

THE HEBREW
SUNDAY SCHOOL SOCIETY
OF PHILADELPHIA

NINETIETH
ANNIVERSARY CELEBRATION
1838 • 1928



MARCH 4, 1928 • ADAR 12, 5688

SYNAGOGUE MIKVEH ISRAEL

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1838—1928

THE HEBREW SUNDAY SCHOOL SOCIETY OF PHILADELPHIA



MINNIE MAYER HIGH SCHOOL



MINNIE MAYER HIGH SCHOOL GRADUATING CLASS

NINETIETH ANNIVERSARY CELEBRATION



REBECCA GRATZ

SUPERINTENDENT

FROM 1838 TO 1864



REBECCA GRATZ SCHOOL, INFANT CLASS

ANNIVERSARY CELEBRATION
COMMITTEE

MRS. CHARLES EDWIN FOX
CHAIRMAN

MRS. LEO G. BERNHEIMER

MRS. ISAAC GERSTLEY

MRS. ELKAN HENLY

MISS HORTENSE LEVY

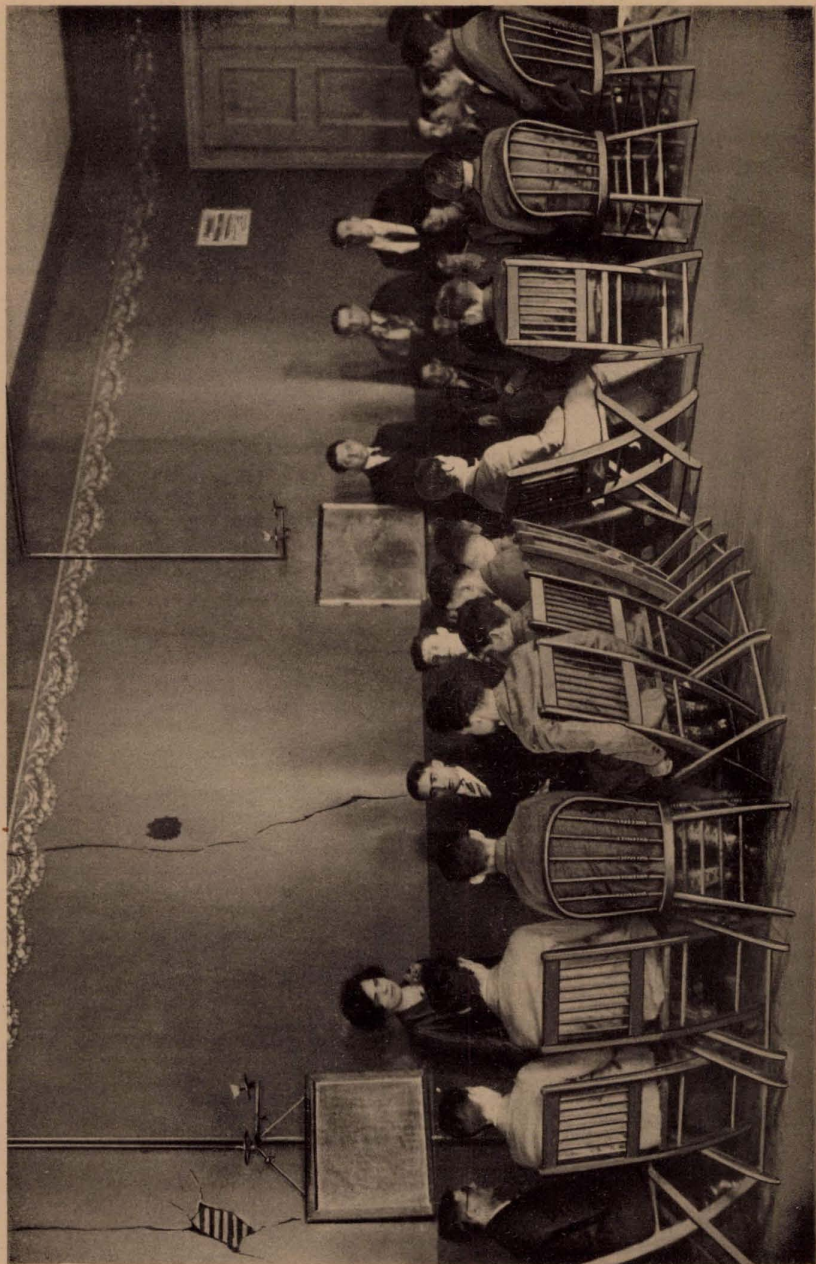
MRS. LUDWIG LOEB

MRS. MAX L. MARGOLIS

MISS JENNIE SICHEL

MRS. EUGENE M. STERN

MRS. CYRUS ADLER
EX-OFFICIO



MOUNT AIRY SCHOOL FOR DEAF

NINETIETH ANNIVERSARY CELEBRATION

THE HEBREW SUNDAY SCHOOL SOCIETY
OF PHILADELPHIA



OFFICERS

MRS. EPHRAIM LEDERER

HONORARY PRESIDENT

MRS. CYRUS ADLER

PRESIDENT

MRS. EUGENE M. STERN

FIRST VICE-PRESIDENT

MRS. D. HAYS SOLIS-COHEN

SECOND VICE-PRESIDENT

MRS. CHARLES EDWIN FOX

RECORDING SECRETARY

MRS. ELKAN HENLY

CORRESPONDING SECRETARY

MRS. LUDWIG LOEB

TREASURER

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MRS. JOSEPH KARR

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MRS. SIDNEY LOEWENSTEIN

MRS. LIONEL FRIEDMANN

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MRS. CLARENCE L. MARKS

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MISS ELINOR SOLIS-COHEN

MRS. SOLOMON SWAAB

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MRS. CYRUS ADLER

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MRS. WASHINGTON LIEBER

MRS. BERNARD TALIMER

MRS. LUDWIG LOEB

MISS ABBY A. TOBIASON

SUPERVISOR

MISS JENNIE SICHEL

ADVISORY COMMITTEE

MR. HENRY W. BRAUDE

MR. LEON J. OBERMAYER

MR. ALBERT WOLF



HILLEL SCHOOL

PRESIDENTS OF THE SOCIETY
SINCE INCORPORATION

- 1858 · MISS REBECCA GRATZ
