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UNIVERSITY OF CINCINNATI

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I hereby recommend that the thesis prepared under my supervision by Barnett R. Brickner

entitled THE CINCINNATI JEWISH COMMUNITY. AN HISTORICAL AND DESCRIPTIVE STUDY.

be accepted as fulfilling this part of the requirements for the degree of Doctor of Philosophy

Approved by: S. Gale Lowrie

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The JEWISH COMMUNITY OF CINCINNATI

HISTORICAL AND DESCRIPTIVE

By

BARNETT R. BRICKNER

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THE JEWISH COMMUNITY OF CINCINNATI

HISTORICAL AND DESCRIPTIVE

1817 - 1933

A dissertation submitted in the

Social Sciences

of the

Graduate School of Arts and Sciences

of the

University of Cincinnati

in partial fulfillment of the
requirements for the degree of

DOCTOR OF PHILOSOPHY

1933

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PREFACE

"To understand society," says Professor MacIver, "we must appreciate the processes of group life, the conscious attitudes of relationship which in their constancy and their changefulness, their variety and their subtlety sustain and modify every social system."[1]

As a student of social life, I have been concerned with the problem of the American Melting Pot. This problem in particular consists in ascertaining how an immigrant group like the Jewish community is affected by its contact and interaction with American life; and how it, in turn, affects this larger life of which it forms a part.

To this end, I selected for study the Jewish community of Cincinnati, because it is a typical Jewish community, and because Cincinnati is a typical mid-western American city.

I found that in order to understand the problem in all its phases, it was necessary not merely to survey the present, but to make an historic examination of Jewish life in Cincinnati, covering a period of more than a century.

This study essays a description of changes, which the religious, social, educational, and philanthropic ideologies and institutions underwent as a result of the interaction of the Jewish community with the larger community life. Jewish influence on the general community life is is also depicted in its various phases throughout this period.

This study of the Jewish community of Cincinnati is, I believe, the first attempt at a comprehensive presentation of the biography of any

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Jewish community in America. The few histories of American Jewish communities that have been published deal mainly with the biographies of "prominent" individuals in those communities. In such studies, little or no emphasis has been laid on the economic aspect and the development of the community. They attempt to exhaust the subject through dealing with the history of the synagogs or of philanthropic institutions. There has been no attempt to correlate the interaction of the forces and trends at work in the general community with those influencing the development of the Jewish community. Neither has any attempt been made to relate the history of these particular Jewish communities with developments in Jewish life in the nation and in the world.

The sources of the writer's study of the Jewish community of Cincinnati are the annual city directories, the files of the newspapers and magazines published in Cincinnati in English, German and Yiddish, both of a Jewish and general character, the minute books of the congregations, philanthropic and social institutions, the published annual reports as far as they are available of all sorts of institutions, personal interviews with old residents, public documents and records, the histories of Cincinnati, the special Jewish historical studies made by Dr. David Philipson, the reports of the Chamber of Commerce, and other industrial and commercial organizations, the year books of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, printed memoirs and other sources too numerous to mention here, but which will be listed in a complete bibliography to be found at the end of this work.

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PART I

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CHAPTER I

INTRODUCTION

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1. JEWISH SETTLEMENTS IN THE UNITED STATES PRIOR TO 1817

The early Jewish settlements in the United States were located principally on the Atlantic Seaboard.[1] During the Colonial period, the number of Jews in all the settlements was less than one thousand.[2] The centers of Jewish population in the colonies were by no means permanent or fixed. They shifted from place to place. Up to 1775, Newport was the most important Jewish center. During the Revolutionary War, Philadelphia held that position; and by the end of the eighteenth century, the Jewish community of Charleston forged into first place. But, during the early part of the nineteenth century, New York took the lead and grew to be the greatest center of Jewish population in America. Today, it is the largest and in many respects the most influential Jewish community in the world.

The earliest Jewish settlers to this country were of Spanish and Portuguese origin and came via Brazil and other Spanish possessions on the American continent. Others hailed from Holland and England, especially from the former, in which countries they had been able to live openly as Jews. And still others emigrated from the West Indies where thriving Jewish communities had sprung up.

The unhappy condition of Poland during the latter quarter of the eighteenth century caused many Jews to emigrate to America. Germany and Hungary also supplied a small number. A goodly number consisted of Jews of Sephardic descent.[3]

The position of the Jews in the American colonies prior to the Revolutionary War was one of useful participation in the general life of the people on the whole. Some of the early Colonial charters and ordinances

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contained restrictions against those who were not Protestant Christians. In New York, the Jews were not permitted to open retail shops. They could not be employed in any public service. The exercise of religious practice was limited to their own homes. Their public worship was disallowed. Yet, these restrictions were not sufficiently severe to interfere with the progress of Jewish life. The last of these disabilities which limited the holding of public office to professing Christians was removed in North Carolina in 1868; Vermont and New Hampshire following suit shortly thereafter. On the whole, however, the condition of the Jews here was much more favorable than that of their brethren living across the seas.

The Jews in the early Colonial times held a position of dignity and usefulness. They readily became part of the communities in which they lived. Education and culture was general amongst them and they brought with them a fine training for commerce and trade. A considerable part of the shipping trade of the colonies was in Jewish hands. They were industrious in the pursuit of their vocations and alert in their civic and religious duty.

Despite the fact that there were less than 1,000 Jews in the colonies, the records indicate that more than 40 Jews fought in the Revolutionary Army. Conspicuous among the supporters of Washington were Mordecai Sheftel of Savannah and Haym Solomon of New York and Philadelphia. The Jewish congregations of Newport, Savannah, Philadelphia, New York, Richmond and Charleston pledged their support to Washington and received gracious acknowledgments from him.

During the quarter of a century following the Revolutionary War, Jewish life went on without noticeable change. The Jewish population increased but slightly due to the favorable circumstances of Jewish life

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in Europe. The French Revolution, which accorded full rights of citizenship to the Jews in France, engendered hope that similar action would be accorded to Jews in other parts of Western Europe. The disturbed conditions of European states made travel hazardous. Emigration to a foreign country was commonly forbidden by law in many European states until 1815. These circumstances impeded the coming of Jews to the United States. It was only after 1815, as a result of the reaction in Western Europe following the Fall of Napoleon, that Jewish immigration into the United States received an impetus.

A number of Jews came from England. The largest numbers, however, came from Germany where the reaction which followed Napoleon's fall had made conditions for those who had tasted something of freedom, intolerable. They turned their eyes to the New World which needed man-power and where there were untold opportunities in virgin territory.

The country had itself become vastly larger because of the Louisiana purchase. New inventions were beginning to make their effects felt, railroads were opening up new sections of the country, and cities were beginning to take on larger proportions. The pioneers wrote about their welcome and the fine opportunities here and their letters undoubtedly had much to do with attracting the new immigrants, some of whom pioneered into these new territories where a Jew had never been seen before.

The opening of the second quarter of the nineteenth century saw the United States entering upon a notable period of expansion. The Jewish population of the country at this time is variously estimated to have been from 6,000 to 10,000 in a general population of about eleven million.

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2. EARLY CINCINNATI

"For many years, Cincinnati has been known far and near for the beauty and grandeur of its suburbs and natural environment.

'The Queen of the West, in her garlands dressed,
On the banks of the Beautiful River,'

are the words of the poet who early recognized the charms and engaging graces of the village, which was later to become Cincinnati. It was, indeed, the natural beauties of the site that caused its discoverer to select it as the new Rome, to sit proudly on her seven hills. The grand sweep of the Ohio River was the natural highway for pioneer and traffic; the wooded hills sheltered the dweller in the amphitheatre below, and the valleys of the tributary streams afforded easy access to the interior. Across the river, the Kentucky Highlands joined the chain of encircling hills and completed a vista of rare natural beauty. That was the present Cincinnati at the beginning of the nineteenth century and is, so far as nature's handiwork is concerned, the Cincinnati of today."[7]

Cincinnati was still a village when its first Jews arrived, having been founded but 29 years earlier. It received its charter as a city from the legislature two years later in 1819. By this time, the population of Cincinnati had increased from 750 in 1800 to about 9,000.[8]

Although the Indians were still to be found in the nearby backwoods, a treaty with the Redmen signed in 1795 had made it possible for the community to establish the necessary instruments of law and order. The city itself covered a territory of a half mile beyond the river and occupied nearly a mile on the river front.[9] The population, mostly artisans, was composed largely of native Americans of English and Scotch

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descent, who had founded and developed the city.[10] They had come principally from the Eastern states of New Jersey, Pennsylvania, and Maryland, with a number of families among them of excellent social standing from Virginia and states farther south, together with a sprinkling of New Englanders. There were a few foreigners among the population. By 1851, however, the foreign born[11] constituted 40% of the population, 28% of whom were of German stock.[12]

Cincinnati, until our Civil War, was the largest city West of the Alleghanies. It provided, even as early as 1817, many opportunities for education. It was for many years a center of learning for the West and Southwest. There were numerous private pay-schools for children, whose parents could afford to pay tuition fees. In 1829, when schools were first established, there were 47 such private schools. The first public high school, however, was not opened until 1831. The Cincinnati Lancaster Seminary, which had been established in 1815, was the first institution of higher education in the city. The Seminary, in 1820, merged with Cincinnati College. That same year, the Ohio Medical College was founded, and in 1829 the Ohio Mechanics Institute was chartered "to advance the best interests of merchants, manufacturers, and artisans by the more general diffusion of knowledge in those important classes of the community." By this time, Cincinnati had become quite a fair-sized industrial community.

There was a public library in Cincinnati as early as 1802, its circulating department opening in 1814. The artistic life of the city found its earliest expression in an Academy of Fine Arts, which was a private studio opened in 1826. Cincinnati was early the home of many painters, among whom were Hiram Powers and William H. Powell. Music found

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its first organized expression twelve years after the settlement of the community when a Mr. McLain, the village butcher, public officer and singing master, advertised in a local paper that he would "maintain a singing school at a subscription of one dollar per member for thirteen nights, or two dollars per quarter, subscribers to find their own wooden candles." In 1821, three singing societies united to give the first public concert in the city. The visit of General Lafayette in 1826 provided the needed stimulus for the organization of a Symphony Orchestra, which was under the direction of Joseph Posso, a violinist. In 1834, the city sprang into fame as a center of musical learning by establishing the Eclectic Academy of Music, which maintained both a chorus and an orchestra.

What, undoubtedly, made the cultural development of Cincinnati at this early date possible was not only the fine calibre of its settlers, but also her rapid economic development and subsequent prosperity. During the early period from 1789 to 1811, agriculture was the predominant occupation. The small amount of local manufacture was done exclusively by hand. The cost of importing manufactured articles was very high because of the primitive and hazardous conditions of transportation which the long haul from the East involved, and Cincinnati found it cheaper to import artisans than to import manufactured articles.

Several elements conspired to give Cincinnati a position of importance in the trade and commerce of the new West, namely, the rapid development of canals and highways leading out of the city; her fortunate location on the Ohio River; the new West growing rapidly on the lower Ohio and upper Mississippi; and her position as the metropolis of the richest agricultural region of the Northwest. The Miami country was the most important wheat and corn belt at this time.

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The economic problem of an agricultural region producing a surplus was to turn the product into a form, which could be shipped easily and cheaply. Wheat was ground into flour in her big steam mills. Droves of swine were beginning to move toward Cincinnati for slaughter and shipment down the river. And by 1826, the Queen City of the West had gained the sobriquet of "Porkopolis." Surplus corn continued to be turned into whisky, and surplus fruit into brandy. Beer, porter, cheese, soap, candles, hemp, spun-yarn, lumber, fur caps, buggies and cabinet furniture were other important articles of export.

The manufacturing development of Cincinnati took its real rise with the close of the War of 1812. The toast of the Fourth of July celebration in 1814 was "Our manufacturers - a still small voice, but persistent and energetic." In that year, the Cincinnati steam mill was built. By 1814, industry had begun, for Cincinnati had four cotton-spinning establishments, ninety-one wool carding machines, a steam saw-mill and a sugar refinery.

Industrial progress, however, was checked by the panic of 1819. In 1826, there began a career of rapid manufacturing. The city was then producing manufactured articles valued at $1,888,000 annually consisting chiefly of rifles, spinning cotton, wrought nails, trunks, brushes, blank books, white lead, furniture, wagons, carts and coaches of all kinds.

The fifteen years following 1826 may be called the formative period of Cincinnati's industry. Products increased ten-fold. Lines were established which continued for many years and indeed in a great measure determined the industries of the city.

It was in this setting and during these formative years of Cincinnati's development that Jewish life in Cincinnati had its beginning.

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CHAPTER II

THE JEWISH POPULATION OF CINCINNATI

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1. THE ARRIVAL OF THE FIRST JEW

In the month of October 1816, a young Jew, Joseph Jonas, hailing from Plymouth, England, arrived in New York City. According to the chronicle left behind by Jonas, he was induced to come to America, and especially to Cincinnati, because he had often read about the new land and was profoundly impressed by descriptions of the beautiful Ohio River.[1] In this purpose, he was encouraged by a relative whom he had met in New York. But on arriving in Philadelphia on his way to Cincinnati, he was, however, persuaded to settle in the former city and for a brief period did take up his residence there. His friends in Philadelphia tried to dissuade him from going on, saying, "In the wilds of America and entirely among Gentiles, you will forget your religion and your God."

Jonas, however, was of pioneer stuff. His was the faith "that a new resting place for the sons of Israel, and a sanctuary dedicated to the Lord of Hosts, and resounding with praises to the ever living God, ought to be commenced in the great West." With this determination, he left Philadelphia in January 1817 for Pittsburgh, solemnly promising that he would "never forget his religion, nor forsake his God."

Arriving in Pittsburgh via stage-coach and canal, he found that he could go no further, for it was bitter cold and the Ohio River was solid with ice. A watchmaker by trade, he procured profitable employment in Pittsburgh and remained there over the winter. With the resumption of navigation in the spring, Jonas took passage on one of the steamers plying between Pittsburgh and Cincinnati, and landed in the Queen City on the eighth day of March 1817, and soon thereafter set himself up in his trade, that of watchmaker and silversmith.

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2. LATER ARRIVALS

For two years, until 1819, Jonas remained alone in Cincinnati. His closest Jewish neighbor was a roving character by the name of Phineas Israel, also of Portsmouth, England, who had been a trader with the Indians at Brookville, Indiana, which with Connersville was the Westernmost trading post and frontier station in the country at that time. But Jonas did not know of the existence of Phineas Israel, whom the natives called Johnson - a name which he and his family later adopted, until he met David Israel, who, with his wife and infant child, was passing through Cincinnati en route to join his brother Phineas at Brookville. When the lone Jew of Cincinnati met his three coreligionists, who had also come from his home town in Portsmouth, England, he made every effort to persuade them to remain in Cincinnati, but to no avail.

The following June, 1819, however, according to the "Memoirs," "three members of our nation arrived in Cincinnati: Lewis Cohen of London, Barnet Levi of Liverpool, and Jonas Levi of Exeter; all were from England." The coming of these three fellow-Jews made Jonas very happy, especially since it became possible on the High Holydays of that year, and for the first time in the Western country, to hold a Jewish worship. David Israel "Johnson" came from Brookville to join them at these services which at this time had to be conducted without the required quorum of ten necessary for Jewish public worship. Immediately following the High Holydays, Abraham Jonas, the brother of Joseph, and their sister and her husband, Sarah and Morris Moses, arrived to swell their number. Accompanying them was Morris Symonds and his wife and child, all from

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Portsmouth, England. "We began from this time forth," said Jonas, "to form a community of Israelites."

The first Jewish child to be born in this country west of the Alleghany Mountains was the son of David I. and Elizah Johnson, at Connersville on February 1, 1819.[2]

Two years later, in 1821, this same couple, unable to stand the rigors and hardships of the frontier station at Connersville, settled in Cincinnati. A son, Frederick A. Johnson, born to them in this same year, was the first Jewish child to be born in Cincinnati. He lived in Cincinnati all his life, and for many years served it as Justice of the Peace, where he was known universally as "Squire" Johnson. He died in Cincinnati on January 20, 1895 at the age of seventy-two.[3]

Owing to the absence of anyone capable of performing the Abrahamitic rite of circumcision, the two sons of Johnson remained uncircumcized until the age of six, when the Jewish community had grown sufficiently to have a Mohel, circumciser.[4]

In 1820, Solomon Buckingham, Moses Nathan and Solomon Menken arrived from Germany, thus beginning the Jewish immigration to Cincinnati from that country.

In 1821, came Solomon Moses. The following year, his brother Phineas Moses and Samuel Jonas, another brother of Joseph Jonas, arrived. Phineas Moses was the last survivor of the pioneers. He died June 21, 1898 at the age of ninety-eight.

"And now," chronicles Joseph Jonas, "were our hearts rejoiced with the prospects of a permanent congregation near at hand."

During the ensuing year, 1823, there arrived Simeon Moses, a fourth brother of the Moses', who came from Barbados, and Morris and Joseph

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Simsons who hailed from Portsmouth, England. The newcomers were mostly young men without families who were attracted to Cincinnati by the good news which had reached them in England of how Joseph Jonas was prospering amid the splendid opportunities which the city afforded.

Somewhere along the years 1820 to 1830, the first Dutch Jewish families arrived in Cincinnati from Amsterdam. They were Jacob L. Workum and Sarah, his wife, who were later joined by the LeJeunes de Jongs. All came via New Orleans and then by steamboat over the Mississippi and Ohio Rivers. A number of Alsatian Jews also arrived during this period, prominent among them was the Mayer family.[5]

The early Jewish settlers were chiefly peddlers. Few of them were artisans. With pack on back, and later with horse and wagon, they secured the country, hawking principally dry-goods and notions. When they prospered, they opened stores.[6]

By 1830, the Jewish community numbered only a few hundred souls. Joseph Jonas tells us again in his "Memoirs" that "from the period of the arrival of the first Israelites in Cincinnati, to this date, the Israelites have been much esteemed and highly respected by their fellow citizens." It often happened that many Christians residing from fifteen to a hundred miles from the city, hearing that there were Jews living in Cincinnati, came into town for the special purpose of viewing and conversing with some of 'the children of Israel, the holy people of God.' One old Quakeress said to Mr. Jonas 'Art thou a Jew? Thou art one of God's chosen people. Wilt thou let me examine thee?' She turned him round and round and at last exclaimed, 'thou art no different than other people.'

Jonas had in the years of his residence in Cincinnati achieved a

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reputation as a good citizen and a good Jew. "From the experience which we have derived by being the first settlers of our nation and religion in a new country," he writes, "we arrive at the conclusion that the Almighty will give His people favor in the eyes of all nations, if only they conduct themselves as good citizens in a moral and religious point of view, for it is already conceded to us by our neighbors, that we have the fewest drunkards, vagrants, or individuals amenable to the laws of any community according to our numbers in this city or district of the country; and we also appreciate the respect and esteem those individuals are held in, who duly conform to the principles of our religion, especially by a strict conformity to our holy Sabbath and festivals."

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3. GROWTH OF THE JEWISH POPULATION, 1830 - 1865

The years 1830 to 1865 represent the Formative Period in the development of Cincinnati's communal life. The Jewish population increased from a few hundred to about 9,000 to 11,000.[7] The general population increased from 24,831 to 161,044[8] during this same period. The bulk of this increase both in the general and Jewish communities came from Germany with a sprinkling of Jews from Poland.

It was the revolutionary movements of 1830 and 1848 coupled with the political reaction in Germany, Hungary and Austria that followed, which were chiefly responsible for setting into motion the large emigration from these countries. The fact, too, that steam navigation had been developed, facilitated the movement of population.

According to the Reminiscences of Isaac M. Wise, the German Jews came largely from Bavaria and the Rhine provinces, and from Alsace and Lorraine. They were mostly young people, and among them were many betrothed couples, who had been prevented from marrying by the discriminatory laws of Bavaria and the Duchy of Baden. Many of these couples married soon after their arrival. Because of their German schooling, some found cultural nourishment in German literature and the German language; and soon after their arrival discovered a common bond with their fellow citizens of German extraction in the literary, artistic and musical life, which carried echoes of German culture. Like their predecessors, the German Jewish immigrants were not artisans, and hence took to peddling, from which pursuit they gradually developed into small shop-keepers, and

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later into wholesale merchants and manufacturers, large retail dealers and department store owners.

The Reform Movement also had its development during this period of German Jewish immigration. Through the Civil War period, many Jews grew wealthy through war contracts and were enabled to undertake a rather extensive communal development.

The pioneer Jewish families made their residences in close proximity to each other. The little compact neighborhood that they formed was bounded by Harrison Street on the west, Main Street on the east, Third Street on the south, and Fifth Street on the north.

Later, as the population grew, a number of the new arrivals from Germany settled in the upper western sections of the city, which lay across the canal popularly known as the "Rhine."

The German Jews soon outnumbered the English Jews. However, the difference seemed not merely one of quantity. It is said that "all the religiously inclined were not in sympathy with their English brethren." The inference is obvious enough. The truth was that the English looked down upon the German newcomers as socially inferior. The English felt indigenous.

With the Germans were allied a few immigrant Polish Jews and with the English some pioneer Portuguese.

In 1844, Jones estimated the Jewish population to be 2,000 in a general population of 150,000;[9] and by 1849, it had grown to 4,000 in a total population of 156,000.[10]

Max B. May writes[11] that when his father-in-law, Dr. Wise, arrived in Cincinnati in 1853, the Jewish population was estimated to be

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about 4,000, but Dr. Wise, however, estimated it to be around 6,000.[12] S. Bruel, the Orthodox Jewish leader, and then the correspondent of the Philadelphia Occident, wrote in 1857 that the Jewish population had increased that year to 7,000.[13] By 1860, "the matzos estimate" gave the Jewish population as 10,000.[14] When the Civil War broke out, there were between 9,000 and 11,000 Jews in Cincinnati.[15]

Rabbi Isaac Leeser of Philadelphia writes of his two visits in 1857 and 1858 concerning Cincinnati Jewry as follows: "We notice on walking through the streets, the marked features which the Jews give to the population as they are more numerous in proportion to general population than in any other American city. Several of the Israelites owned and cultivated their own farms in the outskirts of the city, one making farming his exclusive business. As citizens they are highly respected for their industry which contributes largely to the prosperity of the city; for little trouble they give the police courts, are rarely represented in penitentiaries and for their lack of political office-seeking."[16]

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4. GROWTH OF THE JEWISH POPULATION, 1865 - 1881

From 1865 to 1881, the Jewish population of Cincinnati increased from 10,000 to about 13,000, whereas the general population of the city during this period grew less than 900 per year and totaled only 225,139 by 1880. Dr. Isaac M. Wise, in 1872, estimated the Jewish population to be about 12,226 and in June 1874 wrote "that the Jewish population was about one-eighth of the total population of the city."[17]

The increments of immigration which came to swell the Jewish population were, with the exception of a growing Russian stream, still wholly from Germany; but the unification of the German states was directly responsible for the stoppage of immigration from that country. As the new Jewish settlers came over from Germany, they found a community well established with synagogue, schools, social organizations, charitable societies, two Jewish newspapers, one, a weekly, the "American Israelite" published in English, and the other, a monthly, the "Die Deborah" published in German. Their brethren were there to welcome them. The community was under the leadership of such men as Rabbi Isaac Mair Wise and Max Lilienthal with whom were associated a number of influential laymen. Following the example of the earlier settlers, the newcomers readily adapted themselves to the conditions of the country. They learned English, sent their children to the public schools, joined the congregations, took their place in the economic life of the city, and became at the earliest moment naturalized citizens.

Immediately after the Civil War, the more affluent Jewish families, following the trend of the wealthier families of the general community,

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moved over to the west side of the city and there built beautiful residences and Temples.

As the more recent immigrants grew in affluence, they followed the trend of their wealthier coreligionists from the east to the west side of the city. This section formed the residence site of the German Jewish population for a great many years. Here also a majority of the Jewish institutions such as the Hebrew Union College, the Foster Home, the Allemania, the Old Phoenix Clubs made their homes. By 1881, the Jewish community was well organized and everywhere highly regarded.

The St. Louis Tribune paid the Cincinnati Jewish community a tribute in 1883 which truly characterized the community; "Cincinnati," it wrote, "is the center of Jewish American life. Its Jews wield a stronger and more popular influence as leaders and initiators of religious and social enterprise in American Judaism, although there are communities in the United States far older and more numerous - their elementary strength is more vigorous in their intellectual work."

"There are three salient and indispensable causes for Cincinnati's success: First, the homogeneous character of Cincinnati Jewry. The bulk of them were Bavarian and kindred Jews. The South-German Jew has a peculiar blend of good qualities. He combines scruples with enterprise, sobriety with vivacity, thriftiness with generosity, ambition with modesty. Second, the topographical and ethnographical position of Cincinnati, the Queen City. Its population ranks among the more refined and prosperous, thoroughbred, liberal Americans, making Cincinnati one of America's great municipalities. The Roman Catholic Church flourished there, also Protestant aggressiveness and education. Stimulated by their

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neighbors, the Jews tried hard to keep pace with the rest of their fellow-citizens. Third, the fortunate coincidence of having men like Wise and Lilienthal as their spiritual leaders. There were no tornadoes of rabbinical wrath and jealousy. The two worked harmoniously together."[18]

The editor of the Israelite commenting on this tribute added that "the development of the Cincinnati Jewish community also owes much to the fact that the Cincinnati press was always well disposed toward the Jew; that the Cincinnati population was composed of a liberal class of people; and that Cincinnati Jewry was fortunate in having Jewish laymen of the caliber of Henry Mack, Marcus Fechheimer, Philip Heidelbach, Jacob Seasongood, Moritz Loth, Solomon Levi, Bernard Bettman, Julius Freiberg, B. Simon, Abe Friedlander, Max Thurnauer, Solomon Friedman, Abraham Aub, and others, who were leaders not only in Jewish communal affairs, but in civic, educational, economic, and cultural life of the general community."[19]

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5. GROWTH OF THE JEWISH POPULATION, 1881 - 1931

The year 1881 marks the beginning of a new epoch in the life of American Jewry. A tide of immigration unparalleled in Jewish history, which started as a trickle in 1870, began pouring into the United States from Russia and Eastern Europe and continued on a rising scale for more than twenty-five years until it was interrupted first by the outbreak of the World War in 1914 and then by a series of congressional acts of legislation which have practically closed the doors of immigration to this country.

The direct causes of this tremendous wave of Jewish immigration from Russia and Eastern Europe were the oppressive May Laws of Russia introduced in the reign of Alexander III. These laws curtailed the free movement which the Jews enjoyed even within the Pale of Russia. They forbade their contact with the peasantry. Their sources of income were cut off. They were debarred from utilizing land for either industrial, commercial, or agricultural purposes. Then began a series of wholesale expulsion of the Jews from the villages into the towns of the Pale on the ground of illegal residence. And to cap these excuses came the pogroms of 1881 and 1882, which, in the course of one year extended over 160 towns and cities in Southern Russia. It served notice on the Jew in Russia that he would be tolerated no longer. As late as 1905 - 06, due to the Kishineff pogroms, Cincinnati received 2,000 Jewish immigrants.

Repressive measures - political, economic and religious - practised against them in Russia were also practised against the Jewish subjects of other East European countries. Cincinnati received only a very small number

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of these immigrants. The bulk settled in New York City and in the cities along the Atlantic Seaboard.

Dr. Samuel Joseph characterizes Jewish immigration to the United States during this period as follows: "1) Jewish immigration consists essentially of permanent settlers; 2) It is a family movement which is shown by the comparatively large proportion of women and children; 3) Its return movement is the smallest of any as compared both with the large immigration and the number of total emigrants; 4) The later Jewish emigrants are distinguished by a larger relative proportion and absolute number of skilled laborers than any other emigrant people."[21]

Of all the features of the historic movement of the Jews from Eastern Europe to the United States since 1881, not the least interesting is their passing from civilizations whose bonds with their medieval past are still strong to a civilization which began its course unhampered by tradition and unyoked to the forms and institutions of the past.

Jewish life in America is a transplantation of segments of European Jewish life. Each wave of Jewish immigration, as we have already seen, brought with it its own traditions which were quickly modified and adjusted to fit the newer conditions. As we study the evolution of Jewish life in our American communities, and Cincinnati is typical in this respect, there come to light the different strata deposited by each wave of Jewish immigrants as they settled here. The Russian Jews brought to America an outlook that was typically and uniquely their own, the result of conditions of life which they had lived for centuries.

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Up to 1881, the Jewish community of Cincinnati was homogeneous, made up largely of German Jews. This homogeneity, which was coupled with a sort of social stability, was disturbed when the East European Jews started to arrive. For the next thirty years, there came to Cincinnati about 8,000 Jewish immigrants from Russia, Poland, Galicia, and Roumania. They started to come during the week of October 21, 1881 when Cincinnati received 26 male Russian refugees. These hailed principally from Kiev, Odessa, Yekaterinoslav, Vilna, Kovno and other Lithuanian and Southern Russian centers of Jewish population. In this group were some who quickly rose to a position of affluence and leadership in their own group. Their occupations were those of artisans, clerks, traveling grain buyers, and petty merchants.

The coming of these immigrants created a complext of philanthropic problems such as the community had not experienced in all the years of its existence. But the Jews of Cincinnati attacked the new problems with sympathy and vision and a generosity unequalled by most of the other communities of the land so visited.

A considerable feeling of strain developed between the new immigrants and the older settlers. The newcomers were looked down upon socially by the Germans and were characterized as "Polnkis." The Russian immigrants considered themselves in no way inferior to the Germans and referred to them sarcastically as "Yahudim." The line of cleavage ran deeper, labor difficulties cropped out, those were the recipients of charity from the hands of the latter, the Russians worked in the shops of the Germans. The newcomers were orthodox, the older settlers reformed.

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The Germans feared lest their Russian immigrant coreligionists should jeopardize the standing they had acquired in the eyes of the non-Jewish community. Hence, the program of Americanization which the Germans established for the Russians was intended not only to help them to find themselves in their new surroundings, but also "to civilize" them. This was resented.

The cleavage between the two groups continues to this day to a greater or lesser degree. However, the cessation of immigration for close to two decades and the rapid Americanization and financial and professional rise of the immigrant of the second generation is resulting in the intermarriage between the two groups. The Jewish melting pot is at work.

Dr. Isaac Meir Wise, who in 1862 had been so fearful lest the Russian Jew jeopardize the standing of the German Jews, in 1897 wrote about them as follows: "It is assumed that there are 6,000 Russian-Polish Jews in Cincinnati, driven there by the barbarous wrath of Alexander III. Among them are four physicians, one druggist, two lawyers, one civil engineer, three professors at the Hebrew Union College and five graduate rabbis. Many of the men and women work in factories, shops, and stores or at their own mechanical trades; others are bakers, butchers, tailors, shoemakers, carpenters, glaziers; a small number do business in their own stores mostly in the grocery line, cigar making, retailing of clothing, general furnishings, or as hucksters and peddlers in all kinds of goods. Very few, mostly the newcomers, are absolutely poor, so that the wards of the charities amount to 1% of that population. Police and criminal records and penitentiary and jails show that their morals are good. Hardly any Jewish names are on that list. They send their children regularly to public schools, a very fair proportion go through the high schools. They support four congregations

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with synagogs of their own and one Talmud Torah. A large number of them go to the Sabbath School connected with the Temples. They support a goodly number of Shoktim, slaughterers, and Hasanim, cantors, all poorly paid and only one rabbi. In politics this Russian-Polish community is fully Americanized."[22]

Cincinnati received its first quota of Oriental Jews in 1900.[23] From 1908 until 1913, the number of Oriental Jews in Cincinnati rose to 219, but in 1920 the number fell to 132. This decrease was due to the removal of a large group of Oriental Jews to New York City. The Cincinnati Oriental Jewish Community was closely interrelated. There were two groups: one consisted of eight families totaling 45 individuals, who had come from Salonica in European Turkey; the other group from the Dardanelles consisted of 42 heads of households, making 174 in all. These immigrants followed the Sephardic ritual, which is somewhat different from that of the European Jews. Upon their settlement in Cincinnati, they completely isolated themselves from the rest of the Jewish community. Their language, Ladino, a mixture of Hebrew, Spanish, and Turkish, was different from the Yiddish of the Russian, Polish, Galician and Roumanian Jews. They had their own synagog. Their residences were quite unfortunately almost entirely located in the former "segregated district" of Cincinnati where the housing conditions were bad. Their capacities for assimilation of American ideas were almost nil. Very few of them became naturalized. Most of them were not skilled in trades as were the Russian Jews. They had their own society called "La Hermandad," the Brotherhood which was founded in 1910. The coffee-house was their social center and club.

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The Sephardic community of Cincinnati has continued to maintain its existence despite the leaving of many to join their brethren in New York City, where the largest Oriental Jewish community in America lives.

Simultaneously with the influx of the Russian Jews to Cincinnati, a movement to the Hills was begun by the German Jewish settlers. The first installment consisting of a few families ventured to Walnut Hills in 1881 because the first extension of the carline was to this suburb. Those Jewish families were quickly followed by what appeared at first to be an exodus in 1890, and as the German families moved out the newer Russian Jewish immigrants moved into the sections that they abandoned.

About 1908, the United Jewish Charities adopted a new plan of treating tubercular families locally. They moved them to Price Hill instead of sending them to Denver, and gave them medical attention through their visiting nurses, dispensaries, special medical care and by carefully watching the other members of the family. This method in time became known as the "Cincinnati Method." By 1910, there was a considerable sprinkling of Russian Jews in Avondale and in Walnut Hills.

Statistical studies of the Jewish population in Cincinnati undertaken by the writer in 1917 and 1918 led him to estimate the Jewish population as between 17,000 and 19,000. On the basis of these studies, the Jewish population of Cincinnati in 1918 was distributed as follows: 22% resided in Avondale; about 50% resided in the downtown section; about 9% on Walnut Hills; about 6% on Price Hill; from 2% to 3% in Clifton and other suburbs; and from 2% to 3% in Mt. Auburn. Thus fourteen years ago, the West End still contained by far the largest portion of the Jewish

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population, which was of course made up wholly of the immigrant group. Of further interest, however, is the fact that the Jewish population was already then beginning to distribute itself in such suburbs as Clifton and Mt. Auburn.

The most recent survey and estimate of the Jewish population was made twelve years later.[24] This survey estimates the Jewish population of Cincinnati to be around 20,000, and its distribution to be approximately as follows: 14,900, or 77%, in Avondale;[25] 1150, or 5%, in the West End; 2300, or 11%, in Price Hill, the population being scattered throughout the entire suburb; 690, or 6%, distributed in the suburbs of Clifton, Hyde Park and Norwood; and 500, or 2%, in Walnut Hills. Thus, in twelve years, Avondale has become the most populous Jewish neighborhood, and the West End settlement is rapidly becoming extinct. Price Hill has nearly doubled its Jewish population, Walnut Hills has been decreasing, and the other suburbs seem to remain unaffected.

The influx of the downtown element into Avondale has been followed by the movement of the older residents further into Rose Hill. Rockdale Avenue and Reading Road is now the center of the Jewish Ghetto. Nearby are the kosher butcher, delicatessen and grocery shops, the orthodox Shuls, and the Bureau of Jewish Education Building with its many activities. It was here that the Orthodox element proposed to build their new Mikveh, or public ritual bathhouse, a project which was prevented by the Zoning Commission, but not before the case had gone to the courts.

In 1918, the writer found that from 85% to 90% of the Jewish children of Cincinnati between the ages of five and twenty-one were American

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born; that 66% of their mothers and 73½% of their fathers were foreign born; and that from 60% to 68% of these foreign born parents came from Russia, Roumania, and Austria, whereas only 3% to 4% had come from Germany.[28]

This distribution indicates that among the Jewish families having children between the ages of five to twenty-one, the Russians far outnumbered the Germans, and that in the not too distant future the Jewish population of Cincinnati will be composed almost exclusively of the native born. It is today already one of the most native born Jewish communities in America, largely due to the fact that Cincinnati has had practically no immigration since 1902, and that in 1931 the cessation of immigration to these shores of the United States has become practically complete.[27]

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CHAPTER III

RELIGION IN THE CINCINNATI JEWISH COMMUNITY: CONGREGATIONAL ASPECT

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1. AN EVALUATION OF JEWISH RELIGIOUS ACTIVITIES

Judaism, in the words of Dr. Israel Friedlander, "represents the sum total of those inner characteristics, as instincts, sentiments, convictions and ideals, which are to a lesser or larger degree, common to the individuals of the aggregate known as the Jewish people."[1]

Organization for religious purposes forms, therefore, the basic foundation of every Jewish community. The pioneers of the community are usually the builders of the first synagog. But although the synagog is the basic religious institution, it by no means suffices for the variety of the community's religious requirements, especially as the community grows and loses its homogeneous and family character. It is then supplemented by a series of other institutions such as a separate cemetery with a Chevra Kaddisha, a Holy Brotherhood, which usually performs the last rites for the dead according to Jewish law; a schoolroom generally situated in the premises of the synagog; an abatoir in which cattle and poultry are prepared in accordance with rabbinical law and a Mikveh, or bath for ritual purification; a bakery for the production of Matzos, or unleavened cake for Passover; a Beth Din, or Court of Arbitration, where Jewish disputants bring their cases for decision before a rabbinic tribunal.

The general steps here described in the organization of the religious aspects in Jewish communal life have been faithfully duplicated not only in the pioneer development of Cincinnati, but in its subsequent development as well.

Congregational life in Cincinnati had its beginnings in Orthodoxy. During the century of religious development there havesprung from the

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original stem two other branches, Reform and Conservatism. Thus, today we have three independent groups of congregations in the community.

Reform Judaism, historically considered, is not an isolated current in the stream of the world's religious development. It is, in reality, part of that stream of religious thought which resulted from the scientific currents of the latter half of the nineteenth century, and from the revolutionary political changes which started in Europe a century earlier, changes which gave the Jew of Western Europe and America political and economic emancipation and broke down the walls of the Ghetto. Science and Rationalism in the intellectual world, and equality, fraternity and liberty in the political world produced Reform in Judaism, even as they produced Liberalism in Christianity.

Less than a hundred years ago, Christianity had been shaken to its roots by Lyell and his geological investigations, and by Darwin and his Theory of Evolution. The challenge to the Biblical account of Life, the evolutionary character of religion, the new notions about morality, born of a new freedom - all violently disrupted the body of Western Religion.

Judaism could not escape its effects, for the Jew was then already living outside of the Ghetto as a part of the Western world. For eighteen centuries, the Talmud and Rabbinic Law were the controlling forces in Jewish life.

The separation of Church and State in the Western world, the Rationalism of Voltaire, which made for a new kind of Christian thinking, liberating the human spirit from the control of Ecclesiasticism, and producing what is sometimes called Secularism, left its effects on Jewish

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thought.

A new type of Jew, the product of Nationalism and the new Science appeared, who no longer felt any loyalty to Judaism as a Religion, but justified his Jewishness on the basis of racial origin and cultural affiliation. It was out of this attempt to separate Jewish culture from the Jewish religion as a theological system, that modern Jewish secular Nationalism was born. This type of Jew was and is in the minority.

Among the religionists a battle raged for years between the Orthodox, who held fast to the older thought, and the Liberals, who insisted that Religion was a human phenomenon and must yield and adapt itself to the changes which the physical sciences, philosophical rationalism and political emancipation dictated.

By the middle of the nineteenth century, the adjustments had been made and Reform or Liberal Judaism had crystallised its beliefs and its concepts. This development took place principally in America, although it had its beginnings in Germany in the late eighteenth century. Abraham Geiger, sometimes called the Jewish Luther, was the theoretician of Reform Judaism in the Old World; Isaac M. Wise was its master builder in the New World.

At first, the changes on which Reform Judaism insisted were merely opportunistic, dealing mostly with forms and practises. The Ghettos had only just fallen, and many Jews who entered the European world sought to revise the old Jewish practises so that they would fit more easily into European life. They insisted that too many of the traditional observances and rituals of the Shulchan Aruch had become obsolete and prevented intimate intercourse with the cultured men of other faiths. This led to the modification of the dietary laws and of the introduction of the vernacular and

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other changes into the synagog services. In short order, the practise of the liberal Jew became very little different from that of his neighbors with whom he desired a free contact.

But the second impetus for Reform was much more fundamental. It arose out of the need created by the contemporary scientific and philosophical developments under whose influence the leaders of the movement had fallen and led them to reexamine the philosophical and spiritual character of their faith with a view of bringing it into accord with the best in contemporary thought.

The theoreticians of the Reform Movement refused to be intimidated by the Orthodox who accused them of being "creators of the breach and destroyers of the faith." It was their conviction that tradition and sentiment must no more interfere with the development of religion than with the progress of scientific thought. The work of the great Kunz, the father of the Judische Wissenschaft Movement, was prompted by this motive.

The result was Reform Judaism. It shifted the emphasis from Rabbinism to Prophetism. It decared that the dispersion of Israel was part of a providential purpose for the Jew to be "a light unto the Gentiles." It maintained that "the Jew is not in exile but at home everywhere," and that he does not seek a return to a segregated national existence in Palestine. It stated the mission of the Jew to be that of a teacher of the prophetic ideals to the nations of the world, a living witness to the living Jehovah. It accepted, in the main, the teachings of higher Biblical criticism. It abandonned the belief in the coming of the personal Messiah and substituted the belief in the coming of the Messianic Age. The beliefs in a Heaven and a Hell and in bodily resurrection were also given

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up and in their place was put the belief in the immortality of the Soul. It denuded Judaism of its Nationalistic and Rabbinic character. It justified its procedure on the basis that Reform has ever been a principle within Jewish life, and pointed to the Bible and the Talmud as the best proof of this. Hence, every generation of Jews that wishes to survive must adjust its Judaism to the milieu in which it lives.

In America, the principles of Reform Judaism were first formulated in the declaration of the Congregation Beth Elohim in Charleston, South Carolina in 1825. In 1885, Reform Judaism was again reformulated in what has become known as the Pittsburgh Platform. Although there has been no subsequent formulations of Reform Judaism in America, the movement must remain true to the principle that adaptation is the only basis on which religion can survive. Whenever Reform Judaism loses the power of resiliency and becomes static, formalized and hardened, then it will no longer be Reform. A changeless Judaism in a changing world is, from the point of view of Reform Judaism, inconceivable.

2

Due to several factors, Cincinnati is recognized as the center of Reform Judaism in America.

1. The first European Jews, who settled here, were already favorably disposed to religious progressiveness. Most of them had immigrated to this country from emancipated Germany. Thus, when Wise and Lilienthal came to Cincinnati, they already found a fertile field for planting the seeds of their reforms.

2. Drs. Isaac M. Wise and Max Lilienthal, the two most powerful proponents of Reform Judaism in this country, each served their congregations over such lengthy periods as to leave an indelible imprint on

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American Judaism. (Dr. Wise came to Cincinnati in 1854 and served as Rabbi of the B'ne Yeshurun Congregation until his death in 1900. Dr. Lilienthal came to Cincinnati in 1855, and served as Rabbi of Congregation B'ne Israel until his death in 1882.

3. The fact that Jewish congregational life in this country is not controlled by a Synod, and that each congregation constitutes an autonomous unit made it possible for every congregation to adopt such reforms as it deemed advisable or necessary.[3]

4. The numerically small settlements which the German Jewish immigrants formed, when contrasted with the large and compact settlements of the Russian Jews, made their relationship with their non-Jewish neighbors more intimate, socially as well as commercially.[4] In a city like Cincinnati, the German Jewish immigrants also had another link in common with their non-Jewish neighbors, namely, the German language and culture common to both groups. This intimate relationship between Jew and non-Jew, the smallness of the Jewish group, their desire to become as much like their neighbors as possible without giving up their own religious identity, their rapid accumulation of wealth and education, and their rise in social and political prestige, were all factors in the rise and development of Reform Judaism among the German Jews in Cincinnati.

5. The reforms which Wise and Lilienthal initiated and introduced in their respective congregations were soon adopted by other congregations, especially through the Middle West, where the personal influences of the two leaders were felt most directly, thus giving Cincinnati a central position in the religious evolution this side of the Alleghenies.

6. The founding of the Hebrew Union College in Cincinnati in

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1875 made this city the center from which Reform Judaism radiated, and inspired a large number of its Jewish youth to look to the rabbinate as a calling.[5] The students of the Hebrew Union College became apostles for Reform and spread its message wherever they went. The graduates of the Hebrew Union College were the first American trained rabbis. Many moderately Orthodox congregations into whose pulpits they were called soon came under the influence of Reform.

The religious schools of the community had the advantage of being able to call upon the students of the Hebrew Union College for teachers, an advantage which is not shared by any other community in America.

The presence of the Hebrew Union College in Cincinnati also placed in this city a learned faculty of Jewish scholars and a remarkable Jewish library. These released cultural influences quite naturally left their mark on the spiritual life of the community.

7. The formation of the Union of American Hebrew Congregations in Cincinnati in the year 1873 and the location of its offices and constituent organizations - the Department of Synagog and School Extension, the National Federation of Temple Sisterhoods and Brotherhoods - in the city, had the natural effect of turning the eyes of American Reform Jewry toward Cincinnati. The Union of American Hebrew Congregations enlisted the support of a proportionately large number of laymen, whose sons and daughters have continued to serve as officers and board members of this institution. For upon Cincinnati Jewry fell the heavy burden of administration.[6]

8. The founding of the "American Israelite" in 1854 by Dr. Wise and its constant and uninterrupted publication since that date as the semi-official organ of Reform Judaism has carried the message of Reform beyond

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the confines of Cincinnati.

Consequently, Cincinnati Jewry has always felt very close to the institutions of Reform. Its laymen have sponsored its message in many communities acting as Dr. Wise's lay disciples.

Furthermore, the presence of the institutions of Reform Judaism in Cincinnati has had the effect of giving Cincinnati Jewry a "cause" world-wide in its scope. Serving a cause always brings out the latent qualities of its adherents because it challenges the best in men. Cincinnati Jewry, thus challenged, developed lay leaders and leadership in the cause of Reform Judaism, seldom equalled and perhaps never excelled in any other Jewish community in America.

On the occasion of the celebration of his seventieth birthday, Dr. Wise, after listening to very flattering eulogies of himself, responded, "Not I have done these things, but we. I was but one among those who fought this foot-fight, to a successful conclusion, and without such colleagues, victory would have been impossible."

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2. THE BEGINNING OF THE FIRST SYNAGOG - K.K. B'NE ISRAEL

When the number of Cincinnati's Jewish inhabitants had reached about 20, a meeting comprised of all the male members of the Jewish persuasion in the community was held on January 4, 1824 in the home of Morris Moses.[7] It found its expression in the following preamble:

"Whereas, it is the duty of every member of the Jewish persuasim, when separated from a congregation, to conform as near as possible to the worship and ceremonies of our holy religion, and, as soon as a sufficient number can be assembled, to form ourselves into a congregation for the purpose of glorifying our God and observing the fundamental principles of our faith as developed in the Laws of Moses."

A few preparatory resolutions were adopted, committees on Constitution and By-laws were appointed, and a room on the East Side of Broadway below Sixth Street was furnished as a temporary place of worship. Thus was formally launched the first synagog in Cincinnati, which has had an uninterrupted history to date under the name of K.K. B'ne Israel.[8] Until September 1836, this congregation worshipped variously in rented rooms which it dedicated to the purposes of a synagog. During the pioneering days, laymen officiated at the services and performed the other religious functions.

By 1825, when the congregation reached 24 members, its ambition was to rear a synagog structure. Not being able to finance such an undertaking, it decided to broadcast an appeal to neighboring Jewish communities and to friends in Europe who, the felt, would surely respond. It was prompted to do this because of the ancient and solemn conviction "that each Jew is responsible for the other Jew, and all Jews are brothren." European

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Jewish communities frequently resorted to such appeals for the maintenance of their own Jewish academies and for the building and re uilding of their synagogs.[9] A copy of this appeal is still preserved.

In response to their appeals, contributions were received from Charleston, South Carolina; Barbados of the West Indies; Philadelphia, Pennsylvania; and Portsmouth, England. By July 1829, the congregation had raised sufficient funds to purchase a plot on the East Side of Broadway below Sixth Street.

A charter was procured from the State of Ohio which constituted them "a body corporate and politic, under the name and style of Kal Kodesh B'ne Israel, according to the form and mode of worship of the Polish and German Jews in Cincinnati, on the fifth of September 1830, corresponding with the eleventh of Elul 5590."

In addition to providing for religious worship, the congregation also assumed educational, social and philanthropic duties such as providing free burial for the poor, feeding the hungry, clothing the naked, distributing free Matzos on Passover to indigent families, visiting and nursing the sick poor and educating the youth in the religious and traditions of their people.

One of the officers of the congregation served as the Chairman of Relief. Later, when the community increased in numbers, most of these functions with the exception of the educational were segregated from the synagog and were taken over by specialized organizations.

On July 11, 1835, the foundation stone of the first synagog structure to be reared West of the Alleghany Mountains was laid with suitable enclosures and inscriptions by the Reverend Joseph Samuel, the first rabbi and reader of this congregation. He was an English trained

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minister, who had served the congregation only a few years.

This building is described as having provided a balcony for women and a bal-emor, or reading platform, in the center of the synagog, all of which was in accordance with strict Orthodoxy. On the ninth of September 1838, the building was officially consecrated in the presence of the whole Jewish community and numerous members of the Christian clergy and friends.

Jonas, in his "Memoirs," describes his feelings on this occasion: "What must have been the exciting feelings of the founder of this congregation at the consecration of this first Temple West of the Alleghany Mountains, when, in knocking thrice outside the inner door, he was addressed by the reader within: 'It is the voice of my beloved that knocketh,' and he responded, 'Open to me the gates of righteousness; I will go into them and I will raise the Lord!'" He also lamented the fact that although there were numerous Jewish communities scattered throughout the Middle West, not a single community with the exception of Cincinnati seemed sufficiently interested to unite and erect a House of God.

As there was no community house connected with the synagog, the congregation dedicated the basement of the new building as a religious school.

In the year 1841, the B'nai Israel Congregation found it necessary on account of an increase in its membership through constant immigration, to erect additional seats in the synagog and to enlarge the ladies' balcony, which gave the congregation a seating capacity for 250 men and 100 women. Several additional Sifre Torah, Scrolls of the law, were added and the Hebrew School was reorganized.

In 1842, a number of ladies of the congregation organized the

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first Sunday School in the vestry rooms of the synagog. By 1846, the membership had risen to 150. The congregation had to turn their thoughts in the direction of a larger synagog structure.

Hence, in 1847, the property adjoining the synagog was purchased; and in 1851, the lot at the other side of the synagog, at the corner of Sixth and Broadway was also purchased.

The synagog was dedicated with great eclat and rejoicing on September 14, 1852, the Reverend Mr. M. J. Raphall of New York delivering the consecration sermon. The ensuing few years were marked by efforts to meet the liabilities incurred in building the synagog. The only event of interest was the reception by the congregation of a legacy of $3,000 from the estate of Judah Touro, the great Jewish philanthropist, who had died in New Orleans, and had remembered in his last will many of the Jewish institutions throughout the land.

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3. SECESSION: FOUNDING OF K.K. B'NE YESHURUN

In 1839, a group of young Bavarian and Rhineland immigrants, who had previously fallen under the influence of the Reform teachings of Rabbi Leopold Stein of Burghrunstadt, Kunstat, and Frankfort,[10] became dissatisfied with the ultra-orthodox ritual of the English Congregation B'ne Israel, and resenting the patronizing attitude of their older English coreligionists, assembled in a house on Third Street between Sycamore and Broadway for the purpose of founding a new congregation, which they called K.K. B'ne Yeshurun.[11] It became the first outspoken Reform Congregation West of the Alleghany Mountains.

Although the majority of the members who met at this assembly were recent German immigrants, who could barely speak the vernacular, they were so imbued with the need for adapting their Judaism to the customs, manners and language of the new country, that they insisted on conducting the meeting and recording the minutes in the English language.

During the following few years, the congregation was too small and poor to erect a synagog building and continued therefore to hold services in this house on Third Street, which was in the neighborhood of the German Jewish population. Their ritual was in accordance with the Minhag Ashkenas. In the absence of a cantor, or rabbi, the members took turns in conducting the services.

By 1840, the congregation found it necessary to purchase a burial ground which was located on Harrison Avenue near the old Brighton House, at that time far beyond the city limits.[12] As the congregation grew larger in membership, it was able to afford a Cantor, and in 1841 Mr. Simon Bamberger was elected to this office at a salary of $75 per annum.

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The eagerness of these newcomers to become part of their newly-adopted country, to prove their ardent Americanism, and to demonstrate the goodwill between themselves and their neighbors was demonstrated at the death of William Henry Harrison, President of the United States, on which occasion the B'ne Israel Congregation convened at a special meeting and adopted memorial resolutions.[12]

Congregation B'ne Yeshurun, following the lead of B'ne Israel, also organized a Sunday School in 1842. In the same year, the congregation secured its charter by a special act of the General Assembly. Like B'ne Israel, B'ne Yeshurun carried on communal functions.

By this time, the congregation had a temporary synagog on Fourth Street between Main and Sycamore. Considerable sentiment, however, developed during the succeeding two years in favor of erecting a synagog building on account of the growth of membership.

Joseph Jonas, characterizing the congregational life of the Jewish community in 1843, writes: "The congregations in this city are continually increasing, their character stands high for morality, honesty and sobriety. Sorry I am to say that I can not say the same of many of them from a religious point of view. If only a few of the most able and respectable would commence sincerely keeping their Sabbaths and festivals, it would have considerable influence on the minds of their erring brethren."

An interesting attempt to consolidate Congregations B'ne Israel and B'ne Yeshurun was made in 1845. Although the movement was favorably reported on by the Boards of Trustees of both congregations, the motion for amalgamation failed to receive the assent of the membership of either congregation.

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On October 14, 1846, B'ne Yeshurun Congregation laid the corner-stone of its new synagog building on Lodge Street. For this occasion, they invited the Reverend Mr. James Gutheim to deliver the dedicatory address. In this address, he sounded the first militant note for Reform ever heard in Cincinnati. He spoke of the need of decorum at synagog services because "it is in accordance with the customs that prevailed at the services in our neighbor's churches." He spoke of the need of revising the synagog ritual so that its appeal would be aesthetic. "If the synagog is to realize its object to lead us to 'love the Lord our God with all our heart, all our soul and all our might, and our neighbors as ourselves' then devotion, order and dignity must prevail at our services."[14]

The members of the congregation were so impressed with the message of Reverend Mr. Gutheim, and so ripe and anxious were they for his Reform leadership that in 1847, they elected him Lecturer and Reader. He was not long in proposing a straightforward program for the Reform of the synagog ritual. B'ne Yeshurun already had a mixed choir as early as 1845, which was one of the first wedges for Reform. In 1847, Reverend Mr. Gutheim reorganized this choir in spite of opposition. A year later, he persuaded the Board to introduce decorum during all the services, to omit those prayers referring to the sacrificial cult, and other prayers which merely lengthened the service; to change the traditional selections from the Bible which were read during divine services; and to permit the recital of the Priestly benediction at the close of the services.

Early in 1849, the B'ne Yeshurun Congregation, feeling the inadequacy of the existing public schools which were still in their infancy,

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and finding that the private schools in Cincinnati were popular with the better class parents, ventured on the organization of the first Jewish parochial school in the West, where children of the congregation and the community might receive a good secular as well as Jewish training. As a result, the Talmud Yelodim Institute was organized in the vestry rooms of the Lodge Street Synagog.[15]

Henry Eack, one of the active leaders of the congregation and the school wrote to the Philadelphia "Occident" in 1852 as follows: "Since its existence, the B'ne Yeshurun Congregation on Lodge Street has veritably taken the lead in the advancement of true Judaism in our city. But what I mostly desire your readers to know is that we have not neglected the basis upon which the stability of any people, and more particularly its religion, is founded - I mean education. In order to supercede the necessity of sending our children to communal sectarian schools (he refers here to the public schools and the private schools in both of which the Christian religion was taught) and likewise to combine from their very infancy their general education with religious instruction, we established and chartered in 1849, the Talmud Yelodim Institute, and in this way guaranteed the foundation of our Temple. The school encountered some difficulties in the beginning, but it is now flourishing. It has three male teachers and one female teacher to instruct the English and German and give lessons in vocal music and the Hebrew Religion. The course of study also includes instruction in plain sewing and all kinds of needle and fancy work to supercede the necessity of sending them to special schools for that purpose."[16]

In describing the activities of the congregation, he continues, "one fact is clear, and that is we have always striven to establish decency

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and decorum in our synagog, and we are the only congregation in this city, in whose synagog, sermons in the vernacular are delivered."

Thus by the end of the first half of the nineteenth century, congregational life in Cincinnati was well under way. The philosophy of Reform was also taking on reality through the various changes introduced within the synagog. From this time up to the coming of the Russian Jews in 1881, the development of religious reform in these two congregations is thoroughly interrelated and integrated. They will therefore be treated together.

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4. THE RISE AND GROWTH OF REFORM JUDAISM, 1853 - 1881

In 1853, Reverend A. Rosenfeld of the B'nai Yeshurun Congregation was compelled to resign. The Orthodox element charged him with violating the dietary laws, traveling on the Sabbath, and using the name of the Lord in vain.[17]

With the departure of Reverend Rosenfeld, the great day came for the congregation and Cincinnati Jewry. It created the opportunity for calling Dr. Isaac M. Wise in 1854. He was elected minister of the B'nai Yeshurun Congregation, and superintendent of the Talmud Yelodim Institute. With his arrival, reforms commenced on a comprehensive and systematic scale.

Dr. Wise had come to this country from Bohemia in 1846 imbued with the spirit of liberalism and determined to make American Jewry the instrument of his spirit. The year prior to his coming to Cincinnati, he had been forced from the pulpit of the Albany Congregation on account of his radical utterances.

In his "Reminiscences" he writes: "As early as the second Sabbath of my incumbency, the President Marcus Bochheimer, without calling a meeting for the purpose, made the following announcement in the synagog: 'Since English and German sermons are preached alternately during the morning service, the Minyanim have been superfluous; they are therefore abolished until further notice.'"[19]

In an article published soon after his arrival in Cincinnati, Wise stated, "But now the idea, the sublime cardinal elements, are almost lost sight of in the multitude of thoughtless observances of rabbinical forms....Judaism has become a set of unmeaning practises, and the intelligent Jew either mourns for the fallen daughter of Zion or has adopted a course

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of frivolity and indifference. Therefore, we demand reforms. All unmeaning forms must be laid aside as outworn garments. The internal spirit of Judaism must be expounded, illustrated and made dear again to the Jew. We must inform our friends and opponents that there is a Judaism, independent of its forms, and that this is Judaism emphatically. It is therefore our principle of reform: 'all forms to which no meaning are attached any longer are an impediment to our religion and must be done away with. Before we propose to abolish anything we must inquire: What is its practical benefit? If there is one, it is time to renounce it for one dead limb injures the whole body.' Another principle of reform is this: 'Whatever makes us ridiculous before the world as it is now may safely be and should be abolished, for we are in possession of an intelligent religion, and the nations from our precept and example should be led to say 'this is a wise and intelligent people.'"

"A third principle of reform is this: whatever tends to the elevation of the divine service to inspire the heart of the worshipper and attract him, should be done without any unnecessary delay, for the value of divine service must be estimated according to its effect upon the heart and understanding."

"A fourth principle of reform is this: whatever religious observances and the just demands of civilized society exclude each other, the former have lost their power, for religion was taught for the purpose 'to live therein and no die therein;' our religion makes us active members of civilized society, hence we must give full satisfaction to its just demands."

"Last, or rather first, it must be remarked, the leading star of Reform must be the maxim, Religion is intended to make man happy, good, just,

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active, charitable and intelligent. Whatever tends to this end is truly religious and must be retained or introduced if it does not yet exist. Whatever has an effect contrary to the above must be abolished as soon as possible."[20]

The abolition of the Mitzvahtim was followed by the abolition of the sale of Aliyot.[21]

Dr. Wise realized that if he were content to make haste slowly, most of the reforms would become acceptable. In 1854, he succeeded in reorganizing the choir composed of volunteer young men and women. Under the direction of the rabbi and his violin, for Dr. Wise was a great lover of music, the choir practised and sang the responses for Sabbath Eve. In June of that year, the Board made an appropriation of $100 for the choir, thereby officially recognizing it, and Dr. Junkerman, a Gentile, who later became Superintendent of Music in Cincinnati Public Schools, was engaged as the Director. In March 1855, the minutes of the congregation record the adoption of a resolution to introduce an organ choir-loft in the renovated synagog, which was dedicated on August 24, 1855. The next year, 1856, the choir included during the High Holydays two professional vocalists, both of whom were Christians. This was the first instance on record of the introduction of non-Jews into participation of Jewish services.

In the meantime, B'nai Israel had been without a spiritual leader since 1847, when the Reverend Dr. Gutheim had left them to go to B'nai Yeshurun at the expiration of his six month's contract as lecturer and teacher. But now that B'nai Israel had a new synagog, it particularly felt the need of the spiritual guidance of a rabbi. A unique thing happened in

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the history of American Jewish congregations. B'ne Israel, which was the old aristocratic congregation of the Cincinnati of those days, elected as their rabbi, Isaac Mayer Wise, the radical reformer, who had but very recently been called to the pulpit of B'ne Yeshurun Congregation composed of the most recent immigrants. This action caused quite a sensation because of the strained relationship which existed between the two congregations, and further ore because B'ne Israel was a strictly Orthodox congregation.

Dr. Wise was elected to B'ne Israel by a vote of 93 to 12. The resolution calling him read as follows: "That the rabbi of B'ne Yeshurun Congregation is hereby elected for life rabbi of the B'ne Israel Congregation, with the understanding that he is to preach alternately in both synagogs, and to discharge all rabbinical functions in both congregations. That the B'ne Israel Congregation proceed at once to build a school, and the said rabbi is elected superintendent of this school. That the B'ne Israel Congregation contribute as much as the B'ne Yeshurun Congregation towards the salary of the rabbi."[22]

Dr. Wise temporarily assumed the rabbinical functions of B'ne Israel and proceeded to open a German-English-Hebrew Day School, called Hoyoth. The plan of having one rabbi for both congregations, however, was not practical because B'ne Yeshurun stoutly opposed giving B'ne Israel "the benefit of their rabbi." The Hoyoth Parochial School was organized for the children of B'ne Israel and was directly copied after the Talmud Yolodim Institute which B'ne Yeshurun had founded in 1849. These two parochial schools followed the model of the numerous popular Gentile private schools which existed in Cincinnati at that time.

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In 1855, when Dr. Wise, a few months after his call to B'ne Israel, found it necessary to withdraw because of the pressure brought to bear on him by B'nai Yeshurun Congregation, the B'ne Israel Congregation advertised for a rabbi. They were looking for one as capable as Dr. Wise, and strangely enough for this congregation, one who "must be a reformer, but not a radical one;..."

About this time, according to Dr. David Philipson, several members of the congregation had their sons in the Educational Institute of the Reverend Dr. Max Lilienthal of New York. They prevailed upon him to come to Cincinnati to preach a trial sermon before a congregation of critical auditors in their new Temple. He came in May 1855, delivered two sermons, one in English and the other in German, and while he was still in the city, the congregation extended him the call. He accepted. On the nineteenth of June, he settled permanently in Cincinnati, and entered upon his duties as the first preacher to officiate regularly for the B'ne Israel Congregation.

The coming of Dr. Lilienthal completely changed the course of the congregation's life, for he, like Rabbi Wise, was a well-known reformer. As agent of the Russian government, he had travelled through the Russian Pale with the mission of enlightening his brethren.

It was not long after his election that he made his program of Reform clear. In fact, he advocated Reform in his installation sermon. He soon appeared before the Board of Trustees with a program of Reform, which was adopted after considerable discussion and which provided:

1. that "the sale of Mitzvot was to be entirely abolished."

2. that "the number of Mishberachs is limited to three, the offering of the first not to be less than twenty-five cents, and the

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offering of the second fifty cents, of the third one dollar."

3. that "four members to be appointed by the President are to act as commissioners during the services. They have to enforce order and decorum and must see that every visitor to the synagog complies with the rules and regulations adopted by the congregation."

4. that "no visitor is allowed to rise while the congregation is seated, or vice versa."

5. that "the Piyutim on the usual Sabbaths of the year are to be abolished."

6. that "on Rosh Hashonah, New Year, and Yom Kippur, Day of Atonement, the Mahsor, special prayer book, will be recited as heretofore, but on the other festivals, it will no longer be read, except for Tal and Geshom, prayer for dew and rain in Palestine, the former on Passover, the latter on Succoth, when the One will be read."

7. that "Ki-seh-mu, Pamah Nadlikin, and Pitum Ha-Ke-toreth, and Yekum Purkan, special prayers dealing with the lighting of the incense and lights on the alters in the Temple in Jerusalem, and read on the Sabbath, will be left out while the choir and the congregation sing the En Kelohenu, prayer in praise of God, chanted at the end of service, the rabbi will ascend the pulpit to deliver the sermon, after having finished it, he will read the Olenu, Adoration."

8. that "the Haphtarah, readings from Prophets or other books of the Bible, exclusive of Pentatouchal portion, is to be read either by the rabbi or the Hazzan, reader. The Kaddish Yothom, prayer for the dead, recited by the orphan, the prayer for the government, the vestry and the officers of the other institutions of the congregation are to be concluded

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with the benediction, after which the congregation will sing one of the usual hymns, as Adon Olam, Yigdal."

9. that "the Kohanim, Priests, are forbidden to sing when reciting the Birkath Kohanim, special priestly blessings. They are to be practised with the Nessan, so as to be read without using the tedious antiquated melodies."

10. that "a choir is to be organized, and men as well as ladies are requested to join."[24]

This program, outlined by Dr. Lilienthal and accepted by the Board of Trustees, is perhaps the most comprehensive program of changes adopted at any time by any congregation, with the possible exception of the famous memorial presented by a faction of the membership of K.K. Beth Elohim of Charleston, South Carolina, in which they outlined their reasons for instituting reforms, and the type of reform that they desired to institute in their synagogue.[25]

The program of Dr. Lilienthal received the assent of the majority of the congregation, but it was stubbornly resisted and fought by the minority, who not only took the matter to the public courts where they sought refuge from these changes, but finally when Dr. Lilienthal refused to participate in the traditional Tish'a B'ab services in memory of the destruction of the Temple in Jerusalem, the minority Orthodox faction seceded and organized the Sh'erith Israel Congregation.

The Philadelphia "Occident" then the mouthpiece of Orthodoxy in America, edited by Leeser, commented on the secession in these words: "The first fruits of modern Reform are these: division and disunion." It was the first cry of the Orthodox element throughout America that Reform was splitting American Jewry into two hostile camps, which would bring

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ultimate disaster to Judaism in America. A small group of Orthodox Jews headed by Nathan Maltser and Hyman Hayes did not join the seceders and remained to fight from within. When they found all other avenues closed to them, they resorted to the courts. The court finding nothing in the constitution of the congregation or its charter which did not warrant the Board and the members of the congregation by a majority vote to change the mode of worship whenever the desired, decided the case in favor of the defendant.

Now the fight for Reform was on. Dr. Max Lilienthal was commissioned by Dr. Wise to write a series of articles to defend the intellectual position that the Reformers had taken, and to explain that many of the changes in ritual, which they were advocating were in accordance with the Talmudic, and later Rabbinic Law, and that they were not reforming at random and for the mere sake of convenience.

"We have at heart," says Dr. Max Lilienthal in one of the first articles in this series, "the elevation of our divine services which are in need of more decorum and devotion."[26]

Dr. Lilienthal tried to make clear that what the Reformers had in mind was to establish in this country an American Judaism and not merely a transplantation of the Judaism of the Spanish, German or Polish Ghetto brought over to this country by the successive waves of Spanish, English, Polish, German and Alsatian Jewish immigration. The battle-cry of the Reformers was: "We are no longer in the Ghetto, we are free men in a free land, and our religion must accord with the free spirit of our new home." A clear idea of the problems and difficulties which confronted the early Reformers may be gleaned from the titles of a few of Dr. Lilienthal's series of articles: a) Is it Obligatory to Say the Machzor? b) Do Not Bury

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Your Dead so Hastily. c) Do Reformers Want to Uproot All? d) Does the Canon Law Permit Ladies to Sing in the Choir? e) On Reading of Pitum Ketoreth and Damah Ben Nethinah on Friday Evenings. f) A Rabbinical Proposition to Abolish the Chalitzah and the Yuchsin.

These articles appeared in the Israelite from August through November 1855. In his article entitled "Do Reformers Want to Uproot All?" Dr. Lilienthal answers his critics who charged the Reformers with disrupting and destroying Judaism. "The cry which the Conservative party is raising against the progressive principles is that the Reformers want to uproot all. It is not true that the Reformers intend to abolish the unity of God, which is the distinguishing principle of our creed, nor do they wish to abolish the covenant of circumcision, nor do away with the holiness of the Bible, and throw it among the stores of profane literature, nor do they intend to abolish the Sabbath and Holy Day, nor do they intend to do away with all the ceremonies, but, the Reform Party will never give the same binding authority to Minhagim, customs or laws, composed by mortal men, as they give to the Divine Word of the Bible. But even here, life and its urgent necessities have done more than all the Reform and we ask whether Orthodoxy will comply with all the multifarious regulations and minute observances."

The articles of Dr. Lilienthal and the editorials of Dr. Wise, which the latter wrote almost weekly and which were like a barrage laid down against Orthodoxy by the militant leaders of the Reform hosts, were not left unanswered. Samuel Bruel, an Orthodox diehard, replied in a series of articles, which were published in the Cincinnati Israelite and Philadelphia Occident, and in which he endeavored to demolish, point by

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point, the position built up by the Reformers.

The literary battle that was waged with much heat and with comparatively little light did not however retard the progress of Reform, especially in the two congregations of which Wise and Lilienthal were leaders. On Shabuoth of 1856, the two congregations held their first Confirmation exercises. The Confirmation ceremony was regarded by the Orthodox Jews as a direct imitation of the Confirmation ceremony in the Christian Church, and they were particularly repellent because they included girls as well as boys. The Orthodox feared it would become a substitute for the traditional Bar Mitzvah of boys. Their fears were well grounded, especially when seen in the light of subsequent developments.

During the years 1856 and 1857, the Israelite printed weekly a series of Questions and Answers on Jewish History, Religion, the Bible, the Jewish Prayer Book, Jewish Ceremonies and Jewish Theology for the benefit of the pupils of the Confirmation Class.

Consistency in Reform was urged in 1856 by Mr. Samuel S. Oppenheim, a young member of B'nai Israel, who in a letter to the Occident requested Dr. Lilienthal to preach a sermon stating his views on "Why the Prayers and Allusions to the restoration of Temple and sacrifices, as well as the coming of the Messiah, were permitted to be retained by Dr. Lilienthal in the synagog ritual. Also, why, although he was absent on the ninth of Ab, 1856, from the synagog, the following year on this occasion, he was present and read the Lamentations of Jeremiah publicly?" Dr. Lilienthal did not reply, but the incident shows with what seriousness the polemic on Reform raged.

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Although Reform Judaism was making headway, its appeal was not very widespread so far as numbers were concerned. Orthodoxy still had its hold on the majority of the people.[29]

In order to make Reform possible for the poorer classes of Jews and to do away with the insinuation which was coming forward that Reform was a rich man's luxury, Congregation B'ne Yeshurun, in 1859, revised its membership dues and introduced a graduated fee.[30]

The office of Hazzan, reader, was abolished and the congregation was led by the organ and rabbi, the latter "reading in a solemn simple style." That same year, 1857, "the custom of reading the Torah in the old-fashioned singsong fashion and the Shenodar, offering and donating, were also abolished."

Speaking of the effect of Reform on the congregation, Rabbi Wise said that "congregations who were formerly contented with anyone as reader or preacher, now insist on electing as spiritual leaders men who are trained and really capable of leading."

There had been a great need for a revised prayer book in which all the prayers which had been abolished would be omitted and which was simple and met the needs expressed by the newer theology. Such a prayer book was adopted by the committee appointed by the Cleveland Rabbinical Conference. It was revised and translated into English from the German by Dr. Wise, and entitled Minhag Amerika, ritual of America, in counter-distinction to Minhag Sephard, Minhag Ashkenas, and Minhag Poland. It was adopted by B'ne Yeshurun Congregation in 1857. This prayer book omitted some of the prayers dealing with sacrifices but included those referring to the "return of Zion."

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The English translations were almost literal in character and form a seperate and distinct portion of the book. They are not interspersed with the Hebrew portions, which Dr. Wise always desired to keep distinct.

In 1858, an editorial appeared in the Israelite which advocated the elimination of the German language from the prayer book, sermon, and synagog ritual. The editer gave several reasons for this change: "There is no reason why the synagog should be identified with the German element, an element as strange to Judaism as Chinese; I dislike to see the American synagog linguistically separated from the general community. Hebrew should be the only language of the liturgy because of its traditional and historic character. Why perpetuate in our synagog, the language of a country where the Jew was never permitted to enjoy the inalienable rights of men? The young people cannot read, neither do they understand German. Why help to perpetuate something in the synagog which in ten years will have to be removed? The object of the Prayer Book is solely and exclusively to maintain union of synagog, otherwise we need none at all. Prayer signified to utter before God, the sentiments of our hearts. None can utter them for us. They can neither be written nor should they be stereotyped. They must flow from our hearts. The German Prayer Book destroys our unity, by making us appear as strangers in the community."[31]

The modernity of his views and far-seeing vision are characteristic of the man. He stood prepared to compromise on German hymns, and was in favor of spontaneous prayers to fit the need of the occasion. To this end, Dr. Wise in 1868, assisted by other collaborators, published a volume of Hymns, Psalms and Prayers in English and German. In the introduction, he states his sincere conviction in Hebrew as the only medium

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of our synagogal union. "Dispersed as the House of Israel is in all lands, we must have a vehicle to understand each other in the House of God, so that no brother be a stranger therein, and this vehicle is Hebrew."

The reasons, however, which prompted him to write and compile the Hymnal are most interesting, for they serve to characterize the historic causes for synagog reform in the liturgy. "Still it must be admitted that portions of our Divine worship should be conducted in the vernacular of the country in which we live. In the first place, we must give some satisfaction to those who are not at all conversant with the Hebrew. Our Temples are often visited by Gentiles, to whom we owe some consideration, and by numerous persons of our own persuasion who prefer the vernacular of the country to the Hebrew. We owe them this concession. We must no longer hide our sublime doctrines and our sacred precepts. They must be expressed in clear and intelligible words accessible to all. To this end, it is not sufficient to furnish mere translations, because our age like every other, has its own sentiments, conceptions, hopes and wishes, which must be clearly expressed in public worship to render it satisfactory to the devout Israelites. Therefore, our sires had their own Psalms, Hymns, and Prayers in accordance with every age. The Psalms of David were succeeded by the Hymns and Prayers of the men of the Great Synod, then by those of the rabbis of the Mishna and Talmud, then again by the numerous Piyyutim, poems; Pizmonim, songs; Selihot, entreaties; Kinot, Lamentations; and various other forms of sacred poetry at different times to suit the religious demands of each. Why should we in our days not exercise the same privilege, when by the progress of time, sentiments and conceptions have changed universally? In justice to our sacred cause, we

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must give expression to our religious feelings, hopes, and wishes in the language most accessible to all, and in the form most agreeable to our age.

The influence of the non-Jewish environment is clearly exposed here as a motive for Reform, when in 1858, B'ne Yeshurun adopted changes advocated by Dr. Wise in regard to conducting funerals, so that "they may be made consistent with Judaism and the present age."[32]

The following year, 1859, Dr. Wise grew still more fearless. In spite of the fact that his congregation was composed almost wholly of German immigrants, many of whom were recent arrivals, he advocated the introduction of the English sermon to replace the German sermon which was being preached on alternate Sabbaths.

The next step towards Reform in B'ne Yeshurun was taken in 1859 at a Board meeting held on September 6, where it was resolved to recommend to the general meeting of the congregation held on October 2, 1859, to abolish the second day of the festivals. This recommendation, with the exception of abolishing the second day of Rosh Hashonah, New Year, carried by a vote of 68 to 31.[33]

This move, however, incurred the wrath of Reverend Mr. Leeser. "True improvements," he wrote, "will be gradually introduced when time and place require them, without touching the fundamental principle of religion; and legitimate reform can be accomplished only by those pious and God-fearing who take their guidance from the Bible and Talmud and not from a desire to imitate Gentiles in their domestic life and worship."[34]

S. Bamel, the arch opponent of Reform, took occasion to say, "Reform Hazzanim, readers, are just singing Hazzanim whose only qualifications are their capability to sing with a choir. There are very few among

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the Reform rabbis in this country uniting the Preacher, Reader of the Torah, and Hazzan, reader of prayers, while most Orthodox ministers embrace all. Sh'erith Israel will rather wait for a competent and conscientious person to teach us the way we should go, than listen to skeptic free-thinkers who counsel the necessity of expedience as motive for making flagrant innovations, not only in our established religious ceremonials, but have also assumed the unwarrantable authority to alter the Israelite creed, and certain portions of our liturgy; and to gratify these votaries who were allured by novelty of change, but contend that the reforms introduced were not intended to advance the religious spirit; nor to elevate Divine worship. Judged by its fruits, Reform has brought about disunion in the last five years, and Reform exists only in name. The masses are indifferent both to ancient and modern dogma. Reform lives only in their press and pulpit."[35]

But in spite of all these denunciations, the problem of Sabbath observance was seriously urged by these Reformers in 1859. A general meeting of the Jewish merchants of the Reform Congregation was called that year and resolutions were adopted demanding strict observance. As a result many merchants closed their places of business on the Sabbath.

In the early sixties, the B'ne Israel and B'ne Yeshurun Congregations began to feel the need for new synagog structures. The membership had increased considerably and required larger quarters. The reforms which had been introduced into the service of worship necessitated internal changes such as the family pews, an organ and choir loft, etc. Furthermore, the locality of the old Temples were changing for the worst and the membership was moving to the more westerly side of the city.

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The Civil War, which constituted a period of prosperity for the Jews of Cincinnati made it possible for both congregations to carry out their plans for the building of synagogs.

In 1863, at the annual meeting of K.K. B'ne Israel, we find the following excerpt in the presidential address: "We are living in an age of progress, when religious liberty is a part of the Constitution of our adopted land. In order to prove our veneration for our holy faith and Father of all creation, and for the advancement of the rising generation, we desire to raise a new Temple in accordance with our circumstances (affluence) which will be a creditable glory to the God of Jacob. Our present worship must be entirely changed and our new Temple must provide for an organ, choir, family pews and all other modern improvements."[36]

At a congregational meeting held on November 8, 1863, a resolution was adopted to build a new house of worship for the B'ne Israel Congregation. A lot, however, was not purchased until January 1865, and the new Temple at Eighth and Mound Streets was not erected until 1869.

B'ne Yeshurun also laid the cornerstone of their new Temple, one of the finest and most artistic examples of Morrish architecture in America, on May 12, 1865. The synagog was reared a year later at the corner of Eighth and Plum Streets and dedicated on August 24, 1866.

Drs. Wise and Lilienthal were constantly challenged to state the motives for their reforms. In 1863, Dr. Wise expressed very tersely: "Reform has spread in the West more than it has in the East because, in the East, Reform is an object per se; with us it is secondary. We want Reform in order to endear and preserve our religion. We ask the question: 'of what benefit is this or that reform to our sacred creed?' They only ask

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the question: 'How will this or that reform be liked?' Western reformers are theoretical, we are practical; they are negative, we are positive; they are aristocratic, we are democratic. The reform question among us is a question of forms and formulae and no more, and we take the liberty to model and remodel it."[37]

Stung to the quick by the taunt of the Orthodox Jewish leaders, that the secret for growth of Reform "lies in the ignorance of the people," Mr. [illegible] so advocated the formation of an ecclesiastical Jewish synod for the purpose of standardising [illegible]ng uniformity to Divine Services in the Liberal Synagogs of America.[38] He also pointed out the need for a Hebrew University which would have a theological department for the training of rabbis, and a college for Jewish women where they too could receive a modern Jewish education.

That Cincinnati was rapidly becoming the center for Reform Judaism, and its congregations a patter for other Reform congregations and communities, can be illustrated by the fact that in August 1864, the Reverend Mr. William Armholdt, rabbi of Rodef Shalom Congregation, Pittsburgh, was sent here by his congregation with the object of familiarising himself with the ritual and especially with the reforms instituted in the local Reform congregations, and with a view of instituting a similar ritual in the Pittsburgh congregation.

So thoroughly imbued had the members of both Reform congregations become with the ideas preached by their respective rabbis, that at a general meeting held on October 29, 1865, K.K. B'nai Israel decided to place a new organ in the Temple, which they were erecting at Eighth and Mound Streets, to read the Torah in accordance with a three-year cycle, and to institute a thorough-going Reform in the ritual and prayer service

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of the synagog under the direction of Dr. Lilienthal.

