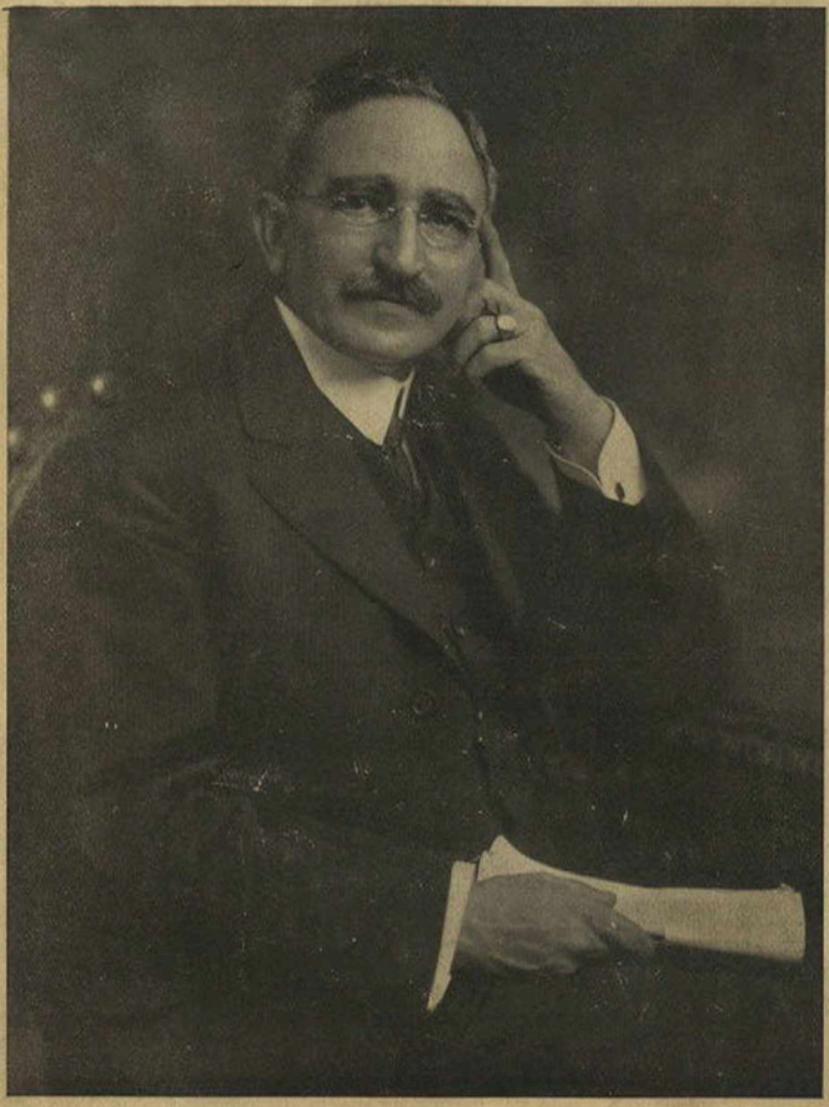
THE BELOVED RABBI



By MAX E. BERKOWITZ

THE BELOVED RABBI

AN ACCOUNT OF

THE LIFE AND WORKS

OF

Henry Berkowitz

D.D.

BY MAX E. BERKOWITZ

WITH AN INTRODUCTION BY

DR. WILLIAM ROSENAU

NEW YORK

THE MACMILLAN COMPANY

1932

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THE BELOVED RABBI



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DR. HENRY BERKOWITZ

TO THE MEMORY OF MY SISTER

ETTA BERKOWITZ REEFER

THIS BOOK IS LOVINGLY DEDICATED

The author is deeply indebted to Dr. William Rosenau for his introduction to this volume. He acknowledges with deep appreciation valuable information and helpful criticism, in preparing this book, from his mother, Mrs. Henry Berkowitz, and from A. K. Alspach of the University of Pennsylvania, Charles E. Fox, Esq., Rabbi Louis Wolsey and Miss Jeanette M. Goldberg.

FOREWORD

To those who knew him not, no words could paint,
And those who knew him know all words are faint.

It is with a very strong sense of the fitness of the above quotation to the subject of this biography that I attempt an account which must be feeble at best, for there are so many aspects of Henry Berkowitz's life one cannot transcribe with fidelity to the written page; so many incidents that illustrate the spirituality with which he was endowed; so much of that rare blending of the human and the divine, which cannot be understood by those who did not experience actual personal contact with the soul of the man.

Yet, withal, something of the goodness, the kindliness, the patience, the beauty of spirit that was Henry Berkowitz may possibly come to those who read this record of his personal life, his eminent career and his inspiring works. It is that possibility which has prompted me to write this book.

M. E. B.

INTRODUCTION

SEVERAL years have passed since Henry Berkowitz was summoned to the "Academy on High." Studying him now, he is seen in clearer perspective than if he had been portrayed immediately after his demise.

At the outset, it should be observed—what is generally acknowledged—that life spells service. The type of specific service is determined by an individual's psychology. No one should give less to society than the best of which he is capable. Otherwise he is society's debtor. The world's truly great could not have won fame had they not recognized this fact. They certainly could not have continued to live on in the memory of men. Therefore, the post-mortem tribute paid the man, the story of whose career is told in succeeding pages, should be judged in accordance with "the work of his hands."

In the analysis of Henry Berkowitz's personality, marked pre-natal influences are discernible. Added to the persistent assertion of a centuries-old heritage, wise parental direction by means of preachment and practice shows its presence. His father and mother were spiritually minded. They saw the need of religion and cherished it. They recognized the value of ethics and practiced it. No wonder that everyone who came in contact with them vividly recalls their calm, benignity and benevolence. They were indeed worthy examples. What Henry Berkowitz later grew

to be was much the result of laudable emulation. In his youth he was "a dreamer of dreams." Ideals beckoned to him and he espoused them. His was a poetic soul. He soared to heavenly heights but never lost his balance. His manhood was a beautiful one to behold. He was never other than the gentleman to the manner born. He possessed a character which declared him to have "clean hands and a pure heart" and pronounced him fit to ascend the mountain of the Lord and to stand in God's holy place. There was about his countenance a halo resembling that of saintliness. His glance, his speech and his handshake were veritable benedictions. Thus his rich intellectuality proved itself all the richer. With such endowment he felt duty calling to him to serve his fellow man. He knew that God's world, which in his native optimism he regarded earthly paradise, had to be tilled and guarded by the sons of man. Enrolled together with others in common purpose, he devoted his native and acquired powers to the uplift of humanity. And that which he gave of himself was altogether devoid of self-aggrandizement. It was by him intended to help in the glorification of God's Name. Both by word of mouth and word of pen he effected this glorification. Mankind lives, advances and thrives by "The Word," whether it be of one kind or another, as long as it reflects the truth.

It can be stated without fear of contradiction, that, because of Berkowitz's understanding of life, his reverence for and his love of the good, the right and the noble are rarely paralleled. He steadily refused to condone or even compromise with the evil, the wrong and the base. Although kind, patient and

forbearing, he could become righteously indignant when the occasion demanded.

By nature Berkowitz was consecrated to become a preacher—a Rabbi in Israel. The lips of this priest guarded knowledge. It was the Law which the people sought at his mouth. He was verily a messenger of the Lord of Hosts. He was more than priest. He was also prophet. He had the ancient Hebrew seer's vision. He not only predicted the future, but, what is more important, he specified the needs of the future. His messages were directed to the world beyond the confines of Jewry as well as to his own coreligionists. The former he told that world peace depends on disarmament, social justice and amity. Otherwise he would not have produced numerous addresses with the necessary unity of humanity as keynote, and would not have written his book on *Judaism and the Social Question.* The latter he counseled that they continue, by careful study, genuine worship and unselfish beneficence, to be a light unto the rest of mankind. Modern in thought and feeling, he was firmly convinced of the value of tradition in life. In other words, he contended that the present could not disregard the past any more than that every achievement could be anything else but a stepping-stone to new accomplishment. There is no better illustration than his adaptation of religious institutions—as long as they were instinct with vitality—to present conditions. Hence he was prompted to produce his *Sabbath Sentiment,* which was to be used for the hallowing of Holy Days and festive seasons; and headed a committee which recasted the Passover Eve Family Service. Considering the Bible, among Israel's nu-

merous literary monuments, the Jew's—aye, the world's—most precious book, he keenly regretted the people's ignorance of its contents. In this way he was inspired to write his *Open Bible* and to give many a person the impetus to read the Scriptures and the ability to understand them.

He was profoundly interested in the widest possible dissemination of education. Prizing all efforts which make for knowledge, he naturally stressed, along with every type of knowledge, the necessity of religious education. "The fear of the Lord" was by him declared to be "the beginning of wisdom." A master in pedagogy, he pleaded for the application of its latest approved methods to religious instruction. His *New Education in Religion* bears testimony to this claim. Long before others talked of the separate teachers' textbooks, he advocated them and supervised their publication under the auspices of his Jewish Chautauqua Society. When no one ever thought of establishing high-school grades and college grades, with suitable curricula, in Sunday schools and congregational schools, he projected and introduced these. In season and out of season he quoted the rabbinical saying, "An ignorant man cannot be a pious man," in the sense of being religious; and that other well-known rabbinical proverb, "The study of the Law is man's supreme responsibility." Because of his superior ministerial equipment, Berkowitz was called to his alma mater to discuss for its students the problems and duties of the rabbinate, which later formed the material of a most welcome publication on this subject.

But not only what could be absorbed from avail-

able books did he deem essential for the development of intellectual, religious and social-mindedness. He, warrantedly, felt that men's thoughts become widened and deepened also by their exchange of opinions on all cultural problems. For this reason he launched institutes, assemblies and conferences—with more or less extensive programs—which were convened at regular intervals in various parts of America. Who, therefore, is suprised that he should have been invited to visit English Jewry on two occasions, and that, on responding to the invitations, he should have impressed English Jewry so favorably with his philosophy? He might have become across seas an inescapable influence with his ideas, if the World War had not intervened and naturally brushed aside this, together with many another blessing.

Nor did his purely religious educational interest in the Jewish people prevent him from being just to people of other faiths. If he had lacked in such regard, he might have revealed in himself a shortcoming which would have eclipsed much of his power. He never failed to accentuate mutual religious as well as mutual national tolerance. He rightly contended that only the fewest of men view a situation from all angles. He respected every man's convictions. In the light of his own loyalties, he could explain another man's loyalties. He pleaded for the inalienable right of every person to worship according to the dictates of his conscience. With uniform justice to all, he allied himself with the champions of world-saving peace.

Henry Berkowitz was the worthy composite of a

broader Judaism, a truly patriotic Americanism, and a fervently desired humanitarianism. He was under the magic spell of an Isaiah, a Thomas Jefferson and a Count Leo Tolstoy. He still shines as the brightness of the firmament. His memory even to-day can and does turn many to righteousness. As a token of sincere appreciation, the writer, who was his closest friend for more than four decades and his privileged colaborer in many a cultural undertaking for more than thirty years, deems it an honor to have been asked to give this introduction to the biography of Henry Berkowitz—the Rabbi, the educator and the man.

WILLIAM ROSENAU.

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THE BELOVED RABBI

I

EARLY YEARS

PERHAPS it was a divine power that led Henry Berkowitz one Saturday morning in Pittsburgh in 1874 to go to his synagogue. He was fairly regular in his attendance, but there were Saturdays that he missed. On this particular morning there was a guest speaker, Dr. Isaac M. Wise, who came to deliver an impassioned plea on behalf of the Hebrew Union College which he had hopes of founding in the city of Cincinnati. To the listening boy the words of Dr. Wise were full of meaning and appeal, and they found an assenting echo in his own heart. Of a sudden he was in doubt of the profession of law which he had determined to follow.

He went home with a new vision opening before him. For days he pondered and brooded, and at length, after some months, he spoke to his friend, Rev. Naumburg, and confided to him what had become his heart's desire: to become a pupil of Dr. Wise at the Hebrew Union College. Dr. Naumburg was elated and took Henry at once to see Mr. Moritz Loth, Dr. Wise's co-worker and as enthusiastic as Dr. Wise about the new college. Mr. Loth welcomed the boy with open arms and so encouraged him in his desire to enter the rabbinate that the very next

day Dr. Naumburg began to teach and prepare Henry for his immediate entrance to the college.

This decision of the youthful Henry Berkowitz is not remarkable when one considers his background. His mother, Henrietta, was a noble and beautiful character, and from her Henry inherited those fine and rare spiritual characteristics which so distinguished him through life. From his father, Louis Berkowitz, he inherited his high sense of honor and integrity.

The same city in which Henry made his decision for the ministry was his birthplace. He was born in Pittsburgh on the eighteenth of March, 1857, the fourth child in a family of seven—five boys and two girls. The Berkowitz family had moved to Pittsburgh from Philadelphia in 1852. Four years previous, in 1848, Louis and Henrietta Berkowitz had come to America from the little town of Fraustadt, in Germany, where Louis had plied his trade as dyer. He and Henrietta Jaroslawski were married in 1847 and the next year the young bride and groom came to Philadelphia. Two children were born in Philadelphia—Sarah and Benjamin.

The brothers of Henrietta Berkowitz, who had come to America some years before, were now well established in Pittsburgh, and it was natural for them to want their young sister and her husband to be near. So it was that in 1852 Louis Berkowitz and his family moved to Pittsburgh, the mammoth city of industry in western Pennsylvania.

The first years in Pittsburgh were pleasant ones. Louis Berkowitz went into the wine business; he

prospered, and was able to afford his family some of the luxuries of life. The little family of two children was augmented by five others: Albert, Henry, Rose, William and Maurice. His large family spurred Louis Berkowitz on, and he tried to increase his fortune to a size that would mean financial independence for them at his death; with this idea in mind he began to invest in real estate. Through no fault of his own, his ambition was never realized.

The real estate investments were carefully made, and had he been able to hold them for only a few years the life of Henry Berkowitz might have been a story different from that told here. But the financial depression of 1873 forced the bank in which Louis Berkowitz had his entire reserve to close, and in order to meet the mortgage obligations of his real estate he had to sell his holdings.

This quick reversal had its repercussions immediately on the individual plans of the children. To Henry, who the year preceding had entered Cornell University, it was a thunderbolt. Henry's aim, at this time, was the study of law after his college course. No sudden decision was this: during the latter half of his high-school days the law had become more and more appealing to him, so greatly, in fact, that he had put in his spare time at the law offices of Messrs. Brown and Lambie. These men had come to have a real liking for the bright young student who was so eager to learn all he could, and they had urged him to the serious pursuing of his law studies, realizing that should his maturity fulfill the promise of his youth, he would be an asset to their firm. Thus

it was natural that when Henry found a college and law course no longer possible, both his former employers urged him to continue his studies in their offices.

Henry inclined to their offer; it was more appealing than the alternative of working his way through college. But he could not definitely make up his mind; he did want to finish his education with a university course. In the midst of his perplexity he heard Dr. Wise speak, and in a few months his future was decided.

When Henry returned from Dr. Naumburg, and confided to his family his purpose of entering the ministry, he was met with encouragement, tempered by well-chosen words of advice. Better than the young enthusiast, the father and mother realized the years of study necessary, and they knew, moreover, the help they could render would be small indeed. But when they found Henry never wavered in his determination, even though he knew of the work ahead, they were proud of him; and when he actually started work there were no more zealous believers in his fitness for the ministry than his family.

He entered the University of Cincinnati in 1875 to complete his secular training, and at the same time he enrolled at the Hebrew Union College so that he might complete both courses as soon as possible.

II

COLLEGE

THOROUGHLY to understand the ministry to which Henry Berkowitz consecrated himself, it is necessary to appreciate all that the new Reform Movement in Judaism was at the time.

The originator of this movement in the United States was Isaac M. Wise. Born in Prague, Bohemia, Isaac M. Wise arrived in this country in the summer of 1846.

He came to America with definite plans and purposes; chief among these was to liberate the Jew from his narrow bigoted environment, to secure for him the enjoyment of equal political and religious rights, and to make him an independent and respected citizen of the community in which he lived.

He succeeded in all his purposes, but not without a fierce struggle. The succeeding fifty-four years of his life (1846-1900) are in reality the history of Judaism in America, for during that time Wise established the American Israelite and Die Deborah, organized the Union of American Hebrew Congregations in 1873, founded the Hebrew Union College at Cincinnati in 1875, and the Central Conference of American Rabbis in 1889.[1]

Isaac M. Wise was the first president as well as the founder of Hebrew Union College, and Henry

[1] Max B. May, *Biography of Isaac M. Wise,* Putnam: New York.

Berkowitz was a member of his first class. Between pupil and teacher there existed always veneration and respect. Speaking to Wise's old congregation at the centenary of his teacher's birth, Berkowitz said:

To raise the Jew to self-consciousness; to make him realize that he, the heir of noble traditions, had come at last into the heritage of freedom and was no longer an outcast; to make him lift up his head and walk erect, a man among men; to feel in every pulse-beat of the Jewish heart an answering throb to the inspirations of the New World—this was the ambition that filled the heroic soul of our master. Into that cause he flung his whole being and with unremitting zeal he labored unselfishly for its achievement to the end of his days.

That first class at Hebrew Union College made up in earnestness what it lacked in numbers. David Philipson, one of the members, tells of the first meeting:

What that October evening meant for the company of youths who had come to Cincinnati from various parts of the country to form the pioneer band of American-bred and American-trained rabbis, no pen can adequately describe. I do not recall the exact number, but I believe about a score enrolled in that first class. Most of these dropped from the ranks before the eight-year course was finished. Of the pioneer students only four continued to the end, Aaron, Berkowitz, Krauskopf and the writer. Aaron had come from Lancaster, Pa.; Berkowitz, from Pittsburgh; Krauskopf, from Fall River, Mass.; and the last named from Columbus, Ohio. Not knowing how many youths would answer the call to enter the college, Dr. Wise had induced a number of Cincinnati boys to become members of the first class. These Cincinnati boys had no intention of graduating as rabbis but their parents at the solicitation of

Dr. Wise had them enrolled to give encouragement to the enterprise.

That opening historic service took place in the Plum Street Temple, the beautiful house of worship from whose pulpit Dr. Wise had delivered his stirring messages since the day that he had dedicated this lovely shrine nine years previously. Possibly at no time since that dedication service had he been so profoundly moved as at this hour which witnessed the consummation of the dreams and hopes that he had indulged for over a quarter of a century. His address, inspiring in character, was at once a review and a prophecy. That moment was a mountain peak in his life's journey. Looking backward he saw discouragements surmounted, obstacles swept away, and doubts dispersed; looking forward he recognized new heights to be climbed, new difficulties to be encountered, new adversities to be grappled with. But he had no doubt of the end. The first goal had been gained, he questioned not that the final aim would be realized and that the pulpits of the congregations in the United States would be filled by English-speaking rabbis who would interpret the Jewish heritage in terms of the modern American spirit. That vision and faith have been amply fulfilled during the four decades and one-half that have passed into history since that moment fraught with such tremendous meaning for the future of American Judaism.[2]

The road of Henry Berkowitz in those college days was filled with difficulty. He had little money and was forced to work long hours to earn enough for the bare necessities of life. One job he took was that of tutor, general advisor, and almost guardian to five boys attending the high schools in Cincinnati. The families of the boys—who all were from other cities—had applied to the college for someone among

[2] David Philipson, "The Pioneer Class of the Hebrew Union College," *H. U. C. Monthly*, Nov., 1921.

the students to look after their sons in their pre-college days. The college authorities had selected Berkowitz, and he had gladly accepted. A tremendous amount of work was involved. Every evening until ten o'clock he would instruct his young charges in their work for the morrow; he would then prepare his own work. He looked after their laundry, made reports to their parents, and did a host of other things. And all this time Berkowitz had his own work to do at the University of Cincinnati and the Hebrew Union College, and he did it with honors.

It is something to wonder over—a schedule of this kind. For Henry was not gifted with a strong, robust physique; on the contrary he was slightly formed. His most marked characteristic was, even at this time, an open smiling face that won him many instant friends. He had brown wavy hair always combed back from a high, intellectual forehead; heavy eyebrows that accentuated his deep-set brown eyes; and a sensitive mouth. His slight figure seemed a bundle of nerves, and in its constant energy expressed the fire that animated him always. As much as anything else that helped him accomplish the amount of work he did in his college days, was his equable temperament that refused to be ruffled under the most adverse circumstances.

He lived with Joseph Krauskopf, with whom he had formed a friendship destined to last through life, in a meager room over a bake shop on Court Street. They probably decided that even though unable sometimes to buy bread, they might at least taste it vicariously in the odor of its baking.

Others have, however, chronicled in detail the early days of the struggling young college and its first students. Long must have been the talks on any subject under the sun they indulged in after the immemorial way of college students. Literary clubs sprang up and flourished and died; literary papers came into being. Dr. Wm. Rosenau, a fellow student of Berkowitz and Krauskopf, relates an incident of those days at college that in its humanness brings Berkowitz close to us. At the time Dr. Rosenau speaks of, he was a freshman and "Berky" was a dignified senior. There were at this particular moment two rival literary societies in the college, whose members often had heated debates.

I shall never forget that [Dr. Rosenau says] during the settlement of one of these scraps, Krauskopf said, "What you boys need to do is to write papers here in this society which can be printed in the 'Sabbath Visitor.' " The editors of the now long defunct "Sabbath Visitor," a weekly which came to every Jewish home for the edification of the young Jewish people, were Berkowitz and Krauskopf. Berkowitz signed himself "Uncle Harry" and Krauskopf signed himself "Jay Kay." I had literary aspirations. I was stimulated beyond description. That night I went home determined to make a contribution to one of the forthcoming issues of the "Sabbath Visitor." Nothing daunted I wrote on "Moses Maimonides and His Philosophy." It was ambition worthy of praise, even though I must have made a fizzle of it.

One Sunday afternoon I marched myself to Court Street where Berkowitz and Krauskopf lived. As I came into their room, Krauskopf said to me, "Well, what is it?" I said, "You asked the boys the other day to contribute to the 'Sabbath Visitor.' Here I am with a contribution." Seated

in his chair in front of the table he commenced to read page after page and when he had finished his reading he turned the manuscript over to Berkowitz without comment and the latter, too, scanned its pages. Turning to Krauskopf he remarked, "Joe, do you know it would be fine if we could publish it. Rosenau, leave it here and I will see to it that it appears in the columns of the 'Sabbath Visitor' next Friday!"

I was most anxious to see my name in print, as the ambitious author of "Moses Maimonides and His Philosophy." The following Friday arrived. I found the article with its caption and with my name; but as I read it I did not recognize the language. Berkowitz had rewritten it completely and given me the credit for it. When I read it and showed it to the boys I said, "Isn't that just like Berky?" [3]

By the time that first class was ready to graduate, Isaac M. Wise was assured of success. The college had grown in strength of purpose, as well as in numbers, and the venerable founder could send forth these first graduates knowing they were the forerunners of countless others who would bear the torch of reform to the four corners of the land. Again, Dr. David Philipson gives a graphic description of the ordination of the four first graduates, just as he described so vividly their formal entrance to the college eight years before:

The pioneer years culminated in the great event which the founder and his co-workers hailed as the most important occurrence in the history of American Judaism, namely, the ordination of the first rabbis educated and trained in an American rabbinical institution. The fourteenth day of July, 1883, will ever stand out as epochal in American religious life. The glorious work was achieved.

[3] "Reminiscences—Dr. Wm. Rosenau," *H. U. C. Monthly*, Dec., 1921.

What hundreds had believed impossible had been accomplished. The doubters were silenced. The founder's faith and trust were justified. His life's work reached its apogee when he laid his hand in blessing upon the heads of his four disciples and declared them to be rabbis in Israel and when he pressed upon their foreheads the kiss of consecration. It was a strangely moving moment. The men and women who had come from all parts of the country were witnesses of the opening of a new era in Judaism. The four young men were the hope of thousands of loyal Jewish hearts. They were to blaze a new path. The moment was fateful. Upon their success or failure, the welfare of the institution depended. It is not for the writer to indicate in how far that first class fulfilled or fell short of the high hopes of Isaac M. Wise and thousands with him. Sufficient to say that the succeeding years have seen the college growing in strength and influence until it is recognized today as the premier rabbinical training school of liberal Judaism and as one of the leading Jewish educational institutions in the world. The pioneer graduates have been followed by hundreds who have been ordained from year to year. These hundreds are promulgating the centuried truths of Judaism in all parts of the land. The Hebrew Union College through the leaders it has furnished has become a fountain of living waters. The Beginning was small indeed, a tiny planting. The roots have sunk deeper and deeper with the passing of the years into the soil of American Jewish life and the plant has grown fairer and fairer in the American Jewish atmosphere. Truly Isaac M. Wise planted better than even he knew. Today, both in visible glory and in intangible influence, this *etz chayim,* this tree of life, of his planting, is indeed giving strength to those who lay hold thereof. May its paths be ever pleasant and its ways peace.

III

HIS FIRST CHARGE: MOBILE, ALABAMA

After graduation, Henry Berkowitz plunged immediately into the responsibilities of life. During commencement week he had announced his engagement to Flora Brunn and their intention of early marriage. No hasty step was this, but rather the maturity of a long-made plan and compact between them. For six years they had been engaged and both had been awaiting eagerly the happy time of Henry's graduation. So it was that on the day Dr. Wise pressed on the young student's brow the kiss of consecration which declared him a rabbi in Israel, there was a mixture of feelings which made Henry realize the solemnity of the moment.

The love of these two young people had been helped much by circumstances. Flora, who was Henry's second cousin, had lived with the Berkowitz family since her fourteenth year. Before that she had lived in Fraustadt, the little town in Germany from which Henry's parents had come, and when her mother and father died, leaving her an orphan, her kind-hearted relatives, Louis and Henrietta Berkowitz, had written asking her to come and live with them in America. When she arrived she became at once a favorite with her young cousins,

and especially with Henry. These two found they had much in common, and during the years friendship ripened into love. They had secretly pledged their troth before Henry left for college, and their six years' engagement had made their love truer and deeper.

Fortunate indeed was the young rabbi in his winning of Flora Brunn. She proves once more the truth of the saying that behind every great man is a great woman. She it was who smoothed his way in the home; it was to her he turned when troubled and perplexed; and more than once by direct action she did much to further his work. If her name appears too seldom in these pages, it is well to remember that the strongest forces in life are not always visible save by their works.

At the same time that Henry Berkowitz announced his engagement to Flora Brunn, Joseph Krauskopf announced the engagement of himself and Rose Berkowitz, Henry's sister, and so these two college friends were brought into the closeness of near relationship. One wonders, when looking at the almost parallel careers of these two men, if a power greater than that of coincidence were not working to bring about their close association. In their college days they were the best of friends—sharing, it will be remembered, a room above a bake shop. The years had revealed the sterling qualities of each to the other, and when Henry invited his friend home for one of the vacations, Joseph accepted eagerly, and this was the beginning of his courtship of Rose. Marriage was to make Berko-

witz and Krauskopf brothers-in-law; national and civic enterprises were to see them co-workers in later life; the city of Philadelphia was to speak proudly of these two leaders of liberal Judaism.

The wedding was a double one and was performed by Dr. Wise, on October 28, 1883, in the town of Coshocton, Ohio, where the Berkowitz family was living at the time. Southern and Middle-Western United States showed considerable interest in this wedding, for those sections of the country were especially concerned with the welfare of the Hebrew Union College and its first graduates.

Before graduation both Berkowitz and Krauskopf had received calls to pulpits: the former to the largest congregation in Mobile, Alabama, and the latter to a rapidly growing congregation in Kansas City, Missouri. They had gone to their charges immediately after graduation, and in the succeeding four months had prepared homes for their brides-to-be. After the double wedding they returned, eager for the problems confronting them.

With all the vigor of youth, Henry Berkowitz plunged into his work as spiritual leader of the old Shaare Shomayim Synagogue in Mobile. He was intensely anxious to put into practice the theories of his beloved teachers at Cincinnati who had so inspired him. His path was filled with difficulties, however, and all his energy, all his patience, all his equability of temperament were needed to carry him successfully through these exhausting years. But even so, had it not been for the very real inspiration and constant helpfulness of his wife, it is doubtful

if he would have been able to accomplish as much as he did.

It must be remembered that the Mobile of 1883 was quite different from the Mobile of to-day. At that time the old town, actually built on the marshes, was a breeding place for malaria, typhoid, and similar terrifying diseases. Berkowitz and his young bride found that though their welcome by the good people of the Jewish community was full of the hospitality for which Southerners are noted, the reception accorded them by the enervating and unhealthy conditions of the city was a most unwelcome experience.

But he was in no wise daunted. First and foremost always came his work: that work to which he had dedicated himself for the welfare of his people. Among the arduous duties which the young rabbi forced himself to perform was the preparation of two sermons a week: one for delivery on Friday evening to the younger members of the congregation and the other for delivery on Saturday morning to the elders; the conducting of a Sabbath school; the leadership of Bible classes; officiation at weddings and funerals, and participation in sundry civic enterprises. And this was not all. In addition, in this, his first charge, Henry Berkowitz began that kind of ministration to his people which earned him the title of "The Beloved Rabbi." The latchstring to his home and his hearth was ever out, and no one came in vain. To his people he was pastor, friend, guide: the one to whom they turned whenever the dark shadows of trouble gathered about them. He never

rested in his watchfulness, and those who sought him found always deep and sympathetic understanding. And all the time he was fighting the bad effects of the climate of Mobile, to which he was totally unaccustomed. This, coupled with his constant working and laboring for his people, resulted in a severe case of typhoid pneumonia which prostrated him for some months and very nearly proved fatal.

Despite the genuine affection of the congregation for its rabbi, Berkowitz found he had to contend with a spirit of listlessness among his people exceedingly difficult to overcome. The Civil War left a far deeper impress on the South than it did on the North, and in the 1880's the Southern people felt still the apathy and despair that comes almost always to the conquered. Hence, the work of the people in the activities of the synagogue and the community was passive, and Berkowitz found his attempts to create a live, spiritual center were being thwarted by the tendency toward inaction which, through no fault of their own, gripped the members of the synagogue.

Flora Berkowitz, noting how this condition preyed upon the mind of her husband, decided something drastic must be done without delay to cure the situation. At that time the weekly paper, the *American Israelite*, which Isaac M. Wise had founded already, had a very extensive circulation among the Jews of the United States. She hit upon the plan of arousing interest in her husband's efforts by writing two rather lengthy letters which were published in the *American Israelite* at different times. The letters

were signed "Auntie Apathy" and the gossips in the Mobile community buzzed busily in their efforts to determine the author of these scathing denunciations of themselves and their fellow members. There was a strong suspicion that Flora Berkowitz was the responsible party, but she kept her lips sealed and none but her admiring husband knew the truth.

At any rate, the shoe pinched, and the guilty members showed an interest in the affairs of the congregation—in spite of themselves. But the effect of the letters went far beyond Mobile. They were read with sympathetic interest by prominent Jews in other communities throughout the country. There is little doubt that they were in part responsible for the four flattering offers which came to Henry Berkowitz not long afterwards from as many prominent communities.

But before discussing these offers there are other events in Mobile to be chronicled. It was here that through the instigation of Berkowitz there was started a society called "The Humane Movement for the Protection of Children and Animals from Cruelty," the forerunner of the "Society for Prevention of Cruelty to Children" and the "Society for Prevention of Cruelty to Animals." A rather quaint account of the first meeting from a contemporary newspaper says, "There were Christians and Jews present, young and old, white and even black, the latter in large force in the gallery of the hall. The Bands of Mercy, each with a banner, occupied the body of the hall, the banners designating the name and location of each band." Such a movement was

thoroughly in accord with the innate kindliness and sympathy with the plight of the weak and downtrodden which characterized the spirit of the young Rabbi. He was found always in the forefront of every righteous cause.

On July 16, 1884, the first child was born to the young couple: Etta Pearl Berkowitz. Singularly prophetic of her spotless character, her purity of soul, her rare beauty of spirit was her middle name. Owing to her mother's ill health at this time, Etta came into the world a frail being, and for a while it was a question of whether or not she would live, but love and care pulled her through. Unfortunately a second child, Walter, died.

In the meantime, as far as his physical condition would permit, Berkowitz was forging ahead with his work in the community. Reform Judaism had become by this time firmly entrenched throughout America; the College in Cincinnati was growing in prestige and the number of its students was increasing as the demand for graduates became more insistent. Naturally, as one of the four graduates of the pioneer class, Berkowitz's efforts and achievements were watched closely by the larger Jewish communities in the country, and during the year 1888 he received the four offers mentioned before. These came from Chicago, Kansas City, Cincinnati, and Atlanta: surely an imposing list for one so recently ordained. At about the same time he received from his Alma Mater the honorary degree of Doctor of Divinity, for a series of lectures he delivered entitled, "Judaism and the Social Question."

HIS FIRST CHARGE: MOBILE, ALA.

It was natural that he should wish to widen his field of endeavor. His burning zeal to spread the teachings of his new creed, and the realization that his physical condition and that of his family required a change to a new and healthier environment, caused him to ponder long and seriously these flattering offers.

IV

KANSAS CITY, 1888-1892

After discussing the pros and cons of the situation with his wife, he chose finally the position in Kansas City, Missouri, where he moved during the summer of 1888.

In considering the available positions, it is interesting to note that he had reduced his choice to Chicago or Kansas City.

One of the reasons which caused his final selection of Kansas City was physical. Because of his illness in Mobile and his consequently still weakened condition, he shunned Chicago on account of its rigorous climate and wisely favored a move to that other community which was far enough south to cause less danger to his health. Another reason causing him to favor Kansas City was that two of his brothers, William and Maurice, anxious to expand their business in the growing west, had moved to the Middle-Western city. There was too a certain sentimentalism about the charge there: it had been vacated but a few months before by Joseph Krauskopf, Henry's classmate and brother-in-law. Krauskopf had been called to a still larger community. He had accepted the charge of Congregation Keneseth Israel at Philadelphia—then, as now,

one of the largest congregations in the United States, sponsoring the Reform Movement.

But the immediate cause of Berkowitz's decision to accept the call to Kansas City was due to an incident, unexpected as well as pleasant.

His brother William had become engaged, and naturally Henry must come to Kansas City to perform the ceremony. The marriage was performed on the evening of Thursday, February 7, 1888. The president of the congregation which had invited Berkowitz to become its rabbi, Mr. Hammerslough, was one of the wedding guests, and he said to Berkowitz afterwards, "Rabbi Berkowitz, it is your duty to stay here till to-morrow evening to conduct our Friday evening service."

Henry Berkowitz demurred; he did not believe it wise after the congregation had already offered him the position thus to appear unofficially. However, the earnest and well-meaning Mr. Hammerslough insisted and finally won his point.

The next evening, 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 convention 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.

Many years have passed since that eventful occasion in the young Rabbi's life, yet anyone still liv-

ing in Kansas City who knew Henry Berkowitz during his short sojourn in that pulpit will speak of him and think of him in the same enthusiastic way in which all of his congregation spoke in those days.

He had been loved and would be sorely missed by the people of the congregation in Mobile; almost at once he was beloved by those in Kansas City. Besides his gentle self which he gave always and unstintingly to his people, the new congregation got from Berkowitz that which it had grown to like under Krauskopf—a continuance of the modern interpretation of Judaism which Krauskopf had made so popular with them.

Berkowitz's work in Kansas City was to show a growth and development in those directions in which he had started in Mobile. Almost from the day of his installation he was drawn into the civic life of the community—both city and state—for there became more and more evident in him that superiority of mind and ability of expressing clearly his thoughts, so essential to a leader of the people. The daily press featured his discourses, whether delivered in the pulpit or on the platform. Various organizations in the city recognized the young minister by appointments on this committee or that; finally the Governor of Missouri honored him with an appointment as Chairman of the State delegation to the annual convention of the National Conference of Charities and Corrections held at Denver, Colorado, in June, 1892. This came about as a logical culmination of the untiring and eventually successful efforts of Berkowitz in founding the first Bureau

of Charities in Kansas City. His work in this field is of interest still and his own words tell the story best.

He outlined his common-sense plan of a federation of all the charity organizations of the city in a sermon before his congregation entitled "United Charity the Best." [1] To emphasize the basis of his plan, he used three alliterative words as an index to the purposes and methods of such an organization, which, he said, must be preventive, protective and productive.

I love to note [he said] that "one touch of nature" which "makes the whole world kin." I delight to draw the attention of people to it, to make them conscious of it, to make them feel and realize it, because to me it is one of the grandest sources of assurance and reassurance of faith in man and in the Creator who made us thus in his own likeness. I have pleaded before you the cause of our suffering fellow creatures, the victims of relentless misfortune; I have pleaded in the name of that solemn duty of fraternity and philanthropy which summons us to the bar of our consciences and before the tribunal of Almighty God. I rejoice to say to-night that my words previously spoken here were not in vain. Under the light of the appeal for coöperation in the great work of charity of this city, that likeness of all human souls which blends us into a common humanity has here become resplendent with beauty and luminous with power. I have received assurances during the past week, that my words spoken here were an expression of the thought and an echo of the sentiment of hundreds throughout our city. The mistaken methods of charity exposed in my last discourse were well known to those who have given thought and time to the dispensing of alms.

[1] Reprinted in full in *The Jewish Voice,* St. Louis, Oct. 19, 1888.

From many I have generous acknowledgment and a spontaneous commendation of the proposition to eradicate existing evils by coöperation and centralization. Noble-hearted men and women, though differing widely in their religious convictions, belonging to different denominations and moving in different social circles, have asserted their eagerness to participate in an effort to establish a united system in the charity work of Kansas City. The Mayor of this city has favorably received the proposal to call to a general conference the representatives of the various benevolent organizations now engaged in the dispensing of charity, and that call will be made, I am assured, in the near future. Whatever may have deterred such a movement in the past, it is now seen to be opportune, feasible and in the highest degree necessary.

Six weeks later, in another stirring address on "The Bureau of Charities and the General Public," Berkowitz said:

It is a source of genuine gratification to me, that I am able to announce to you to-night (what you may have gleaned from the newspapers), that after the necessary preliminary gatherings for consultation, the organization proposed was effected and permanently instituted during the past week.

Nearly all the charity dispensing agencies of our city have now united upon the basis and for the purpose here indicated. Those not yet affiliated will, as in other cities, soon find that by holding aloof they not only work injury to themselves, but set themselves as a hindrance in the way of the great work of philanthropy at large; they will soon find that they cannot in wisdom and prudence remain apart.

In a few weeks, when all the details shall have been arranged, the office of the bureau will be in running order. And now, in anticipation it behooves us to ask, What has the general public to do with the whole matter? Until this

time all effort has been directed toward influencing, convincing and persuading the existing eleemosynary organizations to coalesce. Now, since this has been successfully accomplished, a task of paramount importance still confronts us, as the inaugurators of this enterprise. It still remains that the general public should be made to recognize and feel and carry out its duty in the premises.

The newspapers, particularly the *Kansas City Journal*, gave Berkowitz full credit for the organization of the Bureau of Charities. This bureau was, at the time, an entirely new idea in communal activity.

It was not only through civic charity work that Berkowitz became known to the people of Kansas City. In the winter of 1889-90, he delivered a series of eight Friday evening discourses on "The Story of the Jews." These were titled as follows:

1. Why It Is So Fascinating
2. In the Dawn of History
3. Footprints on the Sands of Time
4. The Ideal Commonwealth
5. The Heroic Age of the Hebrews
6. The Golden Age of the Hebrews

7-8 Decline and Fall of the Hebrew Monarchies

Much attention was attracted by these talks, and the daily papers printed each in full as it was delivered. The result of the series was twofold: first, an understanding of the history of the Jews as interpreted by a Reform Rabbi; second, an appreciation by the non-Jewish as well as the Jewish elements of the city of the talents of Berkowitz.

Bishop Ussher, of the Episcopal Church, was one of those who followed the series with keen interest,

and when it was over he invited Berkowitz to speak before his congregation. The latter consented, and his talk was such that, in thanking him, Bishop Ussher exacted a promise of a second lecture.

The second lecture, some weeks later, made an even more profound impression than the first. Berkowitz took for his subject, "Barriers Breaking Away." He pled eloquently for a better understanding between Jew and Gentile, a theme peculiarly fitted to his sympathetic and gentle nature. He used the lecture again, modified to time and occasion, in speaking before a Protestant congregation at Plainfield, New Jersey, on November 2, 1893, and also at a Thanksgiving Day service in Philadelphia at the First Unitarian Church on November 3, 1895.

High and unusual talents the young Rabbi showed, and as time went on he became better and better known to the Jews in America. Only four years had elapsed after his installation in Kansas City when again offers of new positions in larger communities came to him. Three came almost simultaneously: one from Cleveland, one from Philadelphia, and one from New York. In addition he had word that he was again under serious consideration by the Cincinnati congregation which had approached him four years previously. Certainly it was flattering for a young man of thirty-four to be sought by some of the oldest and largest Jewish congregations in America. One could hardly blame him had be become somewhat vain, but as always in his life he was most concerned about the good he might do for Judaism: the personal benefits he

might derive from the change concerned him not at all.

He was at this period of his life completely fitted for responsibility of the most arduous kind. He had the background of nine years of practical experience in the reform ministry. Coupled with this were his scholarship—a scholarship that sought constantly to advance itself with the times and yet steep itself more deeply in the past—his lovable and winning personality, his high sense of duty and his unusual talents at preaching, teaching, and organizing. There is little wonder that he had made himself so soon an outstanding figure in the rabbinate.

Although his contract still had some time to run at Kansas City, and although he was idolized by the community, the receiving of offers from the two great cities of the East, especially, made Berkowitz wish urgently to expand his efforts and carry the message of Reform Judaism to larger spheres of usefulness. But first he had to answer the serious and vital questions, "Where is my work most needed? which community is most ripe for my messages and my ministrations?" There was only one way to decide these questions and Berkowitz lost no time in following it.

He determined to visit the cities from which the offers had come and find out for himself at first hand the situation in each. If he made the trip during his summer vacation, no time would be lost from his regular duties, and his only hesitation was in leaving his wife and children alone for such a time. He was not sure Flora Berkowitz had the strength to

take over all the cares of the home during his absence, for there were two children now to be looked after, and one of them was still an infant—Max Edward—who had been born two years before, in 1889. But his wife reassured him, and urged him to the journey, and he decided to go.