1864 · MISS LOUISA B. HART
1871 · MISS ELLEN PHILLIPS
1879 · MISS LAURA MORDECAI
1883 · MISS MARY M. COHEN
1884 · MRS. HENRY HAHN
1887 · MRS. ISABELLA H. ROSENBACH
1899 · MRS. JOSEPH RUBIN
1901 · MRS. HENRY HAHN
1902 · MRS. MAX GREENBAUM
1904 · MRS. EPHRAIM LEDERER
1926 · MRS. CYRUS ADLER

ORDER OF EXERCISES



ADAGIO F SHARP MAJOR	<i>Haydn</i>
OPENING PRAYER	<i>Pupils</i>
HYMN	<i>Pupils</i>

WE MEET AGAIN IN GLADNESS

1. We meet again in gladness,
And thankful voices raise;
To God, our Heavenly Father,
We'll tune our grateful praise.
We'll thank Him for the blessings
He showers upon us e'er;
For all His loving kindness,
And all His watchful care.
2. We thank Him for the Sabbath—
The day of holy rest—
And for the sacred Bible
That teaches what is best.
O grant that strength and wisdom
To each of us be given,
That we may choose the pathway
Which leads to joy and heaven.
3. We thank Him for our country—
The land our fathers trod—
For liberty of conscience,
And right to worship God,
O Lord, our Heavenly Father,
Accept the praise we bring,
And tune our hearts and voices
Thy glorious Name to sing.

INTRODUCTORY REMARKS.	<i>Dr. Cyrus Adler</i> ✓
ADDRESS	<i>Louis Marshall, Esq.</i>

ORDER OF EXERCISES



HYMN En Kelohenu *Pupils*

✓ ADDRESS *Dr. Solomon Solis-Cohen* ✓

INTERMEZZO AND HUMORESQUE—SCHERZO *Ipolitow-Ivanof*

ADDRESS *Mr. Louis Bloch*

HYMN *Pupils*

GOD IS LOVE

1. God is love: His mercy brightens
 All the paths in which we move;
 Bliss He grants, and woe He lightens;
 God is light and God is love.
 Chance and change are busy ever;
 Worlds decay and ages move,
 But His mercy waneth never;
 God is light and God is love.

2. E'en the hour that darkest seemeth
 His unchanging goodness proves;
 From the mist His brightness streameth;
 God is light and God is love.
 He our earthly cares entwineth
 With His comforts from above;
 Everywhere His glory shineth;
 God is light and God is love.