On May 13 of that same year, on the occasion of the laying of the cornerstone of the B'ne Yeshurun Temple on Eighth and Plum Streets, Dr. Wise reiterated his philosophy of Reform Judaism: "We are American citizens in the full sense of the word; Israelites only by religion." In this address, Dr. Wise denied belief in the coming of a personal Messiah and explained why the reformers advocated the name "Temple" and not "Synagog" for their house of worship. He stated that since America and the free countries of Europe had become the permanent homeland of the Jew since they were no longer in exile, that the word "Synagog" which means a temporary meeting house must give way to the word "Temple" which is the true name of the sanctuary of Israel. And just as the Temple of Jerusalem was the sanctuary of ancient Israel, so the Temple in Cincinnati was the true sanctuary of the Jews of Cincinnati. This was but a restatement of the doctrine first advocated by Poznanski of Charleston in 1846 "that America is our Palestine, and Washington our Zion." The Americanization of the synagog in Cincinnati in less than a quarter of a century exemplifies perhaps better than any other phase of Jewish communal development how anxious the Jews of Cincinnati were to become integrated in the life and spirit of the general community.

At a meeting of the Board of Trustees of B'ne Yeshurun, held in April 1866, they sanctioned by a unanimous vote the resolutions submitted by a subcommittee on "religious rules and ritual" which had been appointed to study and report on the question of further changes. The committee advocated: "1. That a separate prayer book for Rosh Hashonah

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and Yom Kippur should be published and introduced this year. This prayer book shall contain all prayers, hymns, Psalms together with the section of the Law and the Prophets as read in divine service on these days. 2. This prayer book shall in spirit and letter fully agree with Minhag America, Volume I, (the name of the first Reform prayer book adopted earlier.) 3. The prayers, 'Ya'leh' and 'Selihot' (prayers of entreaty recited on Rosh Hashonah and Yom Kippur) as read heretofore, are not in accordance with the standard of Judaism as held by the congregations, and therefore with few exceptions must be abolished and replaced by prayers and hymns in English or German language. 4. Divine services on Rosh Hashonah should not last more than three hours, from 9 to 12 A.M. On Yom Kippur Eve, two and half hours, from 6 to 8:30 P.M. Yom Kippur ten hours, from 8 A.M. to 6 P.M. 5. The prayers are to be read by our Hazzan, Cantor, on Yom Kippur from 6 to 10 A.M., from 10 to 11 A.M. to be filled in by some member; from 1 to 2, and 4 to 4:30 P.M., reading of Psalms in Niggun, melody, Shomayah Tefillah."

It was also during this same year that the congregation requested Dr. Wise to prepare the second part of the Minhag America for the New Year and Day of Atonement. The work was undertaken and when completed and submitted by him, the congregation discovered that Dr. Wise had omitted a service for the second day of Rosh Hashonah. This, of course, was wholly in accord with Dr. Wise's principles expressed as early as 1863 when, reviewing the Prayer Book of the Berlin Reform Congregation, he stated his surprise and astonishment that it contained a service for the second

New Year's Day.

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Although the congregation urged Dr. Wise to write this service, he refused. The congregation, however, adopted the book without this service, and shortly thereafter the observance of the second New Year's Day was abolished.

In 1868, Dr. Wise in collaboration with Mrs. Minna Elsberg completed and published a new Hymnal in German and English.

It is of interest, also, to note that during this year occurred the first instance on record in the United States of a rabbi preaching from a Christian pulpit. In March 1867, Dr. Lilienthal occupied the pulpit of the Unitarian Church and spoke on the subject "The Free Church in a Free State."

✓ Following this incident, it became quite usual for both Drs. Lilienthal and Wise to preach from Christian pulpits. Dr. Lilienthal also filled the pulpit of the Universalist Church for a fortnight in the absence of its minister, Reverend Mr. Spaulding, and also, according to his own words "many times I have been invited to officiate at Christian funerals."[40] Dr. Philipson, in commenting on this incident, states that "by such services he did much towards furthering the spirit of goodwill in the community, and bringing to Christians a better understanding of Jews and Judaism. If, as is frequently asserted, the Cincinnati community is marked by a more cordial spirit of fellowship between Jews and non-Jews, than is the case in many other communities, this is largely due, without any doubt, to the work of Dr. Max Lilienthal," and we may also add to Dr. Isaac M. Wise.

Drs. Wise and Lilienthal are largely responsible for the introduction into the American Reform pulpit of the secular sermon on literary and political lectures. They also often spoke of the relationship of

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Judaism to Christianity. Dr. Wise delivered a series of Friday evening lectures in 1882 on "Judaism and Christianity, their Agreements and Disagreements," which later were published.[41]

On March 17, 1866, K.K. B'ne Israel learned that Dr. Max Lilienthal had received and accepted a call to the pulpit of Temple Emanu-El of New York. When this news became known to the non-Jewish community, Judge Bellamy Storer convened a meeting of prominent citizens and the Board of Trustees of B'ne Israel Congregation at his home. This meeting adopted and signed a resolution urging Dr. Lilienthal to reconsider his decision. Dr. Lilienthal withdrew his resignation and remained in Cincinnati until his death.

At the meeting of the Board of Trustees of B'ne Israel, at which Dr. Lilienthal's letter of withdrawal was read, a motion was adopted empowering the Building Committee to proceed with the new Temple building. Within a few months the cornerstone was laid with appropriate ceremonies. In 1869, the congregation, as has already been noted, dedicated on the corner of Eighth and Mound Streets a new and magnificent Temple, where it continued to worship until 1906, when the New Temple in Avondale was dedicated. At the time of the dedication of the new Temple on Eighth and Mound Streets, the congregation had a membership of 200 and maintained a religious school of 180 pupils. The year in which the congregation built its new Temple, it also celebrated the 25th anniversary of the coming of Dr. Lilienthal to Cincinnati.

After the building of the new Temple, the membership increased steadily from year to year. The old synagog was soon sold and the debts incurred in erecting the new Temple were gradually liquidated. The

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activity of the congregation was felt in all new moves affecting Jewish interests. It was one of the most active factors in the formation of the Union of American Hebrew Congregations, and the first session of the Hebrew Union College were held in its school rooms. The influence of Isaac M. in the community was deeply felt.

In 1870, it instituted a new policy in its religious school. Hitherto, the school had been open only to the children of members of the congregation. From now on, the school became a free school, irrespective of their parents' membership in the congregation.

The year following the dedication of the new B'ne Yeshurun Temple, Dr. Wise inaugurated, perhaps for the first time in America, the late Friday evening service and lecture.

During this period, the public schools of Cincinnati had developed to a very high pedagogic standard, and in conformity with the spirit, which was manifesting itself in the educational life of the city, the Board of Trustees of the Talmud Yelodim Institute abolished the parochial features of the institution, and converted the latter into a free religious school of the B'ne Yeshurun Congregation.

For close to two decades following the coming of Drs. Wise and Mielziner to Cincinnati, Reform advanced at a very rapid pace due largely to the rapid Americanization of the German Jew, his acquisition of material wealth, and the fact that Reform was not something new to the German Jewish immigrant. But the pendulum that had swung to radical extremes now commenced to swing back. In 1871, we begin to notice for the first time a note of conservatism being struck. The laymen who had followed Isaac M. Wise with implicit confidence were now twenty years older. A generation

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had elapsed and they were in a position to look back upon the experiment of Reform with perspective and with mature and disposed judgment.

[illegible] assembly could and that further reforms were either necessary or for the best interests of Judaism. This attitude gave rise to such statements as "we must not introduce changes that will prove dangerous to our faith." Thus speaks Dr. Julius Freiberg, president of B'nai Israel Beth Elohim in his presidential message in 1871: Yet as the pioneer congregation of the west, B. B. B'nai Israel should by its strict adherence to all that is essential to Judaism, give the keynote to the preservation of the faith, and should furthermore, by compliance with the demands of the age, not remain bigotedly tied to forms that are needless, or ceremonies that are obsolete."[42]

The conservative spirit struck by Dr. Freiberg received even more vehement articulation by Dr. Moritz Loth of Congregation B'nai Yeshurun and by the newly-formed Union of American Hebrew Congregations, of which he was the first president. In his first annual message, he said: "The need and purposes of the Union should be, first, to establish a Jewish Theological Faculty; second, to publish proper books for our Sabbath Schools; third, to adopt a code of laws which are not to be invaded under the plausible phrase of Reform, namely: that Milah, circumcision, shall never be abolished, that the Sabbath shall be observed on Saturday and never be changed to any other day, that the Shehita, slaughter, and Dietary laws shall not be disregarded but commended as conserving health and prolonging life, as it has been scientifically proven in such cities as London, Prague, Freeburg and Leeth.

"And it shall be a fixed rule that any rabbi who, by his preaching

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or acts, advises the abolishment of the Milah, or the observance of the Sabbath on Sunday, etc., has forfeited his right to preach before a Jewish congregation, and any congregation employing such a rabbi shall for the time being, be deprived of the honor to be a member of the Union of Congregations....some safeguard is needed against these so-called Reforms, which if not checked may become disastrous to our cause."[43]

Mr. Loth's emphasis on the need for a greater observance of Jewish ceremonial was the natural reaction to the abolition of many of the traditional customs and ceremonies from the Reform synagog and home. Reform had become entirely too rationalistic and had failed to reckon with the need which all religion presents for tradition and the mystic elements.

The criticism Messrs. Freiberg and Loth made at the beginning of the Union of American Hebrew Congregations is still heard today. The tendency in modern Reform Judaism is to bring back to the synagog and the Jewish home many of the traditional ceremonies which have, as a result of Reform preachment and practise, fallen into disuse.

"a need a constructive force of a more conservative instead of a liberalising tendency in our religious life; one that draws the youth, especially the enlightened youth, again to the synagog as the center of Judaism." This was part of the message of Dr. Kaufman Kohler, champion of Reform Judaism, in his address on "The Revaluation of Reform Judaism"[44] which was read before the Central Conference of American Rabbis in 1924. In this address, he urges that the Jewish home must again be made what it was, the "sanctuary of piety." But what lent the Jewish home at all times its beauty and holiness was the ceremonial system, so rich in elevating

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power, and since there all traditional forms have lost their appealing force, reform has to step in and replace them by more attractive ones.

Dr. Lee replied to the writing of Dr. Loth and the Presidency editorially: " is to how far reform within the rules of Judaism may go, and where it may stop....the hard point is ascertained and ought to be left to a consensus of rabbis, or at least to men learned in the law.... We agree with Mr. (Loth) in the main, that certain points ought to be stipulated, beyond which reform do not go." 46

From Dr. Wise seems here to share the fear expressed by Dr. Loth that Reform had gone too far, and that definite principles ought to be laid down to govern in the introduction of further reforms. But once a force has been let loose, it usually is not stayed until it has spent itself. Reform was such a force and could not be stemmed by these warnings.

In 1873, M.M. D'no Yesharun abolished the second day of Rosh Hashanah and permitted the attendance of men at divine service with uncovered heads. B'no Israel, always a bit more conservative in temper still refused to permit the attendance at service with uncovered head as late as 1876. It did not abolish the observance of the second day of Rosh Hashanah until September 1876, and then only when assured by Dr. Einhorn that the observance of the second days was contrary to the Biblical principle, "Thou shalt not add." The Bible only demands one day's observance. During the Rosh Hashanah and Yom Kippur Holy Days of that same year, the trumpet or cornet was introduced in place of the Shofar, ram's horn. At the same time, however, efforts were being made

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by both Reform congregations for stricter Sabbath observance by their members.[46]

Dr. Wise was still not convinced that Reform had come far enough. In 1876, he wrote on the need for further changes in the synagog, and advocated that in addition to the reforms already instituted, the Torah portions should be read at the services by the young people who were Bar Mitzvah; funeral services should be held in the synagog into which the coffin should be carried, and the eulogy delivered there instead of at the home; permission should be granted to a woman to marry her deceased husband's brother, since the Jewish law permitted a man to marry his deceased wife's sister; and that women should be placed on a par with men in the management of congregational and religious affairs through electing them to membership on the Board of Trustees.[47]

Dr. Wise, it should be remembered, was one of the first advocates of woman suffrage in America. With respect to giving women a position of equality with men in synagog management, he was years ahead of his time. It is only in recent times that women have been given membership on the Board of Trustees of even Reform congregations. The Central Conference of American Rabbis has not yet given its sanction to the recommendation made by Dr. Wise to grant a woman permission to marry her deceased husband's brother.

In October 1877, the B'ne Israel Congregation introduced the following regulations to govern the conduct of funerals: "All funerals should be conducted in the Temple, so that friends and relatives might not congregate on the street before the home of the deceased, from which

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the funeral was being conducted; secondly, the coffin should be painted instead of being merely a rough pinwood box; that handles should be placed on coffins to facilitate the carrying of the coffin; pallbearers should be appointed, to eliminate the quarreling as to who should be accorded the honor. General decorum must prevail." These reforms were instituted, as Dr. Wise put it, in order that "we might not appear bizarre and outlandish to our neighbors."

In the year 1879, the B'ne Yeshurun Congregation celebrated the 25th anniversary of Dr. Wise's incumbency of their pulpit.

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B. [illegible] AND DEVELOPMENT OF [illegible] REFORM JUDAISM, 1881 - 1933

1. CONGREGATION B'NE ISRAEL

On April 5, 1882, Dr. Max Lilienthal, rabbi of Congregation B'nai Israel and co-worker with Dr. Wise in the leadership of Jewish communal life in Cincinnati, passed away.

His activities in Cincinnati had extended over a period of twenty-seven years.[48] He organized the Rabbinic Literary Society, serving as its president; was the first Professor of Jewish History and literature at the Hebrew Union College; was prominent in the Jewish press as the founder and editor of the Hebrew Review, a quarterly, and the Sabbath School Visitor, a weekly; and a frequent contributor to the American Israelite, the Occident, the Deborah, and other American, English and German papers. He published a volume of poems entitled "Freiheit, Frühling und Liebe" in 1857, and several volumes of addresses and sermons. He left three dramas in manuscript. He took an active interest in affairs of the municipality, serving as a member of the Cincinnati Board of Education, as Director of the Relief Union, and as a trustee of the Ohio Medical College and the University of Cincinnati. By nature, a liberal and Reformer, he, with Dr. Wise, led in the program of Reform adopted by the Cincinnati congregations which became the model for most of the Reform congregations in America. He was the first rabbi to preach from a Christian pulpit. His plan was for justice and tolerance.

From 1882 to 1888, the pulpit of B'nai Israel was filled by Dr. Moses Mielziner, Professor of Talmud in the Hebrew Union College.

On November 1, 1888, the congregation called the Reverend Dr.

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David Philipson, its present incumbent, to be the successor of Dr. Lilienthal. Dr. Philipson was born at Wabash, Indiana on August 9, 1862, and received his secular education at the University of Cincinnati and Johns Hopkins. He was a member of the first graduating class of the Hebrew Union College and in every sense an American Rabbi, the sort of a man that Drs. Lilienthal and Wise looked forward to as their successors in the American rabbinate. He had been a pupil of Dr. Lilienthal and inherited his spirit.

In 1890, B'ne Israel Congregation organized a Culture Association for the young people of the congregation. This was the first attempt of this kind and was the forerunner of the Temple Center Movement which developed in 1916.

An attempt was made in 1921 by the younger element in the congregation to institute Sunday services in place of the late Friday evening services, which had been traditional in the congregation. This movement was defeated.

In 1894, at the celebration of the seventieth anniversary of its founding, Dr. Wise spoke as follows: "Seventy years ago, it was a heroic deed of those young men and young women from foreign countries to come to this Ohio Valley, or to this then far West city of 6,000 inhabitants, in the midst of a primeval forest. It was a heroic deed to establish here a Jewish congregation, whereJudaism was unknown and the number of its votaries was very small. It was a brave enterprise, a demonstration of fidelity, of unshaken faith in the God of Israel and the religion of our fathers."

"Since then a mighty change was wrought. The little city on the Ohio River has become a proud metropolis at the center of our country,

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marching at the head of civilization. The wilderness was turned into a garden of the Lord. So was his congregation changed from a small to a large, numerous and influential body in the House of Israel. It changed from old to new Judaism. The fathers were conscientious, faithful Israelites, who verily believed that all ceremonies and observances of old must be faithfully guarded and observed; without them Judaism would be extinguished. Another generation arose and other conceptions with them. The apprehensions are overcome. For here you are. Look around you, behold your numbers, the grandeur of this Temple, the sublimity of this divine service, behold your position, your high standing in the community - behold! We are all here and faithful yet to the God of Israel, notwithstanding all the change of forms, Israel is still holy to the Lord, the first of His fruits."[49]

On this occasion, Dr. Philipson also enunciated his philosophy of Judaism which he has championed all these years. "We are Jews in Religion, Americans in Nationality....." he declared. "These pioneers had the correct idea. As Jews, the only legitimate manner in which they had the right to join together as distinct from the remainder of the community was as a congregation for religious purposes. In the England and the German from which they had come, the Jews rested under disabilities civil and social, and they were forced in upon themselves in all things. Here, however, it was different; there was no disability of any kind. Every man had the rights of man. The Jew was not discriminated against any more than was the Protestant or the Catholic. His Judaism, his religion was the only distinguishing feature; therefore, when the pioneers formed themselves into a congregation, not into a Jewish lodge or a Jewish club, they acted in accordance with the logic of the situation....."

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"The Jew wishes to be distinguished by and is distinct from his fellow men i his religion alone, and therefore, the organization which has the chief right to the connotation, 'Jewish,' is the congregation which is the outward expression of the religion. Judaism is a religion; it is not a society for the furtherance of social or club purposes. The Jew is such in his religion alone, and if he, in a free atmosphere, sets up other barriers himself, he is untrue to the spirit of his faith. Not too strongly nor too often can the statement be sent forth into the world that, outside of their religious worship, the Jews are not a separate community; that they are not an imperium in imperio; that they are one with their fellow men of all other faiths, in verything that effects the public weal and the common humanity; that the exclusiveness in the past forced upon them by a hostile Church and a persecuting State; that, wherever the heavy hand of oppression has been lifted from them and opportunities of freedom given them, they have been marked by passionate attachment to their fatherland and by ideal aspirations towards the hope of a brotherhood of one united mankind, in the name of the fatherhood of One God. So, then, the Jew should be defined by his religion, and the formation of this first congregation marks this thought anew, and hence is the first significant feature of our celebration."[50]

The point of view here stressed represents the philosophy of Reform Judaism as interpreted by Dr. Philipson, and by far the largest portion of the Reform Rabbis and laymen up to the advent of modern Zionism. Then a small minority of American Reform Rabbis, headed by such leaders as Dr. Max Heller of New Orleans, Dr. Bernard Felsenthal of Chicago, Dr. J. L. Magnes, now Dean of the Hebrew University of Jerusalem but once a member

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of the Hebrew Union College Faculty, and Dr. Stephen S. Wise of the Free Synagog in New York, espoused the Zionist Cause holding to the view that the Jews are a "nationality" as well as a religion, but defining the term "nationality" in the psychological and cultural terms, rather than in purely political terms as does Dr. Philipson. Reform Judaism finds itself divided over the philosophy of Jewish nationalism to this day.

Turning to the future, Dr. Philipson pointed out the need of building a new Temple on the hill. The majority of the members of the congregation had removed to the suburbs of the city, and such removals were increasing year by year. They were affecting every branch of the congregation's activity, and decreasing the attendance at divine services and the religious school.

Dr. Philipson predicted that "the congregation is destined to become more and more a center of activity drawing the people to its halls not alone on the day or days set for public worship but every day and any day."

The removal to the suburbs was increasing at so rapid a pace that on July 28, 1904 the B'ne Israel Congregation broke ground for its present Temple, the third building in its history, on the corner of Rockdale and Harvey Avenues.

Eighty-two years after the founding of the congregation, the new Rockdale Avenue Temple was dedicated with impressive ceremonies on September 14 and 15, 1906. Master Frederick A. Johnson, a great-grandson of David I. Johnson, one of the founders of the congregation, presented the key of the new Temple to Mr. Lewis Seasongood, its president.

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As a fitting climax to the dedication services, an unusual and beautiful Fellowship service was held in which non-Jews joined with Jews in praise of a congregation that had won for itself a position of distinction in the general community.

The Reverend Mr. Lovey E. Gilbert, editor of the "Western Christian Advocate" wrote upon this occasion: "Christian could well rejoice with Hebrew in the setting apart of 'a Temple of truth and peace, a Temple of justice and charity, a Temple of Israel and humanity, a Temple of blessing, a Temple of God,' and join with them in the prayer, 'Within thy walls may we find salvation, within thy gates peace to the end.'"

The Temple Men's Club was organized in 1907 and was one of the first to be started in an American Jewish congregation. Since that time, the movement has become national in its scope and led a few years ago to the organization of a National Federation of Temple Brotherhoods, which is a constituent member of the Union of American Hebrew Congregations. In May 1913, a Sisterhood was also formed.

This year marked the 25th anniversary of the incumbency of Dr. Philipson as rabbi of the B'nai Israel Temple, and in recognition of his services, the congregation elected him for life.

On September 13, 1917, the congregation dedicated with appropriate ceremonies an annex to the structure which they had reared seventeen years earlier. During these years, the congregation had grown from 460 to 760 members.

An important step in the evolution of synagog activities took place in 1916, when the Rockdale Center Young People's Society was formed for the purpose of providing social, recreational, and educational activities

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for the young people of the congregation during that period of later adolescence when youth seems to have no active interest in religious work. The congregation felt that if the young people could be held close to the Temple by wholesome cultural and social activities during the later period of adolescence, their interest in the religious life of the congregation would reexpress itself by the time they were ready to establish families of their own.

The activities of the Center grew rapidly. Its program consisted of an Open Forum to which outstanding lecturers were brought, a Theatre Work Shop in which plays were presented by the members, Adult Study Groups, Clubs, Dances, etc. This organization functioned independently until the Fall of 1929, when it merged with the Wise Center of the Plum Street Temple, a similar young people's organization. The new organization became known as the Wise-Rockdale Center.

After the Congressional Declaration of War by the United States against Germany in April 1917, Dr. Philipson, speaking at the great mass meeting at Music Hall on April 6, declared, "We peace advocates of the churches will not have a peace secured at the cost of national honor. Peace at any price may be degeneracy....and because we feel this, we are here, not to arouse passions, not to stir up hatred, no - not that, but to declare our attitude in this world conflict in which the three governments of the world - England, France , Italy - and Russia, now a free government too, God be praised, are championing the cause of freedom and democracy over against autocracy and militarism, the curse of Germany and which will be the curse of the world should Germany triumph."

A hundred and twenty-one young men of the congregation enlisted

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in the various branches of the country's service, two of their number, Lieutenant Robert Krohn Livingstone and Sergeant Robert Schroeder, made the supreme sacrifice.

The attempt to introduce Sunday morning services, which has been defeated in 1891, was successful in 1919. The Sunday services continued until 1930, when the congregation reversed itself and decided to abandon them in favor of the late Friday Evening Services. In 1932, however, the congregation reintroduced Sunday lecture services. Of late, the rabbis have also adopted the wearing of gowns, which had been discarded by the earlier generation of Reform Rabbis. Thus, reform practices have a tendency, like the proverbial pendulum, to swing from side to side.

For a number of years, Dr. Philipson was assisted by senior students of the Hebrew Union College in the ministry of the congregation and the superintendency of the Religious School. At the present time, Rabbi Victor Reichert is serving as his assistant.

On Saturday, November 3, 1928, Temple B'ne Israel celebrated the fortieth anniversary of Dr. Philipson's leadership of the congregation. The occasion was a milestone in the distinguished career of the Dean of the American Reform Rabbinate. A service was held in the Temple and a formal banquet was given in his honor. The proceedings of the celebration have been preserved in a pamphlet published after the occasion entitled "Dr. Philipson's Fortieth Anniversary" and contains the addresses and testimonials delivered on this occasion.

To signally honor Dr. Philipson, the Sisterhood of the Temple announced that it would publish a volume on the "Letters of Rebecca Gratz" edited by their venerable rabbi. This volume has since come from the press and is one of a number of publications from the pen of Dr.

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Philipson.

The honorable Alfred M. Cohen, Chairman of the Board of Governors of the Hebrew Union College, and for a number of years president of the B'ne Israel Congregation, took occasion at the Sabbath anniversary service to describe the role that Dr. Philipson has played in the life of the community.

"The unique position of the Jews of Cincinnati," he stated, "is acknowledged on all sides. Their prominence in public life and their standing in private life are remarked all over the land. There is a reason for this very satisfactory situation. It is largely due to the fine spiritual leadership which we have always enjoyed. How many of us are aware that either of the two major Jewish congregations in Cincinnati has had only three rabbis in a period of nearly seventy-five years? Such is the fact, and that fact has had a mighty bearing on the standing of our people in this community. From the beginning, the rabbis of these two congregations, have identified themselves with every forward looking movement in our city, and they have freely given themselves to the state and the nation. Dr. Philipson's participation in affairs of general interest to all our citizens has been especially noteworthy. His counsel is constantly demanded and is never denied. He has delivered thousands of addresses to all classes of people on all sorts of occasions. His words are listened to with rapt attention and the daily press eagerly publishes much that he says."

On June 10, 1932, Dr. David Philipson added a rededication service for adults to the regular yearly Confirmation service.
52

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B'ne Israel is today 111 years old and is one of the leading Reform congregations in this country. It has a membership of about 1,000, and 550 children enrolled in its Sunday School. The Ben's Club and Sisterhood are very active. The Sunday School is free and open to children irrespective of membership of their parents in the congregation.

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B. CONGREGATION B'NE YESHURUN

In 1892, the Congregation B'ne Yeshurun celebrated Dr. Wise's seventieth birthday anniversary, which was made not only an occasion for congregational jubilation but also of communal and national rejoicing, for no man before or since has meant as much to American Jewry and Judaism as this master builder in American Israel.

The role which Dr. Wise played in the Jewish and general community of Cincinnati and his leadership will remain an eternal monument to his memory.[53] He departed this life on March 26, 1900.

The mantle of the master now fell on the shoulders of Dr. Louis Grossman, who had been called to assist Dr. Wise in 1898.

From the beginning of his ministry in B'ne Yeshurun, Dr. Grossman won and retained the admiration and warm personal affection of the congregation. He possessed a keen intellect and a lovable personality. Being particularly interested in Jewish education, which was then rapidly developing, he was one of the first rabbis in America to devote himself to the application of modern pedagogy to the Jewish Religious School. He gave particular attention to the two schools of the congregation, the one in the Temple and the other in Avondale, and to his pastoral work.

The Hebrew Union College called him to the Chair of Jewish Pedagogy and Ethics, which he held until 1922.

Under Dr. Grossman's leadership, the congregation grew in membership and in influence.

In order to solve the problems created by the drift of their membership to the Hills, the B'ne Yeshurun Congregation erected a school building which could also be used as a center for the young people and

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other congregational activities of Reading Road and Whittier Street in Avondale. This was done in preference to the building of a new Temple for the Old Plum Street Temple had become hallowed by sentiment.

The mobility of Jewish population is proverbial. In the course of some twenty-five years, a large portion of the membership moved away from the Whittier Street neighborhood and established itself further north in Avondale. In addition, the Whittier Street Building had become inadequate for the growing activities of the congregation, for now there was a large Sisterhood that had been organized in 1912, a Men's Club, and a Temple Center Society of the Young Folks.

Again the question of building a new Temple arose, and again was decided in the negative, for the old Temple had grown even more sacred to the members whose families had sat in the same pews for several generations. The congregation, however, decided to replace the old Wise Center building with a larger building on a new site. The Wise Center was erected at the corner of Reading Road and North Crescent Avenue and is used for Sunday morning lecture services, school, Temple activities, and as a community center.

In December 1920, the congregation called James G. Heller, the present incumbent, from his pulpit at Little Rock, Arkansas, to become the Associate Rabbi of the congregation. The health of Dr. Louis Grossman had become impaired. After twenty-five years of service, Dr. Louis Grossman was relieved of the arduous duties of ministering to this large congregation and was elected rabbi-emeritus. His younger associate, Rabbi James Guthelm Heller, assumed full charge of the activities of the congregation. Rabbi Heller is the son of the late Rabbi Maxmillian Heller of New Orleans, and like his father, is an active Zionist, a brilliant

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thinker and writer, and a gifted speaker. He is also an able musician and composer, and for several years has edited the program notes for the Cincinnati Symphony Orchestra. He is an ardent peace advocate and has given leadership to the Peace Movement in the community. It is interesting to note that today an ardent Zionist ministers in the pulpit of Isaac M. ise. Under his leadership, the congregation has taken on renewed life.

The remarkable transformation that has come to pass in the character of the rabbinate, especially of late years, is indicated by the following excerpt from Rabbi Heller's annual message to the congregation in 1930, on the occasion of his tenth anniversary as rabbi of the congregation: "A modern congregation," he said, "presents many problems to its rabbi. He is called upon for so many and such varied activities that it is impossible for him to do them all well. I have on previous occasions pointed out how radically the profession has changed during the past centuries. The rabbi was traditionally an authority on the Jewish law, a judge, and a teacher. Preaching, public representation, pastoral work, were inconsiderable among his duties. Today, just the contrary is the case. Although the rabbi is still expected to have Jewish scholarship, to have something of the spirit of the Jewish law and Jewish lore, he is not primarily a scholar or an authority on the law for the simple reason that these mean little or nothing to his people. They are themselves incapable of judging or appreciating Jewish scholarship. They do not possess nor manifest what could be called an ardent interest in it. The Jewish law has no regulative force for them. For what do they need a Jewish scholar or a judge?

"There are three things that a modern congregation expects from its rabbi: carrying on the pulpit work so that it attracts an interested

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congregation; leading the Religious School, improving its instruction, etc.; and acting as an emissary of the Jews of the city to the non-Jewish population. In addition to these, some rabbis because of their special interests and their peculiar gift, are called upon to take part in national Jewish activities, such as Zionism, Jewish education, foreign relief, and to serve on national Jewish governing Boards. In addition to all this, the congregation has been led to look for certain personal and pastoral contacts with its rabbi.

"A survey of the rabbi's activities indicates that demands on the rabbi's time are so varied and trying, that if the rabbi is to function along the three main lines, it is impossible for him to also serve as a pastor." This last declaration indicates particularly a radical departure in the tradition established by Dr. Grossman.

In the ten years of Rabbi Heller's leadership, numerous changes and activities were inaugurated in the congregation. An early Friday evening service between the hours of 5:30 and 6 o'clock was introduced and is now conducted throughout the year; a Sunday service, begun in an humble way in the old Wise Center Auditorium and continued in the Wise Center, was also added; and a Youth Temple, which was in preparation for several years, was organized in 1929. It is a notable experiment directing itself to the task of attracting the youth to Judaism and enabling them to express themselves religiously. If it should succeed, it will make a definite and worthwhile contribution to American Jewish life, for it addresses itself to a problem which is keenly felt in every congregation of the land.

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A new constitution was adopted by the congregation containing a number of radical changes, such as the extension of membership to women at a nominal fee; the election of women to membership on the Board of the congregation; making the rabbi an ex-officio member of the Board; and the institution of a junior membership. Recently, the congregation took a most important idealistic step in abolishing the system of fixed dues, and henceforth membership in the congregation will be open to all without respect to wealth, purely on the basis of ability to pay. This removes from the congregation the taunt frequently leveled against Reform organizations that they are the institutions only for the rich.

In 1930, the congregation had a membership of 670. Of the 360 children enrolled in its Religious School, only 96 were the children of members.

In 1930, the congregation voted the use of the vestry rooms of the Plum Street Temple for housing unemployed men at night.

The Reading Road Temple had sought to merge with the Plum Street Temple in 1926, but the movement fell through. In 1931, however, negotiations leading to the amalgamation with the Reading Road Temple were concluded. The new congregation is known as the K.K. B'ne Yeshurun, the Isaac Wise Temple. The combined organization has a membership of approximately 1,000 with about 600 children in the Sunday School.

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C. CONGREGATION AHABATH ACHIM

During the early forties, a number of the German Jewish immigrant families began to make their homes in the upper Western section of the city which lay across the canal, popularly known as "The Rhine." As their settlement grew in numbers, they felt the need for a congregation. They were removed by some distance from the other two congregations, and there was little social contact between the older English and German residents and the more recent settlers. On February 18, 1848, the congregation, known as Ahabath Achim, society of brotherly love, was organized.[55] The first services were held in a room on the second floor of a building on the Northwest corner of Pleasant and Fifteenth Streets. Three acres of land located on Ludlow Avenue and Clifton were secured and consecrated as the congregation's cemetery. The services were Orthodox and conducted according to the Minhag Ashkenaz, German ritual. The membership of the congregation increased rapidly because the newer German immigrants, who were coming to Cincinnati in large numbers, settled chiefly in that section.

The year after the founding of the congregation, larger and better quarters were required. Accordingly, a piece of property on Ray Street, between Fifteenth and Liberty, was purchased and a synagog of wooden frame with a seating capacity of 100 was shortly thereafter dedicated. The congregation secured a charter in 1850.

Tendencies toward Reform, similar to those at work in B'ne Yeshurun and B'ne Israel, were also making themselves felt in the Ahabath Achim Synagog, across the "Rhine."[56] By 1855, many of the members insisted on the installation of an organ. Lack of funds, however, prevented the

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carrying out of this plan.

In 1856, the congregation called the Reverend Mr. Isadgr Kalisch of Cleveland as their spiritual leader. Mr. Kalisch was known as an ardent reformer, and immediately upon his installation as rabbi of the congregation endeavored to introduce reforms into the synagog service. This encountered the displeasure of some of the members who severed their affiliation with the congregation and joined more Orthodox Synagogs.[57] The secession of the ultra-Orthodox members left the remaining members of the congregation free to introduce such changes and modifications in the ritual as they saw fit. But these were very moderate, for the congregation did not ever become radically Reform.

The Jewish settlement in this particular section did not remain for long. The succeeding years witnessed the removal to the more Westerly side of the city where the bulk of the Cincinnati Jews resided, and in 1864, the congregation leased a lot on John and Melanchton Streets near Bauer Avenue. When the Civil War was over and conditions became more normal, the congregation built a new Temple in strictly Orthodox fashion with a seating capacity of 500. Although the ritual had been modified in minor matter, men and women still continued to sit seperately. The service had no organ or music, and the ritual could be characterized as midway between Orthodox and Reform. The tendency, however, was undistakably in the latter direction. Three years after coming to the congregation, the Reverend Mr. Goldhammer, supported by the more liberal members, led the way to the adoption of the family pew with men and women sitting together. An organ was installed in June 1872. The Minhag Amerika Prayer Books,

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Volumes I and II, compiled by Dr. Wise, were adopted by the congregation. The observance of the second days of the festivals were also abolished, although the second day of Rosh Hashonah continued to be observed.

The introduction of these radical reforms, and more especially the new prayer book, aroused a storm of criticism. A number of resignations followed. Those who remained with the congregation were loyal to its principles, worked untiringly and unceasingly for its welfare, and prepared the way for the younger men who joined the congregation.

In 1880, the Reverend Dr. Oswald Weiss of San Francisco was elected Rabbi, Reader and Teacher of the congregation. He served for eight years, and under his leadership the congregation continued to grow and maintained the reforms which were instituted prior to his coming.

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D. CONGREGATION SH'ERITH ISRAEL

The secessionists from B'ne Israel numbering 41 met at Gerson's Hotel on Walnut Street between Fourth and Fifth, and on September 5, 1855 founded K.K. Sh'erith Israel.[58]

Sh'erith Israel was a most appropriate name for the new congrega - tion. The words hark back to the prophetic doctrine that a remnant of the faithful would remain, a remnant which, remaining true to the fundamental principles of the faith, would save Israel, whilst those who went after "foreign gods" and adopted the customs of the people who surrounded Israel would be lost. In reality, the founders of this congregation believed themselves to be the saving remnant among the Jews of Cincinnati at a time when the two leading congregations were adopting Reform, which in the estimation of the founders of this congregation was tantamount to the imitation of idolatrous practises by their brethren in Ancient Palestine.[59]

Soon thereafter a room was leased for a term of four years and services were held in accordance with the strict Orthodox ritual in a building on the corner of Walnut and Seventh Streets. The synagog was consecrated at the services held on Friday evening, February 9, 1856, and the dedication sermon was preached by the champion of Jewish Orthodoxy in America of that day, the Reverend Mr. Isaac Leeser of Philadelphia. In his address, he took occasion to bitterly attack Reform in aim which was spreading in the East as well as in the West. At the initial meeting of the congregation, a resolution was adopted that no one should be eligible for membership, who did not observe the Sabbath in every respect.[60] The ritual adopted was in accordance with the Polish Minhag. The next

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year, the congregation elected the Reverend Mr. L. Lasker to serve as Cantor, teacher, and Shochet. It also remodeled the synagog enlarging the seating capacity to 300 and providing a separate gallery for women. They acquired a portion of the burial ground from Congregation Adath Israel. In accordance with Orthodox regulations a Beth Din, composed of four laymen learned in the law and presided over by the rabbi, was constituted for the purpose of controlling the slaughter of the meat and its distribution in accordance with the strict letter of the dietary laws.

By appealing to the strictly pious Orthodox element the congregation increased its membership sufficiently by 1860 to warrant the undertaking of building a new synagog. In September of that year, the new building on Lodge Street between Sixth and Seventh Streets was dedicated. It contained rooms for religious school purposes, and was equipped with an oven and machinery for baking matzos. It also provided a mikvah for ritual purposes. On this occasion, the Reverend Mr. Isaac Leeser of Philadelphia was again invited to deliver the dedicatory sermon. When Mr. Leeser inspected the new synagog, he was dumbfounded to find it contained a Menorah with only seven branches. Mr. Leeser insisted that this Menorah was a violation of Orthodoxy which proscribed that a Menorah must have eight branches. Mr. Leeser also discovered that the B'alemer, reader's platform, which in accordance with strictly Orthodox rules must be located in the center of the synagog, had been joined with the reader's desk in front of the Ark of the Law. The ultra-Orthodox element insisted on replacing the seven-branched candelabra by an eight-branched one, and placing the B'alemer where it properly belonged. The more liberal element of the congregation, who were in the majority, objected. But the ultra-

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Orthodox element, supported by a decision given in their favor by the Orthodox Rabbinate of Baltimore to whom they had written for an opinion, again seceded. The secessionists leagued themselves immediately with a small Orthodox congregation called the Chevra, composed largely of Polish and Russian immigrant families who had but recently settled in Cincinnati and who had transplanted here in toto the Ghetto synagog and ritual to which they were accustomed in Russia and Poland. Mr. Nathan Maltzer was the most Orthodox fanatic in the group which seceded from B'nai Israel. Simeon Isaacs was the leader of the Russian Jewish contingent in the Orthodox group. The Chevra met in an old house on Vine Street near Fifth, which had been remodeled into a synagog according to Orthodox requirements. 61

Like the other congregations, Sh'erith Israel during the first ten years of its existence carried on its activities without a rabbi. The services were read by a Cantor. Soon, however, the need for an ordained rabbi became apparent and on September 3, 1855, the Reverend Dr. Illowy of New Orleans, one of the ablest champions of Orthodoxy in his day, a man of great Talmudic learning, and an accomplished linguist was elected rabbi of the congregation. He served the congregation faithfully until 1869 when he resigned due to the inability of the congregation to support a rabbi.

In 1866, the congregation founded a Religious School which it called Beth Zion Institute. That same year, the congregation participated in the dedication of the new Ahabath Achim Synagog.

When the Union of American Hebrew Congregations was organized in 1873, Sh'erith Israel was one of the first to join, being but one of

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several Orthodox congregations that became affiliated with the new Union. If it had not been for the serving of oysters at a dinner of the delegates to the first convention, the Union of American Hebrew Congregations might have been all its name implies - a Union of all congregations in America. That same year, they elected the Reverend Mr. Samuel Hestein as rabbi and Cantor. In 1876, Sh'erith Israel was invited to aid in the establishment of the Jewish Theological Seminary of America, but they declined the invitation because the congregation was already supporting the Hebrew Union College.

A very friendly feeling existed between the members of both congregations, although Sh'erith Israel was strictly Orthodox while Anshath Achim leaned toward Reform. This friendship ultimately led to the amalgamation of both congregations into the Reading Road Temple which later merged with the Plum Street Temple in 1931 to form the new Isaac M. Wise Temple.

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B. THE READING ROAD TEMPLE

It will be remembered that the Sh'erith Israel Congregation was organized in 1866 by the Orthodox "dissenters" who had seceded from B'ne Israel because they took exception to the reforms then introduced by Dr. Max Lilienthal.

The congregation continued in strictly Orthodox fashion for many years, but the inevitable, against which the originators of the congregation had fought in 1866, soon came to pass.

Then, in 1882, the synagog in which the congregation was holding services on Lodge Street became too small and the neighborhood changed into an almost exclusively commercial section, the congregation sold its building. The funds realized from this sale were reinvested in the erection of a new house of worship at the corner of Richmond and Mound Streets in close proximity to the B'ne Yeshurun and B'ne Israel Temples. This gave the Sh'erith Israel Congregation a synagog in the heart of the most beautiful residential district of the city. The new Temple was dedicated on February 22, 1885.

The mills of the gods grind slowly, but they grind; for with the erection of the new synagog came the introduction of Reform. Dr. Isaac M. Wise, against whose reforms the founders of Sh'erith Israel Congregation had carried on a vigorous opposition, was invited to deliver the dedication address.

The ritual bath and the matzo bakery, which were part of the old Sh'erith Israel Lodge Street Synagog, were taken over by the Orthodox Beth Hillah Congregation. That same year, the Reverend Dr. David Davidson of Des Moines, Iowa, a man known for his friendly attitude toward Reform, was

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elected rabbi of the congregation. Family pews were instituted, prayers were read in English, and in 1904 an organ was installed. By this time, the congregation was now well advanced in the direction of Reform.

On April 12, 1908, the congregation was compelled to sell its Temple to Ohab Sholom, an Orthodox congregation, because most of its members had moved to Avondale and Walnut Hills.

A similar fate befell the Ahab Achim Congregation, which also found its membership a way from the downtown section. In 1904, they sold their synagog and organized services on Walnut Hills. While the congregation was holding services in temporary quarters, it called to its pulpit Rabbi Jacob Kleiner of Temple Emanu-el, Helena, Montana, a graduate of the Hebrew Union College, and son of Professor Moses Kleiner. Both congregations were composed of German Jews, and had introduced similar reforms into the ritual. A union of these two congregations was the next logical step.

Congregation Sh'erith Israel, however, was still somewhat inclined toward Orthodoxy and yielded to Reform but reluctantly. The Ahab Achim Congregation had been much more progressive in its reforms and desired a thorough-going Reform ritual. A compromise was effected between these two points of view and a moderately Reform ritual was agreed upon. Family pews and an organ were to be installed in the new Temple, but the members stood fast on the wearing of hats at services and the observance of both days of the Jewish festivals. And instead of the Union Prayer Book, the Conservative Hebrew Prayer Book was adopted.

On July 14, 1907, the cornerstone of the beautiful Temple on

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Reading Road and Ridgeway Avenue was laid with appropriate ceremonies. The Temple had a seating capacity of 800 and a school building containing [redacted] rooms.

In 1915, the congregation called to its pulpit the Reverend Dr. Jacob Kaplan, who served the congregation until June 1920. During his leadership, the wearing of the hat became optional. Ten years later, a movement was set on foot to amalgamate this congregation with the B'ne Yeshurun Congregation. It was felt that there was not room for three Reform congregations in Cincinnati and that with minor exceptions the Reading Road Temple was in all respects a Reform congregation. The movement, however, came to naught and Rabbi Kaplan resigned to accept the call to a pulpit in Miami, Florida.

Rabbi Samuel Wohl was then called to the Reading Road Temple pulpit. He was fresh out of the Hebrew Union College, but possessed remarkable organising ability. Under his capable leadership, the congregation was revived. He galvanised into action the young people of the congregation, and within a year 80% of the Board of Trustees was made up of young people under the age of 35. Rabbi Wohl led the congregation to adopt the service in vogue in the two other Reform Temples. The Union Prayer Book replaced the Isaacs Prayer Book and the wearing of hats was abolished. He introduced an all-Jewish choir to supplant the Gentile quartet. A Public Forum was instituted in the Temple during the last few years which brought many of the outstanding speakers on the American lecture platform to Cincinnati. These Forums attracted audiences beyond the confines of the Temple membership and created considerable community interest.

The Religious School was reorganised and supplementary weekday sessions were added to those of Sunday morning.

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For the last day of the Succoth Festival, Rabbi Wohl introduced the Consecration Service at which the children who commence Religious several class first time are Blessed. He also introduced a Brief Memorial Service, on the last day of Passover. This service is traditional in the Reform congregations, especially in Germany, but not a part of the Reform ritual in America, there being only one Memorial Service and that on the afternoon of the Day of Atonement.

The introduction of the Consecration and Memorial Services restored the importance of the last days of the Festivals which were falling into desuitude among the members of the Reform congregations.

In this respect, Reform Judaism shows its power to introduce new customs just as it did in the instance of the Confirmation. Under the influence of the new membership of East European Jews, the Reform Temples have reintroduced some of the fine old traditions and ceremonials which were discarded by a former generation of Reformers in the polemical days when they were fighting the battles of Reform against Orthodoxy.

But despite the progress which the congregation seemed apparently to be making, it did not possess the necessary inner virility and financial strength to maintain itself as a separate and distinct Reform congregation. Apparently, when the plans for a merger fell through in 1926, the congregation lost a number of its most affluent members. It is also very doubtful whether Cincinnati with a Jewish population of approximately 20,000, a population which is gradually diminishing rather than growing, could continue to maintain three Reform Temples.

Due to these reasons, the merger of the Reading Road Temple and the Plum Street Temple was at last realised. Although there were some

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who doubted the wisdom and efficacy of this merger the community on the whole greeted it with favor.

Seen in perspective, congregational life in Cincinnati up to 1881 consisted largely of the struggle for Reform. In recent years, however, the trend is toward conservation. In the Reform service of worship, there is a manifest endeavor to introduce more Hebrew prayers and more congregational singing.

The Reform rabbis in the two Temples have adopted the wearing of the gowns in the pulpit, a practise abandonned by the more militant Reform rabbis of a previous generation. All of the Temples endeavor to stress the observances of ceremonies in the home and conduct congregational Sedars. An effort is being made to introduce more traditional synagog music into the service into the services of the Reform congregations. The Reading Road Temple had introduced an all-Jewish choir, the singing of Kol Nidre on the eve of Yom Kippur, and has brought back the Yizkor, Memorial Service, on the last day of Passover.

This Conservative tendency is also noticeable in the Religious School. During the past ten years, the teaching of Hebrew has been introduced. Jewish current events have come to take an important place in the curriculum, prompted by the desire to integrate the Jewish child with the living masses of the Jewish people all over the world. The teaching and observance of Jewish ceremonies receives new emphasis, and above all an effort is now being exerted in all of the Reform Religious Schools to add an additional day of instruction to the once-a-week program of former

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days.

There is also noticeable in the Reform congregations a more tolerant attitude toward Zionism. Thus, two of the Reform rabbis in Cincinnati are Zionists. Dr. David Philipson, the dean of Reform Rabbis in America, and many former anti-Zionist laymen, although standing loyally by their principle that "we are Jews by religion only and Americans by nationality," have participated in the campaigns of the Jewish Agency for the economic rehabilitation of a Jewish Homeland in Palestine. That this is not peculiar to Cincinnati may be seen from the fact that a survey of the homes of members of Reform congregations in eleven cities of the United States having a population of over 50,000, shows that "despite the traditional opposition of Reform Judaism to Zionism in the past, we find one member of every five families enrolled in the Zionist organization of America or the Hadassah."[62] This whole change in attitude towards Zionism may be due to the recent influx of the East European element into the membership of the Reform congregations.

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F. SUMMARY

Reform Judaism came to Cincinnati Jewry and to American Jewry as a saving force. The observance of traditional Judaism had become economically as well as intellectually impossible for many Jews and it was also imperative for them to adjust their traditional mode of life to the new environment. It is fair to assume that without Reform, many Jews might have been lost to Judaism altogether. Instead of Reform Judaism being a "half-way house" to Christianity, as some of its detractors have held, it became, as it were, the dyke which stemmed the tide of complete assimilation which was then threatening.

This contention is substantiated by the fact that the Reform Temples in Cincinnati can point to an unbroken succession in membership from their founding to the present day. The percentage of intermarriage among the Reform Jews is also very low and by modernising the service and introducing the vernacular, Reform Judaism not only held its own people within the Jewish Pale, but also attracted the children of the Orthodox immigrant families who found it impossible to remain within the Orthodox faith.

Reform Judaism completely emancipated the Jewish woman and gave her a position of equality with men in the synagogue. Today, the Jewish woman has become an inestimable source of strength to the synagog.

From the very beginning, both in Germany (in Jacobson's School) and in Cincinnati, Reform Judaism insisted that Jewish girls should receive the same religious training as boys. The girls attended the religious schools together with their brothers. This step was a decided innovation

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in Jewish life.

It is frequently stated that Reform Judaism abolished the law and the ceremonial, but those who are not sympathetic with Reform fail to add that Reform Judaism also introduced new ceremonies. The Friday evening and Confirmation services are instances in point. They have been adopted by many Conservative congregations.

That Reform Judaism has not hardened and become static is evidenced by the recent trend to stress the mystical and emotional aspects of Jewish worship which a former generation had neglected in its zeal to bring the theology of Judaism into accord with nineteenth century Rationalism.

Despite the fact that Reform Judaism has been from its inception antagonistic to Jewish Nationalism, it has in recent years modified its attitude and has become more tolerant toward Zionism, indicating that a rapprochement between the religious conception of Jewish Nationalism and Reform Judaism is being forged.

Reform Judaism has also shown a capacity for organization which is a tribute to its own power and unique in Jewish communal life. The institutions of Reform Judaism, such as the Hebrew Union College, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the National Federation of Temple Sisterhoods and Brotherhoods have served as patterns for the Conservative and Orthodox branches of Judaism.

Reform Judaism has always regarded itself as an integral part of the whole household of Israel and nothing Jewish has been foreign to it. The Reform Jewish congregations in Cincinnati are typical examples of the interest and participation in the affairs of the household of Israel today assumed by Reform congregations throughout the land. Reform Jews have been

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in many instances, both in Cincinnati and throughout the land, leaders in Jewish communal life. And the formation of the Jewish Religious Council of America was largely the result of the initiative of the Reform group.

It has frequently been predicted that Reform Judaism will ultimately become American Judaism in the sense that both Conservative and Orthodox Judaism will merge with it. If the Jewish religious life of Cincinnati may be taken as a criterion by which to gauge the future, this prediction is without foundation. Here, the different denominations, if the branches of Judaism may be so characterized, have maintained their separate and parallel existence, and seem likely so to continue.

It is also questionable whether religious uniformity amongst the American Jews is preferable to religious diversity, which in no sense precludes the possibility of cooperation and unity already developed and likely to increase.

The problem which the Jews of Cincinnati and of America have to solve, individually or collectively, is to find a new and more efficacious way of implanting the faith of Israel in the rising generation. The main issue today is no longer between Orthodoxy and Reform, but between a Jewry with God or without God, with Religion or without Religion, with Judaism or without Judaism.

In Cincinnati, the great majority of Jewish folk still remains unaffiliated with the synagog. Hence, some way must be found to counteract the rampant materialism and the pseudo-intellectualism which pervade much of the living and thinking of modern Jewish youth.

The solution of this problem will require the united and cooperative efforts of all branches of American Judaism, and in Cincinnati the Hebrew

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of Jewish education which has set itself to one of those tasks has gradually developed whole-hearted cooperation of all the religious elements in the community.

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C. [illegible]

While the more recent German arrivals were founding the Rebekah Children's Home, the Polish Jewish immigrants numbering fifty families, most of whom had arrived in Cincinnati during the early forties, founded a second congregation, which became known as the Kolitzcher Shul, a designation which clung to the Adath Israel Congregation to the present day. In 1847, the congregation divided into factions, the more liberal element joining the B'ne Israel Congregation and the more orthodox element founding the Congregation Adath Israel. It is the only one of the congregations organized before the seventies that weathered the storm of Reform and remained Orthodox in character. 65 The new congregation fitted out a room on Fifth Street and Western Row as a synagog, receiving a charter in 1851.

During all those years, Congregation Adath Israel, the Polish Shul, carried on without a minister, but in 1855 they elected the Reverend Dr. L. Lilienthal as Reader and Preacher. By 1857, the congregation moved to larger quarters, locating at the Southeast corner of Fifth and Plum Streets. The following year, the congregation elected the Reverend Dr. Mayer Lesser, who had formerly been the Cantor of the Sh'arith Israel Congregation, as their spiritual leader. When the Sh'arith Israel Congregation vacated their synagog at the corner of Seventh and Plum Streets, the Adath Israel Congregation leased the building, and worshiped there for 28 years.

In 1873, the need for a larger synagog became evident as the membership of the congregation was increasing because of the arrival of more immigrants from Poland. But since the congregation, as the term, was

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consoned of poor people, the building of a new synagog had to be deferred to a later date.

Although the congregation was technically orthodox from its inception, they joined the Union of American Hebrew Congregations in 1870 and sent representatives to the convention in Washington.

The year 1886 found this congregation still orthodox, but in a very weakened condition and on the verge of collapse, due to the increase of Russian Jewish immigration. The congregation, however, continued to hold services in various temporary quarters up to 1897. But in this year, a residence at Ninth and Cutter Streets was purchased and remodeled. Here the congregation worshipped for over twenty years.

When the general covenant of the Jewish population to abandon the neighborhood the congregation with dissolution, it was decided to move the synagog to this section of the city. A church building on Highdale Avenue near Reading Road was purchased and remodeled into a house of worship.

Rabbi Louis Feinberg, a graduate of the Jewish Theological Seminary, was called to be its spiritual leader. The congregation affiliated itself with the United Synagogs of America, thereby stamping itself Conservative. Rabbi Feinberg introduced the late Friday evening services, emphasized the Sabbath morning service, introduced weekly sermons in the English and considerable congregational singing. The attendance on Sabbath morning trebled in a short time. He opened a Hebrew School beginning with three days instruction and gradually increasing it to five days a week.

A cornerstone for a new synagog was laid June 20, 1925 at Reading Road and Lexington Avenue, and shortly thereafter the synagog was dedicated. Today, the congregation numbers about 450. Fifteen years ago, the late

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Professor Gotthard Deutsch predicted that this congregation could not survive. Today, no one doubts its future.

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7. [illegible]

A. CONGREGATION BETH TEPHILLAH

Congregation Beth Tephillah is among the very old congregations of Cincinnati, which remained strictly Orthodox from their inception to the present day.

As early as 1859, there was a Beth-Midrash, house of study, situated on Vine Street near Fifth, fashioned after the model of an Orthodox synagog. In 1866, "Reb" Schachno Isaacs and several of his associates, among whom were Moses Rosenbaum and Kalman Hirschman, seceded from this small congregation and organized one of their own which they called Beth Tephillah. These men were Russian and Polish Jews, who had immigrated to America and came to Cincinnati immediately following the Civil War. They gave as motives for organizing this new congregation the laxity of observance by many of the members and the fact that the bulk of the membership in the older congregation was Polish and German while they were Russians.

From 1866 to 1881, the congregation held its services in make-shift quarters, but in the latter year when the Russian influx to Cincinnati grew to very large proportions, the congregation through the efforts of Reb Schachno Isaacs was enabled to move into a Baptist Church which Mr. Daniel Rawson bought at a sheriff sale and which he loaned to the congregation. This was then remodeled and fitted up as a synagog.

In 1900, the congregation purchased the old B'nai Israel Temple located at Eighth and Mound Streets, where it has remained to this day. Rabbi L. G. Lesser, one of the early pioneers in the American Orthodox Rabbinate, served as its rabbi and in the capacity of chief rabbi for all

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the Orthodox congregations of the city until his death. He was recognized as the authoritative head in all matters of Orthodox ceremonial and observance. He passed away in 1926, having attained to a very ripe old age.

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B. OTHER ORTHODOX CONGREGATIONS

The year 1881 marks the beginning of a new epoch in Jewish life in America and in Cincinnati due to the mass migration of the East European Jews to these shores. Jews from Russia and Poland had settled here prior to this date, but their numbers were small and consequently their influence was but little felt. The new immigrants came in large numbers and brought with them an intensive Jewish consciousness which they had cultivated in the Ghettos of Eastern Europe and which in many respects conflicted with the outlook and practices of the West European Jews in this country. From now on, Jewish community life begins to reflect the interactions of the old and new forces and out of this interplay of forces, the new Jewish community was destined to emerge.

Upon their arrival here, the new immigrants from Eastern Europe were not attracted to the existing congregations because these congregations consisted largely of German Jews. Coming from the Ghetto, Reform appeared to the Russian Jews, accustomed as they were to a strictly Orthodox service, as somewhat goyish, an imitation of the Gentile. Reform was anti-Zionistic. It had stricken from its Prayer Book all references to the return to Zion. It had denied the validity of the rabbinic law. It had divested itself of the dietary laws and many other customs and rituals, to which the newcomers were accustomed. It had introduced the vernacular into the prayers, permitted men to worship with uncovered heads, and the sexes to sit together in worship. It had introduced the organ and the mixed Gentile choir. It had done away with the observance of the second day of the holidays, and instituted Sunday services. Membership in the Reform Temple was expensive. The Russian Jews were poor and did not relish the

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patronizing attitude of the German Jews towards them. For a long time, they were the employees of the German Jews and hence a class distinction existed between them. The Russian Jew was the recipient of the charity of the Yahudim, as the German Jews were called.

These factors restrained the Russian Jews from joining the Reform Temples on their arrival to Cincinnati. Hence, they formed their own religious organizations. They started Chevrahs, or small congregations, usually consisting of Landsleute, people who came from the same town or section of the Old World. Many of these congregations were and still are therefore known as the Polische Schule, the Russische Schule, the Rumanische Schule, etc. Services were held at first in rooms rented and fitted out as makeshift synagogs, which also served the newcomers as social meeting places. It was in a sense a reversion to the original synagog. The mode of religious worship in these synagogs was in no wise different from the forms to which they were accustomed at home. The man who officiated at the service was not regarded as a religious authority, but was merely the Cantor whose function it was to chant the service. It was his vocal ability which determined his drawing power.

Such congregations were too numerous and many of them too small to afford a rabbi. One rabbis was able to minister to several congregations, since the function of the rabbi was not that of the preacher, but rather to determine questions of Jewish law and to supervise kashruth, or the dietary laws.

These congregations being poor paid the rabbi a mere pittance. Frequently, there were several rabbis, each claiming the title of chief rabbi. Usually, these rabbis were recent immigrants. Because they could not eke out a livelihood through the pittances paid them by their

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congregations to which they were very loosely attached, they supplemented their income as supervisors of kosher meat.

In the absence of a Kehillah, general Jewish communal organisation, to look after the ritual and ceremonial functions, each rabbi was a law unto himself and there was frequently much chaos and scandal.

Some of these rabbis, also, issued kosher permits to manufacturers of edibles, etc., which catered to the Orthodox Jewish trade. Frequently, in disregard of the law of the land, they issued Jewish divorces, Get, which created considerable friction with the courts. The airing of these matters in the public press was scandalous. Today, this condition has not been completely cleared up, but with the Americanization of the Orthodox synagog and the leadership of young Orthodox rabbis reared in an American environment, these conditions have had a tendency to abate and in time may be solved.

The Russian Jewish immigrants located first on the West side of the city, taking the homes left vacant by the Germans who moved into the suburbs. But as they became affluent, they followed the German Jews into Walnut Hills, Avondale, and Price Hill. Their synagogs, their Talmud Torahs, their kosher butcher shops and delicatessen stores moved with them.

In the downtown section of the city, the Orthodox synagogs are grouped together. In the main, they occupy the quarters of early Reform Temples. They are moribund congregations, because the Jewish population is moving away from them to Avondale and Price Hill.

Among the downtown Orthodox congregations are the Beth Tephillah; the Beth Hamedresh Hagodol on Wesley Avenue, organised in 1888; the

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Chevre Shalom Congregation, known as the Russische Schule, at Richmond and Mound Streets, organized in 1882; the Ansho Shalom at 422 Clark Street, organized in 1902; and the Yad Charutsim on Clinton Street, organized in 1890. Thus, there are still five Orthodox congregations in the West End Section of the city. They have a total membership of about 650, and most of them conduct religious services and functions without rabbis.

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C. ORTHODOX CONGREGATIONS IN AVONDALE AND THE SUBURBS

Among the Orthodox synagogs in Avondale are the Ezroneth Israel Congregation at Hickman Street near Harvey, the first Orthodox congregation to come to Avondale in 1913; the Beth Hol Israel Congregation, known as the Polischa Schule, on Prospect Place; the B'ne Israel Congregation with its new synagog on the Northwest corner of Washington and Rockdale Avenues; the Tiferoth Zion Congregation, known as the Russische Schule, located at Burnett Avenue and Hickory Street; and the B'ne Jacob Synagog at Hale Avenue.

These congregations in Avondale total five in number with a membership of approximately 600. With the exception of the B'ne Israel, the others worship in former residence buildings remodeled for synagog purposes.

Other Orthodox synagogs are the Tiferath Israel Congregation on Walnut Hills with a membership of 75 and the Beth Jacob Congregation on Price Hill with a membership of 135. Both congregations were organized in 1913. The former congregation is suffering a constant loss of membership because the Orthodox Jews of Walnut Hill are moving to Avondale, but the latter congregation is constantly increasing in membership. They have a new Synagog Center building in which the Talmud Torah classes and many neighborhood clubs hold their meetings. These clubs and other recreational activities for the neighborhood are conducted under the auspices of the Jewish Community House of the United Jewish Social Agencies.

Rabbi Eliezer Silver, president of the Union of Orthodox Congregations of America, was called to Cincinnati early in 1931 and is the

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present "Chief Rabbi" of the Orthodox Congregations. Under his leadership, all Orthodox Congregations have been federated into a loose sort of union for the purpose of bringing some semblance of order and authority into Orthodox Jewish community life.

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CHAPTER IV

RELIGIONS IN THE DEVELOPMENT OF THE COMMUNITY

CULTURAL ASPECTS

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I. SABBATH OBSERVANCE

One of the cardinal doctrines of Jewish Law is the Fourth Commandment, "Remember the Sabbath Day to keep it Holy."[1]

The observance of the Sabbath as prescribed by later rabbinic interpretation forms the cornerstone on which a fundamental part of Jewish communal life rests. But with the change in the political and economic status of the Jew in the Western World, Sabbath observance has become greatly weakened.

From its inception in 1856, Congregation Sh'erith Israel made Sabbath observance one of the conditions for membership. This condition was maintained as long as the congregation remained Orthodox. The Both Tefillah Congregation, also strictly Orthodox, did not permit anyone who violated the Sabbath publicly to join.

The trial of the Reverend Mr. Rosenfeld in 1862, because he had been discovered travelling on the Sabbath, and his removal as rabbi of the B'ne Yeshurun Congregation on this score, indicates the early interest of the community in Sabbath observance.

Reform Judaism also realised fully the importance of preserving the Sabbath as "Israel's heritage from generation to generation." As early as 1867[2] many Jewish firms in Cincinnati, owned by members of Reform congregations[3], observed the Sabbath and were closed on this day.

Dissatisfied, however, with the laxity of Sabbath observance, Dr. Wise convened a meeting of the Jewish merchants in October 1859,[4] and pledged them to a stricter observance. This meeting resulted in the virtual closing of the wholesale market in Cincinnati, since the large wholesale

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mercantile houses were owned and operated by Jews.[5]

Philadelphia, Baltimore, Charlestown, New Orleans, Boston and New York joined in the movement for Sabbath observance and organized the prominent Jewish merchants into Sabbath Observance Leagues.[6] This movement was sustained for many years, but still constitutes one of the problems with which Jewish communities of America must cope. In May 1867, an attempt was made to organize a society which would help young men starting out in commercial life to find positions in which they could keep the Sabbath.[7]

Repeatedly, in the minute books of the B'ne Israel and B'ne Yeshurun Congregations, there are urgent appeals by the presidents to the membership for a more general observance of the Sabbath in Cincinnati.[8]

In 1879, Dr. Wise made another heroic effort in this direction. He wrote continuously and vigorously on this subject, and in 1883 the Israelite[9] listed the names of those Jewish firms which were closed on the Sabbath.[10]

An appeal was issued by the Cincinnati branch of the Council of Jewish Women in 1898 for a better observance of the Sabbath, especially in the home and received favorable comment throughout the country. This appeal has been constantly reemphasized from the Jewish pulpit and platform, even to the present day.

But a very noticeable decline in Sabbath observance continued despite all efforts. Today, nearly all Jewish places of business remain open on the Sabbath, with the exception of those catering to strictly Orthodox trade. The community seems apathetic to give the question serious

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thought. Even the Orthodox congregations do not make Sabbath observance a condition of membership. Attendance at Sabbath services is small in the Orthodox as well as the Reform congregations.

Today, with the cessation of immigration and the Americanization of the immigrant, the Sabbath is being indifferently observed. This laxity in observance likewise holds true for the Jewish Festivals, a notable exception being the High Holydays, Rosh Hashonah and Yom Kippur. Those days are practically the only days on which Jewish places of business are closed, and Jewish workmen cease their labor.

Although economic conditions preclude the possibility of complete Sabbath and holiday observance in factory and store, the fact that the Jewish calendar is lunar in character and all religious days are observed from sunset to sunset, makes it possible for Jews to observe them in part. Heroic efforts are today being made by congregations and religious schools to rescue the Sabbath and the Festivals from complete desuetude by their urging the observance in the home and the synagog; in the home, by the reintroduction of the traditional evening meals and religious atmosphere; in the synagog by the late evening and morning services.

In the religious school, both Reform and Orthodox, the children are taught the observance of the Sabbath through a special project, and the National Federation of Temple Sisterhoods distributes an attractive brochure on Sabbath observances in the home.

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2. KOSHER MEAT

The Orthodox ritual requires that meat and fowl consumed by Jews should be kosher, that is ritually slaughtered and prepared.[11] The problem of supplying kosher meat has always demanded the careful and continuous attention of the community. In European communities, the Kehillah or Kultus Gemeinde supervised the supply of kosher meat for the community.

In recent years, the legislatures of several states passed bills under the Federal Pure Food Act, making the advertising and sale of articles not properly supervised and prepared according to Jewish ritual practise punishable by fine and imprisonment. Such laws are on the Statute Books of the states of New York and California and Ohio.

But when the community was small and there were no Shohatim, the slaughtering of cattle and fowl was done by volunteers, laymen trained in the art, but not practising professionally.[12]

The Jews of Cincinnati endeavored from the beginning to provide themselves with kosher butchers, shohatim, and supervisors at the slaughter houses under the general surveillance of a committee representing the different congregations. Later, it became the recognized province of the congregation to appoint a shohet, subject to the supervision of its rabbi.

Controversies frequently arose as a result of unscrupulous practises. A typical case occurred in 1862, the instance of Congregation B'ne Yeshurun versus its shohet, Mr. Buckenheim. The Shehita Committee declared the latter incompetent in his profession. The shohet replied by showing an authorization to slaughter from Mr. B. Levis, who was the

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recognized and appointed authority of the congregation. To settle the controversy, a bill containing all the details of the case pro and con was forwarded to the Reverend Mr. Rice of Baltimore, a recognized authority in such matters, who after careful review of the case, replied that the shohet as well as his shohitah were forbidden, thereby sustaining the action of the communal shohitah Committee.

In his "Reminiscences" Dr. Wise tells of the conflicts which raged from time to time in the community over the problem of kosher meat between the shohetim, butchers, and the Jewish laity.

With the influx of Polish and Russian Jews in 1855, professional shohetim became plentiful, and kosher meat could always be obtained in Cincinnati without any difficulty.

In 1868, Dr. Wise, who himself had ceased being an observer of the dietary laws, published an editorial in which he warned the shohetim to declare as trefa, forbidden, cattle which were shipped from those districts where cattle diseases were known to be prevalent.

When, in 1870, the meat inspectors in Cincinnati were convicted of bribery by the civil courts, Dr. Wise wrote: "This situation convinces us again of the necessity of our Shehita and Bedikah (examinations of lungs and intestines which the shohet is required to make before declaring the carcass kosher) laws. It appears that officers appointed by the Board of Health to protect 200,000 human beings against numerous diseases engendered by unhealthy animal food, looked first to their own interests and then once more in that direction. Our Jewish laws need some improvement, but on the whole they are excellent protections against numerous diseases."[15]

A movement was initiated by the Humane Society in 1912 to substitute the stunning of cattle in place of ritual slaughter. This aroused

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a storm of protest from the Orthodox element because no meat could be regarded as kosher unless prepared in accordance with rabbinic laws.

Mr. Oscar Tronstine, a Reform Jew, and member of the Humane Society, published an article in which he opposed the methods of slaughter, designating it as cruel and inhumane. Dr. Boris D. Bogen, then Superintendent of the United Jewish Charities, replied in an article entitled "Hands Off."[14] His position was supported by the Israelite in an editorial which appeared December 20, 1912, thus putting an end to the controversy.

In 1920, there were fifteen retail kosher butchers in the city provided with kosher meat by two slaughter houses under the supervision of Rabbi Lesser, spiritual head of the Orthodox community. It was then estimated that about 4,000 pounds of kosher meat, aside from kosher fowl, was consumed daily.

At the present time, there are about eleven kosher butcher shops in Cincinnati, seven in Avondale, three downtown, and one in Price Hill. It was estimated by Rabbi Menachim Hochstein in 1930 that about 100 cattle are killed weekly for local consumption, indicating a decided increase in the amount of kosher meat consumed.

Rabbi Epstein, who succeeded Rabbi Lesser in 1926, endeavored to organize a Va'ad Ha'ir, a city-wide committee which was to be composed of all the Orthodox congregations, for the supervision of kashruth, but this attempt failed.

That year, the shochatim were organized into a union known as the Agudath Ha Schochtim D'Cincinnati. The purpose of the union was to improve wages, to establish a sick-benefit fund, and to improve the relationship between the butchers and the shochatim. In many cities of the United States, where the Jewish population is large, there are similar

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unions affiliated with the American Federation of Labor. In Cincinnati, the union proved abortive. The number of shohetim was too few for the union to have any merit or strength.

Rabbi Hochstein is of the opinion that the observance of kashruth in Cincinnati has decreased due to the stoppage of immigration, the contact with trefa food that is daily experienced by Jewish young people in the high school cafeterias, and the influence of Reform Judaism in Cincinnati. The older generation is passing and the younger generation is drifting away from Orthodox observances. It is not an infrequent occurrence where the Orthodox parents refuse to eat in the home of their own married children, and a rift is thereby created between the two generations.

The Jew is now part of the larger world. He is no longer in the Ghetto. Many of the younger generation of Orthodox parentage no longer see any reason for observing the dietary laws as a purely ritualistic practise. Many, however, who do not observe the dietary laws, refrain from eating shell-fish or pork products. The observance of kosher involves the housekeeper in considerable difficulties and inconveniences. Two sets of dishes are required for meat and dairy foods, the meat must be soaked and salted before being cooked, and in general kosher meat is usually more expensive than its ordinary market value. The observance of the dietary laws would involve absolute social segregation. Up to a century ago, the dietary laws had the effect of keeping the Jew and non-Jew apart. Today, many Jews no longer wish to be isolated socially, and the dietary laws, one of the greatest barriers between the Jew and non-Jew, are being disregarded. The failure of the dietary laws in America is the direct result of the processes of assimilation.

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S. MATZOS, UNLEAVENED BREAD FOR PASSOVER

Providing ritually prepared matzos, unleavened bread prescribed for use on Passover, has always been regarded as one of the religious functions of the congregation.[15] Like kosher meat, it is a ritual prescription, with which no observant Jew can dispense.

In the days when the congregation was still the seat of communal responsibility, it was customary for matzos to be both baked and distributed under congregational auspices. During the pioneer period, matzos were baked in the ovens owned by the B'ne Israel Congregation.

Maos Chitim, or the distribution of free matzos and other Passover necessaries to the poor before Passover, was always one of the traditional Jewish commandments.

In 1855, Congregation B'ne Yeshurun voted to construct an oven and install all the necessary facilities for the purpose of baking matzos. This was never done as a source of income or profit, but rather as a religious obligation.[16]

From a congregational activity, the manufacture and sale of matzos gradually passed into the hands of private enterprise. Thus, we find the firm of S. Simon in existence in 1856. This firm, later the Simon and Weil Company, continued in the matzos business in Cincinnati until 1925, when it abandoned the baking of matzos and became the Banner Baking Company of Cincinnati.

In 1860, Sh'erith Israel Congregation also added to its synagog an oven and machinery for the purpose of baking its own kosher matzos. The minutes of this congregation inform us that several thousand pounds of matzos were distributed free to the poor.

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The supervision exercised by the Orthodox element of the city over kosher meat was paralleled by their careful watch over the ritual preparation of matzos. In 1862, the following notice is recorded: "The undersigned committee of various congregations of the city of Cincinnati, having noticed that one Mr. Simon offers matzos for sale to the community, who accept his announcement as bona fide, are authorized to say: thereas said Mr. Simon in no wise conducts himself in accordance with the requirements of Jewish laws which give a man claim to public confidence, in religious matters and especially since he keeps no Yom Kippur or Shabbos and sells Chometz, leavened bread, on Pesach, and whereas he legitimized himself before no congregation and no authorized person in this city, that he bakes matzos and not chometz, we feel bound in duty to declare that said matzos are chometz and are no better than any other bread bought of any baker. N. Kelser, S. Hichberg, B. Schradski."

In 1866, Mr. Simon was given a Hechsher, authorization, that his matzos were kosher, by the Reverend Drs. Lilienthal and Wise and Messrs. Moses Ross, Solomon Levi, and J.R. Miller of the two leading Reform congregations. This sanction, given by reformers, carried no influence with the Orthodox.

An interesting practise which still survives in a slightly different form took its rise in these early days. It was customary for the congregation baking matzos to charge one or two cents a pound more than was being charged by private concerns in order to defray the necessary expenses incurred through the free distribution of matzos to the poor.

As late as 1869, Congregations B'ne Israel, B'ne Yeshurun, Adath Israel, and Sh'erith Israel were still baking matzos, but, in 1870, after the two Reform congregations had built their new Temples, they abandoned

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this activity. Ivra Sh'arith Israel ceased baking its own matzos and leased its bakery to a private individual, who for a period continued to operate under congregational auspices, but who later became an independent matzo baker.

The B. Manischewitz Matzos Company, which is today the largest matzos bakery in the world, was founded in Cincinnati by the late Baer Manischewitz in 1835. It started as a small cellar bakeshop, but owing to his inventive talent, Manischewitz created improved machinery and was soon able to transform the local bakeshop into a supply house for world Jewry. From this time, due to the rapid influx of East European Jews, the baking of matzos became entirely detached from congregational affairs and developed into a private enterprise. The practice of eating matzos during the Passover week is still adhered to in the great majority of Jewish homes, including the Reform families.

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4. MIKVEH, RITUAL BATH

According to a biblical injunction, the Jewish woman, after her period of menstruation, is required to bathe in a specially prepared ritual bath called the Mikveh.[17]

As early as 1843, there is a record of a Mikveh located on Eighth Street and Western Row which passed into the jurisdiction of the Congregation B'ne Israel in 1867. An account dealing with Cincinnati in 1854 stated that "The Mikveh was still liberally patronized."[18]

In the early days, Congregations Sh'erith Israel, Ahabath Achim, Beth Tephillah, and Chabe Sholem each had its own Mikveh. Gradually, those congregations which became Reform discarded the principle of ritual impurity and consequently did away with the Mikveh. Orthodox congregations alone continued to encourage and support the maintenance of a communal Mikveh.

With the removal of most of the Orthodox congregations to Avondale, the problem of the Mikveh came into prominence. An organization to build a Mikveh in Avondale was formed in 1950. Permission was granted to the society by the Zoning Commission of Cincinnati to build a Mikveh in the heart of the residential section. Objections were raised by some Reform Jews that, being a commercial undertaking, its erection was contrary to the zoning laws. The controversy between the two factions is still in full swing.

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5. BETH DIN, COURT OF ARBITRATION

The Beth Din is the traditional Jewish Court of Law and Arbitration. The rabbi and two assistants are judges, and they decide cases in accordance with rabbinic law. This institution owes its existence to a condition which prevailed throughout Europe prior to the French Revolution, and which did not accord the Jew a standing in the general courts of law. Hence, the Jewish community formed, as it were, a state within a state, and governed its own inner life according to traditionally accepted customs. Jewish law, starting from the Bible, moves in an unbroken line of development through the Mishna, Talmud, and later rabbinic codes to the present day;[19] and the Beth Din served as one of the instruments for the practical expression of Jewish religious tradition. The Beth Din, it is curious to note, was carried over into the communal history of American Jewry and into Cincinnati.

In 1841, the minutes of the B'ne Yeshurun Congregation make reference to a Beth Din, which had been established and to which Jews brought their civil and religious cases. This Beth Din was constituted of three judges chosen from the scholarly Jewish laymen of the congregation. Its object was to keep Jewish litigants out of the civil courts in order to avoid expensive trials, long delay and to keep the Jewish name off the court roster.

Again in 1855, soon after Drs. Wise and Lilienthal had established themselves in this city, the latter proposed the formation of a standing ecclesiastical board, a Beth Din, to consist of Dr. Wise, Dr. Rothenheim, a learned Talmudist and ordained rabbi, whom Dr. Lilienthal had brought to the city, and himself.

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This court was organised but did not function very long after this year, although many attempts were made to revive it.[20] However, it remained a common practise for Orthodox Jews to convene a Beth Din at which the Orthodox rabbi presided in all matters affecting congregational or communal disputes.

In 1917, through the initiative of the Jewish settlement, the Beth Din, as a court of arbitration, was again revived. It was composed of a Board of three lay judges before whom neighborhood cases of a petty civil character were brought for adjudication. There was no expense involved, both parties agreeing to abide by the decision of the court. Thus, many cases which would have been brought to the public courts were settled amicably, expeditiously, and without involving the Jewish name in the public records.

The most recent attempt to organise a Beth Din was made in 1926 when four of Cincinnati's Orthodox rabbis met at the call of Rabbi Epstein to establish a Va'ad Ha'ir, city assembly. It was proposed that this assembly should govern the affairs of the Orthodox Jews of Cincinnati with respect to kosher food, educational and religious matters. The assembly also was to cooperate with the Jewish Civil Court which had been constituted that year by the four Orthodox Jewish rabbis of the city for the adjudication of civil disputes between Jews voluntarily submitted. But despite all efforts,[21] these plans never materialised.

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C. CEMETERIES

A high wall on Chestnut Street at the corner of Central Avenue shuts out from public view the first Jewish cemetery in Cincinnati, and incidentally the oldest Jewish cemetery in the West. In this spot were laid to rest those members of the B'ne Israel Congregation who departed this life between the years 1821 and 1850.

The consecration of this cemetery took place under curious circumstances. In the year 1821, Joseph Jonas tells us, Benjamin Leib, or Lopo, then in a dying condition, requested that some Jews be called to his bedside. There were then only six confessing Israelites in the city. In answer to his request, Morris Moses and Joseph Jonas appeared in the Chamber of Death. When they drew near him, the dying man informed them that he was a Jew by birth. He had come to these parts many years earlier, when there were no Jews living here, had married a Christian woman and had reared his children in the Christian faith. But now that he felt his end approaching, he had called them to his bedside and entreated them to bury him as a Jew, according to the rites of the Jewish faith.

There was at this time no Jewish cemetery in Cincinnati. In order to fulfill Benjamin Leib's request, the handful of Jews were compelled to secure and hallow a plot of ground for burial purposes. The books of the Recorder of Deeds of Hamilton County record the purchase of a plot of ground 25 by 50 feet from Nicholas Longworth at that time.[22] Thus this cemetery was Cincinnati's first Jewish communal undertaking.

Samuel Bruel, in an article on "Jewish Burial Grounds,"[23] makes note of the fact that on October 24, 1826, the same Nicholas Longworth

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donated to the congregation, through Morris Moses and David I. Johnson, a piece of land adjoining the original purchase, thereby enlarging the plot to 25 by 100 feet.

On September 11, 1838, a still larger tract of land adjoining the old cemetery was purchased from Mr. Longworth for $600.[24] These three parcels of land, in addition to some few feet which the congregation later bought, constitute the present property. The cemetery was closed in 1849, and Congregation B'nai Israel purchased two and one-half acres of land from the city on the Montgomery Pike in Walnut Hills, which were laid out as a burial ground. Later, this cemetery became the joint possession of the two congregations, B'nai Israel and B'nai Yeshurun, and it is still in use.

Congregation B'nai Yeshurun acquired a small cemetery in the Western part of the city on Harrison Avenue near the old Brighton House, then out of the city limits. In 1853, however, the City Council passed an ordinance prohibiting any further interments within the corporation limits. B'nai Yeshurun then purchased the right and title to the use of the grounds of B'nai Israel. A partnership was entered into by which both congregations could elect delegates to manage the Union cemetery under joint control. The bodies lying in the Harrison Avenue Cemetery were exhumed and reinterred in the new cemetery.

