hall in "Kansas City").
18. MHKC, pp. 435, 467. Copies of the *Missouri Post* for the first eight months of 1859, showing Pinner's name as editor, have been preserved by the American Antiquarian Society, Worcester, Mass. 20th-century writers on American-Jewish history of the Civil War era have generally, but mistakenly, identified Pinner with

- the later *Kansas Post* instead, apparently relying on M. J. Kohler, "The Jews and the American Anti-Slavery Movement," *Publications of the American Jewish Historical Society*, No. 5 (1897), pp. 152-53. Pinner was elected a member of the Missouri delegation to the 1860 Republican national convention which nominated Lincoln for President.
19. "Fifty Years in Kansas City: Herman Ganz Will Celebrate the Semi-Centennial of His Arrival Today," *KCT* front page, May 7, 1906.
  20. "In 1856 Bought 'Adjoining the City' For \$250 an Acre," *KCS* feature article, June 19, 1921. See also Henry C. Haskell, Jr. and Richard B. Fowler, *City of the Future: A Narrative History of Kansas City* (Kansas City: Frank Glenn Publishing Company, 1950), p. 33.
  21. "Has Lived Here Fifty Years: Herman Ganz Came to Kansas City May 7, 1856," *KCJ*, May 7, 1906.
  22. Biographical sketch in *HJC*, p. 783.
  23. M. R. Werner, *Julius Rosenwald: The Life of a Practical Humanitarian* (New York: Harper Brothers, 1939), pp. 4, 6.
  24. *HJC*, p. 783.
  25. Werner, *Rosenwald*, p. 9.
  26. *HJC*, p. 783.
  27. EFH, p. 14.
  28. EFH, pp. 13, 14, 38.
  29. Alexandra Lee Levin, *The Szolds of Lombard Street: A Baltimore Family, 1859-1909* (Philadelphia: The Jewish Publication Society of America, 1960), p. 4. There, Mary Szold's first name is rendered as "Marie."
  30. The Henry Miller biographical sketch in EFH, p. 13, agrees with the Levin work, except for the spelling of the wife's first name.
  31. EFH, p. 19.
  32. The deed was filed for record with the recorder's office in Independence on May 24, 1866, and was recorded in Book 44, p. 621. The society was incorporated in 1869: Case no. 7217; recorded in the circuit clerk's office in Independence, Book Q-420.
  33. See also EFH, p. 19 (which is in agreement).
  34. "Sigmund" Benjamin biographical sketch, *History of Sangamon County, Illinois* (Springfield, 1881), p. 641. Springfield city directories show the restyled first name as of 1876. Rabbi Meyer M. Abramowitz of the Springfield Reform congregation advised in 1969 that Benjamin had a continuous tenure in the congregational presidency from 1873 to 1916.
  35. *CDKC 1868-69*.
  36. *Is.*, Jan. 31 and Apr. 10, 1868.
  37. *CDKC 1868-69*.
  38. *Is.*, Dec. 6, 1872 (reported by B. S. Flersheim). The other lodge officers listed

there: "H[enry]. Miller, vice president; H[arry]. B. Ezekiel, recording secretary; M[ax] [L.] Mann, financial secretary; R[udolph]. Harburg, treasurer; E[manuel]. L. Hess [rabbi of B'nai Jehudah], monitor; B[ernhardt]. Davidson, assistant monitor; and L. Sonshine, H. Friendsdorf, and B[runo]. S. Flersheim, trustees." With the exception of Friendsdorf, all are identifiable as B'nai Jehudah members, then or later.

39. EFH, p. 19.

## NOTES TO CHAPTER II

1. EED, Apr. 4, 1880: "Brith Miloh at Mr. Levy's... Dr. Cohen officiating... he seems to be a good operator, quick and self-possessed."
2. The 1880 Census for Kansas City, Missouri, gives Cohen's age as 53 years. Enumeration district no. 3, supervisor's district no. 6, p. 1.
3. *Ibid.*
4. Handwritten register of interments in the B'nai Jehudah section of Elmwood Cemetery (in congregational archives), entry dated May 25, 1874: "Julia Cohen, wife of M. R. Cohen, born England."
5. David Philipson, *The Reform Movement in Judaism* (New York: Macmillan Company, 1907), p. 500. See also *CCARYB 1890-91*, p. 120.
6. Beginning with the issue of June 24, 1870 and continuing through Sept. 23, 1870.
7. *CDKC 1869-70*, p. 27: "The wholesale and retail clothing house of Joseph Cahn, under Frank's Hall, sold during the year ending 31st August, 1869, goods amounting to \$300,000." The same source (p. 26) gives the same year's sales volume of his nearest competitor—Hammerslough & Co.—as \$250,000.
8. *Ibid.*, p. 48, gives Cahn's name as president of the "Kansas City Hebrew Association" and, on p. 41, of the "Jewish Cemetery, Lockridge's Addition." The other officers listed, for both: H[erman]. Rosenthal, treasurer, and L[ouis]. Rothschild, secretary. (There is no known connection between this Rothschild and the like-named ones who achieved prominence in the 20th century.) Cahn's signature as president appears on the warranty deed by which the society transferred its cemetery property to the congregation on July 17, 1871 (Book 94, p. 343, recorder's office, Independence Courthouse).

The precise date of Elliot Cahn's birth is not on record. The 1880 Kansas City Census places it between June 1, 1870 and May 31, 1871 (enumeration district no. 18, supervisor's district no. 6, p. 9). A Cahn family Bible in the custody of a cousin, Lawrence Axman of Washington,

D.C., only indicates Elliot Cahn's year of death (1932) and shows that there are no descendants.

9. With the exceptions noted below, the list includes those names which appear in the city directory for 1871 *as well as* in one or more of the following sources:

- (1) *Is.*: Congregational resolution in memory of Moses Waldauer (issue of June 9, 1871), Confirmation service reference (*ibid.*), and letter of M. R. Cohen (Nov. 24, 1871).
- (2) "A Successful Soiree" (describing an event of the congregational ladies' auxiliary), *KCT*, June 14, 1872.
- (3) Cemetery deed from the Hebrew Benevolent Society to the congregation, July 17, 1871.
- (4) Congregation's application for a corporate charter, filed with the County Circuit Court June 14, 1872, containing a complete list of members by attachment. Only an abbreviated list thereof is given in the extant court proceedings (in the files of the Secretary of State, Jefferson City); the more complete list is believed to be among countless old records which the county has not indexed.

Two names appearing in the 1871 city directory, but in none of the supplementary sources cited, have been included in the list of founding members on the basis of information supplied by descendants. One is that of David Loeb (1969 interview with a grandson, Donald J. Loeb); the other is that of Isaac A. Levy (interview with a granddaughter, Mrs. Kurt Hony).

Manheim Goldman, a resident of Liberty (thus not listed in the directory for Kansas City), is identified as a founding member in two sources: letter of Porday [pseud.], *AMI*, Jan. 11, 1884, and in "Visiting Rabbis Dine" [banquet celebrating the congregations' 25th anniversary], *KCS* front page, Oct. 13, 1895.

10. Baer served in Company "A," 4th Regiment, Pennsylvania Cavalry Volunteers, Aug. 21, 1861 to Aug. 15, 1864. (Certificate of honorable discharge in the possession of Dr. Alvin J. Baer, a grandson.) Lorie served in an Illinois regiment under Grant (*Vital Historical Records of Jackson County*, p. 171).
11. Photocopies of the Dana letter and of supporting documentation as supplied to the American Jewish Archives by Max Grossmayer of Long Beach, California, son of Nathan Grossmeyer (letter dated Jan. 10, 1940), in congregation's archives.
12. 1969 interview with Mary Davidson (Mrs. Harold) Gersh, a granddaughter (principal of the congregation's Religious School in 1970-71). Cf. EFH, p. 14.

13. Isaac A. Levy biographical sketch in Whitney, *History*, III, 352-57.
14. EFH, p. 16.
15. B. A. Feineman biographical sketch, *AJYB* 1905-06, pp. 54-55.
16. *Is.*, Apr. 27, 1866.
17. *CDKC* 1869-70, p. 28: "The wholesale liquor house of B. A. Feineman & Co. . . . sold during the year ending 31st August, 1870, liquors amounting to \$250,000." The closest competitor was credited with a sales volume of \$175,000 for the same period.
18. MHKC, p. 492.
19. 1969 interview with Miss Clare T. Stern, intimate friend of the late Ethel R. Feineman (daughter of B. A. and Bettie) and of Bettie Feineman's youngest sister, Mona Binswanger.
20. Congregational board resolution, dated May 14, 1871, in memory of Moses Waldauer, "late ex-Vice-President and Trustee of the Congregation," signed by Feineman as president and Haar as secretary. The handwritten original is in the possession of Dr. Alvin J. Baer, great-grandson of Waldauer. It appeared in *Is.*, June 9, 1871.
21. Cemetery deed from the Hebrew Benevolent Society to "Herman Ganz, Joseph Cahn and M[oses]. Baum, Trustees of the Congregation B'nai Jehuda," July 17, 1871.
22. *CDKC* 1871. *Ibid.* for 1872 [erroneously also for 1873].
23. The report of the *Israelite*, in the opening sentence, reads "a livid description." A typographical error has been assumed.
24. EFH, p. 29, gives 1871 as the society's year of founding. (Thus followed in *WHKC*, p. 457.) The author of the present volume has relied on earlier reports as more authoritative: The society's "third annual ball" was held Dec. 5, 1872 (letter of Rev. E. L. Hess, *Is.*, Dec. 13, 1872). Mrs. Joseph Cahn's tenth anniversary as society president was observed Sept. 7, 1880 (EED entry of that date; also newsletters in Sept. 17, 1880 issues of *AMI* and *Deborah*).
25. The other charter members were Mesdames Wolf Bachrach, Abraham Baer, Elise Binswanger, B. A. Feineman, Bernhard Ganz, Henry Kahn, H. Mayer, Henry Miller, Max Rice, Louis Rothschild, Robert Sachs, and H. Waldauer. EFH, p. 29; copied in *WHKC*, p. 457. Those sources also list Mrs. Isaac Bachrach as an original member. Elsewhere, however, EFH indicates that Blanche Cahn (a sister of Joseph Cahn) did not come from Baltimore as the bride of Isaac Bachrach until either 1871 (p. 39) or 1872 (p. 17).
26. Letter of M. R. Cohen, Nov. 9, 1871, in *Is.*, Nov. 24, 1871.
27. Letter of "C. D." [Charles Dobriner,



- secretary of the congregation], *Is.*, Aug. 9, 1872: "... we still exist, have now thirty-five members in good standing, and have never flinched in our aim, which is and has been from the start: Progress and Reform."
28. Letter of "M. L. M." [Max L. Mann], *Is.*, May 30, 1873.
  29. Cohen, *Is.*, Nov. 24, 1871.
  30. Dobriner, *Is.*, Aug. 9, 1872.
  31. "K.K. Adat Israel; J. Kugel, Teacher & Reader; 424 Main st." is listed in *CDKC* editions for 1872 and 1873. No listing appears thereafter.
  32. Numerous *AMI* references through 1889 mention Cohen as having officiated in Marshall, Missouri; Topeka, Kansas; and elsewhere.
  33. *CDKC 1873, et seq.*
  34. EED entries of Mar. 21 and 23, 1881, and *AMI*, Mar. 25, 1881. Letter to the author from Sister Erminia Maddalena, acting registrar, Stritch School of Medicine, Loyola University of Chicago, Apr. 7, 1969: "Marcus R. Cohen . . . did receive the M.D. degree from the Bennett College of Eclectic Medicine and Surgery in 1881."
  35. Dobriner, *Is.*, Aug. 9, 1872.
  36. Hess biographical sketch, *AJYB 1903-04*, p. 63; Hess obituary, *AMI*, Jan. 3, 1907.
  37. MKCE, p. 10, credits Hess with having superintended the B'nai El Sabbath School for more than a year. Current research of the German minutes of B'nai El (on microfilm, supplied by AJA), disclosed the following: Hess elected to membership, Mar. 5, 1870; elected a member of the school committee, June 15, 1871 (reference to Rev. Dr. Wolfenstein as school superintendent); subscribed annual dues of ten dollars, Dec. 17, 1871.
  38. *Gould & Aldrich's Annual Directory for the City of St. Louis, 1872*: "Hess, Emanuel L., solicitor, Equitable Life Assurance Society; res. 516 Gratiot."
 

For reference to Hess as a non-Reform candidate for the pulpit of Ohel Shalom Congregation in Norfolk, Va. (1866), see Malcolm H. Stern, "Some Notes on the History of the Organized Jewish Community of Norfolk, Virginia," *Journal of the Southern Jewish Historical Society*, Vol. I, No. 3 (Nov. 1963), pp. 14, 28.
  39. Dobriner, *Is.*, Aug. 9, 1872.
  40. Mann, *Is.*, May 30, 1873.
  41. Dobriner, *Is.*, Aug. 9, 1872; *CDKC 1874*. A repetition of the 8th and Main location from earlier issues in *CDKC 1873* is evidently in error.
  42. Anser [pseud.], *Is.*, Mar. 28, 1873: "Our services are conducted . . . according to Dr. Einhorn's Minhag."
  43. Both versions were still in use in 1884 (Mazkir [pseud.], *AMI*, Sept. 12, 1884), but the German-Hebrew edition had been dropped by early 1886 (Chronicler [pseud.], *AMI*, Feb. 12, 1886). Incidental uses of German were probably continued until the adoption of the *Union Prayer-Book* in 1895, because even the English-Hebrew edition of the Einhorn volume renders Torah-service responses in German (the "Ausheben" and "Einheben"). The last mention of a German sermon appears in *AMI*, Dec. 18, 1885. It was given by Rabbi Krauskopf, one of the first HUC graduates who had been trained to preach in German (see Isaac M. Wise, Proceedings of the HUC Board of Governors, July 2, 1883). The last specific mention of the use of German in services occurs in *Autumn Leaflet of Congregation B'nai Jehudah: Announcements for 5652, 1891-2*, ed. by Henry Berkowitz (Kansas City: Berkowitz & Co., 1891), p. 7, listing Moritz Glass, a layman, as reader of the Yom Kippur "Mussaf" service in "German and-Hebrew."
  44. A copy of the court order to issue the certificate of incorporation, authenticated by the court clerk on Sept. 17, 1872, is on file at the Secretary of State's office in Jefferson City. The abbreviated list of petitioners thereon includes "B. A. Feineman, A. Baer, Henry Miller, Bernard [Bernhardt] Davidson, Jos[eph]. Cahn, Morris Gershel, Max Rice, Charles Dobrence [Dobriner], Adolph Dittenhoeffer, and others." Cf. MKCE, p. 4, which excludes three of the names, but lists "Sigmund Benjamin" who had permanently moved from Kansas City in 1867 (see *supra*, n. 34, Chap. I).
  45. *Supra*, n. 8.
  46. General warranty deed from Elmwood Cemetery Association for two-acre "Section H" of Elmwood, Nov. 7, 1872. Recorded in Book 102, p. 106, Independence Courthouse. Deed from congregation to Elmwood Cemetery Association for Block "X" in Lockridge's Addition (price \$1,800), Nov. 15, 1872. Book 101, p. 561, Independence Courthouse. On May 1, 1875, the Elmwood Cemetery Association (with B. A. Feineman then its president) sold the 18th and Lydia tract for \$1,200 (Book 22, p. 342, ROJC), thus realizing \$1,400 net from the sale of Section H to the congregation.
  47. Agreement executed by Elmwood Cemetery Society in favor of the congregation, June 21, 1898. Book B-667, p. 472, ROJC.
 

The congregation has had representation on the Elmwood Cemetery Society board since 1900 (MBT, Apr. 4, 1900), in approximate proportion to the total board as its section represents to the whole of Elmwood (5.1%). For *voluntary* congregational payments, pro-rata, of improvements benefiting all of Elmwood,

- see MBT, Apr. 1, 1914 and Nov. 5, 1919.
48. *KCT*, Nov. 26, 1872. The published text in the *Bulletin* (date of issue unknown—only the *weekly Bulletin* editions for that month are on file in MVR) was reprinted in *Is.*, Dec. 6, 1872.
  49. The next Jewish cemetery to be established in the area was that of the “Bikur Cholim Benevolent Association” at 18th and Porter (now Cleveland), in 1882. Book B-83, p. 286, ROJC. That association lost title to the ground in 1894, whereupon the bodies were transferred to the present Mount Carmel, now owned and managed by the (Conservative) Beth Shalom Congregation. Book B-432, p. 142; Book B-514, pp. 619-21, ROJC.
  50. *Constitution and By-laws of the Congregation B'nai J'udah [sic] of Kansas City, Missouri*, 1873; By-laws, Art. VI. The only known surviving original copy of the printed document is at the Secretary of State's office in Jefferson City. Photostatic copy in congregational archives.
  51. In the early years, B'nai Jehudah alone provided free interment of indigent Jewish dead. Mazkir [pseud.], *AMI*, Nov. 21, 1884. This responsibility is now rotated among the various congregations which maintain cemeteries.
  52. Joseph Krauskopf, *Evolution and Judaism* (Kansas City: Berkowitz & Co., 1887), pp. 293-95, *passim*.
  53. *EED*, Feb. 12, 1881.
  54. *Is.*, May 18, 1873.
  55. *Occident*, Dec. 1848.
  56. Accounts differ as to the number of congregations that were represented at the Cincinnati convention. 34 sent delegates' lists to the conveners, but representatives of only 28 actually attended. The smaller figure is given here since proxy-voting privileges were not extended to those congregations whose delegates were absent. See *Proceedings of the UAHC*, Vol. I (1873-74), morning session of July 9, 1873.
  57. Wise, “A New Chapter in the History of the American Israel,” *Is.*, July 18, 1873.
  58. The membership count reported to the “First Regular Council” of the UAHC in July 1874 was 41. *AMI*, July 24, 1874.
  59. “Informant,” *Is.*, May 29, 1874.
  60. At the “First Regular Council” in 1874 (where Feineman was elected to the UAHC board for one year; he was re-elected for a term of two years in 1875), the board members were designated, “ex-officio, the Trustees of the College property of every kind, and the sole custodians and managers of its finances.”
  61. MHKC, Chap. XIII.
  62. Held May 20-21, 1874, in Long's Hall. *Is.*, May 29, 1874.
  63. *Is.*, June 12, 1874 (unsigned).
  64. Julia Cohen died May 24, 1874. A memorial resolution of the relief society, dated June 24, 1874, was published in *AMI*, July 3, 1874 (first issue of the paper under its revised style).
  65. Unsigned notice in *AMI*, Feb. 12, 1875, announcing the formation of the *Chebra* “in honor of the deceased wife of the Rev. Dr. [sic] Cohen, a most excellent lady. . . . Rev. Dr. Cohen is President, and all interested in this noble work will be glad to know that the Society is progressing rapidly. Besides affording assistance to those who are poor in worldly goods, the members . . . visit the sick, furnish interment and divine service for the dead . . .”  
*AMI*, Feb. 26, 1875, carried an unsigned “correction” which alleged the society's “real” objective and claimed that it had but nine members.
  66. Last *CDKC* listing (1877): “Chebrah K'dushah Society—Rev. M. R. Cohen, Officiating Minister and President.” This society conducted High Holy Day services in 1875 (*Deborah*, Oct. 8, 1875), but apparently not thereafter (see *infra*, p. 39).
  67. *Supra*, n. 49.
  68. Porday [pseud.], *AMI*, Oct. 12, 1883.
  69. “Dr. Cohen's Funeral: Services Over the Grave of a Highly Respected Hebrew,” *KCT*, Sept. 15, 1890. Berkowitz's pleased reference to the headstone inscription was made in the sermon he gave as a guest speaker at B'nai Jehudah's 25th anniversary celebration. *KCS* front page, Oct. 12, 1895.
  70. *CDKC 1875*.
  71. Purchased from First National Bank of Kansas City (unrelated to the bank which now bears that name) for \$1,750, Apr. 29, 1875. Book B-14, p. 546, ROJC, where the property is described as “all of Lot 7, Coffman's Addition [now ‘Lot Coffman's Addition’], with 56 front feet on the east side of Wyandotte and 147 feet along the south side of Sixth Street, extending east to an alley.”
  72. Toby [pseud.], *Deborah*, Oct. 15, 1875.
  73. MHKC, p. 592. The property carried a \$2,800 mortgage: Deed of trust to James W. Potter, St. Louis, Mar. 30, 1876. Book B-18, p. 243, ROJC.
  74. *Deborah*, Oct. 15, 1875.
  75. *Ibid.* and “The Synagogue: A Brief Synopsis of the Rabbi's Address—A Beautiful Temple Dedicated with Delightful and Appropriate Ceremonies,” *KCT*, Sept. 25, 1875.
  76. Elected for a one-year term from the second ward, on the Republican ticket, Apr. 6, 1875. Re-elected in 1876.
  77. *KCT*, Sept. 25, 1875.
  78. Letter to the author from Louis F. Cahn, Baltimore (president of the Jewish Historical Society of Maryland), Oct. 14, 1969.
  79. “C,” *AMI*, Oct. 8, 1875. Joseph Cahn be-

- came vice president.
80. Strouse moved to Baltimore in either late 1875 or early 1876. Leo Wise, son of Isaac M. Wise, visited in Kansas City in October 1875 and spoke of Strouse as the president. *AMI*, Nov. 5, 1875. Strouse joined his older brothers in the Baltimore clothing manufacturing firm of Strouse and Brothers. He became prominently identified with Congregation Oheb Shalom (Reform) in Baltimore. Louis F. Cahn, *History of Oheb Shalom, 1853-1953* (Baltimore: [Congregation Oheb Shalom], n.d.), p. 35.
  81. Earliest reference to Cahn as president appears on the deed of trust of Mar. 30, 1876 (see *supra*, n. 73).
  82. Elias Eppstein, Milwaukee diary (in AJA), Jan. 19, 1874 entry: "Rev. E. L. Hess, Kansas [City] sends me dispatch that he has been re-elected for a term of three years." Earlier entries in the diary disclose that Hess had sought support from Eppstein to be elected to the pulpit of Mt. Zion Congregation in St. Paul, Minn. Eppstein thought Hess sufficiently well-qualified for the "better" St. Paul pulpit. (Eppstein accepted the B'nai Jehudah pulpit in 1880. Hess completed his career as rabbi of the St. Paul congregation, 1888-99.)
  83. Published in *AMI*, Apr. 7, 1876.
  84. Unsigned notice, *Deborah*, Apr. 28, 1876.
  85. Minutes of B'nai Israel, Columbus (in German): Mar. 19, 1876 (election, effective May 1, at \$1,350 per annum plus a free apartment), and June 12, 1877 (resignation). The *Deborah* of June 29, 1877 announced his election in Shreveport. Hess later chose to overlook his year in Columbus. The biographical sketch which he supplied for publication in *AJYB 1903-04* (p. 63) lists him as having gone from Kansas City directly to Shreveport in 1876.
  86. On his record in Shreveport, see *Shreveport Times*, July 27, 1888. A high estimate of Hess's work in St. Paul is contained in two works by W. Gunther Plaut: *Mt. Zion, 1856-1956* (St. Paul: North Central Publishing Co., 1956), pp. 60-62, and *The Jews in Minnesota* (New York: American Jewish Historical Society, 1959), p. 188. See also his obituary in *AMI*, Jan. 3, 1907, and memorial resolution in *CCARYB 1907*, p. 38. (Issues of the *CCARYB* through 1970 err in listing his year of death as 1907.)
  87. Congregation's advertisement in *AMI*, June 23, 1876, *et seq.*
  88. The UAHC acknowledged a semi-annual congregational dues-payment of \$11 (fifty cents per member) in *AMI*, Apr. 28, 1877.
  89. *Republican Banner*, Nashville, Aug. 16, 1867: "Rev. Mr. Burgheim, late of Europe, will deliver a lecture in the Market Street Synagogue at 9 o'clock A.M." This referred to an Orthodox congregation. *Is.*, Nov. 27, 1867: "Rev. D. Burgheim has been elected preacher and teacher of B'nai Yeshurun [Reform] congregation. . . They have found the right man." Burgheim made an effort to unite both Nashville congregations (*Is.*, Mar. 27, 1868), but failed. He then changed to the Orthodox congregation (*Republican Banner*, Sept. 25, 1868).
  90. *Is.*, Aug. 13, 1869; and Janice O. Rothschild, *As But a Day; The First Hundred Years, 1867-1967* (Atlanta: Hebrew Benevolent Congregation, 1967), pp. 4-5.
  91. Rothschild, *As But a Day*, p. 5 (on Burgheim's return to Nashville). On his brief incumbency of the St. Paul pulpit, see the two Plaut works (*Mt. Zion*, pp. 38-39, and *Jews in Minnesota*, p. 73); both works refer to "J. Burgheim," but the official records of Mt. Zion and the *St. Paul City Directory, 1874-75* style him as David Burgheim.
  92. Adopted Mar. 11, 1877. Original in AJA.
  93. Harold U. Ribalow, ed., *Autobiographies of American Jews* (Philadelphia: The Jewish Publication Society of America, 1965), p. 283.
  94. "The Feast of Weeks: Interesting Ceremonies at the Synagogue Yesterday," *KCJ*, May 19, 1877.
  95. Helen Kahn Weil, "Jewish Women of Modern Days From 1500," *The World's Congress of Religions: The Addresses and Papers Delivered Before the Parliament . . . 1893, Under the Auspices of the World's Columbian Exposition*, ed. by J. W. Hanson, D.D. (Chicago and Philadelphia: International Publishing Co., 1894), pp. 972-76 (full-page photo, p. 975).
  96. Still earlier, Wiener had taught in the western Missouri country town of Odessa. B'nai Jehudah's rabbi in that period had taken an interest in the youth and was in correspondence with his father, a resident of Bialystok. *EED*, June 15, 1883.
  97. Leo Wiener, *The History of Yiddish Literature in the Nineteenth Century* (New York: Charles Scribner's Sons, 1899).
  98. Norbert Wiener, *Ex-Prodigy: My Childhood and Youth* (New York: Simon and Schuster, 1953), pp. 144-49.
  99. *Ibid.*, pp. 22-23.
  100. Editorial [Isaac M. Wise], "The Kansas City Bulletin and General Grant," *Is.*, Apr. 4, 1868.
  101. "Ben Yehudah," *AMI*, July 11, 1879. She received third prize in the "Second" class (i.e., the class ranked two steps below the Confirmation class). She did not continue in the school through Confirmation.
  102. "Y. D'awake," *AMI*, Feb. 14, 1889.
  103. Nana Sulzbacher-Maurice Berkowitz wedding item, *AMI*, Nov. 3, 1892.

104. Yorice [pseud.], *AMI*, Mar. 2, 1893.  
 105. *AMI*, Sept. 23, 1897 (copying the *Jewish Ledger*).  
 106. Wiener, *Ex-Prodigy*, pp. 26-27, 86.  
 107. EFH, p. 43.  
 108. Wiener, *Ex-Prodigy*, p. 26.  
 109. *AMI*, May 10, 1878. Burgheim's reelection in Akron was announced in *AMI*, July 18, 1879.

The Burgheim photo appearing in this volume was distilled from a Confirmation class group-picture in the 75th anniversary volume of the Akron congregation. There the rabbi's name was incorrectly given as "A. Burkheim."

110. Burgheim's election in Charleston, W. Va., was noted in *AMI*, June 1, 1883, and his having come there from Syracuse was stated in a Charleston newsletter in *AMI*, Mar. 21, 1884. Cf. B. G. Rudolph, *From a Minyan to a Community: A History of the Jews of Syracuse* (Syracuse [N.Y.] University, 1970), p. 198, where the name is rendered as "David Burgenheimer." See also EED, June 10, 1883, where Eppstein recorded his inquiry to Ezekiel Bronner of Syracuse with regard to the pulpit vacancy there, being created by the impending departure of "Rev. Burgheim."

The minutes of Congregation Beth Israel in Hartford record Burgheim's election there in July, 1885, and his marriage in Jan., 1886 [probably not a first marriage for Burgheim; a "Master Burgheim" was in his Kansas City Confirmation class in 1877]. The 1886 marriage soon ended in divorce; in June, 1887, the Beth Israel board declared that Burgheim's domestic difficulties had brought "shame and sin" upon the congregation, for which "he should be discharged." He was.

Nothing definite could be ascertained concerning Burgheim's subsequent activities. In 1895 he was said to be serving a congregation in Pennsylvania. (See "B'nai Jehudah's Jubilee," *KCS* front page, Oct. 12, 1895.) His name does not appear on any published membership list of the CCAR, which admitted non-ordained functionaries along with ordained rabbis at its inception in 1889.

111. *AMI*, July 5, 1878. The ad appeared only once.  
 112. "Ben Jehuda," *Deborah*, Oct. 25, 1878.  
 113. Unsigned notice, *AMI*, Aug. 9, 1878.  
 114. *Deborah*, Oct. 25, 1878.  
 115. *Ibid.*  
 116. The biographical sketch of Grossmann by Charles Reznikoff, *UJE*, V, 105, dates his Beth Elohim tenure as 1873-76. But a farewell resolution of the Beth Elohim board, published in *AMI*, June 30, 1876, speaks of his two years of service. The sketch definitely errs in stating that he served B'nai Abraham of Chicago from

1876 to 1897 (instead of 1881-85).

117. *AMI*, July 11, 1879.  
 118. *Ibid.* It was advised there that the membership was "daily increasing," for which Grossmann was credited.  
 119. Rabbi and Mrs. Grossmann were described as pleasing masters of ceremony at a party celebrating the 15th wedding anniversary of Joseph and Carrie Cahn. "Sec.," *AMI*, Sept. 26, 1879.  
 120. Wise editorial, *AMI*, Oct. 17, 1895.  
 121. Unsigned notice of Grossmann's "voluntary" resignation in *AMI*, Nov. 14, 1879. It appeared two weeks after the start of a new series of B'nai Jehudah want ads for "a Minister qualified to preach in English and German" (\$1,200 per annum). That ad ran through the issue of Jan. 2, 1880. *AMI*, Jan. 16, 1880, announced the election of Rabbi Elias Eppstein. Grossmann's Chicago inaugural date (*infra*, n. 122) suggests that he remained in Kansas City until late February.  
 122. Announcement of Feb. 28, 1880 inaugural at B'nai Sholom, Chicago (a fore-runner of the present K.A.M. Isaiah Israel Congregation), in *AMI*, Feb. 27, 1880. Cf. Temple Isaiah Israel, *Our First Century, 1852-1952* [1952], pp. 19-20, listing Samuel Marks as rabbi of B'nai Sholom for 1879-81.

Notice of election by B'nai Abraham, Chicago (now B'nai Abraham Zion Congregation, Oak Park, Ill.), in *AMI*, Apr. 1, 1881.

123. Grossmann's most notable published work is *Mikraot Ketannot* (Cincinnati: Bloch Publishing and Printing Co., 1892), a treatise in German on the 613 commandments of the Pentateuch. Dating from his Kansas City period is an outline of the history of the Jews of France (*Deborah*, Dec. 13, 1878).  
 124. *AMI*, Mar. 25, 1897. A more detailed account of the funeral service (Mar. 21, at Rodeph Sholom, New York) appeared in *Detroit Tribune*, Mar. 22, 1897. Among those attending was Rabbi Joseph Krauskopf of Philadelphia, rabbi of B'nai Jehudah in 1883-87. Grossmann was buried in Woodmere Cemetery, Detroit, owned by Temple Beth El where Louis Grossmann was rabbi in 1897.

Rev. M. R. Cohen aside, Grossmann is the only rabbi who has served B'nai Jehudah of whom no photograph could be located. Two grandchildren were contacted; also the congregations served by him and his sons Louis and Rudolph, the New York and Detroit daily papers, HUC-JIR, and AJA.