Circumstances favored him. While he was in Denver in June 1892, attending the National Conference of Charities and Corrections, he received an invitation to speak in New York City during the sessions of the Central Conference of American Rabbis. This would be delivered before the congregation headed by Dr. Kaufman Kohler, who in later years was to become the successor of Isaac M. Wise in the presidency of the Hebrew Union College. Dr. Wise, as president of the Conference, also was to be present at Kohler's synagogue. Berkowitz decided to accept the invitation, realizing it afforded him the opportunities of being heard in the East, of once more meeting and hearing his revered Master, and of seeing many of his classmates and colleagues.

Accordingly he went from Denver directly to New York and preached there at the Friday evening service on July 9, 1892. In a letter written to his wife the day following, he refers in glowing terms to the impressive service, the beautiful music and the joy of hearing his teacher and inspiring leader, Dr. Wise. He also mentions, modestly, the fact that his own address at the service seemed to meet with the approval of the congregation.

Meanwhile, Berkowitz's brother-in-law, Joseph Krauskopf, who in the five years he had been in

Philadelphia had created a reputation as a fearless and brilliant leader of reform, was eager and anxious to see Berkowitz accept the position offered by Rodeph Shalom, the sister congregation to his own—Keneseth Israel. Krauskopf was in New York to attend the conference sessions and also to attempt to persuade Berkowitz to take the Philadelphia position. Berkowitz could come to no definite decision in New York, so Krauskopf carried him off to Cape May, where his family was spending the summer.

How well Krauskopf's arguments began to take root can be gleaned from a letter of Berkowitz to his wife. " I cannot tell you," he says in part, "how cordial, earnest, and devoted Joe is towards me. Our trip has been very pleasant." He then describes a very vivid dream he had that night, a prophetic vision, indeed, as those who read to the end of this volume will realize, but a dream which took many years of conscientious endeavor, many heartaches, and much uphill work on the part of both these men to bring to partial fulfillment. He says:

> Five years seemed to have elapsed in my life. I saw myself strong and hearty, full of zeal and engrossed in work. We were living in Philadelphia. I was the Rabbi of the Rodeph Shalom Congregation which had a large membership, a superb Temple, and all the accessories of a live "People's Church." I was surrounded by a host of noble men and women vieing with each other in the hundreds of good works which I had succeeded in inspiring. There was a beautiful relationship between the two Congregations. Members of the same family belonged often to both, or to either, according to convenience for attending and the ties of marriage and friendship. The two Congregations were

virtually one in all undertakings, charitable, educational and religious. Joe and I were working together in the utmost harmony and fullest, frankest confidence.

Philadelphia, with its culture, its wealth, its benevolence, its earnest religiousness, had become the Mecca of American Judaism. Whereas in other cities progress was hampered by discord, here all was in the sweet relationship of one great family. Owing to the kinship between the families of the two leading Rabbis all bitterness, meanness and pettiness was defeated and fled. The example of the Rabbis was the most powerful object lesson for the people. Dr. Jastrow had retired into the seclusion of the study and was crowning his old age with some masterpiece of learning. The Congregation which had been losing members and was, owing to the enormous expense, at the verge of desperation when I took charge had been redeemed to usefulness. Both the Congregations had more members than they could accommodate, seats were at a premium. I felt that I was beloved and honored throughout the city and the land.

I had the sphere and scope for my talents and was making the utmost use of them for the benefit of the cause. You and Rose were laboring side by side in the larger world, just as you had done in the seclusion of your girlhood days. Our children of both families were the joy of the community. It was a life full of usefulness, full of excellence, full of purest happiness. . . .

Keneseth Israel—Krauskopf's congregation—was about ready to dedicate, in time for the high holidays, a beautiful new temple. Berkowitz was invited to be the principal orator, and Krauskopf pointed out this would give him an opportunity to be heard by the Philadelphia community as a whole and especially by a large number of "Rodeph Shalomites" who naturally would attend.

The other positions were still available. Temple Emanu-El of New York, then as now the leading congregation in America, in point of the size and wealth of its constituency, sent an urgent letter to Berkowitz inviting him "to preach before many of the members for some near purpose which may prove a blessing to Judaism." He respectfully declined the invitation, as he had already eliminated New York from further consideration. He was conscious of the honor done him and realized the offer was highly flattering, but felt his work lay elsewhere.

There still remained the invitations from Cleveland and Cincinnati, and he decided to stop off at both places on his way back to Kansas City, to confer with Mr. Marks, president of the Cleveland congregation, and with Mr. Max Senior, of Cincinnati, a young man with whom he had chummed during his entire student life. Max Senior was a member of one of the prominent Jewish families of Cincinnati and his admiration and love for Berkowitz remained steadfast throughout Berkowitz's life. He was elated at the possibility of his beloved friend's return to Cincinnati as a rabbi, and he used what influence he could to bring this about.

But Berkowitz did not stop off at either Cleveland or Cincinnati on his way home. Two factors caused his change of plan: first, his homesickness for his wife and children; and second, a visit he made to Atlantic City to meet Mr. David Teller, president of Rodeph Shalom Congregation in Philadelphia. With Mr. Teller at the time were several of the officers and directors of the congregation. So favor-

ably impressed was Berkowitz with these gentlemen that any thought of further resistance, should the Philadelphia position be officially offered him, disappeared.

He returned to Kansas City at once to await the dedication date of the new Temple of Keneseth Israel, which was September 9, 1892. The dedicatory sermon which he delivered at that time, before an assemblage representative of the finest Jewish families of Philadelphia and the neighboring communities, was characterized by the daily press as evidencing his "profundity of thought and masterly oratory." It was entitled, "The Future of the American Jewish Congregation," and he said in part:

The task of the age now confronts the American Jewish Congregation. Under the leadership of the scholarly and fearless men who in pulpit and pew directed the past we have been prepared for our share in the work. We cannot, we would not evade it. It is not alone urgent, but to us also welcome. To every thoughtful Israelite there must be a glad inspiration in contemplating the possibilities which in liberalizing and expanding the services of religion await the American Jewish Congregation.

Friends, we are at a strange crisis in Jewish history. It may become the despair of the future; it may be made the mighty moral uplift which shall involve the regeneration of the faith. The supreme characteristics of Jewish history are reflected in the startling contrasts of the present era. The dispersion after the destruction of the Temple on Zion is eclipsed by the dispersion now going on. The tortures of the Spanish Inquisition are outdone by the tortures of the Russian Inquisition. The persecution of the petty, pilfering princes of the Middle Ages are obscured by those of the mendacious Anti-Semites of the present. The Marah and bitter herbs of exile are the food and drink of thousands

at this moment. The heroism of the Maccabees, of Akiba and the martyrs is no more sublime than the heroic endurance, the untold suffering for principle which is exemplified by those wretched outcasts who have turned forever away from the land of their birth to which their hearts clung, from the homes in which their fondest affections centered, from the hallowed shrines of their sires, from the graves in which their loved ones are at rest. . . .

As you are the first, so, O Keneseth Israel, be ever the leader in the work; set the model for all the rest, persevering until you shall have won Kol Keneseth Israel—the whole congregation of Israel at large—to active participation, under God's blessing, in the mighty task which awaits the future of the American Jewish Congregation.

The impression created by this sermon was exactly what Joseph Krauskopf had predicted. A committee of two had been appointed by the sister congregation, Rodeph Shalom, to hear the address and if favorably impressed with the subject matter and oratory, to wait upon Henry Berkowitz at once with a formal offer of the position. They were Mr. Jacob Miller and Mr. Herman Blumenthal. They lost no time in seeing Berkowitz privately after the ceremony. They eagerly and enthusiastically voiced the sentiments of high regard and deep admiration which the entire community of Philadelphia held for his achievements in the past and officially expressed the desire of Congregation Rodeph Shalom that he accept the post of Minister to succeed Rev. Marcus M. Jastrow, that great scholar and teacher, who was about to retire because of failing health.

Berkowitz replied that he would consider it a great privilege and honor to accept, but he would

do so on one condition only—that his congregation in Kansas City would release him from a contract which still had several years to run. Jacob Miller then explained, with some hesitation, that the present financial status of the congregation made it impossible for them to offer him more than the amount he was receiving in Kansas City. Berkowitz replied: "Gentlemen, I am not interested in the salary so long as it is sufficient for my family to live on: I know that when you can afford more you will take care of me in proportion."

The two men were delighted. They had anticipated difficulty on this score. They did not realize then the true character of Henry Berkowitz, as they were to realize and appreciate it in the years immediately to follow.

The one great disappointment in his triumph at Philadelphia was the fact that Mrs. Berkowitz had been unable to come East with him because of illness, but the news of the dedication and his successful part in it had preceded him, so that before he reached Kansas City the entire community felt convinced that Henry Berkowitz was destined to leave them for a broader field of endeavor, provided they were willing to give him up.

Events moved rapidly. Several days after his return, he received a telegram from the Congregation Rodeph Shalom announcing his unanimous election as Minister—Doctor Jastrow to become Rabbi Emeritus.

In his regular Friday evening lecture before his Kansas City congregation on September 23, 1892,

Berkowitz made his appeal for release, devoting his whole lecture to that subject, emphasizing the difficulty confronting him in the decision he was compelled to make.

I place this matter before you [he said], asking only for a spirit of helpfulness in doing the thing which is right, the thing which is duty. It would be my wish to do absolutely nothing that can in the slightest degree reflect upon this pulpit, reflect upon my career as a Rabbi, or upon my honor as a man. Rather than in any, in the slightest, degree cast any blot upon the fair record which I hope to maintain for life, 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 the city the size of Kansas City; you will recognize with me that in a congregation that has probably more than three times as many members as this, there is a far larger field for the exercise of a minister's talents.

If you recognize these simple plain facts—then I can only say to you, my friends, that whatever your decision may be in the matter will be my position. It will not be an easy task should you decide it is my duty to go away to the charge to which I have been called. It will not be an easy matter for me to break these bonds of kinship near and dear to me; to sever these ties of intimate friendship and these fond associations that have grown up here around me, it will not be without fear and trembling that I go forward into a strange city, among strange people, to a great responsibility and great tasks, unknown and untried; where there will be emulations and rivalries and difficulties and contentions that here do not exist. If I should go, it will be only in obedience to the command which I feel within to make the utmost out of the years of my strength and vigor; the utmost out of such talents as God may have blessed me with, in order that I may work where the oppor-

tunities are greatest for the strengthening of a grand Jewish community. . . . And to me especially this fact comes home with the profoundest significance. I am standing to-night with trembling feet here where the past and present meet, and roll on into the opening future; whether that future shall be one of blessing and of good for the House of Israel, God alone can answer.

There could be only one outcome to such an appeal, but the hundreds of people to whom he had ministered in those few years bade him farewell reluctantly, regretfully, yet with their ardent wishes for continued success. The feelings of his own brothers (the three who resided in Kansas City) are best illustrated by a letter which Berkowitz received from the eldest—Albert—on the eve of his installation at Philadelphia:

11-30-1892.

My dear Henry & Flora: If I could project my body to where my heart and my mind are, I would not be at my desk here but with you entirely. If this reaches you on the eve of your inaugural, as I wish it to, then let it add the strength of my earnest blessing to your great success. If the purest and deepest yearnings of a heart overflowing with love, with confidence, with pride can add one mite to the joy and the success of this great triumph of your life, then let the touch of my presence give that mite.

The parting last night has not taken you from me yet. I linger with you and follow you, only the tears which will not stay remind me that it will be. God bless you—God give you strength, dear Henry, for the trial and a success today and for all times worthy of your desserts. My heart is so empty today I cannot write you what I feel. I only wish to be in your thoughts as my heart and my thoughts will be wholly with you—. . . I could not say goodbye—

. . . I cannot write you goodbye, only God bless you and keep you is the fervent prayer of your devoted—Albert.

So deep was the devotion of Albert Berkowitz for Henry that in a few years he wound up his business affairs in Kansas City and moved with his family to Philadelphia—where he lived until his death in 1917.

V

PHILADELPHIA: FIRST DECADE, 1892-1902

HENRY BERKOWITZ had one outstanding characteristic which made him universally beloved: he sought always for peace. He hated acrimonious debate, heated controversy, and petty bickering; he rarely, if ever, indulged in personalities. He would disagree with you, but you felt even while he was disagreeing that he appreciated your side of the question. He looked tolerantly and sanely at life in all its phases. He could not be stampeded, and so naturally he possessed a poise in emergency which caused others to turn to him for judgment.

He never had more need of these traits than when he ascended the pulpit of Rodeph Shalom Congregation in Philadelphia. He found in Rodeph Shalom an organization steeped in tradition, set in its rules and regulations. His predecessor in office, Marcus Jastrow, had a reputation throughout America as a leader and scholar who had brought his congregation to the front rank in American Israel.

It was unthinkable that a pupil of Isaac M. Wise should accept quietly the status of this congregation. Jastrow, during his twenty-six years as rabbi, had begun many reforms which in their innovations had been looked on with horror by the Orthodox members, but these reforms were but beginnings of much

broader attempts on the part of Berkowitz to "mould the forms and expressions of our religion into a true accord with the changed conditions of modern life." [1]

The problem of accomplishing these needed reforms with the least friction in the ranks of the congregation was difficult. Naturally, some of the older members resented bitterly the rapid, and to them ruthless, elimination of age-old customs by substitutions which to them were foreign to that which was strictly Jewish.

But more distressing was the opposition of Jastrow, now Rabbi Emeritus. Twenty-six years of undisputed leadership in Rodeph Shalom made him resentful of his successor's attempt to change customs which had been so long established. He expressed himself openly to the faction opposing the new minister's views and he assumed an aggressive attitude in the matter.

As Mr. Edward Davis says in the congregational history:

> It was not easy for the Rev. Dr. Jastrow to relinquish control of religious matters in the congregation. We can well imagine his feeling as he marked the changes in the religious life of that body. Several efforts were made by him to prevent the introduction of reforms and on occasion he gave vent to his feelings in the public press, with the result that in 1894 it was necessary for the Board to write to him and ask him to refrain from publishing articles in the press that might create strife in the congregation.[2]

[1] *Annual* No. 1, Congregation Rodeph Shalom, 1892.
[2] Edward Davis, *History of Congregation Rodeph Shalom*, page 105.

Commenting further on the situation, Davis says:

With the arrival of Dr. Henry Berkowitz, a new spirit permeated the religious life of the Synagogue. The congregation that had for almost a century upheld the form as well as the spirit of traditional Judaism began to feel the full force of the liberal movement. It was Dr. Berkowitz who made of it a Reform Congregation. It is true that here and there throughout its entire history, there had been hints of a yearning for a change, but these yearnings never materialized until this graduate of the Hebrew Union College began the spiritual leadership of Rodeph Shalom.[3]

The principal changes and innovations instituted by Berkowitz during his first three years in Philadelphia were:

1893.

1. First issue of *Pulpit Message,* the publication of Pulpit discourses by Dr. Berkowitz.
2. Adoption of plans for reorganization of the Congregational School. The study of German made optional.
3. Replacing of daily sessions of school by weekly sessions.
4. Exchange of pulpits with other Rabbis.
5. Rejoining of Union of American Hebrew Congregation by Rodeph Shalom.
6. Organization of Congregation Library, which in time became a branch of the Free Library of Philadelphia.
7. Publication of first Annual Record and Directory of the Congregation.
8. Rendition by the pupils of the religious school of an original Hanukah entertainment: "The Symbol of Lights." This was an allegorical presentation of the lessons of Judaism ar-

[3] *Ibid.*

ranged for the Festival of Lights by Dr. Berkowitz.

1894. 9. Introduction of Congregational singing in the public worship.

10. Introduction of the "Harvest Festival Service" as a part of the celebration of Succoth Decoration of the Synagogue with a "Succah" (booth), and participation of children in the service.

11. Organization of children's choir.

12. Holding of Union Thanksgiving Service with the Spring Garden Unitarian Church. This was not originated by Berkowitz, but he was responsible for its expansion to include Congregationalists and several other sects besides the Unitarians.

13. Adoption of Union Prayer Book as the form of service for the congregation to replace the Jastrow Prayer Book.

There was much opposition, of course, to these new movements, but they were finally adopted because the majority of the members of the congregation supported the new Rabbi's views; and many of the minority who did not support them later came to the realization that their adoption stood for progress and the future good of American Israel. As much as anything else, the opposing members were won by the gentle sincerity which so evidently inspired Berkowitz's acts, and finally, after five years of the leadership of the Beloved Rabbi all traces of hostility to his rule had disappeared. From then on he was the undisputed leader of the congregation and the love and admiration of his people grew apace with his years of earnest and conscientious endeavor.

This pleasant state of affairs was helped along greatly by the election of Benjamin F. Teller as president in 1896. His uncle, David Teller, predecessor in the office of president had been a zealous worker for the congregation and a staunch supporter of every move inaugurated by Berkowitz. In the same manner Benjamin Teller worked for Rodeph Shalom and guided its business affairs so that financial progress kept pace with spiritual progress. Another step toward this end was the election of Doctor Lee K. Frankel to the Secretaryship of the congregation in 1894, and later as Supervisor of the Religious School. In the financial upbuilding of Rodeph Shalom Berkowitz worked hand in hand with these two men.

One of the ways in which he aided was surely almost without precedent. He deliberately cut off what was then, as it is now, an important addition to a minister's salary; namely, the fees or perquisites paid him for officiating at weddings, funerals, and the like, explaining that

> the system of feeing ministers is, in the mind of your Rabbi, an encouragement to persons outside of Congregations, to continue as non-members. . . . The feeing system is for this and other reasons humiliating and obnoxious. The immediate advantage of a pecuniary addition, be it great or small, to the Rabbi's income is a positive detriment to the growth of his Congregational Treasury. Your Rabbi has therefore resolved that all fees received by him for clerical services will be transmitted to the Congregational Treasury. He hopes thus to help destroy a rooted evil, to raise the standard of his profession and practically open still wider the gates of Congregational usefulness.[4]

[4] *Annual* of 1897-1898, p. 10.

In March, 1893, Berkowitz made the first public proposal for the inauguration of the Jewish Chautauqua Society in an address delivered at the close of the Friday evening service in the synagogue. The society was the great dream of his life and is his lasting memorial. Elsewhere in this book is given the detailed story told by himself of that great movement, international in scope, founded and developed by him, and incorporated as the Jewish Chautauqua Society. The great aim of the society was to apply and popularize among the Jewish people the Chautauqua principal of education, at that time so successfully used among those of the Christian Faith. The movement had its inception in an organization founded by Berkowitz while he was still in Kansas City called, "L. A. C. E.," these letters standing for the words "Literary and Cultural Endeavor."

While Berkowitz was working to found the Jewish Chautauqua Society, Joseph Krauskopf was laboring on what was to be the greatest achievement of his career: the National Farm School. Four years after the Chautauqua had been successfully launched on June 29, 1897, Berkowitz delivered the dedicatory address at the opening of the National Farm School in Doylestown, Pennsylvania. The school at its inception had eight students, a faculty of one instructor and an assistant, and a small equipment of implements and stock. As an aid to the work, Krauskopf himself acted as instructor in the non-agricultural subjects.

But the National Farm School has justified the faith of its founder, so that in 1930 there were one hundred and eighty-three students, ten faculty mem-

bers, and grounds of about twelve hundred acres. As the Jewish Chautauqua is a lasting monument to Henry Berkowitz, so is the National Farm School to Joseph Krauskopf. Both represent years of tireless effort against terrific obstacles, but in surmounting these difficulties Krauskopf had one great advantage over Berkowitz: his project was a physical, tangible thing, growing and expanding before the very eyes of those whose interests he so successfully enlisted, whereas the project of Berkowitz was abstract and intangible in nature, making it doubly hard to achieve the results desired.

Only a few years prior to the launching of these two new movements in American Judaism—the Jewish Chautauqua by Berkowitz and the National Farm School by Krauskopf—another important Jewish national organization was founded through the inspired suggestion of the latter, viz. the Jewish Publication Society of America.

In the spirit of coöperation displayed by these two men through joint endeavor along so many lines, Berkowitz immediately took an active part in this organization and soon was appointed a member of its Publication Committee, serving conscientiously in that capacity throughout his entire career.

With his other manifold duties, Berkowitz found time for what he considered always one of the most important duties of the rabbi—the cultivation of the rites and observances of Judaism in the home and in 1898 he completed and published a little book entitled *Kiddush, or Sabbath Sentiment in the Home.* This had wide distribution throughout Amer-

ica and abroad, and Berkowitz received hundreds of letters testifying to its timeliness and its value in restoring and modernizing one of the finest of ancient Jewish customs—the Friday Evening, or Sabbath Eve Home Service. In a brief preface Flora Berkowitz explains the book was written partly at her request, and Berkowitz says further in the introduction: "In the present era of changes many are eager to sanctify the home-life by simple religious rites, and to find some way of holding fast to or restoring this beautiful custom. They would be grateful for some formula by which to give expression to the Sabbath Sentiment. To them this book is offered. . . ."

So popular was this work that when he retired from the active ministry of Rodeph Shalom in 1921, his daughter, Etta, urged him to publish a second edition of a number sufficient to present a copy to each member of the congregation as a memento of his long and faithful service. In the front of each volume of this edition, over a facsimile of his signature, Berkowitz had printed these words:

> In leaving with you this book on the occasion of my withdrawal from the post of Active Rabbi of the Rodeph Shalom Congregation, it is my request that you put it into use in your home circle. May it exalt and deepen the ties of family devotion and so make real in some measure, the ideals and the spiritual forces which the Congregation enshrines and which it has been the chief purpose of my Ministry to emphasize. My dear wife joins me in this message.

In 1898 came the preparations for the celebration of the one hundredth anniversary of the found-

ing in 1800 of Congregation Rodeph Shalom. Meetings were held, committees appointed, and ways and means discussed to give this occasion the dignity and importance it merited.

Here Berkowitz's practical grasp on affairs—which he never lost—showed itself in his desire to signify the anniversary by something more than a mere celebration, something which would keep fresh in the minds of the people the idea of the centenary. His proposal was to establish a Memorial Endowment Fund, ". . . said fund to consist of all bequests, legacies, and donations made to the Congregation in memory of deceased persons, with the understanding that such sums are to be placed in a distinct Trust Fund, the interest of which alone shall be applied to the purposes of the Congregation." [5] The names of the deceased in whose memory the funds had been contributed were engraved on brass plaques, and on the Sabbath closest to the yearly anniversary of the deceased's death, his name was placed in the tablet. In addition, a large and beautiful memorial volume contained short biographies of all whose memory was thus honored.

Berkowitz established this fund with a deeper motive than the mere financial aid it would offer to the congregation. Besides wishing to honor those pioneers of the congregation whose memory was thus perpetuated,

> it was likewise my purpose [he said] through the creation of this fund, to strike an effective blow at one of the evils

[5] Rodeph Shalom *Annual* No. 7, p. 16.

afflicting our own as well as most of the Jewish Congregations in the land. The Congregation is dependent upon the precarious and inadequate income derived from the rentals of seats. This system introduces into the Sanctuary the human distinction between rich and poor. The evils which follow are manifold and destructive of the best teachings of religion. It is to aim at the eventual elimination of these defects in our system that I have proposed the inauguration, at this era, of a permanent fund that shall grow as time advances. It may be many years before the fund becomes large enough to enable the Congregation to mitigate or abolish the existing class distinctions, but in a Congregation which has endured a hundred years, we may well be planning for generations to come. It is the part of wise statesmanship to look far into the future and prepare to advance steadfastly to a definite goal, viz.: the final establishment of a Free Synagogue.[6]

Although his ultimate dream of the size of the fund was never realized during his lifetime, Berkowitz did see the small beginning of about four thousand dollars grow to well over sixty-three thousand dollars by the end of 1923—this in a period of time of approximately a quarter of a century.

The celebration of the One Hundredth Anniversary of this, the oldest German Jewish Congregation in America, occurred on December 21 and 22, 1900, at the synagogue. While the anniversary was national in its interest and significance, it was decided to make it local in respect to the participants. The speakers were the rabbis of other Philadelphia Congregations, the Emeritus Rabbi of Rodeph Shalom, Dr. Jastrow, and Dr. Berkowitz. Berkowitz's concluding sermon, "The Outlook into a New Century,"

[6] *Ibid.*, pp. 17, 18.

eloquently summed up the work of the past and forcefully expounded the principles upon which the new generation should proceed. He said, in part:

Let us clearly understand, as we close the century, what practical work awaits us as a congregation. Much has been said in this celebration of the gift of the German Congregations to the development of Judaism in this land. We gratefully acknowledge it all, but let us once for all recognize that we are no longer a German Jewish Congregation. A hundred years has transformed us into an American Jewish Congregation. Those of German birth have become thoroughly naturalized and made the American standpoint and ideal their own. Those of us to the manner born here, are second to none in our patriotic love of America. We are bent upon Americanizing, not in the sordid, but in the highest sense, the swarms of our immigrant brethren exiled to our shores. Let us drop once and for all, the antipathies and prejudices between German, Portuguese, Russian, Polish or Hungarian Jews that marked the past. As we go forward into the new Century, let us be as one harmonious body of American Jews, contending for our ideals in the American spirit of freedom and fair play.

To your parts in the task, facing us, I call you, O young men and women of Rodeph Shalom! As the heirs of the dying century, I summon you to an earnest realization of your vast responsibilities and opportunities and bid you seriously to conform your lives and deeds to the same. Soon the nerveless hands of the elders among you, who have served so faithfully and well, must relinquish their tasks. Upon you will these devolve. You have the advantage of your American training, culture, idealism and enthusiasm. Consecrate yourselves in this hour with sincerity and truth. Let every child in the house, remember this day and this celebration. Let the significance thereof be worthily transmitted to the generations to follow that they, in turn, may rise up and call us blessed and proclaim us worthy bearers of the happy noble name of Rodeph Shalom.

So these first years passed. Rodeph Shalom Congregation took the Beloved Rabbi to its heart, and he in turn made for them a sanctuary of himself. In these years he builded well, and the fame of his building spread far and wide.

A great sorrow came to Reform Judaism in 1900, for on March 26 of that year Isaac M. Wise died. But a little less than a year before, Henry Berkowitz had journeyed to Cincinnati, with many other graduates of the Hebrew Union College, to honor the Master on his eightieth birthday. Now the same group returned in sadness to pay their respects to their leader for the last time.

To honor the memory of Isaac M. Wise, a special Memorial service was held in Philadelphia by Congregation Rodeph Shalom on Sunday evening, May 12, 1900. This service was conducted in coöperation with the sister congregation, Keneseth Israel. The principal speaker was Dr. Louis Grossman of Cincinnati, who had succeeded Dr. Wise in the pulpit of the famous Plum Street Temple.

As a result of this service, a movement was inaugurated to create a fund to be known as the "Isaac M. Wise Endowment of the Hebrew Union College of Cincinnati," Several thousand dollars were subscribed immediately. Berkowitz, in urging his members to join in the giving, said:

> As a graduate of the College and one of the Board of Governors, I feel it my duty to urge upon you to participate generously in the creation of this Fund, the object of which is to set such a monument as best befits the self-sacrificing labors of Dr. Wise; namely, the perpetuation of the

College which he founded. The Jewish citizens of Cincinnati have themselves contributed about fifty thousand dollars, and await the hearty co-operation of their brethren here and elsewhere. Other communities are following the example set, and I feel confident that Philadelphia will not fail in doing its part.

Joseph Krauskopf was appointed National Chairman of the Fund.

Berkowitz now turned his attention to charity and the subject of public giving. From his experiences in Mobile and Kansas City he had proved to his own satisfaction the value of united action by all groups interested in one cause. So it was that shortly after his arrival in Philadelphia he began to drive home the idea of charity federation. In this he was a pioneer.

Directly to his efforts can be credited the formation of the Federation of Jewish Charities in Philadelphia. In 1893 and several times from then on he preached to his people on the wisdom of unified giving to the needy, pointing out the advantages to the giver as well as to the receiver, but it was not till 1901 that his ideas were embodied in concrete form. On the Sabbath prior to the meeting held on March 17, 1901, for the purpose of organizing the Federation, Berkowitz spoke to his congregation on the subject of "The Jewish Leadership in Philanthropy." He said in part:

Whatever may be said against the Jew in any part of the world, his worst enemies have everywhere been obliged to admit that the Jew takes care of his own poor. When leaders in philanthropy are named it is necessary to speak

among the foremost of the Rothschilds in France, Germany and Italy; of the Montefiores in England; Baron de Hirsch in Austria; Jacob H. Schiff in America. When the administration of charity is examined even governmental authorities everywhere pay tribute to the wise, discriminating, economic and sincere efforts of the Jewish Hospitals, Orphanages, Homes for the Aged and kindred organizations. Far be it from me to claim perfection for Jewish charity. I have a clear consciousness of the inadequacy of it all and of the abundant defects adhering thereto. It is because I am ambitious to see the Jews taking the leadership in philanthropy, that whenever occasion offers, I am eager to lay before you, principles and practical precepts for advancement. There is one claim that we may make without boasting and that is verified by the highest sociological thought of our day among the leaders in humanitarian undertakings, that the principles of benevolence, as taught by Judaism, lead the world. These principles may be briefly stated as two:—1st, "Zedoko," 2nd, "Gemilath 'Hasodim." "Zedoko" is justice. Judaism knows of no such word as charity. Charity suggests a patronizing act of doling out something to the needy. That idea still mainly rules all charitable contribution. Judaism lays upon its devotees as a mere act of justice, the donation of a reasonable share of our worldly possessions. . . .

The Federation is to be only for the purpose of "Zedoko," in securing the fund. Each Society maintains its distinct individuality as heretofore in the administration of the same.

Once this is achieved, the second great principle of Jewish Charity may come to be more effectively realized, namely,—that of "Gemilath 'Hasodim" or loving kindness. . . .

Once the precept of "Gemilath 'Hasodim" is properly applied to our local and national conditions, it will become possible to devote ourselves to the two equally important precepts of "Torah" or Education and "Avodah" or worship. The urgent claims of Charity have hitherto been such

as to deny to the Synagogues, the Seminaries, and the Schools, the consideration and support which is their due. Therefore, every earnest lover of our cause is urged to participate in this important communal movement to teach the city at large a commonsense, rational, and moral method of "Zedoko" and thus open the way for a broader and nobler advance of the Jewish Cause in Education and Religion.

The formal organization of the Federation of Jewish Charities in Philadelphia took place on March 17, 1901. At that meeting one of the leaders of the movement, Mr. Max Herzberg, said: "It has taken eight years for Dr. Berkowitz's vision of Federation to be fully appreciated and to come to fruition." It is interesting to note that some years later, after the work had grown, Doctor Jacob Billikopf was called to Philadelphia to take over the executive direction of the federation. It was the young man, Jacob Billikopf, who had been placed in charge of the federation in Kansas City which Berkowitz also had started. Always, Dr. Billikopf had the highest regard for Berkowitz, and when he retired from the active ministry in 1921 Billikopf wrote him:

I cannot tell you how sorry I was to read in the daily papers that you have resigned as Rabbi of Rodeph Shalom, and still, for your sake I am glad that you have relieved yourself of the responsibilities incident to such an important and strenuous pulpit. I do hope, dear Doctor Berkowitz, that you will take good care of yourself and continue to minister to hundreds of thousands of us, who, though not technically members of Rodeph Shalom, have been infected by your rare spirituality. Long before I came to Philadelphia I felt—and that feeling has increased tre-

mendously—that there is no one in the pulpit who comes nearer my conception of a spiritual leader than yourself, and it surely must be a source of great gratification to you to know that people who have come in contact with you, be they residents of Philadelphia, San Francisco or New Orleans, share my feelings toward you.

A second group movement which took place at this time and for which Berkowitz was directly responsible was the Philadelphia Rabbinical Association. In his principal address at the One Hundredth Anniversary Celebration, he had paved the way for this association by pointing out that real progress in strengthening congregational life, unity, and responsibility and in overcoming the unworthy sense of rivalry could be accomplished best by federation.

It was logical that Berkowitz with his calm and dispassionate viewpoint and his peace-loving disposition was the pivot around which such a coalition revolved. The association, unique at that time among local Jewish communities, was organized on September 1, 1901. Joseph Krauskopf was appointed chairman. The other members of the executive committee were Berkowitz, Ehrenreich, Elmaleh, Greenstone, and Eichler. This group represented five Philadelphia congregations—orthodox, conservative, and reform.

Of the many results accomplished by the association probably the outstanding one was the rapid increase in membership of each of the affiliated congregations. Such increase was brought about as the result of an appeal sent out to a carefully compiled list of the heads of Jewish families in Philadelphia

who were not members of any house of worship. It was pointed out to them that loyalty to the Jewish faith made it their duty to support organized religion. Also, the first Union Hannukah Festival for the children of the member congregations was conducted under the auspices of the association. Finally, innovations in the conduct of the synagogue which had proved successful for one congregation were described to and adopted by the others.

The movement attracted wide attention and other Jewish communities, notably that of St. Louis, Missouri, tried the same plan. The idea was presented at the current session of the Central Conference of American Rabbis and received their commendation as a step forward in Judaism.

During the year 1901 Berkowitz found time to journey westward twice. In June he went to visit again his Alma Mater, the Hebrew Union College in Cincinnati, where his mission was threefold. As a member of the Board of Governors he had been invited to conduct the examination of the twenty-sixth graduating class, of which there were ten members. He had also been asked to give the baccalaureate sermon. Furthermore, the Board of Governors wanted Berkowitz present to help them with the problem of choosing a successor to Isaac M. Wise for the presidency of the college.

There had been some speculation as to which man in America Berkowitz would recommend. When he arrived in Cincinnati he informed the Board that he advocated an Englishman for the presidency.

As usual, his broad vision had canvassed the entire

field, for he felt the man who could measure up to the responsible task must be the best obtainable, and when he thought of Mr. Israel Abrahams of London, he knew he was the man he was looking for. What Berkowitz thought of Abrahams can best be gleaned from the diary which he kept of his first trip abroad when he and Mrs. Berkowitz met Abrahams during their stay in London.

> Our first caller was Mr. Israel Abrahams,—one of the greatest living scholars, Editor of the London Jewish Quarterly, one of the Editors of the Jewish Chronicle, Head Master of the Jews College (for the training of Rabbis) and a host of other things. He is the author of "The Jews in the Middle Ages," issued by our own Publication Society. He is a fine gentleman. [And a little later on] I am simply charmed with him as a modest, earnest, scholarly gentleman of the highest type.

The suggestion by Berkowitz resulted in an invitation to Abrahams to lecture before the college that coming winter when he contemplated a visit to America.

Abrahams, however, would not consider the position, for he preferred to remain in England, and subsequent events resulted in the election of Dr. Kaufman Kohler, of New York, whom Berkowitz heartily favored, to the presidency in February, 1903.

The other journey westward which Berkowitz made in 1901 was to Pittsburgh, Pennsylvania, where on September 7 he delivered the sermon dedicating its new Temple Rodeph Shalom. The Jewish

community in Pittsburgh was still mindful of the fact that Henry Berkowitz was a native son, and that within the walls of the old synagogue he had received the divine call which had already made his name an illustrious one in the ranks of Israel.

VI

PHILADELPHIA: SECOND DECADE, 1902-1912

BERKOWITZ possessed an immense amount of virility. When he spoke in public, this quality translated itself into a force of expression that held his auditors spellbound. This was the more remarkable because he was of slight stature. His voice was clear and ringing and carried easily to the furthermost reaches of almost any auditorium. He was not interested in tricks of inflection, but believed simplicity and sincerity to be the greatest assets of a public speaker.

His appearance in middle life bore out the promise of his earlier years. His eyes were deep brown and were unusually large and expressive under the heavy black brows which might have given his countenance a severe expression had it not been for the humorous twinkle of the eye and a smile that was so sweet and winning that it endeared him to even the most casual acquaintance.

The opening year of the second decade of his ministry in Philadelphia was filled with activity for him. As told in his annual report to the congregation we find that in addition to the conduct of affairs at home he supervised the sixth summer assembly of

the Jewish Chautauqua Society at Atlantic City; delivered an address at Parkersburg, West Virginia, at the second annual state convention of the West Virginia Jewish Chautauqua Circle; spoke at the Temple, Columbus, Ohio; at the Temple, Nashville, Tennessee; lectured to the graduates of the De Hirsch Agricultural College at Woodbine, New Jersey; made the Conference address before the second session of the National Conference of Charities, Detroit, Michigan; gave the principal sermon at the installation of Rabbi Solomon Foster at Newark, New Jersey, and addressed twice the National Farm School at Doylestown, Pennsylvania.

On October 13, 1903, his predecessor and coworker in the pulpit, the venerable Marcus Jastrow, died. At the special memorial service held the following month, Berkowitz paid tribue to the former rabbi of Rodeph Shalom:

> For thirty-seven years his personality was dominant in this congregation. . . . The best tribute is still to be paid him, and that is in the loyalty with which we follow the high ideals he taught and the sincerity with which we cherish the earnest religious lessons he impressed. The prominence given to this congregation under the direction of Dr. Jastrow, the prestige which it gained under his ministration, the lustre shed upon it by his learning, the influence exercised through the force of his individuality and the depth of religious sentiment which emanated from it through his earnest spirituality—all this is now but a heritage to us, and the whole burden of responsibility henceforth rests with us to merit and sustain the same, as God gives us the power so to do.
>
> The personal loss felt by this congregation in the death

of its revered teacher and friend, is shared in by the thousands whom he influenced in the varied activities of his long public career, and as an eminent leader of all Jewish interests of local, national and international scope. No less do those who shared the benignant impress of his genial personality and of his sturdy principles, as fellow-citizens, neighbors and friends, enter with us sympathetically into a sense of our loss.

It is in the scholarly world that his passing is perhaps most keenly felt. For in that, his chosen realm, he ruled most actively until the last. Thus while each one reflects upon that which he specially mourns, all of us together have a share in the same blessed memory. We have come together to-night to consecrate that memory in these sanctified surroundings, which are and ever will be vital with the presence of his spirit. With the soulfulness of prayer and the tenderness of music, let us enshrine the recollection of the blessings he shed upon the world.

It was a source of great satisfaction to Berkowitz that Jastrow, before he died, had come to love and respect him and had lost entirely that feeling of opposition which had so unfortunately marred the early years of Berkowitz at Rodeph Shalom.

Less than a year later the congregation lost by death a second notable figure: Benjamin F. Teller, whose devotion to his position of president of the congregation had been paramount always to the other activities of his life. His admiration for Berkowitz and the latter's work and his staunch support of the measures Berkowitz proposed for the welfare and further progress of the great synagogue they both loved so well were responsible, in no small measure, for the concrete results Berkowitz achieved.

None is better able than am I [said Berkowitz] to bear direct personal testimony to his worth as President of the Congregation and as a worker in the cause of Israel for Philadelphia and the country at large. Of all the interests which absorbed his attention, the welfare of Rodeph Shalom Congregation stood first. It was his constant thought, and his thought was daily put into some active effort.

During the long period in which he held the office of Treasurer, although there are few who are aware of the fact, the very life of the Congregation depended upon his generosity. He upheld it with his private funds to the amount of thousands of dollars for periods of successive years. No detail was neglected. He instituted the "Junior Membership," which has since been adopted in many Congregations throughout the country. By this means he insured the continued allegiance from childhood through manhood of those educated and trained in our Congregation. He gave his enthusaistic support to the foundation of the Memorial Endowment Fund. He confidently anticipated the ultimate liquidation of the congregational debt through this means and cherished with me the ideal of a free church on the basis of memorial gifts and bequests.

How thoroughly and sincerely he believed in this plan was evidenced by the extraordinary bequest of Fifty Thousand Dollars with which he remembered the Congregation in his will. It was his desire that this fund be devoted to the erection of a memorial building to be utilized for the educational work of the Congregation, which commanded his keenest advocacy. This act is without parallel in the history of American Jewish Congregations. Its consummation would perpetuate his name as a leader among those who have striven to engage our Congregation in the higher works of education and religion.

The staff of office has fallen forever from the hands of our lamented President, called away in the very zenith of his earthly career, but he led us to the borders of the Prom-

ised Land of a new era in which, free and unrestricted, we may devote ourselves to the work of progress.

During 1903 and 1904 Berkowitz again found time to accept invitations to participate in many important functions in various parts of the country. Notable among his activities was his work in connection with the Isaac M. Wise Fund in Philadelphia and other cities of the East. Often on his trips he was accompanied by Joseph Krauskopf, Chairman of the Committee of the Fund. During 1903 especially were these two men active on behalf of their Alma Mater, the Hebrew Union College, for which the Wise Memorial Fund had been established.

In that year he also made a visit to St. Louis where he took part in the Eighteenth Biennial Council of the Union of American Hebrew Congregations. On this trip he stopped over in Kansas City to address his former congregation there and went also to Cincinnati to report on his successful efforts for the Wise Memorial.

An interesting sidelight on this western trip is gleaned from his diary for that year. He learned when he made a second trip that same year to Cincinnati for a meeting of the Wise Fund Committee, of a movement started at the St. Louis Conference after he had left, which, had it succeeded, would have changed the whole course of his life. The story is interesting because of the implied honor it conferred upon "Berky," as he was still lovingly called by his colleagues in the pulpit. His diary, under date of March 10, 1903, best tells the incident:

I learned from Moses Gries of Cleveland, President of Alumni of the Hebrew Union College, the details of a movement instituted after my departure from St. Louis Convention by which he was authorized to send a circular letter to all graduates asking them to concur in a movement to recommend to the Board of Governors my election as executive head of the College, with either Dr. Kohler, Professor Margolis, or some other man as head of Faculty. This letter brought some seventy odd replies—over forty of which favored strongly this arrangement, varying as to the faculty position but all agreeing on my selection for the executive post. Gries presented this proposition to the Board, but all were opposed to the dual headship plan—first, because of double expense; second, because of difficulty in evading friction; third, because Mr. Bettman, as President of Board of Governors declared himself ready to fulfill all executive functions; fourth, because the election of Dr. Kohler had been virtually determined upon.

There was no bitterness on Berkowitz's part—no attempt by him to change the situation, although the honor of succeeding the revered Dr. Wise as head of the Hebrew Union College was one he would have accepted with satisfaction had it been offered him. But it was not his nature to play politics: and his colleagues knew this and loved him for it. Always preëminent in his character were the two qualities of sincerity and unselfishness, and while perhaps at times he could have benefited himself by those dealings in which the best of us seem to indulge at one time or another, Berkowitz consistently followed his ideal.