The United Jewish Cemetery was consecrated in 1862. Soon thereafter, it was proposed that family plots be laid out on the ground adjoining the present cemetery, these to be sold to highest bidders. This proposal was strongly objected to, it being contended that in death no distinction should be made between rich and poor, and consequently came to

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naught. In 1860, however, ten additional acres of ground were bought and laid out in family plots.

After the outbreak of the Civil War in 1862, the Trustees of the United Jewish Cemetery resolved to grant free burial to Jewish soldiers who had died in defense of their respective flags. All funeral expenses were met by the Association, and a number of Jewish soldiers were interred under a beautiful monument erected to their memory.

Today, the United Jewish Cemetery has over 600 lot owners and it contains a beautiful new chapel, and sexton's house.

The third Jewish Burial Ground in Cincinnati was located on Catherine Street and Western Row. It was purchased in 1828 by a group which had an altercation with the Congregation B'ne Israel. In the course of a few years, however, a better feeling prevailed and interment in this cemetery was discontinued in 1844.[26]

In November 1855, the Judah Touro Verein, a burial society, was organised and incorporated in Cincinnati.[26] Its formation was prompted by the financial inability of many Jews to belong to the congregation.[27] It also functioned as a mutual aid organization, supporting sick members with a weekly benefit.

This society was bitterly attacked by both Dr. Wise and Dr. Lilienthal, who contended that there were already a sufficient number of Jewish cemeteries in the city, and that should it prove successful, it would ruin the congregations since it provided burial for Jewish people without compelling them to join a congregation.

Notwithstanding those attacks, the Verein made progress. In

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1869, it established a fund for the benefit of those members' wives and children who were left in need at the death of the bread-winner.

The Verein is still active and its cemetery is well kept. A number of prominent Jewish families still belong to the organisation and the cemetery is also available for those unaffiliated with congregations.

Although there is a free Jewish Burial Association in Cincinnati, most of the Orthodox congregations maintain cemeteries of their own or share them with one another.

In 1885, a Cremation Society was organized in Cincinnati to popularize the idea of cremation and seven Jews were among its members. Cremation, although not in accordance with rabbinic law, has been sanctioned by Reform Judaism, and is not an infrequent practise among Reform Jews.

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C H A P T E R V

JEWISH EDUCATION IN CINCINNATI

1842 - 1933

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I. THE MEANING AND SCOPE OF JEWISH EDUCATION

"The enrichment of personality," says John Dewey, "is one of the primary aims of education."[1] The Jewish school seeks to accept this aim by supplementing the work of the public school through imbuing the Jewish child with a heritage rich in spiritual ideas and qualities. The Jewish child is thus taught his relationship with Catholic Israel. He is imbued with a sense of noblesse oblige, and his mind is enriched by the addition of another language, history, ethical ideals and another culture. Jewish education in its emphasis on loyalty to ideals, and its absence of utilitarianism, serves to complement and supplement the instruction and influence of the public schools.

Most American educators are agreed that some form of spiritualization of life is required, or else under the spell of the mechanization of this age, life will become all too materialistic. This accounts for the fact that in many states of America, religious education is encouraged through credit given in the public schools for attendance at religious schools.[2]

The movement for intensive Jewish education resulted from the painful recognition of the inadequacy of a Sunday (once-a-week) school religious training.[3] The Jews of America have made a unique contribution to the system of religious education in that they have experimented longer than any other religious group with a week-day system of religious education, which complements and supplements the public schools.

The Jewish school can be counted on as one of the best

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Americanization agencies that the State has. The great mass of Jewish parents in America are of immigrant stock. The fact that the children grow up in the public schools and Americanize rapidly, while the parents Americanize more slowly, frequently creates an hiatus between them and their parents. The two generations speak different languages and have different standards and outlooks on life. The implications of such a condition for American life are self-evident. The Jewish school is in the preferred position to bridge this gap. It seeks to do this by pointing out to the child the rich cultural and spiritual background of the parents by explaining the reasons for his habits of life and religious practices, thus creating in the child an understanding of the parents which is productive of respect and love. The Jewish school not only "turns back the heart of the fathers to the children, and the hearts of the children to the fathers," but also seeks to stem the tendency to drift away from Judaism on the part of the Jewish adolescent. It endeavors to point out to him that loyalty to Judaism and the Jewish people is not incompatible with loyalty to America and modern culture. The Jewish school has a counteracting psychological sturm und drang through which the Jewish adolescent is subjected in trying to harmonize two cultures, two peoples and two loyalties. It rescues him for the Jew and Judaism and for America.

The Jewish school also cultivates an international mind in its pupils which leads to the feeling that the peoples of one geographic territory are not all-sufficient to themselves. Today, more than ever before, America realizes the need of creeping out of its provincial, almost chauvinistic shell, and participating in the affairs of the world

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of which it forms an organic part. The Jews have always been an international people with a national conscience. They know the world as few people know it. The Jewish school develops in the Jewish child this feeling of internationalism by relating him to the Jews, and hence to the people of the world. It teaches him that there are allegiances and loyalties which cut across political and governmental boundaries; by inculcating this spirit in the Jewish child, Jewish education becomes a functionary part of American education.

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2. CINCINNATI JEWISH PAROCHIAL AND SUNDAY SCHOOLS

From 1817 to 1842, there were no organized Jewish religious schools in Cincinnati. The community was small and Jewish children not sufficiently numerous to warrant the establishment of religious schools. There were no professional teachers and religious instruction was imparted principally in the home by the parents. As the congregations grew in membership, they were able to engage clerics who, in addition to their clerical services, devoted themselves to instructing the children in Judaism.

From 1835 through 1840, a number of special private Jewish teachers, Melamdim, were brought to Cincinnati by different families for the purpose of instructing the young of the family and also to act as slaughterers so that the families might have kosher meat. These Melamdim supplemented their income by peddling.

Jewish schools commenced on April 4, 1842, when "a number of ladies of congregation B'ne Israel met in the vestry rooms of their synagog and established the first Sunday School. This Sunday School was to take care of those children who were not receiving private instruction, and to supplement the Hebrew instruction by those subjects which were seldom taught by the Melamed.[4]

The Sunday School was an innovation in Jewish education and was copied after the American Christian Sunday Schools. Orthodox Jews were accustomed to a week-day Jewish school with an intensive Hebrew curriculum and therefore feared and opposed the Sunday School, because it set a low standard for Jewish education.

The first Sunday School in Cincinnati struggled on for a little

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while, but soon had to close its doors.

In 1846, a Talmud Torah School was established under the auspices of the B'ne Israel Congregation; but it, too, was short-lived.[5]

In the early Spring of 1846, the first Jewish parochial school, called the Cincinnati Hebrew Institute, was organized. The school gave instruction in secular and Jewish subjects and held its sessions on week days. It was a private school conducted under the principalship of the Reverend Mr. James K. Gutheim.[6] The curriculum of the school included Hebrew reading, grammar, translation and all branches of English education.[7] This parochial school, like the Sunday School which preceded it, was unattached to any congregation and was conducted under the auspices of societies especially organized for this purpose. In the old world, too, the schools and philanthropic institutions were not maintained by the synagog, but by the Kehillah or Kultus Gemeinde.

Mr. Gutheim's school continued until 1847. Its place was taken by another school, the Talmud Yelodim Institute, one of the most remarkable Jewish Parochial Schools in America in its day.

From 1847 to the period of the Civil War there were several private Jewish Boarding and Day Schools in Cincinnati. They were bitterly opposed by the Melamdim, as Jonas records in his "Memoirs," but flourished considerably in the absence of a regularly organized public school system. They were especially popular with the Jews living in small communities where the educational facilities and opportunities, secular and Jewish, were almost nil. Parents, living in such communities, would send their children to the private Jewish schools of New York, Philadelphia, Baltimore, and Cincinnati, where they could receive a good general and Jewish education.

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The character and curriculum of these boarding schools are best described in a contemporary quotation: "The school embraces an extensive system of education, and looks to the establishment of an elementary school divided into two classes, and a mercantile and polytechnic, divided into three, only such classes to be established in the beginning as are absolutely required, and are within the reach of the funds. The principal languages to be taught are the Hebrew and the English , not the German, although all the children likely to be obtained for the present are either natives of Europe or children of emigrants. Only in the polytechnic department is German to be a branch of study, by which means the children are at first to be thoroughly grounded in the language of the country and then to be instructed how to keep up a connection with the land of their immediate progenitors. The earlier branches of an English education are to be taught, together with Religion, Bible and Commentary, Mishna and Talmud. The government is to be as much as possible paternal, and corporal punishment is to be avoided. Children will be admitted into the elementary school at five years, and each class is to last one year and one-half. Girls are to be taught needle work during the hours that they are not engaged in the studies suited for the male sex chiefly. The entire plan comprises a system of thorough education, and reaches in fact a high school of a very comprehensive kind."[9] French and German were also taught, and it is possible that some form of the natural method in teaching languages was used in this school, for "scholars were requested to converse in English, German and French with their respective teachers."[10]

The minute book of the Talmud Yelodim Institute records that "On January 26, 1849, a report was submitted by the committee appointed

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for drawing up a plan and resolutions for the erection of a school for the education of the children of Congregation B'ne Yeshurun in English, as well as in Hebrew and religious tenets."

In October 1849, the Talmud Yelodim Institute was opened with a registration of 56 pupils. The subjects of instruction were Hebrew reading and translation, grammar, and Biblical History. In addition to the English subjects, German, Latin, and mathematics were also taught, and in 1850, a teacher was engaged to teach music three times a week. The school received its charter in 1851.[11]

A public school teacher's certificate, qualifying the holder to teach in the public schools of the city, was required of the teachers in the Talmud Yelodim Institute. Order and decorum were not features about which the school could boast, and frequently the Board was compelled to send ultimatums to the teachers regarding these matters. In 1852, we find that the Board "authorized the teachers to administer corporal punishment and that confinement be permitted to such pupils who cannot be corrected in any different way."[12] This decision was however revoked in 1859.[13]

Since the Talmud Yelodim Institute was a pay school, and many parents could not afford to send their children to it, Mr. Henry Hook of the B'ne Yeshurun Congregation and the leader of the Talmud Yelodim Institute project, prevailed upon his congregation to organize a Sunday School which was opened in January 1852.

Mr. Hook reported that the teachers taught gratuitously, and the Sunday School provided the first opportunity for Jewish women to be teachers.[14] The school met with the same opposition that the first Sunday School encountered, but strangely enough it was defended by

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so staunch a champion of Orthodoxy as the Reverend Mr. Loeser. However, he urged that the founders should not "rest satisfied with this fragment of religious education, but to do all in their power to establish regular schools under proper teachers, to instruct all in the Hebrew language, and to give a thorough knowledge of religion."

The Talmud Yelodim Institute was not self-supporting, and the problem of raising adequate funds became a burdensome concern. Hence in July 1853, Joseph Jonas of Congregation B'ne Israel wrote to the secretary of Talmud Yelodim Institute "concerning the advisability of opening up a new school which would combine the schools of both congregations." But the jealousy and rivalry between the two congregations prevented such a plan from materialising. This compelled the B'ne Israel Congregation to found its own school. "The Hoyoth Institute," fashioned after the Talmud Yelodim Institute, opened its doors on December 31, 1854.

When Dr. Max Lilienthal assumed the pulpit of B'ne Israel Congregation, he also became Superintendent of the Hoyoth Institute. For this particular task, he was eminently fitted. For a number of years, in addition to his rabbinical labors, he had conducted a large and successful "Hebrew and Classical School" in New York City, similar to the Talmud Yelodim and Hoyoth Institutes. Later in 1855, Dr. Lilienthal transferred his boarding school for boys from New York to Cincinnati; and in 1863, enlarged it to accommodate girls. The year 1853 also witnessed the organization of another parochial school under the auspices of Congregation Ahabath Achim.[15]

When Dr. Wise accepted the pulpit of B'ne Yeshurun in 1854, he also became Superintendent of the Talmud Yelodim Institute. "I am a friend

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of bold plans and grand schemes," he wrote, "therefore I entertain the hope that the Talmud Yelodim Institute may in a few years realize my fervent wishes of a Hebrew College in which our national literature may flourish along side the classical and commercial education."

This samyear under Dr. Wise's leadership, the Talmud Yelodim Institute underwent a complete reorganization both in physical equipment and curriculum. The revised plan contained courses in Hebrew, German, mercantile correspondence, and an English Department similar to that of the public schools for preparing pupils for College and High School. A course was also given in bookkeeping and arrangements were made to have the girls instructed in needlework.[16]

Soon after his arrival in Cincinnati, Dr. Wise supported by many prominent leaders in the Jewish community organized a Zion Collegiate Association. The purpose of the association was to establish an institution in the city of Cincinnati on the model of German universities in which the theological faculty shall be that of Judaism. Dr. Wise outlined his proposal in the following manner: "The cause of our desire to establish a university instead of a Theological Seminary is this: theological studies, if not supported by a thorough knowledge of natural, historical and mental sciences, are insufficient to make a student competent for the Jewish ministry as our age requires him. Again, a scientific education without religious knowledge is dangerous to the cause of true religion. It is desirable that our ministers should be scholars, and our scholars should be well informed in the religion of our ancestors. We think that there is but one University required for these in the United States.

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Cincinnati is according to our judgment, the best situated for the institute."[17]

In the Fall of 1855, Zion College, supported by associations organized for that purpose in other cities was opened with a faculty of five professors and fourteen students, two of whom were Christians.[18]

The curriculum consisted of Hebrew, Bible, Talmud, English, History, Geography, Archaeology, Arithmetic, Civics and Penmanship. Arrangements were also made to offer instruction in bookkeeping, vocal and instrumental music, Italian and Spanish languages and gymnastic exercises.

Drs. Wise and Lilienthal volunteered their services. Dr. Wise became Professor of the Scientific and Philosophic Department, including Mental Philosophy, Natural History, Natural Philosophy, Chemistry, Mathematics, Arithmetic and Drawing. Dr. Lilienthal was made Professor of the Classical Department and Living Languages. He taught Latin, Greek, Universal History, Criticism, Rhetoric, Practical Elocution, English Composition and Grammar, and French and German languages. The institution received little support from outside communities, and in 1857 was compelled to close. The reasons given were lack of support by its members and also the fact that the Talmud Yeledim Institute had established higher Hebrew classes.[20]

Under the leadership of Dr. Wise and an active Board of Directors, the Talmud Yeledim Institute was developing rapidly. In 1855, it registered 160 pupils.[21] During this same year, a school building for the Institute was erected on Lodge Street. The new building was made possible by private

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contributions totalling $11,000, and a bequest of $5,000 left in the will of Judah Touro of New Orleans for the school.[22] It was one of the first specially-created school houses in the city, and even contained the necessary laboratory equipment for the scientific subjects taught in the school. Dr. Wise, in characterising the work and spirit of the school, stated editorially in the Israelite: "It is justice to say that this school has not only eminent Hebraists, but also Grammarians and many good Arithmeticians among its pupils. The school is fully what it intends and maintains to be: the first school of the young who are prepared to think for themselves and learn chiefly how to study and think. It is eminently calculated to rescue the youth from the iron grasp of pedantry."

Thus by the year 1857, Cincinnati had three Jewish parochial schools, each with a secular and Hebrew curriculum, and with a total attendance of 336 students.[23]

The private Melamdim, who gave individual instruction, still flourished in spite of every effort by the leading rabbis to discourage this method of religious training.

The Jewish parochial schools were becoming models for public education. Dr. Lilienthal, the Principal of Hoyoth, informs us that "the principal teacher of penmanship of the Public Intermediate School, visited Hoyoth for information as to the method used in our Institute for imparting such rapid improvement in spelling and the correct style of penmanship."

At the public examination held in January 1857, the examiners in the English Department were Rufus King and Andrew Rykopf, president and superintendent respectively of the Board of Education of the city. The

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Honorable Judge J.B. Stallo was the examiner in German and translation. They testified to the excellent progress of the school and stated "that it surpassed the instruction given in the public schools of the city."[24]

In August 1857, at the reopening of Hoyoth a complete commercial training course was added to the curriculum in order to satisfy the commercial needs of the community.[25] It preceded by many years the introduction of commercial and technical subjects in the public elementary and high schools of Cincinnati.

The introduction of commercial training into the Hoyoth Institute is indicative of the commercial growth of the Jewish community, and the attempt on the part of the community to train its youth for efficient service in the commercial world. The Talmud Yeledim Institute had led the way by introducing practical subjects into its curriculum; Science, Music, and Sewing were taught in the school almost from its very beginning. Although Dr. Wise was not a professionally trained pedagogue, he was a born teacher. The methods he advocated were far in advance of the time. He possessed ideas which are in accord with the best in modern educational theory. He advocated "that no lessons must be given to a pupil, unless the teacher has carefully convinced himself that the pupil can fully understand it. Children must be taught to use all their senses, if possible, in acquiring knowledge. They must see the parts composing the whole, and must be employed in school. I believe that Grammar is best studied by comparison, and therefore advocate that more than one language be taught to a child. Hence we teach Hebrew, English and Grammar. I do not believe in teaching arithmetic, spelling, history, mathematics, etc., by rote. I

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have no confidence in the teaching of mathematics which is considered the leading study in our American schools, for the reason that it is given, namely: its fitness in stimulating and arousing to activity, the other intellectual faculties. This is alright and good, but the child would only develop one faculty of mind, viz: the comprehension of numbers of units adopted for inanimate bodies, which would keep the mind constantly busied with dead objects. Political geography must be studied in conjunction with history and not otherwise. In arithmetic, only those tables of daily occurrence, which are useful to the child should be studied, the rest are learned only to be forgotten. Spelling must be taught by writing sentences."[26]

Wise here indicates his disbelief in faculty psychology and the theory of transfer of training, theories universally accepted in his day. He also seems to have advocated something like our modern "problem" and "project" methods.

At the ninth anniversary of the school, Dr. Wise announced the opening of a Higher Hebrew School or what we might be calling a High School Department today.

In the meantime, pupils were gradually dropping out from the parochial schools in order to attend the public schools of the city which by that time had reached a very high degree of proficiency. In consequence, the Hoyoth Institute was discontinued in 1859,[27] and converted into a purely religious school. Classes met after public school hours from three to six in the afternoon, and on Saturday and Sunday mornings. This school was a forerunner of the Talmud Torah system in Cincinnati. The Reform Jews did not long continue this type of school, and it soon gave way to the Sunday School.

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With the steadily improving public schools during these years "a large number of the pupils of the Talmud Yelodim Institute took examinations for the admission to the Public Intermediate Schools and all were admitted with good notices," a procedure which threatened the existence of the Talmud Yelodim Institute. The Talmud Yelodim Institute was also being criticized for its per capita rate which was considerably higher than that of the Public Schools. To meet this criticism, Dr. Wise stated "that the Talmud Yelodim Institute taught more than the public school, and their pupils excelled in knowledge, because the Institute had fewer pupils per teacher, and the instruction was more individual; that the public schools use the method of learning by rote, that the Talmud Yelodim Institute does not do, and the Institute gives moral instruction, which the public schools do not."[28]

In 1861, the Board of the Talmud Yelodim Institute, finding it difficult to bear the deficit of the school single-handed, invited the members of the other three congregations of the city (B'ne Israel, Ahabath Achim and Sh'erith Israel) to assist them financially, to be represented on their Board and to pay $100 a year for each delegate. They felt justified in making this appeal since many of the pupils were children of members of other congregations and because many children were admitted without a charge.[29] The appeal met with a negative response.

In April 1861, seeing the need for giving religious instruction to the very young, the Talmud Yelodim Institute opened an infant class.

A radical change in the curriculum of the school took place in 1862 when it was decided "that no higher elementary English branches be taught in the Talmud Yelodim Institute other than those necessary to qualify scholars for admission into the Intermediate (High) Schools."

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The Institute was thus gradually becoming a preparatory school, training children from six to twelve in religious and secular subjects, and preparing them for admission to the secular high schools of the city.

At the Confirmation exercises in 1863, the confirmants were obliged to submit to a public examination in Hebrew, Bible, Jewish History, Ethics, etc., but several of the confirmants could not answer satisfactorily the questions put to them.

Consequently, the Board of the Talmud Yelodim Institute issued a resolution in which it deplored "the attitude of parents who think that just to have children read Hebrew alone, for which they employ a teacher, is enough. The Talmud Yelodim Institute hence moves that no child be confirmed by the superintendent who has not attended the Talmud Yelodim Institute at least one year prior to Confirmation."

The appeal for financial assistance which had failed to arouse a response in 1861 was successfully renewed two years later. The support of the other congregations, however, was for one year only, and the Talmud Yelodim Institute had to continue on its way unsupported by the other congregations of the community.

By the end of the Civil War, the Cincinnati Jewish community was maintaining the Talmud Yelodim Institute as a private Jewish parochial school, two other week-day religious schools: one conducted by the B'ne Israel Congregation, and the other affiliated with the Sh'erith Israel Congregation, and several Sunday Schools.

During the Chanukah Festival of 1865, Dr. Lilienthal introduced in his school, for the first time, a children's Chanukah entertainment. An appropriate play dealing with the Maccabean rebellion was presented, recitations were given, and songs in keeping with the spirit of Chanukah

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were sung. This entertainment met with the approval of the parents and the press. Since then, it has become customary for the Jewish schools to celebrate the Jewish Festivals by programs of plays, songs, pageants, and recitations similar to the first program introduced by Dr. Lilienthal.

After the Civil War, the better-to-do element of the Jewish population moved to the West End of the city and in 1867, the old structure of the Talmud Yelodim Institute was abandoned. For sentimental reasons, however, and also because the Board of Trustees of the B'ne Yeshurun Congregation felt that there was still a need for the school, they permitted the Talmud Yelodim Institute to use the vestry rooms of their new Temple. Mr. L. Aufrecht, who had conducted a Jewish Boarding School in Louisville, was engaged as principal of the school, and in a report which he submitted, he "urged the Trustees to reorganize the school and make it a religious school only, since the improvements in the public school system have made it unnecessary to continue the parochial schools any longer. The bulk of the children are attending the public school." In the same year, he opened a regular Hebrew-English School designed to meet the needs of "pupils living out of the city." Another private Jewish school known as "Dr. Messer's Jewish Boarding School" was also opened at this time and continued until 1886.

According to reports, the Talmud Yelodim Institute became a Free Sabbath School, meeting in the vestry rooms of the B'ne Yeshurun Temple on Saturday and Sunday mornings and giving instruction in Hebrew, History and Religion, with a registration of over 200 children. The school was supported by a Board appointed from the B'ne Yeshurun Congregation. Thus

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there came to an end one of the best known and oldest Jewish parochial schools in America.

By 1870, Cincinnati had the following religious schools: the Talmud Yelodim Institute, meeting on Saturday and Sunday mornings, with an enrollment of 200 pupils; the B'ne Israel School, meeting on Saturday and Sunday mornings, with 180 pupils; the Orthodox Adath Israel School, meeting on Saturday and Sunday mornings, with 50 pupils; and the Ahabath Achim School, meeting on Wednesday, Saturday and Sunday mornings, with 100 pupils.[31]

Dr. Wise justified the existence of these schools. He advocated that every congregation should have and support a religious school of its own to supplement the instruction given in the public schools. Furthermore, he maintained that Hebrew must be the main subject of instruction. "Hebrew," he wrote, "is essential, since it is the language of the Bible, and Judaism is the language of the Bible. The aim of instruction must be to teach children to read the Bible in the original....Hebrew should be taught like all other languages, in the natural method. The old Chumish Pentatcuch and Tefillah, prayer, reading and translation method must be discarded."[32] Dr. Wise was one of the first rabbis in America to advocate the teaching of Hebrew by the conversational method. He urged American Jewry to organize a conference on religious education for the purpose of standardizing text books and developing new methods.

By 1873, the number of religious schools had increased to five, with an attendance of 700 pupils representing about 7% of the Jewish population. Instruction in all the schools was free, and the curriculum consisted of Religion, History, Bible and Hebrew. There were about 1500 children of school age, and many in the remaining 800 received private instruction.

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In 1875, the Hebrew Union College was organized in Cincinnati[83] for training American rabbis for American congregations. In these early years of its existence, the Hebrew Union College also functioned as a graduate department to the different religious schools in the city and thereby was instrumental in rearing a generation of Jewish laymen imbued with Jewish knowledge and ideals; a generation which later manifested itself in the leadership of Jewish communal affairs.[84]

The Cincinnati Hebrew Sabbath School Union was formed on June 29, 1886. This Union was the first successful attempt to centralize the work of the Jewish Sabbath Schools in the city or in any city of America and was the natural outgrowth of the attention which had been given to Jewish education in Cincinnati. The Jewish Sabbath School Union endeavored to gather information about the Jewish Sabbath Schools throughout the country, and tried to standardize instruction in all these schools by the promulgation of a course of study. The Union also published, for many years, a weekly series of leaflets which contained Biblical stories and ethical lessons with a list of questions. These leaflets were very popular among the Sabbath Schools of America and are still in use in some schools. In 1895, the Sabbath School Union also published a guide for Sabbath School teachers. When the Department of Synagog and School Extension was established in 1905 by the Union of American Hebrew Congregations, the Sabbath School Union was merged with the newly-formed organization. Thus, the Cincinnati Jewish community was directly responsible for the efforts which led to the establishments of an organization that is wielding a very wide spread and wholesome influence over the religious

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schools conducted by the Reform congregations of America.

Dr. Wise never relaxed in his emphasis on the need for religious education for the masses of children. In 1875, he wrote editorially: "It is no time to make pupils pay for religious instruction; schools should be free and every congregation should have a Religious School."[35]

In 1879, Congregation B'nai Israel made its school free for members of the congregation. Children of non-members were also admitted, but were required to pay a tuition fee. This regulation was discontinued in 1890 and the school became free for all children who desired to attend. Subsequently, this policy was adopted by all the congregational Sabbath Schools, and so continues to this day.

During this period, the private and parochial school gradually disappeared, and a definite trend from private and parental support to congregational and communal responsibility was developed.

This condition was brought about by the desire of the Americanized Jewish parents to have their children trained in the public schools where the system of education had been greatly improved and was less costly than in the parochial schools, and where the Jewish child could come into contact with children of other faiths. This latter fact is evidence of the gradual attenuation of the Jewish consciousness of the second generation so characteristic of their fathers.

As the German Jews became more Americanized, they developed the point point of view that it was more desirable to transmit Jewish religious values to the child in English rather than in Hebrew, and that a period of four hours each week was sufficient for such training. In the course of time, this point of view led to the abolition of the Saturday morning

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sessions of the religious school, substituting for it the Sunday morning period for Jewish religious instruction. Years later, however, the pendulum swung back and the Jewish Reform Sabbath Schools, recognizing the inadequacy of the once-a-week religious school, are today endeavoring to reintroduce the Sabbath morning session.

The coming of the Russian Jew to Cincinnati in 1881 had a very decided effect upon the development of Jewish religious education in the community because the immigrants endeavored to establish a type of school which would provide a more intensive Jewish education than the Reform Sunday Schools. The Talmud Torah system was the direct outcome of this effort.

The year 1881 also marks the beginning of the movement of the Jewish population from the downtown section of the city to the Hills. In October 1884, a Sabbath School was organized on Walnut Hills.

The exodus of members of congregations B'ne Israel and B'ne Yeshurun from the basin to the environing Hills resulted in a noticeable withdrawal of children from the religious schools of these Temples. The distance from the homes to the schools was several miles and transportation was difficult. To tide over this condition, some parents engaged private teachers for the religious instruction of their children.

In 1892, congregations B'ne Yeshurun and B'ne Israel took over the Sabbath School organized earlier on Walnut Hills and reorganized it as a Union Sabbath School for the younger children of both congregations residing in that vicinity. The school was under the joint supervision of both congregations.

A proposal made in 1895 that both congregations erect a common

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school building in Avondale failed to materialise, being rejected by the officers of the Talmud Yeledim Institute. But in order to solve its problems, the B'nai Yeshurun Congregation built the Reading Road School building in 1903, at the corner of Reading Road and Whittier Street. It was a brick structure, two stories high, and contained an adequate number of classrooms and a good-sized auditorium. The Sabbath School of the B'nai Yeshurun Temple moved into this building. In the meantime, the B'nai Israel Congregation conducted a school for the children, whose families lived on the "Hill," located on June Street. In 1906, when the Rockdale Avenue Temple was completed, they moved their Sabbath School to their present location in Avondale, in the new Rockdale Avenue Temple.

To meet the problem of religious education created by the coming of the Russian Jews, several free Sabbath Schools were organized in the West End of the city, especially designed for the children of the Russian immigrants. Dr. Philipson, however, had another view of these schools. "The School," he wrote in 1890, "was organized not so much for religious instruction as for the purpose of civilizing these small exiles."[36]

These schools were attended mostly by girls, the boys being sent to the more intensive daily schools which met after public school hours, the Cheder and the Talmud Torah. Little or no emphasis was placed on the education of girls at this early period since Jewish education for girls was not traditional with the East European Jews.

By 1914, the number and types of religious schools had grown considerably.[37] Beside the Talmud Toreh, there were nine schools including one private school. The largest number of these schools belonged to the

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congregational Sabbath School type, among which may be listed the Talmud Yelodim Institute (Plum Street Temple), the Talmud Yelodim Institute (Reading Road Branch), Reading Road Temple Religious School, Rockdale Avenue Temple Religious School - City Branch (in the Jewish Educational Institute, West Sixth), Jewish Settlement Sunday School (conducted by the Council of Jewish Women), Ninth Street Synagog Sabbath School, Price Hill Hebrew School and a Private Hebrew School.

The number of days on which instruction was given in the Sabbath Schools varied. In the three schools located in Avondale, namely, the Reading Road Sabbath School (Plum Street Temple), Reading Road Temple Religious School, and Rockdale Avenue Temple Religious School, sessions were held both on Saturday and Sunday mornings; the two downtown schools, the Talmud Yelodim Institute of the Plum Street Temple and the Sabbath School of the Ninth Street Synagog, also gave instruction twice weekly, on Saturday and Sunday mornings. The other two downtown Sunday Schools which met in Jewish institutions held sessions only once a week, the one in the Jewish Settlement on Sunday morning and the other in the Jewish Educational Institute on Sunday afternoon. The Price Hill Hebrew School was a Talmud Torah and held four sessions a week. The Private Hebrew School held sessions daily, except Friday.

The various schools above enumerated had approximately 1740 pupils enrolled in 1914; 396 received instruction daily except Friday and Saturday, 60 received instruction four times a week, 974 received instruction twice a week, and 310 received instruction only once a week.

The physical equipment of the schools represented two extremes. The most modern and up-to-date buildings were those attached to the Temples;

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the Talmud Torah was housed in a dilapidated old building on Barr Street. The three schools in Avondale were of recent structure. All the Hill schools had separate buildings, classrooms and assembly rooms were large, steam heated, well ventilated and lighted, access was easy, furnishings were suitable, and seats were comfortable.

The three schools in Avondale provided accommodation for 800 children. On the other hand, the schools in the West Sixth Street District represented a typical picture of congestion and overcrowding.

The total amount spent in 1914 for all the Jewish Religious Schools was about $15,000 or a little over $8 per capita.

By 1925, the total enrollment of the Sunday Schools in Cincinnati was 1209, compared with 1284 in 1914. Of this number, 994 were enrolled in the schools of the three Reform Temples, while 205 were divided among two other schools, one conducted under the auspices of the Council of Jewish Women in the Jewish Settlement House on Clinton Street and the other under the auspices of the Rockdale Avenue Sisterhood on Price Hill.

In 1899, the B'ne Israel Congregation introduced an innovation relative to Confirmation. It had been the custom to confirm girls and boys when they reached the age of thirteen irrespective of their grade in the Sunday School. The children who entered the school at thirteen and were only in the first or second grade were confirmed with those who had passed through all the grades. Feeling that this was an intolerable condition, the school board adopted a ruling making it compulsory for all children, before being confirmed, to complete the full course of the school. In 1907, an additional grade was also added to the school and the age of Confirmation was advanced to fourteen.

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Over thirty-five years have elapsed since school instruction was changed from two mornings to one. Experience during recent years, however, has proved this change to be fallacious. The Commission on Religious Education of the Union of American Hebrew Congregations, of which Dr. Philipson is Chairman, relizing this fallacy and the inadequacy of a once-a-week school system for religious instruction has advocated a change back to the twice-a-week method. Such a plan was recently put into operation in the Sabbath Schools of the newly formed Isaac M. Wise Temple, and the age of Confirmation was advanced from fourteen to fifteen, it being felt that children are too young at fourteen to commit themselves to a faith the prineiples of which they are too immature to comprehend.

During the last few years a new spirit, accompanied by several important changes, has found its way into the Sunday School of the three Reform Temples. The character of these changes and the spirit which prompted them are indicated in the annual messages of Rabbi Heller in 1929 to his congregation, in which he pointed out the failure of the Sunday Schools throughout the country and the indifference of the congregations to this failure, and in which he advocated the adoption of newer methods which would extend the course of instruction over a longer period of years. 38

Under his leadership, the school has introduced Hebrew into all the classes. It is also required that the two classes preceding Confirmation shall attend an extra session of one hour on the basis of merit and work accomplished. The project method has been introduced, the general procedure of the Progressive School has been applied as far as possible, and the standard for teachers had been raised.

"All this is but the beginning," stated Rabbi Heller. "We

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must win the cooperation of our parents; we must make them and their children come to a realization of the importance of a genuine Jewish background. To be a Reform Jew need not mean that one must be ignorant. Our effort is to teach the history of the Jew, Jewish customs and ceremonies, to give our children affection and loyalty for their heritage, a knowledge of the central principles of their faith, to induce them to observe its holidays, to give them enough knowledge of the Hebrew language so that they can use it in connection with our Reform Prayer Book. We are in the midst of a period of transition."

In the religious school of the Rockdale Avenue Temple a number of similar progressive modifications have taken place in recent years. In 1917, a Kindergarten class and a class for seven year olds were established. Before that year, no children under eight years of age were enrolled. Under the new system, religious instruction is provided from the Kindergarten through the senior class of the high school, a course of twelve years. Eleven years later, in line with the most recent educational policies, the B'ne Israel Congregation made it compulsory for the four highest classes to come one weekday afternoon in addition to Sunday morning. The same year, a strenuous effort was made to secure the support of the home in the observance of Jewish ceremonials, an effort which indicates the tendency to bring back into Reform Judaism something of that emphasis on the traditions of Jewish life which in the early polemical days of Reform was purposefully ignored and omitted.

The Reading Road Temple before its merger with the Plum Street Temple under the leadership of Rabbi Wohl, cooperated with the Bureau of Jewish Education and introduced progressive methods and a new curriculum

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into its Sabbath School. All children attended the school twice a week. Hebrew was taught in all the classes. A children's choir was made part of the work of the school; and a Consecration Service on the first day of the Succoth Festival was introduced to induct the first grade children into the Religious School.

Equally significant with the new methods of instruction is the change in content of the Religious School curriculum. Hebrew was re-introduced due to the conviction that a Hebrewless Judaism in America would be, at best, anaemic. Years previous Isaac M. Wise laid strong emphasis on the teaching of Hebrew, and today Reform rabbis are realizing that Judaism cannot be taught as a catechism whose tenets may be memorized in any language.

Significant, too, is the introduction of Jewish Current Events as a subject of instruction which brings the child into a deeper knowledge of contemporary Jewish world affairs and integrates him with the whole of Jewish life. The Bureau of Jewish Education cooperated with the Temples in these progressive changes and made available to them the results of its educational researches and experimentation.

In recent years, the Religious Schools have moved out of the basement vestry rooms into the well equipped school buildings which are the equal of the best public school buildings in equipment throughout the city.

The teaching personnel has also been tremendously improved as a result of the Teachers Training Groups conducted cooperatively by the Religious Schools of the Temples. On the whole, with the exception of the students of the Hebrew Union College, the practise is to engage as teachers men and women who teach in the public schools, thereby eliminating the

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problem of discipline so characteristic of the Jewish Religious Schools.

At the present writing, there are in Cincinnati five Sabbath Schools with a total enrollment of about 2,600 children, 66 teachers; and their annual budget is approximately $17,500 a year with a per capita cost of $14 a year.[40]

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3. THE TALMUD TORAH

The parochial and Sunday schools in Cincinnati were the creation of the German Jewish Reform element. But with the coming of the Russian Jews in 1881, a more intensive type of Jewish school, the Talmud Torah, was introduced and developed.

The educational traditions of the Russian Jew differed very radically from those of the German Jew, not so much in religious outlook as in intensity. For the German Jew, the Religious School was a supplementary school; the Russian Jew, on the other hand, with very few exceptions did not attend any secular school other than the Religious School, Cheder, Talmud Torah, and Yeshiva. In these institutions, the East European Jew spent the greater part of his day. Here he received an intensive course of instruction from the rudiments of Hebrew reading, Ivreh, through the Bible with the commentaries. And then at an early age, sometimes as early as five or six, he was introduced into the intricate study of the Talmud. Such an education very frequently necessitated a tremendous sacrifice by the parents.

The Talmud Torah, which in this country has developed into the principal type of intensive Jewish School, was in Russia a place where orphans and children of the very poor received instruction at the support of the community.[41]

On coming to this country, the Russian Jew endeavored to transplant the East European system of Jewish education on American soil. But, despite his loyalty to this tradition, a complete reproduction was impossible due to the distracting influences of the public school, and the severe

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economic conditions during the early years of their settlement.

The Cheder, which was at once organized, was devoted largely to elementary instruction, that is reading Hebrew. Soon, however, it gave way to the Talmud Torah, which became a communal concern. The need for communal support of these Talmud Torahs led to the organization of the Bureaus of Jewish Education, which have grown up in most of the large communities of the country.

In September 1887, the Reverend Mr. Moses Isaacs and Baer Manischewitz, both prominent leaders in the Orthodox community, convened a meeting of the Orthodox Jewish communal leaders at which a Talmud Torah Society was formed for the purpose of teaching "poor children and the Jewish religion according to the Orthodox traditions in order that they may become good American citizens, and loyal to the Orthodox faith." This resolution was made part of the Constitution of the Talmud Torah Society.

A charter was soon thereafter secured for the new society. When sufficient funds had been gathered a school was started in the rooms of the Chevrah Mishnaeth, Mishnah Society, on Court Street between Central Avenue and John Streets, the first home of the Talmud Torah.

Two teachers were engaged. The curriculum consisted of Ivri, the teaching of Hebrew reading; Chumash, Pentateuch; reading and translation with Rashi; Shulchan Aruch, a code containing Orthodox ritual and laws compiled by Rabbi Joseph Caro - sixteenth century. The textbooks used were the Siddur, prayer book, the Pentateuch and the Chaye Odem, one of the tractates of the Shulchan Aruch. Yiddish was the medium of instruction until 1904 when English was also introduced. The

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translation method was in vogue. The teachers were mostly immigrant Jews, not trained as pedagogues, but possessing a thorough knowledge of Jewish law and religion. Continual disorder prevailed and corporal punishment was freely administered. The children attended in two hour shifts after public sch ol hours in shifts from four to eight o'clock in the evening.

It was only after several years that the teaching of post-Biblical History was introduced on the Sabbath afternoon. This was an innovation to the traditional European Jewish School curriculum.

The old quarters were outgrown in 1889, and a house on Central Avenue between Seventh and Richmond Streets was rented and remodeled along lines followed by the Talmud Torahs in New York and Chicago.

To cover the yearly deficit of the school, the Board resorted to all sorts of schemes for raising money such as private subscriptions on a membership basis, contributions from parents of some pupils, picnics and am parties, balls, bazaars, raffles and contributions from synagogs, collections at weddings, parties and funerals. A large part of the revenue, however, came from the sale of matzos, which Mr. Peer Manischewitz sold to the Talmud Torah and which they in turn sold to the community at a profit.

By 1891, the school had a registration of 200 pupils and a principal was engaged to supervise the teachers and the instruction. During this year, differences arose between the members of the committee of 16 as to the methods of instruction advocated by the new principal, and developed into a factional quarrel which led to the secession of several members of the committee. One of the factions which split from the Talmud Torah organized a school of its own in a few rooms on Court Street between

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Mound and John, and for a while Cincinnati had two Talmud Torahs. Fortunately, the split lasted only one year, when both sides realized the unfortunate condition that the separation was bringing upon them and were reunited.

In 1901, the Board decided that, owing to the spread of the Jewish population in the West End, it was necessary to open a branch school. Rooms were rented and fitted out on Providence Street near Wade. During this year, the practise of charging tuition fees was introduced for all those whose parents could afford to pay.

This practise marked the beginning of a change in policy. Heretofore, the school was known as the "poor school," and only those who could not or would not pay the tuition sent their children. But with the starting of the "pay school," many parents who would not accept "charity," sent their children to the school.

Feeling that too little time was available for instruction, the Education Committee in 1902 added another hour of instruction to the already lengthy course of study, making it ten hours per week.

In this year, an "Orthodox Sabbath School" for girls was opened in the Talmud Torah for the purpose of counteracting the influence and vogue of the Reform Sunday Schools. Instruction was given on Sabbath mornings in Jewish History. This year marks the beginning of the Sabbath School Movement by the Orthodox Jews.

The Ohave Zion Society, the most active Zionist group in Cincinnati, requested an received representation on the Board of the Talmud Torah "in order to assist in raising the growing generation in line with the Zionist spirit."

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In the year 1905, the Talmud Torah building on Central Avenue was condemned by the City Building Department as unsafe, and had to be closed. The Board secured temporary quarters for the school on George Street and later the Loth residence at 612-614 Barr Street between Hound and Cutter was purchased and remodeled for school use. It continued in those quarters for ten years, during which time the neighborhood deteriorated through the infiltration of negroes. Neglect had caused the building itself to become dilapidated and a menace to the health and safety of the children. The neighborhood contained 1,800 Jewish children of school age, but the Talmud Torah only provided accommodations for 318. These factors led the Board to look for a new and more central location on which to erect a suitable and modernly equipped school building. The new Talmud Torah building at the corner of Hopkins and John Streets was dedicated in the Fall of 1916. It was opened when the Ladies Society discontinued its practise of giving shoes and clothing to the needy children. This was taken over by the United Jewish Charities.

In 1917, Dr. Abraham Simon, a pedagogue of considerable experience, became principal of the school. He inaugurated many important changes in the curriculum and administration. Hebrew was taught in Hebrew, Ivris B'Ivris, in the lower grades and English replaced Yiddish as a method of translation in the higher grades. In the Talmud classes, however, Yiddish was continued because the teacher was unfamiliar with English. Jewish folk songs were also introduced and Jewish History was given greater emphasis in the curriculum. A Parents' Association was also formed. Dr. Simon also organized a Hebrew High School for the graduates of the Talmud Torah. Scholarships of a few dollars a week were granted in order that

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superior students might attend. Another innovation was the enrollment of girls for in the Russian Ghettos, girls did not receive formal religious education. Professional and more Americanized Jewish teachers were engaged to replace the older Melamdim.

The Talmud Torah abolished tuition fees. Dr. Simon's plan to make the Talmud Torah as free as the public schools was based on the idea of attracting many pupils who did not attend because of the indifference of parents. The school was supported through donations, subscriptions and membership, bazaars, balls, picnics, etc. Parents who formerly paid tuition were now requested to pay membership dues. A campaign was waged in the community to raise a maintenance fund for the school. The experiment resulted in an increased registration of pupils and an increase in the supporting membership of the Talmud Torah. The fact that children of better class parents attended with children of the poor removed the taint of a Charity School, which long adhered to the Talmud Torah.

The tendency of the Talmud Torah to improve the caliber of its instruction coupled with the fact that it was no longer a charity school led gradually to the disappearance of the Cheder, or one-room school, which was traditional in the old world. The great majority of children who sought an intensive Jewish instruction found their way into the Talmud Torah.

To meet the demand for a Talmud Torah in Avondale and Price Hill, where the Jewish population was moving, branch schools were begun in these suburbs.

Dr. Simon, who was responsible for the radical change in the policy of the Talmud Torah, remained at this post only until 1921. The

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Board of Directors then reinstated the tuition fee, and only those whose parents upon investigation were found to be unable to pay, were admitted without charge. The theory underlying this plan was that no system of Jewish education could be established permanently unless it were at least partially self-supporting. The instance was especially true of the Talmud Torah system. Intensive Jewish education was costly, requiring a yearly per capita rate of forty to fifty dollars per pupil. Such a task lay beyond the ability of the Jewish community, which at best could not be altogether convinced of the necessity of this type of Jewish religious education. It was further contended that it would be a fatal mistake to abolish the Jewish tradition of having parents pay for the religious education of their children and to make Jewish education a philanthropic concern.

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4. THE BUREAU OF JEWISH EDUCATION

After Dr. Simon left in 1921, as principal, a period of disintegration set in. The group, which in the past had carried on the work of providing intensive Orthodox religious instruction to the children of the congested districts through the Talmud Torahs, suffered almost complete exhaustion.

Through the efforts of the United Jewish Social Agencies, a survey of the Jewish educational situation in Cincinnati was made by Mr. Louis Hurwich, Director of the Boston Bureau of Jewish Education, with a view of taking over the Talmud Torahs and regulating the Orthodox schools, and also to develop a comprehensive system of Jewish education for the whole community.

The Cincinnati Bureau of Jewish Education came into being early in 1926. A constitution was adopted which committed the newly-formed Bureau "to promote Jewish education in Cincinnati and its vicinity; to render financial and moral aid to affiliated schools; to increase the Jewish educational facilities in the community; and to make scientific studies of the problem of Jewish education in all its communal phases. The membership of the Bureau Board should be composed of the following number of delegates elected by the following organization: the Talmud Torah Society - 15 delegates; the United Jewish Social Agencies - 5 delegates; each synagog directed by the general membership - 5; and delegates to be designated by such other organizations as are elected from time to time by the general membership."

A Board of Trustees consisting of eleven members was designated

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by the constitution to have executive charge of the affairs of the Bureau. The constitution also provided for the election of a superintendent and a teaching staff who "shall consistently observe the Jewish Sabbath and the dietary laws."

Besides the Talmud Torah Society and the United Jewish Social Agencies, the cooperating organizations were the Cincinnati Lodge Number 4, I.O.B.B., the Council of Jewish Women, the Jewish Big Brothers Association, Parents Association Avondale Talmud Torah, Avondale Synagog, Washington Avenue Synagog, Plum Street Temple, Reading Road Temple, Rockdale Avenue Temple, Chev Shalom Congregation, Tifereth Israel Congregation, United Roumanian Hebrew Congregation, B'nai Jacob Congregation, and Beth Jacob Congregation on Price Hill. To these, in time, were added the Poale Zion Society and the Ivriah Society.

At its inception, the Bureau experienced opposition from those in the Reform group who feared lest the broad scope of the Bureau might affect the Sunday Schools. But in time, as the Bureau showed its progressive tendencies, the suspicion gave way to cooperation, and antagonism was displayed by the ultra-Orthodox who accused the Bureau of being an unorthodox body.

The first task of the Bureau was to take immediate charge of the Talmud Schools. Owing to the fact that the United Jewish Social Agencies is a constituent of the Cincinnati Community Chest, which does not provide funds for specific religious activities, the Bureau of Jewish Education had to raise its funds through an independent campaign.

During the first year of its existence, the Bureau succeeded in increasing the enrollment of the four schools taken over from the Talmud

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Torah Society, the Johns Street, Walnut Hills, Price Hill, and Avondale Schools, from 175 to 400 pupils; and in raising the budget from $9,000 to $30,000 per year. Of this sum, $24,000 in annual subscriptions was raised during 1926 from the community at large, and $6,000 from tuition fees. The method of instruction in the Talmud Torahs was changed radically. The natural method of teaching Hebrew, Ivris B'Ivris, replaced the translation method and modern pedagogic method replaced the older methods of learning by rote.

The Bureau also conducted classes in Hebrew for adults, organized extension clubs and holiday celebrations for children, and offered two summer courses for teachers of the Bureau.

When the Bureau of Jewish Education took over the Talmud Torah many members of the Orthodox group became dissatisfied. They complained that the instruction was too elementary in character, and that since it had been taken out of Orthodox control, it had become "tinged" with Reform both in method and in ideology. Consequently, they organized the Yeshiva parochial school patterned after the schools in the Old World where the emphasis was on Talmud and Codes taught in Yiddish translation by old-fashioned Melamdim. Jewish History, the Hebrew Language, and modern Hebrew literature were deleted from the curriculum. The pupils devoted every afternoon after public school hours to these studies. A branch of this Yeshiva was opened in Avondale in 1926, and in 1931 had an enrollment of about 100 students.

In 1926, Mr. Hayim Peretz, the new director of the Bureau of Jewish Education, reported that there were 1,209 pupils enrolled in all

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the Sunday Schools, and only 400 enrolled in the Talmud Torahs, indicating the trend toward congregational schools that had been gradually developing. Whereas the enrollment of children in the congregational schools was growing, the number of children in the Talmud Torahs was rapidly decreasing. This trend is evident in most of the cities of this country where educational statistics are available.[42]

At this time, it was estimated that the total number of Jewish children between the ages of six and fifteen was 5,000.[43] Of these, 1,814, or 36%, received some form of Jewish instruction at the approximate cost of $57,600 to the community. Of the total number, only 12% received week-day instruction under communal auspices.

Feeling the need for a building in Avondale to conduct the Talmud Torah on a large scale, the Bureau of Jewish Education purchased the old Adath Israel Synagog on Rockdale Avenue when this congregation built its new Temple on Reading Road and Lexington Avenue.

At a meeting on March 15, 1926, the Talmud Torah Society, a constituent of the Bureau, gave consent to the sale of its Johns Street property in order that the Bureau might have resources for its new building in Avondale. On September 12, 1926, building operations were commenced and nine months later on May 29, 1927, the Bureau of Jewish Education dedicated its new building, an addition to the synagog building which it had purchased and which contained an auditorium, a number of classrooms, library, offices, game-room, and indoor playground.

Through the erection of this building, the Bureau of Jewish Education established itself as a permanent educational institution in the

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life of the community.

At the beginning of the third fiscal year, Mr. Robert W. Senior, President of the Bureau stated that notwithstanding campaigns and tuition fees, the Bureau was unable to raise the necessary budget. He urged the incoming Board to devise ways and means for raising the deficit. Closing his report for that year, Mr. Senior said "that it is indeed a hopeful sign - that for the first time in the history of Cincinnati Jews of all shades of belief united to carry out a movement redounding to the benefit of the community. Let us hope that such a condition of affairs will never arise again; that the spiritual and social problems of any one element will be looked upon as the concern of the whole. Ofttimes, in our history, Jews have been drawn together through suffering and persecution. In Cincinnati, at least, it should be our endeavor to sustain the community interest through a medium that is both cultural and spiritual."[44] During that year, the Bureau extended its activities. It provided instruction at the Avondale School to Jewish crippled children and conducted the religious classes at the Convalescent Summer Home on Price Hill. The Bureau also conducted several neighborhood holiday festivals, and sought in various ways to arouse the community consciousness. It issued pamphlets for the Jewish Festivals which were widely read.

In 1928, the Dr. Jacob S. Golub, then with the Bureau of Jewish Education in Chicago, a professionally trained educator, and the author of several textbooks in Jewish History, replaced Mr. Peretz as Superintendent.

During the year 1928-29, a new program, the individual study plan based on the Dalton Method, for teaching Bible and Hebrew was

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instituted in the Talmud Torah. The schools were kept open during the summer which was an innovation.

Dr. Golub initiated the Keren Ami project in which all of the religious schools cooperated. The aim of this project was to teach the children to budget the funds which they donated to Jewish charities.

A new curriculum for the Kindergarten and Primary grades was instituted which aimed to substitute learning by "activity."

An outstanding accomplishment of the Bureau of Jewish Education was a survey undertaken in March 1929 to discover the extent of the Jewish unschooled. The homes of 4,462 families were visited and first-hand information obtained.

This survey showed that the Cincinnati Jewish community is largely an adult community; 2,063 homes were found to have no children under the age of 16; 2026 homes were found to have 3,568 children between the ages of 6 and 16. These figures, Dr. Golub pointed out, show an actual child population of school age that is far below previous estimates.

The survey further indicated that 63½% of the children between the ages of 6 and 16 attend religious schools. Two-thirds of the remaining 36½% attended religious schools at one time or another.

The study proved that Cincinnati had practically no problem of religiously unschooled, and in this respect Cincinnati rates far above most Jewish communities in America. During adolescence, 80% of the Jewish children receive about four years of Jewish instruction, and only 15% of the entire school population receive no Jewish education. The majority of the unschooled are from homes that have no synagog affiliations. These figures indicate that Jews in Cincinnati are, on the whole, convinced of

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the need for Jewish education and are sending their children to the schools.

In his annual report on January 18, 1931, Dr. Golub points out that the Bureau is today cooperating with all the Jewish educational interests of the community - Orthodox, Conservative and Reform - and is assisting in the instruction of children from the Kindergarten age through maturity. Its work falls into four major divisions: the Talmud Torahs, assistance to Temple Schools, youth work and adult work. "The Talmud Torahs today," Dr. Golub states, "afford the sole means of instructing our young in an effective use of the Hebrew language and of producing an educated Jewish laity."[46] He also reports that the spirit of the Talmud Torah is pleasant and that the children are showing much interest in the many extra-curricula functions. Hebrew is taught by individual method so that every pupil progresses according to ability without being obliged to wait for the rest of the class and depending less on the assistance of the teachers.

For the Temple schools, a special curriculum stressing an American child's way of observing the Jewish Festivals, has been developed for the third and fourth grades, which includes Literature, Music, Handwork, History, Dramatics, Plays and Games.

The budgets amounting to $45,000 a year were during the years 1927-28 and 1928-29 raised through special campaigns. In the past two years, however, the Bureau's funds came through the Jewish Welfare Campaign, an organization which has united many national and international Jewish causes not included in the Community Chest Fund and for which funds were formerly raised in Cincinnati through individual campaigns and subscriptions.

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The first year, this fund fell short of its goal, but the Bureau received its quota. At the end of the last fiscal year, however, the treasurer reported that due to unfavorable economic conditions, the Bureau incurred a substantial operating deficit.

The Bureau, however, established its place firmly in the communal life of Cincinnati. It serves today as the coordinating instrument of the religious, educational life of the Jews of the community.

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5. RADICAL SCHOOLS

The Sunday School, Talmud Torah and Cheder, however, do not exhaust all the types of Jewish schools in Cincinnati. The stream of Russian Jewish immigration brought into every community a mixture of people of varying political, religious and intellectual outlooks. The dominant element was, of course, Orthodox; but a large proportion of the Russian Jewish immigrants, particularly the young people, were not religiously minded.

They had been influenced by the Russian revolutionary movement, their outlook was Socialistic, areligious, and cosmopolitan, and the Jewish Question was not their chief concern. They were interested in the domination of the proletariat, and their point of view is embodied in Socialism. In America, this group was responsible for the establishment of the radical Jewish papers, such as "the Forward;" the "Arbeiter Ring," one of the largest Jewish fraternal orders in America; and the Jewish Socialist Sunday School movement. In the year 1915, this group in Cincinnati organized a Jewish Socialist Sunday School, which met in the Labor Lyceum on Clinton Street. The school was composed principally of girls, and was very shortlived.

Another group among the Jewish immigrant youth showed the influence of Zionism and Socialism. Although they advocated international Socialism, they differed from the members of the first group in that they harmonized Nationalism with Marxian Socialism. Their program called for the support of Jewish Nationalism, and even of Zionism. To this division

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belonged the Poale Zionist. In contradistinction to the Jewish Socialist Sunday Schools, this group established the Jewish Folks Schule. The movement for the organization of these schools in America started in 1911, the first such school being organized in New York. Religion is not taught in these schools. The Jewish Festivals were celebrated, but the nationalistic instead of the religious phase was emphasized. In the majority of these schools, Yiddish was the medium of instruction because it is the language of the Jewish masses. Modern Yiddish literature is taught and even the Bible is taught from a Yiddish translation. Jewish history, Zionism, Yiddish literature and Socialism make up the general course of study. Two attempts to organize such schools were made in Cincinnati. In 1915, the newly organized school met at the Jewish Settlement on Saturday afternoons and Sunday mornings. The majority of the pupils were girls and the teachers were volunteers. Enthusiasm, rather than pedagogic training, was their major qualification. The school was short-lived. A second attempt was made in 1919, but also failed.

In other cities in America these schools exist, although they do not seem to flourish. A federation of these schools, however, has been effected, and a pedagogic literature in Yiddish is being developed for these schools. There is a training school for teachers of the Jewish Folks Schule in New York City.

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6. TEACHERS INSTITUTES

The first attempt to organize an Institute for the training of Sabbath School teachers was made in 1898. To this Institute, which held weekly sessions at 622 June Street, the Sabbath School teachers of the city were invited. Courses on Sabbath School pedagogy were given by Mrs. David Philipson and Louis Grossman. The Institute, however, did not continue for long.

In 1909, Mr. Jacob Schiff of New York City created a trust fund of $100,000, the interest of which was to be used to conduct two teachers' institutes, one in New York City under the auspices of the Jewish Theological Seminary, and the other in Cincinnati under the auspices of the Hebrew Union College. The Reverend Dr. Louis Grossman, Professor of Pedagogy and Jewish Ethics at the Hebrew Union College, and Rabbi of the B'ne Yeshurun Temple, became the principal of the newly-established local Teachers Institute of the Hebrew Union College. It provided a three year course of study.

Jewish graduates of the local high schools were eligible as students of the Institute. The faculty was composed of the Professors of the Hebrew Union College.

The first graduation of the Cincinnati Teachers Institute took place in the Spring of 1912. Teachers' diplomas were given to six graduates. In addition to the courses given locally, the Teachers Institute in 1911 organized extension Institutes in various cities throughout America.

Although the Institute offered every facility and every

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opportunity to the Jewish young people of Cincinnati to prepare for Sabbath School Teaching, the response was very inadequate. In 1917, the Institute discontinued its local courses due to the inability to attract a sufficiently large student body. The demand for Sabbath School teachers in Cincinnati was limited to but a few congregational schools which recruited their teaching staffs to a large extent from the student body of the Hebrew Union College. The Institute devoted itself, after 1917, exclusively to conducting Institutes in various cities in America; and in 1924, organized a branch in New York City for the training of Sabbath School teachers for that large metropolitan community. In 1926, a Summer School for teachers was started at the Hebrew Union College to which Cincinnati teachers are welcome.

The rabbis of the three Reform congregations were beginning to find that the students of the Hebrew Union College, whom they were able to secure for teachers, remained with their schools only a few years owing to certain conditions inherent in the college rules which resulted in a constant shifting of teachers in the religious school. To correct this condition and to train teachers who would remain with the school over a longer period of time, the rabbis of the three Reform congregations established a local Jewish Teachers Institute in 1925. This Institute, conducted under the joint auspices of the three Reform congregations, and with the cooperation of the Bureau of Jewish Education, did not last long.

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7. JEWISH EXTENSION EDUCATION

In addition to the regular and formal Jewish educational activities carried on through the organized schools, the Jewish community has always conducted various extra-mural Jewish educational activities with a view of deepening the Jewish consciousness. These activities in the form of lectures, debates, forums, classes, etc. are conducted by the various social and fraternal organizations and the Sisterhoods, Men's Clubs, Young People's Societies, the Zionist Organization and the Jewish Radical groups.

In 1916, the Zionist Organization of Cincinnati established a number of Young Judaea Clubs for Jewish adolescents. The aim of these clubs was to popularize Jewish study, to arouse enthusiasm for learning Jewish history and literature, to study Hebrew, to secure respect for Jewish tradition and observance, and to instill loyalty and devotion to the Jewish people and Palestine, the Jewish homeland.[47] It was a distinctly educational program of Zionist endeavor applied to clubs instead of to formal classes. The clubs celebrate the different Jewish Festivals and conduct programs of a Zionist nature. About ten of these clubs are at present in existence.

A Young Judaea Club Leaders' group was also organized in 1916 and has had a sort of intermittent existence. The Bureau of Jewish Education has not taken over the Club Leaders' training group. A publication known as the "Young Judaea," issued monthly in New York, is distributed among the members.

To foster Zionism and the study of Jewish culture among the university Jewish youth, a university Zionist society was organized at

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the University of Cincinnati in 1916. This society was affiliated with the inter-collegiate Zionist society. It was disorganized during the War and revived in 1919, but was short-lived. Today the Avukah, a student Zionist Society, is again active at the university.

In addition to the cultural program conducted by the Avukah at the University of Cincinnati, there is another Jewish student cultural organization called the Menorah Society. The purpose of the Menorah Society, which was first organized in Harvard University in 1906, is to win for Jewish culture a place in the university studies, to dispel the ignorance of Jewish students by offering lectures and courses of study on Jewish subjects, and to raise the general morale of the Jewish students.[48]

The Menorah Society, unlike the Zionist Society, is non-partisan, open to Gentile as well as to Jew, and purely cultural rather than propagandistic in character.

The presence in Cincinnati of the Hebrew Union College also provides the community with an opportunity to listen to occasional lectures, which are open to the general public. Jewish extension education in Cincinnati suffers because no consistent attempt is made to correlate and systematize the subjects treated and the lectures given. They nevertheless serve a valuable purpose and are essential to the intellectual and educational life of the community.

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8. SUMMARY

A bird's eye view of the history of Jewish education in Cincinnati leads to the conclusion that no single definition can describe it. It is three-fold in character: "Psychologically, Jewish education is the process of enriching the personality of American Jewish children, by transmitting to them the cultural heritage of the Jewish people, and by training them to share in the past and present experiences of the people. Sociologically, Jewish education has two meaning: It is the attempt to transmit the consciousness of the Jewish group by Jewish parents to their children, so as to preserve Jewish life; and it is the mental and social adjustment of American Jewish children to their Jewish spiritual and cultural heritage, so that by preserving the values of their people, they may be able to live the completest, and at the same time, the most cooperative lives. Religiously, Jewish education may be defined as the training of Jewish children to understand and obey the will of God as it has expressed itself in the history, literature and laws of their people."[49]

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CHAPTER VI

JEWISH PHILANTHROPY IN CINCINNATI

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1. EARLY PHILANTHROPIC INSTITUTIONS

During the pioneer days Jewish philanthropy in Cincinnati was bound up with the congregations.[1] The B'ne Israel and B'ne Yeshurun Congregations made provisions for the medical care of the poor, conducted a charity fund, buried the indigent dead, and gave Matzos to the poor on Passover.

As the Jewish population increased and life became more complex those functions were gradually taken over by separate societies.

In 1828 Solomon Menken, James Levy, Morris Simmonds and Philip Simmonds organized the first independent Jewish charitable society in Cincinnati. In order to raise funds they purchased a Sefer Torah, Scroll of the Law, and those who were called up to the reading of it on Sabbaths and Festivals made free-will offerings to the society to be used for charitable purposes. Next to the B'ne Israel Congregation, this society was for many years the oldest Jewish organization in the community. The first cemetery was also in its charge.

The society was chartered in 1833 as the Hebrew Beneficent Society, and in 1834 added a mutual aid feature to its work by providing its members with a certain fixed sum per week should they become incapacitated through illness or accident. At a member's death, his widow received one dollar for each member of the society and five dollars for the week of Shiveh, mourning. In 1842 another society known as the Hebrew Benevolent Society came into being with a membership of seventy. Its purpose was "to provide funds in advance of an emergency to strangers and other immigrat-

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ing to this place for immediate relief who are suffering from misfortune."[2] The purpose of this society reveals that immigration was even in those days the primary cause for Jewish relief. The motives which prompted the organization of Jewish charitable societies in those early days was clearly stated by Mr. Louis Abrams in an address delivered on the occasion of the fourth annual dinner of the Hebrew Benevolent Society in 1844. "The surrounding nations (neighbors) look upon us with admiration," he declared, "and on our institutions with respect, for it has ever been the pride of our people to have societies among themselves for the relief of their own poor."[3]

Mr. Meyer, the President of the Society, justified the existence of Jewish charities on purely religious grounds: "The Catholics and the Protestants have their own societies for charity," he said, "why not the Jews?"

The following year, Mr. Goldolbach asserted at the annual dinner that "Jewish charity tends to unite the Jews of the community, whereas the the congregations tend to divide them."[4]

The women, too, were active in the cause of Jewish relief. In 1838 a Jewish Women's Relief Organization was formed designating itself the "Hebrew Ladies Benevolent Society" and "composed altogether of the wives and daughters of the older English settlers," "older" signifying that they were old residents of Cincinnati. Not to be outdone by the more recent arrivals the German ladies of the B'ne Yeshurun Congregation organized the "German Ladies Benevolent Society" in 1841. The particular concern of both these ladies' societies was "to look after orphans and poor Jewish girls." In 1850 the third ladies' society was organized under the name of "German Ladies Relief Society," and was composed largely of young

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women affiliated with the B'ne Yeshurun Congregation. Social discrimination amongst the Jews led to the organization not only of different congregations in the same community, but also to the duplication of charitable societies, social organizations and clubs, and fraternal and benevolent societies. It required several generations for these differences to be obliterated in the Jewish communal life of Cincinnati.

The first Jewish Ladies Sewing Society was founded in December 1846 for the purpose of providing clothing for the poor.[5] It started as a branch of the Ladies Hebrew Benevolent Society, raised its funds through membership dues, and obtained materials through solicitations of the Jewish dry-goods merchants. The usual methods of raising funds for these societies in those days was through membership dues, free-will offerings, Shenodar, in the synagogue on Sabbaths and holidays, raffles, bazaars, etc. Annually the Society gave a Grand Charity Ball which brought together the best families in the city and netted a handsome income. This society continued until 1858 when it lapsed, only to be reorganized in 1866.[6] The Jewish Ladies Sewing Society of modern days is the successor of this early ladies charitable group.

Ill health was then, as now, the most constant and direct attendant upon poverty. In 1847 the "Occident" ran the following announcement: "It having been made known to various Jewish societies, that the poor of our nation frequently suffer for want of medical attention, the fact was introduced to the members and it was resolved by the Hebrew Ladies Benevolent Society and the German Ladies Benevolent Society, the B'ne Israel and B'ne Yeshurun Congregations, each to contribute toward a fund for granting a salary to a medical attendant who shall visit the

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poor gratis. Each of the above ladies' societies elected delegates and organized a society for the benefit of the Jewish sick poor. Dr. [illegible] Boehrum was appointed physician. A committee was also appointed to visit the sick and have power to order the attendance of the doctor, if necessary."[7] Thus was organized in Cincinnati the first non-professional nursing and free medical aid service to the Jewish poor.

The cholera scourge which ravaged Cincinnati in 1849 depleted the treasuries of all the existing Jewish philanthropic societies. The Jewish community of Cincinnati responded to an appeal with a generosity that has made it the most adequately provided Jewish community in America. During the year of the cholera plans were laid for the establishment of a Jewish hospital of Cincinnati, the second to be organized in America. It was actually founded in 1850 by Hyman Moses and others interested in the Jewish philanthropic societies of that day.[8]

The founding of Jewish hospitals in Cincinnati and elsewhere was prompted by a variety of motives and conditions. "We are highly pleased to learn," wrote a Cincinnati correspondent to the Occident," that the Israelites of this flourishing city have made a commencement in the establishment of a Jewish hospital. Several instances have occurred where deceased persons belonging to our persuasion had died in the General Hospital, and then buried without the presence or knowledge even of the Jews, without a brother or sister in faith being present to repeat a prayer, or to do the least office of kindness and affection. This at length roused the sensibilities of several rightly feeling men, and as we understand, Mr. Hyman Moses and Mr. H. F. Meehring undertook to make collections sufficient to furnish a house with the necessary articles and having

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succeeded to this, the hospital has been opened forthwith, by placing in it a superintendent, who, if necessary, is authorized to get assistants to aid him in his labors. The physician is Dr. Henry M. Cohen whose medical education and amenity of manner well qualify him for his profession - our infirmary expects that perhaps 500 subscribers at three dollars per annum may be obtained to carry on the laudable work..... There are many Israelites all around Cincinnati, many living in the country and those without friends or family around them who, when they are taken sick, have to seek the large city where they had to go to the general infirmaries, because they could not obtain a Jewish boarding house which would render them service even by paying for it."[9]

From its inception the hospital has had the full support of the whole Jewish community. The articles of incorporation state that the institution was organized "for the purpose of alleviating the indigent poor sick of the Jewish faith." Subsequently, however, the purposes were amended making the Jewish Hospital a non-sectarian institution.

Another form of Jewish relief which had its beginning in those pioneer days was the custom of distributing Matzos, Mooth Chitim, and other Passover supplies, gratis to the Jewish poor by a Joint Committee representing the various congregations of the community. The committee passed on the eligibility of those who were either recommended to them or applied in person. The custom of Mooth Chitim persists in every Jewish community to this day.

In 1854 and 1855 two societies were organized for the purpose of attending the dying and providing free burial for those too poor to

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affiliate with the congregations whose cemeteries were for the exclusive use of their membership. The first of these was the Chevra Hadisha Mikveh Israel Society which was formed in 1854. The other was the Judah Touro Verein.

A philanthropic society for Hebrew youth, composed of the younger people of the community, was formed in 1866. Although it was shortlived, the spirit which animated it, namely, the participation and training of the younger people in communal responsibility, was significant.

In this same year, the Jewish Hospital which had been founded in 1850 came into possession of $5,000 through the will of Judah Touro. To this sum were added other liberal gifts which enabled the hospital to purchase a large three-story building centrally located at the corner of Main and Third Streets, overlooking the Ohio River and opposit the Marine Hospital. The renovated hospital accommodated 60 patients and a room was also set aside for use as a synagog.

The first suggestion to unite the existing Jewish charitable societies was made in December 1868. The "American Israelite" printed a long and significant letter by Dr. L., the pseudonym of Reverent Dr. Max Lilienthal, in which he used rather strong language to characterize the situation which had developed. "Our societies," he wrote, "have become the nursery of pauperism, lasiness and deceit." But Dr. Lilienthal was not content merely to criticize adversely. "We suggest therefore the following plan," he added, "to merge all the benevolent societies into one; to appoint a large body of directors in which all the different

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"nationalities" shall be represented; and to make it a standing and inviolable rule that no poor shall get assistance out of the treasury, excepting after a strict examination of the visiting committees." Although Dr. Lilienthal's appeal proved fruitless, it was the first time such a suggestion for the formation of a Federation of Jewish Charities was made in Cincinnati or in any other Jewish community. Dr. Lilienthal did not desist. A year later he again reiterated his appeal. This time the community took notice.

On October 5, 1856, two days after the publication of the second letter, a meeting was called to reorganize the Hebrew Benevolent Society which was finding itself unable to cope with the local charitable situation, and also to plan a merger of the existing relief societies, along the lines suggested by Dr. Lilienthal.[10] The platform of the new society called for the formation of a common treasury to avoid the duplication of charity and the elimination of begging at the door. By the time set for the meeting Dr. Lilienthal had obtained pledges to the amount of $5200 a year, indicating the hearty response struck by Dr. Lilienthal's letter. Membership was fixed at five dollars per year, minimum rate.

In the administration of relief it was planned to allow the president to grant five dollars in an emergency while $25 might be given to all five officers, and even more by the Board of Directors. The organizational meeting further provided that the Board might invite 24 ladies as visitors, and if the existing ladies' societies were willing to contribute to the Hebrew General Relief Society, as the merger organization came to be known, each might select six directors to form a Visiting Committee to investigate the family applying for relief. The plan, in brief, was to

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have all societies then existing contribute to the relief treasury the money they were accustomed to expend yearly on charity. The scheme was far from being a complete success, since by 1856 the existing societies were unwilling to sacrifice their identity. It took forty years, and two additional appeals, and plans for federation before the existing societies were willing to pool their interests in a union for charitable effort. At that time the Hebrew Benevolent Society was unable to cope with the changing character and volume of immigration that came to Cincinnati, another factor which promoted the merger.

In 1885, nine years later, Dr. Max Lilienthal, dissatisfied with the response which his two earlier public letters and efforts to effect a Federation of Jewish Philanthropies had received, and influenced by an article in the Philadelphia "Occident" again published an appeal in the "Israelite" "for the union of all Jewish charitable organizations in the city."[11] It was not, however, until 1896 that the movement, which received such emphasis from Dr. Lilienthal, actually came into being. In this appeal, Dr. Lilienthal decried the promiscuous schnorring that was prevalent in spite of the charitable societies and lamented the demoralizing effect that this method has on the poor, as well as the embarassment suffered by the donors. In this article he also recalled similar attempts at "forming a Union" that were being made in Philadelphia and Louisville. Several weeks later there appeared in the Israelite the following advertisement: "HIGHLY IMPORTANT! Mass Meeting of the Israelites of Cincinnati to be held on Sunday, October 5 at 2 P.M., in Broadway Synagog. A meeting of all the Israelites is hereby called to take into consideration the plan of establishing one large benevolent society all over the city, in order that the system of distributing alms

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may be organized and the making of collections which is of daily occurrence, might at once be stopped. Particulars in Israelite of next week."[12] The leading Jews of the community attached their names to this appeal.

In the succeeding issue of the Israelite, Dr. Lilienthal outlined[13] his plan in detail. After several meetings of the interested groups of the community, Dr. Lilienthal's plan was adopted and the Hebrew General Relief Society was organized taking over all the activities of the then existing charitable societies.

A benevolent group known as the Meshiveth Nephesh Society, realizing that it had been superceded through the organization of the Hebrew General Relief Society, decided to liquidate, and divided its funds between the new organization and the Jewish Hospital.[14] The Ladies Sewing Society and the Mutual Aid Societies such as the Hebrew Benevolent Associations continued their own funds, but cooperated to the fullest extent with the new relief organization. This union or federation was, of course, not a federation of charities in our modern sense of that term. It represented, however, a pioneer attempt in that direction and laid the foundation for the present Federation. It was the first local Federation of Charities in America. The Associated Charities of Cincinnati was not created until 1879. It must always be borne in mind that in "those days," organized social service was yet in its infancy and that collecting and doling out of cash relief, fuel, potatoes, drugs, and passing transients from town to town, constituted the principle forms of social service.

The philanthropic activities of Cincinnati Jewry, however, had developed to such a degree, considering the size of its population, that

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after Isaac Leeser, the Philadelphia Orthodox leader visited Cincinnati, he wrote an article in his paper, highly praising the Cincinnati Jews on their achievement.[15]

During the period following the Civil War there was no noticeable increase in population. The community therefore concentrated on other communal needs for the existing philanthropic societies were quite adequate for the needs despite the terrible cholera epidemic which visited Cincinnati after the war.

The year 1881, however, marks a turning point in the history of the Jewish community of Cincinnati due to the influx of East European Jewish immigrants in large numbers. On February 24, 1882, the community established the "Hebrew Immigrant Aid Society," to meet the new problem of immigration.[16]

Soon thereafter the ladies organized schools, and a sanitary and educational aid society, with headquarters in the vestry of the Plum Street Temple, to clean feed and clothe the poor children of the immigrant families. The Young Men's Hebrew Association formed evening classes for teaching English, American History, and Civics. The Mound Street Temple, B'nai Israel, opened a Sabbath School for the children. Everything possible was done to make these newcomers feel at home. In July 1882 hardly one year from the date of their arrival, 21 Russian refugees applied for their declaration papers at the Probate Court, thereby demonstrating their intention of becoming citizens.

In an editorial entitled "The Future of Judaism and Russian Immigration," Dr. Wise pointed out the dangers likely to arise from the Russian Jewish immigration "en masse" to this country. He listed these dangers

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as follows: "1) the poverty and need of the refugees placed a strain on the existing Jewish charities, for which they were not prepared and which was beyond their handling; 2) the culture and manners of the immigrants were in form entirely different from our own. Unless they adopt American culture, quickly, they will disturb our social status and do considerable damage to the good reputation which our coreligionists have established for themselves." He therefore suggested the following plan: "1) that all minors should be sent to the public schools to learn English at once; 2) that all minors should be sent to Sabbath Schools; 3) that the young people should be compelled to go to night school; 4) that every immigrant at once declare his intention of becoming an American citizen; 5) that the Russian rabbis should be trained to elevate and enlighten the Russian Jews."[17] He further proposed that some of their young men be sent to the Hebrew Union College to study for the ministry. His program reveals the patronizing yet sincere attitude, which the German Jews adopted in the treatment of their Russian coreligionists.

Following up this editorial, Dr. Wise suggested the settlement of the Russian Jewish immigrants upon free government land.[18] Here was an opportunity to settle the Jews on the soil again. The call was heeded and a colony composed of twenty families, consisting of sixty souls, left for Kansas under the direction of Messrs. Leo Wise and Charles Davis to found the Beersheba Colony. To further assist the colonization movement, an organization known as the "Maccabees" was formed, which superseded the Russian Relief Committee. The name of this society was later changed to the "Hebrew Union Agricultural Society." At a still later date, in the early part of 1909, Dr. Deutsch succeeded in stimulating the founding of

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Jewish truck farmers in the environs of Cincinnati.

The Russian Jews, as we shall designate that great company of Jews from Russia, Poland, Lithuania, Galicia, Roumania, and Hungary, readily adapted themselves to this new environment and proved themselves to be thoroughly self-respecting and self-reliant.

They early detected and bitterly resented the charitable and patronizing attitude which the English settlers manifested toward them, even as early as 1849 when they first began to arrive in Cincinnati. Although poor and in need, the Russian Jews did not regard themselves as either intellectually or morally inferior to their more Americanized German coreligionists, and when the first opportunity presented itself the Russian Jews established mutual and self-help organizations for their own refugee brethren.

The Jewish Ladies Society for the relief of the sick poor, with an initial membership of 85, was also born of the crisis in 1884, "its object being "to furnish physicians, medicine, nurses and nourishment for sick poor women and children who cannot otherwise be provided for, to visit them regularly in their homes, and by friendly advice help them to improve their condition." The ladies of the society were divided into committees which were appointed to twelve districts in which the city had been divided. They visited cases where illness was reported, provided a physician whose services were paid for by the Society, drugs, and all other forms of necessary medical aid. They made a specialty of looking after lying-in cases. It was this society that in time became responsible for the excellent and comprehensive health work undertaken by the Jewish community for its sick poor. Although an independent

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society, it cooperated with the Hebrew General Relief Association. All cases requiring medical attention made their initial application to the Superintendent of the Hebrew General Relief Association, and were by him referred to the Sick Poor Society. The Hebrew General Relief Association furnished material relief, and the Sewing Society provided clothing and infant outfits in confinement cases.

The society for the relief of the sick poor rendered an inestimable service to the Jewish immigrants. The ladies who visited cases of illness were sympathetic, helpful, and encouraging without being patronizing in the least. Their popularity spread among the Jewish immigrants whose first call for medical aid was frequently to this society.

Another one of the organizations which sprang up at this time was the Plum Street Temple Industrial School for Girls. It was the first attempt at vocational education in Cincinnati. The moving spirit of the school was Mrs. Rosa F. Sachs who was also the founder of the Ladies Society for Relief of the Sick Poor. Her efforts were not restricted to Jewish philanthropic activities, for she was also associated with the Associated Charities, Humane Society and the Visiting Nurses Association of Cincinnati. The school was started primarily for the daughters of the Russian Jewish immigrants, but it was attended by girls of all groups and even by non-Jewish children. Its object as originally formulated was the teaching of elementary sewing, crocheting, mending, embroidery, and needle work, to the poor children. Physical culture and talks on moral subjects were interspersed with the work. It was not until thirteen years later that New York City had a vocational school of this character. London was the only city that preceded Cincinnati in this type

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of school.

A vocational school for boys known as the Plum Street Temple Industrial School, and motivated by the same spirit, was begun in 1895 by Mrs. Louis Hannheimer. The first suggestion to open this school came from the philanthropic circle of the Council of Jewish Women. The rooms of the Jewish Foster Home on East Sixth Street were used for the first class of pupils. The founding of these vocational schools antedates by several years the introduction of vocational training in the public schools.

The boys who showed unusual ability along vocational lines were urged to pursue further courses, and were offered scholarships at the Cincinnati Technical School, now the Ohio Mechanics Institute, for day or night study. The graduates of the school and those who received their initial direction under its auspices for a technical career are numerous. In those days it was an innovation for Jewish boys, coming from East European homes with their peculiar preference for white-collared professions, to permit themselves to be directed into careers that required them to get into overalls and even soil their hands. The school was given up in 1904 because of the introduction of vocational courses in the public schools and the inability of the United Jewish Charities, due to insufficient funds, to carry on a full course technical school.

Another interesting vocational school whose organization was prompted by the problems created through the coming of the Russian Jews was the Jewish Kitchen Garden Association in 1891. Its purpose was to help the daughters of Russian Jewish immigrants become financially independent by teaching them a trade instead of allowing them to drift

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through the academic courses of the public school. The usual practise had been for these young girls of fourteen or fifteen to go to work without preparation for a vocational career. To remedy this situation a group of the Friendly Visitors Society started the Jewish Kitchen Garden Association School. The first class of six pupils met in the Walnut Hills Sabbath School rooms at Locust and Elm Streets, but this proved to be too far from the center of the Jewish immigrant settlement in the West End, and the school moved into the Sunday School rooms of the B'nai Israel Congregation. The Kitchen Garden Association was one of the charter members of the United Jewish Charities and continued its work until 1924 when the Board of the United Jewish Social Agencies discontinued its activities.