BENEDICTION *Rabbi A. A. Neuman*

The audience is requested to join in the singing of the hymns

STRING QUARTET

SCHIMA KAUFMAN, *First Violin*
 MANUEL ROTH, *Second Violin*

GRISHA MONASEVITCH, *Viola*
 ADRIAN SIEGEL, *'Cello*

THE HEBREW SUNDAY SCHOOL SOCIETY OF PHILADELPHIA



SCOUT TROOPS

HISTORICAL SKETCH

By HORTENSE LEVY

At periodic intervals in any life, whether that of a person or an institution, there is an inevitable pause to take a backward glance. It is a moment in which to step aside from the daily task and to consider what has been accomplished. From time to time, we must look back upon our course to see if it is straight and decide whether it should be pursued. In a lesser way, this is done each year. We make a summary of our work and ponder its results. On certain major anniversaries, we make a résumé of all the years to learn what facts stand out most prominently; which group out-weighs the rest.

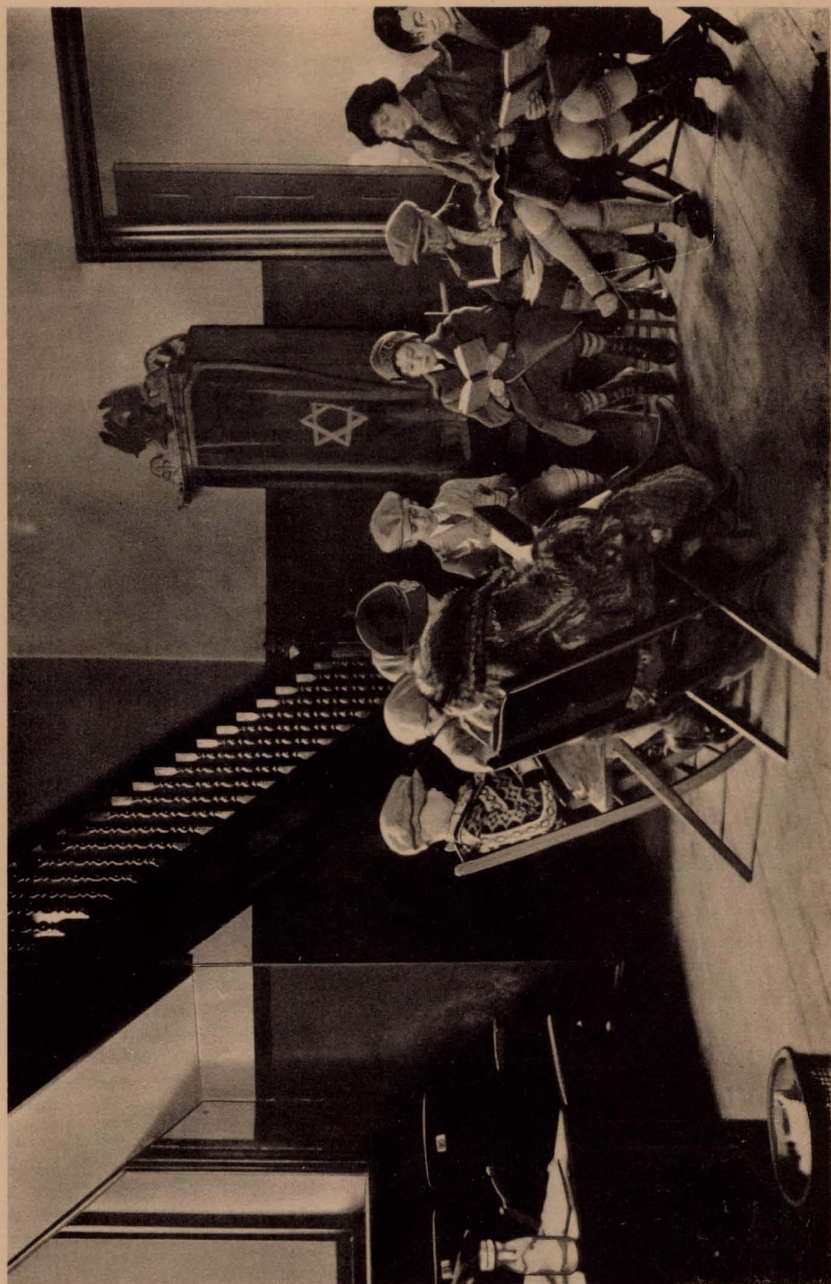
This being the Ninetieth Anniversary of the Hebrew Sunday School Society, we want to know something of the significance of what we do. Most of all, we want to know if we are still going forward as we went forward in the past. Have we grown? Have we expanded? Have we been true to our traditions? And, perhaps most of all, whither are we going?