### NOTES TO CHAPTER III

1. *CCARYB 1907*, p. 39. The committee which composed the resolution was

- headed by Rabbi Harry H. Mayer, then at B'nai Jehudah. The same committee presented a resolution in memory of Emanuel L. Hess (*ibid.*, p. 38).
2. Eppstein biographical sketches in *HJC*, p. 766, and *AJYB 1903-04*, p. 53. The year of birth is the one given in the second of these sources; on that subject, see footnote at p. 44.  
On Eppstein at Kenesess Shalom, Syracuse, see *Is.*, Oct. 6, 1854. His name received no mention in Rudolph, *From a Minyan to a Community* (cited *supra*, n. 110 to Chap. II).
  3. Irving I. Katz, "Eppstein—Beth El's Rabbi 100 Years Ago," *Detroit Jewish News*, Apr. 26, 1968. In Jackson, 1865-66. In Detroit, 1866-69. There he wrote a *Confirmant's Guide to the Mosaic Religion* (Detroit: F.A. Schober & Bro., 1868).
  4. Louis J. Swickow and Lloyd P. Gartner, *The History of the Jews of Milwaukee* (Philadelphia: The Jewish Publication Society of America, 1963), pp. 45-46, 177-78.
  5. *Ibid.*, p. 177.
  6. EED, Mar. 15, 1883.
  7. 1833 (instead of 1831) is given as the year of birth in the 1870 Census for Milwaukee (Vol. I, p. 610) and in a Milwaukee newsletter in *Deborah*, Oct. 26, 1877, telling of Eppstein's "44th" birthday anniversary celebration.
  8. *HJC*, p. 766. Also 1880 Census for the first ward of Kansas City (3rd enumeration district, 6th supervisor's district, p. 12).
  9. EED, Mar. 17, 1883. Eppstein became less sensitive about his age in later years. It is given correctly in the biographical data supplied for listing in *AJYB 1903-04* (p. 53). The board of B'nai Jehudah sent a message of congratulations on his "70th" birthday in 1901 (MBT, Oct. 13, 1901). *N.B.*: Eppstein's year of birth is erroneously given as 1832 on his grave marker in the Valley of Peace Cemetery, Quincy, Ill.
  10. *AJYB 1903-04*, p. 53.
  11. 1870 Census for Milwaukee.
  12. *HJC*, p. 77. (There rendered "Epernin.")
  13. *AMI*, Jan. 16, 1880.
  14. EED, Mar. 15, 1880.
  15. *Ibid.*
  16. EED, Mar. 17, 1880.
  17. Swickow and Gartner, *Jews of Milwaukee*, p. 178; EED, Apr. 25, 1880.
  18. *AMI*, Sept. 17, 1880.
  19. EED, Mar. 16, 1880.
  20. EED, Mar. 21, 1880.
  21. *AMI*, Nov. 18, 1881.
  22. EED, Mar. 25, 1880.
  23. "M. G." [Mathilda Ganz], *Deborah*, June 18, 1880. Her daughter Mrs. Louis Jonas advised in 1969 that her mother faithfully attended temple on Friday evenings and regularly entertained members at the Ganz home following services.
  24. The biographical sketch in *HJC*, p. 766, is headed "E. EPPSTEIN, D.D." Isaac M. Wise pointed out in *AMI*, May 1, 1885, that there was then no rabbi anywhere who could lay claim to a Doctorate of Divinity except Rabbi Solomon Eppinger, who had received it *honoris causa* from the HUC in 1883. According to Wise's editorial, that degree had theretofore been given only by Christian institutions, "to Christians only."  
The *HJC* biographical sketch also stated that Eppstein graduated from the University of Bonn in 1850, having attended there for one year. This author was advised by the archivist of the university that its official records of students enrolled from 1846 to 1856 do not include Eppstein's name (letter of June 26, 1969).
  25. EED, Sept. 5, 1880; *AMI*, Sept. 17, 1880.
  26. "Full Official Statistics" of UAHC-affiliated congregations, published in *AMI*, Aug. 6, 1880, listed B'nai Jehudah with thirty-five members, an operating budget of \$2,500 for 1879-80, and a school enrollment of seventy. Cf. *AMI*, Sept. 17, 1880.
  27. *HJC*, pp. 592-93.
  28. EED, May 8, 1880.
  29. Two letters signed "E." (which the Nov. 11, 1880 EED entry identifies as Eppstein), *AMI*, Nov. 12 and 19, 1880. *KCJ* provided extensive coverage (running to almost three columns per issue) on Oct. 27, 28, 29 (two separate items), and 31, 1880.
  30. *AMI*, Nov. 12, 1880.
  31. EED, Apr. 23, 1880.
  32. *KCJ*, Oct. 31, 1880.
  33. Katherine Goldsmith, *Willard E. Winner: Case History of an Unsuccessful Promoter, His Times and His Influence* (Kansas City: Native Sons of Kansas City, Missouri, 1963), p. 14. See also *WHKC*, pp. 264-65.
  34. "Jul. Nass." [Julius Nassauer of New York, a brother of Mrs. Bernhard Ganz], *Deborah*, Nov. 4, 1881.
  35. EED, Oct. 10, 1880 and *AMI*, Nov. 19, 1880.
  36. "Shirhashirim," *AMI*, Apr. 25, 1895.
  37. EFH, p. 28. Copied in *WHKC*, p. 234.
  38. Mayer [Eppstein pseud.], *Deborah*, Jan. 27, 1882.
  39. "Mayer," *AMI*, Jan. 6, 1882.
  40. EED, May 29, 1882.
  41. EED, Jan. 29, 1882.
  42. *Proceedings of the UAHC*, II (1879-82), 793.
  43. EED, Feb. 3, 1882.
  44. "Mayer," *AMI*, Feb. 2, 1883. Ethel Feineman identified B. S. Flersheim and Nathan Lorie as organizers of the Wyandotte farming scheme (EFH, pp. 17, 18), but failed to note its lack of success.

- (These events occurred before she was born.)
45. Leo Wise (son of Isaac M., in charge of the transport of the settlers from Cincinnati to the Beersheba site), *AMI*, Sept. 1, 1882.
  46. *AMI*, July 20, 1883.
  47. *AMI*, Aug. 4, 1882. See also:
    - 1.) "A Colony in Kansas-1882," *American Jewish Archives*, Vol. XVII, No. 2 (Nov, 1965), pp. 114-39;
    - 2.) A. James Rudin, "Beersheba, Kan.: 'God's Pure Air on Government Land,'" *Kansas Historical Quarterly*, Vol. XXXIV, No. 3 (Autumn 1968), pp. 282-98;
    - 3.) Lipman Goldman Feld, "New Light on the Lost Colony of Beersheba, Kansas, 1882-1886," *American Jewish Historical Quarterly*, Vol. LX, No. 2 (Dec. 1970), pp. 159-68.
  48. EED, Dec. 5, 1880.
  49. EED, Mar. 17, 1882.
  50. EED, Mar. 23, 1882.
  51. EED, Mar. 17, 1882.
  52. EED, Mar. 26 and 27, 1882.
  53. *AMI*, Oct. 13, 1882 (unsigned).
  54. *AMI*, Dec. 1, 1882.
  55. I. M. Wise editorial, *AMI*, Mar. 30, 1883.
  56. EED, Mar. 13 and 22, 1883.
  57. EED, Aug. 18, 1882; Mar. 1-4, 1883.
  58. EED, Mar. 13, 1883.
  59. EED, Mar. 7, 1883.
  60. EED, Mar. 15, 1883.
  61. EED, Mar. 16, 1883.
  62. EED, Mar. 17, 1883.
  63. EED, Mar. 18, 1883.
  64. EED, Mar. 25, 1883.
  65. EED, June 2, 1882.
  66. EED, Feb. 4, 1881.
  67. EED, Mar. 24, 1883.
  68. EED, Mar. 26, 1883.
  69. *AMI*, Mar. 30, 1883.
  70. EED, Apr. 9, 1883.
  71. EED, Apr. 12, 1883.
  72. EED, Apr. 16, 1883.
  73. Obituary of Millard Bloch, a son, *JC*, Nov. 4, 1932. Her husband, Henry Bloch, left the rabbinate in 1880 and moved to Kansas City where he became a traveling salesman. He was killed in a railroad accident.
  74. 1970 interview with Mrs. Jerome S. Lieberman.
  75. EED, June 14, 1883. A Philadelphia report (*AMI*, Oct. 12, 1883) advised that Eppstein had been preaching before the largest audiences ever assembled at Adath Jeshurun.
  76. Henry S. Morais, *The Jews of Philadelphia* (Philadelphia: n.p., 1894), p. 100. See also Moshe Davis, "Jewish Religious Life and Institutions in America," *The Jews: Their History, Culture and Religion*, ed. by Louis Finkelstein (New York: Harper & Brothers, 1949), I, 385.

Eppstein changed from Adath Jeshurun to Congregation Anshe Emet,

- also of Philadelphia, in 1888. *AMI*, Aug. 10, 1888.
77. Election in Quincy announced in Philadelphia newsletter, *AMI*, Sept. 18, 1890. Eppstein succeeded Isaac Rubenstein (HUC '84). The Quincy congregation is now Conservative; it was Reform under Eppstein who introduced the *Union Prayer-Book* there in 1895.
  78. *KCT* obituary, Sept. 3, 1906.

## NOTES TO CHAPTER IV

1. Proceedings of the HUC Board of Governors, July 2, 1883.
2. The wedding was held Oct. 29, 1883, in Coshocton, Ohio, home of the Berkowitz family. Flora Brunn had been reared in the Berkowitz household from her fourteenth year. *BBR*, p. 12. An extensive description of the wedding appears in *AMI*, Nov. 2, 1883, copying the *Coshocton Commercial-Gazette* of Oct. 30, 1883.
3. Abraham J. Feldman, "Rabbi Joseph Krauskopf: A Biographical Sketch," *AJYB* 1924-25, pp. 421-23. See also biographical sketch in *UJE*, VI, 466.
4. *AMI*, July 13, 1883.
5. Menu in *AMI*, July 26, 1878. It included "shrimp mayonnaise" and game.
6. *AMI*, July 22, 1887.
7. Full sermon text in *AMI*, Sept. 14, 1883.
8. Letter of "Porday," *AMI*, Dec. 28, 1883. Nearly all Kansas City newsletters to the *American Israelite* from the time of Krauskopf's coming until the close of Berkowitz's ministry (1892) were signed with a pseudonym. Almost invariably they reflected the current viewpoint of the rabbi on religious and sociological questions. When the rabbi had a change of mind, the correspondent's mind changed with it. This led some contemporary readers to surmise that the rabbi and the correspondent were one and the same, an allegation which one of the writers (self-identified as female) vehemently denied. The 1883-92 Kansas City newsletters are of a high literary style; many, however, contain biting sarcasm and direct personal criticism of congregational members—some of them prominent.
9. "Porday," *AMI*, Nov. 2, 1883.
10. Memoir of Rose Lyon (Mrs. Alex F.) Sachs; photocopy in congregational archives.
11. Inaugural sermon, *AMI*, Sept. 14, 1883.
12. "Porday," *AMI*, Nov. 2 and Dec. 28, 1883; EED, Jan. 31 and Feb. 1, 1881.
13. "Porday," *AMI*, Feb. 29, 1884.
14. Sold to Henry C. Houston, May 7, 1883. Book B-85, pp. 121-23, ROJC.
15. Manheim Goldman (of Liberty), acting as "straw," purchased "all of Lot 8, Block 1, Smart's First Addition" from Thomas M. and Mary A. Speers for \$5,250 on June 6,

- 1883, and conveyed it to the congregation for \$5,500 on June 11, 1883. Both original warranty deeds are in the congregational archives and recorded in Book B-90, pp. 276 and 295, ROJC. The property fronted 126 feet on Eleventh Street and 48 feet on Oak.
16. "Review of Church Progress," *KCT*, Jan. 6, 1884.
  17. "Porday," *AMI*, March 21, 1884.
  18. "Porday," *AMI*, Nov. 2, 1883.
  19. *Ibid.*
  20. *KCJ* editorial, June 29, 1884.
  21. "Mazkir," *AMI*, Aug. 15, 1884.
  22. "Porday," *AMI*, May 9, 1884.
  23. B. A. Feineman, at the Oak Street Temple dedication. *KCJ*, Sept. 5, 1885.
  24. \$10,000 note at 7% interest per annum (May 30, 1884) and deed of trust (June 25, 1884; Book B-100, p. 359, ROJC). The principal sum was repayable by May 30, 1889, but was not fully paid until June 4, 1897.
  25. No precise record of building cost was found. A reasonable estimate would seem to lie within the range reported in *AMI*: "\$60,000" was the estimate of a Cincinnati reporter (June 20, 1884), and "no less than \$50,000" was given by Wise (Sept. 4, 1885). Less plausible are either of two extremes given elsewhere: "About \$20,000" in Theo S. Case, *History of Kansas City, Missouri* (Syracuse, N.Y.: D. Mason & Co., 1888), p. 324; a letter signed with the initials of B'nai Jehudah's secretary, Isaac S. Helburn, in the Oct. 13, 1885 issue of *Allgemeine Zeitung des Judenthums* (Berlin), gave the cost as "\$150,000" (it was possibly intended to convey the figure in German marks).
  26. "Mazkir," *AMI*, Dec. 5, 1884.
  27. Reprinted in *KCJ*, Nov. 19, 1884 (one of five multi-column articles there devoted to the event), and in *AMI*, Dec. 5, 1884. The *Evening Star*, Nov. 19, 1884, provided front-page coverage.
  28. Joseph Krauskopf, *The Jews and Moors in Spain* (Kansas City: M. Berkowitz & Co., 1887), p. 9.
  29. From a Philadelphia sermon, published in *Jewish Tidings* (Rochester, N.Y.), Oct. 31, 1890. Quoted in Stuart E. Rosenberg, *A Time to Speak* (Toronto: Lieberman's Publishing House, 1960), pp. 52-53.
  30. "Saracenic Towers to Go," *KCS* real-estate page, Dec. 19, 1926.
  31. "Y. D'awake," *AMI*, July 3, 1890.
  32. Isaac Bachrach, president of the congregation, at the dedication of the Linwood Boulevard Temple, Sept. 11, 1908. Holograph typescript in possession of Mrs. Willard Deutsch, widow of a grandson of Bachrach. Published in *TB*, Jan. 14, 1970.  
See also Henry Berkowitz (the elder), message to the 30th annual assembly of the Jewish Chautauqua Society, held at B'nai Jehudah in 1922: "When I recall to you the old gloomy sub-cellar school rooms of the Oak Street Temple of this Kansas City congregation in which I struggled to carry on a Religious School . . ." *JC*, Dec. 29, 1922.
  33. Both texts published in their entirety in *AMI*, Sept. 11, 1885.
  34. *KCT*, Sept. 6, 1885.
  35. *Ibid.* A letter of "Chronicler," *AMI*, Nov. 27, 1885, added that the medallion was in the shape of an oval, ten by six inches, mounted on brass repousse work, standing on an easel. This author attempted, without success, to locate the medallion among Wise's descendants, the Isaac M. Wise Temple in Cincinnati, the library and museum of HUC-JIR, and the AJA. None knew of its existence.
  36. "Porday," *AMI*, Feb. 29, 1884.
  37. "Chronicler," *AMI*, Jan. 8, 1886. The introductory section of *Jews and Moors in Spain* contains reprints of two letters to Krauskopf, urging the publication of the lectures in book form. One, from a federal-court judge, mentions that he heard several of the lectures. The other, from a former Missouri governor, indicates that he had read the series as published in the *Journal*.
  38. This series had also been carried weekly by the *Journal* before publication in book form. The book identifies itself as the second volume of a "Laymen's Series," with the *Jews and Moors in Spain* designated as Volume I.
  39. *Op. cit.*, p. 309.
  40. *The San Francisco Times*, May 13, 1887.
  41. "The Rabbinical Reforms," *KCJ*, Nov. 21, 1885.
  42. *Ibid.*
  43. Philipson, *Reform Movement in Judaism*, p. 505. Wise, long an opponent of Sunday services, asserted editorially (*AMI*, Nov. 27, 1885) that the matter had not even been discussed in Pittsburgh.
  44. *1873 Constitution*, Arts. V and VI, and *Bylaws*, Art. I.
  45. "Porday," *AMI*, Mar. 21, 1884.
  46. "Chronicler," *AMI*, July 30, 1886; July 1, 1887.
  47. "Shall the Jews Observe Saturday or Sunday as Their Sabbath?" Full text (two columns of 6-pt. type) in *KCJ*, June 19, 1886; editorial (three-fourths of a column, praising the sermon), *KCJ*, June 20, 1886.  
Philipson, *Reform Movement in Judaism*, p. 504, gives 1887 as the year in which Chicago Sinai Congregation abandoned Saturday services, having introduced *supplementary* Sunday services in 1874. At the time Philipson wrote (1907), Sinai had remained the only congregation in the country where no Saturday services were then being held.
  48. *KCS*, June 19, 1886, quoting Louis

- Hammerslough, A. N. Sadler, Charles D. Axman, Herman Oppenheimer, and Leo Mainhardt (who termed himself "not a churchgoer," but who thought that all Jewish businessmen would be in favor, "without exception"). "Chronicler," *AMI*, June 25, 1886, reported that B. A. Feineman had been absent from services on the Friday evening the sermon was given, on account of illness; it would not be surprising if the true cause was a pained foreknowledge of the sermon text; Feineman was repeatedly mentioned as the most consistently faithful male participant in Saturday services.
49. Lead editorial, *AMI*, July 2, 1886.
  50. *AMI* editorial, Dec. 24, 1886.
  51. "Chronicler," *AMI*, July 1, 1887, where Krauskopf was quoted in a review of the controversy, one year after it had reached its peak.
  52. In *AMI*, July 30, 1886.
  53. Feldman, "Krauskopf," *AJYB 1924-25*, pp. 427-28.
  54. *AMI* editorial, Dec. 24, 1886.
  55. "Chronicler," *AMI*, Aug. 19 and Oct. 28, 1887.
  56. "Chronicler," *AMI*, July 1, 1887.
  57. Philadelphia newsletter, *AMI*, Oct. 28, 1887. Also, Abraham J. Feldman (Hartford, Conn.) to Harry H. Mayer (Kansas City), Mar. 18, 1947 (in congregational archives).
  58. Board minutes of Reform Congregation Keneseth Israel, Philadelphia, June 20, 1887. The word "honorably" inserted from "Chronicler," *AMI*, July 15, 1887.
  59. "Chronicler," *AMI*, July 15, 1887.
  60. *Ibid.*
  61. The earned degree was received by Krauskopf July 5, 1887. (The 1885 dating in *UJE*, VI, 466 is erroneous.)
  62. *AMI*, July 22, 1887. Both Krauskopf and B. A. Feineman were listed as delegates from B'nai Jehudah.
  63. "Chronicler," *AMI*, Aug. 5, 1887.
  64. "Chronicler," *AMI*, July 15, 1887.
  65. Unsigned notice, *AMI*, Oct. 7, 1887; supported by "Chronicler," *AMI*, Oct. 28, 1887.
  66. On Hammerslough as a newspaper owner, editor, and publisher, see his obituary, *KCS*, June 22, 1903. On his park board service, see *WHKC*, p. 583. On the failure of his second clothing business, see *AMI* July 13, 1893.
  67. *CDKC 1887* was the last to list Feineman & Co. He appears to have been elected as the congregation's first salaried secretary in 1888, though he is first so listed in surviving records in the *1891-2 Autumn Leaflet*. For a congregational tribute at the time of his retirement, see *MSM*, Feb. 6, 1906. For an editorial tribute at his death, see *KCT*, Nov. 14, 1912. For the congregation's memorial resolution, see *MBT*, Dec. 4, 1912. None of his survivors remained in Kansas City. His single daughter, Ethel R. Feineman, became a prominent social worker in San Francisco; afterwards, for many years, she was national field secretary for the National Council of Jewish Women. In 1957 she established a memorial to her parents in the congregation's present building.
  68. Keneseth Israel board minutes, Aug. 23, 1887.
  69. "Chronicler," *AMI*, Aug. 5, 1887. The first indication of an active consideration of possible candidates appears in a letter signed "Kleineburg," *AMI*, Feb. 10, 1888.
  70. "Chronicler," *AMI*, Oct. 28, 1887.
  71. *Ibid.*, and *idem*, *AMI*, Dec. 2, 1887; "Zadok," *AMI*, Apr. 20, 1888.
  72. "Chronicler," *AMI*, Dec. 2, 1887.

## NOTES TO CHAPTER V

1. Full text in both *KCJ*, May 26, 1888 and *AMI*, June 15, 1888.
2. *AMI*, Nov. 17, 1892 (unsigned).
3. *BBR*, p. 57.
4. His mentors at Congregation Rodef Shalom were Reverend Louis Naumburg (to 1870) and Rabbi Lippman Mayer (thereafter), the father of Harry H. Mayer. Berkowitz "gratefully inscribed" his *Judaism on the Social Question* (New York: John B. Alden, 1888) [retitled *Judaism and the Social Question* in a later edition] to Naumburg and Mayer, "the teachers and friends who first opened to me the portal of Jewish learning and, by their encouragement and instruction, directed the course of my life."
5. *BBR*, p. 3.
6. *BBR*, p. 1.
7. *AMI*, Feb. 4, 1876 (admission to HUC). For other biographical data, see sketch in *AJYB 1903-04*, pp. 44-45; William Rosenau, "Henry Berkowitz," *AJYB 1924-25*, pp. 448-58; Isaac Rab, "Berkowitz, Henry," *UJE*, II, 204-05; and, especially, *BBR* (full-length biography).
8. *BBR*, p. 18.
9. *BBR*, pp. 15-19.
10. *BBR*, p. 21, which develops the account further in a most charming manner. That development, however, hinges on a relationship of dates which were misstated: The Berkowitz-Emilie Block wedding was held on Feb. 7, as related, but that date was a Tuesday, rather than a Thursday. Cf. "Chronicler," *AMI*, Mar. 16, 1888, and the Berkowitz-Block marriage license, on file at the Jackson County Courthouse (Kansas City). It appears from the account in *AMI* that Hammerslough was still in hopes of instituting Sunday services.
11. "Chronicler," *AMI*, May 27, 1887.
12. Postscript to Berkowitz address in *AMI*, Sept. 11, 1885, and "Card of Thanks," *AMI*, Sept. 25, 1885.



13. "Y'dawake," *AMI*, Feb. 14, 1889.
14. "Y'de Awake," *AMI*, Sept. 19, 1889.
15. *AMI*, Aug. 27, 1896 (unsigned).
16. Quotation from sermon on "The Old and the New Education," *KCJ*, June 9, 1888. The other three sermons in this four-part series (all published in full): "Children, How They Educate Their Parents," *KCJ*, June 2, 1888; "The Voice of Nature in Education," *KCJ*, June 16, 1888; and "Woman's Part in the Drama of Life," *KCJ*, June 23, 1888.
17. "The Old and the New Education" sermon, *loc. cit.*
18. "Zadik," *AMI*, July 27, 1888, and "Dash," *AMI*, Nov. 2, 1888.
19. "Y. D'awake," *AMI*, Feb. 12, 1891.
20. "Woman's Part in the Drama of Life" sermon, *loc. cit.*
21. "Zadik," *AMI*, June 29, 1888.
22. "Zadik," *AMI*, July 27, 1888.
23. "Chronicle," *AMI*, Jan. 8, 1886.
24. "Zadik," *AMI*, Sept. 14, 1888, and "Y. D'awake," *AMI*, Nov. 6, 1890.
25. In sermon entitled "The Ethical Culture Movement," published in full in both *KCJ*, June 30, 1888, and *AMI*, July 13, 1888.
26. *Ibid.*
27. In the Bayard Building, 1214 Main Street. ("Zadik," *AMI*, July 27, 1888).
28. In the second of two sermons on "Refinement and Culture in the New West" ("Dash," *AMI*, Nov. 2, 1888).
29. *Ibid.*
30. Editorial in the *American Hebrew*, New York (date of issue not given), referred to in "A New Society," *KCJ*, Nov. 18, 1888.
31. "Dash," *AMI*, Nov. 16, 1888.
32. MBT, Jan. 8, 1913.
33. Henry Berkowitz, *Intimate Glimpses of the Rabbi's Career* (Cincinnati: Hebrew Union College Press, 1921), pp. 143-45.
34. "Y. D'awake," *AMI*, Nov. 21, 1890, and *1891-2 Autumn Leaflet*. Originally, the initials stood for Literature, Aid, Culture, and Employment ("Dash," *AMI*, Dec. 14, 1888).
35. "Dash," *AMI*, Nov. 30, 1888; "Y. D'awake," *AMI*, Jan. 31, 1889.
36. In the club rooms of the "Ohio Society," 1330 Grand Avenue ("Y'de Awake," *AMI*, Sept. 19, 1889).
37. "Y. D'awake," *AMI*, Dec. 12, 1889; Nov. 19 and Dec. 3, 1891.
38. "Y. D'awake," *AMI*, July 3, 1890.
39. Unsigned letter, *AMI*, July 10, 1890.
40. "Y. D'awake," *AMI*, Nov. 6, 1890.
41. "Mistaken Methods of Charity, and How to Correct Them" (*KCJ*, Sept. 29, 1888), and "United Charity the Best" (*KCJ*, Oct. 5, 1888).
42. *KCT*, Oct. 7, 1888.
43. The concept suggested by Berkowitz, and adopted, involved the pooling of funds separately solicited by each of the constituent agencies (detailed in "Mistaken Methods" sermon), with referrals made by the bureau to the respective agencies ("United Charity" sermon). On the constituent agencies, see "Dash," *AMI*, Nov. 2, 1888, and *KCJ*, Oct. 30, 1889. On the financing of the bureau's operation, see "Y. D'awake," *AMI*, Nov. 14, 1889. By 1892, the operation had been fused into the Provident Association (*AMI*, Dec. 8, 1892).
44. "Y. D'awake," *AMI*, Nov. 19, 1891.
45. On dues reductions in 1889, see "Y. D'awake," *AMI*, Oct. 10, 1889. For congregational membership statistics, see *AMI*, Nov. 6, 1890 and Apr. 25, 1895; also *AJYB 1899-1900*, p. 171. For estimates of the city's Jewish population, see "Local Jewish Charities," *KCS*, Nov. 26, 1891; *AMI*, Apr. 25, 1895 (clearly inflated figures, given by a non-resident); and "Jottings" column, *AMI*, Jan. 27, 1898.
46. *1895 Bylaws* (printed pamphlet), Art. XIII.
47. See n. 67 to Chap. IV. On the formation of the "United Hebrew Charities of Kansas City," with William Baruch as chairman, see unsigned letter in *AMI*, July 10, 1890. For Feineman as superintendent, see "Y. D'awake," *AMI*, Jan. 15, 1891. The congregational *1891-2 Autumn Leaflet* listed his superintendent's office at the Hammerslough building, Fifth and Main (daily hours from 4:00 to 5:30 p.m.). For a detailed report of operations in 1890-91, see "Local Jewish Charities," *KCS*, Nov. 26, 1891. On the successor men's association, see *AMI*, Nov. 7, 1895 (unsigned) and *AJYB 1900-1901*, p. 305. Joffe was congregational treasurer, 1894-99, and vice president, 1901-02.
48. "Y. D'awake," *AMI*, Feb. 11, 1892.
49. "Y. D'awake," *AMI*, Nov. 19 and Dec. 3, 1891; Jan. 7 and Feb. 11, 1892.
50. "The Wanderer," *AMI*, May 5, 1892.
51. On the formation of the school and its volunteer staff, see *AMI*, July 10, 1890 (unsigned). Cf. EFH, p. 39. On Mrs. Lieberman as president of the Hebrew Ladies' Relief Society (1890-92, or longer), see "Y. D'awake," *AMI*, Oct. 8 and Nov. 19, 1891. The last-referenced source gives the school's enrollment as 174.
52. The restyled name was adopted by the Kansas City section of the National Council of Jewish Women which had assumed responsibility for the school in 1896. It remained housed at the temple until 1906. It then was transferred to the "Jewish Educational Institute" at 1702 Locust Street. EFH, pp. 30, 33-34. On Mona Binswanger as resident manager of the institute and superintendent of the industrial school, see EFH, pp. 33-34, 42-43.
53. "Y. D'awake," *AMI*, Mar. 3 and Apr 7,

- 1892.
54. "Y. D'awake," *AMI*, Feb. 14, 1889.
  55. *1891-2 Autumn Leaflet*. Formal instruction was limited to children eight years of age and older. Singing classes for younger children were held on Saturday morning. The 1890-91 school enrollment was given as 200 in the Nov. 3, 1890 issue of Louis Hammerslough's *Kansas City Globe* (on microfilm, in MVR). According to "Y. D'awake," *AMI*, Nov. 6, 1890, it was 150.
  56. "Y. D'awake," *AMI*, Nov. 6, 1890.
  57. "Y. D'awake," *AMI*, Feb. 26, 1891.
  58. Full sermon text in *KCJ*, Nov. 2, 1889.
  59. "Y. D'awake," *AMI*, Nov. 21, 1889.
  60. Berkowitz, *Intimate Glimpses*, p. 25.
  61. *CCARYB 1909*, p. 170.
  62. *Ibid.*, pp. 177-78.
  63. *CCARYB 1947*, pp. 173-74.
  64. *Ibid.*, p. 181.
  65. e.g., MBT, Oct. 25, 1971.
  66. "Y. D'awake," *AMI*, Dec. 19, 1889. The series was based on James Kendall Hosmer, *The Study of the Jews* (London and New York: G. P. Putnam's Sons, 1885).
  67. *BBR*, p. 25.
  68. "At the Synagogue: Bishop Ussher Lectures Before the L.A.C.E. Society," *KCJ*, Oct. 29, 1890.
  69. "A Rabbi in a Gentile Pulpit: Rabbi Berkowitz' Lecture at the Reformed Episcopal Church," *KCT*, Jan. 27, 1891.
  70. "Y. D'awake," *AMI*, Mar. 19, 1891; also *BBR*, p. 26.
  71. *AMI*, Mar. 19, 1891. See also *KCJ*, Sept. 9, 1883, for another Hopkins-B'nai Jehudah involvement.
  72. Berkowitz biographical sketch, *AJYB 1903-04*, p. 45. See also Berkowitz letter in that capacity, *AMI*, June 25, 1891.
  73. Proceedings of the HUC Board of Governors, Aug. 13, 1889.
  74. *EED*, May 30, 1883.
  75. *EED*, June 3, 1883.
  76. *EED*, June 8, 1883.
  77. "Y. D'awake," *AMI*, Nov. 5, 1891.
  78. *Ibid.* For an earlier election to a three-year term, see "Dash," *AMI*, Dec. 28, 1888.
  79. *BBR*, pp. 26, 29, 31.
  80. *BBR*, p. 22; cf. "Yorice," *AMI*, June 23, 1892.
  81. *BBR*, p. 29.
  82. Philadelphia newsletter, *AMI*, Sept. 22, 1892. Cf. *BBR*, pp. 30-32.
  83. *BBR*, pp. 33-34.
  84. *AMI*, Sept. 22, 1892 (unsigned). See also "Yorice," *AMI*, Sept. 8, 1892. Flersheim obituary in the Sept. 22 issue. The congregation's memorial resolution in *AMI*, Sept. 29, 1892.
  85. "Yorice," *AMI*, Oct. 6, 1892.
  86. "Called to the East: Rabbi Berkowitz Will Soon Depart From Kansas City," *KCJ*, Sept. 22, 1892. (The *Journal* copied the *Philadelphia Ledger* of Sept. 19.)
  87. *BBR*, p. 35.
  88. "Yorice," *AMI*, Oct. 6, 1892.
  89. "Farewell to His Charge," *KCJ*, Nov. 26, 1892.
  90. *AMI*, Dec. 8, 1892.
  91. *JC*, Dec. 29, 1922. See also *BBR*, p. 43.
  92. Philadelphia [n.p.], 1898. Berkowitz credited his wife with the inspiration for this slim, elegant book. She wrote the preface.
  93. Morris M. Feuerlicht, "A Hoosier Rabbinate," *Lives and Voices: A Collection of American Jewish Memoirs*, ed. by Stanley F. Chyet (Philadelphia: The Jewish Publication Society of America, 1972), p. 155.
  94. Rosenau, "Berkowitz," *AJYB 1924-25*, p. 449.