A study of the society's activities revealed that due to the cessation of immigration, the deterioration of the West Sixth Street neighborhood, the movement to the Hills, and the establishment of similar courses of instruction in the public schools, the work of the Kitchen Garden Association was no longer necessary. It was therefore arranged that whatever work still proved valuable be taken over by the public schools.

Aside from giving its attention to the philanthropic needs of the immigrant, the community in 1880 turned it to the indigent aged and infirm. Prior to this date, the Jewish aged and infirm were sheltered in the Jewish Hospital. As early as 1880, Mr. L. N. Fechheimer had endeavored to persuade Districts 1 and 2 of the B'nai Brith Lodges to devote the sum of $16,000 to the purpose of establishing an Old Folks Home in Cincinnati for the districts. His endeavors did not meet with success. Finding that it was proving too costly and crowding the institution unduly to house the aged and infirm in the hospital, the directors of the Jewish

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Hospital addressed an open letter to the prominent Jews of Cincinnati urging them to establish an home for the aged and infirm. A committee of 17 leading men of the community, headed by Mr. James Lowman, were appointed to see the plan through.

At this juncture the Hebrew Beneficent Society, the oldest Jewish charitable organization in Cincinnati, and with the exception of B'nai Israel, the oldest Jewish organization West of the Allegheny Mountains, stepped into the breach and helped start the Home for the Aged. At this time the society still owned property on Court Street valued at about $8,000 and had some $2,000 in its treasury. This property and money it decided to turn over to the new Home as soon as there would be corporate body for such an institution. When the committee of 17 met and organized, the money and property were duly transferred.

Thus on May 8, 1883, the society for establishing the Home for Jewish Aged and Infirm came into being. 19 When it acquired sufficient donations, which it could add to the original Founders Fund, established by the Hebrew Beneficent Society, it purchased in 1888 the Heimoyer Homestead, on which site the present Home now stands in Avondale on the corner of Burnet and Union Avenues. The Home adjoins the Jewish Hospital. In June 1899, the present building was dedicated. When the United Jewish Charities was organized in 1898, the Home and its neighbor, the Jewish Hospital, did not join, chiefly because in so doing certain large bequests would have had to be forfeited. Both institutions still remain outside the Federation, but the fullest cooperation exists between them.

Although it was not until 1882 that the Cincinnati Jewish Community established an institution of its own for the care of its

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dependent and orphan children, [illegible] as early as 1868, the community co-operated with other communities in the organization of an orphan asylum at Cleveland which was conducted under the auspices of District number 2 of the Independent Order of B'nai Brith. In 1892, the Jewish Foster Home was founded for the purpose of "providing a home for destitute children, to educate them in the Jewish Religion and to prepare them for lives of usefulness."

In 1894 a three story building at 618 West Sixth Street was purchased by Mr. Julius Freiberg and donated to the Home to be used for the temporary care of homeless children and primarily as a day nursery where children could be placed by mothers who were compelled to go to work. Two years later the Home became a member of the newly formed United Jewish Charities. From merely a day nursery, the Foster Home developed into an institution where many of the children were kept over night and in addition children were temporarily sheltered who were removed from their home on account of bad environment, neglect or illness of parents, and being homeless.

The Home continued until about 1913 when it ceased to be used as a day nursery. The United Jewish Charities developed more expedient and economic ways of giving relief to needy families. Widowed mothers were subsidized in order that their children might remain at home rather then be sent to an institution.

Until 1913 the Foster Home was located at its Sixth Street quarters in spite of the overcrowded conditions of the institution; a condition created by the fact that children committed to the charge of the United Jewish Charities by the Juvenile Court were placed in the

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Foster Home because suitable private homes could not be found. This condition made impossible the admittance of children to the institution for temporary care.

During this same year, the generosity of the heirs of Mr. and Mrs. Julius Freiberg, which had made possible the building of the Foster Home on Sixth Street, also made possible the acquisition of a new and more suitable building for the institution. The new Home was set in four acres of ground adjoining the Convalescent Home on Price Hill where it still stands today.

The charitable efforts of the community up to this point were quite naturally the product of the German Jews. The Russian Jews remained unimportant until their financial conditions permitted them to express their social needs in terms of their own distinct institutions. As early as 1882, a small group of Russian Orthodox Jews banded together to establish an Machnosas Orchin, a Jewish Shelter Home, for the temporary lodging and boarding of Jewish transients.

The transient represents a very distinct problem in Jewish philanthropic work. As a matter of fact, it was due very largely to the problems created by transients, that the Conference of Jewish Charities, now known as the Conference of Jewish Social Work, was called into being.[20] When the transient came to town, it was his custom to find his way to some Orthodox synagog, where at either the morning or evening services, he was sure to meet with some coreligionists who would give him assistance.

In Cincinnati, it was the practise of the Jews to direct the

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transient to the store of one of the officers of the Society, where he received a ticket which entitled him to a bed and three meals at the home of some private family. This ticket would be renewed for a period of three days or even a week depending on the nature of the case. When the number of transients grew too numerous for the private families to accomodate, then the Jewish Shelter Home was founded and it functions to this day. It represents the first organized expression of the philanthropic effort of the Orthodox Russian Jews of Cincinnati.

The second major effort of the Orthodox Jewish Community centered around the organization of the Talmud Torah Society.

During this period the Orthodox group also organized the Hebrew Free Loan Society whose special merit lies in its unique form of Jewish charity, self-help. Small loans without interest are extended to the needy. In 1890, Mr. Moses M. Miller, its guiding spirit, collected the sum of $300 from members of the Orthodox Community, thereby forming a basis for the revolving fund. Three years later the association received its charter. At this time its total assets were $510.54. At first the limited capital of the Society only permitted maximum loans of five dollars. It was the poor man's bank. The United Jewish Charities frequently directed cases to the Society and unbeknown to the applicant, guaranteed the loan which the association extended. The officers of the Society served without remuneration. In less than 35 years this society has lost less than $300 through bad loans, the rules demanding collateral or security or endorsers for each loan. No questions are asked and none of the usual charity investigations are made.

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The Orthodox Jewish community in Cincinnati is also responsible for two other prominent Jewish philanthropic institutions, the Orthodox Home for the Aged located on the corner of Knox and Maple Avenues, Avondale; and the Orthodox Jewish Orphan Home located on Myrtle Street on Walnut Hills until its merger with the Jewish Foster Home in 1927.[21]

Both of these institutions were established as a result of the need felt by the Orthodox community for providing kosher food and an Orthodox Jewish environment for the aged, and in order to rear Jewish orphans coming from Orthodox immigrant homes in accordance with the Orthodox faith. These institutions were as much the response of the Orthodox community to the hunger for social self-expression as they were a philanthropic necessity. The Orthodox community resented the attitude of the German Jews who were in control of the United Jewish Charities. The latter had seen fit to ignore them and had failed to give them recognition through appointments to the management of their institutions.[22]

In recent years the Orthodox institutions, with the exception of the Home for the Aged, have come under the jurisdiction of the United Jewish Social Agencies much to the disheartening of some of the Orthodox leaders, who feel that the merger has robbed the Orthodox constituency of its independence and "is a sign of decay and assimilation."

In 1893, Mr. Max Senior, the outstanding figure in Jewish Social Service in Cincinnati, one of the guiding spirits of Jewish social work in America, and organizer of the Conference of Jewish Charities, having

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learned of the popularity and success of the free Kindergarten movement in other cities endeavored to start a free Kindergarten in the crowded east end immigrant section of Cincinnati. At this time there were already several Kindergartens in the city, but they were privately operated, Kindergartens not being established as part of the public school system until 1895.

Mr. Senior had more in mind than simply the educational advantages involved in a Kindergarten. His aim was to take the children of pre-school age, Jewish and non-Jewish, off the streets of the densely populated tenement sections. The Kindergartenwas opened in one of the tenement houses at Seventh and Smith Streets in the heart of the Jewish immigrant section. During the first year of its existence the response was poor because the parents did not understand its purpose and were loath to let the children attend. In time, however, the enrollment grew, and when the United Jewish Charities was formed the Kindergarten Association joined. Volunteer workers, beside carrying on the sessions of the Kindergarten, visited the homes, bathed the children, and taught the mothers how to care for the children. In 1906-07, this Kindergarten was transferred to the public school system, relieving the United Jewish Charities of an expenditure of $2800 a year. The United Jewish Charities then inaugurated a nursery kindergarten for children from two to five years of age. In time it proved so successful that it too became an integral part of the Kindergarten Department of the Public Schools.

At this time a number of specialized women's philanthropic organizations were in existence, but the community lacked an organization

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for carrying on in a comprehensive way the various religious, educational, social and philanthropic interests of the Jewish women of Cincinnati, irrespective of Temple affiliation. Such an organization was formed in 1896 with the establishment in Cincinnati of the Council of Jewish Women, a branch of the National Council. The preamble of its constitution sets forth the purposes of the organization: "We Jewish women sincerely believe that a closer fellowship, a greater unity of thought and purpose, and a nobler accomplishment will result from a widespread organization, and do therefore bend ourselves together in a union of workers to further the best and highest interests of humanity in fields religious, philanthropic and educational."

The membership of the Council was divided into a number of small circles and proceeded to the work of Biblical and philanthropic study. While this procedure fulfilled to some extent, the obligations of the society to its own members, the need for work of more general communal import was felt, and in May of its first year the Council of Jewish Women started a non-sectarian Women's Employment Bureau at the Kitchen Garden. Soon after with the support of Alfred N. Cohen the Ruth Cohen Sunday School, named after Mr. Cohen's young daughter, was put into operation as a partial discharge of the Council's duty in inspiring the youth of the city with a love for things Jewish, an activity which the Council pursues to this day.

Among the early work of the Council was the organization of the Young Women's Improvement Club. This was followed by similar clubs for young men. The combination of the two movements led to the Jewish Set-

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tlement. In July, 1903, the Council started a vacation school. On four mornings of the week regular sessions were held, and on the fifth an outing. The girls were taught music, sewing, painting and cooking; and the boys were instructed in bent iron work. Cleanliness was also a part of the curriculum. This very effective piece of social endeavor yielded, of course, to the vacation schools of the city, when those schools came into being.

Efforts of this kind had firmly established the Council by 1913. "From the beginning," the secretary reported in that year, "our organization, under its able leaders, has grown continually; this growth has in no wise and at no time abated; and, as the Council now stands upon the foundation of the success of its activites in the various fields, Religious, Philanthropic, and Educational, thus realizing its ideals, Faith and Humanity, its holds its place among the foremost of all organizations of its kind."

Although the Council did not have the voluse of committees and activities then that it has today and although its membership reached only one-half its present total of 1300, its influence in the community had nevertheless become very potent. Religious, civic, and educational bodies asked the ladies to affiliate with them. Sabbath Schools were conducted at the Settlement and in Cumminsville, and later also in Newport. Philanthropy centered about the blind, and in giving factory aid. Penny lunch rooms were also started with the encouragement of the Board of Education. By 1913 this latter enterprise had advanced to a point where it was successful rather than experimental. The two lunch

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rooms in the Sherman School and the Ninth District School even showed slight balances. Inspired by the Council's example, the Board of Education decided to allot $2000 towards the support of ten lunch rooms.

Immigration then occupied a much more prominent part in all Jewish communal activities than it now does. A visitor of the Immigrant Aid Committee, advised by the National Secretary of the Council of Jewish Women, used to meet the immigrant girl on her arrival here, help her in securing lodging and employment, advise her about educational opportunities, and maintain friendly relations as long as the girl could be benefited.

Another activity of the Council in those days was the "Purity of the Press." Certain letters in the Sunday edition of one paper were entirely changed as to subject matter, and recommendations for the improvement of the comic sheets were offered.

The Council of today differs not at all in its basic principles from that of fifteen, or even thirty years ago. Every civic and communal project, Jewish or non-Jewish, enlists that interest of the society. Mrs. Siegfried Geismer, a past president of the Society, in analyzing the scope of its functions stated that "through its study classes and committees it offers the privileges of a training center for our members to prepare them for the new responsibilities which club life imposes.

"It serves as a medium through which members in special lines may give of their ability and talents to the civic, educational, and social life of the community.

"As an integral part of the National Council it supports and

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and promotes the larger work that would unite the Jewish womanhood of our country through the opportunities it extends for cultural development and national service."

The Council's work for the blind still continues. To a great extent it takes the form of selling the goods made by these unfortunates, and is therefore a method of helping others to help themselves, which is quite in accord with the best modern social service principles. These sales frequently total about $7600 a year. But more personal contacts are also established. About 35 volunteers seek to make life pleasant for the blind by reading to them, motoring them to the Public Library, where Braille and Moon types are taught, and furnishing them with various other entertainments. The work of the Penny lunch room association, headed by Miss Bessie Sinton, can report work much more extensive than fifteen years ago. It has been found that undernourished children have been greatly improved mentally and physically by the system. Within the last few years the Board of Education officially took over the financial management of the lunch rooms, thus putting the final stamp of approval on this fine work. Americanization classes, a Parliamentary Practise class, a Garden Circle, a Child Study Course, and various other educational enterprises are fostered. Immigration endeavors are less in demand in recent years, but cooperation has been offered to all Americanization organizations, notably the American House and more recently the Board of Education, in addition to the operation of the Council's own classes. Social welfare work has increased tremendously and includes such activities as occupational therapy at Longview, better

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motion picture endeavor, the operation of a motor corps in cooperation with the Ohio Humane Society, social hygiene and cooperation with the Consumer's League.

Undoubtedly the most important development of recent years has been the Gift Memorial Scholarship Foundation under the chairmanship of Mrs. Therese M. Workum. Instead of the usual useless gifts on occasions of joy, the Council strongly encourages donations to this fund. Memorial contributions on occasions of sorrow also form a fine tribute. The size of the donations varies from $1 to $1,000. The number of scholarships has increased with each year, and both high school and university students have been benefited. A few loans are also made for educational purposes.

The Council gives it most active participation to the Federation of Jewish Women's Organization which was organized in 1925. Cooperation with the Americanization Executive Committee, the Child Placement Bureau, the Community Chest, the Chamber of Commerce, and about twenty other civic bodies has kept the Council in touch with everything progressive in Cincinnati both Jewish and non-Jewish. Although the Council has always been in close contact with the United Jewish Social Agencies, it did not formally take its place as a cooperating organization until 1928.

The Council has been a legal entity under the laws of Ohio since February 16, 1925. This move was taken primarily to simplify the work of the Memorial Gift and Scholarship Trust Foundation. These articles of the Cincinnati Section set forth the purposes of the Council: "To further united efforts in behalf of Judaism by supplying means of study;

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to bring about a closer fellowship among all Jewish women; to furnish a medium for interchange of thought, by communication and persecuting work of common interest; to further united efforts in the work of social betterment through Religion, Philanthropy, Civics, and Education. For the purpose of carrying on the welfare and educational work of the corporation, it shall be authorized to receive donations, bequests, membership fees, etc., to lease or own property, and to sell and dispose of property which it may at any time own, and generally to do all things necessary or incidental to the purposes above set forth."

A Junior Council organized in earlier years failed to maintain itself. In the last few years, however, it was revived.

The Council of Jewish Women is to the women of Cincinnati what the B'nai Brith Lodge is to the men, a common meeting ground for German and Russian, Orthodox and Reform, thereby promoting a better community spirit through the many activities they share in common.

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2. THE UNITED JEWISH CHARITIES

The problems arising out of the newly-created philanthropic institutions, especially those that had to be brought into being as a result of the recent immigration, had grown so enormous as to overwhelm the Jews of the city who were not fully prepared to meet the situation.

This condition led to another movement for federation which was headed by Mr. I. J. Friedlander. At one of the Board meetings of the Jewish Hospital in July 1882, called together to discuss the advisability of starting a Home for the Jewish Aged and Infirm, Mr. Friedlander proposed the "Consolidation of all the Cincinnati Jewish Charities."[23] There were present, by invitation, delegates from the various Jewish charitable associations in the city. The idea met with favorable response and a committee of three was appointed to formulate a plan to raise $50,000, of which $35,000 was to be set aside as a sinking fund, the balance to be expended for building purposes. This attempt also failed.

In 1893, Dr. David Philipson called a meeting of a number of ladies prominently connected with the numerous Jewish charitable organizations to discuss the advisability of consolidating the various societies for the aid of women and children.[24] Nothing was done, however.

Federation, however, was bound to come very soon. Stimulated by the successful attempt of the Boston Community in 1895, Dr. David Philipson published an article entitled "Union of Our Charities" in which he pointed out the benefits that would follow from such a Union.[25] This suggestion was discussed at the annual meeting of the Hebrew General Relief Society that year, and a committee was appointed to issue a call to the

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other Jewish Charitable organizations of the city for the purpose of bringing about a federation of all these organizations.[26]

At a subsequent meeting held January 19, 1896, nine organizations through their elected representatives signified their readiness to federate. The organizations forming this federations were the Southwest Kindergarten, The Plum Street Industrial School, Industrial School for Boys, Jewish Kitchen Garden Association, Jewish Ladies Sewing Society, Jewish Foster Home, Jewish Society for the Relief of the Sick Poor, and the Hebrew General Relief. Their total budget amounted to $23,000.[27]

At last the idea which Dr. Lilienthal, first voiced in 1857 and again in 1865 became a reality. The Federation owes its existence in a large measure to the zeal of Mr. Max Senior who found a precedent for such an organization in the successful Federation in Liverpool. The difficulty of raising funds in a promiscuous manner by the numerous societies, old and new, and the overlapping and duplication of efforts had become too costly to the community. Most people, therefore, were sympathetic to the idea of change, especially since the Federation plan guaranteed autonomy to each constituent organization.

Mr. Bernard Bettman, first president of the United Jewish Charities, in his address of acceptance, struck the note which has since governed the policy of the organization. "It will be the object of this association," he stated, "to prove that (in accordance with Jewish principles of charity), the greatest charity was that which helped people to help themselves." With the adoption of a constitution, there was started on its career of usefulness, the second Jewish philanthropic federation

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in America.

From its inception the United Jewish Charities endeavored to operate on the basis of the most progressive principles in social service.

Contrary to the accepted practise of the day when social workers were volunteers and part time employees, the Committee on Superintendent looked for a man who "shall devote his entire time to the work entrusted to him, a man of the best ability, a man of experience, a man thoroughly conversant with all that modern charity does and aims to do, a man who shall be our equal socially, and our teacher largely in sound and systematic charity. He is to be our co-laborer and expert in his work to plan and consult with us. We believe we need a man who can make himself a power in the community, and can enlist a widespread interest in our work, in addition to doing the work itself with judgment and knowledge."

The first superintendent was Reverend Mr. Morris Goldstein, the former head of the Hebrew General Relief Association and Cantor of the B'nai Israel Temple. A building for the offices of the United Jewish Charities was secured at 731 West Sixth Street in close proximity to the neighborhood of the Jewish poor. On the 28th day of May, 1896, the United Jewish Charities was duly incorporated under the laws of the State of Ohio. The city was divided into twelve districts, each under the supervision of a responsible Visiting Committee. 28

In June 1896, the committee on Foreign Relations suggested that a letter be sent to all the Jewish Relief organizations in New York, Philadelphia, Baltimore, Chicago, St. Louis, Louisville, Boston, Cleveland, Pittsburgh, and other cities, seeking their cooperation in the movement to discourage the "promiscuous forwarding of transients from one city to

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another, without first receiving consent of relief agencies in the city to whom transient is to be sent." The problem of the transient was one of the most serious facing the Jewish relief organizations. It involved one of the largest items of expense and finally led to the organization of the National Conference of Jewish Charities, and the adoption of the transportation rules. The United Jewish Charities of Cincinnati took the initiative that called into being this conference in 1899.

In November 1896, the Board of Governors adopted a most important and far-reaching resolution relative to the financial aspect of the Federation. It resolved "that all separate subscription lists and collections of the various federated associations of the United Jewish Charities be abandoned, and that one collection be made for all the Associations, with the understanding that no organization receive less than was previously raised by that association."

The adoption of this resolution abolished finally the old strawberry festivals, balls, bazaars, raffles, etc., by which means the charitable societies formerly raised their funds. This innovation was later adopted by many philanthropic federations in other cities. The wisdom of this plan was demonstrated by the steady increase in both membership and subscriptions.[20]

The funds of the federation and its constituent societies were centralized in the hands of the federation's treasurer. The financial aspect of the organization was thereby perfected during the first year of its existence.

Within a year the Hebrew General Relief Association gave up its identity as a separate relief organization and its work became a direct

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and integral part of the federation's activities. The Hebrew General Relief Board merely continued its legal existence in order to be able to turn over to the federation the incomes from trust funds and investments of which it was the legal custodian.

In April 1896, the General Assembly of Ohio enacted legislation enabling the Hebrew General Relief to turn over to the United Jewish Charities all property and funds that it held in trust. This move represented the first step in the direction of the actual merging of the constituent organizations with the United Jewish Charities. The process, started in 1896, has practically been consummated so that today the United Jewish Social Agencies represent a merger of its constituent societies rather than a financial federation.

The year 1899 was a notable one for the United Jewish Charities. During this year it succeeded in calling together and organizing for the first time in the history of the Jews in America, a National Conference of Jewish Charity Associations, now known as the National Conference of Jewish Social Service. It was modeled after the National Conference of Charities and Corrections. The Conference was held in Cincinnati on May 19, 1899 and was represented by many cities from all sections of the country. Mr. Max Senior, who was the moving spirit of the United Jewish Charities, was elected first president, and Miss Hannah Marks, then secretary of the Cincinnati organization, was elected secretary.

During the year 1899-1900 the United Jewish Charities reported that "owing partly to vastly better business conditions (a lull in immigration) and partly no doubt to our improved methods, the demands upon its resources for relief, were smaller than the preceding year." The charities were thus able to assist in financing the National Jewish Hos-

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pital for Consumptives at Denver, Colorado, to the extent of an annual subscription of $2,000. Patients in the incipient stages of tuberculosis were sent to Denver for treatment. This subscription continued until 1912, when as a result of a survey on "Tuberculosis as affecting the local Jewish Community" by Berlinsky, it was decided to cancel the subscription.

The survey showed that the method of treating tubercular patients by sending them to Denver and leaving the family behind in Cincinnati was both expensive and ineffective, and the so-called Cincinnati Method was adopted as a substitute. It had been devised in 1906 and consisted of removing the entire family of the tubercular patients to Price Hill, where both family and patient could be observed and treated medically and socially.

The Jewish Consumptive Relief Society of Denver had been formed in 1904 with the help and leadership of a former Cincinnatian, Dr. Bilkowits. The institution came into being because the National Hospital of Tuberculosis in Denver did not maintain a kosher kitchen, and did not have ample facilities for patients in all stages of the disease. The new institution, being somewhat "outlawed" at first, could not rely on the support of the United Jewish Charities of Cincinnati and had to get its funds through the activities of collectors and branch societies. One of these societies, the Jewish Consumptive Relief Society, was formed in Cincinnati in 1907 through the efforts of Mrs. Bessie Wilmersdorf. This society, which is today a member of the United Jewish Charities, sends an annual contribution and recommends a few patients yearly to the Denver Institution, and also performs a number of local social services for the Jewish patients at the Central Branch Hospital, Longview, and the Childrens

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Hospital. They have committees on child placement, family welfare, clothing and motor corps.

In 1899 the Jewish Settlement was formed, and proved a powerful moulding force in the days of heavy immigration in the heart of the immigrant neighborhood. It grew out of the attempt of some members of the Council of Jewish Women to organize clubs for Jewish factory girls.[30] These clubs first met in the vestry rooms of the Plum Street Temple. The Settlement was especially beneficial to the growing youth and afforded splendid opportunities of a patriotic, educational, social and recreational nature. It was inspired by the success of settlements like the Hull House in Chicago, and fashioned after Toynbee Hall in England.

The following year, a number of the younger Jewish college men, imbued with the spirit of social service, the Settlement Movement both in America and England was a college movement, were banded together by Messrs. Max Senior and Sydney Fritz for the purpose of doing for the factory boys what the women's committee had done for their sisters.

The Jewish Settlement was first opened by moving the Girls's and Boys' Clubs into the quarters of a Jewish Kindergarten on Plum Street. The Settlement is still in existence and is now called the Community House. It did not join with the United Jewish Charities until 1906, although from the beginning the Superintendent of the United Jewish Charities acted as its director.

When the Settlement was first opened, the head worker and staff lived in the building, a practise customary in the non-Jewish Settlements. Their purpose in taking up residence in the Settlement proper was to set an example in living to the neighborhood. Shortly after 1903, when Dr.

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Bogen became the superintendent of the United Jewish Charities, he abolished this practise because of his conviction that the Jewish neighborhood did
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not present the problems of a slum.

In 1906, the Settlement moved from Elm Street to its new quarters on Clinton Street where special facilities such as a gymnasium and auditorium as well as class rooms and club rooms were available. It was Dr. Bogen's purpose to lift the Settlement from a mere Americanizing agency to a "Judaizing" factor in the life of the neighborhood. To this end, Dr. Bogen introduced intensive Jewish programs with which he hoped to cultivate and intensify the Jewish consciousness. Jewish pictures were hung about the walls. A succah was built on the roof on the Festival of Tabernacles. Community Seder was held on the Passover. Chanukah and all the other Jewish Festivals were observed in the Settlement and the auditorium was put at the disposal of the congregations of the Roumanian and Oriental Jews for worship. The building was made available to the Talmud Torah and Sunday School of the Council of Jewish Women.

By 1913 the Jewish Settlement had behind it a record of social achievement, and although not a political organization, it had on several occasions entered the domain of politics to help defeat boss-ruled candidates as representatives of the neighborhood.

The Settlement was always on the side of Reform. It led in tenement house reforms, pure milk for babies, medical inspection of school children, and other social Reform movements. Its classes in citizenship and English to foreigners were the first in the city and were later taken over by the Board of Education. Through its efforts, the Big Brothers and Big Sisters were organized and juvenile delinquency among Jewish boys

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and girls was reduced almost to a minimum. The many clubs, gymnasium and recreational facilities offered to the Jewish youth of the neighborhood were important factors in this effort.

The Settlement acted as a medium, bridging the gap between immigrant parents and their children, and between the various social strata in the Jewish community. Under the leadership of Dr. Bogen, the first school of Jewish Social Service in America was founded in the Jewish Settlement.

The high light of this Settlement program for 1913 was a most interesting exhibit called "The Jews of Many Lands." Its preperation took one whole year. The whole downtown Jewish neighborhood was mobilized, and together with other sections of the city, rich and poor, German and Russian, pooled their resources and their energies to make the exhibit successful. It lasted for a week and displayed the contribution of the Jews of the Old and the New World to the civilization in which we live.

In 1916 under the superintendency of Mr. Samuel Schmidt the Jewish Settlement made an attempt to win over the sympathy and attendance of the Yiddishists, the Radicals, and the Nationalists who regarded the Settlements as an "Assimilating" agency conducted by the rich uptown Yehudim for the poor "downtowners." A Yiddish library, Yiddish lectures and programs of Jewish music were introduced. The intellectuals of the neighborhood became more friendly and the Settlement grew to be a real neighborhood center uniting all the Jewish elements of the city.

In the summer of 1918, what is known as the Robert Kraus Livingston Camp was started at Remington, Ohio, by the Settlement, which since 1921 has been caring largely for juveniles. The exodus to the

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Hills has practically depleted the neighborhood.

The ban on immigration put an end to the work of Americanization and adult activities sponsored by the Settlement. The adult activities which find a place in the Settlement today are very limited.

In 1925 the name of the Settlement was changed to the "Community House." Fundamentally, the Community House is a boys' and girls' club-house, and its activities are so numerous that the building has become too small to take care of the many children's clubs. So, in this same year, the Board established a branch in Price Hill. The Board of the Price Hill branch is made up predominantly of local members who have representation on the Board of the Community House.

The United Jewish Charities opened a branch office of the Jewish Agricultural and Industrial Removal Office of New York in 1901. This latter organization endeavored to relieve the congestion in New York and other Eastern cities caused by the continuous arrival of East European Jewish immigrants in large numbers. The immigrants were encouraged to settle on farms which the organization helped them purchase. It also sent skilled workers to Western communities. Cincinnati agreed to accept several hundred of such workers and to locate them in suitable positions. The employment department of the United Jewish Charities proved very successful.

The year 1903 marked the withdrawal of Mr. Bernard Bettman as president of the "Charities" after seven years of active service. He was succeeded by Mr. Max Senior. During his term as president, the United Jewish Charities made rapid advancement. Dr. Boris D. Bogen, who became known as the Dean of the Jewish Social Workers in America was called to the

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superintendency of the organization this same year, at the resignation of Mr. Solomon Lowenstein, the present executive director of the Federation of Jewish Philanthropies of New York. In the fifteen years that he served the United Jewish Charities, Dr. Bogen proved himself a man of outstanding ability, tireless energy, devotion and sympathy. His acquaintance with the language and "psychology" of the Russian Jew made him invaluable. The combination of Mr. Senior and Dr. Bogen is largely responsible for the tremendous prestige and progressive character which the United Jewish Charities achieved. Dr. Bogen passed away in 1929.

In his first annual report, Mr. Max Senior struck a new note touching the underlying principle of social service - the growing need for social reform rather than mere palliative relief.

During this year a system of collecting subscriptions by mail instead of through a collector was instituted which succeeded in "bringing in" 90% of the dues.

A policy of medical examination and treatment for charity cases through the office of the physician of the Sick Poor Society was also established. It was a forerunner of the dispensary in connection with the work of the relief department. A woman physician was employed for maternity cases.

Owing to the absence of public play grounds in the West End, the United Jewish Charities, in the summer of 1908, established a playground in the backyard of the West Sixth Street Building, thereby marking the beginning of the public playground system in Cincinnati. And in compliance with urgent demands of the children, the bath rooms were opened to them, a step which led to the establishment of public bath

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houses in Cincinnati.

Mr. Senior, commenting upon the conditions of the Jewish poor, stated at this time "that it is the universal testimony of our visitors that the home conditions of our poor are infinitely better than they were ten years ago. In this we see the good results of our educational institutions. There must now be nearly 2000 boys and girls who have come under the influence of our Kitchen Garden, Kindergartens, and Industrial Schools. Many of these are now grown and married and the lessons of cleanliness and order which we have taught, are reflected in the home conditions on all sides."

As a result of a policy introduced by the United Jewish Charities in 1902 no Cincinnati orphan child was placed in the Cleveland Orphan Asylum. The new policy consisted of boarding children in private families and was based on the theory that the home is the normal place for the child. The realization that over 50% of the orphans at Cleveland were children of consumptive parents led the United Jewish Charities to send incipient tubercular cases with their families to Denver. This policy eliminated the sending of children of tubercular parents to the orphan asylum.

A study of desertion as one of the causes of dependency was also undertaken because the problem had become a serious one in many cities and the condition was repugnant to traditional Jewish practises. Ohio was one of the few of the older states in which wife desertion was not a criminal and extraditable offense. The United Jewish Charities urged that legislation be enacted, making wife desertion a criminal and extraditable offense.

In the meantime, in order to solve the problem created by the in-

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crease in the number of desertions, the United Jewish Charities adopted the principle that no desertion case would receive assistance. In cases where assistance was absolutely necessary, it was granted through the Ohio Humane Society. When this policy of non-assistance became known, it had a most salutary effect. In this way, of thirty desertion cases during one year, twenty-four were entirely solved.

The vile tenement house situation in Cincinnati had given the United Jewish Charities great concern for several years, but during 1903-04, conferences were arranged with other charitable agencies to frame a suitable municipal tenement house ordinance in order to correct some of these conditions.

Juvenile delinquency was on the increase among Jewish boys of the West End. This condition developed out of a lack of proper recreational facilities, and the gap which existed between the older and younger generation. There was at this time no Juvenile Court, and the psychology and technique for understanding juvenile delinquency and treating it were in their infancy.

The United Jewish Charities joined with other charitable agencies in the city and other communities of Ohio in an endeavor to secure the passage of a Juvenile Court Law, modeled after similar laws already in successful operation in other states.

As a result of this agitation in which the United Jewish Charities was the prime mover, the State legislature passed a bill providing for the establishment of such a court. It was opened during the latter half of 1904.

In February 1905, due to the initiative of the local Council of

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Jewish Women acting upon the advice of the United Jewish Charities, a Jewish Probation Society was organized which took charge of the Jewish delinquents brought into court. Dr. Bogen was appointed a probation officer, a position enabling him to handle more effectively certain cases that came under his notice. The public school authorities referred all Jewish truants and delinquents to the Superintendent of the Charities or to the Head Worker of the Jewish Settlement.

During this same year, the United Jewish Charities purchased the building which it occupied at 721 West Sixth Street and the necessary improvements were made to house the educational and vocational relief branches of the Federation's expanding activities.

It was noticed at this time that the advent of the trolley car, the telephone, the department store and the rural postal delivery were jeopardizing peddling, by which occupation many Jewish immigrants earned a precarious livelihood. The "Charities" therefore did everything in their power to discourage the younger immigrants from becoming peddlers, and to interest them in some trade.

The regular medical inspection of Kindergarten children was also inaugurated at this time and was extended to the Kitchen Garden children, and also to pupils of the Summer Schools. It served as the forerunner of medical examination of children in the public schools of the city.

The Sixth Street Building during this year was converted into an educational institute, where, with the aid of a neighborhood advisory board, lectures on American history and government were arranged. Classes in English for foreigners were started, and concerts were held. A small

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gymnasium was equipped, a savings bank and an information bureau for immigrants was also started. The instruction in English contained several innovations. Special text books were used, adapted to the apperception of the Jewish immigrant. These texts were edited by Dr. Bogen who was an expert in this field. The classes were small and instruction was individual, especially during the first few months. Yiddish lectures were given for the recently arrived immigrants, and Yiddish papers and books were provided for the reading room in order to attract the adults. These activities were similar to those conducted by the Jewish Settlement located in the North End of the Jewish neighborhood.

A new departure in technical education was instituted by the United Jewish Charities in this year through the establishment of a night school for cabinetry.

During the following year, world Jewry was stricken by the horrible Kishineff pogroms. Relief funds were gathered in Cincinnati and all other Jewish communities. New Russian immigrants began to pour in en masse. Over 2,000 came to Cincinnati in one year. Of these, 353 were sent here by the Industrial Removal Office of New York.

A quarter of a century had elapsed since the mass influx of the Russian Jew to Cincinnati. The manner in which they adapted themselves to their new surroundings is evidenced from the statement of Dr. Max Senior at the close of the period. "In spite of difficulties," he stated, "the condition of the immigrants continued to present, from the viewpoint of self-support, the most gratifying aspect. The statistics

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and other statements in this regard will prove how few are the applicants which come from the second American born generation; how immaterial in number are those who persist on the charity record, except where some irremediable and permanent defect exists; how large a proportion of our expenditure for relief is due to unavoidable sickness, and is strictly temporary in character. .....Our people resort freely to the charity office when in need, because they feel confident of sympathetic and effective relief, but there is practically no tendency to become dependent. Sobriety, industry, economy and tireless energy are characteristic of the Russian Jews. Each year sees a marked improvement in their economic condition. They number a very considerable proportion of our subscribers, a proportion increasing yearly. Their contributions represent in many cases, actual sacrifices to a much larger extent than those of their older and more fortunate co-religionists."[32]

During this year, the need was felt for a Convalescent Home for patients discharged from the Jewish Hospital. Shortly thereafter this activity was begun, and developed into a most essential part of the health work of the United Jewish Charities.

For many years the Settlement had led a more or less precarious existence, supported by an inadequate subvention on the part of the Charities, and by such occasional donations as could be secured by the persons interested in the institution. If the work was to progress, it became imperative that the Settlement be incorporated with the United Jewish Charities, its financial needs provided for, and its field of activity carefully determined. A recognition of these facts on the part of the directors of both institutions led to the incorporation of the

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Jewish Settlement with the United Jewish Charities in 1905-06.

The next year Mr. Max Senior proposed the establishment of a correctional school for habitual truants, and special classes for mentally retarded and defective children. Although this suggestion met with the approval of the superintendent of the city schools, Mr. Senior was helpless to do anything because of a lack of funds.

Two years later, however, in 1908, cooperating with the Cincinnati Board of Education, the United Jewish Charities opened special classes for retarded children which met in its building. They proved so successful that they are now an integral part of the public school system.

District nursing had previously been urged and an attempt was made in 1907 by the United Jewish Charities to organize this important branch of the medical service. Two graduate nurses were appointed to make calls in the Jewish neighborhood and report their finds to the physicians and relief department. A dental department was another one of the innovations of the year. Medical examinations in the public schools had been introduced in 1906, and the United Jewish Charities, ever watchful of the health of Jewish children, received prompt reports of the findings of these examinations, and offered immediate medical attention in such cases where the parents were not financially able to look after the health of their children. The United Jewish Charities has since established a program of intensive care for the health of Jewish school children.

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A financial crisis occurred in 1908 and was marked by commercial depression and unemployment. The demand on the funds of the United Jewish Charities was heavy, and the income diminished. The educational

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activities of the United Jewish Charities were in danger of being closed, but an appeal to the community for additional funds, resulted in the raising of $8,000 which helped it to tide over. In this respect, Cincinnati was unique, for in New York City many of the Jewish charitable organizations were compelled to shut their doors because their coffers were exhausted.

The depression was followed by an unusual amount of illness which led to the opening of the free dispensary in August 1907 in a small room in the Administration Building on Sixth Street. The dispensary was open evenings in order to accommodate those employed during the day and not with immediate response. It was an improvement over the older method of having the sick poor visit the private office of the physician, and has today grown to enormous proportions.

Through the efforts of the Society for the Sick Poor, a temporary home for the care of convalescents was established during the summer of this year at New Richmond, Ohio, on the Ohio River. The long distance from the city and the difficulty entailed in properly supervising the institution, made it inadvisable to renew the arrangement the following summer.

During the same year, the United Jewish Charities erected a shack for open-air treatment at the city Branch Hospital for tubercular patients. Its example was followed by other organizations.

Another notable event of the year was the opening of the new "Settlement" building on Clinton Street, made possible by several generous donations.

At this time the United Jewish Charities reversed its policy of boarding orphans in private families and sent them to the Cleveland Jewish

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Orphan Asylum. The financial depression and lack of funds also made it necessary to close the trade school and curtail all the educational work of the Federation.

In 1910 Mr. Max Senior, in his characteristic frankness, again gave expression to his lack of faith in existing philosophy of charitable endeavor. "After all," he remarked, "no fact appears more prominent, after years of experience, than that charity offers no solution to the problem of poverty. With heart-breaking regularity, each year brings its crop of unfortunates, a little larger or a little less, according to the times, but on the whole marked by a uniformity of causes, these people are victims of social injustice, of a neglect by the community of its obligations. Against these fundamental conditions the charity organization is powerless. Fortified by its knowledge of the facts, it must come back to its constituents as we do tonight, and urge them to take part in the great movements, which shall eradicate the causes of distress. As citizens it is our duty to cooperate and agitate fortified by a knowledge of the fact for a removal of the causes, which at present make charity imperative." "I am an optimist," said Mr. Senior, "and can see the day, although far off, when charity will cease and justice shall prevail."

"In the fifteen years that I have been identified with this work," Mr. Senior asserted in characterizing the achievements and progressive leadership of the United Jewish Charities, "I have seen the community assume obligations which id did not recognize before; in many of these the United Jewish Charities pointed the way. Especially is this notable in the field of education, in which this country progresses faster than in any other field, toward a realization of its obligations. We have seen

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our kindergartens and English classes for immigrants, both once supported by the United Jewish Charities, taken over by the city; we have seen school nursing, first inaugurated by us, in Cincinnati, similarly absorbed by the city; we have seen school examinations by physicians and special classes for defective and truant children inaugurated, movements toward which your officers have contributed their mite of effort. Manual training has established a stronghold, and vocational training has begun. I look forward to a time, not far from the future, when we shall transfer to the public schools our efficient departments of household training, dressmaking and millinery, and devote our energies to new undertakings.

"In these brief years we have seen the Juvenile Court established, with all its beneficent attendant activities, looking to the prevention of crime and deterioration, and consequently dependency. We shall, after years of struggle, soon open the branch of the City Hospital, devoted to contagious diseases, and thus add one more great sorely-needed agency for the relief of suffering."

With broadness of vision, he pointed out the need of supporting vigorously the campaign against tuberculosis and the need for urging upon the state the adoption of compulsory social insurance.

During this year a gift was received from Mr. Henry Beckman which enabled the United Jewish Charities to build and equip a splendid new dispensary for the increased number of patients who availed themselves of the excellent medical attention offered there.

In connection with the new dispensary, the United Jewish Charities expanded its method of social service to its fullest extent. Each and every case was followed up, and definite results sought by utilising every

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available means. In a large number of cases consultation and treatment by specialists was obtained.

Another gift made possible the purchase of a house on Price Hill for the Convalescent Home.

During the year 1911 the United Jewish Charities adopted a new method of treating dependent widows and their children. The new policy aimed at keeping the home intact by providing a subsidy for the dependent family. This method was the forerunner of the Widowed-Mothers' Pension Law of Ohio and preceded by many years the adoption of such a policy by other charitable agencies.

Another unique piece of work, introduced during the year 1910-11, was the appointment of a special committee of volunteer workers to look after the delinquent adolescent girls, an endeavor which constitutes the most delicate, discouraging, difficult and trying sphere of philanthropic activities. This work led to the opening of the Martha House, a boarding house for girls, in 1919, after a survey of delinquency among Jewish girls had been made at the request of Mr. Max Senior. The Martha House purposed to fill a "long felt need of a boarding house for girls unable to secure proper accommodations at rates they could afford." The necessary furnishings were donated and the home made as attractive as possible. The first wave of enthusiasm, however, gradually decreased. The attendance at the home fell from 20 in 1920 to 7 in 1928. In this year another survey of conditions in the city resulted in the liquidation of the home.

In general such work presupposes a strong belief in the possibilities of Reform, and an unshattered faith in the presence of a power for

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good in what may seem to be a hopeless and most repulsive combination of circumstances. The committee lived up to a high standard and achieved wonderful results in some of the least promising cases.

During 1911-12 the work of the United Jewish Charities was placed on a "ration basis" due to the financial depression of that year. The economic recovery of the following year made possible the abandonment of this policy.

At this time special efforts were again made to cope with the tenement problem. A survey made by the Jewish Settlement stated that "the investigation of the house conditions in certain quarters inhabited by our constituency, revealed conditions of disease, delinquency, etc., that attracted the attention of all those interested in the welfare of the community. Thus it has been brought to the attention of the public at large that certain quarters of the city are infected with tuberculosis and that children brought to the Juvenile Court are mainly recruited from these neighborhoods, and that epidemics of contagious diseases are getting victims almost each day in each and every house, and that, in general, conditions degrading and weakening to the body and soul, are present here more than anywhere else.

The United Jewish Charities adopted energetic measures to move the dependents from these danger zones to a better neighborhood, Price Hill. As a result of a magnificent gift, the Foster Home was enabled to move from its Sixth Street Building to a more spacious and sanitary building on Price Hill adjoining the Convalescent Home.

A growing recognition of the value of research and statistical work, as an essential part of social service, led during this year to the

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establishment of a Research Fellowship and the appointment of a capable young man to this position.

In 1911 the Ruth Lodge, Number 18, a branch of the United Order of True Sisters which organized in New York City in 1846 was formed among the Jewish women in Cincinnati. The purposes of this new society were to supplement the existing Jewish philanthropic efforts by such personal and voluntary services as the community might require. Their activities consisted in entertaining the aged, mentally afflicted, helping the blind, preparing layettes for infants, supplying clothing and surgical instruments to various dispensaries, providing scholarships to Jewish students. They initiated a student welfare Fund in one of the high schools, and paid for the carfares and lunches of needy but talented children. This Order is available for every form of philanthropic service.

The first Big Brothers Association in Cincinnati was organized in the year 1913, for coping with the problem of juvenile delinquency. At first the work of the association consisted of personal advise and guidance and of helping to find jobs for "Little Brothers." Later clubs for the Little Brothers were organized at the Settlement. In 1913, 73% of the Big Brothers' cases were referred to them by the Juvenile Court, but in 1917 the efficacy of the work had proved itself; only 7% of the cases now came from the Juvenile Court. In 1928 with the aid and encouragement of the Federation, the Big Brother Association started a scholarship fund to advance the schooling of Little Brothers. This organization did not become a constituent member of the United Jewish Charities because it felt that the affiliation might act as a deterrent to the progress of its work, but it did cooperate intimately with the

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United Jewish Charities in all cases involving both organisations. The services of a paid secretary were engaged for work with the group of "border line" girls.

Under the auspices of the Jewish Settlement and with the encouragement of the United Jewish Charities, the Cincinnati School for Jewish Social Service was established in 1915. Mr. Boris D. Bogen was the sponsor and organizer of this school, the first of its kind in America. It aimed to give professional training to Jewish young men and women who desired to enter the field of Jewish Social Service.

The year 1914-15 was marked by one of the worst periods of unemployment that the country had encountered in a decade. The United Jewish Charities through its relief department was called upon to sustain the many hundreds of unemployed Jewish workmen and their families. In the attempt to reach all the existing needy families and to obviate duplication and indiscriminate giving, representatives of the local neighborhood were organized into an Auxiliary Committee on Unemployed and reported cases requiring assistance.

The report for the year stated that there was an appreciable decrease in the number of new tuberculosis cases.

On January 1, 1914, the Widowed Mothers' Pension Law was put into effect. This law had long been advocated by the United Jewish Charities. The State pension was, however, and still is far from adequate to keep the family in a minimum standard of livng. The United Jewish Charities therefore continued to supplement the state pension.

A new family case record system was adopted this year. These records proved so valuable that they were adopted by many of the other family agencies throughout the country. The research department estab-

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lished during the preceding year, gathered demographic statistics relative to Jewish deaths, births, registration of tuberculosis, and other contagious diseases with a view of assisting the United Jewish Charities to intelligently direct its efforts. This system has not been continued, however. A standard of relief was also adopted, based on a study of actual expenses and needs of the dependent family. This standard was the highest of any relief agency in the city.

With a view of stimulating interest among the laity in the scientific research aspect of Jewish philanthropy, the Bureau of Jewish Social Service composed of the young Jewish College trained men and women was created in 1914. The organization, which today has a history of 18 years, succeeded in doing very remarkable research in the following fields:

1. Study of physical improvement of children given routine medical examinations for a period of several years at the clinic.

2. Study of credit facilities in the city available to men of small means.

3. Participation in preparation of Cincinnati social service directory compiled by the Helen Trounstine Foundation.

4. Inquiry into begging situation in the city.

5. Survey of summer camps in the city available to Jewish children.

6. Study of work of Relief Department of United Jewish Social Agencies.

7. Study of frequency of visitation and estimated value of service rendered to families treated at clinic.

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8. Census of Jewish population of West End.

9. Preparation of map locating social service institutions of city.

10. Census of epileptic children in and out of the public schools of Cincinnati.

11. Study of demographic facts regarding Jewish population of city.

12. Study of Infant Welfare Work of United Jewish Social Agencies.

As a direct outcome of the Bureau's study of infant mortality, an Infant Welfare Station was opened at the Jewish Settlement. Through the efforts of the station the Jewish infant mortality rate in this neighborhood was materially reduced. Of a total of 307 babies who would have reached the age of one year in 1915, only 21, or 6.8% died. The number of babies born in 1916 was 344, of whom 16 or 4.3% died. When compared with the general infant city mortality rate, which was 7.8%, the Jewish infant rate was 3.5% lower.

In their work with babies, the women availed themselves of the records of the Board of Health and were thereby enabled to reach almost every baby born. Circulars were sent to every Jewish mother and personal visits were made to Jewish homes. The milk station was conducted the year round, whereas the Board of Health conducted their stations only for three months. The station was in charge of a physician who contributed his services gratis and who was assisted by one of the nurses and a group of volunteers. Prenatal care as well as obstetrical attention was provided without cost. An educational campaign was waged, literature was distributed, and lectures given on the subject of baby welfare. Dependent babies were placed in private families.

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The Bureau of Social Service of Cincinnati is a unique institution in the United States. It suggests a way in which the college trained young men and women of the Jewish community can be led back to an interest in a field where direct contact with the human element is concentrated in the hands of the professional worker.

The professionalizing of social work has had a tendency to discourage the volunteer without whom the community can never feel the same interest in social work. Here campaigning for funds once a year is insufficient to arouse the intensity of interest which came when the donors and the recipients met, as it were, face to face.

In the field of social research, a field which appeals particularly to academically trained people, there is both scope and usefulness for the professional. The Cincinnati Jewish community recognized this fact. Furthermore, by sharing their knowledge and experience with their own families and friends, the workers tended to create a favorable reaction among the contributors by personalizing, as it were, the machinery of Social Work.

Intensive efforts were made by the dispensary during the summer of 1914 to watch carefully the health of the Jewish children of school age. The children of dependent families, it was found, compared more than favorably with those whose parents were self-supporting. An additional visiting nurse was engaged, primarily for the purpose of improving the sanitary situation in the homes. Fresh air treatment was given to all children whose health was below par. At the close of the summer season, a health conference was held at the Settlement where the local physicians met the parents and a special "adenoid and tonsil"

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treatment was given the children.

A Big Sister organization, patterned after the Big Brother organization and designed to look after the adolescent Jewish girls, especially of the congested neighborhoods was started in 1915.

An efficiency committee composed of young Jewish business and professional men was organized at this time to make intensive surveys of the different departments and institutions of the United Jewish Charities. It functioned for two years and helped to modify many practises of the United Jewish Charities. It was responsible for the closing of the Jewish Kitchen Garden Association and the transfer of its remaining activities to the public schools.

~~Dr. Bogen~~ recognizing the extensive and intensive program of the United Jewish Charities recommended that its name be changed so that it could designate more amply the entire scope of its work. Thus in 1910, five years after this recommendation, the United Jewish Charities was renamed the United Jewish Social Agencies.

The year 1916-17 marked the termination of the services of Dr. Boris D. Bogen as Superintendent of the United Charities of Cincinnati. He accepted the newly-created position of Field Secretary of the National Conference of Jewish Social Service, and was succeeded by Mr. Maurice B. Hexter who had been trained under him.

Mr. Max Senior was for the third time induced to accept the Presidency of the United Jewish Charities. He did so, reluctantly, and at the close of the year, gave it up because of a sincere conviction expressed in these words: "I have told you before that I have no

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confidence in charity work. I am anxious to make it as efficient as possible, but in itself, it solves no problem. The Jews of Cincinnati spend probably $125,000 in charity and correctional work. The Gentiles spend probably a million dollars more. The State and City spend incalculable amounts in jails, correctional institutions, police administration, hospitals, asylums, infirmaries and pensions. Practically all these expenditures are for correction and none for prevention - a huge and never-ending waste. Sooner or later we must direct our attention to the underlying causes - to the industrial and social maladjustments which lie at the bottom of all this crime and misery. To this, all thoughtful men should direct their energies."

The work of this year followed largely the line laid down in previous years. It was a year of prosperity, and hence the number of relief cases was reduced. The health service rendered by the Dispensary, Convalescent Home, Infant Welfare Station, School Hygiene Committee, and visiting nurses continued to show remarkable progress demonstrating the fact that health is purchasable.

Soon after the beginning of the fiscal year of 1917-18 the United States entered the World War. To meet the mounting cost of living, the United Jewish Charities again revised its budgets to conform with a decent minimum standard. The war brought no new problems to the United Jewish Charities. The Jewish community, however, was called upon from the outbreak of the World War in 1914 to raise funds for the relief of the suffering Jews of Europe and Palestine. Cincinnati answered repeated calls of the Joint Distribution Committee and other appeals.

A survey of the medical care provided by the Jewish community

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for the sick poor, recommended that greater cooperation be effected between the Jewish Hospital and the Dispensary of the United Jewish Charities.

Among the results agreed upon was an arrangement by which the staff of the Jewish Hospital nominated the doctors who served at the United Jewish Charities Clinic, and that admission to the free wards of the hospital social service worker was appointed to look after the social needs of the free patients, thereby completing the chain of medical service, whose links were the visiting nurses, dispensary, hospital and convalescent home.

At this point it is of interest to relate the participation of the leaders of the United Jewish Charities in the formation of the Cincinnati Council of Social Agencies, which was the forerunner of the Cincinnati Community Chest. In 1911 a very elaborate organization, known as the Cincinnati Conference of Charities and Corrections was formed. The general scheme was the same as that which prevailed in the usual Council of Social Agencies but the Cincinnati organization was much more intricate and ponderous. A constitution was adopted and officers chosen. The organization, however, was dormant until after the disastrous Ohio Valley Floods which occurred in 1913 and which created a large relief problem for Cincinnati. After the water had subsided and the immediate relief problem had passed, a large amount of money was left in the hands of the flood relief committee for rehabilitation purposes.

It was at this point that Mr. William J. Norton, who was then engaged with the Cincinnati Bureau of Governmental Research was asked to resuscitate the Conference of Charities and Corrections under the name of

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the Council of Social Agencies. In this effort, Dr. Boris Bogen, Mr. Maurice Froiberg and Mr. Max Senior were very helpful. In 1915, the gentlemen who had been active for years in all sorts of social and and civic enterprises broached to the Council of Social Agencies the idea of conducting a united campaign for all the agencies affiliated with its organization similar to the campaign for the constituent agencies conducted by the United Jewish Charities. The idea "took." The slogan for the campaign 21 in 1 (21 agencies campaigning together in one effort) was proposed by Dr. Bogen. The campaign was successful and the Council of Social Agencies continued until the Community Chest replaced it. After the War, the United Jewish Social Agencies then became and still remains a participating member of the Chest.

The Union of the United Jewish Charities and the Community Fund has had its advantages and disadvantages. The one outstanding benefit, which has accrued from the Community Chest, has been the continued fostering of a spirit of goodwill between the Jewish and non-Jewish members of the community. This spirit of goodwill has been brought about by the opportunity provided for fellowship and working together in the campaigns and on the different committees of the Community Chest. The spiritual assets and benefits of such fellowship and mutual cooperation are incalculable. One the other hand, it has been argued that the abandonment of a specific Jewish Federation membership has had a tendency to diminish the direct interest of the Jewish community in its own philanthropic affairs, that it puts the Jewish agencies on the defensive to justify the higher costs of their service, especially in the instance of family

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and child care, that in an independent campaign larger per capita contributions could be obtained, for some Jewish contributors give less in the aggregate than they would if compelled to give separately to the Jewish and non-Jewish appeals, and that the development of new types of services have been more difficult under the Community Fund arrangement.[35]

The outstanding service undertaken during 1918 was a scientific preliminary study on feeble-mindedness and retardation made by Dr. H. H. Goddard and Dr. Florence Meteer of Columbus, Ohio.[36] In addition to this preliminary study, the United Jewish Charities was instrumental in calling together a conference of other communities interested in this field for establishing a national institution for Jewish feeble-minded girls. The conference met in Woodbine, New Jersey where it examined the vacated buildings and equipment of the Woodbine Farm School.

The Conference showed that the other communities were unprepared to study and finance the problem of feeble-mindedness in their respective cities. Cincinnati, however, did not halt in its attempt to solve the problem.

In the meantime, in July 1919, Mr. Maurice Hexter resigned his position as Superintendent of the United Jewish Charities and the writer was elected to fill his position which he retained until December of 1920, and was in turn succeeded by Mr. Hyman Kaplan, who came in the Spring of 1921 from the Bureau of Jewish Social Research in New York City.

As a result of the studies which had been going on over a number of years, dating back to 1915, and which were brought to a head by Dr. Goddard's report, a special Neuro-psychiatric Clinic was begun to which were referred all psychopathic cases coming to the attention of the

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dispensary. This clinic resulted in the establishment of the Psychopathic Institute. Here, children of psychopathic delinquent and incorrigible tendencies were observed under normal conditions.

To express the fundamental changes in the philosophy of Jewish Social Service which had taken place during the past quarter of a century, the United Jewish Social Agencies adopted a new constitution and revised its administrational set-up. Whereas the old constitution aimed "to relieve the deserving poor, to prevent want and distress and discourage pauperism," the new constitution proposed "to relieve the deserving poor, to prevent want and distress, to discourage pauperism and to engage in any and all forms of social philanthropy and educational activity, to accomplish these objects and to increase the health, happiness and economic efficiency of the Jew in Cincinnati."

The United Jewish Social Agencies throughout its years of existence guarded against the tendency to over-professionalize Social Service and endeavored to keep the balance between the professional and volunteer workers. In 1921 a Family Welfare Board replaced the Hebrew General Relief Association. Many antiquated practises were dropped and many modern ones adopted. A record system for histories was established, and a record clerk appointed. Professional workers who had gradually taken over the case work from the hands of volunteers were relieved of house calls to deliver money, checks being sent instead. The volunteer workers still held their importance in the work of the Friendly Visitors, the Big Sisters, the Settlement, and the Big Brothers, (not a member society). In 1921 there were about 350 active volunteers in the service.

To carry on its broadened program of activities, a new center at

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Fifteenth and Plum Streets was built. At the dedication of the new building Mr. William J. Shroder, the President of the United Jewish Social Agencies stated that "the occasion was one of gratification to the United Jewish Social Agencies, and marked a milestone in the advancement of its work from the early days of palliative relief to the future construction of manhood and womanhood."

The Pay-Health Clinic offers a complete medical examination for five dollars. It is intended not for sick people, but for those of moderate means who cannot afford to have a similar examination made by a private physician. It is an adaptation of the plan of the Life Extension Institute. Jewish dependent poor were receiving the best attention medical service that Cincinnati could provide, but the self-supporting poor and middle class group were deprived of this type of service which was beyond their financial ability.

The response which the Pay-Health Clinic received from its very inception was beyond the fondest expectations. The Clinic is open in the evenings enabling working people to take advantage of its service.

Since the Pay-Health Clinic has been in operation, over 3000 cases have been examined. The Clinic has rendered a most unusual and useful service to those who have taken advantage of the periodic health examinations, and it has undoubtedly given as great a service as organized health and medical service is capable of affording. It was understood at its inception that the Pay-Health Clinic was to be an experiment conducted by the United Jewish Social Agencies, but consequently having examined several thousand cases, the Public Health Federation of Cincinnati

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was asked in 1927 to consider the value of establishing a city wide system of Pay-Health Clinics. The annual report of the United Jewish Social Agencies for 1927 expresses the hope that the experiment initiated by the Jewish group and its splendid accomplishments in this regard will stimulate the development of a number of centers throughout the city, conducting periodic health examinations.

Through this unique and constructive medical health work, the United Jewish Charities reached a clientele which formerly never came near its building or its service.

In the medical field apart from the establishment of the Pay-Health Clinic, a merger of the Jewish Foster Home and the Convalescent Home was effected, whereby the smaller building on the Price Hill property was set aside for the care of adult convalescents and the large building was designated exclusively for the building up of anemic children under the special care of the Dispensary. The United Jewish Social Agencies never relaxed its medical attention from the children of the community.

Provision was also made during these years for the care of Jewish incurables for whom there is no special institution in Cincinnati and for which a need was expressed twenty years earlier. By securing the cooperation of the two Jewish Homes for the Aged, this provision was made possible.

A nutrition service for patients at the clinic and a consultant service to case workers were inaugurated.

In 1925, the President of the National Conference of Jewish

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Social orkers stated "that few cities reach the marvelous development of Cincinnati, where every Jewish family below the level of self-support is carefully looked after by a paid staff of physicians, nurses, and social workers."

Such families, had, however, declined greatly in number. In 1910 there had been 245 cases, in 1925 only 111, and in 1926 only 70. The amount expended in 1910 was $36,000; in 1926 it was over $50,000. The answer to this paradox lies partly in the higher cost of living, and partly in more adequate budget standards. In the relief cases, still on the files, it was found that 78% of the persons involved were mentally defective.

The absence of immigration reduced the volume of relief work. The United Jewish Social Agencies relieved of its former tremendous burden was now free to devote its attention to educational work along preventive and adaptive lines.

In 1927, Mr. Kurt Peiser assumed the superintendency of the United Jewish Social Agencies and served until the summer of 1932. He was succeeded by Maurice J. Sievers. Prior to his resignation, Mr. Peiser analyzed the problems confronting the United Jewish Social Agencies of Cincinnati. "Among the outstanding problems that present themselves in our community," he asserted, "and which will have to be solved in order to make progress are the development of a Jewish Community Center; the strengthening of the Jewish Welfare Fund; a closer federation of the Jewish Agencies to have an all-inclusive Federation; the active participation of our friends in the re-establishing of the Tribute Fund; the maintenance of the high standard of Jewish social welfare as established by Cincinnati Jewry over a period of years; the continuance of ever

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friendlier relations between the Orthodox, Conservative, and Reform [illegible] ports to develop their natural common interest, namely, social service; and stronger backing of all cultural activities, particularly Jewish Education."[37]

In the work with the mentally defective, the Home School Plan was developed in conjunction with the Psychopathic Institute, but it is operated under the direct auspices of the United Jewish Social Agencies.[38] The Psychopathic Institute is now an integral part of the Jewish Hospital. The latter has been in existence for nearly ten years and was originally made possible through the generosity of Mr. Simon Kuhn, whose late husband together with Mr. Max Senior, had promoted the studies in 1915, and developed the community interest in behalf of the Psychopathic Institute, which led finally to its organization. The Institute, as has already been observed, is in reality an observation home where children from the ages of four to sixteen presenting behavior problems are studied intensively, socially and medically, over a long period of years.

The Home School is an institution for treatment of such children whose mental retardation is largely due to physical and social handicaps. The conviction has been growing among workers with the feeble-minded that feeble-mindedness in children is not a condition in itself, but merely a symptom of some underlying constitutional ailment which might possibly be improved or even eradicated.[39]

The Home School was founded as a link in Cincinnati's Jewish mental hygiene program because of the belief that is such children are

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kept for a prolonged period under closely controlled conditions in a normal environment and provided with intensive vocational training, as well as given proper medical treatment, they will not have to be placed in an institution for the feeble-minded, and may even become an asset to the community. The facilities of the Home School are now made available to neighboring cities who are given the privilege of placing children eligible for admission at cost.

Recently the Psychopathic Institute was referred to "as one of the most successful clinics for the treatment of difficult children."[40] It enjoys an international reputation, the University of London and the Government of Holland obtaining and utilizing its data.[41]

In the field of Children's work, the United Jewish Social Agencies took over the responsibility of placing and boarding children, a responsibility formerly handled by a coparate organization for the entire city.

The principle of having beneficiaries pay, in so far as they are able, for services received was extended to every branch of the organization. Although the income from such sources has become quite substantial, the motive that prompted this partial-pay plan lay in the hope that the community served would come to regard the United Jewish Social Agencies not as an institution for the service of only the poor, but as a construction effort, communal in scope and serviceable to all its members in the same manner in which a municipal agency is available to all citizens.

To democratize the work the United Jewish Social Agencies appointed a local committee on Price Hill for the consideration of cases in that

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section. This plan affords the neighborhood an opportunity to learn about, and participate in, the care of its problems.

During this period a still closer rapprochement was effected between the Orthodox and Reform groups in the community, largely through the initiative taken by the United Jewish Social Agencies in the organization of the Bureau of Jewish Education. This closer relationship between the groups was further evidenced when the United Jewish Social Agencies persuaded the Hebrew Free Loan Society to agree to a reorganization of its Board, permitting 50% of its representation to be appointed by the "Agencies."

Still another link was forged with the Orthodox community when the United Jewish Social Agencies took over the function of investigating agent for the Jewish Orthodox Orphan Home, a move which led finally to its merging with the Foster Home.

By the end of 1926 the Jewish community was receiving $242,634 as its share from the Community Chest, divided as follows: United Jewish Social Agencies - $159,770; the Jewish Hospital - $49,601; the Jewish Home for Aged and Infirm - $19,500: and the Jewish Orthodox Home for the Aged - $13,815. In 1931 the Cincinnati Jewish community expended about $432,604 for philanthropy, local, national, and international, inclusive of the Bureau of Jewish Education and the Institutions of the Jewish Welfare Fund.

For many years the Jewish community of Cincinnati had literally been harassed by countless solicitations for funds from institutions, both national and international. Solicitors and campaigns followed upon the heels of one another without end. Outside of the regular Community Chest,

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fund raising in the Jewish community for philanthropic purposes was chaotic.

To remedy this condition a meeting was held on February 29, 1928. The representatives of practically every Jewish organization in the community gathered to discuss and formulate plans for the formation of a Cincinnati Jewish Council.[42] The formation of this Council had been for a number of years the idea of Mr. Wm. J. Schroeder who had served as President of the Jewish Settlement, the United Jewish Social Agencies, and still serves as Chairman of the Budget Committee of the Community Chest of Cincinnati. The purposes were formulated in a resolution adopted at this meeting: "Whereas the multiplicity of drives and solicitations during recent years is endangering the future success of all such efforts; and whereas contributions are asked for without knowledge of plan, program and need of groups presenting demands; and whereas quotas assigned to this community on the part of national organizations depend largely on the popularity of causes and leadership rather than on merit; therefore, be it hereby resolved that this body composed of representatives of the Jewish community shall constitute itself a permanent organization. Its purpose shall be to study the merits of the requests for support, the amounts asked, and the time fixed for such solicitations. The endorsements of the Committee shall carry with it its moral support. The findings of the Committee, whether favorable or unfavorable, shall be given full publicity."

The Jewish Community Council began its activities in 1930 by organizing and conducting the first Jewish Welfare Fund Campaign some time in November. Murrey Seasongood, the former Mayor of Cincinnati, became

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the Campaign Chairmen. The goal set was $188,075 for seventeen participating organizations, inclusive of the local Bureau of Jewish Education, and sixteen national and international institutions and causes of a cultural and philanthropic character for which funds were annually raised in Cincinnati, and which were not a part of the Community Fund Budget.[43] Only $142,478 was realized. In this campaign Mrs. Charles P. Taft made the largest individual donation of $5,000. The second campaign was for a goal of $132,075 but only $91,212 was raised due to the economic depression. In 1933 the quota was $110,400 and only $77,500 was obtained.

In the Fall of 1929 the Jewish Hospital launched a campaign for $1,500,000 for capital expenditure for the remodeling of the old buildings, first dedicated on March 30, 1890, and for constructing additional ones. The campaign could not have been launched at a more inopportune time for the country was experiencing the first of its disastrous stock crashes. But the leadership of such men as Mr. Maurice J. Freiberg, Mr. Maurice Pollak, and the Honorable Murray Seasongood inspired the workers in the campaign with such confidence that the original quota was even exceeded by $8,000. It is a tribute to the high esteem in which the Jewish Hospital is held by the whole community to find that Gentiles joined with Jews in this campaign and subscribed very liberally.

During 1928 the United Jewish Social Agencies established a workship in the administration building for unemployables, cardiacs, and epileptics. A working relationship was effected with the University of Cincinnati School for Social work in the conduct of this and other forms or related service. Mr. Peiser, commenting on this activity, stated:

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"We find that while we wish to utilize this particular workshop for the training of the men in order toplace them in industry, there seems to be a certain residual group which will not adjust itself to a normal working condition. These men cannot hold a position for any length of time, anywhere, and the workshop grants them an opportunity to earn a partial living which is supplemented by us."[44]

The United Jewish Social Agencies also opened a Bakeshop in August of 1929 - an experiment in self-support - as a means of providing part-time employment for women. The activity was started in a few rooms and has grown so successful as to require a whole building.

The purpose of the Bakeshop, from the social and economic viewpoint of the Agencies, was to bring about a better understanding among the group of clients which had given the Agencies considerable trouble, and which presented almost insurmountable difficulties to case-workers. Many of the women had stated that they did nt want charity, but only an opportunity to earn a living. In the Bakeshop, the women produce cakes and sweet-meats of various sorts which are sold to the community by a Sales Committee of volunteers with whom the Jewish Women's Clubs of the community cooperate. Although the activity is not saving the Agencies a great deal of money, it has given the organization an opportunity to work out family rehabilitation on a self-supporting basis.[45]

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3. SUMMARY

It is close to four decades since the philanthropic activities of the Jewish community in Cincinnati were coordinated under the United Jewish Charities.

The Federation has persistently pointed the way to social and educational reforms adopted by city and state governments. The Kitchen Garden, the Trade Schools, and the Kindergarten were all pioneer endeavors of the Federation and ceased to exist, except in advisory capacity, only after the city instituted similar organizations. In many cases, the city took over the work from the United Jewish Social Agencies without making any changes and often used the same buildings. The Americanization classes conducted at the Settlement often brought forth compliments from the presiding judges when Jewish applicants presented themselves for naturalization.

The United Jewish Charities agitated for the extermination of slot machines and other forms of gambling. It set the example which led to regular medical inspection in the schools: it inspired the passage of the Juvenile Court Bill; it promoted the Better Housing Movement; urged insurance against industrial accidents; started clinics for thorough physical examinations, which were to be paid for at a nominal rate; instituted pre-natal clinics and milk stations; and aided the New York Removal Office in relieving Jewish congestion there by agreeing to care for a number of cases here.

The Social Agencies provided an employment bureau, a convalescent home, a free clinic for medical and dental work, and homes for

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backward children. It also improved its record system and found a place for research work in the organisation in order to increase the efficiency of its activities.

In solving dependency cases, more than temporary relief has been given. Men have been established in business, sometimes at a high initial cost. The United Jewish Social Agencies also studied and solved the problem of wife-desertion; and after securing state pension legislation in favor of widows, it continued its support when state aid proved insufficient.

The United Jewish Social Agencies exerted a great deal of effort to treatment of tuberculosis and the development of the Cincinnati Plan. Its investigations established the fact that sickness is the general cause of dependency. Hence, the Agencies stressed the work of its clinics and the other phases of its health work especially with children.

The more recent administration made considerable progress in securing full community cooperation. It was long felt that a high barrier stood between Orthodox Jewry and the United Jewish Social Agencies, but within the last few years, this barrier has been broken down. The Orthodox Orphan Home, influenced by the Community Chest as well as by a general feeling on the part of the Jewish community for unity, merged with the Jewish Foster Home. The Hebrew Free Loan Association, although not a member society, has been given the services of a bookkeeper by the Social Agencies. The Council of Jewish Women and the Jewish Consumptive Relief Society also joined the Federation as cooperating organizations. Practically all other women's organizations, although not so closely associated as the Council and the Jewish Consumptive Relief Society, cooperate with

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the Agencies.

The major organizations outside the fold of the Agencies are the Home for the Aged and Infirm, the Orthodox Home for the Aged, and the Jewish Hospital, each receiving its funds from the Community Chest. While cooperative activity has long been carried on with all these organizations, and especially with the Hospital, a new movement is on foot to form a union of the four organizations under the name of the Jewish Welfare Federation. The proposed plan would permit each organization to retain its identity.

A movement for controlling of financial drives launched by national Jewish Agencies was initiated by Mr. Shroder recently. An organization, known as the Jewish Community Council has been formed, representing all important religious and social organizations of the city. The Council passes on all national drives and carries on investigations which will undoubtedly strongly influence the Jewish opinion of the city. It also conducts the Jewish Welfare Campaigns.

Cincinnati Jewry has supported by money and influence a number of organizations totally distinct from the United Jewish Social Agencies, but which carry on important communal activities. Especially is this the case with the Bureau of Jewish Education, which seeks to keep Jewish religion and culture alive and to make the Jewish spirit a force in an American community. Now that the problem of relief seems well in hand, the United Jewish Social Agencies considers Jewish education and the problem of recreation for the youth among its most important functions.

The United Jewish Social Agencies of Cincinnati is beginning to take on the character of a Kultus Gemeinde, adapted, of course, to

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American conditions.

The years of economic depression have produced a curtailment in the income of the United Jewish Social Agencies, whereas the number of relief cases has increased. The Agencies, however, continue to maintain a high standard of family relief.

A conservative estimate made by the superintendent place no less than 1,000 families, one out of every five in the Jewish community, in contact with the activities of the United Jewish Social Agencies.

A call is constantly being sent out for volunteers and for young men and women of the community to assume responsibility. The traditional note that charity and relief are inadequate, sounded originally by Mr. Max Senior, is again reiterated in the report of the present superintendent, Mr. Gus H. Hilb. "It is trying during these days of economic strife," he stated, "to realize how hard we attempt to maintain for our organization those standards that have been built up over the 36 years of its existence. The beautifully rounded program, of which we are so proud, is constantly endangered because we are becoming more and more conscious of the necessity for expending our money purely for relief.

"However, we have found it more important to maintain this rounded program at this time than ever before, for we feel that everyone of our subsidiary organizations is closely tied up with the health, the moral, and the very life of those who depend upon us for their material and financial relief. Nothing can be more important than to try to maintain the respect of those who are on the borderline. What better occasion is there for doing this than the opportunity that is

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provided us by the character building and educational facilities that we have in conjunction with our service organization."[46]

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CHAPTER VII

THE ECONOMIC, SOCIAL AND CULTURAL ACTIVITIES

OF CIRCUIT JUDGY

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1. CINCINNATI JEWRY IN [illegible]

The first directory of Cincinnati published in 1819 records the name of "Joseph Jonas - Silversmith, 101 Main Street - English." Jonas was a watchmaker by trade. The early Jewish settlers in Cincinnati were not skilled artisans. In the old world they had engaged in shopkeeping and trading and on their arrival here they took to peddling. With pack on back they traversed the country, pushing their way into frontier settlements in their search for a livelihood. Gradually these peddlers settled down as owners of small general stores. With prosperity they became wholesale merchants. In turn these peddlers were followed by new immigrants attracted to these parts by the reports of the success of their coreligionists.

Some of the pioneers engaged in trade with the Indians. Jonas records in his Memoirs that on his arrival his nearest neighbor, Phineas Israel, traded with the Indians at Brooksville, Indiana, which with Connersville was the Westernmost trading post and frontier station in the country. Levi J. Morgan, the founder of the Freiberg and Morgan distillery, also traded with the Indians in this territory from 1837 to 1841.[1] By 1830 the Cincinnati Directory registered three Jewish merchants, one jeweler, three clothiers, three dry goods merchants, one baker, three clerks and one ship carpenter.[2] By 1840 this number had increased for there were at this time between 1500 and 1600 Jews in a general population of 46,338. The Cincinnati Directory for 1841 indicates the variety of pursuits in which the Jews engaged.[3] They were wholesale and retail merchants of dry goods, clothing, shoes, pictures, jewelry, groceries, cigars, liquor, and spectacles. Others kept boarding houses and coffee shops for the "immigrants" who came

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without families. The artisans consisted largely of tailors, watchmakers, and hatters. Some were pawn brokers and auctioneers, and many were clerks and peddlers.

It is apparent from the directories of 1841 and 1846 that most of the Jewish merchants were engaged in the clothing business and in general merchandising. The Jews were the forerunners of this industry in Cincinnati and later made Cincinnati one of the largest clothing markets in America. The invention of the sewing machine in 1846 revolutionized all the needle trades and by 1850 the manufacture of clothing had been transformed from a handicraft to a factory industry. In this year seven of the thirteen clothing manufacturers in Cincinnati were Jews and out of 26 dry-goods merchants, nine were Jews. In 1850, according to official statistics, the total value of manufactured products in Cincinnati amounted to $48,990,500. The merchandise was produced in 503 establishments employing 23,615 employees. The manufacture of clothing was the single largest item listed. The clothing trade at this time was largely in the control of Jews, gave employment to over 12,000 workers. Its value was estimated at $15,000,000.[4]

By 1850 Cincinnati had become one of the foremost markets for whiskey, brandy, beer, porter, clothing and meats in the country.

The first indication that Jews had entered the liquor business is recorded in the directories of 1850 and 1851 in which the names of Samuel H. and Henry Pike, manufacturers of alcohol and pure spirits located at Canal near Walnut Streets, are mentioned. The S.H. Pike, here mentioned was a Jew who later founded the Pike Opera House.

In 1853 the firm of Freiberg and Herkum was organized. This firm was the oldest and largest of the Jewish distilleries in Cincinnati. In

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1883 J. Walter Freiberg, the son of Julius Freiberg entered the firm as a partner. He became president of the Ohio Wine and Spirit Association and also of the National Wholesale Liquor Dealers Association of America.

Julius Freiberg came to Cincinnati in 1847.[6] He began as a manufacturer of vinegar and was the first to bring Kentucky and Bourbon whiskey to Cincinnati. He rose high in the commercial world serving at one time as Director of the Cincinnati Equitable Trust Company and the First National Bank and also as President of the Ohio River Transit Company.

One of the daily newspapers in Cincinnati under date of September 2, 1859 contains the following news item which characterized this period for the Jews: "S. Levi & Bros. have erected a large business house on Walnut Street which vies with our commercial mansions. It is located in the heart of the business district, and will be occupied as a wholesale wine and liquor house with a large distillery."

This news item is significant for two reasons, it indicates that the Jews were becoming prominent in the wine and liquor business and that their commercial development merited the erection of one of the largest business plants in Cincinnati.

Cincinnati became a liquor center very early. The surplus corn for which Cincinnati was one of the principal markets and which was not fed to the droves of cattle in the packing houses was converted into whiskey. The surplus fruit was converted into brandy. Such was the usual method of reducing the bulk of grain and fruit for shipment to frontier communities. Transportation routes had been established, and from the days of the early twenties, Cincinnati had become a large shipping center on account of the numerous canals.[7]

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The year 1860 was one fraught with political disturbance and financial panic due to the impending Civil War. Yet, despite these disturbances, the tax lists of the dry-goods and clothing business, which were almost completely in the hands of Jews, record transactions amounting to over $30,000,000.

In the development of Cincinnati as the jobbing and manufacturing center of the South and Middle West, the Jewish merchants and manufacturers played a very important and significant role. Before the outbreak of the Civil War there had been a slump in the clothing industry later revived by the war. Because the Jews predominated in the clothing, dry-goods, cap and notion industry of the city, they were prepared to accept large contracts from the government for army needs. They bid for and received many of the very large contracts.[8] During this period the Jews attained the highest peak in the clothing industry for practically all the members of the Cincinnati Clothiers Association were Jews.

The Directory of 1859 which is the year prior to the coming of the East European Jews in large numbers again indicates the wide distribution of the Jews of Cincinnati. There is hardly a field of economic enterprise in which the Jews had no already entered, yet the classification again shows the majority of the Jews in the needle trades.

The directory of this year records 63 Jewish clothing concerns out of 74, or 85% of all those engaged either as manufacturers or wholesale dealers of clothing. By 1865, however, a number of these concerns had consolidated, and the directory of this year records only 43 large Jewish clothing establishments. The Jewish merchants were vitally concerned with the commercial and industrial progress of the community.

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They sponsored the organization of the Cincinnati Chamber of Commerce and supported it very liberally. By the end of the Civil War, 41 Jewish concerns were affiliated with the Chamber.

Fleischman's Yeast, a product of the distillery of the Goff Fleischman & Company, was developed into a leading industry in 1868. Charles Fleischman, the founder of the company, came to Cincinnati with his brother Max in this year. The company which he headed was at once organized to distil whiskey and manufacture compressed yeast. They were the first yeast manufacturers in the United States and evolved the first plan of merchandising the bi-product from manufacturer to consumer, a plan which has since been adopted by many other large concerns in this country.

During the period from 1866-1881, the clothing market gradually shifted from Cincinnati to Cleveland and Chicago. As other centers began to develop the needle trade, the Cincinnati Jewish merchants and manufacturers shifted to the liquor and cigar business. The tax list on cigars for 1876 shows that Cincinnati had become a very prominent cigar and tobacco manufacturing city, and that the Jews were among the leaders in this industry. Five of the seven largest cigar firms in Cincinnati were in the hands of Jews.[9]

In 1878 Cincinnati had very few hotels and these were antiquated. The need for an up-to-date hotel was felt and the Cincinnati Hotel Company was organized numbering many Jews among the promotors and incorporators. The company erected the Burnet House at the corner of Fourth and Central Avenues.

The needle industry which had been completely revolutionized

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by the sewing machine in 1846 was again radically transformed by the introduction of the electric power and the button hole machine. A further revolution came in 1894 with the introduction of the electric cutting machine, the invention of two Cincinnatians, Jacob Bloch and John Wolf, Jr. The new machine could cut a capacity of 300 suits a day, and its inventors obtained 38 distinct claims at the United States Patent Office.

Practically all the clothing manufacturers and wholesalers, numbering about 45 concerns, in Cincinnati, were Jews; fifteen out of the 26 concerns dealing in wholesale men's furnishings were owned by Jews; but of 100 retail dealers in men's furnishings, only 30 were Jews. The Jews represented about one-third of the concerns; 12 out of 36, dealing in ladies furnishings.

A survey of the garment industry in Cincinnati made by the Chamber of Commerce in 1917 characterizes the period from 1873 to 1880 as one in which the industry displayed more vigor than any other department of manufacture or trade in the city. The industry had been organized into a complete system; the latest and best styles were being made and new fields of trade were being invaded. It was the period during which specialty lines of clothing were developed.