In the summer of 1903 he and his wife made their second trip to Europe. Certainly he needed the vacation, for he had been burning up his energy without

stint for the benefit of his fellow men. The complete change incident to foreign travel with the new faces, new scenery, new impressions, and the ocean voyage itself restored his fagged nerves. He was helped much in his recovery by his ability to play, as he worked, with enthusiasm and zest. Shortly after his return from Europe, in October, 1903, the Board of Directors of his congregation, at a special meeting, unanimously recommended his reëlection for five years at an increase in salary.

The following year, in the Berkowitz home, a happy event took place when he solemnized the marriage of his daughter, Etta, to E. J. Reefer, of Kansas City.

Twelve years of his ministry in Philadelphia brings us to the close of the year 1904. By that time Berkowitz had formulated a platform of clearly defined principles for which he stood fearlessly and conscientiously. He took occasion to sum up his credo and also his impressions of the times on the Sabbath of Hannukah in a sermon entitled, "The Heroic Age":

> Contrasted with the men of Maccabean times, how small, petty and commonplace seems our generation. Few are those who bravely champion their religion; many are they who bewail it as a misfortune and in a cowardly way deny or evade its obligations. What indifference, neglect and inertia is to be seen on all sides. How few there are who have any fixed principles at all. Among those who do avow their allegiance, what endless dissensions. Party is arrayed against party; Orthodox vs. Conservative; both of these against Reform and all of these against radicalism. The leaders are pitted against each other to-day in harsh con-

flict and the rancor of petty personalities exhausts itself in innuendoes and malignant vituperation. The times seem to be out of joint and by contrast with the heroic past, we seem to have fallen to very low standards.

What does our time demand of us?—I stand with you for *Judaism.* The contests which wage elsewhere between men and parties have rarely entangled us. As far as possible I have kept out of this pulpit these passionate contentions and the terms Orthodox, Reform, Conservative or Radical have not been used here as war-cries of attack. The personalities, the unseemly wrangles between Rabbis and other leaders of the people, have found no encouragement with us during these twelve years. I know of no influence so demoralizing as such personal attacks in or out of the pulpit. I have too high a respect for my profession to lower its dignity or weaken its influence in such a manner. We have welcomed to our pulpit Jewish Ministers of all shades of opinion and of every section, seeking to further amity and good-will in the interest of our common causes. I have refused to enter into personal quarrels with any, while stoutly maintaining my own conviction in the face of all.

In Philadelphia Jewish affairs, we have striven to harmonize all efforts of charity by strengthening each organization and federating all. Our cry has ever been that we are one congregation of Philadelphia Israelites, accountable together to the world for our standings and doings, sharing in common our failings and achievements. We have sought to promote amity between our Congregation and the Jewish community and all other elements of our city. In civic affairs we have felt our grave responsibility and sought to act upon the same in unison with all who are striving to advance the city and the cause of good citizenship.

Upon that record, I feel that the twelve years of our continuous effort together will bear searching investigation. To maintain that record, to keep this Congregation bound up in the bonds of perfect peace has not always been an

easy task, indeed it may be said in such a day as this, that sometimes heroic self-control, restraint and the exercise of courageous action has been demanded. I do not by these words desire to infer that our work is done and that we are to celebrate a "Hanukah" of self-complacent idleness. When the Maccabees had kindled the lamp in the restored Temple at Jerusalem, they were not at the end, but only at the beginning of their real task. There were enemies on all sides still to be conquered. The various parties had indeed been harmonized in the great conflict, but paganism was still rampant among the people; the old religion needed to be re-established, not alone in the sanctuary, but in the hearts of the people.

As then we re-kindle our "Hanukah" lights, entering upon the 105th year of the life of this congregation and in the light of the past, seal anew the covenant which binds pulpit and pew, let us resolve to make every sacrifice to continue true to our name, *Rodeph Shalom,* "Seek Peace," —and continue with increased zeal to labor for our holy cause.

In the summer of 1905 Berkowitz journeyed to the Pacific coast at the direct orders of his physician who would not countenance his staying east to conduct the ninth summer assembly of the Jewish Chautauqua Society in July, insisting that his patient would break down physically unless all engagements were canceled until fall. His companion on that journey was Dr. Lee K. Frankel, former secretary of his congregation, who at that time was engaged in social-service work in New York City and later was to become one of the vice presidents of the Metropolitan Life Insurance Company.

When they reached Oregon, they were met by an old and very dear friend of Berkowitz's boyhood

days, Mr. A. Hirshheimer, of La Crosse, Wisconsin. Mr. Hirshheimer, who was the head of an agricultural implement company, and owned lumber camps in the far West, was delighted to have the opportunity of initiating the gentle Berkowitz into the rough life of the camps and treating him to several days of trout fishing. Berkowitz, who was a keen disciple of Izaak Walton, was enchanted not only by the fishing but also by the splendid scenic beauty of this wild country.

His physician had prescribed well—Berkowitz returned to Philadelphia in September, filled with vigor and enthusiastic for the arduous tasks confronting him.

On September 20, 1905, there was held in the Academy of Music in Philadelphia a great mass meeting of the City Party—a newly formed political party of the intelligent people of Philadelphia to rid the city of "ring control." Berkowitz attended, and in his diary mentions this gathering as "an inspiring and rare event." Ultimately, the result of this movement was the election of Rudolph Blankenburg as mayor. "The Old War Horse of Reform" kept Philadelphia as free as he possibly could of political corruption during his régime. Berkowitz was intensely interested in these developments and it was inevitable that he, a champion of reform among his own people, should be drawn into this work for better civic conditions.

Berkowitz was nominated as a school director from his own ward on January 16, 1906, and on the following day was asked by the City Party to serve as

a delegate to their Magisterial Convention. During the four years of Blankenburg's administration Berkowitz was honored by various appointments and called upon on numerous public occasions to voice the sentiments of the Jewish people of the city on matters relating to their civic welfare and progress.

As his own congregation and the Jewish community had come to the realization of his sterling qualities, so did the community at large begin to recognize his unusual capabilities as a leader in every movement tending toward public good. That is why in 1908 he was appointed a member of the executive committee of the Playgrounds Association of Philadelphia and shortly afterwards made an honorary vice president, which position he held until his resignation from the association in 1918.

That is why also he was appointed by the mayor a member of the Philadelphia Vice Commission and a member of the Board of Recreation. But more of these positions later.

In the spring of 1905 Berkowitz had gone to Chicago as the delegate of his own congregation to the nineteenth biennial Council of the Union of American Hebrew Congregations, and while there lectured at Sinai Temple at the invitation of Dr. Emil G. Hirsch. These two men had always for each other the highest admiration and warmest friendship. Hirsch appreciated the lovable, spiritual, and sincere qualities of Berkowitz and the latter admired the tremendous scholarship and intellectual force possessed by Hirsch and always referred to him as the

most brilliant pulpit orator of any denomination in the land.

This session of the Union of Congregations and Executive Meeting of the Central Conference of Rabbis was of particular importance to Berkowitz because of the several committees of which he was chairman. Among these was the Committee for Revision of Union Haggadah, the service used at the Seder, or evening meal, of the Passover Celebration. As a result of the work of the committee, the revised manuscript of the Haggadah was adopted officially by the Union in October, 1906, and was published a year later, taking its place beside the Union Prayer Book and Union Hymnal as a definite organ of Reformed Judaism for general use throughout the United States.

Berkowitz contributed much to the revision. He permitted part of his book, *Kiddush, or Sabbath Sentiment*, to be incorporated in the Haggadah. He made several translations of poems from foreign tongues which are used: "And It Came to Pass at Midnight," from the German of Leopold Stein; and "The Passover Hope," from the Hebrew of Professor Margolis.

Another committee headed by Berkowitz compiled the *Book of Prayers for Private Devotion*, in which his Kiddush Service appears in full.

In October, 1907, at the suggestion of Dr. Kaufman Kohler, president of Hebrew Union College, Berkowitz persuaded his congregation to establish the Rodeph Shalom Scholarship for the purpose of sending worthy students to the college for rabbinical

training. He pointed out to his people that "no more worthy task can be undertaken than to perpetuate this fund as one of the distinct contributions of the Rodeph Shalom Congregation towards the promotion of Jewish education."

Some years later the *Annual* of the Congregation made this statement regarding the Scholarship:

> In the six years since the establishment of the Fund over eighteen hundred dollars have been quietly contributed by members of the Congregation and five young men have been materially aided to enter the Hebrew Union College and are earnestly studying to become Rabbis. From year to year the members have maintained their interest in this cause, about which all our Reform Congregations should be particularly concerned.

The fund is still operative.

There came to fruition about this time a plan of Berkowitz's and Krauskopf's which had far-reaching results. For many years the young men and women of Congregation Keneseth Israel, under the leadership of Krauskopf, had conducted their social and literary activities as the Keneseth Israel Lyceum. There was a similar organization in Berkowitz's congregation known as the Rodeph Shalom Institute. These societies had grown to be unusually active, and in their programs each year vied with each other in the prominence of respective speakers and the attractiveness of the affairs given.

In 1906 Berkowitz and Krauskopf decided that a further duplication of effort could be avoided and greater progress made if these societies were combined into one unit. Such proved to be the case. On

November 8, 1906, the first meeting of the Lyceum-Institute was held, and thereafter for over six years, this work was carried on jointly by the two congregations and the meetings took place alternately in the respective school buildings. Once more the close association of the two rabbis had turned friendly rivalry into united effort for the common good. The opportunities afforded to the community of hearing addresses on cultural subjects by men and women of note and of listening to music of the highest type meant much in a day when few opportunities were presented to the public for entertainment of this kind. In addition, the social bonds already uniting the elders of these two congregations were duplicated among the young people.

But Berkowitz was not satisfied with furthering only the social and literary interests of his young people, and in 1911 he brought before his congregation a proposal that had been in his mind for some time past. This was the idea of a Junior Congregation, a replica of the larger body of which it was a part, and yet a separate entity—the offspring of the parent organization. The Junior Congregation would be a definite means of interesting the young people in religion, and would be of real assistance to the regular congregation in certain specific ways.

For years, he had seen with dismay that with the rapid growth of the Jewish Community in Philadelphia, vast numbers of Jews unaffiliated with a definite congregation, yet desirous of worshiping on the great holy days of the Jewish calendar, were unable on these days to gain admittance to any syna-

gogue through lack of room. So it was that while during the year ministers preached to audiences who occupied less than half the seating capacity of the various synagogues, in the "Great Days" such as Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement) all seats were filled and many were turned away. Berkowitz had long pondered over a means of remedying this situation, and he felt the Junior Congregation could be of great aid.

In an article appearing in the *Jewish Comment* of Baltimore,[1] he related the story of this movement and its development:

> On a pleasant Sunday afternoon in the fall of 1911 I gathered a group of our young people of the post-confirmation classes, ranging from 15 years to perhaps 25 years of age. On that occasion I challenged these young folks to prove that they merited the splendid opportunities of training, education and social preferment which had been bestowed upon them. I rallied them to the cause which their parents had espoused. Soon they would be called upon to take up the work of religion, education and charity. Why not prepare for it now? Why should not the new generation profit by the successes and failures of their sires? Why come into the succession unprepared and devoid of any insight into the responsibilities and labors awaiting them?
>
> Let us organize a Junior Congregation and set to work to qualify for the duties destined to be assumed.
>
> This proposition was taken up enthusiastically. An organization was at once formed, patterned in every respect on that of the Congregation Rodeph Shalom. The Juniors elected their officers, board of directors and committees.
>
> A choir of some twenty young men and women was formed. This group, through regular meetings, learned the music for the New Year and Atonement Day as well as

[1] Issue of August 10, 1917.

for Sabbath Eve and other services. Several young men prepared themselves to conduct the holiday services, including the readings from the Torah.

The Membership Committee posted placards prior to the fall Holidays in the section of the city inhabited by large elements of young folks unaffiliated with congregations. The purpose was to provide in our school-house an additional or adjunct service on the high holidays for students, visitors to the city and the overflow from the regular services in the synagogue.

No charge was made. The idea was to offer a contribution to the religious life of the city to meet an existing need and thus indirectly to win new adherents to the cause of Judaism and to membership in the congregation.

These services were an astounding success. The best results attained were in the earnestness, the real impressiveness and dignity with which these services have been conducted and the hearty responsiveness of all who participated. Free seats and free books were contributed by the Congregation. Rabbi Mayer and I alternated in preaching the sermons at our two parallel services. In addition our Juniors have conducted services for the Sabbath Eve at one of our Jewish Settlements.

A large group of the Juniors formed a section for social service organizing various clubs for boys and girls in one of the most congested sections of the city. One season they conducted a regular night school for vocational classes. The club work and the visiting of children at the hospitals and other Jewish institutions continued and developed. It was decided to centralize this undertaking. A fund was raised and a social worker engaged. Under the auspices of the Board of Recreation a community center was opened at the Kearney Public School. In a section of which perhaps 80 per cent are Jewish people social, civic, educational and recreational opportunities were provided.

All these public activities have brought the Juniors into most agreeable companionship and stimulated their social life in marked degree. Each year's Confirmation Class is

formally received into the ranks of the Junior Congregation at a function connected with the annual meeting during Succoth Week.

As soon as a Junior reaches twenty-one years of age he or she automatically becomes a member of the congregation proper, although activities may continue in the Junior organization until thirty-one years of age. Thus some of the older and more experienced ones remain to guide and train the younger recruits and a continuous progression is established.

The value of this whole experiment is revealed in the fact that the first president of the Juniors, Dr. Jacob Goldbaum, was elected two years ago to membership on the Board of Directors of the parent organization and serves as a connecting link between the two organizations. His successors in office have been eagerly seized upon to serve the congregation in Divine Service, Membership, Choir, Property and other committees. The girls of the Juniors advance to active labors in the Sisterhood.

One of the members of the "Senior" congregation characterized the new movement as "the most important event in the history of our Congregation during a whole generation." The fame of the double congregation spread and Berkowitz was soon receiving inquiries about the details of the movement and very shortly other congregations in the United States were following the example of Rodeph Shalom.

Added impetus had been given the untiring efforts of Berkowitz to develop all phases of congregational and civic endeavor when on June 12, 1908, Rabbi Eli Mayer had been elected Assistant Rabbi, Reader and Teacher, following the resignation of Rev. William Lowenberg as reader and cantor. Among his

other qualifications Mayer possessed a magnificent voice and was intensely interested in the development of religious music. He not only filled the duties of cantor, but undertook also the training of a volunteer choir in connection with the new Junior Congregation, so that the conduct of the additional services by its members assumed the proper degree of musical dignity and efficiency commensurate with the rest of the service.

Rabbi Mayer, in addition, developed in 1911 a boy's choir of between twenty and thirty voices. This choir sang with the regular professional choir and represented a unique development in American Jewish congregational activity. Just prior to Mayer's election as Assistant Rabbi, the new Sunday-school building of Rodeph Shalom had been formally dedicated on March 21-23, 1908. It was named the Benjamin F. Teller Memorial School in honor of the former president of the congregation whose generosity had made it possible. The facilities of the new school and the excellent pedagogical foundation which Eli Mayer (also a graduate of the Hebrew Union College) was able to contribute toward its conduct, made it possible for the two rabbis to raise the activities of their Sunday school to the highest standards.

In 1915, Mayer was advanced to the position of Associate Rabbi, and he continued his work with Berkowitz until 1918 when he received and accepted a call from the congregation Beth Emeth, of Albany. Berkowitz regretted keenly his leaving, but

with characteristic thought of another's welfare, sent him to these larger responsibilities with his blessing and best wishes for continued success. But Eli Mayer's career in Albany was destined to be cut short by his untimely death on July 29, 1920, so that his ten years' association with Berkowitz in Philadelphia may be said to represent the climax of a brilliant career. He had intense spirituality, and withal a rugged simplicity which won him a host of friends.

Time had passed by so rapidly for Henry Berkowitz that before he realized it he was on the threshold of three important milestones in his life. The first of these was his fiftieth birthday, March 18, 1907; the second, the twenty-fifth anniversary of his graduation from the Hebrew Union College and ordination as a Rabbi of Israel, June 28, 1908; and the third, his twenty-fifth wedding anniversary, October 28, 1908.

The wedding anniversary was the occasion for a remarkable demonstration of the esteem the entire Jewish community held for their Rabbi and his wife. This took the form of a reception in the synagogue at which nearly eight hundred persons filed past the pulpit platform, beautifully decorated for the occasion, and extended their felicitations to the Rabbi and his family.

In his personal diary for that day, Berkowitz notes the fact that he was pleased "to entertain the Board of the congregation, with their wives, the Board of the Jewish Chautauqua Society with their wives and

the teachers of the Sunday school—at my new home." [2]

We also find this entry: "Overwhelmed with telegrams, letters, cards, phone messages and gifts." This is followed by mention of some of the gifts, beginning—"A check from the Congregation for four thousand dollars; complete and elaborate furnishings for my study at the new School House. . . ." The anniversary indeed had brought forth a spontaneous tribute to this beloved man and his equally beloved wife by those who had come to know and respect them for their unselfish devotion to the welfare of the community they served.

On June 28, four months previous, had been celebrated the passing of a quarter of a century since the graduation of that first class of pioneers in Reform Judaism, and Berkowitz's heart had been filled to overflowing with the thought that he had reached this great year of his life in full vigor of mind and body and with a sense of many things done. With his co-worker, Joseph Krauskopf, and the other two members of that first class, he had journeyed to Cincinnati where they received honors from their younger colleagues, and where, in reminiscent vein, they reviewed the development of the Reform Movement in Judaism in which they had played such important parts.

The spirit of their great teacher and Master, Isaac M. Wise, pervaded the gatherings held on

[2] A few months prior to this event, Henry Berkowitz had purchased a new residence at 1823 N. 33rd Street—opposite Fairmount Park. He had previously lived on the same street—several blocks away.

this occasion. His widow still resided on the farm on College Hill and these four first students went to pay her their respects and honor her great husband's memory.

A notable dinner was tendered to the visiting Alumni of the College by its Board of Governors, at which these men were the honored guests. Special exercises commemorating the first graduation were held at the Rockdale Avenue Temple, and each of the four men spoke: Rev. Dr. Israel Aaron on "The Founding of the Hebrew Union College," Rev. Dr. Henry Berkowitz on "The Work Accomplished by the Hebrew Union College," Rev. Dr. Joseph Krauskopf on "The Future of the Hebrew Union College," and finally Rev. Dr. David Philipson on "The Influence of the Hebrew Union College on American Judaism."

Speaking of this unusual symposium, the *American Israelite* of that week commented as follows:

> A noteworthy feature is the fact that the four men composing the first class to graduate from the institution, are exceptionally prominent Rabbis, with unusual intellectual equipment and of splendid appearance and bearing. That they were present in good health and crowned with success after a quarter of a century of active life was a matter for general congratulation and felicitation.

To see what giants these men were, let us review the work accomplished in any one year of their ministrations by such men as Berkowitz, Krauskopf and Philipson.

Let us consider, for example, that in addition to the various events already noted in which Henry

Berkowitz participated in the years 1907 and 1908, we find a record of activity indicative of the most prodigious labors in all phases of endeavor and extending over a vast section of the United States. Commenting on these efforts, from October, 1907, to November, 1908, Berkowitz said:

I am rather amazed to find that during the past year I gave thirty-seven different addresses elsewhere in addition to the regular sermons in my pulpit, participating in dedications, anniversaries and inspiring festivals of various kinds in different cities in connection with many organizations religious, educational, charitable and humanitarian of local, national and international scope. I visited twenty-one different communities in the interest of public affairs including addresses to the students of the Hebrew Union College, Cincinnati, O.; Students of Harvard University (The Harvard Menorah Society), Lecture on "The Menorah in the Light of History"; Jewish Chautauqua Circle of Hartford, Conn., Lecture on "Two Conflicting Ideals"; Uhrichsville, O., address to High School, "Roman Glories Past and Present"; N. Y. City, Temple Israel, in exchange with Dr. M. H. Harris; Sermon, "True Manhood," Oheb Shalom Congregation, Baltimore; Sermon, "Minister and People," Beth Israel Congregation, Atlantic City, N. J. (Fifth Anniversary of the Installation of Rabbi Fisher); Memorial Services for Dr. Jacob Voorsanger, of San Francisco, at "Hebrew Union College," Cincinnati, O.; Central Conference of American Rabbis, at Frankfort, Mich.; Conducted 12th Annual Summer Assembly of the Jewish Chautauqua Society, Buffalo, New York; Dedication of new Temple, Kansas City, Mo.; "Review Club," Uhrichsville, O.—Address: "The Bible as Literature"; Addressed Congregational Chautauqua Circle at Niagara Falls, N. Y.; Addressed Philonean Club, Newark, N. J., and also spoke at Sixtieth Anniversary, Congregation B'nai Jeshurun, Newark, N. J.

This imposing list does not include a tour of Middle-Western cities which he made in behalf of the Jewish Chautauqua Society accompanied by his colleague and close friend, Dr. Wm. Rosenau, which took them to Cleveland, Columbus, Indianapolis, Cincinnati, and Chicago.

Early in his career as a rabbi, Berkowitz had undertaken a special study of the question of morals. In fact, three years after his arrival in Philadelphia, he delivered a sermon entitled "New Light on an Old Truth—The Personal Purity Problem," wherein he fearlessly arraigned the age-old doctrine that sensual impurity is a necessary and everlasting evil. This was at a time when the thinking public had only begun openly to discuss such matters. The first conference of The Social Purity Alliance had been held in Philadelphia. The discussion of sex problems was a new thing and the slogan of the conference "Turn on the Light" greatly shocked the overfastidious citizens of Philadelphia and elsewhere.

As a result of this earlier work Mayor Blankenburg in June, 1912, appointed Berkowitz a member of the Vice Commission of Philadelphia, which consisted of twenty-two representative citizens, whose specialized knowledge made them particularly fitted for such an investigation. The word "Vice" in this instance referred exclusively to immorality. The findings of the commission, as published in their official report, give a most interesting, comprehensive, and illuminating insight into the existing conditions in Philadelphia at that time in regard to prostitution, and make recommendations to the Mayor

and Director of Public Safety regarding its control.

These findings were based on the most careful studies of the subject and with the aid of a trained staff of investigators employed for the purpose. The Committee was divided into numerous sub-committees. Each member was assigned to a special phase of the work; Berkowitz was appointed to the sub-committee on "Disease and Medical Questions." Dr. Charles J. Hatfield, the chairman of this sub-committee, learning that Berkowitz contemplated a trip abroad, urged him to bring back for the Commission a survey of foreign conditions, i.e., the mode of handling the vice problem in some of the larger cities of Europe. Berkowitz willingly accepted this important mission, the results of which are set forth in a remarkable account of his investigations in the cities of London, Edinburgh, Berlin, Hamburg, Christiania, Stockholm, and Copenhagen. He carried letters of introduction from his Honor, Mayor Blankenburg to the Lord Mayor of London; the Lord Provost of Edinburgh, and the Ober-Bürgomeister of Berlin. This entire phase of the subject as rendered by Berkowitz is incorporated as "A Special Report on Foreign Conditions," embodied in the general report of the Vice Commission.

This report is illustrative of the thorough manner in which Henry Berkowitz completed every undertaking. Throughout his entire career, he entered into his work in the most whole-hearted manner radiating enthusiasm in such degree that his co-workers became imbued with the same spirit, thus carrying

to completion the project at hand with greater dispatch and greater efficiency.

At last came the day which marked the completion of twenty years' service for his congregation. It was a day of rejoicing for the pastor and for his people and it was fittingly observed. His associate in the pulpit—Eli Mayer—expressed the feelings of the great congregation in a brief but eloquent tribute to the Beloved Rabbi and his wife when he said: [3]

Dr. Henry Berkowitz will have completed, in the month of December, 1912, twenty years, two decades of service, as the spiritual leader of Congregation Rodeph Shalom.

His greatest achievement during this stretch of years was the establishing and maintaining of that idea and ideal of a rabbi which the people most yearningly cherish. His name stands for the best that a minister of a congregation can strive to be.

Among his flock, he is the example first and then the preacher. Blessed the fold with such a shepherd.

Among his colleagues, he is among the most exalted because he is of the most modest. Fortunate the ministry that is guided by such a pure light.

For all Israel, he has the glorious vision of "filling the earth with the knowledge of the Lord as the waters cover the sea." Safe is the generation that can claim such an idealist as its own.

In the world at large, he gives much of his strength, tugging to move the lumbering wheels of civilization over the heavy roadways. "Would that all the people were prophets."

From his home, he draws greatest inspiration for all his nobly useful life. God has favored him with a life-companion who is of the Biblical ideal of the virtuous woman. "A woman that feareth the Lord, she shall be

[3] *Annual* No. 20, Congregation Rodeph Shalom.

praised. Give her of the fruit of her hands; and let her works praise her in the gates."

The occasion was marked by special services by the newly formed Junior Congregation, as well as the regular congregation, a beautiful tribute in the form of special exercises by the pupils of his Sunday school and a reception at the synagogue arranged by the Board of Directors—"a great demonstration" as Berkowitz characterized it in his diary, at which over two thousand people filed past the beautifully decorated altar to offer their congratulations to the Rabbi and his family. The time and the event marked the pinnacle of Henry Berkowitz's career.

VII

PHILADELPHIA: THIRD DECADE, 1912-1922

One of the greatest attributes Henry Berkowitz possessed, and that which did most in earning for him the love of all who knew him, was the amazing way in which he gave a part of himself to every worthy person and every worthy cause. He would rejoice with the joyful and take unto himself the full measure of their festivity as though the occasion were his very own. And in the same sympathetic and sincere manner would he suffer with the suffering, sharing their sorrow as though it also were his own.

It is given to few men to be possessed of supreme altruism to such degree as Berkowitz was: that spirit of willingness to enter into the very spirit of another's being without thought of self, and to partake of the joy or travail of the moment. The prisoner in his cell, the poor man in his hovel, the rich man in his palace, the afflicted in body or mind, the man, woman, or child at death's door: all knew the abiding comfort of the word of God when this modest, peaceful, self-effacing man crossed the threshold to minister to their needs. As the physician brings healing of body, so did Berkowitz bring healing of mind and soul.

With the advent of the World War when all humanity suffered, Berkowitz by his very nature felt that suffering of humanity to a degree that even those nearest to him hardly could realize. For a time at least he went through a mental anguish that was akin to real torture.

As a man, he went hither and yon doing his bit for his people, his country, and his God. In spite of the holocaust that threatened to destroy civilization, Berkowitz still believed with his whole being the truth of the ancient hymn:

> There lives a God, each finite creature
> Proclaims His rule on sea and land;
> Throughout all changing forms of Nature
> Is clearly shown His mighty hand.
> In every place is heard the call—
> The Lord of Hosts has made us all.

In July and August, 1914, he and his wife were traveling in Europe and like thousands of fellow Americans were caught in the maelstrom of events immediately following the momentous declaration of war between Germany and the Allies. From the serene and peaceful surroundings of Hohenschwangau, in the beautiful Bavarian mountains, they rushed to Munich near-by and made strenuous tho unavailing efforts to secure passage homeward. Very fortunately, their good friends, Dr. and Mrs. William Rosenau, were abroad also. Henry Berkowitz was able to communicate with them and through their generosity he and Mrs. Berkowitz were asked to share their staterooms on a steamer that was shortly returning to America.

As the events of the great war progressed, the effect upon Henry Berkowitz was marked in many ways. He rallied all the forces of his deep faith to combat the doubts, misgivings and despair which assailed him. He felt and publicly expressed the thought that religion was on trial as it had never been before. But, whereas the majority scoffed at religion maintaining that their faith in God was completely shattered, that there was nothing left of religion, Berkowitz insisted, "There is nothing left *but* religion." As he expressed it to his own congregation:

> The tragic realities of which I was a witness in connection with the outbreak of the war on the European continent stirred me to the depths of my being. I was made to realize more seriously than ever what a task is that which devolves upon the men and women who uphold the cause of religion. It is a time that tries men's souls. It is a time that will brook no indifference. If we are sincere in the objects we profess to cherish, then it is a time to be in dead earnest. It is a time to work with renewed fervor for those ideals our fathers cherished, which are now being ruthlessly trampled upon, but which we believe are the sole hope of mankind. We need a real awakening. More than ever, we must now resolve to energize the great purposes and principles for which the Synagogue stands and make them an actual force in our individual and public life.
>
> Let us be thankful for our splendid Congregation and all its agencies for good, but let us show our gratitude by raising these to the highest standards of use and efficiency.

The very titles of his sermons on the theme of War and Peace illustrate his heroic attempt to adjust the minds of his people to a sane viewpoint

toward this greatest of catastrophies. A few of these titles were: America, the Sole Hope of Europe; In Times of War Prepare for Peace; The Ruined Temple of Peace; The Chaos of Events; Peace, Peace and There Is No Peace!; Times Change, Principles Never; What's Wrong with the World?; Quenching the Fires of Hate.

Referring to the last-named sermon, first delivered before his own congregation on the great Atonement Day, October 4, 1919, Berkowitz made this comment in his diary: "Mr. Albert Wolf, our President, volunteers to publish and circulate same with his compliments." This was carried out, and subsequently this sermon was repeated a dozen times in as many different communities throughout the country.[1] It was also included in the *Pamphlet of Holiday Sermons* issued by the Central Conference of American Rabbis for the year 1922 (5682).

A few months after the beginning of the great war, the *Public Ledger* of Philadelphia published an editorial suggesting that the religious leaders of the three dominant groups in America—Protestant, Catholic and Jewish—offer a petition to President Wilson to appoint a Day of Prayer for Peace. Acting upon the suggestion, a meeting was held on September 7, 1914, at which the Archbishop of Philadelphia appointed Mr. Thos. H. McCaffrey, President of the Union of Holy Name Societies to represent the Catholics, Rev. Dr. Henry Berkowitz to represent the Jewish people, and Reverend Dr. John R. Sutherland, the Protestants.

[1] This sermon reprinted in this volume on page 222.

On September 8, these three men appeared before Secretary of State William J. Bryan at Washington. In addition to presenting the official petition, each of them spoke feelingly of the reasons which had prompted them to band together at such a critical time for a purpose which was universal in its appeal.

In his statement to Mr. Bryan, Henry Berkowitz said:

Many reasons impel us to come here to-day. The impressive spectable of a whole united people centering heart and soul in worship, reinforcing the divine principles of peace, cannot but prove a moral factor of incalculable value in educating and strengthening public sentiment and thus counteracting the fanaticism of the military spirit which engenders dangerous partisanship.

It will hold our people united as emissaries of peace and help to set in motion those forces that eventually must end the fratricidal warfare.

Secretary Bryan replied to the committee as follows:

I am pleased to receive for the President the petition which you present, and I thank you for choosing as your principal spokesman one whom I have known for more than thirty years, Doctor Sutherland, who was my pastor when I was a young man.

I am sure that the President will appreciate the deep interest which you have expressed in the restoration of peace in Europe. I need not tell you that you have a sympathetic friend in him, one who fully shares your desire that peaceful means may be found of settling the disputes which have drawn the nations of Europe into armed conflict.

The petition was presented immediately to Woodrow Wilson, who issued an Official Proclamation to

the People of the United States designating Sunday, October 4, a day of prayer and supplication to bring peace to those nations "now in the throes of conflict." Spurred on by this achievement, Berkowitz suggested to his fellow members on the deputation that "Philadelphia, having taken the initiative in securing the Proclamation should hold inter-denominational exercises of national scope and invite Secretary Bryan to speak in Philadelphia at those exercises." The others agreed heartily.

Secretary Bryan accepted, and the public Peace Meeting was held at the Convention Hall on the evening of October 12, 1914. The meeting was a great demonstration of the populace. Mayor Rudolph Blankenburg presided and addresses were made by William Jennings Bryan, Oscar S. Straus, and others.

Berkowitz was busy constantly on the question of war relief. He took part in numerous mass meetings from 1914 to 1919, particularly those concerning the relief of his own people whose acute sufferings in the war-torn countries of Europe are now a matter of history. His moving eloquence on such occasions helped to raise the remarkable collections that resulted. His diary notes that at the first Mass Meeting in Philadelphia on January 7, 1915, in behalf of the American Jewish Relief Committee, thirty thousand dollars was secured in thirty minutes. Besides Berkowitz, the other speakers on that occasion were Mr. Jacob H. Schiff, Judge Mayer Sulzberger and Dr. Joseph Krauskopf—all great men in Jewry who have long since died.

In August, 1918, he made a tour of some of the large encampments in the East to address the enlisted men and hearten them with words of encouragement and understanding so necessary in those times when every vestige of strength they possessed in mind as well as body was needed. In all, he addressed over five thousand men, in various branches of the service, and his words were received by his auditors with the greatest enthusiasm and acclaim. This tour [2] was conducted under the auspices of his own Jewish Chautauqua Society with the coöperation of the Jewish Welfare Board.

Meanwhile, inspired by the prodigious work of its beloved Rabbi, his own congregation was doing its bit. The formation of a sisterhood in 1913 banded the women members into a harmonious and efficient unit that immediately undertook its share of those important tasks in which all women in America joined—looking after the creature-comforts of our men in the trenches, helping in the hospital work, Emergency Aid, Liberty Loan Drives, and kindred agencies.

As to the men of the congregation, the Roll of Honor showed one hundred and fifty members in the U. S. Service from April, 1918, to September, 1920. Under the title "The World War and the World Peace," at the commemoration of the fiftieth anniversary of the beautiful old structure in which

[2] Berkowitz spoke at the following camps: Newport, R. I., Y.M.C.A.; Boston, Commonwealth Pier, Naval Training Station; Boston, U. S. Navy Yard; Hingham, Mass., Naval Detention Camp; Ayer, Mass., Camp Devens; Long Island, Camp Upton; Baltimore, Camp Meade.

the congregation worshiped, Henry Berkowitz summed up the trying years of the war just ended in these impressive words:

The closing years of the half century we are commemorating have been darkened by the terrors of the world war. We have passed through world-moving events unparalleled in history. These have affected not only our public activities as a congregation, but have reached down into our inmost concerns, disrupting the ordered plans of families and deciding the fates of individuals. We have passed through intense spiritual struggles which have affected our inmost thoughts and convictions. As we saw our boys go forth from our homes into the public service our hearts were torn with the conflicting emotions of patriotic pride and personal sacrifice. Desperate and more intense became the inward struggle (to which all were subjected in some degree) when we saw them pass overseas in increasing numbers and were called to taste the bitterness of the highest exaction of duty, when we saw among the blue stars on the service flag which hung above our Synagogue entrance the one gold star, that shone out as an emblem of the "supreme sacrifice."

Fate decreed that this one gold star should signify Henry Berkowitz's own nephew, Corporal Louis R. Berkowitz, killed on the battlefield at Montfaucon, France, in September, 1918, shortly before the Armistice.

Continuing with his message to the congregation, Berkowitz summed up the past and pointed hopefully to the future:

During the war the meaning of religion came home with more seriousness to hundreds of thousands than ever before. A spirit of rare exaltation and idealism that spurred to ardent and reverent self-sacrifice gave us a genuine ex-

perience of what a real uplifting force a vital religion becomes in the lives of men.

It was perhaps inevitable that a reaction was destined to ensue from the intense strain under which the world had lived for five years. We have been the witnesses of a post-war depression, marked by a woeful lowering of moral standards and depletion of spiritual forces. The sickening exhibition of national selfishness and political greed has revealed the real forces that have kept the world from securing peace.

All the more then does it become imperative that we conserve and make effective the idealism which alone can save the world from utter corruption. The glorious principles first announced by our prophets which had become the staple of the practical statesmanship of the world must inevitably be put into workable institutions. Without them there can be no real era of reconstruction.

All the religions are at present being weighed in the balance. For the sake of Religion the conflict of religions must cease. Through the co-operation of all religions alone can their great common purpose be achieved. At Longwood, Pa., at the Conference of Religious Liberals held June 1919, it was my privilege to win the approval of a representative group of forward-looking men and women to the suggestion for a "World League of Religions" for without this the "League of Nations" will be a frame without a soul.[3]

We of the ancient House of Israel are the guardians of the world-redeeming truths of mankind. Israel today, and especially in America, has the opportunity for service, so long denied, but for which it was commisioned from the first hour of history. To our share in that task this commemoration must constitute a new consecration.

[3] This unique proposal for a "World League of Religions" is more timely to-day than ever before. The author suggests that a real leader of the Jewish people come forward to take up the thought and carry it to fruition.

Berkowitz's final official act in connection with the World War was the preparation of a statement to the Peace Congress. On this work he was assisted by his lifelong friend, Mr. Max Senior of Cincinnati, and by Professor Morris Jastrow of the University of Pennsylvania. This had to do with the Balfour Declaration to which he was strenuously opposed, as were the two hundred and ninety-nine other signatories of the document. The statement, which was presented to President Wilson by the honorable Julius Kahn of California on March 4, 1919, was a vehement protest against Political Zionism and an appeal for securing equal rights for the Jews in all lands. Berkowitz had always believed and preached that the issues created by the Zionists in their desire for a restoration of Palestine as a political homeland for Israel befogged the real issue before the Jews of the world—the emancipation of the Jew in any land wherein he dwells, the desire for definite recognition by the world that the Jew, as a citizen, knows allegiance only to the country in which he dwells, and the official expression of that fact by an article in the League of Nations Covenant.

We have recounted thus far in this chapter the activities of Henry Berkowitz only in connection with the World War, whereas the last decade of his ministry was filled with journeyings hither and yon, at home and abroad, in endeavors embracing the broadest field encompassed by any period of his long career.

A modern minister must be somewhat of a prestidigitator; he must have hidden, but have it ready

to bring forth at a moment's notice, any mood to fit any particular occasion; he must adapt himself to the particular function in which he is called to participate, irrespective of his own personal feelings in the matter. It is part of his "job" as a public servant. Henry Berkowitz's diary is filled with numerous examples of this. There are frequent days in one year where the transition from grave to gay and vice versa is almost continuous. At eleven in the morning, an important address; at two in the afternoon, a funeral; at four, a wedding; at seven, a dinner to celebrate an anniversary or to participate in a "drive" for this cause or that. In the case of the last named, rarely did Berkowitz attend as a mere guest, usually he was one of those scheduled to speak.

The tremendous drain of such a day requires that one keep fit physically and hence mentally. For this purpose, Henry Berkowitz employed hiking, bicycle riding, automobiling, golf, and fishing. His diary is replete with enthusiastic references such as:—"A.M. —hiked with Henrietta [his niece] to Valley Forge," "Afternoon—bicycle ride with Max [his son] to Belmont Mansion," or "All day with Leon and David [his nephews] on the links." He was among the very first in Philadelphia to purchase a bicycle and for some years thereafter enjoyed the advantages of the greater distances covered. He had also purchased a miniature "bike" for his still miniature son, Max, who thereby had the rare privilege of accompanying him on many a day's outing. What with walks and bicycle rides and later, auto rides, when the members of his congregation presented him with his

first car, Berkowitz contrived to keep his health, and incidentally came to know almost every nook and cranny, every monument and historic spot in that three thousand acres of natural woodland comprising Fairmount Park in Philadelphia.

His own congregation had continued to flourish and expand under his able leadership, particularly during the years 1912 to 1914, before the wave of hysteria and patriotic emotion brought on by the War had swept its members along with the millions of others who gave up their specialized interests for war activity.

A new president, Mr. Albert Wolf, had been elected in October, 1912, following Mr. Emil Selig who had immediately succeeded the much lamented B. F. Teller. Like the latter, Mr. Wolf possessed both the means and the leisure, as well as the enthusiasm, to carry forward the excellent innovations constantly suggested by Berkowitz for the further upbuilding of Congregation Rodeph Shalom.

The Sisterhood had come into existence in November, 1913, and assumed such an important part in the affairs of the congregation that by October, 1919, it succeeded in having one of its members elected to the Board of Directors of the congregation—"a decided innovation" cites Berkowitz in his diary, "as far as is known, the first Jewish Congregation in this country to receive a woman to full membership on the Board."

In October of 1917, in a special Silver Jubilee number of the Annual of the congregation issued in his honor, Berkowitz reviewed the progress of all de-

partments under his ministry and recorded the fact that it had been his joy "to consecrate the nuptials of 606 couples and to lay the blessing of their Confirmation on the hearts of 423 boys and girls." In concluding that review Berkowitz said:

> I stand in the midst of a generation it has been my pride and my privilege to rear in the religion of their sires. . . . No Congregation can be more firmly united than is ours. These are the hopeful tokens which at such a time as this deepen our resolves to be worthy of our opportunities and blessings. The agencies we have created are full of life and promise. Our best work is before us.

The twenty-fifth anniversary of his service in the historic pulpit of Rodeph Shalom, like that of the twentieth, was marked by the greatest outpouring of love and esteem by his own members, his colleagues and his devoted admirers and friends throughout the length and breadth of the land. His diary reveals that his congregation presented him with a check for ten thousand dollars, while his family and closest friends collected and mounted in a huge souvenir volume, the hundreds of congratulatory letters and telegrams received from individuals and organizations constituting a tribute which to Henry Berkowitz offered a meed of satisfaction far greater than the monetary token of his own religious family.

At the three-day celebration, held to commemorate this quarter-century of faithful service, it was eminently fitting that the principal participants should be his two surviving classmates, Joseph Krauskopf and David Philipson and his "best friend in the Pul-

pit" and co-worker in the Jewish Chautauqua, William Rosenau. As in the case of his twentieth anniversary, some two thousand persons attended the public reception, which for this Silver Anniversary was sponsored by the Sisterhood and the Junior Congregation. Even his "beloved children" of the Sunday school marked the occasion by the presentation of a beautiful gold watch fittingly inscribed, "To our beloved Rabbi—Dr. Henry Berkowitz."

There is nothing unusual in the receipt of such tributes and mementos. It is the lot of many prominent persons in many walks of life. But in few cases indeed are the encomiums heaped upon a great man indicative of a love and admiration for that man which is universal and sincere. That is what made this occasion in Henry Berkowitz's life so different from similar occasions in the lives of others—a difference which the Beloved Rabbi alone could fully appreciate.

What feelings of joy these leaders in Israel must have experienced in reviewing together the work accomplished individually and collectively for their people and in discussing the endeavors which still lay before them for which they willingly and eagerly offered their great talents! A little less than five years before his own great celebration, Berkowitz had participated in a similar ceremony for Dr. Krauskopf, and only a month before he had attended the exercises marking simultaneously the latter's thirtieth year of service with Keneseth Israel Congregation, the seventieth year of that congregation's existence, the twenty-fifth anniversary of

the dedication of its Temple, and the fifth since the founding of its Sisterhood. So likewise, in November, 1913, at Cincinnati, Berkowitz had given the principal address for his colleague, David Philipson, and in Baltimore in September, 1917, for his dear friend Rosenau—each occasion marking a "Silver Jubilee" of service.