## NOTES TO CHAPTER VI

1. "Task of the Modern Jew," *KCJ*, Nov. 12, 1892. The other candidates were Alexander Lyons of Ft. Wayne, Ind. (HUC '91), and an unidentified rabbi from Columbus, Ohio. See "A Probable Successor," *KCJ*, Nov. 5, 1892. Notice of Schulman's election in *KCJ*, Nov. 21, 1892.
2. *EFH*, p. 25.
3. Simon Cohen, "Schulman, Samuel," *UJE*, IX, 428-29. Conflicting dates in *AJYB 1903-04*, p. 97, are in error, according to Schulman's daughter, Mrs. Dorothy S. Masback (June 1970 memo to the author).
4. Richard Gottheil, *The Life of Gustav Gottheil: Memoir of a Priest in Israel* (Williamsport, Pa.: The Bayard Press, 1936), p. 55. Gustav Gottheil, rabbi of Temple Emanu-El, New York, was Schulman's early mentor.
5. Cohen, "Schulman," *UJE*, IX, 429.
6. On Schulman's Helena ministry, see Helena newsletters in *AMI*, Apr. 17 and May 15, 1890; Dec. 17, 1891 (re-election to 1895); Nov. 8, 1892 (efforts to retain him); and Dec. 1, 1892 (release from contract).
7. *AMI*, Feb. 2, 1893 (unsigned, as are most subsequent newsletters through 1919, the last year for which issues were examined).
8. B. A. Feineman, secretary, to Glass, Feb. 12, 1893, conveying the board's thanks for his "valuable services." Letter in files of Howard F. Sachs, a great-grandson.
9. Full text in *AMI*, Jan. 26, 1893; excerpts in "The New Rabbi's Sermon," *KCJ*, Jan. 7, 1893. For a strikingly similar exposition, see Schulman, "Statement of Principles for the Guidance of the Modern Jew," *CCARYB 1937*, p. 420, proposed by him as a substitute for the "Guiding Principles of Reform Judaism" which were adopted by the CCAR in 1937 (the "Columbus Guiding Principles").

10. *AMI*, Feb. 2, 1893, which also describes a public reception sponsored by the congregation for the Schulmans at the Progress Club hall on Jan. 8, 1893.
11. Schulman, "Israel," *CCARYB 1935*, p. 282.
12. *Constitution and By-laws of the Congregation B'nai Jehudah* (Kansas City: Berkowitz & Co., 1895), Art. XVII, Sec. 10.
13. *MBT*, Oct. 7 and Nov. 4, 1896.
14. 1969 interviews with Rae Nachman (Mrs. Milford) Loeb, Confirmation Class of 1895 (d. 1970); Irving Hirsch (Class of 1898); and Libbie Denebeim (Mrs. Nathaniel) Druine (Class of 1899).
15. *1895 By-laws*, Art. II: "The mode of worship shall be in accordance with reformed [*sic*] Judaism and the 'Union Prayerbook.'"
  16. *MBT*, Nov. 3, 1897, authorizing the purchase of 100 copies.
  17. *AMI*, Oct. 5, 1893.
  18. *AMI*, Mar. 16 and Oct. 5, 1893. Still reported as president in *AMI*, Apr. 25, 1895.
  19. The activities of the L.A.C.E. Society became restricted to monthly "entertainments" in 1894; the last one mentioned in *AMI* (issue of Jan. 2, 1896) was held in Dec. 1895.
  20. *AMI*, Mar. 15, 1894 and Sept. 8, 1898.
  21. Minutes of organizational meeting (Jan. 2, 1895) in files of local section. On Schulman's involvement, see EFH, p. 25.
  22. 2-column feature: "A Quiet Work for Good: What Jewish Women Are Doing for Kansas City Poor," detailing the activities of the Council chapter and those of the Young Ladies' Aid Society (therein "Shoe Fund society"), *KCS*, Feb. 21, 1897.
  23. *Ibid.* and *MBT*, Nov. 4, 1896.
  24. *KCS*, Feb. 21, 1897, and EFH, p. 30.
  25. *AMI*, Dec. 17, 1896. Cf. *MBT*, Feb. 5 and Sept. 28, 1896.
  26. *MBT*, June 7, 1899, and 1970 interview with Clare T. Stern, Sabbath School teacher, 1906-19 (*MBT*, Feb. 8, 1906), and principal, 1919-42.
  27. *KCS*, Feb. 21, 1897. The "Shoe Fund society" (Young Ladies' Aid Society) roster carried sixty-one names, only seven of which were duplicated on the Council's membership list which appeared in the same article.
  28. *AMI*, May 21, 1896. The change in name was also influenced by the establishment, about 1889, of a homonymous Orthodox Ladies' Hebrew Relief Society, whose membership included men as well as women.
  29. EFH, p. 30.
  30. EFH, p. 31. This society developed from a ladies' "German Reading Circle" upon the death of Mrs. Louis (Sophia) Neugass, its "source and well-spring." *AMI*, Oct. 13, 1898.
31. These were a "Jewish Young People's Society" (*AMI*, Dec. 20, 1894) and a "Jewish Young Men's Association" (*AMI*, Dec. 10, 1896 and Jan. 21, 1897; also *MBT*, Dec. 1, 1897).
32. *AMI*, Jan. 21, 1897, and *AJYB 1900-01*, p. 304.
33. 1892 was the last year in which *AMI* issues carried word of newly-elected B'nai Jehudah officers and trustees. Herman Oppenheimer was elected president that year. The dating of Nathan Lorie's tenure as 1893-95 is based on the following evidence, which takes into account that elections were required to take place on the Sunday preceding each Rosh Hashanah from 1873 through 1903: (1) Mortgage interest note in congregational archives, dated June 2, 1894, bearing Lorie's signature as president; (2) reference to him as president in *AMI*, Apr. 25, 1895, and in *KCS*, May 29, 1895 (Confirmation service item). The minute books provide such data from 1895 onward for all subsequent officers and trustees.
34. On Nathan Lorie's Civil War service: EFH, p. 14; on Joseph's, see *supra*, n. 10 to Chap. II.
35. Joseph Lorie's name as trustee appears on the 1872 deed by which the congregation conveyed the 18th and Lydia burial ground to the Elmwood Cemetery Association. He came back on the board in 1889 ("Y. D'awake," *AMI*, Oct. 10, 1889).
36. The sexton's name is given in congregational listings in *CDKC* for 1885, 1886, and 1887. A different name appears in each.
37. *MBT*, Aug. 7, 1929. See also *TA* No. 19 (1919-20), p. 15, and *JC*, June 11, 1920.
38. On Henderson, see *KCT*, May 3, 1952 (25th anniversary) and *KCT*, May 30, 1963 (retirement).
39. Davidson was the second cemetery warden and the first to be entitled to remuneration for his services. See EFH, p. 15 on Davidson, and pp. 19 and 13 on his predecessor, Henry Miller. See also EED, Feb. 20, 1881, with reference to Davidson as "manager" of the cemetery. On Davidson's death and Drohlich's succession to the office, see *MBT*, Oct. 1, 1907.
40. "Shirhashirim," *AMI*, Apr. 25, 1895.
41. *AMI*, Sept. 21, 1893. For another Schulman connection with the Orthodox community, involving an examination of students, see *AMI*, Mar. 16, 1893.
42. "Ireland's Patron Saint... Catholic Priest, Jewish Rabbi and Episcopal Minister Unite in Eulogizing the Celebrated Missionary," *KCT*, Mar. 18, 1895. The attendance figure was supplied by William J. Berkowitz at a later date (in "Farewell to Dr. Schulman," *KCS*, Dec. 28, 1898).
43. William J. Berkowitz, quoted in "Hon-

- ored a Rabbi," *KCJ*, Jan. 10, 1898.
44. *KCS*, Dec. 28, 1898.
  45. "B'nai Jehudah's Jubilee," *KCS* front page, Oct. 12, 1895. The survey of the congregation's first quarter-century as given there is replete with errors. An even greater number of historical errors appear in *KCJ*, Oct. 12, 1895. Some of these were repeated in EFH (1908).
  46. "Visiting Rabbis Dine," *KCS* front page, Oct. 13, 1895. Rabbis Isaac Schwab of St. Joseph, Mo., and Samuel Marks of Leavenworth, Kan., also participated.
  47. "B'nai Jehudah Jubilee Ends," *KCS*, Oct. 14, 1895.
  48. *KCS* editorial, Feb. 22, 1896.
  49. Schulman, "Israel," *CCARYB 1935*, pp. 311-12.
  50. "A Rabbi Talks of Sunday"—sermon text, *KCS* front page, May 15, 1897; editorial, same issue.
  51. MBT, Mar. 4, 1896. A committee of trustees was appointed to wait upon the Board of Education the following day. For that board's decision, see "Against the Bible: It Will Not Be Placed and Read in the Public Schools," *KCJ*, Mar. 6, 1896.
  52. "Hebrews in the War: More Than Four Thousand Volunteered to Fight Spain," *Washington [D.C.] Times*, Oct. 17, 1898, quoted in *AMI*, Nov. 3, 1898.
  53. *AMI*, July 21, 1898 (copying the *Kansas City World* of July 17, 1898). Also, "He Served in Cuba: The Splendid Work of a Missouri Surgeon," *KCJ*, May 15, 1899. Dr. Lieberman was the son of Mr. and Mrs. Louis S. Lieberman.
  54. *AMI*, June 28, 1900, and EFH, p. 49.
  55. *AMI*, June 12, 1913. He was one of the major financial contributors to that department of the UAHC and to the HUC (*AMI*, Jan. 30, 1913).
  56. "Honored a Rabbi," *KCJ*, Jan. 10, 1898.
  57. MAM, Sept. 11, 1898.
  58. MSM, Sept. 28, 1898.
  59. MSM, Oct. 26, 1898.
  60. "Rabbi Schulman to Leave," *KCS*, Nov. 16, 1898. The *Star*, to help justify its claim concerning Beth-El's "superior" status of wealth, pointed to the memberships of Nathan Straus, Jacob H. Schiff, Henry Rice, and [Solomon] Sulzberger.
  61. So Schulman told B'nai Jehudah, in "A Rabbi to His People," *KCS* front page, Nov. 19, 1898. This stands up better than a different version, furnished by a Beth-El spokesman, who wrote (*AMI*, Nov. 17, 1898) that Kohler had extended the invitation to speak because Schulman had impressed him favorably at the CCAR's 1898 convention in Atlantic City. Schulman did not attend that convention; he sent a note of regret: *CCARYB 1898*, pp. 17, 54.
  62. "Farewell to Dr. Schulman," *KCS*, Dec. 28, 1898.
  63. *AMI*, Jan. 28, 1897 (Kansas City newsletter).
  64. His last re-election at B'nai Jehudah was for a three-year term, at \$4,200 per annum, ending Dec. 31, 1899: Semi-annual membership meeting minutes, Mar. 18, 1896.
  65. *KCS*, Nov. 19, 1898. The speech, in its entirety, was featured on the front page; interspersed throughout were the reporter's personal observations of audience reaction.
  66. MSM, Nov. 27, 1898. A salary of \$3,000 per annum was set for a successor.
  67. "To Select a New Rabbi," *KCS*, Nov. 23, 1898. The *Star* anticipated the inevitability of Schulman's release from his contract, just as it had done in the case of Berkowitz, his immediate predecessor.
  68. "It Said Farewell," *KCJ*, Dec. 28, 1898.
  69. "Dr. Schulman's Farewell: The Jewish Rabbi's Last Words to His Kansas City Followers," *KCS*, Dec. 31, 1898.
  70. Cohen, "Schulman," *UJE*, IX, 429.
  71. *Ibid.* Cf. sermon text in "Is a Religion of Peace," *KCJ*, Dec. 28, 1895 (near the end).
  72. Minutes of special meeting of Congregation Temple Beth-El of New York City, Dec. 23, 1923, and *NYT*, Dec. 25, 1923. (Isaac M. Wise's lifetime election by B'nai Yeshurun of Cincinnati, in 1853, was conditioned upon continuing "good behavior." Schulman's lifetime election by Beth-El was unconditional.)
  73. EFH, p. 25.

## NOTES TO CHAPTER VII

1. "Rabbi Mayer is Installed," *KCT*, May 6, 1899.
2. MBT, Nov. 30 and Dec. 22, 1898 and Jan. 4, 1899. For the names of the candidates, see *ibid.* and MBT, Jan. 15 and Feb. 1, 1899.
3. MSM, Jan. 22, 1899; MBT, Jan. 22, 1899; and *AMI*, Feb. 16, 1899 ("Jottings" column).
4. William J. Berkowitz, *AMI*, Feb. 23, 1899.
5. Semi-annual meeting minutes, Mar. 12, 1899. See also "A Masterly Address," *KCJ*, Feb. 18, 1899 (noting that Mayer had given an unusual degree of attention to proper syntax in his "brilliant" first sermon), and "It is Rabbi Mayer," *KCJ*, Mar. 13, 1899 (statement by Block).
6. "The Temple Asks Dr. Mayer," *KCS*, Mar. 13, 1899.
7. "Rabbi Mayer is Here," *KCS*, May 4, 1899.
8. MBT, Feb. 15 and Apr. 23, 1899.
9. For a caustic comment by Isaac M. Wise (that Mayer had wasted time and money, having "learned enough for his purpose in Cincinnati"), see editorial in *AMI*, July 1, 1897.

10. 1969 interview with Alex F. Sachs (d. 1970).
11. MKCE, pp. 40-41. No such text or paraphrase thereof is given in press accounts of the inaugural *KCT*, May 6, 1899, reported the sermon as a brief one on the relationship of God and nature. Several passages were quoted.
12. Jacob D. Schwarz, "Reform Jewish Practice," *Reform Judaism: Essays by Hebrew Union College Alumni* (Cincinnati: Hebrew Union College Press, 1949), pp. 224-25. Schwarz (HUC '06) was on the UAHC staff from 1912 to 1952. He organized its Department of Synagogue Activities in 1932 and served as its first director for twenty years.
13. 1969 interview with Mrs. Alex F. Sachs.
14. MKCE, pp. 42-44.
15. Semi-annual meeting minutes, Apr. 10, 1900.
16. *TA 1907* (Vol. VIII), p. 10.
17. *Ibid.*, p. 11.
18. MBT, Apr. 4, 1901, and June 4, 1902.
19. MBT, Apr. 4, Dec. 7, and Dec. 26, 1901.
20. MSM, Dec. 29, 1901; Nov. 6, 1903; Oct. 31, 1906. Mayer received salary increases from the membership with each reelection, but never in the amounts sought by his chief supporters. (The board was not empowered to fix the rabbinical salary until the 1930's.)
21. Such disputes occupied considerable time at nearly every board meeting in 1900-01, according to the minutes.
22. MAM, Sept. 8, 1901.
23. *Ibid.* All candidates for office were nominated from the floor, and none had "official" backing. (No provision for a nominating committee was made until 1913.) Berkowitz received 53 votes; Flersheim, 43. The vice-presidential office also was contested. There were 156 voting members on the rolls, but about a dozen of these were under suspension for non-payment of charges and, therefore, not entitled to vote.
24. EFH, pp. 29-33.
25. Berkowitz, "Mistaken Methods of Charity and How to Correct Them," *KCJ*, Sept. 29, 1888.
26. UJC minutes (at the office of the Jewish Family and Children Services), July 13, 1905. Cf. publications of the agency in later years which list Berkowitz as president to 1904 only. This refers to publications of the UJC under its original style (to 1942) and, subsequently, under its restyled names: United Jewish Social Services (1942-58), Jewish Family Service (1958-64), and Jewish Family and Children Services (since 1964).
27. UJC minutes, from its inception through Dec. 19, 1906, *passim*.
28. MSM, Feb. 6, 1906.
29. UJC minutes, 1906, *passim*, and EFH, p. 33.
30. Gustav Bernheimer biographical sketch, EFH, pp. 48-49.
31. EFH, p. 33.
32. EFH, p. 49.
33. MBT, June 3, 1903.
34. *AMI*, Nov. 16, 1905. The organizations issuing the call were B'nai B'rith, the UAHC, the National Council of Jewish Women, the Union of Orthodox Jewish Congregations, the CCAR, the Federation of American Zionists, the Independent Order of B'rith Abraham, the Independent Order of the Free Sons of Israel, and the Independent Order of the Sons of Benjamin. Communities were requested to forward the funds to "Mr. Jacob H. Schiff, of New York, for proper distribution." The street address of Schiff, known universally, was omitted.
35. EFH, p. 49 (which placed the sum raised at \$14,000), and *AMI*, Dec. 14, 1905 ("over \$16,000").
36. On the Keneseth Israel-membership size, see EFH, p. 27. On B'nai Jehudah's in 1905, see *TA 1905* (Vol. VI), p. 11.
37. Beth Shalom Congregation, *Diamond Anniversary Book* (Kansas City: [Beth Shalom Congregation, 1953]), p. 30.
38. *Ibid.*
39. *Ibid.*, pp. 30-32.
40. Feature article on Abraham Denebeim and his descendants (with a group photograph of Denebeim and his ten daughters), *TB*, Nov. 19, 1969.
41. *Ibid.* Also membership and Religious School records and 1969 interviews with three of the daughters (Mrs. Nathaniel Druine, Mrs. Philip Goldblatt, and Mrs. Max Skeer) and five grandchildren (Alvin J. Denebeim, Mrs. Arthur K. Hirsch, Mrs. Ira Brady, Mrs. Leon Goodhart, and Mrs. Leonard White).
42. "Wept at Tales of Horror," *KCT*, Dec. 4, 1905.
43. *Ibid.*
44. *AMI*, Dec. 14, 1905. The Kansas City resolution adopted the text of one framed by the Jewish congregations of Richmond, Virginia, one week earlier. It had been published in *AMI*, Nov. 30, 1905.
45. Stone to Block, Dec. 7, 1905, and Ellis to Block, Dec. 9, 1905. Both quoted in their entirety, *AMI*, Dec. 14, 1905.
46. Ismar Elbogen, *A Century of Jewish Life* (Philadelphia: The Jewish Publication Society of America, 1944), pp. 432-34. See also the opening section of the American Jewish Committee's Constitution, *AJYC 1908*, pp. 238-39.
47. Mrs. Harry H. [Cornelia] Mayer, "The Temple Sisterhood," *MVKK*, p. 39.
48. EFH, p. 26. Also *TA 1906*, p. 26.
49. EFH, p. 27.
50. Mrs. Mayer, "Sisterhood," *MVKK*, p. 39.
51. EFH, p. 42.
52. Cornelia Mayer obituary, *JC*, Aug. 8, 1947.

53. Corresponding secretary, 1888-89. "Dash," *AMI*, Nov. 16, 1888.
54. EFH, p. 42; *TA 1905-09*, *passim*; obituary, *JC*, Aug. 8, 1947.
55. *CDKC 1904*. The Neys then resided at 1720 Jefferson Street.
56. EFH, pp. 25, 42.
57. MKCE, p. 45. For a report in that capacity, see *AMI*, May 25, 1911.
58. Obituary, *JC*, Aug. 8, 1947.
59. The board was directed to act in this matter at three annual meetings in succession. MAM, Sept. 8, 1901; Sept. 21, 1902; Sept. 20, 1903. The annual meetings held in 1901 and 1902 also instructed the board to locate land for a new cemetery. These instructions also were disregarded until 1903, when the board briefly considered the purchase of sections in Mt. Washington Cemetery and Forest Hill Cemetery. MBT, Apr. 1, 1903. In 1905, the membership once more renewed instructions regarding a cemetery-ground purchase (MAM, June 5, 1905), but the subject is not referred to again in board meetings during the remainder of the 1900's.
- N.B.* Prior to 1904, annual meetings were held on the Sunday preceding each Rosh Hashanah. The one in 1903 ordered the call of a special membership meeting within four weeks to consider a complete revision of the constitution and bylaws. MAM, Sept. 20, 1903. It appears that such a meeting was held and that a new constitution and new bylaws were adopted thereat. However, the proceedings of the meeting were not recorded; neither was the text of the documents. The next annual meeting was held on June 6, 1904. That date was described in the minutes of the meeting as being in accord with the congregation's "new Constitution." A further gap in the minutes follows soon thereafter: the second minutebook which has survived ends with the minutes of a board meeting held Nov. 25, 1904; the next book opens with the minutes of the annual meeting held June 5, 1905.
60. MBT, Mar. 16, 1904. In lieu of following the membership's instructions, the board authorized the chairman of its Legal Committee, Jacob L. Lorie, to take an option on 24 front-feet of Oak Street property, adjoining the congregation's to the south, at a price of \$10,000, to provide for a future building-addition. (MBT, Apr. 6, 1904.) But later that year, although the price of the option had by then been reduced to \$9,500, the board decided not to exercise it. MBT, Nov. 25, 1904.
61. MAM, June 5, 1905. The property was listed for sale at \$500 per front-foot on Eleventh Street (\$63,000, for 126 front-feet). A purchase offer at that price was submitted to the congregational membership six months later, but it was rejected in the light of a substantial increase in the value of downtown property. The asking price, accordingly, was raised to \$75,000. Semi-annual meeting minutes, Dec. 27, 1905. An offer to buy at the revised price was received in a matter of days thereafter.
62. MBT, Jan. 6, 1906. Deed from the congregation to Ada S. Waddell, Feb. 6, 1906, Book B-996, p. 379, ROJC. A monthly rental of \$200 was paid to Dr. and Mrs. J. A. L. Waddell for the use of the temple and the sexton's house.
63. As previously noted (*supra*, n. 59), there are no available minutes of meetings held during the first five months of 1905. However, the Isaac Bachrach presidential report to the annual meeting in June, 1905, stated that there had been two special membership meetings earlier that year, both called to consider recommended sites. One of these sites evidently was the one at Linwood and Flora. The location of the other could not be ascertained. See *TA 1905*, p. 8, which states that both selections met with membership disfavor.
64. MSM, Oct. 24, 1905. There, the membership indicated that it was unwilling to rely solely on the board's judgment. It designated five prominent members, not then part of the official leadership, to serve the board in an advisory capacity and to have a voice in the purchase of a "suitable site in Kansas City, Mo." The five men of prominence named were Alfréd Benjamin, Past President Nathan Lorie, M. Lyon, Alexander Rothenberg, and Charles Weill.
65. Semi-annual meeting minutes, Dec. 27, 1905, and MSM, Feb. 6, 1906.
66. Sold to Abraham Beller for \$10,280. MBT, Sept. 1, 1909. Expenses amounting to about \$1,600 were incurred in taxes and commissions.
67. MSM, Mar. 26 and Oct. 7, 1906. Book B-1038, p. 235, and Book B-1042, p. 522, ROJC. The property was acquired in two stages. The first purchase comprised a tract having 121½ front-feet on Linwood Boulevard and 164¾ front-feet on Flora Avenue, south from Linwood. An additional sixty front-feet on Flora were acquired in the second transaction upon the recommendation of the congregation's architects. The total ground purchased in 1906 may be described as comprising the West 121½ feet of Lots 25, 26, 27, and 28 in Eaton Place (except that portion of Lot 25 dedicated for street purposes) and the West 121½ feet of the North 40 feet of Lot 29, Eaton Place. The frontage on Flora was increased later to provide ground for an annex. For this purpose, an additional sixty feet fronting on Flora were purchased in 1912 (MBT, Nov. 5, 1912) and sixty more in 1921 (MBT, Feb.

- 9, 1921).
68. *TA 1908* (Vol. IX), p. 28, and *MKCE*, p. 48.
  69. Letter of Howe, Hoyt & Cutler to the Building Committee, Sept. 27, 1906, in 1906-08 Building Committee file. The file contains a partial set of blueprints of the Louisville temple of Greek style which had been completed in 1905. The committee also inspected temples in Detroit and Cleveland. On membership approval of preliminary plans, see *MSM*, Oct. 7, 1906.
  70. "A Start For a New Temple," *KCS*, May 14, 1907.
  71. "The Third Jewish Temple," *KCT*, Nov. 4, 1907. An incorrect dating (Oct. 27, 1907) is given in the printed program for the dedication of the completed building and in *MKCE*, p. 48.
  72. *TA 1909* (Vol. X), pp. 35-36. Contract with La Farge, Apr. 6, 1908, in 1906-08 Building Committee file.
  73. \$35,000-mortgage note and deed of trust to Rieger-Moore Realty Company, Apr. 1, 1907. Book B-1069, p. 592, ROJC. The loan was repayable in semi-annual installments, 1907-1914. However, no principal payments were made until 1917, and the loan was not retired in full until 1924.
  74. Subscription agreement, dated Jan. 8, 1908, in 1906-08 Building Committee file. \$10,000 of the bond issue was redeemed within one year. The remaining bonds were redeemed between 1909 and 1911.
  75. *TA 1908* (Vol. IX), pp. 7, 23; *TA 1909* (Vol. X), pp. 24, 35-36, 39. The total budget for land, construction, and furnishings (exclusive of those provided by the Sisterhood) was exceeded by only \$88.93.
  76. Printed program for the "Final Service" (which listed the first service at the Oak Street Temple as having been held "September, 1884," instead of September, 1885) and *TA 1908*, p. 7.
  77. *MBT*, June 4, 1908.
  78. *TB*, Jan. 14, 1970, from holograph type-script in the possession of Mrs. Willard Deutsch, whose husband was a grandson of Bachrach.
  79. Full sermon text in *KCT*, Sept. 12, 1908.
  80. Excerpts of Mayer's remarks in *KCT*, Sept. 12, 1908. Full text of Berkowitz sermon in *MVKK*. Excerpts from both the Berkowitz and Schulman sermons in *KCS*, Sept. 12, 1908.
  81. Full text of Schulman's address at the "Fellowship Meeting" in *MVKK*. Excerpts from all of the addresses given there in *KCS*, Sept. 13, 1908. The participating Protestant ministers were Matt S. Hughes, Independence Avenue Methodist Church; J. C. Schindel, First English Lutheran Church; and Charles W. Moore, Institutional Church. Also listed in the printed program for an address was Father William J. Dalton, speaker at the congregational farewell-testimonial program for Rabbi Schulman in 1898. However, it appears from the extensive press accounts (*KCJ* and *KCS*, Sept. 13, 1908) that he was not present.
  82. *MBT*, Sept. 2, 13, and 17, 1908.
  83. Mayer, "Synopsis of What Ten Years Have Wrought," *TA 1909*, pp. 12-13.
  84. William J. Berkowitz, Educational Committee chairman, *MBT*, Dec. 5, 1900, and June 5, 1901.
  85. M. C. Reefer, Educational Committee chairman, *TA 1905*, p. 15. For the rabbi's appraisal of the condition of the Sunday School in this period, see Mayer, "The Jewish Religious School," *CCARYB 1902*, pp. 187-94.
  86. *MBT*, Nov. 5, 1901.
  87. *TA 1907*, p. 21 (on contributions in 1906-07); *TA 1914* (Vol. XV), pp. 21-22 (for a report by Julius Davidson, Educational Committee chairman, on the change in policy). Since 1963, the students have allocated 40% of their contributions. *MBT*, Nov. 25, 1963.
  88. Lee Lyon, Educational Committee chairman, *TA 1908*, p. 19. There were no Confirmation services in 1908. None were held in that year in order to raise the age level in future years. *TA 1909*, p. 13.
  89. *TA 1909*, p. 12.
  90. *Ibid.*, pp. 19, 27, 42-43.
  91. *Ibid.*, p. 21.
  92. *MSM*, Nov. 1, 1909. His next re-election, again for a three-year term (the maximum then allowable), was by a vote of 51 to 5. *MSM*, Nov. 6, 1912.
  93. *AMI*, Nov. 5, 1904.
  94. *TA 1914*, p. 15.
  95. Revised bylaws, Art. XV, Sec. 10, adopted in 1913. *MSM*, May 22, 1913.
  96. *MSM*, Oct. 27, 1915. Benjamin presented a previously prepared statement and asked that it be entered in the minutes in full. In the statement, Benjamin offered assurance that he considered himself among the rabbi's "best friends . . . men who still believe in him and in his ability to make good."
  97. In the "Foreword" to *TA 1916* (Vol. XVII), p. 5.
  98. *MSM*, Oct. 30, 1917, and Oct. 31, 1922. The second of these terms ended Apr. 30, 1928, Mayer's eventual retirement date.
  99. *MBT*, Apr. 16, 1919.
  100. *AMI*, May 22, 1919. The reporter regarded this as portending "only the brightest prospects" for both the rabbi and the congregation.
  101. She was designated "Assistant Superintendent" of the school in 1910, under the rabbi. *MBT*, Jan. 5, 1910. It appears, however, that she took full charge of the school at that time. She had been 2nd

- vice-president of the L.A.C.E. Society in 1888-89. "Dash," *AMI*, Nov. 16, 1888.
102. The immediate cause of the shift to Sunday-Confirmation was a written request from a Mrs. Edwin F. Weil who cannot be identified as the parent of a 1910 confirmand. MBT, Apr. 6 and May 4, 1910.
  103. Semi-annual meeting minutes, Mar. 12, 1899 (the meeting at which Mayer was elected; he conducted the Shavuot-Confirmation service that year in his first month in office).
  104. See *CCARYB 1914*, pp. 72-77, and *CCARYB 1927*, pp. 209-10. For subsequent reaffirmations of that position, see *CCARYB 1955*, p. 114, and *CCARYB 1957*, p. 110. Apparently the only effort ever made within the ranks of the CCAR to depart from Shavuot Confirmation was one initiated by Krauskopf. He suggested that Confirmation be held in the fall, on Simchat Torah, which he felt to come at a time better attuned to the significance of the ceremony. *CCARYB 1912*, p. 329. Krauskopf received little or no support among his colleagues for that idea.
  105. In 1956, however, Mayerberg advised the board that the parents of that year's class had "definitely decided" upon a ceremony on Shavuot. The board did not interpose its authority. MBT, Mar. 19, 1956. For Mayerberg's full statement, see "Rabbi's Report to Board of Trustees" of that date, in "Rabbi's Reports" file.
  106. In abbreviated form: MBT, Mar. 16, 1959. In full: "Staff Report" of that date, in "Rabbi's Reports" file. For an announcement of the policy change (unsigned, but in the unmistakable Mayerberg style), see *TB*, June 1, 1959.
  107. MBT, Aug. 28 and Nov. 27, 1961. Publication of responses in *TB*, Dec. 6, 1961.
  108. MBT, Oct. 26, 1970.
  109. On the curtailed school hours, see MBT, Oct. 9, 1910. On the Hebrew classes, see *TA 1911*, pp. 17-18.
  110. MBT, Mar. 2, 1910; MSM, Mar. 15, 1910.
  111. *AMI*, Oct. 20, 1910.
  112. Daniel Lyons, president, *TA 1911*, p. 9; MBT, Dec. 6, 1911; Lyons, *TA 1912* (Vol. XIII), p. 8.
  113. MBT, Dec. 4, 1912. This was decided upon by the board, after Mayer had failed to cooperate, as requested, to develop "some Jewish Ritual" for the Sunday Services. MBT, July 3 and Oct. 3, 1912, and MSM, Nov. 6, 1912.
  114. MBT, Apr. 5, 1911. The cost of the instrument was \$10,000, of which the Sisterhood met \$1,000.
  115. "Even Crime Is Better Now," *KCT*, Jan. 2, 1911. Also Lyons, *TA 1912* (Vol. XIII), p. 8.
  116. Lyons, *TA 1914* (Vol. XV), p. 12, quoting an unidentified "great daily newspaper."
  117. *KCT*, Jan. 2, 1911.
  118. For biographical sketches, see EFH, pp. 46-47; *MVKKC*, p. 53; *KCS* editorial (memorial tribute), July 19, 1923; obituary, *JC*, July 20, 1923.
  119. EFH, p. 47, and MBT, Mar. 16, 1904.
  120. UJC minutes, July 13, 1905.
  121. Harry H. Mayer, editorial, *JC*, July 20, 1923.
  122. *Ibid.*
  123. *AMI*, Feb. 3, 1910, reporting its dedication the previous Friday night. It was given in memory of their parents, Leon and Sarah Benjamin, and replaced the Eternal Light which had been brought from the temple on Oak Street. No reference to the gift appears in the minutes.
  124. Board "permission" to place the Menorahs in the temple appears in MBT, Sept. 6, 1911. They were placed there the following week. *AMI*, Sept. 21, 1911.
  125. *KCS* editorial, July 19, 1923.
  126. William Clendenin, "Kansas City, The Workshop of the West," addendum to EFH, p. 56.
  127. *AMI*, Nov. 14, 1907, copying an unidentified Kansas City paper. For a discussion of Kansas City's leading role in receiving Russian immigrants through the "Galveston Movement" of the Jewish Territorialist Association in 1906-08, see Jacob Billikopf, "The United Jewish Charities," *MVKKC*, p. 47, and EFH, pp. 35-36.
  128. EFH, pp. 33-37, *passim*. Cf. congregational-membership rosters in *TA 1906-1909*.
  129. UJC minutes, Dec. 19, 1906. He succeeded B. A. Feineman, who had served part-time from 1900.
  130. Billikopf, "United Jewish Charities," *MVKKC*, p. 47. Cf. Moses ben Maimon ("Maimonides"), *Matnot Aniym*, x. The 12th-century Spanish-Jewish philosopher ranked as the highest of eight degrees of charity that which assists the poor man to become self-supporting by helping him to establish himself in some profitable occupation.
  131. Haskell and Fowler, *City of the Future*, pp. 112-13; "Jacob Billikopf," *KCT* editorial, Nov. 21, 1910; *AMI*, Oct. 17, 1912; obituaries, *KCT* and *NYT*, Jan. 1, 1951; *KCS* editorial, Jan. 1, 1951. For a summary of the work of the Jewish Educational Institute on Admiral Boulevard under Billikopf, see his *Fifth Annual Report of the United Jewish Charities Jewish Educational Institute* (Kansas City: n.p., [1911]), in MVR. See also Billikopf, "Advanced Settlement Work," *Bulletin of the National Conference of Jewish Charities*, Vol. V, No. 1 (Feb. 1915), excerpted in *Trends and Issues in Jewish Social Welfare in the United States, 1899-1952*, ed. by Robert Morris and Michael Freund (Philadelphia: The Jewish Publication Society of America, 1966), pp. 124-29.