The survey further showed that a number of new clothing houses were organized in 1880, especially for the manufacture of boys' and youths' garments. The Cincinnati clothing manufacturers were producing a superior garment having cultivated the demand for a quality product.

The manufacture and wholesaling of cigars continued to be a leading industry among the Jews during this period. They constituted 33%

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of the industry controlling 15 out of about 45 concerns.

In the liquor business 12 out of 36 distilleries were in Jewish hands; of 45 whiskey wholesalers 16 were Jews; and of the 8 dealers in hops 4 were Jews, although the brewing industry of Cincinnati, which was one of the largest of any city, was principally under German control. Of the 16 loan offices on lower Central Avenue, 12 were owned by Jews; of the 35 wholesale dealers in notions, 8 were Jews; and of the 25 jewelry and watch manufacturers, 5 were Jewish. The metal trade is an industry in which one does not expect to find Jews, yet in 1884 we find that Lazard Kahn, who formed the Kahn Stove Company and the F. & L. Kahn & Brothers Company, had to his credit several patents for inventions in stoves and served as President of the National Stove Manufacturers of America. He was responsible for initiating an annual conference in the stoves industry at which the labor unions met with the employers to settle wages so as to avoid strikes. He also served as Vice-President of the Lehmann Company Sugar Plantation in Louisiana. He was a many-sided personality, a Chevalier of the French Legion of Honor, (1901).

Pottery is another unusual industry for the Jew, yet since 1903 Isaac Kahn has been a partner in the Wheatley Pottery Company of Cincinnati. He was a member of the Cincinnati Art Club. He was led into the pottery industry by Thomas Wheatley with whom he studied painting.

Another strange vocation for Jews is the manufacture of high explosives. Mr. Max Senior, however, has long been engaged in this industry.

Thus by 1895 Jews were at the head of the Cincinnati Clothiers

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Association. David S. Dreifus was President of the Cincinnati Produce Exchange; Carl Iglauer was Vice-President of the Merchants and Manufacturers Association of Cincinnati and Hamilton County.

A survey of the Cincinnati directory of this year, which marks the half-way point in Russian Jewish immigration to Cincinnati, shows that those immigrants who did not enter the needle trades became customer peddlers and petty merchants, a process which continued throughout the period of Russian Jewish immigration. At this time many Jews began to deal in junk and second-hand clothing.[10]

Both men and women worked in the clothing factories of Cincinnati as operators, pressers, buttonhole makers and finishers. During these years the needle trades became strongly unionized. By 1917 the International Ladies Garment Workers had four branches in Cincinnati with a Jewish membership of 250, this number representing one-half the total membership. The Amalgamated Clothing Workers had three branches with a total Jewish membership of 800 or about one-third of the entire membership; and the United Garment Workers had two branches with a Jewish membership of 300 or about one-fourth of the total membership.

With the cessation of immigration in recent years, the number of Jewish proletarians in Cincinnati gradually decreased. Jewish tailors, carpenters, painters and machinists did not encourage their children to follow their own vocations, but rather to enter the white-collar occupations.

A survey made by the Vocational Bureau of the Cincinnati public schools in 1924 states that "if we add together the number of persons employed in the manufacture of men's and women's clothing, we have the third largest manufacturing group in the city, the metal trade workers

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being first, and the boot and shoe workers second."

By 1929 the Jews in Cincinnati had risen to a position where they preponderate in several of the city's leading industries. In the boot and shoe industry they managed about 50% of the output; in the manufacture of men's clothing and women's wear, 95%; in the manufacture of hats and caps, 90% in the manufacture of millinery and lace good, 75%; and in the manufacture of shirts, 75%.[11] In view of the fact that from 90 to 95% of the men's and women's clothing industry in Cincinnati is in Jewish hands, it is evident that the Jews control the third largest manufacturing group in the city.[12]

In 1929 the Jews of Cincinnati were in control of the manufacture of overalls operating five large concerns.[13]

Practically all the auctioneers and pawnbrokers of the city were Jews.

Up to this year, Mr. I. M. Libson was virtually in control of the major cinema theatres in Cincinnati, owning nearly all the important movie houses in the downtown district, in addition to having an interest in the vaudeville industry.[14] Mr. Libson had come to Cincinnati from Pittsburgh in 1907 when the industry was still in its infancy and purchased the Bijou Theatre at 30 East 6th Street. His business prospered and he added the moving picture house on Vine Street to his holdings. Successively then Mr. Libson took over the Strand, the old Walnut Theatre now a garage, and the Lyric. After the purchase of the Capitol Theatre from the Ascher interests in Chicago, he built the Palace Theatre on Sixth Street. At this time the Libson interests were formed into the

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Libson, Heidingfeld Company and this organization extended its operation to other cities. When the Orpheum interests, backed by the Keith-Albee Theatres, erected the Albee Theatre, Mr. Libson again acquired a holding in the project. All of these interests, comprising the Lyric, Capitol, Palace, Strand and Family Theatres were sold to the Fox Film Company in 1929. Several other Jews were also active in this industry at this time. J. and Raymond G. Frankel controlled the Hippodrome, Alhambra, Lubin and the New Lyceum Theatres, and Henry Levy controlled the Forest Theatre in Avondale, the Nordland Amusement Company and the Northside Amusement Company.

Sidney Weil, former president of the Reading Road Temple, a Director of the Pearl Market Bank, and part owner of the Bauer Automobile Company, in 1929 obtained control of the Cincinnati Baseball Club of the National League and is now the President of this club.

Among the department stores in Cincinnati which in 1929 were owned and managed by Jews were the Big Store Company on Seventh and Race Streets; the Denton Jonap Company at 415 Race Street; Goldsmith Stores Company in the Daylight Building; Irwins at Fifth and Race Street; Klein's at 421 Race Street; and Loon Marks at 435 West Fifth Street - these are owned by Klein Brothers; Rollman & Sons Company at Fifth and Vine Streets, the Shillito Company at Seventh and Race Street owned by the Lazarus Brothers of Columbus; the B. A. Giddings Company, the La Mode at 601 Race Street; and the Paris Cloak and Suit Company at 509 Race Street - the latter two concerns owned by the Rosenbergs. Of those the Shillito Company, the Rollman & Sons Company, the Big Store and the Denton Jonap Companies are among the very largest department store in

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Cincinnati and do a volume of business running into the millions each year.[15] Today several of these large department stores are part of the large national chains although Jews are still in managerial office.

The wholesale dry goods business was also for many years largely in Jewish hands. Today, with the exception of Reins and Meiss, one of the oldest in the field, all the Jews have left this business.

A study made of Cincinnati corporations in the Corporation Directory of Ohio of 1928-1929 to ascertain those companies in which Jews are active as officers or directors revealed 118 such concerns.[16]

A similar study made with a view of ascertaining the participation of Jews in Cincinnati Realty Companies revealed that Jews were interested either as officers or directors in five construction companies and about 70 realty companies. The total capitalization of the concerns in which Cincinnati Jews were interested in 1929-30 amounted to $53,245,-500.[17]

Of 120 firms engaged in the wholesale liquor and distilling business in Cincinnati in 1916 fully 75% were owned by Jews. At no time since the beginning of the industry in 1850, according to Dr. Deber, was their representation less than 50%. Mr. Deber was the chief executive officer in the Liquor Dealers Association of Ohio.

The majority of distilling plants were not located in Cincinnati nor in Ohio. In 1871-72 the sales from 200 wholesale whiskey firms in Cincinnati amounted to $16,500,000. From 1905 through 1910 the total average whiskey production and receipts was 20,637,000 gallons with an average value of over 25½ million dollars.

The first blow to the industry came with the passage of the War

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Revenue Bill in 1917, which increased the tax on distilled spirits from $1.10 per gallon to $3.20 a gallon. Then followed the Food Control law during the War prohibiting the use of grain or any other food stuff in the manufacture of distilled spirits for beverage purposes.

According to reports of the Cincinnati Chamber of Commerce, the liquor industry ranked second among the industries of Cincinnati. Prior to the prohibition law there were six local distilleries in Cincinnati and 70 distillery district offices. When the prohibition laws came into effect many of the Jews in the liquor business liquidated their affairs and entered into other enterprises. Several went into the stocks and bonds and investment business; others went into the manufacture of chemical products, especially toilet articles; and some went into the manufacture of food stuffs. Eight of the 50 chemical concerns in Cincinnati and 6 out of the 25 food product concerns are owned by Jews.

The Jews have always been prominent in the wholesale jewelry business. According to A. V. Schwalb, who has been in this business for over 50 years in Cincinnati, 10 out of 16 jewelry firms in Cincinnati have been owned by Jews over the past half century. When the Wholesale Jewelers Association of Cincinnati was organized about 25 years ago, Mr. Schwalb was its first president. He was also president of the National Wholesale Jewelers Association, a position later held by Mr. David J. Gutman also of Cincinnati. The Schwalb firm was founded in 1876. Many of the Jewish firms, if not most of them, have been in existence from 25 to 50 years. It will be recalled that the first Jew who came to Cincinnati, Joseph Jonas, was a Jeweler by trade.

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Transportation is another recent industry in which Jews have become active.

The industrial and economic situation as it prevailed in 1929 indicates how small the percentage of Jewish labor had become in industries controlled by Jews. In the shirt manufacturing business less than 5% of the workers were Jewish, although 90% of the commodity was manufactured by Jews. In the shoe manufacturing industry, 9 out of 16 manufacturers were Jewish, but again less than 5% of the labor was Jewish. The same percentage holds true for the neckwear industry. In the manufacture of hats and caps, 90% of which industry is in Jewish hands, only 20% of the workers are Jews. In the knit-goods business, hosiery, and underwear, 80% of the merchandise is produced by Jews, but practically no Jewish labor is engaged. In the manufacture of overalls, an industry completely controlled by Jews and one of the largest in the country, less than 5% of the labor employed is Jewish. The same holds true for the millinery industry, although 75% of the concerns are Jewish. The men's clothing industry is still one of the largest industries of Cincinnati and almost wholly controlled by Jews, but Jews constitute only 20% of those employed. In the manufacture of ladies dresses, while the owners are 90% Jewish, only 5% of those employed are Jews. The same percentages have been maintained with slight variations through the last decade.

The reasons given by the textile and shoe manufacturers for the very small and negligible amount of Jewish labor employed are, firstly, Jewish labor is attracted to the Eastern metropolitan and Great Lakes centers such as Chicago, Detroit, Cleveland, and Rochester, not to speak

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of New York, where the manufacture of clothing really centers. Secondly, much of the work is of a mechanical nature, unsuitable to the inclination and temperament of Jewish workers. And thirdly, Jews are too ambitious and not inclined to hire themselves out as laborers. The moment they feel that they know the trade and can raise a little capital, they go into business for themselves. Most of the Jewish employers who were interviewed were perfectly willing to hire Jewish labor whenever it was available, although they were frank to admit that the Jewish employees are hard to hold and hard to manage.

It may, therefore, be said that in the Jewish population of Cincinnati, numbering about 20,000, the number of workers is insignificant, for the Jew is an "individualist" and likes to express himself along lines which he believes will be productive of the best financial results.

The participation of the Jews in the economic life of the community may also be gauged from their leadership in the Chamber of Commerce and other trade organizations.[18] The Jewish membership in the Chamber of Commerce in 1929-30 numbered 229 or a total of 8% of its entire membership. Among other commercial organizations in which Jews were active in 1929-30 are the Better Business Bureau, the Cuvier Press Club, the Cincinnati Acro Club, the Cincinnati Boot and Shoe Manufacturers, the Cincinnati Candy Manufacturers, the Cincinnati Auto and Accessory Club, the Queen City Furniture Club, the Associated Garages, and Auto Repair Club, the Cincinnati Mercantile Exchange, the Ohio Valley Investment Bankers Association, the Radio Merchants Guild, the Cincinnati Restaurant Association, the Cincinnati Wood Trades Association and the Associated Building Industries of Cincinnati.

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2. THE AGRICULTURAL EXPERIMENT

"An Humble Plea for a Russian Colony" - thus Dr. Wise began an editorial in the Israelite of June 30, 1882. In this article he pleased for the organization of Cincinnati Jews for the purpose "of making as many farmers as we can out of the recent Russian Jewish arrivals." He pointed to the two Jewish colonies of Louisiana and New Jersey and to the fact that free government land was available in Kansas which might be claimed in 160 acre parcels by anyone 20 years old or over who could swear his intention of becoming an American citizen, pay $15 to $18 entrance fee, take possession of the land, build a house on it, and cultivate a part of it; the free holder receiving an unencumbered title to the property after five years. The editorial further stated that some preliminary steps had been taken. Twenty Russian families, united by their own choice and free will, among them practical farmers from Russia, had organized under the leadership of Mr. Charles Davis. He had already corresponded for them with the government and obtained an option on the Kansas land. The Russian Immigrants Aid Society of Cincinnati had appointed a committee with full power to act in giving the necessary assistance to the Colony. Dr. Wise appealed for funds with which to aid the colonists during the first year of their settlement stating "that this experiment if successful would prove a solution to the problem of what to do with the Russian immigrant, so that they might be an honor to themselves and to us."

Dr. Wise answered the objection that Russian Jews are not fit for farming by saying that since most of them are able bodied and willing,

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they will undoubtedly succeed when given proper assistance.

Sixty Russian Jews, men, women and children, left on Wednesday, August 2, 1882 for the colony selected in Kansas, accompanied by Messrs. Leo Moo and Charles Levis.[19] The colony, known as Beersheba, was located in Cimarron, Poote County, Kansas. Each family and also every young man was supplied with a large basket of edibles prepared by the Ladies Sanitary and Educational Aid Society. Along the route at the various stopping places, coreligionists had prepared similar baskets. The leaders were empowered by the society to buy whatever was necessary and to engage a practical farmer to superintend the colony. The rules and regulations for the governing of the colony on a cooperative basis had been carefully worked out. Julius Cohn, Lippe Goldman, Israel Weissmann, and Moses Wallberts had been elected officers and each member of the colony took a solemn oath that he would obey the officers and work in unison for the benefit of all.

Mr. Leo Wise, one of the two guides, submitted his official report of the Beersheba Colony to the Emigrant Aid Society of Cincinnati on August 29, 1882.[20] He described the journey to Cimarron, the location of the colony twenty miles from a railroad station, and the many advantages of the soil.

The first few days found much dissatisfaction in the Colony, for they had come to the open prairie without preparation. There were no houses, tents, or even a shelter, "the women and children and most of the men finding shelter in dug-outs, and in one unoccupied deserted house, and some slept on the open prairie." The report stated that

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neither the men or the women had the slightest idea of what was necessary to be done. Some of the unmarried men, after the first few days, wanted railroad tickets back to Kansas City. After the first week, however, some semblance of order was established. An experienced farmer was engaged as superintendent, wells were dug, the erection of sod houses was begun, and arrangements were made for a common store house and school. The structures were of what was known as sod houses in Kansas. They were 12 x 24 feet in the clear, with one eight foot wall and twelve foot ridges, two windows and protected doorway and door. They were comfortable in both summer and winter.

Each family was apportioned land and every family lot had a house of its own. The land as a rule had a frontage of one-fourth mile and a depth of one mile.

In his recommendations Mr. Wise suggested that under the most favorable circumstances the colony could not become self-supporting in less than one year, and that each family be furnished and supplied with two fresh cows with their calves, twelve chickens, twelve ducks and two geese, seed, wheat and rye, and that the colony be visited by someone in authority every two months.

During the month of October 1882, the Maccabees were organized in Cincinnati to assist the Beersheba Colony as well as to settle more Russian Jews on farms. Toward this end, the Russian Relief Society was merged with the Maccabees and an effort was made to nationalize this movement, which received favorable comment from the Jewish Press.

The Beersheba Colony lasted two years and failed. Apparently,

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the time was not ripe for such an experiment. The Jewish immigrant preferred to live in the centers, which were financially attractive. The income from farming compared adversely with the earnings in the industrial centers. The farms were therefore deserted and most of the settlers returned either to Cincinnati or settled in Kansas City and Chicago.

In 1901, a colony of Jewish farmers settled in Clermont County, Ohio, about twenty miles from Cincinnati. The Colony was entirely spontaneous and unsubsidized. It was organized by Cincinnati Jews, who had grown weary of the sweat-shops, and consisted of thirty families. They held their synagog in a room in one of the farmer's homes. Its proximity to Cincinnati attracted summer boarders to the Colony and was a source of income. The farmers sold their dairy products in the city. The festivals and holidays were always joyously celebrated. Professor Gotthard Deutsch of the Hebrew Union College was a frequent visitor and adviser of the colony. Through his efforts in 1911, the Colony formed a school, synagog, and recreational center. The Jewish farmers in this community prospered.

Another colony started about the same time in Brown County, which consisted of about eight to ten Jewish families, but failed.

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3. CINCINNATI JEWS IN BANKING, BROKERAGE, AND INSURANCE

The first instance of a Jewish banker in Cincinnati occurs in 1854. The City Directory of this year records the firm of "A. Mayer & Co., Bankers and Exchange Brokers, located at 2 Columbia Building."[22] In 1861 the firm of B. Simon & Company, which had for a very long time been prominent in the wholesale clothing business, gradually drifted into the banking field. This happened not only with the members of the firm of B. Simon & Company but also with the firm of Heidelbach, who in 1866 organized the banking firm of Heidelbach, Bauer & Company. A few years later other members of the Heidelbach family helped form the firm of S. B. Heidelbach & Company. In 1867 Abraham Kuhn and Solomon Loeb, members of the clothing firm of Kuhn, Loeb and Netter, left Cincinnati for New York where they founded the banking firm of Kuhn, Loeb & Company which has become one of the largest banking concerns of the world. Among its most prominent members was the late Jacob H. Schiff and his son Moritmer Schiff, recently deceased. Otto H. Kahn, one of the prominent American patrons of art and music in America, is also a member of this concern, as are also Felix M. Warburg, a son-in-law of the late Jacob H. Schiff.

The clothing firm of Kuhn, Loeb, and Netter of Cincinnati was also responsible for the founding of the banking firm of Kuhn, Netter Company of Cincinnati in which firm Messrs. Kuhn and Netter of the clothing concern were partners. In 1869 the banking firm of Seasongood, Netter & Company was organized. The banking firm of Lehr Company was formed in 1873. The Chamber of Commerce commenting on the growth

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of banks during this period reports that in 1870 the bank of Espey, Heidelbach & Company and that of Seasongood-Netter were among the largest private banks doing business in Cincinnati. In 1880 out of a total of 14 private banks in Cincinnati, 3 were Jewish concerns; Espey-Heidelbach & Company, S. Kuhn & Sons, and Seasongood Sons & Company.

From 1881 to the present time the Jews have continued their active interest in banking.

In 1886 the banking house of Espey, Heidelbach & Company became a National Bank under the name of Ohio Valley National Bank, the heads of the firm being James Espey, Theodore Bauer, B. Bettman, and David Wachman. In 1887 the bank of Seasongood Sons & Company was succeeded by the Equitable Bank. In 1907 the Pearl Street Market Bank was incorporated to promote additional banking facilities for merchants in the "bottoms." The heads of the firm were Samuel Lehman, Gabe S. Weil and Abe Bloom, all Jews. The year 1910 witnessed the end of the old bank of S. Kuhn & Sons which transferred its deposits to the Fifth-Third National Bank. Mr. S. Kuhn then retired to devote his time to philanthropic work.

In 1914 six Jews served in high office in four of Cincinnati's leading banks.[23] In addition there were five Jewish concerns listed as bankers and brokers during this year.[24] The number of Jew serving on the directorate of the largest Cincinnati Banks and Trust Companies was greatly increased by 1920. In 1933 there is only one bank headed by a Cincinnati Jew, the People's Bank of which Mr. Alfred M. Cohen is President.

Since prohibition a number of Cincinnati Jews have liquidated

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their affairs in the liquor interests and entered the investment and security business. There are at present 21 Jewish investment and security concerns of a total of 100 in the city.[25]

Intimately related with the banking business is that of insurance and brokerage. In the Israelite of September 1, 1855, there is a reference to Samuel Mack who had been appointed the Cincinnati representative of the Home, the Firemen's and the Western Massachusetts Fire Insurance Company and of the New York Life Insurance Company. Two years later Mr. Henry Mack, prominent in the Jewish Community of Cincinnati, was elected to the directorate of some of the larger insurance companies operating in Cincinnati.[26] The presence of so many Jews in the insurance field as directors and incorporators of large insurance companies indicates with what rapidity Jewish merchants were beginning to to invest their surplus funds in fields other than those in which they had accumulated their wealth. It marks their economic progressiveness and stamps them as valuable assets to the economic life of the community.[27] It is estimated that at present about 200 or 20% of the insurance solicitors in Cincinnati are Jewish and that they secure about 50% of the insurance business.[28]

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4. CINCINNATI JEWS IN THE PROFESSIONS

Dr. Wise and the other spiritual leaders of the community in 1860 urged the Jewish merchants to provide their sons with a collegiate and professional training instead of encouraging them to enter the mercantile field.[29] Wise and others stressed the fact that the "book" and not the "pocketbook" were the characteristic of the Jew." The Jews have always been noted for the ardor with which their sons entered the professions wherever the opportunity was available. Medicine has since the Middle Ages been a traditional Jewish profession. Law has also been another traditional Jewish profession. Wise's appeal to the Jewish merchants struck a responsive chord.

When this appeal was issued, Cincinnati had three Jewish lawyers and four Jewish physicians.[30] By 1865 the Cincinnati Directory records ten Jewish lawyers and five Jewish physicians. Cincinnati provided good medical schools and hence there was no need for students to attend the Eastern Universities. Several, however, went to Harvard for their law training.[31] By 1880 the number of Jewish lawyers in Cincinnati had increased to 20. Fifteen years later there were 25 Jewish lawyers out of a total of 180. By 1917 their number had increased to 55. Approximately half of them were the descendants of East European immigrants. In 1929 there were 75 Jewish lawyers or about 10% of the total. The Jewish lawyers form about 12% of the total membership of the Cincinnati Bar Association. Many of the Jewish lawyers entered political life and served in public offices. Some also held chairs in the Cincinnati law schools.[32]

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The growth of the Jews in medicine paralleled that in law. In 1865 there were five Jewish physicians in Cincinnati. In 1866 Dr. Joseph Aub, a graduate of the Cincinnati Medical College, went to Europe to further perfect himself in the science of medicine. This is the first instance in Cincinnati of a Jewish physician going to Europe for the purpose of graduate study. Later this became a rather common practise. By 1869 the number of Jewish physicians had increased to seven. In 1871 Dr. Joseph Aub returned from his studies abroad and was appointed lecturer at City Hospital. This appointment marks the beginning of Jewish physicians as teachers and professors of medicine in the Cincinnati Medical School. In 1873 and 1874 there were two more additions to the Jewish Medical Corps, Drs. Joseph Ranschof and Philip Zenner. Dr. Ranschof received an appointment as Assistant Physician at City Hospital and the following year was awarded a gold medal from the Ohio Medical College for the best essay on a medical subject. By 1876 the Jewish community counted twelve practicing physicians.[33] The first Jewish dentist in Cincinnati was C. H. Rosenthal, who completed his course at the Miami Dental College of Cincinnati in 1876. He practised here for forty years.

In 1876 the editor of the Israelite took occasion to praise the tendency of young Cincinnati Jews to enter the medical and legal professions in ever increasing numbers, but lamented the fact "that there were no Jewish architects and engineers, or even druggists among our coreligionists."[34]

By 1880 the names of three additional Jews were added to the medical roster. They were Joseph Hohberg, Jefferson Bettman and Joseph Bloch. The latter two won gold medals at the Cincinnati Medical College.

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Four Jewish physicians, Drs. Aub, Forchheimer, Ransahof, and Tauber, held professorships at the local medical colleges.

In 1864 Dr. Sigmar Stark was appointed Second House Physician of the German City Hospital, but left in 1885 to accept and appointment offered him as Assistant Physician of the Royal Gynecological Institute at Dresden under the auspices of the famous Professor Dr. Leopold.

The first son of a Russian Jew to enter medical practise in Cincinnati was Dr. Hillkowitz, son of Rabbi Hillkowitz, an Orthodox Rabbi of the city.

In 1889 Dr. Joseph Ransahof was elected president of the Cincinnati Academy of Medicine, the first time a Jew ever received this honor, although many Jewish physicians have since held this office. In 1902, Cincinnati also added to her Jewish physicians the name of Ruth Bernheim, a granddaughter of Dr. I. M. Wise. She was then the only Jewish woman physician in the city.

The number of Jews in this profession in Cincinnati continued growing until in 1910 there were 40 Jewish physicians and 9 Jewish dentists in the city. By 1920, of approximately 900 physicians and surgeons, 61 were Jews; and of 320 dentists, 14 were Jewish. There were also 12 Jewish pharmacists, and 10 Jewish nurses in the city. In 1929 the number of Jewish physicians and surgeons had grown to 75 out of 1100, and the number of Jewish dentists had increased to 40 or about 10% of the profession. The number of pharmacists was increased by three. A proportionately large number of Jewish physicians have served on the medical staffs of the different Cincinnati hospitals, hold chairs at the Cincinnati University Medical College, and several have been elected as Presidents

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of the Academy of Medicine and risen high in their professional calling.

Up to recent times engineering and architecture were not among the favored Jewish professions. Today, however, there are several Jewish engineers and five Jewish architects in the city.

Two generations ago Jewish names were absent from the roster of the mechanical professions, involving the so-called heavy industries, but a change seems to have taken place as the Jew adjusted himself to the American environment.

In the last generation the Jews of Cincinnati have also participated in journalism. Among those who have risen in this profession in Cincinnati are Lasar Strauss, Editor of the Cincinnati Times Star since 1923; and Alfred Segal of the Cincinnati Post who has been on the editorial staff of this paper for a quarter of a century.

In the teaching profession there are about 50 Jewish teachers out of a total of 1250 in the Cincinnati Public Schools.

Thus we find the Jews of Cincinnati bulking rather heavily among the middle and professional classes. When the Jews came to Cincinnati they started out on the lowest rungs of the economic ladder. As they prospered they entered the various branches of industry as entrepreneurs on a large scale. Yet even when they were most successful they guided their children into the professions instead of into commercial pursuits. On the whole the Jews of Cincinnati distributed themselves among the occupations of the community not in accordance with any preconceived racial tendency but rather on the basis of opportunity.

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6. CINCINNATI JEWS IN ART, MUSIC, AND LITERATURE

The Jew and art is a modern relationship begotten of his recent contact with Western ideas. The proscription of the Decalogue against "the making of graven images" discourages Jews from entering this field. In the last century, however, there has been a decided change. Jews all over the world not only continue to produce in the realm of music and literature but have taken a decided step toward the development of painting and sculpture. Since the advent of Zionism, Jewish artists have been endeavoring to develop a specifically Jewish type of art. The leader and inspiration of this renaissance was the late Boris Schatz, founder of the Bezalel Art School in Jerusalem.

The role of the Cincinnati Jew in art was summed up some years ago by the late William Howard Taft. "Everyone who lives in a community like that of my home city of Cincinnati," he said, "knows that none of the great charities, none of the theatres, none of the societies of art, artistic development or music, could live if it were not for the support of the Jews. I believe it to be true that the Jews are not very rich, but they are all engaged in making a good living - and so it is that they are a most important part of every community."

Two of America's most prominent artists of Jewish descent, Sir Moses J. Ezekiel and Henry Mosler, were Cincinnatians by residence, although not by birth. In 1868 Moses Ezekiel came to Cincinnati and there modeled a statue of "Industry" which was displayed at Bontes Art Stores on Fourth Street.[36] It evoked favorable criticism. Desiring to perfect himself as a sculptor, he left for Germany, there being no

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Art School in Cincinnati at that time, and studied in Berlin under the Sculptor Rudolph Seimering. Moses Ezekiel was the first American Jew to turn his attention to Sculpture.

During the year 1873, while still in Berlin, his model in relief entitled "Israel" and a sketch model for a group "Adam and Eve Finding the Slain Abel" were awarded the Michael Beer Prize of Rome.

It was during a visit to America in 1874 that he executed the remarkable statue of "Religious Liberty" the tribute of the Independent Order of B'nai Brith to the Centennial Celebration of American Independence. 37 The Statue was unveiled in 1876 in Fairmount Park, Philadelphia.

Henry Mosler was born in New York City on June 6, 1841. When a child his family moved to Cincinnati, where he lived until 1863. He commenced the study of art in Cincinnati at the age of ten, and received his early art training under the artists who formed the Art Colony of Cincinnati. In 1861, at the outbreak of the Civil War, he was engaged by Harper's Weekly to draw war sketches in Kentucky. 38 In 1863 he left for Germany where he studied drawing under Professor Ruchs and painting under Kindler. He returned to Cincinnati in 1866 and devoted himself to portrait painting. While in Cincinnati he painted the portrait of Isaac M. Wise and a picture of the Plum Street Temple. His painting "The Return of the Prodigal Son," done in his Cincinnati studio, won for him honorable mention in the Paris Salon. It now hangs in the Luxemburg gallery, being the first work purchased from an American Artist. He received many medals and honors and was elected into membership of numerous academies. His son Gustave and daughter Edith both devoted themselves to art, the former securing the medal at the Paris Salon in 1902.

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Among the Cincinnati Jewish artists who attained to more than local prominence in the past half century are Samuel J. Abrahams, Louis Steinberger, Nettie Illoway, Raphael Strauss, Leo Mielziener, and Rose Kohler.

In 1926 Reverend Mr. J. H. Gest, the Director of the Cincinnati Museum Association, wrote about the contemporary participation of the Cincinnati Jews in art to the writer as follows: "Speaking generally, your stay in Cincinnati must have made known to you the fine public spirit among the Jews here. They have taken an active and generous part in all of the movements toward higher culture. Of our Board of thirteen Trustees, two are Hebrews, one of them Maurice J. Freiberg, having been a Trustee for a good many years, while the other, Honorable Murrey Seasongood became a Trustee ex-officio as Mayor of Cincinnati. Among the members of the Association and among those who give objects to it we always find a liberal number of Jews. It is impossible to give you percentages that have any particular significance, but the impression I wish to give you is that we look upon them as among our trustworthy supporters, in every respect."

The Jews have always taken an important part in the musical life of Cincinnati. The remarkable combination of the German and the Jew, both people traditionally known as music lovers, made possible the two music conservatories, the May Festival, the Zangerbund, the Cincinnati Symphony Orchestra, and the excellent singing in the public schools. As a branch of education music has received much attention in Cincinnati and has for long been a favorite study and amusement of her people. As a result the city continues to hold a pre-eminent rank as a musical center.

39

The Pike Opera House was founded by S. H. Pike on February 22, 1859. It was here that Jenny Lind sang. Here, also was centered the

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musical life of the city.

As early as 1868, a musical society composed of Jewish vocalists and instrumentalists gave a grand concert and operetta at Melodeon Hall for the benefit of the Cincinnati Temples. Max Liebling was the Musical Director.[40] The Orpheus Orchestra as well as the Cincinnati Amateur Orchestra, the latter under the baton of Professor Bloom, contained many Cincinnati Jews.

In 1869 Dr. Max Lilienthal was elected president of the Citizens Committee to arrange for the convention of the National Sängerbunde, a great festival of song, participated in especially by the German people.[41] This festival was the inspiration for the present Cincinnati May Festivals. The Cincinnati Enquirer commented that "In Cincinnati the Jews are the most liberal patronizers of concert and opera."[42] When the National Sängerbunde came back to Cincinnati in 1877 to hold its convention, the Hon. Bernard Bettman was elected president.[43]

For a while following 1874, the German Opera Troupe of Cincinnati refrained from producing Wagnerian operas because the Jews, offended by the bitter Anti-Semitic attacks of Richard Wagner, would not attend his operas. The opera company could not afford to run counter to Jewish public opinion because the Jews were the most liberal patrons of the opera in Cincinnati, and played a very influential role in the general musical life of the city. For a time the Jewish boycott of Wagner was universal. Jewish singers in European cities refused to sing Wagnerian roles, and Jews did not attend Wagnerian operas.[44] This attitude has been completely altered in recent years. Jews are today among the leading singers in the Wagnerian Bayreuth Festivals.[45]

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At the centennial musical festival held at Pike's Opera House in 1876, one of the soloists was Miss Clara Bernstein, a Cincinnati Jewess.[46] Dr. Bernard Tauber, one of Cincinnati's prominent physicians, was in 1879 appointed Professor of Acoustics, Anatomy and Physiology of the Larynx and the Ear at the Cincinnati College of Music which had opened its doors in 1878. He was regarded as one of the foremost specialists in this sphere.

The Symphony Club of Cincinnati, composed of 52 instrumentalists and 250 vocalists, which was the immediate forerunner of the present Cincinnati Symphony Orchestra,[47] was in 1886 headed by Mr. S. E. Jacobson, and in 1896 by Victor Ernestine.

In 1895 a number of Cincinnati Jews were instrumental in bringing the present Cincinnati Symphony Orchestra into being. During this year 52 Jews subscribed to the Maintenance Fund of the Orchestra and Mrs. Louis E. Stix, a Director of the Symphony Club, became Secretary of the Orchestra Association in which capacity she served for many years. In a few years, Mrs. J. Walter Freiberg was elected to the Board and later in 1903 was chosen first Vice-President. Mr. Edgar Friedlander is at present the Treasurer. The Board of Directors, the subscription list and Orchestra Fund have always had a large proportion of Jews. The Jewish women, in particular, also play a prominent role in the Women's Auxiliary of the Orchestra Association.

There are a number of Jews among the Directors of the Cincinnati College of Music and the Cincinnati Conservatory of Music. The Jews are also represented on the Board of Directors of the May Festival Association. The musical life of the city also finds expression through the various music

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clubs associated with the National Federation of Music Clubs. Many Jewish women play an active part in these organizations.

In addition to the larger organizations there exist a number of private musical groups such as the String Quartette of Dr. Albert Proiborg which has met for more than 25 years, and a number of Jewish piano reading circles.

James G. Heller, the gifted Rabbi of the Plum Street Temple, has for the past seven years written the Program Notes of the Symphony Orchestra. In 1928 his composition, "Aquatints," submitted in a contest held by the Society for the Publication of American Music was one of the two selected for publication that year. This society was organized in the interest of chamber music.

In 1928 Pearl Besumer, a young Jewish singer from Cincinnati won for herself a place among the singers of the Metropolitan Opera Company.

Miss Bertha Baur, President and Director of the Cincinnati Conservatory of Music, stated that about 150 Jewish students had registered in the Conservatory since 1920. The roster also included many other Jewish students from nearly every state in the Union.

The Jewish students at the Cincinnati College of Music represent about 10% of the entire student body.

In recent years the outstanding event in the artistic life of Cincinnati was the establishment of the Cincinnati Art Institute in 1928. The Institute was to maintain the Cincinnati Symphony Orchestra, the Taft Collection of Pictures, and aimed to stimulate art in general.

A fund of $2,500,000 was sought. A campaign was held in November

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of this year and was oversubscribed. In the establishment of the fund as well as in the campaign organization, the Jews of Cincinnati took very prominent parts. Mrs. J. Walter Freiberg is vice president. Mr. Maurice J. Freiberg is the treasurer and a number of the directors are Jews. An analysis of the participation of the Jews in this campaign indicates that the Jewish financial contribution amounted to $800,600, representing 11½% of the total amount raised.[48] There were a total number of 550 Jewish subscribers, about two-thirds of whom contributed the sum of $100 and more. Of the group that subscribed $500 or more, 21% were Jews.

Aside from special contributions to their respective professional literatures, few Cincinnati Jews have contributed to the field of contemporary American Belle Lettres.

The "American Israelite" and the "Deborah " constituted the vehicles for literary expression for Dr. Wise and Lilienthal and not a few other Jewish leaders in the latter half of the nineteenth century.[49] In recent years, four names are prominent: Elsa Weihl, because of her collaboration with Louis Browne in the writing of "That Man Heine," Louis Krohenburger, Jr. for "The Grand Manner", Mrs. Irvin Westheimer for several plays which have found their way to the stage, and Myra Winslow for "Picture Frames" and a volume of other short stories.

In the dramatic arts, Mr. Irving Pichel is rapidly rising to fame in moving pictures. Mr. Pichel has been on the stage for the past 17 years has taught at the University of California, is the author of several books, and has conducted his own theatre.

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6. THE SOCIAL AND CULTURAL LIFE OF THE CINCINNATI JEWISH COMMUNITY

In over a century of living together, the Jews of Cincinnati have seldom felt any lines of distinction drawn between themselves and the non-Jews in connection with the patriotic, educational, philanthropic, and economic activities of the community. The position of the Jew in the mercantile and professional projects of the city was determined by his talent, ability and interest in the work. The Jewish community was, however, led to develop its own recreational institutions, for it is only natural that people constituting a homogeneous and like-minded group band together for social purposes. The Cincinnati Jewish community up to 1881 was without a doubt such a group.

There also existed a subtle line of social discrimination to which the Jews were very sensitive. There are neighborhoods in Cincinnati where Jews are not welcome, and there are Country Clubs in which membership is closed to them.

The formation of Jewish social institutions also represent a conscious effort of the Jews to counteract the tendency toward intermarriage. These institutions keep the Jewish youth within the fold by providing them with every type of social contact and activity afforded by the non-Jewish community. Underlying all these reasons is the unconscious impulse of the Jew to preserve and maintain his identity in a non-Jewish environment.

Generally speaking the Jewish cultural institutions developed by the Cincinnati community tend to keep the Jewish consciousness and traditions alive and represent the unconscious impulse of the Jew to preserve

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and maintain his identity in a non-Jewish environment.

For the German Jews specific Jewish cultural activities were altogether identified with the synagog and up to 1881 took on a religious character. After this date, with the coming of the Russian Jews, Jewish cultural activities were "secularized" and partially separated from the synagog and religion.

To the extent that Jews were interested in the fine arts, and other intellectual pursuits, they experienced no difficulty in finding a place for all their interests and talents in the existing cultural institutions and groups where relgious affiliation was not a disqualifying factor and where talent was welcome for its own sake.

By the early sixties when the Jews of Cincinnati were still a homogeneous social group, composed largely of Germans, they had established four social clubs: "The Allemania" founded in 1849, the "Phoenix" organized by a group of secessionists from the Allemania in 1855, the "Eureka" and the "Harmonie." The two clubs last mentioned were shortlived.

The Allemania carried on through the eighties. The Phoenix Club existed until very recently and met at one of the hotels. It became a small card playing and luncheon society. At about the time that the Allemania Club went out of existence, the Cincinnati Club was formed in Walnut Hills in 1869, because of the drift of Jewish population to the suburbs. A handsome new Club House was built at Melrose Avenue in 1904 which elicited editorial comment from one of the local newspapers. "Our Hebrew citizens," it observed, "are setting a fine and inspiring example in club architecture in Cincinnati."[60] The Cincinnati Club passed out of existence in 1911.

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The principal function fo these clubs were to provide entertainment and a place for social and cultural activities. They cultivated the arts, literary and musical, with occasional concerts from the old German masters. In later years the classical programs yielded to English burlesque, German operettas, and the drama presenting the farce comedies of the dey. Up to 1882 all the business transactions and the minutes of the Phoenix Club were conducted in the German language. The members of this club consisted of the elite Jews of the community, who spoke German among themselves amost exclusively. Most of the entertainment at this time was also in German.

That our attitude toward youth does not change much from generation to generation is reflected in the complaint against young people registered by the President of the Phoenix Club in his annual message in 1887. He bewailed the poor breeding and violation of etiquette displayed by the young people. He characterized as indecent the practice of dancing in the club-rooms on Saturday nights until four o'clock the following morning and proposed that a limit be set at two A.M. In 1889 another president of the club reported that "owing to an increased morality among our young men, our income from the bar has decreased and I am glad to report a handsome deficit on this account."

With the passing of the eighties the cultural activities conducted by the club waned and the emphasis was placed wholly on entertainment. There sprang up a need for a new type of social activity. "There must be a different class of entertainment to suit the changed conditions in our home and daily life," says the president of the Phoenix Club in his annual message in 1905. "When the club was built many lived in the city proper.

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Now all live in the suburb.... A new order of things has arisen to take hold of the American people. An occasional dance is pleasant for some but now athletic surroundings are required to give snap and zest."

The Losantiville Golf Club was formed in 1902 as a result of this "new order of things," at Oakley, a Cincinnati suburb. In 1909 it moved to Pleasant Ridge. The Losantiville Country Club is today the center of social life for the Jewish elite of Cincinnati.

In 1910 the Phoenix Club leased its building to the Business Men's Club of Cincinnati which in 1912 exercised its option of purchase and bought the building. The Phoenix Club moved its quarters to the Havlin Hotel, but its program failed to attract the younger members. The president of the club suggested that speakers be invited to address the luncheon meetings occasionally in order to stimulate the interest of the older members and attract the younger men in the community. "Young men are not attracted to simply card playing and dining," he said. The status of the club, however, was not improved and in 1917 the Phoenix Country Club at Bond Hill was formed. A few years later it seceded from the downtown Phoenix Club and became the Hillcrest Country Club on a completely separate status and identity. A few years ago it built its new clubhouse at Reading Road and Seymour Avenue. Today Cincinnati has two Jewish Country Clubs, the Losantiville and the Hillcrest, and no separate town club. Many Jews belong to the Business Men's Club and to the downtown luncheon clubs. In 1931 the Phoenix Club celebrated its seventy-fifth anniversary.[51]

The coming of the Russian Jews brought about several changes in the social and cultural life of the community. The Russian and German

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Jews did not mix socially. The German Jews were thoroughly Americanized when the Russian Jews came to Cincinnati. They possessed neither the secular Western culture or social background of their coreligionists. Soon was the fear originally entertained by the "Germans" lost the "Russians" upset the position which the former had made for themselves in the general community. The two groups did not speak the same language, or so religiously they had very little in common. The plight of the immigrants evoked the sympathy of the Germans.

The social relationship of the two groups was greatly strained by the fact that "the Germans", or "Yehudim," were the philanthropists and the employers, whereas "the Russians" were the employees. Some of them were on the books of the charities maintained largely by the German Jews. The Russian have felt and still feel that they are unwelcome socially among the Yehudim. Very gradually, however, the social line between the two Jewish groups is being broken down. Although a generation or two ago, it would have been regarded as very unusual for a Russian Jew to marry into a German Jewish family, today, this is a common occurrence, which does not even stir any comment.

In another generation, if there should be no immigration to disturb the social situation, it is likely that the Jewish community will become entirely integrated and all those lines of social distinction will be wiped out.

Up to 1881, the distinctive cultural activities of the German Jews were largely of a religious and synagogal character, but the Russian Jews introduced secular Jewish cultural interests. The contact with Western culture in a free political milieu at the end of the eighteenth

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century eventuated for the German Jews in Reform Judaism and assimilation. This same contact in a Russian milieu, where the Jews lived in the Pale with its numerous restrictions and where the only schooling the Jews had was in Talmudic studies, resulted in what is known as the "Haskalah," the Neo-Hebraic Renaissance. This movement was secular in character and its purpose was to emancipate Jewish culture from rabbinism and the synagog.[52] It gave the initial impetus to the development of modern Hebrew which had heretofore been the Loshon Hakodesh, the holy tongue, relegated largely to religious usage.

In the early eighties of the last century, the Russian Jews also came under the influence of the Russian Revolutionary movement and Zionism. The Revolutionary movement in Russia was socialistic and cosmopolitan in character and tended toward the assimilation of the Jew. Today, the Jewish Communists in Russia are the direct products of its influence. Zionism, on the other hand, was nationalistic and bourgeoisie and emphasized the cultural individualism of the Jew. These two movements were not friendly to each other at the outset and an intellectual battle was waged for many years between the spokesmen of these two movements.

The principal organization of the Jewish Revolutionary movement in Russia was known as the Bund. It appealed to the proletariate masses. Yiddish, or mamma Loshon, mother tongue, was its medium of expression. The Zionists represented the nationalistic element, appealed to the bourgeoisie and student groups and cultivated the Hebrew language. In later years, a socialist-nationalist synthesis was formed. Its party, known as the Poale Zion, utilized both languages. Under the auspices of these movements, the Hebrew and Yiddish languages developed. Today, both possess a literature

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which compares very favorably with that of the Western World. The Yiddish language, however, is the bearer of the socialistic and revolutionary tradition while the Hebrew remains nationalistic in character. The cultural development in both languages has been secular and not religious.

Soon there sprang up in Cincinnati, besides lodges and fraternal organizations, radical societies at whose meetings were delivered lectures in Yiddish on literary themes, international conditions, and socialism. The lecturers were usually Jewish journalists and literary figures from New York or abroad. Concerts devoted to Yiddish music and the folk songs, amateur theatricals in Yiddish, Yiddish books and the Yiddish newspapers were read here. The professional Yiddish theatrical troupes gave occasional performances in Emery Auditorium. Branches of the Jewish labor unions were formed, especially in the garment industry which was largely in Jewish hands. The Arbeiter Ring, Jewish Workers Alliance, which was socialistic and non-nationalistic in character, and the various Jewish unions sponsored social and cultural activities.

On the other hands, the nationalist element organized Zionist societies, where the Hebrew language was cultivated and spoken exclusively. Notable among these is the "Ivriah." Most Zionist societies, however, spoke Yiddish during the heyday of immigration, since most of the Zionist membership was drawn from that element.

Among the Zionist groups are the Cincinnati Order, Sons of Zion, the Hadassah for women, the Young Judea Clubs for youths, and the Zionist District, which a few years ago had an active membership of close to 600. These organizations arranged public meetings at which Zionist ideology,

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Jewish current events and cultural topics were discussed by local and out-of-town speakers. They promoted a Hebrew library, became interested in the Talmud Torahs with a view of influencing the education of the children, distributed Zionist literature, helped to raise funds for Palestine, arranged concerts in Jewish music, and sponsored the exhibit of Jewish art, especially Palestinian art.

The cessation of immigration coupled with the Americanization process have had a tendency to weaken most of the activities associated with Yiddish and the radical groups. In the meanwhile, however, the Zionist movement has grown in influence even attracting to the cause a number of the more prominent German Jews.

In 1910 there were 7000 Jews in Cincinnati who stated in the Federal Census that Yiddish was their "mother tongue." Today Yiddish is becoming a lost language and a lost cause in Cincinnati, despite the efforts variously made by the Yiddish groups to teach their children this language in Folks Schools which they instituted. These schools were always short lived. Only in the larger Eastern centers such as New York, Chicago, and Philadelphia do the "Yiddishists" still manage to survive and even in these centers their's may be a losing struggle.

Zionism, on the other hand, is an ideal which does not have to contend with those adverse forces in the American environment which devitalized Yiddishism. Since it is largely bourgeoisie in character and identifies itself with the religious as well as the secular cultural forces in Jewry, it will undoubtedly survive in the American scene.

Besides the cultural forces already referred to, mention should also be made of the Cincinnati Judaeo-German, Yiddish and Anglo-Jewish papers, the Israelite, the Deborah, the Every Friday, and the host of Yiddish

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dailies which come to Cincinnati. The Avery Friday conducts a weekly Jewish cultural program on the radio consisting of Jewish folk songs, the chanting of synagogal music by a Cantor, and a reading in Yiddish or English on some timely Jewish topic.

Among the early Jewish cultural and social groups in Cincinnati was the Independent Order of B'nai B'rith organized in New York whence it has spread throughout the world. It is the oldest Jewish fraternal organization in America. The purpose of this order was to bind Jews together for fraternal and philanthropic activities. Originally and for many years, the lodges of this order in Cincinnati also had mutual aid and benefit features. The first lodge in Cincinnati, Bethel Lodge, No. 4, was formed on April 19, 1849. Within a short time, three more lodges of the same order were started and by 1871, there were six with a membership of close to 1000. Today, there is only one and the membership is a composite of all nationalities of Jews and shades of religious opinion.

District Grand Lodge, No. 2, was organized in Cincinnati on October 28, 1851 when there were ten lodges on the whole district comprising many Western states. More than a third of the presidents of this district were Cincinnatians.[53] Several years ago, the Hon. Alfred M. Cohen, a past president of District Grand Lodge, No. 2, was elected President of the Constitution Grand Lodge of the Order. With his election, the headquarters of the Order formerly located in Chicago were removed to Cincinnati.

The Cincinnati lodge today holds monthly meetings at which cultural programs are presented and participates in every Jewish communal activity. Through its affiliation with the International Order, it helps support the Hillel Foundations at eight American universities, the Jewish Orphan's Home

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in Cleveland, the Denver Hospital for the Tubercular and the Hospital for Blood Diseases at Hot Springs. Besides these social services, the Order has undertaken emergency Jewish relief work in Mexico, Turkey and Palestine. The Order publishes a monthly journal devoted to Jewish affairs. It is called the B'nai B'rith Magazine and it is one of the best Anglo-Jewish papers in America.

With the advent of Russian Jewish immigration to this country a number of national Jewish lodges were formed which served several purposes. They founded a social meeting place for landesleute. In the days before life insurance became popular, they offered $500 to the family on the demise of a member and burial ground free. They had a medical service and sick benefit fund for the ill and a charity fund for their needy members. In general, they were mutual aid organizations and developed to enormous membership while immigration was at its height. The cessation of immigration, the Americanization of the immigrant, and the popular appeal of life insurance has tended to weaken these organizations, some of which have gone out of existence completely because of the decline in membership. Today in Cincinnati, there are five lodges of the Knights of Joseph, three lodges of the Independent Order of B'rith Abraham, three lodges of the Progressiver Order of the West, and one lodge of the B'rith Sholom. The Zionist Order, Sons of Zion, also has one lodge and there are several branches of the Arbeiter Ring and the National Jewish Workers Alliance.

Next in age to the Independent Order of B'nai B'rith as a Jewish social and cultural organization in Cincinnati is the Young Men's Hebrew Association. It started in the early sixties and has had an intermittent existence. The need for a recreational center for young people not affiliated

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with Temple Centers led about ten years ago to the purchase of such quarters at Eighth and John Streets. This building was never opened because a survey made by the Jewish Welfare Board of New York found that it was poorly situated. In 1931, another survey recommended that a center be erected in Avondale where the bulk of the Jewish population resides. The Jewish Community House in Clinton Street is the only Jewish recreational institution that has a gymnasium.

The United Jewish Social Agencies has for a number of years been promoting the plan of a Young Men's and Women's Hebrew Association.[54] The latest recommendation for such a building is contained in the annual report of the President of the Agencies, who stated that only the present financial conditions retard the movement from its goal.[55] At present the Young Men's Hebrew Association functions in a limited way, using the facilities in the building of the Bureau of Jewish Education on Rockdale Avenue.

Independent of the Young Men's Hebrew Association but cooperating with it is a Young Women's Hebrew Association which has a similar program and a similar history, except that its beginnings were very much later, 1913.

The Wednesday Club was formed more than a quarter of a century ago by a group of German-Jewish intellectuals for the purpose of discussing Jewish cultural matters. It was extra synagogal both in affiliation and point of view. The members of the club met once a month to listen to a paper presented either by a visitor or a member which was followed by a general discussion. The Wednesday Club still meets.

Viewed in perspective, the social and cultural life of Cincinnati Jewry at this time is expressed both within and without the synagog. Affiliated with the congregations in these activities are the Sisterhoods,

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Brotherhoods, and Temple Centers. The content of the activities even of those groups connected with the synagog is neither altogether religious nor altogether Jewish.

Outside of the synagog there are the cultural and social activities conducted by such organizations as the Independent Order of B'nai B'rith, the fraternal lodges, the Zionist groups, the Hadassah, the Menor and Avukah Societies at the University of Cincinnati, the Wednesday Club, small Jewish private musical chamber groups, the Council of Jewish Women, the Ruth Lodge, the Jewish Consumptive Relief Society, the Jewish Community House, the Price Hill Community Center, the Young Men's and Young Women's Hebrew Associations, the Bureau of Jewish Education, the Jewish Radical Society, and the Jewish Theatre.

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7. CINCINNATI JEWRY IN RELATION TO AMERICAN AND WORLD JEWRY

No Jewish community is ever really isolated or parochial in its interests. Discriminatory practices, the denial of the elementary rights of citizenship and the call for relief following calamity create a common concern for Jewish communities throughout the world.

The Jews of Cincinnati actively participated in all the movements affecting Jewry and frequently took the leadership in the defense of Jewish rights both here and in foreign lands. They also contributed generously to all relief causes.

Thus when in 1856 an American citizen of the Jewish persuasion was denied domicile in one of the Swiss Cantons - this denial was contrary to the Treaty entered into with Switzerland the previous year by the United States - Dr. Wise in Cincinnati, together with Rev. Isaac Leeser of Philadelphia and Dr. David Einhorn of Baltimore agitated in favor of the abrogation of this Treaty unless this discriminatory measure was abolished, and American citizens of the Jewish persuasion were treated on an equal basis with all other American citizens. Mass meetings were held. Dr. Wise wrote editorials and a petition signed by 175 of the leading Jewish citizens of Cincinnati was sent to the President. Finally in 1874 after continuous agitation, the Swiss Constitution was modified giving full right to all American citizens irrespective of race or creed.

In 1858, the Jews of Cincinnati again joined the American and world Jewry in another famous battle for Jewish rights. This time it involved a Jewish child, Edgar Mortara of Bologna, Italy, who had been taken

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from his parents by Papal Guards on the claim that several years before the child had been secretly baptised by the Catholic servant girl in the Mortara household.[56] The Jews of Cincinnati, following the example of Jews everywhere, addressed a petition to the Vatican urging the Pope to use his good offices to have the child restored to its Jewish parents.

The case so stirred the Jews of the world, that in many countries including the United States, associations for the protection of Jewish rights were organized. The Board of Delegates of American Israelites formed in 1859 in New York followed in the wake of the Mortara case. The Jews of Cincinnati played a leading part in the formation and government of the Board which for many years fought the battle in behalf of Jewish civil rights the world over.

A year later, representative of allthe Cincinnati congregations met in the Lodge Street Temple to aid the Jews of Tiberias, Palestine, whose Synagogs and Academies had been destroyed through flood. Again in 1860, when the Jews of Morocco were in distress, moneys were collected and forwarded for their alleviation. On both these occasions the different congregations acted as one body.

In March of this same year, Mr. Benjamin, the Jewish explorer, came to Cincinnati and enlisted the support of local Jewry in financing his explorations to find lost Jewish cities in China, Abyssinia, Hindustan, and other distant places.

The Central Polish Committee in America with an office in Cincinnati in charge of Professor Julius P. Bruby, sent out an appeal for funds "To the Poles of the Mosaic persuasion, Jews of Polish descent," in 1863 in the United States to free Poland from Russian domination. Again

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the Jews of Cincinnati responded to the call.

As early as 1855, Dr. Wise in the Israelite referred to the severity of Russia's treatment toward her Jewish subjects.[57] Throughout the next quarter of a century, no opportunity for criticizing the Russian policy was neglected by the editor of the Israelite, and in March 1879 Dr. Leo Wise of Cincinnati went as the emissary of Dr. Wise and the American Israelite to complain in person to the Secretary of State, Evarts, about the discrimination Russia was practising against the Jew, the Rosenstraus, a citizen of this country who was traveling in that country. Mr. Evarts stated that nothing could be done. But the Israelite and Cincinnati Jewry led by Dr. Wise joined forces with American Jewry in pressing their point against Russia. The Treaty with that country was eventually abrogated by Congress during the administration of President Taft.

On December 17, 1862, General U. S. Grant, Departmental Commander of Armies in the United States with headquarters at Oxford, Mississippi, issued an order discriminating against Jews.[58] The immediate protest against this order by the Jews of Cincinnati, Louisville, and Paducah where the order was enforced coupled with a visit by Jewish leaders to President Lincoln led to its abrogation.[59]

An attempt to establish a Jewish Community Fund for the purpose of assisting national and international Jewish causes was made in July 1866.[60] A memorable meeting was then held with a view of uniting all the Jewish congregations and all the Jews of the community for action on the following projects: 1) the erection of a monument to the late President Lincoln; 2) the formation in Cincinnati of a branch of the Alliance Israelite Universale;[61] 3) the raising of funds for the Hebrew Congregation

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at St. Joseph Missouri whose Temple had been destroyed by fire, and was appealing for aid in the erection of a new Temple; 4) the creation of a permanent union of the congregations of the city for meeting the common needs of all the Jews; 5) the adoption of joint measures for the religious education of the Cincinnati Jewish youth.

Causes one and three, however, were the only ones which met with favorable response.

Shortly thereafter, deeply moved by the oppression and discrimination which Roumania had been practising against her Jewish population, the Cincinnati Jewish community joined with other communities of the land through the Board of Delegates on Jewish Rights to protest against the Roumanian government. In 1870 B. F. Peixotto, a prominent Jew of New York, was appointed Consul General to Roumania. During the six years that he held this office, he devoted himself to the improvement of Jewish conditions in that country. When in 1878, by the Treaty of Berlin, the great Disraeli, Prime Minister of England, insisted that Roumania acquire its status as a sovereign kingdom on the condition that the civil and political rights of Jews were to be recognized, it was hoped that the Jewish problem there was solved, but the condition was not fulfilled.

Between the years 1881 and 1906 the Jews of Cincinnati sent relief to the Jews of Baltimore who had suffered from a flood in 1881, to the Southern Communities who suffered from a severe economic depression in 1861, to the Jewish community of Kamel, Russia, who were being ravaged by typhus and hunger in 1869, and to Chicago Jewry to assist them in rehabilitating themselves after the fire in October 1891.

In 1873 the city of Memphis suffered severely from a yellow fever

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fever epidemic. Hundreds of Jewish refugees fled to Cincinnati. Here they were housed, fed and clothed and large sums of money were raised by the community in addition to the relief given to the refugees which was sent to the grief-stricken in Memphis.

When in 1903 the pogroms broke out in Southern Russia, again in Kishineff, numerous Jewish organizations were formed in America to aid the Russian Jews to defend themselves against their attackers. Dr. J. L. Magnes of New York addressed a monster mass meeting of Jews in Cincinnati and effected the organization of a Cincinnati Jewish Defense League. The large funds raised here during the Kishineff Pogroms will always remain a credit to the liberality of Cincinnati. A surplus of $5,000, which remained after the need had been met, was used locally and placed in charge of a committee to be expended in uniting those families which are still divided between Russia and America.

The Jewish community of Cincinnati also participated in the agitation that was carried on against congressional anti-immigration legislation prior to the World War, and in connection with the reorganization of the Treaty with Russia growing out of their denial to recognize passports held by Jewish citizens of the United States.

The interest of Cincinnati Jewry in Palestine dates back to 1869 in which year a society for the relief of Jews in the Holy Land was organized by Mr. Hyman Moses, who was also the founder of the Jewish Hospital. The purpose of the society was to abolish the Meschulachim, collectors, 62 system operated in this country by European institutions.

Up to the advent of modern Zionism, the community's interest in Palestine was purely philanthropic in nature and scope. But with the

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calling of the Basel Congress in 1897 by Dr. Theodore Herzl and the adoption of a program "to establish a legally secured and politically assured Jewish Homeland for the Jewish people in Palestine," the earlier philanthropic interest in Palestine was completely transformed into a nationalistic ideology.

The Zionist Movement met with a very hearty response from the Jews the world over, but principally from those countries where the Jewish people were being persecuted and oppressed. Jewish leaders in Western Europe and America, especially the Reform Rabbis, opposed it. They believed that a Homeland for the Jews in Palestine would "unhome" the Jews everywhere. Dr. Wise in Cincinnati took such a position. Dr. Philipson also stated that Zionism and Reform Judaism were incompatible, and has but very recently reiterated the early stand of his predecessor in the words "we cherish no longer any desire for a return to Palestine but proudly and gratefully exclaim with the Psalmist, 'Here is my resting place; here shall I reside for I love this place.'"[68] Although the Zionist movement in Cincinnati recruited no adherents from the Reform group at the outset, it found support among the recent immigrants.

In 1898, the Federation of American Zionists was organized, and shortly thereafter a Zionists Society was formed in Cincinnati. This society, known as the Lovers of Zion, Chave Zion, was soon followed by other Zionist groups.

In 1923-30, there was a very active Zionist district in Cincinnati with an enrollment of over 600 members, among whom are a number of the prominent leaders in Reform congregations. Two of the Reform rabbis of Cincinnati are Zionists.

In the past twelve years, the Jews of Cincinnati have provided

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about $600,000 for Zionist and Palestinian funds, and in the past five years alone, Cincinnati Jews have contributed close to $250,000.

When the Jewish Agency was formed two years ago, uniting non-Zionists with Zionists in the economic upbuilding of Palestine, Dr. Julian Morgenstern, President of the Hebrew Union College and Dr. Nevid Philipson both formerly anti-Zionists became members of the Executive Council.

There are at present in Cincinnati, besides the Zionist District, which unites the general Zionists of the community, the following Zionist organizations: the Cincinnati Order Sons of Zion; the Jewish National Workman's Alliance; (these are fraternal organizations devoted to Zionism); the Poale Zion organization which represents the Socialist Zionists; a number of Young Judaea Clubs composed of children and adolescent youth, the Hadassah, and the Junior Hadassah, which are the women's branch of the Zionist Organization of America. It is significant that the moving spirits in the Young Judaea movement have been Hebrew Union College students.

The Hadassah was organized on December 29, 1921, and now has a strong organization of over 700 women. In various ways, it raises funds for the hospitals, milk stations and medical social service work which it carries on in Palestine.

When the World War broke out a great need arose for providing relief for the Jews of Eastern Europe. The Joint Distribution Committee was organized, uniting all the forces in American Israel for a joint relief drive and for a common and systematic method of carrying out this relief program in Europe. The Jews of Cincinnati have annually raised thousands of dollars for East European Relief.

When the Jewish Welfare Board was formed to do for the Jewish soldiers and sailors in the American Army and Navy a service similar to

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that performed by the Y.M.C.A. and the Knights of Columbus, the Jews of Cincinnati joined the Welfare Board and a branch of this organization was established in the city.

Several Cincinnati Jews are prominent in the Councils of the American Jewish Committee.

The Jewish philanthropic and cultural needs of a national and inter-national character are so extensive and the communities are so constantly driven to fund raising that a National Appeals Information Service had to be established for guiding and advising the communities about the institutions and causes soliciting their funds. This National Appeals Information Service was sponsored by Mr. William Shroder of Cincinnati in 1919. Since that date, Mr. Shroder has been one of the initiators in the formation of the National Council of Jewish Federations and Welfare Funds, which first held its National Conference in Cleveland. Mr. Shroder was elected President of this organization. The purpose of the National Council of Jewish Federations and Welfare Funds will be to develop standards and principles of effective community organization.

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C H A P T E R VIII

THE CINCINNATI JEWISH COMMUNITY IN LOCAL AND NATIONAL SERVICE

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1. CHRISTIAN AND JEW IN CINCINNATI

Israel Zangwill prefaced his "Dreamers of the Ghetto" with the poem "Moses and Jesus" in which the historic prejudice between Christian and Jew is poignantly depicted.

> "In dream I saw two Jews that met by chance
> One old, stern-eyed, deep-browed, yet garlanded
> With living light of loo around his head,
> The other young, with sweet sephardic glance.
> Around went on the Town's satanic dance,
> Hunger a-piping while at heart he bled.
> Shalom Aleichem mournfully each said.
> Nor eyed the other straight but looked askance.
>
> Sudden from Church out rolled an organ hymn,
> From Synagogue a loudly chanted air,
> Each with its Prophet's high acclaim instinct.
> Then for the first time met their eyes, swift-linked
> In one strange, silent, piteous gaze, and dim
> With bitter tears of agonized despair."

Although a spirit of good will and understanding obtains today between Jew and non-Jew in Cincinnati, this peaceful relationship is the product of the stresses and strains which form an inevitable part of the process of growth and development of heterogeneous community life.

The earliest instance of strain between the Jews and non-Jews of Cincinnati occurred in 1845 with reference to the observance of the prohibition to keep places of business open on Sunday.[1] The Mayor of Cincinnati had fined a number of Jewish merchants for doing business on the Christian Sabbath. The Court of Common Pleas of Hamilton County reversed the decision of the Mayor. More cases of this same character came before the courts in 1857, in 1859, in 1871-1878, and again in 1919.[2] But in all of these cases the decision of the Ohio Supreme Court was reaffirmed so that conscientious Sabbath observers who keep their places of

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business closed on the seventh day may keep open on Sunday provided they do not commit a public nuisance.

On one occasion, notably in 1856, both Drs. Wise and Lilienthal and some leading Jewish citizens were compelled to take exception to a Thanksgiving Proclamation which was referred to "as becoming a Christian people." When it was explained to Governor Chase that this was unbecoming to the liberal tradition of the state and country, and contrary to the law of the land, which separated Church and State, he apologized and the phrase was expunged and never recurred.[3]

On two other occasions, 1869, and 1873, when attempts were being made to introduce the name of the Christian Saviour and other religious clauses into the State Constitution, the Jewish community of Cincinnati as well as Cleveland, Columbus, Dayton were stirred up by Dr. Wise to send prominent Jewish delegates to protest against this move. Dr. Wise wrote: "We want free schools and free colleges without any sort of religion in them. We want State institutions purged of sectarianism. Wanting this as we do, have your men there to do it."

In 1875, during the campaign of Col. Barnes, Republican candidate from Hamilton County, Dr. Wise urged the Jews and all liberal citizens to defeat him because he had supported a petition "to Christianize the Ohio Constitution."[4]

The reading and study of the Bible in the Public Schools has been and still is a vexing problem to the educational and religious leaders of America.

In 1852, the Cincinnati Board of Education adopted a resolution

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providing that the opening exercises in every department of the school system should commence by reading a portion of the Bible, by or under the direction of the teacher with an appropriate hymn to be sung by the pupils. Three years later the Israelite said editorially: "To agree to have the Bible read in the Common Schools. But this is not the case nor is it intended to be the case. There is used in the public schools an English translation or rather a version of the Bible. It is well known that every sect has another version of certain portions of the Bible. All sects are entitled to equal rights, hence all versions of the Bible should be read in the Public Schools."[5] This argument was cogent, but Dr. Wise did not carry his point. Meanwhile agitation against this practise went on unremittingly. Seventeen years later on November 1, 1869 the Cincinnati Board of Education considered the question again, and by a majority vote reversed its previous position by resolving that "Religious instruction and reading of religious books, including the Holy Bible, are prohibited in the Common Schools of Cincinnati; it being the true object and opinions in matters of faith and worship, to enjoy the benefits of the Common School fund."

This resolution raised a storm of criticism and a fiery controversy ensued. Prominent Christian citizens engaged eminent council to enjoin the Board from prohibiting the reading of the Bible in the Common Schools, claiming that the resolutions were in violation of law and against public policy and morality, and an abuse of authority vested in law. The Israelite also took a vigorous stand on the matter. "We are opposed to Bible readings in the Schools," Dr. Wise wrote. "As Jews we do not want anyone to teach our young ones the religion of our fathers. We do it all

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ourselves. From a general standpoint, however, we are opposed to Bible reading in the School. The American people consist of a conglomeration of nationalities and sects united by the Constitution and laws of the United States, their common interests, and the love of liberty and independence. The gist of the whole matter is, we agree to disagree on every point except public government, which we agree to support, maintain and obey."[6] Dr. Isaacs then set down in a few words the attitude of the Jew to American life. Citizenship and nationality are not one and of the same conception. The former implies loyalty to country of birth or adoption, its laws, language, customs, and economic factors. The latter calls for attachment and devotion to religions, culture, ideals, and habits of life of one's family and people - the two in a democratic land supplement and complement one another - they conflict only when the majority group wishes to make this country Christian in religion, Anglo-Saxon in culture, ideals, and habits of life.

"The Public Schools are institutions for the education of free, intelligent, and enlightened citizens," he continued. "To this end we need good secular schools and nothing else. The State has no religion. Having no religion it cannot impose any religious instruction on the citizen, adult or child. The Bible is a book of religion. All admit this. By what right is it imposed on the public schools."

On November 2, 1869 a petition was filed in the Superior Court of Cincinnati in behalf of Minor et al versus the Board of Education to enjoin the Board from excluding the Bible in the Public Schools. The case was elaborately and exhaustively argued before Judges Hagans, Storer, and Taft. The court granted the injunction, with Judge Taft dissenting.

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The Board of Education carried the case to the Supreme Court of Ohio where the judgment of the lower court was reversed and the ri ht of the Board of Education to dispense with the reading of the Bible was fully established.[7]

The argument on which the Supreme Court of the State decided against the Bible reading in the Public Schools was that, if the Bible reading is paramount to religious worship it has no place in the public schools; if it is merely to be used as a Text Book, then the Board of Education alone has the right to decide on the question.

This case ended the matter finally for the Board of Education, and no attempt has since been made to introduce religious exercises in the Cincinnati public schools excepting for an occasional Christian celebration tactlessly introduced by some teacher or principal. The problem arose, however, in another form at a meeting of the Board of Directors of the University of Cincinnati in February 1878.[8] The advisability of introducing the reading of the Bible at the weekly convocation exercises had been referred to as for study and recommendation. The committee reported recommending that this be done, and based its decision on an inter-pretation they gave to a clause in the will of Dr. McMicken. The report was objected to by Dr. Lilienthal and Judge Hoadley both members of the Board, and the matter was tabled and dismissed.

In the sixties, seventies, and eighties of the last century, religious and interdenominational polemics ran high in America. Dr. ise and Lilienthal representing the Liberal wing of American Judaism were frequently called upon to state the Jewish view of Jesus and Christianity. To these challenges they replied in numerous lectures and articles.

As early as 1869, Dr. Lilienthal found himself engaged in a

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controversy over the self same problem with Protestant ministers.

In April 1860, Catholic Priests of the Philomena Church refused to grant absolution to some Catholic girls because they were employed in Jewish families in Cincinnati. On learning of this action, Dr. Lilienthal addressed the following letter to Archbishop of Cincinnati.[10]

"Right Reverend Sir!

"Some priests of your diocese officiating at the Philomena Church of this City, refused during the last week to grant absolution to some Catholic servant girls because they were in the employ of some Jewish families, however, after the girls' entreaties the rite of absolution was performed under the condition that they should leave these families without delay.

"We consider this behavior on the part of the men ordained to teach and preach love and good will to all men an act of fanatic bigotry, and insult to our American institutions. Such abuses and prejudices date from days of fanaticism of Mediaeval Ages, but are a violation of the spirit of humanity which in our days, endeavors to unite mankind into one common brotherhood.

"We Hebrews of this age respect and regard every man whatever his creed. It is quite immaterial to us whether he worships in a church, a mosque, a synagog or a heathen temple, provided he is an upright charitable man and a good citizen, but we look with scorn and indignation on all men, who in our days are carried away by Sectarianism that is obsolete and by a misunderstood zeal, to sow discord among fellow men and fellow citizens.

"At the same time, I am under the saddening obligation to inform you that in case this demeanor will be continued by the clergy under your command, a league will be formed by the Hebrew merchants of this City for

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discharging at once all the thousands of Catholic work men at present engaged by their large mercantile houses.

"These men will comply with the command issued by your clergy in the confessional chair. For the fatal and disastrous consequence resulting from such a measure we will hold responsible those men with whom such prejudice originate and by whom they are imported into this country of civil and religious liberty.

"I trust you will exercise the great influence which your high office gives to you, to prevent such a lamentable calamity. To foster and to promote peace and good will is the duty of every upright man; how much more that of a Priest.

"With the highest regard and consideration Right Reverend Sir,

Yours, Dr. Lilienthal

Rabbi, Broadway Synagog

Cincinnati, April 11, 1860"

Dr. Lilienthal's letter produced the desired results.

On January 20, 1869, Archbishop J. B. Purcell issued a pastoral letter in which the following passage occurred: "We live with people. Our earthly lot is cast among them who do not believe in Jesus Christ, one class of our fellow citizens, whose ancestors cried out, "His blood be upon us and upon our children" who maintain that he was not God but a vile imposter, and therefore justly slain by their forefathers, and this they teach on every Sabbath in their synagoga."

It goes without saying that this calumny was not left unanswered. Drs. Wise and Lilienthal as well as the Unitarian Minister Dr. Vickers

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entered the fray with success.[11] The Archbishop apologized.

As late as 1880, the Christian Jewish polemic still waged. In the Israelite of October 1, 1880, David Levi replies to the public letters addressed to the Jews by the Rev. Dr. Priestly, but since then these polemics have not recurred.

From 1859 to comparitively recent times, Christian Missionaries have been active in their efforts to convert Jews to Christianity.[12] These activities have been concentrated largely in the immigrant neighborhood where through granting pecuniary aid they hoped to win over souls.[13]

Any number of Missionary activities were carried on by Jewish Converts to Christianity who were in the employ of Christian Missionary Unions. Their efforts have always been regarded as reprehensible. By 1889 these activities had grown so annoying to the Jewish community that Dr. Wise was prompted to write a volume entitled "A Defense of Judaism versus Proselytizing Christianity. In the preface of this volume he states the Jewish side of the case. "The volume hereby presented to the reader was written and published in response to those missionary chieftains of the city of Cincinnati who took a vulgar renegade from Judaism by his hand, and appointed him a missionary to the Jews; and, notwithstanding the man's illiteracy, furnished him with a pulpit, and invited the Jews week after week by pompous advertisements in the public press andhand bills freely distributed in the streets to come and hear that renegade. The author, considering that uncalled-for action of church dignitaries an insult to Judaism, felt it his duty to resent it, and so he did. Here is an answer to the main question, why the Israelite cannot embrace Christianity.

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quite a number of books exist, in which the relative points are discussed, although the author recollects none written from his standpoint of universal brotherhood, universal salvation and universal religion, moral freedom, political equality and the supremacy of reason, with the highest respect for Judaism, Christianity, the Islam and every other religion in harmony with the postulate of reason and the standard of conscience."

The efforts of the missionaries, on the whole, met with little or no success.

Several incidents occurred during the Civil War which aroused the ire of the Jewish community of Cincinnati. The first was an act passed by Congress on July 22, 1861 providing for the appointment of additional army chaplains by a vote of the field officers and company commanders. One of the clauses of the act read that the candidate "must be a regularly ordained minister of some Christian denomination." Needless to say the the Jews of the North were outraged. Dr. Wise militantly led in the protest raised by the Jewish communities throughout the Northern states and the Congressional Act was modified.

Another unexpected and untoward incident growing out of the Civil War was the frequent accusation made by the Cincinnati newspapers that the Jews were smugglers and unpatriotic citizens. The Press and Gazette of Cincinnati in its issue of August 1, 1861 stated that "the Jews whose ancestors smuggled for eighteen centuries, are smuggling goods across the Ohio River into Kentucky." The Cincinnati Enquirer in its issue of October 1861 took occasion furthermore to accuse the Jewish clothing merchants of profiteering and of overcharging for blankets, etc., which they

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were furnishing the Union Army.

Dr. Wise admitted in his editorial reply to the Inquirer that "Some Jews do a good deal of smuggling but why accuse their ancestors and all the Jews for the misdeeds of some."[14] Following Dr. Wise's editorial the Inquirer recanted its accusation that the Jews were profiteering and admitted that the Jewish clothing merchants were abiding by their contracts and meeting their obligations in spite of the low prices at which the Government orders had been taken.

General U. S. Grant had issued his famous Order Number 11 in January 1863 to the effect that all Jews regardless of sex, age, or previous condition be expelled from his entire department, which included the states between the Ohio River and Louisiana, on the ground that they were helping the Confederates by smuggling supplies and medicine through the Union lines, and that the Confederates were receiving a great deal of aid and comfort through the smugglers, the majority of whom, according to the order, were Jews.

Immediately on publication of this order, Dr. Isaac M. Wise hastened to Washington and called the attention of President Lincoln to the injustice of this order. He pointed out that not only were those Jews living in Kentucky, Tennessee and Mississippi affected, but the good name of Jews in every part of the Union had been besmirched. He urged that the guilty should be apprehended, court-martialled, and punished, but that certainly there were hundreds and thousands of Jews living in the North, as well as the South, who were guiltless of being either smugglers, profiteers, or unpatriotic. As a result of the storm of protest raised throughout the North, President Lincoln revoked the obnoxious order within forty-eight hours after its publication.

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The prosperity of the Jewish merchants resulting from their war contracts aroused the suspicion and the jealousy of intolerant Christians. On the occasion of the dedication of the B'nai Yeshurun Temple, the Cincinnati Presbyterian Witness in its issue of October 1866 displayed its malice in these words: "The War was a rich harvest for the Jew, but while few of them entered military service, many of them became contractors. Thus immense fortunes were amassed by them. These are now being expended in building synagogs, dwellings, buying real estate, etc."

The Anti-Semitic backwash from the war found an echo as late as 1869. The New York Sun reprinted an article that had appeared earlier in the Cincinnati Commercial. In this article Henry Mack, one of Cincinnati's prominent citizens and devoted Jews, who had served as chairman of the Military Committee of Hamilton County during the war, was accused of having bought cotton in the South during the war, when the North required it most and because of his favored position he had secured special permission to bring it across the lines and sell it at an exorbitant profit in the North. The article also repeated the old slanders about the Jews being smugglers.

Such accusations were not relegated to earlier centuries alone. During and following nearly all wars including the World War, the Jews have been accused of aiding and abetting the enemy for profit, of smuggling, or poisoning wells, of being unpatriotic, and of being responsible for financial depressions which follow wars. In many lands the Jews have been the scapegoats upon whom post-war disillusionment, despair and disappointment have been blamed.

The attack on the Jews by the Cincinnati Commercial, however, in no way expressed the attitude of the community as a whole toward the Jews.

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In March 1867 a number of large and small insurance companies issued an order to their Cincinnati agents not to accept any insurance policies from Jewish merchants. As soon as the notice became public, it roused the resentment of the Jewish community and at a meeting of protest the Jewish merchants resolved that no Jewish merchant was to deal with any agent or company who represent the insurance companies signed to the anti-semitic discriminatory order; and that all Jewish merchants cancel all their policies with such companies.[15] The effect on the insurance companies was instantaneous and the order was revoked.[16]

Instances of discrimination against Jewish applicants for employment have arisen in Cincinnati from time to time.[17] Dr. Wise condemned this condition as early as 1867, and pleaded for reciprocity by the Gentile firms since Jews did not and do not practise discrimination. Although there are still firms that advertise "only Christians need apply," this condition is rapidly disappearing.

When in 1877 Judge Hilton acting for A. T. Stewart & Company of New York excluded a Jew from their hotel at Saratoga Springs, New York, forty-two of the leading Jewish merchants of Cincinnati signed a statement in which they not only protested against such nefarious discrimination, but pledged themselves to boycott the firm of A. T. Stewart & Company and not do any further business with them. The boycott was singularly effective.

The Jewish community of Cincinnati, and for that matter Jews throughout the land, always found a devoted friend and able protector of

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their rights in Dr. ise. In defending the Jew against anti-Semitic attacks, his articles were "filled with fire and brimstone." He believed that the source of prejudice lay in the teachings of Christianity "for every child was taught in school that the Jews had crucified our Lord and every person repeated it as often as possible." The realization of the consequences of this age-long accusation induced him to write the strong statement "the world has sinned more against the Jews than a hundred Christs could atone for on the cross." But he felt that the Jews were at fault, too, because they did not encourage intelligent leadership, because of the low cultured plane of the newly rich, and because of the lack of Jewish pride. He was impatient with Jews who patronized the Eastern water resorts and associated with "gamblers," "hollowheads", and the "scum of society." "It is not indispensable to show one's marriageable daughters at Saratoga. Keep away from places where you are not wanted," he wrote on the occasion of the Saratoga affair. In this manner did he endeavor not only to protect the Jew against bigotry and anti-Semitism, but to create within him a self-respect and a pride which would in time preclude all possibilities of anti-Jewish prejudice.[18]

From time to time the Jews of Cincinnati complained of molestation by young Christian hoodlums without being given proper police protection. This state of affairs became much aggravated when large numbers of Russian Jewish immigrants landed here. We note this from the fact that in 1899 the Hebrew Protective Club was formed by the Russian Jewish immigrants of Cincinnati "for protection against repeated outbreaks by some toughs."[19] Such occurrences, however, were never a serious menace to Jewish safety.

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Despite sporadic instances of discrimination and misunderstanding, the relation between the Jew and non-Jew in Cincinnati has been on the whole more than friendly for Cincinnati from its very earliest beginnings has been a city of mutual good will and understanding. At all times Jews have held public office both elective and appointive. Hostility was never shown to Jewish candidates for office on account of their religion or race.

Joseph Jonas, the pioneer Jewish settler, was, according to his own statement "permitted free social intercourse with his gentile neighbors," and was admitted into membership of the Cincinnati Royal Arch Chapter of Masons, where he held the office of First Veil. When the Jews were erecting their first synagog in 1834, Jonas further tells us that "fifty-two gentlemen of the Christian faith, our fellow citizens gave us towards the building, $25. each."[20] In 1826 Nicholas Longworth donated a parcel of land adjoining the original Jewish cemetery.