At the fiftieth anniversary, the Society thought that it was old. It deemed itself worthy of the respect one pays to age, aside from any of its other values. At the seventy-fifth anniversary it felt itself to be quite hoary, and bore with dignity its spreading reputation. Today it is ninety years old and its outstanding characteristic is its youth, its vigor and its continued growth. That is true youth. To have a future. But not the doubting, questioning future of the adolescent. This ninety-year-old institution sees its past clean cut. It knows where it is going.

Seventy percent of the Jewish children of Philadelphia are at present without religious training. The sceptic says: "And what of that? Have they not the modern school with its enlightened methods of education?" Yes, they have, but the records of the Juvenile court show that not one of the thousands who attend our schools is listed on their books. And modern research indicates that growing children crave some contact with spiritual things. Intellectual ethics have little power over their minds. They are best reached through the imagination and the emotions, which is the material of religious instruction. It is therefore both the dream and the unshirkable duty of this Society to expand its work so as to reach a much larger group of the children who so definitely need and want its help.

Ninety years ago, in a community that was small, in a life less driven, with fewer and simpler problems, a group of gentlewomen turned their eyes towards the future. They saw that if that time was to be safeguarded, they must begin at once to instil into the children who, as men and women would be that future, a knowledge of the religion of their fathers which had guarded and guided so many generations in their difficulties.

On February 4, 1838, the members of the Female Hebrew Benevolent Society met at the home of Mrs. Abraham Hart and spread upon their minutes the resolution that "A Sunday School be established under the instruction



SHAARE ZEDEK SCHOOL, JUNIOR CLASS

of the Board and that teachers be appointed among the young ladies of the congregation."

And so it was. Despite the tendency to overtalkativeness which men impute to women, one month was sufficient to turn these words into a reality. On March 4, the efforts of the committee, consisting of Miss Rebecca Gratz, Mrs. Miriam Allen and Miss Rebecca Moss, had resulted in finding a room, in producing books, and most of all, in marshalling sixty children and their teachers, all in readiness for the opening session. Not the least of these preliminary efforts was the drawing up of instructions to the teachers, which stand to this day, in the faint, clear, delicate penmanship of Miss Gratz.

Since that date, Philadelphia's Jewish population has grown by leaps and bounds. Five years after the Sunday School was started, there were 140 pupils from a total population of 1500 Jews here.

In the annual report presented at the close of the seventh year, it was noted that several of the new teachers were pupils who had completed their course of study and who were already turning to pass on to the next group that which they themselves had learned. This is especially interesting, because one of the greatest strengths of the Sunday School Society has been just that amazing loyalty which is more noteworthy today when a thousand distractions lure the young boys and girls to very different ways of spending time than in attending or teaching Sunday School. Perhaps it is because so much intense loyalty to ideals and religion was poured into the very foundations of this work.

In looking back ninety years, one is greeted by an array of charming ladies. The Hebrew Sunday School Society has always been a feminist movement, an organization conceived by women, directed and controlled by them, created out of their instinctive thought for little children, and by them built into a concrete thing. Not that these dainty ladies had any thought of feminism or wanted to outdo their men-folk. They were concentrated solely on their work. And as we read their words quoted in the minutes of their meetings, they step forth in all their furbelows, unbelievably alive and modern.

It is not only the women themselves that emerge from these pages. It is also a picture of the communal life in those days. For instance, the first room which was procured for the school and which held the sixty children and their teachers was rented for \$40.00 per annum. The examinations held at the end of each season were veritable events for which the whole community turned out and the youngsters were elaborately entertained with an orange and a pretzel apiece. At the end of the fifth year, \$112.00 were raised by contributions asked for during the annual examination and this was deemed ample to carry through the following term. This is the sort of information about their lives which is woven into the words of Miss Gratz, who records all this, and more. She tells us that the first school was held in the academy of Miss Simha Cohen Peixotto, at Fourth and Walnut Streets; that Mr. Abraham Hart presented thirty copies of Mr. Isaac Leiser's "Instruction in the Mosaic Law," and Miss Gratz herself gave the same number of "The Jewish Faith." We learn that soon after the school was thoroughly established, its fame had spread and from its inspiration



GATES OF ISRAEL SCHOOL, INFANT CLASS

similar schools were opened in New York and in Charleston. Constantly we read the references to Isaac Leeser and Sabato Morais, spiritual heads of the Mikveh Israel Congregation, who stood not merely as leaders of Philadelphia's Jewry, but as pioneers in Jewish work and Jewish learning throughout this country. The Hebrew Sunday School Society was only one of the institutions which bore the mark of their fine understanding and which carried the inspiration of their leadership.