132. M. E. Ravage, *The Jew Pays* (New York: Alfred A. Knopf, 1919), pp. 59-118, *passim*. See also Billikopf, "Campaign Methods," *Bulletin of Jewish Charities*, Vol. IX, No. 11 (Mar. 1919), quoted in *Trends and Issues in Social Welfare*, pp. 141-42. For a Billikopf biographical sketch, see *UJE*, II, 353-54.
133. "Golden Anniversary Dinner" program, United Jewish Social Services, Jan. 21, 1951, and *JC*, Jan. 30, 1970 (feature article on the agency).
134. *EFH*, pp. 36-37; *JC*, Mar. 4, 1932 (announcing the closing of Bittersweet Camp as a facility for underprivileged children, for want of applicants); Fanny Benjamin obituary, *JC*, June 6, 1947.
135. 1969-70 interviews by the author with the following members, all former volunteer workers at the camp: Dr. Alvin J. Baer, Alfred L. Benjamin (son of David, nephew of Fanny), Dorothy Block (Mrs. Alfred L.) Benjamin, Selma Sonin (Mrs. Stanford S.) Block (sister-in-law of Mrs. Alfred L. Benjamin), and Morris E. Dreyfus (whose mother, Ernestine, became the third wife of David Benjamin, brother of Fanny).
136. *MBT*, Mar. 2 and Aug. 4, 1909.
137. Ernestine B. Dreyfus, report in *TA 1917* (Vol. XVIII), p. 30. The next published enrollment figure, three years later, was 180. *TA 1920* (Vol. XIX), p. 29.
138. Reports of Sophia Rosenberger, *TA 1915* (Vol. XVI), p. 21 (105 non-member children in a student body of 306), and *TA 1917*, p. 23 ("one-third" of the total).
139. Rabbi Mayer had superintended the Sabbath School as well as the Sunday School from 1899 to 1910, except for the 1907-08 school year when the Sisterhood assumed temporary charge of the Sabbath School on account of the rabbi's "labors in connection with the Building Committee." *MBT*, Oct. 9, 1907. Mrs. Dreyfus was appointed Sabbath School principal on the same date that Miss Rosenberger became principal of the Sunday School. *MBT*, Jan. 5, 1910. Her resignation (upon her remarriage) was accepted Oct. 1, 1919 (*MBT*).
140. *AMI*, Apr. 25, 1895.
141. Appointment as Sabbath School teacher, *MBT*, Feb. 8, 1906; as Sunday School teacher, *MBT*, Aug. 18, 1906.
142. Appointment as principal, *MBT*, Oct. 1, 1919; resolution of appreciation upon the school's closing, *MBT*, May 6, 1942.
143. For loving tributes from some of her former students in the public schools, see *KCT*, May 16, 1957 (feature article, p. 14).
144. *EFH*, p. 34 (on Locust); Billikopf, *Fifth Annual Report* (Admiral Boulevard).
145. Lyons, "President's Message," *TA 1916* (Vol. XVII), p. 12.
146. *MAM*, June 12, 1918.
147. *MBT*, Aug. 7 and Sept. 14, 1918.
148. Julius Davidson, "Report of the Educational Committee," *TA 1914*, p. 21.
149. It was formed to interest "the younger element." *AMI*, Nov. 16, 1911. There is no later reference to this activity.
150. *TA 1914*, p. 21. For a glowing tribute to Davidson's seven years of service in that capacity, in the form of a full-page resolution (an honor rarely accorded to any one but a retiring president), see *MAM*, June 3, 1914.
151. Quarter-annual reports of activities conducted in the temple's assembly room, appearing as addenda to board minutes, indicate that the activities of the Alumni Association were limited to three annual dinner-entertainments. The last recorded reference noted appears in *TA 1917*, p. 37.
152. *TA 1915*, p. 20.
153. *Ibid.*, p. 27. Lorie's "gracious offer" to lead the singing had been accepted by the board four months earlier. *MBT*, Feb. 13, 1915.
154. This author, as editor of the weekly *Temple Bulletin*, credited Mayer with a Ph.D. in an obituary notice. *TB*, Apr. 28, 1965. This followed the style in *CCARYB* issues, 1929-64. (Prior issues listed only a B.A. and a Bachelor of Hebrew Letters.) Biographical sketches supplied by Mayer for publication—one in the early stage of his career (1903) and the other soon after he had retired (1930)—list only the two Bachelor's degrees. *AJYB 1903-04*, p. 79, and *Who's Who in Kansas City 1930: Biographical Sketches of Men and Women of Achievement* (Hebron, Neb.: Robert M. Baldwin Corp., 1930). In *MKCE* (ca. 1951), Mayer claimed only the B.A. (p. 41).
155. *TA 1915*, p. 26.
156. *Ibid.*
157. Editor's introductory note to the first of Levine's serialized "Letters of an Immigrant," *KCS*, July 5, 1914.
158. For biographical data, see *UJE*, VI, 633, and the Levine clipping file at the *Star* library.
159. Levine (Waldorf, Md.) to the author, Apr. 7, 1970.
160. Miss Rosenberger, *TA 1916*, p. 23.
161. On compulsory Hebrew for the 1918-19 Pre-Confirmation Class, see Educational Committee minutes, Feb. 18, 1918, inserted in board minute-book. On the extension thereof to three other grades, see *MBT*, Dec. 4, 1918. On "unusual" progress in Hebrew during 1919-20, see Miss Kaufman's report, *TA 1920*, pp. 24-27, *passim*.
162. *MBT*, Oct. 6, 1920.
163. *MBT*, Sept. 27, 1921.
164. *JC*, Oct. 8, 1920, an apparent effort to reinforce the decision of the board earlier that week (*supra*, n. 162).

165. *GKCJB*, p. 63.
166. Lester Stein, Frank Rope, and Norton J. Lustig, "Boy Scout Troop No. 40—Its Life" (bound volume, in Lustig's custody); Jacob L. Lorie, "President's Message" at 1918 annual meeting (typescript, in congregational archives), p. 2; *AMI*, Jan. 16, 1917.
167. *TA 1920*, p. 27 (Lillian Heilbrun, now Mrs. Lillian Stern, and Sallye Katzenberg, subsequently the late Mrs. Maurice Kulka, were the leaders of two groups of Camp Fire Girls in 1919-20). On Girl Scout Troop 22 and a Brownie group, also under B'nai Jehudah auspices, see *JC*, May 16, 1924. On similar sponsorship of Girl Scout Troop 7, see *JC*, Apr. 10, 1925.
168. See *infra*, pp. 176-77 of text, for an extended reference to Troop 2.
169. *AMI*, June 12, 1913. The Sisterhood was listed there with 209 members, slightly fewer than in 1908.
170. *AMI*, Feb. 13, 1913. Mrs. Mayer participated in the creation of the national federation during the sessions of the 23rd UAHC Council. Rabbis' wives predominated on the original NFTS board. Sybil Feineman (Mrs. Joseph) Krauskopf was another original NFTS-board member. *Ibid.*
171. Article XIX of bylaws adopted in 1913 (*MSM*, May 22, 1913) granted the first membership authority to enroll children of non-members in the Sunday School, without charge. In practice, some had been admitted as early as 1908-09, when exceptions to a rule prohibiting such admission, in force from 1896 (*MBT*, Sept. 28, 1896), were authorized by Lee Lyon, chairman of the Educational Committee, for the benefit of non-member children who resided too far south to be within walking distance of the Sabbath School at 1702 Locust. *TA 1909*, p. 27.
172. *MBT* references, 1908-20, *passim*. Also accommodated, at nominal rental charge or none, were such other "worthy" organizations as the social "Fortnightly Club," the UJC board, the "Alpha Delta Club," and the board of the Progress Club.
173. See *supra*, n. 67.
174. *AMI*, Nov. 30, 1916, and Jan. 16, 1917. The second bazaar added \$900 to an unreported amount raised at the first.
175. *AMI*, Nov. 12, 1914, and *TA 1915*, p. 35.
176. On Wilson's statement, see *NYT*, Aug. 19, 1914. On Mrs. Mayer, see *MKCE*, p. 92. On Oscar and Alex F. Sachs, see "Former German Consul and Son in War Work," *KCS*, Dec. 14, 1917. (The son had by then risen to lieutenant.)
177. *MBT*, Apr. 2, 1919. On a reception in honor of the congregation's "boys" who served, see *JC*, Jan. 2, 1920 (the paper's first issue).
178. "Let Holy Land Be British," *KCT*, Dec. 11, 1917.
179. "Speaking the Public Mind" column, *KCT*, Dec. 12, 1917. Further letters of protest from leading Zionists appeared in the same column, *KCT*, Dec. 14 and 17.
180. "Say Doctor Mayer is Wrong," *KCT*, Dec. 13, 1917 (call of rally), and "Gave \$616 to Palestine Fund: Miss Henrietta Szold Urged Zionists to People Own Nation," *KCT*, Dec. 26, 1917.
181. *News-Letter of the Jewish Societies of Kansas City, Mo.*, Vol. III, No. 1 (Jan. 1909), published by the Kansas City Section, National Council of Jewish Women. Copy in history scrapbook of the Jewish Family and Children Services, at its office.
182. *KCS* front page, Dec. 10, 1917. For an example of home-grown "patriotism" in this immediate period, see "Made Pro-German Quit Hotel: Manager's Wife Overheard Refusal to Buy Red Cross Button," *KCS*, Dec. 18, 1917.
183. *JC*, Oct. 25, 1929.
184. *GKCJB*, pp. 18, 31-32. *Note*: pp. 4-61 of the work received separate publication as *The Palestine Resolution: A Record of its Origin* (same publisher, 1922). The referenced citations appear there on pp. 86 and 122.
185. Roger Swanson, "For His People Always a Helping Hand," feature article on Lorie, *KCT*, May 26, 1961. He was president of B'nai B'rith District Grand Lodge No. 2 in 1912-13, the third from B'nai Jehudah to hold that office (the first two: B. A. Feineman, 1873-74; Leon Block, 1905-06). On his taking office as YMHA president, see the same source and cf. *JC*, Feb. 13, 1925, listing Dr. Herman Jerowitz as the original president in mid-1914, succeeded by Lorie in a matter of months. He served in office until 1927, three years after completion of the YMHA-YWHA building at Linwood and Wayne.
- On the founding of an earlier YMHA by Rabbi Krauskopf, with Ed. Block as its first president, see "Porday," *AMI*, Nov. 2, 1883. It existed through the four Krauskopf years.
186. Sixty-five joined in 1919-20. *TA 1920*, p. 37.
187. The change in policy received no specific mention in the minutes. It was made implicit through a bylaws amendment whereby anyone "exercising any privilege through this Congregation" was required to join at \$36 minimum annual dues, *MAM*, July 12, 1920. The revised policy was generally known in the community by 1922. *GKCJB*, p. 63.
188. Lacking recourse to congregational minutes for the years prior to 1895, it was long supposed that B'nai Jehudah had been founded in 1872, the year of its incorporation. In 1922, plans for a 50th-anniversary observance were considered, but not carried out. *MBT*, June

- 14, 1922. In 1945, Rabbi Emeritus Mayer was invited to prepare a 75th-anniversary volume for publication in 1947. MBT, Apr. 11, 1945. No such volume was published, but Mayer's research in this period, culminating in his MKCE, led to an 80th-anniversary observance in 1950. It was the first observance of a congregational anniversary date after 1895.
189. *JC*, May 14, 1920.
  190. MSM, Dec. 14, 1919 and May 6, 1920. The largest individual gift from outside the Bernheimer family amounted to \$2,000. See also *JC*, May 14, 1920. \$4,000 of the Sisterhood's share was raised in a 1920 bazaar. *JC*, Dec. 10, 1920.
  191. *JC*, Oct. 7, 1921.
  192. Deed from Anna R. Mozier, Oct. 21, 1919; price \$15,000. Book B-2021, p. 262. For later land acquisitions to enlarge Rose Hill to the north, see entries in Books B-3024, p. 147; B-4118, p. 283; ROJC. See also ordinances of the city council for grants of land through vacation proceedings: nos. 3533, 3534, 14351, and 23344. The original purchase price and development cost were met through the issuance of 5% Gold Bonds totaling \$35,000, sold to members and repayable by 1940. MSM, Oct. 13, 1919, and MBT, Jan. 7, 1920. These were not fully retired until 1952, due to adverse conditions during the Depression years. Maintenance trust funds at the Commerce Bank and the First National Bank of Kansas City currently yield adequate income for all ordinary maintenance expenses.
  193. *JC*, Oct. 14, 1921. See also *JC*, Oct. 7, 1921, detailing the elaborate funeral arrangements. Also, "Burial of a Soldier, Incident in Dedication of Jewish Cemetery," *Kansas City Post*, Oct. 9, 1921, and "500 at Funeral of Pvt. Liebman, Slain in France: Rose Hill Cemetery Dedicated as War Hero's Body is Interred There," *KCJ*, Oct. 10, 1921.
  194. MBT, June 14, 1922. The memorial contains pew seating for fifty, eight crypts for members of the Guettel family, and vaults for the temporary receipt of deceased persons.
  195. The company, incorporated in 1931, undertook to construct the mausoleum at its own expense (\$250,000). Title in the improvement was vested in the congregation immediately upon completion of construction, but the company was to have full management powers and the exclusive right to proceeds from space sales (originally valued at \$535,000, now an additional 50%) until July 1, 1942. The space then remaining unsold was to be relinquished to the congregation, together with a trust fund in an amount sufficient to provide for the maintenance of the facility in perpetuity. The company obligated itself to retire all of the Rose Hill Cemetery bonds outstanding in 1931 (\$26,400) by 1942. MSM, July 16, 1930 and July 1, 1931. Contract between the congregation and the company, July 9, 1931, in Book B-3072, p. 335, ROJC. The company, having sold only about half the space (in all: 432 crypt spaces for entombment and fifty niches for cremated remains), was without liquid assets in 1941. It had accrued unpaid current liabilities of \$22,783 as of that time. None of the cemetery bonds had been retired. The congregation thereupon took over management of the mausoleum, assumed the current liabilities, and re-assumed the bonded debt. It also agreed to create a permanent maintenance fund out of future space sales. MSM, July 2, 1941. Agreement between the congregation and the company in Book B-3481, p. 335, ROJC. Forty-seven of the crypt spaces remain unsold in 1972. The original fifty niches have been sold; seventy-two were added in 1963. The facility is being maintained entirely from trust-fund income.
- The architects were Greenebaum, Hardy & Schumacher (the same firm designed the I. E. Bernheimer Memorial). For an architectural description, see *JC*, Nov. 18, 1932. The congregational archives contain a set of blueprints.
196. *TA 1920*, pp. 12-13.
  197. *Ibid.*, p. 12.
  198. EED, Feb. 12, 1882.
  199. Nominating Committee minutes, May 14, 1923, inserted in board-minute book.
  200. *JC*, June 9, 1922.
  201. MBT, Apr. 30, 1923.
  202. Schwartz related this in a conversation in Chicago during March, 1953, just before the author moved to Kansas City. On Mayer's re-election to a five-year term ending Apr. 30, 1928, see MSM, Oct. 31, 1922.
  203. Nominating Committee minutes, May 21, 1923, inserted in board minute-book.
  204. MBT, Apr. 16, 1919, recording Lee Lyon's request for board sanction to raise a purse for presentation to Mayer on his 20th anniversary (request denied).
  205. 1972 interview with Gertrude Ebert.
  206. "Honor to Dr. Harry H. Mayer," *KCT*, May 3, 1924.
  207. From the printed program. The congregation paid premiums on the policy for forty-one years.
  208. MBT, Dec. 10, 1924, ordering the discontinuance as of Feb. 1, 1925, "since the present attendance does not warrant the continuance."
  209. A regular B'nai Jehudah column in *JC* issues of that period announced the weekly schedule of services. The last announcement of a Sunday service appeared in the issue of Friday, Jan. 23, 1925. This would agree with the board's decision of

- Dec. 10, 1924 (*supra*). Cf. MKCE, p. 45, stating that Sunday services were held until Mayer's retirement in 1928.
210. MBT, May 6, 1925.
211. MBT, May 11, 1925. Membership ratification, MSM, May 20, 1925.
212. MBT, June 3, 1925, and June-Aug. 1925 *JC* issues, *passim*. His total compensation for three months' work was \$350.
213. Davis to the author, June 11, 1969.
214. *JC*, Sept. 18, 1925.
215. Unsigned editorial, *JC*, Dec. 16, 1927.
216. Listed as a member in the *Autumn Leaflet*, 1891-2. He and his wife were Kansas City residents at least as late as July, 1893, when Rabbi Krauskopf was reported as a guest in their home. *AMI*, July 13, 1893. They moved to Philadelphia because of Albert's "deep devotion" to his brother Henry. *BBR*, p. 37.
217. *JC*, Dec. 16, 1927.
218. B'nai Jehudah column, *JC*, Nov. 27, 1925, which also spoke of "capacity crowds" on recent Friday nights.
219. For a record of activities throughout its existence, see *JC*, Oct. 16, 1925-Apr. 10, 1931, *passim*. Jack Rieger, president of the Men's Temple Club in its last year (1930-31), advised (July 26, 1969 memorandum to the author) that some of the group's early speakers received upwards of \$1,000 as honoraria.
220. November, 1926, according to NFTB records.
221. *JC*, Apr. 22, 1927.
222. 1969 author's interview with Mr. and Mrs. S. Stanford Saper. (Their later leading participation in congregational work developed from this involvement.) *JC* issues from 1926 through 1931 regularly reported the programs of the Temple Players. The group had officers from 1926 to 1928; the president was Jane Rothschild, daughter of Louis P. Rothschild, then president of the congregation.
223. *JC*, Dec. 16, 1927.
224. *JC*, Jan. 26, 1926.
225. Berkowitz's successor in the pulpit of Temple Beth Israel in Portland, Oregon, wrote of clashes between that congregation's Zionists and anti-Zionists in the immediate post-World War II period, adding that Berkowitz's "personal leanings were toward Zionism, but being by nature more a conciliator than a polemicist, he tried to keep both factions working together on the common [congregational] task." Julius J. Nodel, *The Ties Between: A Century of Judaism on America's Last Frontier* (Portland: Temple Beth Israel, 1959), p. 139.
226. EFH, pp. 31-32. Cf. UJC minutes, Oct. 17, 1905.
227. "Mayer" [Eppstein pseud.], *AMI*, Nov. 17, 1882.
228. EED, May 6, 1883.
229. EFH, p. 46.
230. Board minutes of German Hospital Association, Jan. 8, 1891, and "Y. D'awake," *AMI*, Jan. 15, 1891. The L.A.C.E. Society and "The Germans" had given a play at the Coates Opera House. The "directress" of the play was Cornelia Ney (later Mrs. Harry H. Mayer). The net proceeds of \$424 were divided equally between the two groups. For other evidence of cooperation, see the hospital association's minutes of Oct. 12, 1897, recording the receipt of \$70 from Rabbi Schulman, "collected by him from members of his congregation."
231. *JC*, Apr. 22, 1927. For listings of major contributors, see *ibid.* and subsequent issues.
232. *JC*, Dec. 16, 1927.
233. Berkowitz tribute by Burriss Jenkins (minister of Linwood Boulevard [later, "Community"] Christian Church), in *Christian Century*, Dec. 12, 1927 (copied in *JC*, Jan. 13, 1928). For quoted matter and added pertinent details, see Mark Schorer, *Sinclair Lewis: An American Life* (New York, Toronto, London: McGraw-Hill Book Company, 1961), pp. 445-54, especially p. 448. This author is indebted to Helen Kulka (Mrs. Jerome K.) Davidson for having guided him to the Berkowitz portrayal in the Lewis work. (Mr. and Mrs. Davidson, identified with B'nai Jehudah since childhood, are the parents of Rabbi Jerome K. Davidson of Great Neck, N.Y.)
234. Sinclair Lewis, *Elmer Gantry* (New York: Harcourt, Brace & Co., 1927), p. 246.
235. *JC*, Apr. 23, 1926.
236. MAM, June 2, 1926; minutes of Religious Worship and Choir Committee (Louis H. Ehrlich, chairman), Sept. 12, 1927, inserted in board minute-book.
237. For a B'nai Jehudah memorial tribute, see MBT, Mar. 2, 1949, published in *TB*, Apr. 1949.
238. MSM, Dec. 19, 1927.
239. New York: Liveright Publishing Corp., 1940. For a review by Samuel S. Mayerberg, see "The Psalms in Modern Verse Edited by a Kansas Citian," *KCS*, June 1, 1940.
240. "Dr. Harry H. Mayer Weds," *KCS* front page, Nov. 9, 1950; *JC*, Nov. 10, 1950. The marriage of the 76-year-old Rabbi Mayer to Mrs. Alice Everett of New York was performed Nov. 7, 1950, by Rabbi Samuel H. Goldenson of Congregation Emanu-El of the City of New York (as indicated on the marriage license, at the office of the Town Clerk of Hempstead, N.Y.). Henry Fruhauf, then comptroller (now vice president for administration) of Emanu-El, advised this author (July 30, 1969) that his congregation's present rabbi, Nathan Perilman, recalls a conversation with Rabbi Goldenson in which it was said that Mrs. Everett became a convert to Judaism prior to the marriage.
241. Obituary notices in *KCT*, Apr. 20, 1965,

and *TB*, Apr. 28, 1965. Mrs. Alice Mayer, the rabbi's second wife, survives.

NOTES TO CHAPTER VIII

1. Vorspan, *op. cit.*, vii. For the Mayerberg sketch, see pp. 190-200.
2. Della R. Adler [a niece of Julius L. Mayerberg], "The Reform Rabbi Who Was Also a Shohet and a Mohel," *Jewish Digest*, Oct. 1969, pp. 68-72. Samuel Spier Mayerberg was named after a member of his father's Goldsboro congregation, Samuel S. Spier (or Speier). On Julius Mayerberg as rabbi and cantor of Congregation Emanuel, Statesville, N.C., 1893-90, see *AMI*, Aug. 21, 1890. He served Ohev Sholom Temple of Goldsboro from 1890 to 1924 (emeritus, 1924-28).
3. *MCAC*, p. 3. Mayerberg's inclination had been to call this volume of four lectures at HUC "The Rabbi as Civic Leader" (evidence of his innate modesty). The "more truly descriptive, worthier, and more appealing" title was supplied by Julian Morgenstern, president of HUC. See Morgenstern's "Foreword," ix.
4. *MCAC*, p. 7.
5. Adler, "Also a Shohet," *op. cit.*, p. 71.
6. B.A., 1913; M.A., 1914 (both from the University of Cincinnati); Bachelor of Hebrew, 1917 (HUC). He was ordained June 2, 1917; his father gave the benediction at the ordination exercises. *AMI*, June 7, 1917; cf. *MCAC*, p. 25. Married June 17, 1917, in Cleveland.
7. *MCAC*, pp. 25-49, 58-69. For additional early biographical data, see *JC*, Mar. 11, 1927, and May 25, 1928.
8. *JC*, Mar. 11, 1927, and 1970 interview with Arthur S. Schlesinger, president of B'nai B'rith Lodge No. 184 in 1927. Schlesinger, as most other lodge members, belonged to B'nai Jehudah. The other B'nai B'rith lodge in the area in 1927, Beth Horon Lodge of Kansas City, Kansas, had a membership that drew heavily on the Orthodox Congregation Ohev Sholom. Joseph Cohen, then president of Beth Horon Lodge and active in Ohev Sholom, joined B'nai Jehudah in 1936 and served on its Board of Trustees, 1951-54.
9. MBT, Jan. 8, 1928. There the board was in receipt of a communication from an undisclosed source (*MCAC*, p. 71, suggests an involvement by HUC President Julian Morgenstern), recommending three rabbis for consideration: Mayerberg; Bernard Heller of Scranton, Pa.; and Samuel S. Tedesche of New Haven, Conn. All three were invited to give trial sermons. Tedesche did so Feb. 3, 1928 (*JC*, Jan. 27, 1928), followed by Heller on Feb. 10 (*JC*, Feb. 3, 1928). Mayerberg indicated at a later date that he had twice declined to preach on trial. *MCAC*, p. 71. He apparently was misinformed that "at least a dozen" rabbis had occupied the B'nai Jehudah pulpit as candidates in early 1928 (*ibid.*). With the exception of the two first Friday nights in February, Mayer was listed in *JC* issues as occupant of the pulpit at all Sabbath services in 1928 until the end of April. Dr. Abraham Magida, executive director of the YMHA, conducted the services in May and early June. MBT, May 2 and Aug. 1, 1928.
10. See MBT, Apr. 3, 1928, for the report of the subcommittee that had visited in Dayton. Mayerberg met with the board informally on April 18. The committee made its final report two weeks later. MBT, May 2, 1928; cf. *MCAC*, pp. 72-73.
11. *KCS*, May 16, 1928, copying the *Dayton News*.
12. *JC*, Sept. 14, 1928. No accounts appeared in the daily press. Rabbi Louis L. Mann of Chicago, who had entered HUC at the same time as Mayerberg, was the installing officer. Another rabbinical participant was Gustave Falk (HUC '28) who had come to Kansas City immediately following his ordination to conduct the summer services. He also assisted at the 1928 High Holy Day services, alternating with Mayerberg in conducting the worship in the sanctuary (for pew holders) and in I. E. Bernheimer Hall (for "Fifth Section" members and non-members). On the installation, see also *MCAC*, p. 74.
13. MBT, Mar. 29, 1929, and *JC*, Apr. 5, 1929.
14. *JC*, Oct. 19, 1928, *et seq.* The weekly Bible classes for women, mentioned until 1932, were co-sponsored by the Sisterhood and the Kansas City Section, National Council of Jewish Women. The men's classes met at the Hotel Bellerive in 1928-29 and at the temple thereafter.
15. *TB*, Jan. 1949.
16. *MCAC*, p. 75. (Note to non-Jewish readers: the Jewish Bible contains only the so-called "Old Testament.")
17. *JC*, Oct. 5, 1928. The change in designation was not officially noted in the minutes, but all references therein from the beginning of the Mayerberg ministry are to the "Religious School."
18. The Confirmation age, raised to sixteen in the 1900's (*TA 1908*, p. 19, and *TA 1909*, p. 13), had been lowered to fifteen in 1912 (MBT, Feb. 7, 1912). Soon thereafter it had become fourteen as a matter of practice. In 1919, it was dropped to thirteen (Educational Committee minutes, Oct. 10, 1919; inserted in board minute-book).
19. *JC*, May 30, 1930. There is no corroborating entry in the minutes. Only seven children were confirmed in 1930. Their younger classmates were held back one

- year before being confirmed.
20. "Childhood Dream Fulfilled for Gertrude Mayerberg," *KCS* feature article, June 21, 1958.
  21. MBT, June 4, 1930 (appointment), and Jan. 7, 1934 (resignation).
  22. MBT, Oct. 7, 1931, and *JC*, Oct. 23, 1931. Hours were extended by thirty minutes to 9:30-11:45 a.m.
  23. MBT, Nov. 7, 1928.
  24. MBT, Jan. 7 and Feb. 6, 1929. (A \$5 annual tuition charge was made in the 1930-31 school year. The charge could be waived in "exceptional" cases. MBT, Oct. 8, 1930.)
  25. MBT, Oct. 5 and 12, 1932, and MAM, June 7, 1933.
  26. From a mimeographed letter to the members of the Board of Trustees, Oct. 30, 1952. Mayerberg expressed this sentiment on many occasions.
  27. B'nai Jehudah column, *JC*, Apr. 12, 1929.
  28. Ben N. Allmayer, at the Centennial "Chain of Tradition" luncheon, Dec. 21, 1969.
  29. *TB*, Dec. 1929.
  30. Mayerberg, "The Columbus Platform—Twenty Years Later," *CCARYB* 1957, p. 170.
  31. *Ibid.*, pp. 171-72. For critical reaction from colleagues, see "Would Drop Holy Day: Rabbi [Mayerberg] Wants to Abandon 7th of Passover," *KCS*, June 26, 1957, p. 42.
  32. 1970 interview with Mrs. Howard F. Sachs.
  33. At two annual meetings in succession: MAM, June 7, 1921 and June 7, 1922.
  34. A bylaws amendment prepared by Mayerberg in 1929 to extend voting rights to all members was unanimously rejected by the board. MBT, May 9, 1929.
  35. MBT, Feb. 6, 1929. Unaffiliated people were offered admission tickets at "a nominal sum." *JC*, Sept. 20, 1929. This followed a practice of the preceding five years when they had been similarly invited to worship with "Fifth Section" members in I. E. Bernheimer Memorial Hall. (The auxiliary services were conducted by a student rabbi in 1924 and 1925; Rabbis Mayer and Berkowitz alternated between the main and auxiliary services in 1926 and 1927; Rabbis Mayerberg and Falk [*supra*, n. 12] took turns in 1928.)
  36. MBT, Jan. 7, 1931. The services in 1930 were again held at the temple, separated as before (MBT, Apr. 17, 1930). Beginning that year, invitations for non-members to participate were no longer extended.
  37. MBT, Mar. 6, 1929, and MAM, June 7, 1929. The bylaws were amended to enlarge the board from thirteen to fifteen members, two of whom were to be chosen from among the "mothers, wives and daughters" of members with voting rights. For an earlier effort to achieve board representation for women, see MBT, Jan. 6, 1926. (In theory, a few women of the congregation had become eligible for board service in 1913. The eligibility was limited to those who were widows of men who had held a voting membership, but only if their dues remained at the rate paid by their husbands. 1913 Bylaws, Art. IV, Sec. 4; Art. XII, Secs. 4, 9, and 10.)
  38. *MCAC*, p. 92.
  39. *JC*, Dec. 7, 1928. The participating non-Jewish groups and clergy represented Linwood Boulevard (later, "Community") Christian Church, Emanuel Presbyterian Church, All Souls Unitarian Church, and St. James Catholic Church. (1928 was the year in which the National Conference of Christians and Jews was founded.)  
The "first" interfaith dinner in Kansas City had been held in 1926, under Men's Temple Club auspices. Non-Jewish participation had then, however, been limited to ministers of one Unitarian and three Protestant churches, together with one Catholic layman. *JC*, Dec. 17, 1926.
  40. "Honor For Their Zeal: Rabbi Mayerberg, Archbishop O'Hara, and Lem T. Jones Cited," *KCT*, Feb. 11, 1955. Former President Truman was the principal speaker at the citation dinner.
  41. "A Flare in Passion Play," *KCS*, Mar. 9, 1930. For a strikingly similar expression, cf. Joseph Krauskopf, *A Rabbi's Impressions of the Oberammergau Passion Play* (Philadelphia: Edward Stern & Co., 1901), pp. 139 and 141.
  42. *KCS*, Mar. 9, 1930, and *KCT*, Mar. 11, 1930. Support came to Mayerberg from the following clergymen: L. M. Birkhead, All Souls Unitarian Church; Burris A. Jenkins, Linwood Boulevard Christian Church; Father John W. Keyes, St. James Catholic Church; Joseph Myers, Community Church; and Robert Nelson Spencer, Grace and Holy Trinity Cathedral. Spencer later was elevated to bishop of the Episcopal Diocese of West Missouri; he and Mayerberg became closely associated in various religious and civic endeavors.
  43. "Rabbi Would Oust Brooks," *KCS*, Mar. 4, 1930; and "Brooks Has an Answer," *KCS*, Mar. 9, 1930.
  44. "Criticises M.U. Curator: Action Was Contradiction of Faith, Rabbi Mayerberg Says," *KCT*, Mar. 30, 1929. Cf. *MCAC*, p. 75, where the year is given as 1930.
  45. *MCAC*, p. 77.
  46. "Talk M.U. Faculty Quiz: Curators May Act on Demand by Rabbi Mayerberg," *KCS*, Feb. 28, 1930.
  47. William M. Reddig, *Tom's Town: Kansas City and the Pendergast Legend* (Philadelphia and New York: J. B. Lippincott Company, 1947), p. 191.
  48. *Ibid.*