In 1853, Dr. A. E. Baker, Professor Surgery in the Cincinnati College of Medicine, addressing the annual banquet of the Talmud Yelodim Institute, said that "the Jews of Cincinnati have reached a position of dignity and attainment in all social, civil, religious and intellectual life of Cincinnati, that is unsurpassed by even the native descendants of Pilgrim Fathers or Sires of American Independence."[21]

As early as 1860 the Reverend Dr. Conway preached a very friendly sermon in his church in which he lauded the Jews as citizens and urged that Jews live up to their priestly mission. "My defense of the Jews," Dr. Conway said on this occasion, "made them my friends and important friends they were, many of the families being highly cultivated as well as wealthy.

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Their rabbis were as able and learned as any in America. Dr. Isaac M. Wise was a man of great good sense and energy. He recognized even before I did myself, that my Christianity (Unitarianism) so far from being inimical to his race and religion gave support to both. He wished his race and religion to have the credit of having produced Jesus. I was invited at times to lecture before Jewish societies and was entertained in their companies. I speedily discovered that the majority of Dr. Wise's synagog were not believers in Supernaturalism but a simple Deists. The other Jewish society (B'ne Israel Congregation) that of Dr. Lilienthal was also liberal, but more cautiously so. These did not have the same desire that I found in Rebbi Wise's to impress the general community with a belief in the accord of Judaism with modern Science and Philosophy."[22]

The intimate friendship of Dr. Wise and the late Reverend Mr. Thomas F. Vickers, Unitarian Minister, librarian of the Public Library and Rector of the University of Cincinnati as well as his intimacy with the Catholic Archbishops Purcell and Elder, all attest to the most pleasant relationships between Jew and non-Jew.[23] In 1867 C. H. Starbuck, President of the Cincinnati Relief Union, in his annual report found occasion to laud the Jews for their liberal response to the needs of the community. "When I did not solicit them," he reported, "they asked for permission to subscribe, though they are the only ones in Cincinnati who support their own poor, but Mr. Traunstein gave me $100 and introduced me to other Jewish merchants who gave liberally."[24] On many occasions the Jews were so praised for their liberality and civic loyalty.

Drs. Lilienthal and Wise were often invited to speak before Christian audiences in the churches. Dr. Lilienthal was the first rabbi

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in America to speak from a Christian pulpit.[25] In 1867 he spoke in the Unitarian Church on the subject "Free Church and Free State." Since then Jewish ministers have been frequent visitors in Christian pulpits.

In 1868 when Dr. Lilienthal had accepted a call to the pulpit of Temple [illegible]-El, New York, a committee of prominent citizens headed by Judge Bellamy Storer requested the Board of Trustees of B'ne Israel Congregation to hold a meeting with them at his home. It was urged at this meeting that Dr. Lilienthal was too valuable a citizen for the community to lose and that every effort should be made to retain him.[26]

In 1897 the first Union Thanksgiving Service among the liberal Christians and Jewish congregations of the city was inaugurated. It is still in existence today. The first Union Service was held at the Mound Street Temple, the Reverend Mr. George A. Thayer, Unitarian Minister, preaching the sermon.[27]

There were and still are numerous societies where Jews and non-Jews mingled freely and as social equals.[28] The only case on record where a Jew was refused membership on the basis of his religion occurred in 1893 at the University Club.[29]

Confirmation of the friendly relationship was frequently voiced by Drs. Wise and Lilienthal. "Cincinnati took the lead in fostering a brotherly sentiment between Jews and Christians." Dr. Lilienthal stated on the occasion of the twenty-fifth anniversary of his coming to Cincinnati. It is a bright gem in the diadem of our Queen City. On many a public occasion she had shown that she honors the man and the citizen and disregards all denominational differences."

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The Press of Cincinnati has constituted a very vital factor in the molding of such good will and mutual understanding as exists today in Cincinnati between Jew and Gentile. On November 22, 1920, during the heat of the Ford attacks upon the Jews in the Dearborn Independent, the Cincinnati Enquirer ran the following editorial: "It may be said with reasonable assurance that Henry Ford's attacks upon American Jews in no sense expresses the feeling of the American public.

"In Cincinnati, as in every city, village, and hamlet in the land, the Jewish citizen is recognized as one in whom love of country and home, reverence for freedom, and the willingness to sacrifice life and fortune for these principles are strong characteristics. Here, as elsewhere, they are honored, deservedly, as American citizens of an exceptional type.

"This is not the land for pogroms, whether they be those of violence or the vaporings of an intolerant prejudice which belongs to the darker ages of human progress.

"The Ford attacks are unwarranted, undeserved and reprehensible beyond expression. This is America and the assumption of American citizenship and the honorable fulfillment of its duties and obligations were nobly exemplified by our youth of Jewish birth in the World War.

Mr. Ford must be lacking in certain refined sensibilities when he attacks the record of American Jews in the recent war. A becoming modesty should have prevented him from inviting comparison with the war record of his own family."

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Perhaps the most telling illustration of the absence of religious bigotry among the people of Cincinnati is to be found in the failure of the Ku Klux Klan to muster any strength in this community even while at the height of its advance in 1924-25.

It is thus evident that in so far as the general well being of the community is concerned politically, economically and culturally, Jew and Gentile work hand in hand in Cincinnati. In their social relations, however, the line of cleavage still remains. After the days work is done, Jew and Gentile each goes his separate way, the latter to his social groups and the former to his. Joint social life, so it is contended, must lead ultimately to intermarriage and the disappearance of the Jewish cultural heritage, a process which would undermine the sum total of Jewish ideology for the past twenty centuries and the labor he has invested in the formation of all his institutions, religious, social and cultural in the Diaspora. 30

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2. CINCINNATI JEWRY IN POLITICS

"The Jews of Cincinnati have reached a position of dignity and attainment in all social, civil, religious and intellectual life that is unsurpassed by even the native descendants of Pilgrim fathers, or the sires of American independence." These words were not spoken yesterday, but three quarters of a century ago, in 1853, on the occasion of the annual ban uet of the Talmud Yelodin Institute.[31]

The position of dignity and attainment to which Dr. Bohor referred are particularly characteristic of the role which the Jews of Cincinnati played in the political life of the general community. This fact can perhaps be best illustrated by the instance which occurred in 1900 when two of the opposing candidates for the mayoralty were Jews, Julius Fleischman versus Alfred M. Cohen. Very recently, too, on one of the Hamilton County tickets two of the six candidates were Jews. Since 1900 three of Cincinnati's eight mayors have been Jews: Julius Fleischman - 1901 to 1905; Frederick Spiegel - 1904 to 1906; and Murray Seasongood - 1926 to 1930. In an editorial, the Times Star called this fact to the attention of the community with a sense of pride in the achievement of the Jews.[32]

Cincinnati Jewry was able to achieve its lofty position in the political life of the community through the complete absence of prejudice during the last fifty years. Those Jews who entered the political field did so for no selfish purpose and their characters have been such as to transcend whatever prejudice may have existed.

In political office the Jews have often lifted the banners of idealism. Indeed, they have often been lauded and honored for being

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fearless in their struggle for righteousness and justice, the fundamental tenets of Jewish social philosophy.

A chronological account of the more important contributions of the Jews to the public service of Cincinnati reveals the extent of Jewish interest and participation in the political growth and well being of the community.

In 1824 Joseph Jonas was one of the Ohio leaders advocating the election of Andrew Jackson for President.

Dr. Isaac M. Wise lectured and wrote a number of editorials in 1855 attacking the Know-Nothing Party, despite the fact that it appeared friendly to the Jews admitting them to membership and their secret conclaves while openly attacking the Catholics. Dr. Wise based his opposition to the Know-Nothing Party on the grounds that they were opposed to immigration, sought to curtial the right of foreigners, refused them the privilege of self-government and the right as american citizens to bear arms, and advocated an America for Americans. The Know-Nothing Party was an early edition of the Ku Klux Klan which never took root in Cincinnati having only a membership of less than 200 in its heyday.

The following year a number of Cincinnati Jews took a prominent part in the national Democratic convention held in Cincinnati which nominated President James Buchanan.

Henry Mack, serving on the City Council in 1862 introduced a bill granting a franchise to the first City Railway in Cincinnati. The city's advanced sewer system was also due in great part to his efforts.

The Democratic State Convention which was held at Carthage, Ohio in 1863, nominated Isaac M. Wise for the Ohio Senate. Dr. Wise in the very

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beginning of his ministry in Cincinnati took an active part in the political life of the general community. At the urgent request of his congregation, Dr. Wise declined the nomination stating that his rabbinical activities and his work at the Talmud Yelodim Institute made it impossible for him to devote the necessary time which would be involved in the faithful performance of a public office. The active participation of Drs. Wise and Lilienthal in political affairs is interesting to recall at this time when the cry is so loudly raised that rabbis and ministers should stay out of politics.

Dr. Max Lilienthal was selected to deliver the dedication address of the Tyler Davidson Fountain erected in Probasco Square, now known as Fountain Square in 1871. The fountain was the gift of Mr. Probasco in memory of his brother-in-law, Mr. Tyler Davidson. In the course of his remarks, Dr. Lilienthal appealed to Cincinnatians for a greater interest in the civic, political, and commercial enterprises of the city, and urged them to emulate the noble example set in this regard by Mr. Davidson and Mr. Probasco. "Cincinnati," said Dr. Lilienthal, "is rapidly losing its prestige as the Queen City of the West." The fear entertained by Dr. Lilienthal in 1871 has unfortunately come to pass, for Cincinnati has been outstrip ed as the commercial center of the Middle West, by other communities that were in their infancy when Cincinnati was a great metropolitan community.

In 1873 Louis Seasongood, Henry Mack, Isaac Mack, and Morris Jacobi were appointed to represent Cincinnati as commissioners at the Vienna Exposition in Austria. During this same year, Dr. Wise took the stump in the interest of the Temperance Crusade in Cincinnati in order to preach against prohibition. His contention was "that the use of wine or

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a strong drink as a beverage constitutes no moral wrong, nor can it be called a waste of property. The abuse of anything not criminal or immoral, does not justify the abolition or prohibition thereof." Mr. Mack's views expressed in 1873 are of peculiar interest in 1932 when the prohibition issue looms so very large on the political horizon.

The following year, Henry Mack served as Chairman of the Building Commission which erected the Public Library at an expenditure of $385,594.53. Mr. Mack was proud of the fact that the bill for extras was only $400. The whole Cincinnati press lauded Mr. Mack on the occasion of the dedication of the library for the efficient way in which the expenditures had been handled.

The next year, Henry Mack having served for twelve years as a member of the Board of Education from the 18th ward was petitioned by the citizens of his ward to permit his name to be placed in nomination again for this office. The Cincinnati Commercial, one of the morning papers, stated editorially that "to no single man is Cincinnati more indebted for efficient labor performed in public office than to Henry Mack."

In this year, Julius Rose was elected Vice Mayor of Cincinnati, the first Jew to be so honored.

Louis Heinsheimer, a former Cincinnatian, was appointed by the Governor of Alabama to the post of Assistant Commissioner of Immigration for that state in 1877.

Henry Mack, Levi Goodale and Louis Kroon served as members of the Cincinnati Southern Railway Board in 1880.

Several times during the Civil War Abraham Lincoln in messages to Congress had pointed out that there was a very great need for a railroad

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linking Cincinnati to Chattanooga. He was interested primarily then in a war problem which such a railroad would solve. But he also emphasized the fact that such a transportation link would be of even greater benefit in times of peace. Soldiers under General Burnside actually did start work on the railroad, but they had graded and leveled only a few miles when the war was ended, and the project was dropped. But in the stress of post-war reconstruction, Cincinnati business men became alarmed when residents of Louisville started the Louisville and National Railroad. The much vaunted supremacy of Cincinnati as the Queen City of the West was in danger, and desperate measures were needed for they feared that Cincinnati would lose her trade advantage with the Southland, further down the Ohio River. There had been talk of building a railroad, but it remained for E. F. Ferguson, a business man, to start the movement. In a chance talk with a friend on the street in the late sixties he mentioned the need of a railroad to Chatanooga. This friend was so enthusiastic over Ferguson's ideas that he encouraged him to seek the support of other business men. Among those men who supported Ferguson in the project were Levi C. Goodale and Henry Keck, both men serving for a number of years as members of the Southern Railway Board of Trustees, the former as its president. For Cincinnati to own a railroad, it was necessary to have special legislation passed by the Ohio Legislature. When finally, however, empowering legislation was granted, a Mr. Henry Keck was very active in urging the citizenry to vote in favor of the issue. The total cost of the railroad to Cincinnati when completed, including the construction and interest, was $41,000,000 and it was 346 miles long. The Southern Railway has proved to be a tremendous asset to Cincinnati.

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Edgar M. Johnson, descendent of the second Jewish family to settle in Cincinnati, was unanimously nominated for Lieutenant Governor of Ohio on the Democratic ticket in 1881. During this same year, Mr. Alfred Isaacsongood was elected Vice President of the National Executive Committee of the International Cotton Exposition which was held in Atlanta.

In 1883, Nathan Drucker was appointed a delegate to represent the Cincinnati Board of Trade at the Washington meeting of the National Convention of Boards of Trade and Chambers of Commerce.

Two years later, he was responsible for the adoption of a Registry law to correct abuses during election time, and which assured a fair and just ballot, and the maintenance of order at the polls on election day.

In 1887, Alfred M. Cohen was appointed by the Honorable Charles E. Stevens, President of the Common Council of Cincinnati, to arrange for the celebration of the Centennial anniversary of the State of Ohio.

Mrs. Henry Rosenbaum was the first Jewish woman in Cincinnati to be appointed to public office. She was made Director of the Workhouse in 1899. Mrs. May Fechheimer also served for five years as Chairman of the Board of Directors of Longview Hospital, and was a member of the non-partisan Board of City Affairs.

Julius Fleischman was appointed an aide-de-camp to President William McKinley in 1894.

The following year, Louis Krohn served as Vice President of the Board of Supervisors; Isaac S. Miller served on the Board of Police Commissioners, Bernard Bettman on the Board of Education, Abe Furst as President of the Board of Fire Trustees, Frederick Spiegel as County

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Solicitor, and H.H. uhm as Treasurer of the Cincinnati Industrial Exposition.

In 1896, Maurice J. Freiberg was appointed by Governor Bushnell on the commission to erect the new Water Works. He was then made Vice-President of this body and was instrumental in the erection of the large water works in 1909.

The Cincinnati Enquirer in 1902, after the election in November, stated that Senator Alfred M. Cohen was the only Democrat in Hamilton Country, who in forty years was twice elected to the Ohio Senate. Alfred M. Cohen was named by Governor Harmon in 1911 to represent the State of Ohio at the Conference of the American Society for the Judicial settlement of national disputes. That same year, Mr. Cohen was nominated for Governor of the State by the Democratic Party.

Mr. Max Senior was appointed by Mayor Hunt in 1912 a member of the newly created Bureau of Charities and Corrections. The purposes of the Bureau were to provide a corps of social workers, to confine the use of the City Hospital to the sick poor, to banish the "bums" from the work-house, and to consolidate all the charitable and medical activities of the city.

Mr. Alfred Bettman was the leading member of Mayor Hunt's administration. This administration reached a point of efficiency seldom attained by previous administrations. Mr. Alfred Bettman also led his ticket in 1911. He was named chairman of the Executive Committee of the Ohio Association of City Solicitors in 1912 and later became chairman of the City Planning Commission. The American Civic Annual for 1931 gives him honorable mention for his work in city planning and for his study on Courts in the Wickersham Report. Along with his name, this Annual also lists the

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names of Murray Seasongood for securing the City Manager Plan of government for Cincinnati and for his service as its first Mayor under this plan.[34] Honorable mention is also given to another Cincinnatian, Harry M. Levy.

In 1915, Mr. Simon Johnson declined the Democratic nomination for Mayor. He was in 1918 elected President of the Ohio State Bar Association for a period of two years.

During the period of the World War, aside from those who went into direct military service, a large number of Cincinnati Jews served the government in various capacities both in Washington and at home.

Although there has never been a large nor influential Socialist party group in Cincinnati, whatever leadership it has had has been in part due to the efforts of Mr. Nicholas Klein, a member of the Jewish community.

In recent years, the Cincinnati Board of Education has had two Jewish presidents: Mr. Samuel Ach and Mr. Wm. J. Shroder, the latter will in 1938 have completed ten years in this office. In 1926, Messrs. Maurice J. Freiberg and Julian A. Polak served as members of the Executive and Finance committees of the Ohio Valley Improvement Association, which planned the celebration for the completion of the nine foot stage on the Ohio River. The Federal government had expended approximately $125,000,000 to regulate the Ohio River with a system of fifty locks and dams. President Hoover unveiled and dedicated the Ohio River Monument in Eden Park, Cincinnati, on this occasion.

Perhaps the most notable contribution which the Jews of Cincinnati

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made to the political life of the city came through their participation in that movement for political reform which gave Cincinnati the City Manager Plan of Government and election of a Council at large by proportional representation. This reform was effected in November 1926. 36

The story is worthy of a brief description. After the World War, the younger progressive business and professional men in Cincinnati became very much dissatisfied with the "one party" Republican machine rule, which had been in power for 25 years with the exception of two short terms (1900-03 and 1912-14). The feeling was general that a change would have to be made. Hynicka's political machine had plunged Cincinnati into a per capita indebtedness higher than any city in the United States, with two minor exceptions. Tax limits kept the city from moving efficiently. The citizenry of Cincinnati was in civic lethargy. Proposed bond issues had been disapproved at the polls with an emphasis that amounted to derision, and when the people were asked for extra levy to meet current administration expenses, they responded emphatically in the negative. An inquiry into the purposes for which the huge municipal debt had been incurred revealed that "it is out of proportion to the benefits derived." The Inquiry Committee found that a Budget Commission consisting of three country officers was allotting all the county and city taxes. Certain minimum amounts had to be paid to the city. Beyond that, the three country officials had their own way. The city, comprising three-fourths of the county's population, was being starved while the county outside was over-plentifully supplied with funds. An impasse in the city's affairs had been reached. In the words of Professor T.H. Reed: "The situation had reached a point where the seat of government had been

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removed from the City Hall to the Republican headquarters."[36]

The Cincinnatus Association of which Mr. Murray Seasongood was a member had been formed in 1921. This group had a limited membership of 75 influential men who met weekly to discuss the political problems of the city.

By 1923, the Cincinnatus Association became a force for municipal good. The public was sitting up and taking notice of these younger men who were weekly debating municipal problems and constructively criticizing the city government.

In November, a proposal for an extra levy was to be submitted to the voters. At a meeting of the Cincinnatus Association, Murray Seasongood made a report on this proposal. He hit the extra levy with a bludgeon of humor and stabbed it with a rapier of wit, for Mr. Seasongood is an excellent speaker, solicitous in phrase, cogent in logic.

The Cincinnatus Society called for a debate on the subject of "The Approval of the Tax." Mr. Robert Taft took the affirmative and Mr. Murray Seasongood the negative. Mr. Seasongood contended that the political machine had initiated the inquiry in order to save its face, that its report dealt in generalities, that it was too mild in its criticism and unconstructive in its recommendations, and that it did not fasten the guilt where it belonged, namely, on the controlling political machine. He asserted that had the machine operated efficiently and honestly, dividing the county taxes with the city, there would be no need for an extra tax levy.

The morning newspapers reported in full Mr. Seasongood's attack on the political machine. The Vice-Mayor defended the political machine

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in the afternoon papers by calling Mr. Seasongood a "sorehead" and accusing him of disloyalty because he had been "kicked off" the Republican administrative Commission. Mr. Seasongood replied that five years earlier he had resigned from the committee of so-called prominent and respectable Republicans appointed by Mr. Hynicka to "window-dress" the machine.

This controversy led to a debate between Messrs. Morris and Seasongood before one of the civic associations. In this debate, Mr. Morris used the stock arguments, whereas Mr. Seasongood brought something new to the citizens and "fired the shot heard 'round the wards."

The Cincinnati Enquirer gave Mr. Seasongood's speech on "City Taxation" a full reporting. His intriguing mode of presentation made statistics so interesting that the report was read by the citizenry. It is believed that as a result the extra levy measure was defeated by a vote of 12,000, while the school levy was overwhelmingly approved.

The question now arose of putting this new strength and aroused public sentiment behind some constructive movement for the benefit of the community.

The Cincinnatus Association had previously started a "birdless" ballot movement, which did not get very far. But now under the leadership of Henry Bentley, a prominent member of the Cincinnatus Association, this movement gradually took on definite form. A city Charter Committee was formed representing various civic groups, in which the women voters were particularly active. The Committee consisted of Henry Bentley, Chairman, Murray Seasongood, Victor Heinz, Ralph Holterhoff, John D. Ellis, Lawrence Witten, Charles P. Taft II, Max Hirsh, Guy W. Mallon, Harry A. Freiberg, Robert Goldman, Julian A. Pollak, Mrs. Samual W. Sturm, Dr. John M. Withrow

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and others. The Charter Committee aimed to institute the charter form of government. The old ward system could be gerrymandered with ease. The old council consisted of 26 members elected from the wards and six elected at large. Under the proposed system, nine councilmen were to be elected at large through proportional representation, and they in turn were to choose a City Manager. The councilmen were to elect one of their number as Mayor.

From its inception, the Charter Movement received the support of the Jewish element. A good part of the funds for the campaign, as well as the leadership in the district and ward organizations, came from the Jewish groups. The Jewish women were particularly helpful in the organisational side of the campaign.[37]

During the campaign, Mr. Seasongood was the only Jewish candidate among the nine councilmen proposed by the Charter Committee. He was also in a sense the leading candidate since around him the brunt of the fighting in the campaign was carried on. After a vigorous campaign conducted by the Charter Committee, the citizens adopted the proposed charter by a vote of 92,510 to 41,105 or about 2½ to 1. The old political machine was routed. Six of the nine candidates on the Charter Committee slate were elected. Mr. Seasongood was among the six. The personnel of the six elected represented the best in Cincinnati's business, social, legal and labor union life.

When the first City Council of nine met, Mr. Murray Seasongood was elected Mayor and Colonel Clarence O. Sherrill was called from an army post in Washington to become City Manager.

Immediately, there set in a series of reforms at the City Hall and at the City Court House. The community soon began to feel the effects

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of the reforms instituted. Citizens began to experience something new in the city's affairs. Cincinnati was getting one hundred cents' worth of government for every dollar of taxes.

Cincinnati had begun to have very good streets at comparatively low cost. The whole administration of the city began to be toned up. From being one of the worst governed cities in the United States, Cincinnati has become the best governed.

Murray Seasongood retained the office of Mayor to which he was elected by the Council for four years, and then retired.

Julian Fellak, who was one of the younger Jewish business men of the community and who stood by Mr. Seasongood and the Charter Committee from its inception, has since been serving on the City Council.

The German Jewish element, particularly, played a most significant part in reforming the city's politics, although the Jews did not act as a unit in their support of the Charter Movement. It was opposed by many Jews and most ardent in the opposition was Gilbert Bettman, State Attorney General.

In every one of the succeeding election campaigns, the City Charter Committee has had a slate and has retained its identity. It has been on the watch lest the old political machine come back into control and it has also kept public sentiment alive.

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3. CINCINNATI JEWS IN SOCIAL AND COMMUNITY SERVICES

On a par with the intensive participation of the Jews of Cincinnati in the political life of the city is their interest and participation in social and community activities, despite the fact that the Cincinnati Jewry maintains, as has already been noted, a very remarkable and comprehensive social service organization for their own people.

When the Community Chest came into existence, the United Jewish Social Agencies participated in its formation. Its desire was not merely to share but to cooperate in bringing about and perpetuating the spirit of goodwill which had long existed in Cincinnati between the various groups. The story of how the Community Chest grew out of the Council of Social Agencies has been related in connection with the chapter on Jewish Philanthropy.

Mr.Bookman, Executive Director of the Cincinnati Community Chest, who had worked intimately with all of the groups, says that the Jews can be counted upon to contribute to all community projects in terms better than their proportion in the general population would warrant. "The Jews," he said to the writer, "are actually in tune with the community life, and share in it. They contribute in material terms, but they share in it as well in terms of mental attitude and spiritual adjustment." The absence of any anti-Jewish feeling in Cincinnati is due, in his judgment, not merely to the tolerance of the non-Jews, but to the high cultural level of the Jews and their wholehearted participation in the general activities of the community. The Jews take the initiative in sharing the common life, and they do so

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without attempting to intrude.

In the Community Chest Campaign for the year 1929-30, the Jews constituted 20% of the larger givers; that is, of those who contributed $100 or over. Team H, comprising the region of Avondale, was alloted the largest quota, $319,000. The amount subscribed was $320,000. Both the quota and the subscriptions secured were the largest of any region in the campaign; the next largest being East Walnut Hills, in which a number of Jews were also among the large contributors. The larger contributions amounted to $310,000. This sum does not include contributions between $5 and $100. The campaign goal was $2,057,000, and was oversubscribed. Five hundred and eighty-five Jews contributed about 14% of the total. Several Jews contributed sums of $10,000 each.

When asked whether the Jews of Cincinnati contribute in proportion to their ability to give, Mr. Bookman replied in 1929 that the Jews can be expected to give more than others because they have a standard to maintain. "The Jews as a group," he believed, "have attained to a degree of comfortable independence which does not necessarily imply great wealth, and together with their intense social consciousness is responsible for their unusual participation in the social service of the general community.

In addition to the United Jewish Social Agencies, there are 84 social service institutions and groups in the Community Chest. For the year 1928-30, there were nine Jews on the Board of Directors of the Community Chest. Jews also served as Board members and officers of 32 of these organizations. Many Jews also serve in various official capacities on the Boards of local societies of a social character not affiliated with the Community Chest, such as the Cincinnati Foreign Policy

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Association, the Cincinnati Peace League, the Audubon Society of Ohio, the Womens City Club, the Municipal, the Cincinnatus Association, the American Legion, the Ohio Old Age Pension League, and the Federation of Garden Clubs, etc.

In "Who's Who in America" 1928-29 are listed 18 Jews among 38 208 Cincinnatians.

Dr. Stricker was County Director of Relief for the Blind, founder of the Cincinnati Association for the Welfare of the Blind, and more than fifteen years ago established the conservation of vision classes in the 39 public schools of the city.

In a recent editorial, the Cincinnati Enquirer paid tribute to the part William Shroder has played on the Community Chest, and praised his insistence upon the maintenance of services rendered by 40 social agencies.

It is obviously impossible in a study of this kind to list completely or to describe even briefly the participation of Jews in the social and community service aspects of Cincinnati. At no time have they segregated their activities or localized their participation simply in the life of their own group, and today they have become thoroughly integrated in the general life of the community.

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4. CINCINNATI JEWRY [illegible] EDUCATION

There were no public schools in Cincinnati when the first Jew arrived. In fact even as late as 1825 the city was without public schools. Education was in the hands of private tutors or was given in private academies such as the Lancaster Seminary, and the Cincinnati College, which was a higher school. An English traveler, visiting in Cincinnati in 1823, wrote that "the college is tolerably built, but is not likely to be well attended until better regulations are established. I was present at a lecture and was much shocked at the want of decorum exhibited by the students who sat down in their plaids and cloaks and were constantly spitting tobacco juice around the room."[1]

Up to 1850, the public schools of Cincinnati which started between 1825 and 1850 did not even have a superintendent. Under such circumstances, it was perfectly natural for the Jewish community to establish their own private schools modeled along the lines of the best Protestant and Catholic Private Schools, where religious instruction was also given. As early as 1837, Levi C. Norkum, then a boy of twelve, received the first prize in English offered by the Board of Education to the best pupil in this subject.

All the Jews did not send their children to private schools, and it is probable that even at this early period, the greatest number of Jewish children attended the public schools, a probability which is confirmed by an editorial in the Israelite written by Dr. Wise in 1857, in which he protests vigorously against the Board of Education for having scheduled the entrance examinations into the Intermediate and High

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School of the city for a Saturday. From the minute books of the Talmud Yelodim and Hoyoth Institutes, it is further evident that as soon as the public schools attained a pedagogic standard equivalent to that of the private Jewish parochial schools, there was a tendency for Jewish children to leave the Jewish schools and enter the public schools of the city. This procedure was especially true after the children had received their elementary education in the Jewish schools. They then qualified for admission into the public high schools. Finally in 1867, the Talmud Yelodim Institute, which had survived the longest, was abandoned as a Day School and converted into a religious school meeting in the late afternoons because the public schools had become so proficient that the Institute was no longer being patronized.

In 1860, Dr. Wise appealed editorially to the Jewish merchants of the city, and urged them not to initiate their children into their own mercantile pursuits upon their graduation from the intermediate schools. He urged them furthermore to sacrifice expediency in profits to the cause of learning and send their children to the high schools, to college, and to the professional schools. The book, and not the pocketbook, is the standard by which the Jew should guide himself according to Dr. Wise.

In the early fifties, it became customary for Cincinnati Jewish students to leave Cincinnati to attend out-of-town universities and colleges. Harvard was the favored institution and has remained such among the Cincinnati Jews, many of whose sons are among the alumni.

Among the first Cincinnati Jews at Harvard, if not the first, were Simeon Johnson and Jacob Shrader. Simeon Johnson, son of one of the

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oldest Jewish families, was graduated from Harvard in 1861, and returned to Cincinnati to practise law where he established for himself an enviable reputation at the Bar. Jacob Shroder graduated from Harvard Law School in 1869 and returned to Cincinnati where he received an appointment in the office of the United States Attorney General, and later became Judge of one of the higher courts. Daniel J. and Julius F. Dorman were also among the early Jewish students at the Harvard Law School.

Among the distinguished Jewish Cincinnatians who are alumni of Harvard are Judge Julian Mack, who served as one of the Harvard Board of Overseers, Mr. Alfred Bettman, who has been one of the advisors of the Political Science Department at Harvard, and Hon. Murray Seasongood.

The Jewish physicians of Cincinnati, in the early sixties, among whom were Drs. Bettman, Frank, Rosenfeld and Mayer, were graduates of the Ohio Medical College, which at that time was considered among the best in the country. Most of the Jewish medical men, during the sixties, seventies, and eighties, took their medical training in Cincinnati and upon graduation went to Europe for graduate work. Among these were Dr. Joseph Blohberg, who later became Professor in the University of Cincinnati Medical School, and in whose honor a Chair in Physiology was established in 1909; Dr. Joseph Aub also studied in Europe and later became Professor of Ophthalmology at Cincinnati College of Medicine; Philip Zenner graduated from Miami Medical College, Cincinnati, in 1875, studied in the hospitals of Berlin, Vienna, Leipzig, Paris and London from 1879 to 1881, was Professor of Neurology in the Medical Department of the University of Cincinnati from 1900 to 1910, and is the author of several books on Sexual Physiology and Hygiene; Dr. Frederick Forcheimer studied at Strassburg

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and Marsburg after graduating from Columbia Medical College in New York in 1873, and became Professor of Medicine at the University of Cincinnati in 1885; Dr. Joseph Ransohoff graduated from the Medical College of Ohio in 1874, went to London to study surgery in 1877, became the Fellow of Royal College of Surgeons, and then Professor of Surgery at the University of Cincinnati Medical School; Dr. Simon P. Hrenor graduated from the Medical College of Ohio in 1888, studied at Gothenemune, Berlin and London, and became Professor of the Principles of Surgery at the University of Cincinnati Medical School in 1900; Dr. Albert H. Freiberg after graduating from the Medical College of Ohio in 1890, studied at Marsburg and Strassburg, at Berlin and Vienna, and then returned to become Professor of Orthopedic Surgery at the Medical School of the University of Cincinnati in 1902, a position which he still holds. He was President of the American Orthopedic Association in 1930 and of the Cincinnati Academy of Medicine in 1923. Dr. Samuel Iglauer also studied in Vienna upon graduating from the Medical College of Ohio and has been Professor at the College of Medicine at the University of Cincinnati since 1916; Dr. Alfred Friedlander studied in Berlin, Vienna, Strassburg, and Erlangen and became Associate Professor of Pediatrics at the University of Cincinnati Medical School in 1910.

These men rose to a position of national prominence in their professions. They have set the standard for the younger men.

In 1868, seven of the graduates from the city high schools were Jewish and numbered about 8% of the total enrollment. Two were prize winners. By 1875, there were 15 Jewish graduates, constituting 19% of the

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class; by 1875, there were 15, constituting 20%. Three of this class were awarded prizes. In 1875, the American Israelite observed that "As a class the Israelites are the best patrons of the Cincinnati public schools". This is well illustrated by the fact that during the recent holidays both high schools (Woodward and Hughes) were closed in consequence of the absence of numerous Jewish pupils. Miss Sally Thurnauer, a graduate of Woodward High School, is the first girl from Cincinnati to enter Vassar College.

In 1861, the year which marked the beginning of Russian Jewish immigration to America in Cincinnati, the number of Jewish graduates of the High Schools was 18 to 20% of the total number of graduates. At this time, the Jewish population of Cincinnati was about 5% of the total population.

The percentage of Jewish high school graduates has in recent years mounted to as high as 30%. This percentage accords favorably with the percentage in other Jewish communities.[43]

A study of the distribution of Jewish children in the Cincinnati public schools reveals that there are close to 5,500 enrolled.[44]

The interest Jews took in public education was illustrated not merely by the fact that they sent their children to the public schools in large numbers, but also by their participation on the Board of Education over a long period of years.[45] Among the most active workers on the Board of Education was Henry Mack who served from 1863 through 1876 as the representative from the 18th Ward. When in 1876 he manifested a desire to retire, the citizens of the district of the ward petitioned Mr. Henry Mack to stand again for office. The Commercial, one of the morning papers of Cincinnati,

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joined in this petition and said editorially: "To no single man is Cincinnati more indebted for efficient labor performed in behalf of public education, than it is to Mr. Henry Mack, who had also served as Chairman of the Building Committee that erected the library at an expenditure proclaimed as less than the minimum estimate." The active participation of the Jews in public education in Cincinnati has been maintained to the present day. In the past ten years, Samuel Ach and William Shroder have been Presidents of the Board of Education. Mr. Shroder is still serving as its President.

The interest of Dr. Isaac M. Wise in public education was profound. From 1860 to 1875, long before school administration had become a scientific matter, he continued to agitate, both in public addresses and in articles the need for improving the public school system of Cincinnati. He advocated improvement in the system of management and urged the introduction of the natural sciences into the course of study. He was an ardent believer in many of the theories and methods that have become accepted in modern education. He was opposed to the formalistic methods of teaching by rote, which make of a pupil, as he said, a "memorizing machine, and render the teacher merely as phonograph." He put his theories of education into practice in the Talmud Yelodim Institute of which he was for many years the driving force.

As early as 1874, many years in advance of woman suffrage and feminism, Julius Freiberg, then a delegate to the Ohio Constitutional Assembly, advocated the appointment of women to local school boards.

Dr. Max Lilienthal was an active leader in the affairs of the University of Cincinnati and the Ohio Medical College. In 1870, he was

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Chairman of the Board of Trustees of the Ohio Medical College, and on several occasions delivered the Baccalaureate Addresses. In February 1870, he presided at the 27th commencement exercises, and in his address made a stirring appeal to Cincinnatians to help in the establishment of a university in the community. He was most active in uniting the various educational interests in Cincinnati, which ultimately led to the formation of McMicken College, now the University of Cincinnati. In the year that Dr. Lilienthal made his appeal for the college, the General Assembly of Ohio passed the act under which the McMicken College was established. The University was formally organized in 1874. When it was opened, the Jewish students were of course readily admitted. This has been the case from that date to this. It is of interest to note that many of the students of the Hebrew Union College, which was founded in 1875, also attended and graduated from McMicken College.

In the early seventies of the last century, the practice of giving women a higher education became a part of the American educational system. Miss Sally Thurnauer was sent to Vassar College from Cincinnati in 1875, and since then Jewish women have been receiving education on a par with men.

In 1883, Rector Vickers announced at a meeting of the Board of Trustees of the University of Cincinnati that three Hebrew Union College students had received the highest honors of that year.

In 1929, the Jewish students in the Liberal Arts College formed 11% of the total enrollment. In the Law College this number constituted 14% and 20% of its graduate department. In the College of Education they represented 6%; in the School of Applied Arts, 5%; in the School of

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Household Administration, 8%; and in the College of Engineering and Commerce, 1%. In the evening classes of this college the Jewish students comprised 4% of the enrollment, and in the College of Medicine the registration of Jews was 10%. These figures indicate that the professions form the Jewish field of interest.

When the cornerstone of the new building of the University of Cincinnati was laid in Burnette Woods Park on September 22, 1894, Henry M. Bettman, then President of the Alumni Association, who was a member of the Arrangements Committee, was one of the speakers at the dedication exercises.

In the early years of this century, Cincinnati did not possess any high grade private schools. The public schools were atrociously bad due to the minimum tax levies for education sponsored by George Cox - who did not believe in education. A certain degree of prejudice also existed and Jews found difficulty in getting their children into private schools, especially the schools for girls. As a result the University School was founded in 1903 by Mr. Max Senior and a number of other people who were interested in placing their children in a "good school." The school is undenominational, coeducational, admits children from three to eighteen years of age, has a faculty of twenty-five, and to date has graduated 300 alumni. The first president of the school was John Holmes, a Gentile. The larger portion of contributors were Jews and the school, although undenominational, has been largely Jewish at all times. There have always been a fairly large proportion of Jews on its Board of Directors.

In 1905, the University of Cincinnati Endowment Association was organized. A number of Cincinnati Jews contributed to the University Endowment and Equipment Fund. In honor of the gift of Laura Seasongood,

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an alcove in the Van Hormer Library was dedicated.

In recent years, there have been many Jewish gifts to the University comprising about 4% of the total University's Endowment Fund. Eighteen of the 87 special university funds are gifts from Jews.

In 1929-30 Jews constituted about 15% of the faculty of the College of Medicine at the University of Cincinnati. Four Jews served on the faculty of the Law School, two on the faculty of the College of Engineering, and three in the College of Liberal Arts.

Professor Nathan Isaacs, now of the Harvard College of Business law, a native of Cincinnati, and a graduate of the Cincinnati Law School, was for a number of years its Assistant Dean. Jewish lawyers have been on the faculty of the law school practically every year during the past 25 years.

An interesting record is that held by Mr. Gilbert Bettman, Attorney General of the State of Ohio, who served as a Dean of the Y.M.C.A. Law School for ten years, and gave a total service of fifteen years to this institution. He resigned in 1929.

The majority of Jewish students registered at the University of Cincinnati in 1929-30 were residents of the city. A large number of Jewish students also attended colleges and professional schools in other parts of the country. In 1931, Jewish students of Cincinnati attended twenty-seven out-of-town institutions; the largest number of these students were enrolled at Harvard College.[46] In the older families, the Harvard tradition has been maintained. If a total register of the Jewish students from Cincinnati attending universities and professional schools in other places could be obtained, it would greatly increase the number of Jewish

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students registered at the University of Cincinnati. The educational opportunities in Cincinnati have given wider scope to the passion for higher education which is traditionally characteristic of the Jew.

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5. CINCINNATI JEWS IN THE SERVICE OF THEIR COUNTRY

For several years preceding the Civil War, the Jews of Cincinnati in common with their fellow citizens of other faiths, were extremely reluctant to adopt a hostile attitude toward the South. The history of Cincinnati was closely associated with Kentucky, going back to the years when the older state sent her sons to defend the infant settlement. Continual social and commercial relations, visits, intermarriages, friendships, and common interests made her people feel as if those beyond the river were her kin. The growth of anti-slavery sentiment had been slow, and its expression cautious and mild.[47]

The Jews of Cincinnati, in common with their fellow citizens of other faiths, found themselves divided at the outbreak of the war. Some of them were Jeffersonian Democrats and believed in personal liberty and state's rights, sanctioned slavery, and regarded the Emancipation Proclamation as a restriction upon the personal liberty of free citizens.

Dr. Wise was a Peace Democrat and a great compromiser. He abhorred war. "We are servants of peace," he said, "not of war."[48]

When the war broke out, Wise and the Israelite, which he edited, adopted a policy of silence. "Silence must be our policy; silence on all questions of the day, until conciliation shall have moved the hearts of millions to a better understanding of the blessing of peace, freedom and Union."[49] When his patriotism was suspected, he answered that "the pulpit is no place for star and stripeism."[50] It was his business to teach religion.

For a detailed account of the attitude of Isaac M. Wise towards the Civil War, the reader is referred to the book by Max B. May, his bio-

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grapher, entitled "Isaac M. Wise."[80]

The views of Dr. Max Lilienthal, the rabbi of the B'ne Israel Congregation, differed from those of Dr. Wise in that he espoused the cause of the Union.

During the crucial months immediately preceding the Civil War, Dr. Lilienthal delivered a number of vigorous sermons in which he advocated the preservation of the Union. He deprecated that differences which had arisen between the North and the South, and pleaded for the adoption of measurers which would make for more peaceful relations between the two sections of the country. But when the war broke out, Dr. Lilienthal, too, remained singularly silent; a silence which continued throughout the whole war.

Another one of those who could not reconcile himself to the war, but whose leanings and sympathies were with the South, was Joseph Jonas, the "grand old man" of the Cincinnati Jewish community. He was both a Jacksonian Democrat and a "Copperhead." It so happened that when war was declared, Joseph Jonas was a member of the Ohio Senate. In his address before this body at the outbreak of the war, he placed himself on the side of slavery. After the war, in 1867, Joseph Jonas removed from Cincinnati to Mobile, Alabama, where his daughter lived. There he made his home until his death in 1869.[81]

At the close of the war, however, and especially on the occasion of the assassination of Abraham Lincoln, both Dr. Wise and Dr. Lilienthal, preached notable addresses, in which they lauded the great work of President Lincoln in keeping "the Union one and indivisible." Both congregations B'ne Israel and B'ne Yeshurun held memorial services in honor

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of the dead President.[52] The congregations permitted the burial of all Jewish soldiers, regardless of the side on which they had fought, in the United Jewish Cemeteries on Walnut Hills, and met the charges of the cost of transportation of the bodies, burial, etc.

A search of the official records and roster does not reveal the names of the Jewish men of Cincinnati who enlisted and fought in the Civil War. The names are classified by regiments and division only, and the classification does not designate the cities from which they hailed. The only available sources of information are the newspapers, histories, personal interviews with older settlers, and Civil War veterans. From these sources were gleaned the names of Cincinnati Jews who participated in the war.[53]

Two reasons may be ascribed for the comparatively small number of Jewish men from Cincinnati who saw service. It was regarded as a perfectly legitimate practise for those who were drafted to secure the services of "substitutes," whom they paid to take their places in the ranks. This practise seemed to be common amongst the Jewish citizens of Cincinnati as well as amongst their fellow citizens of other faiths. A minority of the Jewish community was not in sympathy with the war, as was indicated from the attitudes of Dr. Wise, Dr. Lilienthal, and Joseph Jonas, and would not support it.

A. Aub was one of a select Committee of representative Cincinnatians who organized and served as members of the Great Western Sanitary Fair which raised over a quarter of a million dollars the first year of the war. This money was sent for the relief of the sick and wounded Union soldiers.[54] A fair was held each year until the end of the War.

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The only available record of Cincinnati Jews in the Spanish American War is to found in the "Preliminary List of Jewish Soldiers and Sailors who served in the Spanish American War," compiled by Dr. Cyrus Adler of Philadelphia and published in the American Jewish Year Book of 1900-01. The list, according to its compiler, "is inconsistent and inconvenient in arrangement. It contains names which should have been omitted and omits names which should have been included; it frequently gives names incorrectly or with insufficient data or under wrong commands and it contains some repetitions." This list reveals thirteen Cincinnati Jews who participated in active service during the war.

From other sources it is also known that many more Cincinnati Jews saw active service.[36] Many served in the medical, engineering and quarter's corps.

The participation of Cincinnati Jewry in the various forms of activity such as the Red Cross, Liberty Loan and War Savings Stamp Campaigns, Welfare organization drives and enlistment in the different branches of the army and navy service during the World War constitutes a splendid record of their patriotism. The Red Cross Chapter Number five, composed of Jewish Women of Avondale, sewed daily in the Rockdale Avenue Temple Annex. They made articles prescribed by the Red Cross. Several hundred Jewish women were enlisted in this work and branch number produced the largest amount of knitted and sewed articles of any Red Cross branch in the city. The Red Cross Home Service also enlisted many Jewish women.

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Jewish girls joined the nurses training school and several Jewish nurses from Cincinnati served with distinction as Red Cross nurses in France.

The National Jewish Welfare Board enlisted the services of many students attending the Hebrew Union College and also several of the local Jewish men.

In the Liberty Loan Drives Team H., which was the Avondale team and composed almost exclusively of Jews, gathered the largest quotas in all the drives among all the teams. The local chairman of the War Savings Stamp Campaign Committee was a Jew. His team was among the five highest in the country.

Owing to the wisdom of the American Jewish Committee and the Jewish Welfare Board in determining upon the collection and publication of an authentic War Record of American Jews, there is available a fairly accurate list of Cincinnati Jewish men who served in the various branches of the army and navy during the World War. This list was compiled with the aid of the local branch of the Jewish Welfare Board as well as through the office of the War Records of the American Jewish Committee which had access to the official War Records in Washington.[56]

According to this report, Cincinnati contributed 1178 Jewish men, out of an estimated total Jewish population of 20,000 to the United States Army and Navy forces.[57]

Cincinnati Jewry gave nine lives to the cause.[58]

Rabbi Michael Aaronsohn, who enlisted while a student of the Hebrew Union College, was blinded while in action and cited for heroism. In 1926 he was made National Chaplain of the American Legion.

Judge Robert S. Marx, who rose to a Captaincy, was also injured in action. He was active in forming the Cincinnati Chapter Number 1 of

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the Disabled American Veterans of the World War, the Mother Chapter of this national organization. In 1926 he was presented with the Post Commander's Medal.

Thus did Cincinnati Jerry answer the call in defense of the flag whenever the summons was heard on American soil.

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CHAPTER IX

GENERAL SUMMARY

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A summary of the development of Jewish community life in Cincinnati and of the last half century in particular, in which time the full development of the community took place, brings to light a number of interesting facts.

The movement to the Hills has made Avondale today the most populous Jewish section in the city. It is sometimes referred to as "the gilded ghetto." Jews have often been charged with clannishness duos to this tendency to congregate chiefly in one section of the city. If it is clannishness, it seems to be not a Jewish but a universal tendency. All peoples and groups who are more or less likeminded and of the same social strata are naturally attracted to each other. In the case of the Jews, there are two other factors which enter into consideration: the difficulty which even the best circumstanced Jews commonly experience in securing property or renting homes in the better sections of the city which Gentiles restrict for their own use, but which is hardly a problem factor in Cincinnati; and the fact that the Orthodox Jews are obliged to live near their religious institutions and their food shops because of religious reasons, one of these being the prohibition against riding on the Sabbath.

Although the bulk of the Jewish population seems now to be concentrated in Avondale, they are also distributing themselves in all other sections of the city. It is safe to say that in time if the "not wanted" attitude be relaxed, the Avondale concentration will give way to more even distribution.

The provision made by the German Jews through the United Jewish Charities for the care of Russian Jewish immigrants who started to

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come en masse to Cincinnati in 1881, and which soon gave rise to a number of institutions is very significant.

The rise of the Russian Jew to a position of economic independence, although the German Jewish element was still the more affluent of the two groups, found expression in the movement from the West End to the Hills; the establishment of institutions such as the Shelter Home, the Orthodox Old Folks Home, the Orthodox Children's Home, the building of new synagogs, of which there are five in Avondale alone; the establishment of the Talmud Torah system; the Hebrew Free Loan Society; a number of lodges; and various cultural activities. An unusually large proportion of their children entered the professional schools. Strict Orthodoxy, which in Cincinnati seems to be waning and losing its hold on the younger element was largely in recent times observed by the Russian immigrant element. The chief complaint one hears among the Orothodox element today is that in Cincinnati Orthodoxy lacks leadership.

A very interesting development took place during this period in the Reform Temples. It took the form of Temple Center activities. Instead of restricting their activities simply to those of religious worship and religious education, the Temples recognized the need for providing social, educational and recreational facilities for the adults and especially for the younger people of the congregations. This need led to the building of Temple Centers, such as the Wise Center of the Plum Street Temple and the Rockdale Avenue Temple Annex.

Whereas up to 1881, the religious life of Cincinnati was

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marked very largely by the struggle to introduce reforms into the service of worship, and of building up the institutions of Reform Judaism, the present period is marked by a more conservative tenor. In the Reform service of worship, there is manifest the tendency to introduce the reading of more Hebrew prayers and congregational singing. In line with this more traditional tendency, the B'nai Israel Temple has given up its Sunday services in favor of a late Friday evening service, although for many years the congregation considered the advisability of introducing Sunday services and finally yielded because it was hoped that those who could not attend Sabbath services would be attracted to a service of worship on a week-day.

The Reform Rabbis in the two Temple have adopted the practise of wearing the gown in the pulpit, which practise was abandoned by the more militant Reform Rabbis of a previous generation. All of the Temples endeavor to stress the observances of ceremonies in the home and have congregational Seders. Before the Reading Road Temple was merged with the Plum Street Temple, an all-Jewish chorus replaced the Gentile quarter and every effort was made to introduce more traditional synagog music into the musical services of all the Reform congregations. The Reading Road Temple, although adopting the Union Prayer Book, reintroduced the singing of Kol Nidre on the eve of Yom Kippur, and brought back the Yiskor, memorial service, on the last day of Passover.

This tendency to bring back more of the traditional values that were abandoned by a former generation of reformers is most noticeable in the religious school of the Reform congregation during the past ten years in the reintroduction of Hebrew in the curriculum. Jewish Current Events

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has also come to take an important place in the curriculum, prompted by the desire to integrate the Jewish child with the living masses of the Jewish people all over the world. The teaching and observance of Jewish ceremonial receives new emphasis, and above all an effort is now being put forth in all the Reform religious schools to add an additional day of instruction to the once-a-week program of a former day.

There is also noticeable in the Reform congregations a more tolerant attitude toward Zionism. Two of the Reform Rabbis in Cincinnati are Zionists. Dr. David Philipson, the Dean of Reform Rabbis in America, and many former anti-Zionist laymen, although standing loyally by their principle that "we are Jews by religion only and Americans by nationality," have participated in the campaigns of the Jewish Agency for the economic rehabilitation of a Jewish Homeland in Palestine. This changing attitude is not peculiar to Cincinnati. A survey of the homes of members of Reform congregations in eleven cities of the United States, having a population of over 50,000 shows that "despite the traditional opposition of Reform Judaism to Zionism in the past, we find one member of every five families enrolled in the Zionist Organization of America or the Hadassah.[1] This whole change in attitude toward Zionism may be due to the recent infiltration of the East European element into the membership of the Reform congregation.

Most significant during this period is the development which took place in the field of Jewish philanthropy. The first outstanding event was the formation of the United Jewish Charities in 1896, one of the first Jewish Federations in this country.

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The development of Jewish philanthropies in Cincinnati comprises the most comprehensive system of social service effort of any Jewish community in this country. The development was due very largely to the leadership of Mr. Max Senior and the late Dr. Boris D. Bogen, and the presence in Cincinnati of a large group of socially minded people who supported this leadership abundantly by personal service and money.

At its inception the United Jewish Charities was simply a financial federation designed largely to correlate the raising of funds and eliminate the waste involved in separate campaigns. The Boards of each constituent society or institution remained autonomous in the management of their own activities.

In time, however, the Federation developed into a sort of merger, by which the functioning of the Boards of the constituent organizations became nominal. With the coming of the Federation, the memberships of the constituent bodies merged into the membership of the Federation. Gradually the actual management of the work formerly done under the auspices of the constituent societies fell under the direct control of the Board of Governors of the United Jewish Charities on which the members of the constituent Boards also served.

Thus the Hebrew General Relief Association, which at the time of the formation of the United Jewish Charities was an active organization responsible for family relief, became after a few years simply the Relief Department of the Federation. Recently the Hebrew General Relief Association turned over its trust funds to the Federation and went out of existence as a society.

The same evolution took place in the Medical Social Service,

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Child Care, and other constituent bodies of the Federation.

A second interesting development in the social service program of the Federation is its recent emphasis on a constructive community program in addition to its purely palliative work. It seeks to extend its service to the whole Jewish community and not merely to the dependent part of it. The establishment of the Pay-Health Clinic where, for a nominal fee, a complete medical examination can be obtained by those who are not the usual charity clients is evidence of the growing and extensive work of the United Jewish Social Agencies. This principle of partial-pay for services rendered has been applied to all the branches of the work of the Federation.

The change from the purely palliative program of relief to the more constructive aspects of Jewish community life was brought about by the reduction in the number of relief cases due to the cessation of immigration, and by the realization of the community that the normative aspects of its life - the cultural and spiritual, the educational and the recreational - are of prime importance, if the Jewish community is to survive.

Mr. Kurt Peiser, Superintendent of the United Jewish Social Agencies, strikes this note in his 1927 annual report: "The report I have read to you is a statement of the work we have done with the poor of body and purse in the Jewry of Cincinnati. But what of most of us who are poor of Jewish spirit, lacking in the things of Jewish life, having left behind our rich inheritance of Jewish tradition on the path of what we called progress. We are rich in prosperity; our bodies are well clothed and well fed; we have good homes. But the spirit of Jewry

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is almost as poor as those with whom the work described in this report has to do. Our charity is re-establishing Jewish life in Eastern Europe; it has all but cured the excessive poverty that the former immigration brought among us. But what of ourselves? When will we begin to rehabilitate Jewish life among ourselves with the energy and determination with which we fed, clothed, housed and rehabilitated the poor among us."

But else may be in dispute touching Jewish social work, it is agreed that the problem created through immigration and the necessary adjustment of the Jewish immigrant to his new environment was largely responsible for the enormous development of Jewish philanthropy in Jewish communal life. The cessation of immigration, therefore, materially reduced both the need for and the extent of specific Jewish philanthropy in the palliative sense of the term. The depression, however, which set in at the end of 1929 restored to the roster of the Jewish Charities enumerable families formerly self-supporting. Today, both in the Old World and in America, the Jewish immigrant is not the bearer of a slum tradition such as exists among the people in certain areas of London, Glasgow and Dublin, where we find poverty and the receipt of poor relief in the same family for two and three generations. This "submerged Tenth," as they are sometimes called, seem unable to life themselves out of the slough of dependency by their own effort.

Dr. Boris D. Bogen, in his book on Jewish philanthropy,[2] contends that the raison d'etre of Jewish charity was to prevent the formation of a slum tendency among the immigrants. The curtailing of the need for the purely palliative functions of Jewish social service led the Federations to broaden their conceptions of community service. In line with this

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policy, the United Jewish Charities changed its name to the United Jewish Social Agencies in 1920 and soon thereafter entered upon a program of broad community service. The efforts to bring about a better relationship between the Russian and the German Jews culminated in the affiliation of the Orthodox philanthropic institutions with the United Jewish Social Agencies. Among those that affiliated were the Jewish Shelter Home, the Hebrew Free Loan Society and the Orthodox Orphan Home.

When the Talmud Torah system was breaking down due to lack of leadership and support within the Orthodox community and there was danger lest the schools be closed, the United Jewish Social Agencies assumed the leadership in the organization of the Bureau of Jewish Education which has not only reorganized the existing Talmud Torahs and extended them, but has striven to make the support of an intensive religious training for the poorer children a matter deserving of community wide support. To promote goodwill between Orthodox and Reform, Zionist and anti-Zionist, to abolish the evils of promiscuous campaigns for the support of the many local, national and international causes of a cultural, spiritual and philanthropic character not raised through the Community Chest, the United Jewish Social Agencies took the leadership in organizing the Jewish Community Council which conducts one annual campaign for some seventeen institutions, and which is now known as the Jewish Welfare Federation.

Thus arose in Cincinnati what has been nicknamed "a double-barreled" Federation: one barrel representing the philanthropic work of the Jewish community that received its resources from the Community Chest; and the other a union of the local cultural organizations with many national and international objects. It is likely that aside from the purely religious interests which will be served through the congregations of the community

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and its religious schools, the Federation may develop into that community agency which will care for all of the other normal as well as relief needs that are inherent in the life of a Jewish community. In this community agency all elements will find a common platform.

The Jewish community of Cincinnati participated from the very beginning to a full measure, in the political and civic life of the city, state and nation. The Jews constituted an integral part of the general life of the community. Theirs was a passionate love for America and all it stood for, in terms of freedom and opportunity. Joseph Jonas was here but a short while when he became a citizen and served as an officer in the Masonic Order.

The first minutes of the B'ne Yeshurun Congregation were taken down in English rather than in German. The Reverend Mr. Gutheim, as early as 1847, conducted the first Thanksgiving Service in a Jewish congregation in America. The Reform Movement was also motivated by a desire to adapt traditional Judaism to American ways of life and thought.

Isaac M. Wise knew English before coming to America and his whole passion was to fashion an American Synagog. He urged the introduction of English into the service of worship in order that non-Jews attending the service might participate, thereby avoiding the impression that there was anything mysterious or secret about Judaism. The philosophy of the early reformers, namely that we are Jews in Religion and Americans in Nationality, was prompted by their love for America.

There never was a "Jewish vote" in Cincinnati nor a Jewish

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political club. The Jews promoted citizenship and the Americanization of the immigrant through their newspapers and settlement houses. Their participation in the political and civic life is indicated by the unusually large number of Jews who sought and held political office in the city, state and nation. Several times Jews served as Mayors of the city, and at one time the two opposing candidates for the office were Jews. The last Jewish Mayor, more than any other person in Cincinnati, was responsible for reforming the political life of the community.

In an educational way, the Jews, because of their proverbial love of learning, have always had a higher percentage of students in the educational institutions than their proportion in the city population would warrant. Before there was a public school system in Cincinnati, the Jews established their own parochial schools because they wished to give their children the best kind of secular and religious education that they could afford. They founded their institutions at a time in the history of Cincinnati when the private schools were largely sectarian in character. When the public schools, however, had improved to the point that they were the equal of the Jewish parochial schools, the Jews abandoned their own schools, sent their children to the public schools, and converted their parochial schools into religious schools.

Many Jewish leaders also took a place of leadership in the general social service activities of the community. The Community Chest which unites Gentiles and Jews in one large community effort owes its initiation and its continued success in a very important measure to the cooperation of the United Jewish Social Agencies and through the personal

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efforts of many Jews, one of whom has served as the Chairman of the Budget Committee for a number of years. It is generally held in Cincinnati that "there has not been a movement for the good of the community - socially, educationally, artistically, politically or economically - in which the Jews have not taken a leading part and contributed generously of their time, their money and their mental resources."

In the artistic and musical sphere, Jews have been helpful in the organization of the Cincinnati Symphony Orchestra and have served on its Board since its inception. Jews have helped to promote the Art School and the Conservatories of Music both in a financial and in an artistic way.

In the economic life of the community the Jews have contributed as they have in other spheres, not as Jews but as Cincinnatians.

The tendency of the Jews to bulk large in certain commercial and industrial enterprises, such as the wholesale liquor and the clothing industry, was due very largely to accidental factors and not to anything racial which makes the Jews as some believe, an exceptional trader and middleman rather than producer.

The large proportion of Jews in the learned professions, principally that of medicine and law, is due primarily to the traditional love of learning among Jews.

When it became evident that the prohibition sentiment of the nation would terminate in the enactment of a federal law, those in the Jewish community who were engaged in one form or another of the liquor

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business liquidated their affairs and entered into other vocations such as the investment and brokerage business. The period from 1881 to 1931 witnessed the decline of the needle trades in Cincinnati in which the Jews also held the controlling interest. Today the Jews are economically distributed over practically every industry in the community, although in the main they occupy an economic position in the middle and professional group.

Jews have served as Presidents of the Chamber of Commerce and on its committees. Jews have been prominent in other trade associations. A Jew, Henry Mack, was instrumental in promoting the Southern Railway, the largest single enterprise which Cincinnati ever sponsored. There is not a single phase of the community life in which Jews could participate as citizens, that they did not do so in full measure.

If Jews and Gentiles have not mixed socially in Cincinnati to a larger degree, it is not due to the Jews' clannishness, or to a superiority complex, but rather because the door to social intercourse was closed to the Jew, and he was compelled to organize special Jewish country clubs and social town clubs. When, however, the Jewish business and professional man found that he was welcome in social fellowship by his non-Jewish neighbor, the Phoenix, the last of the Jewish social town clubs was abandoned, and sold to the Business Men's Club which has erected a new and beautiful building in downtown Cincinnati, and where Jew and non-Jew meet on a par for social fellowship.

Such a condition, however, does not as yet obtain with the Country Club and social functions which take place after six o'clock. After business hours, Jews find their social fellowship among their own

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class and their own people.

On the whole, it should be said, however, that with very rare and atypical instances, the Jews on Cincinnati have not been subjected to any form of racial or religious discrimination at the hands of their neighbors. The attitude of the non-Jew toward the Jewish community in Cincinnati is one of genuine cordiality and cooperation. It is doubtful whether there is another community in America of its size where the Jew stands as high in the regard of the general community as he does in Cincinnati. The number of Jews in public elective offices and serving on the Boards of public and quasi-public institutions attest not only to the active interest and participation of the Jews of the community in the general communal life, but also to the respect with which the non-Jew regards the Jew.

Dr. Lilienthal was the first Jewish minister in this country to preach from a Christian pulpit, and although this is a commonplace occurrence in those days, it was something unique in the sixties of the last century, and could not have happened in very many Jewish communities.

The Jewish community of Cincinnati played a very significant role in national and international Jewish affairs. In Cincinnati, the National Conference of Jewish Social Workers was born. Cincinnati has continued to maintain its position as the center of Reform Judaism in America, if not in the world. It has given many prominent lay and rabbinic leaders to Jewish affairs throughout the nation. The two ablest leaders that the Jewish community possessed in its formative period - Isaac M. Wise and Max Lilienthal - were instrumental in shaping its life and achieving for it the position of prominence which it holds today.

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Although the Jews of Cincinnati are not organized as are their brethren across the seas, in terms of Kultus Gemeinde or Kehillah, we find, nevertheless, as we glance over the number and variety of institutions and organizations which the Jews of Cincinnati have developed - religious, educational, philanthropic, social, recreational, and cultural - that they constitute as complete and as distinct an assembly of organizations for the maintenance of a Jewish community life as American conditions will permit. The existence of those institutions is evidence that the Jewish group is a self-conscious entity. Yet it is not survival alone which the Jewish group seeks. A study of the history and institutions of Cincinnati Jewry shows that the Jews have been concerned not merely with perpetuating Jewish life in Cincinnati, but that they have been prompted by a desire to develop and to extend Jewish ideals and Jewish values, and to and to contribute those ideals to the totality of American life as it expresses itself in their own community. The institutions of the Jewish community, therefore, are maintained not for the purpose of duplicating already existing institutions, but rather to supplement them with a view of enriching the community's life.

The Jews of Cincinnati have accomplished an adjustment to American life by selecting many of the finest qualities, ideals and methods which they found in the life of their Gentile neighbors, and making them part and parcel of their own community life. And in continuing their own Jewish community life, they have been enabled to contribute a rich portion to the totality of American cultural values and ideals.

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CHAPTER X

CONCLUSION

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From the foregoing historic and descriptive presentation of Jewish life in Cincinnati, covering a period of more than a century, it is evident that despite internal differences and the absence of a unifying organisation like the European Kehillah or Kultus Gemeinde,[1] the Jewish group in Cincinnati fulfills the basic requirements of a community.[2]

"Communities for all their external marks are not objective things. They are spiritual realities. The limits of a community are psychological."[3] A community may be said to exist wherever human beings are associated in durable groups. And community life maintains its being as long as the members of the group, regardless of cause, remain aware of its history, revere its past, and not only hope for, but strive to build its future.

A community develops through the integration of the successive and permanent elements of group life, even as personality develops through the integration of the successive elements of traditional life. The feeling that prompts a sense of togetherness, of like mindedness in a group, is to that group what personality is to the natural person or individual. Tradition is its memory, custom its habits, history its biography, language its literature, and the arts, philosophy and religion, its mind - together these form its culture; and culture in the group or community is the same as character in the individual.[4]

The common origin of the group and its common outlook on life, its common experiences and needs, its common traditions, religion, history, language, literature, customs, and ceremonies - in a word its common culture finds concrete expression in those distinctive institutions, religious, cultural, educational, social, philanthropic, which it develops and maintains. The Jewish community of Cincinnati give abundant evidence of hav-

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ing fulfilled all these necessary conditions.

A variety of factors motivated the Jewish community of Cincinnati to maintain and preserve its racial and cultural identity in the midst of the American Melting Pot.

The basic reason is to be found in their "will to live" as Jews. This will to live is the resultant of two historic forces, the one internal, and the other external. On the one hand the Jew cherished a tradition which he desired to preserve, which he believed to be superior to all others, and for which his ancestors had gone to the stake. The other was due to the pressure of the nations to absorb and exterminate him and which elicited his natural resistance. This condition further strengthened his will to live.

Joseph Jonas, the first Jew, tells in his Memoirs that when friends in the East endeavored to induce him to relinquish his purpose to go to a place so far removed from all contacts with his coreligionists, saying "in the wilds of America and entirely among Gentiles, you will forget your Religion and your God," he assured his solicitious friends that in spite of solitude, he would not forsake his Religion nor renounce the worship of his God. The thing that sustained him was his constant prayer that he might be a nucleus around which the first congregation would be formed to worship the God of Israel in this great Western territory.

A second factor in the preservation of Jewish life was the prohibition against inter-marriage inbred in the religious and racial tradition of every Jew. From the very beginning, we note that the early settlers, who did not come here with their wives, but who were married, soon sent for them; and that the bachelors sent either to the Old Country

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or went to other parts of the States to find wives from among their own coreligionists. Thus the two brothers, Joseph and Abraham Jonas, after having lived here for a few years, went to Philadelphia to find mates. They both married sisters, daughters of the well known Minister Gershom Mendes Seixas, who played an important role as Minister of Sh'erith Israel Congregation of New York, and of Mikveh Israel Congregation of Philadelphia during the Revolutionary War.

A third factor is to be found in the democratic spirit of the American Constitution which guarantees freedom of conscience to all religious groups. The Jews who came to Cincinnati saw that the Catholics and the Protestants of all denominations were maintaining their own beliefs and churches. They found Jewish settlements that had preceded them in this country, maintaining their own synagogs, unmolested and undisturbed, and hence they were naturally encouraged to do likewise in Cincinnati. Furthermore, the early settlers found the German settlers strongly entrenched, speaking German, teaching it to their children in their homes and at their schools, and they saw in this mode of life an example which encouraged them to maintain their own cultural traditions.

The contact with Jewish life throughout the nation and across the seas further tended to preserve Jewish community life in Cincinnati. There were constant appeals for funds for national Jewish philanthropic and cultural institutions. They in turn also asked for and received aid from outside communities, even from across the seas, as for example when they wished to build their first synagog, and this contact induced the feeling that they were part and parcel of the Jewish world.

The tradition of self-preservation received fresh impetus from

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the constant waves of immigration which flowed into Cincinnati up to the World War. The immigrants came out of an environment where Jewish communal life was intensive. This intensity of spirit and conscientiousness became naturally a part of their transplanted life. The immigrant thus became a source of strength to the forces of communal self-preservation.

Another factor is to be found in the social discrimination, slight as it may have been, practised by the non-Jews against the Jews of the community. Despite the fact that on the whole the relationship between Jew and non-Jew in Cincinnati was friendly and cordial, this social discrimination, nevertheless, had a tendency to heighten Jewish self-consciousness.

Most of these factor apply more directly to the early Jewish settlers who had to build and motivate the structure of the Jewish community. When the newer settlers came, they found a community well organized and integrated into the life of the general community. Numbers simply developed the structure and intensified the content of Jewish communal life in Cincinnati. The community at present has established all the necessary institutions and cultivated those attitudes which naturally make for self-preservation. The Cincinnati Jewish community is today regarded as a model Jewish community.

The nature of the Jewish community has been for many years a subject of disagreement. There are men, and their number is chiefly to be found among the leaders of Reform Judaism, who contended as did Dr. Wise, and in our own day, Dr. Philipson, that we are Jews by religion only and American in nationality. On the hand, there are men who, particularly since the advent of modern Zionism, maintain the belief that

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the Jewish community is more than simply a religious group, who say that the Jews are a nationality and that Judaism is a bigger conception than simply that contained in religious belief, religious worship and religious education.

Dr. David Philipson sums up the view of early Reform Judaism in the address which he delivered on the occasion of the 70th anniversary of the B'nai Israel Congregation held in 1894, on which occasion Dr. Wise also spoke, and in a similar vein. "The Jew wishes to be distinguished by and is distinct from his fellow men in his religion alone," he asserted "and therefore, the organization which has the chief right to the connotation, 'Jewish,' is the congregation which is the outward expression of the religion. Judaism is a religion; it is not a society for the furtherance of social or club purposes. The Jew is such in his religion alone and if he, in a free atmosphere, sets up other barriers himself, he is untrue to the spirit of his faith. Not too strongly nor too often can the statement be sent forth into the world that, outside of their religious worship, the Jews are not a separate community; that they are not an 'imperium in imperio;' that they are one with their fellow men of all other faiths in everything that affects the public weal and the common humanity; that the exclusiveness in the past was forced upon them by a hostile Church and a persecuting State; that, wherever the heavy hand of oppression has been lifted from them and opportunities of freedom given them, they have been marked by passionate attachment to their fatherland and by ideal aspirations towards the hope of a brotherhood of one united mankind, in the name of the fatherhood of one God. So, then, the Jew should be defined by his religion, and the formation of this first congregation marked this

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thought anew, and hence is the first significant feature of our celebration."

If Jewish community life had developed and were developing today along the lines laid down by Dr. Philipson, then we would have a right to look for only such activities in the Jewish community as center around or emanate out of religious worship, practise, and religious education. An examination of the structure and content of Jewish community life in Cincinnati reveals the fact that from its very inception the community carried on so-called secular activities such as philanthropy, social and recreational activities, fraternal and mutual aid societies, which by no justifiable stretch of the word religious can be subsumed under this category. Although Jewish philanthropy, which became one of the most prominent activities of Jewish community life, was fathered in the synagog, this relationship was merely temporary, for as the Jewish community grew in numbers, philanthropy, which was at one time and another an integral part of synagogal organization, was taken over by separate secular agencies. So secular did Jewish philanthropy become that a considerable number of its prominent leaders were men who bore no relationship to the synagog at all. They were motivated by a sense of humaneness, and those they helped were brethren of the same racial group, rather than of the same religious persuasion.

In the cultural milieu in which the Jew of today lives, with its decided secularistic tendencies resulting from the influence of science in the intellectual life and the separation of church and state, in such a world it is no longer possible to characterize everything that the Jew does by the term religious. There are any number of Jews, having no connection with the religious life, who participate in communal activities of a purely cultural, social, and philanthropic character for a variety

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of reasons, the fundamental reason being a love and attachment for the Jewish people.

The secular Jewish nationalists like the Poale Zion and radical groups, cosmopolitans like Max Senior, concern themselves with Jewish communal life not because it is religious in character, but because they look upon the Jewish people as a nationality, rather than simply as a people who subscribe to the Mosaic faith.

The furtherance of social and recreational activities by and for Jews, such as took the form of the earlier social clubs, fraternal organisations, and the present day Young Men's and Young Women's Hebrew Associations, indicates that the Jewish community has always regarded Judaism as more than a simply a concern of Religion. It has rather looked upon itself as a distinct community of people, which both by historical tradition and living needs, is different in respects other than simply religion from that of the general community. Its communal life, therefore, has had to provide activities and institutions, which have been in the nature of a supplement rather than a duplication of those provided by the general community, in whose political, civic, philanthropic, educational, artistic, and cultural life it has participated in a full measure.

Perhaps the difficulty lies largely in a definition of terms. When Dr. Philipson speaks of "Jew in Religion, and American in Nationality," it would seem that he implies by the term Nationality all that is generally subsumed under the term 'citizenship.'

Many modern writers on this subject, draw a distinction between 'Nation' and 'Nationality.' There is no doubt that the Jewish citizens

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of Israel are part and parcel of that political unit that is commonly referred to as the American nation, although it is acknowledged that America is, culturally speaking, still a nation in the making, and composed of different ethnic groups, most of whom have long since, like the Jews, given up their political allegiance to any other nation and sworn allegiance to only one political unit - the United States. No individual can be a member of more than one political unit at any one time, although it is feasible for one to change his political affiliation. By the term 'nationality' reference is had to something psychological, something cultural, something that is part of a group's spirit and tradition. It is possible for many nationalities to live within one nation and to have common political allegiance. Switzerland and Canada, Russia, Poland, Roumania, Belgium and England are instances in point. Let us single out the English for further illustration.

The Welsh are a distinct nationality, although they do not have any government as such, other than that which they have as citizens of a nation called England. But they do have their own language, which they teach in their homes and in their schools. They have their own history which they cherish and cultivate. They have their own folk songs, in fact their passion for music is a distinguishing trait of their peoplehood. In religion, they may divide either as Protestants or Catholics, although they are all Christians, excepting for those who may be atheists. They even have their own distinctive dress which they wear on certain holidays. They have their peculiar psychology by which every other Englishman distinguishes them.

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"The consciousness of nationality makes the nation," says Oppenheimer, "and not the nation the consciousness of nationality."[7] "In the last resort," Muir observes, "we can only say that a nation is a nation because its members passionately and unanimously believe it to be so."[8]

This parallel in many respects holds true for the Jews throughout the world, although it is true that in the case of the Jews they have been historically much more identified with the Jewish religion and with a certain spiritual outlook on life. Hence, when a Jew rejects Judaism as his religion, and adopts another religion, he so completely, as it were, breaks with what is the vortex and the life nerve of the thing we may refer to as the Jewish peoplehood, that he ceases by this very act to be a Jew.

Furthermore, up to about 150 years ago, it would have been inconceivable for a Jew to become an atheist and still remain a Jew, so closely interlocked were the concepts of religion with all the other phases of Jewish community living. But this condition can no longer be said to be true, because in Jewish life today and since the days of the French Revolution and the Enlightenment, the same secularistic forces, that have been at work in the general intellectual life of the world, have come also to play their role in Jewish life.

There are many Jews who, like Einstein, cannot be regarded as religious in either the Judaistic or the Christian sense of the term, and yet regard themselves as Jews just as he does. They are interested in the welfare of their people; their hearts bleed when the Jew is persecuted and discriminated against; they feel at one with the 16,000,000

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Jews of the world; and they are united with them by ties of blood, a common history, tradition, literature, language, and culture. These Jews are concerned not only with securing for the Jewish people equal opportunities with their neighbors in all the democratic countries of the world, but are anxious to provide for them those forms of life which will make certain their survival. Hence, they are also concerned with the establishment of a Jewish National Home in Palestine where Jews may have an opportunity to develop a more robust, a more healthy, and a less attenuated and assimilated Jewish life. Because these men, whose names to a large measure make up the "Jewish Who's Who" of the world, no longer believe in Judaism as a religion, we cannot read them out of the Jewish fellowship and declare that they are no longer Jews.

The Jewish community, therefore, consists of all those institutions and activities, religious and otherwise, that have a tendency to perpetuate the ethnic, spiritual, and cultural identity of the Jewish people in Cincinnati. In other words, the Jew of Cincinnati is an American by political affiliation and a Jew by communal affiliation. It is he and not any doctrinaire who lays down the terms on which his Jewish affiliation shall take place. The more numerous his contacts, the more intensive will be his Jewish life and that of the community.

Furthermore, the Jew's affiliation with the Jewish community is determined by more than simply an act of declaration of faith, or activity outside the synagog. It is primarily determined by birth. Even if he takes no part in Jewish communal activities, the presence of outside pressure will remind him that the non-Jewish world regards him as a Jew.

The Jewish community of Cincinnati, although completely integrated

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in the life of the general community, is preserving, to a very high degree, its own distinctive and Jewish character. Evidence of the disintegration of this distinctive life is virtually negligible, and if at all, must be reckoned with through the assimilation process of intermarriage.

There are, however, no available studies of Jewish marriages and inter-marriages in Cincinnati prior to those made by the writer in 1919. From 1916 through 1918, there were a total number of 888 marriages of Jews in Cincinnati, and only 21, or 4%, were inter-marriages.[9]

The number of Jewish marriages in Cincinnati recorded does not by any means exhaust the number of Jewish marriages that took place, for there are instances where Jews leave the city to marry in other communities. And because of this reason, the whole subject cannot be statistically accounted for.

There are a few outstanding instances of inter-marriage which have led to the almost complete absorption of the Jew, but in many instances the Christian is converted to Judaism and the children are reared as Jews.[10]

Perhaps the reason why the Jews of Cincinnati did not intermarry, even prior to the coming of the Russian Jewish migration, lies in the fact that having achieved affluence and culture and a position of high standing in the economic, civic, and cultural life of the general community, they would not intermarry with people, whom they regarded to be of a lower social rank than themselves. Social contact, that is contact after six o'clock in the evening, between the Jew and the non-Jew of the same social position did not exist to any marked extent in the Cincinnati

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community, even though there are proportionately many more exceptions to this condition in Cincinnati than there are in many other Jewish communities. The inevitable outcome was interbreeding, so that today the German Jewish community in Cincinnati is interrelated, to a large degree, by blood ties and by marriage. Where the families of the same community did not relate by marriage, the young men and the young women found suitable mates in the families of equal social standing in other Jewish communities. Frequently families, who had acquired a reasonable amount of wealth in small communities in the surrounding states, moved from those small towns to a large center, like Cincinnati, for the purpose of exploiting the marriage of their children to non-Jews. The non-Jews, for their part, also regarded inter-marriage with Jews as undesirable, and sought to discourage it.

It may be said that inter-marriage between Jew and non-Jew in Cincinnati today is in every sense atypical, and hence from this angle there does not seem to be any indication that the Jewish community is disintegrating. On the contrary, it is rather evident that Jewish community life is constantly strengthening itself and is on the ascent.

The process of "assimilation" is, however, constantly at work. Jews voluntarily give up Jewish traditions and Jewish customs, abandon Orthodoxy and either join the Reform Temple or grow indifferent to Judaism altogether.

In extreme Orthodox Jewish circles, Orthodox leaders have often referred to Reform Judaism as a half-way station between Judaism and Christianity. Such a stand, however, depends on one's point of view. Reform Jewish leaders have looked upon Reform as a dyke that stemmed the

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tion of assimilation, for without Reform Judaism, they contended, many Jews, breaking away from the strict discipline and theological fundamentalism involved in Orthodox Judaism, would have left the fold altogether.

The membership of the Reform congregations in Cincinnati represents at most a little less than 2,000 names. If we assume that 65% to 80% of these names represent families of the average size of four; then the total number of persons represented in the combined membership of all the Reform congregations in Cincinnati would be over 6,000 in a Jewish population of about 20,000, or less than 33% which leaves, even according to Orthodox estimates, about 66% of the Jewish population not affiliated with Reform. The largest number of the remaining 14,000 Jews are not affiliated with the Orthodox congregations. Hence, there is no criteria for determining what or those unaffiliated Jews are assimilating or not.

Certain things have happened to the Orthodox Jewish community which indicate a trend away from the observance of Orthodox customs and ceremonies.

Some of the leaders of Orthodox Jewry are very pessimistic about the future of Orthodoxy in Cincinnati. They attribute the decline in Orthodoxy to various reasons, but chiefly to the absence of aggressive leadership. It is estimated that Orthodox Jews number 10,000 in Cincinnati. There are about thirteen Orthodox synagogs, large and small, yet until two years ago there was no Federation of these Orthodox synagogs, nor a Vaad Ha'Ir to look after Orthodox affairs.

The status of Kascheruth is on the constant decline. The amount of kosher meat consumed each year is smaller. The number of Sabbath

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observers is placed at 500, maximum.

The Orthodox leaders regard the identification of the Jewish Shelter Home, the Orthodox Orphan Home, the Hebrew Free Loan Association, and the Talmud Torahs, with the United Jewish Social Agencies as a grave mistake, because it robs Orthodox Jewry of its responsibility to maintain its own institutions under strict Orthodox surveillance. They predict that gradually the Orthodox element will lose all interest in the institutions which they created. They maintain that the only truly Orthodox institution is the Etz Chayim Yeshiva which is conducted independently of the Bureau of Jewish Education, and on a traditional basis. There is no Agudas or Mizrachi Organization in the city, although there are many sympathizers with these movements.

Aside from the regular contributions which Orthodox Jews make to the local institutions, it was estimated by Rabbi Rochstein and Mr. M. Kaniechowitz that the Orthodox element in Cincinnati donates amounts ranging from $18,000 to $20,000 yearly to national Orthodox institutions outside of Cincinnati. They also estimated that the Orthodox community contributes between $10,000 and $12,000 yearly to the various European emissaries, Meschulachim.

Cincinnati Orthodoxy has always been in dire need of a union of the Orthodox congregations of the city for the purpose of supervising the Orthodox needs of the community. Such an organization has again been attempted in the form of what is called the Va'ad Ha'ir Union of Orthodox Congregations, with which are affiliated practically all of the Orthodox synagogs. A call was recently extended to Rabbi Eliezer Silver, formerly of Springfield, Massachusetts, to become Chief Orthodox Rabbi of Cincinnati.