During the first fifty years of its existence, the Sunday School continued to grow and consequently to keep moving to larger quarters.

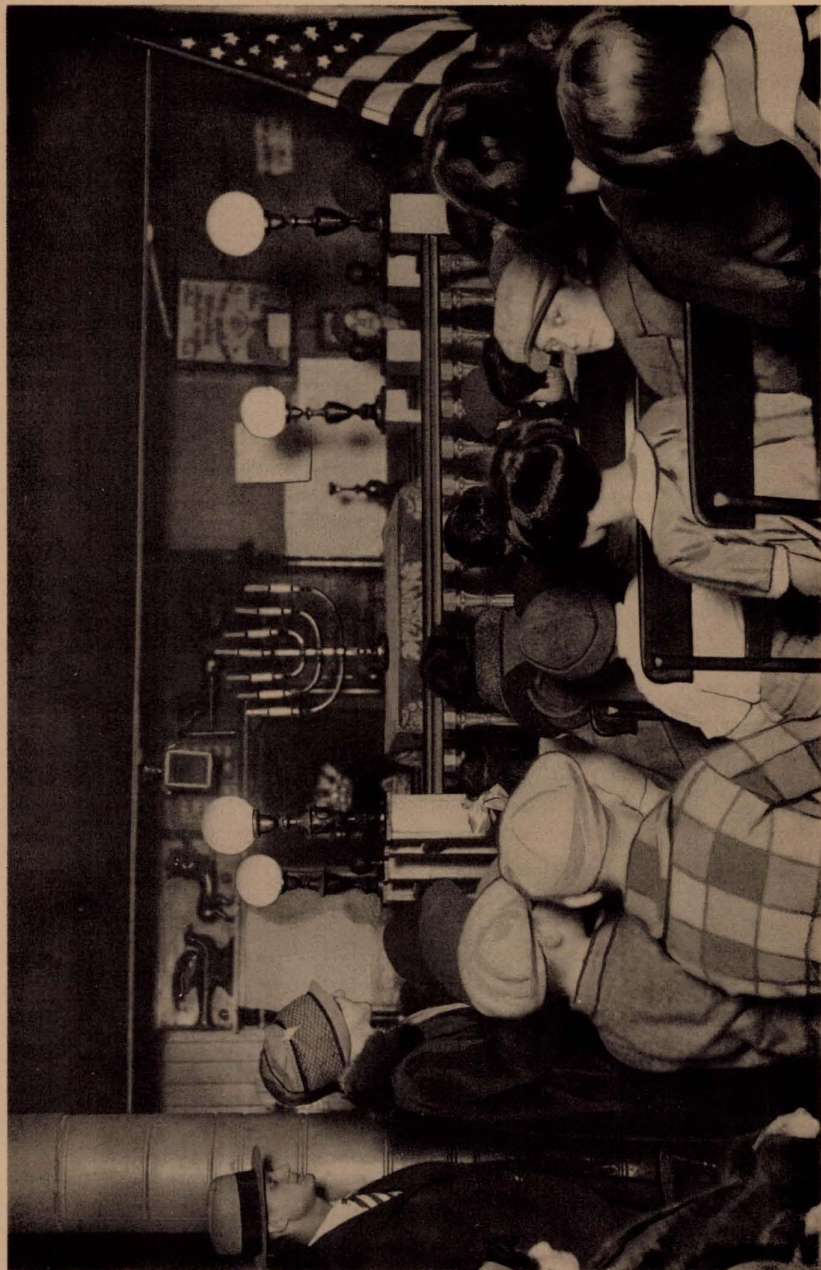
It developed an addition in the shape of the Southern School, which after many and various modifications is known today as the Minnie Mayer High School with 200 pupils in its graduate and post-graduate departments. But on its way to this development, it first removed from Miss Peixotto's Academy on Walnut Street to the Masonic Hall on Chestnut Street above Seventh, "this commodious room having been generously appropriated by the members of the Franklin Institute." From there they went into the building of the Phoenix Hose Company on Zane Street, the rent of this room being paid by the Congregation Mikveh Israel and in 1854 the school removed to the building of the Hebrew Education Society, at Seventh and Callowhill Streets.