49. *Ibid.*, pp. 191-92. On the lynching, see also *MCAC*, pp. 80-83, and major excerpts from a Mayerberg sermon discussing the Maryville action, "Says the Klan Lynched," *KCT*, Jan. 17, 1931. On Hershon, see also *MCAC*, pp. 50-54 (the quotation that a Jew found guilty of a crime should be "doubly punished . . ." appears on p. 51).
50. "Death Penalty Does Not Stop Crime," *KCT*, Jan. 16, 1932. Quoted in full in *MCAC*, pp. 54-58.
51. *MCAC*, p. 100. (Emphasis added by the present author). Though opposed in principle to clergymen becoming involved in partisan politics, Mayerberg did occasionally mount the political stump from 1940 onward for candidates of the Citizens (non-partisan) ticket. In 1944, he denounced several of its opponents by name over radio. "Puppet" Tag on Slate," *KCS*, Mar. 26, 1944. This brought adverse board reaction. *MBT*, Apr. 5, 1944.
52. *KCT* editorial, Nov. 24, 1964 (two days after Mayerberg's death).
53. *MCAC*, pp. 99, 100.
54. "Rabbi Mayerberg's Challenge," *KCS* editorial, June 18, 1932.
55. *MCAC*, p. 129.
56. "Sees Ruin in Boss Rule," *KCT*, Mar. 11, 1932. The inconspicuous item played up Mayerberg's reaction to a recent kidnaping and made only passing reference to his statement that racketeer John Lazia was "a henchman of the city manager."
57. "'Crooks Run the City': Women Cheer as Rabbi Mayerberg Slams Into City Rule," *KCS* front page, May 23, 1932. Cf. *MCAC*, p. 118, with a May 21 dating, afterwards copied by other writers. A more substantial error, quoted by numerous later writers on the subject, is the statement by Reddig, in *Tom's Town* (pp. 196-97), that the attack had been launched without advance warning of any kind, that the *Star* did not ordinarily cover meetings of the Government Study Club, and that this meeting would likewise not have attracted the paper's attention had not a cub reporter, impressed with Mayerberg's erudition on cultural subjects, "chanced" to observe him going to the meeting. The Reddig version failed to take into account a front-page announcement two days beforehand that the meeting would hear Mayerberg speak on "A Non-partisan and Nonpolitical Administration for Kansas City" (*KCS*, May 21, 1932). Moreover, the *Star* had given extensive coverage to the club's immediately preceding meeting where the county prosecutor, an incumbent and a former judge of the municipal court, and a former circuit court judge had cited incidents of unchallenged racketeering ("Crime Menace to City," *KCT*, May 10, 1932).
58. "Urges Ministers to Act: The Time Has Come for Fight, Rabbi Tells Group," *KCS* front page, May 23, 1932. This appeared immediately below the "Crooks Run the City" item in the same issue.
59. "To Council on McElroy: Mayerberg Demands to Be Heard," *KCS* front page, May 25, 1932.
60. "'Civic War to the End,'" *KCS*, May 27, 1932.
61. *MCAC*, p. 120.
62. "Rabbi Makes His Charge," *KCT*, June 1, 1932.
63. "Find for McElroy," *KCT*, June 7, 1932.
64. "The Records to Rabbi," *KCS*, June 16, 1932.
65. "2,200 Cheer the Rabbi," *KCT*, June 18, 1932. Cf. *MCAC*, pp. 130, 137.
66. *MCAC*, p. 132.
67. *MCAC*, pp. 134-35.
68. "Rabbi Is Ready to Talk," *KCS* front page, May 26, 1932. The item stated that the Board of Trustees had met with Mayerberg on the previous evening and had discussed "his controversy with the city administration" with him "for several hours." The minutes contain no record of such a meeting.
69. *MCAC*, pp. 138-39, and "The Rabbi Home Eager" (reviewing events of the previous month), *KCS* front page, July 21, 1932.
70. "Rabbi Will Not Quit Fight," *KCT*, June 24, 1932.
71. "Rabbi Is Ill in Seattle," *KCT* front page, June 23, 1932.
72. "Rabbi's Vote Case Is In," *KCS*, Sept. 2, 1932, and "Vote Fraud Cases Fail," *KCS*, Sept. 10, 1932.
73. *MCAC*, pp. 137, 139.
74. *MBT*, Aug. 3, 1932.
75. "Rabbi Is Not Through," *KCT*, Sept. 23, 1932.
76. "The Charter League to Life: Rabbi Mayerberg to Speak on Bond Expenditures Tonight," *KCT*, Dec. 9, 1932.
77. *MBT*, Dec. 14 and 18, 1932.
78. *MBT*, Jan. 4, 1933. Cf. *MCAC*, pp. 135-36.
79. "Charter League Is Out," *KCS* front page, Dec. 20, 1932.
80. "Rabbi Is Not Through," *KCT*, Sept. 23, 1932.
81. *MCAC*, p. 141. The "National Youth Movement" which Mayerberg helped organize (he wrote the preamble to its Constitution) was, despite its name, composed almost entirely of young adults from Kansas City's south side. Its principal activity was the effort it expended on behalf of the unsuccessful anti-machine slate in the 1934 municipal election. See Reddig, *Tom's Town*, pp. 223-44, *passim*.
82. *MCAC*, p. 147.
83. *MBT*, Apr. 3, 1940.
84. "A Police Board Named," *KCS*, Feb. 17, 1957, front page and p. 4-A (where the quotation attributed to Blair appears).

85. "Puts Blame on Smith," *KCT*, Apr. 8, 1950.
86. "Call for Smith to Quit," *KCS*, May 5, 1950. For earlier Mayerberg statements, in talks to civic groups, see "As Crime Source," *KCS*, Apr. 17, 1950, and "A Way to End Gangs," *KCS*, Apr. 20, 1950.
87. "Dr. Feist is Sworn In: More Than 100 Persons Attend the Ceremony at City Hall That Includes Demonstration Against Dr. Mayerberg," *KCS* front page (with photo), Nov. 9, 1959. See also "Churchmen to Study Dispute," *KCS*, Nov. 4, 1959.
88. "An Episcopal Hand to Rabbi," *KCT*, Nov. 11, 1959; "Ask 2 to Quit," *KCT*, Nov. 14, 1959; "To Ask Ouster of City Head: Demand by Mayerberg Will Be Made at Council Meeting Friday," *KCS* front page, Nov. 18, 1959; "Views of Rabbi Are Censured," *KCT* front page (with three photos), Nov. 21, 1959; "Prayers Urged For 2 in Council," *KCT*, Dec. 1, 1959 [cf. MBT, Nov. 23, 1959]; "Sees Capra as Key on Council: Dr. Mayerberg Says Fifth Vote Can Restore Honesty at City Hall," *KCS*, Jan. 11, 1960; and "Fisher Blasts Rabbi in Reply: Councilman Says Charges by 'Old, Senile Man' Are 'Untrue and False,'" *KCS*, Jan. 12, 1960.
89. MBT, Nov. 23, 1959. Also appearing there (preliminary to the vote of support) is a four-page "Statement by Dr. Mayerberg Concerning His Efforts Arising Out of the Dismissal of Dr. Abraham Gelperin as Director of Health of the City of Kansas City, Missouri." The resolution in Mayerberg's support was presented by the Social Action Committee, Solbert M. Wasserstrom, chairman. The committee's file includes a two-part review of the episode in the form of copies of two letters from Wasserstrom to Albert Vorspan of the UAHC, dated Nov. 25 and Dec. 21, 1959. These letters and press clippings became the basis for Vorspan's treatment of the episode in *Giants of Justice*, pp. 190-96.
90. "Asks a Recall as Aid to City," *KCT*, Jan. 31, 1961, pp. 1-2.
91. Vorspan, *Giants of Justice*, p. 199. For two other well-written summaries of Mayerberg's role as civic leader, see the following *Star* feature articles: Roger Swanson, "Fighting Man of Peace—Rabbi Mayerberg," *KCT*, Sept. 19, 1958; Harry Jones, Jr., "New Horizons for Rabbi Who Stirs Opposite Views," *KCS*, June 19, 1960, Sec. F. For a more condensed summary, but one covering Mayerberg's civic activities after June, 1960, as well as those before, see his obituary, *KCT*, Nov. 23, 1964.
92. Platform of the National Socialist German Workers' Party (Nazis) in the 1932 election campaign for the presidency of the German Republic, given in a Jewish Telegraphic Agency dispatch from Berlin, *JC*, Mar. 4, 1932. Cf. William L. Shirer, *The Rise and Fall of the Third Reich: A History of Nazi Germany* (New York: Simon and Schuster, 1960), pp. 158-59.
93. "Law for the Restoration of the Regular Civil Service," promulgated Apr. 7, 1933.
94. "Law Against the Alienization of German High Schools, Colleges, and Universities," promulgated Apr. 26, 1933.
95. "Appeal of the Board of the Jewish Community [*Gemeinde*] of Frankfurt-on-Main to Its Members," Mar. 30, 1933, *Frankfurter Israelitisches Gemeindeblatt*, Apr. 1933, quoted in *Dokumente zur Geschichte der Frankfurter Juden, 1933-1945* (Frankfurt: Verlag Waldemar Kramer, 1963), p. 17.
96. "Jews Face Starvation," *KCT*, Apr. 1, 1933.
97. *Ibid.* On the 1933-34 boycott effort, see *UJE*, II, 489-90.
98. Joseph C. Hyman, "Twenty-Five Years of American Aid to Jews Overseas: A Record of the Joint Distribution Committee," *AJYB* 1939, pp. 165-67. See also Norman Bentwich, *The Refugees From Germany, 1933-1935* (London: George Allen & Unwin, Ltd., 1936), p. 170.
99. David S. Wyman, *Paper Walls: America and the Refugee Crisis 1938-1941* (University of Massachusetts Press, 1968), pp. 3-14, *passim*.
100. *JC*, June 16, 1933, providing an account of conditions and events that led to the formation of the Jewish Welfare Federation of Greater Kansas City.
101. *AJYB* 1934-35, p. 374, giving 1927 Jewish population estimates for Kansas City, Mo. (22,000), and Kansas City, Kan. (2,500). In the following issue, the estimate for Kansas City, Mo., was raised to 24,000, while the earlier estimate for Kansas City, Kan., remained unchanged (*AJYB* 1935-36, p. 356). These estimates later were regarded as inflated. See Hans Lamm, director of research, Jewish Welfare Federation, to Max Bretton, executive director of the Jewish Community Council, Apr. 30, 1943 [mimeographed], p. 2 (copy in congregational archives).
102. Mayerberg, "Communal Sins" (1931 Yom Kippur Eve sermon MS), PSSM. Published in *JC*, Sept. 25, 1931.
103. *JC*, June 16, 1933.
104. EFH, p. 33. A distinction needs to be drawn, however. The original concept of the UJC involved the pooling of funds *separately* solicited by each of the affiliated societies. The Harzfeld plan envisaged a centralization of *both* fund raising *and* fund allocating.
105. *JC*, June 16, 1933.
106. *Ibid.*
107. *JC*, May 29, 1931. The K.I.B.S. "50th Anniversary Celebration" was first announced in *JC*, Jan. 16, 1931. For a later, unverified theory that the *minyán* antecedent to Keneseth Israel dated from



- 1878 (rather than 1881), see Beth Shalom, *Diamond Anniversary Book*, p. 29, and G[ershon], H[adas], "Kansas City," *Encyclopaedia Judaica* (New York: Macmillan Company, 1971), X, 739. For a speculation here offered on a conceivable relationship to M. R. Cohen's Chebra Kadisha, formed in 1875, see p. 36 of text.
108. Hadas, "The Need for a Jewish Community Council," *JC*, Sept. 11, 1931; Mayerberg, "Communal Sins," *supra*, n. 102.
  109. MBT, Apr. 5, 1933.
  110. Fred Goldman biographical sketch in Dick Fowler, *Leaders in Our Town*, (Kansas City: Business Men's Assurance Company, 1952), p. 155. Goldman became general chairman of the Allied Charities in 1934. In 1935 he became the first Jewish president of the Chamber of Commerce, then in charge of the annual campaign of the Allied Charities (a forerunner of the present Heart of America United Campaign).
  111. *JC*, June 16, 1933.
  112. *The Story of a United Jewish Community: First Annual Report of the Jewish Welfare Federation of Greater Kansas City*, Apr. 1934, inside front cover.
  113. *Ibid.*, inside and outside back cover; *The Continued Story of a United Jewish Community* (2d annual report), p. 28. The largest contribution—\$25,000—was supplied by a non-Jewish source, the Carrie J. Loose Fund. The largest gift from within the Jewish community was \$2,000 from the Katz Drug Company.
  114. MBT, Oct. 5, 1932, noted a reduction from 554 members as of May, 1931, to "less than 475" as of that date. This is the first notation of membership figures to have been located after 1920 (*TA 1920*, p. 37, listing 436). Cf. *infra*, Chap. X, n. 3.
  115. MBT, Sept. 7, 1932.
  116. MBT, Oct. 5 and 12, 1932; *JC*, Oct. 28, 1932. Mrs. Julius U. Oelsner, Choir Committee chairman (while also Sisterhood president), reported after two months that it was found necessary to re-employ one professional vocalist and that his salary would be met by committee members themselves (MBT, Jan. 4, 1933). MBT, Oct. 14, 1936, noted that the Sisterhood had for some time (unspecified as to length) met the expense of a reorganized professional choir. The responsibility was reassumed by the congregation as of that date (there had been a strong influx of new members at that time; see p. 178 of text).
  117. MBT, Apr. 6, 1932, including a reduction in Mayerberg's salary from \$10,000 (the amount set at the time of his engagement in 1928) to \$9,000.
  118. MBT, Jan. 4, 1933, noting a voluntary reduction by an additional \$1,500 per annum. Cf. *MCAC*, p. 89. His salary was not fully restored to the original \$10,000 until 1943 (MBT, Nov. 3, 1943).
  119. Its last publicized activity was a "program of art" on Apr. 15, 1931 (*JC*, Apr. 10, 1931). The closing treasury balance (\$209.66) was taken over by the Temple Brotherhood upon its establishment (MTB, Dec. 3, 1936, and May 2, 1937).
  120. Vol. II, No. 1 (Sept. 27, 1931).
  121. MBT, June 5, 1936. Disman was the unsuccessful candidate for Western Judge of the Jackson County Court on the Republican ticket in the 1936 general election. On his re-election to the Board of Trustees, see MAM, Dec. 2, 1936. He served actively until 1945. He became an honorary trustee in 1952 when a Bylaws change first made such provision for past presidents.
  122. MBT, Apr. 5, 1944. Disman served on the Board of Education for two six-year terms (1938-50).
  123. e.g., "A Jewish Benefit Bazaar," *KCT*, Mar. 17, 1932, for the B'nai Jehudah schools. Supporting the Sisterhood in that particular affair were the Council of Jewish Women, the Junior Council, and the Big Sisters.
  124. *JC*, Nov. 13, 1931, *et. seq.* The broadcasts (Station WOQ, 10:30-11:00 a.m.) were directed by Mrs. Arthur Nachman.
  125. *MCAC*, pp. 97-98; "No One on the Rafters," *KCS*, Jan. 26, 1937 (describing a review of Margaret Mitchell's *Gone With the Wind*, which drew a record crowd); *JC*, Oct. 11, 1940.
  126. *JC*, Mar. 13, 1931 (first election), and Feb. 7, 1936 (retirement from office).
  127. *JC*, Feb. 28, 1930; *MCAC*, pp. 84-89.
  128. Announcement of appointment in MBT, Feb. 25, 1930, and *JC*, Feb. 28, 1930. See also MBT, May 8, 1946.
  129. Mayerberg biographical sketch in "A Police Board Named," *KCS*, Feb. 17, 1957, p. 4A.
  130. "Religion School Honor to Late Dr. Mayerberg," *KCS*, Dec. 9, 1967. Bernard Hoffman, then 1st vice-president of the congregation, was in charge of fund raising for the memorial. See also *TB*, Dec. 20, 1967.
  131. Troop 2 file at office of Kansas City Area Council, Boy Scouts of America. An earlier Troop 2 under YMHA auspices, 1925-28, had been formed as an off-shoot from Troop 40 (*JC*, Apr. 10, 1925). The troop charter, dropped by the YMHA in 1928, was taken up by B'nai Jehudah on Apr. 20, 1929.
  132. 1948-50.
  133. Sidney L. Willens, "Introductory Remarks and History of Troop 2," at reunion dinner, Feb. 16, 1967, p. 3. Copy of typescript in congregational archives.
  134. The Troop 2 file at the Kansas City Area

Council office lists Taube's name as a troop committeeman continuously from 1935 to 1971. In a 1970 interview, Taube felt sure, however, that his record of service as committeeman and troop treasurer dated from 1932. He now is honorary treasurer.

135. Adele (Mrs. A. R.) Silberberg [earlier, the widow of Dr. Alvin J. Lorie], mother of Edgar, memorandum on the genesis and purpose of the Edgar A. Lorie Memorial Award; in files of Percy S. Lorie, Jr. Edgar was a grandson of Joseph Lorie, a founder of the congregation.
136. This was the age range given in *JC*, Mar. 8, 1940. High school juniors and seniors originally were eligible (*JC*, Nov. 10, 1933), but these were separated in 1937 because, "apparently, they did not mingle so well with those who were older" (MTB, Dec. 2, 1937).
- The name of the group was changed to "Temple Alumni Association" in 1935 (*JC*, Feb. 22, 1935). It reassumed its original name in 1939 (*JC*, Mar. 24, 1939).
137. *JC*, Nov. 10, 1933.
138. *JC*, Jan. 26, 1934. See also MAM, June 6, 1934.
139. *JC*, Feb. 3, 1939, and *Jewish Youth* (bi-monthly publication of the National Federation of Temple Youth) [=NFTY], Dec. 1940-Jan. 1941. Until 1948, NFTY was comprised of both "junior" and "senior" youth groups; the over-all age range was about sixteen to thirty. Since 1948, NFTY-affiliated groups have been composed almost solely of high school-age youth.
140. What appears to have been the final chapter of the Temple Youth Forum opened in late 1942 when Helen Bobrecker, its president, appeared before the Board of Trustees for permission to use the I. E. Bernheimer Memorial Hall on Sunday evenings for a soldiers' canteen under the group's auspices. She requested a subsidy for this purpose. The request was approved and \$150 was authorized, "with the provision that this project receives the cooperation of the Sisterhood and Brotherhood." MBT, Dec. 2, 1942. The Sisterhood deemed the plan impractical (MTS, Dec. 9, 1942), and the Brotherhood declined to cooperate (MTB, Dec. 7, 1942).
- For a list of Temple Youth Forum/Temple Alumni Association presidents, see the Appendix.
141. Fane, "An Adequate Program for a Synagogue." Paper presented at UAHC Midwest District convention, Omaha; May 8, 1938, pp. 10-11. Typescript, PIF.
142. Articles V, VI, and IX of a revised Constitution, not recorded in the minutes, but apparently adopted by the membership on June 10, 1936 (see references in

MBT, May 20 and Nov. 4, 1936). This revised Constitution, and new Bylaws adopted concurrently, were approved by the Circuit Court of Jackson County in Cause No. 460350 on Aug. 13, 1938, and filed for record in Book B-3339, p. 588, ROJC. Dues rates for associate members (reduced from \$50 for regular members) were established as follows: members below age 21, \$3; ages 21-29, \$15 (if married) and \$10 (if single); ages 30-35, \$36 (if married) and \$24 (if single). The associate classification received two places on the Board of Trustees, but associate members could have no part in either the nomination or the election of those trustees.

143. MBT, Sept. 2 and Oct. 14, 1936.
144. Cf. *supra*, n. 114. There had been further net losses after 1932. No new membership count was recorded in consequence of the 1936 influx. However, the minutes indicate a rather evenly divided number of new members and resignations between 1936 and 1940, when a typewritten roster listed 575 members.
145. His associate-membership application was dated July 1, 1936 (none bear an earlier date), giving Mayerberg's name as "sponsor." It was accepted Sept. 2, 1936 (MBT).
146. *Annual Scroll of the Religious School*, 1932, p. 4; *ibid.*, 1933, p. 6 (faculty rosters for 1931-32 and 1932-33). 1970 interview with Fane concerning subject taught by him.
147. Bernice Smith Fane was confirmed in 1922. The 1935 Confirmation program listed her as a choir member.
148. *JC*, May 25, 1934. The award was made jointly to Fane and Shirley B. Metzger. The latter was vice president of the Temple Youth Forum at the time (*JC*, Jan. 26, 1934). He became an associate member of the congregation at the same time as Fane. Metzger, on the Brotherhood board in the early 1950's, now resides in Dallas.
149. 1970 interview with Fane.
150. MTB, Nov. 10, 1936.
151. Fane, "The Synagogue on the March" [paper presented at a conference of the Kentucky-Tennessee UAHC Region, Nov. 6, 1938], *The Synagogue* [monthly publication of the UAHC], Apr. 1939, p. 4.
152. MTB, 1937-38, *passim*.
153. MTB, Sept. 12, 1938.
154. MTB, Nov. 16, 1936.
155. MTB, May 6, 1940.
156. MTB, Mar. 2 and Nov. 4, 1937.
157. MTB, Nov. 16, 1936; 1970 interview with Lewis.
158. MTB, June 8, 1938.
159. MTB, June 15, 1938.
160. *JC*, Oct. 29, 1937, and Feb. 18, 1938. Cf. pp. 48-49 of text.
161. 1970 interview with Nathan Goldberg.
162. MBT, June 9, 1937 (adoption of invita-

- tion). Only four joined as a result in 1937-38; none thereafter. Earlier, the board had disagreed with a suggestion made by Mrs. Ruby J. Cohen, director of the UJC, that one Sabbath Eve service each month be conducted in German, "for the newcomers." MBT, Jan. 6, 1937.
163. Kohler, "Samuel Hirsch" [memorial address, 1889], *Hebrew Union College and Other Addresses* (Cincinnati: Ark Publishing Company, 1916), pp. 76-77. (Emphasis added by the present author.)
  164. Philipson, "The Pittsburgh Rabbinical Conference," *CCARYB 1935*, p. 206.
  165. James G. Heller, "President's Message," *CCARYB 1942*, pp. 218-20, *passim*.
  166. *CCARYB 1935*, pp. 103-04.
  167. W. Gunther Plaut, *The Growth of Reform Judaism: American and European Sources Until 1948* (New York: World Union for Progressive Judaism, Ltd., 1965), pp. 155, 157. Maurice N. Eisendrath, *Can Faith Survive?—The Thoughts and Afterthoughts of an American Rabbi* (New York, Toronto, London: McGraw-Hill Book Company, 1964), p. 51.
  168. *Union Hymnal* (3d ed.; CCAR, 1932), pp. 311-12.
  169. "Resolution on Ceremonies," 35th UAHC Council, 1937. This resolution recommended the introduction of "traditional symbols, ceremonies, and customs, such as the use of only Jewish music, the use of a cantor . . . where practicable . . . the singing or recitation of the Kiddush . . ." Mayerberg was the only B'nai Jehudah delegate to the 35th UAHC Council (MBT, Dec. 2, 1936). It is not known how he voted on this resolution.
  170. *CCARYB 1937*, pp. 98, 100. Mayerberg did not attend the 1937 CCAR convention. He observed in 1957: "It is gratifying . . . that through the succeeding years the Guiding Principles have proven to be exceedingly useful and . . . have met with such universal approval." *CCARYB 1957*, p. 164.
  171. Krauskopf, "Shall the Jews Observe Saturday or Sunday as Their Sabbath?" *KCJ*, June 19, 1886.
  172. *CCARYB 1937*, p. 98.
  173. Percy S. Lorie, Jr., B'nai Jehudah treasurer, to Maurice N. Eisendrath, UAHC president, Dec. 6, 1950. Carbon copy in PPSL.
  174. MBT, Jan. 4 and Feb. 1, 1939. During a debate at the annual meeting in 1954, dealing with the possible re-introduction of the Bar Mitzvah ceremony (in use during Cantor Rosbasch's tenure with the congregation, but discontinued thereafter), Mrs. Uhlmann, in her husband's presence, stated both wished it understood that their sponsorship of Rosbasch's employment in 1939 had been prompted solely by humanitarian considerations. Both, she said, had been distressed by the cantor's training of boys for Bar Mitzvah and other ceremonial features which temporarily came into vogue as a result of his employment.
  175. *MCAC*, p. 96.
  176. MBT, Feb. 1 and Mar. 1, 1939.
  177. *JC*, Feb. 17, 1939.
  178. *MCAC*, p. 96.
  179. MBT, Dec. 11, 1940.
  180. *MCAC*, p. 95.
  181. MBT, Apr. 3, 1946.
  182. MBT, Dec. 6, 1950. A carbon copy of the Mayerberg paper is in the congregational archives.
  183. MBT, Feb. 22, 1960.
  184. Mayerberg, "The Columbus Platform," *CCARYB 1957*, pp. 172-73.
  185. EED, June 26, 1880.
  186. MBT, Aug. 6, 1947. The resolution apparently also served to discontinue the ceremony of Consecration for newly enrolled young children, a practice that had been instituted the year before (*JC*, Oct. 25, 1946). It was not brought back again until 1960, but has been held annually on Sukkot or Simchat Torah ever since.
  187. Emanuel Gamoran (Director, UAHC-CCAR Joint Commission on Jewish Education), "A New Approach to the Teaching of Hebrew," *CCARYB 1936*, pp. 304 ff.
  188. MBT, Feb. 2, 1938.
  189. MBT, Jan. 26, 1938.
  190. *Ibid*.
  191. *JC*, June 18, 1937. A biographical sketch of Levitas, published when he moved from Chicago to Kansas City, indicated an extensive background in Zionist youth work. *JC*, Sept. 6, 1935.
  192. *JC*, Oct. 4, 1935.
  193. *JC*, Oct. 25, 1935.
  194. *MTB*, Jan. 12, 1938, and Jan. 9, 1939.
  195. MBT, June 1, 1938, with appended "Report to the Religious Educational Committee" from the "Executive Staff of the Religious School" (Mayerberg, Mrs. Lorie, and Levitas); letter of Dr. H. Morton Helzberg, president, June 9, 1938, transmitting copies of the report to the entire membership. The trustees who joined in unanimously approving the recommended curriculum changes "in toto" were four past presidents (Ehrlich, Altschuler, Natkin, and Disman), together with Fane, Max H. Levy (Educational Committee chairman), Mrs. George Oppenheimer, Lucian Rosenwald, Edgar J. Stern (president at a later date), and Mrs. Bruno L. Sulzbacher.
  196. MBT, Nov. 1, 1939, and May 7, 1941.
  197. Minutes of the Executive Section of the Religious Educational Committee, Jan. 17, 1941; inserted in board minute-book.
  198. *JC*, Oct. 13, 1939.
  199. 1969 interview with Mrs. Morris Kamen, 7th-grade teacher in 1939-40 as Elinor Allmayer (Mrs. Morris) Fox.
  200. *JC*, Jan. 18, 1929 (lecture on Hebrew

- University); *JC*, Apr. 12, 1935 (support of Palestine labor movement); *The Temple* [Religious School] *Scroll*, Dec. 1935 (report on visit to Palestine); *TB*, Feb. 4, 1938 (announcement of talk by Mrs. Halprin).
201. *JC*, Apr. 20 and 27, 1945.
202. *CCARYB* 1943, pp. 92-93 (text of resolution) and 20 ff. (record of roll-call vote thereon).
203. *MBT*, Nov. 1, 1939. See also *MCAC*, p. 91.
204. *The American Jewish Conference: Its Organization, and Proceedings of the First Session, August 29 to September 2, 1943; New York, N. Y.* (New York: American Jewish Conference, 1944), pp. 332-33.
205. Robert P. Goldman, UAHC president from 1937 to 1943, described himself at the opening meeting of the American Jewish Conference as "a member of the Zionist organization for over twenty-five years" (*ibid.*, p. 144). Rabbi Edward L. Israel, named UAHC executive director in 1941 (he died almost immediately following his appointment), represented the Zionist Organization of America at the 20th Biennial World Zionist Congress in 1937. Maurice N. Eisendrath, who had become director of the UAHC just prior to the issuance of the call to convene the American Jewish Conference, had once been anti-Zionist, but had turned toward Zionism by this time (Eisendrath, *Can Faith Survive?*, pp. 48 ff.).
- In 1942, the CCAR "demand[ed] that the Jewish population of Palestine be given the privilege of establishing a military force which will fight *under its own banner... to defend its own land.*" *CCARYB* 1942, pp. 169-70. (Emphasis supplied by this author.)
206. *MSM*, May 28, 1943; 1970 interviews with Fane, Mrs. H. Morton Helzberg (d. 1971), and Harry Sheskin (close friend of the late Morantz). Mayerberg was designated as an observer, but he was subsequently requested to remain in Kansas City to attend to urgent congregational matters (*MBT*, Aug. 4, 1943).
- Morantz's *Talmudic Tales* was published in book form in 1934 by the *Kansas City Kansan*. The tales had originally appeared in that newspaper in serial form.
207. *MTB*, June 16, 1943.
208. *American Jewish Conference, 1943*, pp. 47-48, 307 ff. For the American Council for Judaism's boycott statement, see *NYT*, Aug. 31, 1943 (late city edition, p. 4).
209. *American Jewish Conference, 1943*, pp. 178-80 (text of resolution) and 60 (vote thereon).
210. "Sees a World of Kin," *KCS*, Apr. 14, 1944.
211. "Sees U.S. as a Rescuer," *KCT*, Nov. 12, 1936.
212. *MTS*, Nov. 9, 1937; Roosevelt's "Quarantine of Aggressors" speech, Oct. 5, 1937 (*NYT*, Oct. 6, 1937).
213. "Urges Emphasis on Peace" (AP release from Fayetteville, Ark.), *KCT*, June 5, 1939.
214. Hans Lamm, "The Jewish Community of Kansas City Before the War and After Fifteen Months of War" (Jewish Community Council of Greater Kansas City, Apr. 1943, mimeographed), p. 4.
215. "Cut Ties With Nazis," *KCS*, Feb. 13, 1941.
216. The congregation's World War II service plaque bore 345 names. It inadvertently omitted the name of Richard Rosenbloom (and possibly others).
217. *MTS*, Sept. 9, 1942. The Brotherhood initially shared the expense (*MTB*, Feb. 1, 1943).
218. *MTS*, Sept. 9, 1942, and Feb. 23, 1944; *JC*, Feb. 11 and 25, 1944.
219. *MAM*, Nov. 18, 1942.
220. *MTB*, Dec. 11, 1939.
221. Stern to Fane, Sept. 29, 1942. PIF.
222. Amendment to Art. VII of the 1936 Constitution, apparently adopted upon board recommendation at a special membership meeting called for Oct. 19, 1943. (No minutes were recorded.)
223. *MBT*, Dec. 11, 1940.
224. In 1942, the reservation of the Music Hall was relinquished to accommodate an American Legion convention.
225. *MBT*, July 20, 1953.
226. Fane, "President's Annual Report," Nov. 12, 1941. Typescript, PIF.
227. *MBT*, June 15 and July 20, 1953.
228. *MBT*, July 16, 1943. Harry Sight was chairman of the Religious School Committee.
229. *MBT*, Aug. 16, 1944. Edgar J. Stern now was Religious School Committee chairman.
230. Fane to Edgar J. Stern, Sept. 12, 1944. Copy in PIF.
231. *MBT*, Sept. 21, 1944. Cf. *MTS*, Sept. 13, 1944, where the requested action makes no reference to a possible termination of Saturday services. It is therefore unclear whether Mrs. Uhlmann's report represented an unrecorded Sisterhood consensus or the president's personal views on Saturday services.
232. *MBT*, Sept. 21 and Oct. 18, 1944.
233. *MBT*, Oct. 18, 1944, and Fane to Harry Sight (in charge of Sunday services), Nov. 9, 1944 (copy in PIF).
234. *MBT*, July 11, 1945.
235. *TB*, Oct. 1949; *MBT*, Nov. 9, 1949.
236. *JC*, June 4, 1943; *MTB*, June 16, 1943.
237. Mayerberg to Jerome E. Grossman, Brotherhood president, Feb. 4, 1948: "One Protestant minister told me some time ago that it was an interesting phenomenon to note that the Temple was the only place in town in which Protestant ministers could have fellowship with

- Catholic priests. That in itself would justify our Institute." (Letter inserted in a loose-leaf binder containing partial Brotherhood minutes from Oct. 5, 1943, to June 19, 1946.)
238. "Laud Devotion of Rabbi Mayerberg" [community memorial service], *KCT*, Jan. 4, 1965.
239. Nathan Glazer, *American Judaism* (Chicago: University of Chicago Press, 1957), pp. 106-08. Most of the increase experienced by the Reform movement came in the post-World War II period. UAHC President Eisendrath reported a growth from 55,000 families in 1946 to "nearly two hundred thousand Reform Jewish homes" in 1955. UAHC, *77th-80th Annual Reports* ([New York:] UAHC, 1956), pp. 594-95.
240. *TA 1917*, pp. 23, 30.
241. Clare T. Stern, "Analysis of Enrollment at Temple Sabbath School for the Year 1940-41," and letter of Fane to Harry Sight (Religious School Committee chairman), Jan. 31, 1942 (both in PIF); MBT, May 6, 1942.
242. MBT, May 6, 1942.
243. Fane to Board of Trustees, June 15, 1949. "Lorber Fund" file.
244. Last Will and Testament of Edward A. Lorber. Estate No. 58287, Probate Court of Jackson County, Missouri.
245. Henry Lorber was married three times. Edward and Fred, his only children, were both born of the first marriage. They and their mother, Lillian, are buried in Forest Hill Cemetery. Henry and his second wife, Sophie, are buried in Rose Hill Cemetery. The third wife, Mary, who survived him, briefly continued the B'nai Jehudah membership until leaving Kansas City in 1937. Henry Lorber's last survivor, his son Fred, died in 1959 and left no children. Charles I. Lorber, his son Melvin, and his daughter Irma (Mrs. Eugene Eisenberg) moved to California in the 1920's.
- Sources:* Henry Lorber obituary, *KCT*, Sept. 11, 1936; Edward A. Lorber obituary, *KCS*, Apr. 1, 1946; the will of Edward A. Lorber (*supra*, n. 244); congregational membership and dues records; congregational "Lorber Fund" file; Forest Hill and Rose Hill records; records of First National Bank of Kansas City; 1970 interview with Earl S. Katz (re: Charles and Melvin Lorber).
246. Lamm, "Jewish Community of Kansas City," and *idem*, "Census of the Jewish School Population of Greater Kansas City" (Jewish Community Council of Greater Kansas City, 1943, mimeographed). The demographic survey employed the "Yom Kippur method" to project total population figures. A count was made of students known to be Jewish who had missed public school on Yom Kippur in 1942, but had attended the following day. This produced 2,310 names, assumed to represent 90% of the total number of Jewish school-age children. It was further assumed that the child-adult ratio of the Jewish community was the same as the one known to obtain for Greater Kansas City as a whole. Lamm admitted that these assumptions were unproven hypotheses. His study concluded that more than one-half of Jewish school-age children were receiving some formal Jewish education. This may be compared with the Mayerberg estimate in 1928 that less than one-third were thus being reached.
247. MBT, Feb. 15 and May 10, 1944.
248. MSM, June 12, 1944.
249. Fane to George K. Baum, Max Skeer, and Jacob Werby (realtors and members of B'nai Jehudah), June 23, 1944. Copies in PIF.
250. MAM, Nov. 3, 1944.
251. Letters received by Fane in 1944 and 1945. PIF.
252. MBT, Dec. 4, 1946, and Feb. 6, 1947; MTS, Dec. 11, 1946, and Jan. 15, 1947; MAM, Nov. 30, 1947.
253. MBT, Dec. 5, 1945.
254. "Special 'V-E Day' Service" (undated); MBT, May 9, 1942, noting that the service had been held the previous evening. A "Victory over Japan" service was held Aug. 14, 1945. It was conducted by Rabbi Harry H. Mayer in the absence of Rabbi Mayerberg who was on a tri-faith clergy tour of military bases in the Panama Canal Zone. *JC*, Aug. 17, 1945.