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to accepted the invitation. Under his leadership, Orthodox Jewry hopes to achieve that which it has failed to do all of these years.

The cessation of immigration in the last fifteen years has permitted the Jewish community to settle down and stabilize itself. This stabilizing process has given the Jewish community a renewed interest in its cultural institutions. The conviction seems to be growing - if one is to judge from developments which have taken place in the last ten years in the building of synagogs, Young Men's Hebrew Associations, Temple Centers, Talmud Torahs, etc. - that, if the Jewish community is to survive, it must re-emphasize, in a very intensive degree, the religious, educational, and cultural values of Jewish traditional life.

In a recent article on "What Do We Owe Peter Stuyvesant?" Mr. I. M. Rubinow, Jewish social worker, social statistician, and executive Secretary of the National Order of the B'nai Brith, expresses the thought that Jewish philanthropy, due to the cessation of immigration, is receding in volume; that the State must take over the philanthropic efforts now conducted by private agencies, since the social and economic conditions which create these problems are not of the making of any sect or denomination in American life, since all are common victims of these economic conditions, and since no sectarian group is financially able to meet the problem even for its own group. Furthermore, Mr. Rubinow points out that the funds expended by the Jewish community for philanthropy ought to be directed largely toward the maintenance of those spiritual and cultural needs and institutions in Jewish life in America, which can only be met by the Jewish community, and which will never be

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entertained by the general community. This point of view is shared by a growing number of people in the Jewish community throughout the land.

If such a change should take place, the Jewish Federations, instead of devoting themselves principally to philanthropic causes and only incidentally to spiritual and cultural work, will find the emphasis shifting to the latter, with the former functions becoming secondary.

Looking into the future, it is safe to say that Jewish community development will proceed along two lines: the congregational and the secular. The synagog will be more than simply a House of Worship and religious education, and will provide for the cultural and social needs of its membership. Jewish community organizations, democratically constituted of the representatives of all the religious and secular forces within the community, will provide for the religious education of the poor, maintain such philanthropic institutions not in control of the State, keep vital statistics, be on the alert to defend the good name of the Jew from attacks, and on guard in the defense of Jewish rights, and conduct the campaigns for the upbuilding of Palestine and for foreign Jewish relief.

It seems to me that in this manner the Jewish community will organize to look after those needs which are essential for Jewish preservation and the making of a maximum contribution to the totality of American life.

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PART II

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APPENDICES

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APPENDIX I

METHODOLOGY INVOLVED IN OBTAINING STATISTICAL STUDIES OF THE JEWISH POPULATION OF CINCINNATI

Estimates of Jewish community population in America are either the result of "guesswork" or of indirect statistical calculation, since a direct census of the Jewish population is not possible in this country where religion is regarded as a private matter.

But estimates of the Jewish population are most essential if provision is to be made for solving important communal problems. For example: how is a community to know where to locate the communal buildings, such as synagogs, Talmud Torahs, Y.M. and Y.W.H.A.'s, etc., unless it can determine in some way how the population is growing, how it is distributing itself, and the direction in which it is moving? Population studies that tell us in a more or less scientific way something about vital statistics, such as death rates and birth rates, marriage and intermarriage, the number of Jewish children of school age, their distribution over certain age groups - are of vital importance in dealing with religious, educational, social and economic problems which confront the Jewish community. It is only in comparatively recent years that the Jewish communities of America have paid any attention to the necessity of securing valid estimates of their Jewish population.

In the absence of a direct census of the Jewish population, it is evident that the data must be secured, if it is to be obtained at all, through indirect methods. Among the indirect statistical methods that have been devised, some of which are quite ingenious, and whose validity

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is being established to increase the accuracy of the estimates indirectly made, are those based on: 1) the Yom Kippur attendance method; 2) an analysis of the Jewish names and records in the continuous public school census; 3) the birth rates and death rates. These are the most important indirect methods. The lesser methods are those based on the amount of tobacco sold, estimating so many pounds of tobacco per person; synagogal and extra-synagogal Jewish organizational affiliation; Jewish immigration statistics; and the records of Yiddish as a mother tongue in the United States Federal Census of 1910.

Among the best population studies of Jewish communities, at present available, are Dr. Barnett's "Study of the Jews of Maryland" (See "American Jewish Year Book," 1908); Joseph Jacobs' "Study of the Jewish Population of New York City"; "The Jewish Communal Register of New York" published by the Kehillah, 1912 and 1914; Chalmer's "Estimate of the Jewish Population in New York," 1913, in the American Journal of Statistics, July 1913; Dr. A. Dushkin's "Estimates of the Jewish Population in New York City" for 1917 (See "Jewish Communal Directory", 1918); "The Census of the Federation of Church and Synagog Affiliation in New York City", by Walter Laidlow; (This method was also used in Cincinnati in 1913 by the World Church Federation); "The Communal Organization of the Jews of the United States", 1927, by Dr. Harry S. Linfield, published by the American Jewish Committee in 1930; the "Jewish Population Study of New York City" made by the Bureau of Jewish Social Research in New York, 1930; "The Estimate of the Child and General Jewish Population of Philadelphia," by Dr. Ben Rosen, and published as Bulletin Number 37, 1931, of the

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Associated Talmud Torahs of Philadelphia.

When the writer in 1910 undertook a survey of the Jewish population of Cincinnati, the population had been variously estimated as around 25,000, and was so recorded in the American Jewish Year Book for 1910-10. It was based largely on guesswork. He, therefore, undertook to estimate the Jewish population by several indirect statistical methods, checking the one against the other. The results of his labors in this regard are herewith described.

FIRST METHOD

Death Rate

The first method that was adopted was that via the death rate. Previous attempts to ascertain the Jewish population on the basis of the death or birth rate methods, frequently committed the fallacy of assuming that the death rate or the birth rate of the general population was the same for the Jewish community. This assumption seems to beg the question.

To avoid this fallacy, the writer endeavored to secure the death and birth rates for the Jews of Cincinnati. In order to do this, he used what is known in statistics as the "sampling method." A list of some 18,000 Jewish names was collected and card catalogued, and as far as possible, duplicates were removed. These names were obtained from a large number of sources, such as congregations, religious schools, public schools, Jewish societies, etc. Care was taken to weight this list by age groups, sexes and the distribution of the Jewish population.

The number of Jewish deaths for the year in question, 1910, was determined by scanning the Jewish cemetery lists, for it is safe to say that a

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Jew is buried in other than a Jewish cemetery, and checking them with the records of deaths in the Department of Vital Statistics of the Cincinnati Health Department.

The writer then determined the death rate for this representative sample of 12,000 Jewish names, by selecting the number of deaths which occurred that year among this list.

He then assumed that this death rate, which turned out to be 13.06 per thousand, was the same for the entire Jewish population of the city. This his guess was correct about the Jewish death rate not being the same as the general death rate was borne out by the fact that whilst the general death rate in 1918 was 20.68 per thousand, the Jewish death rate turned out to be 13.06. With this death rate and the number of deaths known, it was a simple mathematical calculation to determine the population.

By this method, the writer estimated the total Jewish population to be about 23,000.

SELECTIVE SERVICE

In May 1917, an act of Congress made it imperative for all males between the ages of 21 to 31 to register for military service with the proper military authorities. The writer was given special permission by the Chairman of the District Draft Board of Hamilton County, Mr. Withrow, to examine all of these records for Cincinnati, and to transcribe the Jewish names.

In the calculations, which led to the statistical estimate under this method, the writer assumed that the proportion of younger men between

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the ages of 21 through 31, is the same for the Jewish group as it is for the general population. This assumption is justified because Cincinnati has had no major additions to its Jewish population through immigration, which would have had a tendency to add many single men of that particular age distribution to the Jewish group.

The Jewish population of Cincinnati is largely a native born or naturalized group.

The writer used the following formula:

Let G equal the general population of the city (known).

Let R equal the number of young men registered in May 1937.

Let I equal $\frac{R}{G}$, the rate of young men between the ages of 21-31 to general population. Since G is known and R is known, it is a simple mathematical calculation to determine I.

Then let X equal the Jewish population of the city (unknown).

Then let J equal the total number of Jewish men between 21-31 registered (known).

Let I equal the Rate (known).

Then X equals $\frac{J}{I}$

Since both J and I are known, X, the Jewish population, can be determined. By this method the Jewish population was estimated to be 19,004.

THIRD METHOD

Pursuant to an act of the Ohio State Legislature, Cincinnati must conduct for twoweeks in May of each year, a census of the unmarried youths between the ages of six and twenty-one in order to secure state aid for those in the public schools.

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Through the kind offices of the Superintendent of Cincinnati's school system, and with the aid of the director of the Bureau of Standardization, who was in charge of the census, the writer was enabled in the Summer of 1917 to scan the 1917 census sheets filled out by trained enumerators, and census cards filled out by school pupils, and to transcribe the records of those he classed as Jewish. In this determination, the writer was greatly assisted by the fact that the enumerators, who collected the data in the wards known to have a large Jewish population, checked the families whom they judged to be Jewish (a judgment formed without in any way asking any questions, direct or indirect) with the letter J.

In 1918 a Committee of the Bureau of Jewish Social Service of the United Jewish Charities scanned the 1918 census cards and gathered the Jewish names. These cards were carefully edited by the writers and the trained clerk. The number of cards of Jewish children gathered in 1917 numbered 5898. This number included all Jewish children in school, university, professional schools, and at home or working. The number of cards gathered in 1918 was 5455, and included only those in Elementary or High School.

In judging the census sheets and cards, the writer was greatly aided by the information given on both the census sheets and cards which stated: the first name of the parents; father's occupation; where parents were born, whether native, naturalized or alien; whether child was American born, or foreign born; residence; and school attended. This data furnished a good clue to the identity of the names judged. It was found that the

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writer concurred in practically every instance with the judgment of the enumerators.

The first names of colored people are very frequently Biblical and similar to Jewish names. They also live in the same wards in the downtown section of the city and in contiguous precincts with Jews. The possibility for error was, however, avoided because of the designation of colored names by the number two on the census sheets and cards. When the names and records were copied on cards, they were again reviewed by several people familiar with Jewish names of the city and all doubtfuls were eliminated from the list. The list as compiled, revealed 5803 as the number of unmarried Jewish youths in the city from six to twenty-one. Assuming that the proportion of Jewish children in the elementary schools to the total Jewish population was 8.8, it became a simple process to obtain the Jewish population of the city. This was done by multiplying the number of Jewish children of the elementary grades by the figure determined as the proportion. By this method the Jewish population was estimated to be 16,258.

FOURTH METHOD

The Rosh Hashonah and Yom Kippur Methods

By ascertaining the number of Jewish pupils absent on Rosh Hashonah and Yom Kippur from the elementary schools and multiplying this number by 8.8, which was accepted as the relationship between elementary school enrollment to total population in 1919, the Jewish population was ascertained. The absence and enrollment records were obtained by the writer

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through the kind offices of Dr. Randal Condon for all Public Elementary, High and Special Schools in Cincinnati for the following days:

Absence Records

September 17, 1917	First day Rosh Hashonah - New Year
September 18, 1917	Second day Rosh Hashonah - New Year
September 19, 1917	Next normal day
September 26, 1917	Day of Atonement - Yom Kippur
September 27, 1917	Next normal day
October 5, 1917	Average number belonging (enrollment)

This was the first day on which the enrollment records were fixed, the schools having opened just two weeks prior to this date. From these figures we readily obtain the percentage of attendance and absence on Jewish holidays compared with normal days. By this method the Jewish population was estimated to be around 17,000, thus forming a close check on the school census method. Thus the writer estimated the Jewish population as the average obtained by all these methods to be 19,030.

The writer deeply regrets having lost the figures and charts on which these deductions are based. They were made in 1917 and 1918. He presents only the results and such tables as he has been able to find among his papers. His estimate of the Jewish population made in 1917 and 1918 check, however, with the estimate obtained by Dr. Jacob Golub, Superintendent of the Bureau of Jewish Education, in a survey made by him of the Jewish unschooled, and the figures for which are contained in a later chapter on Jewish Education. As a by-product of his study of the unschooled, Dr. Golub was able to obtain a statistical estimate of the Jewish population. Dr. Golub estimates the Jewish population of Cincinnati to be about 20,000. In his survey he found that he had about 6,500 individual cards, out of which 4,100 were surveyed.

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In the recent Jewish Welfare Fund Drive, 1930, there were about 8,000 cards. Each card, however, did not represent a single family, but an individual giver. The organization tried to ascertain how complete the educational survey was, and while its test was not very conclusive, it was fairly indicative of the situation. It selected two or three names that were definitely Jewish and compared its records of such names with the City Directory. Most of the names listed in the City Directory which did not appear in its account were of individuals without families, temporary residents, students, etc. It found that on the basis of those named, it might fairly assume that it had included between 75% and 80% of the city's population.

Since, as we shall see from the following, the number of families with children below sixteen is less than one-half of the total surveyed, the average number per family in Cincinnati is hardly more than four. The total number of persons were not actually counted because there had been some duplication in the records, some families reporting their married children as part of their family, who were also naturally listed in their own homes. It was assumed that the total represented in the survey is about 15,000, and that there would be an additional 5,000 persons not included.

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APPENDIX II

CITIZENSHIP - 1917

A study made by the writer of the citizenship status of a group of 2,050 Jewish young men in Cincinnati between the ages of 21 and 31, who were registered under the Federal Draft Act of 1917, revealed the fact that 59% were native born, 41% were foreign born, and that 44% of the native born saw the light of day in Cincinnati. Of those foreign born 27% were naturalized citizens, 35% were declarants, and 37% were at that time aliens.

These figures indicate that 70% of the Jewish male population in Cincinnati, between the ages of 21 and 31, were in 1917 either native born or naturalized citizens. It is, of course, fair to assume that many of those who were not naturalized in 1917 have since become so.

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A P P E N D I X III

JEWISH INFANT DEATH AND BIRTH RATES 1914-1919 and 1928

A study of the Jewish infant births and infant death rates for the years 1914-1919 was made by the Jewish Social Service Bureau of the United Jewish Charities in the latter year. It showed that in the year 1919, the Jewish infant death rate of Cincinnati was 3.4 per thousand, calculated on a median Jewish population of 20,000, whereas the general infant death rate for Cincinnati as a whole was 7.9. This very low Jewish infant mortality death rate may be said, in part at least, to be due to the comprehensive program of medical social service of the United Jewish Social Agencies, which started on its specialized work with mothers and infants, several years before 1919. The Jewish birth rate for 1919 was 11.58 compared with 19.6 per thousand population, whereas in 1928 the writer found that the Jewish birth rate had declined to 7.96 per thousand as compared with 21.5 for the general population.

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A P P E N D I X IV

TOTAL JEWISH DEATH RATE
1910-19
1928

A study of the Jewish death rates in Cincinnati during the years 1919 and 1919 gives the Jewish death rates for these two years respectively as 13.06 and 10.68 per thousand, whereas the general death rates for these years are respectively 20.68 and 15.27 per thousand (See Table VI).

In 1918 there were a total of 161 Jewish deaths out of 8,129 deaths for the whole Cincinnati population. Figured on a Jewish population of 20,000, the Jewish death rate for 1928 would be 8.05 per thousand. This is a decrease of two per thousand since 1919, and a little over four per thousand since 1918.

Of the number of Jewish deaths that year, 61 or 38% were above 70 years of age; 39 were between 60 and 70 years of age; 24 were between 45 and 59; and 8 were between 30 and 44.

The low Jewish birth rate in 1928 (7.95 per thousand) and the low death rate (8.05 per thousand) balance each other almost unusually. It would seem from these 1928 figures that the Cincinnati Jewish community has a stable population, there being no increase of births over deaths and no increase through immigration.

But a study of the Jewish birth and death rates (See tables VII and VIII will indicate that the Jewish community of Cincinnati is not only a growing community, but that there is becoming evident, a tendency to decrease. The table on Jewish birth rates shows a marked decline since

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1918. From 1916 to 1918 the Jewish birth rate fell from 17.2 to 11.5 and between 1919 and 1928, there was another drop, the decrease being from 11.5 to 7.9.

This tendency is borne out further by the figures obtained by Dr. Golub (See Table III). In his survey of the total number of Jewish children from one to sixteen, he found that in Cincinnati the younger age groups, from ten downward, show a decline which increases every year. For example, there were 160 boys left of those who were born ten years ago, but there were only 153 out of those born nine years ago, when normally there should be at least 160, and similarly for the other figures. In a normally growing population, the younger the age group, the larger should be the number for each age group.

These facts indicate that there is evident a gradual tendency toward the decline of the Cincinnati Jewish population.

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APPENDIX V

MARRIAGE AND INTERMARRIAGE 1916-19

A study of the Jewish marriages and intermarriages (marriages between a Jew or Jewess and a Gentile), in Cincinnati, for the years 1916-19 indicates that in 1916 there were 149 Jewish marriages recorded, of which only eight, or 5.3% were intermarriages.

In 1917 there were 182 marriages recorded, of which eight or 4.5% were intermarriages. In 1918 there were 108 marriages, of which only four or 3.7% were intermarriages. In 1919 there were 143 marriages recorded, of which only one or 0.7% was an intermarriage.

Within four years, there were a total of 582 marriages recorded in Cincinnati among Jews, of which only 21 or 4% were intermarriages.

Dr. Arthur Ruppin, in his book "The Jews of Today" dates 1913 estimates 2% to be the rate of intermarriage in the Jewish immigrant areas of the United States.

Dr. Julius Drachsler, in his Doctorate Thesis on Intermarriage which was also published by the Columbia University Press in 1921, as well as in his more popular book entitled "Democracy and Assimilation", estimates the Jewish intermarriage rate in New York City between the years 1908 and 1913 to have been 1.17 intermarriage per 100 marriages.

The studies on marriages and intermarriages for the years 1916 through 1919, on which Cincinnati figures are based (See Table XIV) are the only ones that have ever been compiled, and hence the writer has no way of ascertaining whether this intermarriage rate of 4% is typical or not.

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Furthermore, aside from Dr. Brackman's figures for New York City, there are no statistics available on Jewish intermarriage for communities of similar size to that of Cincinnati, again precluding the possibility of comparison.

Since young people frequently go away to other cities to marry, and these marriages are not recorded in Cincinnati, even the statistics here given cannot be said to be more than an estimate of the number of marriages that actually took place among Cincinnati Jews during these four years. It is therefore at best difficult to give anything else but impressions touching the question of intermarriage among the Jews in Cincinnati. We know that the first Jew to be buried in Cincinnati, Benjamin Loib, was married out of the faith. We know, further that there have been a number of instances of intermarriage among some of the older and more prominent Jewish families of Cincinnati that have resulted in their complete severance with the Jewish group. But intermarriage does not inevitably lead to complete assimilation. Where the parties to the union have not adopted a common religion which is often the case, the children are left to choose their own religion, and sometimes even where the Jewish member to the marriage has adopted the Christian faith, the children may marry Jews and return to Judaism. There are instances in Cincinnati to illustrate these possibilities.

It is the writer's impression that there is, and has been, comparatively little intermarriage in the Cincinnati Jewish population. This may be due to the fact that since the days of the Civil War, the German Jewish families have enjoyed a certain amount of wealth and culture, and thereby a very high social position in the community, although there has

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not been much social intercourse between the families of the German Jews and the Gentiles, of like social and cultural standing. The Jewish young people, therefore, have not had a chance to mix with their Gentile neighbors, and have had to mix with each other; or, as they have gone away from Cincinnati to college or to visit in other communities, they contacted with Jewish young people from other places. Hence, there has been very little intermarriage. Instead, there has been a great deal of marriage between the younger members of the German Jewish families, so that nearly everybody in the German Jewish set in Cincinnati is related by marriage. There has also been a goodly number of marriages between Cincinnatians and those in other communities, but nearly always these marriages have taken place within the same middle class German Jewish families, either in or outside of Cincinnati. Because of the social position they have here enjoyed, the Jewish young people have not shown the tendency to marry with those out of the faith who were socially beneath them. Neither have they married with the Russian Jews.

It is only in the last few years that we observe in Cincinnati a tendency for the union through marriage of the German and the Russian Jewish families.

Dr. Drachsler, in his study on Intermarriage, has observed that the intermarriage rate among Jews in New York City shows a tendency to increase rather steeply with the second generation of Russian immigrant Jews, and that, on the other hand, the intermarriage rate is low among the third and fourth generations of German Jews for the reasons that were given; the explanation for the former being the absence of social position, the

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from intermingling between the youth of different faiths - in factory, shop, and school - and the weakening of the factor of religious control.

On the whole, it may be said that the Cincinnati Jewish community does not show any signs of disintegration through intermarriage. Rather, the opposite seems to be true. The Jewish community is more than holding its own on this basis.

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A P P E N D I X VI

THE JEWISH DIVORCE RATE 1919

A study made of a total of 1581 applications for divorce, filed in the Court of Domestic Relations during 1919, shows that 1133 were heard and 228 cases dismissed without hearing. Of the 1133 cases heard, only 20, or 1.8% were those of cases involving Jews. When one considers that the Jewish population forms approximately 4½% of the total population, it is significant that less than 2% of the divorces granted in 1919 were those involving Jews.

This small percentage of divorces would indicate that the traditional basis of Jewish family life were still holding in 1919. The Jewish rabbinic law is not opposed to divorce. The Jewish divorce laws, in fact, are quite lenient (See Mielziner's "Laws of Jewish Marriage and Divorce".)

For strictly Orthodox Jews, the civil divorce is inadequate unless supplemented by a rabbinic divorce. It has frequently happened in the days when Jewish immigration was at its height, that Orthodox Rabbis, although it is illegal, would grant Jewish divorces without taking cognizance of whether a civil divorce had been obtained. Remarriage by the parties concerned led often to a charge of bigamy and newspaper publicity which, with the concomitant scandals, put the Jewish people in a very unseemly light in the eyes of the non-Jews. Fortunately those instances have in recent years become rare.

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APPENDIX VII

TEXT OF B'NAI ISRAEL CONGREGATION'S LETTER
1820

"To the Elders of the Jewish Congregation of Charlestown:

Gentlemen: Being deputed by our congregation in this place, as their committee to address you in behalf of our Holy Religion, separated as are and scattered through the wilds of America as children of the same family and faith, we consider it as our duty to apply for assistance in the erection of a house to worship the God of our forefathers, agreeably to the Jewish faith. We have always performed all in our power to promote Judaism and for the last four or five years, we have congregated where a few years before nothing was heard but the howling of the wild beasts, and the more hideous cry of savage men. We are well assured that many Jews are lost in this country, from not being in the neighborhood of a congregation, they often marry with Christians and their posterity lose the true worship of God forever. We have at this time a room fitted up for a Synagog, the manuscripts of the law, and a burying ground in which we have already interred four persons, who, but for us, would have lain among Christians.

"One of our members also acts as Shochet. It will, therefore, be seen that nothing has been left undone, which could be performed by eighteen assessed and six unassessed members of the congregation, one of whom was brought to be interred from Louisville, a distance of nearly 200 miles.

"To you, gentlemen, we are mostly strangers, and have no further claim on you than that of children of the same faith and family, to ask for your pious and laudable assistance to promote the decrees of our holy religion. Several of our members are, however, well known both in Philadelphia and in New York, namely: Mr. Samuel Joseph formerly of Philadelphia, Messrs. Moses and Jonas and Mr. Joseph Jonas. The two Mr. Jonas' have both married daughters of the late Rev. Gershon Mendes Seixas of New York. Therefore with confidence we solicit your aid to this truly pious undertaking as we are unable to defray the whole expense, and have made application to you as well as the other principal congregations in America and England, and have no doubt of ultimate success.

"It is also worthy of remark that there is no congregation within five hundred miles of this city, and we presume it is known how easy of access (these were days of no railroad either, it was only by river route that Cincinnati was accessible), we are to New Orleans and we are well informed that had we a Synagog here, hundred from that city who do know and see nothing of their religion would frequently attend here during holidays (and they might have added come here to live).

"With sentiments of respect and esteem, we are, gentlemen,

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Your obedient servants,

S. Joseph, Chairman
Joseph Jonas
D. I. Johnson
Phineas Moses

I certify the above is agreeable to a resolution of the Hebrew Congregation of Cincinnati.

Joseph Jonas, Warden."

July 3, 1825

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APPENDIX VIII

MEMORIAL RESOLUTIONS

At the death of President William Henry Harrison, the Congregation B'nai Yeshurun adopted the following Memorial Resolutions:

"Whereas, it has pleased the Almighty God to remove, by death, our honored fellow citizen and President of the United States, William Henry Harrison, we cannot help manifesting our grief for the illustrious deceased and our profound respect to his memory; therefore be it

"Resolved, as an emblem of mourning, black crepe be hung to the doors of our Synagog for thirty days.

"Resolved, that we sympathize with our fellow citizens heartfelt sympathy which cannot adequately be expressed by words for the bereaved family of the deceased.

"Resolved, that the name of the lamented President be inserted in a special prayer to be said at our Synagog before the customary prayers for the souls of deceased persons on the thirteenth instant, the last day of Passover, and that offerings tendered on that occasion be handed over to the trustees of the Cincinnati Orphan Asylum as a donation to that institution."

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APPENDIX IX

RESOLUTIONS REGARDING SABBATH OBSERVANCE

The following preamble and resolutions were drawn up and unanimously adopted in October 1859:

"Whereas the observation of the Sabbath is a fundamental doctrine of our religion, and whereas a strict observance of Sabbath is only then practicable among merchants, if business is entirely suspended on that day, and all unite in it as a day of rest, and furthermore, whereas the merchants of Cincinnati professing the creed of Israel now occupy such a position in business that they are capable of effecting this purpose - therefore be it

1. Resolved that this meeting recommends to all business men of this city professing the Jewish creed, to keep their places of business closed during the Sabbath.

2. Resolved that we will unite our influence to persuade all business men of our creed in this city to observe the Sabbath by abstaining from all business transactions.

3. Resolved that we in signing our names to the Preamble and Resolutions declare that we pledge our word and honor to each other and to all to keep our places of business closed during every Sabbath of ours, to transact no business ourselves nor allow any of our clerks, bookkeepers or any other person in our employment to transact business for us on that day on our premises.

4. Resolved that a committee of five be appointed whose special duty it shall be to call on every business house in this city, if the members thereof profess our creed, and solicit the consent and signature of all of

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[illegible] to these Preamble and Resolutions.

5. Resolved that the members of these firms who now observe the Sabbath, by keeping their places of business closed, shall also be requested to affix their signatures under these Preambles and Resolutions.

6. Resolved that the third resolution of this series shall take effect immediately after twenty-five wholesale houses besides those who now keep their places of business closed on Sabbath, shall have given their consent to this Preamble and Resolutions. The signature of the leading 50 dry goods firms in the city are to be found attached to this pledge."

The signatures were: L. Kuhn, Stadler Bros. & Co., Jacob Cotter, S. Ferd, Heidelbach, Ortheimer & Co., J. L. Mack, Ch Thurneuer, L. Stahl, J. L. Ortheimer, Marks, Mack and Morris, M. Steiner & Bier, Lehman Hellstein, Henry J. Lauer & Co., Mack & Bros., Keller & Wise, A. & M. J. Mack, Stix Krouse & Co., Simon & Cohen, H. J. Limburgh & Bros., Marcus Goldheimer, S. Simon & Son, B. Bischof, S. Strichor, A. & J. Olf & Co., Friedman & Miller, S. Simon & Co., Mendelson & Freiman, Lewis Michberger & Co., Goodheart & Greenfield, Keiler & Frost, Lazarus Putzenberg, Layman & Bros., Rosenfeld & Kaufman, Mack & Krouse, No. 4 are Lilienthal, Wise, A. Aug, Jacob Cotter and S. Simon.

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APPENDIX X

DR. WILLENTHAL'S PLAN FOR FEDERATION
1865

The following is a portion of Dr. Willenthal's detailed plan for the Federation as outlined in the American Israelite:

"We have a great many benevolent societies in this city, but the number of their members, and hence the aggregate amount of their means being small, they are unable to do anything efficient."

"Most of them are established for mutual benefit and therefore have to reserve their funds for the use of their own members. The trifling sum which they are enabled to distribute among the poor is not at all adequate to the want, and therefore the poor are constrained to have recourse to a degrading and troublesome system of begging.

"The Hebrew Benevolent Society not established for mutual benefit, numbers but fifty paying members, contributing yearly three dollars and raising four hundred dollars at the annual dinner, has the small annual income of but six hundred dollars - a sum entirely too small to answer effectively to the many calls of the indigent and destitute.

"Hence, men, known for their benevolence and charity during the whole year, have to run about in the different streets of 'downtown' to make collections and to assist those who are in distress. But these collections have created an ill feeling in the community, and that, for many reasons: 1) being of daily occurrence, they become sometimes very inconvenient and exhaust the patience of the liberal donors; 2) in most instances the name of the poor is not given, and thereby the feeling of mistrust is engendered; 3) it has been found out that several men with the best intentions were going about making collections for one who afterwards came begging himself; 4) and lastly, the respectable poor has always got the least of the lion's share, while those used to begging are making alms their business and living.

"Our country is still too young to encourage beggars. We are bound by law of religion and humanity to take care of the sick, to provide for the aged and infirm and to assist the indigent in such a manner that he may be enabled to make a living for himself. Beggars, unwilling to use their own exertions and relying upon the charity of the community, must be left exposed to their own idleness and inertness.

"But in order to effect this efficient purpose, another system than that pursued heretofore, must be introduced and therefore this mass meeting of all the Israelites is called. Over $1800 in yearly subscriptions

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have already been signed, and there is not the least doubt that between four and five thousand dollars can be raised in the city for yearly distribution.

"The meeting has to apoint a Committee that shall be ordered to draw up a constitution and by-laws for the society, and have it then chartered, and go into immediate operation. A body of at least some forty directors and twenty-five lady directors have to be appointed (from all the societies and nationalities, German and English) all over the city to superintend the working of the Society and to receive the applications of the poor, to act as visiting Committee and to investigate every case with due care."

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APPENDIX XI

CINCINNATI JEWS IN THE CIVIL WAR

The three Menken Brothers, sons of Solomon Menken, who was one of the oldest Jewish settlers of Cincinnati, enlisted on the Union side at the outbreak of the war in 1861. (American Jew as Patriot, Soldier, and Citizen, by Simon Wolf; also "The Hebrew in America" by Marken, page 172.)

Marken records that "One of the brothers of the late Nathan D. Menken inspired by patriotic ardor for the cause of the North, organized a body of cavalry in the early days of the Civil War and was chosen Captain and was engaged in over thirty battles and skirmishes in West Virginia. At the second battle of Bull Run, his horse was shot under him. As Commander General Pope's body-guard, he won the esteem and admiration of all for his bravery, courtesy and firmness. At the end of the war, he resigned his commission and joined his brothers in business at Memphis."

Philip Tronstein, a member of an old Cincinnati Jewish family, enlisted in the 61st regiment of Company B of the 5th Ohio Cavalry. He was soon promoted to the rank of Captain and then later to the rank of Major. (see Israelite, September 4, 1862.)

Isaac Simon, son of an old Jewish family, returned to Cincinnati on the completion of his course at the Harvard Law School when the war broke out. He enlisted in the Mississippi gunboat service and later received a commission. (see Israelite, September 4, 1862)

Captain Julius Ochs was appointed Ordinance Officer between Lt.

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Louis and Cincinnati. Lieutenant Bort was appointed quartermaster of Cleftbourves regiment. (see Israelite, October 11, 1861.)

Y.M. Marks was appointed Major to Colonel Peters in the Kentucky regiment. Captain L. Schloss was appointed Adjutent of the same regiment. (see Israelite December 6, 1861). He was killed in the battle near Hamerfield, Kentucky, his body was brought to Cincinnati and buried in the cemetery of the Polish congregation. (see Israelite, December 20, 1861.)

Albert Traub enlisted in the 28th regiment and was soon appointed Second Lieutenant. In April 1862, he was promoted to a Captaincy. (see Israelite, April 10, 1863.)

Captain Wolf served as Assistant Medical Director of the Ohio Division stationed at Knoxville, Tennessee. Dr. Sperver served as Assistant Surgeon in the National Guard. Herman Kosler served in Company C of the 6th Ohio Infantry Regiment. Dr. Knopp, teacher of the Talmud Talodim Institute, Frank Seinsheimer, Colonel M. Silverberg, and Mr. Leo Lee, the son of Dr. Isaac M. Wise, all served on the Union side of the war. Leo Lee ran away from home in 1865 and enlisted in the gunboat service.

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APPENDIX XII

THE HEBREW UNION COLLEGE

The Hebrew Union College opened its doors on Sunday, October 3, 1875 in the vestry rooms of the B'nai Israel Temple. The college is a creation of Isaac M. Wise, of his indomitable perseverence, his great practical foresight, and his unique powers as an organizer and leader of men. It was first conceived when he, as a young and unknown rabbi from the Bohemian town of Steingrub, attended the Rabbinical Conference at Frankfort in 1845. At this conference a resolution was adopted to the effect "that it considers the foundation of one or more theological faculties in Germany a worthy and high endeavor, and it will cooperate earnestly with such work."

The following year brought Isaac M. Wise to America. Almost immediately, he started to agitate for the establishment of a Rabbinical College in his new homeland. As early as 1848, he issued a call through "The Occident" of Philadelphia addressed "to the ministers and other Israelites," in which he deplored the existing condition of the rabbinate. "It is a pity," he wrote, "to observe that any man who is so happy as to have a license (Kabbalah) to slaughter, from some unknown person, can become the minister of a congregation, and the teacher of the youth, without any proof of his knowledge of religion, and in the absence of his conduct as a Jew..... If we do not unite ourselves betimes, if we do not stimulate all the congregations to establish good schools, the House of the Lord will be desolate or nearly so, in less than ten years."

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In 1855, Dr. Wise again expressed his ideas for an American trained Rabbinate in these words: "Our cause in America requires American Rabbis and teachers with American principles and eloquence, who are thoroughly acquainted with our mode of thinking and believing, our sentiments and convictions, if they are to inculcate God's words in American hearts. Therefore, we must educate American Rabbis and teachers..... Let us not forget to reflect this subject." He persisted until his institution was a living reality.

During the early stages of their existence, American Reform Congregations depended entirely upon foreign trained rabbis. Some of the leaders in the German Reform Movement had been called to minister to the Reform congregations in New York, Albany, Cincinnati, Baltimore, and Chicago. Among them were David Einhorn, Samuel Adler, Samuel Hirsch, Bernard Felsenthal, Kaufman Kohler, and Max Lilienthal. They came here to seek a broader field for their activities, free from quarrels of their opponents, and from the persecutions of a government that meddled in the internal Jewish religious affairs. They were scholars and idealists, men of broad learning and comprehensive Jewish culture. But it soon became apparent that American Reform Jewry could not depend on the foreign Rabbis who chanced to come to these shores. These men were German, and although they were acceptable to the fathers, did not appeal to the children and grandchildren born on American soil and reared in an American environment.

Soon after his arrival in Cincinnati, Dr. Wise proposed the organization of a higher institute of Jewish learning, and the following call was issued in the Israelite, September 29, 1854, and was signed by prominent members of the Jewish community, whom Dr. Wise had interested

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in his proposal. "A call for a general meeting of the Jews of Cincinnati, because the undersigned Committee is impressed with the conviction that the Jews of this country should establish a College on the pattern of the German Universities connected with a Theological Seminary and a Seminary for teachers, in order to promote science and the interests of Judaism among our fellow citizens. The meeting is called for Sunday, October 8 at 7:00 P.M. in the Hall of the Concordia. Those who volunteered as sponsors are Isaac M. Wise, Jacob Wolf, B. Bettman, H. J. Mack, and Isaac S. Bachenbury."

This call led to another meeting at which a resolution was adopted to organize a Zion Collegiate Association. Two hundred circulars in English and German were sent out in January 1855, together with the Constitution and By-laws of the Association, to all parts of the Union. The circular read as follows: "The friends of the cause of having a Jewish seat of learning in Cincinnati, have associated for this purpose and organized a society under the name of Zion Collegiate Association. About two hundred members have subscribed to this Association which is now duly organized and legally incorporated. The Constitution and By-laws of this body are:

"The purpose of the Association is to establish an institution in the city of Cincinnati on the model of German Universities in which the Theological faculty shall be that of Judaism. The cause of our desire to establish a university instead of a Theological Seminary is this: Theological studies, if not supported by a thorough knowledge of natural, historical, and mental sciences, are insufficient to make a student competent for the Jewish ministry, as our age requires him. Again, a scientific

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education without religious knowledge is dangerous to the cause of true religion. It is desirable that our ministers should be scholars, and our scholars should be well informed in the religion of our ancestors. We think that there is but one university required for these in the United States. Cincinnati is, according to our judgment, the best situation for the institute. 1. We have in this city four flourishing and well organized congregations, the members of which are willing to make great sacrifices to effect this grand purpose. 2. The city of Cincinnati has a central location, connected with all parts of the country by railroad and steamboat communication. 3. It contains the largest number of Israelites next to New York. A plan to effect similar Zion Collegiate Associations in all cities of the country. An appeal is made to organize and communicate with the Secretary. The officers are: Moses Lilienthal, President; H. Mack, Vice President, I. M. Wise, Corresponding and Recording Secretary; H. Hollman, Secretary of Finance."

The appeal met with a speedy response. Louisville, where Dr. Lee had lectured, founded a similar association. In the Fall of 1855, Zion College, supported by associations organized for that purpose, was opened with fourteen students, two of whom were Christians. The College held its first sessions on November 23 in four rooms of the Metropolitan Building at the corner of Ninth and Walnut Streets.

Reverend Drs. Wise and Lilienthal had volunteered their services. Dr. Lee became the Professor of the Scientific and Philosophic Department including Mental Philosophy, Natural History, Natural Philosophy, Chemistry, Mathematics, Arithmetic and Drawing. Dr. Lilienthal was made Professor of the Classical Department and Living Languages. He taught Latin, Greek,

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Universal History, Criticism, Rhetoric, Practical Elocution, English Composition and Grammar, and French and German Languages.

The College was opened as a Preparatory Jewish College to be subservient to a University, the time for which was not yet ripe.

The opening of the College was celebrated with a banquet, at which the Governor-elect of the State, Salmon P. Chase, afterwards Chief Justice of the United States Supreme Court, spoke. The institution received little support outside of Cincinnati, and in spite of several attempts made by Dr. Wise to revive it, it soon became extinct.

In 1857, the Zion Collegiate Association decided to abandon its organization, "since the Talmud Yelodim Institute, having established Higher Hebrew Classes, now supercedes the Zion College. The membership also had dropped away and no dues were collected, hence there were no funds therewith to continue."

Wise wrote about this episode in his career in his "Reminiscences" twenty years later, at a time when he finally realized his life-long project. "If American Jewry had been ripe for an undertaking of such a kind," he declared," what could not a school such as that College, have accomplished within a space of twenty years. There would have been no necessity to look today with a Diogenes Lantern, for educated preachers and teachers fully acquainted with the English language and environment, with the customs and habits of the country."

When the Zion College failed in 1857, Dr. Wise continued to agitate day after day, by word of mouth and pen. The editorials in the Israelite from that date to the time of the founding of the College in 1875, abound

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with appeals for the founding of a College. Finally, in 1872, he was offered $10,000 by Henry Adler of Chicago, the brother of Rabbi Hirsman Adler of that city. With this money at his disposal, he went to work.

Realizing that an institution which was to provide the Jewish congregations of America with American born and American bred rabbis must be reared upon a democratic basis, he directed his efforts towards securing the cooperation of the leading congregations, at first only the East and South, for a Union of American Hebrew Congregations. A stirring appeal issued to that effect by Moritz Loth, the energetic president of his congregation, in October 1872, was responded to by thirty-four congregations, whose representatives met at Cincinnati in July 1873, and organized the Union with fifty-six congregations on its roll. At the next Biennial Convention in Buffalo, New York, it had increased to seventy-two congregations, and there the plan of starting a Rabbinical College was adopted. On October 3, 1875, the Hebrew Union College was opened with seventeen students. The Sabbath School rooms of the congregation B'ne Yeshurun Temple, served as the place of instruction.

Dr. Max Lilienthal, speaking at the opening of the Hebrew Union College in 1875, re-echoed the sentiments for American trained rabbis first expressed by Dr. Wise in 1858, in these words: "But we do not want any ministers reared and educated under the influence of European institutions. We who love this country above all, intend it to have ministers reared by the spirit of our glorious American institutions."

The College was a preparatory one only. The plan of instruction

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as agreed upon by the rebbis, when Dr. Wise consulted, was such as to make it possible for the students to receive their secular instruction at one of the Cincinnati high schools, and afterward at the University of Cincinnati during the forenoon, while they were to receive their theological instruction after the public school sessions in the afternoon, at the College.

Accordingly, the College was divided into a preparatory department corresponding with the High School, and a collegiate or academic department, corresponding with the University; each comprising a course of four years of instruction. At the end of the first four years, the students were to receive a bachelor Hebrew degree. The first faculty consisted of Dr. Isaac M. Wise, Dr. Solomon Sppinger, who received $600 a year, and $200 a year "for extra work", and Dr. Max Lilienthal who joined at the beginning of the second scholastic year.

Among the early examiners of the College, who came to test the students' knowledge, were such staunch pillers of Orthodoxy as Dr. Sabato Morais, later the founder of the Jewish Theological Seminary, and Louis Dembitz, the Orthodox lawyer of Louisville, Kentucky.

In 1878, a Preparatory Rabbinical School, which had been organized in the East by the leading Reform rabbis, was merged with the Hebrew Union College. On the "commission of competent scholars," appointed in that year "to devise necessary plans of instruction for all institutions under the control of the Union, and of admission, promotion and conferring of degrees," we find the names of David Einhorn, Gustave Gotthail, Marcus Enstein, Mayer Sulzberger serving in harmony with Isaac Mayer Wise, Max Lilienthal, Louis N. Dembitz and Adolph Moses.

The administration of the College was placed in the hands of a

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Board of Governors, appointed by the Union of American Hebrew Congregations.

The first president of the Board, elected immediately upon the opening of the College, was Bernhard Bettmann. He stood with unflagging loyalty at the side of Dr. Wise and his successors during the critical years of the institution. At the beginning of the year 1910, after thirty-five years of faithful anddevoted service, he resigned as President of the Board and was made its Honorary President for life. Mr. Edward L. Heidelmer, the Vice President, was elected in his stead. He served for two years and upon his sudden death, Dr. Alfred M. Cohen, long a member of the Board of Governors, was elected to the presidency and still serves devotedly.

As new students entered the College year after year, new classes were formed and new teachers were elected. In 1879, the Collegiate Department was opened, and Dr. Moses Mielziner of New York became Professor of Talmud, thereby lending a new source of strength to the growing institution.

The next important step in the progress of the College was the acquisition of an appropriate home through the purchase of a large private residence on West Sixth Street. The solemn dedication of the College Building took place on April 24, 1881.

The great triumph of Dr. Wise and the College came when the first class was ready for ordination on July 11, 1883. The class consisted of Isreel Aaron, Henry Berkowitz, Joseph Krauskopf and David Philipson. As the graduates were called upon to take charge of the prominent pulpits of the land, the Hebrew Union College could not fail to be recognized as one of the most important factors in moulding the spiritual destinies of

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American Israel.

However, the principles of Reform Judaism, which were drawn up at the Pittsburgh Conference presided over by Dr. Wise gave rise to a counter-movement by Conservative congregations and their rabbis in the West, which led to the establishment of a theological seminary of anti-Reform Conservative tendencies under the leadership of Rabbi Sabato Morais of Philadelphia in 1886. This institution was finally merged in 1902 with the newly established Jewish Theological Seminary of America under the presidency of Dr. Solomon Schechter.

Dr. Isaac M. Wise served as president of the College for twenty-five years. The class of 1900 was the last to be privileged with his ordination. He was succeeded by Dr. Moses Mielziner who presided over the destinies of the College from 1900 to 1903. For a few months Bernhard Deutsch acted as president, and in June 1903, Dr. Kaufman Kohler was summoned from his pulpit in Temple Beth-el, New York, to take over the reigns of leadership. Dr. Kohler was made President Emeritus in 1921.

Speaking at the installation services on October 11, 1903, Dr. Kohler said: "I accept the call to the presidency, with the express understanding that the Hebrew Union College, in addition to being a permanent seat of Jewish learning in all its branches, shall forever continue to be the exponent of American Reform Judaism as taught and expounded by its immortal founder, Isaac M. Wise, and his illustrious co-laborers; that the independence and separate existence of the Hebrew Union College for the purpose of educating rabbis and teachers who shall expound the

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principles of American Reform Judaism, is imperative."

In 1904 a fifth year was added to the Collegiate Department, in order that the students might have one year for undivided attention to their rabbinical studies, and the preparation of their graduation thesis.

Dr. Wise had assembled a notable faculty, among whom were Moses Mielziner, eminent Talmudic scholar; Dr. Moses Buttenwieser, Bible exegete; Dr. Sigmund Mannheimer, the Hebrew Grammarian; Dr. Max Margolis, the Bible scholar; Henry Malter, the Philosopher; and Ephraim Feldman, the Talmudist and auto-didact. The latter died on the occasion when the College was to confer on him the Doctor of Divinity degree honoris causa.

and Drs. David Philipson and Louis Grossman assisted as specific lecturers. This faculty commanded the respect and attention of the learned Jewish world, and left a lasting influence upon the students of the College.

Dr. Kohler not only increased the number of courses of study, systematizing them in accordance with the new demands of a critical historical age, but also called to the faculty Dr. J. Lauterbach, the Talmudist; Dr. David Neumark, the Jewish Philosopher; and two graduates of the College - Drs. Henry Englander and Julian Morgenstern. Dr. Kohler also introduced a series of lectures in Applied Sociology which were given by Dr. Boris D. Bogen.

Under Dr. Kohler's regime, the College in 1913 moved to its present locality in Clifton. The Library was developed under the direction of Dr. Adolph S. Oko, and is today the second largest of its kind in the world. It contains over 80,000 volumes and 2500 manuscripts. The Birnbaum collection of Jewish music may claim absolute superiority over all other similar collections. The Spinoza collection is the largest of its

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kind. The Chinese Hebrew manuscripts from the Synagog of Kai Fung Foo are of particular significance. The library possesses a very valuable collection of literature dealing with the Marranos of the mountain villages of Northern Portugal; likewise it contains the largest depository of Samaritan manuscripts in America. The College Library also houses the museum of Jewish ceremonial objects, and the Doris Schatz collection, both of which are highly praised. The College has added a Student Dormitory Building, the gift of the National Federation of Temple Sisterhoods; a Gymnasium, the gift of Mrs. J. Walter Freiberg; and a new Library Building, making it one of the most complete units of learning of its kind in the world.

When Dr. Kohler retired in 1920 after serving as President of the Hebrew Union College for sixteen years, Dr. Julian Morgenstern, then Professor of Bible and Semitic languages at the College, was appointed as his successor. Under Dr. Morgenstern's leadership, the Hebrew Union College has attracted the largest number of students that it has ever had in all of its history.

The faculty, after losing Gotthard Deutsch and David Neumark, was reorganized, and its number was augmented through the calling of younger men, most of whom were graduates of the College. A Chair in Jewish Social Studies and another Chair in Jewish Pedagogy were added.

The requirements for admission were raised, so that applicants to the preparatory department now must have University Sophomore standing, while applicants to the Collegiate Department must have the B. A. Degree.

The original teaching staff, which consisted of Dr. Kohler and one assistant, has grown into a faculty of eleven professors, three Instructors,

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four special instructors, and one teaching Fellow.

During the fifty-five years of its existence, the College has produced 381 Rabbis.

In 1909 the Teachers Institute of the Hebrew Union College was established, made possible by the munificent donation of $50,000 by Mr. Jacob H. Schiff. In the Fall of 1923, the Hebrew Union College School for Teachers in New York City was established, and a Summer School for post-graduate rabbinical work was inaugurated in the Summer of 1925. And a year later, sessions of the Teachers Institute were introduced in conjunction with the Rabbinical Summer School.

In 1926, the Hebrew Union College which from the time of its founding was maintained by the Union of American Hebrew Congregations, was chartered separately under the laws of the State of Ohio, with the Union of American Hebrew Congregations recognized as a patronizing body.

In 1928 Mr. Adolph Ochs, Publisher of the New York Times, and son-in-law of Isaac M. Wise, the founder of the College, set out to raise a $1,000 million dollar endowment fund for the College, and up to the end of 1930 over four and a quarter million dollars of this quota had been raised.

The Central Conference of American Rabbis, by a large majority vote, declared itself in 1923 in favor of ordaining women, seeing no reason from the standpoint of Reform Judaism which had accorded women an equal position with men, for withholding such privileges. The Board of Governors of the College, however, demurred.

Writing of the future of the Hebrew Union College, Dr. David

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Philipson concludes his History: "Whatever changes in method and administration, the ensuing fifty years may witness along the lines suggested or other, the foundations so laid during the pioneer years and strengthened in the course of the first half century shall endure. Isaac M. Wise built for the ages. Changes may be made. New evaluations and interpretations may be given in class room and from college pulpit, new emphasis may be laid upon theories and view of Judaism and religion at large, but the everlasting years and the eternal verities are sure. Those years and these verities are stressed by the great phrases

and

which appear upon the seal of the Hebrew Union College. 'Seal the instruction among my disciples,' sounds the bidding of the Lord in modern as in ancient days, announced by all the messengers in all lands stretching from Isaiah in Jerusalem to Isaac M. Wise in America; hand in hand with that instruction goes the spreading of light. Instruction and Light, Learning and Vision: the foundation and the aim of the Hebrew Union College." (See, "Hebrew Union College Jubilee Volume" pages 60 and 70.)

(For a full account of the Hebrew Union College, see article "The History of the Hebrew Union College" by Dr. David Philipson, in the Hebrew Union College Jubilee Volume, 1925.)

In 1931 a new Hebrew Union College Library was dedicated. It is planned to use the former building as a museum of Jewish ceremonial objects of which the Library is in possession.

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APPENDIX XIII

THE UNION OF AMERICAN HEBREW CONGREGATIONS

An all inclusive Union of American Hebrew Congregations was the dream of Isaac M. Wise long before he came to Cincinnati. While still Rabbi in Albany, he issued a call to the ministers and other Israelites to convene for the purpose of calling a union of congregations, a college to educate rabbis, and a Conference of American Rabbis. (The Occident, Volume VI, 1848, pages 313-321). Dr. Wise's appeal met with a ready response on the part of the Cincinnati congregation. This response was contained in a letter, signed by Elias Mayer, president of B'ne Yeshurun Congregation, and the Reverend Dr. Jos. M. Gutheim (See Occident, Volume VI, page 512). In it the question raised by Dr. Wise was laid before the three congregations of the city that existed at that time - B'ne Israel, B'ne Yeshurun, and Ahab Chesed. A meeting was held December 11, 1848, represented by those congregations at which the plan was endorsed.

Even Samuel Bruel, Cincinnati's Orthodox zealot, wrote to the Occident endorsing Dr. Wise's call, suggesting that the Union engage a Chief Rabbi and three Dayanim who should have charge of the College for Rabbis, and who should decide She'aloth (questions of ritual and rabbinic law), and standardize the licensing and supervision of Shochtim. Mr. Bruel's idea was to effect an ecclesiastical Synod that would be able to exercise authority over Jewish religious affairs in America.

In spite of the many endorsements which the plan received, the Union of American Hebrew Congregations was not consumated at this time.

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Nevertheless, Dr. ise and his associate, Dr. Lilienthal, both continued to advocate the need for a Union of merican Hebrew Congregations. In response to one of these pleas, Mr. Henry Adler of Lawrenceburg, Indiana, consented on December 9, 1870 to donate $10,000 to the Congregation B'nai Yeshurun of Cincinnati to be used for the establishment of a college for the training of rabbis and the organization of a Union of American Hebrew Congregations. Encouraged by this display of support, Drs. ise, Lilienthal and Cohen of the three congregations of Cincinnati, issued in April 1871 the call for a Conference.

This call was extended to all congregations of American, Orthodox and Reform, but only seventeen congregations sent Rabbis to the Conference. The Conference, nevertheless, adopted the resolutions proposed by Dr. Wise, calling upon the congregations to establish a Hebrew Congregational Union, with the purpose of advancing the Union of Israel in merica; to establish a scholastic institution for the training of rabbis; to organize a Jewish library to be attached to this institution; and to provide a moderately-priced edition of the Bible in English.

It was also resolved that another meeting of the Conference be held, whenever twenty congregations representing 2000 members endorse the idea of the Conference, and agree to send delegates.

The Reverend Dr. Mayer, representing one of the Cleveland congregations, almost disrupted the Conference by a remark that he did not believe in a personal God. This remark alienated the more Orthodox congregations that carefully watched the proceedings of the Conference.

In October 1872, Congregation B'nai Yeshurun, pursuant to the recommendation of the President, Dr. Moritz Loth, agreed to send a

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addition to the sister congregations of Cincinnati, and to appoint a committee which was charged with the calling of a general conference of all the congregations of the West, South and Southwest. Mr. Moritz Loth stated the objects of this conference to be: "firstly, to establish a Jewish theological faculty; secondly, to publish proper books for our Sabbath Schools; thirdly, to adopt a code of laws which are not to be invaded under the plausible ways of reform."

In view of its catholicity, all the Cincinnati congregations signed the appeal. A meeting of the delegates of the five Cincinnati congregations to work out the plans for the Conference, was held on June 20, 1873. At this meeting Julius Freiberg was elected Chairman, and Lippman Levy, Secretary. On May 8, 1873, the Cincinnati general committee resolved to issue a call to all the congregations and on July 7, 8, 10 of that year, the Conference, which founded the Union of American Hebrew Congregations, met at Melodian Hall, Cincinnati. Thirteen states and thirty-four congregations were represented. The purpose of the Union of American Hebrew Congregations was formulated in the following statement: "to establish a Hebrew Theological Faculty; to preserve Judaism intact; to transmit it in its purity and solidity to posterity; and to establish, sustain and govern a seat of learning for Israel's religion."

Moritz Loth was elected the first President of the Union, and Lippman Levy, who served until his death in 1918, was elected Secretary. Both were Cincinnatians. Out of twenty members elected to the Executive Committee, ten were from Cincinnati.

When the Union was first started, it was intended to include both Reform and Orthodox Congregations. A number of the latter joined, and

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sent their representatives - Adolph Kohns of Philadelphia, the founder of the Jewish Theological Seminary of New York and a staunch Orthodox; and Benjamin Szold of Baltimore. The two incongruous elements were held together despite friction until the Union was disrupted by a peculiar incident. A meeting of the Union was to be held in Cincinnati. Dr. Wise, knowing the dietary scruples of some of those who would be delegates, cautioned the Arrangement Committee that the banquet would have to be kosher. To make sure, the caterer of a prominent Jewish club, himself a Jew, was engaged to supervise the cooking and serving, and were certain there could be no ham pea. The caterer exercised the greatest care. No butter was to be served; there was to be no cream for the after dinner coffee and the ices were to be sherbets. Unfortunately, the caterer did not know that soft shelled crabs, or shrimps, were not kosher. One or the other appeared on the bill-of-fare, and the Union was disrupted then and there. The delegates of the Orthodox Congregations withdrew from the Council on their return to their homes, and took their congregations out of the Union in a very short time. However, the Union grew in membership and from year to year increased in usefulness as the Union of the Reform Congregations of America. (Israelite, March 27, 1919, article on I. M. Wise on the occasion of the one hundredth anniversary of his birth.)

For a detailed history of the Union of American Hebrew Congregations, which represents the largest number of organized Jewish congregations in America, and the largest membership of Jews belonging to congregations, the reader is referred to the celebrated reports of the Union of American Hebrew Congregations. For the role Isaac M. Wise played in the formation

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ral leadership, the reader is referred to the chapter on this subject in the excellent biography of Isaac [illegible]lse, written by Max S. [illegible] in 1916.

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APPENDIX XIV

THE AMERICAN ISRAELITE

In July 1854 there appeared in Cincinnati, the first Jewish journal published West of the Alleghenies. On its masthead it bore the following: "Vol. I, No. I, the Israelite - a weekly Periodical, devoted to the Religion, History and Literature of the Israelites; edited by Isaac Mayer Wise, Residence No. 141 East Third Street, Cincinnati, Ohio; July 15, 5614, A.M., 1854 A.C."

(The first number was dated July 15, 1854, which was evidently an error, as this was a Saturday. It should probably have been July 14, as the next number is dated July 21.)

The motto of the paper was, and continues to be to this day, "Let There Be Light." Its founder remained its Editor to the very end of his life.

The Israelite, from the very beginning, had a circulation beyond the confines of Cincinnati. It still goes into Jewish communities throughout the whole land and all over the world where there are Reform Rabbis and Reform Jews.

When the Israelite was established in 1854, it had been preceded by the "Asmonean," a weekly established in 1849, and by "The Occident" and the "American Jewish Advocate" established by Isaac Leeser in Philadelphia in 1843. At its inception there were, however, no other Jewish journals West of the Alleghenies, and the Jews who could read English were comparatively few in number.

In his "Reminiscences, pages 265 and 273, Dr. Wise writes: "As

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early as the month of May 1854, I began to take steps toward establishing a Jewish weekly. I wrote very many letters and received very many glowing promises which, however, were not kept. Contributions of all kinds were promised but they were never received, yet I went confidently to work and wrote matter which I intended to make use of later. Fortunately, I wrote very readily, and possessed rare facility in the use of the English language. Writing itself was more play after I had thought out a theme." He tell that he "found it difficult to get someone to publish a Jewish weekly, for there was no one among the Jews who had any idea of printing or publishing." He turned to Christian publishers, who declared bluntly that "a few Jews could not insure the success of any paper."

He finally met Dr. Schmidt, a visionary, who was the owner of the German evening paper, "The Republican," and who had quite a large printing establishment on Third Street. Dr. Schmidt accepted Dr. Wise's promise that he would make good all losses at the end of the first year. Dr. Wise tells how he locked himself up in a room from two o'clock in the afternoon until four o'clock in the morning, to write a prospectus, since the paper was promised for July 14.

His "Reminiscences" at this point tell how he struggled with himself to formulate the purposes, and how he reports: "Come what may and how it may, I will not swerve a hair's breath from my conviction. Either I will build up a Judaism suited to the age and breathing the atmosphere of American Freedom, or I will be buried beneath the ruins of the old Judaism. I do not wish to be rich nor honored, nor recognized nor beloved. I will do my duty - I will remain true to my convictions."

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He wrote the Prospectus; short, concise, clear and fearless: "I promise Judaism a sharp weapon. I promise progress, enlightenment, spiritual striving, a fearless organ." The prospectus was distributed and hailed by the following afternoon. It was well received in Cincinnati. The replies from the country were few. The indifference was greater than the objection to Reform.

At the end of June, he had about five hundred subscribers, and began to print and mail one thousand copies. The first issue contained the beginning of a novel "The Convert", a poem, news, leading articles, "My Fourth of July Oration", an opening article on "The Institution of Cincinnati," and miscellania.

Upon the appearance of the Israelite with its outspoken Reform tendency, Isaac Leeser, Editor of the Philadelphia Occident, commented: "A weekly paper has begun to appear in Cincinnati, under the direction of the well known Mr. Wise, falsely called 'Israelite.' It will in all likelihood prove a creature of the day and soon go the way of all flesh."

"The Asmonean", published in New York, of which Dr. Wise had formerly been the Editor, did not dare to be unfriendly since it was edited by Dr. Lilienthal, but it looked upon the new paper with distrust, Wise tells us, and accorded it as cool a reception as was possible.

"The Political Press" took scarcely any notice of the Jewish paper, as some called it. Abroad the paper was unknown and no one even mentioned it, except the Allgemeine Zeitung des Yugendens.

Dr. Wise was convinced that he "could not count on the support of the press." He had announced Jewish novels in the prospectus for he

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wished to reawaken Jewish patriotism and thus overcome indifference, but he could not obtain any novels and had to write them himself. During the first year, he wrote two: "The Convert" and "The Shoemaker's Family", the latter with an historical background. It is interesting to learn that while the first pages were being set up, the last were being written.

But readers were more difficult to procure than writers. Dr. Lee could substitute for the writers, but no one was used to reading a Jewish paper. He writes "my personal friends read the paper, and sought to circulate it, but their number was, and to say, very small. I received frequently communications of the following import from the country: "We are not Jews. We do not need a Jewish paper. We do not wish to be known as Jews. There is no honor in being a Jew. I have nothing to do with Jews, or else I do not intend to have myself Shmad, Convert. I do not want any trefa 'pessel', forbidden things, in my house, etc."

"The fact is," he continues, "that very few could read English, and a few of those wanted to be known as Jews. Frivolity and indifference were the order of the day, and in the cities atheism and hatred of all religions were rampant among the Germans."

"But this was not the worst feature of the situation. A company of baptized Jews, armed with McAll's writings, had been sent to this country by the London Society for the Conversion of the Jews. McAll had published Blasphemies; hence the Talmud and, incidentally, the Jews and Judaism were ridiculed. It came to pass ere long that every pastor and every insignificant little preacher, every cam-an jester, and every political rogue, vented blows upon the Talmud and the Jews. A rascally Jew figured in every cheap novel, every newspaper printed some stale jokes about the Jews to

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fill up space, every backwoodsman had a few such jokes on hand for use in public addresses; and all this called forth not one word of protest from any source. A company of English missionaries plied the conversion business in New York systematically with the aid of their own magazine; and there was no one in the great city of New York who objected to their proceedings. I cannot deny that these things disgusted me; but for this very reason I proceeded against them maliciously, wrote articles filled with fire and brimstone instead of with becoming words, forgetting for the time that I was a clergyman. I did not mind the abuse to which I was subjected, and cared not though the rabble cried Help! Help!. I belabored unmercifully everyone who spoke against the Jews, Judaism and the Talmud, and used both fists on the principle "two kicks for one blow;" in short, I became a malicious, biting, pugnacious, challenging and mocking member of the pen. Friends scolded me and begged me for God's sake to be a gentleman; but I would not listen to them, and continued to fight like a wild beast that had been fired at. These tactics proved efficacious, but, as a matter of course, only after a time. In the first place, I succeeded in silencing the opposition, and routed the New York Company, together with their magazine. In the second place, the Israelite became known and recognized as the organ of all Jewry, and not alone of the Reform party. Thirdly, the cowards threw off their disguise and were no longer ashamed to be Jews. Fourthly, the name derided Wise became all at once a mighty personage, so that the Israelite continued to exist and to prosper despite all obstacles and all opponents."

It was in such a milieu that Dr. Wise started "The Israelite" which is today the oldest existing Jewish Journal in this country, having appeared

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uninterruptedly for seventy-eight years, and in the main of the Iso family up to a few years ago.

It is difficult to predict just what the status of Reform Judaism could be today, and whether the Jew in this country would be enjoying the same social and political rights, so freely accorded him, if it had not been for the "American Israelite", and its courageous and far-seeing Editor, Isaac M. Iso, for when the "Israelite" was founded, the Jew was a very negative quantity in America. His history was unknown, his religion misunderstood, his political rights ignored and Reform Judaism was just in the making.

One year after founding the "American Israelite," Dr. Iso established "The Deborah," a weekly journal in German, in the nature of a supplement to the Israelite. After Dr. Iso's death in 1900, it was edited for a time by Dr. Gotthard Deutsch and then it was discontinued. Its German reading clientele had by this time grown almost to a vanishing point due largely to the cessation of immigration. When the Deborah started, it had more readers than the Israelite, but the Americanization of the German Jew and the cessation of immigration reversed the process.

The Deborah had for a number of years, previous to its discontinuance, ceased to be a profitable venture, but its publication was continued as long as Dr. Iso lived, very largely as a matter of sentiment, and as a vehicle through which Dr. Iso could "give expression to things intended for his Jewish colleagues, that he did not care to have the editors of his Christian exchanges read."

The Israelite insisted at all times that the citizen of the Jewish faith was American in nationality, and a Jew in religion. As a

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champion of Jewish rights, the Israelite stood out courageously. However those rights were denied, as in Thanksgiving Proclamations, the Swiss Treaty of 1856, the Infamous Grant Order No. 11 during the Civil War in 1826, the Bible in the Cincinnati Public Schools in 1860, and the enactment of laws declaring certain Christian religious days as public holidays, the addresses of public officials in public assemblies, the attempt to amend the United States Constitution by inserting a religious clause,, the Russian Treaty and Passport question, etc., - the Israelite called attention immediately to the denial of rights involved and demanded redress and fair treatment, and proclaimed to the world that in free America the Jew is the equal of his neighbor, and entitled to the enjoyment of equal political rights.

In the issue of August 3, 1855, the Editor took up the challenge against the Boston Daily Times, where a statement was made referring to the Masons as Christians; again in the issue of August 15, 1856, Horace Greeley, the Editor of the New York Tribune was taken to task by Dr. Lilienthal; and in the issue of March 22 and 29, 1861, Senator Wilson of Massachusetts was criticised for a speech delivered in the Senate of the United States. In replying, Senator Benjamin of Louisiana used this language: "To that race that stoned prophets and crucified the Redeemer of the World."

The object of the Israelite was to Americanize the Jew so that he should be under no disadvantage with his neighbor; and to that end it seized every opportunity to expose all those who abused or maltreated the Jew solely on account of religion. The files of the paper are replete with articles of the character of those referred to above, and

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toward the end of the Editor's long career, it was always a source of great satisfaction that the Jew was received on an equal footing with his neighbor in civic affairs, and that religious hatred and ignorance had in a measure been mitigated.

The Israelite did not advocate the cause of any political party. However, when any political party supported measures intended to abridge the rights of any citizens, or that in any way leaned to sumptuary legislation, or had in view the furtherance of Christianity, the Israelite spoke out against the defeat of such a party and its measures.

Dr. Wise was himself a thorough Democrat, a lover of freedom, and opposed to all sumptuary and class legislation, and to "Know-Nothingism." He favored State rights and was a disciple of Jefferson. And in as much as all he opposed was advocated by the Republican Party, especially the Republican Party of 1876, the Israelite boldly opposed the cause of Tilden and Reform.

One point, however, the Israelite always emphasized: the mere fact that a candidate was of the Jewish faith, did not as such entitle him to the vote of Jews. Merit and qualifications for office should be the consideration.

The paper always deprecated and discouraged the organization of Jewish or Hebrew political clubs.

By far the greatest achievement of Dr. Wise was the organization of the Union of American Hebrew Congregations in July 1873, and the founding of the Hebrew Union College in 1875. Without the Israelite to carry his message, it is not likely that Dr. Wise would have achieved those,

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especially since the Israelite was the only Jewish paper that advocated these causes, whereas the other Jewish papers of the day opposed them.

Mr. Leo Rise has written for the Seventieth Anniversary Supplement of the "American Israelite", referred to above, a very interesting article, entitled "Israelite Personality", in which he lists and comments on personalities who wrote for the Israelite, and other matters of interest in connection therewith, to which the reader is referred. Practically every outstanding Jewish writer, Rabbi and Publicist, contributed to the files of "The American Israelite" and even more remarkable is the fact that during the whole period of its existence, the columns of the Israelite were free and untrammeled, and even the opposition could find space therein. Noteworthy among the articles opposing Reform Judaism are those by S. Bruel, an ardent Orthodox Cincinnatian, who was also a frequent contributor to the "Occident" of Philadelphia.

Outstanding among these Israelite personalities are the names of Dr. Max Lilienthal, who first appears as Correspondence Editor. Dr. Lilienthal at this time lived in New York City where, in addition to his labors as rabbi, he conducted a large and successful Hebrew and Classical School. After he came to Cincinnati in 1856, to become the rabbi of Congregation B'ne Israel, he continued his work on the Israelite, and afterward on "The Deborah" its German supplement, at intervals up to the time of his death. He was a graceful and vigorous writer.

Another of the early writers was Joseph Jonas, the first Jew to come to Cincinnati. He began in May 1855 to write serially on the "Signs of the Time", a review of the prophecies - past, present, and future.

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Prominent among the Cincinnati laymen who contributed to the Israelite was Moritz Loth, who subsequently became the first president of the Union of American Hebrew Congregations. He was a very frequent contributor from about 1861 to 1871. He was the author of several novels, the best known of which is "The Forgiving Kiss." (The first of his stories to appear in the Israelite, was "The Miser's Fate.")

In the issue of June 4, 1858, there appears a poem, "Emblem - the Angel of Prayer", by Henry Wadsworth Longfellow whom Dr. Wise knew well, and for whom he had the greatest admiration, a feeling which Dr. Leo Wise informed us the poet reciprocated for his father. In the issue of April 26, 1861, there is another poem by Longfellow, entitled "Assimile" which it seems is not included in any of the published collections of Longfellow's writings.

Among the prominent rabbis who wrote for the Israelite are Dr. Emil G. Hirsch of Chicago, who modestly hid himself under the pseudonym of Ben Samuel, and the Reverend Dr. Jacob Voorsanger of San Francisco, who was one of the ablest editorial writers of the Anglo-Jewish press.

In the early days of the Israelite, the contributions of Rabbi Bernard Felsenthal of Chicago are to be found. He wrote mainly on abstruse, theological or philological subjects.

During the sixties and seventies, the names of contributors are mostly those of rabbis. Prominent among them were Dr. S. Hold of Baltimore and Dr. A. Huebsch of New York.

One of the most notable departments of the Israelite was its foreign news section. The entire field was covered each week intelligently, tersely and in a manner which eliminated the dryness by which a department

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of this kind is usually marred. The Israelite's foreign news department was for a number of years not only by far the best edited in the country, but served its contemporaries with an unfailing source from which they could fill their own columns. The master hand to which this was due was that of Dr. Gotthard Deutsch, the Professor of History of the Hebrew Union College. His marvelous memory retained and was trained to produce upon demand whatever was stored in it. He had a keen sense of humor, and was very aggressive. He was also a frequent contributor to the editorial columns, but did not write regularly. He wrote only when he had something special to say.

During the whole period of its existence, the Israelite has served practically as a Bulletin Board for the articles and announcements of all the Jewish eleemosynary institutions in Cincinnati and the national institutions throughout the country. Its files are therefore the best available record for anyone studying the Jewish history of Cincinnati and the United States.

During the seventy-eight years of its existence, the Israelite has received no subsidy from any institution, which is also the case with most other Jewish journals.

When Dr. Wise came into extreme old age, it was feared by many that his passing would involve the "American Israelite," but those who were near enough to him had no fears because they knew that he had built solidly. Death had no terrors for him, and with wise prescience, he made his preparations for it. He had trained a staff of assistants who could continue the work when he would be obliged to relinquish it. When his hands were folded in their last rest, his sons Leo and Isadore took up

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the burden of editing and publishing the paper, for as Dr. Wise advanced in years, he confined himself to editorial writing solely, whereas the work of Managing Editor was being done by his son Leo.

The issue, that was published the day after Dr. Wise's funeral, contained his usual quota of editorial matter written for that number.

Leo Wise continued as editor until a few years ago, when he retired, and the editorship fell to Rabbi Jonah Wise, another son of the original editor, who had been called to the pulpit of the Central Synagog in New York, from Portland, Oregon. After a year, Rabbi Jonah Wise found it difficult to edit the paper, published in Cincinnati, from New York. The paper then passed out of the hands of the Wise family, for it was sold to the Messrs. Henry S. Segal and A. L. Segal, both of whom have had considerable journalistic experience. They have, since that date, been respectively Editor and Business Manager of the paper, with Rabbi Solomon B. Freehof of Chicago as Contributing Editor. On the whole, the policy of the paper has continued to be the same. It is one of the recognized journalistic mouthpieces of Reform Judaism in America.

The lot of Anglo-Jewish Journals in this country is not by any means an easy one. In the early days when Dr. Wise started the Israelite, he complained that there were few people who could read English, and hence the task of securing readers was an unusually difficult one. The same difficulty still exists, although indifference is today the chief reason.

These papers are compelled to fill their columns with social gossip. The more names that appear in a paper, the better the chances of obtaining and holding subscribers. The literary portion of the paper must generally be made subservient to the Social Column. Fortunately, there is

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no dearth of Anglo-Jewish writers such as Dr. Wise complained of, in his day.

Altogether, however, the Israelite has succeeded better than most Anglo-Jewish weeklies, in being a purveyor of worthwhile Jewish news, of articles of Jewish interest, and its editorial column has continued to be vigorous in the defense of Reform Judaism.

For a longer and more detailed review of the "American Israelite", the reader is referred to "The Seventieth Anniversary Supplement of 'The American Israelite'" published in 1924, and particularly to the article by Judge Max B. May, entitled "The First Fifty Years."

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TABLES

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TABLE I

ESTIMATES OF JEWISH POPULATION OF AMERICA

YEAR	JEWISH POPULATION OF AMERICA	ESTIMATED BY
1790	1,243	United States Census Bureau
1818	3,000	Mordecai M. Noah
1824	6,000	Solomon Ettinger
1826	6,000	Isaac C. Harby
1828 (July)	"not more than 6,000"	S. Gilman's article in "North American Review."
1840	189, 500	Census Board of Delegates of American Israelite and Union of American Hebrew Congregations - Wm. B. Hackenburg of Philadelphia, Pa. in charge.
1880	230, 257	Census Board of Delegates of American Israelite and Union of American Hebrew Congregations - Wm. B. Hackenburg of Philadelphia, Pa. in charge.
1883	400, 000	Isaac Markus, "The Hebrew in America"
1897	937, 800	David Sulzberger "American Jewish Historical Society."
1907	1,777,185	Joseph Jacobs Henrietta Szold, American Jewish Year Book.
1910	2,063,762	American Jewish Year Book
1910	2,349,754	Joseph Jacobs, American Jewish Year Book.
1917	3,300,000	American Jewish Year Book, 1918-19
1918	3,400,000	American Jewish Year Book, 1918-19
1927	4,228,000	"Communal Organization of the Jews in the United States." Linfield.

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T A B L E II

ESTIMATES OF JEWISH POPULATION IN CINCINNATI

YEAR	JEWISH POPULATION	HOW OBTAINED
1830	"a few hundred"	Joseph Jonas
1843	1600	Joseph Jonas' article "Jews of Ohio" Occident, Volume I, page 547.
1844	2000	Joseph Jonas, Occident, Volume II, page 247.
1849	4000	Hatzes estimate - article on Cincinnati in Occident, March 1849. "When the congregation at Cincinnati was first established, they baked about 100 pounds of matzos. This year 1849, it takes them 6 weeks to prepare the quantities required by machinery and fears are entertained that the time may not be sufficient as over 20,000 pounds will hardly satisfy the demand made." Five pounds is allowed per capita.
1854	4000	I.M. Wise, a biography by Max B. May, page 153.
1855	6000	Editor of Israelite, Volume I.
1857	7000	S. Bruel in Occident, Volume XV, page 153.
1860	10,000	Hatzes estimate - only 1600 pounds given to poor, showing that poor numbered about 300.
1861	9,000 - 10,000 10,600 - 11,000	Editor of Israelite - February 8, 1861. According to Hatzes given away, he estimated the poor numbered 600.
1870	12,000	Estimates in Israelite, November 18, 1870.

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TABLE II CONTINUED

YEAR	JEWISH POPULATION	NOTES OBTAINED
1872-74	12,225	Editor of Israelite estimated Jewish population as 1/18 of total city population. See Israelite, July 12, 1872, July 11, 1873, June 1874.
1881	16,000	Israelite, July 15, 1881 - General estimate of Jewish population of United States given at this time was New York - 250,000; Chicago - 60,000; Philadelphia - 40,000; Cincinnati - 15,000.
1897	16,000	Editorial in Israelite on growth of Russian Jews in Cincinnati - over 8,000 having come since 1881. (See Israelite, April 29, 1897).
1900	15,000	Estimated in article on Cincinnati - Jewish Encyclopedia - written by Dr. Philipson.
1905	17,900	American Jewish Year Book - 1914-15, page 354.
1910	?,737	1910 United States Census Report, page 364, gave Yiddish as their mother-tongue.
1912	50,000	Estimated by the Co timation Committee of World in Cincinnati. Editor of Israelite says that this figure is much too excessive - Israelite, Nov. 7, 1912.
1912	28,000	American Jewish Year Book - 1914-15.
1918	25,000	American Jewish Year Book - 1917-18; 1918-19.
1927	25,500	"Communal Organization of the Jews of the United States," by Linfield, 1927, page 150.

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TABLE XII

DR. GOLDS'S SURVEY OF JEWISH CHILDREN FROM 1 to 16
1916

AGE	NO. OF BOYS	NO. OF GIRLS	TOTAL
1-5	444	455	899
6	86	106	192
7	126	106	232
8	129	115	244
9	133	106	239
10	160	121	281
11	154	122	276
12	151	134	285
13	130	124	254
14	138	115	253
15	124	120	244
16	73	56	129
TOTAL	1,848	1,710	3,558

According to this survey, the distribution of the Jewish population was approximately as follows:

In West End - 200 families. The boundaries of the West End are Eighth Street, Central Avenue, Livingston Street and Freeman Avenue.

In Price Hill - 400 families. The population is scattered throughout the entire suburb of Price Hill.

In these two sections, which are inhabited by the poorer elements, the average per family is well above five.

In Walnut Hills, there are about 110 families; only 36 of these families have any children.

In Clifton, Hyde Park, Norwood and various other suburbs, there were about 150 families; 65 of these families have children.

This leaves an approximate balance of 3,240 families in Avondale.

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TABLE IV

DISTRIBUTION OF JEWISH POPULATION BY SECTION OF CITY

1929

SECTION	PERCENT OF TOTAL JEWISH POPULATION IN CITY
Avondale	22.0
East End	56.9
Price Hill	5.7
Walnut Hills	8.0
Clifton	2.7
Mt. Auburn	2.7
Other Suburbs	2.3
TOTAL	100.0

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TABLE V

[illegible] BY [illegible] IN MILITARY [illegible]

AGES 21-31 - 1917

[illegible]	[illegible]	[illegible]	[illegible]
1	4		
2	9		
3	116	25.8%	Avondale
4	67	41.2%	West End
5	7	52.3%	Downtown
6	32		
7	60	3.1%	Price Hill
8	35		
9	32	8.4%	Walnut Hills
10	4	4.4%	Clifton
11	16		
12	92	1.6%	Mt. Auburn
13	499		
14	58	1.5%	Other Suburbs
15	389		
16	216		
17	82		
18	119		
19	6		
20	65		
21	49		
22	10		
23	18		
24	7		
25	26		
26	5		
27	58		
TOTAL	2060		

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TABLE VI

JEWISH DEATH IN CINCINNATI

1919

YEAR	NO. JEWISH DEATHS	STILL BIRTHS	JEWISH DEATH RATE	TUBERCULOSIS CAUSE OF DEATH	GENERAL DEATH RATE
1918	261	16	13.05	4	20.08
1919	211	15	10.05	5	15.27
1920	161	7	8.05	4	

In view of the inadequacy of Jewish vital statistics in Cincinnati, an inadequacy which is almost tantamount to complete absence of them, the writer would strongly recommend that the United Jewish Social Agencies set up a Department which, with the help of the women of the Jewish Social Service Bureau, will keep continuous statistical records.

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T A B L E VII

TOTAL NUMBER OF JEWISH BIRTHS IN 1919

STATION	NUMBER	PERCENTAGE
Downtown	113	48.9
Avondale	70	30.3
Price Hill	23	9.9
Walnut Hills	15	6.5
Other Suburbs	10	4.0

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T A B L E VIII

TOTAL NUMBER OF JEWISH DEATHS IN 1919

SECTION	NUMBER	PERCENTAGE
Boumbosa	86	37.4
Wendale	96	41.8
Prince Hill	12	5.3
Palmer Hills	28	12.3
Other Suburbs	8	3.4

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T A B L E IX

JEWISH BIRTH RATE AND INFANT DEATH RATE COMPARED WITH THAT OF THE GENERAL POPULATION

YEAR	NO. JEWISH BIRTHS	NO. GEN. BIRTHS	JEWISH BIRTH RATE	GENERAL BIRTH RATE	NO. JEW. INF. DEATHS	NO. GEN. INF. DEATHS	JEWISH INF. DEATH RATE	GEN. INF. DEATH RATE	REMARKS
1914							6.2%		
1915	344				16		4.3		
1916	387	7498	17.20	18.92	13	732	3.4	9.7	The Jewish infant birth rate is calculated for 1916-19 on a median Jewish population of 20,000 which is the highest estimate that has been statistically determined.
1917	368	7357	17.05	19.71	11	686	3.1	9.7	
1918	347	6048	17.38	20.17	18	812	6.0	10.0	
1919	251	7009	11.55	19.50	8	610	3.4	7.0	
1926	1 59	8600	7.98	21.6	x	x	x		

The increased infant death rate of 1918 is due to the influenza epidemic.

The decrease in Jewish infant birth and birth rate of 1919 may be ascribed to the influenza epidemic and the absence of young men in the "Service."