During these earliest years, the names of three women appear constantly throughout the records. Miss Rebecca Gratz, Miss Louisa B. Hart and Miss Ellen Phillips, who guided the Society into ever widening fields of influence.

In 1858, the Society which had hitherto been operating under the ægis of the Female Hebrew Benevolent Society, from whose ranks it had sprung, was incorporated under its present title and in its present form. Gradually new schools were added, the sewing schools among others, the first of which was opened in 1876 and therefore celebrated its half-century of life in 1926. Today there are 31 schools and 7620 pupils. There are also 27 scout troops now in conjunction with them, the first of which was opened in 1916. That this work is being well and sympathetically handled is evidenced by the fact that there are more "eagle" or honor scouts in these troops than in any similar group in Philadelphia.

Another of the interesting developments has been the bringing of this instruction into the Mt. Airy School for the Deaf and the Overbrook Institution for the Blind. In the former, it has been found expedient to use the note-book and blackboard system rather than that of lip-reading. Of the five teachers there, three are graduates who have gone through the entire course, in turn to teach others who shall in due time take their places and so continue the cycle. Other pupils who have left the institution have gone out to distant cities and on their own initiative have started Sunday Schools run on the principles which they had learned while here. At Overbrook, the pupils have done the Opening and Closing Prayers in Braille, also the Ten Commandments, Hymns and Prayers and are now working on Psalms and Proverbs.

Another of the big additions which the last fifteen years have brought about is the modern Vacation School. For many years, some of the Sunday Schools were kept open during the summer, and this was found very desirable in the



MAIMONIDES SCHOOL

congested southern districts. So much was this the case that it was decided to hold sessions in one of them four mornings a week. Here, and in the sewing school, artcraft work was introduced, and from this experiment have now come seven Vacation Schools which are open four days a week and where religious instruction is given along with the handiwork. Most of the children who first come in contact with the Sunday School through these summer sessions continue into the regular schools as a matter of course. In the wood-working class, how much of permanent value is imparted to the boy who entertains himself making a copy of the synagogue building in which his class is held? Maps are made showing Palestine, with the principal events of Jewish history geographically traced. And surely very little children must learn their Bible stories in an unforgettable form if they sit down at once to illustrate them with drawings done in colored chalk!

It was impossible, of course, to go on adding new schools to the list and to broadening the scope of effort, without at the same time developing the entire system in proportion. It was a simple thing to realize the need for a school in a given district and then to organize the school. Even the running of the school was easy in itself. But when it became a matter of coördinating all these schools, of keeping adequate accounts, of combining certain activities so as to cut down both the effort and the ever urgent question of funds, the Society made first of all a uniform system of instruction. An exact curriculum was worked out so that there could be no neglect of vital details. It was balanced with attention to what was best fitted to the age of pupils in the various classes, and at the same time to cover the necessary subject-matter in the course of all the grades.

Plans for celebrations, as on the Holy Days, were also unified and forms worked out that enabled the office, now housed in the Federation Building, to keep exact record of every detail. The average attendance was watched, and where it fell off inquiries were made, and if the cause lay in a decrease of the Jewish population in the district the school was closed or moved. If difficulties had developed in the school itself, these were traced and rectified. School and home visiting was inaugurated, reference books for teachers were circulated and the records of the per capita cost was worked out. Thus it was discovered that for the pupils of the regular Sunday Schools alone, there is an average cost of \$2.88 per annum. This includes all the pupils of the winter schools, Glen Mills, Sleighton Farms, the Mt. Airy School for the Deaf and the Overbrook Institution for the Blind. It does not include the attendance at the Sewing Schools, Vacation Schools, or at Camp Lincoln and Camp Happy. To these last two, our instructors have been sent, in response to a request from the authorities in control of the camps.

Though a large majority of the children continue to pursue their studies year after year, it is inevitable that the graduating classes become smaller than the earlier grades, that being the experience of every educational system. To meet this condition it was found expedient to bring all these children to one center. In 1915 the old Southern School was named the Minnie Mayer School, now a High School housed in the Young Men's Hebrew Association Building,

and to this center the post-graduates were also brought. Today there are six classrooms holding twenty to forty pupils and working under the most favorable conditions. The school of practice idea is in use here and each pupil conducts the class on a specified Sunday, after which the other pupils turn critics and discuss the method used by their companion. Model lessons are given for demonstration purposes and are attended by many of the teachers from the various schools.