#### NOTES TO CHAPTER IX

1. MPTB, p. 10.
2. Photocopies in congregational archives, Jacobson family scrapbook, and in Jacobson file, AJA (but not in the microfilmed EJ/AJA).
3. "Eddie Jacobson," *KCS* editorial at his death, Oct. 26, 1955.
4. 1971 interview with Ben Jacobson, a brother, who advised that the family moved from Leavenworth to Kansas City at the close of the 1904-05 school year (May-June, 1905) and that Eddie immediately went to work for Burnham, Hanna, Munger Dry Goods Co., 8th and Broadway. He remained there for 1-2 years. (*CDKC 1907* and *1908*, where Jacobson's name first appears, listed him at the Palace Clothing Co., then at 9th and Main.) Cf. *DMI*, p. 93, stating that Jacobson was a salesman for a haberdashery firm at 8th and Walnut when he first met Truman. This clearly refers to the Baltimore Shirt Co. at that location, but Jacobson is first listed there in *CDKC 1910* (through *1917*). The *DMI* reference further states that Truman was then working for the National Bank of Com-

- merce. But that bank's records on Truman, as supplied to the Truman Library, show that he resigned in March or April, 1905 (before the Jacobson family had moved to Kansas City). Truman then took employment at the Union National Bank. *CDKC 1905* and *HSTM*, I, 124. He quit there in 1906 and lived away from Kansas City for the next eleven years. *HSTM*, I, 125.
5. 1970-71 interviews with Ben and Elliot L. Jacobson and with Eddie Jacobson's older daughter, Elinor (Mrs. Joseph) Borenstine.
  6. MPTB, p. 6.
  7. *HSTM*, I, 128. Quoted passage in Jay M. Lee, *The Artilleryman: The Experiences and Impressions of an American Artillery Regiment in the World War-129th F.A., 1917-19* (Kansas City, Mo.: Spencer Printing Company, 1920), p. 32. Jacobson served in the regiment's Battery F throughout his period of enlistment. Truman, originally with Battery F, was given charge of the regiment's Battery D in France.
  8. *HSTM*, I, 128.
  9. *DMI*, pp. 101-06, *passim*. The Truman & Jacobson space subsequently was taken in by the lobby of the Hotel Phillips.
  10. MPTB, p. 6.
  11. *HSTM*, I, 134-36.
  12. MBT, Oct. 12, 1927.
  13. Jacobson to Leo Wertgame, B'nai Jehudah president, June 15, 1953. Jacobson file, congregational archives.
  14. EJ/IC, p. 4.
  15. The minutes of a B'nai B'rith Lodge No. 184 meeting held Oct. 25, 1965 (the 10th-anniversary date of Jacobson's death) contain the report of an "Eddie Jacobson Annual Award Committee," referring to him as a lodge member "for more than 40 years." However, it is understood from his widow and others that Jacobson joined the lodge about 1946. There is no membership record on file with either Lodge No. 184, the Cincinnati office of District Grand Lodge No. 2, or the Supreme Lodge office in Washington, D.C.
  16. MTB, May 23 and June 20, 1944 (election); Sydney S. Abzug, "[Brotherhood] President's [Annual] Report," June 12, 1945, in Brotherhood minute-book (on his chairmanship of the High Holy Day ushering corps). See also MPTB, p. 4.
  17. MTB, Dec. 12, 1944. The Granoff-Jacobson friendship and attorney-client relationship developed from a Religious School car-pool acquaintance. Loeb H. Granoff and the younger Jacobson daughter, Gloria (Mrs. Dan Schusterman of Tulsa, Okla.), were both enrolled in the school in 1935 and confirmed in 1944. The elder Granoff was a B'nai Jehudah member until the late 1940's. The son (also son-in-law of Max Bretton) belongs currently.
  18. A mimeographed letter from Maurice N. Eisendrath, UAHC director, Nov. 15, 1943, requested congregational presidents to assist local and national agencies "that are now mobilizing American opinion . . . for the purpose of prevailing upon the British government to withdraw the White Paper." Fane responded on Nov. 19, 1943: "I was approached for service on a local committee which is being organized to protest the White Paper. . . . I also induced Rabbi Mayerberg to act as chairman of the committee and obtained several other members of our Congregation as members of it. We have had our first meeting, and I believe Kansas City will do its part." PIF.
  19. Mrs. Ludwig Isenberg and Mrs. Isaac Katz. "Jews" folder, Truman Senatorial Papers, Truman Library.
  20. *Ibid*.
  21. Truman to Fane, Mar. 10, 1944, responding to a copy of the resolution of the board which Fane had transmitted to him on Mar. 4, requesting his "support of the project involved." Fane had similarly requested the support of President Roosevelt, Senator Bennett Champ Clark, and Congressmen C. Jasper Bell (4th District, Missouri) and Roger C. Slaughter (5th District, Missouri). PIF. No response from the White House is included there. Clark indicated enthusiastic support of the legislation (Mar. 7), Bell reported it in difficulty because of British pressure (Mar. 8). Slaughter approved of "the underlying humane principle" and commented that he had previously discussed the legislation with Rabbi Mayerberg and Rabbi Maurice D. Solomon of Congregation Tifereth Sforad (Mar. 8).
  22. *U.S. Congressional Record*, 76th Congress, 1st session, p. 2231.
  23. "Rescue Plan for Jews: Truman Speaks at Chicago Rally Protesting Nazi Cruelty," *KCT*, Apr. 15, 1943. Cf. *AJYB 1943-44*, pp. 195-96. Other speakers included Rabbi Stephen S. Wise, Henry Monsky, and Judge Joseph M. Proskauer, the respective presidents of the American Jewish Congress, B'nai B'rith, and the American Jewish Committee.
  24. This was reported by Judge Louis E. Levinthal of Philadelphia, a leading Zionist. *American Jewish Conference, 1943*, p. 156.
  25. Reuben Fink, ed., *America and Palestine* (New York: American Zionist Emergency Council, 1944), p. 153.
  26. *DMI*, p. 186.
  27. U.S. Policy With Regard to Palestine and Misc. Palestine Correspondence folders, PCMC.
  28. *Idem*, pp. 137 and 143 of text.
  29. *GKCJB*, p. 55, and *The Palestine Resolu-*

- tion, p. 175.
30. Quoted in MPTB, p. 8.
  31. MPTB, p. 10. Loeb H. Granoff recalled in a 1971 interview having been told by his father of an attorney who sought Jacobson's help for appointment as a federal judge. Jacobson, greatly angered, showed him the door.
  32. MPTB, p. 10.
  33. *JC*, Apr. 27, 1945.
  34. *MTB*, Oct. 5, 1943; *JC*, June 29, 1945 (Fane speech under Zionist auspices, in his last year as congregational president).
  35. Fane to Jake Levin, Aug. 13, 1945. PIF.
  36. e.g., Beth Israel of Houston, Texas (1943); B'nai Jeshurun of Lincoln, Neb. (1944); and B'nai Israel of Baton Rouge, La. (Apr. 1945).
  37. *JC*, May 4, 1945.
  38. 1971 interviews with Bretton and Hadas. See also Hadas, "Edward Jacobson: With the Immortals," *JC*, Dec. 9, 1955.
  39. 1970 interview with Fane.
  40. MPTB, p. 10. The group reached Washington three hours behind schedule and had to be content with watching the President decorate General Eisenhower in the White House garden.
  41. "Harry's Order on File: Eddie Jacobson Has to Stand Off a Famous Customer," *KCS* front page, June 28, 1945.
  42. Rabbi Hadas, in a 1971 interview, credited his wife with the idea of bringing a Reform rabbi to Kansas City to speak with Jacobson. He advised that Rabbi Goldstein, immediately following the unproductive talk on May 9, called Rabbi Arthur J. Lelyveld to come to Kansas City for this purpose. (Lelyveld had been rabbi of Temple Israel in Omaha until 1944.) *JC*, June 22, 1945, announced that Lelyveld would be in Kansas City for four days during the following week to counteract American Council for Judaism propaganda and "to unite American Jewish thinking on the Palestine question."
  43. Robert Silverberg, *If I Forget Thee O Jerusalem: American Jews and The State of Israel* (New York: William Morrow and Company, Inc., 1970), pp. 385-86. Lelyveld wrote the introduction. This account is supported by Mrs. Eddie Jacobson, Mr. and Mrs. Ernest E. Peiser, and by H. Paul Rosenberg who advised that his father, the late Hermann P. Rosenberg (a friend of Jacobson during and beyond army days and a Peiser business associate), brought Jacobson to the parlor meeting. 1971 interviews.  
The Silverberg work (p. 385) makes a rather slurring reference to Mayerberg as an influence in delaying Jacobson's conversion to political Zionism and, inferentially, with preventing Jacobson from quickly intervening with Truman on behalf of European Jewry. However, as his 1945 article (MPTB) shows, Mayerberg chose a dramatic form of appeal to Jacobson to seek the President's help. The Mayerberg article may well have inspired the Alex Sachs letter quoted on p. 206 of the text, apparently the earliest encouragement from Kansas City Jewry to the new President for opening Palestine to refugee immigration. Mayerberg and Sachs shared their generation's deep scepticism of political Zionism, but it is at least possible that total emphasis on the humanitarian aspects of the situation was more effective argumentation in 1945-46 than the more complex and legalistic contentions of the political Zionists.
  44. Francis Williams, *Twilight of Empire: Memoirs of Prime Minister Clement Attlee* (New York: A. S. Barnes and Co., 1962), p. 182. British edition: *A Prime Minister Remembers* (London: W. Heinemann Ltd., 1961), same pagination.
  45. Bartley Crum, *Behind the Silken Curtain: A Personal Account of Anglo-American Diplomacy in Palestine and the Middle East* (New York: Simon and Schuster, 1947), pp. 36 ff. Cf. *HSTM*, II, 133-34. For Roosevelt's 1944 re-election campaign promise to further "a free and democratic Jewish Commonwealth" in Palestine, see *NYT*, Oct. 16, 1944. For his renewal of the promise to Stephen S. Wise, see *NYT*, Mar. 17, 1945. For assurances from Truman to Wise that he intended to follow Roosevelt's publicly expressed policy, see *HSTM*, I, pp. 68-69. It was not until three weeks after he had met with Wise that Truman learned of Roosevelt's Apr. 5, 1945 letter to King Ibn Saud, promising no action that "might prove hostile to the Arab people." Truman released the text of that letter in Oct. 1945 (when a Roper poll showed more than 80% of U.S. Jews in favor of Palestine as a Jewish State) in order to indicate the policy limitations under which he was forced to operate. *HSTM*, II, 140.
  46. *HSTM*, II, 135-40.
  47. The Labour Party had promised to encourage Arab migration from Palestine "as the Jews move in," inasmuch as "the Arabs have many wide territories of their own." *Manchester Guardian*, Dec. 14, 1944.
  48. The "head of the queue" phrase appeared in a cable from Attlee to Truman, Sept. 16, 1945. Williams, *Twilight of Empire*, pp. 189-90. It received wide notoriety after Foreign Secretary Ernest Bevin repeated it publicly. *NYT*, Nov. 14, 1945. Chaim Weizmann, then president of the World Zionist Organization, had recently entered into negotiations with Bevin on Palestine immigration. He thought the comment "gratuitously brutal." *WTE*, p. 440.
  49. *DMI*, p. 160.

50. PPF 1296.
51. *Ibid.*
52. Letter of Nahum Goldmann, Louis Lipsky, Abba Hillel Silver, and Stephen S. Wise to Truman, June 14, 1946. OF 204-Misc.
53. Jacobson to Truman, June 10, 1946, requesting an appointment for himself and "a friend, Rabbi Arthur J. Lelyveld, New York City, who would like a few minutes of your time." PPF 1656.
54. *St. Louis Post-Dispatch*, June 26, 1946 (One-Star edition only). *KCS*, same date, in carrying the substance of the UP release, omitted the closing witticism, quoting Jacobson instead that "Mr. Truman is all for getting the Jews out of Central Europe right away."
 

The date of the appointment is erroneously given as June 26, 1945, in Silverberg, *If I Forget Thee O Jerusalem*, p. 386. That source also speaks of an hour-long meeting with the President, whereas official records indicated a fifteen-minute interview. Presidential Appointment Books, Files of Matthew J. Connelly, Truman Papers, Truman Library.
55. "White House Statement on the President's Meeting With Leaders of the Jewish Agency for Palestine," July 2, 1946, *Public Papers of the Presidents of the United States: Harry S. Truman . . . 1946* (Washington: United States Government Printing Office, 1962), p. 335. Also *NYT*, July 3, 1946.
56. Xerox of blind carbon copy to Jacobson in EJ/AJA.
57. Dean Acheson, *Present at the Creation: My Years in the State Department* (New York: W. W. Norton & Company, 1969), p. 169. Acheson, while Under Secretary of State (Sept. 1945 to June 1947), was in supervisory charge of the department's Office of Near Eastern and African Affairs. His memoirs clearly show his antipathy to Zionism and his silent disagreement with Truman's views on Jewish immigration into Palestine.
58. Letter of Jacobson "To all the Common Jacobsons," Dec. 14, 1946 (from Washington). In Jacobson family scrapbook. For a record of both official and "off the record" appointments for Jacobson in the President's office, 1946-52, see the Appendix.
59. Jacobson to Truman, Dec. 12, 1947. EJ/AJA. There appears to be little solid evidence for a previously published contention that Jacobson gave vigorous, effective support at the White House in Oct. and Nov., 1947, for the pending UNSCOP majority report (Partition), nor for the further claim that Jacobson was the person "most responsible for bringing President Truman to the conviction that the United States should support the majority report without reservation." Ian J. Bicker-

ton, "President Truman's Recognition of Israel," *American Jewish Historical Quarterly*, Vol. LVIII, No. 2 (Dec. 1968), pp. 206-08. The Presidential appointment books logged all individuals and groups who entered the President's office from the outer office. They do not show a Jacobson visit from Apr. 30, 1947, until Dec. 9, 1947. (Mrs. Jacobson stated in a 1971 interview having knowledge that her husband never entered the President's office through a private door—"always through Matt Connelly's office.") Moreover, the account in Bickerton relies on a report that B'nai B'rith President Frank Goldman and Secretary Maurice Bisgyer (*later* executive vice-president) had recruited Jacobson as a White House envoy "as early as June, 1947." *Op. cit.*, p. 207. This is contradicted in Maurice Bisgyer, *Challenge and Encounter: Behind the Scenes in the Struggle for Jewish Survival* (New York: Crown Publishers, Inc., 1967), pp. 188-89. In two lengthy long-distance telephone interviews with Bisgyer (to his home in Chevy Chase, Md., Mar. 1971), he told this author with "absolute certainty" that his call to Granoff in June, 1947, had been made for "no set purpose" (Goldman and Bisgyer had felt it would be "generally useful" to learn more about a B'nai B'rith member whom they had heard vaguely described as close to Truman). Bisgyer was equally definite that neither he nor Goldman had had any contact with Jacobson prior to the celebration of the 75th anniversary of Kansas City Lodge No. 184 (Oct. 26, 1947). On that occasion (according to Bisgyer in one of the interviews), Jacobson agreed to aid B'nai B'rith efforts on Palestine, "if needed," and offered to introduce Goldman and Bisgyer to the President. (He did so on Jan. 29, 1948. Presidential appointment books entry for 12:15 p.m. that date; and identifying caption on group photo taken in the President's office that date, in Truman Library files.) Bisgyer again expressed himself as positive that the first request from B'nai B'rith for a Jacobson intercession at the White House was made on Feb. 21, 1948 (see p. 210 of text). This author questioned Bisgyer also about his awareness of an earlier Jacobson involvement with national leaders of B'nai B'rith, in an internal organizational matter. The Presidential appointment books indicate that Jacobson saw Truman on Apr. 30, 1947, to invite him to speak at a B'nai B'rith Supreme Lodge convention in Washington, held in May. (Truman declined.) Bisgyer supposed that someone on the convention program committee had enlisted Jacobson's help for this purpose. He had been unaware of that involvement, and he seemed certain that Goldman (who had become B'nai B'rith



- president in May, 1947) had also not been aware of it.
60. Jacobson to Truman, Dec. 12, 1947, EJ/AJA, and "Behind the Scenes of the U.N. Decision," *National Jewish Monthly*, Jan. 1948, p. 163.
  61. *HSTM*, II, 158-59.
  62. U.S. Policy With Regard to Palestine folder, PCMC.
  63. *JC*, Dec. 12, 1947 (paraphrased condensation in MAM, Nov. 30, 1947). The last sentence drew strong criticism from Rabbi Tibor Stern of Kansas City's six "Federated Orthodox Congregations" in *JC*, Dec. 19, 1947. B'nai Jehudah member Dr. Albert J. Hakan rebutted Stern in *JC*, Dec. 26, 1947.
  64. MBT, Jan. 7, 1948.
  65. Walter Millis, ed., *The Forrestal Diaries* (New York: Viking Press, 1951), pp. 346, 359-61.
  66. *HSTM*, II, 158, 160.
  67. EJ/JC, p. 6.
  68. Elinor Borenstine to William B. Silverman [July 1968]. PWBS.
  69. Abba Eban, "Tragedy and Triumph," *Chaim Weizmann: A Biography by Several Hands*, ed. by Meyer W. Weisgal and Joel Carmichael (New York: Atheneum, 1963), pp. 288-94.
  70. *WTE*, p. 450.
  71. 1971 interview with Mrs. Paul Uhlmann, Sr.
  72. *WTE*, pp. 458-59, and entry in Presidential appointment books for Nov. 19, 1947, 12:00 noon: "Dr. Chaim Weizman [sic], with Honorable Stanley Woodward [State Department Chief of Protocol]. Mr. [sic] Weizman made request through the British Ambassador [Lord Inverchapel], and the State Department felt it should be off the record." This was Weizmann's second White House appointment with Truman. The first (Dec. 4, 1945) had been arranged through the same channels (then involving Lord Halifax as ambassador). *Ibid.* Weizmann was able to use British introductions because he had remained in good standing personally with "his" anti-Zionist government. Williams, *Twilight of Empire*, p. 181. Lord Inverchapel, who arranged the 1947 appointment, was described by Dean Acheson as a strangely pro-Zionist representative of an anti-Zionist government. *Present at the Creation*, p. 178.
- For two versions on how the appointment was arranged which differ widely from the evidence cited above (and with each other), cf. Dan Kurzman, *Genesis 1948: The First Arab-Israeli War* (New York and Cleveland: World Publishing Company, 1970), p. 12 (crediting Eliahu Epstein [later, Eliahu Elath], Jewish Agency representative in Washington, and David K. Niles, Truman's administrative assistant for minority affairs); and Bickerton, "Truman's Recognition of Israel," *op. cit.*, asserting that Jacobson was "instrumental" and implying that Jacobson attended the Truman-Weizmann meeting of Nov. 19, 1947 (p. 209). That inference is clearly contradicted by the Presidential appointment books entry and Jacobson's own testimony that he first met Weizmann on Mar. 14, 1948 (EJ/JC, p. 8).
73. Weizmann to Truman, Feb. 10, 1948; Matthew J. Connelly to Weizmann, Feb. 12, 1948. WA. On Feb. 16, Weizmann wrote Under Secretary of State Lovett to request an appointment with that official. Lovett replied on Feb. 21, offering to receive Weizmann in the following week. WA. Nothing, apparently, came of this.
  74. Bisgyer, *Challenge and Encounter*, pp. 189-90, and EJ/JC, p. 5.
  75. Jacobson to Connelly, Feb. 21, 1948. Xerox of file copy in AJA (but not in the microfilmed EJ/AJA). The telegram indicated Jacobson's awareness that Truman had just left Washington for an extended stay in Key West. It asked that Connelly bring the message to the President's prompt attention.
  76. Truman to Jacobson, Feb. 27, 1948. *Ibid.*
  77. EJ/JC, pp. 5-9. Cf. *HSTM*, II, 160-61. The versions are in substantial agreement.
  78. *HSTM*, II, 161.
  79. EC/JC, pp. 8-9.
  80. "Eddie Jacobson Helped Truman Make Decision," *KCT*, Mar. 13, 1965. (Report of talk over WNEW-TV, New York City, Mar. 12.)
  81. Eban, "Tragedy and Triumph," *op. cit.*, p. 306.
  82. EJ/JC, pp. 9-10. Cf. *HSTM*, II, 162.
  83. Synagogue Council of America officers to Maurice N. Eisendrath, UAHC president, Mar. 24, 1948. UAHC, *74th-76th Annual Reports* (Cincinnati: UAHC, 1950), pp. 119-20.
  84. "Join in Jewish Appeal," *KCT*, Apr. 9, 1948 (Mayerberg statement); OF 204 (Rosenwald telegram). Mayerberg and Rabbi Harry H. Mayer both signed a resolution of the Greater Kansas City Rabbinical Association which requested Truman to uphold the partition plan. *JC*, Apr. 16, 1948.
  85. PPF 1656. Jacobson also mentioned in this letter having last seen Truman on St. Patrick's Day (at a reception in New York). Hence, Jacobson was mistaken in 1952 when he described a White House meeting with Truman as having taken place "April 12, 1948." He wrote that Truman had greeted him that day as "the ambassador of Israel" and had shared with him details of how the trusteeship proposal had come about. "What the President of the United States told me will have to be noted later, if ever." EC/JC, pp. 11, 13. Truman did not learn the

- name of the future Jewish State until May 14. The conversation probably took place on May 17, Jacobson's first recorded White House visit after Mar. 13.
86. PPF 1656.
  87. *DMI*, p. 318.
  88. Eban, "Tragedy and Triumph," *op. cit.*, pp. 309-10, describing how Judge Samuel Rosenman brought word to Weizmann on the first night of Passover [Apr. 23]. The Apr. 20 dating in the text derives from the Presidential appointment books entry for a meeting held that date in the President's office, attended by Rosenman, Democratic National Committee Chairman J. Howard McGrath, Federal Security Administrator Oscar Ewing, and three White House staff members. Except for Rosenman and one of the staff people, this same group had previously met with top-level State Department officers to recommend a lifting of the Near East arms embargo (which worked only to the detriment of the Jews since Britain was supplying arms to the Arabs). All of the State Department representatives had opposed the recommendation. Memorandum of Conference on Palestine, Mar. 24, 1948; Palestine Conference Memos folder, PCMC.
  89. Under Secretary of State Lovett expressed the opinion that Truman had reached the decision no earlier than May 12. Millis, *Forrestal Diaries*, p. 440. Cf. Lovett's comment to Truman on May 14 ("They almost put it over on you"). *HSTM*, II, 165.
  90. Mayerberg to Editor, *Kansas City Jewish Chronicle* [Victor Slone], May 17, 1948; "For My Memoirs" folder, PSSM. (The folder contains only three items, all dating from the same month.)
  91. *Ibid.* Cf. "Severs a Jewish Link," *KCT*, May 15, 1948 (excerpts from the Mayerberg sermon, which the May 17 letter to the *Jewish Chronicle* sought to place in context). Another item in his "For My Memoirs" folder (an *aide-memoire*) described the furor which the press item, as headlined, created in the community.
  92. *EJ/JC*, pp. 11-12. Jacobson's 1952 account was corroborated in 1963 by R[ichard]. H. S. Crossman, "The Prisoner of Rehovoth," *Weizmann Biography by Several Hands*, p. 327.
  93. *NYT*, May 26, 1948 (front page). Appearing on the same page was a report from London that "the news of President Truman's projected loan to the State of Israel dropped like a bomb into Foreign Secretary Bevin's office," just as he was talking to the U.S. ambassador who "appeared to have been caught by surprise by the news." See also *WTE*, p. 481.
  94. As reportedly quoted by Weizmann to Joshua Harlap, his personal aide. Samuel Shihor, *Hollow Glory: The Last Days of Chaim Weizmann, First President of Israel* (New York and London: Thomas Yoseff, 1960), p. 90.
  95. *EJ/JC*, p. 14.
  96. Transcript of White House news conference, May 27, 1948, *Public Papers of the Presidents of the United States: Harry S. Truman . . . 1948* (Washington: United States Government Printing Office, 1964), pp. 279, 282. For a misquotation of Truman's remarks, seemingly confirming Weizmann's understanding, cf. Silverberg, *If I Forget Thee O Jerusalem*, p. 421.
  97. *Public Papers . . . Truman . . . 1948*, pp. 280, 281-82.
  98. Copy in WA. The cable identified the emissary as Meyer W. Weisgal, executive vice-chairman of the American Committee for the Weizmann Institute of Science. His visit at the Jacobson home in 1948 was recalled in a 1971 interview by Mrs. Jacobson and Mrs. Borenstine, her daughter. Neither one, however, was within hearing range while Jacobson and Weisgal discussed the business at hand.
  99. Entry in Presidential appointment books.
  100. David Ben-Gurion, *Israel: A Personal History* (New York: Funk & Wagnalls, Inc., and Sabra Books, 1971), p. 184.
  101. *Ibid.*, p. 239.
  102. Jacobson to Weizmann, Aug. 6, 1948; WA. Weizmann to Truman, Sept. 6, 1948; OF 204-D.
  103. Palestine Misc. Memos folder no. 1, PCMC.
  104. Palestine State Department Memos folder, PCMC.
  105. OF 204-Misc. Jacobson sent a photocopy of the cable to Clark M. Clifford, also in care of the White House, on the same day. Palestine Misc. Correspondence folder no. 1, PCMC.
  106. Chester Bowles [then Democratic candidate for governor of Connecticut] to Clifford, Sept. 23, 1948. *Ibid.* N.Y. State Democratic chairman Fitzpatrick reportedly told national party leaders that the Marshall statement would prevent the party from carrying any large city in the country. Doris Fleeson column in *Washington Star*, Sept. 22, 1948. The most forcefully direct approach from the Jewish viewpoint apparently was taken by Brooklyn Congressman Abraham J. Multer (now Justice Multer of the N.Y. Supreme Court) who flew to Oklahoma City and boarded the President's campaign train there on Sept. 28. A review of their discussion on the train appears in a Multer letter to Truman, Oct. 2, 1948. OF 204-Misc.
  107. Handwritten instructions by Truman, dated Sept. 29, 1948, marked for cabling to Marshall in Paris, directing that he clarify his earlier statement and advising that Truman would, on Oct. 1, issue a statement reaffirming his own position and

Democratic Party platform promises [to permit no change of Palestine boundaries from those contemplated in the 1947 partition plan that were not "fully acceptable to the State of Israel"]. Palestine Misc. Memos folder no. 1, PCMC. Later that day, an exchange of radiograms between Clifford on the campaign train and Lovett in Washington concluded that Marshall's statement of "clarification" at the UN would say it had seemed to *him* that the Bernadotte Plan offered "a basis for *continuing efforts* to secure settlement." [This author's emphasis.] Palestine Telegrams and Cables folder, PCMC.