T A B L E X

NATIVITY OF JEWISH CHILDREN BASED ON PUBLIC SCHOOL CENSUS

AGES 5 to 21
1917 and 1918

YEAR	NATIVITY	MALE	FEMALE	TOTAL	% AMERICAN BORN	% FOREIGN BORN
1917	American	2221	2271	4492	90	10
1917	Foreign	414	393	807		
1917	Unknown	284	309	593		
1918	American	1823	1828	3651	85	15
1918	Foreign	278	204	482		

Judging from the 1917 and 1918 School Census, it appears that the 85%-90% of Jewish children of Cincinnati between the ages of 5 and 21 are American borne.

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TABLE XI

COUNTRIES OF BIRTH OF PARENTS OF JEWISH SCHOOL CHILDREN BASED ON 1918 MED. & SCHOOL CENSUS

COUNTRY	MOTHER	FATHER
Russia	1014	1100
United States	668	528
Austria	117	136
Germany	63	81
Roumania	65	70
England	10	6
Turkey	6	7
France	5	10
Palestine	5	6
Canada	4	1
Spain	2	2
Syria	2	2
Servia	2	3
Switzerland	1	
Bavaria	1	1
Holland		2
Sweden		1
TOTAL	1965	1958

This table reveals the somewhat unique fact that the 66-80% of the Jewish school children in Cincinnati are American born, 66% of their mothers, and 73.5% of their fathers, or 69.7% of their parents are foreign born. Only 34% of the mothers and 26.5% of the fathers are American born. Among the foreign born, 66.4% of the fathers were born in Eastern Europe (Russia, Roumania and Austria) and only 4% in Germany, whereas, 80.4% of the mothers came from Eastern Europe and only 5% from Germany.

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T A B L E XII

DENSITY AND DISTRIBUTION OF JEWISH CHILDREN, AGES 5 to 21
(From Cincinnati Public School Census 1917)

WARD	BIRTHPLACE UNKNOWN MALE	BIRTHPLACE UNKNOWN FEMALE	TOTAL	AMERICAN BORN MALE	AMERICAN BORN FEMALE	TOTAL AMERICAN BORN	FOREIGN BORN MALE	FOREIGN BORN FEMALE	TOTAL FOREIGN BORN
1	1	2	40	17	20	37			
2			39	17	21	38		1	1
3	6	1	387	200	168	368	5	7	12
4	15	19	137	42	58	100	1	2	3
5	3	5	33	10	14	24		1	1
6	3	3	15	5	5	10			
7	31	30	313	93	92	185	25	42	67
8	3	1	44	21	19	40			
9	9	14	142	41	65	106	6	7	13
10	1	1	17	9	6	15			
11	3	5	44	12	21	33			
12	11	7	148	64	66	130			
13	63	79	1162	497	519	1016	2	2	4
14	22	26	166	62	61	113	2	3	5
15	3	4	1147	384	380	764	190	186	376
16	57	57	726	240	234	474	80	58	138
17	3	2	287	130	115	245	21	16	37
18	1	3	232	76	80	156	37	35	72
19	1	5	61	21	24	45			
20	17	15	339	123	125	248	35	24	59
21	12	17	89	19	30	49		11	11
22	1		31	15	16	30			
23	2	2	57	29	24	53			
24			56	31	23	54	2		2
25	16	8	137	52	55	107	5	1	6
26			43	16	23	39	2	2	4
Rennselor			3	2	1	3			
Arlington Hts.			1		1	1			
Choviot			9	3	6	9			
Unknown		1	1						
TOTALS	284	310	5893	2221	2271	4492	413	398	811
	594								

10.05% are foreign born

Total Male 2918
Total Female 2978
Grand Total 5896

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TABLE XIII

DISTRIBUTION OF JEWISH CHILDREN IN PUBLIC SCHOOLS - 1918

ELEMENTARY SCHOOL		HIGH SCHOOL	
BOYS	GIRLS	BOYS	GIRLS
1495	1458	257	245
TOTAL 2953		502	

774 or 22.4% of the 3,455 Jewish children in the city schools were retarded one year or more. Of these, 407 boys and 367 girls are included. This percentage for Jewish children compared quite favorably with the statement that more than 40 out of every 100 chilren (40% and over) in the Cincinnati public schools are one year or more behind the grade they should have reached if they had passed one grade each year since entering school. These latter figures are based on the 1915 school census.

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TABLE XIV

JEWISH MARRIAGES AND INTERMARRIAGES IN CINCINNATI

MARRIAGES			INTERMARRIAGES		
YEAR	NUMBER	PERCENTAGE	YEAR	NUMBER	PERCENTAGE
1916	149		1916	8	5.3
1917	182		1917	8	4.3
1918	108		1918	4	3.7
1919	143		1919	1	.7
TOTAL	582			21	

"Were there many "slacker marriages" amongst the Jews?" is a question of general interest, for the years from 1917-19 were the war years. The following table shows the marriages by men between the ages of 21-31.

MARRIAGES OF MEN BETWEEN AGES 21-31 (1916-1919)

YEAR	NUMBER	PERCENTAGE
1916	110	73.8
1917	133	73.0
1918	68	62.9
1919	112	78.0

It will be observed in the above table that in 1916, 73.9% of the marriages were by men 21 to 31. In 1917, the year that the draft covering men 21 to 31 went into effect, the number of men between these ages dropped slightly - to 73%. However, in 1918 there was a marked decrease in marriages by men 21 to 31 - only 62.9%. In 1919 there was a rise to 78%. From these figures no tendency to "slacker marriages" amongst Jews is detected. During the year 1917, when the draft went into effect, there was no rush on the part of men of draft age to marry; in fact, the percentage decreased slightly, droping from 73.8% in 1916, to 73% in 1917. In 1918 the percentage declined to 62.9% but increased to 78% in 1919.

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T A B L E XV

CITIZENSHIP STATUS OF GROUP OF 2050 JEWISH YOUNG MEN (21-31)

	NUMBER	PERCENTAGE
Native Born	1212	59
Foreign Born	838	41
(OF WHOM)		
Naturalized	228	27
Declarents	298	35.6
Aliens	311	37.6

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T A B L E XVI

DISTRIBUTION OF ALIENS AND DECLARENTS IN CINCINNATI

1918

SECTION	NUMBER
Downtown	560
West End	405
Avondale	29
Walnut Hills	30
Price Hill	33
Other Suburbs	58
TOTAL	1115

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T A B L E XVII

COUNTRIES OF BIRTH OF JEWISH MEN AGED - 21 - 31

REGISTERED IN ACCORDANCE WITH THE FEDERAL DRAFT ACT OF MAY 1917

BIRTHPLACE	NUMBER
CINCINNATI	900
United States, other than Cincinnati	311
Russia	627
Austria	39
Hungary	24
Roumania	39
Poland	7
Germany	24
France	5
England	11
Belgium	2
Syria	9
Jerusalem	1
Turkey	44
Holland	1
Canada	2
Servia	1
Italy	3
Unknown	2
TOTAL	2050

This chart reveals the fact that of the total number of Jewish young men in the city between the ages of 21-31, 59% were born in America, and of these 44% were born in Cincinnati; 36% were born in Eastern Europe (Russia, Austria, Hungary, and Roumania) and the rest (5%) were scattered over different portions of Europe and to the Orient. Thus, so far as the young people are concerned, the Jewish group is practically an American born or trained group.

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T A B L E XVIII

AGE-GRADE DISTRIBUTION OF JEWISH CHILDREN IN CINCINNATI PUBLIC SCHOOLS MAY 1918

M A L E

AGE	PRIMARY GRADES								SECONDARY GRADES				TOTAL
	0	1	2	3	4	5	6	7	8	9	10	11	12	
6	47	103	1											151
7		94	70	1										165
8		15	67	65	7									154
9	1	6	33	66	70	6								181
10	1		5	39	71	53	7	1						177
11		1	1	18	46	58	55	4						183
12			1	3	15	32	67	45	9	1				163
13				1	6	22	31	62	37	6				165
14				1	2	6	15	31	52	28	3	1		139
15		3	2	1		6	9	15	21	40	24	1	1	123
16		2	2			1	1	1	3	20	19	18	2	69
17				1				1	3	9	15	14	15	56
18				1	2			1		4	2	8	16	34
19											1	2	4	7
20										1	1		1	3
TOTAL	49	215	192	197	219	184	175	151	125	109	63	44	39	1760

F E M A L E

AGE	PRIMARY GRADES								SECONDARY GRADES				TOTAL
	0	1	2	3	4	5	6	7	8	9	10	11	12	
6	36	96	1	2										136
7		82	73	6										161
8		16	69	70	3									148
9		2	19	80	64	4								169
10		3	6	34	68	78	5							194
11		1	2	9	32	63	65	4						167
12			1	1	7	28	60	46	5					148
13					4	17	32	51	31	3	1			139
14						9	18	35	49	32				141
15						4	11	13	35	38	2	2		108
16							3	2	19	18	24	25	4	95
17					5					3	12	17	5	40
18					2					1	1	5	19	28
19										2	2	1	7	12
20											1			1
TOTAL	36	200	161	202	185	206	215	189	137	97	43	50	35	1681

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T A B L E XIX

GROWTH IN MEMBERSHIP OF THE FEDERATION 1897 to 1918

The following table illustrates the growth in membership, income and expenditure of the Federation from 1897 to 1918, when it became a constituent of the Community Chest:

YEARS ENDING MARCH	MEMBER-SHIP	INCOME	EXPENDI-TURE	YEAR	MEMBER-SHIP	EXPENDI-TURE	INCOME
1897	905	10,461	9,176	1908	1153	69,575	69,960
1898	916		13,066	1909	1268	74,211	75,041
1899	901	35,106	32,008	1910	1340	91,475	93,040
1900	957			1911	1403	111,431	112,455
1901	936	31,545	32,337	1912	1589	100,885	100,866
1902	977		31,183	1913	1529	100,607	100,770
1903	965		40,514	1914	1527	103,336	104,467
1904	1039	46,001	45,167	1915		106,696	107,024
1905	1066	62,186	61,242	1916		109,071	109,162
1906		54,762	56,526	1917		94,354	92,738
1907		59,385	59,370	1918		98,952	98,095

A similar upward trend in membership, income and expenditure up to the outbreak of the war and the curtailment of immigration, has been observed in all the large cities with phi antiropic federations.

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TABLE XX

ATTENDANCE, FACULTIES, AND BUDGETS OF CINCINNATI RELIGIOUS SCHOOLS

1931

SCHOOL	NO. CHILDREN	NO. TEACHERS	BUDGET
Avondale Talmud Torah 658 Rockdale Avenue	179	4	(
West End Talmud Torah John and Hopkins Streets	59	1	($25,000
Price Hill Talmud Torah St. Lawrence and Kirberts Avenue	55	1	(
Rockdale Avenue Sunday School Rockdale and Harvey Avenues	529	20	4,800
The Isaac M. Wise Temple Reading Road and North Crescent	554	33	12,000
Avondale Synagog School Reading Road and Lexington Avenues	71	5	1,000
Price Hill Sunday School (In addition to pupils attending Price Hill Talmud Torah)	100	8	1,000
West End Sunday School (In addition to pupils attending West End Talmud Torah)	46	4	250
Yeshivah Rockdale and Washington Avenues	98	3	
TOTAL	1691	79	$44,050

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T A B L E XXI

DISTRIBUTION OF OCCUPATIONS: CINCINNATI DIRECTORY 1880

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Artists	2
Attorneys	27
Auctioneers	5
Bakeries	1
Banks	3
Beer Cooler Manufacturer	1
Billiards	1
Blacksmith Shops	1
Book Binder and Book Manufacturer	1
Boots and Shoe Mftrs. and Wholesalers	5
Boot and Shoemakers	15
Boot and Shoe Retailers	18
Bottle Dealer	1
Brokers	8
Button Manufacturers	1
Carpenter and builder	1
Carriages for children	1
Chair manufacturer	1
Chemicals	1
China and glassware	10
Cigar Manufacturers and Wholesalers	15
Cigars and Tobacco	30
Clocks	3
Clothing Manufacturers and Wholesalers	45
Clothing Stores	28
Clothing renovators	4
Coal dealers	2
Commission Merchants	15
Commissioners of Deeds	2
Confectioners	5
Dairy Markets and Meat Stores	25
Dentists	1
Distillers	12
Dress Trimmings	1
Druggists	1
Dry goods, wholesale	2
Dry goods, retail	10
Dyers	1
Employment Offices	3

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TABLE XXI CONTINUED

DESCRIPTION OF OCCUPATION	NUMBER OF JOBS
Engine Builders	1
Fancy goods, wholesale	4
Feather dealers	2
Feed stores	1
Fish dealers	1
Foreign Exchange	2
Furniture Manufacturers	3
Furniture Dealers	11
Fur Wholesalers	2
Fur Retailers	8
Galvanized iron works	3
Gents furnishings, wholesale	25
Gents furnishings, retail	30
Glass gilders	1
Gloves	3
Glue	1
Grocers, wholesale	1
Grocers, retail	20
Hair goods	2
Hardware	1
Hats and caps, wholesale	5
Hides, pelts, furs	5
Hops	4
Horns, Hoofs and Bones	1
Hosiery Manufacturers	2
Ice Dealers	1
Insect Powder Manufacturers	1
Insurance Agents	3
Iron Rails and Steel	1
Jeans Clothing	3
Laces	1
Ladies Furnishings	12
Ladies Suits	3
Leather and Findings	5
Live Stock Dealers	1
Livery Stables	3
Loan Offices	12
Lock Manufacturers	1
Manufacturers Agents	3
Mackinaw Manufacturers	1
Millinery, wholesale	2
Millinery, retailers	6

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TABLE XXI CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Music Teachers	4
Necktie Manufacturers	1
Necktie Manufacturers, ladies	1
Notions Dealers	2
Notary Public	6
Notions wholesale	8
Notions retail	12
Opticians	2
Paper Dealers and Manufacturers	3
Paper Mill supplies	3
Physicians	10
Pictures and Frames	4
Printers	2
Restaurants	2
Sausage Manufacturer	1
Second Hand Stores	18
Seeds	2
Shirt Manufacturer	2
Sign Painter	2
Silk and Straw goods, wholesale	4
Slaughter Houses	1
Soap manufacturers	1
Stoves and Tinware	5
Tailors	10
Tailors, trimmings	5
Tanneries	2
Tobacco, leaf	5
United States Commissioners	1
Upholsterer	1
Vinegar Manufacturer	1
Washing Blue Manufacturer	1
Watch, jewelry manufacturer and wholesaler	5
Watch, clock and jewelry	8
Whiskey wholesalers	16
Wines	5
Wooden and willow ware	2

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T A B L E XXII

DISTRIBUTION OF OCCUPATIONS: CINCINNATI DIRECTORY 1895

PROFESSION OR OCCUPATION	NUMBER OF JOBS
Advertising Novelties	4
Amusement Ticket Office	1
Architects	1
Attorneys	25
Auctioneers	5
Badge Manufacturer Coal Dealers Box Manufacturers Candy Blank Book Manufacturer Cigar Boxes Safes	10
Bar Room Fixtures	3
Billiards (with saloon)	4
Stationery manufacturer & Bookbinder	7
Stationers	4
Boots and Shoes, retail	25
Shoe manufacturers and wholesalers	15
Shoemakers	25
Bottle Dealers	3
Brokers	8
Button Hole Manufacturers	6
Button Manufacturers	2
Cap Manufacturers	3
Chinaware	13
Chiropodist	20
Cigar Stores	25
Cigarette Makers	1
Cigar Maker Supplies	3
Clothing Manufacturers and wholesalers	50
Clothing stores	40
Clothing, second-hand	4
Dentists	2
Distillers	26
Dry goods, wholesale	6
Dry goods, retail	6
Dyers	2
Elocution Teacher	1
Employment Agency	1
Iron Foundry	1

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TABLE XXII CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JOBS
Engravers	3
Fancy goods, wholesale	1
Fancy goods, retail	3
Feathers	2
Feather renovators	3
Feed stores	2
Fish dealers	1
Flue Pipe and Linings	1
Fruits, wholesale	3
Fruit dealers	2
Dried fruits	2
Furniture cars	1
Furniture dealers	16
Furs, wholesale	1
Galvanised iron works	1
Glaziers	4
Gloves, wholesale	2
Commission Merchants	4
Commissioners of Deeds	3
Contractors	2
Grocers, wholesale	1
Grocers, retail	15
Hats and caps, wholesale	5
Hats and caps, retail	4
Hides and Pelts	4
Hops	4
Horse Dealers	4
Installment Goods	2
Insurance Brokers	4
Inventors	1
Iron Railings	1
Iron Scraps	7
Justice of Peace	1
Ladies Furnishings, wholesale	7
Ladies Furnishings, retail	11
Live Stock	2
Livery Stables	3
Loan Offices	12
Lumber Yards	1
Lunch rooms	13
Manufacturing agents	9
Manufacturing supplies	1
Matsos	2
Meat, wholesale	1

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TABLE XXII CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Melophone manufacturers	1
Men's furnishings, wholesale	20
Men's furnishings, retail	30
Millinery, wholesale	4
Millinery, retail	4
Moldings	1
Musical Instruments	2
Music Teachers	3
News Depots	3
Notary Public	25
Notions, wholesale	13
Notions, retail	20
Opticians	2
Pants manufacturers	6
Paper manufacturers	2
Peddlers supplies	2
Photographers	2
Photo holders	1
Physicians	30
Pictures and Frames	1
Plaster Castings	1
Portrait Painter	1
Printers	7
Railroad Ticket Brokers	5
Real Estate	8
Roofers	2
Saddles and Harness	2
Safe Manufacturers	1
Saloons	4
Second Hand Stores	31
Shirt Manufacturer	10
Shoe Manufacturers	9
Silverware	4
Slaughter Houses	5
Smelting Works	1
Stationers	2
Storage	1
Straw Goods	5
Merchant Tailors	25
Tailor Trimmings	20
Tailor Shops	45
Tallow Renderer	1
Tanneries	1
Tinware	6

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TABLE XXII CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Tobacco, leaf	6
Toys, retail	3
Umbrellas	4
United States Commissioners	1
Wagon Makers	2
Wagon Makers Supplies	1
Jewelers, wholesale	17
Jewelers, retail	20
Whiskies, wholesale	10
Wood and Willow ware	1
Woolen Mills	4
Wool Dealers	3

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T A B L E XXIII

DISTRIBUTION OF OCCUPATIONS: CINCINNATI DIRECTORY 1917

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Accountant, Certified	1
Advertising Agents	3
Advertising Novelties	2
Amusement Company	1
Architects	4
Attorneys	55
Auctioneers	3
Auto Tire Repairs	1
Bakeries	2
Bands and Orchestras	2
Banks and Brokers	6
Basket Manufacturers	1
Bath-house	1
Bathroom supplies	1
Blank book manufacturer	2
Bolting Cloth manufacturers	8
Bookbinders	1
Stationers	4
Bottlers supplies	1
Box manufacturers	1
Brokers	16
Buttonhole manufacturers	7
Cap manufacturers	12
Carpenters and builders	15
China and Glassware	11
Cigar manufacturers and wholesalers	20
Cigars and tobacco, retail	27
Clergymen, including chazanim, rabbis, Hebrew Union College Professors.	19
Chemical Works	2
Manufacturing chemists	1
Clothing Manufacturers and wholesalers	21
Clothing renovators	35
Clothing stores	23
Coal dealers	3
Collar manufacturers	1
Commission merchants	6
Confectioners	16
Contractors	5
Copper shops	1
Dairy markets	20
Dentists	10

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TABLE XXIII CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Distillers	22
Druggists	8
Dry goods, wholesalers	4
Dry goods, retail and notions	27
Electrical Contractors	3
Employment Agency	1
Engravers	2
Entertainment Bureau	1
Express Delivery Companies	6
Fancy goods	2
Fruit Dealers	2
Fruit Wholesalers	2
Furs, retail	1
Furniture Dealers	20
Gas Fitters and Fixtures	4
Gas Ranges (dealer in stoves)	1
General Merchandise	5
Glaziers	5
Gloves, wholesale	2
Grain dealers	2
Grocers, wholesale	2
Grocers, retail	50
Hair goods	3
Hats and caps, wholesale	5
Hats and caps, retail	5
Hats, ladies manufacturers	3
Hides and Pelts	3
Hosiery Manufacturers	3
Installment Goods	34
Insurance Agents	17
Investments	7
Iron and Scraps	12
Jewelry manufacturers	2
Job Lot Houses	8
Kitchen Outfitters	1
Ladies Furnishings, wholesale	7
Ladies Skirts	5
Ladies Kimonas	1
Ladies suits	49
Ladies furnishings, retail	18
Ladies garment manufacturers	3
Loan offices	25
Lumber dealers	1
Lunch rooms	3
Manufacturing agents	40

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TABLE XXIII CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JITS
Meats, wholesale	2
Matzos Bakeries	3
Men's furnishings, wholesale	12
Men's furnishings, retail	30
Midwives	4
Millinery, wholesale	5
Millinery, retail	6
Music teachers	5
Music instruments	2
Neckwear manufacturers	4
News depots	3
Notary public	55
Notions, wholesale	9
Notions, retail	8
Office Fixtures	1
Opticians	4
Overall Manufacturers	5
Painters of houses	5
Pants manufacturers	6
Photographers	1
Physicians	50
Piano Tuners	2
Pictures and Frames	1
Plumbers	4
Printers	9
Rags, Iron and Metal	30
Real Estate	20
Restaurants	4
Roofers	2
Rubber Tires	1
Saddles and Harness	1
Safes	1
Saloons	25
Sausage Manufacturers	2
Schools	2
Second-hand Stores	44
Shirt Manufacturers	7
Shoe Manufacturers	8
Shoe Wholesalers	7
Shoe Retailers	35
Shoemakers	90
Sign Painters	1
Smelting works	1
Stationers	1
Stenographers	3
Store Fixtures	5
Tailors, Ladies	10

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TABLE XXIII CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Tailors, Merchant wholesale	3
Tailor Shops	20
Tailors, Merchant	65
Tailors, Trimmings	6
Tallow Renderer	1
Tamale Manufacturer	2
Tanneries	1
Teamsters	4
Tinners	7
Transportation Company	1
Umbrella Manufacturers	2
Vocal Teachers	1
Watches, Jewelry manufacturers, wholesalers	11
Watches, Jewelry retailers	28
Watchmakers	2
Whiskies, wholesale	35
Woolen Mills	1
Woolens	2
Yeast Manufacturer	1

Note on Tables XXI, XXII and XXIII: Owing to the familiarity which the writer developed with Jewish names, he is reasonably certain that those selected from the directory lists were the names of Jews and not of Germans, who in some instances have surnames similar to those of the German Jews. If any errors may have crept in, the chances are they check-mate each other.

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T A B L E XXIV

DISTRIBUTION OF OCCUPATIONS: CINCINNATI TELEPHONE DIRECTORY - 1929
(Not including information already given)

PROFESSION OR OCCUPATION	NUMBER OF JOBS
Accountants	2
Advertising Specialties	6
Adding Machines	1
Advertising Agencies	8
Architects	5
Auctioneers	6
Box Manufacturers	2
Army and Navy Stores	5
Bottle Dealers	3
Bonding	1
Bed refinishings	2
Battery Business	5
Bank Fixtures	2
Bakers supplies	1
Bakers	4
Auto Repair Service	5
Auto Radiator Service	2
Builders	10
Bricks	1
Builders Material	4
Buttonhole manufacturers	3
Buttons	2
Cabinet Makers	2
Camping supplies	1
Carbonic gas	1
Carpenters	3
Carpets	5
Cash Registers	1
Chinaware	10
Chiropodists	3
Clothing Retail	34
Coal, retail	2
Collection agencies	5
Commission merchants	5
Confectionery supplies	1
Confectionery flavors	2
Confectionery flavors, wholesale	2
General contractors	3
Dancing instruction	2
Dentists	40

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TABLE XXIV CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Department Stores	4
Druggists	15
Dry cleaners	20
Dry goods, retail	35
Dry goods, wholesale	3
Estates	2
Explosives	1
Fire Protection equipment	1
Fish dealers	5
Flavoring extract	3
Florists, retail	4
Funeral directors	1
Furniture dealers	45
Furniture dealers, wholesale	2
Furriers	14
General merchandise	12
Glass business	2
Glaziers	2
Glassware	3
Grain dealers	2
Grocers	60
Hides	4
Ice cream	1
Investment securities	21
Jewelers, wholesale	11
Jewelers, retail	30
Junk dealers	3
Kennels	1
Kitchen equipment	1
Lawyers	75
Leather goods, manufacturers	1
Lumber dealers, retail	2
Malt products, dealers	6
Manufacturers agents	2
Meat dealers	15
Men's furnishings	70
Merchandise brokers	4
Millinery, retail	8
Millwork	2
Notions, wholesale	7
Office equipment	4

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TABLE XXIV CONTINUED

PROFESSION OR OCCUPATION	NUMBER OF JEWS
Opticians	6
Painters	8
Paper business	2
Pawn brokers	20
Photographers	2
Physicians and surgeons	75
Plumbers	7
Radio equipment	10
Rag dealers	5
Railroad equipment	1
Real estate(according to telephone directory)	60
Real estate (according to city directory)	95
Restaurants (2 kosher)	10
Roofers	7
Safes	1
Sausages	1
Scrap Metals	14
Scrap Iron	3
Screens	1
Second-hand Stores	15
Shoe dealers, retail	36
Shoe repairers	20
Silverware	1
Sporting goods	1
Stables, racing	1
Tailors, ladies	8
Tailors, merchants	65
Tea dealers	1
Thermometers	1
Thread	2
Toilet preparations	2
Toy dealers, wholesale	3
Trunks	2
Women's apparel	65
Woolens	1
Trucking Contractors	2

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T A B L E XXV

CENSUS OF JEWISH MANUFACTURERS EMPLOYING FIFTY OR MORE
(Compiled by the Cincinnati Chamber of Commerce)
1929

Of a list of 420 manufacturers employing 50 or more, compiled by the Cincinnati Chamber of Commerce, the following 68, or about 16% are Jewish.

(Classified here according to kind of firms and number of each kind - thus giving the Jewish list).

KIND OF FIRM	NUMBER
Printing	4
Advertising products	1
Metal industry	5
Jewelry	2
Meat	1
Chemicals	1
Foodstuffs	2
Confections	3
Teas and spices	1
Lumber	1
X-Ray equipment	1
Glassware	2
Bakeries	4
Boxes	1
Yeast	1
Caps	3
Overalls	4
Womens Clothing	2
Mens Shirts	3
Mens Clothing	17
Millinery	1
Shoes	5
Buttonholes	1
Neckties	1
Sportswear	1

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TABLE XXVI

FEDERAL CENSUS OF MANUFACTURERS

(Compiled by the Cincinnati Chamber of Commerce Research Department)

INDUSTRY	YEAR	NO. OF ESTABL.	AVER. NO. WAGE EARNERS	WAGES MILLIONS	COST OF MATERIALS MILLIONS	VALUE OF PRODUCTION MILLIONS
Boots and shoes (not incl. rubber)	1919	22	6569	Over 6	Near 17	Over 31
	1921	24	5796	Over 6½	Over 12	Over 24
	1923	25	5527	Over 6	Not given	Over 21
50% Jewish	1925	24	4231	Over 4½	6 2/5	Over 14
35-40% for ten years	1927	16	3558	Nearly 4½	5 4/5	Over 13½
average.	1929					
Men's Work Clothing (excepting shirts)	1919	108	6303	Over 4½	Over 16½	Over 32
	1921	86	5925	Over 6	Over 13½	Near 30
	1923	82	7034	Over 7½	Not given	37 2/5
95% Jewish	1925	91	7667	Over 9	22 3/10	45 3/10
	1927	83	8070	Over 7½	Over 17½	38
				100,000's		
Women's Clothing	1919	34	908	Over 9½	Near 3	Over 5
90 to 95% Jewish	1921	27	569	Over 6½	Over 1½	Over 3
	1923	26	571	Over 6	Not given	Over 3
	1925	28	600	Over 5	Near 2	Near 3 2/5
	1927	25	669		Over 2	Over 3 2/5
				100,000's	100,000's	
Hats and Caps	1919	12	247	Over 1 4/5	Over 7	Over 1½
90% Jewish	1921	13	220	Over 1 4/5	Over 6	Near 1
	1923	14	305	Over 2½		Over 1½
	1925	14	296	Over 2½	Over 8	Over 1½
	1927	10	270	2½	Over 6	Near 1 2/5
				100,000's	100,000's	100,000's
Millinery and Lace Goods	1919	15	398	Near 2	Over 4½	Near 9
	1921	14	377	2⅔	Near 5 ⅔	Near 11
	1923	11	232	Near 1 ⅔	Nr	Over 8½
Over 75% Jewish	1925	16	414	3½	Over 11	Near 10½
	1927		150	Near 1½	Near 3	5⅔
				Millions	Millions	Millions
Shirts	1919	9	952	Over ⅔	Near 2⅔	4¼
75% Jewish	1921	10	1047	Over ⅔	Over 3	Over 4 2/5
	1923	9	1069	Near 4/5		5¼
	1925	12	1043	⅔	Near 2½	Over 4 2/5
	1927	10	966	Over ⅔	Over 2	Near 2

The high number of men's clothing firms tabulated above includes the smaller establishments as well, not all of whom are listed in the directory. Three out of 24 most peaking firms were doing 15 to 20% of the business.

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TABLE XXVII

CINCINNATI JOBS IN OHIO CORPORATIONS

(As per Ohio Corporation and Directorate Directory, 1928-29, published by Ohio Corporate and Directorate Company, 1869 East 55th Street, Cleveland, Ohio)

TYPE OF BUSINESS	NUMBER	CAPITALIZATION
Furniture concerns	12	$ 700,000
Advertising agencies	5	84,000
Printing establishments	9	718,000
Jewelry, wholesale	5	668,000
Jewelry, retail	3	150,000
Autos or accessories	12	585,000
Chemicals	3	54,000
Transportation Companies	7	1,333,000
Hides, Furs, Scrap and rags	5	1,872,000
Photographers	3	66,000
Trades - firms	7	197,000
Music Firms	3	397,000
Financial concerns	8	818,000
Dry cleaning, laundry	5	183,000
Edibles	8	261,000
Paper, wholesale	2	405,000
Meat Packer	1	2,510,000
Amusement Park	1	300,000
General Merchandise	1	200,000
Hardware Retail	2	70,000
Optician	1	150,000
Cigars	1	200,000
Race Horses	1	100,000
Remaining	13	171,000
TOTAL	118	$12,144,000
TOTAL for Retail Clothing Concerns		2,476,000
TOTAL for non-manufacturing concerns		$14,620,000

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T A B L E XXVIII
CINCINNATI JEWS IN INCORPORATED NON-CLOTHING MANUFACTURING CONCERNS

(The number of incorporated non-clothing manufacturing concerns with which Jews are prominently concerned, as ascertained from Ohio Corporation and Directorate Directory of 1928-29 amounts to 74. In the metal working industries, including steel and the manufacturing of machinery, they are closely identified with the following corporations.)

TYPE OF BUSINESS	NUMBER	CAPITALIZATION
Plants(at time of corporation)	19	$2,684,000
Manufacturing chemists	5	455,000
Lumber	3	513,000
Cigars	3	355,000
Confections, pastry, food	8	1,124,000
Boxes	2	102,000
Malts	4	2,645,000
Glassware, including bottles	4	849,000
Yeast	1	8,000,000
Trunks, bags, leather goods	3	338,000
Paints, dyes, carbon, varnish	4 (1 each)	63,000
Printing ink	2	69,000
Remaining	16	3,461,000
TOTAL GENERAL MANUFACTURING	74	$20, 654,000
CLOTHING MANUFACTURERS		13, 655,000
TOTAL OF ALL INCORPORATED JEWISH MANUFACTURING INTERESTS		$34, 309,000

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NOTES

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1. Robert Morris MacIver: "Society, Its Structure and Changes," preface, pp. vii.

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CHAPTER I

1. The chronological order of these settlements are: New York City in 1654; Newport, Rhode Island in 1657; Lancaster, Pennsylvania in 1730; Savannah, Georgia in 1733; Philadelphia, Pennsylvania in 1734; Charleston, West Virginia in 1741; and Richmond Virginia in 1785.

2. Norman Patjon: "Das Judenthum und die Anfange der Modernen Colonisation Berlin 1914," page 70.

   See also: Table II "Estimate of Jewish Population of America."

3. Jews hailing from the Levantine countries.

4. Oscar S. Strauss, in "American Historical Jewish Society Year Book," Volumne III, pages 1-5.

5. Simon Wolf: "The American Jew as Patriot and Soldier, 1895", page 424.

6. Isaac Harby in "North American Review", July 1826, page 78.

7. Isadore Wise in "Israelite", July 5, 1929.

8. Joseph Jonas records in his "Memoirs" that when he arrived in 1817, Cincinnati contained about 6,000 inhabitants and was nearly as large as Pittsburgh. "Occident", Volume I and II, 1842-43.

9. As originally laid out by Israel Ludlow in 1789, the town was bounded on the North by Northern Road, now Seventh Street; on the East by Eastern Road, now Broadway; on the West by Western Road, now Central Avenue. Public landing on Front Street between Main and Broadway was then a Public Common.

10. It is only in 1825 that the Cincinnati Directory, recording the sudden growth of the city's population, begins to pay attention to the number of foreign born, and lists them as follows: English, 192; Germans, 52; Prussians, 2; Austrians, 1; Dutch, 2; Polish,1.

11. Cist: "Early Annals of Cincinnati", 1851.

12. The German mass immigration to Cincinnati did not commence until after the revolutionary days of 1848.

13. In 1818 a rush of population came to the lower Mississippi's agricultural regions, but these regions were devoted almost exclusively to the raising of cotton and sugar by slave labor. They depended for their food supplies and manufacture on other communities. Cincinnati had a surplus of agricultural commodities, and so, by virtue of her position was the logical place for this market.

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NOTES II

1. The first Directory of Cincinnati published in 1819 contains only one Jewish name, that of Joseph Jonas, Silversmith, 101 Main Street, English. The omission of other Jewish names may be due, as Dr. David Philipson has suggested, to the fact that the Directory was probably published at the beginning of the year prior to the arrival of the other three members of the Jewish faith who had come to join Jonas. "Jewish Pioneers in the Ohio Valley", Dr. David Philipson, in American Jewish Historical Society, Volume VIII.

2. He served in the Mexican War and died in California.

Edward, the baby whom they had brought with them from Portsmouth and who was born in 1817 enlisted in the Texan War of Independence, became Lieutenant of Artillery and lost his life in the Battle of Alamo in 1836 at the age of 19. "The Oldest Jewish Congregation in the West", Rabbi David Philipson, page 9.

3. The other children of this pioneer couple were Selina Emma, born September 13, 1823; James [illegible], born April 23, 1830; and Edgar M., born November 5, 1836. Selina Emma was the first Jewess to be born in Ohio, she was married twice, first to Eleazer Ezekiel and after his death to Abraham Abraham, and she died in January 1907. James M. was the author of a number of popular songs, served as Deputy Treasurer of Hamilton County from 1874 to 1880, and died in October 1889. Edgar M. was a celebrated lawyer, a member of the famous firm Hoadly (George, a governor of Ohio), Lauterbach (Edward, the well known member of the New York Bar) and Johnson.

4. Kohn's article: "Primitive Jewish Settlements of America", in the "American Jews' Annual" 1887.

5. Dr. David Philipson informs us that in searching the files of the Probate Court of Hamilton County, he found no Jewish marriages recorded prior to the third decade of the century. Knowing, however, that some marriages had taken place in the early years of the Jewish settlement, he was fortunate enough to find a record of the early marriages in the Cincinnati Jewish community among the archives of the B'ne Israel Congregation. The first couple to be joined in wedlock were Morris Symonds and Rebekah Hyams, who were married on September 15, 1824 by Joseph Jonas.

6. The Cincinnati Directory of 1825 lists the following Jews: David I. Johnson - Merchant, Elm Between Third and Fourth Streets - English; Abraham Jonas - Auctioneer, Broadway between Fifth and Harrison, Store 101 Main Street - English; Joseph Jonas - Matchmaker, Broadway between Fifth and Harrison, Shop 117 Main Street - English; Jonas Levy -

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watchmaker and silversmith, Lower Market - English; Phineas Moses - Merchant, Broadway between Fifth and Sixth, Store 179 Main Street - English; Solomon Moses - Merchant, Broadway between Fifth and Harrison Streets - English; Solomon Moses - Merchant, Sycamore between Third and Fourth Streets, Store 179 Main Street - English; Moses and Jonas - Auctioneers, 101 Main Street; S. & P. Moses - Merchants, 170 Main Street; Elizur Symonds - Merchant, residence 88 Main Street, store 29 Lower Market Street - English; and Morris Symonds - Merchant, 38 Lower Market Street - English.

In the Directory of 1830, the following are listed as merchants: D. I. Johnson, Charles Levy, Jacob Mordecai; as Jewelers: J. Jonas and Jonas Levy; as Clothiers: Sam Jones; in Dry-goods business: Simeon and Solomon Menken; as a Baker: J. Wolf; as clerks at Jonas Levi's Jewelry Shop; Jonathan Juday and Joseph Juday; whereas Oliver Rosenberg is listed as a ship carpenter.

7. See Table II: "Estimate of Jewish Population in Cincinnati.

8. "History of Cincinnati and Hamilton County, Ohio", 1894, page 76.

9. "Occident", Volume II, page 47.

10. It is interesting to note how this figure was arrived at. In March 1849, the Philadelphia "Occident" contained an article on Cincinnati which stated that "When the congregation in Cincinnati was first established, they baked about 100 pounds of Matzos. This year, 1849, it takes them six weeks to prepare the quantities required by machinery and fears are entertained that the time will not be sufficient, as over 20,000 pounds will not fill the demand." Estimating about five pounds of Matzos per person, the Jewish population in Cincinnati at this time may be calculated to have been about 4,000.

11. "The Biography of I. M. Wise", page 163.

12. "Israelite", 1855, Volume I.

13. "Occident", Volume XV, page 130.

14. According to the ledgers of the Hebrew Relief Society, only 1000 pounds were distributed to the poor that year, indicating that in a population of about 10,000, there were about 500 needy.

15. The editor of the "Israelite" in an editorial, February 8, 1861, estimated that the number of Jewish poor had increased to 500, on the basis of the amount of free Matzos distributed that year.

16. "Occident", Volume XV, page 560.

17. "Israelite", July 12, 1872.

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18. "Israelite", June 1, 1883.

19. Ibid.

20. From 1881 to 1914 there arrived in the United States from Russia alone 1,592,185 Jewish immigrants; from Roumania 62,813; and from Austria Hungary 240,000, as compared with 59,416 from Great Britain and 10,375 from Germany; from other lands 552,740, making a total influx of Jewish immigrants to the United States from 1881 to 1914 of 2,497,527. This figure represents 11.42% of the total immigration to the United States.

21. "Jewish Immigration to the United States from 1881-1910", page 182.

22. "Israelite", April 29, 1897.

23. Dr. Maurice B. Hexter's study, "The Dawn of a New Problem", Jewish Charities, Volume IV, number 6.

24. Survey of the Bureau of Jewish Education.

25. Article by Arthur Philips "When Avondale was a Village" which estimates the population of Avondale as being over one-half Jewish. In "Every Friday" October 14, 1927.

26. See Table X: "Nativity of Jewish Children" and Table XI: "Countries of Birth of Parents."

27. According to Mr. Harry E. Hull, Commissioner of Immigration, the year ending June 1931 was the first since the Civil War when immigration to the United States fell below 100,000, and when the emigration (61,882) rose nearly to the point of immigration (97,139). (New York Times, August 3, 1931.)

According to the United States 1910 Census, 79% of the Cincinnati population were native born. From the Cincinnati Industrial Survey made by the Cincinnati Chamber of Commerce in 1923, Volume I, Section VII, page 3, the following statement has been culled: "The foreign born population appears mainly in the older age groups, and is exceptionally well assimilated. Cincinnati is not a young man's town. The birth rate is low, and the death rate is high. More than half of the foreign born population has been here over twenty years," as the following table of the percentages of the foreign born population in Cincinnati, by the years of immigration to this country, indicates:

1919	1918	1917	1916	1915	1914	1911-13	1906-10	1901-05
0.4	0.1	0.2	0.4	0.6	2.3	7.1	12.6	10

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CHAPTER III

1. Essay on Judaism in Dr. Dri[illegible]der's "Past and Present."

2. The story of the Reform Movement in Judaism is clearly and comprehensively told in Dr. David Philipson's book by this name, and which has recently been re-edited and republished.

3. "Reminiscences", by Isaac M. Wise.
Also "Biography of Dr. Lilienthal", by Dr. David Philipson.

4. The term Russian Jewry will be used to designate the Jews of Russia, Poland, Galicia, and Roumania.

5. See Appendix XII: History of the Hebrew Union College, and also Appendix XIII: History of the American Hebrew Congregations.

6. Presidents of the Union of American Hebrew Congregations who were Cincinnatians: Morris Loth who served from 1874 to 1889; Julius Freiberg, 1889 to 1903; Louis J. Goldman, 1907 to 1911; Chas. Shohl, 1911 to 1925.

Presidents of the Board of Governors of the Hebrew Union College who were Cincinnatians: Bernard Bettman who served from 1875 to 1915; Edward L. Heinshimer, 1915 to 1917; and Alfred M. Cohen, 1917 to date.

Lipman Levy, another Cincinnatian, served as the first Secretary of the Union, from the time of its beginning in 1873 to the time of his death in March 1916.

7. The minutes record present at this meeting: Morris Moses, Joseph Jonas, David I. Johnson, James Levy, Solomon Moses, Simon Moses, Phineas Moses, Samuel Jonas, Solomon Buckingham and Morris Symonds.

8. The Cincinnati Directory of 1825 records that: "The Jews occupy a part of a private dwelling for divine worship. There is no place perhaps on earth", it adds, "containing the same number of seats of divine worshippers where greater harmony exists on the account of religious principles, than in Cincinnati." Another reference to the establishment of the congregation and its place of worship, is recorded in a booklet, published in 1827, entitled: "Cincinnati in 1826," by Drake and Mansfield: "The Jewish congregation has a number of members and is increasing. A frame building West of Main Street between Third and Fourth, is at present used by the Society as a Synagog."

9. See Appendix VII: "Text of Appeal sent out by B'ne Israel Congregation".

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10. "Life of Isaac M. Wise", by Max B. May, page 159.

11. Among the organizers of the congregation were: Messrs. L. M. Levy, Levi Freedman, A. A. Cohen, Mordecai Levy, J. H. Goodhart, Daniel Delf, Jones Levy, Abram Peckheimer, Joseph Simon, Morris Finkel, Coloman Friedman and Benedict Frankel.

12. This cemetery was closed in 1859 by an ordinance of the City Council which prohibited any further interments in cemeteries located within the corporate limits of the city.

13. See Appendix VIII: "Memorial Resolutions".

14. "Occident", Volume III, page 6, and also printed pamphlet of this sermon.

15. "Occident", July 1852.

16. "Occident", July 1852.

17. The controversy which arose from these charges and the bad blood it engendered even found their way into the pages of the Philadelphia "Occident", Volume X, pages 219 to 221, 409 through 411, 569 to 572, and 613 to 614.

18. Piyutim are extra prayers in the Prayer Book originating early in the Spanish-Arabic Period.

19. I. M. Wise's "Reminiscences", page 258.

20. "Israelite", Volume I, 1854.

21. Honors conferred on individuals in congregations in connection with the reading of the Scrolls of the Torah, and for which the recipients' bid is at an auction. The highest bidder receives the honor which consists either of opening or closing the Ark, or of reading sections from the Scrolls. The receipts were put to the purposes designated by the donors. They were usually for charity, the sexton, the rabbi, the reader, or the congregation.

22. "Reminiscences", pg. 277.

23. A blessing received by those called to the reading of the Scroll.

24. "Israelite", Volume II, November 5, 1855.

25. "The Reform Movement in Judaism", by Dr. David Philipson. Also article on "New Material on the first Reform Movement in America", by Dr. B. A. Elzas in "Literary Supplement - American Hebrew, "New York, December 7, 1906; also article by A. J. Moses: "Origin of Jewish Reform in America", American Hebrew, January 29, 1886.

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26. "Israelite", August 17, 1855.

27. "Israelite", Volume II, Nos. 5, 11, 13, 17, 19, 32: 1855. Also "Occident", Volume XV, page 134, ff.

28. "Occident", Volume XIV, page 450.

29. S. Bruel, "Affairs in Cincinnati", Occident - Volume XV, page 134.

30. "Israelite", June 12, 1859.

31. "Israelite", December 31, 1866.

32. "Israelite", September 24, 1858; Minute Book of Congregation, Presidential Report.

33. Minute Book of Congregation B'no Yeshurun.

34. "Occident", Volume XVII, 1859, page 199-200.

35. "Occident", April 1, 1859.

36. This was delivered before the erection of the new B'ne Israel Temple at Eighth and Mound Streets.

37. "Israelite", August 14, 1863; November 20, 1863.

38. "Occident", January 1864.

39. "Israelite", September 22, 1865.

40. Dr. Philipson's "Max Lilienthal", page 98.

41. For further works on "Jesus and Christianity", see Bibliography by A. S. Oko in "Isaac Mayer Wise", by Max B. May, 1916.

42. Annual meeting of Congregation B'ne Israel, October 1871.

43. Introduction to the proceedings of the Union of American Hebrew Congregations, reports Volume I, 1873.

44. Yearbook, Volume XXXIV, page 227, C.C.A.R.

45. "Israelite", October 18, 1872.

46. "Israelite", September 19, 1873.

47. "Israelite", September 1, 1876.

48. "Max Lilienthal - American Rabbi", by Dr. David Philipson.

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49. "The Oldest Congregation in the West - B'ne Israel", by Dr. David Philipson, page 32.

50. Ibid.

51. Besides the hundreds of sermons, lectures, articles and addresses that Philipson has produced, he has written the following books: "The Jew in English Fiction", "Old European Jewries", "The Oldest Jewish Congregation in the West", "A Holiday Sheaf of Sermons", "Reminiscences by Isaac M. Wise", "The Reform Movement in Judaism", which made its initial appearance in 1907 and has been the standard book on this subject. (It has been reedited by the author and brought up to date and republished in 1931.) "The Jew in America", a tract; "Max Lilienthal, an American Rabbi", "Centenary Papers and Others" and "History of the Hebrew Union College.

52. "Israelite", June 17, 1932.

53. "Biography of Isaac Mayer Wise", Max B. May.

54. See History of the Reading Road Temple in the following division.

55. Among the leaders of the congregation were such recent German immigrants as L. Goldsmith, Samuel Weil, Charles Kahn, Henry Kahn, M. M. Hechheimer, H. Winter, I. Block, and M. Westenberger.

56. "Israelite", September 7, 1855.

57. Article: "Affairs in Cincinnati", by S. Bruel, in "Occident" 1858.

58. "Occident", Volume XIII, pages 458 to 464, March 1856 - Article "Affairs in Cincinnati", by Bruel.

59. "Israelite", May 13, 1856.

60. Article by S. Bruel in the Philadelphia "Occident" of April 1859, page 2, on "Affairs in Cincinnati".

61. See division on "Orthodox Congregations".

62. "Reform Judaism in the Large Cities", a survey, 1931, page 18, Union of American Hebrew Congregations.

63. The leaders of this latter faction were Simon Mohr, A. M. Frankel, L. Levy, J. Levison, M. Haas, and Mr. Isaac Cohn, who was elected the first president.

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CHAPTER IV

1. Ex. xx, 8.

2. "Israelite," June 12, 1857.

3. Prominent among them were: B. Simon & Co., G. Simon & Sons, Loch Bros., Aub, Bloch & Trubel, Stix & Krouse, M. Fechheimer, Mendelsohn & Frohman, Friedman & Miller and M. Steinberg & Co.

4. "Israelite", October 4, 1859.

5. Appendix IX: "Resolutions Regarding Sabbath Observance", October 1859.

6. "Occident", 1859.

7. "Israelite", May 24, 1867.

8. B'ne Israel and B'ne Yeshurun Minute Books, 1875, 1876, 1883.

9. "Israelite", June 22, 1863, July 6, 1863, July 13, 1863.

10. Among them were Leopold Rosenfeld, Ike Friedlander, Moses Marks, Henry Stix, N. Krouse, Max J. Mark, Nathan Drucker, Joseph Gottlieb, Wolf Goodheart, Dr. Joseph Aub, Sm. Ronshein & Sons, Henry Mendel, Elias Block, Elias Moch & Sons, Fred Rach, B. Bettman, M. B. Mahn, Isaac Zeller.

11. The Dietary Laws as expanded by Rabbinical tradition are based upon Leviticus xi; xvii, 12, 14; xxii, 28; Deut. xiv, 1-21.

The purposes of the Dietary Laws in the observance of which kosher meat forms a basic part, are: 1. To create a physical separateness between Israel and other people. 2. This physical separateness is designed to promote moral purity through the fostering of restraint, "For I am the Lord Thy God that brough thee out of the land of Egypt to be your God." Ye shall therefore be Holy, for I am Holy". Lev. xi, 45.

12. Samuel Bruel, Philadelphia "Occident", March 1852.

13. "Israelite", March 18, 1890.

14. "Israelite", August 8, 1912.

15. Ex. xii, 15; xiii, 7; xii, 15.

16. "Israelite", March 6, 1857.

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17. Lev. xiv, 8.

18. "Occident", 1854.

19. For a brief treatise on the development of Jewish Law, see Dr. Nathan Isaac's study "Law and the Law of Change", in Pennsylvania Law Review, 1917.

20. In 1856, it tried Mr. L. Wiener, the Reader of Congregation Adath Israel on the charges that "he adjured the Jewish faith, and assumed Christianity, also that he had a wife living in Europe from whom he had never been divorced, either by civil or religious law, whilst again uniting himself in bonds of wedlock with a lady of this city". The tribunal after hearing the case, acquitted Mr. Wiener, who died during the trial, although an inquiry directed to the local Rabbi of Mr. Wiener's home town in Woldenburg, Germany, brought the response that substantiated the truth of the charges.

21. "Israelite", November 4, 1926.

22. The opening sentence of the Bill of Sale, preserved in the office of the Recorder of Deeds of Hamilton County, reads as follows: "This indenture made this sixth day of November, in the year of our Lord, one thousand eight hundred and twenty-one, Nicholas Longworth and Susan his wife of the first part, and Morris Moses, Joseph Jonas, David I. Johnson, Moses Nathan, Abraham Jonas, Solomon Moses entrust as a burial ground for the Jewish Church B'ne Israel of Cincinnati of the second part. Witnessed that the said Nicholas Longworth for and in consideration of the sum of seventy-five dollars - Mi. Exp. Co. paper, lawful money of the United States, to him in hand well and fully paid by the said Morris, Joseph, David, Moses, Abraham and Solomon. The receipt whereof is hereby acknowledge, hath granted, bargained, sold, alienated, released, conveyed, and confirmed and by these presents doth grant, bargain, sell alien, release, convey and confirm unto the said Morris, David, etc., their heirs and assigns forever, all that certain piece of land near Cincinnati in the Western part of the town, etc." Then follows a description of the property. The deed is signed by Nicholas and Susan Longworth, and by James Lodge and Isaac G. Burnett as witnesses. Also, Dr. David Philipson: "History of Congregation B'ne Israel, Cincinnati", pages 27-28.

23. "Israelite", July 28, 1854.

24. Ibid: Samuel Bruel's article "Jewish Burial Grounds".

25. Ibid

26. "Israelite", December 7, 1855.

27. "Occident", Volume XVI, April 1858. "Affairs in Cincinnati", S. Bruel.

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CHAPTER V

1. "School and Society", by Dewey.

2. North Dakota, Alabama, South Dakota and Gary, Indiana.

3. "Religious Education and the Public Schools", by George [illegible] Tenner, pages 188-190. These contain recommendations of the Special Committee of Federal Council of Churches of Christ, to consider ways and means to promote week day instruction in religion.

4. The curricula of this school was Hebrew, Biblical History, Ethics and Cathechism.

5. "The Oldest Jewish Congregation in the West", Dr. Philipson.

6. "Occident", Volume IV, page 57, 1846.

7. "Occident", page 59, Volume V.

8. "The History of Jewish Schools in New York". See "Survey of Jewish Education in New York City", by Dr. Alexander M. Dushkin, 1918.

9. "Occident", Volume 316.

10. " emoneen", Volume XII, no. 25.

11. "Occident", July 25, 1851, also Chapter III, "History of B'ne Yeshurun Congregation", 1892.

12. Minute Book of Talmud Yelodim Institute.

13. Minute Book of Talmud Yelodi Institute, September 25, 1859.

14. "Occident", July 1852.

15. "Israelite", Volume I, No. 2, July 21, 1854.

16. "Israelite", Volume VI, No. 6, page 47.

17. "Israelite", Volume I. No. 12, September 29, 1854.

18. "Israelite", Volume III, No. 7.

19. "Israelite", November 23, 1856.

20. "Israelite", May 1, 1857.

21. "Israelite", Volume II, No. 8.

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22. Judah Touro was a Spanish Portuguese Jew who lived in New Orleans. He was a man of great wealth and a big heart. His philanthropies were national in scope. He was influenced by Reverent Dr. Gutheim who was previously rabbi in B'ne Yeshurun Temple to make this donation to the Talmud Yelodim Institute of Cincinnati. "Israelite", 1855, page 60.

23. Talmud Yelodim Institute - 100 pupils. Hoyoth Institute - 120 pupils. Congregation Ahabath Achim's School - 55 pupils.

24. "Israelite", January 30, 1857

25. "Israelite", August 14, 1857.

26. "Israelite", February 1, 1861.

27. "One Hundreth Anniversary Rockdale Avenue Temple, Cincinnati", page 45.

28. "Israelite", November 10, 1860, and Minute Book of Talmud Yelodim Institute.

29. Minute Book of Talmud Yelodim Institute, October 31, 1861.

30. "Israelite", and "Enquirer", July 15 and 16, 1870.

31. "Israelite", and "Enquirer", July 15, 1870.

32. "Israelite", March 26, 1869.

33. See Appendix XII "History of Hebrew Union College."

34. The first class of the Hebrew Union College contained the following Cincinnatians: Edward E. Heinsheimer who later became President of the Board of Governors of the Hebrew Union College, Louis D. Marks, Fredrich Strasburg, Joseph A. Friedlander, and Miss Julia Ettlinger.

35. "Israelite", July 9, 1875.

36. "Israelite", January 28, 1882.

37. Survey of Jewish schools gathered by Mr. Isadore Kadis, then a student of the Cincinnati School of Jewish Social Service.

38. Yearbook of B'ne Yeshurun Congregation for 1928-29.

39. Annual Report of B'ne Israel Congregation, 1928.

40. See Table XX: "Attendance, faculties, and budgets of Cincinnati Religious schools."

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41. For the educational background of the Russian Jew, the reader is referred to an article on "Jewish Education in America" by Dr. Israel Freedlander, published by the Department of Interior, Bureau of Jewish Education, Washington, D. C., June 30, 1913, and contained in the report of the United States Commission of Education for that year; also the article by Professor L. Ginsberg on "The Jewish Primary Schools", in the Jewish Exponent of Philadelphia, 1907; and also "Changing Conceptions in Education", by Dr. Emanuel Gamoran.

42. In Chicago, Dr. Alexander Dushkin, Director of the Bureau of Jewish Education, reported that in 1930, 87% of the children receiving religious instruction attend congregational schools. (Jewish Education for 1930.)

43. "Survey of Jewish Education in Cincinnati", in "Jewish Educational News", New York, April 1926.

44. Bureau of Jewish Education, Annual Report, October 1927.

45. "Israelite", February 2, 1881.

46. "Israelite", October 6, 1898.

47. "Young Judaea Annual", 1917, page 19 - "History of Young Judaea".

48. "Menorah Journal", 1914: Article, "The Menorah Movement".

49. Dr. A. M. Dushkin, "A Survey of Jewish Education in New York", 1918.

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CHAPTER VI

1. See Chapter on the Congregations.

2. "Occident", Volume I, page 267; Volume III, page 367; Volume IV, page 556; Volume V, page 648; and Volume VI, page 648 for detailed account of early history of this society.

3. "Occident", Volume II, page 622.

4. "Occident", Volume III, page 660.

5. "Occident", Volume IV, page 563.

6. "Israelite", Volume I, page 4 - article by Samuel Bruel; also "Occident", Volume IV, page 57.

7. "Occident", Volume V, page 60, April 1847.

8. "Occident", Volume VIII, August 1850, pages 259, 260, 261.

9. "Occident", August 1850.

10. The assembly chose as its officers: Henry Mack - President; A. Louis - Vice President; and Dr. Lilienthal - Secretary.

11. "Israelite", Volume III, No. 12.

12. "Israelite", Volume III, No. 13.

13. Ibid. Also Appendix X: "Dr. Lilienthal's Plan for Federation."

14. "Israelite", December 19, 1856.

15. "Occident", Volume XV, page 360.

16. "Israelite", February 24, 1862.

17. "Israelite", May 25, 1862.

18. "Israelite", June 30, 1862.

19. James Lowman was elected President; Julius Freiberg, Vice President; S. J. Friedlander, Treasurer; and Louis Kramer, Secretary.

20. For an interesting discussion of the transient problem, the reader is referred to the chapter on "Transients", in "Jewish Philanthropy", by Dr. Boris D. Bogen.

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21. The need for an Orthodox Home for the Aged was first projected by Mrs. H. F. Levy at a meeting of the Somech Noflim Society held October 6, 1906.

22. The Orthodox Jewish Orphan Home was projected in June 1922.

23. "Israelite", July 7, 14, 1882.

24. "Israelite", April 13, 1888.

25. "Israelite", November 24, 1895.

26. Minute Book of United Jewish Charities, November 24, 1895.

27. The officers of the newly formed United Jewish Charities were: Mr. Bernard Bettman, president; Mr. Louis Levi, Vice president; Mr. Albert Koch, treasurer; Mrs. J. W. Freiberg, Financial secretary; and Miss Hannah Marks, Recording secretary.

The total budget of the United Jewish Charities was distributed as follows: Industriel School for Boys - $100; Plum Street Temple Industrial School for Girls - $400; Hebrew General Relief (at present known as Family Case Department United Jewish Social Agencies) - $10,800; Society for the Sick Poor - $5,110; Jewish Ladies Sewing Society - $1,510; Foster Home - $8,783; Kindergarten - $800; Kitchen Garden - $1,100.

28. "Articles of Incorporation", in Annual Report of United Jewish Social Agencies, 1896, and following reports.

29. See Table XIX: "Growth in Membership of Federation".

30. Sadie Levy, Jeanette Freiberg, Cora Ettinger and Mrs. Ben Lowenstein.

31. "Jewish Philanthropy", Dr. Boris D. Bogen - chapter on "Jewish Settlements."

32. Annual Report, United Jewish Charities, 1906, page 12.

33. Annual Report, United Jewish Charities, 1907.

34. Annual Report, United Jewish Charities, pages 25-38.

35. For a further and more detailed consideration of the pros and cons involved in this problem, the reader is referred to the proceedings of the National Conference of Jewish Social Service during the past twelve years, for the question has come up for discussion at practically every one of the conferences; but especially to the paper of Mr. William J. Shroder at the Denver Conference in 1925.

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36. This preliminary report may be found in the 1918 annual report of the United Jewish Charities. This survey was made possible largely through the generosity and interest in the problem of Mr. Max Senior and Mr. Simon Kuhn.

37. "Israelite", May 5, 1932.

38. Article "The Home School", by Kurt Peiser - in Jewish Social Science Quarterly, March-June 1930, for a detailed account of the Mental Hygiene Program of the United Jewish Social Agencies of Cincinnati, 1923. Also, "A Community Mental Hygiene Program, 1928", by Dr. Louis A. Lurie.

39. "A Community Mental Hygiene Program", by Dr. Louis A. Lurie, 1928, pages 10 and 11.

40. "The Child in America", by Wm. and Dorothy Swaine Thomas.

41. "Israelite", January 21, 1932.

42. Ruth Lodge, No. 18, "The Jewish Consumptive Relief Society".

43. The beneficiary organizations were: Allied Jewish Campaign, Jewish Consumptives Relief Society, Jewish Consumptives and Ex-Patients Relief Association of Los Angeles, National Farm School of Philadelphia, National Jewish Hospital of Denver, Intercollegiate Menorah Association of New York, Bureau of Jewish Education of Cincinnati, Hebrew Sheltering and Immigrant Aid Society of New York, Ex-Patients Tubercular Home of Denver, Denver National Home for Jewish Children of Denver, American Jewish Committee of New York, Jewish Publication Society of Philadelphia, Ort of New York, Jewish Welfare Board of New York, and Jewish Infants Home of Ohio, Columbus, Ohio

44. Annual Report of United Jewish Social Agencies, 1929.

45. Article "Cincinnati Bake Shop", by Kurt Peiser, in Jewish Social Service Quarterly, March 1930.

46. "Israelite", April 14, 1932.

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CHAPTER VII

1. "Centennial History of Cincinnati", Greve, 1912, Volume II.

2. Cincinnati Directory, 1830; Merchants: D. I. Johnson, Charles Lovi, Jacob Workum; Jewelers: J. Jonas; Clothiers: Sam Jonas, Jonas Levy (also jeweler), Simson and Philip Moses (also dry goods), B. Moses, and Isaac, Philip and Lovish Symonds; Dr. Goods: Solomon Menkin; Clerks: (at Jones Levy's) Jonathan Judah, Joseph Judah; Ship Carpenter: Oliver Rosenberg.

3. "Cincinnati - Its Early Annals and Future Prospects".

4. "Israelite", April 1, 1859.

5. S. H. Pike was the son of parents by the name of Hecht, and was born near Heidelburg in 1822, and came to this country in 1827. His father translated his name from Hecht to Pike. He married out of faith. He acquired great wealth in the liquor business. When Jennie Lind came to the city, he became greatly interested in her singing, and resolved that he would build an opera house, especially adapted for such concerts which would be a credit to Cincinnati. The Opera House was dedicated on the 22nd of February 1859, and marked the beginning of an epoch in the musical and dramatic history of the city. Pike later went to New York and engaged in land speculation. He died in 1872 leaving a fortune amounting to several millions of dollars.

6. "Queen City of the West", Doc, 1895.

7. "History of Cincinnati and Hamilton County", by S. B. Nelson, 1894, page 65 and following.

8. The Cincinnati Times of December 6, 1861, reports that the clothing firm of Messrs. Max Saddler and Blazer have manufactured for the army since August 1st the following army clothing: infantry pants, 64,624; cavalry pants, 4,254; infantry overcoats, 31,276; cavalry overcoats, 4,254; infantry jackets, 33,651; cavalry jackets, 4,234; blouses lined, 37,055; blouses unlined, 12,500.

   The "Israelite" of June 27, 1862 reports that the packing firm of Chas. Hahn had been awarded the contract of furnishing fresh beef to the armies of Kentucky and Tennessee, which comprises the district of Ohio under General Buel.

9. Five Jewish cigar firms in Cincinnati on tax list of 1876; S. Lowenthal & Co., $55,044; Weil, Cohn & Co., $45,581; Krohn, Fox & Co., $28,308; H. Tooty & Bros. (not Jewish), $17,763; L. Heuburger & Bros., $14,760; and M. Hods, $13,204.50.

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10. See Table XXII, "Cincinnati Directory, 1895".

11. See Table XXVI: "Federal Census of Manufacturers".

12. "Garment Industries of Cincinnati", page 64.

13. The Crown Overall Company, the Headlight Overall Company, The Big Three Overall Company, the Globe Overall Company and the Ironall Company. Of these, the Crown Overall Company is the largest; in fact, it is one of the biggest in America, having immense cotton mills in Stonewall, Miss.

14. "Cincinnati Commercial Tribune", Wednesday, August 14, 1929.

15. The information for the department stores in Cincinnati was furnished by the Research Department of the Cincinnati Chamber of Commerce, February 1929.

16. See Table XXVII: "Cincinnati Corporations".

17. The total general capital was divided as follows: $34,289,000 in manufacturing; $14,610,000 in non-manufacturing; $1,202,000 for recreation; and $3,144,500 for real estate. The total number of corporations partially or solely directed by Jews is 396 out of a possible 3000 or 13%. The total number of Jewish directors as obtained from the directorate list is 525 out of a possible 5100 or 10%. The proportion of corporations is 13% plus. The proportion of directors is 10% plus.

18. The following Jewshave been Presidents of the Chamber: Edward Senior, 1895-96; A. Julius Freiberg, 1924-25; both of whom also acted as Vice Presidents the year previous to their election tothe presidency. Among the Vice Presidents have been M. Goldsmith, 1862-64; L. J. Workum, 1871-72; among the members of the Board of Directors, the following Jews have served: Charles Fleischman, 1883-84; J. Walter Freiberg, 1886-90; Morris J. Freiberg, who was also secretary from 1892-93, and who was elected as Hon. Life Member in 1921, as was also Mr. Julius Freiberg in 1894; Morris F. Westheimer, 1902-03; Simon Greenbaum, 1903-05; Emil M. Mayer, 1906-09; Henry M. Rubel, 1907-09; Sigmund Freiberg, 1908-10; Leon Blum, Jr., 1911-13; Sidney E. Fritz, 1913-15; H. J. Lewison, 1914-16; M. W. Mack and S. R. Meyer, 1916-19; and J. Harvey Phillips, 1927-30.

19. "Israelite", August 4, 1882.

20. "Israelite", September 11, 1882.

21. "Israelite", December 21, 1911.

22. "Israelite", August 5, 1854 - advertising card.

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23. Julius Fleischman, President of the Market National Bank. Samuel Lehman as Vice President of the Pearl National Bank, Max Silberberg, Alfred M. Cohen and Leslie V. Marks as Directors of the Peoples Savings Bank; and Edgar Friedlander as a Director of the First National Bank.

24. A. J. Frank, Bankers and Brokers; First National Bank, Edgar Friedlander; P. J. Goodhart, Bankers and Brokers; M. L. Heinsheimer, M. E. Koch & Co., Seasongood Mayer & Co., and Weil Roth & Co., as Bankers and Brokers.

25. Among these 21 are the firms of A. E. Aub & Co., Benjamin Bartlett & Company in which firm M. Fechheimer, Herbert Bloch are active: A. & J. Frank Co.; Ellis & Co.; Lowenthal & Co.; Magnus & Co.; Nicholson & Franklin; Seasongood and Mayer; The Title Guarentee & Trust Co.; and Westheimer & Company.

26. The Franklin Insurance Company of Cincinnati had on its Board of Directors: Joseph Tronstein of A. J. Tronstein & Company, and among its large stockholders were: Ellas Block, F. Eckstein, Marcus Fechheimer, Samuel M. Fechheimer, Freiberg & Workum, Glazer & Bros., M. Hellman, Eli Johnson, J. N. Loewenstein & Bros., Mitchell and Ramelsburg, Mendelsohn & Forchheimer, Henry Mack & Co., B. Meyerburg, Louis Stix & Co., I. C. Strauss, L. Schoenbrun, Louis Wald & Co.; The Germania Fire and Marine Insurance Company of Cincinnati also had among its directorates some of the leading Jews of Cincinnati. A number of Cincinnati Jews were represented on the Boards of the National Insurance Company of Cincinnati, the Magnolia Fire & Marine Insurance Company, United Fire & Marine Insurance Company.

27. Millard J. Mack who acts as the Ohio State Representative for the Northwestern Mutual Life Insurance Company, Leo Schottenfels, Moses Isaacs and Frederick Rauh.

28. This estimate was gathered fro some of the leading Jewish insurance agencies in Cincinnati.

29. "Israelite", November 9, 1860.

30. The lawyers were: Joseph Abraham, Edgar M. Johnson, Jacob Wolf. The physicians were: Drs. Bettman, Frank, Rosenfeld, and Meyer.

31. Simeon Johnson, 1861; Jacob Shroder, 1869; Daniel and Julius J. Workum, were the first Jewish students at Harvard.

32. See Chapter on Jews in Public Service and in General Education.

33. Drs. Bettman, Frank, Rosenfeld, Stark, Illowny, Forchheimer, Conner, Aug, Tauber, Marcus and Ranschauf, and Heller.

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34. "Israelite", June 16, 1876.

35. General Hospital, 1928-29, of a staff of 190 or so, 24 are Jewish - 13%; they are Drs. Tauber, Friedlander, Heyn, eiss, Benjamin, Seltz, A. H. Freiberg, Joseph A. Freiberg, Nansohoff, Greenebaum, Broyfoos, Siebler, Feller, Friedman, Stark, Zenner, olfstein, Iglauer, Henry B. Freiberg, Lange, Brown, Schiff, Simon and Shapero. This group represents 15 departments. See also Chapter V.

36. "Israelite", March 12, 1869.

37. American Jewish Year Book, 1917-18.

38. "Israelite", November 1, 1861.

39. H. E. Krehbiel, the noted Music Critic of the New York Tribune, wrote in 1888 as follows: "there are more pages than one in which the musical culture of Cincinnati is an interesting subject of study. Eight years ago I spent a long time searching through the old musty newspapers in the file room of the "Gazette", and turning over all the historical data afforded by public and private libraries, in search for facts appertaining to the origin and growth of music in the Ohio Valley. To the discoveries made then, I have often turned since, with surprise, at the vigor and fertility of its social soil, in the early days of the State. Three years later when I undertook a similar task in New York City, this surprise grew into amazement". In his book Mr. Krehbiel gives a summary of the growth and progress of music in Cincinnati from the time of the Haydn Society in 1819 to the great Centennial Festival of 1888.

40. "Israelite", October 30, 1868.

41. "Israelite", December 3, 1869 and June 5, 1870.

42. "Cincinnati Enquirer", July 10, 1870.

43. "Israelite", August 26, 1897.

44. "Israelite", January 28, 1875.

45. Jewish Daily Bulletins of New York, August 18, 19, 1921 - two articles on "The Jews in Bayreuth Festival".

46. "Israelite", April 21, 1879.

47. "Queen City of the West", Engelhardt, page 12.

48. "Cincinnati Enquirer" November 12-21, 1928.

49. See Appendix XIV: "History of American Israelite".

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50. "Cincinnati Tribune", April 20, 1904.

51. "Israelite", November 5, 1931.

52. "The Haskalah Movement", by Jacob S. Raisin, issued by the Jewish Publication Society.

53. Year Book of the Inter Order B'nai Brith for 1929.

54. Activities of the United Jewish Social Agencies of Cincinnati - 38rd Annual Report - 1929.

55. "Israelite", April 14, 1932.

56. Edgar Mortara was reared in a convent and later entered and Augustine Order.

57. "Israelite", November 16, 1855.

58. The Jews, as a class, violating every regulation of trade established by the Treasury Department also department orders, are hereby compelled from the Department within twenty-four hours from the receipt of this order by the post commander. They will see that all this class of people are furnished with passes and requested to leave, and any one returning after such notification will be arrested and held in confinement until opportunity occurs of sending them out as prisoners, unless furnished with permits from these headquarters. No passes will be given these people to visit headquarters for the purpose of making personal application for trade. "Israelite", December 26, 1862, Volume IX, no. 25.

59. Dr. Wise writes in the "Israelite" January 16, 1863 describing their interview with President Lincoln in these words: "We are introduced to the President, who, being alone, received us with that frank cordiality which, although usually neglected, becomes men high in office so well. Having expressed our thanks for the promptness and dispatch in revoking General Grant's order, the President gave utterance to his surprise that General Grant should have issued so ridiculous an order, and added: "To condemn a class is to say the least to wrong the good with the bad. I do not like to have a class or nationality condemned on account of a few sinners."

60. "Israelite", July 1866.

61. This was a French organization which purposed to establish religious schools for Jewish children throughout the Orient and for social service.

62. Collectors sent from Palestine and Europe to solicit and secure donations from individuals for various institutions - Orphan Asylums, Homes for the Aged, Academies, etc.

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63. "Israelite", April 14, 1932.

64. Jewish Daily Bulletin, Tuesday, November 1, 1932.

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CHAPTER VIII

1. Philadelphia "Occident", April 1846.

2. "Israelite", April 10, 1857; "Occident", Volume XVI, page 218-19; "Occident", Volume XVII, page 125; "Israelite", August 18, 1859; 150 Ohio 225; 32 Ohio State 453, 1878; "Times Star", March 21, 1919.

3. "Israelite", November 21, 1856.

4. Petition "To Christianize the Ohio Constitution", by Dr. Wise.

5. "Israelite", September 28, 1855, issue 12.

6. "Israelite", October 8, 1869.

7. Board of Education vs Minor, 211 Ohio State Reports. Also "Isaac Mayer Wise", page 246 and 249; "Max Lilienthal," Philipson, page 106, 107, 120, 474; "Israelite", October 8, 1869, October 22, November 5, December 10, December 2, "Israelite", March 1, 1878.

8. "A Defense of Judaism versus Proselytising Christianity," Isaac M. Wise.

9. "Deborah", January 14, 1859 and succeeding issues.

10. "Cincinnati Daily Times", April 11, 1860.

11. "Israelite", January 1869.

12. "Israelite", March 18, 1859.

13. "Israelite", January 31, 1879, and August 2, 1861.

14. "Israelite", August 2, 1861.

15. "Israelite", March 1867.

16. "Israelite", August 7, 1868.

17. "Israelite", March 1867.

18. "Americanization of Isaac M. Wise," by J.R. Marcus, page 19, 20.

19. "Israelite", May 4, 1860.

20. "Occident", Volume 2, page 144.

21. Minute Book of Talmud Yelodim Institute.

22. "Israelite", May 11, 1860, and June 18, 1858; also "Auto-Biography of Moncure Daniel Conway", Volume 1, page 276-8.

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23. "I.M.Wise", by May, page 378.

24. "Israelite", June 19, 1863.

25. "Israelite", March 15, 1867.

26. "Max Lilienthal", by Dr. Philipson, page 64.

27. "Israelite", November 8, 1897.

28. "Israelite", February 20, 1885; March 15, 1898.

29. "Israelite", April 13, 1893.

30. "Economic and Industrial Status of American Jewry", by I.M. Rubinow delivered before the National Conference of Jewish Social Service at Philadelphia, May 1932.

31. "Minute Book of Talmud Yelodim Institute", by Dr. A.H. Baker, then professor of Surgery in the Cincinnati College of Medicine.

32. "The Times Star", January 8, 1926.

33. "The New York Times", November 13, 1927.

34. "Century Magazine", July 1926 - Silas Bent; also "National Municipal Review", February 1926.

35. "Social Forces", Volume V, 1926-27, pages 643-653; Article: "The First Proportional Representation Election in Cincinnati" by Dr. S. Gale Lowrie.

36. Government of Cincinnati and Hamilton County Survey directed by L.D. Upson (1924) page 191.

37. Especially active among them was Mrs. Sam Sturm, then President of the Women's City Club; Miss Alice Stern; Mrs. Ben Lowenstein; Mrs. Jacob Plaut; Mrs. Laurence Ach.

38. They were as follows: Drs. Julian Morgenstern, Moses Buttenweiser, Z. Lauterbach, Professors at the Hebrew Union College; Rabbi David Philipson, and Drs. Albert H. Freiberg, Alfred Friedlander, Samuel Iglauer, Simon B. Cramer, Phillip Zenner, David I. Wolfstein, Alfred N. Cohen, Simeon M. Johnson, Max B. May, Murray Seasongood, William J. Shroder, Gilbert Bettman, Alfred Bettman and Moses Strauss.

39. "New York Times", March 15, 1932.

40. "Israelite" March 10, 1932; also Cincinnati Enquirer, March 7, 1932.

41. "John P. Foote, Schools of Cincinnati", published 1855, and also chapter "Education in Cincinnati", in "History of Cincinnati and Hamilton County, Ohio," by W.H. Venable, 1894.

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42. "Who's Who", 1928.

43. In Philadelphia for the year 1930, one out of every three pupils in the Senior High Schools of that city was Jewish. "Estimate of Jewish Population in Philadelphia", prepared by Ben Rosen, Bureau of Jewish Education.

44. Table XVIII indicates that in 1918, 2956 of these children were enrolled in the elementary schools, an 502 were enrolled in the high schools. 774, or 22.4% of the 3456 Jewish children in the public schools of Cincinnati are retarded one year o r more. This percentage of retardation for Jewish children compared with the fact that more than 40 out of every 100 children in the Cincinnati schools are one or more years retarded. "Retardation in Cincinnati Public Elementary Schools", by the Helen Frenstein Foundation, Cincinnati, Ohio.

45. In the chapter on the Jew in Pub ic Service, there has been listed the names of those who served on the Board of Education, the Union Board of High Schools, and the University of Cincinnati.

46. "Israelite", December 17, 1931.

47. "History of Cincinnati and Hamilton County", page 344.

48. "Israelite", April 19, 1861.

49. "Americanization of I.M. Wise", by J.R. Marcus, page 16,17, 18.

50. "Biography of Dr. Wise", by May, page 245.

51. "Israelite", March 22, 1861.

52. "Israelite", April 21, 1865.

53. See: Appendix XI.

54. "History of Cincinnati and Hamilton County", page 353.

55. Lawrence Lowenberg in the Engineering Corps is a graduate of the Sheffield School of Science, Yale University and was Secretary of the American Military Engineers. Dr. Simon Kramer, noted Cincinnati surgeon and Medical Research student, was a Brigadier Surgeon; and Max C. Fleischmann, later the Vice-President of the Fleischmann Company, served in the Spanish American War. The "Israelite" October 1, 1931, records the name of Melville H. Pechheimer, who enlisted with the second Texas volunteers.

56. The method by which it compiled its records for the whole country are contained in the Thirteenth Annual Report of the American Jewish Committee, 1920, pages 48-64.

57. American Jewish Year Book, 1918-19, page 65.

58. David Horwitz, Robert Krohn Livingston, Joseph Oser, Abe Reifin, Robert Shreder, Albert Silverstein, William Strauss, Eli Wittstein.

59. "Israelite", November 4, 1926.

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CHAPTER IX

1. Reform Judaism in the Large Cities - A Survey - 1931, page 13, published by Union of American Hebrew Congregations, Cincinnati, Ohio.

2. Boris D. Bogen, "Philanthropy" - Chapter II, Page 12 and following.

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CHAPTER X

1. The Kehillah or Kultus Gemeinde is the official and governmentally recognised form of autonomous community organization of the Jews of most European countries. The law requires every Jew who does not declare himself to be Confessionless (without religion) to belong to the Jewish community. The Kehillah maintains and controls all the institutions of Jewish life - the synagog, schools, philanthropies, etc. The support of these are derived from taxation which is legally recognized. The government of the Kehillah consists of a community council democratically elected and made up of the representatives of the different parties, and a staff of officers. The Kehillah is the unifying factor in the Jewish community. It dates back to post-exilic times. "Jewish Encyclopedia" article on Kehillah.

2. Robert Morrison MacIver, "Society, Its Structure and Changes", pages 9, 10, 11, also 64. "Any circle of people who live together, belong together, so that they share not this or that particular interest, but a whole set of interests wide enough and complete enough to include their lives is a community....shall we call an immigrant group which in the midst of a large American city cherishes its own customs and speaks its own language a community?" He answers in the affirmative.

3. "Society, Its Structure and Changes," Robert Morrison MacIver, page 60.

4. "Structures of Lasting Peace", by H.M. Kallen.

5. "The Oldest Jewish Congregation in the West - B'ne Israel, Cincinnati," by Rabbi David Philipson.

6. "The Melting Pot vs Democracy" in the Nation, February 1915. "Principles of Nationality," by John Dewey, in the Menorah Journal, September 1917.

"Transnational America," by R.S. Bourne, in Atlantic Monthly, July 1916; and Menorah Journal, December 1916. "The Future of America", by Alfred Zimmern, in American Journal of Sociology, 1912. "A Vision of New York as the Democratic Metropolis, 1916," by Felix Adler. "Give the Immigrant a Chance", by J.Collier, articles in the American Journal of Sociology Proceedings, Richmond 1918. "Theories of Americanization: Teachers College Studies", by I. Berkson. "Nationalism", Carlton Hayes. "Democracy and Assimilation", by Julius Drachsler, Chapter 8 - Democracy and Ethnic Fusion.

7. "Allgemeine Sociologie", by Oppenheimer, Volume II, page 44.

8. "Nationalism and Internationalism", by Ramsay Muir, Chapter 2.

9. This number is 2% higher than the estimate made by Ruppin in his book "The Jews of Today", (1912) in which he estimated the percentage of intermarriage in the Jewish immigrant areas of the United States as about 2%.

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10. The intermarriage in the Fleischman family and in the Forchheimer family, led to complete assimilation. But in the case of the intermarriage of Dr. Isaac M. Wise's daughter to Mr. Maloney, the daughter who was the offspring of this intermarriage is married to a Jew, Gilbert Bettman, Attorney General of the State of Ohio, and their children are reared as Jews, this despite the fact that Mrs. Gilbert Bettman for many years, as a child, attended a Convent School.

11. "Menorah Journal", April 1931.

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