In visiting this High School, one finds much food for thought. He cannot but be impressed first of all with the extraordinary fact that here are boys and girls of sixteen and seventeen, who come quite of their own free will to sit in Sunday School for two hours every Sunday morning. There must be something very vital in a school that holds its students in such numbers. There are young men and women in the schools who began coming there as little children in the infant class and who now have headed a school for ten or twelve years themselves.

It is a marvelous thing, this loyalty to an ideal. It is at once the most impressive and the most compelling thing about the schools. Its very beauty puts a double responsibility upon those who govern the work. In a district where the Jewish population reaches the saturation point and adequate public buildings are very scarce, where the demand for a Sunday School is equal to its importance, we collect these little children and put them into a room which shows the unlovely aftermath of Saturday's entertainment. We accept with gratitude the loan of a basement room not always warm, and never light. In the face of difficulties such as these, this work goes on, growing and spreading its influence.

From its beginning in the decorous room on Walnut Street to its thirty-one schools of today that hold their classes in every conceivable sort of place, the history of the Hebrew Sunday School Society has always one phase that never varies. Then, as now, it was based upon the deep conviction that the best interest of the group and of the individual is served by giving religious training to the youth. Then, as now, its records prove that those whose early years have come under its influence have gone forth in their later years fulfilling with dignity and worth their various tasks. Among the roster of its alumni are the names of many who have added to the fame of Philadelphia. The rest make up a solid rank of trustworthy, honorable citizens that assure a community of its continued growth. To show such a record is the aim of every educational program. To have achieved it is the record of but few. Not many schools survive to see three generations growing up under its guidance, but having done so, the Hebrew Sunday School Society can well take heart and in the consideration of its past, draw inspiration for a larger, broader future.

NINETIETH ANNIVERSARY CELEBRATION

MINNIE MAYER HIGH SCHOOL
YOUNG MEN'S AND YOUNG WOMEN'S HEBREW ASSOCIATION
Broad and Pine Streets