108. *NYT* front page, Sept. 30, 1948.
109. A Dewey letter to the leader of the Liberal Party of New York challenged Truman's integrity on Israel. It pledged support of Republican promises on Palestine boundaries [without, however, indicating that these upheld "boundaries as sanctioned by the United Nations," thus lacking reference to the date of such sanctioning, i.e., whether as of Nov. 1947, or ultimately]. *N.Y. Herald-Tribune*, Oct. 23, 1948. Cf. Abba Hillel Silver's interpretation of Republican promises, *CCARYB 1948*, p. 279. For Truman's forceful rejoinder, see *NYT*, Oct. 25, 1948.
110. Headline covering the entire front page of the tabloid *N.Y. Post*, Oct. 28, 1948: "U.S. Backs U.N. Move Against Israel."
111. Jacobson to his daughter Gloria, Nov. 2, 1948. In Jacobson family scrapbook. Photocopy in congregational archives.
112. Front-page lead item in *NYT*, Oct. 30, 1948: "U.S. Switches on Palestine, Won't Consider Sanctions; Change is Laid to Truman." See also *N.Y. Herald-Tribune* editorial, Oct. 31, 1948, which likewise credited a Truman initiative. A U.S. amendment to the British-Chinese resolution, intended to soften its impact, was offered at the UN on Oct. 29. It was put over to Nov. 4 (two days after the U.S. elections). It was then adopted and the resolution, as amended, approved.
- Cf. Kurzman, *Genesis 1948*, p. 635, asserting it had been the State Department [rather than Truman] which sponsored the removal of the threat of sanctions from the British-Chinese resolution. According to Kurzman, Clifford indicated to Acting Secretary of State Lovett the President's approval of this in a memorandum dated Oct. 27, 1948. If true, this would vitiate any claim of Jacobson influence in bringing about a Truman intervention on Oct. 28. This author (Adler) made a thorough search of the Clifford Papers at the Truman Library and could not find a copy of the supposed memorandum from Clifford to Lovett. The original (if one exists) would presumably

- be in State Department files which have been, and as of this writing continue to be, closed to public inspection. The Kurzman report seems improbable on an additional count: Why would the U.S. delegation to the UN, led by Secretary of State Marshall, have supported sanctions on Oct. 28 if the State Department had recommended that sanctions be opposed and had already received Presidential authorization to oppose them? That version appears as inaccurate as another, obvious one on the same page of the Kurzman work, describing the U.S. amendment of Oct. 29 as an effort to substitute "Article 42" of Chap. VII of the UN Charter for Art. 41 (sanctions). Art. 42 contemplates *military* intervention to secure compliance with a UN directive in situations where sanctions have been seen as inadequate. In actuality, the U.S. amendment substituted, simply, "Chapter VII." While this would not have precluded the imposition of sanctions, the U.S. intent was understood as contemplating recourse to Art. 40 of Chap. VII—a mild form of censure. See also the review in *NYT*, Nov. 21, 1948. Cf. Ben-Gurion, *Israel*, pp. 302-303.
113. Jacobson to Gloria Jacobson, Nov. 2, 1948. Jacobson family scrapbook.
114. Jacobson to Weizmann, Nov. 29, 1948. WA.
115. Weizmann to Jacobson, Nov. 4, 1948. WA and EJ/AJA.
116. Jacobson to Weizmann, Nov. 29, 1948. WA.
117. *NYT* front page, Feb. 1, 1949.
118. *NYT* front page, Dec. 28, 1948: *JC*, Dec. 31, 1948.
119. "Mission Finished in Israel; Eddie Jacobson Is Home Again," *KCS* feature, Apr. 2, 1950. (Jacobson was then "home again" from Washington, having been honored there by the Supreme Lodge of B'nai B'rith. See p. 221 of text.)
120. James G. McDonald, *My Mission in Israel, 1948-1951* (New York: Simon and Schuster, 1951), pp. 169-70.
121. "Mr. and Mrs. Eddie Jacobson Return With Optimism on Israel," *KCS* feature, Apr. 17, 1949. See also "Truman Friend Weizmann Guest," *NYT*, Mar. 27, 1949.
122. *KCS*, Apr. 13, 1949, and Apr. 2, 1950. Jacobson reported to the President at the White House on Apr. 21, 1949.
123. EJ/AJA.
124. Jacobson handwritten *aide-memoire* on events of Nov. 24-28, 1949; EJ/AJA. On the debate in the Ad Hoc Political Committee on Palestine, Nov. 24, 1949, see *AJYB 1951*, pp. 374-75. For the Catholic hierarchy's statement, see *NYT*, Nov. 19, 1949.
125. *NYT*, Nov. 28, 1949 (Irving Spiegel column).
126. *KCT* and *NYT*, Mar. 22, 1950; and

- mimeographed list of dais guests, in Jacobson family scrapbook. Rabbi Mayerberg gave the benediction.
127. EJ/AJA (Truman); WA (Weizmann, file copy).
  128. C. L. Sulzberger, *A Long Row of Candles: Memoirs and Diaries, 1934-1954* (New York: Macmillan Company, 1969), p. 510.
  129. KCS, Apr. 2, 1950. A reference to Jacobson as "prosperous" in *NYT*, Dec. 28, 1948, p. 3, is quite unfounded.
  130. 1971 interview with Mrs. Joseph Borenstine.
  131. EJ/AJA. On the "foolish tactics" employed by American Zionist leaders in this particular period, cf. *AJYB 1951*, p. 118.
  132. *NYT*, May 26, 1950.
  133. *MBT*, Oct. 24, 1960.
  134. *Ibid.*
  135. *MBT*, Aug. 27 and Oct. 22, 1962: *TB*, Oct. 10 and 17, 1962.
  136. Jacobson to Eban, Jan. 2, 1951. EJ/AJA.
  137. Two Jacobson letters, Aug. 10, 1951: to James G. McDonald, (EJ/AJA) and to Josef Cohn (WA).
  138. Weizmann to Jacobson, Aug. 27, 1951. EJ/AJA and WA.
  139. Truman to Director of the Bureau of the Budget, Feb. 8, 1952. Palestine Misc. Memos folder no. 1, PCMC. See also the Appendix for Jacobson appointment with Truman on Feb. 5, 1952.
  140. *KCS*, Apr. 2, 1950.
  141. EJ/JC, p. 14.
  142. McDonald to Frank Goldman (B'nai B'rith president), Mar. 3, 1950. EJ/AJA.
  143. *JC*, Dec. 9, 1955.
  144. *Ibid.*
  145. Truman to A. J. Granoff, Mar. 2, 1955. EJ/AJA.
  146. "Eddie Jacobson Dies," *KCS* front page, Oct. 25, 1955.
  147. Eddie Jacobson Memorial Foundation, *President Harry S. Truman and Ambassador Abba Eban: Addresses at Eddie Jacobson Memorial Dinner, November 26, 1956* (Kansas City: Eddie Jacobson Memorial Foundation, n.d.), p. 3. In EJ/AJA.
  148. "Details of a Memorial," *KCS*, May 16, 1959; *MBT*, Mar. 16 and Aug. 24, 1959; *TB*, Oct. 15, 1959 (plans for memorial garden) and June 1, 1960 (dedication).
- PIF. Annual audit reports for subsequent years. Leo Wertgame, president in 1951, speculated that there were at least forty millionaires among the 1,100 members at that time. Note in administrative director's files. Fewer than that number contributed more than \$250 for congregational maintenance that year, and only one gave as much as \$500. Hand-written statistics compiled by Carrie Frohlich, the bookkeeper. A letter to the membership from Joe A. Altshuler, president, Aug. 27, 1948, spoke of the difficulty of meeting basic expenses in a period of rising costs under the system of voluntary contributions: "We are completely in your hands..."
4. e.g., *MAM*, Nov. 13, 1946, and Oct. 31, 1948; *MTS*, Oct. 20, 1948, and June 9, 1949; *MBT*, Oct. 20, 1952.
  5. Alexander Frieder and Jacob D. Schwarz, "Report of the Commission on Synagogue Activities [1949]," *UAHC, 74th-77th Annual Reports*, p. 271.
  6. Edgar J. Stern, call of special membership meeting, Dec. 20, 1945. Fierman was officially designated as "a Rabbi of the Congregation" (*MSM*, Dec. 28, 1945), but the title of associate rabbi was announced in *JC*, Jan. 4, 1946, and was thus given in subsequent congregational records.
  7. *MBT*, Sept. 3, 1947.
  8. *MBT*, Sept. 4, 1946.
  9. *JC*, Mar. 15, 1946 (listing James L. Rieger as president). A pamphlet distributed to the membership in Sept. 1946, announcing congregational events for 1946-47, listed Phillip Cohen as president.
  10. *JC*, Oct. 25, 1946. Cf. *supra*, n. 186 to Chap. VIII.
  11. *JC*, Dec. 27, 1946.
  12. *JC*, Feb. 14, 1947, and *MBT*, Nov. 6, 1946.
  13. *TB*, May 1949 (dedication); *MBT*, May 21, 1962 (Sisterhood fund).
  14. *MBT*, July 3, 1946. Rosbash's B'nai Jehudah salary had been increased to \$3,600 per annum in 1945. The Brookline congregation offered \$6,000. (Fierman's annual salary was \$6,000).
  15. *TB*, Feb. 1949.
  16. "Songs to Honor Rabbi," *KCT*, Oct. 7, 1953. Mayerberg's 25th anniversary was observed Oct. 9-11, 1953, with a Friday-night service (with Rabbi Barnett R. Brickner of Cleveland as speaker), *KCT*, Oct. 10, 1953; a Saturday-morning service depicting his community role, *KCS*, Oct. 10, 1953; a banquet with UAHC President Eisendrath as principal speaker, *KCS*, Oct. 11, 1953; and a Religious School observance. See also *TB*, Oct. and Nov. 1953; *JC*, Oct. 2, 9, and 16, 1953; and resolutions honoring Mayerberg, preserved in *MBT*, Oct. 19, 1953, as adopted by the city council, Kehilath Israel and Beth Shalom congregations, the Home for Jewish Aged, the Rabbinical Association

## NOTES TO CHAPTER X

1. *JC*, Sept. 12, 1947.
2. Jewish Federation and Council of Greater Kansas City, *1948 Roll of Honor* ["Blue Book"].
3. Mimeographed circular of the Board of Trustees in 1943, comparing membership receipts for 1932 (\$54,000 from 450) with those for 1942 (\$32,000 from 600).

- of Greater Kansas City, and by the president and past presidents of B'nai Jehudah.
17. For Rosbash memorial tributes, see MBT, Oct. 12, 1954; *TB*, Nov. 1954; and Leo Wertgame, *Report of the President, 1954-55* [May 23, 1955], p. 7 (report inserted in board minute-book).
  18. A membership opinion survey of program needs was authorized in the first month of Altshuler's administration. MBT, Dec. 11, 1947. Neither the questionnaire form nor a tabulation of responses to any but one of the questions posed were preserved in congregational files. Copies of form letters from Altshuler to the membership, relating thereto, were retained, however. A Feb. 16, 1948, letter of transmittal requested that the questionnaire be completed and returned unsigned to assist the board to do "more of the things you like and correct things you dislike." A further letter, dated May 14, 1948, announced that "the very interesting, informative and illuminating" survey responses would be disclosed from the pulpit on the following Friday night. The analysis of responses to the question pertaining to a cantor appears in MBT, Nov. 7, 1951.
 

At the time the opinion survey was distributed, Mrs. Lorie had already resigned as part-time principal, effective with the close of the 1947-48 school year. Mayerberg was the only full-time professional on the staff for the first time in nine years.
  19. MBT, Sept. 4, 1946 and Sept. 12, 1951. Memorial tribute in MBT, July 2, 1952.
  20. *Program of Events Celebrating the Eightieth Anniversary of Congregation B'nai Jehudah, December 1, 2, 3, 1950*. See also Weaver memorial resolution, MBT, Jan. 8, 1952.
 

The events marking the 80th anniversary also included a musical review following the service on Friday, Dec. 1; a Saturday night banquet at Oakwood Country Club with Rabbi Morton M. Berman of Chicago as speaker ("Faith as Real Weapon," *KCS*, Dec. 3, 1950); and a Sunday morning Religious School program. A synopsis of the congregation's history to that point, in *KCS*, Dec. 1, 1950, is inaccurate.
  21. MBT, Feb. 6, 1952 (appointment retroactive to Nov. 1, 1951).
  22. Appointment of Levitas and specification of his functions in MBT, Apr. 14, 1948. Letter announcing the appointment dated May 12, 1948. Choice of Hershfield as assistant rabbi in MBT, May 25, 1948. Ratification thereof in *MSM*, June 4, 1948. The staff changes involved in Mrs. Lorie's resignation and the employment of Levitas and Hershfield increased the annual budget by about 20%.
  23. Footnote to Sidney L. Willens, "Eddie Jacobson, Unofficial Envoy—I" [first part of a two-part feature on Jacobson], *KCT*, May 13, 1965. The few, fragmentary records on Religious School curriculum in use under Levitas (1948-61) which survive are in PPSL.
  24. *TB*, Feb. 1951.
  25. *TB*, Nov. 1948-Mar. 1952, *passim*. According to MTS entries in this period, the attendance ranged from 25 to 70 women.
  26. Announced in *TB*, Nov. 1948. No mention thereafter.
  27. *TB*, Oct. 1949-Nov. 1950 ("Temple Adult Group") and Dec. 1950-Jan. 1952 ("Temple Cultural Group"), *passim*. The Cultural Group had Meyer L. Goldman as chairman for a time, while Percy S. Lorie, Jr. was advisor. See also MBT, Dec. 6, 1950 and Nov. 7, 1951. References to "Temple Cultural Group" discussions under Lipman G. Feld appear sporadically in 1951-52 *TB* issues.
  28. *TB*, Feb. 1951 (in a Cultural Group announcement).
  29. MBT, Apr. 2, 1952.
  30. "Standards of the B'nai Jehudah Religious School" (mimeographed, n.d.). The file copy in PPSL indicates that the document was approved by the Religious Education Committee on Aug. 18, 1954.
  31. The more strongly assertive committee role may be seen by comparing the purposes of the religious education department as defined in MBT, Apr. 14, 1948, with those specified in MBT, July 18, 1955. See also 1957 correspondence between Donald J. Loeb (then president) and Rabbi Jay Kaufman, UAHC vice-president, in PDJL.
  32. Levitas, *Principles and Objectives of the Congregation B'nai Jehudah Religious School* [1952]. See also MBT, Dec. 15, 1952.
  33. Report by Loeb at Sabbath service Mar. 11, 1955, giving his reactions to a workshop on Jewish Education of the 43rd UAHC General Assembly. Typescript, PDJL.
  34. UAHC, Proceedings of the 37th Council (1941), pp. 165-66. In UAHC archives.
  35. *Ibid.*, pp. 188 ff.
  36. *Ibid.*, pp. 166-67.
  37. Fane, "Report [of the chairman of the board] to the 49th General Assembly [UAHC, 1967]" (mimeographed), p. 3.
  38. Eisendrath to Howard W. Friedmann, B'nai Jehudah president, Oct. 1, 1969. Centennial file.
  39. Fane was appointed chairman of the UAHC's Committee on Constitution in 1945.
  40. MBT, Oct. 6, 1948.
  41. *MSM*, Sept. 12, 1949.
  42. *JC*, Nov. 28 and Dec. 5, 1947; MTS, Jan. 7, 1948.
  43. "Truman to New Orleans," *KCS*, Nov. 4, 1955; "Faith But Power, Too," *KCS*, Nov. 6, 1955; "Leo Wertgame to Post," *KCS*, Nov. 7, 1955.

44. MTS, Sept. 14, 1948.
45. Klein (rabbi of Congregation Beth Sholom, Park Forest, Ill.) to the author, May 21, 1971.
46. "In Tribute to a Rabbi," *KCT*, June 14, 1952.
47. Shaw to the author, Sept. 21, 1970.
48. For the terms of the scholarship, see *TB*, May 1951.
49. *TB*, Dec. 1948.
50. MBT, May 3, 1950, and *TB*, May 1950. See also "History of MoVFTY," *MoVFTY Handbook* ([St. Louis:] Missouri Valley Federation of Temple Youth [1969]), which indicates that the regional organization was nominally in existence as early as 1948, but did not function with any degree of effectiveness until it received impetus from the 1950 summer institute.
51. *TB*, June 1953.
52. MBT, Nov. 9, 1949 (Sisterhood) and Feb. 8, 1950 (Brotherhood).
53. MBT, Dec. 11, 1950. Single sessions were resumed in 1951-52. In that year and the following five, the upper grades met at the Jewish Community Center, one block east of the temple.
54. Wertgame told the annual meeting in 1952 that Myers had promised him to take personal charge of the campaign for funds. *TB*, May 1952.
55. MBT, July 11, 1951.
56. MSM, Nov. 28, 1951. The 1953 study, showing 14% in Johnson County, was made by this author. The Holmes Road site was purchased from J. E. Dunn Construction Co. for \$50,000 on Jan. 3, 1952. Filed for record Jan. 10, 1952; B-43433, ROJC. Legal description: "All of Lots 15, 16, 17, and 18, Shryock Heights, except that part . . . in Holmes Road."
57. *TB*, Jan. 1952; MAM, May 26, 1952; contract with Kivett and Myers, July 8, 1952. The architectural firm was styled Kivett & Myers & McCallum from 1956 to 1961; thereafter again Kivett and Myers. (There is no relationship between architect Ralph Myers, a non-Jew, and the congregation's Myers family.)
58. *TB*, May 1952. A summary of the work of the Building Committee prior to the letting of construction contracts appears in a report of the chairman, Irvin Fane, in MSM, Jan. 25, 1956.
59. MBT, May 3, 1950, and MAM, May 23, 1950.
60. Wertgame, "President's Annual Report," *TB*, May 1952.
61. MBT, Jan. 8, 1952; *TB*, Feb. 1952.
62. MAM, May 26, 1953 (Mayerberg's request); MBT, June 15, 1953 (board action thereon). The publicly stated request, not previously discussed with the lay leadership (so Wertgame told this author at the time), may have been influenced by the example of Beth Shalom Congregation which had brought Rabbi Abraham J. Karp to Kansas City in 1951 as co-rabbi.
63. A "President's Special Study Committee" of leading trustees recommended in March, 1955, that Cashdan be designated as "Rabbi-in-Charge" of the Religious School, over Levitas. It was twice considered by the board, meeting in executive session on Mar. 14 and 28, 1955. A copy of the report, in PIF, bears notations indicating that it was tabled on both occasions. A substantially modified procedure, adopted instead, made no significant changes in Levitas' prescribed method of operation, while it spelled out Cashdan's total responsibilities and limited his authority in the Religious School and in other congregational areas to a consultant role. MBT, July 18, 1955. An executive session of the board, on Aug. 15, 1955, "instructed" the officers to inform him "that the Board of Trustees does not now contemplate that he will be selected as Rabbi Mayerberg's successor." Memorandum in Wertgame's handwriting, in PDJL. Wertgame told the board five months later that Mayerberg hoped to be enabled to retire in 1957, at age 65. MBT, Jan. 22, 1956. Later, however, a committee appointed to develop a financial retirement program for Mayerberg reported that he contemplated retaining his active status until possibly as late as 1962. Meyer L. Goldman, *ad hoc* committee chairman, to Wertgame, May 13, 1956; PDJL. (Loeb succeeded Wertgame as president on May 23, 1956.)
64. Wertgame, "Annual Report of the President," *TB*, June 1953.
65. *Progress Report No. 1* [Oct. 1952] and *Progress Report No. 2* [Dec. 1952], *Million Dollar Campaign of B'nai Jehudah Building Fund*, listing the individual contributions of donors in the special gifts division; final report of Cecille B. Heimovics, campaign director (Mar. 1, 1952-Mar. 31, 1953), listing 588 members' pledges totaling \$533,189, including \$440,000 from some three hundred in the special gifts division (those deemed capable of contributing \$1,000 or more). Cf. the Jewish Federation's *1952 Roll of Honor* ["Blue Book"].
66. On Adler's engagement by the congregation, see MBT, Jan. 18, 1953.
67. *TB*, Oct. 1954; and Temple Marrieds' scrapbooks, in congregational archives.
68. *Ibid.*
69. MBT, Jan. 23, 1961.
70. MBT, Apr. 26, 1971.
71. The gift shop was started in 1948. MTS, June 16, 1948; *TB*, Dec. 1948.
72. *TB*, Feb. 1953.
73. *TB*, Oct. 1955-Mar. 23, 1960, *passim*.
74. The 365-record number of participants was reached in 1958-59. MBT, Oct. 27,

1958. About one hundred more paid Brotherhood dues without being series-ticket holders. For program details, see *TB*, Sept. 1955-Mar. 18, 1964, *passim*.
75. *TB*, Sept. 1955, *et seq.*
  76. *TB*, Nov. 16, 1956.
  77. *KCT*, Sept. 28, 1878.
  78. *KCT*, Sept. 15, 1890.
  79. *The Synagogue*, Sept. 1941, p. 20.
  80. Morton M. Berman, "Report of the Committee on Reform Practice," UAHC 41st General Assembly (1950, mimeographed), p. 8.
  81. *JC*, Sept. 3, 1937.
  82. MBT, Apr. 19 and 25, 1954; Wertgame, letter to the membership, Apr. 30, 1954.
  83. MBT, May 17, 1954. See also Building Committee and Religious School Building Fund files.
  84. MAM, May 25, 1954. A shortage in funds of about \$380,000 for construction purposes was indicated. The meeting was told that proceeds from the future sale of the Linwood Boulevard property should readily cover the cost of furnishings, an estimate that proved to be much too optimistic.
  85. *Ibid.*
  86. MBT, June 7, 1954; and Wertgame, letter to the membership, June 15, 1954.
  87. Wertgame, *Report of the President, 1954-1955* (inserted in minute-book), p. 9.
  88. MBT, Jan. 17, 1955.
  89. "Rabbi's Report" to Board of Trustees, Apr. 23, 1956. Mayerberg also reported there that members of traditional synagogues had favorably compared B'nai Jehudah's ceremony with Bar Mitzvah services conducted in their own congregations.
  90. *TB*, Dec. 1955 and Jan. 1956; MSM, Jan. 25, 1956; *MBT*, Feb. 2, 1956.
  91. *TB*, Feb. 1956; *JC*, Feb. 3 and 10, 1956; *KCS*, Feb. 4, 1956; *KCT*, Feb. 6, 1956.
  92. *TB*, Sept. 15, 1956 (containing a list of documents placed in the cornerstone); *KCS*, Sept. 8, 1956; *KCT*, Sept. 10, 1956; *JC*, Aug. 31, Sept. 7 and 14, 1956.
  93. *TB*, Sept. 15, 1956.
  94. Fragments of two windows and major sections of sixteen others are currently being held in storage by Norman E. Jacobs, a member.
  95. *JC*, Mar. 29, 1957; *TB*, Mar. 16 and Apr. 1, 1957.
  96. Typescript, congregational archives.
  97. MBT, Nov. 18, 1957, and Jan. 13, 1958. See also *KCT*, Nov. 28 and 30, 1957; *KCS* real-estate section feature article, Dec. 1, 1957. The sale netted the congregation \$85,318 from a \$150,000 "package" price which the Scottish Rite paid to acquire all properties on the east side of Flora Avenue between Linwood Boulevard and 33rd Street.  
A problem that required solution before the property could be vacated arose from an agreement made with the deceased Gustav and Jerome Bernheimer in 1919 that the I. E. Bernheimer Memorial be maintained in perpetuity. MSM, Dec. 14, 1919. Heirs of the family cooperated in securing legal relief. The Circuit Court of Jackson County allowed a symbolic perpetuation of the memorial in the new building through transfers of a plaque and picture bearing the likeness of I. E. Bernheimer, together with portraits of his two brothers and an explanatory tablet which now commemorates their past beneficence. See judgment of the court, Mar. 4, 1957, in a suit entitled *Congregation B'nai Jehudah v. John M. Dalton, Attorney General of Missouri; Earl J. Bernheimer, Intervenor* (Cause No. 595,811). See also "Seeks to End Memorial: Jewish Group Asks Aid of Circuit Court," *KCS*, Dec. 30, 1956.
  98. *The New Temple B'nai Jehudah Religious School: Dedication Program, April 5, 6, 7, 1957; TB*, Apr. 1 and 16, 1957; *JC*, Apr. 5, 1957; *KCS*, Apr. 5 and 6, 1957; *KCT*, Mar. 27, Apr. 6 and 8, 1957.
  99. *KCS* real-estate section feature article, May 4, 1958.
  100. *TB*, Apr. 1, 1958, and Apr. 1, 1959; *KCT*, Apr. 6, 1959.
  101. Tape recording, congregational archives. See also *KCS*, Apr. 7, 1957.
  102. UAHC, *77th-80th Annual Reports*, p. 621.
  103. Hugh W. Speer, *The Case of the Century: A Historical and Social Perspective on Brown v. Board of Education of Topeka, With Present and Future Implications* (University of Missouri-Kansas City, 1968 [Xerox]), p. 27. (The study was commissioned by the United States Office of Education. [281 pp. + append.]) Speer, chairman of the Department of Education at the University of Kansas City (now University of Missouri-Kansas City), was the chief "expert witness" for the plaintiffs in the U.S. District Court at Topeka. *Oliver Brown et al. v. Board of Education of Topeka et al.*, 98 F. Supp. 797. His service to testify was obtained by Sidney Lawrence, director of the Community Relations Bureau of the Jewish Federation and Council of Greater Kansas City (now "Jewish Community Relations Bureau"). Speer, *Case of the Century*, p. 28.
  104. "Topekans Celebrate Supreme Court Victory," *The [Kansas City] Call* (Negro community weekly), May 28, 1954.
  105. Speer, *Case of the Century*, pp. 20, 28, 32; *KCT*, May 25, 1970 (Esther Brown obituary).
  106. *Oliver Brown et al. v. Board of Education of Topeka et al.*, 347 U.S. 483.
  107. Speer, *Case of the Century*, p. 27.
  108. Eisendrath, *Can Faith Survive?*, p. 130.

109. *CCARYB 1945*, p. 125.
110. Werner, *Julius Rosenwald*, p. 133.
111. *To Secure These Rights: The Report of the President's Committee on Civil Rights* (Washington: United States Government Printing Office, 1947), p. 87.
112. "Revised Charter of the Joint Commission for Social Action of the UAHC and CCAR." UAHC, *74th-76th Annual Reports*, p. 179.
113. *CCARYB 1948*, pp. 124-25.
114. UAHC, *74th-76th Annual Reports*, p. 328.
115. *Report on the Jewish Community Relations Agencies* [the "MacIver Report"] (New York: National Community Relations Advisory Council, 1951), pp. 240 ff.
116. Albert Vorspan and Eugene J. Lipman, *Justice and Judaism: The Work of Social Action* (New York: UAHC, 1956), pp. 110 ff. See also MBT, Nov. 15, 1954. The inter-faith statement on school integration appeared in the *Star* early in 1955 (date of issue not determined; see Wertgame, *Report of the President, 1954-1955*, p. 10). It was reprinted in *TB*, Sept. 1955. See also MBT, Jan. 16, 1956, for authorization given Wasserstrom to congratulate the Kansas City Board of Education in the name of the congregation for its successful transition to an integrated school system, thereby "applying religious values and the spirit of American democracy to practical problems."
117. MBT, Sept. 19, 1960.
118. MS in PSSM.
119. "Lauds the Code: Fair Employment Practices Section is Emphasized by Dr. Mayerberg," *KCT*, Jan. 4, 1949.
120. "Plea for Racial Amity," *KCT*, Feb. 10, 1930.
121. 1971 interviews with Ben Swirk and Paul Brown.
122. *The Call*, June 17, 1949; *KCT* (obituary), May 25, 1970.
123. Speer, *Case of the Century*, pp. 20, 27. See also *Harvey Webb et al. v. School District No. 90 of Johnson County*, 167 Kan. 395 (206 P. 2d 1054).
124. Interview with Paul Brown.
125. *KCT*, May 25, 1970.
126. *American Judaism*, Rosh Ha-Shono, 1956, p. 19. The Wasserstrom statement was one of six in a symposium on "Do Temples Belong in Politics?" His was the only affirmative one by a non-rabbinic spokesman.
127. *TB*, Sept. 1, Oct. 1, Nov. 1, and Dec. 1, 1957, and Feb. 15, 1958.
128. *TB*, Apr. 1, 1958 (by Leslie Hantover).
129. MTS, Nov. 28, 1956, and appended copy of printed announcement.
130. Sann Sinclair Baker, "Panel of American Women," *Ladies' Home Journal*, Jan. 1965. Lois Mark Stalvey, "When Women Speak Their Minds About Prejudice," *Woman's Day*, Mar. 1968.
131. Lois Mark Stalvey, "How Women Answer the Ten Hardest Race Questions," *Woman's Day*, June 1969.
132. MBT, Apr. 28, 1969.
133. "The Successful Life of Esther Brown," *KCT* editorial, May 26, 1970.
134. "Her Light Will Shine Eternally," editorial, *The Call*, May 28, 1970. The same issue carried excerpts from eulogies given at Esther Brown's funeral (held in B'nai Jehudah's sanctuary) by Homer C. Wadsworth, past president of the Kansas City School District; Sidney Lawrence, director of the Jewish Community Relations Bureau; and two Panel members, Mrs. Patrick C. Murphy of Little Rock, and Mrs. Earl D. Thomas of Kansas City (the wife of a Negro city-councilman).
135. The same statement (issued by Donald J. Loeb, president, in the name of the Board of Trustees) appeared in *KCS*, Mar. 22, 1958.
136. MAM, May 27, 1958.
137. *TB*, Oct. 1, 1957.
138. *Ibid.*, and MBT, Oct. 21, 1957.
139. *TB*, Dec. 1, 1957, and MBT, Jan. 13, 1958.
140. *TB*, Jan. 1, 1958, and MBT, Jan. 13, 1958.
141. Cashdan, "The Young Married Couples Club," *CCARYB 1958*, p. 164.
142. *TB*, Sept. 1, 1957, *et. sqq.*
143. *TB*, Jan. 1, May 1, and Sept. 15, 1958.
144. *TB*, Sept. 15, 1957, *et. sqq.*
145. MBT, Apr. 21, 1958.
146. MBT, May 18 and Aug. 17, 1953, and the author's vivid recollection of board sentiment at the time.
147. MBT, May 20, June 16, and July 28, 1958.
148. MBT, Feb. 23, 1959, and *TB*, Mar. 15, 1959. For the prescribed functions of the Cantor-Youth Director, see MBT, July 27, 1959.
149. MBT, Sept. 28, 1959.
150. MBT, Mar. 28, 1960.
151. MAM, May 27, 1958, and May 27, 1959. \$42,500 was expended to acquire the improved tracts at 6803, 6805, and 6809 Campbell Street. Books B-5211, p. 230; B-5261, p. 569; and B-5069, p. 233; ROJC. Additional land was acquired at negligible cost through vacation proceedings of the city council. These gave title to the congregation for all of Campbell Street between 68th and 69th streets and the north half of 69th Street between Holmes Road and Campbell. City ordinances 22892, 23394, and 26277.
152. Minutes of joint meeting of the Religious Education Committee and a *pro tem* Building Committee, Oct. 29, 1950. Religious School Building Committee file.
153. MBT, Aug. 19 and Sept. 9, 1957, and Jan. 13, 1958.
154. On Fane's committee report, see MBT,



- Jan. 13, 1958. The statistical report on area construction activity, given by George Cline Smith of the F. W. Dodge Corporation of New York, appeared in *KCS*, Nov. 18, 1957, and was quoted in two issues of the *Kansas Citian* (Chamber of Commerce publication), Dec. 3 and 17, 1957.
155. As phrased, the reference was to "the other calls that are made upon their services." After Cashdan's departure in 1959 and Mayerberg's retirement in 1960, a re-study of the total question (in which Fane and other members of the 1957-58 study committee participated) stated explicitly that the earlier report had intended to indicate that both rabbis were "too pressed by commitments for services in the community to properly serve" the needs of the membership at its 1958 level. MBT, Sept. 19, 1960.
  156. MBT, Jan. 13, 1958.
  157. The advertisement ("Call to Create a New Reform Jewish Congregation in Greater Kansas City," signed by Loeb and Rabbis Mayerberg and Cashdan on the board's behalf) appeared in *KCS*, Mar. 22, 1958; *JC*, Mar. 14 and 21, 1958; the *Johnson County [Kansas] Herald*, Mar. 20, 1958; the *Prairie [Village, Kansas] Scout*, Mar. 18, 1958; and in the *Wednesday Magazine* (Kansas City south side weekly), Mar. 19, 1958.
  158. The meeting was held at B'nai Jehudah. Attendance roster and meeting agenda in Temple Beth El folder, congregational archives. Of the unaffiliated families in attendance and still area residents in 1972, all but two had by then joined B'nai Jehudah, after most had for a time belonged to the second temple.
  159. "Leads Jewish Group: Solis Dudnick to Guide Formation of a Congregation," *KCT*, Mar. 24, 1958; *JC*, Mar. 28, 1958.
  160. *JC*, May 23 and June 20, 1958.
  161. Dudnick to Wertgame, May 12, 1958; Wertgame to Frank J. Adler, May 14, 1958. Temple Beth El folder.
  162. MBT, Jan. 26, 1959, and 1971 interview with Kenneth E. Bigus, first president of Beth El (later a B'nai Jehudah member and trustee). Poisner and Adolph K. Scharff (then a B'nai Jehudah trustee) are believed to have been the only members to also affiliate with Beth El during its formative period.
  163. MBT, Feb. 23, 1959.
  164. MBT, Jan. 22, 1962.
  165. *TB*, Jan. 1, 1959.
  166. MBT, July 28 and Dec. 15, 1958.
  167. MBT, Sept. 19, 1960, and MBT, Sept. 24, 1962 ("Background Data Concerning Temple Beth El" addendum, p. 4).
  168. MAM, May 27, 1959. Cf. MBT, May 25, 1959.
  169. MAM, May 27, 1959.
  170. Dec. 11, 1959 letters from Fane to Mayerberg and to George S. Lewis, chairman, Rabbi Mayerberg Retirement Plan Committee. PSSM and PIF. See also MBT, May 23, 1960. On provisions for Mrs. Mayerberg after her husband's death, see MBT, Apr. 26, 1965.
  171. MBT, June 22, 1959.
  172. Fane to Rabbi Daniel L. Davis of the Rabbinical Placement Committee, July 27, 1959. 1959 Pulpit Committee folder, congregational archives.
  173. 1959 Pulpit Committee folder. *TB*, Sept. 1, 1959, explained the committee's functions and method of operation. It invited the membership to suggest names for consideration.
  174. MBT, Dec. 20, 22, and 30, 1959; Irvin D. Atlas, call of special membership meeting, Dec. 31, 1959.
  175. MSM, Jan. 8, 1960. See also Mayerberg statement in *TB*, Jan. 15, 1960; and "New Rabbi Named for B'nai Jehudah," *KCT* front page, Jan. 9, 1960.
  176. As told to the author by Mayerberg and Silverman on separate occasions. The invitation was extended in May, 1951, when Mayerberg was guest speaker at the Nashville congregation's annual dinner.
  177. 1959 Pulpit Committee folder.
  178. Mayerberg was apparently unaware that the Pulpit Committee had met formally in July. The initial list of five candidates was received from the Rabbinical Placement Committee in early September. On the date of the Mayerberg letter to Silverman, Donald J. Loeb was in the home community of one of the candidates to conduct the first preliminary interview. 1959 Pulpit Committee folder.
  179. Silverman to Mayerberg, Sept. 21, 1959. PSSM.
  180. "Honor Rabbi Mayerberg for 32 Years of Service," *KCT*, June 23, 1960; MBT, June 22, 1960.
  181. "After All, He'd Rather Be Known as a Man of Faith," *KCT*, June 25, 1960.
  182. He received the first *Emunah* ("faith") award of Kehilath Israel Synagogue. *KCT*, June 12, 1961. He was named "Man of the Year" by the Veterans of Foreign Wars in 1961. *KCS*, Nov. 12, 1961. He was honored by the Israel Bonds organization in 1962. *KCT*, June 21, 1962. On Sept. 14, 1962, he was commissioned a "Missouri Squire" by Governor John M. Dalton. On Nov. 23, 1964 (the day after his death), the Kansas City Chamber of Commerce announced his selection as "Mr. Kansas City 1964."
  183. Obituary: *KCT*, Nov. 23, 1964. Memorial tributes: *KCT*, Nov. 24, 1964 (editorial); *JC*, Nov. 27, 1964; *TB*, Dec. 2, 1964.