One of the few bitter experiences of Henry Berkowitz's career and probably the most dramatic was his forced resignation from the Board of Recreation of the city of Philadelphia, to which he had been appointed in 1915 by Mayor Rudolph Blankenburg.

Martin G. Brumbaugh, who was at that time head of the Public School System of Philadelphia, had just been elected Governor of Pennsylvania. This left a vacancy on the Board of Recreation. The Mayor, cognizant of the splendid constructive work contributed by Berkowitz as a member of the Vice Commission and the Playgrounds Association, at once offered him the post. Berkowitz willingly accepted,[4] and during the balance of Blankenburg's administration shared with the other members the responsibility imposed by this honorary position.

The Board of Recreation had complete jurisdiction over the recreation facilities of the city including property and personnel; selected all playground sites, and awarded all contracts for the laying-out and building of new playgrounds and recreation centers. This involved the expenditure of hundreds of thousands of dollars. The position was purely an honorary one, not subject to payment of

[4] Jan. 5, 1915, was the date of his appointment.

any kind, and meant to be entirely free from politics.

With the passing of Rudolph Blankenburg from office and the advent of Thomas B. Smith as Mayor of Philadelphia, the Political Organization again came into power. The old story was repeated. Ward leaders and petty politicians of every complexion clamored at the doors of City Hall for the jobs that meant comfort, ease, and in most cases graft. To parody the familiar saying, it was a case of "The new order changeth, giving place to the old." It was not necessary for the new mayor to be told of the integrity and general high standing of the citizens comprising the Board of Recreation. His first move was graciously to reappoint them to office,[5] indicating his apparent willingness to have their good efforts for the City of Brotherly Love, and more especially for its children, continue indefinitely.

In the Summer of 1918, however, the mayor endeavored by force and coercion to have elected one of his political henchmen to the post of Supervisor of Recreation, a position paying three thousand dollars annually. The incumbent in office having resigned, the mayor saw his opportunity to install his man who had had absolutely no experience in such work.

When the Civil Service Commission returned but one name as having passed the necessary examination and with an average mark just one point above

[5] Henry Berkowitz was reappointed by Mayor Smith on June 12 and the appointment ratified by Select Council on June 16, 1916.

the minimum required for eligibility, Henry Berkowitz, who was at that time ex-officio head of the Board of Recreation, called on the mayor and reminded him that the board was entitled to at least four names of applicants from whom to choose.

> I do not know Mr. Gudehus [the mayor's henchman], Berkowitz said in this interview, but I understand he has had no experience whatever in this work. Personally I cannot vote for him under these circumstances, because I regard my appointment on the Board as a sacred trust, and I cannot be accountable for the future of the splendid recreational work which we have established to the honor of Philadelphia, if the control and direction of this work is to be thus limited and our authority virtually annulled.

The mayor replied, "In my judgment any man of good common sense will do." He further stated frankly that when he heard of the vacancy, he had decided that the man Gudehus should be appointed.

In vain did Berkowitz argue that the Board of Recreation was "treating the matter from the high plane, not of mere amusement but of the physical, mental, and moral training of our youth." In vain did he request that "the Board be relieved of this most embarrassing position by having another examination scheduled so that at least the four names required by law be submitted from which the selection would be made."

This interview occurred on July 8, 1918. On July 16 Berkowitz received a letter over the Mayor's signature which read: "I would like to have your resignation as a member of the Board of Recreation immediately." The following day he received an-

other containing this statement: "You are hereby removed as a member of the Board of Recreation." Similar letters were received by four additional members of the Board who had taken the same attitude as Berkowitz.[6]

These high-handed, ruthless, and even unlawful tactics of the city's chief executive created a furor. A storm of criticism arose on the part of persons and organizations throughout the city. The Press took up the cry, editorials and articles appeared excoriating the mayor in the strongest terms, of which the following is a good example:[7]

THE MAYOR'S PREROGATIVE

"He is my personal friend, and I have the right as Mayor to act on this principle of friendship," the Mayor is quoted as saying in the latest explanation of his determined attempt to force his selection as Supervising Principal of Playgrounds.

Certainly this is not the highest ideal of the duties or prerogatives of executive office. Public service is entitled to priority as compared with personal friendship, which, in the majority of cases, is generally a mild form of personal profit. Of course, there might be worse of the Mayor's prerogative, as, for instance, the pledge, or virtual barter, for the settlement of political debts.

But, assuming that the occupant of the Mayor's chair is entitled to remember his friends—and generally men appreciate loyalty to one's friends as a virtue—there are limits and bounds which ought to be recognized. Fitness for office and service is an obvious essential to such recognition of friends. And the Mayor's largess must be confined to "gifts" which are within his official reach. The

[6] Hon. Ernest L. Tustin, Miss Sophia L. Ross, Mr. Otto T. Mallory and Mr. Wm. A. Stecker.

[7] Editorial in *The Evening Bulletin,* Sept. 5, 1918.

ethics of friendship do not require or even warrant his sand-bagging, with official club, faithful public servants in administrative positions, or threatening them with violence if they do not hand over some desired "pap" for his friend.

Loyalty to a personal friend does not supersede the oath of loyalty to the public welfare, to the application and enforcement of all the laws and ordinances, which the Mayor took upon his inauguration, nor excuse the evasion of the civil service laws, intended for the protection of public office from personal plunderers.

Moreover the Mayor should appreciate the fact that Kaiserism—the personal prerogative in public office—is unpopular these days.

Only a few days after the peremptory action by the Mayor a fifth member of the Board of Recreation, Mr. E. J. Lafferty, tendered his resignation because he also "refused to stultify himself to do the bidding of the Mayor."

On July 26, 1918, at a special meeting of the Board of Directors, the Playgrounds Association of Philadelphia prepared a resolution condemning in the strongest terms Mayor Thomas B. Smith for his outrageous action and endorsing the stand taken by Berkowitz and the others. Engrossed copies of this were sent to the members in question. Berkowitz, however, fearing that this association might unwittingly become a party to the controversy, tendered his resignation as an Honorary Vice President in the following letter:

To the Playgrounds Association of Philadelphia,
Mr. Jos. Wood Wagner, Pres.
Dear Sir:

My interest in the cause of the Association is so great that I desire to relieve the organization of any embarrass-

ment that might arise from my attitude toward the Mayor in declining to comply with his request for my resignation as a member of the Board of Recreation and further subjecting myself to being dismissed on what I hold to be a question of principle. Therefore, I herewith submit to you my resignation as one of the Honorary Vice Presidents of the Association.

Very sincerely yours,
HENRY BERKOWITZ.

His resignation was accepted with the greatest regret. Just how profound that regret was, Berkowitz did not fully realize till several years later, when hearing of his enforced retirement from the active ministry, the association again sent him a special resolution wherein they graciously reinstated him to his former honored position in their midst. The resolution follows:

Reverend Doctor Henry Berkowitz, Dear Sir:

The Officers and Directors of the Playgrounds Association noting your resignation from your pastoral work, take this occasion to express their appreciation of your long and active service in behalf of playgrounds and the play movement in Philadelphia and their hope that added leisure will enable you to give even more time than heretofore to these undertakings so near to your heart.

We remember that you were one of the founders of the Playgrounds Association and laid the corner stones upon which our present well organized and rapidly developing playground system rests. During your service on the Board of Recreation we appreciated your broad vision of the City's needs and your painstaking and conscientious participation in the details of upbuilding and administration.

When former Mayor Smith sought to destroy the morale of playground leadership by putting a political henchman at the head of the play movement, your courageous stand

against the Mayor's abuse of power won the admiration and respect of us all. When you were dismissed from office by the Mayor it became clear to the citizens of Philadelphia that the Mayor was attempting an improper policy with regard to playgrounds and must rid himself of a conscientious and respected administrator in order to accomplish such results. Your stand, and the public attention focused upon the playground movement at that time have been of great value. The present administration of the city playgrounds under Director Tustin and Miss Sophia L. Ross, your associates who were dismissed at the same time with yourself, has been of the highest and most satisfactory character.

It must be a pleasure to you to look back on your participation in forming the public opinion upon which the play movement rests and the substantial achievements accomplished in so short a time. Much remains to be done and we shall rely upon your continued helpfulness. As an Honorary Vice President of the Association we hope that you will be able to attend the meetings occasionally and keep in touch with the work of the Playgrounds Association.

BY RESOLUTION OF THE BOARD OF DIRECTORS

JOSEPH WOOD WAGNER,
President.

June seventeenth, nineteen twenty-one.

The receipt of this tribute was a joy and satisfaction to the Rabbi. He was especially pleased by the vindication of at least two of those who had stood by him: Mr. Tustin, who became Director of Public Welfare with the accession of Honorable J. Hampton Moore as Mayor of Philadelphia, and Miss Ross, who was appointed a member of the same department.

It has been pointed out elsewhere in this volume that Henry Berkowitz carved for himself a unique

position in American Israel, in that his relationship towards his colleagues in the Rabbinate, Orthodox as well as Reform, had earned the respect, admiration and love of all, especially those who had been privileged to meet and know him. No one realized this fact more strongly than Kaufman Kohler, that great rabbi and scholar who had succeeded Isaac M. Wise to the eminent position of head of the Hebrew Union College.

In October, 1917, Kohler wrote to Berkowitz inviting him on behalf of the Board of the College to come to Cincinnati to give the students the second of a series of lectures, the first having been delivered by Emil G. Hirsch, of Chicago. Kohler wrote: "This may be on any theme you wish to choose." He continued: "I know that you have a spiritual message to give to the future Rabbis and that you know how to kindle the souls of the people by leading them to the heights of idealism. . . ."

The result of this invitation was a course of four lectures by Berkowitz under the general heading: "Intimate Glimpses of the Rabbinical Career." The individual titles were: "The Rabbi as Minister," "The Rabbi as Teacher," "The Rabbi as Preacher," and "Ethical Problems of the Rabbi." [8]

The course was featured by questions from the students at the end of each lecture, which were answered by Dr. Berkowitz with remarkable clarity out of his long and unusual experience as an active rabbi. The faculty of the college also attended the lectures which were received with the greatest en-

[8] The lectures were delivered from April 15 to April 18, 1918.

thusiasm, not alone because they were eloquent and inspiring but because all unconsciously on the part of the modest person delivering them, they held up the mirror to his firm convictions and high principles, his absolute humaneness and humanness, his wisdom, poise, and sane view of life and people. To the young rabbis, his words were like manna in the broad desert of inquiry stretching out before them —inquiry regarding subjects of their daily life and doings in the years to come which no course in the Talmud, the Midrash, the Hebrew Language ever could answer.

Here, in this series of lectures were epitomized the experiences and rules of action of a lifetime already spent in that great calling upon which they were just about to enter. What a rare privilege to hear these words from the lips of him who was one of the very first graduates of their Alma Mater!

In his subsequent report to the Board of Governors of the College, Dr. Kohler said:

> The four lectures delivered by Dr. Henry Berkowitz under the title "Intimate Glimpses of the Rabbinical Career" were of great practical value to our students and appreciated by them highly for the helpful way and the lucidity with which the task and life object of the Rabbi were treated. Written in classic style, they held up the high aims and ideals of the Jewish ministry and showed wherein the work of the rabbi, the teacher and preacher consisted. Especially was the ethical side of the minister's career in his relation to his Congregation and to his colleagues forcibly accentuated, and the character of his personality singled out as the decisive factor of his success in the pulpit and in the community.

The following year the entire course was repeated before the rabbis of New York City.[9] This was given under the Fellowship Committee and Executive Council, known as the Lewisohn Foundation, of the Free Synagogue, at the instigation of its rabbi, Stephen S. Wise, who always held Berkowitz in the highest esteem and took every opportunity to show his interest in and admiration for his work.

In 1921, the lectures were published in book form by the newly formed Hebrew Union College Press under the auspices of the Union of American Hebrew Congregations. The book had a widespread circulation and Berkowitz received many letters thereafter from rabbis throughout the country calling upon him for advice on this or that individual problem which the reputation he had established made them feel he could solve better than anyone else, and he usually gave them the proper solution.

Probably the most pronounced strain upon his physical and mental powers to which Berkowitz was subjected in his long and varied career on the platform was at a mass meeting of the National Conference on Immigration and Americanization which was holding its sessions in Philadelphia shortly after the close of the World War. The mass meeting was scheduled as the climax of the conference and Colonel Theodore Roosevelt was to be the principal speaker. Rabbi Stephen S. Wise, who was to speak immediately preceding the great ex-president, was taken ill only a few hours before the event.

The arrangements for the mass meeting were in

[9] April 24, May 1, May 8, and May 15, 1919.

charge of Mrs. E. T. Stotesbury of Philadelphia and Mr. Frances A. Kellor, a leading member of the conference. At four o'clock that afternoon they called upon Henry Berkowitz to replace Rabbi Wise, explaining that it would be necessary to "hold the audience" till Colonel Roosevelt should arrive from New York City. Although without opportunity to properly prepare an address for such an occasion and fully realizing that the vast audience would be impatient to hear Roosevelt, nevertheless Berkowitz accepted the urgent plea of the two persons who had been placed in such a quandary and in the course of a few hours, under the greatest mental pressure, worked out the substance of his address.

Fortunately, or unfortunately, that address was never delivered. Colonel Roosevelt arrived just as Mr. Alba B. Johnson, the presiding officer, finished his remarks to the vast throng which filled the Metropolitan Opera House. It was a thankless task which Berkowitz had undertaken, known only to his family, a few friends, and the committee itself; but in his usual genial way he thanked the committee for the honor bestowed upon him in selecting him, without uttering a word of complaint at the outcome.

The closing years of Henry Berkowitz's active ministry represented a gradual, and not a sudden, diminution of effort—a fortunate thing for those institutions and projects toward which he was contributing so much of his thought and energy. Much of the burden was lifted from his shoulders by his new associate in the pulpit of Rodeph Shalom. After Eli Mayer had left to take up his duties in Albany,

a successor equally talented and scholarly was called from Hartford, Connecticut. It was on the Passover Day, April 15, 1919, that Dr. Harry W. Ettelson was installed as associate to Dr. Berkowitz. This marked the beginning of a beautiful relationship between these two men, that of reverential admiration and love on the part of the younger and sincere interest and paternal regard on the part of the elder which lasted for the few remaining years of Henry Berkowitz's life.

From 1915 to 1920 Berkowitz watched sorrowfully the passing away of many of those near and dear to him. In 1916 he had journeyed to the little town of Uhrichsville, Ohio, for the sad purpose of conducting the obsequies of his beloved sister, Mrs. Falkenhoff. The following year, one of his brothers —Benjamin—died, while in December of the same year, another brother, Albert, passed away just four days after the great celebration that marked Henry Berkowitz's Silver Jubilee with his beloved congregation. The deep filial devotion of Albert Berkowitz, already recorded, made this an especially hard blow for the Rabbi.

Then came the terrible days of the great influenza epidemic, beginning in December 1919, a scourge which like the World War itself caused an anguish of mind and physical exertion on the part of Berkowitz that directly contributed to the illness which a few years later proved fatal. In the course of one month's time, he conducted thirty funerals. The strain was terrific, so much so, in fact, that to avoid a complete breakdown, he requested and secured from his con-

gregation the privilege of a winter vacation—the first time in his long years of service that Henry Berkowitz found it necessary to absent himself from his duties during the active months of the year.

On February 1, 1920, he and his wife left Philadelphia for California. They were scheduled to stop in Kansas City, the Rabbi's former home and the present home of his beloved daughter, Mrs. Reefer, where she and her husband eagerly looked forward to joining them and accompanying them on the rest of the journey.

But grim tragedy stepped in to thwart their plans. When they reached Kansas City, they found Mr. and Mrs. Reefer ill with influenza and pneumonia; Mr. Reefer's brother and his brother's wife, a charming young couple with two children, had died of the disease a few days apart: Berkowitz arrived just in time to attend the double funeral. And then, while waiting for his daughter and son-in-law to recover sufficiently to go on with them, came the final blow, more harrowing than any that had preceded it. His brother, William J. Berkowitz, who had been in California with his wife, joyfully awaiting the arrival of the others, was taken ill suddenly and died in a few hours.

His daughter and son-in-law seriously ill, two young members of the family dead and buried and the death of his brother all within a few days' time—such was the beginning of this much-needed vacation of a man already strained to the breaking point.

However, neither Henry Berkowitz nor his wife broke down at the time, even though it was necessary

for them to leave immediately for Arizona to meet Mrs. William Berkowitz, in order to accompany her back to Kansas City, where Berkowitz conducted the funeral ceremony. They were now able to display a fortitude and stoicism born of long experience of others' sorrow. They praised God when their beloved daughter and her husband had recovered sufficiently to go with them, crushed as they were, to find solace in the bright sunshine of California.

On his return to Philadelphia some six weeks later, Dr. Berkowitz plunged into his work in characteristic fashion. But the horrible experiences through which he had passed had undermined his health and on April 17, 1920, he was seized with a heart attack.

After this warning, which confined him to his bed for two weeks, his physicians urged him to retire from the active ministry. His wife and family concurred with this opinion, but his congregation and friends at large were heartbroken at the thought of losing his services, even though solicitous for his welfare. It was finally decided to grant him a year's leave of absence in the hope of his ultimate recovery. This was granted by his congregation on June 29, 1920.

Meanwhile, Mr. and Mrs. Reefer had moved East to take up their residence in Atlantic City, in order that Mrs. Reefer might be with her father after his breakdown. Henry Berkowitz and his wife joined their daughter there whence he made occasional visits to Philadelphia when physically able to do so. However, Atlantic City was destined to be his per-

manent home for the few remaining years of his life, which, without doubt, was prolonged by the sea air.

In June, 1921—owing to a recurrence of his illness—Berkowitz decided to tender his resignation from his active post as minister of Rodeph Shalom Congregation. At the annual meeting of the Congregation on October 18, 1921, he was unanimously elected Emeritus Rabbi, Dr. Ettelson becoming Rabbi as his successor. Fortunately, Berkowitz was well enough to attend the meeting and responded to his election as Emeritus Rabbi in a brief address expounding the significance of that act as an honor conferred for the first time upon a rabbi who had been born, reared, and ordained on American soil.

His home in Atlantic City became a mecca for members of his congregation and solicitous friends and admirers from all parts of America and Europe who, coming to the great resort for rest and recreation, rarely left it without a visit to the beloved Rabbi who had brought so much of peace and happiness to their hearts in the past.

One of his last official appearances in his own pulpit in Philadelphia was in December, 1922, an occasion marking thirty years of service for his congregation. The synagogue was beautifully decorated and crowded with members, all eager to see him once again and wish him well. At the conclusion of the service, Dr. Ettelson delivered a beautiful tribute, ending with an original poem dedicated to Dr. Berkowitz in honor of the occasion.

The physical disability he suffered did not deter Henry Berkowitz from arduous mental labors to

the very end of his days. He read profusely, wrote articles and addresses for occasions which perforce were read by others in his absence, and at the time of his death was engaged in writing a book on *Humor in the Ministry, or When Ministers Relax*, a series of anecdotes collected from various sources, as well as from his own broad experiences, to show that a minister's life is not all solemnity.

Meanwhile, the striking coincidence of close association with his brother-in-law and colleague, Joseph Krauskopf, was to continue to the very end, for the latter had been suddenly stricken with an ailment similar to that suffered by Henry Berkowitz and had come to Atlantic City also for a brief sojourn, being granted a leave of absence by his congregation in the hope of his recovery. Unlike Henry Berkowitz, however, Krauskopf did not retire. His personality refused to accept the inevitable; as always his was the fighting spirit, to the last, but he finally succumbed to the will of Divine Providence which called him home to his eternal rest. His death occurred in Atlantic City, June 12, 1923.

In March of that year, Henry Berkowitz had hoped to attend the Passover services in his synagogue, but his illness preventing him, he indited the following letter to his people which was read from the pulpit:

Atlantic City, N. J.
March 26th, 1923.

To the Congregation Rodeph Shalom—
My dear Friends:—

The hearty "Passover Greeting" I send you, it had been my fond hope to convey in person. To my regret I am

denied the privilege of sharing with you in the celebration of our beautiful and inspiring festival. Be assured, however, that my thoughts mingle with yours and my prayers are blended with those you are offering today.

I ask God's blessing on our beloved Congregation and upon its officers and Rabbis. I am mindful of the fact that it was at the Passover Service, in 1919, that Dr. Ettelson through his formal inauguration assumed his place among us.

The unflagging loyalty he has since shown; the conscientiousness with which he has fulfilled every duty; the high order of ability he has revealed in his preaching and teaching; his sterling qualities of character and above all, his deep, religious earnestness of spirit, have all commanded our homage and won for him our deep veneration and love. I pray God may bless him and you in the sacred covenant that is renewed between you this day. With the helpful aid, the energy and zeal of Rabbi Isserman,[10] I trust the good work will prosper and the fine spirit of good-will and co-operation characteristic of Rodeph Shalom, be renewed with the vigor of the Spring-tide.

With warm personal greeting to all of you and your families, in which my dear wife shares, I am

Your faithful and devoted Rabbi-Emeritus

HENRY BERKOWITZ.

It was the will of God that this man of God, who had followed the principles of peace throughout his life should have a most beautiful and peaceful death. He passed away in natural sleep without a struggle, early in the morning of February 7, 1924.

His funeral was held in the main auditorium of the synagogue where his resonant voice had been heard week after week for almost thirty years. The

[10] Rabbi Ferdinand M. Isserman became associate Rabbi of the Congregation on September 16, 1922.

obsequies were conducted according to an "ethical will" which was opened after his demise and gave complete instructions for the simple service he desired and for the cremation in which he always firmly believed.

As Moses of old stood at the threshold of the promised land, so did Henry Berkowitz stand at the threshold of the future spiritual expansion of his great congregation, on the eve of its one hundred and twenty-fifth year of existence.

Like the steadily burning flame of the perpetual light before the Ark of the Lord, the divine spark of his beautiful personality and blessed influence shines forth upon his own beloved congregation and radiates thence upon the whole House of Israel.

VIII

AFTERMATH

PARADOXICAL as it may sound, Henry Berkowitz is still living, for though his official life as a minister ended with his death, his personal ministrations to the members of his congregation are being continued with unfailing loyalty, at the time this is written, by his widow, Flora Berkowitz. Her position in the Jewish Community of Philadelphia is unique, the more remarkable, because at seventy-three she is still gifted by God with health and strength to continue her noble efforts to emulate the remarkable work of her husband. As he was the Beloved Rabbi in all American Israel, so is she the beloved "Rebbitzen," the living example of the ideal woman so beautifully pictured in the thirty-sixth chapter of Proverbs.

The esteem in which she is held by her own congregation was given public recognition on her seventieth birthday, June 8, 1928, when a dinner in her honor was tendered by the Board of Directors. On that occasion, she was presented with a set of engrossed resolutions testifying to the love and devotion of the entire congregation and giving official notification of the fact that the chapel in the beautiful new Temple at that time nearing completion

would be named "The Henry Berkowitz Memorial Chapel" in honor of her distinguished husband.

The new building has since been completed and dedicated.[1] It is one of the outstanding places of Jewish worship in America—a result due in large measure to the years of upbuilding of this historic group of people under Berkowitz and his predecessor, Jastrow, as well as to the forceful leadership of the present incumbent, Rabbi Louis Wolsey. Thus has the position of Rodeph Shalom Congregation been maintained in the front rank of American Jewish Congregations and thus is its future greatness assured.

In yet another way Henry Berkowitz still lives. As his widow continues the personal side of his ministrations, so is the inspiration of his professional career embodied in his nephew and namesake, Henry Joseph Berkowitz, at present Rabbi of Temple Beth Israel of Portland, Oregon. This young man—bearing the names of his illustrious uncles, Henry Berkowitz and Joseph Krauskopf—possesses to a marked degree many of the characteristics of each of them. A graduate of the Hebrew Union College in 1921, now in his thirty-sixth year, he is upholding the banner of Reform Judaism in the Far Western metropolis with an ability worthy of the distinguished heritage he is so proud to possess.

In the simple chapel dedicated to the everlasting memory of The Beloved Rabbi is the likeness which marks the frontispiece of this volume. The portrait is so strikingly real that to the many hundreds en-

[1] September 12, 1928.

tering this sanctuary who knew and loved Henry Berkowitz it is as tho he were there to welcome them with his radiantly smiling countenance and to send them forth bearing his soulful benediction.

Simply and beautifully in prose and in verse has his life been summed up by his immediate successor in the pulpit, Rabbi Ettelson, when he said at the memorial service for Henry Berkowitz on March 23, 1924:

In the balminess of ripe autumn days, when the sun has already set, there will oftentimes still linger on a richly tinted afterglow, suffusing the sky with soft radiance and giving even to the lengthening twilight shadows a luminous quality. At such an hour we feel not so much a sense of sadness that the day is over and ended as we feel a mood of uplift and thankfulness that there has been indeed such a day at all—a whole rare Indian summer day of mellow brightness and genial warmth, a day redolent of ripened fruit and all other harvest bounties.

Even so it is with us who are reverently gathered here for these memorial services. Although the dear enkindling presence of our venerated spiritual leader and friend is no longer visible on our earthly horizon, since his illumined spirit now shines in Eternity, nevertheless, in all our hearts there lingers and will long linger the many tender recollections and loving associations which his life, so altogether gracious and good, reflects unto us from out the Beyond in the lovely afterglow of its own beauty of holiness. And in thus recalling, as we needs must at this sacred hour, the manner of man he was, how benign his character, how beneficent his career, our dominant mood is not and cannot be the mood of mourning, nay, but rather the mood of devout joy and gratitude unto God Almighty for the rich and varied blessings which, like so many ripened and full sheaves, grew so abundantly out of his ever fruitful ministry.

It is only voicing the real sentiment, shared by our rabbinate and laity alike, to say of Henry Berkowitz that in his own quiet way he represented as nearly as any one did or could in our generation, the ideal of "Rabbi in Israel," as that ideal has come down to us ennobled by the traditions of centuries of saintly scholars and sages and devoted servants of the Lord. . . .

Soulfulness, innate sincerity, humility, unselfishness, a devotion to truth, a passion for the right, a love of peace, a faith in human nature, a kindly interest in people and an eager willingness to serve and help them, the saving grace of humor and the divine grace of reverent and serene trust—these were the noble features he appealingly depicted. . . .

It was here at home, in the Jewish community at large and more especially within the radius of Congregation Rodelph Shalom that his gentle, genial, all-lovable personality made its impress which is so intangible yet so real. Oh, the little children who responded instinctively to the winsome, and at times whimsical, way he had with them! Oh, the youths and the maidens, the men and women who felt the contagion of his rare spirituality, which reached toward the divine without losing the common human touch! Oh, the troubled minds, the sorrow-laden hearts his sympathetic understanding and unfailing faith strengthened and solaced and sustained. . . .

We bless his memory, and while so doing we pray fervently that his memory will indeed be a blessing for us—a blessing in that under its influence we as individuals and as a Congregation will renew our loyalties and reconsecrate our higher and better selves to those ideals and inspirations toward which he not only pointed, but himself ever led the way.

In high esteem and honor true,
With love full warm and tender,
The tribute (would it matched his due!)
To his dear name we render.

AFTERMATH

No seeker of applause was he,
  Tho richly praise deserving—
Exemplar of sweet piety,
  And loyalty unswerving.

Yea, man of God was he, in soothe,
  By grace of inner beauty;
Staunch spokesman ever of the truth
  Sweet counsellor of duty.

Oh, rare his nature was and fine,
  With virtues all-befitting;
His ministry a work benign,
  His service unremitting.

APPENDIX—A

THE JEWISH CHAUTAUQUA SOCIETY AN ACCOUNT OF ITS ORIGIN AND ACTIVITIES

1893-1923

BY

HENRY BERKOWITZ

Foreword

The following pages containing the interesting and fascinating story of the founding and development of that great educational organization, the Jewish Chautauqua Society, are from the pen of Henry Berkowitz himself. The manuscript, prepared by him under circumstances explained in the Introduction, was never before published because of the society's lack of funds for that purpose at the time. It is the good fortune of the present author, therefore, to be privileged to reproduce the work, somewhat abridged because of the lack of space.

Introduction

"Tell us the story of how the movement was brought into being and how it developed!" This was the request made by the Board of Directors of the Jewish Chautauqua Society, of the writer. They planned an appropriate mode of marking the thirtieth anniversary of the founding of this society by publishing its history. The request brought a rather startling consciousness of the fact that so much had been crowded into those three decades of effort for the popularizing of Jewish knowledge, that there had been no realization of the fact thirty years had

elapsed. Then too, the men and women around the council board, though many of them had been active in the work for many years, included none of those who had shared in the inception and earliest struggles of the undertaking. Their desire to have the whole story recounted, they felt to be a token of a like interest on the part of a widely scattered constituency throughout the country and in other English-speaking lands, to whom these pages would prove welcome.

The record herewith made is prompted moreover by a sense of duty in the writer. He has long felt that it is most unfortunate that the "Histories of Education" are so notably deficient in that they fail to give any adequate account of the contribution made by the Jews—the oldest teaching people in the world. This is largely due to the failure of the Jews themselves, until recent times, to collate the results of their work on educational lines in the various lands and throughout the course of the centuries. These pages, therefore, aim to set forth the practical outcome of certain pioneering efforts for the diffusion of Jewish knowledge, as constituting a chapter of the History of Jewish Education in America.

The Early Status of Jewish Education

The society was called into being April 18, 1893, in the city of Philadelphia. The project had been germinating for a period of nearly ten years. The seed had been planted in my mind soon after entering the ministry after my graduation in 1883, from the

pioneer class of students trained in America for the rabbinate at the Hebrew Union College, Cincinnati, Ohio. My first charge was the Congregation Shaarai Shamayim (Gates of Heaven), Mobile, Alabama. I found there a fine, homogeneous community, of that sturdy group of immigrants from Germany who cherished a deep-seated devotion to the synagogue. Forty years ago all Jewish pulpits in America were occupied by men of foreign birth and training. They transplanted from the European lands of their nativity the customs and usages there prevalent. They ministered to groups who were interested in perpetuating on this soil the distinctive types of Judaism in which they had been reared abroad. The earliest immigration of Jews to America were of the Sephardic stock. Because of the Inquisition in Spain and Portugal, Jewish exiles from those countries followed in the wake of the noted Spanish and Portuguese explorers and found a refuge in the West Indies and South America. They were reinforced by Dutch Jews. Some of these exiles made their way into North America, and the first settlements were in New Amsterdam (New York) 1654; Newport, Rhode Island, 1658; Charleston, South Carolina, 1733; Philadelphia, about 1740, and so on in the chief cities along the Atlantic seaboard.

The petty persecutions to which the Jews in Germany were subjected led to a steady migration out of that land into the United States that, beginning prior to 1750, grew steadily for more than a hundred years, reaching its height about 1850, and continuing for almost another quarter of a century,

mainly from South Germany. The unsettled conditions in Poland also caused many unfortunate Jews to make their way with the Germans into the broader opportunities of America. The largest wave of Jewish immigration into America was that which originated in Russia after the enactment of the infamous May Laws of 1882. These were officially designed, by their inhuman restrictions, to exterminate the Jews. One third, it was declared, would be forced into the arms of the church, one third driven to exile, and the remaining third would have to perish either through starvation or violence. The two hundred and fifty thousand Jews in the United States of America became two million five hundred thousand or more.

All these newcomers were confronted with the task of making the difficult readjustment of their lives from Old-World to New-World conditions. This applied not alone to the changes in language and habits of life, to the exactions of the economic requirements of the strange land, but eventually also to the whole range of their cultural and religious life. Deferring for later consideration the latest and largest of these groups, the Russian Jews, let us ask how the pioneers met the educational issue.

To provide for the religious instruction of the young, at first they could resort only to whatever opportunities for private tutoring were available and expedient. Synagogues sprang into being and with these schools for instruction in Hebrew and the tenets of the Jewish faith. For secular branches the children were sent to existing schools and col-

leges, although these were for the most part conducted under the auspices of some Christian sect.

Both the synagogues and the schools were replicas of those in the European lands from which the immigrants hailed. They were organized as Sephardic, Polish, German, or Russian Congregations. The rituals and "Minhagim" in those lands were transported into America. Questions of conformity and non-conformity became acute under the free status of an era of reconstruction in a land in which for the first time the total separation of Church and State was fundamental and where there existed the opportunity of a free and unhampered development of religion for every faith and every individual. Thus the issues between Orthodoxy and Reform became vital and determined, not alone the worship, but also the re-creation of the system of Jewish education. The rabbi was imported by each congregation from the homeland of its members. He was everywhere in control of the school and decided the questions of interpretation and application of Jewish doctrine and ceremonial. He was assisted by pedagogues of foreign training. These were generally men of excellent traits of character and possessed of requisite knowledge. They were, however, grievously handicapped in teaching children born and reared in America, by reason of their defects in English speech and their outlandish mannerisms. Moreover, the European notions of discipline they sought to apply were harsh and ineffectual, breeding resentment in the hearts of the pupils or creating ludicrous situa-

tions that often defeated the ends of instruction. The modes of instruction employed emphasized memorizing mainly. Hebrew was the staple of all teaching and it was imparted by rote. Bible History stressed names and dates, events and men, above the great underlying principles and their eternal values. Religion was imparted from catechisms with high-sounding phraseology, marked by intellectual, rather than spiritual, appeal. The whole was almost devoid of the inspirational power that grips the soul and becomes the impelling force in the conduct of life. To this was added the further difficulty that the teaching of the foreign language was deemed essential. This was especially true among the German Jews who continued the use of that tongue in their domestic life. They were, moreover, enamored of the cultural advantages that had been opened up to them since the first translation of the Hebrew Bible into a West European tongue had been made into the German: that made by Moses Mendelssohn and his co-workers. To the study of German, there came to be added also the other secular branches and lo! —in many of the cities, what might be called "Jewish Parochial Schools" sprang into being—not unlike the parochial schools maintained by the Catholics.

In the course of time the patriotic impulse led the Jewish people to become ardent supporters of the public schools and the public school branches of the parochial schools were eliminated. As religious schools, their scope and aim extended only to the preparation of the lad for the formal act of Bar

Mitzvah. This meant the attainment of his religious majority. When this rite was expanded into the confirmation of youths on Shebuoth, the traditional day of "The Giving of the Law" (Pentecost), girls were given equal rank with boys. No provision existed for further religious instruction. The confirmation took on the nature of a school Commencement with the awarding of school certificates. Such was the limited provision for religious education that existed in the congregation in Mobile, Alabama. A similar condition prevailed in all other congregations.

The writer and his young colleagues were the first men who came to the work of Jewish education in America with the training and equipment of the public-school system of America, from elementary grades, through high school and university classes. There was a painful contrast between these modern schools with their orderly, systematic and attractive methods of instruction, imparted by Normal School graduates who had at their command every device in properly equipped, well-ventilated and well-lighted schoolrooms, and the Jewish schools. Almost without exception these held their sessions in gloomy, unventilated basements under the synagogues, with the crudest furnishings, barren of all adornment and even of school equipment, excepting perhaps desks and blackboards. The textbooks in use were poorly printed, without illustrations and wretchedly bound. The children came to the afternoon sessions tired after a full day's school work, and demurring against the infliction of an added confinement at mental

tasks when they should have been at play in the open air.

The Chautauqua Idea

I cast about to see what others were doing. I studied the methods of other religious bodies. I found that a distinctively American method was that evolved by Bishop John H. Vincent of the Methodist Episcopal Church which, from the center of its activities on the banks of Lake Chautauqua in western New York, was popularly known as the "Chautauqua Movement" (founded 1874). The name had become a household word throughout the land. I sent for and studied its literature. I found that the society had taken its inception in the endeavor to be helpful to the Christian Sunday-school teachers. It had further developed into our broadest and most popular enterprise for realizing "The Democracy of Education." Next to the public-school system, it had come to take rank as the best agency for the diffusion of general knowledge, through its reading courses in general history and literature. The summer assembly by the water's edge and under the trees at Lake Chautauqua, had become a people's college for the thousands who foregathered there from all parts of the land in answer to the alluring call of the slogan: "To make of study a pleasant pastime, and of pleasure a wise pursuit." It attracted to its Open Forum the most learned and gifted men and women from all parts of the land and abroad. Even then it was recognized that, as President Roosevelt on one of his visits to the Assembly declared:

APPENDIX A

"Chautauqua is the most American thing in America. It has given its name to a multitude of gatherings all over the Union and there is probably no other educational influence in this Country quite so fraught with hope for the future." [1]

This lofty encomium has been fully merited, despite the fact that Chautauqua has been somewhat deprecated through the traveling tent entertainments that have, in recent years, preëmpted the name.

"Oh, that there were some such agency to further the training of Jewish teachers, to improve the methods and raise the standards of the Jewish schools, to create a continuous system of readings for youths and adults, thus to quicken an interest and make generally available the little known story of the Jew and his literature!" Such were the thoughts enkindled within me. My imagination was stirred and my ambition stimulated by what I learned from a young Baptist minister, Dr. Eager, who was conducting a Chautauqua Circle in Mobile, Alabama. I contrasted the enthusiasm its meetings engendered, with the lethargy and indifference of my own young people and I asked myself: "Why cannot these, who have such a marvelous heritage of history, literature and religion, be made at least equally enthusiastic as are those Chautauquans?" I found the answer readily: "One cannot be enthusiastic about that of which one has little or no knowledge."

I determined to try out some of the suggestions

[1] *The Story of Chautauqua,* by Jesse L. Hurlbut, G. P. Putnam & Sons, New York, 1921.

that had come to me from my study of the practical methods evolved by the Chautauqua idea. I had already worked out, prior to coming to Mobile, a tentative curriculum for the religious school. In this my college chum and classmate, Rabbi Joseph Krauskopf, had collaborated with me during the summer of 1883. We had crystallized into this curriculum our experiences during eight years service as the first teachers of American training in the *Talmud Yelodim Institute* of Cincinnati. We had become interested also in school problems as editors of the *Sabbath Visitor*, the first American journal for Jewish children, which had been founded by our teacher, Dr. Max Lilienthal, and continued by us after his death. Indeed, we had ventured also into the field of textbook making, having compiled the *First and Second Union Hebrew Reader* and *Bible Ethics*. Face to face with reality, we young ministers found, as did our associates, Rabbis Philipson and Aaron, and as did all the two hundred and twenty-eight graduates of the college and the one hundred and fifty-five graduates of the Jewish Theological Seminary of America in New York, who have followed our lead into the American Jewish Ministry, that the first and most immediate concern of a Rabbi is that exacted by the School committed to his charge. It became imperative to us who were pioneers, to find and apply modern methods in the conduct of our religious schools, the more effectually to command the respect and interest of both the pupils and their parents. Each of us in his own field of endeavors set about this task.

I put into operation as far as I was able, the experience I had gathered. I proceeded to organize a small group of prospective teachers into a normal class to assist me in carrying on the newly planned religious school. I was fortunate in finding a number of professional public-school teachers of experience. I mapped out a tentative course of lessons for teachers. The Young Folks Reading Union of the Chautauqua gave me suggestions for assembling the boys and girls of post-Confirmation age to study and discuss current topics of Jewish interest. It was gratifying to note the degree of industry and enthusiasm aroused in my young constituents.

When the "Conference of Southern Rabbis" came into being in 1885 under the inspiration of Dr. James K. Gutheim of New Orleans, I was asked to present at one of its sessions the outlines of a course of instruction for religious-school teachers. The discussion evoked enriched my materials and gave encouragement to my endeavors.

The paper was published and circulated by the Southern Conference. In 1886 a group of us who were most deeply interested in the Jewish educational problem, organized "The Hebrew Sabbath School Union of America." This movement was subventioned and eventually absorbed into the Union of American Hebrew Congregations as the "Department of Synagogue and School Extension." The union likewise published some textbooks, and among others a leaflet prepared by me in the form of "An Open Letter in Answer to Frequent Inquiries on How to Organize and Conduct a Religious School."

This was called forth by the frequent questions put by those in isolated families in unorganized communities whose helplessness in the matter of rearing their children as Jews was vividly revealed to me in my frequent trips through the South and West to lecture or serve at marriages or funerals. All these experiences served but to deepen my conviction and to drive home the necessity for some larger and more general plan for providing some help to meet the prevailing conditions.

The Chautauqua idea as applied to the Jewish people was steadily evolving in my mind.

Preliminary Steps and Organization

Sometime after my removal to Kansas City, Missouri, in 1882, to assume charge of the Congregation B'nai Jehuda, the opportunity came to me to meet Bishop John H. Vincent, founder and Chancellor of the Chautauqua Institution. He had come to speak at a public function. I secured an interview with him. I found him to be a man of charming personality. He heard with manifest pleasure the recital of my quietly maturing plans for adapting the educational methods of the Chautauqua to the needs of the Jewish people and for making generally available to the public a knowledge of the history, literature and religion of the Jews. He was deeply and genuinely interested and promised me every possible aid and coöperation.

The chance to act in the matter did not offer itself, however, until my removal to the East in 1892. I

took an early occasion to go to New York and consult with the Rev. Dr. Gottheil, the noted and revered Rabbi of Temple Eman-El. I knew that he had visited the Chautauqua Assembly and was the first Jewish leader to speak from its platform, I anticipated that the step I was contemplating would evoke the common criticism: "Hukoth Hagoy!" "An imitation of the Gentiles!" After serious deliberation, I had concluded that it would be of mutual advantage if Jews and Gentiles who were coöperating so amicably in this country in civic, political, commercial, industrial and philanthropic life and were developing together in the musical, artistic, and cultural interests, could be made to fraternize more effectually in education. I fortified myself by taking counsel with Dr. Gottheil. He gave unqualified approval and said: "If I were as young a man as you are I would want no finer work to which to dedicate my life. Personally I am too old to be of much service, but there is my son Richard, Professor in the Semitic Department of Columbia University. I am sure you can enlist his aid."

The professor was called into the study and after due explanation he readily accepted a commission to prepare the first syllabus or course-book for the study of Jewish History. I made myself personally responsible and when it was ready, paid for the manuscript and its printing.