ENROLLMENT 257

Superintendent, FLORENCE M. NEWHOUSE

REBECCA GRATZ SCHOOL
Franklin and Columbia Avenue

ENROLLMENT 596

Superintendent, ROSE B. SICHEL

GIRL SCOUT TROOP No. 109—*Leader*, ANNA BROUDY

ISAAC LEESER SCHOOL
509 Pine Street

ENROLLMENT 425

Superintendents, MORRIS W. KOLANDER

BOY SCOUT TROOP { *Leader*, MAC FETTERGREEN
 Assistant, BERYL PRICE

ELLEN PHILLIPS SCHOOL
540 Eric Avenue

ENROLLMENT 157

Superintendent, MIRIAM E. NEWHOUSE

BOY SCOUT TROOP No. 276—*Leader*, JACK PHILLIPS

MAIMONIDES SCHOOL
611 North Marshall Street

ENROLLMENT 347

Superintendent, MAURICE WIRTSCHAFTER

BOY SCOUT TROOP No. 278—*Leader*, SAMUEL FRIEDMAN

MORAIS SCHOOL
4026 Lancaster Avenue

ENROLLMENT 325

Superintendent, E. ROSE SOFFAN

BOY SCOUT TROOP—*Leader*, HARRY NASOW

GRACE AGUILAR SCHOOL
410 Wharton Street

ENROLLMENT 387

Superintendent, ALBERT J. KAPLAN

BOY SCOUT TROOP—*Leader*, MAX HOMELSKY

GERMANTOWN SCHOOL
29 West Rittenhouse Street

ENROLLMENT 156

Superintendent, SAMUEL B. LASTMAN

BOY SCOUT TROOP—*Leader*, MORRIS STARR

THE HEBREW SUNDAY SCHOOL SOCIETY OF PHILADELPHIA

HILLEL SCHOOL

711 Snyder Avenue

ENROLLMENT 810

Superintendent, SADYE GREENWOOD

BOY SCOUT TROOP No. 253—*Leader*, JACOB YANOFF

FRANKFORD AVENUE SCHOOL

3251 Frankford Avenue

ENROLLMENT 228

Superintendent, ESTHER BRENNER

BOY SCOUT TROOP { *Leader*, MORRIS GLAUSER
 Assistant, JULIUS EISENBERG

BETH JACOB SCHOOL

1706 South Street

ENROLLMENT 185

Superintendent, CLAIRE W. GERBER

BOY SCOUT TROOP No. 42—*Leader*, JULIAN BERGER

BETH ABRAHAM SCHOOL

3040 North Twenty-second Street

ENROLLMENT 165

Superintendent, ADELE FISHER

BOY SCOUT TROOP No. 295—*Leader*, BENJAMIN NASOW

VINE STREET SCHOOL

201 Vine Street

ENROLLMENT 130

Superintendent, BENJAMIN L. TELLER

BOY SCOUT TROOP No. 278—*Leader*, SAMUEL FRIEDMAN

WILLIAM MORRIS SCHOOL

310 Carpenter Street

ENROLLMENT 350

Superintendent, ANNA H. MOYERMAN

GIRL SCOUT TROOP—*Leader*, FRANCES WINOKUR

ISABELLA H. ROSENBAACH SCHOOL

Thirty-first Street and Ridge Avenue

ENROLLMENT 600

Superintendent, M. DAVID HOFFMAN

BOY SCOUT TROOP No. 295—*Leader*, BENJAMIN NASOW

GATES OF ISRAEL SCHOOL

Fourth and Porter Streets

ENROLLMENT 494

Superintendent, IRVIN STANDER

GIRL SCOUT TROOP No. 205—*Leader*, BETTY SCOLNICK

BOY SCOUT TROOP No. 182—*Leader*, EDWARD ESPEN

NINETIETH ANNIVERSARY CELEBRATION

SHAARE SHAMAYIM SCHOOL

Twenty-third and Wharton Streets

ENROLLMENT 165

Superintendent, SARAH FRIEDMAN

BOY SCOUT TROOP No. 220—*Leader*, JACK ERSNER

GIRL SCOUT TROOP—*Leader*, ROSE JACOBSON

DARBY SCHOOL

8 North Sixth Street, Darby, Pa.

ENROLLMENT 95

Superintendent, DAVID S. FINE

GIRL SCOUT TROOP—*Leader*, IDA PASTER

EPHRAIM LEDERER SCHOOL

263 South Sixtieth Street

ENROLLMENT 528

Superintendent, JACK R. DICHTER

BOY SCOUT TROOP No. 159—*Leader*, BEN BIBEN

GIRL SCOUT TROOP No. 62—*Leader*, SARA GROSSMAN

TIKVAS ISRAEL SCHOOL

Forty-first and Viola Streets

ENROLLMENT 300

Superintendent, REBECCA D. KIRSCHNER

BOY SCOUT TROOP No. 268—*Leader*, ERNEST S. LEVY

BNAI ISRAEL SCHOOL

307 W. Tabor Road

ENROLLMENT 139

Superintendent, SADYE MASLIN

BOY SCOUT TROOP No. 312—*Leader*, SYLVAN DAVIDSON

BETH EMETH SCHOOL

5217 Woodland Avenue

ENROLLMENT 210

Superintendent, IDA CHAMPAINE

BOY SCOUT TROOP No. 126—*Leader*, MORRIS ERSNER

SHAARE ZEDEK SCHOOL

Fifty-second Street and Columbia Avenue

ENROLLMENT 264

Superintendent, JOSEPH GELEHRTER

GIRL SCOUT TROOP—*Leader*, EDITH MURNICK

LOVE OF ISRAEL SCHOOL

2302 North Mascher Street

ENROLLMENT 210

Superintendent, CLARA GELEHRTER

GIRL SCOUT TROOP No. 35—*Leader*, FRANCES SHULMAN

BOY SCOUT TROOP—*Leader*, MORRIS GLAUSER

THE HEBREW SUNDAY SCHOOL SOCIETY OF PHILADELPHIA

BRITH SHALOM
Sixty-ninth Street and Paschall Avenue

ENROLLMENT 110

Superintendent, NATHAN WILSON

GIRL SCOUT TROOP—*Leader*, IDA PASTER

KESHER TORAH SCHOOL
5032 Brown Street

ENROLLMENT 110

Superintendent, JACK BERKOWITZ

BOY SCOUT TROOP—*Leader*, JACK BERKOWITZ

LOUISA B. HART SEWING SCHOOL
2131 South Sixth Street

ENROLLMENT 475

Superintendent, MARY B. MINDIL

GLEN MILLS SCHOOL

NUMBER ON ROLL—6

Teacher, ISAAC FEINBERG

DARLINGTON SCHOOL

NUMBER ON ROLL—7

Teacher, CHARITY S. COHEN

OVERBROOK SCHOOL FOR BLIND

NUMBER ON ROLL—5

Teacher, FRANCES S. BEREN

MOUNT AIRY SCHOOL FOR DEAF

NUMBER ON ROLL—34

Superintendent, PAUL ALLEN LIEBMAN