#### NOTES TO CHAPTER XI

1. Silverman, *God Help Me!—From Kindergarten Religion to the Radical Faith* (New York: Macmillan Company, 1961), pp. 274, 277. Utilized sermonically in 1960.

- A paperback edition bears the title *Religion for Skeptics: A Theology for the Questioning Mind* (New York: Jonathan David Publishing Company, 1967), same pagination.
2. Dennis Stack, "The Radical Creed: Rabbi Today Lives a Faith of Tomorrow," *KCS*, Oct. 26, 1963.
  3. Silverman, *God Help Me!*, p. 5.
  4. *Ibid.*, pp. 97, 203.
  5. Undated 1943-46 press clippings in Silverman family scrapbook.
  6. *Ibid.*; also the [Nashville, Tenn.] *Observer*, Feb. 23, 1945, and Silverman letter to the editor in the *Reconstructionist*, Feb. 8, 1946, pp. 25-26.
  7. *Duluth News-Tribune*, July 4, 1950.
  8. Silverman, "A Code of Practice" (presentation at 1949 CCAR convention), *Liberal Judaism*, Dec. 1949; statement at CCAR Institute on Reform Jewish Theology (Cincinnati, 1950), quoted in *National Jewish Post*, Mar. 17, 1950.
  9. Silverman, "New Ritual and Congregational Practices," presented at 1951 CCAR convention and published serially in *Synagogue Service Bulletin* (UAHC-CCAR Commission on Synagogue Activities monthly), Feb., Mar., and Apr. 1952.
  10. *CCARYB 1957*, p. 170.
  11. Silverman, *Questions and Answers on Reform Judaism, Compiled for the Information and the Guidance of Members of The Temple, Congregation B'nai Jehudah, Kansas City, Missouri* [1965]. 14 pp.
  12. *Observer* (Anglo-Jewish weekly), June 24, 1960. Reprinted in *JC*, July 1, 1960; *TB*, July 6, 1960; *KCS*, July 8, 1960.
  13. *Nashville Tennessean*, Jan. 30 and Feb. 10, 1953; *ADL Bulletin*, Apr. 1953; *HUC-JIR Bulletin*, June 1953; *American Jewish Outlook*, June 26, 1953.
  14. Ruth Silberstein, "A Southern Rabbi Takes a Stand," [*American Jewish*] *Congress Weekly*, Jan. 20, 1958. See also *American Judaism*, Jan. 1958.
  15. The incident received front-page coverage in most U.S. dailies, including *KCT*, Mar. 17, 1958.
  16. Major portions of the sermon published in *Intermountain Jewish News* (Denver), Apr. 18, 1958, and in *Jewish Currents* (New York City), June 1958.
  17. For an extensive review of the entire episode, see *A Tale of Ten Cities: The Triple Ghetto in American Religious Life*, ed. by Eugene J. Lipman and Albert Vorspan (New York: UAHC, 1962), pp. 139 ff. For summaries, see Robert St. John, *Jews, Justice and Judaism: A Narrative of the Role Played by the Bible People in Shaping American History* (New York: Doubleday & Company, Inc., 1969), pp. 298-99; *ADL Bulletin*, Apr. 1958; *The Progressive*, May 1958; and *Commentary*, XXV (1958), 385-88.
  18. In the order of their publication: *The High Cost of Jewish Living* (Cincinnati: UAHC Commission on Synagogue Activities, 1949 ["Town Hall Discussions," Series VII, mimeographed]); *Judaism and Christianity Compare Notes* (Cincinnati: UAHC Commission on Synagogue Activities, 1950 ["Town Hall Discussions," Series VIII, mimeographed]); *The Still Small Voice: The Story of Jewish Ethics* (New York: Behrman House, Inc., 1955) ["The Prophet of Kansas City" on p. 90]; *The Still Small Voice Today: Jewish Ethical Living* (New York: Behrman House, Inc., 1957); *Rabbinic Stories for Christian Ministers and Teachers* (New York and Nashville: Abingdon Press, 1958). The last-referenced work was republished as a slightly revised paperback by the UAHC in 1971 with the title *Rabbinic Wisdom and Jewish Values*.
- Written by Silverman in Kansas City were: *The Jewish Concept of Man* (Washington: B'nai B'rith Youth Organization, 1962 and 1967 [Judaism Pamphlet Series]); *Judaism and Christianity: What We Believe* (New York: Behrman House, Inc., 1968); *Basic Reform Judaism* (New York: Philosophical Library, 1970).
19. At Mayerberg's request, the text of his Mar. 17, 1958 telegram was recorded in *MBT*, Mar. 17, 1958, and published in *TB*, Apr. 1, 1958.
  20. *MAM*, May 31, 1962.
  21. "Report of the Religious Worship Committee"; addendum to *MAM*, May 31, 1961.
  22. *MBT*, Oct. 26, 1959.
  23. See footnote, p. 184 of text.
  24. *CCARYB 1957*, p. 171.
  25. *MBT*, Apr. 27 and July 27, 1959. Herbert Jacob (B'nai Jehudah confirmand in 1927) chaired two separate special committees which examined this question in 1959; first in the spring, then again in the summer—the second time in consequence of parental objections. The first study, recommending the change, received unanimous board approval. The second study, containing a similar recommendation, led to board reaffirmation by a vote of 16-4.
  26. Opposition to Saturday classes in World War II was expressed by the Sisterhood board, then headed by Mrs. Paul Uhlmann. See *supra*, n. 231, Chap. VIII. Her elder son, R. Hugh Uhlmann, acted as opposition spokesman in 1959. It was at his request that the matter was studied a second time, by a committee on which he served. *MBT*, June 22 and July 27, 1959. (In 1963, when a majority of the Religious Education Committee recommended that additional grades be shifted from Sunday to Saturday, Mrs. Paul Uhlmann, Jr., joined in a dissenting minority report. Mimeographed copy in administrative director's Religious Education Committee file. Report referred to in *MBT*, May 27, 1963.)

27. MBT, Sept. 28, 1959.
28. MBT, May 23, 1960.
29. MAM, May 25, 1960.
30. "Takes Post as Rabbi," *KCT*, July 9, 1960; "Installed as Rabbi," *KCT*, Sept. 10, 1960. On average attendance figure at Friday-evening services, see MBT, Mar. 25, 1963.
31. MAM, May 25, 1960.
32. *TB*, Oct. 5 and Nov. 23, 1960.
33. *TB*: Oct. 26, 1960 (Reines); Mar. 22, 1961 (Freehof); Sept. 20, 1961 (Kahn); Apr. 4, 1962 (Olan); Oct. 31, 1962 (Gittelsohn); Apr. 24, 1963 (Eichhorn); Oct. 9, 1963 (Polish); Nov. 25, 1964 (Plaut); Mar. 3, 1965 (Weinberg). For a discussion of the different theological concepts current in Reform Judaism in this period see Silverman, *Basic Reform Judaism*, pp. 92 ff.
34. Levitas, *Principles and Objectives*, p. 4.
35. During the late 1950's, each class began the morning with a brief prayer, but had no worship services except as part of assemblies marking the cycle of the festivals and through individual participation in children's services on the High Holy Days. There are no currently accessible documents to indicate precisely when during the fifties the curriculum was changed from one emphasizing prayer, Bible studies, and ethics to one predominantly history-centered. (Mrs. Sam Rapschutz, acting principal in 1961-62, advised that the school's files contained neither curriculum data nor Religious Education Committee minutes when she assumed her duties.) A "Religious School" folder in PPSL contains two mimeographed curricula, both undated, which reflect the differences in emphasis. Donald J. Loeb, in a 1971 memorandum to the author, noted that it was during his term as Religious Education Committee chairman (1952-56) when a "new concept" was introduced "by teaching Judaism through relevance to more modern history (although it might have been attempted elsewhere)." The board minutes from 1952 to 1960 disclose nothing substantive on the subject.
36. Tape-recorded proceedings of annual meeting, May 31, 1961 (ten half-hour long tapes, congregational archives), tape no. 9.
37. Cf. *supra*, n. 63, Chap. X. The Confirmation Class (and the High School Department for 11th and 12th grade students, formed by Silverman in 1960 and taught by him ever since) came under the jurisdiction of the Religious Education Committee by board action in 1960. MBT, Aug. 22, 1960.
38. Levitas to Board of Trustees, Mar. 14, 1961. Thermofax copy appended to MBT, Mar. 27, 1961.
39. MBT, July 18, 1955, and Mar. 27, 1961; letter of Irvin D. Atlas (president) and Ben N. Allmayer (Religious Education Committee chairman) to Levitas, Apr. 5, 1961 (copy appended to MBT, Mar. 27, 1961).
40. For his melancholy assessment of the contemporary intellectual and social atmosphere in Kansas City institutions, see "Irving Levitas Deplores Apathy in Parting Talk," *KCS*, May 10, 1962.
41. National Association of Temple Educators, *A Guide to Personnel Practices* (1962; approved by the UAHC-CCAR Joint Commission on Jewish Education and the UAHC Board of Trustees in 1963; published in 1964), p. 6.
42. Copy of letter appended to MAM, May 31, 1961.
43. Tape-recorded proceedings, tape no. 7.
44. MAM, May 31, 1961.
45. *Annual Reports for the Year 1961-62*, p. 1. Inserted in board minute-book. These reports were forwarded to the membership in advance of the 1962 annual meeting. For an unsuccessful effort made at that meeting by sponsors of the additional board candidates of the previous year to secure a Bylaws amendment that would have provided for one alphabetical listing of all candidates on ballot forms in any future contested election, see MBT, Mar. 26, 1962, and MAM, May 31, 1962.
46. *Annual Reports, 1961-62*, pp. 2-3. On the raise in academic standards, see MBT, Feb. 26, 1962.
47. MBT, Mar. 27, 1961, and *TB*, Apr. 5, 1961.
48. MBT, Apr. 23, 1962, and *TB*, May 9, 1962 (biographical sketch).
49. *Annual Report of the President, Martin Fromm, for the Year 1962-63*, p. 2.
50. MBT, Aug. 27, 1962.
51. MBT, Mar. 25, 1963. For similar policy previously established but not implemented, see MBT, Mar. 6 and Apr. 24, 1961.
52. MBT, Apr. 22, 1963.
53. MBT, May 8, 1963.
54. MBT, May 27, 1963.
55. MBT, Nov. 25, 1963.
56. MBT, Apr. 27, 1964.
57. MBT, Nov. 30, 1964.
58. MBT, Jan. 27, 1964.
59. Registers of conversions, marriages, and members. It is definitely known that forty-seven of the 1960-70 conversions were *not* in contemplation of marriage. There probably were more: the marital status of twenty-two others at the time of conversion is not known. No rabbi of B'nai Jehudah was involved in a marriage ceremony for any of these, but some may have been married soon after conversion by other rabbis.
60. *KCJ*, Mar. 18, 1895.
61. *Op. cit.*, p. 250.
62. *Annual Report . . . Fromm . . . 1964-65*, p. 13.
63. *Ibid.* for 1963-64, p. 6.

64. MBT, July 25, 1960.
65. *TB*, Dec. 7, 1960, reporting an address to adult leaders of the Mohawk District, Kansas City Area Boy Scout Council; *Buzz Saw* (Kansas City Rotary Club weekly), Dec. 21, 1961, reviewing an address on "The Danger of Respectable Religion." For a comprehensive record of Silverman's community activities, see *TB* issues from Dec. 7, 1960 onward and the Silverman clipping file of the *Kansas City Star* library.
66. *TB*, Feb. 7, 1962 and Feb. 6, 1963; *Annual Report . . . Fromm, 1962-63*, p. 3.
67. *TB*, Mar. 27, 1963.
68. Philip Scharper, "How We Get Our Images of Each Other," *Encounter: A Catholic-Jewish Confrontation* (Kansas City: The Millard Mayer Publication Fund, 1964), p. 36. The "encounter" took place at Rockhurst College (Catholic) on Jan. 29, 1963. It was co-sponsored by Rockhurst, the Jewish Community Relations Bureau, and the Ratisbonne Center of the Sisters of Notre Dame de Sion—all of Kansas City, Mo.
69. *TB*, Feb. 20, 1963.
70. MBT, Jan. 27, 1964; *TB*, Jan. 29, 1964; "Youth Forms a Judaism Panel," *KCS*, Feb. 1, 1964.
71. "Youths Present Judaism to Other Faiths," *KCS*, Dec. 27, 1969.
72. "Prudent in Ecumenical Movement," *KCS*, Mar. 7, 1965.
73. *Catholic Reporter* (local edition), Feb. 21, 1964. See also *TB*, Feb. 5, 1964; MBT, Feb. 24, 1964.
74. *KCS*, Oct. 24, 1964; *TB*, Nov. 18, 1964 and Jan. 13, 1965; *Catholic Reporter* (local edition), Feb. 26, 1965.
75. *TB*, Feb. 17 and 24, 1965; *Catholic Reporter* (local edition), Feb. 19, 1965; *KCS*, Feb. 20, 1965; *KCT*, Feb. 27, 1965.
76. On King, see "Laud Devotion of Rabbi Mayerberg," *KCT*, Jan. 4, 1965. On Dalton, see p. 104 of text and *supra*, n. 81 to Chap. VII.
77. *TB*, Feb. 10, 1965; *Annual Report . . . Fromm . . . 1964-1965*, pp. 3-4.
78. *TB*, Jan. 26, 1966.
79. On the 1965 tri-faith men's meeting, see *JC*, Oct. 29, 1965.
80. *Report of the National Advisory Commission on Civil Disorders* (Washington: United States Government Printing Office, 1968), p. 1.
81. Richard P. Coleman and Bernice L. Neugarten, *Social Status in the City* (San Francisco: Jossey-Bass, Inc., 1971), pp. 56-57.
82. *Ibid.*, p. 22.
83. *Ibid.*, p. 59.
84. *Ibid.*, p. 224.
85. Interview with Howard F. Sachs.
86. Social Justice Committee minutes, Oct. 15, 1963; MBT, Oct. 28, 1963; *TB*, Nov. 6, 1963.
87. Manheim S. Shapiro, "The Kansas City Survey of Jewish Attitudes" (New York: American Jewish Committee [1961], mimeographed), pp. 13, 25, 54-57, 90, 93, 96.
88. Marshall Sklare and Joseph Greenblum, *Jewish Identity on the Suburban Frontier* (New York and London: Basic Books, Inc., 1967), pp. 322, 329.
89. Albert Vorspan, in *American Judaism*, Rosh Ha-Shono 1963, p. 7.
90. "Churchmen Respond to Racial Opportunity," *KCT*, Mar. 5, 1964. For a follow-up statement, see "Clergy Boost to Rights Law," *KCS*, Mar. 8, 1964. See also MBT, Mar. 23, 1964, and *TB*, Mar. 25, 1964.
91. *TB*, Feb. 12, 1964; "Religious Amity Frequent Topic," *KCS*, Feb. 22, 1964.
92. *TB*, Apr. 1, 1964.
93. *JC*, Apr. 3, 1964.
94. *KCT* and *KCS*, Apr. 8, 1964; Sidney Lawrence, "United We Stand," *JC*, May 8, 1964.
95. 61% by early 1968. *MAM*, Mar. 28, 1968.
96. Sermon text in *JC*, Dec. 6, 1963. One member resigned in protest. MBT, Dec. 23, 1963. Membership defections of more serious proportions were experienced by the Village United Presbyterian Church (Prairie Village, Kansas) following a similar pulpit statement there by the senior minister, Robert H. Meneilly, in Feb. 1965.
97. "Fair Housing Push is Begun," *KCS*, Oct. 17, 1965, and "Councils Formed for Fair Housing: Rabbi William B. Silverman Names the 12 Areas," *KCS*, Oct. 21, 1965. See also *JC*, Nov. 12 and Dec. 31, 1965.
98. *JC*, Jan. 14, 1966.
99. *MTS*, Jan. 5, 1966; MBT, Jan. 24, 1966; *TB*, Jan. 26 and Feb. 16, 1966.
100. "To Lead Rally in Fair Housing," *KCS*, Feb. 20, 1966.
101. "People for Fair Housing," *KCS*, Mar. 11, 1966. The names of 276 Jewish sponsors (including 107 from B'nai Jehudah) in *JC*, Mar. 11, 1966.
102. *TB*, Feb. 23, 1966.
103. MBT, Dec. 18, 1967; *JC*, Dec. 22, 1967. See also "Churches Into Housing Issue," *KCS*, Dec. 14, 1967.
104. John E. Shamberg to Frank J. Adler, Mar. 5, 1968; Adler to Howard F. Sachs, Mar. 6, 1968. Social Justice Committee file.
105. *TB*, Apr. 3, 1968.
106. *KCS* and *KCT*, Apr. 10-14, 1968.
107. Adopted Apr. 19, 1968.
108. *Office of Citizens' Complaints, Kansas City, Missouri: An Experiment in Police-Community Relations* (Kansas City: Social Action Office of the Diocese of Kansas City-St. Joseph, 1971), p. 52. That publication contains more than sixty reproductions of items in the *Star* and *Times*, the *Jewish Chronicle*, and other community weeklies, dealing with the Willens initiative and events leading to the

- establishment of the Office of Citizen Complaints. See also Robert B. Bechtel and Charles B. Wilkinson, "The Social History of a Riot: Kansas City, Missouri - April 9-13, 1968" (Kansas City: Greater Kansas City Mental Health Foundation, 1971, mimeographed), pp. 583-89.
109. MBT, Oct. 28, 1963; *TB*, May 19, 1965, Nov. 1, 1967, and Aug. 28, 1968.
  110. *TB*, Feb. 23, 1966 (incorrect reference to Douglass School, instead of Yeager) and Sept. 21, 1966.
  111. *TB*, Oct. 16, 1968.
  112. *TB*, Dec. 11, 1968.
  113. MBT, Jan. 20, 1969 and Nov. 23, 1970; *TB*, Oct. 8, 1969; Apr. 29, 1970; Apr. 14, 1971.
  114. *KCT*, Oct. 5, 1967.
  115. *KCT*, Oct. 8, 1969; *JC*, Oct. 10, 1969; *Jewish Post & Opinion*, Dec. 1, 1969.
  116. *TB*, Dec. 24, 1969; MBT, Jan. 26, 1970.
  117. *JC*, May 5, 1967 ("Sanctuary Dedication Issue").
  118. MBT, Sept. 24, 1962.
  119. Report of the President, Rabbi Maurice N. Eisendrath, to the 48th [UAHC] General Assembly, Nov. 1965 (mimeographed), p. 1. On Fane's election as UAHC board chairman, see "High Jewish Post to Kansas Citian," *KCS*, Nov. 19, 1963, and *TB*, Nov. 27, 1963. On a congregational service in Fane's honor, see *TB*, Dec. 18, 1963. For additional tributes, see MBT, Nov. 25, 1963, and *TB*, Dec. 20, 1967 and May 28, 1969.
  120. *JC*, May 5, 1967.
  121. "Frank J. Adler Heads Jewish Temple Group," *KCS*, Nov. 16, 1963; *JC*, Nov. 15, 1963; *TB*, Nov. 20, 1963 (Fromm editorial), and Nov. 3, 1965. See also MBT, Nov. 25, 1963 (resolution).
  122. MBT, Dec. 23, 1963.
  123. MSM, Feb. 15, 1965; *TB*, Feb. 24, 1965.
  124. *TB*, Feb. 17, 1965; *KCS*, Feb. 20, 1965; *KCT*, Feb. 22, 1965; *JC*, Feb. 19 and 26, 1965.
  125. MAM, May 16, 1965; MBT, July 12, 1965.
  126. MBT, May 25, 1964; *TB*, June 17, 1964.
  127. MBT, Feb. 24, 1964 (change in method of instruction) and Nov. 29, 1965 (at services).
  128. MBT, Sept. 20, 1965; *TB*, Sept. 29 and Oct. 13, 1965.
  129. MBT, Sept. 28, 1964; *TB*, Oct. 21, 1964; "Begin Special Classes," *KCS*, Oct. 24, 1964; *JC* feature article, May 28, 1965.
  130. MBT, Feb. 26, 1968.
  131. MBT, Nov. 28, 1966; *TB*, Nov. 30, 1966.
  132. *TB*, May 1, 1963.
  133. MBT, Oct. 25, 1966.
  134. Farewell resolution of "esteem and affection" in MBT, June 21, 1965.
  135. Biographical sketch in *TB*, June 2, 1965.
  136. Biographical sketch in *TB*, May 18, 1966.
  137. MBT, July 12, 1965.
  138. *JC*, May 5, 1967. See also H. Jay Sharp, "Modern Setting for Artifacts of Ancient Faith," *KCT* editorial-page feature, May 2, 1967.
  139. *KCS*, Nov. 2, 1969, p. 1-E; *TB*, Dec. 3, 1969.
  140. See also two-page feature article in *KCS*, May 14, 1967, pp. 1-2E. For a technical description, see "Worship in a Steel-Framed Tent," *Modern Steel Construction* (New York: American Institute of Steel Construction), Vol. VII, No. 4 (Fourth Quarter 1967), pp. 11-13.
  141. *KCS*, Aug. 16, 1970, p. 2-E.
  142. Tape recording, congregational archives. See also "Dedicate Sanctuary to Service," *KCT*, May 6, 1967.
  143. *The New People*, May 12, 1967. Reprinted in *TB*, May 31, 1967.
  144. *JC*, Dec. 2, 1966.
  145. Coleman and Neugarten, *Social Status in the City*, p. 50. (The congregation's name was rendered "B'nai Emunah," consistent with the authors' attempt to preserve anonymity. See *ibid.*, p. 16.)
  146. *Ibid.*, p. 141.
  147. *Ibid.*, pp. 106, 131-32, 140-41.
  148. See p. 267 of text.
  149. MBT, Feb. 23, 1959.
  150. Mayerberg to Donald J. Loeb, Feb. 11, 1959. Copy in PSSM.
  151. The New Reform Temple, sponsors' letter, Feb. 21, 1967 (mimeographed). The eleven sponsors were: Paul Uhlmann, Jr., chairman; Mrs. Alan K. Benjamin, vice chairman; and Kenneth Baum, Mrs. E. B. Berkowitz, Mrs. Maynard Brown, Mrs. Edward Gilbert, Jr., Richard Goldman, Harold Melcher, Mrs. Robert Seldman, Arthur Stern, and Mrs. R. Hugh Uhlmann. Mrs. Benjamin had belonged to B'nai Jehudah until 1965. Mrs. Gilbert was confirmed at B'nai Jehudah, but had not belonged as an adult. The other nine were B'nai Jehudah members at the time the sponsors' letter was issued.
  152. *TB*, Mar. 15, 1967. (Emphasis added by this author.)
  153. MBT, Feb. 28, 1966.
  154. MBT, Jan. 26, 1970. Quoted portion from letter of Jacob D. Schwarz to the author, Jan. 26, 1960 [*sic*]; Religious Worship Committee file. (In 1939, Schwarz was a member of the CCAR Committee on Ceremonies as well as director of the UAHC Commission on Synagogue Activities.) Cf. *CCARYB 1939*, pp. 187-88, and *CCARYB 1940*, p. 173.
  155. Frederick S. Perls, *Gestalt Therapy Verbatim* (Lafayette, Calif.: Real People Press, 1969 and 1970), p. 4.
  156. Balfour Brickner, "A Time for Candor in Interreligious Relationships," *CCARYB 1967*, p. 117.
  157. *Idem*, "The Synagogue: Reality or Relic?," *Jewish Spectator*, Oct. 1971, pp. 8-9.

158. In a sermon entitled "The Controversy Over Vietnam: Should Clergymen Become Involved?", Mar. 24, 1967. Quoted in "Reform Rabbi Deserts Pacifists, Backs LBJ," *Jewish Post & Opinion*, Apr. 21, 1967. For a related Silverman statement to the Board of Trustees, see MBT, May 29, 1967.
159. MBT, Sept. 25, 1967. Two years earlier, the board had endorsed a UAHC draft resolution calling for a negotiated settlement of the war in Vietnam. MBT, Oct. 25, 1965.
160. "Selective Service" resolution, 49th UAHC General Assembly. Commission on Social Action of Reform Judaism, *Where We Stand* (New York: UAHC, rev. ed. 1970), pp. 78-79. In 1969, virtually all (or all) B'nai Jehudah delegates to the 50th UAHC General Assembly present when the vote was taken on a further resolution on this subject supported the principle of selective conscientious objection to a particular war as a ground for exemption from military service. *Ibid.*, p. 95. (This author was seated with his fellow-delegates at both UAHC conventions.)
161. "Dr. King's Death Blamed on White Racism," *KCT*, Apr. 8, 1968.
162. Resolution in support of the "Cooper-Church" and "McGovern-Hatfield" amendments to a military appropriations bill. MBT, June 22, 1970. The board vote was 15-9. For responses from Missouri and Kansas senators and congressmen, see MBT, July 27, 1970.
163. Howard W. Friedmann, President's Report for 1970-71, *TB*, Apr. 14, 1971.
164. MBT, Dec. 22, 1969.
165. MAM, Mar. 28, 1971. Cf. MBT, Aug. 24, 1970.
166. MBT, Aug. 24, 1970.
167. *TB*, June 7, 1967; MBT, May 26, 1969.
168. Friedmann, President's Report for 1969-70, *TB*, Apr. 15, 1970.
169. MBT, Mar. 25, 1968.
170. MBT, Nov. 27, 1967. For feature articles, see *TB*, Sept. 18, 1968, and *JC*, Sept. 20, 1968.
171. *TB*, Oct. 23, 1968. A plaque recognizing these gifts was installed in the lower lobby of the Religious School building.
172. MBT, June 22 and July 27, 1970.
173. MBT, May 20, 1968. For a biographical sketch, see *TB*, May 29, 1968.
174. MBT, Jan. 26, 1970. For a biographical sketch, see *TB*, Feb. 18, 1970. On elevation to associate status, see MBT, May 24, 1971.
175. For feature articles introducing the exhibits, see *JC*, Aug. 8, 1969, and *KCS*, Aug. 9, 1969.
176. *TB*, Dec. 31, 1969.
177. *TB*, June 10, 1970.
178. For a preview, see *KCS*, Nov. 15, 1970, p. 6-D. For a review, see *KCT*, Nov. 18, 1970. Special Philharmonic program insert appended to MBT, Nov. 23, 1970.
179. Eisendrath, Report of the President to the UAHC Board of Trustees, Dec. 13, 1970 (New York, mimeographed), pp. 26-27.
180. MBT, Mar. 23, 1970, containing the unanimously adopted board resolution "that Rabbi Silverman be offered life tenure to age sixty-five. Thereafter, the Rabbi may serve on a year-to-year basis, at the discretion of the Congregation, with mandatory retirement at age sixty-eight." For membership ratification, see MAM, Mar. 31, 1970. Quoted matter in text from letter of Howard W. Friedmann, president, to the membership, Mar. 25, 1970 (appended to MAM, Mar. 31, 1970).
181. Tape recording, congregational archives. On the centennial observance, see also:
  - (1) Frank J. Adler, "The 100 Years of B'nai Jehudah," *KCS Magazine*, Apr. 26, 1970, pp. 28-35.
  - (2) *JC* articles and editorial, Oct. 2, 1970. These were reprinted in their entirety in the Senate edition of the *Congressional Record*, Oct. 7, 1970, pp. S17327-28.

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## ABOUT THE AUTHOR

FRANK J. ADLER, Fellow in Temple Administration, has been B'nai Jehudah's administrative director since 1953. He previously served in a similar capacity at Temple Isaiah Israel, Chicago (now K.A.M. Isaiah Israel Congregation), for seven years.

He was born as Franz Julius Schwarzadler in Frankfurt on Main, Germany, in 1923. The family was the oldest Jewish one in Frankfurt in years of continuous residence (from 1550, or earlier).<sup>\*</sup> His father's family, though always known as Jewish, had not been religiously observant for several generations. Adler's own religious inclinations have followed the tradition within the family of his mother, Dora Jacobsohn (Mrs. Paul S.) Adler. Her maternal grandfather, Jacob Halle, was among the founders of the historic Reform *Brüdergemeinde* in the city of Posen. Her father, Julius Jacobsohn, served that congregation as president.

Adler received his childhood religious education at Frankfurt's Westend Synagogue (Reform) under Rabbi Georg Salzberger. His secondary secular education was begun at the Frankfurt Jewish community's *Philanthropin* Reformrealgymnasium and completed in England. He took full-time clerical employment in Chicago upon coming to the United States in 1940. His college education was received in eight years of night classes, leading to graduation from the College of the University of Chicago in 1952. This period of study was interrupted by two years of U.S. Army service in the Southwest Pacific.

The choice of his ultimate career was greatly influenced by the example and encouragement of S. D. Schwartz, executive secretary of Chicago Sinai Congregation (1914-64). At the time of his employment by Temple Isaiah Israel in 1946, Adler was regarded as the first temple administrator in the United States with a Reform-Jewish background from childhood.

He is a past president of the National Association of Temple Administrators (1963-65). He was on the Board of Trustees of the Union of American Hebrew Congregations for four years (1961-65) and a member of its Executive Committee for two years (1963-65). He has since been chairman of the UAHC-CCAR-NATA Board of Certification for Temple Administrators (1965-66) and of the UAHC-NATA Congregational Survey Service (1966-69). He currently serves on the UAHC-CCAR Commission on Synagogue Administration.

Adler provided research assistance for Temple Isaiah Israel's *Our First Century, 1852-1952*, written by Morton M. Berman. His own published writings heretofore have largely been confined to monographs on synagogue administration appearing in conference proceedings of the NATA and the *NATA Quarterly*.

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<sup>\*</sup>Alexander Dietz, *Stammbuch der Frankfurter Juden . . . 1349-1849* (Frankfurt: J. St. Goar, 1907), pp. 11-13, 278. The name Schwarzadler ("black eagle") was symbolized by the family crest on the ancestral home in Frankfurt's Judengasse. See also *Universal Jewish Encyclopedia*, I, 85.