The first public proposal for the inauguration of the movement was made in an address delivered at the close of the Friday evening service in Philadelphia, March 10, 1893, in the Rodeph Shalom Syna-

gogue, soon after my assuming the pulpit as rabbi of that honored congregation, the oldest in America, founded by immigrants from Germany.

The fine traditions of the great historic city, the high character of the stable, earnest Jewish community with its background of generations of cultural training gave me hope that a project for the establishment on national lines of an agency for the diffusion of Jewish knowledge would be understood and awaken a ready response. The Jewish Publication Society with headquarters in Philadelphia had come into being (1890) through an inspiring address by my college mate and co-worker, Dr. Joseph Krauskopf, shortly after he had taken charge of the pulpit of Congregation Keneseth Israel. That society had made a notable beginning by issuing an English edition of the great, comprehensive *History of the Jews*, by Professor H. Graetz, of Germany; for the first time the whole story of Israel's life from the earliest times was presented in fascinating style and with ability that ranked it with those great histories of other peoples that gave éclat to the literary achievements of the scholars of the nineteenth century.

My appeal was frankly directed toward diffusing among English readers the treasures of this and other works. The Jewish Culture Society, an association of young men and women identified with Congregation Rodeph Shalom, immediately took up the proposal. A call was issued, inviting kindred organizations of the various congregations in Philadelphia, The Young Men's Hebrew Association, and

the general Jewish public to attend an open meeting to consider the proposal. As the result of an earnest discussion by the representative gathering, held in the Assembly Hall of Keneseth Israel Congregation, April 18, 1893, it was resolved to inaugurate the movement.

Acting as the representative of the Committee on Organization formed at that meeting, I entered into correspondence with the Chautauqua Institution and as a result visited the headquarters during the Assembly sessions on Lake Chautauqua in the summer of 1893. I was most cordially received by the officials and they gladly accorded to me the privilege to utilize the name and methods of the Chautauqua and freely to adapt them to the needs of the Jewish community.

With this authorization I proceeded to Chicago to attend the Parliament of Religions held in conjunction with the World's Columbian Exposition. At the meeting of the Jewish Section, I presented a paper entitled, "What Organized Forces Can Do for Judaism." [2] After a survey of those "forces" then in existence, the paper was devoted directly to an appeal for the promotion of Jewish educational endeavors as follows:

> Two duties confront us to-day: To make known to our modern schoolmen the contribution of the Jewish schools throughout the centuries, and to bring the systems and disciplines of the modern schoolmen into fuller appreciation

[2] See *Judaism at the World's Parliament of Religions*, pp. 353-357, published for the Union of American Hebrew Congregations by Robert Clarke & Co., Cincinnati, Ohio, 1894.

and practice within the organized forces of Jewish education. The first of these duties is still to be done, because, owing to our neglect, the "History of Education" has but a meagre and pitiable record of the contribution made by the oldest teaching people in the world. The second of these duties, we are seeking to fulfill with newly awakened realization of its importance in the elementary studies of our Religious Schools and in our two institutions of higher learning, the Hebrew Union College (1875) and the Jewish Theological Seminary of America (1884).

It is in the field of systematic popular education that we are as yet totally derelict. After the Religious School which offers only a Grammar School Grade outlook on Judaism, we have nothing, not even a preparatory school, for those who would qualify for seminaries.

The Normal School Training Course for Religious School Teachers is a sadly missing desideratum. We utterly ignore the needs of the General Reader who is eager, or who should be made eager, to know the history, the language, the literature, which are the vehicles and the products of Jewish thought, hope, and life. To bring Jewish inspiration to the people, by shedding the light of knowledge into the prevailing darkness, is our most urgent duty. Our leadership is vain without the following of an intelligent laity. This is the cause I have come to champion.

A ready endorsement was given, after full explanation and animated discussion, to the plans of the Jewish Chautauqua Society. It was with this idea of a fine new movement for the diffusion of Jewish knowledge burning in my heart that I proposed to my colleagues, the graduates of the Hebrew Union College, that such a college extension work would be germane to the purpose of their Alumni Association. The proposal received the ready and hearty support of the organization.

APPENDIX A

The Reading Courses and the Jewish Course Books

In the fall of 1893 the Committee on Organization sent out announcements of the first reading courses issued for the guidance of general readers and for the conduct of reading circles. Readers were invited to enroll for the general courses in history, literature, art and science, arranged by the Chautauqua Literary and Scientific Circle, covering a period of four years and leading to the acquisition of a certificate. Additional reading courses along special lines systematically arranged with both required and recommended readings inspired diligent students to secure additional "seals" upon their certificates. The general purpose was to supplement the public-school system by giving to those denied the privileges of advanced schooling a general "college outlook" upon the field of intellectual culture. This proved a genuine incentive and help to multitudes. The Jewish Chautauqua Society brought these methods to the attention of the Jewish constituency and succeeded in enrolling during the first season about one hundred "general readers" and stimulated the organization of Chautauqua Reading Circles in a number of towns.

The specific object of the society, however, was to arouse interest, not in general culture, but in Jewish studies. It directed its earliest endeavors toward the preparation and publication of helps and guides for reading books on Jewish themes. It became necessary to pioneer a new pathway. The syllabus, as devised

under the Chautauqua system, and which had been thoroughly tested, served as a pattern. Along these lines a series of "course books" were planned out. Persons qualified to prepare these had to be selected, their interest secured, and contracts made. Funds had to be raised to pay for these publications and to promote their circulation. There was in fact no existing interest, no demand for such publications. These had to be aroused. In the course of time, the society through unremitting effort and in the face of many difficulties succeeded in creating, publishing, circulating and guiding the readings of many hundreds of persons as individuals and in organized reading circles, pursuing studies in the courses, thus prepared.

Some indication of the value of these publications may be derived from their appraisal at the time of their appearance. Thus the London *Jewish Chronicle*, December 4, 1896, said:

> The Jewish Chautauqua is attracting attention by reason of the appearance of Dr. H. Berkowitz's little text-book, "The Open Bible." It has furnished the means of starting a number of Study Circles into life. At the Rodeph Shalom Synagogue of Philadelphia every Sunday morning from two hundred to three hundred adults gather to hear a Bible exposition by Drs. Berkowitz and Jastrow. Such a gathering is unparalleled in modern Western Judaism."

The Open Court, of Chicago, a scholarly magazine, "devoted to the Science of Religion and the Religion of Science," in a review of the course books by Professor Richard Gottheil, on post-Biblical history and literature, declared that "while Chautauqua

seeks to popularize knowledge and to reach down to the needs of the ordinary reader, it none the less aspires to meet the requirements of earnest thinkers and students. An opportunity to follow the well-arranged and systematized plan of readings in the line of Jewish thought, is a desideratum which has long been needed to be met."

The American Israelite, Cincinnati, Ohio, in its issue of April 12, 1900, spoke of the succeeding courses arranged by Dr. M. H. Harris of New York in these highly commendatory terms:

> The Syllabus which has been prepared by Rev. Dr. Maurice H. Harris of New York covers the period of Jewish history from the rise of the Kabbala to the expulsion of the Jews from Spain. Dr. Harris has performed his task well. He has had to be necessarily brief, but the sixteen lessons include references to the most important occurrences during this sad and dark period of Jewish history. His suggestions are lucid and he has prepared for the various lessons quite a full Bibliography of the books and articles in English on the subjects at hand. The Chautauqua Society is doing good work in familiarizing the Jews with the story of their past and is one of the best educational agencies among us for the popularization of Jewish knowledge. Its publications cannot but be helpful as guides to many, and its activity has aroused an interest in Jewish studies in a number of localities that have not been reached heretofore. It has contributed distinctly to the Jewish revival which has marked the past few years among us.

The course-book which proved most popular and called for the most printings is that consisting of studies of *Jewish Characters in English Fiction*, arranged for the use of readers and for circle work by Rabbi Harry Levi of Boston, Mass.

The study of such works as *The Jew of Malta* by Marlowe, Shakespeare's *Shylock*, Scott's *Ivanhoe*, George Eliot's *Daniel Deronda*, Zangwill's *Children of the Ghetto*, and the like, made a vivid appeal and served to kindle in many persons a keen interest in the historic backgrounds of the works and so led many to take up the study of Jewish history and of the principles and ideals that control it.

Other course-books in great demand included that by Rev. Morris Joseph of London, based on his admirable treatise *Judaism as Creed and Life*, and one prepared by myself on *American Jewish History*.

The Home Office

Headquarters for the proper conduct of all this work were established in Philadelphia. From this home office, an extended correspondence was conducted that steadily expanded into all sections of the United States and into English-speaking countries abroad. To stir up interest; to answer the hosts of inquiries that kept pouring in; to direct the organization of Chautauqua circles; to stimulate their activities by a constant flow of outgoing "suggestions" and incoming "reports"; to carry on a constantly growing "book concern"; all this involved energetic and devoted effort on the part of those who had assumed to lead the movement. Mr. Isaac Hassler served the society as its Home Secretary throughout its formative years (1893-1905).

He contributed in large measure toward the crea-

tion and development of the practical plans and administrative machinery, that has made the society an effective educational agency.

Mr. Hassler's retirement, due to the exactions of his legal practice, brought to the secretarial post Charles Edwin Fox, Esq. His energy, his administrative ability, and his fertility of resources served to keep the expanding work of the society well systematized, accurately registered, and promptly executed. He held office from November, 1905, to October, 1910.

To carry the plans of the organization into effect it was soon found imperative that the method of correspondence be reinforced by periodic visits to the circles of a personal representative of the society whose presentation of its message would quicken interest, offer the counsel of experience, and yield a fruitful inspiration. To this end in 1895 the office of Field Secretary was created. Herein again the society was the pioneer, setting an example that has since been followed by every Jewish national organization that aims to reach the scattered hosts of Israel throughout this broad land.

Mrs. Minnie D. Louis, of New York City, became the emissary of the society. She stimulated the communal and religious life wherever she went and succeeded in arousing an interest in Jewish matters in many communities that had been utterly dormant. Reading circles were assembled, religious schools for the children were organized and in some places congregations for conducting religious services resulted.

It was hard plowing indeed, of an untilled field, into which these seeds were scattered. The unwilling communities had to be persuaded to accord an opportunity to this devoted missionary of a cause so remote from the daily interests of the people. In this trying endeavor, traveling back and forth, throughout many states, Mrs. Louis persisted until the physical exertion became too exacting for her strength.

It was no easy task to find a competent successor. At length the society secured the services of Miss Jeannette Miriam Goldberg of Jefferson, Texas. A Vassar graduate, an experienced educator, an enthusiastic worker in the Jewish cause, she came with a rare equipment to take up what she has made her life's work. Miss Goldberg made her initial trip, starting January 23, 1906. In 1910, on the retirement of Mr. Charles E. Fox, she took over also the duties of the executive secretary. She has continued unremittingly, engaged in the development of every phase of the Society's endeavors.

Miss Goldberg, it is safe to assert, has traveled more widely through the length and breadth of this country, visited more cities, towns, villages and hamlets, addressed more gatherings of Jewish people, succeeded in organizing more reading circles and religious schools and stirred into being more Jewish congregations than has any other man or woman in America. The friends she has made are legion and her extraordinary memory is matched only by the generous impulses of her heart and by her self-sacrificing spirit.

APPENDIX A

The Reading Circles

A summary of the department of reading circles reveals these interesting achievements:

By the year 1895, the society had enrolled a thousand readers scattered through twenty-three states of the Union. In 1897 there were thirteen hundred and eighty-four readers. The Secretary's report declared:

> The most valuable outcome of these readings and discussions is the intangible, but none the less substantial benefit derived through the diffusion of a knowledge of the past and an awakening of a deepened consciousness in the Jew of the present, of his place in the world. The impulse is thus aroused within him to take up with pride and zeal his duty, or to intensify his participation in the task of carrying on the present-day activities of Judaism.

In 1900, the work had extended not only into Canada and England, but also to British India, where a flourishing circle of twenty-five members was led by Mr. Moses Samson in Poona and another in Bombay.

In 1901 the *Menorah Magazine*, which had been founded by the Honorable Benjamin F. Peixotto as the official organ of the Independent Order of B'nai B'rith, became the official organ of the Jewish Chautauqua Society and for a number of years, until it ceased publication, carried the news of the circles and the inspiration of its message from the home office to readers far and wide.

In 1905 the expansion of the work under Miss

Goldberg's energetic direction called for one hundred and sixteen orders for books amounting to twelve hundred volumes of Biblical studies, Jewish history and Hebrew course books, lantern slides, maps, charts, and ceremonial objects distributed from the home office to schools and circles in all parts of the land. Miss Goldberg undertook to visit each circle in person once each year and as at this time there were three thousand readers enrolled, her task was a most arduous one.

The pioneering done by this society brought about a most notable change, for now it came to be a matter of course that each congregation should have at least one class of adults for Bible study or for some kindred pursuit. This achievement of the society could be made continuous only through qualified local leadership. Gradually the number of such leaders increased, as the Hebrew Union College sent forth its graduates, and the Jewish Theological Seminary in due course also sent its men into the field.

Organizations formed coincident with, or subsequent to, the Jewish Chautauqua soon took their cue from the excellent work it had begun, so that before long study of the Jewish religion in similar form was instituted by the Council of Jewish Women, National Federation of Temple Sisterhoods, Intercollegiate Menorah Society, Hadassah (Women's Branch of Zionist Society), Jewish Publication Society and Union of American Hebrew Congregations, through its Department of Synagogue and School Extension.

APPENDIX A

Through the evolution of the Chautauqua movement that has brought so many other workers into the field, the society was largely relieved of the task of fostering readers and reading circles and its energies were set free for the fuller development of other educational plans. To these we are now to give our attention.

The Chautauqua Assemblies

"If you could bring into existence something like this for the Jewish people of this country, you would indeed accomplish a work of untold possibilities."

Such were the enthusiastic words of a friend who accompanied us on our first visit to the assembly on Lake Chautauqua in 1893. I was spurred on by this challenge to my powers of initiative. What I saw there kindled my imagination and fired my resolution.

"The Summer City behind The Fence," as it had been facetiously called, had gathered a moving population of some forty thousand people that year (1893) as evidenced by the cards issued at the railroad station and the steamship docks where everyone who entered (be it for the day or for the season), registered as a "Citizen of Chautauqua." What a hive of industry the place was! What a miniature of all America—at work, at play, at study, at worship! Here every wholesome interest found its due opportunity for development, for men, women, and children found educational privileges at hand ranging from the kindergarten to the university. All artistic,

cultural, social and religious aspirations were given expression. The great open-air auditorium and the various smaller halls provided place for the Open Forum in which the living issues of our day that stir the American people from year to year, found free and untrammeled discussion. Numberless special conventions have been welcomed and the leaders have freely promulgated their messages in these inspiring surroundings.

The first summer assembly of Jewish people in this country met at Lake Placid, New York, on August 8, 1894, on the grounds of the summer residence of Mr. Mayer Frank and Mr. and Mrs. Charles Heidelberger of Philadelphia, Pennsylvania. Some sixty persons from all parts of the country who were summering at that resort responded to the invitation and entered with interest into the discussion of the proposal to establish a permanent Jewish assembly.

Besides presenting the results of his observations of the workings of the assembly at Chautauqua, with all of the ramifications for study and recreation, the writer also gave an account of his visit to the Catholic Summer School at whose opening exercises on Lake Champlain he had just participated. The founder of the school, Mr. Warren E. Mosher of Youngstown, Ohio, had accorded him a hearty welcome and commented most favorably on the work of the Jewish Chautauqua with which he was familiar. He said:

> Chautauqua provides for all people excepting two. These are the Jews and the Catholics. This is in the nature of things, of course. The work is a grand one and the needs of

these two constituencies should be provided for. We are meeting with success and I am glad to see the Jewish people are giving you such encouragement. If we had one Reading Circle as able and active as is your Jewish Circle in Youngstown, it would be a source of great pride to us.

From the report of that summer meeting we learn that the year 1894, more than ever before, witnessed the development of the summer-school idea in education, both at home and abroad. Such schools included one at Oxford, England, on Theology; at Plymouth, Massachusetts, on Applied Ethics, under the leadership of Professor Felix Adler; at Lake Champlain, on general and religious subjects, this being the Catholic Summer School already mentioned, while in addition to all these, a dozen leading Universities conducted increasingly popular summer sessions. Parallel to these and in a certain sense superior to them all was the great Chautauqua assembly and its fifty-three children, viz., the various Chautauqua assemblies throughout the United States and Canada.

In these Assemblies [the report continues] Jews are to be found frequently as instructors and as students. These are, however, exclusively men and women of intellectual pursuits, and for the most part those whose affiliation with Jews and Judaism is very weak. The great mass of the Jewish people who seek a summer outing do not come under these educational, social and religious influences. They are scattered throughout the land at the seaside and mountain resorts, often turning recreation into dissipation; letting their minds run to weed; throwing off all sense of religious obligation; worse than neglecting the Sabbath; playing the sham game of observing the Christian Sab-

bath; casting aside often the restraints and even the conventionalities of social refinement; letting themselves run down spiritually, morally, intellectually, socially, into such abnegation of self-respect as to submit to patronage, and suffering themselves to be endured and tolerated where it is openly declared "No Hebrews need apply."

In nearly all of the Summer Assemblies, the staple of study and discussion is the product of Jewish thought and life. The Bible is the main text-book. Alas! nowhere does the Jew present to his own and to other people the rich sources of Jewish lore and the treasures of Jewish wisdom and experience.

I propose to the Jewish people of these United States, for the rescue of our own self-respect and the conquest of the evils here cited and many others not cited that we found and maintain a Jewish summer asembly.

This was the first practical test of the summer assembly plan. The zeal that was manifested, the tone and trend of the addresses and discussions which brought forth in spontaneous utterance the latent sentiment of all hearts, gave unmistakable evidence that a true chord had been struck. Earnest-minded people, once they understand, will appreciate and second every honest effort.

The summer assembly will surely be established. Men and women of brains and means will not fail to comprehend the need and to lend their co-operation.

As a direct outcome of this appeal and through the mediation of Dr. Gustav Gottheil and Dr. K. Kohler of New York City, guests of the Forest Park Hotel near Bushkill, Pike County, Pennsylvania, Mr. Jacob Ottenheimer, the proprietor, offered a site on Lake Taminent. A visit of inspection was followed a few weeks later by a trip to New York to effect a legal transfer of the property to the writer as head of the movement. Unfortunately Mr. Otten-

heimer had been stricken and died on that very day. The matter was pending for more than two years awaiting the action of the executors of the estate.

During that summer (1895) a brief tentative summer program was carried out at Forest Park by the writer. On December 5, 1895, Mr. Max Strauss, son-in-law of Mr. Ottenheimer and executor of his estate, actually delivered to Dr. Berkowitz a formal legal agreement (on file in the society's records) bestowing on him for the uses of the Jewish Chautauqua Assembly, a tract of fifty acres with a frontage of two hundred and fifty feet on Lake Taminent. The condition attached to this gift was that within a period of two years certain buildings, cottages and schools were to be erected.

The offer was eagerly accepted and earnest efforts were made to secure funds to put up the buildings. We were, unfortunately, ahead of our times. The idea had not had time to germinate and we lacked the experience and the freedom from our regular duties to devote to this new and untried experiment. After thirty years the need still exists. The place might still be available. The Jewish constituency is, I believe, ripe for such an enterprise. Younger leaders are the sole requisite to insure the creation of such a center of inspiration for American Israel.

In the winter of 1896 it was decided that despite the obstacles in the way of accepting the grant offered, the assembly should be called into existence. It was resolved that an experiment be made at Atlantic City. This popular resort, while not geographically central, yet was most accessible to the

majority of American Jews who are resident along the Atlantic seaboard. It was deemed best to carry the school to a place where the people were wont to gather in large numbers, if we could not hope to bring large numbers to a school located in a remote place.

An "announcement" was sent broadcast, especially to the schools, the teachers, boards of directors, rabbis and friends of Jewish education as far as known, inviting attendance at the First Summer Assembly of the Jewish Chautauqua Society, at Atlantic City, July 23-August 8, 1897.

In the creation of a new movement in which the vague intimations of a vision of things untried are to be translated into realities, there lies a peculiar test of the qualifications of initiative, adaptability to changing conditions, persistence in overcoming obstacles. Under this test Dr. Lee K. Frankel won his spurs as first Director of the Jewish assembly. He brought to his untried task a singleness of devotion and skill in management that gave direction to the whole course of the unfoldment of this enterprise in the thirty successive assemblies that have since been held.

July 23, 1897, witnessed the inception of this movement at Atlantic City. Every Jewish educational organization of a national scope had sent a representative to participate in this opening meeting. Among these might be mentioned The Jewish Theological Seminary and The National Farm School. The founder and president of the latter, Dr. Joseph Krauskopf, in an eloquent address empha-

sized that "once let a Jew become thoroughly conversant with his glorious past, through the efforts of the Jewish Chautauqua, much of the reproach and shame that now rests upon us for fleeing the original pursuits of our ancestors at husbandry will be removed and he will cease to be chained to exclusive trading and sweatshop pursuits that cripple the Jew mentally, dwarf him physically, and warp him morally.

Vice Chancellor and Dean of Correspondence School

Out on the Western borders where the rich prairie lands stretch boundlessly across the central zone of the United States, Dr. William Rosenau served as rabbi in the sturdy community of Omaha, Nebraska. He entered upon his tasks directly after his graduation from the Hebrew Union College in 1889 and during the succeeding three years ministered to the Jewish people of the vast territory that looked to Omaha as a center. He had occasion thus to become thoroughly cognizant of the religious and cultural needs of that growing Jewish community and was deeply imbued with the pioneering spirit of an enthusiastic missionary in the Jewish cause. During that period the friendship of our school days was renewed, and there were constant exchanges between Kansas City and Omaha in our mutual endeavors to uphold each other's efforts in sharing the responsibilities of that great Western domain.

Both of us were transferred to the East in 1892,

he to Baltimore, just preceding my removal to Philadelphia. He, better than any other colleague in the country, understood and interested himself with generous and whole-hearted sympathy with the plans and purposes of the Jewish Chautauqua movement as soon as it was launched. The address he gave at the very first assembly was indicative of the special interest he felt in the work in behalf of teachers. Thus he allied himself more and more fully with this special department. In 1907 he accepted a place on the board of directors and with characteristic vigor and with pure and unselfish devotion gave himself to the advancement of this cause. In his honor, in the year 1911, the office of Vice Chancellor was created. He threw himself with intense energy into the work. Night and day we planned and toiled in mutual service as co-workers. Together we traveled up and down this country stirring up the cities and towns, addressing congregations and personally soliciting the needed funds. In 1912 we traversed the whole land from the Atlantic to the Pacific during our summer vacation. Miss Goldberg accompanied us and we spoke in many cities all along the route and up and down the Pacific coast. That summer we instituted the Pacific Coast Branch after holding an enthusiastic assembly in San Francisco. That summer, too, we projected and planned the Correspondence School, inaugurated on our return to the East. As Dean of the Faculty of the Correspondence School, Dr. Rosenau has served unremittingly from the first.

I know better than does anyone else with what

consecration of purpose and self-sacrificing zeal he has given himself to this work. Oftentimes during these thirty years, that have brought us into such intimacy of hopes, thoughts, ideals and endeavors, I would have lost courage but for the blessing of his deep and loyal friendship. He carried these responsibilities despite his home cares, the exactions of his duties in his congregation, as professor at Johns Hopkins University, and the heavy demands of the numerous institutions, communal and national, which have claimed his aid.

In October, 1922, both the Chancellor and Vice Chancellor appealed to the Board of Directors to be relieved of the executive tasks from which it had become a physical necessity to withdraw. Dr. Harry W. Ettelson of Philadelphia and Dr. Louis I. Mann of New Haven were made Vice Chancellors to assume the labors we regretfully relinquished.

At the first assembly those members who had enrolled and who, therefore, represented the real constituency of the Jewish Chautauqua Society, assembled in business session and formally created the society. They received the report of the Committee on Organization, setting forth all that had been actively done in furthering the undertaking from its inception. A Constitution and set of By-Laws were adopted.

A board of directors was elected. It was given full power to conduct the work of the organization. From year to year the board has reported its work to the assembly and received instructions through resolutions enacted deciding the policies of the Society.

(Throughout his lifetime Henry Berkowitz retained the title of Chancellor. In addition, he was its first president.) Thereafter, over the period of thirty years covered by this record, there were twelve additional presidents, three vice chancellors, three executive secretaries, two field secretaries, four directors of summer assemblies and five treasurers.

Public Interest in the Movement and Incorporation

From its inception in 1897 until the present writing the annual assemblies of the Jewish Chautauqua Society have commanded the attention of the general public and telegraphic reports of the meetings have been widely published in the daily press with detailed accounts in the local newspapers of every community in which the Assembly has convened.

The Jewish papers, which have increased during the past thirty years from five or ten to forty-five in number at the present writing, have provided their readers with extended accounts of the sessions of each assembly and many of them have printed in full papers read and reports of discussion. Special editions of the local Jewish paper in honor of the assembly have been the rule in the cities where the society convened. For the first four assemblies the society published a daily program and report.

The fifth (1901) assembly's leading papers were issued in book form as one of the volumes sent to its subscribers by the Jewish Publication Society

(1902). Similar books and pamphlets were published by the Jewish Chautauqua for a number of years.

The *Menorah Magazine* of New York, predecessor of the present *Menorah Journal*, served as official organ of the Jewish Chautauqua Society for several years. Its columns were largely devoted to the literary products of the assembly and the promotion of the reading circles and other activities of the society.

From these sources the subjoined summary has been collated.

The enthusiasm awakened from the first has been sustained, year by year. During eleven successive years the seat of the Assembly continued at the seaside, and the sessions were held in Atlantic City.

In 1904 a three weeks' session was held with nearly a half hundred meetings attended by delegates appointed by study circles. The average attendance was three hundred.

The conditions in Atlantic City had never been favorable to the earnest undertakings of the society. The atmosphere of the pleasure resort and the movement of a vast, mixed, fluctuating population, seeking diversion, rendered difficult and often futile the best efforts of both the management and the delegates to concentrate interest on the Assembly. It was decided, after careful deliberation, to venture upon a new and untried experiment, that of carrying the assembly to the people by holding its sessions at different centers of population and thus arousing the interest and offering instruction and inspiration

to ever new and enlarging constituencies. This plan, undertaken in 1908 in Buffalo, proved so successful that in response to the urgent invitation of that community the 1909 assembly was also held there. Its successors met at the places and on the dates cited as follows:

1908—July 14-19, Buffalo
1909—July 12-19, Buffalo
1910—July 17-24, Detroit
1911—July 7-14, Milwaukee

In 1911 the executive officers, in response to an invitation, visited the Pacific Coast and carried out a program of Jewish Chautauqua exercises August 4-8 at San Francisco.

The outcome of this meeting was so enthusiastic that it resulted in the creation of the Pacific Coast Branch of the Jewish Chautauqua Society. Under its administration successive assemblies have been held (suspended during the World War) that have proved a source of great inspiration. From 1911 to 1921 inclusive there have been nine such assemblies, one in Los Angeles, one in Sacramento and the balance in San Francisco.

The climatic conditions which make a summer vacation imperative in many sections of the United States, led to the opening of summer assemblies to provide both physical and intellectual recreation in suitable places by the seaside or mountain lake. It was therefore by a parity of reasoning that the Board of Directors of the Jewish Chautauqua determined to carry the work at times also into the

Southland by holding the assemblies during the winter vacation, so generally observed during the last week of December.

These and the other Eastern assemblies not mentioned thus far were held in 1912 at Memphis; in 1913 at headquarters, Philadelphia, this being the twentieth anniversary of founding of the society; in 1914 at Rochester, New York; in 1915 at St. Louis; in 1916 at New Orleans; in 1917 and 1918 suspended (during the war); in 1919 at Baltimore; in 1920 at Cleveland; in 1921 at Dallas; in 1922 at Kansas City.

The Jewish Chautauqua Society was incorporated under the laws of Pennsylvania. After due hearing the application submitted by thirty signatories (well-known Jewish citizens of the United States) was attested by the late Judge Henry N. Wessel and the charter issued by Judge Samuel W. Pennypacker, April 28, 1899.

The object therein defined is:

> The dissemination of knowledge of the Jewish Religion by fostering the study of its history and literature, giving popular courses of instruction, issuing publications, establishing reading circles, holding general Assemblies and by such other means as may from time to time be found necessary.
>
> The corporation shall be managed by a Board of Directors, consisting of a President, a Chancellor, a Director, Secretary, Treasurer and eighteen Trustees and such other officers as may from time to time be found necessary, all of whom shall be elected as the corporation by its By-laws may determine.

Expansion at Home and Abroad

THE PACIFIC COAST BRANCH

The Pacific Coast Branch of the Jewish Chautauqua Society was established in San Francisco in 1911 during a visit of the Chancellor, Rev. Dr. Henry Berkowitz, and of the Vice Chancellor, Dr. W. Rosenau, and Field Secretary, Miss Jeannette Miriam Goldberg. Since that time nine assemblies have been held in San Francisco, Los Angeles, and Sacramento. The programs on these various occasions have been uniformly of a high order of merit, carefully preserving the ideal of the parent organization of the popularization of Jewish education. The assemblies have served the notable purpose of bringing together large numbers of Jews of all shades of belief and non-belief and enthusing them with a greater interest in the history, literature and culture of the Jewish people. The assemblies have been of outstanding value to those engaged in Jewish education and have been productive of excellent results in stimulating further study and improved methods in schools and other organizations. Most notable of all, however, has been the number of young people whom these programs have introduced into Jewish activity and particularly Jewish study.

THE ENGLISH BRANCH

A marked impression was made upon English Jewry by the Jewish Chautauqua work for the diffusion of Jewish knowledge. The London *Jewish*

Chronicle, until recently the sole organ of Jewish life in Great Britain, had special correspondents report the progressive steps of this endeavor in America and gave editorial comments of its activities.

The *Jewish Guardian*, which has come into being in recent years, has taken a like friendly stand toward our activities.

The interest thus aroused was a factor in bringing into being a kindred movement in England, known as the Jewish Study Society. The course books issued here were found so desirable that consent was sought and granted to put some of these into use and to reprint them for English readers. This was the outcome of a visit to London by Dr. Berkowitz in 1900, when he met with the executive board of that society. He also addressed the members of the Berkley Street Synagogue in the home of Mr. Claude G. Montefiore's mother. Mr. Montefiore, whose *Bible for Home Reading* is one of the textbooks of the Chautauqua course, gave an address on that occasion. The Minister of the Congregation, Rev. Morris Joseph, presided. These amenities led to the creation of the valuable course book, *The Study of the Jewish Religion*, based on Mr. Joseph's admirable work, *Judaism as Creed and Life*.

In 1903 The Union of Jewish Literary Societies of Great Britain organized its first summer meeting which held its session at the college founded by Sir Moses Montefiore at Ramsgate in August of that year. The chancellor of the Jewish Chautauqua of America, Dr. Berkowitz, was the guest of honor and

delivered the oration at the college. Mr. Israel Abrahams of Cambridge University presided. On that occasion the writer was entertained in the home of Sir Moses Montefiore, East Cliff Lodge, by the widow of his heir, Mrs. Arthur Sebag-Montefiore and her sons. A notable social function marked the summer meeting, being a formal reception and garden party tendered by the mayor of Ramsgate and which was attended by notable Jews and Gentiles from various parts of England.

In 1910 Mr. Claude G. Montefiore, attended by Dr. Charles Singer of London, visited the United States. On June 14 they were the guests of the board of directors of the Jewish Chautauqua Society at a reception and dinner. Addresses were made by Professor Morris Loeb of New York, Dr. Joseph Krauskopf of Philadelphia, Mr. Adolph Tuck of London, Dr. Cyrus Adler of Philadelphia, Dr. Wm. Rosenau of Baltimore, Chas. Edwin Fox, Esq., Professor Morris Jastrow, Isaac Hassler, Esq., and Dr. H. Berkowitz, who acted as toastmaster.

To these Mr. Montefiore responded in a brilliant address in which he paid tribute to "the bold initiative, the broad scope and systematic methods developed by leaders of Jewish Education in America along various lines, in meeting the great problems that confronted them." He expressed his sense of obligation to the Jewish Chautauqua in furthering the work of religious education in which he was most interested and declared that his visit would enable him to carry back to England many helpful suggestions and renewed inspiration.

APPENDIX A

In 1912 Mr. Israel Abrahams came to America and lectured in the leading cities of this country, from New York to San Francisco, his tour having been arranged by the Jewish Chautauqua. He was the chief guest at its assembly that year held at Memphis, Tennessee.

In 1914 Dr. Rosenau and the writer went to London on invitation and at the Jews College addressed some two hundred or more of the Jewish teachers assembled under the auspices of the Jewish Study Society. The Chief Rabbi, Dr. H. Hertz, presided. The whole work of the Jewish Chautauqua Society, its aim, scope and achievements, were set before this gathering. An exhibit of its publications was held. The work for Jewish Teachers, and especially the methods of the correspondence school, were inquired into. There was a very interesting discussion and as a result a Committee was appointed with whom the two visitors were to meet at a later date to arrange a plan of coöperation by which this work should be introduced into England.[3]

On the following day, a highly representative gathering of English literati, both Jewish and non-Jewish, was held at the University of London under the auspices of the Jewish Historical Society of Great Britain, presided over by Dr. Israel Abrahams. This meeting was likewise held in honor of the two American guests who expounded the methods they had created and were carrying on through the system of popular lectures—those at the summer

[3] Owing to the outbreak of the war this meeting was never held and so the whole project is in abeyance.

schools of the universities and the assembly—for the diffusion of Jewish knowledge. An animated discussion ensued and resulted in the institution of the University Lectures on Judaism which have been conducted ever since, even during the war, under the auspices of the Jewish Historical Society of Great Britain and the capable leadership of Dr. Abrahams.

In an article published in the November 1922 issue of the *Union Bulletin* of Cincinnati and written July 1922 at Cambridge by Dr. Abrahams, Reader in Rabbinic Literature at the great English University, he volunteered this testimony:

> I write these lines on the eve of the University of Cambridge Summer Meeting. The University is including a Jewish Section in its general scheme. I confess gratefully that the whole of this idea is due to Dr. Berkowitz who came over here some years back with Dr. Rosenau and so stimulated our efforts as to make them permanently successful. The Jewish Chautauqua (though not by that name) has struck deep root in England.

Pioneering for the Training of Jewish Teachers

Sunday, July 25, 1897, was the opening day of the first Assembly. For the first time in the history of American Israel a group of Jewish Teachers from all sections of the country met and organized the Teachers Institute. The Institute became from the first and has since continued to be the dominant feature of these gatherings. Year after year the teachers of the Jewish Schools have come together and have been helped, guided, instructed and in-

spired by the sessions. Practical measures were adopted for the first time to demonstrate how modern methods and principles of pedagogy might be applied in the work of our schools of Religion.

(a) *Illustrative Lessons*

Classroom work was conducted by a competent teacher with a class of pupils volunteering for the purpose. When the pupils were dismissed the "lesson" formed the staple of live, enthusiastic discussions.

(b) *Symbolism in Education*

The use of "object lessons" in teaching, so strongly emphasized in modern pedagogy, found effective demonstration in the symbolism of Jewish observances. The vividness of the presentations, the charm and beauty revealed and the fine sentiment they evoked—all proved such an inspiration that many who had lightly abandoned those observances came to be newly impressed with their priceless value in religious teaching. Indeed, the example thus given year by year, spread and gave a splendid impulse to the re-creation of the ancient symbols of our feasts and holy days so as to adapt them to present day requirements.

Dr. Rosenau's book on *Jewish Ceremonial Objects* proved very helpful, and the discussions impelled Dr. Berkowitz to publish his *Sabbath Sentiment in the Home*, a modernized form of Kiddush. Under his leadership also the *Union Haggadah* and the *Book*

of Private Devotion were prepared and issued by the Central Conference of American Rabbis.

(c) *Exhibits of Religious School Appliances*

The presentation of illustrative lessons, which has continued to be one of the permanent features of the assemblies, led naturally to the introduction of illustrative materials of all kinds. It became a function of the society to provide Jewish ceremonial objects, maps, records, teachers' books, Sabbath school libraries, pictures, lantern slides, stereoscopes and all available helps for teachers. It was the first and for many years it was the only Jewish organization to serve the Schools in this practical way.

(d) *Teachers' Conferences*

What has made the Assemblies so vital has been the opportunity provided for the personal participation of every individual in attendance.

"Conferences of Teachers" have been held for free and open discussion of the problems of school organization and management.

The "Question Box" has been an important factor at these "Institutes," enabling even the most timid and inexperienced to secure anonymously the consideration of any question needing elucidation.

(e) *Normal School Courses*

Systematic courses of lectures on religious pedagogy were first offered to Jewish teachers in this

country with the opening of the summer assembly of the Jewish Chautauqua Society in 1897.

The stimulus thus created undoubtedly did much to bring into prominence the importance of our religious schools and the necessity of standardizing them. The basement schoolrooms, gloomy and often unsanitary, began to yield to the erection by congregations of school buildings and to their proper equipment.

At the very first assembly, resolutions were passed, urging that in every city, Jewish religious school teachers be organized. The finest of buildings with inferior teachers are mere bodies without a soul. Many rabbis formed normal-school classes. Mr. Jacob H. Schiff, who was a frequent attendant at the sessions of the assembly and whose mind was open and receptive to every proposal that promised to advance any work of Judaism, created in 1908 a trust fund of one hundred thousand dollars, the interest to be applied to furthering the work for Jewish teachers. The trustees elected to establish with these funds a "Teachers Institute" as an adjunct to the Hebrew Union College at Cincinnati and to the Jewish Theological Seminary at New York City.

The opening of the Gratz College in Philadelphia under the conditions of a trust fund created by the will of Hyman Gratz, had provided for students in that city, training for the work of the Jewish teacher.

But these excellent foundations, with the opportunities they offered, lay beyond the reach of that great host of those scattered in cities, towns and

villages throughout the land, engaged in the responsible task of instructing and training the young in their religion. For these the only practical aid hitherto offered had been the reading courses provided by the Jewish Chautauqua Society and the Teachers Institute sessions of its annual Summer Assemblies. The expense involved in visiting the assembly limited its usefulness to a select group even though many congregations, schools and societies were gradually spurred into a realization of the value of sending representatives.

These considerations prompted the officers of the society to a consideration of the feasibility of adopting the methods of the correspondence school which had found such a notable development in the International Correspondence School at Scranton, Pennsylvania; and those at the University of Chicago, University of Wisconsin and other institutions.

After a thorough study and personal investigation, the chancellor and vice chancellor, while on their trip to the Pacific coast in 1911 to establish the Western assembly, discussed the plan with teachers, rabbis, and other leaders in the many communities they visited. They were so much encouraged that they set to work forthwith to elaborate the system in all its details. They then visited Mr. Schiff in the fall of 1911 and unfolded their plans to him.

He took these into searching review but finally agreed to provide the cash sum of five thousand dollars to pay for the creation and publication of the necessary literature and contributed the sum of

two hundred and fifty dollars annually toward a "Maintenance Fund" to be established.

(f) *The Correspondence School*

The Board of Directors invited to a formal conference those who were selected to become the faculty of the new school of which William Rosenau, Ph.D., Rabbi Congregation Oheb Shalom, Baltimore, was elected the Dean.

(g) *Curriculum*

Naturally the curriculum or plan of studies was a matter of primary consideration. Indeed, from the very first session of the "Teachers Institute" held at the first assembly in Atlantic City in 1897 this topic had demanded earnest consideration. It was apparent that the tentative, fragmentary, experimental plans that were outlined by the earnest teachers present must be clarified and unified before any real progress could be made.

No curriculum can be final. If education becomes fixed and static it will not progress. Therefore, throughout all these years the curriculum has continued to be the most important consideration at every session of our teachers. From the very first assembly of the society, various suggestions on this important subject had been submitted by such authorities as Dr. Rosenau, Dr. Maurice Harris, Dr. Kaufmann Kohler, Dr. Abram Simon and Dr. Harry W. Ettelson. Ultimately, the results of these earnest

studies and discussions were formulated in the curriculum set forth by Dr. Berkowitz in his work on *The New Education in Religion* (1913). This has served as the basis of the Chautauqua Normal Courses. The various textbooks for teachers issued by the society were worked out in accordance with this curriculum.

The underlying purpose, the aim of Jewish education as differentiated through the ages from Bible times to the present, is clearly defined. It is not a scheme of salvation but a mode of life. It seeks to develop and build character in which the eternal principles of morality shall be exemplified in daily conduct. It strives to infuse into character and conduct the impelling force and the divine inspirations of a devout faith in God. Its supreme guiding precept is: "Holy shall ye be for I, the Lord thy God, am holy!"

The methods of Jewish education as they have developed among the Jewish people throughout the centuries have varied in different lands and times but both in the home, the school, and the sanctuaries the tremendous force of tradition has been continuously at work in maintaining through institutes, observances, customs and ceremonials, potent agencies for teaching young and old the simple and universal precepts to which Israel is dedicated. As for the higher education, the discussion of the academies have from ancient days to the present kept the intellect alert by the philosophic consideration of the great problems that have challenged the human mind.

(h) *The Textbooks*

The textbooks comprised thirteen distinct publications issued by the society, each by a constituent member, an authority in his or her field.

(i) *Students*

The correspondence school began to function November 1, 1915, by an extensive campaign of propaganda on the part of the field secretary, Miss Goldberg.

The first year one hundred and sixty-three students were enrolled in seventeen states of the Union. The enrollments are published in the printed Record of the Society for 1916. One hundred and forty-nine of these were recipients of free scholarships founded by congregations and schools. Thirty-one pupils during that year completed the lessons in various courses on methods of teaching such branches of study as they were imparting.

It must be confessed that the dynamic force, the time, the clerical work involved in keeping the students down to the requirements of the correspondence system, with marking papers, filing records and all the countless minutiæ required, severely taxed all those engaged in this undertaking. Experience in the course of time compelled the modification of the exactions of the correspondence system. The incentive of a direct personal reward of increase in salary that lay back of the appeal of other schools of this kind, offering courses in industrial and commercial pursuits, could not be applied, so it was eventually

found advisable to permit students to take up these courses free from the limitations of fixed times and written papers. The steady call for these publications, the necessity for reprinting some of them, the splendid testimonials to their value received from many sources, but above all, their appeal to new groups of teachers at the meetings in different parts of the country where the annual assemblies are held —all have proved the permanent service rendered by these publications of the correspondence school. They constitute a Reference Library on Jewish education. Their finest achievement, perhaps, lies in the fact that they serve the cause of Jewish education as a common cause in which all Israel is united. The Biblical, rabbinical and critical views on mooted questions are stated, but freedom of interpretation is accorded the classroom teacher in the use of them. They have thus proved to be serviceable to all teachers, whether Reform, Orthodox, Conservative or Radical.

Pioneering the Jewish Summer School

A survey of the remarkable development of the summer school in America was presented by the writer to the members of the Central Conference of American Rabbis in a paper read at the session held in Rochester, New York, in July 1895. The Conference unanimously adopted resolutions favoring the establishment of a summer school and assembly to provide opportunity for the systematic pursuit of advanced Jewish Studies by Rabbis and others and

to afford a practical means for the better preparation of the teachers in the Jewish religious schools.

The Conference, both officially and as a body, and through the participation of many of its individual members, fostered the summer-school work which came to be part of the sessions of the assembly of the Jewish Chautauqua Society. From providing lectures for the reunion of its reading circles on the subjects of the course books, the assembly progressed to making provision for definite summer-school work during the sessions held in Atlantic City.

Among the courses provided were those suitable for the general readers, the circle members and especially for religious school teachers.

The high-water mark of the summer school was reached when the most eminent of our teachers, including those who represented the various schools of thought and interpretation, were nevertheless brought under the ægis of the society to contribute to the common cause of Talmud Torah.

The project of the summer school for advanced students for which the Chautauqua served as pioneer thus was proved to be feasible and other organizations instituted similar summer work.

Popular Lectures at the Assemblies

Courses of popular lectures were fostered by the Jewish Chautauqua Society from its inception. The home office served as a helpful agency to the reading circles throughout the country, in securing qualified lecturers. At the annual assemblies the popular lec-

tures constituted the outstanding feature that served to bring together vast throngs of people, to hear great celebrities and thus incidentally make known the specific purpose of the society and help to enlarge its clientele.

Among the well-known speakers who have addressed the society, the following are especially interesting:

Bishop John H. Vincent, Founder of the Chautauqua movement, on "Popular Education"

Hon. Theodore Roosevelt, on "Americanism"

Dr. Emil G. Hirsch, on "Social Unrest"

Hon. Wu Ting Fang, Chinese Ambassador to U. S., whose address on "Prejudices" became the basis of his notable book *America as Seen through the Eyes of a Chinese Diplomat"*

Hon. Simon Wolf, President of Board of Delegates on Civil and Religious Rights, on "The Jew as Patriot, Citizen and Soldier"

Dr. Joseph Krauskopf, President of the National Farm School, on "Back to the Soil"

Dr. Stephen S. Wise of the Free Synagogue, New York, "Twentieth Anniversary Address"

Dr. Henry Berkowitz of Philadelphia, on "The Jew's Gift to Humanity"

George A. Vincent, President Chautauqua Institute and President of the Rockefeller Foundation, on "Education for Health"

Hon. Abram I. Elkus, N. Y., President Jewish Chautauqua Society

Hon. P. P. Claxton, U. S. Commissioner of Education, Washington, on "Progress of Popular Education"

Dr. Edward T. Devine, on "Education for Philanthropic Service"

Mr. George W. Ochs, Editor *Philadelphia Public Ledger,* President Jewish Chautauqua

Bishop Thomas F. Gailer, Chancellor of Suanee University, Memphis, Tenn.

Robert de Forest, N. Y., President Carnegie Foundation, on "The Housing Problem"

In the year 1900 the society organized the first Jewish Bureau of Public Lectures. This department of the summer assembly was expanded so as to serve the general public throughout the year in the local communities throughout the land. A special arrangement was entered into with the Independent Order of B'nai Brith to provide speakers to serve the local lodges in the work of their committees on intellectual culture. At the instance of the Grand Lodge District No. 7 in its convention held that year, an appeal was directed to the Constitution Grand Lodge to enter into an affiliation with the Jewish Chautauqua Society for this purpose.

Summer Sessions for Social Workers

The second assembly held in Atlantic City, July 1898, brought together the workers and teachers in our Jewish institutions, e.g., orphan asylums, technical schools, vacation schools and the like, for conference and mutual counsel. This was the first gathering of the kind held in this country. The first Conference of Settlement and Club Workers among Jewish immigrants was convened at the assembly in Atlantic City in July 1901.

Mr. James M. Reynolds of the University Settlement of New York presided. Among those who participated in that notable gathering, assembled

through the efforts of Dr. Charles S. Bernheimer of the Philadelphia College Settlement, were: Honorable Homer Folks, New York, and Mrs. Lilian D. Wald, of the Henry St. Nurses' Settlement, New York, who submitted a concrete plan which was adopted. Thereupon the lecture bureau, after extended correspondence, published a list of nearly one hundred eminent men and women, both Jews and non-Jews, resident in all sections of the land, whose services as lecturers, readers, musicians and entertainers were available. The bureau also undertook the details of the management. The local lodges were given authority to draw on the propaganda funds of the order to subvent their efforts. This pioneer endeavor was, however, somewhat ahead of the times and eventually was modified to meet changed conditions.

The lodges, Y.M.H.A.'s, congregational and other societies had not yet come to appreciate the value of the service offered and were lacking both in funds and in spirit. It was not until the World War brought our Jewish organizations into harmonious action under the ægis of the Jewish Welfare Board that the lecture bureau became a really important and effective agency and made a very helpful contribution to the cause. The Jewish Chautauqua Lecture Bureau sent into camps and naval stations in all parts of the country excellent speakers who addressed these constituencies and also held services for the Jewish boys in the "Y" buildings, the halls of the Knights of Columbus, in the navy yards and elsewhere. Not alone was an invaluable contribution thus

made to the morale of the men, but a fine bond of sympathy and coöperation was established between our Jewish speakers and the workers of other denominations, as well as with the mixed audiences of men of all races, classes and creeds to whom they brought their message of inspiration.

The valuable outcome of the practical discussions held; the interchange of experiences of workers widely scattered but devoted to identical causes; the enlightenment derived from the able papers presented; the contagion of the zeal of earnest and consecrated spirits, culminated in such genuine inspiration and help to all that similar sessions were called for and conducted at succeeding assemblies.

All this finally made clear the need for definite and systematic instruction to equip workers to serve among the Jewish immigrants in the complex conditions, caused by the social, economic, political and religious readjustment demanded by their transfer from the restricted conditions of Eastern Europe into the abounding opportunities of free America.

The "schools of philanthropy" which had sprung up and created a new profession, that of "social worker," were not able to provide adequately for this specialized need of those serving the Jewish population. Here again the Jewish Chautauqua Society demonstrated its initiative and efficiency. What the Society had done for the Jewish schools and teachers through its assemblies and correspondence school, it was now doing for the organizations and the men and women interested in all phases of social service and charitable endeavors, as officers and volunteer

workers. In 1915 the society conducted a Jewish social-service school. New York was selected as the place to hold these sessions because in that city all the Jewish social problems reach their most acute form. There the social agencies have developed to a number and to a degree found nowhere else. New York from a social point of view is a great laboratory in which one finds both the clinical material and the apparatus necessary for successful research and experimentation.

In 1916 the courses were extended to cover a period of three weeks and were conducted with the coöperation of the National Association of Jewish Social Workers. The field work with visits to institutions, supplemented by addresses by a notable list of some eighteen leading workers, constituted a rare and valuable privilege to the body of students enrolled from all sections of the country.

The Jewish Chautauqua had demonstrated by its initiative, its organization of the work, and its administration of the affairs that a school for social workers is not merely feasible and practicable, but to a vision of the growing needs of the country, an imperative necessity. Its pioneering work done, it withdrew from this field in favor of the National Conference of Jewish Social Work which assumed this enterprise as its own proper responsibility. Not until our entrance into the World War did the need of trained workers make itself felt with adequate force. The last war was notable above all wars by reason of the thoroughness with which the civic, social, philanthropic and religious forces became ac-

tive auxiliaries in camp and field and navy. The Jewish Welfare Board came into being. It combined and coördinated all these efforts on the part of American Jewry and made training courses obligatory.

Work among Jewish Farmers

The needs of the country Jew were first brought into prominent consideration among us through a popuar conference held at the third assembly in 1900 in Atlantic City. The settlement of Jews on farms, in farming colonies, in towns and villages remote from Jewish centers, created grave problems such as the proper provision for the Jewish training of their children; for religious observances and public worship, the defense against the disintegration of isolated Jewish families through intermarriage and the like.

As an outcome of this conference the Jewish Chautauqua Society spread its endeavors more especially into the smaller places through visits of the field secretary. It instituted many children's classes and adult reading circles. Steady correspondence with individuals quite isolated was carried on from our office. A very definite and concrete piece of work was undertaken at the solicitation of the Baron de Hirsch Trust. This foundation was created by the baron to promote the economic advancement of the great hosts of helpless Jews from eastern Europe for whom the quarter million of earlier Jewish settlers in America were unable to provide.

Among other projects carried out was the institu-

tion of various farming and industrial colonies in the southern part of the state of New Jersey. Many difficulties were encountered but the most serious were those that related to the educational, moral and social training of the young. In March, 1910, steps were taken to meet this need in a manner that would recognize the special conditions under which these young people were growing up and which rendered them restless and caused them frequently to break away and follow the lure of the cities. The dull, drab monotony of the life of isolation was threatening the future of the movement. To counteract that condition, the organized agencies of the Jewish Chautauqua Society were brought into the field of the colonies under the fostering aid of the Baron de Hirsch fund. Miss Goldberg took up her residence in their midst and made a complete survey of the needs of the colonies. As a result, a new spirit was awakened. Schools were opened and a peripatetic teacher engaged. He conducted classes for children successively in each colony as well as Chautauqua circles for young men and women.

Twelve hundred children between the ages of five and sixteen were thus provided for. The work prospered most under Dr. Goldstein who was resident director of educational and cultural activities for six years. In 1921 he published *Social Aspects of the Jewish Colonies of South Jersey*,[4] a thesis for which he was awarded the degree of Ph.D. by the University of Pennsylvania.

[4] The League Printing Company, 10 West Eighteenth Street, New York.

APPENDIX A

The author's account of the struggles of the pioneer settlers from 1882 onward, is reënforced by his personal accurate knowledge of their daily life. He has thus produced a reliable source book for students of social movements in America. Commenting on the activities introduced by our society, he says: "From year to year a new and better spirit developed. There are now thirty-four organizations among the colonists. They are of a social, literary, charitable, cultural and religious character. Each colony now has its Community Hall; Synagogue; Playground and Library."

Dr. Goldstein wisely indicates that in the heart of these activities lies the secret for bringing back the parents and children to one another by thus bridging the gap which has widened between them. To impress the parents with the value of American ideals and methods and to kindle in the hearts of the children an appreciation of the spiritual values of the old-world heritage of the parents—upon this lies the whole future of the movement.

The Jewish Chautauqua Society, July 1, 1920, finally withdrew from this field of endeavor, convinced that the time for independent action had come and further aid from without would but tend to weaken rather than strengthen the effort.

At a conference held in New York between representatives of the Jewish Agricultural Aid Society (which had previously sponsored this work) and the Jewish Chautauqua it was agreed that the residents of the colonies were fairly prosperous now and had received sufficient guidance to enable them hereafter

to carry on these activities through their own initiative and administration.

What Dr. Goldstein had done in South Jersey reveals what he and others may and should do in a nation-wide movement to further the development of the thousands of Jews on farms throughout the United States.

Record must be made here also of the efforts instituted in 1911 by the Jewish Chautauqua Society in the Jewish Settlement of North Dakota, known as the Byrleigh and McIntosh County Settlements, located at Ashley and Canfield, North Dakota. Rabbi Julius Hess of Chicago was sent out April, 1912, to inaugurate this work. No missionary of any cause ever labored more untiringly or faced greater hardships than did this man in traveling under most primitive conditions, over vast areas of territory, through the heavy snow blockades of winter and the impeding freshets of spring, to minister to and instruct the scattered members of the House of Israel. He ultimately organized his constituency and settled down permanently in their midst to serve them.

Work at the Universities

That eminent leader in American Israel, Mr. Leo N. Levi, was the moving spirit and presiding officer at a conference held in July, 1902, at the Chautauqua Assembly, called to consider "Jewish University Students, Their Attitude towards Jewish Problems." The attitude of the Jewish students at universities, it was confessed, was lacking in manliness and in

religious spirit. The attitude was apologetic and shamefaced. Dr. E. G. Hirsch cited the utter absence of any Jewish organization similar to the Y.M.C.A. to minister to the Jewish youth at the higher institutions of learning and to inspire them with a sense of the dignity, the value and importance of their Jewish heritage. As the outcome of the discussions, a resolution was passed that the Jewish Chautauqua Society lend its aid to promote efforts in behalf of these students. Steps were taken at once that led to the institution of Jewish Chautauqua Study Circles at the University of Pennsylvania, at Columbia, and other universities. The Board of Jewish Ministers of Philadelphia through the auxiliary organizations of their congregations and the Y.M.H.A., were prompted to invite the Jewish students at the University of Pennsylvania, the Medical, Dental and other colleges in Philadelphia and vicinity to attend public worship in their synagogues; welcomed them at social functions arranged for them and thus led to their being introduced into the homes of the people. This movement eventually spread and has been fostered more especially by the women's council, the congregational sisterhoods and the Y.M.H.A.

A second "student conference" was called at the succeeding assembly at Atlantic City in which Jewish students, representing a number of the leading universities of the United States, participated. A similar conference was held by the Jewish Chautauqua Assembly at San Francisco. The viewpoint of the student was presented and his interest and coöpera-

tion in Jewish life thoroughly considered. The needs thus revealed stimulated other endeavors and brought into existence the Jewish Student's Congregations, fostered by the Union of American Hebrew Congregations, under the inspiration of Rabbi Leo M. Franklin of Detroit. He called the first of these into being at the University of Michigan. The Menorah movement took up with energy the promotion of Jewish cultural studies and created sections in many universities.

The University Extension Department of the Jewish Chautauqua Society came to be differentiated from all other endeavors in this field. It was summoned to render a specific service which was destined to reach not the Jewish students alone, but the entire university clientele.

In 1909 the Honorable P. P. Claxton, United States Commissioner of Education, urged upon the society the task of providing instructors and lecturers primarily for the summer schools of the country, in order to present authoritative information on the history, literature and ideals of the Jewish people.

This request was of so extraordinary and unheard of a nature that the board of directors at once sent Dr. Julian Morgenstern, then a professor and now president of the Hebrew Union College, to the "Summer School of the South" at the University of Tennessee which was then under the direction of Dr. Claxton. Dr. Morgenstern spent three weeks there in the summer of 1910, giving daily instruction. In response to a most urgent invitation he returned

also in 1911 and 1912. The unique experiences of Dr. Morgenstern as the Society's representative have been recorded by him in the columns of the Hebrew Union College Monthly.

(a) *Dr. Claxton's Challenge*

Out of this modest beginning there has developed one of the most important and far-reaching of our Jewish educational activities. When the writer became personally acquainted with Dr. Claxton he confronted him with the question: "What prompted you to make your request? Our experience had been that the story of the Jew does not seem to interest others; that people do not care to hear it from his own lips and he has found it difficult to secure a public hearing."

Dr. Claxton replied with a smile and a mysterious look in his eyes: "You will be surprised when I tell you that I have been a member of the Jewish Publication Society ever since its organization. Through reading the books issued by that society I have been educated out of my ignorance and preconceptions about the Jews. I have been made aware of the wonderful contribution the Jews have made to the history of civilization and I feel it should be more generally known. Indeed I think that after the centuries of repression in Europe, your people now have in America the first real opportunity in history to express themselves under conditions of freedom. I think their greatest contributions to the welfare of mankind are still to be made."

"Will you tell the public these convictions of yours?"

"Certainly," he replied.

I thereupon invited him and he attended the sessions of the Assembly in 1912 held in Memphis.

There, and at succeeding sessions in other cities, he has repeatedly declared: "I am confirmed in my conclusion that the tremendous force and genius of the Jew is a factor of exceedingly great value in the development of American life." He has urged our people to utilize the fine opportunity afforded, especially at the five hundred and more summer schools of the country, to enlighten the American people. He voiced his surprise at our dilatoriness in seizing upon this means of disabusing their minds of the prevailing prejudices and refuting the charges so widely circulated by our foes. He blamed our failure to emphasize the remarkable gifts the Jews have made to mankind and the service they are rendering, thus to make known what the Jewish people really are and what their aim, that they may come into their rightful place in the present. "I have seen a large immigration of Jewish people come into and spread throughout the villages and towns of this country," said Dr. Claxton. "It is but fair to them, as to any group, that they be met in an intelligent, sympathetic and understanding way by the teachers in the public schools, the professors in high schools and universities, the clergymen, editors and others who mold public opinion. These are the very men and women who attend our summer schools."

(b) *Meeting the Jewish Issue at the Universities*

To the vital task thus outlined this society has given its earnest endeavors with increasing devotion. Slowly and carefully the society has expanded the movement. It has added to its staff of lecturers year by year. It has increased the lists of the summer schools it served, until according to the summary of its report in 1922, sixty-four lectures were given by Jewish scholars, professors and rabbis at twenty-three universities in nineteeen states of the Union.

A constructive, dignified force of untold value has thus been added to the educational agencies of our country. Thousands of students, faculty members, and the general public are thus reached who would otherwise have no occasion to become interested in or be provided with reliable information on the themes treated. The fine spirit of generous coöperation in which this work is being carried on is attested by the spontaneous expression from the heads of the summer schools and from many of the students, as well as from the reports of our lecturers. It is heartening indeed, to read letters containing such unqualified testimony as those which have been received since the inception of this movement.

These glowing reports of this invaluable phase of the society's activities reflect the enthusiasm of the rabbis, professors and others who were selected to conduct the lectures, and the encomiums of the university authorities in each case for the excellent work performed. Some of the outstanding names of lec-

turers and the universities at which they functioned are:

Dr. Julian H. Morgenstern, President Hebrew Union College, at University of Illinois
Rabbi Julius Leibert of Spokane, Wash., at University of Idaho
Rabbi Eugene Manheimer of Des Moines, Iowa, at University of Iowa
Rabbi Chas. S. Latz of Tulsa, Oklahoma, at University of Oklahoma (also at University of Arkansas)
Rabbi Wm. H. Fineshriber of Memphis, Tenn., at Peabody College (Nashville) (also at College of City of New York)
Rabbi Henry Barnston of Houston, Texas, at Tulane University and University of Louisiana
Rabbi Louis Wolsey of Cleveland, Ohio, at the Assembly, Lake Chautauqua (also at University of Minnesota)
Rabbi A. Coblenz of Baltimore, Md., at University of North Carolina
Rabbi Marvin Nathan of Philadelphia, at Pennsylvania State College
Rabbi Louis Mann of New Haven, Conn., at Mass. Agricultural College
Rabbi George Fox of Fort Worth, Texas, at Illinois State Normal College

We have overcome the hesitancy of the universities. We have dissipated the fear some entertained that our purpose might be that of a disguised religious propaganda involving dangerous polemical controversies. We have enlisted a staff of eminent lecturers. We have learned through experience the themes in which there is deepest interest and the method and spirit in which these should be presented.Whatever other work may be carried on in

universities by other Jewish organizations, this special task is one that no fraternal society, no reform, orthodox, conservative, or other distinctively religious body, nor yet any Zionist society can or should undertake because all of these involve some form of partisan propaganda. The Jewish Chautauqua Society by its name, its fraternization on distinctively educational lines with our neighbor, through a distinctively American education system, has won a certain place and prestige as well as confidence by which it is recognized as best fitted to render this service. It has been for thirty years in fact, if not in name, The National Jewish Education Society.

Chautauqua—A Unifying Force

After thirty years of unflagging and disinterested labor in this cause the Jewish Chautauqua Society submits herewith the record of its pioneering activities. The net results of its endeavors cannot, however, be adequately set down or comprised in an historical survey of past achievements, nor yet in statistical tables. Its influence, so widely diffused, touching so many communities, serving so many schools and institutions and inspiring so many men and women, are not to be counted or measured, or weighed in the scales. It has been a real unifying force, harmonizing the Jewish sections and blending their efforts in loyalty to the advancement of our beloved country. It stands unique among our Jewish institutions in that it has never known any barriers. It welcomes to its platform laymen and rabbis,

women and men, Gentiles as well as Jews. To everyone who has an earnest message it accords opportunity with the hospitality of open discussion in the American spirit of fair play. It has believed in and acted upon the dictum: "Kol Yisroel Achim," "All Israelites are brethren." It has justified its faith in the precept: "Talmud Thorah Kneged Kullom," "Education exceeds all else," and is the common platform on which all Jews can and will eagerly unite.

Dr. Isaac M. Wise, President of the Hebrew Union College, at one of the early assemblies declared: "It (the Jewish Chautauqua Society) is an institution with its work directed aright. It leads Jewish men and women to think and read on Jewish subjects."

Dr. Solomon Schechter, President of the Jewish Theological Seminary, characterized the Jewish Chautauqua as "a society which justly claims to be the first literary union established on sound Jewish and scientific principles."

"I have always felt," said Mr. Jacob H. Schiff, one of our most eminent philanthropists, "that this Society could and should become an agency for most beneficent work among our co-religionists, scattered throughout the United States."

Mr. Bernhard Bettman, President of the Board of Governors of the Hebrew Union College, averred: "My sympathy has been from the beginning with your noble enterprise and none can more heartily wish it success." The first president of the Jewish Chautauqua Society, Mr. Wm. B. Hackenburg,

affirmed: "The influence of the work has been far-reaching; it has nourished the beginners, stimulated the students and given new and vigorous ideas to the more advanced scholars. A new and controlling power has thus been beneficently introduced into Jewish educational life."

"I carry away from the meetings," said Dr. Samuel Schulman of Temple Beth-El, New York, at one of the assemblies, "most delightful impressions and the inspiration calculated to send a preacher home to his work with increased courage."

Such are a few of the utterances of some of our men of light and leading who have given support to our work in the past. These are typical of the reaction with which all Jews (however widely divergent may be their views on other matters) respond eagerly and heartily to the common cause of education. Rallying to this common standard hosts of people from all sections of Jewry, the Society has pioneered the pathway of popular Jewish education. It has persisted unflinchingly in the face of the many obstacles and discouragements that confront every pioneering effort. It opened out many paths that have been followed by other organizations which have advanced the cause of Israel, as has been pointed out in this record. It has continued steadily on its straightforward course and feels that it has justified its claim for such whole-hearted general coöperation and financial support from the men and women of the present as shall enable it to bring under its banner the full constituency of American Israel. It would thus make the Democratic idea in Jewish education

a factor, in the fullest measure, in the great American plan of education. Taking encouragement from the progress attained in the past, our eyes are directed forward into the future. We plan to expand the forces we have gathered into this movement, to the fullest range of their possibilities for usefulness.

This is the most urgent call of the hour. We have dallied too long in meeting the challenge of ignorance and malice. We proffer the cleanest, sanest, safest weapon of defense—an educational agency of, for and by the people. Let it be used henceforth as it should be, to reach out widely into all the land, to enlighten Jew and non-Jew alike, that the ignorance may be dispelled in which the powers of darkness flourish. Thus we would clear a pathway for our constructive endeavors. The Torch is the symbol on the seal of our society. Let its light shine afar, radiating throughout the land and unto all the inhabitants thereof the sublime truths of Israel's prophets and sages. They first discerned the great purpose and goal of human endeavor to be the attainment of universal freedom through social justice as the end of war and the basis of enduring peace.

In steadfast loyalty to that sublime purpose Israel has endured through the changes of time and all the trials of martyrdom. And now, under the providence of God, in this day, we in America shall not fail to be dedicated, with all the accumulated experience and deepened consecration of the generations, to renewed service in the cause of mankind.

APPENDIX A

Conclusion—Activities of the Society Since the Death of Henry Berkowitz in 1924

Thus ends Henry Berkowitz's account of the development of that organization which he founded and so earnestly fostered throughout his busy career.

From the time of his death one year after this chronicle down to the present writing the society has continued to progress, expanding its excellent work, which briefly may be classified under two principal headings: the assemblies and university lecture courses. In addition, as stated by Miss Goldberg, the Executive Secretary, "the Jewish Chautauqua has been a general clearing house for information for all who are interested in Jewish Education. The textbooks we originally printed are still used by Sabbath School Teachers; the most popular of these is now in its third edition."

There have been held in the period we are discussing six Southwestern Assemblies in various cities of Texas, in Oklahoma and Louisiana, as well as six so-called General Assemblies convening in Dallas, Pittsburgh, Atlantic City, Detroit, Buffalo, and St. Louis.

The university work has been expanded to a surprising degree, so that in the past summer (1931), these courses were conducted in thirty-seven institutions of learning. A total of ninety lectures were given in twenty-two states by a group of eminent rabbis selected for this work, each a specialist in Jewish history.

Again quoting from a recent report of the Secretary, we learn that:

No more constructive and valuable work is being done anywhere in the direction of promoting a better understanding and closer feeling of good-will and an appreciation of Jewish literature than through the medium of these lectures of the Society. It is this intensive and effective education that will help to solve many of the problems confronting us. The clarified views and opinions offered, afford the finest opportunity for combating antisemitism, insomuch as the truths of Judaism are received first-hand, rather than through distorted agencies. American Jewry is being awakened to the imperative need of the continuance of this work and the lecturers assigned are more convinced than ever of the helpfulness of it, and conform to their previous observation that the Society is rendering untold service to American Jewry."

Under the able direction of its present chancellor, Rabbi Louis Wolsey, its president, Mr. Arthur A. Fleisher, its executive secretary, and a notable list of officers and directors, the organization seems destined to carry on to even greater heights the dream of the Beloved Rabbi who was its founder and first chancellor. It is a living monument to his great name.

What more fitting than that suitable recognition should go to the builder of such a monument while he is still on this earth? So thought the co-workers, friends and admirers of Henry Berkowitz, when to mark the completion of the thirtieth year of the Jewish Chautauqua Society's existence, they arranged a testimonial dinner in his honor, which he was able to attend, though far from well at the time.[5]

[5] The dinner was given in Philadelphia on April 26, 1923, at the Mercantile Club.

The tributes tendered him at that dinner represented as had those other notable festive occasions in his life, the outpouring of the hearts of the people—*his* people, all of whom felt the same deep feeling of love and affection for him, irrespective of their relationships for each other. He was as a magnet irresistibly, though unconsciously, drawing those about him through the power of his wisdom and of those beautiful human qualities emphasized so often throughout this volume.

To their expressions of affection and congratulation Henry Berkowitz replied:

Friends: The experience to which, in your generosity, you have treated me this evening, recalls a kindred episode recorded in the life of our genial American philosopher, Oliver Wendell Holmes. When, on a festive occasion his friends had united in glowing encomiums and congratulations, he responded: "It would ill become me to deny the merits you accord to me. Shall I, in assuming the guise of modesty, be guilty of the supreme presumption of declaring that my individual judgment outweighs your united judgment?"

I gladly take refuge behind the astuteness of our great American humorist. But I know how helpless I would have been without the devoted and self-sacrificing support of Dr. Rosenau, Dr. Simon, Miss Goldberg, the men and women of the Board and all those who in these thirty years have so faithfully served this cause. I know they share in my testimony that there is no more poignant satisfaction in life, no deeper gratification than to have won the commendation of worthy friends, the understanding and approval of co-workers and associates, such as you. There is a new song of joy and gratitude in my heart to-night that I have been spared by a gracious Providence to receive this token of your generous good-will. Under the

radiant glow of this hour the pioneering hardships of the past thirty years of this movement fade away.

One of our most prominent laymen has been pleased to write to me: "You have builded firmly and the work is destined to grow to wider and more generous proportions in the days to come." I rejoice to find that "the days to come" are not to be deferred until I am gone. They are translated into "the days that have come," through the institution of an endowment fund to perpetuate this work as inaugurated by our friends in Kansas City. My life's ambition will find realization in the completion of that fund. It will symbolize the awakening, at least, of American Israel to a consciousness of the fact that noble as is *Charity* = *Zedakah* as a unifying force among us, still nobler and more imperative is the appeal of *Talmud Thorah* = *Education* as the bond that links the generations of all Israel in the great work for humanity to which we have been commissioned by history.

The force of a new determination comes to me through this celebration. It gives new strength to my soul, new zeal, new faith, to answer the inspiring call of this night: "Let us go forward in the name of God!"

APPENDIX B

SELECTED SERMONS BY HENRY BERKOWITZ

WEIGHED IN THE BALANCE

Text: Daniel v
Yom Kippur, 5666—October 8, 1905

In all the pages of literature there is, perhaps, no more dramatic scene than that portrayed in the fifth chapter of the Book of Daniel. Painters have sought to perpetuate the scene in colors, thrilling with life; poets have kindled the fires of their muse to set it in glowing numbers. You are all familiar with the story. The last King of Babylon is seated enthroned in his gorgeous banquet hall. A thousand courtiers, with their ladies and attendants, are gathered about the festive board. Here is light and laughter, music and merriment. The gayety increases until it mounts to drunken revelry. In the midst of the saturnalia the King commits the sacrilege of ordering forth the sacred vessels, spoils from the Temple of the captive Hebrews, and devotes them to profane uses. The orgies of license and utter abandoment are at their height when, suddenly, the countenance of the King is seen to grow pale, his knees tremble, his whole frame quakes with excitement. All eyes are turned to the wall, upon which his gaze is fixed, when, lo! a mystic hand appears and writes in strange and unknown letters. Consternation seizes upon the assembly. The confused

voices of music and ribald laughter are hushed into whispered fears. Hasty counsel is taken among the leaders. The astrologers and wise men are summoned, but stand dumb and speechless before the unknown writing on the wall. At length a youth, a captive Hebrew, known for his great wisdom and keenness of mind in solving difficult and mysterious riddles, one Daniel, is hailed into the banquet hall. He waves aside every offer of enrichment and preferment, and calmly reads and courageously interprets the mystic writing: "*Mene, Mene, Tekel Upharsin!*" "Weighed in the balance and found wanting!"

It was the warning of impending doom. On that very night the city fell. The Mede was at the gate, and the trampling of his soldiery was heard within the palace halls. The rush of many waters poured itself over the fated city. The King and his courtiers, in all the brilliancy of their raiment and festivity, went down into the darkness of defeat and death.

This graphic incident is, perhaps, the most telling illustration of the familiar truth to which this Atonement Day is dedicated, viz., the doctrine of Judgment. There is a divine judgment on the nations and the people of the world. "History repeats itself," says the familiar maxim; i.e., history over and over again bears testimony to the fact that the nations are weighed in the balance. They rise or fall in the measure in which they are faithful or treacherous to the divine law of justice. Ask why Babylonia perished; why each of the mighty monarchies of the Orient crumbled away; why Egypt fell from

her high pedestal; why Greece and mighty Rome sank into oblivion, and history avers that they sealed their own doom by the festering corruption which consumed the marrow and fiber of their manhood. There are no exceptions to or evasions of this law. "*Die Weltgeschichte ist das Weltgericht,*" "The world's history is the world's court of judgment."

In the legendary lore of Israel God is pictured as a Judge seated in judgment, and during these penetential days, conning the pages of the great open book, in which are inscribed the records of the good and evil deeds of men. Each human soul is weighed in the balance, and on this solemn Day of Atonement judgment is passed and the doom is sealed for another year.

As the graphic incident of the Book of Daniel illustrates the divine law of judgment on the nations, and summons history as the witness, so the legend proclaims the law of divine judgment on the individual, and summons conscience as its witness. The Atonement Day, with all the force of the spiritual influence of unnumbered generations, aims to rouse and reconsecrate the conscience from year to year. In the annual survey of his life, as he weighs in the balance his good deeds against his evil deeds, every human being surely finds that from the approbation of conscience comes self-respect—from its disapprobation comes self-contempt. Such is the divine law of our nature, which knows of no exception and admits of no evasion.

Naturally, then, the inquiry arises, "What is Conscience?" A very difficult question to answer. An

analysis is most confusing. If one were to go about collecting all the different kinds of consciences, as it were, he might open a museum of most strange and startling curiosities. There are many and most diverse kinds of conscience. There is the normal conscience and the diseased conscience; the ignorant and the enlightened conscience; the easy conscience and the hardened conscience; the dull and the sensitive conscience. One kind of a conscience for a king, another for his subjects; one for a czar, perfidiously breaking his every promise of rights and liberties to his own subjects, and willfully setting Finns, Armenians, Slavs and Jews in bloody conflict with each other to conceal his treacheries to all; another kind of a conscience for a President Roosevelt, throwing his very heart and soul into the task of making peace, to undo the cruelties of war, and turning The Hague tribunal, hypocritically called by the Czar, into an honest and workable agency for the arbitrament of international disputes. There is one kind of a conscience for a Napoleon, another kind of a conscience for a Washington. One kind of a conscience for a Byron or a Shelley, another for a Tennyson or a Longfellow.

The public press has devoted itself in these days with relentless courage to the exposure of men who have one kind of conscience for private life and quite another kind for public life. It has exposed men of prominence who are all courtesy, kindliness, considerateness and charity in private, but hard and crafty in driving bargains and taking every advantage to enrich themselves. You have heard a great deal of

late about "tainted money" and the use of the same in endowing schools and churches. There are merchants, it is said, who have one kind of conscience before their customers, and quite another before their creditors; lawyers with one kind of conscience before the court and jury, and quite another in the privacy of their offices; even preachers who have one kind of conscience in the pulpit, and another kind of conscience when they think their own thoughts in the retirement of their "studies."

What has not been justified by conscience? In China, infanticide; in India, murder; in Sparta, theft; in Spain, the Inquisition; in America, slavery.

The confusion seems hopeless, yet in the midst of all this confusion he who delves beneath the surface of mere appearances, will readily find one clear certainty. It lies in the universal necessity felt at all ages, under all conditions, by all men—the necessity for justifying their acts. There are many kinds of consciences, but the ultimate fact of Conscience remains in the lowest as in the highest. The train-robber will not despoil a helpless woman. A burglar will desist from harming the sick. There is some sense of honor even among thieves. There is some kind of moral constraint upon all human beings. Jean Valjean, the hardened outcast of Hugo's *Les Miserables*, is constrained by the sweet charity of M. Bienvenu. A kind deed kindles unselfishness. We respect a gallant foe, while we despise him who halts to calculate consequences when home, love, honor or country calls! Why will we forgive a wound unintentionally inflicted, though we carry the scar for life? Because

it is motive that counts, not deed. A noble character calls out our highest qualities. In the presence of a man or woman of chastened and refined character all vulgarity, cunning and deceit flits away and hides itself in shame. The savage will try to appease his wooden idol. The civilized man bows in reverence before the all-perfect and Holy God.

There are many kinds and varieties of conscience, because Conscience is not a fixed entity, a definite and specific thing—but an element of our being, an attitude of the soul toward that which is above us and better than we are, our embodiment of all perfections. Different people apprehend God differently; some in ignorance and fear, others with intelligence and reverent awe; some with the apprehension of the savage, others with the apprehension of the highest civilization. Between these extremes are all grades of culture, moral refinement and spiritual development. The feeling of constraint is the same in all, but the force with which it draws and holds and controls the life and conduct of individuals varies in each. True religious culture is manifest in the actual power of the divine ideal to purify, exalt and sanctify every thought, motive, impulse and deed. There can be no truly religious person unless he be a truly conscientious person, bound in every fiber of his being to fear evil and shun it, to love the right and do it.

"To err is human, to forgive divine." The records of individual life are replete with instances which verify this dictum. Grave injuries have been done, the pain of which has gone on, tingling through the

nerves for years. The suffering has excited the sympathy of our nearest and dearest, and they have added their resentment to ours. Perhaps it was a family quarrel—bitterest and saddest of all quarrels. It has become a feud, transmitted to children and children's children. Behold, there is at last some sign of relenting! Oh, how eagerly we grasp the first token. In the alembic of sweet charity, how speedily the bitterness of years is dissolved into honey. Let but the right word be spoken and we will forgive. "To err is human, to forgive divine." There are men and women capable of exercising that divine quality. This is the highest witness of conscience to the existence of the immortal soul in man. The power to exercise this divine quality is what implants within us the conviction that remorse and repentance will surely win for us atonement with God. If man can forgive, will not the Almighty? This is the simple, sane and reasonable doctrine of Atonement as upheld by Judaism.

But it is not an exclusive doctrine of salvation for Jews alone. Its message of help and hope is for erring humanity. "The righteous of all nations," said our sages, "will be saved." Socrates placidly drinking the cup of hemlock; Rabbi Akiba suffering the tortures of martyrdom, while calmly breathing out his soul in the fervent proclamation of the divine Unity; Bruno, Servetus and Huss, perishing at the stake—these and countless other martyrs, each dying for the sake of something he held dearer than life, alike testify to the common divinity within. All these differed in their creeds, in their intellectual judg-

ments of the truth, but all agreed in their supreme devotion to principle. In them, the highest and noblest of the race, conscience is supreme.

Here is one element of human life which is not calculation, nor utility, nor the mere product of habit. It is an intuition of every soul—a divine revelation. From the first page of Genesis to the last of Chronicles, and on through all its literature, Judaism avers: "Conscience is the stamp of divinity by which man is created in the likeness of God." Christianity speaking through the words of Paul of Tarsus, its founder, declares: "It is the law of Nature." Paganism voices its convictions in the eloquent words of Cicero, who said: "It is the God within." Modern Rationalism pronounced its highest conviction when William Hartpole Lecky wrote of conscience: "It is the supreme law of life." Byron rhymed the experience of the world in the couplet:

> Whatever creed be taught or land be trod,
> Man's Conscience is the oracle of God.

"It is the one fundamental fact," says the school of Ethical Culture, through the lips of its earnest teacher, Felix Adler. What are all these testimonies, but various formulations of the discovery by each in turn of the same great truth. It is the "categoric imperative" of the human soul which Kant affirms to be the basis of all philosophy, but which ages before found its classical expression in the Biblical mandate of absolute divine authority, when after each moral law it declared simply: "Thus saith the Lord."

To this divine voice we are called on this day to pay special heed. A whole day is to be devoted singly and solely to the reinforcement, the strengthening and the consecration of our consciences. How simple, yet how sublime is this purpose! By the discipline of its observances we are brought into that chastened and humiliated condition of spirit which a candid self-scrutiny requires. We review in the silence of our thoughts the doings of the year. In imagination we see the walls of our homes, our offices and working places. "Walls have ears." What have they not heard in the past year of good and evil? All that they have heard they have retained, and now, in our heightened fancy, as though a mystic hand had written the record on the wall, each one reads there, "*Mene, Mene, Tekel Upharsin!*" "Weighed in the balance and found wanting!" For, "There is no man that doeth right always and never sinneth" (1 Kings viii. 46). Not one of us but has fallen below his moral standards; not one who has always lived up to his ideals; not one but has fallen into the power of temptation, has glossed over, condoned and even defended his own wrongdoing and that of others. We have fallen away from God and despised our divine birthright.

It is at this moment of deep and sincere contrition that religion makes its appeal to us: "Here, take the scales, each in his own hands. Weigh your deeds—but see to it that you use none but honest weights in the balance. But, however you may have erred and sinned; let none cast himself into the pit of despair. No human being can evade the divine law of retribu-

tive justice, but none who honestly repents would seek to evade that law. By its effects alone you build up your characters. There is hope for everyone who would really amend his ways and do right."

I once heard the noted Sam Jones preach on a phrase torn from its context in the Prophecies of Zachariah (ix. 12), and interpreted to mean, "All sinners are prisoners without hope." It was distressing to behold a vast throng of men, women and children agonized by the impress of the speaker on their emotions, until tears and sobs manifested the despair in many hearts. Thank God, no Jewish congregation could be terrified by such an appeal to credulity, and the horrible picturings of the eternal tortures of an imaginary hell. Nay, our message is one of hope for all. "Though the righteous fall seven times, yet he will rise again" (Proverbs xxiv. 16).

Atonement is ours if we but will it. "God does not wish the death of the sinner, but that he repent and live" (Ezekiel xxxiii. 11). This is the burden of our oft-repeated plea on the Atonement Day, the heartening conviction by whose reassurance we fit ourselves anew for the duties of life. The divine grace has put into our own hands the exercise of this godly quality. May we so use it that on the palaces of Eternity none may read the fatal writing on the wall: "Weighed in the balance and found wanting."

SWEET SONGS AND BITTER PHILOSOPHY OF OMAR KHAYYÁM

May 2, 1905

Hearts are linked together by the joys of life, but by its sorrows our spirits are fused. Suffering holds a mystic power to level all the artificial barriers, and sympathy is the supreme unifier of the race. Even melancholy has a unique and subtle charm; young and old alike are subject to its spell. Tears are closest to laughter; but the echoes of mirth soon die away, while the fountain of our tears flows on ceaselessly. The brooding sorrows of the soul demand an outlet. That is why the world is so responsive to the singers, poets and artists of every kind who have put into expression the woe of life in which all of us partake. Because the author of Job pictured the human agony with such matchless power, his deathless drama remains the supreme masterpiece of literature. Why has the great unknown author of Ecclesiastes continued throughout the ages to be the most modern of moderns? Because each generation recognizes its own features in his portrayal of life's experiences and has its own inmost thought made audible in the doleful refrain: "Vanity of vanities, all is vanity, saith Koheleth."

To a like cause may be attributed the extraordinary popularity in recent years of the melancholy

quatrains of a Persian singer of the eleventh century, Omar Khayyám. An obscure English poet of the past generation, Edward Fitzgerald, translated the forgotten lines of this "Eastern Voltaire," this "Persian Schopenhauer," as he has been called. At first the merit of his work was so little appreciated that his publisher, Quaritch, in despair of sales, hurled the whole unsold edition into a box and exposed them before his shop in London at a penny apiece. Quaritch lived long enough to pay more than one hundred dollars for a single copy of that first edition.

The exquisite beauty of Fitzgerald's rendition, the witchery of his meter, the delicacy of his poetic insight, and the indefinable charm which he has imparted to the vague and mystic musings of the Oriental singer, have since captivated the world. Countless thousands of copies of various editions have been widely circulated, until now the very schoolboys and lassies have become infected with the rhythmic stanzas. Young men and maidens are especially prone to become enraptured with them. A veritable Omar Khayyám cult, a sort of new religion, has sprung up, with numerous votaries hailing the Persian tent maker and minstrel as their prophet. London and Boston alike have their famous Omar Khayyám clubs. "There is not a hill-post in India or a village in England where there is not a coterie to whom Omar Khayyám is a familiar friend and a bond of union," said our own John Hay, in an address before the London Society. Hear how, with the nightingale's thrilling note calling unto the blooming

rose, Omar pours out the soul of woe at the melancholy flight of Time:

Whether the Cup with sweet or bitter run,
The Wine of Life keeps oozing drop by drop,
The Leaves of Life keep falling one by one.

Each Morn a thousand Roses brings, you say;
Yes, but where leaves the Rose of Yesterday?

The Worldly Hope men set their Hearts upon
Turns Ashes—or it prospers; and anon,
Like Snow upon the Desert's dusty Face,
Lighting a little hour or two—is gone.

Oh threats of Hell and Hopes of Paradise!
One thing at least is certain—This Life flies;
One thing is certain and the rest is Lies;
The Flower that once has blown for ever dies.

When you and I behind the Veil are past
Oh, but the long, long while the World shall last,
Which of our Coming and Departure heeds
As the Sea's self should heed a pebble-cast.

Has ever more witching strain bemoaned the seeming emptiness of life? The very music of the lines so charms and holds enthralled our better sense that we are apt to be blinded to the dangers of the false philosophy they exalt. A garlanded cup of fragrant spiced wine is put to our lips, to entice us to taste of the poison within the chalice. To seize that cup and hurl it from our lips, to unmask the false philosophy of pessimism, there is needed all the force of that sane and vigorous optimism which has hitherto redeemed the individual from suicide and the race from despair. Job, too, pours out the grief

of the supremest agony; he struggles in the darkness of mystery and suffering. With a note of melancholy he begins; but, ere long, his message rises to a lofty strain of reassurance, courage and trust.

Koheleth sounds the depths of all human experiences—exposes the hollowness of every earthly ambition, but he halts not there. He shows how much in our endeavors is vain and useless, only to reveal the true moral grandeur of a noble life, and mounts to that sublime summary: "This is the end of the whole matter: Fear God and keep His commandments—that is the whole duty of man."

Not so Omar Khayyám. The proverbial philosophy of thousands who follow him, and of thousands who have never heard of him, is a dreary, stoical pessimism, which accepts this life murmuringly, as coming from the unknown, passing into the unknown, and regarding it as a necessary evil that must be borne. "The only real thing," says this philosophy, "is the present moment. Seize that. Make the most of its pleasures. Soothe the soul into acquiescence with things as they are." Thus in the sunshine of dalliance Omar warbles his rapturous strain of love:

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread—and Thou
  Beside me singing in the Wilderness—
Oh, Wilderness were Paradise enow!

Ah, my Beloved, fill the Cup that clears
To-DAY of Past Regrets and Future Fears:
  To-morrow!—Why, To-morrow I may be
Myself with Yesterday's Sev'n Thousand Years.

Ah, make the most of what we yet may spend,
Before we too into the Dust descend;
  Dust into Dust, and under Dust to lie,
Sans Wine, sans Song, sans Singer, and—sans End!

Waste not your Hour, nor in the vain pursuit
Of This and That endeavor and dispute;
  Better be jocund with the fruitful Grape
Than sadden after none, or bitter, Fruit.

Surely there is no doctrine at once so fascinating to the heart of youth and so fatal to real lasting happiness. "Eat, drink and be merry, for to-morrow we must die," is the frivolous outcry of the epicurean. In every generation it has enticed thousands into the train of self-indulgence, only to sweep them over the brink of ruin. Omar is guilty of a wretched treason to the young. He sings sweetly of the delicious sweets of life, but fails, wantonly fails, to lay bare the secret which life reveals at last to each one of us. That secret—the bitter fruit of experience—is this: Pleasure in itself cloys in the indulgence; indulgence weakens and degrades until enjoyment fails, and remorse, shame and misery hold us enslaved.

Our own Koheleth also glorified the delights of life, but not with a half-truth. Hear his cheery admonition (Ecclesiastes xi. 9): "Rejoice O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Yea, "Judgment" is the word which differentiates

the false philosophy of sensuality from the true philosophy of morality. "This life is, at its best, full of suffering and trouble; let us get the most out of it!" Such is the doctrine of thousands who devote themselves to the physical life, to whom fun and frolic is the aim of being. They earn solely that they may spend. Their thoughts are limited to their creature comforts; their energies are devoted to the one end of "having a good time while you can." "Judgment" to them is a hateful word; they spurn it as they stifle conscience and deaden the soul life. Yet judgment, rightly understood, is not a word of doom and despair, but the very password of courage and inspiration. It says to us: "Yours is the divine gift above all other creatures to ennoble your pleasures; to raise the enjoyment of every delight of the senses above the mere animal indulgence, by the exercise of your God-given reason; to consecrate food and drink and toil to the service of the higher self and that of others. Yours it is to hallow every instinct which you share with the lower creatures and exalt love to the place of an everlasting sacrament of bliss. Weak, sinful and erring man, behold what possibilities are yours to exalt the physical life by the spiritual! What possibilities are yours, renouncing the selfish, sensual and base, to grow to the full stature of manhood and womanhood! Put away the dreary melancholy which drags you down to the level of the beast! Put on the glory that lifts you to the divine! Let Hope become triumphant over Despair!"

Sane and uplifting as is this appeal, I know that there are many in whom the call awakens no answer.

They are held under the spell of a hopeless fatalism. "What is the use of it all?" they ask in despair; "we are the victims of relentless Fate." The siren-song of Omar holds them enthralled, as he sings:

> We are no other than a moving row
> Of Magic Shadow-shapes that come and go
> Round with the Sun-illumined Lantern held
> In Midnight by the Master of the Show;
>
> But helpless Pieces of the Game He plays
> Upon this Chequer-board of Nights and Days;
> Hither and thither moves, and checks, and slays,
> And one by one back in the Closet lays.
>
> The Moving Finger writes; and, having writ,
> Moves on: nor all your Piety nor Wit
> Shall lure it back to cancel half a Line,
> Nor all your Tears wash out a Word of it.
>
> And that inverted Bowl they call the Sky,
> Whereunder crawling, coop'd we live and die,
> Lift not your hands to It for help—for It
> As impotently moves as you or I.

Alas, alas, what gall and wormwood flows in these mellifluous lines! Like some honeyed medicament, their sweetness conceals the poison which, passing into the veins, stiffens the organs, palsies the movements and exhausts the energies of life. The heavy torpor which for ages has lain upon the whole Oriental world and held it stagnant is the baleful consequence of this woful fatalistic doctrine of despair. If men are but puppets, if naught avails, why should they exert themselves? Nirvana, extinction is the highest bliss. This is the Oriental doctrine. The

whole Occidental world, on the other hand, breaking away from the shackles of that false philosophy, has thrilled with energetic impulses of activity and moved forward in the marvelous line of material, intellectual and moral progress which constitutes Western civilization. Contrast Persia, the land of Omar, with England, the land of Fitzgerald, and you will need no further evidence of the insidious dangers of that subtle song of the nerveless East.

Look into the history of your own life. Whatever you have achieved that is a source of just pride to you, has it not been by resenting and resisting the very imputation that you are nothing but a helpless puppet? To lie down in supple surrender under the difficulties and trials of this life is cowardly. To rise in manly resistance, to endure, to struggle, to triumph, this is the element whence springs the heroism, martyrdom and saintliness that thrills the soul of humanity. It is the virile quality of a consciously active, moral free will.

Not alone does the popular philosophy of Omar deny free will to man, but even to God; yet, in strange self-contradiction, he lays upon God the charge of having willfully condemned man to sinfulness—crying:

> O Thou, who Man of baser Earth didst make,
> And ev'n with Paradise devise the Snake:
> For all the Sin wherewith the Face of Man
> Is blacken'd—Man's forgiveness give—and take!

Human arrogance can scale to no loftier peaks of heaven-defying blasphemy than this. Job, too, at

times hurls defiance at the Supreme; but never does Job blind himself thus fatally to that which lies revealed to mortal ken, of the infinite wisdom that rules the world. How ready we are to cast the blame on God for every misfortune! How quickly do we, in our blindness, curse the impenetrable mystery that hems us in! Because our cries and prayers and tears will not make the mountains move, we leap to the cheap and foolish conclusion that God is a relentless despot. When our petty wills are thwarted, we harden our hearts. The overwhelming force of Destiny—of that universal necessity which we call the Law of Nature—is indeed rigid, inflexible and unyielding. None the less, in the broad sweep of the universe it is always found to be working to wise and beneficent ends. Our narrow, self-centered vision fails so often to grasp this truth; yet that very limit and restraint which is set upon our freedom of will is in itself inevitably found to be a part of the divine plan of beneficence. Thus, in the wisdom of Providence, suffering is made a necessary step to progress and always a chastening discipline for the soul. The mastery over temptation, the restraint from evil, the loving choice of good, all these are the necessary processes by which, in the history of our unfoldment, character is made. Tyranny may exercise its heartless measures unto the extreme, but at last it becomes its own destroyer. A Von Plehve falls by the hand of the madman whom he himself has crazed by bitter laws. Man's will is thus constrained to adapt itself to the benevolent will that rules the world. The aspiring will of man, as long as it keeps in conformity

with the inspiring will of God, is righteous and makes for progress. Thus God's grace meets and blesses man's prayer, and again "Hope, which springs eternal in the human heart," triumphs over despair. Over against the brilliant but melancholy quatrains of Omar let us then set the triumphant note of the Psalmist. Contemplating the wondrous blending of the divine with the human will, he sings these exquisite couplets:

Mercy and truth meet together; Righteousness and peace kiss each other.
Truth shall spring up from the earth; for righteousness looketh down from heaven (Psalms lxxxv. 11, 12).

Of all the witching notes that fell from Omar's lute, perhaps none excelled in pathos these dying cadences of utter hopelessness:

I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul return'd to me,
And answer'd, "I Myself am Heav'n and Hell":

Heav'n but the Vision of fulfill'd Desire,
And Hell the Shadow from a Soul on fire,
Cast on the Darkness into which Ourselves,
So late emerged from, shall so soon expire.

Perhaps none of the Rubaiyat of Omar Khayyám seems to come so close to the most approved thought of our time as do these. Seem, I say; for, in reality, none are farther removed therefrom. As the folds of drapery seem to reveal the graceful outlines of a figure they serve to conceal, so the delicate mysticism

which enfolds the thought of Omar seems to reveal but actually conceals the truth. The crude conceptions of Hell as a place of eternal torture, and of Heaven as the abode of ceaseless and wearisome psalmody, may still serve to feed the childish fancy; but to us Heaven and Hell are not places, they are conditions of soul. It is verily true—I myself am Heaven and Hell. But Omar's heaven, as a vision of desire fulfilled, so captivating to our spiritual interpretation, in his system, unfortunately, has reference only to the satisfaction of physical desires. His Hell is but the soul aflame with lust and ungratified passion. Well I know that the Persian philosophers, the Sufis, have sought to vindicate their Omar from this gross imputation by reading into his lines a mystic meaning; but their effort has been as vain as was the effort of the Hebrew and Christian commentators to make of the "Song of Solomon"—which is a pure love song—an allegory of the love of God for Israel, or of Christ for the Church.

The last note of this swan song of despair proclaims the utter extinction of the human soul. Modern science, which has pierced so many figments of fancy, exposed so many quackeries of spiritualism, revealed so many absurdities of superstition, seems to be in full accord with this doctrine of the soul's annihilation at death. It also strenuously asserts that of the hereafter we know nothing, because that transcends the domain of scientific affirmation or negation; but to say that we cannot prove the immortality of the soul is far from the absolute assertion of Omar, that naught awaits us but extinction.

"The materialistic assumption that the life of the soul ends with the life of the body," says that clear-thinking philosopher, John Fiske, "is perhaps the most colossal instance of baseless assumption that is known in the history of philosophy." That we should live on is no more strange, no greater miracle, than that we should live at all. Like our belief in God and moral obligation, immortality is a necessary and substantial fact of religion, sustained and upheld by all the best results of human speculation and strengthened by all the exploits of human research in the domain of the soul life.

"The real test of the soundness of a belief," someone has well said, "is its practical effect on life." Let us apply that test to the doctrine of immortality. Without that belief, man is the most pitiable of earth's creatures, because weighted down with a brooding consciousness of impending annihilation, while the unreasoning brute knows nothing of such a fate. With that faith, how free, how strong is man, rising calmly above all the vicissitudes of life, while through toil and trial, through sorrow and joy, he cultivates the soul life that exalts his being. Without that faith, reason is a dream, virtue is a folly, love is a lie, hope a fiendish mockery, and God Himself the arch deceiver, because He created man and filled his heart with a world of unattainable wishes, and unsatisfied affections, and noble impulses—with this quenchless yearning after immortality—only to dupe and delude him. With that faith, we have an answer —the only satisfactory answer that has ever been found—for the problem of existence. Without that

faith, we are "doomed to sheer intellectual confusion," and grief plunges us into the darkness of unconquerable despair. With that faith, the morning cometh and the light of an eternal hope that shall dawn unto the perfect day.

Without that faith, the sanctifying exercises of religion are little else but a hollow self-delusion. With that one supreme act of faith, that grand moral probability which rationalizes existence, the services and the acts of worship are a consecration of the human to the divine. Their self-scrutiny into motive and conduct constitutes as sublime an act as any of which human beings are capable.

Sweet are the songs of Omar, exquisite to the taste, enticing to the degree of intoxication, but bitter, alas, are the dregs in the wine cup of his philosophy; for the sensuous draught contains the poison which eventually weakens and inevitably deadens our higher, better nature. In the sober hours of candid self-reflection, we recoil from those precepts which would set our lower instincts in control of our lives. We rise in revolt against the fatalism that would enslave us to our appetites and passions. We vindicate anew the moral dignity of the soul. We prove to ourselves, by the exercise of our free will, that the divine call of conscience fails not in its soulful appeal. As thus we dispel the gloom which lays the pall of annihilation upon our spirits, lo, the pole star of religion shines out with new splendor in the firmament of our lives! By its guiding light may we advance to celebrate indeed the victories of hope triumphant over despair!

QUENCHING THE FIRES OF HATE

Atonement Day 5680—October 4, 1919

"The leaves of memory seem to make a mournful rustle" as we turn their pages on this Atonement Day. There are some chapters out of the past we would be glad to forget would but the present permit us. We should be glad to forget all those direful events of the centuries when the fires of hate were kindled against us. Like some ghastly nightmare happily gone, is the record of those ghoulish scenes of the Middle Ages when the pillaging Crusaders raged through Germany, France and England, and everywhere set the fagot to the homes of the Jews and enacted such scenes of cruelty as beggar description.

Lest the memory thereof should die out there are hanging in the National Gallery at Madrid, in Spain, huge paintings of scenes of the Spanish Inquisition. There is depicted the great assemblage held when Charles II in 1680 called out a holiday in honor of his young bride and kindling the fires of hate celebrated an Auto-da-fé by burning at the stake some unhappy Jews found guilty of the heresy of practicing the Jewish religion. We were ready to forget the horrors of those six long centuries, during which these terrible deeds were done, when alas! the torches of hate kindled in the modern world the fires of the Russian pogroms.

APPENDIX B

We thought the climax had passed, when lo! the mighty conflagration of the World War encircled in a ring of fire and sword the eleven million Jews of eastern Europe. And still the fires of revolution burn on in many lands. Their flames have spread far and wide. Jews are massacred by Poles; Armenians are massacred by Turks; Koreans are massacred by Japs, and Negroes are lynched and burned at the stake by Americans.

THE FIRST CARDINAL SIN—MURDER

The ancient rabbinical teachers summarized all the evil doings of men in the simple category of "three cardinal sins." These are, "The shedding of blood, adultery and idolatry. But the vice of hatred," said they, "outweighs all three" (Midrash Tehillim, 52.2). We have witnessed more of the shedding of blood than any generation of the past. A trail of blood flowed from that assassination at Sarajevo in June, 1914, and made its way in mounting torrents across the battlefields of the world—the shambles in which seven millions of men were slaughtered. Poison gas and liquid fire, those fiendish inventions of modern science, were the fumes and flames of these fires of hate. Who will count the hosts of the maimed and broken sufferers whose blood was shed in this war, of the innocent babes and women, the decrepit and aged who are perishing now with typhus and starvation? Oh, what a year we have passed through! The black plague of the Middle Ages, sweeping the war zone spread from

land to land in the form of the mysterious influenza and decimated the ranks of our youth. Great God, when will these beastly crimes end? How long shall our hearts be wrung with terror? Verily it is time for humiliation and prayer and a summons to all the world to make atonement for this first great cardinal sin.

THE SECOND CARDINAL SIN—ADULTERY

In mentioning the second cardinal sin—adultery —one must speak with bated breath. Someone has truthfully said: "After all, the greatest harm that Germany did the world was to confuse moral issues we thought immovably established." You will recall the shudder that ran through the Western world when it came to our knowledge that under the cloak of patriotism, women were coerced or cajoled as "war brides" to violate the seventh commandment. What an uncovering of the secret sins took place in our own land when the military examinations showed five and four-tenths per cent of our men diseased. The splendid Welfare Work of the Camp Community Service, as described to me by Mrs. Falconer, was directed largely against the insidious dangers from the women camp followers. We dare not forget in this hour of confession the shame of our city when the Federal government at League Island Navy Yard felt compelled to take the control of affairs out of the hands of our local police department. Indeed our Government since the close of the war

has begun a new war, here at home, through a nation-wide health crusade for the protection of the generations unborn.

THE THIRD CARDINAL SIN—IDOLATRY

Idolatry, the third cardinal sin, is not obsolete to-day. Alas, for how many Gold is an idol and Greed a religion! It was Germany's greed for land and power that embroiled the world in war. Yet the old bargaining and self-seeking motive is asserting itself as strongly among the allies. Whether it be in the larger issues of settling the new boundaries of new nations or in the nearer exactions of profiteering and rent-gouging, the same old quality of human nature rules. It has well been asked: "Is the corporation which charges one hundred per cent profit in these days of strain a whit less governed by the Teutonic philosophy? Are the railroad workers of Great Britain who tied up the nation's traffic bringing starvation and distress to millions, less ruthless of the rights of others? Is the retailer who gouges his customers; the striker who demands less work and more pay while millions of people the world over are crying for succor; the millionaire who tries to evade his income tax; are they displaying any less greed? Hasn't the Union which breaks its contracts put itself into the 'scrap-of-paper' class? Hasn't the politician whose votes weigh heavier than his principles sold his birthright for a mess of pottage? Haven't they all lost the war to Germany?"

THE VICE OF HATRED

When the "Hymn of Hate" was sounded in Germany millions took up the strain and, as it were, danced about the fires that were kindled. They lighted new fires whose flames spread from land to land, from people to people, until the whole wide world was set ablaze. The three cardinal sins of murder, adultery and idolatry are indeed outweighed by the vice of hatred, for it is the animating spirit in them all. It is the greed that gloats on the robbery of the weak. It is the lust that dishonors the innocent. It is the passion that desecrates and destroys the sanctity of life.

The fires of hate are raging as never before. They threaten to consume the world. Those fires must be quenched ere it is too late. There is only one force that can quench those flames by dominating the human heart and that is the force of true religion. Out of the midst of the fires of Sinai thundered the divine mandates: "Thou shalt not murder!" "Thou shalt not commit adultery!" "Thou shalt not covet!"

TRUE RELIGION

These eternal principles are foundation stones of the temple of true religion. Let one of them be moved and the structure must fall. The walls of that temple have been built slowly by the steady advance of the great principle of human freedom first announced at Sinai: "I am the Lord thy God, who brought thee out of bondage." The supports of that

temple are the pillars of justice and brotherhood. "Thou shalt surely rebuke thy neighbor and not bear sin because of him. Thou shalt not take vengeance nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord!" As the great overarching dome that shall complete that temple, the prophets gave us their glorious precepts for the guidance of human history; to put an end to war, to establish arbitration among the nations and to prosper the world in amity and peace.

As from the midst of Sinai's fires came these the sublimest spiritual ideals the world knows, so from the midst of the fires of hate that blazed to the zenith in this world war there has come forth the greatest deed in the history of mankind: The Covenant of the League of Nations. This is the first concerted effort to quench the fires of hate that have blasted the world. It aims to put a curb upon the passions of man by demanding that reason be set before violence. It is the solemn pledge of thirty-three nations to establish a court for the arbitration of their differences. It is the first sane method proposed for reducing armaments and halting the rage of war. It is the first attempt to give the weak a chance to be heard and their wrongs to be righted.

A NEW COVENANT

Here is the hope and dream of religion cast into a workable form. What though it be human and imperfect—so too was the Constitution of the United

States and yet that has given us the first real workable democracy. It is hard to conceive how men, at least religious men, can seek to thwart the great purpose by opposing the League and opposing it when they have no alternative to offer. Without the League we shall have a renewal of the mad race for armaments with the crushing burdens of taxation and the kindling of new fires of hate with endless wars to come.

It is maddening to see how our senators act. Upon their action hangs the welfare of the world. Nero fiddled while Rome burned. They orate while the fires of hate devour the peoples. We are in the midst of a great industrial revolution. Capital and labor stand arrayed. In this great covenant of the nations provision is made, for the first time in history, for a great international industrial commission through which the governments shall engage to take up and seek to eliminate those sources of unrest, ill will and animosity which are filling the world with trouble. Here is a proposition to handle on international lines the great moral issues that lie back of the suppression of the White Slave traffic; the sale of dangerous drugs; the prevention of disease; the beneficent labors of the Red Cross and other great constructive measures which no one nation alone can, but all unitedly must, control.

THE PRAYER OF WORDS AND THAT OF DEEDS

It is maddening to find petty men flooding the country with such literature as the pamphlet of one

Eugene Thwing, who denounces the League as immoral and irreligious because forsooth the sessions of the Paris Conference were not opened with daily prayer. Evidently he can only pray in words and knows nothing of the greater prayer in deeds. Theodore Parker once said: "When the men gathered at Independence Hall in Philadelphia in 1776, rose up to the great act of prayer and prayed the Declaration of Independence, all the nation said 'Amen.' " And now that the leaders of the nations gathered in the Peace Conference in Paris have risen to the great act of prayer and prayed the Declaration of the Interdependence of the Nations—let all the world say "Amen."

TRUE RELIGION TRIUMPHS

In his speech at San Francisco September 17, 1919, President Wilson uttered out of the depths of his soul, this profound and stirring peroration: "My fellow citizens. I believe in divine Providence. If I did not, I would go crazy. If I thought the direction of the disordered affairs of this world depended upon our finite endeavor, I should not know how to reason my way to sanity. But I do not believe there is any body of men, however they concert their power or their influence, that can defeat this great enterprise, which is the enterprise of divine mercy and peace and good will." These words of the President strike into this hour with startling directness. We call this "The Day of God." It comes to lift the burden of doubt and confusion from our souls with

the reassurance of our faith that "all's well!" There is a God who rules and His law of right and justice is invulnerable. The President says he believes that. Do you? Misguided and mistaken men, abusing their free will, have tried, in each generation, to break the divine laws, but in vain. True religion steadily triumphs over false. True religion admits of but one kind of hate, nay commends it, i.e. hatred of evil. "Hate the evil, love the good, establish justice in the gate" is the command of the great Prophet (Amos v. 15). The Scriptures overflow with this teaching. But they also warn: "Thou shalt not hate thy brother in thy heart" (Leviticus xix). The great sin of the ages has been that men hated not the evil so much as they hated him they held to be the evil doer. Yet in the long reaches of history in "the thousand years" of God that "are but as yesterday when it is past," we behold how mercy, good will and peace emerge triumphant. The crusades ended ignominiously; the inquisition died down in shame. A single instance will illustrate this truth. July 5, 1099, is a dreadful day in Jewish annals. On that day the Crusaders at last stormed the walls of Jerusalem and entered the holy city. They drove before them the helpless and panic-stricken Jews. They barred them into the synagogues and kindling the fires of hate burnt the poor helpless victims to death. Contrast with this that glorious Hannukah Day, December, 1917, when General Allenby at the head of the British and Allied forces entered the city of Jerusalem and brought to an end the misrule of the Turks. His first care was the safety of Jews, Mohammedans and

Christians alike. Official Proclamation was made that all creeds were to be respected alike, the sacred places of all three great religions forever safeguarded. Thus does the great work of redemption go steadily onward and the divine law of retribution reveal its workings in human history.

The sole question of this hour for you and for me is this: "Will I help or will I hinder its progress?" The appeal of the Atonement Day is that we use the freedom of will and sense of moral responsibility with which God has endowed us to work with Him for good and not against Him for evil. This is a day of reckoning for each one of us. We have not been guilty of any of the three cardinal sins, but we have shared in the world's sin and who is there among us that has not nursed the fires of hate in his heart and fed the flames with the fuels of greed and passion? How often have mercy and good will and peace come knocking, but in vain, at the doors of our hearts!

AN ANCIENT PARABLE

An ancient Parable of the Midrash tells of one oppressed by the weight of sin who went forth to seek by what means he might find atonement. He wandered afar and sought out the Halls of Learning where Wisdom sat enthroned among her disciples. Drawing near, in humility he asked, "Tell me, O Wisdom, what shall the sinner do to be purified of his sin?" And Wisdom answered: "Evil pursueth the sinner" (Proverbs xiii. 21). He must suffer for his sin. Saddened at heart he wandered on. In the open

market place a prophet with earnest words was admonishing a throng of hearers. Making his way forward he found the moment to ask of the prophet: "What shall the sinner do to be purified?" The prophet made reply: "The soul that sinneth, it shall die" (Ezekiel xviii. 4). In deep sorrow the wanderer continued his search. He came to the Halls of Justice and appealed to the Judge. The Law was cited: "Let the sinner bring sacrifice and make restitution" (Leviticus i. 4). Eagerly the suppliant hastened to fulfill this practical measure. In deeds of justice and kindness, in gifts to the orphan, the widow, the helpless and the indigent, he found a new comfort and strength. Still deep in his soul rankled the hidden sense of his wrong doings. Passing the Temple of God, he entered and seeking out the priest at the altar he ardently asked: "How shall the sinner be purified?" Gently the priest made reply: "God doth not seek the death of the sinner, but only that he return to Him and live" (Ezekiel xviii. 32).

THE PARABLE APPLIED

Let each apply the parable to himself. It cites the progressive steps of atonement, shame, remorse, restitution and repentance. Wisdom speaks out of the solid experiences of life its solemn warning that the inevitable penalty of our sins is suffering. With the first consciousness of sin comes the pang of shame. Whether the world finds us out or not the haunting sense of the evil is there. Therefore let us be warned: "Cease to do evil, learn to do right" (Isaiah i. 16).

Prophecy—peering beyond mere experience into the mysteries of the soul truly admonishes, "The soul that sinneth, it shall die." No man has done wrong, but thereby he has dulled and deadened his conscience, warped and stifled the nobler impulses of the soul. Who that comes to realize this vital truth for himself, but is filled with keenest remorse. Under the impulse of shame and remorse we eagerly seek some practical means of atonement.

"Torah," the Law, directs us to practical measures of justice and mercy to save our soul life from decay. We need to heed them this year more than ever. Cries of distress come across the seas that no living soul dare deny. As the curtain is lifted from European lands, scenes of appalling and tragic suffering are revealed we must all help to relieve. Here at home the call for aid is more urgent than ever. We are proud of the great advance of our Federation of Charities during the past year. But we are scandalized to learn that thousands who pledged themselves during the "drive" to contribute have not yet honored their pledges. We now have fifty-three institutions to support and no man or woman or child can make a true atonement to-day who is guilty of shirking his share of the common duty. To make our atonement complete each one of us must go a step further. We must sincerely repent. We must heed the divine voice whispering in our souls: "Seek me and live! saith the Eternal" (Amos v. 6). "To live" does not mean merely to feed and sleep, to toil and rest, to suffer and enjoy. Care for the life of the body, but neglect not the life of the immortal

soul! We center our time, thought and energy upon that which fades and perishes instead of upon what is imperishable—upon food and drink, money and pleasure, instead of upon that which has to do with character, conduct, the ideal and the spiritual. We set all other interests first—religion last. Let us this year make a true atonement with God. "He hath told thee, O man, what God doth require of thee, only to do justly, to love mercy and to walk humbly with thy God" (Micah vi. 8).

RELIGION'S PART IN THE DRAMA OF LIFE

February 8, 1895

One of the most familiar figures of speech is that of "the Drama of Life." Nay, it is more than a mere figure of speech. What is a drama? Is it not the story of life told by actual representation on the stage? It is the mirror of actualities. All life is dramatic action. There are two great divisions of the drama, comedy and tragedy. Is life then a comedy or is it a tragedy? There are some who go through life experiencing only its brighter side, care free and frivolous, bantering and rallying its ills, treating it in the lighter vein of the comedy. Such are the pampered children of ease and indulgence, the shallow natures, bred in the lap of luxury, guarded from the storms of distress and hardship who dance along through existence to the gay music of a fantastic carnival. Fun and frolic is their pursuit; ridicule and satire are the solvents of their woes. There are those who have taken even death with a cynical complacency as though it were a joke. For many people, however, life wears rather the semblance of a tragedy. Earnest tasks, hard realities, harsh afflictions are their lot. The stern and rigorous countenance of Duty is ever turned upon them. Work and worry,

disaster and distress wear down existence to reckless ruin and the death of despair.

In the lives of most of us the elements of tragedy and comedy are strangely commingled, varying and fleeting in ceaseless contention. Yesterday I was in the home where festivity reigned. Every face was wreathed in the smiles of gladness, words of joyous sentiment tripped smoothly from the tongue, the song and the dance, music and the tokens of joy gave expression to the delights of the soul. To-day I entered that home, and lo! the laughter had changed to lamentation, the festive robes to garments of grief. Where bright comedy held the boards, now somber tragedy stalked with heavy strides. We are bewildered and unnerved by these speedy changes of human fortunes. We seem like balls tossed to and fro by the relentless fate. At morn life seems a comedy, before nightfall it has changed to a tragedy, and we, helpless, stand between.

It is in this attitude that Sir Joshua Reynolds, one of the English masters of the painters' art, has pictured David Garrick—greatest of actors. The consummate genius of Garrick made him preëminent in tragedy, but none the less so in comedy. In the painting he stands between two female figures. The one representing tragedy grasps him by the hand and draws him eagerly toward her; a woman of stately form and mien, robed in sable garments; her noble and earnest features reflect a soul which has experienced every phase of human suffering, and been chastened and dignified by the deepest, sternest

agony as well as the sublimest emotions that mortals can know. On the other side and tugging at the other arm of the genius is comedy, a blithe and happy maiden whose light robes flutter with her tresses in the wind. Happiness is the light that beams from her eyes and shines resplendent from her brow. Care free and joyous, she seems eager to lure him away to the dance. The art of the painter is manifest in the marvelous way in which he has depicted the countenance of Garrick. Look at it on this side and it reflects every passion of suffering humanity. The eyes seem ready to burst into tears of sympathetic sorrow. Bending forward, he is eager to follow the muse of Tragedy whithersoever she listeth. Look at the face again, observe it from the other side and the same face seems turned lovingly to comedy. The suppressed laughter, the gay twinkle in the eyes, the attitude of surrender—all seem to say to her: "I am for thee, for thee alone!" Thus between tragedy and comedy Garrick stands, and knows not to which he most truly belongs. Thus are most of us placed in the world drawn hither and thither betwixt comedy and tragedy, we know not to which the drama of our life belongs.

There is a sententious remark of Horace Walpole to Sir Horace Mann, which is recalled by this picture of his contemporary. "Life," said he, "is a Comedy to those who think, a Tragedy to those who feel." These epigrammatic words, as is often the case with such pithy and pointed sayings, are more striking than true. It is true that you may laugh at the world if you pause to think how comical are some of the

scenes which men and women are daily enacting; what masks of affectation, pretense and hypocrisy they put on, assuming a rôle, instead of living their real lives; how ridiculous in the face of our mortality is all this sweat and strife, all the petty contention for place and self, for power and glory. You may weep with the world if you enter into the deep passion of existence, and suffer with those who in the uncontrolled ragings of emotion are making a sorry tragedy of life. But after all this is only half the truth. Comedy is for laughter, which, like the summer's zephyr, plays on the surface, gently rippling the currents of life. Tragedy is for tears, and like a leaden weight sounds the depths of despair. Not those who think most, but those who think least, seeing only what is on the surface, will estimate life as a shallow comedy. So only those who, overwhelmed and controlled by their tempers, passions and griefs, are dragged into the dark abyss of woe, will call life a tragedy; not those who control their feelings, and in mastery over them rise to that sublime sensibility which finds the good even in things that men call ill.

Let us remember that in every drama, whatever be the number of its acts and scenes, there are three distinct and necessary parts. There is first the opening part in which the characters are presented to us, and from which we learn their qualities and possibilities. There is the second part where, by the interaction of the characters, these qualities and dispositions find their development. Then at last comes the final catastrophe in which the play mounts to its cli-

max and all the action finds its logical issue. Neither of these three parts alone can constitute a drama, nor all three unless they be held together by the dramatic unity. The final event must be the logical result of what has gone before. The action must be based upon a motive running throughout the play. Without this motive there is no dramatic unity and the whole is but a tossing back and forth between tragedy and comedy.

Said the great dramatist of the ages:

> All the world's a Stage,
> And all the men and women merely players:
> They have their exits and their entrances;
> And one man in his time plays many parts,
> His acts being seven ages.

Roll up then the curtain on the drama of human life. Whether there be seven acts or five, the analysis again reveals that there are likewise three parts to the play. In the first the characters are presented to us. Here heredity plays a leading part, revealing the qualities, dispositions, tempers and endowments of those who enter upon the stage. In presenting us as we are to the world, the past has played the most important rôle. Are we well or sick, have we strong arms, robust frames, or are we tainted with disease, with feeble organs and weak senses—form and feature, speech and gesture we owe to our parentage. Not alone the physical, but even the mental and psychical man is heir of the past. Have you a good memory, a fervid imagination, an apt comprehension, a strong will, a courageous heart, a devout

spirit, Oh, how much you owe it to your parents. Truly " the sins of the fathers are visited upon the children unto the third and fourth generation," but none the less truly are their merits transmitted unto the thousandth generation of those that pay reverent heed to their gifts, to foster, enrich and perpetuate them.

Great as is the part which heredity plays in the Drama of Life, there is a still greater part. We are not altogether a tissue of the blunders, follies, accidents, merits and triumphs of the past. We are not mere automatons moving to and fro on the stage, under the mechanical impulse of habits and usages transmitted to us. There is still something else, a strange, subtle, indefinable but all important characteristic, which is infused into our every act, speech, thought and impulse. It is the soul, God-given and immortal, which breathes its life into our life. It gives individuality to our being. It projects free will into our doings and sayings. It lifts us out of the stupid monotony of mere vegetable existence, and above the dull routine of groveling animal existence, into the divine possibilities of free, self-conscious manhood and womanhood, by which we are allied to the divine. It is religion which thus enters as the vitalizing motive into the first act of the Drama of Life.

In the second act a leading part is played by education. All the endowments and gifts which have come to us by birth, moved by the powers of the soul, are set to play in the present. Acting and reacting upon each other and upon our environment,

they expand and develop themselves. It is wonderful, the part which education plays in the Drama of Life. Someone has well said that between the savage and the gentleman lie six thousand years. Think of the six thousand years of painstaking and ceaseless effort which were needed to transform the howling savage of the wilderness into the child of civilization. To walk, dance, sing, speak, to think rationally, to write, compose music, to create artistic forms, to do all the complex acts which make the life of the civilized man and his social, governmental and religious institutions—this is indeed a wonderful part which education has played. In the course of a single human life see what changes education may work. I know the son of an humble "shochet" who, transferred into a new environment and given all the opportunities of education, has developed into one of the ablest lawyers in the land. I know the son of an humble tailor who has become a rabbi of influence and prominent worth. Such instances are so abundant, they are so familiar in our own household histories that it is unnecessary to cite them, to those to whom the careers of Grant, Garfield, and Lincoln, of Childs, Girard and Carnegie are so familiar.

Great as is the part which education plays in the Drama of Life, there is a still greater part. Sometimes on the slightest scaling off, we are amazed to see how thin is the veneer of so-called culture. Let passion gain the mastery for but a moment and see the native brute reveal his savagery. Let a war break out in the most civilized land, how soon every bond of restraint is sundered, what bloodthirsty acts of

cruelty, what unbridled license and lustfulness, what wanton waste of life and property! That which truly constitutes civilization is not its outer garment of polished manners and cultured tastes, but its inner soul and self-mastery. It is the power of conscience and moral restraint which creates, develops, and maintains character. Human nature would be most at home in barbarism were it not for the restraining and controlling motives of religion. Religion thus plays a greater, a nobler, a more dominant part even than that played in the Drama of Life either by heredity or education. Only when these two—heredity and education—are wedded under the sanctifying benedictions of religion, does the Drama of Life move on to its true fulfillment. Culture in itself, intellectual or æsthetic, cannot control a civilization, a state, a nation, nor even a single life. It is religion which gives dramatic unity and thus plays the chief part also in the second act of the Drama of Life.

When now the scenes are shifted and we behold the final act, in which is revealed the outcome of all the pleasures and passions, the trials and triumphs, which make up a human life, we see that all is the result of what has gone before. There is nothing haphazard or confused. The plain rule of common sense, the unvarying law of cause and effect, are at work in the unfoldment of the drama. If ours is the drama of a true life, if the soul power which God has given us is daily ennobled and not debased, if the moral sense is dignified and developed, not corrupted and deadened, then most clearly shall we see

in the last act how religion has the chief part, and redeems the play from the shallowness of a comedy as well as from the despair of a tragedy, and exalts it into a divine drama of everlasting beauty and power. Its ideal aspirations tinge and permeate the whole of life with the roseate glow of heavenly beauty; all suffering is borne with that masterful strength which we name heroism; excess of pleasure and the ascetic self-denial are both rejected; all joy is garnered with the soul's delight, and love lends to life a supernal crown of beauty, grace and at the last an all-rounded, harmonious, well-developed character stands revealed as the curtain descends on the Drama of Life. Death is then not the tragic end of noble and saintly living, but the radiant gateway to immortal glory.

Do you wish an illustration to show you that life is neither a comedy nor yet a tragedy, but a divine drama, in which both elements commingle to the chastening, refining and ennobling of the soul? Oh, then look into that most strange and varying history of which we ourselves are a part and a result. Was Israel's life only a meaningless tossing to and fro, between prosperity and adversity, between joy and sorrow? Contrast the simple pastoral happiness of the days of Abram with the tragic days of Moses in the darkness of Egypt; the splendors of the Solomonic empire with the pathos of the Babylonian exile; the magnificence of the Spanish era with the squalid wretchedness of the Ghetto life; the opulence and the opportunities of England and America with the heartrending oppressions of Russia. What

then is the life of Israel, a comedy or a tragedy? Judged by surface events it has been now a comedy of delight, now a tragedy of despair. Look deeper! Find the motive that has run through it all, the same first and last, the sublime endurance for the sake of principle and precept, the martyrdom for truth, the ringing outcry of the divine unity, the daring and unflinching protest of duty hurled into the face of an idolatrous and corrupt world. Truly, God reveals himself anew to us in every moment in which the pulse throbs with renewed animation, and the soul is thrilled with the inspirations of the heroic, the majestic and the sublime. It is thus He gives a matchless glory to the great drama of Israel's life. It is a divine drama. Religion has ever played the chief part. Read its pages and you must renew your allegiance and strengthen your resolves, that as Israelites, as men and women, you will put this motive of religion into your own existence, and redeem life from the shallowness of a frivolous comedy as well as from the terrors of a godless tragedy.

A MINISTRY OF POWER

Baccalaureate Sermon at Hebrew Union College, June 15th, 1901

Friends: It is with profound emotion that I come to speak to you to-day, and therefore it is impossible for me to do so without a personal word, for which, I trust, no apology need be offered. A year ago it was to have been my privilege to serve as spokesman at the graduation exercises. However, preparations for a long-anticipated trip abroad had been completed and necessitated my declining the honor. My letter to that effect was received by our revered and lamented Dr. Wise on the very day he was stricken. It shall ever remain a sad but inviolable memory to me that my name was the last ever uttered by him in audible speech, and that I lived affectionately in his dying thoughts. That fact has consecrated me, as it were, under a solemn pledge to fulfill this, one of his last wishes. At the same time I am realizing an ambition I have cherished during all the years of my ministry. Once, indeed, the thought was so strong within me that I came hither in the midst of my dream, borne on the wings of fancy. I found myself in the vestry of the Temple and was cordially greeted by Dr. Wise and by the tried and trusty friends about him. It was on the Shabuoth day. The

preparations for the confirmation festival filled the air with joyous expectancy.

"Ah, now that you are here, you must speak to the people to-day," were the words with which our beloved and venerated master invited me to share with him the honors of his pulpit. His wish was equivalent to a command that left no room for argument or denial.

At once the service began. We took our places. His majestic temple thronged with worshipers, the beauty and fragrance of the floral adornments, the thrilling raptures of the music, the tender uplift of sweet sentiments pronounced by childish lips, all absorbed me so keenly that ere I was aware the time had sped and the doctor was leading me forward by the hand, and, in his fatherly way, with kind and generous words, was presenting me to the congregation. Then I was suddenly overwhelmed with an agonizing sense of my utter unpreparedness for so trying an ordeal. My head dropped upon my hand, as I leaned heavily against the pulpit for support. "O God!" I cried within myself, "I have not the strength for this great task!" Even with those unuttered words, there swept into my heart a mighty impulse of spirit which brought to me, as with a flash of revelation, the inspiring message of the prophet (Zechariah iv. 6), "Not by strength, nor by might, but by my spirit, saith the Lord!"

With these words I broke into speech. The thou-

sands of kindly eyes upturned to mine transmitted the mystic influence that quickened every faculty to its highest exercise, so that when in a moment of great exaltation, I awoke. Lo! the whole sermon remained so vividly impressed upon my memory that I preached it on the following Sabbath in my own pulpit.

To-day this dream has become for me a reality. Not in imagination, but in fact, I find myself in the assemblage of warm-hearted friends in Cincinnati. A greater confirmation is being celebrated.

When I consider all that has preceded and led up to this hour, I ask, "Who else, then, has led me with kindly hand to this pulpit and inspired me for this task, but the beloved master, Dr. Wise himself?"

"I cannot make him dead!"

He lives here with us now, as in the past. This whole week I have felt his presence, as you must have felt it too, so real and vital, pervading the college halls.

> Not here—where then is he?
> The form I used to see
> Was but the raiment he used to wear.
>
> The grave that doth press
> Upon the cast-off dress
> Is but his wardrobe locked—he is not there!

The deep wound bleeds on in our hearts and will never be healed. Yet even while we grieve over the woe that is irreparable, the sunlight of his deathless

love breaks through our tears as they fall and reveals the prismatic beauty of his noble soul, whose best treasures have been bequeathed to us and whose blessing rests upon this hour as a hallowing benediction. It is a note of triumph, not of despair, which we should sound to-day. For though his mortal lips are hushed forever, yet his life speaks, and the inspiration of his indomitable spirit, triumphant over death, proclaims as the fittest lesson for this hour, the sterling admonition which he so fully exemplified: "Not by strength, nor by might, but by my spirit, saith the Lord!"

Formulated in this text, I find suggested the message which I am summoned to deliver to you on this eventful day of your ordination. The interpretation of that message as contained in the recorded wisdom of our sages, is accessible to you. All that I can add is a plain, practical talk, based on that which alone gives to the living word force of enduring value, viz., the simple and straightforward testimony of personal observations and experiences drawn from the realities of life.

I would fain place myself by your sides and in the helpful spirit of an elder brother proffer to you such suggestions as, in your new and untried life will, I know, be eagerly sought for and needed.

This day you enter the American Jewish ministry and you will be expected to bring to it power. The vigor and strength of your young manhood is a prime gift to the cause. You will need bodily strength indeed. You know the danger to which we students are subjected, of sacrificing health to all other consid-

erations. The utter sinfulness of this breach of the laws of the Creator needs to be burned into the soul of every young minister, that he may hold his life and its energies a sacred trust to be safeguarded, conserved and consecrated to the highest uses. For in these days, a minister needs, so to speak, "a constitution of iron." His vitality is being drained at all times. He must be in every day's excitement, be it of joy or sorrow. The exercise of energy needed on his part in the mere act of self-mastery, is incalculable. Men may weep and women may wail, but however shaken he himself may be by the same overmastering grief he must remain calm and impart composure to others. A great wave of joy may sweep over his community and the people be carried on its crest to the boundless extremes. He shares the rapture, but must hold himself serenely in check that he may give poise and control to others. He lives in the midst of gush and emotionalism, but must never "lose his head," his power over the feelings of self and others.

The creative effort of the mind, which day after day, he must put forth, is exhausting to a degree. This is true not simply of the preparation for the pulpit and the delivery of sermons, but of the meetings and communal duties that command his constant and watchful attention. Wherever the minister appears he is pounced upon as a ready victim and must have the appropriate remarks at hand for every occasion. Sometimes within the same day or even the same hour, come the extremes of wedding and funeral. The buoyancy of spirit needed to meet all such

emergencies and to rise to the dignity and exactions of all occasions, is a test of physical power alone so great that I would lay it to your hearts in this most solemn moment to seriously resolve that yours shall be a ministry of power even in this common-sense interpretation of the term.

Your healthy body is to serve, however, for the indwelling of a healthy mind. It is for the exercise of intellectual power that your pulpit is to stand. Immediately you enter upon practical duties in the ministry, you are to bring to that office the gifts of your fresh and vigorous presentation of the themes which your sermons offer. It is a thoughtless cruelty, of whose magnitude the people have no appreciation, by which they lay upon the preacher, and especially the young preacher, the duty to speak every week, nay, twice a week, and that without notes. The sermons must be prepared, too, in the midst of countless interruptions from all sorts and conditions of men; the call to public functions; to the class room; to communal meetings of all kinds and with every word subject to the fire of criticism from young and old, ignorant or wise.

Oh, whither will you turn for help in the trying times of the first three or four years of your ministerial life? Your teachers, ever ready to aid you in every difficulty, will be far away; the stimulating companionship of your schoolmates and friends—how you will yearn for it, but in vain! And as to books, they are always most needed when they are not to be found. I know of nothing quite so pathetic, so painful, as the sense of isolation and helplessness,

which is apt to come over a young minister in the early years of his vocation. I speak of it not to discourage you, but to brace you for the discipline which is inevitable, and that you may prepare yourselves to boldly meet and conquer it. The difficulty lies in the fact that you have no opportunity to grow into these requirements of self-dependence. They are thrust upon you all at once and with full force. The college curriculum, however excellent, has fallen short of this needed preparation. You have learned to read books, now you will have to learn to read the human document, the most interesting, but the most difficult of all records. Here you live in an atmosphere that is always intellectual, and therefore largely at variance with that into which you suddenly pass. The eight years spent in academic seclusion, away from the grind and busy turmoil of the world, have been given over in the main to abstract thought. Henceforth you will have to plunge into the practical concerns of the world. Hitherto you have been absorbed in ideas, henceforth you will have to be devoted to men. The theological, speculative, dogmatic, classic aspects of the problems you must consider, have engaged all your interests. Their application to daily concerns has been remote from your care. But to-morrow all this will change. The Jewish congregation demands in the sermons of its minister, that untranslatable quality, which we call "Tachlith." It requires the speaker to follow his logic through to the end and drive the lesson home, immediately and directly to the present conditions and problems of the hour. The real preacher goes to the

point. He has a definite work to do, a lesson to teach, a truth to prove, a reform to establish, a higher life to create.

Truly we need a ministry of intellectual vigor to meet these difficult demands. But is it not an opportunity for a glorious service! Hold up the ideal which you cherish, but contrast with it the real which you find, to the end that progress and improvement may ensue. Hold up the picture of man as he should be in his various relations, as citizen, Israelite, husband, brother, son and father, but do not fail to make men measure themselves with these standards. Point the contrasts between true womanhood and "the woman of the period." Build your ideal congregation, your Utopian city, your perfected commonwealth, but do not fail to fire the hearts of men with love for these until they bend their wills to the onward task toward attainment.

Greift nur hinein ins volle Menschenleben,
Denn wo ihrs packt, da ist es interessant,

says Goethe. Let your ideals grow, but do not fail to let their enthusiasms irradiate the practical, and you will find not only abundant themes for sermons, but power to make them move the hearts and mold the lives of your hearers.

It is superfluous for me to dwell upon the mental qualifications you must continue to develop, so that you may be possessed of the needed might of intellect for entering into and mastering these vital practical problems, from the standpoint of the Jewish pulpit. I take it that your habits of study have been

formed by years of effort and stimulus. The example of professors and fellow students has not, I trust, failed to excite in you that emulation which, in the sterling maxim our college has set in its seal, puts Talmud Thorah higher than all else.

Moreover, you need no additional injunction to devote yourselves to the ambitions of scholarship. "*Die Wissenschaft des Judenthums*" has been idealized with ravishing sweetness by all the speakers who have ever addressed you. While emphasizing all this, yet I feel called upon to utter a note of warning against the intellectual prig who struts in the pulpit with the peacock plumage of mere pedantry. Conceit is fatal to true success. No man is so ridiculous and offensive, none so weak in his ministry as the supercilious incumbent of a pulpit who "knows it all," is unteachable, and holds himself superior to the counsel of men grown gray in the wisdom of experience, even though they may have little of book learning. The showy results of modern scholarship have flattered us into the idea that after all man can, by searching, find out God. The pride of intellect, which has been so much a boast of Jewish pulpits and people, is responsible for the lecture mania, which has made preaching so exclusively an appeal to the intellect while the heart is left to hunger and the soul to famish for the nurture of a true sermon. Verily, we ever need to remember: Not by mere strength of body, nor yet by might of intellect alone, but only by the spirit doth God grant the power of conquest.

The soldier, all panoplied for war and decked out

in glittering array, is a sight that still thrills the multitude as does no other. It is the high expectancy of valor which thus rouses their admiration and wrings from men the thunders of applause. But what withering contempt is in store for that same soldier when it has been shown that the glittering helmet and the jeweled sword are vain symbols of empty pomp and show, because the spirit of valor has failed and the heart of heroism has melted within the breast of the coward.

A nobler sight by far than that of the soldier prepared for war, is that which you present to-day, Ministers of God, equipped for peace. The righteous pride of joy that thrills our hearts as you present yourselves for enrollment in the glorious host of Israel's teachers is won from us by the high expectancy which your years of preparation in the college have aroused. You have been watched over with anxious care, so that in bodily and mental equipment, you might be ready for the pledges of this hour. But what avail will be all these years of anxious toil and teaching if, like soldiers lacking courage, you be ministers without spirit. You may be physical and intellectual giants, yet in the pulpit you will be but pigmies if you have not the force of a strong and convincing religious spirit. It is never the sermon itself that counts, however ornate and eloquent, however logical and stimulating to the mind, but, as Emerson says, it is always the man behind the speech who gives to it power. Whatever may be your capacities or limitations, one thing is free and open to all, to which all may—nay, must—lay claim in the min-

istry, and that is the simple quality of earnest sincerity.

Not so much what a man says in the pulpit, but what he does out of the pulpit, gives power to his ministry. One cannot draw water from empty cisterns. We cannot give moral convictions if we have none. We cannot build character in others if our own be not firm. We cannot put into other men's souls the reverence and awe which should attach to the sublimity of life, the majesty of duty and mystery of death, if we have not these sentiments within ourselves. There are eternal verities upon which the minister must plant himself firmly. There is a Jewish truth for which the rabbi must stand—stand firmly and uncompromisingly. I take it to be a higher test of the power of a minister to be able to offer a soulful prayer than to deliver an eloquent sermon. I am scandalized by the careless familiarity with which worship is so often carried on. The artificial, sepulchral twang of the mechanical and perfunctory service throttles every devout impulse. If example be more powerful than precept, if morality can be propagated only by the vital force of character in a loving mother, a noble father, an ardent teacher or friend, then still more can religion be taught only by the subtle influence which pours itself out of the warmth and fervor of a soulful personality.

The question is often asked, why are there so many failures in the ministry? Why have we such a number of the helpless and dependent who cannot keep a position for more than a year or two and then must travel on? Why have some of our own gradu-

ates, after arduous years of preparation, given up the task and gone into other pursuits? No doubt each one of these will be able to justify himself to his own satisfaction. There is also no doubt that all of these men have ample mental abilities. Some of them, indeed, are possessed of rare learning. A candid analysis, however, reveals the deplorable fact that they are lacking in the one supreme requisite, the quality of spirituality.

There is the cynic in the pulpit; he breeds irreligion. There is the pessimist; he is as sadly misplaced in the pulpit as would be the infidel. There is the sentimentalist, who mistakes canting emotionalism for religious sentiment. There is the lazy drone, who looks upon his pulpit as a sinecure and who studies little else, but the question, "What is the least that need be done?" There is the man who mistakes bravado for independence and sincerity. There is the man without a due sense of the dignity of his calling, who slips into the easy familiarity that breeds contempt. There is the other extreme; the man who always poses as a superior being, assuming the cold aloofness of the haughty and self-sufficient.

The atmosphere of all these is deadening to the intimate and trusting confidences in which alone the tender blossoms of the religious soul can flourish. Unless a minister can have an open heart, as well as an open mind, keeping above all prejudices and personal grudges, stimulating every high impulse and entering with full and ready sympathy into the lives of his people, he will surely fail.

But do not imagine that the power of the ministry

is a mere matter of temperament or personal character. These are presumed. There is also such a thing as soul culture. To inspire others the minister must himself draw strength from the sources of inspiration. He will preach his sermons to himself, as much as to others, for he will be most conscious of the need. He must keep his heart young, no matter how old he grow in years. His optimism must never wane. Let him keep in touch with the enthusiasm of the great and noble men and women of the past and of the present. Let him search for the good in human nature and he will not fail to find it, despite the swarming masses of pollution that offend him everywhere. He must believe in innocence and therefore live much into the lives of little children, who are his dearest charge. Let him keep close to the heart of nature and refresh his own soul at the never-failing freshness of the ever-present miracle by which the divine spirit is manifest to the human. Let him seek out the earnest and sincere, those chastened by grief, those ennobled by trial and temptation, that he may strengthen the deeper forces of his own being. Best of all let him drink deep at the never-failing fountains that well from the living heart of the sacred writers of our matchless literature and learn to humble himself in the secrecy of his own heart, at the bar of conscience, for self-conquest, and before the altar of prayer, for self-consecration. In the moments of distrust and depression, which come to all, we must keep above despair, and in the midst of deep satisfaction, above pride, through the conviction that we are but the servants of God, sent to do His Will.

I am not pleading for a popular, but for a powerful ministry, though one need not and should not exclude the other.

A ministry of power is intensive, rather than extensive. It may be developed better even in a small community, where one comes closer to his people, than in the larger field, where effort is so widely diffused. The laudable ambition to speak to large congregations and influence many lives should blind no one to the fact that he alone rises to the future attainment of these opportunities, who throws his whole soul into the present service he renders, wherever and however humble it may be.

If I have dwelt upon the difficult requirements of the ministry, I have done so, I trust, but to make you feel how glorious are the privileges and opportunities to which you may aspire. You become in this hour the inheritors of one of the noblest titles known among men. "Rabbi" is a synonym for the highest probity, wisdom and ability. It is a name sanctified by thousands, yea, generations of saintly lives full of the noblest self-sacrifice and the sincerest piety. You pledge yourselves to-day, by this act of ordination, to hold that title forever above reproach; never to use it as a spade to dig with for material gain; never to barter it for cheap notoriety or selfish advantage. You know that there have been men who, I am pained to say, have besmirched that name with hypocrisy, degraded it with a lying apostasy, and dragged it into the mire of indecency.

From this day forth you will be commissioned to exercise a certain authority. The law will recognize

your functions as official and will hold you to account for their fulfillment in accordance with legislative enactment. Your people will eagerly look up to you as their leader. It will devolve upon you to merit and to hold the leadership. True, you will not be apt to have many of the old-time Shaaloth concerning what is ritualistically forbidden or permitted: Instead of using, you will have to guard carefully against introducing into your discourses, the pilpulistic methods of hairsplitting and barren scholasticism so popular in Rabbinics. But you will have enough vital questions to answer, affecting the moral and religious life of your people. Every day will bring you some darkness to be enlightened, some weakness to be strengthened, some career to be wisely directed, some sorrow to be comforted, some joy to be sanctified. The heavily burdened will seek your help; the aged will lean upon you for support in their downward path to the grave; the young will be stirred to noble ambition and strenuous action by the forward impulse of your word and deed; little children will cluster about you and imbibe, for good or ill, the lessons that make for life.

Let all these inspiring considerations uplift your hearts in this hour. Resolve now that you will hold the traditions and the great possibilities of the title you receive to-day, forever inviolable. Let your profession be to you indeed the noblest calling in life. Make it such! Let the college which has reared you stand in your heart as sacred as your domestic hearth. These sentiments alone can give to your ordination the lofty significance of a consecration to

God for the service of man. They will at once give you a dignity and a standing which will send you forth with strength and might and the spirit of God, to a ministry of ever-increasing blessedness and power.

ROBBING CHILDREN OF THEIR FAITH

February 7, 1914

When the human heart is stirred by its deepest emotions, it yearns to voice them in music and in song. A mighty wave of emotion thrilled the soul of the children of Israel when they stood on the farther banks of the Red Sea and realized that at last they were free from the miseries of Egyptian bondage. Then in a rapturous outburst of song, they poured out the sentiments of their hearts as they sang:

> My strength and my Song is God
> For he is become my Salvation!

To enter fully into the mighty impulses which found utterance in this ancient pæan of triumph, we must strive to realize that it was prompted not by the malicious joy at sight of the enemy discomfited and the lifeless forms of the pursuing Egyptians cast up by the waves of the sea, but rather by natural and righteous exultation in the conquest of cruel injustice and oppression. Go back to the beginnings of these historic events and try to feel what they must have felt whose backs had been flayed by the lash of the merciless taskmaster. Think of the thousands of men, women and children who had perished in their tracks under the woeful brutalism of bondage.

Above all, recall that exquisite refinement of cruelty which had conceived of the fiendish mandate that tore from the loving arms of tender mothers and the anxious care of devoted fathers, the innocent helpless babes that were hurled into the waters of the Nile. The cry of the infant Moses from amidst the bulrushes on the banks of Egypt's stream, not alone pierced the woman's heart that beat in the breast of even a Pharaoh's daughter, nay, it has resounded down the centuries and no less in this hour, it makes our heartstrings quiver with its tender pathos.

Indeed, the human heart has perhaps never been so susceptible to the cry of the little child, helpless and alone, as it is in this era. This is the century of the child. Our absorbing passion is child-study. Child-saving agencies and institutions and movements for child training, make a world-wide appeal to which we give the speediest response. Our children are all in all to us. As we hold them to our hearts, we feel that every pulsation is a token of the truth that the child embodies for us all that is most precious in life.

By reason of its very helplessness and dependence, the child is the supreme expression of perfect trust. By reason of its very innocence, the child bestows implicit confidence. Its heart responds at once and naturally to love, sympathy, kindness, geniality, tenderness and every sincere emotion. We need no proof that the child has a soul, for its soul reveals itself in all childish candor, purity and unaffected piety. It breathes, as its native element, the very atmosphere of wonder, awe and reverence. The child is the very

embodiment of faith. It believes in God and accepts the unseen simply and unquestioningly.

Because of these qualities, childhood exercises a perennial fascination. In our children and grandchildren, we joyously renew what is purest and best within us. Age refreshes its faith at the fountains of youth. Who then could wantonly rob childhood of so priceless a possession? Assuredly none, we should say, except those of a barbarous age; those dwelling in Egyptian darkness. Only a Pharaoh could so harden his heart as to wantonly command the destruction of innocent, helpless babes.

The truth of the matter is that our own age is not guiltless of this nameless crime. In fact this whole industrial civilization of whose power and achievements we boast, is leagued in a conspiracy to rob the child of that sweet, simple faith which is its supreme charm. When the first machine was invented an edict was issued, as it were, against childhood, no less harsh and unfeeling than that of the Egyptian tyrant. "Behold! how simple it is, a little child can run it!" Thus men spoke and have continued to speak as they looked upon each new marvelous invention. In ever-increasing numbers little children have been driven into the bondage of the mills and factories. More than one million, seven hundred and fifty thousand little ones, between the ages of ten and fifteen, were found at work in the United States alone, according to the census of 1900. One of the most eminent men in the country some time ago said, "I do not like to think of the years from twelve to nineteen because it makes me bitter. I began work in the log-

ging camps at hard labor, too hard for any child of eighteen or nineteen. But suppose my work had not been in the open air? Suppose it had been in the cotton mills of Georgia, or the sweat-shops of New York, or the all-night work of the boys in the glass factories of West Virginia, or the racking toil on the coal breakers of the mines of Pennsylvania? Suppose I had been forced to breathe the poison and had acquired the low vices and habits which always result from such physical and nervous degeneracy. If, even as it is, resentment begins to burn in my breast, what would have been my condition of mind if I had lived the life that the child-slaves of America are living to-day?" [1]

Stunted in body, warped in mind, dwarfed in spirit, how shall such children be able to keep their faith in man and God? Happily the vast majority of our children are spared such a fate. They are privileged to pass a care-free childhood at school and at play and are safeguarded by the sheltering care of the home. We thank God this is true, but let us not be blinded to the further truth that when our youth passes out into the world sinister forces are at work to rob them of their faith. There the cynic jauntily hurls his poisoned shafts of ridicule. It may be merely by a shrug of the shoulders or a sneer on the lips; it may be by calling a name, the use of an epithet or the sting of some worldly-wise phrase, such as "Business is business" or "A shop is not a Sunday school!" Thus the ideals of integrity, honor and purity are sometimes shattered in a moment and the

[1] Hon. Albert J. Beveridge, Proceedings, 1907.

child robbed of its idealism and its faith in Goodness and in God.

It may sound amazing to make the charge, yet it must be sadly confessed that parents themselves, sometimes in ignorance or thoughtlessness, are guilty of robbing children of their faith. Within the intimacy of the home circle the child often sees petulance, hears dissension and feels the hot breath of passion. Promises sincerely accepted by it are lightly broken. The child speedily notes the contrast between "company manners" and "home manners" and the little mimic easily learns to practice deceit. The child's naïve simplicity, truthfulness, candor and purity evoke laughter. Every laugh drops a little poison into its heart. The child's natural confidences are impatiently rebuffed for lack of sympathy or lack of time. The tenement bundles the little ones off to school, or the streets. The mansion turns them over to governess or tutor. How then shall those intimacies be created which foster the deeper ties of affection and bind the souls of young and old in those indissoluble bonds which hold fast faith and make for strength of character? Little by little these natural ties are loosened till they break. Slowly, but surely come the bickerings and misunderstandings leading to those estrangements between parents and children which constitute the ancient but ever modern tragedy of broken homes. Why did the boy run away from home? Why did that little girl commit suicide yesterday after her mother whipped her? You know why. Because faith had been deadened in the child's soul.

In an article entitled "Our Children" in the *Century Magazine* (January 1914), the author attributes the frequent breaches between parents and children to the failure on the part of parents to keep alive the memory of their own youthful sentiments and emotions. This may be part of the cause, but it is not all. A mere lapse of memory will not account for the widening gulf between the older and younger generation as, e.g., in the families of the newer immigrants. The children are reared in the American atmosphere and educated in the American schools. These fail to reach the parents who continue to live in the atmosphere and culture of the native European home. The child ashamed of its parents' uncouth speech or outlandish manners is blinded by these to all the real spiritual values of parental self-sacrifice, heartache and endurance. This is the tragedy that breeds disobedient, unruly boys and girls. It may be witnessed daily in the juvenile courts. There is something more serious than a lapse of memory at fault also in that Pharaonic hardening of the heart which sacrifices childhood to greed.

The broken down temples, pyramids and obelisks of Egypt witness to the ruin of a proud civilization builded on the cruelties which exacted the blood of innocent children. America prides itself on a powerful civilization but it also exacts the price of thousands of little children. This is due, not merely to a lack of memory, but to a lack of soul. History is a vain record unless reading its lessons aright we are warned against the evils which invite inevitable disaster.

Fortunately, great agencies are at work to forefend such doom. We are zealous that the National Child Labor Movement and hosts of kindred agencies shall succeed in their noble efforts to redeem children from the economic burdens which crush their soul life.

Vast educational agencies are striving also to equip our youth to withstand the assaults of the cynical and scoffing world that worships success alone. I know of numbers of earnest-minded teachers and parents to whom this matter is the supreme concern of life. They are breathlessly following every educational movement from Froebel to Montessori and Taylor, that they may provide their children with the latest and best system. They are intensely interested in the researches of psychology and in the latest pronouncements of philosophy. I am keenly interested with them and eager to encourage their every endeavor. At the same time, I feel it necessary to speak a word of caution. Let us not forget that all these systems at best are mere machines. One machine may be an improvement on another, but all machines alike are worthless without the motive power. There is but one force that has ever succeeded or ever can succeed in making any educational method effective to turn out sturdy, honorable men and women. We name it spiritual force. I do not mean by that any mere sectarianism, but that subtle, but very real and essential quality which expresses itself through the personality of one who is a true teacher or parent. What is most needed in the modern era and espe-

cially in the American home is the vitalizing of that spiritual force in all domestic relationships.

The American people especially are charged with having no definite principle whatever for training the young. The Germans and English, it has been pointed out, know just what they want and secure it. They insist vigorously upon a certain outward deference and on specific marks of respect and obedience from their children. The French and also the Japanese have a different principle which admits of a genial indulgence leading to a light cameraderie between old and young. I venture to suggest that the Jewish people, in the course of their long history, have worked unremittingly on the problem of child training. Through centuries, each generation has been able to hold the succeeding generation steadfast to its faith in the face of the gravest obstacles ever encountered by any people. This fact proves that a noteworthy measure of success has attended their efforts. The unique product of these efforts has been the "Jewish home." Even our worst enemies have, perforce, been obliged to admit that the Jewish home is characterized by the naturalness, sincerity and tenderness of the family ties. The love of Jewish parents for their children is proverbial. The teachers in every public school will, when asked, volunteer the assurance that Jewish parents take the keenest interest in all that concerns the progress and welfare of their children. The honor shown by children for parents; the affection of brother and sister for each other and the reverence paid to the aged, are sentiments so strongly cultivated among us, that

they lead to acts of the noblest self-sacrifice and devotion. Failures in this regard are so rare as to excite painful comment and cause deep pity or loud condemnation within the Jewish community. What is the secret by which these worthy effects are wrought? It lies in those sweet and reverent ceremonies and customs which distinguish a home as Jewish. When, e.g., the parents place their hands in benediction on the brow of each child on the Sabbath eve, by that token so simple and sanctified, the hearts of the children are bound up with those of the parents and the hearts of the parents with those of the children in the bonds of a deathless sentiment. Yet this is but one of a series of such beautiful home ceremonials which are the poetic product of the genius of Judaism.

Other religions have kindred institutions which are no doubt equally effective. Let these not be lightly cast aside. They are the vessels which hold the wine of spirituality. Shatter the vessel—how will you keep the wine! Yet, not every home is successful in holding the young true to the ideal. Alas, too often outside influences are destructive.

The sanctities of the marriage ceremony do not always insure a pure and lasting union, yet none would cite this fact as derogatory to the ennobling and strengthening influences of the solemnities of the marriage bond. So in reference to the religious life in the home. It may not always serve as the sure restraint against temptation and its ennobling impulse toward good. Yet to rob the home of this is to rob our youth of what all history proves is the surest

agency we possess. Let nothing obscure the reality of this great spiritual experience to which every family offers its own testimony, viz., that though home influences may for a time be eclipsed or obscured in the life of any youth, the love that glows at the hearthstone is the one lasting and permanent force in life to whose light and warmth the heart sooner or later turns again, as surely as the flower to the sun, that is the source of its life and glory.

If then the question be asked, as it was recently asked of a class of earnest Jewish mothers, "What are you afraid of? Why do you not give up your old traditions?" Let me answer. One does not cast away the pearls which are the treasured heirlooms of his family throughout centuries. To do so is to cast away one's self-respect. Were the heirlooms worthless, had the pearls proven spurious, we should need no urging to put them aside. We should be most eager to provide our children with genuine gems. Now the genuineness of what we have is proven by the tests to which they have been subjected again and again. The influence and memories of the home customs and ceremonials have power to keep youth steadfast as he outgrows the ignorance, the dependence and the credulity of childhood. They help to lead him onward in maturity to attain the sublime and steadfast faith of his fathers.

Their power to do this will depend of course upon whether we of this modern day can still consciously hold to the faith of our fathers. Naturally with the widening of knowledge and the deepening of experience, religion has also grown. Indeed Professor

APPENDIX B

Leuba has recently declared in his book, *Psychological Study of Religion*, that since belief in a personal God seems no longer possible, man seeks an impersonal, efficient substitute, belief in which will not mean disloyalty to science. Thereupon he offers us as usual a substitute: "Humanity has an expression of a transhuman power realizing itself in humanity. Around this," he says, "may be constructed a religion to take the place of Christianity."

A reviewer in the *Hibbert Journal* (October 1913) effectively disposes of this barren abstraction as a substitute for religion when he says, "In opposition to the generality of human nature, Professor Leuba thinks that an impersonal power is a simpler concept than a personal one."

To my mind it is clear also that as Dr. Leuba is seeking a religion to supplant Christianity, he speaks of personality in the sense in which that religion has used it when presenting God as incarnate in a man-God.

Such a concept Judaism has from the first consistently rejected. In the matter of child-training, Jewish fathers and mothers might well return to their own altars and their own homes rather than go following after strange Gods. Do they seek the right answer to the inquiry, "What shall I say when my child asks me about God?" They may find the answer in what their fathers and mothers taught them. Teach the child in accordance with a child's powers of apprehending. The child as a child conceives the earth to be flat. When the child attains to the knowledge that the earth is round, he rises to a larger and

sublimer comprehension of the grandeur of the universe. So, as the child advances to maturity, it will put away childish thoughts and be not the worse, but the better for having been able to grow naturally as his powers of mind and soul have unfolded.

This then is the conclusion of the whole matter. Not through intellectual effort primarily, but through the spiritual force which passes from heart to heart, from soul to soul, is faith transmitted. Once we shall learn that sublime truth and make it vital, we shall cease to rob our children of their faith. When the Jewish home vitalizes its beautiful usages, lets them serve to illumine others by the power of example, then a glorious song of praise and triumph will burst from our lips and its refrain shall be:

> My strength and my song is God
> And he is become my salvation!

THE POWER OF PATHOS

"One touch of nature makes the whole world kin." That one touch of nature which removes all artificial barriers between man and man and takes away every feeling of strangeness is pathos. It is the same in the hut as in the palace, with the wise as with the simple. No sentiment is of so deep and universal a source of interest. As a subject for earnest study, none is more fruitful and more helpful than is the moral power inherent in the pathos of human life. This can be illustrated best by a story. The very best story for this purpose is one of the oldest, namely, the history of Joseph and his brothers, the greatest masterpiece of historical romance in the world's literature, contained in chapters thirty-seven to forty-seven of the Book of Genesis.

A study of the inherent power of pathos, as exemplified in the story of Joseph, reveals not only the secret of the wonderful fascination of that masterpiece of literary composition, but at the same time makes us aware of the moral influence of the pathetic in all human life.

Observe that it is usually excited by some one seemingly unimportant incident or the sight of some mere trifle which rouses the deepest feeling. The sight of the blood-stained coat of Joseph breaks the heart of his father. When he sees the garment, he

recognizes it and cries aloud: "It is my son's coat; an evil beast hath devoured him; Joseph is surely torn in pieces! And Jacob rent his clothes and put sackcloth upon his loins and mourned for his son many days, crying: 'For I must go down unto my son, mourning into the grave!' " How the pathos of this situation stirs the hearts of Jacob's children, for "all his sons and all his daughters rose up to comfort him, but he refused to be comforted." Such was the chastening influence that came into the life of that family through pathos. Later on, the sight of Simeon in chains, in the midst of the Court of Egypt, evokes the remorse of his brothers and they say, "truly, we are guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear, therefore is this distress come upon us." The sight of the money in the sacks appeals to the integrity of Jacob's sons and quickens their sense of honor. They take their very lives in their hands and stir their old father to the sublimest and most heroic submission, as he gives up the lad Benjamin to be taken down to Egypt, saying "And I, if I am to be bereaved, let me be bereaved!" It is the sight of his brother Benjamin, which at last melts the obduracy of Joseph's heart, and the whole tale mounts to a thrilling climax in that moment in which he reveals himself, crying aloud: "I am Joseph—doth my father indeed live?"

Are not these experiences paralleled in every-day life? It is the sight of some little token associated with a dear one forever gone which moves our inmost souls—it may be a book, a trinket, a little locket, the

idle toys, a pair of little empty baby shoes, a picture, a pressed flower. Such trifles as these open the floodgates of our tears. The appeal to the sense opens the vistas of loving memories; the tender touch of emotion on the quivering heartstrings strikes the minor chords of the pathetic and blends their harmonies into the melting music of sorrow.

Pathos mounts to its sublimest heights and demonstrates its greatest power, however, not in the hour when it overwhelms and paralyzes us, but when pierced by the clamorous outcries of duty, it enkindles the will to resolute action. Small and seemingly insignificant are the objects which excite it into being, but powerful and irresistible are its moral effects. A little stirring of pathos in speech or song, in poem or story, may give the inspiration to mighty acts of noblest heroism, sympathy, patience and courage. History is full of demonstration hereof. Let me point you for verification to the three great phases of human endeavor—civic, economic and religious. In all of these you will find that pathos is the great propelling power which ultimately forces the recognition of human rights. In the first place then, note these illustrations of how, through the power of pathos, the civil and political rights of hundreds of thousands were won in our country.

Helen Hunt Jackson portrayed in her exquisite novel *Ramona* the pathos of the wronged American Indians and within a few years thereafter, Indian Rights Societies were organized in all our cities. Leading men and women came knocking at the doors of Congress demanding and securing legislation that

might, in some measure at least, undo the cruel wrong that has been done, and cleanse the shame and dishonor from our records.

The gentle hand of a Harriet Beecher Stowe pictures the pathos of poor old Uncle Tom. She may have exaggerated and be open to much blame, but the fact remains that the whole nation was aroused and the valiant sons of the North and South alike stirred to heroism, whose glory can never be diminished.

Woeful was the havoc which resulted from that conflict. Is it not significant, however, that the healing of these wounds was effected again by pathos?

Lincoln was laid low by the fell bullet of the assassin. That martyrdom wrought a miracle in the hearts of the people. The bitterness of factionalism melted in tears of a common grief. Yea, through their tears as they fell, the whole nation saw the rainbow colors of a beauteous hope since fulfilled—that of a nation all free and all united.

Garfield was laid low by the fell bullet of the assassin. That martyrdom again wrought a miracle in the hearts of the people. As the nation bowed its head in grief over the President, victimized by the "Spoils System," which had run riot in the cruelties and crimes of the Reconstruction Era, it registered a vow by which the Civil Service system of merit should slowly but surely supplant that of looting and political patronage.

When President McKinley was laid low by the fell bullet of the assassin, so thoroughly were the people

of this land reunited and harmonized, that they felt the blow as if aimed at each sovereign citizen. The solemn services held in every city, town and hamlet on the day of his burial, by its pathos, cleansed the last vestiges of resentment from the hearts of the people North and South. The memorial which will be observed each year in commemoration of the birthday of our dead President becomes a solemn consecration, by which the nation pledges itself at the altar of God to the utter extinction of anarchy.

Far away, in the heart of our country, among the sunny hills of Ohio, he now rests at peace (for whom our tears were but recently shed). Across the Western prairies the moaning winds do come and, wailing about the tomb of Lincoln, they carry thence to that new-made grave his undying message: "The government of the people, by the people and for the people shall not perish from the earth." Upon the banks of Lake Erie, the storm winds dash their waves and beat against the rocks above which stands the majestic mausoleum of Garfield. They too, bear a message thence to that new-made grave, proclaiming his inspiring words, "God reigns, and the Government of Washington still lives." Thus the West wind and the North wind meeting, are calmed in the quiet of the Ohio hills, as they blend together in that solemn requiem, whose pathos is translated into a psalm of submission, a pæan of triumph, which unites the whole people with the solace and inspiration of the martyr's dying message, "It is God's way; His Will, not ours, be done."

The second sphere of human interests, which today reveals the silent revelation being wrought by the power of pathos, is the economic sphere. The great, harsh, industrial system, in the midst of which we live, is grinding down the lives of men, women and children remorselessly. It is only as the pathos of their conditions is revealed that the heart of humanity is stirred to moral acts of aleviation, improvement and justification. Elizabeth Barret Browning, in her ringing poem, "The Cry of the Children," tells the woeful tale of the little ones, working in the mines underground and within the shops, where the wheels go round and round, grinding down their little lives out of the semblance of happy childhood, until they wish themselves, like little Alice, "In the grave."

> The child's sob in the silence curses deeper
> Than the strong man in his wrath.

Such an appeal as this has done wonders for making the world realize the rights of childhood and to awaken the modern passion in behalf of child life.

When Hood sang his Song of the Shirt:

> "Stitch, stitch, stitch! in poverty, hunger and dirt,
> Sewing at once, with a double thread,
> A shroud, as well as a shirt!"

he awakened thousands by the pathos of its picture of overwork to deeper reverence for the rights of womanhood.

The pathetic condition of the women and children who are bound to the wheels of drudgery, is intensified at the present time by the degrading state which has, in many instances, reduced the man—husband,

brother or son—to the like plane of pathetic humiliation. The persecutions of our brethren in the benighted lands of eastern Europe have forced them into the congested quarters of our great cities. The cry has gone out through the agency of the National Conference of Jewish Charities, for every community in the land to uphold the work of the Removal Bureau in New York, in its stupendous task of clearing out the New York Ghetto. There is perhaps, no duty more pressing and urgent in the present hour than is this. If ever the moral wrongs of the present economic system are to be retrieved, it will come not so much through legislation, or through the application of any theoretical measures, but only through the power of pathos stirring the soul to righteousness. Do you know how men are robbed of their manhood by the conditions which prevail amid the sweltering humanity of the great East Side? Listen to the tragic terror of it all. It has been voiced by the so-called Ghetto poet, Rosenfeldt, in his marvelous poem called "In the Sweat Shop." I have tried to translate the same from the jargon into English, as follows:

Oh, the roar of the shop
Where the Wheels never stop!
The wild rushing machine
Oh, it maddens me keen,
Until oft I forget
In the tumult and sweat,
That I have any life
That's apart from the strife;
For I grow so distraught
That my ego is naught,
I become a machine.

For I work and I work
There's no gain, should I shirk.
And I toil and I moil
And I moil and I toil—
But for whom? And for what?
It ne'er enters my thought
Can I think, can I ask?
I bend over my task
For, I'm but a machine.

There's no time to ask why?
Nor to feel, nor to sigh,
For the work ne'er relents,
And it deadens all sense
As it ruthlessly maims
Every soul, when it aims
To attain to its rest
In what's noblest and best;
To uplift and inspire
For a life that is higher
But alas! the machine.

Fleet the moments give way,
Speeding hours make a day;
Swift as sails in their flight;
Doth the day chase the night,
And as if to outrace
Or to match their mad pace
Do I drive without pause,
To no end, for no cause,
Do I drive the machine.

There's a clock in the shop;
It runs on without stop;
Always points; ticks away;
Strikes each hour of the day.
I've been told there is found
Sense and meaning profound

In its striking the chime
And its marking the time
For the running machine.

I recall but the theme,
Like vague thoughts of a dream:
That the clock like the heart
By its beat, well may start
Throbbing life in the man,
And arouse—yes it can
Something else; as to what
That may be,—I've forgot;
Do not know, do not ask;
I bend over my task
For I'm but a machine.

There are times when the clock
Seems to scorn and to mock,
And I well understand
What is meant by each hand;—
What the dull ticking sound
Says, to drive and to hound
And to goad me so sore,
As it cries evermore:
"Get to work! Get to work!
Never pause, never shirk
For thou art a machine!"

And the tones that I hear,
As they ring in my ear,
Keep repeating the threats
Of the boss, as he frets;
And I quail at his frown,
Which seems to look down
From the face of the clock;
With its scorn and its mock,
And it goads me so sore
While it cries evermore:
"Thou must sew; thou machine!"

Lo, the man in my heart,
Is aroused to his part,
And the slave in my breast
Sinks at last into rest;
For the hour, it has come
When a deed must be done.
"Be an end to this strife!
Yea, an end to such life!
I will stop the machine!"

Hark! the whistle, the boss!
All my mind's at a loss
And my reason's o'erthrown.
Am I left all alone?
In the tumult and sweat
I seem to forget,
For I am so distraught
That my ego is naught
Do not know, do not ask;
I bend over my task
For I'm but a machine.

I wish to direct your attention in conclusion, to the third sphere of human interests, the most important of all—the religious life of mankind—in order to demonstrate the matchless power of pathos revealed therein. Gross wrongs are still done in the name of religion. Sect wars against sect. Prejudices sway the passions of men. Persecution wields a relentless sword. Three-fourths of the Jews of the world are still victimized by religious bigotry. The most powerful presentation of gross cruelties practiced in the name of religion, is to be found in the fifty-second and fifty-third chapters of the prophecies of Isaiah. He depicts "The Man of Sorrows,"

hated and scorned of the world, bearing his stripes and sufferings, however, for the good of others. It is the most pathetic appeal in all literature, for the correction of irreligious hatred and abuse. We cannot ignore the fact that Christianity has made the most effective use of this prophecy. It has applied it directly to the Founder of Christianity. In this concrete picture, its greatest artists have found the inspiration for the world's masterpieces of sculpture and painting. The greatest poets and musicians have thrilled the world with rhythmic harmonies, which have taken their source from the pathos of Isaiah's picture. In all the cathedrals of Europe and America, in all the little shrines or sanctuaries on highroads, byroads and crossroads, as well as in the open fields, the agony of the man suffering on the Cross has stirred the beholders with such power, as nothing in the world contains to move them to devout religiousness.

Is it not strange that we, who known the true significance of what our prophet spake, so wantonly neglect and ignore the forces inherent in his pathetic speech that might make for a religious regeneration of the people? The potent example of Christianity seems to be lost upon us. We should arouse ourselves and not permit, passively and stupidly, the misapplication of this great contribution to the world's literature. It is our own. It speaks not of any one incident, exaggerated, amplified, idealized and glorified, as has been that of the death of the Founder of Christianity. It really tells of the sufferings of Israel. He is the man who is outcast and despised of the

world. He it is, who in Russia, Roumania, Galicia, in Anti-semitic Germany and France, yes, even in the purlieus of London, Chicago, New York and Philadelphia, is "despised and shunned by men." It is the Jew who is the crucified Messiah of mankind.

Like Joseph in the masterpiece of Genesis, the Jew has from the first been a dreamer. He has been summoned by the world, typified by the mighty Pharaoh, to interpret the visions and ideals of mankind. Ever on his lips and in his heart was the uplook to the divine, as he said with Joseph: "Do not the interpretations belong to God!" "God will give an answer for the peace of Pharaoh!"

Yet he suffered for his dreams, outcast by his brethren and given over to stripes and dungeons by the world. Yet by dreams also was he saved and lifted up to a place of noble service for the good of his brethren and all his fellow men.

There is in this a glorious augury for our future. The thrilling climax of our history will, however, not reach its attainment until we clear away the ignorance and the misunderstandings that prevail among our brethren. The present does not know the past of which it is the product.

Lift up your eyes above the local interests that absorb you. Let yours be the inspiration of a share in the broader work by which our generation is to utilize the richer opportunities into which it has come.

We do not know the pathos of Israel's sufferings. Our children grow up in comfortable conditions, are largely indifferent to the age-long woe of Israel's

crucifixion. Is it not time that we bestir ourselves? The pathos of this lamentable condition of thousands of our people will never appeal to others until first it appeals to our own. When the heart has been mellowed, when the conscience has been quickened, when the soul has been stirred within us, then may we hope that there will not fail on our part the power to rouse the world at large to a recognition of the sublime pathos of Israel's fortitude through centuries of persecution. Only thus may we hope at last to stir the heart of humanity and create and arouse a regenerated sentiment of true religion. Through this knowledge shall many be brought to righteousness and the crime of the ages be at last atoned through the power of pathos.

Israel Friedman

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